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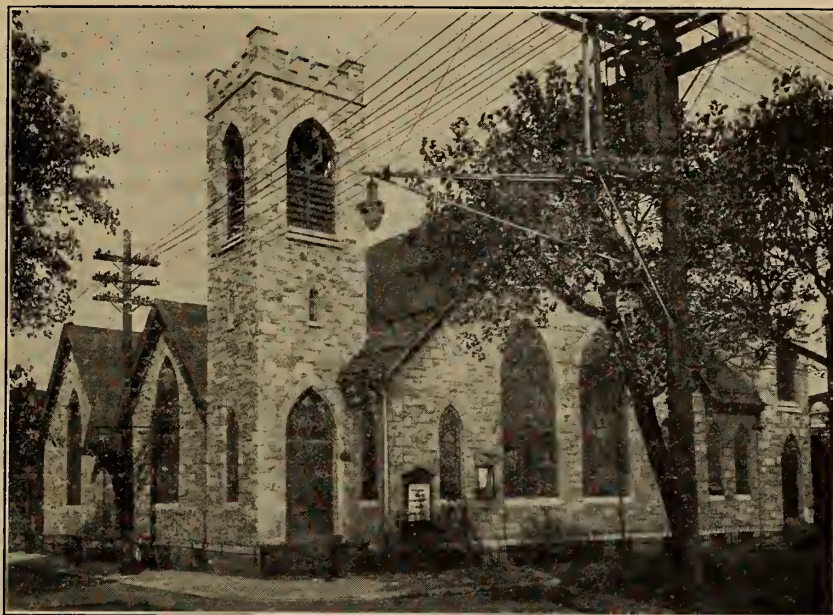
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., January 7, 1933

No. 1



*First Church, Philadelphia, situated at the corner of Dauphin and Carlisle Streets. See page 12 for another chapter in Bro. Roland L. Howe's series of articles dealing with this historic city church. Readers who read Bro. William I. Book's article in the Messenger for Dec. 24 will recall that First Church recently celebrated the tenth anniversary of the pastorate of Bro. Ross D. Murphy.*

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## A HARD JOB THAT LOOKS EASY

Messengers folded, pasted and trimmed—all on one trip through the machine shown in the picture below! But really it is not as simple as it seems. On investigation we found that the folding-pasting-trimming operation is just another hard job that looks easy. Now let us see something of what is involved.

Each Messenger is printed on one large sheet of paper, 35x48 inches to be exact. Now as Messengers come from the pressroom to the bindery they are but a stack of these large sheets, each printed on both sides. What is wanted is to get these folded, pasted and trimmed, or each sheet in the form of a completed Messenger. The exact order of the operations mentioned is hard to state for the reason that folding, pasting and trimming is in a sense a simultaneous and complicated operation too fast for the eye to follow in detail.

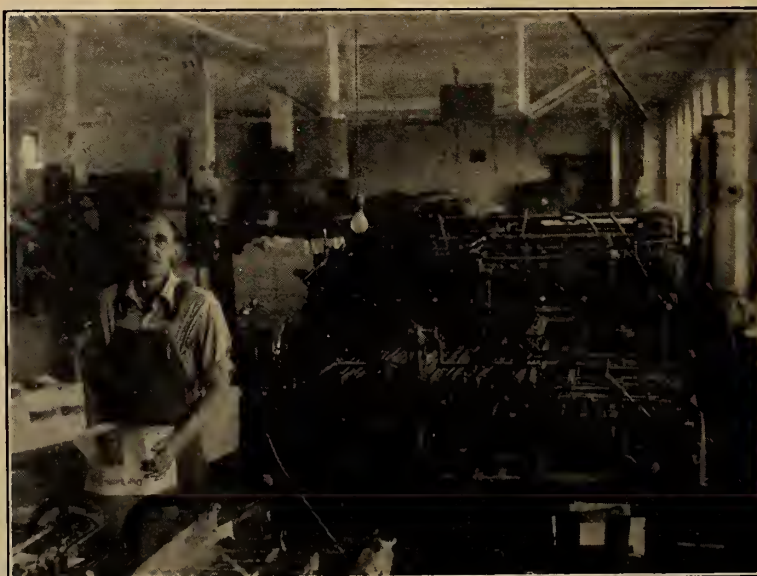
The picture shows a rear view of the machine used for both the Messenger and Our Young People. When the picture was taken the operator had just removed a bunch of finished papers to even and pile on the truck to his right. So the folding-pasting-trimming operation really began at the end of the machine not shown. If one could step to this end of the machine he would see unfolded papers stacked on an adjustable table or carrier. Automatic feeders start the sheets through the folder. The adjustment of these is so delicate that if two sheets should start through the machine the feeding mechanism is tripped and stopped.

Now as one steps to the side of the folder he sees sheet after sheet being flipped through at the rate of 2,000 papers per hour. In the case of the Messenger, four folds are required. Paste is applied as the first three folds are made and trimming takes place as the last two folds are made. But as we have said, the operations are not only simultaneous, but take place at such a speed that the untrained eye can scarcely follow what is being done. What can be plainly

seen is that flat sheets go in at one end of the folder and finished papers drop out at the other end of the machine.

Perhaps this is a good time to say something about the pasting job. At first this gave our operators some difficulty. There was complaint that Messengers fell to pieces when opened. We admit there were grounds for these complaints, but consider what the operator of the folder was up against. The paste in the case of the Messenger is applied from four paste cups. Now anyone who has had experience knows that paste is a temperamental substance. For a little too much tended to stick the whole paper together; if the paste was the least bit too dry the paper fell apart! So in any case, getting the paste to just the right consistency is not as simply done as it might seem. But our operators have learned much by experience and are now doing a very satisfactory job.

As mentioned above the trimming is done on the third and fourth foldings. The trimming mechanism is nothing more than a sharp edged wheel running against a collar in such a position that the uncured edges of the paper are sheared off. The next time when you open a Messenger, and it works like it ought, please remember that such seeming simple matters represent a hard job well done.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Questioners Will Please Note

RIGHT when I am the busiest somebody comes with a hard question. He wants to know my philosophy of life. What does he mean? Is it my guess at the riddle of existence that he is after? My creed, possibly? Perhaps it is my idea of "ultimate reality" that he wants? Or my notion of the secret of happiness? Or what I think about the origin and destiny of the human race? Or the presuppositions which lie back of my moral code? Or how I would answer the old question about the chief end of man?

But there is something that bothers me worse than my uncertainty as to the purpose of my questioner. Why must I stop in the midst of my work to formulate my philosophy? That's quite a job. And there are so many folks asking for help, in one way or another. Why can't I just go on attending to my business? Why can't I go right on living and loving, the same as if I had never heard of this mysterious thing? I believe I will, for the present anyway.

E. F.

### Government by Protest

THE spirit of individualism has gone to seed in American life. The latest manifestation is the organized clamor of groups. Most every group is now not only vocal, but protesting this or that and even frankly organized to force special deals.

Perhaps the situation is not worse than it has always been, but it is certainly worse than it ought to be. The result is that legislators now feel they must use their ears more than their brains. The most successful amongst them are those who have their ears to the ground and sensitive to the latest protest or request of sizable voting blocks. That is, government is now not so much a matter of true statesmanship, as it is the shrewd handling of the noisiest constituents.

Thus petty interests are being balanced against each

other until the good of all is forgotten in the scramble for selfish advantage. There is a place for protest in government, but it should not be inconsistent with the larger good. It is still true that a house divided against itself can not be expected to stand.

H. A. B.

### The Spirit of God in Everyday Life

Seventh in a Series on New Testament Preaching

AFTER the events of Passion Week and the experiences of the Forty Days it was not strange that the faithful followers of Christ were all expectation the morning of the day when Pentecost was fully come. If devout Jews from every nation under heaven had cause to be in Jerusalem to celebrate the Feast of Weeks, how much more the disciples awaiting a special gift of power! One may well imagine that Pentecost began as a day electric with tremendous possibilities.

So the one hundred and twenty were all together in one place. Whether they were in the upper room, or in some chamber at the temple is not clear. Subsequent events suggest the latter as more probable. But wherever it was, they were together and expectant, when "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Spirit."

Now the effects of this visitation were such that the vast feast day crowds in Jerusalem were soon aware that something unusual had happened. Devout Jews from every nation were amazed, perplexed, as they heard certain Galileans speak so they could understand.

But the common amazement was soon challenged and dampened by some who mocked, who declared that the disciples were but babblers suffering from too much new wine! The jeers of these mockers proved a devastating weapon with the mob. In a twinkling honest amazement was at the point of being turned to scorn.



Clearly something would have to be done or thousands of devout Jews would carry home a strange story about babblers, when they ought to take something about the Christ. The disciples heard the rising chorus of jeers and saw a subtle change coming over the crowd. Who could save the day?

Now Peter and the apostles stood up. Their move attracted attention. And what was equally significant, it was as good as a refutation of the charge of drunkenness.

Those drunken with new wine do not have such wit and self-control. Twelve drunk men could not stand and face jeers as did these Galileans. Those who mocked were now refuted by a simple demonstration all could understand.

A perplexing question began to take form in the minds of many devout Jews in the feast day crowd. If it was not drunkenness, then what was it that made the Galileans speak as endowed by some new power?

As the crowd marveled and waited one of the disciples signaled that he wished to speak. A few may have recognized him as Peter, the Galilean fisherman who had long followed the Nazarene, but most saw him as some unknown transformed by the Spirit on Pentecost. They saw him as a fearless, rugged rock of defense. They heard him speak out, not timidly, but in tones of power and conviction. And what was he saying?

"These are not drunken, as ye suppose; seeing it is but the third hour of the day."

Truly this daring Galilean was not minded to mince words. But could he manage the crowd? Secretly admiring his mob-defying spirit, the multitude saw him stand and refute the charge of drunkenness by his own presence of mind, and heard him declare the mockers' insinuations preposterous, since men do not get hilariously drunk before a day is well spent.

So the remarkable utterances the crowd had so lately heard were not the ravings of winebibbers. But what were they?

The fearless Galilean continued: "This is that which hath been spoken by the prophet Joel. . . . I will pour forth of my spirit on all flesh." And continuing, the speaker gave the prophet's striking statement concerning the operation of God's Spirit in everyday life. Nor was this all. Even as he was speaking, devout Jews, no matter from what far land under heaven, could see that Peter was in reality a most convincing demonstration of how the Spirit could work in everyday life. Surely something more than human had stirred this humble Galilean to rise to the occasion with sober, incontrovertible reasoning.

Nor was this courageous Galilean minded to give his accusers any quarter. "Ye men of Israel, . . . Jesus of Nazareth, . . . as ye yourselves know,

. . . ye by the hand of lawless men did crucify.

What was this? Devout Jews from everywhere began to understand that a crime had been done. A man approved of God had been crucified and slain. No, not just a man, for the speaker insisted that this Jesus had been raised from the dead, even as David had foretold. "This Jesus did God raise up, whereof we all are witnesses."

Men were beginning to look at each other, wondering what the fearless Galilean would next bring down upon them. They heard him say: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear. . . . God hath made him Lord and Christ, this Jesus whom ye crucified."

The feast day crowd was now stunned, convicted. Many of them recalled how they cried out for the blood of the Nazarene—a deserted teacher. Or so they had thought, until the events of Pentecost morning proved that they had done far worse than human murder.

"Brethren, what shall we do?"

Thousands of conscience smitten men now discovered themselves in a terrible dilemma. "Lord and Christ—whom ye crucified!" This condemning refrain beat through their brains.

"Men and brethren, what shall we do?"

Contrite men now found some comfort and hope in that so many were involved, in that these Galileans were of their own blood. Where were the mockers now? Convicted and pleading for some light on how to save themselves!

They looked to Peter, that stocky and fearless Galilean, who when Spirit-filled, had become the rock upon which their hard hearts were broken. What would this servant of the Spirit, this exponent of heaven sent dynamic in everyday life, have to say?

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then having received his word were baptized: and there were added unto them in that day about three thousand souls."

So runs the story of Pentecost and the sermon that was delivered that day. But what can present day preachers learn from that dramatic occasion? Certainly something of the power of the Spirit in everyday life. There was what the prophet said, that it should be the inheritance of all flesh. And on Pentecost there was what it did to Peter, changing the cringing follower of the night of the arrest into a mob defying champion of the risen Christ. And there was what it did in the hearts of men. Three thousand were so convicted of sin that they cried out for light and accepted the better way.

## GENERAL FORUM

### Two Stars

BY ARLO GUMP

Two stars in an evening sky,  
One low, one high,  
Each with its infinite glass  
Watching the years that pass.

A soul looking up to the sky  
Wondering whither and why;  
Knowing which of the three  
Lives for eternity.

*Churubusco, Ind.*

### Moral Relativity

BY HAROLD E. PLETCHER

MIGHT it be possible that there is a law of relativity applying to ethical codes as well as the physical world? Just as an intricate relation of time and space in the field of science points toward a path of more perfect realization of truth, so may a more accurate relation of the factors in our moral code be compiled for humanity's good.

Perhaps the coming age of social reform (the trend and needs of the times point to such an era) is merely waiting the application of this law, which we might call the Law of Moral Relativity. At least it would not be out of place to briefly contemplate the possible assumptions leading to such a law.

As far as original evidences of this law are concerned, we might possibly trace back into human development and find clues indicating definite ideas of relation laws in ethics. In order to avoid conflicting interpretations, however, let us avoid the distant past. Obviously the relationship for which we are searching can not be compiled in mathematical symbols alone and, therefore, would necessarily be a variable condition which must become definite only in cases where ambiguities in interpreting the case are excluded.

To be more specific as to the nature of such a law let us consider the words of Christ to the disciples concerning the widow's mite. According to Mark 12: 43-44, Jesus points out the relation of giving in the case of the widow and the rest of the givers. It is to be noticed that, externally, the act of offering was certainly greater in the case of the wealthy contributors. However, emphasis is laid on the fact that external giving is one factor, but not the only factor. In a similar way we must remember that, from a humanistic point of view, judging moral relationships is a delicate task. So often hidden factors are present. Many times our stern disapprovals of the misdeeds of others would disappear if we knew intimately all the factors leading to the act of

disapproval. Let us not jump to the conclusion on this basis, however, that these unknown factors really would allow a laxity in our moral relation. On the other hand the realization of the existence of such factors should lead us to live lives of higher standards.

For example, tales of heathenish worship, in which the sacrifice of lives plays a high part, still fill us with horror, even though we know that ignorance is the seat of the trouble. Truly the practice is wrong, but those who take part in it are sincere in their belief that it is right. In the eyes of an all-seeing God, are these heathen any worse than a so-called Christian who through a process of rationalization reserves some secret, petty sin for himself? In other words, isn't there a factor of moral responsibility entering in at this point?

Therefore, we can not say dogmatically that when a down-trodden inhabitant of the slums, commits a murder, it is a crime of more serious nature than a so-called "harmless" participation in some secret indulgence by one who knows it has the mark of moral disapproval. Perhaps the murder was committed while the murderer was under the influence of some drug. Maybe the addict took to drugs with less knowledge of his wrong than the secret participant of the petty sin. It is to be noticed that both commit sins, but when the moral responsibility factors enter the case we can't say one sin is worse than the other.

After all, this idea of moral responsibility has been common to our thinking in connection with acts of innocent children. We know that occasionally they do commit acts which, if premeditatedly committed by some one who knew the consequences, would be considered a crime. Relatively we overlook their deeds.

This same rule, which can not safely be worded in general terms, will be useful only when individuals can thoughtfully apply it to specific cases. As to the application of this rule, we can't go into great detail, for one can't apply the law of relation to the unknown acts of another. Really this law must deal mainly with the many unchristian acts that never reach the newspaper type, for relatively most secret sins are of the same order of newspaper scandal.

The rabid crimes heralded by newspapers are, obviously, wrong, for they tread under foot individual rights, moral codes, and Christian ethics. We know their consequences. Rather, in the new era of individual social responsibility, we must guard against our own individual acts which, when all factors are considered, are misdeeds.

Petty intolerances still exist in religious interpretations, in racial relations, and in our relation to the poor and fallen. Maybe our conscience hurts us a little for not cordially inviting the street-cleaner's children to our church functions, but we rationalize that they are too



dirty and anyhow they wouldn't come. Apply our law and we realize that, all factors entered in, we should consider the snubbing of one of them the same as snubbing any other soul, for really poverty and poor dress are not factors which deny the possessor a soul.

Let us then hesitate in our self-justifications and in our condemnation of others. Are we including everything in our reasoning or have we *carefully adjusted our conscience to our desire?*

*Syracuse, New York.*

## In Times of Depression Prepare for Prosperity

BY C. H. SHAMBERGER

ABOUT every so often in America there is a panic, a depression, or the same thing called by a different name. The length of time over which it extends varies, but it is of shorter duration than the more prosperous times. Taking a long look over American history we are more prosperous than otherwise and every generation comes to believe that business cycles are things of the past and that permanent prosperity has at last arrived. It was that way in 1929. If people had known that things were going to crash they would have prepared for the lean years that were ahead.

But history teaches that depression is followed by prosperity and we can well suppose that as we emerge from the present situation we will again see prosperous conditions. It is a strange commentary upon our thinking that we need have little concern about ourselves and our brothers when everything is booming but that we are greatly disturbed when there is a depression.

At the moment there is no end of repentance for the sins of 1928 and 1929. It makes little difference whether we took our fling in the stock market, the subdivision, the 120 acres adjoining ours, or just spent everything we made in more or less riotous living. We are sorry for ourselves and all other people who lost money. We confess the sins of everybody in general. We do not say what our neighbors will do when things swing back, but as for us we have learned our lesson!

Much of our repentance is apt to be temporary. It can easily have elements in common with that of the man who thinks he is about to die and who has never affiliated with the church. He repents and is baptized but when he recovers he readily falls back into his old ways. Looking back now we see why we should not have invested our money in speculative ventures or spent it for things that did not abide.

The reason the repentance is in danger of being temporary lies in the basic urges which caused us to do as we did, and as we are apt to do again when we have the money to do it with. Two of those urges are, first, to put our money where there are chances for significant increase in capital; and second, to have the same

things which other people have whose incomes are comparable to ours or even a bit more.

It is easy when we are on the edge of poverty, or in that general community, to vow that when we have money again none of it will go into anything speculative. And when the Joneses aren't buying anything and we haven't money to buy anything we can wax eloquent about the futility of things. It is a much harder thing to turn down an inside opportunity to double our money or to ride in the 1930 model car when our neighbor buys the new 1933 model.

People are rare who refuse to place their money where it will double or more when they have opportunity to do so. Churchmen usually insist that the process be legal but it is often surprising how resourceful they are in legalizing the procedure which results in the gain. In 1929 it was frequently amusing to listen to the ingenious reasoning set forth by many churchmen regarding their "investment" in the stock market. Non-churchmen plunged into the market without any qualms of conscience, but most of the churchmen had grown up on the doctrine that anyone who had anything to do with the stock market was a gambler. I use the stock market as a convenient financial scape goat and because it did not happen to be the way I tried to get rich. There have not been many speculative ventures in America that have not taken heavy toll of the money of churchmen who were eager to greatly increase their wealth. If the desire to do that thing still continues with us we have not yet learned much from the depression and are not yet fitted to go into a period of prosperity.

Much the same thing is true about our tendency toward "conspicuous expenditure." We have wanted bigger houses with finer furnishings not because they enrich life but because they indicate our financial and social standing in the community. If we say that we have learned our lesson about such things but down in our hearts are planning for them "when things get back to normal" we are not yet ready to go into a time of prosperity.

There is a genuine need for a new sensitiveness in the Christian conscience about how money is made and spent. Nothing short of deep and abiding convictions along those lines will spare us from a repetition of our former sins when prosperity is again with us.

*Elgin, Ill.*

## One Man's Influence

BY MAUD MOHLER TRIMMER

Two hundred years ago a group of Swiss refugees set sail from Scotland to America in the hope of finding religious freedom. They were not of the noble or aristocratic classes, although some were highly edu-

cated. There was nothing to distinguish them from other middle class German Swiss except that they were bold and adventurous enough to break home ties and leave the advantages of an old civilization to come to a land of savages, pestilence and famine in order to build a newer, finer civilization.

Among them were a preacher, his wife and three sons who joined the Brethren colony at Ephrata. So far as I know there was nothing outstanding about this preacher and it is more than probable that he knew little of the social niceties so much a part of the life of his descendants. He was one of a group of honest, devout men, who have helped make America what it is at its best. He was typical of the forebears of the Brethren people and that is why he is of interest now.

His descendants now number in the thousands and there are eight generations of them. It would seem that when it came to his descendants of the eighth generation from different sons, the original blood would be so thin that there could be no likeness between them, but such is not the case. There is a facial peculiarity that is characteristic of the clan, also good, keen minds and a strong predilection for religious work. In one family of the seventh generation there were seven sons. One died in early manhood, but of the six, five were preachers and the sixth a Sunday-school worker.

The members of the family have been leaders in their communities. So far as I know, there are but about a half dozen who have had any claim at all to national prominence. Most of them lived quiet Christian lives and were men of influence in small places. But as they were mostly preachers and educators, it is difficult to estimate how far-reaching their influence may have been in the life of the nation.

And all came from one good man and his good wife, which leads us to wonder just how far-reaching one godly life can be. Thousands of descendants bear the family characteristics. Other tens of thousands are influenced by them. In this way immortality on earth has been won. There is no telling how many others will be swayed by these descendants. If the family characteristics hold good, and the family remains coherent as it is now, there is no doubt that the acts of that one good man may affect millions. If the descendants remain godly, their powers should increase so that the family achievements should be better in quality as well as greater in quantity.

But the interesting thing is that this is not the only family with this experience. Other families have similar history. All of us can name families that have remained true for seven or eight generations to the principles of the Ephrata group, that have increased and have yielded men of note to the nation and church.

There is a tendency of the descendants of Brethren

families to intermarry, a well worth-while custom and long may it continue. When two strong families unite what about the offspring? When it has happened, the children are superior.

Do you see the possibilities for us? Each of us is trying to live a life as close to Jesus as possible. We are rearing our children in the fear of the Lord and the ideals we plant into them will be passed on from generation to generation. Our Brethren people are closely related by blood and if we continue to be we may raise a nation within a nation of Christians that may leaven the whole of America.

*Long Beach, Calif.*

### "True Happiness"

BY BERT M. LEWIS

TRUE happiness is to be found within one's self; not in the material things possessed. This is especially applicable to the present, when things that money can buy seem to make up the conception of so many individuals as to what constitutes happiness.

Happiness is a powerful incentive to conduct. If a person desires money, power, unusual ability, success, it is because of the belief that the possession of the thing hoped for or aimed at will place one in a position to better enjoy life, or, in other words, to be happier.

The mad urge to possess things material has gained an ascendancy over the true route to happiness, because, today, there are more things to be owned by the individual who has money than perhaps at any previous time in history. Almost endless is the list of luxuries that may be purchased and which, seemingly, add to the happiness of the possessor. But unlimited possession ends in satiety and the things pall on the possessor.

It is all very human, this lure of the unpossessed and the erroneous belief in the joys of possession. But it is easy to become lost in the maze of things, seeking for more, and yet more things. It is all pretty much of a will-o'-the-wisp proposition, a futile, endless search for a valueless pot of gold at the end of a synthetic rainbow.

It is sometimes difficult to understand happiness in its true light. But the person who puts his trust in material possessions as a source of happiness is predestined to disappointment and disillusion.

The person who would avoid being at the mercy of external and materialistic things will cultivate love for his fellow-man. The resources of literature; the enjoyment of beauty, art and music; the appreciation of true friendship, healthful conversation, recreation; a delight in the contemplation of the human spectacle; all tend to promote true happiness. But greatest and more powerful than all is love for one's fellow-man. Therein is found true happiness, and a character so built is in a



position to meet and overcome the vicissitudes of fate and know the true enjoyment that comes from life as it should be lived.

"You can buy most anything  
If money you possess;  
The only thing you *cannot* buy  
Is true happiness."

*Columbus, Ohio.*

## The Cross of Jesus Christ

BY J. I. KAYLOR

### V. The Redemption of the Body

IN the Bible death is always considered as the result of sin, the cure of which is only the reconciling death of the cross. Physical death has its effect on the body, so in any consideration of the cross we must also look at its relations to the redemption of the body. Sin not only made havoc in the spiritual realm, but the whole cosmic order or material creation was also affected. Christ's resurrection—the great counterpart of his death—was the coming of life into his body, making it to have existence in a new sphere. This bodily resurrection of Christ gives to those who have accepted him by faith, a guarantee or earnest of their own bodily resurrection.

Dr. James Orr, in "God's Image in Man," says, "Body is as really a part of man's personality as is the soul, . . . is a part of ourselves. The soul may survive the body, but man was not created incorporeal spirit. It was designed to inhabit the body. Death, in the true Biblical point of view is not natural to man, but something violent and unnatural, the rupture of that which was never meant to be disjoined. Even while the soul, after physical death has ensued, survives the body, the soul is still regarded as imperfect and weakened, in a condition temporarily waiting its final rehabilitation. So when we apprehend the real import of Christ's death in behalf of mankind, we behold the kernel of his reconciling death in his submission to death, and for the manifest reason that death was that in which was expressed the judgment of God on the sin of the race. Death was a form of penal evil to which Christ voluntarily submitted for the abolition of our curse" (2 Cor. 5: 21; Gal. 3: 13; Heb. 9: 27).

What shall be the nature of the resurrection body?

Christ's body was very different after resurrection, yet it was easily recognized as the same that hung on the cross. It could be quickly and invisibly transported from one place to another, and through closed doors or walls. It was now incorruptible and glorious, and he ascended in that same body. In the resurrection state there will be no need of some of the bodily functions, as eating and drinking or sex distinctions, and such like.

In 1 Cor. 15: 35-50 Paul tells us "with what body they do come" forth. It will be recognizable, just as

the grain of harvest is like that sown. This new body will be changed, incorruptible, glorious, powerful, spiritual, heavenly, and immortal.

*When* shall the redemption of the body take place? Some—such as belong to the class of faith-curers, divine-healers, Pentecostals, etc.—claim that just as new life to the soul is experienced by faith now, so this new body can also now be appropriated, because Christ partook of our infirmities. If any one should have gotten a new body it ought to have been such as are recorded as being raised from the dead, like Lazarus. But they had the same body as before, and were not made immortal thereby, and died again some time later. There is something, though, in the healing of the body and keeping it strong and healthy by the power of God; and that is by the anointing, as we practice it. As long as we are in this body we are subject to its limitations and sufferings, which is only for "the present" (Rom. 8: 18), and the whole creation is awaiting the manifestation of the sons of God. The full redemption of the body, as well as the soul, was accomplished potentially by Christ on the cross. From 1 Cor. 15: 51-54, and 1 Thess. 4: 13-17, we learn that this change of the body of both living and dead believers from the earthly to the heavenly will take place when Christ descends from heaven with a shout and the trumpet sounds. This is the great event for which the church awaits and hopes, and till it comes we groan in pain along with the whole creation. The basis of this hope is that the great Head and Lord of the church himself was dead, but is now alive forever more, and is glorified at the right hand of the Father, and has promised to return for his body which must share his glory with him in bodily perfection. Every one will come in his right order, "Christ the first-fruits, and afterwards they that are his at his coming."

Herein is the real Easter message and comfort. Paul tells us "not to sorrow as those that have no hope," and "if in this life only we have hope we are of all men most miserable." True, we have sorrow when our loved ones are taken from us, but through our tears we can look up and know that if they "have believed that Christ died and rose again, even so will God bring them with him."

Even though there may be some illustrations of truth in eggs, flowers, and such at Easter time, yet these fail to adequately express the message of the season. These things only have the germ of life in them, which comes forth of itself, under proper conditions. But the body of the dead has no such germ, and must be revived by an outside and superhuman and supernatural power. So every Easter Day, yea, every first day of the week, ought to be a memorial to us, teaching us that when he comes he will raise and change our mortal bodies to be like his glorious body, so that we can be forever with

him in heavenly bliss. And all this is certain, for he has come forth from the dead on this great day.

So why look to any other than the mighty power of God in Christ to complete the redemptive scheme, which applies to our bodies and to all the material creation, and will come about in the times and the seasons of the Father's good pleasure?

*Degraff, Ohio.*

## Meeting of the Board of Christian Education

BY RUFUS D. BOWMAN

General Secretary, Board of Christian Education

No one attending the Board meetings held at Elgin, Ill., Dec. 13-15, could help but be impressed with the seriousness of the problems at hand. Those who are carrying forward the general program of the church need the prayers of the Brotherhood. These difficult times test our faith in essential values and give us a greater consciousness of our need of him.

All members of the Board of Christian Education were present except Sister Eva Trostle, who was ill. This meeting of the Board was the longest and most intense in three years. The financial problem required much time for consideration. Because of decreasing receipts the Board has been forced to operate upon a budget approximately 25% less than last year. Some of the curtailments have been very costly. However, the Board does not think it wise to create a deficit and reductions have been made in all items of expenditures so that we anticipate no deficit when the books are balanced for the year.

The December meeting of the Board is the occasion when the Staff members give their reports of the year's work and the program for the coming year is discussed. Of the many items which were discussed, space will only allow the mention of a few. A new policy was adopted regarding quarterly letters. Hereafter, all members of District Boards of Christian Education will receive all of the quarterly letters which go into the local churches. The conviction was expressed that our conferences with district boards have proved very valuable. Plans were endorsed for reaching the coming year as many as possible of the district boards which have never been touched by the Staff.

Leadership training will be continued as a major emphasis and will be given added promotion. Some changes were made in the requirements for accreditation to teach standard classes. The Board decided to prepare a denominational reading course for teachers. The Board also went on record as favoring coöperation with the General Ministerial Board and Bethany Biblical Seminary in creating one leadership training program for the church. A joint committee of the General Ministerial Board and the Board of Christian

Education has made progress in planning Leadership Training Schools and Bible Conferences for church school workers and the ministers now in service.

The adult program is being built by a permanent adult committee composed of representatives from Men's Work, Women's Work, the Board of Christian Education, and the General Mission Board. This makes for a correlation of activities and a united adult program. Of the many important decisions made, I am sure the creation of a simplified plan to create interest in and to aid in Bible Study will be felt by the Brotherhood as an effort toward meeting a real need.

In the young people's program, plans were outlined for the summer camps and for the Sunday evening program materials. Since the young people's program is so strategic in building the church of the future, the Board decided to urge that the best of our mature leaders contribute some of their time and efforts to young people's summer camps. The purpose is to get our young people in touch with the finest personalities in our church life. It has been our policy for several years to get a missionary into everyone of our summer camps.

Plans for the program of Children's Work were outlined for the year. There will be continued contacts with District Directors of Children's Work and an increased program of leadership training. The new Graded Lessons for the Children's Division are meeting with a hearty response. The children's program was launched through agencies which had already been set up. By its very nature it is not spectacular in development, but nevertheless is one of the most important elements in our program. The highway to world peace, the highway to a better church, lies in the heart of the child. For

"In hearts too young for enmity  
There lies the way to make men free!"

The peace and moral welfare programs are being built in the light of a crisis. Realizing that the great need is education along these lines, we are emphasizing peace and temperance programs for local churches. In answer to the decision of the Anderson Annual Conference, the Board is investigating suggestive plans for relief work in the event of war. While the great need for prohibition is a constructive program of education, yet the Board feels that the church should resist every effort to repeal the Eighteenth Amendment and to modify the Volstead Law. Besides temperance and peace work, the Board plans to do more educational work which sets forth the evils in card playing and dancing and at the same time outlines constructive ways for using leisure time.

The Board reorganized by electing C. S. Ikenberry, Chairman; C. Ernest Davis, Vice-Chairman, and Dan West, Treasurer.



We crave the suggestions and hearty coöperation of the Brotherhood during the coming year for making the program of Christian education the most effective in the building of Christlike character and inspiring Christian service.

*Elgin, Ill.*

## “The King’s Highway”

BY WM. KINSEY

WE are living in the day of roads. The constant cry is for “good roads,” that is, not only for new and improved roads to be built, but for the present modern roads to be improved.

The world has never witnessed such a system of roads as we have them today. Roads are ways and means for travel and transportation. Roads are an asset and a blessing to people. And doubtless it would be astonishing to know how many people are on the road all the time, and truly, some without purpose.

There are historic and famous roads. There are the Appian and other historic Roman roads. Today we have the Lincoln, William Penn, Dixie, and other highways. But there is another highway that we desire to think and talk more about. We refer to the King’s Highway. The King’s Highway is the Way of Christ. He said, “I am the way, the truth, and the life.” What an assertion: “I am the way!” Yet who but the King of kings could make and prove such a claim? Let us note some of the characteristics of the King’s Highway.

### It Is a Smooth Way

In the first place, it is a smooth way. I have known for a long time that there were thermometers, speedometers, etc., to measure heat, speed, and the like. But I’ll confess that I never knew until a few days ago that there was such an instrument as a “roughometer.” A roughometer is an instrument to measure the number of “bumps” to the mile in the newly constructed state roads. It was designed by the Bureau of Public Roads, and is manufactured in Washington, D. C. The instrument is attached to the front axle of a car. When a new road is finished a state official appears on the scene and “rides the road” and thus ascertains the number of bumps, or roughness, of the road. Twenty or less bumps to a mile of new road nowadays is considered good. But the aim is to build roads that are without a single bump, that is, a perfectly smooth or level road.

Yet the King’s Highway is such a road. “Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain.” This scripture from Isaiah, John the Baptist applied to Jesus Christ when he said: “Repent,

for the kingdom of heaven is at hand.” This was pointing out the King’s Highway.

“I am the way,” said he. He is the very embodiment of his teachings. The Jesus way of life is the highway of life over which we should travel. He taught a smooth way of life for his followers. He taught it by precept and by example. How smooth he was when they smote him and spat in his face! He was gentle, kind, loving, patient, longsuffering. He went about doing good, healing, comforting, sympathizing; in other words, taking the bumps out of the road for his pilgrims in the earth. The King’s Highway is a smooth way. Husbands can make the way smooth for wives, and vice versa. What opportunities we have for making the way smooth for others—children, neighbors, the stranger, the needy! We sometimes hear the expression: “He had a rough road to travel.” Are you making the road rough or smooth for your loved ones? How will you feel when you have laid them away?

About the roughest road I ever rode over was called a corduroy road. It simply consisted of a roadbed constructed of poles six or eight inches in diameter, and about ten or twelve feet in length, pole joining pole. To ride over such a road in a jolt wagon is almost indescribable. Well, we have better road beds today, and we are thankful. Rock and concrete are used today; and as for the Royal Highway, it is the Rock of Ages. But still some folks have it rough, rough as the corduroy road. Let us try to take more of the bumps out of the way of life for folks.

### It Is a Strait Way

Second, “For narrow is the gate, and straitened the way, that leadeth unto life.” Nowadays trunk line highways are being widened. Many large cities have their Broadways. But the King’s Highway is narrow, strait (not straight). Many speak of Matt. 7: 14, using the word *straight* instead of *strait*. It is indeed often printed so. It is narrowed down so as to include only holiness and righteousness. Beyond its berms are sin and evil. “The highway of the upright is to depart from evil.” “And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed.” Being a strait way, it becomes a way of choice. Some roads lead to worldly parks; others to places of righteousness. Or somewhat as the poet has expressed it:

“To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between, on the misty flats,  
The rest drift to and fro.

“But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.”

The latter sentence of the poet is more nearly true. There are but the two ways, namely, the *high* and the *low*; or as the Scriptures have it, the *narrow* way and the *broad* way. Take the narrow way, it is the Royal Highway.

#### A Way Without a Detour

In the third place, the King's Highway is a way without a detour. "This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Keep in the way. The way of the detourer is hard. Every traveler knows that. And every sinner, sooner or later, knows that the way of the transgressor is hard. The meaning is the same. The former word is of French derivation; the latter, Latin. The Royal Road has no detour.

#### A Way Well Marked

In the fourth place, the Royal Highway is well marked. How was the remnant of God's people to get back to their homeland and the Holy City? Isaiah, as God's spokesman, said, "Prepare a way. Make the crooked straight, grade down the high places, fill up the low, make smooth the rough places." And Jeremiah says: "Set thee up waymarks, make thee guide-posts; set thy heart toward the highway, . . . turn again to these thy cities." John the Baptist applied the former scripture to Christ. So may the latter be applied. God's children may find their way out of bondage to the Holy City, the New Jerusalem, by following the well-marked way, coursed in red, by the blood of Christ. Follow the "I am the Way." A trunkline highway is easily followed today—simply follow the numbers which mark it well. The King's Highway is number *One*. It is the way of the Holy One. "Be ye holy, for I am holy." "It shall be called the way of holiness."

Westminster, Md.

### Why So Many Nonchurchgoers?

BY J. F. GRAYBILL

THIS was the subject of an address the writer heard some time ago in one of the Malmö churches. A Methodist minister serving a church in Malmö sent out a questionnaire some years ago. In it he asked: "Why do so many men not go to church?" He received a number of answers. Encouraged by the result, he sent out a similar questionnaire in Stockholm last fall. This was followed by another: "Why do you go to church?"

The minister received hundreds of letters, and in a lecture on the returns read a number of extracts which were interesting. Some answers were ridiculous. The speaker summarized the answers under the following headings:

(1) A dislike and mistrust toward churches in general, and especially the authorized state church.

(2) A lack of confidence in the state church priests and preachers of the free churches.

(3) The difficulty in believing the Bible and the church's teachings and dogmas.

(4) The lack of life and interest fostering elements in the religious services.

(5) The idea that modern science is not in harmony with piety and godliness.

The following extracts from letters were also read:

"Because I live too near the priest's home."

"Because the messages in the church, year by year, are but parodies, being teachings without a life to back them."

"The preachers are too cut and dried in the pulpit. Let the preacher wake up and then he will be able to wake up his audience and the churches will be filled again."

"I belong to the working class and consider the priests favorable to the capitalists and opposed to the working class."

"Because when I was in a church in the autumn of 1914, I was shocked when the priest, at the close of the service, asked a blessing on the World War. Since then I have had no desire to meet within the walls of a church." These are some of the reasons given in this country for nonchurchgoing.

The speaker also read a few paragraphs of the law concerning churchgoing. "A farmer ought to go to church every Sunday and attend all the special meetings announced by the priest from the pulpit." A law was passed in 1686 which provided: "A fine shall be imposed on those who seldom go to church." For less than three hundred years ago there was a decline in churchgoing and the government saw fit to try and compel its subjects to go to church. Now, as usual with most radical restrictions, the pendulum has swung too far to the other side.

Is this condition of nonchurchgoing peculiar only to Sweden, or is it a general condition? We take for granted that it is general. If so, it might be interesting to know the cause for nonchurchgoing in other countries. Not all countries have tried to keep their subjects pious and God-fearing by compelling them by law to attend church services. Some of the causes at least for not going to church in Sweden may apply to other countries.

The answers to the question: "Why do you go to church?" may be summarized as follows:

(1) The need for refreshing and inspiration for the soul.

(2) As social creatures, men long for Christian fellowship.



(3) It is a rest from the daily routine of work which gives rest to the soul.

(4) Because it is customary or the habit to go to church.

(5) One, at least, has a pure personal and selfish interest in his church going. The following extracts from the answers may be of interest:

"In the church service there is real rest and the soul is lifted into the very presence of God. Here one finds strength for the duties of practical life."

"I go to church because there, as nowhere else, I realize the greatness of God and my dependence upon him. Here I find a longing for things eternal."

"I have a desire to experience the forgiveness of sin and receive strength to gain the victory over temptation."

"Christian association gives me strength of faith and courage to continue the battle in the Christian life."

"I go to church because there my heart is lifted into a worshipful spirit and I find real rest for the soul."

"I go to church because man can not live by bread alone."

"I go to church because I feel a need that only there can be supplied. Sometimes I realize sweet peace during the service. Sometimes I feel condemned by the preached word. I continue to go because I feel that God meets his people there. When I fail to go, a feeling of condemnation rests upon me."

"I go to church because my parents have always taught me that one should go to church."

"I am a respectable official in the community and go to church to retain my respect and for the announcements by the priest from the pulpit (many of which are secular) so as to keep informed with current events and legal transactions." Otherwise this man has no use for the church services and with an oath condemns the Christian religion.

"I go to church because it is a good place to sleep." This answer is a little ridiculous, but I wonder if it is not the experience of many, although it may not be the primary cause of their going.

A study of cause and effect of nonchurchgoing can be both interesting and profitable. There are too many nonchurchgoers and too many who do not interest themselves in the regular preaching services as they should. I understand there is a general falling off along this line. There is so much to interest people of this age, and the Christian religion is not given the proper place in so many Christian professors' lives. There is occasion and cause to ask: "Why?" Is there a just cause for not going to church? According to some of the answers given, one might reach such a conclusion. Is it the preachers' fault? Is it the fault of the members in general? Is there a possibility that preachers and laity are as signboards, pointing the way, but not

going the way themselves? If ever there was a time when nonprofessors of religion read the Bible little, and Christian professors neglected reading, it is now. We live in an age when people get so much of their knowledge without reading. This may well be termed a "listening age," therefore our actions should speak loudly if we would be living witnesses for Christ. It is possible to be a stumblingblock and an object of offence to those who are without. May we ask ourselves the question: "Is it I that is causing nonchurchgoing?" If we discover that such is the case let us mend our way and do our part in making the church services as attractive, interesting and uplifting as possible. Let us back up our profession with a life that shows interest in the welfare of the church and the salvation of those.

*Malmö, Sweden.*

## Physical Activities Here and There

BY ROLAND L. HOWE

### First Half

THE cost of the place for "the assembling of ourselves together" in a house of worship on Crown Street 115 years ago, is made up as follows:

Cash paid on a \$4,250 lot purchased from Jesse Stillwagon . . . . .	\$1,250.00
Expenses at the "raising" in June, 1817:	
To 44 lbs. Hames at 1/4 1/2 pr to I. W. Maybury . . . . .	\$ 8.25
To Hertzog & McCarigher for 24 3/4 lbs. cheese at 18 3/4 C . . . . .	4.83
1 tumbler broken at raising . . . . .	.15
To p— & A— at raising . . . . .	5.00
To beef & butter pd by G Gorgas at raising . . . . .	3.44
J. Zigler cash* . . . . .	15.00
	<hr/>
	\$36.67

Less: "To 5 lbs. cheese remained at raising taken by J. Lynd . . . . . .94

To Boards sold by John Fox . . . . .	\$13.00	\$13.94	22.73
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Cash paid for construction (labor and materials)	3,412.50
Value of materials and labor contributed by 156 persons (members and others) clearly itemized of record . . . . .	2,031.80
A 6% Mortgage for . . . . .	3,000.00

Total cost involved . . . . . \$9,717.03

The yearly maintenance covering wood, oil, candles, and "open and shut the meetinghouse and build the fires," did not exceed \$125!

The Crown Street church was sold to Samuel Glad- ing Oct. 12, 1872, for \$13,000—fifty-five years to the

\*J. Zigler is listed in the 1817 Directory as "Official Inspector of Lumber."



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### No One Missed

A GOOD giver in Ohio sends \$75 and she writes: "Use the money to the best of your knowledge for mission work. I rather think foreign missions is most needful, but you know more about that than I do. So do as you think best and the dear Lord will bless you for so doing. Wishing *each and every soul* a Merry Christmas and Happy New Year and thanking you for the distribution of this money, I am, as ever, your friend."

### Hens and a Missionary Promise

IN the Fernald congregation, Middle Iowa, a young married couple made the promise that if their hens laid 101 eggs every day for one week, they would increase their giving to missions. The hens seemingly understood their opportunity and one day laid 134 and kept up a good record all week.

Some people make promises to the Lord, what they will do if certain blessings come to them, and then when they receive their blessings, they forget and fail the Lord. But according to the report we have, the young couple making this pledge kept their promise in a splendid way.

### Missions and The Gospel Messenger

THIS issue marks the second anniversary of the merger of *The Missionary Visitor* into THE GOSPEL MESSENGER. Missions have been an integral part of the church paper. This is right. A church without missions is not a Christian church. The MESSENGER, being a weekly, has put mission news fresh before our readers. Nearly all who have commented feel that it was a wise move to merge the two papers. Special features are being provided. The second issue each month has a methods emphasis. The last issues for January, August and November are specials for India, China and Africa respectively. The first issue each June contains the Board's Annual Report. The mission directory appears the last issue of each month. We will seek to bring to our readers up-to-date thinking and news on the mission aspect of our Christian endeavor.

### What Changed the Offering?

A PASTOR was taking a missionary collection recently when he said: "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward and said: "I was going to give a half-dollar, but I did not do so."

"Why did you not do it?" the preacher asked.

"Do you think," replied the lady, "I would put a half-dollar into his pierced hand? I have \$10 at home and I am going to give that."

If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.

### A Desire and Some Habit

A GOOD supporter of missions in eastern Virginia writes us of his present difficulties in earning money for missions. He closes the letter by saying: "It is a bit hard to know how we will stand able to give during the coming year, but we have *a desire* and *some habit* of giving, so hope it will be possible to give often."

*Desire* will get an adolescent boy out of bed at 5 A. M. without a whimper. *Desire* will cause the explorer to hazard his life for the sake of conquest. *Desire* sent David Livingstone to Africa and our Wilbur Stover to India. *Desire* has caused hands to write checks that have provided the financial needs of our mission work. *Desire* has caused people to get along gladly with meager household furnishings that there might be missionaries preaching the Word in far places.

*A habit* will tide us over hard places where without it we would flounder. While mission giving has fallen in terms of dollars it has risen in terms of bushels of wheat. Mission supporters are giving more than twice as many bushels of wheat as they did five years ago. But the habit in giving makes it possible. Unseasoned givers are not likely to do much for missions in these days of financial difficulty.

How may we get desire? Not by mere wish thinking. Sometimes it comes by a great experience as it did to Paul. Or it may grow out of study. Wm. Carey studied the map of India and of the Indian people until his desire to be a missionary would not be restrained. *Desire* is increased in the path of service. Our missionaries, who broken in health must remain in America, have a burning desire to go back and serve where they toiled for years. If you would like to be a missionary giver, but don't feel the desire, begin giving; follow the results of your giving and the desire will come.

As to habits in giving, every Christian will do well to follow some well planned method. Laying by the first day of the week is recognized as among the best. Giving in church as an act of worship is practiced by all



Christendom. Additional gifts to specific needs should be practiced regularly at certain seasons.

Don't hang on to money. Seek true riches. Money is not riches. Lives are ever so much more important than money. Exchange your money into men. The current coin of heaven is the lives of men. Mission givers who have been regular through the years can now count scores of purified, uplifted, redeemed men, women and children in our mission fields as the returns on their investments.

### Tu Jung Nge, the Cave Girl

BY MINERVA METZGER

Note: The following story should be used in the missionary society program. Watch the first issue each month for a similar story.

TU JUNG NGE'S home is very different from any of yours, I am sure. Instead of a big house with an upstairs, downstairs and a cellar, or even a simpler two or three-room house with windows to admit the beautiful sunshine and good pure air, and a green velvety lawn in front, she lives in a cave way up in the mountains. The cave is divided into two rooms. There are no windows and only one door. In front of the cave is a pig pen and a place for the mule which is not only treasured for his usefulness as a beast of burden, but he has been a pet of the family since babyhood. There are also two or three chickens running around, and a stone flour mill turned either by man or beast.

Simple as this home was the family were very happy until an epidemic took its toll. The father, mother, son, and two little girls, one of whom was Jung Nge, were all stricken with the dreadful fever. The family had very little money, so the father decided that he would buy medicine for his wife and son, for he, like many of his countrymen, believed them to be the more important members of his home. Strange as it all was, the two who received the special care died, and those given up to die recovered.

There was nothing else to do but to bring in a new mother for these bereft little ones. The second Mrs. Tu, however, proved to be a greater care than a blessing in the home, being physically and mentally unable to do any work; and so Jung Nge from the time her mother died, although only eight years old, assumed the responsibility of housekeeper. She cooked and sewed for all. When in doubt as to how a thing should be done she would run to the neighbors, who very kindly helped her. They cut out the garments, gave directions what to do with all the pieces, and little Jung Nge finally finished coats, trousers, stockings, etc. Since she has come to school, she is learning from her older schoolmates and teachers to do prettier needlework. She delights to make pretty shoes for her little sister at home. During the summer vacations she makes all the winter clothes for the family.

Five years ago Jung Nge's father was baptized, and this brought us in closer touch with the family. A year later the wife came into the church and the third year Jung Nge, now a girl of fifteen, was also baptized. This brought about a great change in the home. Mrs. Tu in accepting the living Christ as her Savior found not only comfort and peace of soul, but physical and mental healing. She now helps to perform her duties as housekeeper and homemaker, while Jung Nge is in school. Way off in this secluded spot, our missionary lady evangelist found this promising child of the Flowery Kingdom. She and her father and the mule traveled for two days up the mountains, down in the valleys, around and around, "over the top of the world" as Anna Blough of sacred memory described this road, finally arriving at the mission school in Ping Ting Chou. What a change for her! Her unassuming naturalness attracted all of us to her at once. "Can any good thing come out of Nazareth?" Will we ever be able to find all the precious jewels God has hidden away in the most remote recesses of the world?

Although the school is a much more sanitary place to live than Jung Nge's cave, yet home is home, and during the first weeks her heart was filled with a great longing for home. One evening as she was going to bed, I said to her, "Jung Nge, what makes you so sad, don't you like to go to school?" "Oh, yes," she said, "but I do want to go home." Then I said to her: "In a few months you can go home, but I must wait five years before I can see my home folks again." Later as she reported the affair to her people she said: "I was so ashamed of myself, I'll never allow homesickness to get the best of me again."

We can not end this story without telling you of her



*The Tu Family. Left to right: Little Sister, Mrs. Tu, Mr. Tu and Jung Nge. Photo by Mary Schaeffer.*

first experience in shopping. Her father left money with the request that his little girl was to have things the same as other girls in school. The first thing needed was a comfort for her bed. She wanted a big flowered one like her roommates had. So we took her to the best store in town. The clerk laid out five or six pretty pieces. Poor child! she had never seen anything like this. She sat speechless; she just couldn't make a choice! Now after three years of schooling and experience in this larger world, she knows exactly what she wants, where to get it, and what she ought to pay for it. Oh, how she has developed and grown! She is bright, intelligent, stands at the head of her class, has a beautiful disposition, is loved by all, and loves all. I am sure you would be proud of her too. She belongs to the class of 1933 and I know she is very grateful to you for helping to make a Christian school possible for her.

*Ping Ting Chou, Shansi, China.*

### **"Neither Do I Condemn Thee . . ."**

FROM time to time I have acquainted you with the conditions that prevail in the household of the head chief of this district. You will remember that I told you Chief Amadu had a very large household. He had many wives. Frequently did I go to visit them during my last term, and bring them the gospel message. When Chief Amadu died, several of these wives received their freedom. One of them is married to one of our inquirers. Another is married to a young man who attends our services regularly, and for whom we are praying, that he may come to confess the Lord publicly. This woman also comes to church, and is showing a definite interest. There is a third of these wives, of whom I would like to tell you in this message.

Chief Amadu took this woman a few years ago. He took her. He paid no dowry to her relatives. After she was in his compound for some time, she tired of this life. These women resent being under the authority of another woman and being just like slaves. Sometimes months would go by and she would not hear the voice of her husband, the chief. She had little or no fellowship with him. He had so many wives, and of course he had his favorites: quite likely she was not in that class.

One day she arose from the compound and returned to her relatives. Her husband sent for her, and she was made to return. But her heart never returned to that place and to that husband. Under cover of darkness she would find a way out of the compound, and then she would soon be lured into sin. This became quite a habit, until the chief heard of it, quarreled with her, and again she left the compound. He did not try to get her back. Neither would any other man offer to marry her, as no man will marry a chief's wife while

the chief is living. They are afraid to do this. The woman became a public prostitute, and remained so for a couple of years. She drank heavily and indulged freely in sin: she was drifting down at a very rapid pace.

She had a brother who had come to know the Lord. He faithfully testified of Christ when he was in the family compound. This sister repeatedly heard the message. Then came a struggle. The light dawned in her soul, but the dark path of sin had become such a habit it was hard to forsake. The enemy had his clutches wound tightly about her, and was loath to release her to another Master. But who can withstand the power of the Almighty? That same Jesus who liberated a woman before the eyes of her accusers so long ago, would also liberate this sinful woman. Yes, he set her gloriously free.

She has now walked the path of life for some months. She has made public confession. She is learning to read the Word, and has made good progress in the catechism.

A little time ago I was dealing with another brother of hers, who does not know the Lord. I was telling him how the Lord Jesus changes the lives of his children when he gives them a new heart. I asked him: "Do you think there is any change in the life of your sister?" "The change in the life of my sister is known to all. She has turned right around. Formerly wherever there was a beer-drink, one would never miss seeing her there. She always ran from place to place in search of beer: now she never touches it. She does not run the streets to look for it. Before, she was a public woman: everybody knew her as such. Now she has a new marriage, and she stays at home. She does not follow after sin any more. Yes, she has changed, white lady."

This man is not a believer, but he sees the truth. And he speaks for many who testify to the wonderful change that has come into the life of this woman.

What a wonderful Savior! He still stoops to lift up the fallen. He still whispers to the souls that are drifting down, and that cry to him for help: "Neither do I condemn thee." He sends his Spirit into the heart of a sinner, and brings to pass a complete and marvelous transformation.

What a privilege is ours to be allowed to declare the works of this wonderful Christ! And what a joy is ours when we see a soul steeped in sin coming to the Cross and accepting our Lord! Even the angels rejoice, and shall not we do likewise?

There are scores of such sinful women in this part of Africa. Oh, that many more may come to know the Lord Jesus, and hear him say, "Neither do I condemn thee."—*Johanna Veenstra, in S. U. M. News Letter.*



## KINGDOM GLEANINGS

### Calendar for Sunday, January 8

**Sunday-school Lesson**, Jesus Begins His Work.—Mark 1: 12-20.

**Christian Workers' Meeting**, The Final Result.—Matt. 7: 13-27.

#### B. Y. P. D. Programs:

Young People—Peace—and the Church of the Brethren.

Intermediate Girls—If Jesus Had Not Come.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Nine** baptisms in the Bartlesville church, Okla.

**Six** baptisms in the Dunnings Creek church, Pa., at New Paris, Bro. C. L. Cox of Claysburg, Pa., evangelist.

**Nine** baptisms in the Chiques church, Pa., Bro. Norman K. Musser of Mountville, Pa., evangelist.

**Eighteen** baptisms in the Twenty-eighth Street church, Altoona, Pa., Bro. B. F. Waltz, pastor-evangelist.

**Thirty-three** baptisms in the Goshen City church, Ind., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Four** baptized and one reclaimed in the Beech Grove church, Ind., Bro. E. O. Norris and wife of Astoria, Ill., evangelists.

**Fifteen** baptized in the Greenwood church, Mo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Fifteen** accessions at Mexico, Ind., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist; Bro. Ernest Fisher of Rochester, Ind., music director.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Ray O. Shank** of Flora, Ind., Jan. 9 in the Missis-sinewa congregation, Ind.

**Bro. R. H. Nicodemus** of Huntington, Ind., Jan. 1 in the Beaver Creek church, Ohio.

**Brother and Sister Ralph G. Rarick** of North Manchester, Ind., Jan. 8 in the Mission Chapel, North Manchester.

\* \* \* \*

### Personal Mention

**Bro. Wilbur I. Liskey**, recently of Rosepine, La., is taking up his new pastorate at Live Oak, Calif., and should be addressed accordingly.

**Eld. E. J. Neher**, approaching 82 and sitting in his wheel chair in which all his days are now spent, writes us of the reverses which make it impossible for him to renew his subscription to the Messenger after receiving the church papers regularly for 54 years. He reads and writes with difficulty and his good wife, one year his senior and with better sight, reads most of the Messenger to him. With many kind words and good wishes his letter goes on to its pathetic finish. Then something happens. Before he gets it mailed he adds this postscript, almost illegible: "Since writing above I received \$2.00 as a Christmas gift for the Messenger and have given it to our Messenger agent for which we are grateful." Aren't you glad with this aged and afflicted

couple? Some of their earlier life was given to the ministry in Florida. They now reside in Grand Rapids, Mich.

"The operating apparatus was set up on the boys' hostel veranda and two ordinary tables were used for operating tables. The staff worked fine and Dr. Fox went from one table to the other as rapidly as the patients could be prepared and cared for. Thirty-two children had their tonsils removed that day and all are doing fine." So writes Bro. J. M. Blough of what happened when Dr. J. W. Fox came to Vyara.

**Eld. Wm. U. Wagner**, Union City, Ind., writes us of the good work done recently by Bro. William Beery in the Popular Grove congregation. He says: "It is his mission to develop an appreciation of the place and value of music in worship, to help all to sing with spirit and understanding. The church here was so much benefited by his service that we wish to recommend his work to others." Bro. Beery served for a time on our General Music Committee. His present address is 915 Larkin Ave., Elgin, Ill.

**Bro. Ezra Flory**, New Paris, Ind., writes us: "I have had a number of letters of sympathy on account of my ill health. It seems a false rumor has gone out about it and has worked harm to me in several ways. I have not felt so well for several years. I have preached regularly for over a year. I teach a special midweek Bible class and do miscellaneous work." Our readers will all rejoice that Bro. Flory can report so favorably on the recovery of his health. And while they are about it they will also congratulate him that it was only the sixty-third milestone of a life already well filled with good works which he passed this week. It happened Thursday, Jan. 5.

\* \* \* \*

### Miscellaneous Items

We heartily thank the Twenty-eighth Street Brethren Bulletin and Pastor B. F. Waltz for this testimony: "The Gospel Messenger is the best church paper printed. You can not be an intelligent Brethren without this weekly information."

The York County Ministerial Association, York, Pa., is conducting its fourth annual Ten Day Prayer Meeting the first ten days of the year. On most of the days the program extends from 10 A. M. to 8 P. M., a different leader and church group having charge each hour. Our own Pastor Jacobs was assigned to Monday, Jan. 2, 4 P. M., and Tuesday, Jan. 10, 6 P. M.

\* \* \* \*

### Around the World

An up-to-date farmer in a western state produced as follows from forty acres of trees and vines: dried peaches nine tons, dried apricots twenty-eight tons, dried prunes five tons, fresh Thompson grapes forty-five tons. This is just one more proof of the fact that there is plenty for all, that the real problem is how to improve the processes of distribution.

The mounds and caves of the Near East continue to yield archæological items of interest. Thus there was recently reported the finding of the skeleton of a giant in a cave at Athlit, Palestine. The find is said to resemble that of Paleanthropus Palestinus found a year ago at Mt. Carmel. These prehistoric men differed from all others in their long limbs, jutting chins, and awninglike ridges over their eyes. Maybe it was the descendants of some of these that the spies saw when they went up to look over the promised land.

**Speaking of the outlook** for the church in China, Dean Roderick Scott of Fukien Christian University says in part: "The church is freer than ever before. It is regarded with a new respect. Christianity is reckoned as one of the social forces of the nation. . . . Non-Christians use and advise Christian schools. The late commissioner of education was so impressed by a Christian teachers' retreat that he declared he must have one for the government schools. He held up the Christian teachers as models, saying among other things, that they always paid their electric light bills."

**India** has long been known as the "sink of precious metals." This is due to the fact that gold and silver importations tend to go into the hoards of princes, or the secret hiding places of the treasures of other Indians of wealth. Something of the cumulative effects of such savings habits upon the world's stock of gold may be gathered from the fact that India imported about three billions in gold over the sixty-year period from 1870 to 1930. Of recent years India has absorbed slightly more than one-quarter of the world's gold production. Under usual conditions these secret stores of precious metal are as good as lost. But when unusual conditions develop they may be brought forth. Thus the decline in value of English money, with the corresponding enhancement in value of gold, is bringing much Indian gold to light.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Undaunted Hope—Life of James Gribble**, by Florence Newberry Gribble. Brethren Publishing Company, Ashland, Ohio. 438 large pages. \$1.65.

We have here a full account of the character, work, correspondence and aspirations of James Gribble who felt the call to Africa so deeply that he applied to go to the field when he did not know who would send him or who would bear the expense. He believed God had called him and trusted God to open the way. As a result of his faith the Brethren Church has its Oubangui-Chari Mission in French Equatorial Africa.

In writing the story of her husband's labors the author had the advantage of knowing him thoroughly, of sharing his efforts and accomplishments, and free access to much of his correspondence in which he revealed the secret of his inner life. The personal touches Dr. Gribble gives to her story furnishes a double interest. She has both the general mission view and the family tie.

This mission is some distance from our mission in Africa. Would it be too much to hope and pray that some day these two missions supported by churches that have so much in common will extend their borders until they meet and form one continuous Christian community? Be that as it may, those who read this volume will be amply repaid, for they will know this part of Africa as they have not yet known it. The simple faith and the consecrated life of James Gribble should be a challenge to an indifferent membership at home that too often forgets its missionaries on the field.

The Introduction, by Alva J. McClain, Secretary of the Foreign Missionary Society of the Brethren Church, the map, the pictures, the full index and the clear type combine to make most readable this human interest story of a pioneer missionary, the kind of which the mission field has all too few.

For educational purposes the publishers desire a wide cir-

culution of the book, hence are offering it for actual cost, only \$1.65. For that reason orders should go direct to the publishers.

**Education Through Recreation**, by L. P. Jacks. Harper Brothers. 155 pages. \$1.50.

In this volume Principal Jacks gives us a series of addresses delivered throughout some sixty American cities. He pleads for intelligent, systematic and general training in recreation. He believes it is better to have all the people of a community trained to play and to play together than for a community to turn out a world champion in any line.

In view of present unemployment and future unemployment which is assured because of this machine age, he advocates teaching by actual training how to use one's leisure time to the best advantage. Because of short hours and short days, both of which seem to be in the air, educators must prepare folks for an intelligent use of the hours in which they are not otherwise occupied by necessity. Train folks to play together and they are not so likely to quarrel, neither do they so readily fall into mischief and crime as when they are idle.

To my mind, however, he seems to give undue credit to the dance as one means of recreation. In other respects I find his suggestions valuable.

## THE QUIET HOUR

### Jesus Lost in God's House

Luke 2: 40-52

For Week Beginning January 15

#### His Parents Went Every Year to Jerusalem, V. 41

Fixed habits of worship are of supreme importance in the rearing of children (Ex. 23: 14; Lev. 23: 2; Num. 15: 3).

#### The Boy Jesus Tarried Behind in Jerusalem, V. 43

Jesus had one interest which was great enough to crowd out all else (Matt. 13: 44-46).

#### Supposing Him to Be in the Company, V. 44

Where did they suppose him to be? With the boys and girls of his own age? I like to think so (Luke 2: 52; John 2: 1-11).

#### They Found Him in the Temple, V. 46

You can judge a boy by the places to which his pleasure takes him (Psa. 5: 7; 79: 1; 138: 2; Matt. 4: 5; Acts 3: 1).

#### Both Hearing Them and Asking Them Questions, V. 46

Hearing and asking! Such a boy will grow in wisdom and in favor with God and man (Ezra 8: 21; Matt. 18: 3; Luke 11: 1; John 9: 36; Acts 8: 31).

#### And They Understood Not, V. 50

Mary and Joseph were not the first nor the last parents to misunderstand a child (Job 8: 9; Eccles. 11: 5; John 3: 8; Jer. 4: 22).

#### His Mother Kept All These Sayings in Her Heart, V. 51

How we admire this trait of Mary. She was a good mother. Her habit is worthy of imitation (Rom. 10: 8; Deut. 6: 6; 11: 18; Psa. 119: 11; Col. 3: 16).

#### Discussion

Do good boys as well as bad ones at times cause their parents some concern? How can a greater understanding between parents and children be brought about?

R. H. M.



## PASTOR AND PEOPLE

### The City Hospital—An Opportunity

BY D. HOWARD KEIPER

Article Supplied by the Pastoral Association

DURING the past three years in Baltimore, I have visited from forty-five to fifty different hospital patients who were members of our denomination, and whose homes were out of the city and sometimes out of the state. In some instances, second and third visits were made. The average is one new patient every three weeks. If those from the local church and community were included the total number would be from one hundred and twenty to one hundred and thirty.

From the experiences that I have had, the following observations and suggestions are offered:

1. Your visits will be greatly appreciated. Out of town patients feel strange in the city and in a large hospital. They always welcome the minister's visit. You go away with a consciousness of having done a good deed. The cordial response of the patient always repays one for the time and effort expended.

2. You meet some of the finest of people and you have a splendid opportunity to see Christian faith in action. Many are the times when the minister returns feeling that he has received as much as he has given.

3. You will find that it is a splendid way to get acquainted with good people and their churches. The people who are away from home remember kindly their home churches and invariably speak well of them. If later you happen to be in their church or community you find a real welcome awaiting you.

4. You will be repaid in additions to your local church. The people you visit often move to the city or have friends who do so. A happy point of contact has already been made. At present six newcomers to the city will become regular attendants of the local church because of two hospital visits made.

5. You will discover that hospital employees, doctors, nurses, and others will extend to you the finest respect and courtesy. One can repay these courtesies by consulting them before entering a room and by remembering to thank them before leaving. These people are very busy and charged with heavy responsibilities—a word of appreciation to them is in itself a helpful ministry.

6. Members of your local church will appreciate the fact that you visit their out of town friends and relatives when they are in the hospitals. Likewise, they will usually follow your lead and will themselves become faithful in visiting the sick.

7. Finally, there is one thing that out of town pastors, Sunday-school teachers, friends and parents can

do. Of all those that I have visited, concerning none of them would I have learned had it not been for the fact that some one dropped a card, called by phone or in some manner made a request. Write to your city pastors when your friends are coming to their local hospitals for medical services. You will do both the pastor and the patient a service.

*Baltimore, Md.*

### “Preaching Out of a Hole”

BY CHAS. E. ZUNKEL

#### III. *The Kingdom in Our Midst*

ONE of the outstanding notes of Jesus' message was the certainty with which he spoke of God's coming kingdom. His prayer for the disciples was, “Thy kingdom come. Thy [fatherly] will be done on earth as it is in heaven.” That was the burden of his life, of his labors, and his interests. He spoke of the kingdom as coming and also as present already. “I shall not drink from henceforth of the fruit of the vine until the kingdom of God shall come,” said he. Yet he said: “The kingdom of God is within you” (in the midst of you). At least one hundred and twelve references are made to the kingdom in the gospels. And from a study of them it seems perfectly clear that Jesus thought of the kingdom as both coming and yet already then present. The parable of the leaven presents the idea of the kingdom as coming; it is a leavening force which is invisible, silent, inward, yet contagious. The parable of the mustard seed also presents the idea of the kingdom as coming; it has vitality and expansion in it. Yet even these very parables take for granted the fact that the kingdom is already present; else how could it be a leavening force or as a growing plant?

Jesus seemed burdened with the desire to make the disciples feel that they were to be the leavening force of the kingdom, that they were to be the salt and the light. From their living was to radiate the gospel of love which was to be the most contagious thing in all the world. It was to permeate society and regenerate and reclaim life. And indeed it has done that very thing. Not only has it spread from individuals to individuals, resulting in men “born from above,” but it has permeated human life and society. Witness the fact that hospitals, as well as all humanitarian institutions, are an outgrowth of that impulse in the heart of the Master; in fact, of the Father himself. Witness efforts in national and international life to inject goodwill and human welfare as major concerns. Indeed, we can not say of the kingdom: “Lo, it is here, or lo, it is there, for it cometh not with observation.”

Contrary to this teaching, which seems so unmistakably clear in the teaching of the Master, there are those who teach another doctrine. Based upon passages

from Daniel or Revelation, or such a passage as that of Matthew 24, they teach that the kingdom can and will only come in the future. Yet in such a passage as that of Matthew 24 they seem to overlook the fact that Christ clearly said, "Verily I say unto you, This generation shall not pass away till all these things be accomplished." This passage is not only to be found in Matthew, but as well in Mark and Luke.

It seems to me that some dangers are inevitable as a result of this teaching. It creates a hopeless despondency over world betterment. Everything is useless that is done to build the kingdom of heaven on earth, since it can only come after this present world has been destroyed. Hence, why shall we worry or labor to try to build the kingdom on earth? Yet Jesus prayed and labored: "Thy kingdom come, Thy will be done *on earth* as it is in heaven." It seems clear that the purpose of the parables of the leaven and of the mustard seed were given to the disciples for the express purpose of creating hope in the disciples' hearts. They could not see any hope of building the kingdom on earth, for they were eternally thinking of a temporal kingdom. Recall, also, that Paul wrote his second letter to the church at Thessalonica because he had reports that they were idle, awaiting the immediate coming of their Lord. Paul warned them that his coming might not be as soon as they expected; hence, they better labor.

A second danger in this teaching of which I spoke is this, that it seems to me to be untrue to Christ's teaching on the presence and growth of the kingdom. He spoke and taught of the kingdom not as something far removed, but as something immediately present in germinal form, for which to labor with all the efforts of a child of the Father. Indeed, children of the Father are the only channels through which God works that this kingdom may be made to come.

The Christian task then, as I see it, is to be the light and the salt and the leaven in the process of bringing the kingdom of God as a reality among men. Ours is the task so to labor, live, and pray that indeed his kingdom may come on earth. Religion for today should call us to make the kingdom more and more a reality. That task requires labor for individual salvation. The need is still, "Ye must be born anew." But, as well, in the social, political, and economic life of the world we must make his kingdom more and more a coming reality. Because his message was *love*, therefore we rightfully labor for international peace and brotherhood. Because his message was *brotherhood*, we rightfully labor for economic justice. Because his message was *righteousness*, we rightfully plead for Christian social life. It is but the transforming message of our Christ in all of our life; it is but a part of the leavening work of the coming kingdom.

Chicago, Ill.

## Jobs for Ministers

BY FRED E. MAXEY

The writer was present at a recent conference of ministers of several different denominations held in Birmingham, Ala. The question of unemployment among ministers was freely discussed. As usual, at a conference of this nature, the causes were discussed pro and con. The writer was not an accredited delegate, only an interested listener, therefore had nothing to say. There were as many contributing causes, according to the discussion, as there have been offered for the present depression, also as many different remedies suggested. The cause most prominent in the discussion was "Lack of money," and the remedy most popular was, "Urge our people to sacrifice, give more of their means." Many deplored the fact that thousands of young men have gone in debt heavily, in some cases, to their respective denominations, in preparing for the ministry. Now they are without work, some arrangement must be made for work for them in order that they may meet their financial obligations. Now, I do not desire to be critical, but that word "minister," if only some delegate had risen to his feet and defined it! If it had only been defined for the young men before they began their preparation for the ministry! I kept thinking of another Minister who said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). I could not help but wonder if we ministers have really learned the true spirit of the One who spoke the above words? I had just viewed a line of underclothed, underfed men and women waiting in line, in the rain, for a half loaf of bread and a bowl of thin soup. I had just returned from visits in homes of tenant farmers that were cold and the occupants underclothed. In one of those homes, a Christian woman was sick in bed. When we left she left a dime in my hand as an offering to the Lord. At the conference, all we ministers were well clothed, seated in a warm room, well ventilated, with a steaming dinner awaiting us in the kitchen of the building, and the discussion was around money, not around service, ministry. The question kept running through my mind—no, not running through, it entered and abode there, it is there yet, I can not get rid of it, I pray that I may not. Have we ministers, forgotten, or have we ever learned to "walk by faith and not by sight"? The writer recently received no less than a dozen letters from as many different ministers, requesting that I assist in trying to locate work for them (all of these from men in our own denomination), and with only one exception they mentioned money, salary, but not one word about opportunity for service. Can not we ministers believe God? He says: "Seek first the kingdom of God and his righteousness, and all these things shall be added." Do we believe this?

The writer has just returned from Oneonta, Ala. This is the fourth meeting we have assisted in there. There we have learned to know, admire and love a real minister in the person of Eld. Edward Culler. Bro. Culler and a few faithful coworkers have labored there for about seventeen years, making their living with their own hands, laboring sometimes against what seemed to be impossible odds. They are poorer, financially, than they were seventeen years ago, yet richer than if they had a thousand King Solomon mines. Our Heavenly Father, through them has built a church, second to none in spiritual power in the entire Brotherhood. The minister's life has counted, he has not only preached and ministered, but he has lived Christ among his



people. As a result, the people come to services to hear the message of Christ, and many accept and act on it. During the meeting just closed, people, young and old, walked as much as six miles through rain, over muddy roads to hear the message of Christ. At the close of the meeting twenty-five were baptized, "put on Christ," and others await baptism. I wonder if the best way, the most effective way, to teach our people to sacrifice is not by setting the example of ministering. You know it is said that "Like begets like."

Nocona, Tex.

## Physical Activities Here and There

(Continued From Page 12)

day from the date of dedication. Two new locations were considered, one at Eighth and Thompson Streets and the other on Marshall Street, below Girard Avenue, the choice falling on the latter.

The agreement for its purchase, including a dwelling damaged by fire, called for \$7,600, but at settlement Sarah Middleton, the owner, allowed \$100 as a gift to the church . . . . . \$ 7,500.00  
 Semple & Leffert for rebuilding the burnt house 2,000.00  
 Their bid Oct. 7, 1872, for building the church adjoining . . . . . 10,200.00  
 Interior equipment, furnishings, and extras . . . 2,567.16  
 Total, including a mortgage of \$3,000 and \$1,300 on promissory notes . . . . . \$22,267.16

The operating expenses here fell far short of \$1,000 a year.

March 12, 1888, the Board considered the sale of the church and the purchase of a lot with a stone chapel already built at Twenty-second Street and Montgomery Avenue. This purchase fell through. The sale, however, was made March 11, 1890, to Frederick Taylor Post, G. A. R., for \$13,500—a material loss, while the sale at Crown Street represented a good profit.

June 2, 1890, the Board confirmed the purchase of ground at Carlisle and Dauphin Streets at the approximate cost of . . . . . \$ 8,900.00  
 Nine bids for the erection of the church building covered a wide range up to \$17,665.00.  
 The offer of Clarke & Fluke of Sept. 30, 1890, was accepted for . . . . . 8,732.00  
 Considerable was contributed in the way of carpets, stained glass and memorial windows, but the furnishings and fixtures for which cash was paid amounted to . . . . . 2,295.43

Bringing the total outlay to . . . . . \$19,927.43

Isaiah G. Harley, Daniel R. Hanawalt and Isaac Hunsberger were appointed a committee "to advise plans and submit them for action." One of the committee was opposed to an architect as unnecessary. But the brethren were beginning to lean a little more to the artistic, howbeit they resolved "that neatness and plainness be aimed at as against vanity and extravagance." They considered a plan of Benj. D. Price, architect, showing a steeple. This was strenuously opposed. A modified steeple was drawn which met equal opposition, and he was asked to make an additional drawing for a tower

without the steeple. This he positively refused, saying "no money could tempt me to spoil my own work by making any change in my original drawing—if you want a plan of a plain Dunker church for \$75 more I will give you one." The rise necessary to make the architectural scheme a success called for an elevation at the corner. Some would not stand for an elevation. Daniel R. Hanawalt contended that later on an elevation would be wanted and insisted that the foundation remain as designed to provide for it. On this compromise the contention rested. The wisdom of his foresight was subsequently revealed, as the tower was erected fourteen years later when the extension was made to the church in 1905.

Fluke, of Clarke & Fluke, contractors, died during the construction. A possible complication and additional expense was narrowly averted by the timely remark of John W. Cathers at a Board meeting June 16, 1891, that he had been told by the attorney of the widow Fluke to notify the Board of Trustees that when final settlement was made under the contract it must be consummated in his presence and that he would hold the church responsible for any sum due the Fluke estate in case settlement with Clarke was not satisfactory.

On July 20, 1891, the creation of a mortgage of \$2,500 on the church building was authorized to provide funds for the balance of the contract price which the church at the moment was not able to raise. Each of the three meetinghouses carried a mortgage. It is comforting to know that the church has long since been free of this burden.

Jan. 31, 1876, Jacob Spanogle reported a lot of ground on Marshall Street offered for sale by its owner, John Goodyear; that the Brotherhood needed a publishing house; that Philadelphia was the best place for it, and he proposed to make it a stock company, the shares to be ten dollars each. A Committee consisting of Jesse

## A NEW YEAR'S RESOLUTION

BY ESTHER M. VAN DYKE

What! a new year just ahead! Yes, 1933—  
 Untouched, unmarred, and full to the brim for me.  
 Now what can I do with 1933?  
 I'll have to live it, I can't discard it,  
 For it's not man-made, you know:  
 I can treat it well, or fill it with ill,  
 I can scorn, or joy at will,  
 But I dare not forget, I am not alone, as through the year I go;  
 So I shall resolve with a purpose true,  
 To keep the year clean, as I can, clear through  
 By following the Golden Rule.  
 I shall seek for the happiness that grows with time,  
 And search for the jewels of life sublime;  
 "Others" shall be my motto then,  
 And I'll bury myself in service for men.

Sabetha, Kans.

P. Hetric, Jacob Spanogle, Jacob T. Myers, Isaiah G. Harley, and John S. Thomas, was appointed to organize under the name of the "Brethren Publishing House." This plan never matured, but it shows the deep interest manifested by these brethren, especially Jacob T. Myers, towards providing adequate facilities for handling the literature of the Brotherhood.

*Philadelphia, Pa.*

## Christianity and Wealth

BY D. C. REBER

WEALTH is outward means of well-being. Its essential meaning is welfare; it pertains to money and other outward goods. It is an Anglo-Saxon word meaning "well" while its synonym, riches, comes from the Latin *rego*, "I rule." The German word for the latter word is *reichtum*. Riches means worth including spiritual and material possessions. Both terms include money.

Money is an important factor in man's well-being. His attitude toward material wealth influences his character and shapes his destiny. The right attitude to money such as enriches the soul and leads to the true riches is portrayed in the Bible by the great teacher, Jesus Christ.

The worldly, non-Christian view of man's relation to wealth is ownership. The Christian view of the same relation is stewardship. Wealth is inanimate, soulless; nevertheless it represents power, being an instrument to bless or curse. Only a Christian can handle wealth properly and profitably. It is liable to become a god to the godless, whereas to the righteous it has the power of becoming a great good. Its use reacts on the user. What will its reaction be on you?

Paul says: "The love of money is the root of all evil." If we trace our present day evils, can we discover the love of money lying at their root? Take the evil of the liquor traffic whether legalized or outlawed. The violators of the Eighteenth Amendment are law-breakers, unpatriotic citizens to the extent that they seek the wealth of the iniquitous business regardless of consequences. Some may be moved by an uncurbed appetite for alcoholic beverages. Graft, political corruption, prostitution, burglary, banditry, robbery, gambling, etc., grow out of a sinful attitude toward wealth.

"Let no man seek his own but every man another's wealth" or good (1 Cor. 10: 24). This language does not sanction the thief or bank bandit's conduct. It is not an exhortation to selfishness; rather to benevolence. Is there any one anywhere who can not find an opportunity these days to seek another's welfare? If this Bible teaching were carried out for one month, our general prosperity would quickly return.

Can we infer then that the sure remedy for world-

wide poverty is Christianity? "But Christ did not abolish poverty. Not every Christian is rich," you say. No one has seen the time when everyone took the right attitude toward wealth. This remedy has never been honestly and completely tried. There are too many so-called Christians who hold the pagan attitude toward wealth. Universal selfishness is the world-wide barrier to the effective application of Christianity to the world's ills.

The resources of the earth are ample to supply all human needs if properly distributed. Man's ingenuity when applied to these natural resources would meet the needs of the increasing population. Christianity would not only cure poverty, but also regenerate man's heart so that crime of all sorts would cease; diseases would be greatly reduced if not wholly abolished; divorce would not wreck homes; fear, anger, hatred, jealousy, unbelief, covetousness could no longer occupy men's hearts and paradise would be restored to earth.

Physical and mental health is great wealth. Sin only can mar or destroy it. A living faith in Jesus Christ and pardon from sin is priceless, inestimable riches—yea, the true riches non-purchasable, imperishable, only inheritable as a result of true sonship of God. In the saved state, the child of God is rich because he is heir to all the resources of the universe and his soul is constantly growing rich toward God. The soul's riches consist in freedom from sin, in a knowledge of the truth, in short, in eternal life.

In ancient times there were ideal rich men who possessed riches, and yet were not enslaved and cursed by them. Abram was very rich in cattle, in silver and gold. Of David it is said that at his death he was full of days, riches and honor. Job numbered his cattle by the thousands and was called the greatest man of the East. One of the Christian women of apostolic history, Dorcas, by name, was full of good works and alms deeds.

Jesus taught the disciples the impossibility of serving God and mammon. He gave them his example of how to serve God and make money not an end but a means to right ends only. He vividly illustrated the dangers of riches and the difficulty of a rich man to enter God's kingdom. He uttered the parable of the talents to illustrate that riches are given to man as a trust and that he is responsible for the way in which he discharges this responsibility in their use. Men differ in ability to make proper use of money; so the Creator should not be criticized for partiality in distributing his gifts unequally. If every one at birth were given a thousand dollars to start out in life, it would not be five years until their condition in life would be as unequal as it is today. Some would spend it immediately; others would invest it and become rich and masters of their fortune.

(Continued on Page 24)



## HOME AND FAMILY

### Night Thoughts

BY ALICE RIDGWAY

Alone here in the night I sit  
And watch the hours go by,  
When night is at its darkest  
And no moon is in the sky.

I do not mind these hours at night,  
Tho' shadows 'round me creep;  
For at the dawning I behold  
This human world that's been asleep.

There dawns another day to bring  
New life to those who wait,  
And yonder rises morning's King,  
His round and crimson face sedate.

I do not care how dark the hours  
May be that fill the night,  
For why should we the darkness dread  
When dawn will bring us light?

Connellsville, Pa.

### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### Chapter 2

At the sound of Hagar's approaching footstep, Bruce Weston rose hastily and started to leave the room. He had no desire that her prying eyes should discover how disturbed he was over Jinny's sudden departure. But he was not to escape so easily.

Taking the liberty of an old servant, Hagar called after him, "Marse Bruce, will yo' all be heah fo' breakfuss?"

Without turning his head, he answered, "Yes, Hagar. I don't go out until day after tomorrow. I'll let you know." Hoping to avoid further questioning, he hurried on and sought the privacy of his own room. Jinny's letter lay sprawled beside the chair where he had let it fall. He picked it up and reread the closing lines.

*"I've had them all to myself, father. I want you to get acquainted with the children. Run down to the college occasionally for a week-end and surprise the girls. It would please them a lot."*

"Get acquainted with the children!" he exploded angrily. "When a father has been handing out checks all these years to support his family and then some one says he hasn't done his part by the children! Haven't I given them a good home? Didn't I write a check three weeks ago to cover a whole term's college expenses for Marilyn and Alice? And Tom—didn't I see him graduate last year with honors? Didn't I use my influence starting him in with Hubert & Hayward, Attorneys at Law?"

For a long time he sat there arguing in self-defense, from which he received little consolation. For out of the past came a grave reminder chiding him anew with Jinny's words: "Father, you don't spend enough time with the children." How well he remembered how he had quieted her fears with a jovial laugh. "They're doing fine under your care and supervision, mother. I see nothing to worry about, if I pay the bills."

"Yes, yes, I know, father," Jinny had answered. "Money is very necessary to keep a family, but the children need something more from a parent than mere money. They need most of all sympathetic understanding and companionship. I've always thought it was a short measure love that gives only gifts and never gives itself."

At last he rose and strode from the room. Passing down the hall, he opened the door of Tom's room and stepped inside. The room was strangely bare, the only evidence of recent occupancy was an old, faded necktie hanging limply across a rack. Catching sight of a tiny piece of paper pinned to the end of the tie, Mr. Weston scanned the lines wonderingly.

*"Please leave this hang. I want something to stay in the room just as Tom left it."*

He started back in dismay. "Tom again! Yes, she said he had gone, but where? Why didn't they write and tell me?" Suddenly he began fumbling in his pockets. His face reddened as he drew forth an unopened letter. He remembered now that it had come just as he was leaving for an important engagement, and then had been forgotten in the anticipation of the trip home.

Yes . . . there Tom was married . . . and there was the new address standing out in bold relief . . . 1542 Maple Road.

"How'd the young rascal manage to get in that new part of town?" he mused. Suddenly a great overpowering hunger to see Tom swept through his soul—to see him master of his own house—to hear from his own lips all about his work. Yes, Tom was her child too. He would be getting closer to Jinny if he went to see their son.

Forgetting the lateness of the hour, he slipped into his coat and hurried downstairs and out into the night. Two blocks away a street car rumbled to a noisy pause and he slid gravely into a rear seat. He watched the trolley grind past myriads of twinkling lights winking a cheery welcome through the October gloom. A strange loneliness swept through his heart. None of these lights gleamed a welcome for him. Long since accustomed to substituting the lonely hotel room for comforts of home, he now for the first time realized the magnitude of the blessing he had lost through twenty years of experience as a traveling salesman.

Always wherever he traveled, Bruce Weston had

been conscious of a certain satisfaction—a joyous contentment. Jinny would keep the home fires burning. She was there to welcome him any day or hour that his work permitted a flying visit home. But now the hearthfire of her presence had gone out and he was alone. It mattered not that only a day or so remained until a limited train would bear him away to his chosen work. The sweet sense of well-being which filled his heart at the thought of home and loved ones, had vanished with Jinny's sudden flight.

"Get acquainted with the children," she had begged. A panic seized his heart. Alas, the responsibility of a family had been thrust upon his unwilling shoulders after all these years of shirking. With Jinny across the waters, the well-being of the children rested upon him.

"Two blocks east and one north," directed the conductor as the car joggled haltingly to the end of the route. Bruce Weston buttoned his collar tighter about his neck and turned on a dimly lighted street. The few scattered houses stood dark and cold against the sky. He pressed on and turned north. The only house in the block, a tiny bungalow, lay dark and still beneath the feeble light of a street lamp. He paused beneath the pale glow of the lamp and glanced at his watch.

"Ten-thirty!" he gasped in amazement and turned quickly to retrace his steps to the trolley. As he waited for the passengers to alight, a familiar voice caught his ear. He glanced quickly toward a young couple moving out the door. It was Tom and Betty.

"Oh, Tom, it's too good to be true to think that not far away our own cozy nest is waiting for us."

"So it is dear, and I guess if it hadn't been for mother, it wouldn't be true."

"No wonder it is so sweet, built with your mother's own cakes," murmured the little bride.

"Tom!" Mr. Weston thought he had shouted aloud, but the engrossed couple moved briskly away and gave no heed. He stared after them moodily.

"Step lively there, sir," warned the conductor, half pushing the lone passenger into the vestibule.

"If it hadn't been for mother." Tom's words rang in his ears. What did he mean? Another pang! If Tom needed money why didn't he come to his father? And what did Tom's pretty bride mean about a house being built from cakes? Had Jinny been—oh, no, not that after the way he had provided for her. Surely a proud Virginian would not stoop to such a menial task! And yet—"

So engrossed was he in his thoughts that he allowed himself to be carried past the street. He retraced the distance slowly. A dim light burned in the hall. Somehow the dull glow seemed to mark the depths to which his spirits had fallen since his arrival in the city that afternoon. He hung his hat and coat in the hall closet

and slowly mounted the stairs. The coals of a dying fire lay smouldering on the hearth. He switched on the light and began preparations for the night. Suddenly the sound of a footstep caused him to start nervously. A door latch clicked softly at the end of the hall.

He waited uncertainly. "Surely Hagar is not up and about at this late hour," he thought, slipping into his lounging robe.

The latch clicked again and footsteps approached. He threw open the door and flooded the hall with light.

"Father!" A frightened voice stammered hoarsely.

"Marilyn! Daughter, what does this mean?" he demanded, sternly eyeing the trim dark figure standing with a suitcase in each gloved hand.

"I—I didn't know you were here. I—I had mother's message today and came home to get some things. Jack brought me over. Didn't you see his car in front?" Marilyn's eyes fell before the penetrating gaze fixed upon her.

"Marilyn, tell me the truth. What was your real purpose in coming here after your mother's departure?"

"I told you I came after some clothes," she insisted.

"Clothes?" he repeated, wonderingly. "Don't you have enough for ordinary occasions?"

"Yes," confessed the girl, hesitatingly, "for ordinary occasions but I—I may as well tell you. I'm going to be married."

*Nappanee, Ind.*

(To Be Continued)

## Women's Nook—World's Day of Prayer

March 3, 1933

BY NORA M. RHODES

IN these troubled times it seems expedient that Christians everywhere make a special effort to draw near to God. There is a certain thrill and sense of satisfaction as we think of God's faithful ones making a complete chain of prayer around the world. This year the World Day of Prayer, which occurs annually on the first Friday in Lent, comes on March 3. Every group of women in our brotherhood will want to assemble for prayer and meditation on this very important day. The Lord will pour out blessings upon us if we put ourselves in a position to receive them.

The program, based on the theme "Follow Thou Me," was prepared by Mrs. Chen of Shanghai, China, who is chairman of the National Committee of the Y. W. C. A. of China and a member of the executive committee of the National Christian Council of China. When Mrs. Chen sent the program to the American committee she wrote: "It is a very simple program. The prayers are my own daily ones. . . . China is in trouble. The troubles come one after another. I believe it is due to the fact that we have not enough

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## Christianity and Wealth

(Continued From Page 21)

Jesus taught that poverty is not essential to righteousness nor wealth incompatible with goodness. Although Jesus was poor from a monetary standpoint, yet poverty is not a virtue nor riches an evil. Riches subject men to powerful temptations; they incline their possessors to forget God and put their trust in their wealth. They are fleeting and uncertain, deceptive and disappointing. Spiritual riches are enduring, unsearchable, and can be discovered only by spiritual vision.

What are riches for? What is anything for? In primitive times money was unknown. People supplied their needs by barter and trading. As society became complex, a medium of exchange was invented for convenience in exchanging services for necessities. Wealth multiplied and became an object of avarice. The abuses of wealth have corrupted men's hearts, and brought economic and moral ruin. Properly utilized and directed by hands and hearts devoted to God's will, it may be a rich blessing.

*North Manchester, Ind.*

## Why Every Sensible Man Should Be a Christian

BY ELIZABETH H. BRUBAKER

MAN in his natural state is in a lost condition and needs a Savior (Rom. 3: 23). Jesus is the Savior he needs (Rom. 6: 23; also Acts 4: 12 and Isa. 53: 6). He should accept Christ because of God's great love shown by the gift of his Son (John 3: 16). "God is not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9).

He should be a Christian too because of the love shown by Christ for the lost. He was willing to lay aside the glory he had with the Father. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philpp. 2: 5-8.) "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 11-12).

Every sensible man should realize the company with which he is classed and his final destiny. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21: 8).

God has said that he will not hear the prayer of those who continue in sin. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66: 18). God hears one who is seeking light. The keeper of the prison of Acts 16, was a sinner. When he was convicted, he cried: "What must I do to be saved?" Paul answered: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

"Every one of us shall give account of himself to God" (Rom. 14: 12). We are without excuse. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31). It is our privilege to know that we are saved. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5: 13; John 3: 36).

*Virden, Ill.*

## CORRESPONDENCE

### A RESOLUTION FOR 1933

Being a Messenger reader for at least forty years, I take pleasure in offering a word of congratulation for the splendid religious journal published by our people.

During the years we have noticed the changes in the paper adapting the writing to the needs of the times. We might venture to give some of the high points in some of the recent numbers which might be interesting.

In the Messenger for Dec. 17 I noted such articles as: Respect the Violator, Will the World Recover? The Farewell Sermon, Dynamic Preaching, Without Money and Without Price. These, with other splendid reading matter, give food for right thinking.

We wonder how members can get along without The Gospel Messenger. Perhaps a splendid resolution for the coming year for the promotion of our missionary activities at home and abroad would be the slogan—the Messenger into every Brethren home.

*M. F. King.*

*Ridgely, Md.*

## HEART THROBS FROM OUR CHINESE WORK IN CHICAGO

### Number Three

Answering a rap at our door one day, an unfamiliar voice said: "Does Miss Holderread live here?" and there stood the expressman with a good sized box which he deposited on the kitchen floor. We could scarcely wait until we had time to open it, for we were curious to know what was inside. However, both of us had Chinese women to teach that afternoon, hence must wait until evening to have our curiosity satisfied.

On arriving home in the evening we decided that I would get our supper ready while Miss Holderread opened the box. She borrowed a hatchet from one neighbor, and a hammer from another and by using some good arm power the box was finally opened. I sat down to help unpack and amidst the "ohs" and "ahs" as each article was brought forth, I let the potatoes burn. That was a small matter however,



for we almost forgot about supper in our interest in the contents of the box.

The box came from Greenville, Ohio, where Bro. Roy Honeyman is the pastor, and it contained articles made in their Vacation school which we will use at Christmas time among our Chinese women and children. There were Bible pictures in pretty frames, vases, some pretty toys, scrap books, dolls in little beds, etc., and while we were so happy over them we could imagine the joy and happiness they will bring to the Chinese. Some Sunday-school classes from other churches have sent us pretty books made from Sunday-school papers, scrap books and pictures which will be used for the same purpose. Thank you dear coworkers. Thank you, Father, and may you richly bless all the givers. Praise the Lord! We will tell you the rest of this story after Christmas.

Allie Eisenbise.

Chicago, Ill.

## NEWS FROM CHURCHES

### ALABAMA

**Oneonta.**—Oct. 28 a series of evangelistic meetings began at this place conducted by Bro. Fred E. Maxey, evangelist from Texas. The subject of the first message was, The Book. Following this great subject, thirty-one other soul-stirring messages were brought to us. The meetings closed Nov. 20 with thirty-two conversions and consecrations; twenty-three were received by baptism. One had been received formerly. Our love feast and the communion services were held Nov. 21. On Saturday following, the regular business meeting was held. We decided to repair the roofing on the church and to finish several class rooms in the basement. The juniors are increasing in number; under the instruction and teaching of Sister Culler they render two splendid programs a month. The Christian Workers' meeting is progressing nicely. On the first and third Sundays, alternately, Bro. Jesse Adkins, recently installed into the ministry, and Bro. Culler bring us helpful sermons. On other Sundays we have Bible class with Bro. Culler as teacher. A goodly number attend the class and we are glad for the interest shown.—Gerthie Gerber, Oneonta, Ala., Dec. 20.

### CALIFORNIA

**Oakland.**—Oct. 30 we joined with the churches of the city in a meeting at the municipal auditorium and heard Kathleen Norris and Chester Rowell speak against the repeal of the eighteenth amendment. Nov. 6 we held our communion with Bro. Boaz officiating. Nov. 13 the evening service was in charge of the boys' clubs. A group of boys from the Centennial Presbyterian church conducted an induction service for our boys of the Comrade club. Nov. 20 Kenneth Groff from the

Y. P. D. gave an interesting talk on the Laymen's Work in the Church. Through the generosity of the Waterford, Elk Creek and Live Oak churches the Aid Society was able to distribute about sixteen baskets of food this Thanksgiving. The three adult Sunday-school classes, primary department and Comrade club each gave a basket of food also. The two groups of women are meeting regularly making comforters and articles of clothing to be given to the needy. Three children were received into the church by baptism Dec. 4. Three of our members have been called by death since our last report. Over a year ago the Loyal Workers secured dime cards and distributed them to the three adult Sunday-school classes. At a social Dec. 9 these cards were collected and quite a substantial amount was taken in which was applied toward our pastor's salary.—Mary Heisel Woody, Oakland, Calif., Dec. 19.

**Rio Linda.**—At the quarterly business meeting all officers were elected for the coming year: Bro. J. R. Wine, elder; Bro. John Whipple, trustee; Sister Helen Fisher, clerk; church correspondent and Messenger agent, the undersigned. The Sunday-school officers were chosen Sept. 11 with Bro. Lee Whipple, superintendent. Our revival meetings will begin in January with Bro. J. R. Wine in charge. Our Sisters' Aid is busy preparing bedding for the needy of our vicinity. We give all members a hearty invitation to visit the Rio Linda church.—Mrs. Levi Fisher, Rio Linda, Calif., Dec. 20.

### FLORIDA

**Lakeland.**—Our pastor, Bro. S. Ira Arnold, began a series of evangelistic meetings on Thanksgiving evening and closed with a love feast Dec. 10 with Bro. B. F. Lightner officiating. Splendid crowds were in attendance to see Bro. Arnold's beautiful chalk pictures, accompanied by favorite hymns, given preceding the sermon. These services were helpful and inspiring to all who attended. Sister Arnold gave the children a story each evening; many of these were about India which were interesting to the adults as well as to the children. The 1933 District Meeting was granted to Lakeland, to be held in Central Avenue school, one-fourth mile east of our church, which is not large enough for the occasion. We will have lodging and meals without going out of the building. The Lakeland church has also decided to have a love feast at the time of the District Meeting. Nov. 28 the district ministerial committee was with us and Bro. Arnold was chosen as our pastor. Sister S. W. Bail was licensed to preach for one year. Just recently two brethren from the north came to Lakeland and opened a large canning plant; they furnish employment for all our brethren and sisters who want work.—Mrs. J. S. Leckrone, Lakeland, Fla., Dec. 15.

### ILLINOIS

**Mt. Morris.**—We have been having some very interesting and successful group programs on Sunday evenings. The adults are using the Bible reading calendar and on Sunday discuss the reading of the week. The young people have a lively discussion group, while the intermediates and juniors are dramatizing Bible stories and parables. These group meetings are followed by worship service with congregational singing and expository sermons from Corinthians by our pastor. Our fall communion service was attended by an unusually large representation of members. Nov. 26 a group of Volunteers from Manchester College gave us a program; two of the number were former Mt. Morris students. We greatly miss the fellowship and coöperation of the faculty and students this year. Dec. 9 a Christmas social was held with fifty-three young people present. The party was sponsored by the B. Y. P. D. of which Everett Falconer is president.—Mrs. Robert McNett, Mt. Morris, Ill., Dec. 22.

**Yellow Creek.**—The young people of the church gave a pageant, The Light Eternal, on Sunday evening, Dec. 18. The children's Christmas program will be given Dec. 25. Miss Evelyn Clair represented our church in the district contest (Prince of Peace) held at Byron, Ill., Dec. 11. On Dec. 1 twenty men had a wood-cutting bee for the church. Bro. Geo. Frye donated the wood to be cut. The Ladies' Aid has been meeting regularly to do quilting and sewing.—Mrs. Perry O. Keltner, Pearl City, Ill., Dec. 19.

### INDIANA

**Beech Grove.**—In October our B. Y. P. D. gave a good temperance program followed by a sermon by Bro. Moses Smeltzer which was greatly enjoyed. Thanksgiving Day Bro. E. O. Norris and wife began a three weeks' series of revival meetings. Four were baptized and one was reclaimed. Bro. Joseph Shepherd, a former minister, returned, for which we are very grateful. Beech Grove Aid elected officers Dec. 7, Sister Iva Berry being chosen president. We met in council Dec. 18. Sister Vernie Beaver was reelected Sunday-school superintendent.—Vernie Beaver, Pendleton, Ind., Dec. 17.

**Buck Creek.**—On Nov. 20 Bro. J. S. Zigler of Goshen, Ind., began a revival which continued over three Sundays. He gave the Word with power and we believe the seed sown will bring its fruitage in due time. Dec. 10 we held our regular council meeting. Mollie Deardorff was elected Messenger agent and correspondent; Clarence Sheets, clerk; A. J. Replogle, treasurer; prayer meeting leader, W. H. Oxley.—Phebe E. Teeter, Mooreland, Ind., Dec. 17.

**North Winona** church met in council Nov. 27. Sunday-school and church officers were elected to serve until Oct. 1. Bro. Price Bailey was reelected Sunday-school superintendent, and Bro. Jones, elder. The church asked Brother and Sister Jones to conduct a revival to begin Feb. 12; they will be assisted by Ross McDonald, song leader.—Mrs. Harry Lozier, Warsaw, Ind., Dec. 19.

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### TWO LOYAL MEMBERS

Brother and Sister J. C. Horsh live at Lincoln, Nebr. He celebrated his ninety-second birthday on Nov. 10, 1932, and she, her eighty-sixth on Nov. 30, 1932. Their sixty-fourth wedding anniversary was Nov. 22.

They have been loyal, faithful members of the Church of the Brethren for sixty years and are always in their places at services, the weather permitting. Frequently, if Sister Horsh can not attend, Bro. Horsh walks, a distance of about sixteen blocks.



## Women's Nook—World's Day of Prayer

(Continued From Page 23)

Christlike men and women to handle the present situation. Pray for us." The Call to Prayer has been prepared by Mrs. Ruth Muskrat Bronson of the Cherokee Indian tribe. Mrs. Bronson, a graduate of Mt. Holyoke College, is now doing work under the government Indian office by helping graduates of government schools to adjust their lives to their home communities. The Call invites all people to unite in prayer fellowship on this World Day of Prayer and says to them: "Follow thou me in prayer, in service, in steadfastness, in sacrifice."

The Call to Prayer is free. The price of the program "Follow Thou Me" is 2 cents; \$2 per hundred. Each participant in the service should be supplied with a program. A poster (11 by 17 inches) has been prepared. This shows a church with open doors inviting participants to the World Day of Prayer. The price is 5 cents. Order all supplies early from the General Mission Board, Elgin, Ill.

Begin now to make your plans for this very important event. Much publicity should be given the service through the newspapers, posters in prominent places and in the pulpit. If there are groups that have not yet engaged in a World Day of Prayer service, do not hesitate to launch out this year in joining the Christian women of the world in prayer. Above all, pray earnestly that all may be willing to follow the Lord's command, "Follow Thou Me."

*Dallas Center, Iowa.*

## Information for Customers of Chinese Industrial Work

The following is a report of the work for the first half of 1932:

\$600 was given to care for the tent work in Ping Ting district. Evangelists go with the tents to various strategic centers preaching and telling the good news of the kingdom. Thus many hungry and thirsty are touched and inquire for more of the Eternal Bread.

A substantial sum was given to the hospital at Ping Ting for supplies and equipment, which they could not have gotten otherwise.

\$450 was given to assist in the evangelistic work among the women in the Liao district. Without this sum many hundreds of women would have been deprived of the blessing of the good news of the One who came to earth to help them.

\$650 was used for six students (four young women and two men) who were sent to Bible Training Schools to prepare for evangelistic work.

It is impossible to know the amount of good done, for its influence will go on through eternity. So you see how far your efforts reach when you buy these articles. There are many congregations already interested and hundreds of dollars' worth are being sold by them. I would like to urge

more people of our churches to handle this industrial work in their Missionary or Aid Societies. I would be glad to send some of this work on approval to any congregation.

Frederick, Md.

Mrs. J. F. Danner.

## CORRESPONDENCE

### IN MEMORIAM—BRO. JONAS K. KAUFMAN

A beautiful life of loyalty and service came to a close with the passing of Bro. Jonas Kaufman of Akron, Ohio. He was born in Johnstown, Pa., May 15, 1853, and passed away suddenly at his home Oct. 14, 1932. He was the son of Sem and Elizabeth Yoder Kaufman. He was married to Miss Lizzie L. Kauffman Nov. 15, 1883, and to this union were born three daughters and two sons, all of whom survive.



Bro. Kaufman united with the church in 1893 and from that time on his life was truly a sermon to many. As long as he was able, he was always in his place at the weekly prayer service or any other meetings during the week, many times walking the distance of

several miles from his home. Had he lived to attend Sunday-school one more Sunday he would have completed seventeen years of perfect attendance. This was indeed a remarkable achievement for a man of seventy-nine years. This record was followed with much interest by many of his friends, both in Ohio and in the Pennsylvania churches.

Funeral services were conducted by Bro. Ira E. Long and the body was laid to rest in Rose Hill cemetery at Montrose, Ohio.

Edna L. Disler.

Akron, Ohio.

### THE PASSING OF BRO. JOEL H. KINZIE

Bro. Joel H. Kinzie was born in Rocky Mount, Franklin County, Va., Dec. 18, 1856, and died in the Haxtun congregation, Colo., Dec. 16, 1932. He lacked two days of being seventy-six years old, and was buried on his birthday. He moved with his parents to Appanoose, Kans., when he was twelve years of age. He married Emily Ann Patterson and in 1891 they moved to Sterling, Colo. Later they homesteaded near Haxtun. The eight children born to this home are all living. Sister Kinzie passed on a year and a half ago. They have occupied a nice home in the town of Haxtun close by the church since 1919. Bro. Kinzie's home was a home for the members who came to Haxtun.

The church called him to the deacon's office and later he was elected to the ministry. For several years he was alone in the ministry here. He was a man of fine qualities, willing to work at all times for the upbuilding of the church. He busied himself in helping the sick, aged, widows, and in fact wherever he saw an opportunity. He has left a monument in the lives of people that can not be effaced.

His own pastor being ill, the M. E. pastor of Haxtun, Bro.



B. F. Coulter, preached the funeral sermon. Thus the body of one of our western pioneers was laid away. The assurance is ours through faith that he is at home with the loved ones in glory.

I. C. Snaveley.

Haxtun, Colo.

### PASSING OF ROSE HAMILTON

Rose E. (Lieb) Hamilton was born at Elliottsville, Pa., Jan. 2, 1887, and passed to be with her Lord Nov. 30, 1932. She was the daughter of George and Jessie (Goodwin) Lieb.

On Dec. 10, 1910, she was married to William E. Hamilton. To this union three children were born, all of whom died in infancy. She leaves her husband, her mother, one sister, uncles, aunts and cousins.

In November of 1910 she accepted Jesus Christ as her Savior and united with the Church of the Brethren. She was active with her husband in pastoral work in Fostoria, Ohio, and in the Powell's Fort congregation,

Shenandoah County, Va., and in mission work in the Brownstown Mission, Warren County, Va.

In 1924 she and her husband entered Bethany Biblical Seminary for further preparation, where in the spring of 1930 she graduated from the Teacher Training Course. During her stay in Chicago she took part in the work in the Chinese Sunday-school, County Hospital, First Church Sunday-school and in the Douglas Park Mission.

Services were held in the First Church of the Brethren in Chicago by Elders James M. Moore and A. C. Wicand on Dec. 1, and at Morgantown, W. Va., by Eld. Obed Hamstead, on Dec. 3. Burial in the Mt. Union cemetery with her babe near the church where she consecrated her life to God.

Chicago, Ill.

Martha E. Lear.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Powers-Williams.**—By the undersigned on Nov. 23, 1932, at the home of the bride's parents, Bro. Wm. Powers, of Gove City and Sister Gladys Williams of Quinter, Kans.—D. A. Crist, Quinter, Kans.

**Riffey-Riffey.**—By the undersigned Nov. 22, 1932, at the bride's home, Bro. Joseph Riffey and Sister Sarah Riffey.—W. W. Blough, Olathe, Kans.

## FALLEN ASLEEP

**Bankert,** Isaiah P., born Sept. 27, 1883, died Dec. 14, 1932. He is survived by his wife, two daughters, father, thirteen brothers and sisters. He had been troubled with a weak heart for a number of years. Services at the Black Rock church by N. S. Sellers and A. S. Baugher. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Beery,** Mrs. Catharine, widow of Eld. P. H. Beery, was born near Kalida, Ohio, on Dec. 12, 1860, and died in Chicago on Nov. 8, 1932, aged 71 years. She was the daughter of Jacob and Sophronia Blosser. She was married to P. H. Beery on Jan. 2, 1887. To this union were born seven children. Four children and Bro. Beery preceded her in death. She united with the Church of the Brethren at Ladoga, Ind., in 1893 and loved and served the church faithfully. Just two weeks before her death she assisted her own mother in celebrating her 99th birthday. Her illness was of short duration. Her pastor, Eld. James M. Moore, anointed her and this service was a great comfort to her. She is survived by three children, her aged mother, three brothers and

six sisters. Funeral services and burial took place at Covington, Ohio.—Neal Whitehead, Chicago, Ill.

**Broach,** Peter, son of Peter and Cynthia Broach, born in Richland County, Ohio, Aug. 26, 1851, died in the home of his son in Battle Creek, Mich., Dec. 16, 1932. He married Parthenia Alice Mellotte who died May 16, 1929. He became a member of the Church of the Brethren many years ago and in that faith he died. He leaves two sons, daughter, two brothers and one sister. Funeral service by the writer in the Deshler church. Interment in the McComb cemetery.—J. L. Guthrie, Lafayette, Ohio.

**Brubaker,** Nancy Catherine, born in Greenville, Tenn., Jan. 14, 1862, died Dec. 18, 1932. She united with the Church of the Brethren in 1880. She married Eld. H. T. Brubaker May 24, 1880. Eight children were born to this union, five of whom remain. Funeral services by the writer at the Olathe church. The following day the body was taken to Lyons, Kans., for burial. She led a consistent Christian life, making all necessary sacrifices so that her husband could attend to his various ministerial duties which frequently took him from home.—W. W. Blough, Olathe, Kans.

**Burget,** Sister Annie, daughter of Daniel and Annie Shriver Rhodes, was born near Fredericksburg, Pa., March 12, 1864, and died Nov. 6, 1932. She married Bro. Calvin B. Burget Sept. 3, 1885. Their home was established on a farm near her birthplace and her entire life was spent in this immediate community. She became a member of the Church of the Brethren when a girl and through all the years had been a faithful and active Christian. Her husband survives with three daughters, five sisters and two brothers. Funeral services in the Clover Creek church by Eld. M. J. Brougher assisted by Eld. C. O. Beery. Interment in the Brumbaugh cemetery.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

**Castle,** Samuel B., born in Logansport, Ind., Oct. 28, 1849, died at his home in Lincoln, Nebr., Dec. 14, 1932. When fourteen years old he enlisted in the 128th Indiana Infantry, Company G, and served in the Civil War for over two years. Sept. 15, 1875, he married Mary Davidson. In 1877 they moved to Nebraska, and in 1886 to Lincoln, where they have lived since. He worked for the Chicago and Northwestern Railroad for twenty-one years, retiring from service eleven years ago. In February of 1902 he became a member of the Church of the Brethren at Lincoln and had kept the faith through all these years. He leaves his wife, a daughter and her family and a grandson who has made his home with them. Funeral services in charge of the writer, followed by a short service in charge of the G. A. R.—Leonard Birkin, Lincoln, Nebr.

**Cox,** Lovella May, daughter of Nelson and Eliza Barber, died near Eaton, Ind., Nov. 23, 1932, aged 49 years. She was a member of the Union Grove Church of the Brethren. She is survived by her husband, Bro. John E. Cox, and one daughter. Funeral services in the Union Grove church by Eld. W. Carl Rarick and Eld. I. E. Weaver. Burial in the union cemetery.—I. E. Weaver, Gaston, Ind.

**Cupp,** Sister Mary Elizabeth, born in Butler County, Ohio, died Dec. 3, 1932, at Empire, Calif., aged 86 years, 11 months and 21 days. She married Wm. H. Cupp Sept. 1, 1870. To this union were born six children. She united with the Christian Church early in life. In 1885 she and her husband were baptized into the Church of the Brethren and remained faithful members. She leaves one son, nine grandchildren, ten great-grandchildren and her sister-in-law, Ellen E. Cupp, with whom she had made her home for twenty-one years. Although blind for forty years her life was an inspiration to all who knew her. Funeral services in the Empire church by Eld. M. S. Frantz assisted by J. W. Deardorff. Interment in Modesto cemetery.—Minnie B. White, Empire, Calif.

**Dyer,** Bennie Evard, son of Geo. and Maggie Dyer, born in Gallia County, Ohio, died at the home of his parents, in Fostoria, Dec. 17, 1932, aged 27 years. He was a member of the Reformed Church. He is survived by his parents, two sons, three brothers and three sisters. Funeral services at the Church of the Brethren by Bro. Walter Swihart. Burial in Fostoria Fountain cemetery.—John W. Vetter, Fostoria, Ohio.

**Gassert,** Sister Sarah N., died Nov. 14, 1932, aged 87 years. She was a member of the Brethren Church for many years. Surviving are six sons, one daughter, thirty-six grandchildren, twenty-eight great-grandchildren, two great-great-grandchildren and one sister. Services at Frystown by Eld. Ira Gibbel. Interment in adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Gibbel,** Jacob, son of the late Abraham and Sarah Deppen Gibbel, died Dec. 14, 1932, following a lingering illness, aged 52 years. In 1927 he was elected to the deacon's office and some time later to the ministry in which capacity he served as long as strength permitted. Surviving are his widow, Lizzie, nee Hostetter, two sons, two daughters, three brothers and three sisters. Services at Frystown house by Elders Jacob Miller and J. L. Myers. Burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Gutshall,** Bro. Solomon H., died at his home in Newville, Nov. 28, 1932, aged 83 years. He is survived by his companion, son, daughter, grandson and three sisters. Funeral services from the home by Bro. Harper Snaveley assisted by Bro. R. M. Flohr. Interment in the Newville cemetery.—Mrs. John Cohick, Newville, Pa.

**Haynes,** Edw. F., son of George and Susannah Haynes, born Aug. 13, 1866, died Dec. 12, 1932. He married Lydia Lehner Aug. 21, 1890, to which union seven children were born. He united with the Church of

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

**Spring Creek** church met in members' meeting Dec. 5. The church officers were elected for the ensuing year: Elder, Bro. Moyne Landis; clerk, Bro. Lloyd Ross; Messenger agent, Sister Lona Poland; correspondent, Sister Ada Mishler. It was decided to have our revival some time in May, the meeting to be sponsored by our home ministers.—Alma E. Hanawalt, Pierceton, Ind., Dec. 17.

**White.**—Bro. Ira Hiatt of Clay City will take charge of our revival beginning Dec. 26. He will be accompanied by his family. Church officers were elected at our December council. Trustees were also elected to take the places of the two whose time is expired. The Ladies' Aid held an all-day meeting at the home of Sister Silvia Cory Dec. 15 which was devoted to the celebration of Christmas.—E. Bernice Loveless, Clarks Hill, Ind., Dec. 20.

### IOWA

**Fernald** church met in council Dec. 10. Bro. D. W. Wise was re-elected elder for three years. Bro. J. A. Wise is Sunday-school superintendent. Our Africa share plan pledge is not due until April but we raised the full amount at the mission Sunday in December. The writer was re-elected Messenger agent and correspondent, also mission secretary for the coming year.—Ruth Dadisman, Nevada, Iowa, Dec. 20.

**Libertyville** church met in council Dec. 7. Church officers for the year were elected: Bro. Glenn Carr, elder; Nellie Ogden, clerk; the writer, Messenger correspondent. Sept. 5 Bro. Galen Lehman of Illinois started a two weeks' revival meeting and each night gave us an inspiring sermon. We held our love feast at the close of the meeting on Sept. 19. Three were baptized before the communion. The same evening the church held an election for deacons. The following brethren were chosen: J. E. Manning and J. Warren Davis; they with their wives were installed Sunday afternoon, Oct. 23, when we held our harvest meeting. Services were also held at the church Thanksgiving night.—Mrs. J. Warren Davis, Fairfield, Iowa, Dec. 16.

### KANSAS

**Eden Valley.**—Brother and Sister H. D. Michael of Larned, Kans., took up pastoral work here June 1, giving half of their time to Eden Valley and half to the Larned church where they have been in pastoral work for about three years. The church met in council Oct. 10. All church officers were elected, Bro. E. S. Fox being re-elected elder for another year. We held our love feast Nov. 13. Bro. Fox officiated, assisted by Bro. Michael and G. W. Weddle. Our Sunday-school is growing under the leadership of Bro. G. G. Adamson who was re-elected for another year. The school has almost doubled in attendance in the last year. We joined with the churches of St. John in a union revival which closed Dec. 4 with Rev. Geo. L. Rose and wife as evangelists. About 160 came forward; some rededicated their lives anew, while others are transferring their letters of membership. Eden Valley rejoiced that fourteen of our number were among those who went forward; twelve have been baptized by our pastor, one rededicated her life, and one awaits baptism. Owing to the good feeling of fellowship among the members and the able leadership of Brother and Sister Michael, the outlook for the coming year is very encouraging.—W. H. Beaver, St. John, Kans., Dec. 18.

**Independence.**—Bro. C. Ernest Davis, pastor of our church, began a series of meetings for us on Oct. 30, which closed with the love feast on Nov. 14. Bro. Davis preached soul-stirring sermons which were greatly appreciated. Two united with the church in baptism and one awaits the rite.—Mrs. J. L. Amos, Independence, Kans., Dec. 17.

**Wichita.**—First church closed a two weeks' revival Dec. 5 held by Bro. C. Ernest Davis of Independence. The messages were delivered with great power, yet were simple enough so that children could understand. The meetings were well attended. Seven came out on the Lord's side, five young people and two adults. The meetings closed with a love feast.—Flora Highbarger, Wichita, Kans., Dec. 15.

### LOUISIANA

**Roanoke.**—Bro. O. H. Feiler of Perryton, Tex., conducted a spiritual revival for us. The meetings opened Nov. 20 and continued through Dec. 5. The illustrated sermons, *The Life of Christ and Faith*, were greatly appreciated. Bro. Feiler especially expressed his appreciation of the large group of young people who attended each evening. Special music was given by the young people. The song services were very enjoyable. Bro. Feiler's forceful and inspirational messages were enjoyed by all. Two accepted Christ and were baptized. Dec. 6 the church met in a love feast. Bro. Feiler was with us, also Brother and Sister Wilbur Liskey of Rosepine who were on their way to California where they will assume the pastorate of the Live Oak church. The Roanoke church feels that it has been greatly helped and inspired by Bro. Feiler's presence and messages. Two others have been baptized since our last report.—Edith Longanecker, Roanoke, La., Dec. 19.

### MARYLAND

**Longmeadow.**—During the month of November we held an evangelistic service in charge of Bro. John Rowland of Huntingdon, Pa. The services were especially well attended and the membership was spiritually benefited. As a result two were added to the church. Our communion came as a climax to the meeting. Bro. Rowland officiated with Brethren D. R. Petre, John Weybright, J. O. Butterbaugh, E. S.

Rowland and H. R. Rowland assisting. On Thanksgiving Bro. Harold Snyder delivered a timely message. On this occasion the B. Y. P. D. had charge of the worship service.—Pauline Rowland, Hagerstown, Md., Dec. 20.

### MICHIGAN

**Grand Rapids.**—The Men's Work organization is progressing slowly. Some things have been accomplished that give us courage to go ahead. We have an enrollment of twenty-six. Prior to our revival meetings in November we made a survey of territory near by to find those not connected with any church. One committee repaired steps leading to the church. Another put new treads on stairway to basement. We purchased paint for some repainting at church. We have a committee to consider rearranging the basement for Sunday-school purposes. One committee had handbills printed to advertise the revivals. We placed a lighted sign in front of the church to call attention to the meetings. We have other projects in mind as our work progresses.—H. C. Royer, Secretary-Treasurer, Grand Rapids, Mich., Dec. 17.

### MINNESOTA

**Lewiston.**—At the quarterly council Dec. 6 church officers were elected for the coming year. Our church attendance is growing under the leadership of Brother and Sister Eddy. Sunday afternoon, Dec. 11, a group of members drove to Dover, a distance of eighteen miles, to help Bro. Harshman celebrate his eighty-eighth birthday. Old hymns were sung and our pastor gave a fitting talk. Bro. Harshman is still quite active, working in his carpenter shop nearly every day. He is a faithful reader of *The Gospel Messenger*.—Mrs. Mark Williams, Lewiston, Minn., Dec. 19.

**Nemadji** church met in council Dec. 3. Officers were elected for the coming year: Elder, Lewis Hyde; clerk, Sister Dediker; trustee, Chas. Henninger; correspondent, Oliver Dilley. The Ladies' Aid held their annual sale Nov. 19 at the schoolhouse. Members contributed the numerous articles which were sold; the proceeds netted \$43. The members held a beautiful Thanksgiving service in the church.—Oliver C. Dilley, Barnum, Minn., Dec. 17.

### MISSOURI

**Greenwood** church has had a great spiritual refreshing under the able leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. As a direct result of the meeting there were seventeen confessions of whom fifteen were baptized. All of these but four are adults, eight being heads of families. The messages in story and song by Mrs. Austin were appreciated by both old and young. The choir of mixed voices sang several numbers. The Gravel Point and the Cabool male quartets brought messages in song. Bro. Austin's sermons were both outstanding and convincing. Each evening he brought a message filled with the Spirit and with power. Dec. 4 the church was dedicated and the sermon was given by Bro. Austin. The evangelist visited in fifty-five homes in the community. This meeting was their 213th and Mrs. Austin had missed only one service. During that time 4,560 have been gained for the kingdom. The Mountain Grove and Cabool churches and two other communities coöperated in the meeting. Much good has been accomplished and the church is strengthened.—Dorothy Oxley, Mountain Grove, Mo., Dec. 20.

## From the Morning's Mail

"I will try and help double the subscribers in our congregation," writes one elder who knows the value of the *Messenger* to his people. He caught the idea involved in "doubling the number of subscribers to *The Gospel Messenger*," and his vote was "I will." He may not succeed, but he will come much nearer succeeding because he is trying than will the man who says nothing and attempts nothing.

Again, he caught the idea in "doubling," because he realized that success depends on individual elders, agents, individuals and congregations getting down to actual work. This elder is not an agent, but he proposes to help his agents and congregation to register in this effort. He asks for the mailing list of the post office where his members receive their mail. It was sent to him along with the names of those whose subscription had elapsed. Further, he received a letter of appreciation and a number of sample copies of the *Messenger* to use in the canvass.

A thousand elders and pastors built over his pattern would more than double the *Messenger* circulation. As a live church worker you are invited to join the army of "We will" and help place the *Messenger* into every home in your congregation. Are you ready to go?—J. E. M.



## OHIO

**East Dayton.**—Nov. 20 Sister S. Z. Smith of Troy, Ohio, was with us in the interest of Women's Work. As has been our custom for several years, we met at the church for early praise service on Thanksgiving. The offering taken is to be used for home missions. At our regular council Dec. 6 church officers for the coming year were elected. Bro. Hugh Cloppert was chosen as elder; the writer, Messenger agent and correspondent. Homecoming day, Dec. 11, was a very pleasant occasion. The morning sermon was delivered by Bro. Dorsey Hodgden. After dinner we were addressed by Bro. Fisher, pastor of the Trotwood church. Greetings from some who could not be present were read, one from Bro. Van B. Wright, our former pastor, and one in the form of a poem from Bro. A. J. Crosswhite. A poem written by Jacob Weimer and read by E. Friend Couser, was also part of the program. The sentiment seemed to prevail to have more such meetings. Home missions will receive the offering taken.—Lida Baldwin, Dayton, Ohio, Dec. 19.

**Fostoria.**—Nov. 10 Brother and Sister E. H. Eby gave us a splendid missionary program by lecture and illustrations. Dec. 13 Eld. G. A. Snider conducted our quarterly council. One member was received by certificate. Members were chosen on the various boards and committees. The church treasurer and missionary treasurer made reports which were accepted. The Ladies' Aid presented our pastor, Bro. Swihart, with a nice watch for a Christmas present.—John W. Vetter, Fostoria, Ohio, Dec. 20.

**Kent.**—The quarterly council meeting was held at the church on Dec. 9. Nearly all the committees reported favorably. It was decided to have a white gift service for Christmas and also to send the missionary offering to the District Mission Board on our apportionment. The prayer meetings will be held at the homes on Thursday night instead of at the church as before. The revival meetings were held from Nov. 6 to 24 inclusive, with the pastor, Bro. A. H. Miller, in charge. Eleven were baptized, of whom eight were heads of homes. The attendance at Sunday-school has been growing in spite of the depression and cold weather.—Mrs. Averie Brumbaugh, Ravenna, Ohio, Dec. 20.

**Pittsburg.**—On Sunday, Oct. 9, we enjoyed the Franklin-Monroe Township convention, which was held here. Nov. 12 at the love feast Bro. Hollinger of the Beach Grove church officiated. On the following morning Sister Orion Erbaugh of Trotwood gave an interesting talk to the children, and following this was a sermon by Bro. Wilmer Petry. We met in council Dec. 20, at which we elected the church officers for the coming year. We elected Bro. N. W. Binkley elder. On the morning of Dec. 11 we enjoyed very much the message brought by Bro. R. C. Wenger of North Manchester, Ind.—Mrs. Harley Ditmer, Arcanum, Ohio, Dec. 17.

## PENNSYLVANIA

**Carson Valley.**—At the members' meeting Dec. 1 the following officers were elected: Elder, Bro. Jacob Kinsel; church clerk, Sister Harriet Wyke. The latter part of November we were pleased to have Brother and Sister Wm. Beahm with us, before they returned to the Africa field. Their messages were much appreciated. Carson Valley church helps to support Sister Beahm. In October Bro. J. H. Clapper of Hopewell, Pa., held our evangelistic meeting. The attendance was good and the messages Spirit-filled. As a result the members were strengthened. Two were received into the church by baptism and two were reclaimed. At the close of the meeting we held our love feast when 171 surrounded the table.—Mrs. Jeanette R. Hoover, Duncansville, Pa., Dec. 19.

**Dunnings Creek.**—Bro. C. L. Cox of Claysburg was with our congregation in a two weeks' revival service at New Paris Nov. 13 to 27. As a result of the meeting six were received into church fellowship by baptism and two renewed their vows. This is Bro. Cox's second evangelistic meeting this fall in our congregation. Our council meeting was held at New Paris house Dec. 11. Bro. T. B. Mickle was elected elder; Bro. Jesse Smith, secretary and treasurer, and the undersigned as correspondent and Messenger agent. Bro. Sewell Rogers was reelected as trustee for three years. Plans have been made to raise and remodel the Holsinger house which was built in 1874. Part of the lumber is already on the ground. We are hoping to have a large part of the work donated. A hard surfaced road is being built past the church.—Mrs. Sewell Rogers, Alum Bank, Pa., Dec. 21.

**Long Run.**—On Sunday, Dec. 11, Eld. Samuel G. Myers brought us a splendid message in the morning; he also delivered a fine message at the Zimmerman church in Pleasant Corner. We had prayer meeting last Wednesday evening in Long Run church. This Sunday Bro. Harvey B. Merkey will be in charge of the service in Long Run church.—Mrs. Quinton Kunkle, Parryville, Pa., Dec. 15.

**Lost Creek.**—Nov. 11 and 12 Bro. J. E. Buffenmyer of Windber, Pa., preached at all four points in our congregation, delivering splendid messages. Nov. 24 Bro. R. E. Ditmer of Mifflintown delivered a helpful Thanksgiving sermon at the Bunkertown church. Dec. 3 and 4 a former pastor, Bro. J. E. Rowland, was with us at three of the preaching places: Richfield, Bunkertown and Free Spring. As there had been no appointment made at Oriental, Bro. Rowland and wife visited the members there. We were glad to have them with us once again and renew old friendships. Dec. 11 four Student Volunteers of Elizabethtown College gave an interesting program at Free Spring church. Dec. 17 and 18 Bro. A. J. Beeghly of Westernport, Md., preached at our four points. All who heard him enjoyed his messages

very much. Dec. 31 we expect to hold our annual New Year council. Jan. 1 we expect Bro. Greene Shively, our acting elder, to preach for us.—Mrs. Ira J. Shirk, Mifflintown, Pa., Dec. 19.

**Martinsburg.**—Bro. A. R. Coffman of Girard, Ill., conducted a Bible institute in our church Nov. 26 to Dec. 2. His teaching was from the Book of Romans and was very clear and inspirational. We enjoyed his splendid addresses. The large crowds and great interest shown indicate a great spiritual strengthening. Bro. Coffman and Bro. Holsopple visited in many homes. Dec. 18 the B. Y. P. D. directed by Mrs. H. B. Rhodes gave the Christmas pageant, Our Gift to the Christ Child. Our Y. P. D. is helping to support Sister Anetta Mow in the foreign field; they will also give a scholarship to one or more of the young people to Camp Harmony. Some of our members have been taking courses in the standard leadership training school, being conducted each winter by the ministers of our town.—Kathryn Long Lehman, Martinsburg, Pa., Dec. 20.

**Newville church** met in council Dec. 12. Church officers were elected, with Bro. Clarence B. Sollenberger, elder and pastor for another year; John Cohick, Messenger agent; the writer, correspondent. The trustees have had a new furnace installed—a much needed improvement. In our evening service the pastor is leading us in a study of the Prayer Life of Jesus.—Mrs. John E. Cohick, Newville, Pa., Dec. 19.

**Upper Conewago congregation** met in council Dec. 17. The following church officers were elected: Trustees, Geo. Harboldt, Paul Wagner; cemetery trustee, Earl Witter; Board of Christian Education, Geo. Hull; Child Rescue, Elmira Group; correspondent, Bertha Hull. We decided to have a Bible term at the Latimore house Jan. 14 and 15 beginning Saturday evening and closing on Sunday evening. Bro. Ralph Schlosser of Elizabethtown College will be the instructor. We held a revival meeting at the East Berlin house with Bro. B. W. S. Ebersole as evangelist. We feel we have been strengthened and the church built up spiritually. Bro. Ebersole labored with us earnestly for two weeks and made many friends among us. Recently we enjoyed an inspirational sermon at the Latimore house delivered by Bro. Jacob E. Trimmer.—Paul L. Wagner, York Springs, Pa., Dec. 19.

## VIRGINIA

**Montebello.**—On Thanksgiving Day a joint service was held at 3 o'clock. Rev. R. Vaden, pastor of the Baptist church, gave an interesting talk. Bro. L. S. Miller and wife from Dayton, Va., Bro. L. L. Mason and wife, mother and father from Margo, Va., and our pastor, Bro. W. E. Cunningham, were with us. Bro. Miller and Bro. Mason also gave short talks. Afterward they went to the home of Bro. W. D. Fauber who, with his sister, was anointed. On Friday night Bro. L. L. Mason preached a helpful sermon. Bro. Cunningham preached Sunday morning. We were thankful to have with us the visiting brethren and sisters.—Ellastine Fitzgerald, Montebello, Va., Dec. 12.

**Moscow church** met in council Nov. 16. The matter of painting the church roof and other improvements was discussed and placed in the hands of the trustees. We also considered the matter of purchasing new song books. This was placed in the hands of our young people; they already have part of the money raised. We are blessed with a fine group of young people who are good workers for the church. They are having interesting and helpful programs every two weeks. Attendance at all of our services has been good throughout the year. The council decided to beautify the church grounds by planting shrubbery, etc. Eight members were added to our church by baptism during the year; two were lost by letter and one by death. Bro. W. M. Kahle was with us Dec. 4; he preached at 11 A. M., met officials in the afternoon and the workers at night. He gave helpful talks and many helpful suggestions for greater work. Bro. Virgil C. Finnell gave an interesting lecture Dec. 12 on Why Girls Smoke. Our Aid Society met on Dec. 14 and elected officers for the coming year, Mrs. W. H. Sanger being president; the writer, Messenger agent and correspondent.—Mrs. C. W. Zimmerman, Mt. Solon, Va., Dec. 19.

**Mt. Olivet church** held its annual council on Oct. 9. Howard May was elected superintendent of the Sunday-school with Emmert Andes and Henry Campbell as assistants. Our congregation enjoyed a week of spiritual meetings prior to the love feast.—Mrs. Howard May, Timberville, Va., Dec. 17.

## WASHINGTON

**Ellisford church** met in council and elected church officers. The new Messenger correspondent is Mrs. Alice Rothrock; director of Men's Work, Percy Shamberger; director of Women's Work, Mrs. Mollie Verbeck. Marion Stern was elected to the ministry. Bro. C. E. Holmes, member of the district ministerial committee, had charge of the service. We are to have a week's series of meetings beginning Dec. 19 and closing Christmas evening. Bro. Arthur Sellers of Wenatchee will conduct the meetings.—Mrs. Beth Weddle, Tonasket, Wash., Dec. 17.

## WISCONSIN

**Stanley church** met in council Dec. 13. The trustees gave a report of work completed on the church steps; there was a surplus of \$7.23 of money donated for the purpose. The committee chosen to procure wood for the church reported finding a piece of timber to be had for clearing the land and wood will be cut in the near future. Church officers were elected for the ensuing year: Bro. D. D. Funderburg, elder, reelected; Bro. Chas. Guyer, trustee and also member on the ministerial board for three years; Sister Lucille Riet, clerk; Bro. Wm. Flora, treasurer; the writer as Messenger agent and correspondent.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 17.



## Fallen Asleep

(Continued From Page 27)

the Brethren in 1893 in the Cedar Lake congregation. He was called to the deacon's office and served the church faithfully until death. He not only gave of his time but was a very liberal giver to the work of the church. He spent his entire life in De Kalb County and was widely known as an aggressive farmer and dairyman. Surviving are his wife and six children, four sisters and seventeen grandchildren. Funeral services at the Cedar Lake church by Bro. A. F. Morris assisted by Russell Sherman and the writer. Burial in the Union cemetery.—C. C. Cripe, Auburn, Ind.

**Howe, Mary Elizabeth**, daughter of Eld. E. M. Howe and wife of Maitland, Pa., died at the hospital, Lewistown, Pa., Nov. 30, 1932, aged 27 years, 10 months and 29 days. Death was due to leakage of the heart and other complications. She is survived by her parents, five brothers, and two sisters. She was a graduate of Juniata College, of the Jubilee Class, and was teaching in the Burnham High School for the seventh year. The large assembly at her funeral in the home church, including superintendents, principals, and teachers from all over the county, members of the faculty and others from Juniata College, as well as neighbors and friends, was eloquent indication of the high esteem in which she was held by all who knew her. Services in charge of the writer assisted by Eld. S. J. Steinberger of the Dry Valley congregation, and I. Harvey Brumbaugh of Juniata College. Interment in the Maitland cemetery.—M. Clyde Horst, Lewistown, Pa.

**Jasper, Frank Hall**, son of William and Louise Jasper, was born in Polk County, Iowa, Sept. 4, 1886, and died Dec. 7, 1932. He was married to Ida Berkey March 23, 1910. To this union three children were born, who with their mother survive. He was a loyal member of the Des Moines Valley Church of the Brethren for twenty-eight years. During his last illness he twice called for and received the anointing service, expressing faith in God and committing himself to God's care. Surviving besides his wife and children are two brothers and two sisters. Funeral services were conducted by his pastor, the undersigned, and he was laid to rest in the cemetery near by.—Ray E. Zook, Elkhart, Iowa.

**Kingery, Wm. Thomas**, son of Geo. and Nancy Kingery, born March 14, 1851, died Dec. 7, 1932. Jan. 15, 1873, he married Emily V. Williams; they would soon have celebrated their sixtieth wedding anniversary. To this union were born twelve children; he leaves his wife, six sons, two daughters, thirty-nine grandchildren and sixteen great-grandchildren.—Vernie Beaver, Pendleton, Ind.

**Larimer, Sister Amanda Feathers**, was born March 22, 1832, in Carter County, Tenn., and died at the home of her daughter, Mrs. Sue Wine, Santa Ana, Calif., Nov. 11, 1932, aged 100 years, 7 months and 20 days. She was married to John A. Larimer, Oct. 13, 1857. Ten children were born to this union, four of whom survive, two daughters and two sons. Her husband died in 1907 in Tennessee where the couple had lived since their marriage. Soon after his wife came to California to make her home with her son John and family. After the death of this son the mother made her home with her daughter, Mrs. Wine. The deceased united with the church in her girlhood and was very active, to the last always much interested in the progress of the church. She enjoyed good health until a short time before her death and had the use of her faculties to a remarkable degree, sight, hearing, memory, etc. Many birthday parties and other family gatherings were held in her honor the past decade. Funeral services were held in the La Verne Church of the Brethren with Bro. Edgar Rothrock officiating assisted by Bro. Galen K. Walker. The pallbearers were her grandsons. Interment was made in the Evergreen cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif.

**Long, Bro. Joseph William**, son of Michael and Rebecca Long, was born at Shippensburg, Pa., and died at his home in Waterloo, Iowa, Nov. 12, 1932, at the age of 74 years, 6 months, 13 days. On July 24, 1879, he was united in marriage with Anna J. Brandt of Centerville, Pa. To this union nine children were born, six surviving. In 1885 the family moved to Kansas at the time when the prairies of this great state were brought under cultivation. In 1896 they moved to Cedar County, Iowa, and later to Worthington, Minn., and nineteen years ago to Waterloo, Iowa. This worthy couple celebrated their golden wedding anniversary in 1929. In the earlier years of his life he was affiliated with the United Brethren church hut while living in Kansas he and his companion affiliated with the Church of the Brethren. Here he was elected to the office of deacon and later was called to serve in the ministry. He was always willing to do what he could into whatever field of service he was called. Services by the writer in the Waterloo City church. Interment in the Orange cemetery.—A. P. Blough, Waterloo, Iowa.

**Loy, Bro. Byers**, Newville, Pa., died Nov. 26, 1932, aged 72 years. Many years ago he accepted Christ and united with the Church of the Brethren. He called for the anointing service several weeks prior to his death and received great spiritual strength therefrom. He is survived by his wife, three sons, one daughter and four brothers. Funeral services from his late home by Eld. Clarence B. Sollenberger assisted by Bro. R. M. Flohr. Interment in Newville cemetery.—Mrs. John E. Cohick, Newville, Pa.

**Nell, Sister Elsie Harlachner**, wife of Bro. Irvin Nell, died at her home in Van Nuys, Calif., Dec. 2, 1932, aged 50 years; death was due to a complication of diseases. She was a member of the Church of the Brethren for many years, having accepted Christ while living in Car-

lisle, Pa. Surviving are her husband, four brothers and two sisters. Funeral services in the Redmont Evangelical church near East Berlin by Elders C. L. Baker, J. E. Trimmer and Rev. Dayton. Interment in the cemetery adjoining the church.—Myrna Kreider, East Berlin, Pa.

**Newcomer, Amanda L.**, born Feb. 28, 1855, in Huntington County, Ind. She was the daughter of Jacob and Lydia Kitch; her mother died when she was about a year old, and her father died six months later. She was taken into the home of Eld. John Anglemeyer and wife who became her foster parents. She united with the Church of the Brethren when but a girl and lived a consistent life until death. She married Jesse Newcomer Sept. 15, 1879; he preceded her March 30, 1920. To this union were born five children; surviving are one daughter who lived with her mother, and a son who resides on the old homestead. Funeral services in the Union Center church by Eld. Christian Metzler and the writer. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

**Pearson, John O.**, born in Malmö, Sweden, March 24, 1858, died Dec. 5, 1932, from a heart attack. He had been at a sanitarium at Wichita Falls for treatment. At the age of twenty-three he married Miss Anna Hanson; to this union six children were born, three of whom survive. When twenty-eight years old he joined the Church of the Brethren and was ordained in the ministry at Malmö later taking charge of the Vannaberga church and serving until he came to this country forty years ago. Thirty-two years were spent in Ft. Worth. He was interested in the work of the church here, always giving of his means. He was an ardent supporter of the mission cause. Funeral services by Bro. W. J. Horner assisted by A. E. Anderson and Roy Leicht.—Mrs. Cora Leicht, Ft. Worth, Tex.

**Powelson, Sister Faye Sisler**, wife of Calvin Scott Powelson of Richmond, Kans., died at a hospital in Ottawa after an illness of about two weeks, death resulting from peritonitis. She was born at Dallas Center, Iowa, July 17, 1894, the daughter of David R. and Susan (Price) Sisler. She was married to Mr. Powelson Dec. 16, 1920. The husband survives with four children and the father, her mother having died Aug. 24, 1931. Funeral services in charge of the writer assisted by Howard H. Keim, Jr., and Rev. E. L. Haney. Interment in the cemetery at Richmond.—W. B. DeVilbiss, Ottawa, Kans.

**Wickert, Bro. Gayle H.**, of Cordova, Ill., son of Martin and Mary Wickert of Astoria, Ill., died at a hospital, Rochester, Minn., Nov. 13, 1932, following an operation. He was born March 23, 1902. He united with the Church of the Brethren in August, 1919, and lived a conscientious Christian life. He married Sister M. Florine Redenbo June 1, 1929. He had taught in several high schools and at Cordova was principal for four years. Owing to ill health he resigned school work for this year. He leaves his wife, mother, four brothers and six sisters. Funeral services at the church in Astoria by E. O. Norris. Interment in the Astoria mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

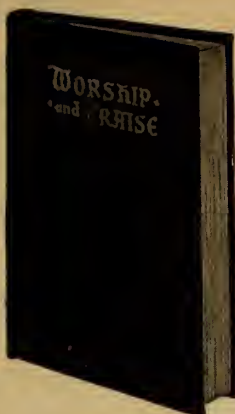
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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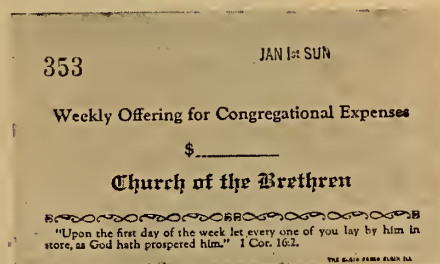
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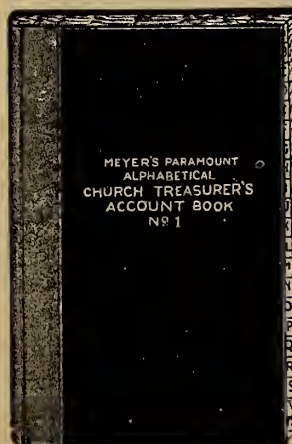
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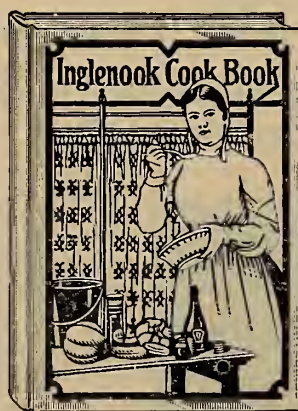
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., January 14, 1933

No. 2



Photo by E. G. Hoff

SOMEWHERE IN MICHIGAN

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## ROADS

BY P. ROY BRAMMELL, WILLIMANTIC, CONN.

THERE are many sorts of roads in our land, over many sorts of country. Some roads are wide and smooth, where the traffic of the world moves swiftly and noisily. Some are narrow and crooked. Some steep. Some rough. Some climb up to where, clinging to the shoulder of a rugged hill, their travelers may view the grandeur of the earth spread out below and catch the full picture of the distant mountain thrusting his cocked ear into heaven, to listen. Sometimes from the noisy highway little roads lead off to the right, to the left, trailing crookedly away into the forest. These little roads are rest roads, beauty roads, prayer roads.

There are so many roads; so many ways to go. A road to climb, a smooth road in the valley. Roads east, roads west. A winding road to take us from the glutted highway. Roads to quiet, roads to confusion. Roads to wealth.

What shall we say of roads? What can we say?

If we find ourselves caught in the dash of the wide road, stunned by the noise and bewildered by the speed, God grant us leave sometimes to climb the high road and look full-faced into the upward sky. And lest the days of our lives be wasted in confusion, grant us, oh God, little saving quests into the beauty roads, to find by quiet streams prayer places in the sun.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., January 14, 1933

No. 2

## EDITORIAL

### Out in Kansas

To one of our thoughtful correspondents we are indebted for a story from real life that you will wish to know.

The time is 3 P. M. The pastor is busy in his study preparing his evening sermon. The telephone rings and the pastor answers "Hello." "Are you busy?" comes the voice of a sick widow's daughter. "Yes, but what can I do for you?" "I haven't any wood and mother is getting cold." "Well, don't worry, I'll be right out as soon as — comes home from school."

The pastor arrives at the widow's home about 3:45. He is shown a pile of seasoned hedge posts from twelve to eighteen inches through and a cross cut saw that has seen better days. He throws off his coat, rolls up his sleeves and digs in, until he has mastered enough wood to keep grandma warm for two or three days.

He gets back home about 5:15, resumes the preparation of his sermon, eats a good supper, delivers the sermon to an interested audience, shakes hands with everybody, returns home and retires to rest with no pride of accomplishment but with a quiet gladness in his heart, born of the consciousness that he did his best to meet the day's demands.

Would you like to know the standing of this pastor in his community? Possibly you can guess it. E. F.

### This Pastor Wonders

If only we had eyes to see! Eyes that really do see how full life is of chances to be useful!

We know a pastor with a real human interest story. He has served his church long and well, without pay. He is a farmer, as you have guessed, and in debt too! From that farm he has secured a living for his family. He has been generous in contributing to good causes. He has borne his share, and more, of the cost of keeping the church going. Much sacrifice and hard work

have gone into his years of service for the church. And, good to know, his people respect him. They like him. They think he is just about all right.

But he wonders about some things. He has corn still in the field, a good many acres of it. The market price is very low. He can not afford to hire the needed help to gather it. His good people, many of them, are not very busy. They have time on their hands. He just wonders why they do not see how nice it would be for them to come in and husk his corn, and thus help him to realize some small return for his labor and time. And thus help him to go on helping them, by serving the church they say they need and love. But they do not see it. He wonders why they do not see it.

And so the pastor goes on trying to gather in the crop himself. His members are not accustomed to working for others without pay. They are quite well accustomed, however, to seeing him work for them without pay. He is not complaining about that. But he wishes they could see this fine opening to gladden his heart and to put him in condition to serve them better.

These people are good people, nice people. But they do not see. The pastor is puzzled. He wonders what makes them go blind. And some of them are young yet.

E. F.

### Four Ages of Man

For our purposes there are four ages of man, though Shakespeare has a well-known passage in which he lists a total of seven. Now on the basis of the shorter list one may think of childhood as an age of trust, youth as the time of special interest in adventure, early maturity as a period of sobering discovery, and later maturity as the age of faith.

Of course it is not meant that these ages are sharply limited. In real life they tend to overlap and otherwise shade into each other. Yet under normal conditions, childhood is an age of trust in parents and teachers. It



could hardly be distinctly otherwise since the child is in the midst of the process of accumulating and interpreting primary experiences.

Then comes youth, an elastic term for the period in which the normal young person not only enjoys books of adventure, but looks ahead with confidence to the part that he or she is to play in life.

But facing actual conditions usually brings many trying experiences. Early maturity is pretty certain to reveal much in the way of sobering discovery. The natural limits of man's powers become evident. It is seen that revision and adjustment are inevitable. So here is where the spirit of man is broken—or rises to new heights. It is here that some turn cynical and fail while others get their second wind and strength for the home stretch.

It is not insisted that faith is not required up to this point, for it is a requisite of all true success. But we do mean that by this time the intelligent person has discovered that more things must be taken on faith, and more things are wrought by faith, than he ever supposed. It is here that men discover, if they have not faced it before, that not everything can be known—or needs to be known! From here on the real man is challenged by the uncertain and the unknown. From here on he lives and achieves by faith.

There are some respects in which the age of faith is the most difficult of all. For how can one be calm in the face of uncertainty or patient before the unknown? The answer is that he can not, except by faith. And by faith we do not mean an ignoring of realities, but a confidence in the integrity of the world without and the intimations from within as sufficient to indicate general directions and the next step. Is this not enough in a world where it has long since been discovered that even the righteous must live by faith?

H. A. B.

### Chapter Thirteen: Verses One to Thirteen

THE equipment was none too good. Four classes in one room, not a large room at that, made some confusion. They were used to it, however, and did not seem to mind it much. For some reason they were interested in the lesson.

Scholarship and method were not far advanced. They went right through the quarterly text, verse by verse, without noticing the transition from an Old Testament passage to a selection from the New Testament, asking and answering such questions as occurred to them. They did not bother with historical background and it did not bother them.

But something gripped me, held me. They somehow arrived at certain very important conclusions. They thought they were living too selfishly. They were quite sure that there is a difference between right and wrong,

and that it is much better to do what is right. They resolved to try harder to do this.

The pastor of this congregation is much loved by his people. I found out why. His devotion to them and the work is very great. Obligated to labor with his own hands to support himself and family, he sacrifices much for the church. He loves the church. That is why he does it.

The church life there is in a healthy state. Peace, zeal, thrift, hard times notwithstanding, and other homely virtues are in evidence. Some twenty new members were recently taken in by baptism. They are talking about pushing one end of the church building twenty or twenty-five feet farther back to make more room as soon as they are able. Meanwhile they are going on, doing the best they can.

This congregation lacks some nice things which some other congregations have. It has one thing which some congregations are short on, and that explains a lot.

E. F.

### Levels of Living

THERE are different levels of living. While once in a great while one may be caught up to the third heaven, most of us must live somewhere below this lucid though ecstatic state. Yet this is not saying but that those on the lower levels could do much better.

Lowest of all, it seems to us, is the man who merely vegetates. His world is the realm of the sensuous. He is content if he has something to jingle his nerves or drug himself into Elysium or oblivion. He is not very particular which.

Next step up is the sensible person who sees that life is vastly more than yielding to the momentary sensory impulse. Here dwells the man who knows that the cheap and brittle joys gained today by swilling down alcohol or defying some time honored convention will bring remorse and weakness tomorrow. And so in work or play, at the office or at home, he is a gentleman and the happier because he is such.

Happiest and freest of all are those who choose some worthy project and give themselves fully to it. Here dwell the scientists, oblivious to styles and the formalities which make society boring. Here dwell also those with the philosophic or the creative type of mind. Such can have a good time by themselves either in a quiet room or on a desert island.

So there is an ascending order in levels of living. At the bottom it is quite logical to put those who live from sensory thrill to sensory thrill. Many such are content if they can sip at a flowing cup or watch fading rings of tobacco smoke. Above this are other and worthier levels of living. Reader, where do you figure that you reside?

H. A. B.

## GENERAL FORUM

### The Church and the Community

*The General Forum for this week begins with a series of articles on the church and the community. The papers are not theoretical but the record of and reflections on actual experiences in church and community coöperation. The community in question does not lay claim to any unique advantages. One writer freely admits that she lives in what some might call a backwoods section. And yet, the matter at hand would indicate that the people at Brethren, Mich., are certainly out in front so far as church and community coöperation are concerned. It should be said that those who have written for this forum have not done so to parade their accomplishments, but at the solicitation of those who want them to share certain vital experiences.—Ed.*

### The Church in Community Life

BY CHARLES FARROR

WE of the Church of the Brethren have yet much to learn about how our church may serve in a community. This was never so forcibly brought to my attention as when the phrase *serving a community* was coined. There is a larger field of service in every community than the Church of the Brethren has been filling. Often our idea has been Sunday-school and preaching services in the morning, services again in the evening, and an evangelistic meeting thrown in for good measure during the winter months. Then when we accomplished a program of this sort we sat back and folded our arms, feeling that we had done our bit, that if any one goes to the devil it is his own fault.

As pastors and Christian workers we must recognize the other agencies that are available. The church, to fill its place in any community, must work in and through every agency that will aid the human family in physical, mental, social, moral and spiritual development. There exist in every community, organizations of state, county and township that seek to do this. It is the privilege and the duty of the church to work with and through these various organizations. I would like to point out a few of them.

We have so often felt if an organization was not fostered and maintained by the church that it was outside of church approval. However, state organizations become much more effective if backed by church people. We have but to look at the gospels to understand the attitude of Jesus, to see how he created an opportunity for teaching spiritual truths. The effort in healing the physical bodies of mankind was for this one purpose.

There exist today organizations in every county that look after the poor and needy, that clothe and feed the body. I am well aware that churches in some places

have such groups and do a good work. But most of our churches are too small to do work of this sort on a large scale. A church may aid a family or two, but even so its influence and aid will not reach very far.

We have county Red Cross and welfare societies with which every church should identify itself, and especially in these days when the government is doing what it is. Every Aid Society and church welfare society should work through these public agencies. Every pastor should be definitely connected with the Red Cross. It is the duty of every pastor and church to feed the poor, not only of the church, but of the community. We have remembered the scripture, "especially of the household of faith," but have not remembered that Jesus told us to go out in the highways and byways and bring them in. Red Cross and welfare societies will gladly work through a church or pastor in dispensing needed articles for poor families and thereby the church can open up doors of service that otherwise would never be opened. "Inasmuch as ye did it unto the least of these, ye did it unto me." By this policy many more people can be reached and a much larger territory served. Have your church become the local dispensary for your local effort or county organization. I have in mind a church in which the county Red Cross has appointed two committees—one on food and the other on clothes. Perhaps you say this may be done when there is only one church, but this community has five other churches. The point is to make your church fill this place, so when other people are looking for something of this sort they will not hesitate to intrust in your hands this responsibility.

Then we have in every community state and county organizations for the care of folks who are sick or otherwise unable to care for themselves. Many people, and especially children, suffer on account of the lack of medicine, training and hospital care. Many are handicapped for life, like the impotent man at the pool, because no one has helped them. Yet there may be available: state hospitals, free clinics for diagnosis, free beds in hospitals maintained by townships, good-hearted doctors who under the supervision of a pastor will render good service to needy folks. It is the pastor's duty to do this as much as some other things we have been doing, for these many years. I have in mind a good colored mother in a home of many children that was about to die with goiter and when a doctor was told about the condition in the family by the pastor and wife, he offered to perform the operation free and the township free bed was available. Today the good mother is well and hearty and happy in the Lord with three members of her family.

A little lad was backward in school, indifferent to the



work. His teachers were inclined to say that he did not care to study. Bad habits had made him a bad boy of the community. But the boy was taken to an eye, ear and nose specialist. There it was found that his condition was bad. He needed three or four operations. From the judge of the Juvenile Court it was found there was a state children's fund covering such cases. Papers were made out, and now that boy is in a state hospital. We are all hoping and praying that this boy will come back with new interests and purposes.

The writer also has in mind a young man whose limb was rotting off just below the knee. His parents were unable to help financially. The verdict of the local doctor was that his leg must be cut off. We went to see our township supervisor, and this boy was sent to the state hospital where he was treated. Today we have a fine Christian young man, healthy and strong. Every doctor in your community is willing to work with you in an unselfish way for the betterment of humanity.

You are failing in your duty if you do not take advantage of these possibilities to help. In many states we have free diagnosis for children and adults, and it is the duty of pastors and churches to see that this is well advertised and people urged to take advantage of it. Such small items as eyes, teeth, tonsils and undernourishment mean often a handicap for life. How many pastors and Christian people are responsible for neglect here it is hard to say. Every one has the right to live, and while living to have every advantage of life.

Bad health conditions are another evil that can be remedied in communities by teaching and strict enforcement of rules and regulations. The pastor can mould public sentiment here. It is just as much the duty of the pastor to preach sermons on the proper attitude towards physical life, as it is to speak on some other topics. Ofttimes one can reach the heart and soul by bringing relief to the wrecked physical body.

Then another medium for help is the county agricultural agent. He seeks through state aid to bring the best to the country home. It is the duty of the pastor to coöperate with work of this sort: to put on demonstrations in various lines of farm activities—dairy, poultry, home management, home beautifying, soil building and testing. All of these lines are necessary in any community. The state is glad to help free of charge with plans and men and the pastor can be a leader in his community. He can enlarge his usefulness by doing so.

Then again, the church should coöperate with other educational institutions in the community, especially the schools. Both are planning for the good of the people they serve and both serve the same group. Both are educational agencies and there should be no conflict or overlapping in their program. There should be com-

plete understanding between the pastor and the school superintendent. I have found in every community a willingness to work with the church in planning the yearly program. When programs conflict it may be that no effort at all has been made at adjustment. Go to your superintendent of schools and talk the yearly program over with him and you will find most of these troubles can be ironed out. The church and school should plan the program of recreation and entertainment together, for both are powers for good in a community. Back up clean sports and recreation, coöperate with your school in this. See to it that there is no competition between the school and the church. Give to the school that which belongs to it and let the school give to the church that which belongs to it.

Keep your young people active in lines that are good and clean and you will do much in keeping out of your community much that is questionable. There is a social side to life and we must plan our church calendar from this standpoint. The church that fails to notice this is the church which is losing its young people today. Do not try to compete with the world in entertainment; keep your activities clean and wholesome and you can attract even the young people of our day. These are not suggestions merely, but methods which have been worked out with amazing results in a community which other folks think may be a bit backward.

*Brethren, Mich.*

## Church Activities

BY MRS. ARTHUR HAMMOND

I WILL endeavor to write concerning the activities of the Church of the Brethren, Brethren, Mich., as I have observed them, and also helped in various ways to work out a successful program that has interested those of all ages of our church. We have stressed the Young People's and the Juniors' divisions more than others.

I know that many laugh and call us backwoodsmen, but yet as I conscientiously think of our past and present activities, I can not help but feel that the Master is writing in the Book of Life, "Success."

We have a very active group of Juniors who have their Sunday evening meetings at the same time as the Adult and Young People's C. W. Meetings. We have an adult that superintends this work, but the children have their own officers and hold their elections annually for such. Perhaps this seems a very small part of it, but it makes it their meeting and they are intensely interested and seldom miss a meeting.

These evening meetings consist of singing, scripture reading, and prayer. One might think a child can not pray, but you ought to hear them. Their prayers are very sincere and right to the point. The adult leader always has some story or lesson that is helpful to the

child. They have their own song books, and can they sing? If you think they can't, why, just try it out in your own church.

These little singers of ours have gone to several churches in the county, some of our own denomination and some of other denominations, to sing. During last summer there was held a county wide evangelistic meeting in one of our neighboring villages, and three of our boys went there to sing. They also have helped out in various missionary programs, and have gone many times with our pastor and wife to other churches to help.

This group gives entire evening programs in our church and is preparing one now to give in the absence of the pastor. Its members have a missionary project that they carry out each year to raise money for their missionary offering at Christmas.

One more thing I must mention is, that last spring at the Sunday-school Convention for the eight churches of this district they conducted a very fitting and uplifting devotional service at the opening of the day's program. It consisted of singing, giving scripture verses and dramatizing the song, "The Old Rugged Cross." Of course it takes a good adult leader and one who is willing to give much time and patience to this work. These children have their own social meetings once a month. They meet in their homes and have a splendid evening together. Can you use a child in the church? Certainly! And they are right there on the job when once they feel that they have a part in the church program.

The next outstanding feature in our church is the Young People's work. We have a group of young folks that we are indeed proud of. They are carrying on such an important part in the church program that we feel that without them we would be crying out in despair. The Young People's division has been carried on in much the same way as with the Juniors, only that we had an adult advisor just as long as we felt that they needed one and just as soon as they were well enough organized to carry on the work themselves the adult stepped out, and for some time, a year or two, they have been planning and working out their own programs. Oh, I hear some one say that they will become worldly when left to themselves; but don't you ever think it, because at heart the young are spiritual, perhaps more so than many adults who have seen more of the world! Then, too, when they have been trained from childhood to take an active part in the church, there isn't much danger of their going wrong. I think another important part in this is the discipline in the churchhouse. They should learn early in life that it is the house of God and they should respect it as such. Music has been stressed and worked on quite extensively in our group for some time. We have for a number of years had choruses, glee clubs, quartets, etc., and have given mu-

sic programs in our own church and had the privilege of going to a number of other churches in this county and this church district. This has been worked out mostly through the young people and others especially interested in music. As a result we have had those of all ages in our choir. But some one will say that not every one can sing. That may be true, but the few who really can't sing, with the help of others, is so small that it does not matter much. Of course, we didn't go out to sing grand opera; the idea is to reach the hearts and lives of our people, and you can do it in no better way, than by rendering some good old hymn in an effective way, or by singing a simple anthem. We learn by doing. Start out on simple music and it is not long until you will be surprised at what your choir can do.

In our church this music program has been worked on for a number of years and the blessings we have received can not be expressed in these few lines. We started out with the study of music and then advanced step by step until we had the joy of giving in several churches music programs consisting of more advanced numbers. A few years ago we probably had our greatest joy, when we gave the oratorio, *Queen Esther*, with all parts taken from our own group. Nearly forty were in the choruses. We gave this program in our church and then went to a number of other churches in the county, and had planned to go to the Grand Rapids and Woodland churches, but this plan was not executed because a number of our members became ill with influenza. Those helping to make these programs possible have nearly all been members of our church, but a few who have taken active parts in these were not members of our church, but were willing to give themselves over to our church program. With the musical programs we have been able to raise money and help in the financial program of the church.

In order to carry out a program of this kind there must be one, or a group of persons, who are willing to spend hours in planning and practicing. There must be those ready to face one disappointment after another, yet courageously ever pressing onward.

Worship programs can be worked out with a group of singers, using some of the good old hymns that ever inspire one to greater and better living. Of course, great care must be taken in choosing and interpreting them, never losing sight of the message in them. These songs can be hummed or chanted, used as responses, dramatized and used in many other ways. They reach the very heart of your audience, and most of all the lives of the young people who are rendering this service to the church.

We have had the privilege of entering into state contests and taking part in the oratorios given at the National High School Band and Orchestra Camp held at Interlochen, Mich., each summer. It is indeed wonder-



ful to sit with this group and under the best directors that can be obtained. Two years ago they gave *The Creation* and last year *Elijah*.

Going back to the Young People's organization, we have two divisions, that of high school age and a little older, and the young married folks and others of the same age. These combine for their social activities and hold their meetings monthly in the winter and twice a month in the summer. They meet in the homes and have a short program and games. One splendid feature is that the young people are perfectly happy to meet with the older ones in their group and this is a splendid way of keeping them bound together.

We are very happy to note that nearly everyone, with a very few exceptions, of the young folks are either in high school or are graduates. Several have gone on in higher education and a number are teachers. This gives the church a host of material to work with, and probably is another reason why they can work out their own programs. A number of churches lose their young people as soon as they enter high school, which is indeed unfortunate, but perhaps the church did not start using them soon enough. The public school here has coöperated with the church in a wonderful way, never putting on a program that interferes with the church.

We are unfortunate this year in having the pastor gone two or three Sundays in each month. Our pastor is doing state evangelistic work. The young people have planned to give a program one Sunday night each month when the minister is away. When this was written they had given two, and they have been very interesting indeed, consisting of plays, readings, and songs. The senior young people are also planning to give programs to help in this time of need.

There is one more division, the Ladies' Aid Society, which I wish to mention. They have always been on the job. Their greatest service rendered to the church has probably been helping with finance. They have had suppers, baked goods sales, sold lunches, quilts, and a number of articles to raise money to pay off the debt of remodeling the church. Many times they have helped to pay the pastor or raise funds for missions. They have also rendered a great service to the sick and needy, always remembering the sick with flowers or fruit and visiting them. Many times they have sewed for those in need. The last two years they have canned fruit and vegetables. This year they canned nearly two hundred quarts in one day to be given to the poor during the winter months.

One may think that these are small things, but what did the Master mean when he said: "What ye have done unto the least of these my brethren, ye have done it unto me"?

*Brethren, Mich.*

## What Can the Church Do for Medicine?

BY KATHRINE BYRON, M. D.

SICKNESS is so "wrapped around" with emotions and feelings, and the church and religion have chiefly to do with emotion and feeling, so it perhaps has been natural that the two should, through the centuries, become confused and mysterious.

The love and care of the mother for her child causes her to readily grasp theories and cults that appeal to the feelings. The mother at least gets support from these emotional outlets. Sickness brings renewed longing, intense feelings and emotional outbursts from members of the family, neighbors, friends, and oftentimes communities. Witness the tense feelings of the nation when its ruler is stricken. Even the world holds its breath when King George or Queen Marie is stricken. Because feelings have been assuaged and fears quieted the art of healing has too frequently consisted of practices directed wholly to the alleviation of emotional distress. This too often works a hardship, for while the family, the friends and the patient feel better the insidious disease often continues its deadly work. Because religion deals mostly with the emotions and because illness is so bound up with the emotional elements of our nature the two are always closely associated and the issues have been confused and distorted.

Plagues and epidemics were rampant in the world and always destroyed the most when ignorance was prevalent. Sanitation in the dark ages was almost unknown, and a plague toll was often enormous. Queen Anne had nineteen children, not one of whom reached the age of eleven. Black death, in the fourteenth century, took a toll of thirteen million in China; in Cairo, 10,000 to 15,000 daily during the height of the epidemic; Paris lost 50,000 and London, 100,000. In the cholera epidemic in the year 1850-51 in Jamaica the deaths were so numerous that official carriers buried the bodies within 20 minutes of the passing of the unfortunates. One could continue the dreary catalogue for page after page, but why? It is too morbid. It is given here to help the reader grasp the betterment of conditions which has come since medicine has become a science. The word science means *to know*, and medical men have studied and labored to *know*; they have developed scientific methods of dealing with disease.

Scientific medicine as we know it today is still in its infancy. Although great advances have been made in the last fifty years, it is within the ability of persons now living to recall the days when superstition and fanatical beliefs about the devil possessing the bodies of the ailing person were rampant. Before the time of Hippocrates, and even long after, the history of medical science was interwoven with magic and was thought by primitive people to be the gift of the gods. The physi-

cians were the priests and cure was attempted by exorcism of the demons of disease. As late as the eighteenth century a ceremony was held in New England by seven priests for the purpose of casting out seven devils.

Early Egyptian history produced Imhotep, 3000 B. C., who did much for sanitation. In the eighth century B. C., Æsculapius recognized the importance of health and the temples of Greece were usually situated in groves near springs. They practiced heliotherapy (the sun cure) which has only recently been scientifically proven of actual curative value.

A large part of the book of Leviticus is devoted to rules for the diagnosis by priests of leprosy, plague, and other diseases together with regulations for control of these afflictions. Venereal diseases also came in for explicit direction and supervision and Moses proclaimed numerous rules on sex hygiene and moral relations.

In 460 B. C. Hippocrates, "the father of medicine," laid the first scientific foundation for medicine and separated it not only from religion, but also from philosophy. The Hippocrates oath is still administered to students about to graduate and enter the practice of medicine.

"The truth shall make you free." Pallender (1849) who discovered the germ of anthrax, Louis Pasteur who first discovered the method of killing germs by heat, Robert Koch who discovered the germ causing the disease of tuberculosis, Jenner (1796) who discovered a method of vaccination in the cure of small-pox, were all truth seekers.

Sanitation must be given due credit for the conquering of disease epidemics. "Cleanliness is next to godliness." In the prevention of disease *it is godliness*. So the scientist began taking the "sigh" out of science and places were cleaned up. The Panama Canal was a possibility because a great scientist cleaned up the area after countless numbers had been sacrificed. Malaria was controlled because swamps were cleaned up. Cholera and dysentery have gone because our food has been protected from the fly. Food poisoning is controlled because the cause is known. The hookworm has been abolished and "laziness" in the South is disappearing. Diphtheria is controlled through serums of prevention and cure. Gonorrhea and syphilis are under control and remedies are known and the truth, instead of superstition, prevails.

Now what can the church do about it? There are still too many people in ignorance and superstition, especially where disease is concerned. The church is the expounder of truth, and because of the relation of church and medicine that has come down through tradition, and because of the close emotional relationship between religion and disease, the church stands in a posi-

tion to correct the superstitious beliefs and dispel the confusion that prevails regarding the origins of disease and the methods available for its cure.

The church can, and it does, try to dispel superstitions. It can teach the beauty of cleanliness bodily as well as spiritually. It can sanction the teaching of truths in nature and in science to the end that we will be a healthier and happier people.

*Manistee, Mich.*

## The Welfare League and the Church

BY MRS. FRANK W. WHITE

SOCIAL problems in every community are many and varied. The Social Welfare League is a service organization established to help people out of difficult situations. Our goal is the lessening of pauperism, crime and illness.

The confidence of people coming to the social worker is respected. Many times the people need spiritual advice and are referred to their pastors. Often people with pride hesitate to go to their church for assistance because they do not wish their troubles known and discussed by the church societies. Good people often do families injury with their tongues while helping them with their hands.

The social worker tries to reestablish families, make them independent, to do for them what they can not do for themselves. An effort is made to raise their standard of living, in food, cleanliness, in recreation, and in moral conceptions.

During the present depression, much of our former constructive work has had to be pushed aside and every resource taxed to the limit for relief, the one great need. The highest need of the hour is faith. People must return to the church and to the God whom many had forgotten in times of prosperity, if they would keep their reason. Material things have possessed the souls of many and now they must learn themselves and teach their children the great values in life. No organization should be so well equipped for this social task as the Christian church.

Modern psychology, of which we hear and read so much, was not unknown to our church fathers. The best pattern, example and teaching for life is still in the New Testament. The churches have a wonderful opportunity in the present crisis to strengthen their work through service. Young men and women out of work need good wholesome recreation which the church should plan to provide. There is less money for gas and moving pictures and it is the church's great chance to substitute and direct a more wholesome recreation in neighborhood and home groups. "Man does not live by bread alone."

The pastor of the church should be so closely in



touch with the local social worker that he knows what is available for his needy members and how such help can be obtained. There should be built up such a confidence between the two that the pastor can discuss his social cases with the worker, who is in a position to give advice; and the social worker, in turn, can then refer in confidence all cases in his church to the pastor for a better understanding and character building.

It is the privilege of the church to give to the unchurched and underprivileged families. A family should never be too unworthy for the church to serve. Any one will help a so-called "worthy family," but the church must remember that her Lord and Master came "not to call the righteous but the sinner to repentance." The rain falls upon the unjust and the just.

In every community there are the forgotten folk—the bed-ridden, the crippled, the lonely aged. To them the social worker makes friendly visits and supplies what the public pittance can not cover. The church can do no nobler work than to bring cheer and sympathy in such humble homes. Sometimes when death divides an old couple it is better for the one left to enter some home for the aged, or a public institution, and church visitors are ever welcome there.

There are cases of illness where the Social Welfare League helps by lending bedding, and other missing comforts. It perhaps sends a doctor and furnishes medicine. Here church people can send in food or help care for the children if the mother is ill, and in other ways manifest the Christ spirit.

A Sunday-school teacher may notice a shabbily clad pupil whose need can be quietly supplied by the church or referred to the league. In many places churches are helping in the canning of fruits and vegetables for the unemployed. We heard of a church in Ohio which had an old-fashioned apple butter bee where the men and women peeled and cut up apples in the church. They cooked the apple butter, fragrant with odors of spice and cider, out of doors in great iron kettles. This spicy butter furnished flavor to many a slice of butterless bread in children's lunch baskets and on the home table.

In many churches good women have gathered to make over and repair garments, or make new ones to be distributed where needed. They have made quilts and comforts and babies' and children's clothes. Sometimes people ask: "Why can't the people make their own children's clothes?"

Many can, and do wonders with a little material; but some have no sewing machines and are unskilled in sewing. Then, too, a woman who earns her living by laundry or factory work has little time for sewing. At the present time in some homes, mothers lack material, even thread and buttons to mend with. Whenever possible material is furnished and the mother encouraged to do her own sewing. In a neighborly way some com-

petent woman can often help her young or incompetent neighbor to sew for her children. When children have to attend school insufficiently or shabbily clad it hurts their pride and hinders their progress.

The question of too much giving, of making paupers of people, is a very serious one. Every effort is made to encourage people to work, to raise food in gardens, to earn potatoes and fruit by gathering them, to get fuel from the woods. But now we can not often say, "They are too lazy to work," because many say, "I don't want help, I want a job."

In Manistee the Red Cross and Social Welfare League coöperate in carrying on the work. The expenses of the overhead are borne by the League as the Red Cross funds are used only for service men and their families.

At this time the social welfare organizations, the Red Cross, and the churches should work with the agencies of the government in meeting the emergency and relieving the situation.

*Manistee, Mich.*

## How the Community Coöperates with the County Agricultural Agent

BY WAYNE I. CRAMPTON

THE County Agent is a local source of information on all agricultural problems; he is also an adviser to the county, by advising the farmers what to do and how to do it best.

The agricultural field is a broad one, too varied in the many individual problems of a farm for any one agent to pose as an expert qualified to answer all problems. The County Agent gets many calls for information.

As a local representative of the State College of Agriculture, he gladly handles these requests, and in many cases he makes special trips to visit farms to study problems first hand, and then if he does not know the proper answer he refers it to the college for special inquiry and solution.

The County Agent is a leader in the improvement of farming and farm life and it is necessary for him to study the farms of the county to know the problems which are holding back the best possible means of development in that particular county.

He works with the state college and the leading farmers to find the most practical solutions for these problems. He is then ready to teach the farmers the significance of problems and solutions and encourage and influence them to adopt the improved practices which are recommended.

Typical projects studied are: soils improvement, better livestock breeding and care (dairy, beef and hogs), fruit culture (spray practice and fertilization), poultry management, better chick raising and feeding for eggs,

better crops (such as alfalfa, potatoes, beans, corn, oats for feed), beautification of farm home grounds, farm accounting, better marketing activities, and many other important phases of agricultural improvement.

The solution of the larger problems of the county, the things which the agent will emphasize and that large number of farmers may adopt, constitutes the extension program.

In addition to the general program, special groups are organized to carry on definite types of work. In this way the boys and girls' work and the home economics work for women are organized under the leadership of the County Agent. These groups study definite phases of home life and good farm practices by carrying on specified projects.

The boys and girls' 4-H club work carries on the following projects: for girls—canning, sewing and hot lunch; while the boys carry on in crops, gardening, live-stock (calf—pig—poultry, etc.), forestry and handicraft. All of these projects are smaller units, but they show what good practice does for boys and girls and the community.

The home economics group have an opportunity to study the following home projects: nutrition, home furnishing, clothing, home management and child training. The specific training is done by home economics specialists.

All these study groups are organized on a community plan and all people interested can become associated with them. All communities organized along several lines may be a factor in making up the complete extension program.

It should be kept in mind that the county extension program does not usually do individual work, but usually works in the form of organized groups. All this is done for the purpose of passing out information of improved practices and to show the practical application for new phases in agriculture for the communities as a whole.

*Manistee, Mich.*

## Church and School

BY J. H. THOMPSON

THE function of the church with relation to the school can be two fold: that of moral support and sanction for its program. By moral support, we mean that in mind the church people will be with the school, even if it should not be possible for the majority of the people to give actual support by their presence. In regard to this, the school has also to work with the church. The functions of the school should be such that the people of the church of that community can support the school without wishing that the functions were such that everybody were pleased. The church

and the school should remember that they are both working for the same end; that is, educating the children to a better, brighter, happier life.

To do this, both institutions must remember that the way to success is to have a free-thinking, fair-minded group of healthy, physically fit people. This requires that the younger set have the right kind of amusement. It can not be all work, neither can it be all play. Therefore the church and the school have to unite to give the instructions and the play. In order to do this successfully there has to be coöperation between the two institutions, or there will be conflicts. Such conflicts are very bad, as they tend to a comparison of entertainment. This naturally leads to the separation of the community group into two parts—one that will back the church and one that will back the school. But two groups in a small town make just one group too many. It can usually be arranged so the two groups can get together and enjoy both sets of entertainment. This also leads to a better attendance at church.

In small towns where equipment is limited there is no reason why it should be duplicated. This equipment is not paid for by either the church or the school. It is paid for by the people. It should be used by the people. Of course, there is always the responsibility of the upkeep. This should be divided by both the church and the school. It is a pleasure to be able to say we can get that from the church, or we can get that from the school.

When the church gives the public some function it is right for the people to expect that the people from the school will be there. If it is impossible for all, at least some who can should attend. If the school gives a function they in turn should expect to see the people from the church there. It should never be said: "I can not attend for the people will not like it." The people as a whole should see that if it is right they should not talk. If it is a function that will take the time of the young people, and will enable them to form the habit of getting along together, objection will not develop. Team work will always pay and should be encouraged in every form possible. When people can be made to see that if they unite in work and play, they can do better, they will advance faster and go farther than if each thinks he can work best alone. One of the great advantages small town people have is the fact that they must depend on everybody for help. In any town where the school and church are working together you will find a willingness to help the other fellow regardless of who he is, whether he is up or down, whether he is friend or not.

In every place there are always people who will not sanction the common program because they do not believe this or that. It is the work of both the school and the church to overcome this. They should both work



together to reduce the number of people who think this way. There may be many ways and many means of doing this, but neither institution can do as good a piece of work on this as both working together. The majority should rule. If it is for the betterment of the youth no single thought should be held out against it. Neither you nor I should say, "I do not believe it is for the best." If there is any good in it you and I should work together to get that good out of it. If there is any harm in it you and I will have to work to reduce this harm as much as possible. You and I can not condemn, we must lead. The only way to do this is through some organized institution. What two institutions reach so far, stand for the good so much, or should shun the bad so much as the church and the school? Neither can do what is needed alone. If the church did it would mean the loss of its hold. If the school did this alone it would mean less to the people. In order to get the best results church and school should stand united for the good and the retirement of the bad.

It is not necessary for the institutions to open their doors and say, "If it is right for one it is right for the other." This is not always true. There are always two methods of attack and it is not necessary for either institution to have both. If they are working together, and each has one, they both have both. It is always true that "If one fails, both have to fail." They are both educational institutions working for the same end—the training of the youth. No car can run with the rear wheels turning one way and the front wheels turning the other way. Neither can these two institutions go anywhere with one pulling one way and the other pulling the other way. "United we stand, divided we fall." This is true here as in any other situation.

*Brethren, Mich.*

## The Cross of Jesus Christ

BY J. I. KAYLOR

### VI. The Cross—The Dynamic of Missionary Endeavor

CHRIST said: "If I be lifted up I will draw all men to me." At the cross he put a new value on man, showing that though man was black with sin, degraded, broken, bruised, spoiled, and hopeless, yet he was worth dying for; so he poured out himself completely for the world of such men. The one who has accepted him must also feel the urge to give self in loving service to bring such a message to those who need it. Having received freely it is only the ungrateful who will not freely pass it on. Just as the meaning of the cross comprehended, in like measure will the sense of responsibility be felt to carry the good news to others; in other words, the duty of world evangelization will be felt.

The early church went out in this power alone. The disciples did not fully realize until Pentecost what the

cross and the resurrection meant. Then they began to proclaim with power that in no other name could there be salvation. As always, two responses came to their preaching—many believed and churches were formed; and the unbelieving rose up in opposition and persecution. The early church gained victories only on the basis that the death of Christ was a reconciling and a judgment death.

But how can the peoples of the earth believe on one of whom they have not heard, and how can they hear without a preacher, and how can one preach unless he is sent forth (Rom. 10: 13-15)? The missionary enterprise of the last century or so was formed and has been carried on only with this conviction. All who go forth as emissaries of the cross, and they who give to support them, must be impelled by the power of that cross. Many are the motives that move missionaries to go forth. Some are moved by philanthropy; some by compassion or sentiment; some to be a martyr; some to carry the social gospel and go out for the uplift of the masses in educational, temporal and economic lines; some consider Christ as the best and highest product in the evolution of man, and present him as One, though of high rank, in the great pantheon of leaders and founders of religious systems, in all of which there is some or a great deal of good which only leads to him. (This last has become very common the last few years, to the detriment of the cause.) Whatever of good there may be in any or all of these purposes, their continuing success in turning people to salvation by faith will be in exact proportion to the emphasis put on the cross as the alone way of salvation. Apart from this no mission can have strong initiative and endurance against the odds of climate, disease, lethargy, superstition, idolatry, and ignorance of the places and peoples to which it goes. Some may say that man has not sinned, and some may say to let the heathen live and die in their ignorance and God will mercifully deal with them and not allow them to go to their eternal doom. Such have not seen nor experienced the need of a Savior who has already judged the sins of the world and carried their penalties, neither have they accepted him personally, and so can have no motive for carrying or sending the gracious gospel to the peoples of the world. Dr. Mabie says in this respect: "Christ achieved victories which carried potencies for all men. These must be felt and realized by the missionary himself as pure grace, before such spirits as Judson in Burma, Livingstone in Africa, or Paton in the New Hebrides, will risk all to communicate them to others. Let the church get away from the cross as an achievement wrought in the moral universe, and it will not long keep alive the flame kindled by the fathers; much less will it light new fire for their sons. The cross considered in all its vicarious power alone

(Continued on Page 20)



# MISSIONS

*This Department  
Conducted by  
H. Spenser Minnich*



## Take Your Religion Seriously

THE Christian religion was never more needed in the world. "There can be a moratorium (recess) for debts, but there can not be a moratorium for the faith and missions of the church." If the church is to live, her faith and missions must be continuous. The church must possess this generation if it is to have one after it.

## Cotton for Missions

IN Oklahoma a father, recognizing the wisdom of helping the children develop missionary habits, gave nearly two acres of land over to his children to raise cotton. They were to give one-third of the crop to him, one-third they could keep, and the other third was for missions. The oldest of the children is twelve. Their proceeds for missions are as follows:

Isaac .....	\$7.12
George .....	5.62
James .....	4.88
Ella .....	.35
Edith .....	.21
Vernon .....	.46

Many other wise parents are helping their children to raise a garden crop or some live stock, thus teaching them to share in the kingdom enterprise.

## Mission Spirit at Hickory Grove, Middle Indiana

THE Young People's Class furnished each child 25 cents to invest and make what he or she could by Thanksgiving time.

Some raised chickens, some grew vegetables and grain. Joy and happiness were in the children's faces as they brought in their missionary money.

One little girl's chickens did so well she had \$5 to bring. Some of these children made real sacrifices and are to be commended for the effort put forth. One little boy raised popcorn and dry weather made his crop short, and when sold, he had but 50 cents. He was sad and discouraged because it was not more, but after the sale of corn and before time to take the money in, a relative gave him 50 cents to spend as he wanted to.

He wanted a sweater very much, but after thinking it over he decided to do without and gave \$1 for his missionary money. He says every other boy in school has a sweater, but he has never been heard to wish he had kept the 50 cents and gotten one. When the children have the missionary spirit like this our field will not lack missionaries or necessary funds for missions. May we older ones get a lesson from this.

## The Blessing of Sharing

BY M. E. CLINGENPEEL

IN commending the Philippians for their gifts to him while in prison at Rome, Paul would have them to know that he was not concerned primarily about his own needs; that their growth and happiness were his chief concern. "Not that I seek the gift; but I seek the fruit that increaseth to your account" (Philpp. 4: 17). Also in his farewell address to the elders of Ephesus he reminded them that while with them he had provided for his needs with his own hands and thus had given them an example of how, by hard work, the strong ought to help the weak, and admonished them to remember the words of the Lord Jesus, "It makes one happier to give than to be given to" (Acts 20: 35, Goodspeed).

A mother shares her love, interest, energy, time, and money, her very life, with her children in times of sickness and in health, in childhood and in maturity. Her life is happier and more satisfying because it is shared with those whom she loves. At Christmas time when we give gifts to our children, our parents and friends we derive a peculiar satisfaction from the giving. Here to give is a greater source of happiness than to receive. The sharing opens the door to admit a fuller flow of the finer qualities of life. I come from the store with a bag of candy and give it to my little girl who is playing in the yard with some neighbor girls. She gives each of the girls a bit of the candy and they eat it together. She herself enjoys the candy more than if she would selfishly eat it without sharing it with her playmates.

There are two different bases for an appeal for support of humanitarian activities, community chests, charity, the church, missions and the interests of the kingdom. Give to these agencies because the need is great, because they represent worthy causes, because it will bring happiness and cheer to those in need and distress. Share your time and money with the church because it is an indispensable institution and must have support if it is to carry on. Give to missions because the heathen need Christ and will not find him unless we send them the good news. This is the appeal that is most commonly used, and a worthy one it is; give for the benefit and happiness of the recipients.

But there is another appeal that is important and of-



ten overlooked. Share with others because of the blessing of sharing, because of "the fruit that increaseth to your account." Share with your neighbor in need for your sake as well as his. Support charity, relief, and missions because of the good it will do yourself as well as your fellow-men. Share your time, energy, and income with the church and kingdom interests because it will do *you* good; because it will make *your* life richer, fuller and sweeter. Give to the Lord's treasure because you will enjoy what is left more than if you had not shared; it is essential for your highest development in life. The by-product of a noble deed, the reaction upon the doer, is often overlooked. This may seem somewhat of a selfish motive for sharing, but it is significant nevertheless.

We have placed much emphasis on faith, repentance, and baptism, and the observance of certain symbols and ordinances as necessary means of grace, essential to salvation. But as a matter of fact the New Testament has more to say about sharing, the use we make of our possessions, than about baptism, feet-washing, and the Lord's Supper. We need to teach the sharing of our means as at least equally important as the various ordinances, essential for complete salvation. Let us emphasize the fact that the observance of baptism, the Lord's Supper and the other ordinances becomes only mockery and a "clanging cymbal" unless they are accompanied by the sharing of what God has given us for the glory of his name. Therefore give because of the good it will do self as well as the cause to which it is given.

In harmony with the promise of Malachi, tithers testify that they can get along better with nine-tenths of their income and the blessings of sharing than with all of their income for self without the blessing of God. Almost without exception the church members who give generously for the support of the church and other worthy causes get more satisfaction out of sharing than other members, who have never had the faith and courage to give generous sharing a trial, get out of using all for self. Oh, the souls that are shriveling up because of selfishness! No wonder Jesus taught that "to give is happier than to get" (Moffatt).

*Lynchburg, Va.*

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### **Methods for Mission Workers**

#### **The Missionary Projects for 1933**

WHY should there be a mission project for our children's groups each year? What is the ultimate aim? What should happen to the child because he helped in the project? The project leader might well take time to think this through. We can not answer such questions adequately in the space allowed, but the following thought may help to see why.

Missions, world friendship, international-mindedness

—what do we mean when we speak of these great matters in connection with our little children? Are they synonymous or does the first include the others and add a distinct element which the others do not have? Some one has said that missionary education has as its aim, "the development of a well-rounded Christian character and the expression of that character in unselfish service." In other words there must be built up within the child certain attitudes toward God and toward other peoples; certain appreciations of what God has done for us, and of the interdependence upon one another in a world that God planned for our coöperative living. Once these attitudes and appreciations toward God and toward our fellow-man have been established, our unselfish service will follow almost automatically. Our gratitude toward God the "perfect giver" and toward people of all lands who also share with us their arts and commodities, inspires a desire to serve.

The missionary projects are a method by which part of this can be accomplished. The project leader, however, needs to reach much farther than the project itself suggests.

#### *Junior Missionary Project*

"Choosing Chinese Chums" is the title of the junior missionary project for 1933. For the last three years the project has been in India. The aim is to help the children to learn to know more about the work of our missionaries in China, to know the Chinese children, and then to give them an opportunity to share with them whereby they will be able to build more beautiful and useful lives.

We have at the present time about thirty-two missionaries working in China. They can not do all of this work alone. They need the help of the juniors.

Just a word about a new phase of the project. A friendship folio for China has been planned and prepared by an interdenominational committee. Boys and girls all over America will work on this part of our project. The folio is only partly finished. It will be part of the work of the children to finish the folio. Directions for working on the folio will be found in the project leaflet, "Choosing Chinese Chums." Here are some suggestions for beginning your project work:

*Send* for the leaflet, "Choosing Chinese Chums," which sets forth the project plans.

*Send* for one friendship folio which is like a friendship book, but it isn't finished.

*Study* the mission book for the juniors. It is called "New Joy." It will help to understand the Chinese children.

*Clip* all the Chinese pictures, stories, and poems which you find in the magazines or papers. Put them up in your classroom. These will help to build a Chinese atmosphere.

*Plan* how you will earn your money, for the friendship folio is not the only part of the project.

*Think* hard on the best way to carry on the project in the light of local possibilities.

*Work* together on it.

### *Intermediate Missionary Project*

"Intermediates Go to China via Goodwill," is the title of the intermediate missionary project. The intermediate group this year will work in China. There is so much to be done there. Their efforts will be linked with the missionaries who are over there now trying to do all they can.

Just what are the missionaries doing for the Chinese children that the intermediates should help?

They are pointing to Jesus the great example of a useful life. They are telling them of the one God who is over all. They step into the Chinese homes and there try to help the members of the family to live more kindly and helpfully. They point them to the Christian way of life both by example and teaching. They carry on mission schools where they can come to learn, thus being more able to get along in life. They teach them the right kinds of food to eat. They help them to see beyond their own narrow life, to the great world beyond, which needs love and understanding and help. These missionaries are trying to open windows into the souls of the Chinese boys and girls. They will thus be able to see farther and clearer. The money the intermediates raise this year through their project will go to the Chinese mission for the benefit of the growth of the boys and girls with whom our missionaries are working.

Besides this phase of the project they will also help in the friendship folio as described above. Along with the project work, the intermediate classes should study the mission book, "The Young Revolutionist." It de-

picts the life of a Chinese boy who is not willing to accept all the Chinese customs and traditions. It is worth the study of all intermediate groups.

*NOTE.* For fuller information regarding the above projects and also the one for the young people, write to the General Mission Board, Elgin, Illinois.

## News from the Field

### INDIA

#### Vyara

J. M. Blough

#### Annual Bible Institute

The annual Bible institute was held here from Nov. 17 to 27. The attendance was not as large as I was accustomed to for our staff of workers is not as large as it used to be. And the general audiences were also smaller because the number of our boarding children is only half of what it was formerly. But the interest was good and the preaching was good. Rev. Garrison of the Alliance Mission preached for us and put strong emphasis on repentance, new birth, confession of sin, baptism of the Holy Spirit, love and prayer. While there were only a few public confessions of sin, yet we know the Spirit was working, and the meetings closed with a splendid testimony meeting in which many testified to blessing.

Our love feast was held on Nov. 26. It was a time of great rejoicing for it was the first communion to be held in the new church. What a joy to have a place large enough to accommodate the people! There were 360 present yet there was room for all. The spring feast is much larger, so that will tax the church's capacity. On the day of the feast there were fourteen baptisms.

#### The Doctor Comes to Vyara

Nov. 28 and 29 were great days at Vyara for Dr. Fox and his staff had come from Bulsar. The first day was operation day. (The operating apparatus was set up on the boys' hostel veranda and two ordinary tables were used for operating tables. The staff worked fine and Dr. Fox went from one table to the other as rapidly as the patients could be prepared and cared for. Thirty-two children had their tonsils removed that day and all are doing fine.) What an improvised hospital we had with so many patients all lying close together on the floor—girls in one room and boys in the other. At noon a very critical emergency case was brought in from the town and it took more than an hour of the doctor's time. The second day the clinic was held on the bungalow veranda, which kept the doctor busy till eleven o'clock at night. What a blessing to have capable doctors!

#### Evangelistic Work

Now the district evangelistic work takes on new life for the touring season is here. Tents and everything are ready and we are eager to start out to spend the winter months among the workers and Christians in the villages. Two groups have been arranged, each with a lantern, so we hope by the grace of God to be able to cover the field fairly well. Bro. Edward Zieglers have been located at Vyara and were to move here in November, but on account of his illness from typhoid fever they have not been able to come. They will move some time in December and join one of the touring parties. Bro. Ziegler is an evangelist and we are eager for his help in this great field.

## ORDER BLANK

Date .....

General Mission Board  
Elgin, Illinois

Please send the following items which are checked:

- ..... Friendship Folios, 60c each. (One is enough if the group is not too large.)
- ..... Leaflets, "Choosing Chinese Chums," to explain the project.
- ..... Leaflets, "Intermediates Go to China via Goodwill."
- ..... Mission study book, "New Joy," 75c.
- ..... Mission Study Book, "The Young Revolutionist."

Name ..... Congregation .....

Address ..... District .....

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## KINGDOM GLEANINGS

### Calendar for Sunday, January 15

**Sunday-school Lesson**, Jesus at Work.—Mark 1: 21-45.

**Christian Workers' Meeting**, The Divine-Human Instinct.

#### B. Y. P. D. Programs:

Young People—Youth and War.

Intermediate Girls—Becoming Friends with Jesus.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the La Porte church, Ind.

**Three** baptisms in the Modesto church, Calif.

**One** baptized in the Mt. Hope church, Wash., Bro. Ed Cunningham of Olympia, Wash., evangelist.

**Five** baptisms in the Sunnyside church, Wash., Bro. Geo. Strycker of Hanford, Wash., evangelist.

**Seven** baptized in the Mechanicsburg church, Pa., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

**Three** baptisms in the church at Williamsburg, Pa.

**Seven** baptisms in the Middle River church, Va., Bro. C. G. Hesse of Roanoke, Va., evangelist.

**Three** baptisms in the Midland church, Mich.

**Ten** baptized and three reclaimed in the Albright church, Pa., Bro. Blair Hoover of Carson Valley, Pa., evangelist.

**Four** baptized and one received on former baptism in the Lanark church, Ill.

**Three** baptized in the Reading church, Ohio.

**Twenty-two** baptisms in the Scalp Level church, Pa., Bro. H. D. Jones of Aurora, N. Y., evangelist.

**Four** accessions in the Ft. Wayne church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

**One** addition to the Buffalo church, Ind., Bro. R. O. Shank of Flora, evangelist.

**Eleven** additions to the Eaton congregation, Ohio, Bro. R. O. Shank, evangelist.

**Fourteen** baptisms in the Elmdale church, Mich., Bro. C. H. Deardorff of Hartville, Ohio, evangelist.

**Eighteen** baptized in the Daleville congregation, Pleasantdale house, Va., Bro. Raymond R. Peters, pastor-evangelist.

**Three** born into the kingdom and two reclaimed in the Heidelberg church, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.

**Nine** baptized and one reclaimed in the Falling Spring church, Browns Mill house, Pa., Bro. L. Shanholtz of Levells, W. Va., evangelist.

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### Personal Mention

**Bro. Perry S. Parker**, Cambridge, Nebr., is available for several evangelistic meetings this winter and spring.

**Bro. Oliver Royer**, pastor of the Alliance church of Northeastern Ohio, is available for two revival meetings in 1933. Those interested will write him at Alliance, Ohio, 75 Rice St.

**Bro. Ezra Flory** has been counting up the baptisms reported in the Messenger during 1932. He says the total for the United States and Canada is 6,771. There were some reported in every issue, the largest number at one time being 322, Oct. 22. Pennsylvania heads the list for the year with 1,505. Other states reporting more than 100 are Virginia 790, Indiana 770, Ohio 699, West Virginia 540, Mary-

land (and D. C.) 392, Illinois 316, Kansas 294, Michigan 193, Iowa 174, California 154, Tennessee 143.

**Bro. J. F. Burton**, 2325 Des Moines St., Des Moines, Iowa, wishes us to announce that he is available for evangelistic meetings or a pastorate.

**Western Maryland** is to be represented on the Standing Committee at Hershey this year by Eld. J. E. Walls, with Eld. Arthur Scrogum as alternate.

**Christmas greetings** from China missionaries have reached the Messenger editorial rooms in the form of newsy letters from the Ikenberrys, the Crumpackers and Sister Minneva Neher. They all refer to problems and difficulties but it must have been a good year in spite of these. The dominant note in all the letters is one of gladness and hopefulness.

**Speaking of successive** generations of preachers, Bro. Jerome E. Blough of Johnstown, Pa., cites a case of four generations of ministers in the Blough family, all in the Church of the Brethren. Their names are Jacob (deceased), Emanuel J. (deceased), Elijah E. (Manassas, Va.), and Leslie E. (Belpre, Ohio). He himself, with two other brothers, Silas S. (Fort Wayne, Ind.) and Jacob M. (India), belongs to the third of these generations.

**The Regional Conference** for the McPherson Area this year is to be held at McPherson College Feb. 19 to 24. The program which will be given later in fuller form shows the names of Otho Winger, Edward Frantz, Ruth Shriver and C. E. Davis among the leaders, along with the local talent. You may be glad to know now that "room will be provided

### From the Morning's Mail

A good brother and wife who are much interested in the church on sending a contribution to the Conference Budget have this to say:

"Would like to make a suggestion: Any member or family of the Church of the Brethren that gives \$25 to the Mission Board for missions be sent *The Gospel Messenger* without charge."

They make this suggestion not because they want the *Messenger* free, but because they believe the members of the church should be reading the church paper. What do you think of the proposition? What can you suggest that will place the *Messenger* into every home in your congregation?

Of course, if the *Messenger* is sent free to donors of certain amounts it must be paid for from some source. Would it be right to take a certain amount of the donation to pay for the *Messenger*? If so, how much? At present anyone paying \$25 as a subscription price receives the *Messenger* during his lifetime without further cost.

Should congregations that place the *Messenger* into eighty per cent of the homes of the members receive it at a reduced rate? And should congregations that place it into every home be allowed a still lower rate? Are you ready to consider a proposition along these lines for your congregation? Suppose at least five hundred of you write the *Messenger* concerning this matter, and write the day you read this. Will you do it?

Remember the Brethren Publishing House prints the *Messenger*. Whatever profits are made by the House, after paying all legitimate expenses, go back into church work. The House is not run for profit but for service. Your suggestions may help to make both the *Messenger* and the House of greater service.—J. E. M.

free of charge and board at a very nominal rate. . . . Churches are urged to send representatives wherever possible."

\* \* \* \*

### Miscellaneous Items

**Next week's Messenger** (Jan. 21 issue) will be a special Achievement number. Extra copies for those who should know more about the work of the church will be sent free to names and addresses submitted, or in bulk to those requesting extra copies for distribution. Order from General Mission Board, Elgin, Ill.

**According to** Professor William E. Hocking the Christian church has three functions: "First, worship; second, teaching and the expression of goodwill in charity; third, missions—that is, the expression of the belief of the church that it is the destiny of its truth to be universal. . . . You can not have a successful church that is not interested in the world-wide aspect of the truth that it proclaims."

\* \* \* \*

### Around the World

**Perhaps economy**, rather than extravagance is to become the fashion. At least Elizabeth Reeve Morrow, eldest daughter of the late Senator Dwight W. Morrow, recently married to Aubrey Niel Morgan, set a good precedent for such a move when she mailed wedding announcements second class, or in unsealed envelopes going for a cent and a half.

"**Around the church** again we must build our community life," writes George W. Godfrey. "Even entertainment that we have been buying for some time we must now make for ourselves, and that will be associated with the church. The rural church has an opportunity today that it has not had before in this generation to build the Spirit of Christ into rural life. It will mean pioneer hardship and sacrifice but will demonstrate the sincerity of real Christianity."

**In Friendship Books** to be prepared by certain promoters of international goodwill it is proposed to put this message of greeting to the youth of Japan: "We believe our modern world is interdependent economically, culturally and spiritually. We believe it will not be a good world for any of us until it is a good world for all of us. We believe the nations in such a world must coöperate to build a common peace and prosperity. We believe humanity must develop more rapidly this sense of world-wide social solidarity if we are to preserve life's greatest values in our time. As a part of the effort to unite the youth of our generation in this spirit we send to you our goodwill and hopefully await your response." This would be a good introductory note to go in all books of wide circulation, especially if the spirit of it could be lived up to by the writers of books.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Course of Christian Missions**, by William Owen Carver. Fleming H. Revell Company. \$3.00. 320 large pages.

Having studied and taught missions for years the author sets forth his impressions of the great missionary movement from the beginning of the Christian church down to the present. Throughout he shows the relation of missions to history and their effect upon history. It is not a book for the general reader, but for the student and teacher.

In these days when the recent survey made by the laymen

group is so fresh in the memory of all, and while their recommendations and criticisms are being discussed, it will aid those who would know missions in all lands and periods to re-think what the church has done in these nineteen centuries in the way of spreading the gospel in all lands. This book gives just such a picture.

If you are building a mission library you should not fail to add this book. It is one which you will frequently refer to for information and comparison.

**Stories for Talks to Boys**, by F. H. Cheley. Association Press. 366 pages. \$2.00.

Here are stories gathered from far and wide, ancient times and the present. They are well selected and well told short stories that breathe with life. Seldom does a story cover a whole page. They are stories for all times and occasions; stories that stick and drive home the truth without moralizing. The stories are classified under nearly a hundred general heads while each one has its own title.

True character building stories one might call the selection. Originally published in 1920, this new and revised edition will appeal strongly to group leaders, teachers and others who are seeking through stories and poems to win and hold the attention of boys while they try to make the truth stick by means of illustrative material.

While these stories are fine for use of leaders and teachers their chief value lies in this, that boys will want to read and reread them time and again. Such a book on your boy's table in his own room will become thumb worn as he turns to his favorites.

## THE QUIET HOUR

### The Baptism of Jesus

For Week Beginning January 22

#### John Would Have Hindered Him, Matt. 3: 14

Every great soul feels unworthy of the work he is called to do. But forgetting himself he does the best he can (Matt. 8: 8; 25: 37; Luke 5: 8; John 13: 8; 1 Cor. 15: 9).

#### To Fulfil All Righteousness, Matt. 3: 15

Jesus did not break with the religious heritage of his people. He fulfilled it. He caused it to grow into something higher and finer (Psa. 45: 7; Isa. 11: 5; 59: 17; Jer. 23: 5; Rev. 19: 11).

#### The Heavens Open . . . and a Dove, Matt. 3: 16

The heavens opened—here is God's power. As a dove—here is communion, love, sympathy (Acts 7: 56; 10: 11; Rev. 19: 11).

#### Thou Art My Beloved Son, Mark 1: 11

He knows for sure that God is his father and that he is his beloved Son. The truth of God's fatherhood and man's sonship comes only to those who consecrate themselves to his purposes (Matt. 12: 18; 17: 5; Mark 1: 11; Eph. 1: 6; Col. 1: 13; Heb. 5: 5).

#### An Act of Consecration, Luke 3: 22

Why was Jesus baptized? Certainly not as an act of renunciation of sin. Rather was it an act of consecration to God's will for him (Ex. 32: 29; Prov. 23: 26; Rom. 12: 1; Judges 5: 2; Psa. 40: 7; Acts 6: 4; 2 Cor. 8: 5).

#### Discussion

What does it mean to fulfil all righteousness? In what respects has baptism the same meaning for us as for Jesus? A different meaning?

R. H. M.



## PASTOR AND PEOPLE

### When Does a Preacher Preach Christ?

BY J. D. REBER

Article Supplied by the Pastoral Association

PREACHING is still the capstone of the worship program of the Protestant Church and bids fair to become more important as history is made. Numberless volumes have been written and an almost endless flow of lectures have been given, emphasizing the highness and the holiness of the call of the Christian ministry. So much has been written and said that it seems trite to mention the fact. However, we have often failed to give due emphasis to the corollary of this large opportunity which the ministry offers. This high privilege should be matched by an equally high measure of character and efficiency. Privilege always means responsibility. "Unto whomsoever much is given, of him shall much be required." And the ministry can not afford to give individuals a place who come because they feel the work of the ministry is easier than plowing, or because they "believe that the emotional satisfaction to be found in public religious address is more gratifying" than serving in some other vocation, or because "they covet the sort of prestige which goes with religious leadership in a community."

If preaching has first place in the program of the church, then preaching Christ is the chief business of the ministry. Everything else must be secondary. There are two prime requisites for preaching Christ. First, the minister must know him, whom he is to preach. However, this knowledge must be more than intellectual. Too much of our religious zeal is submerged into intellectual idleness. We may know all that history and literature has to say about him and still fail to know him. To know Christ is not only an experience of the mind, but also of the heart. Jesus is not only a character of history, he is a living Personality. And to know him we must feel something of the passion which gripped his soul when he stood on the Judean hill and cried, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen gathereth her chickens under her wings!" We must appreciate that tenderness of soul which forced those sympathetic tears to his cheeks when he faced the heart-broken sisters, Mary and Martha. We must sympathetically understand that sense of responsibility which dominated his whole life. Was it not this which was expressing itself when he said to his mother: "Wist ye not that I must be about my Father's business?" Was it not this which caused him to feed the hungry, heal the sick, give sight to blind? Whatever

else may be necessary for the effective preaching of Christ, this acquaintance comes first.

Also the minister must understand something of the need which Jesus came to meet. The Jews were not the only people who would have him to set up an ideal political unit or propound a panacea for all material ills. Throughout the history of the Christian church men have again and again closed their eyes to the needs which Jesus came to meet. The most vital needs of the human race are not to be found in philosophies, sciences or systems. They are seated deep in the human heart. The major part of the Master's ministry was not to the masses but to individuals. What the needs of these hearts are can not be guessed at. It takes fellowship and study. We must touch the hearts of our fellowmen in a vital way. We must feel its passion and longing. We must share its suffering and pain.

When a minister has made his acquaintance thus with the heart of the Master, and with the heart of man, he is ready to preach Christ. But the test of his having done so will not come with one or one hundred, or one thousand sermons. The test of preaching Christ does not come with preaching. The test comes in the fruit of preaching. Are a minister's sermons producing Christian character in the life of the preacher and hearers? This is the telling factor. Are lives made more tender, more sympathetic, more hopeful and more loyal to him? This is the real test.

*Shippensburg, Pa.*

### Physical Activities Here and There

BY ROLAND L. HOWE

#### *Second Half*

THE Philadelphia church has no cemetery of its own, but to provide for this necessity and to safeguard the future, a meeting was held in Germantown as early as Aug. 5, 1840, at which Peter Keyser was called to the chair. Its purpose was to secure the right of burial to all members in both Germantown and Philadelphia. An unrecorded incident brought the matter forcibly into question thirty-two years later when John Fox was instructed by resolution of Feb. 5, 1872, to take steps to establish the same right and privilege agreed upon at the meeting in 1840. A favorable report was rendered on June 12, 1872, followed by printed rules and regulations bearing a preamble "that no misunderstanding may arise in regard to the right of burial," etc.

For fifty-seven years the church depended on Cooper's Creek, N. J., across the river, and "Peter Leibert's" Creek, Wissahickon Creek, and the Schuylkill and Delaware Rivers for baptizing purposes, at a cost of 75c to \$1.50 a person for "a place to dress." John Fox was progressive in his vision and leadership. On Oct. 1, 1874, when eighty-seven years of age, he stated

in council that "the time has come when we should have a pool; we now have much difficulty baptizing in the river; we must always wait for the tide or baptize in the mud." With the elder strongly in favor of the move, the brethren lost no time. From the splendid record left by Isaiah G. Harley, Church Clerk as well as Secretary of the Board of Trustees, we note that—

"Sunday evening, October 11, 1874, baptized by Jesse P. Hetric for the first time in the pool in the church, Charles Kline, Charles Hartmann, Henry Hartmann."

Henry Hartmann was the brother of Charles, and later withdrew with the plain brethren who were organized by Annual Meeting Committee as a separate church.

Sept. 6, 1874, nine were baptized in the Delaware River, and the last of this group was "Kate A. Harley" (Isaiah's daughter) who later married Charles Hartmann. The last one baptized in the Delaware was Matthew Kolb on Sunday afternoon, Sept. 20, 1874.

The church approved the Board's recommendation of April 13, 1892, for the erection of a Sunday-school building to the rear of the main structure "provided sufficient money is subscribed to justify the building committee to proceed with the work"! It was completed in the fall of that year and presented in its entirety to the church by Mary S. Geiger at an approximate contract cost of \$5,000. But here is a sad story, never before on record, disclosed to me by Rowland C. Evans, now an attorney-at-law and member of the church, who remembers the circumstance very well. Proper precautions had not been taken to determine and fix the liability of the contractor. He proved a bankrupt. As construction progressed, liens were promptly filed by sub-contractors and material men. Consequently the church found itself obligated not only to satisfy the liens but to meet the price of the main contractor! Sister Geiger came to the rescue on both counts, the project costing her almost double \$5,000!

In August, 1897, a two-story parsonage was purchased at No. 2414 North Seventeenth Street for \$3,200, plus cost of transfer. Mary S. Geiger not only assumed a reconditioning expense of \$294.29, but contributed \$1,000 cash to the purchase price. The balance was held on mortgage through funds advanced from the Poor Fund. This parsonage was occupied by the pastor until July, 1899, when it was rented. The Trustees waited a long time for a buyer, and finally sold it at a loss May 10, 1917, for \$2,750.00.

On May 3, 1903, Mary S. Geiger took title to the present three-story parsonage at No. 2260 North Park Avenue and deeded it to the church Feb. 23, 1904. It was valued at the time at \$6,250.

The Crown Street church was popularly known as "Peter Keyser's Church." With all that records and

memory reveal, a popular and suitable name for the present one would have been the "Mary S. Geiger Church."

In 1905, the main church auditorium was enlarged by an extension of twelve feet at a cost of \$16,629.49, towards which \$16,862.95 was collected. A unique resolution of April 2, 1906, states that as "Sister Mary S. Geiger has contributed in a large degree, the balance of \$233.46 in the hands of the Treasurer of the Building Committee is turned over to her in full realization and expression of appreciation of her great aid and support in the rebuilding of the church edifice." This money no doubt found its way back to the church.

Other alterations and permanent improvements have been made from time to time so that the present value of "all funds and church properties" exceeds \$75,000, with a current annual overhead expense of \$6,000.

Contributions to missions is a separate story already told.

We must mention here another physical activity with a decided spiritual background that may have contributed in its way to the separation that followed a few years later.

The church was about to move to a new location and dress itself in a more modern building. As part of the new attire, an organ was thought desirable for the development and promotion of the Sunday-school. By March 4, 1872, \$47 had been collected and the Board agreed that the scholars be furnished with pass books to solicit money for the fund. An organ was selected but apparently it was too small for the purpose. A minute of Jan. 14, 1873, authorized "the self-made committee on organ to exchange the one in its possession for a larger and stronger one." On Feb. 10, 1873, an organ and stool were reported purchased for the sum of \$161 and placed in the Sunday-school room of the basement. Catherine Harley Hartmann, now in her eightieth year, was the organist. This piece of furniture was later moved to the main auditorium for some special occasion, and Sister Hartmann intimates that "they forgot to return it to the basement"! It gradually worked its way into the church service. Perhaps this was the first organ used in any service of the Brotherhood; as the baptismal pool was likely the first in its line. However, we are receptive, if facts are to the contrary.

An interesting stroke of local precaution was launched on Nov. 1, 1909, when the Board of Trustees authorized and directed its President and Secretary to execute a Bond and Mortgage for \$25,000 against the church property. It was purposely not recorded. Mary S. Geiger appeared as mortgagee and the church as mortgagor, she meeting all expenses entailed in the transaction which is the reverse of custom in mortgage obligations. It was a very confidential piece of business



at the time. No reason was openly given. Few knew anything about it. As a matter of fact, its object was to forestall any successful attempt at preëmption of title by the Brotherhood at large! Your own conclusions will suffice.

*Philadelphia, Pa.*

### The Cross of Jesus Christ

(Continued From Page 12)

can create in disciples moral earnestness and courage requisite for the dethronement of heathenism and the purgation of its corruptions. The conflict is not between rival systems of religion, but between two rival kingdoms—between Christ and Satan; and Christ's energy alone is equal to the conquest." The sins of the world were judged on the cross and the "Lamb of God" took them away and potentially forgave the race and purchased it for himself. Here is the greatest motive ever to stir up the church to missionary effort in any age; and to prepare its members to carry the letter of pardon to those "condemned already because they have not believed on the only begotten Son of God" (John 3: 18).

The message of the cross is so powerful, when really taken to heart, that it will overrule all obstacles of race, color, caste, and creed, and no one can hold pride of birth or position and say that no other is worthy to accept it. Neither will there be any room for classes or factions in his body, the church. That was one of the troubles in Corinth—they had failed to understand the cross and the new life in Christ. So Paul makes his first answer and greatest remedy to the factious condition to be the cross as the power of God unto salvation (1 Cor. 1).

Does not the thermometer of our Mission Board finances show to what extent the membership of the church is warmed up and energized by the appreciation of the cross? Or is the seed of the cross "choked with the cares and riches and pleasures of this life, and so brings no fruit to perfection" (Luke 8: 14)? If the latter is true the proper concern for the unsaved of the world can not be felt, and so gifts are slow in coming in for the work of evangelization.

Granted that we have the real motive and message, what may be expected to result from its proclamation? What does the sending church and the sent individual hold as the final goal of evangelistic effort? Is it to add our bit to bring India, China, Africa, and other countries—the whole world—to Christ? To make Christian nations? To convert the world? Is there a real Christian nation today? I dare say, no; nor ever has been, nor ever will be in this gospel age. I find no hint given by Christ or any New Testament writer that all the population of any community or country are to

be converted by the preaching of the gospel; neither has history verified it. But there are plenty of instances of opposition and hatred, and the increase of evil. But the happy part is that everywhere the gospel has gone it has "called out" some who believe and accept its message, and these make up his body, the church. After Christ returns all the world will be brought to know him. It is the church's business to present Christ to the world, and not to bring the world to Christ, to evangelize the world and not to convert it. I conceive evangelization to mean, that the message of the cross is to be presented to the peoples of the world or of any community, in such a way and to such an extent, that they will have sufficient conception of its meaning to decide whether they will accept him or not.

Christ must be exalted as a universal Savior, and not nationalized. To quote a couple of Hindu converts: "A Hinduized Christ is never going to Christianize Hindus. We need none of the living seeds that may be found in the dead hand of a mummified Hinduism. We have found purer and better seeds in the living hand of

### Darkest Before Dawn

BY JOHN E. STONER

That conditions have to get worse before they can get better, comes very near being a proverb. But proverb or no proverb there is a good deal of truth in the statement. New situations arise which call for new adjustments, but always there is an inertia in human nature which tends to prevent the change from being made. Those interests which stand to lose temporarily by the readjustments seem always to be well organized, and the noise they make is clearly out of proportion to their importance, while the great masses who will be benefited by changes do not have the unity of purpose, the clearness of vision or the singleness of voice to get action. But if maladjustments are bad enough and if their effects happen to be cumulative as is frequently the case, a crisis finally comes when the inertia gives way to action and the Babel of suggested remedies converges into one cosmic command.

The world is in a bad way both economically and spiritually. It has been in a pretty bad way; but not so bad that by overlooking wherever possible, and by patching up with some makeshift where the trouble couldn't be overlooked, we were able to muddle along. One is almost tempted to say, fortunately, the result of such a "get by" policy is to get us into deeper and deeper trouble until we are forced to do something.

Now the men who know most about such affairs have been telling us for a good while, that the war debt arrangement was wrong, that tariffs are suicidal, that armaments are instruments of destruction, and that failure to coöperate for world peace is criminal.

In this dark hour, weighed down by poverty, material and spiritual, haunted by the cry of hungry children, let us have faith in our kind to turn from the muddle of quackery to the path pointed out by those whose information is most complete in such matters.

*Fort Wayne, Ind.*

God's Christ." "The doctrine that decided me to embrace the Christian Religion, and make a profession publicly of my faith, was that of the vicarious death and sufferings of Christ. I felt myself a sinner, and found in Christ One who had died for my sins, paid the penalty due to my sins. It is the differentiating line between Christianity and all other religions."

If Christ has not died vicariously and substitutionally, then there is no excuse for missions, yea, no excuse for the church in the world. Christ must be exalted as the One above all others; he must be shown and accepted as the Light of the World, the Bread and Water of Life, the only Way, Truth, and Life, by which alone men can come to the Father; the Good Shepherd that gave his life for the sheep; the Lamb of God that taketh away the sin of the world;—Jesus Christ, the first begotten of the dead, unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

*Degraff, Ohio.*

## To the Women of the Southeastern Region

BY MRS. LEVI GARST

President of Women's Work of Southeastern Region

NINETEEN thirty-two is now history—history with its record of good and bad—history reminding us on memory's pages of unforgettable mistakes with encouraging features here and there acting as a stimulus to urge us on. Urging us on to launch out anew as the new year dawns upon us with hope and faith and courage to make 1933 the best yet as loyal workers.

As we review the work of the past year how oft the burning question comes to mind, "Did I do my best?" As regional, district or local officers, as well as all the women of our beloved church, we need often to ask, "Am I giving my all to him in the use of my talents, in the use of my time, in the use of my possessions?"

We are busy folks—most women are. We are homemakers and where is the housewife or mother who hasn't a duty for every hour? Maybe teaching is our profession and where is the teacher whose responsibilities are not multiplied from year to year? Perhaps the factories claim our time, and the mill whistle calls us to duty. Maybe we wear the nurse's spotless garb or spend long hours behind the counter. Whoever we are, wherever we are, we have a definite responsibility toward the promotion of Christ's kingdom. We were all, regardless of our position, created by the same God and to him we are alike held responsible as to whom we shall serve and how.

Humanity's needs are everywhere evident, both spiritual and temporal. The call to Christian followers comes loud and long. Willing service is in demand with

sacrificial giving till it hurts. Sisters of the Church of the Brethren of the Southeastern Region, are we each willing to do our part in giving of our time, our thinking, our money?

At the regional conference held at Bridgewater the past September, Sister Murphy, our national chairman of Women's Work, came to us with this information: "The Eastern and Southeastern Regions are the two regions that are behind in their giving."

Just these figures by way of comparison to show, if you please, we did not do our best in the Southeastern Region. The Central Region with a membership of 15,000 gave \$4,750 while 12,000 women of the Southeastern Region gave \$1,900. Does this help us to see our shortcomings, sisters of the Southeastern Region? Perhaps we have not given till it hurts. Yes, we are experiencing a depression that is world-wide, yet many are spending money rather lavishly or dare we say foolishly? And maybe some of the Southeastern sisters might be included.

Sister Murphy kindly suggests four reasons why we are behind. May I give you these in full? (They refer to both the Eastern and Southern Regions.)

1. They may be carrying greater local overhead and heavier district budgets.
2. The Women's Work program may be receiving a secondary rather than a primary place of importance.
3. They may not be giving as much or working as hard on the whole as the women of the other three regions.
4. Or perhaps they are working a small part of their territory hard, leaving the greater number of women untouched, so far as missionary interests and education are concerned.

At this point may we appeal to you, our district officers. In the Southeastern Region we have thirteen districts with a membership of 12,831 women to be exact. Last year three districts of our region gave no report of Women's Work. This situation shows the necessity for reports being sent in, or the study by districts and regional leaders of these undeveloped fields. As a region we must work toward our \$4,000 goal. We must do our best and our best must be "over the top."

Through our district officers we trust all our local churches have the "my gift" envelopes. This envelope system of giving was explained to you well in the letter sent out in November by Sister Hesse, our regional secretary. We are counting on you coworkers to help us in acquainting the 12,000 women in our thirteen districts of this gift plan. But a few short weeks it will seem till our quota must be sent to Elgin. May we unitedly as women work our plan to the finish and may March 1 find our gifts of time and money ready to lay

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## HOME AND FAMILY

### A Motto

The world is wide  
In time and tide  
And God is guide;  
Then do not hurry.

The man is blest  
Who does his best  
And leaves the rest;  
Then do not worry.

—Charles F. Deems.

### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### Chapter 3

"GOING to be married!" exclaimed Mr. Weston, staring back at his daughter with wide eyes. So marrying off a daughter threatened to be one of his first duties in accepting the responsibility of the family. What would Jinny do if she were here? Fear of her disapproval forced him to a speedy decision. Indeed he would assert his authority at once, forbidding marriage.

Marilyn laughed softly. "Why, father, you act as if I had said I was contemplating taking poison or committing some other dreadful crime. People are being married every day. It is nothing to be alarmed about and Jack is an honest hard-working boy of good parentage. I—"

Bruce Weston aroused himself. "Yes, Marilyn, marriage is a natural consequence of real love but you are not ready yet for it. Think of your college—and—and why, you are only a child, I couldn't think of—"

"A child?" interrupted Marilyn, scornfully. "Tomorrow is my twentieth birthday. That is a whole year older than you and mother were when you were married. As for school—it's no use to waste the money. I love Jack and—and I'm going to marry him." As if the matter was definitely settled, she picked up her baggage and turned toward the stairs.

"Marilyn," Mr. Weston's tone was firm, "you are not going out this time of night. Surely you wouldn't disgrace the family with an elopement. Stay here until morning and then we will make some plans together." He laid an impelling hand upon her sleeve. "Come!" Nothing else mattered now, if only he could induce this beautiful girl to accept his viewpoint even though it be but for a few hours. It would give him time to think and plan a way out. He saw her pause in a moment of indecision. His heart leaped for joy. Eager words sprang to his lips. "Come on," he coaxed. "That's a good girl. You'll think differently tomorrow."

"No, father. Our plans are made. Jack has the license in his pocket. We are going to his sister's tonight and be married there in the morning at eight-forty-five."

At this determined announcement, Bruce Weston saw his dream castles crash to the earth. Alas! the reins of influence so willingly thrust into the hands of his wife years ago, were now far beyond his reach. They could not be taken up again at will. With swift intuition he saw it was useless to command obedience. His only recourse lay in gentle persuasion.

When he spoke again he was amazed at his own tone of voice. "Daughter, let me go down and invite Jack in. He can stay in Tom's room tonight and you and I will make some plans. Old Hagar will like nothing better than planning a sumptuous wedding breakfast, and you can be married right here in your own home. Mother would feel so much better about it. Now be honest, don't you think so?"

"Father, you win. I'll wait as you say," agreed Marilyn. "Jack can telephone his sister and—and mother would feel better about it if she knew I was having a home wedding. I'll tell Jack myself." She set the baggage down near the bannister and tripped lightly down the stairs.

Mr. Weston turned toward his room with a groan of despair. "O Jinny, Jinny. How'll I ever manage? Now if you were here she just couldn't get away with it, that's all. But I—oh, what kind of a father am I?" He sank helplessly into a chair and wiped the cold perspiration from his forehead. The soft purr of a motor brought him to his feet. A wild thought raced through his mind. "Would Marilyn dare?"

To his great relief the hall door opened and Marilyn bounded up the stairs and stood before him. "It's all fixed, father, only Jack wouldn't stay. He will stay with his sister and come for me at eight. Breakfast will be served immediately after the ceremony and that will give Hagar time for the fixin's."

The big clock in the hall boomed out twelve solemn strokes. "Time for little girls to be abed, daughter, or that beauty nap will be cut short," offered Mr. Weston playfully, then he grew sober. "But first I want to ask, what does your mother think of this young chap you are marrying?"

"Father, how absurd!" laughed Marilyn gaily. "Do you think for one moment I'd marry any boy that mother didn't like? No sir, not I," she declared emphatically. "I've had Jack here lots, only you weren't ever home when he was around. Mother knows we're engaged. It'll not surprise her much. But didn't she surprise us all with her sudden trip to Europe? I can't get over it yet."

Bruce Weston made no reply but managed to force a sickly smile. He felt Marilyn's penetrating eyes upon

him. To his surprise she slipped to her knees beside his chair.

"Father, I—I didn't know you cared so much."

"Cared?" he queried hoarsely. "What do you mean?"

"Well." The girl paused as if weighing her words. "I—I didn't think it would make much difference whether mother was here or there. You are away so much. I—I thought maybe you and mother were getting over it—after all these years. Oh, you know what I mean—that first love like Jack's and mine."

"Marilyn Weston, you must be insane! Do you think a love like ours would ever die? Do you dare believe it could not hold us true through the stress and strain of the years? No, daughter, when your mother and I were married it was considered a mark of dishonor and deep disgrace to think of anything but death severing the sacred tie. 'Until death do thee part,' was a well defined principle of every marriage vow and no one thought of changing what all the world has declared is ordained of God."

"But, father, it is done now, nevertheless," declared Marilyn quietly. "Look at the Stantons and Herschmans and Mays—all old established families with grown children. They're all divorced." The girl hesitated a moment and stole a sly glance toward her father. "I—I hate to say it, but I—I wondered—did you ever think that perhaps mother's sudden trip might not be a courteous way of letting you know how things stood?"

But the sentence was never finished. Bruce Weston sprang to his feet and almost thrust his daughter from him. A terrible anger blazed in his stern dark eyes. "Stop! Not another word. If you think for one moment that the marriage tie means no more than that"—he snapped his fingers dramatically, "then you are unworthy to become the wife of any man. As to the relationship between your mother and me, I am both grieved and deeply hurt that my child should find it in her to question. Divorce is as far from our minds as east is removed from west!"

He paused in his walk and stared at Marilyn as if seeing her for the first time. A spasm of pain swept over his face. "Daughter, you don't mean," he hesitated over the words he knew he must speak. "You can't even think of entering the sacred marriage relationships with these poisonous ideas of divorce threatening you." He waited breathlessly.

She laughed nervously. "Father," she exclaimed, "I never knew you felt so—so prejudiced before. I can not believe you are ignorant of the modern view of marriage. Surely you read the papers."

"Bah! Modern view of marriage," he scoffed, resuming his walk. "Yes, I know enough. I see the modern view of marriage eating at the vitals of society

with most disastrous results to American home life. If it is true that the peace and prosperity of a nation depend on the home life, then the foundations of your country and mine are gradually crumbling away in the divorce mill. Oh, it is the most detestable evil that ever threatened our peace, and sane men and women can not deny it!"

He turned once more and grasped his daughter's arm. Her eyes fell before his threatening gaze. "If you, Marilyn Weston, presume that I shall stand idly by and see Jack Nolte lead you to the altar with these abominable doctrines in your head, you are mistaken. I'll take you back to Mount Vernon and lock you in before I permit such a crime."

"Father." The girl was strangely moved. The big dark eyes filled with tears which she made no effort to conceal. "Oh, it makes me happy, gloriously, radiantly happy to hear you speak thus. It is true, I was beginning to lose faith in the sacredness of marriage, hearing it assailed on every side. Your words are most challenging. Never fear, it's all right between Jack and me. Nothing shall ever sever our love."

Bruce Weston pushed back the thick curls and pressed the smooth white forehead with a kiss. "Thank God!" he murmured reverently. "Marriage is not for a day, nor for a year, daughter, but forever."

*Nappanee, Ind.*

(To Be Continued)

## "Dunmires Rocks"

BY ELEANOR J. BRUMBAUGH

WHEN I was a child, I did enjoy the walks into a woods near our home. On the north side were large rocks, and how I loved to be there! But mother was worried, because the rocks were near our kind neighbors, and she did not want us to annoy the neighbors. Indeed, they were very kind to the little Van Dykes. Auntie Dunmire many times gave us apples and other good things. But when I asked too often to go to the rocks, mother said: "Oh, they are Dunmires rocks, and we must not go so often." Then we went to a stream that was several feet below the surface of the ground, and had a fine time making mud pies, butter rolls, and basketfuls of eggs. Gabriel Dunmire was a happy-faced old man, and never scolded us, but smiled, and said nice things to us. What a fine place that was to live, and it was good to have such nice neighbors. I visited the place not so long ago and walked around the rocks, sat on them, and recalled the happy hours I spent there years ago. I'm so glad they never once sent the dogs after us. That would have resulted in a hasty clearing of the rocks, but would spoil the picture I have of the happy times we had there. What lessons do I

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## To the Women of the Southeastern Region

(Continued From Page 21)

on the altar of service for our schools in India and China and Africa.

Sister Royer, our regional missionary director, has kindly planned for the local churches a program suitable for either morning or evening service, at which our envelopes will be gathered in with their gifts of love. We are asking that this women's missionary meeting be held over our Southeastern Region the same day, Feb. 14, 1933, either morning or evening. Will you help to make this a great day for missions? Will you be willing to work a bit harder to interest all of our women? Will those who can give liberally for the sake of those who can give but little? Will we each and all pray a little more earnestly that we may be more unselfish, more loving at heart toward our less favored sisters over sea and evaluate in a new way our opportunities for service?

*Salem, Va.*

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## Meeting of the General Ministerial Board

BY M. R. ZIGLER

Ministerial and Home Mission Secretary

THE General Ministerial Board met Tuesday, Dec. 13, and Thursday, Dec. 15. The day between was used in meeting jointly with the other Boards to consider common problems. H. L. Hartsough, P. H. Bowman, M. J. Brougher and W. H. Yoder were present. S. J. Miller because of health and to economize did not attend.

The treasurer's report indicated that by economizing it would be possible to close the year without a deficit. Every effort will be made to keep within the budget.

A Consecration Certificate prepared by F. A. Myers, pastor of the Cloverdale congregation, Virginia, was approved and will soon be ready for distribution.

A plan to be followed by churches in the securing of pastors, and for pastors desiring churches, was presented by a committee. This plan will be submitted to a number of ministers and will be discussed in Pastors' Conferences this winter with the hope that by Conference time we will have ready a procedure that will help in the delicate problems of mating churches and ministers.

A joint committee is to be appointed by the General Mission and Ministerial Boards to work out a more adequate plan for Ministerial and Missionary Relief. The committee is to be composed of two Board members, two laymen and two pastors.

A group of resolutions presented by the ministers who attended the Vanderbilt Rural School was considered by the Board. Plans were adopted to bring to the attention of those responsible the realization that

time and thought should be given to the rural aspects of our church, both in training leaders and planning church programs.

A report was made regarding the Reading Course for Ministers. It is hoped that this will be ready for Conference when it can be presented to the ministers for criticism. A loan library is being prepared.

Forty-three ministers and widows were granted aid from the Ministerial Relief Fund. The Board was confronted with the fact there is a very small amount on which to draw for the coming year. In fact, some cuts had to be made which the Board regretted to do. Several new requests were made that could not be considered favorably for lack of funds. A special offering for this purpose would be appreciated.

Many other items were considered. The Board earnestly requests the hearty coöperation of every local pastoral committee, District Board and every interested member of the church as it labors, facing the ministerial problems of our church and seeks to meet the crisis of our day.

*Elgin, Ill.*

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## Practical Work for Men

BY LEVI MINNICH

The minister was doing some farming as part time employment and serving a 200-member congregation in a strictly rural community as part time pastor. Some of the members were through husking corn. The idea was suggested that those who could, be invited to join in a husking bee at the pastor's home, as there was quite a bit of corn there unhusked. The plan was generally approved. The day named was Thursday, the regular Aid meeting day throughout the year. On this particular day the work of the women was the preparing of clothing for the needy both in the community and throughout the immediate county.

Announcement of this joint Aid meeting was made in two adult mixed Sunday-school classes. For the dinner each woman was to bring one prepared dish. When the day came it was soon found the number of women exceeded the number of men. However, there were ten men who accompanied the pastor to the corn field, those living near by bringing an extra team and wagon. Thump, thump, thump, went the golden ears of corn against the bang board all day long. Just as the sun was setting in the golden west the last ear of corn was tossed onto the wagon and the pastor's corn was all husked. The work of these men and women on this day, their fellowship and their eating together, were all greatly enjoyed. It is needless to say the day's work was greatly appreciated by this farmer-preacher. While all of his sermons are good it seemed the one on the following Sunday was even better.

On another occasion the men of the Home Builders' class got together one day and completed husking the corn for a home where there was much sorrow. This too was greatly appreciated.

In this same community there lives a widow in limited circumstances. On her lot were a few large dead apple trees, good for nothing but firewood. The men of the Willing Workers Sunday-school class have axes and saws and



twenty-four hours of time each day. One Sunday morning, as might be expected from a Willing Workers class that is true to name, it was planned there would be a wood chopping at this widow's home. A day was named. Accordingly some of these dead trees were converted into usable firewood. All concerned seemed happy over the result—especially the widow, as she has wood to use with her scanty supply of coal during the cold winter days.

Greenville, Ohio.

### RESUME OF OUR YEAR'S WORK

Our year's work has just closed and we have enjoyed it more than words can express. Surely the Lord has been gracious unto us in granting us health, strength, happiness and blessed fellowship with his people. The results of our work have been very satisfying. The year 1932 has been the most successful in all of our experience in the number of confessions. Certainly there must be a returning unto the Lord since men are learning that the most abiding things are not those of the material world.

During the year 1932 we have conducted thirteen meetings in the following states—Ohio, Pennsylvania, Virginia, Maryland, Iowa, Illinois, Kansas and Missouri. We made, with the pastors, 1,788 calls and had the joy of seeing 460 souls confess their Lord. We are going to try to show our appreciation to him by working harder and by giving more in 1933. We solicit an interest in your prayers that as we go from place to place we may be able to do his will and lead many souls into a closer relationship with him. Our work for the New Year will be in Pennsylvania, Maryland, North Carolina, Virginia, Iowa, Kansas and Louisiana.

"Let me die working,  
Still tackling tasks unfinished, tasks undone,  
No lagging step, no faltering, no shirking!  
Let me die working."

McPherson, Kans.

Oliver H. Austin.

## NEWS FROM CHURCHES

### CALIFORNIA

**Live Oak.**—The deputation team from La Verne gave their program Dec. 21 to a good crowd. Christmas night the Sunday-school gave a program. The first of the year we are expecting Bro. Wilbur I. Liskey and family to take up pastoral work.—Mrs. Frank Ott, Live Oak, Calif., Dec. 26.

**Raisin City** church met in council on Dec. 11. It was decided to purchase new song books for the Sunday-school. The Ladies' Aid reported they had earned \$33.46 during the past year. They held twenty-eight meetings with an average attendance of eleven. Dec. 25 the Sunday-school children presented their Christmas program. A white gift offering was received to help bring cheer to the needy of our community. In the evening of Christmas Day the young people gave a missionary play.—Mrs. J. N. Young, Raisin City, Calif., Dec. 25.

**Santa Ana** church met in council Dec. 19. Five letters of membership were granted. Arrangements were made for one week of pre-Easter services to be conducted by the pastor and a two weeks' evangelistic campaign beginning sometime in May. An early morning Thanksgiving service was held with good attendance and interest. Since the last report the fathers and sons held their annual banquet. Our Ladies' Aid is kept busy quilting. Christmas Day was observed by the young people caroling, a Christmas sermon in the morning and a program by the Sunday-school in the evening. Dec. 1 our church entertained an all-day union prayer service which is held monthly in one of the churches of the city.—Mrs. F. A. Flora, Santa Ana, Calif., Dec. 28.

### DISTRICT OF COLUMBIA

**Washington City.**—The annual selection of officers was held on Oct. 17. A full corps of officers was chosen. Bro. J. H. Hollinger will succeed Bro. W. O. Grapes as Sunday-school superintendent for 1933. F. F. Holsopple continues as pastor, having been elected in the March council. Rally day was a red letter day, Oct. 2. Since then the average attendance at Sunday-school is greater than for any similar period in the history of the school. Our communion service was Nov. 6. The chairman of the deacon's board reported it as the largest service, but one, in the recorded history of the church. Bro. Holsopple, the pastor,

officiated, assisted by the local ministers. The time appointed for the every-member canvass was Dec. 4. To prepare the membership for the canvass, Bro. Holsopple preached a series of sermons emphasizing the importance of the church to the community, the individual, and the world. The sermon for Sunday evening of Nov. 27 was illustrated by slides of the various departments of the Sunday-school, which was described as the church performing a teaching function. All departments were shown including the Boy Scouts and the Chinese Sunday-school. Thirty teams of two workers each were appointed and trained and given an allotment of members that included a maximum of ten families. For the first time the entire field was covered and an opportunity was given to subscribe to the church budget. The response was encouraging. The goal sought was to have every member a contributing member according to ability. Although the goal was not reached, we are nearer to it than ever in the history of the congregation. On Dec. 11, Dr. W. T. Sanger, President of the Richmond Medical College, addressed the men on the subject of Men's Work of the Church. A selected men's chorus rendered the music on the occasion. On Sunday evening of Dec. 11 a speaker, from the visiting members of the Emergency Anti-Saloon League Convention, addressed the congregation on the subject of "Repeal of the Eighteenth Amendment." The Christmas program under the direction of Bro. David Weimer was given Sunday evening, Dec. 18. The children will have a public program on Christmas evening. On Dec. 26 our Chinese boys will give a dinner to invited guests and there will be a Christmas pageant given by the Christian Endeavor. Sister Maude Hollinger will be Messenger correspondent for the coming year.—Mary Studebaker Hinshaw, Washington, D. C., Dec. 22.

### FLORIDA

**Miami.**—An all-day meeting was held Dec. 18 at the home of Brother and Sister C. E. Schultdt at Ft. Lauderdale. The following ministers were with us: Brethren J. H. Morris, C. C. Price and Simon Richardson. The Sunday-school lesson was taught by Bro. Morris. A sermon followed by Bro. C. C. Price, based on The Citizenship of Heaven. At noon a basket lunch was served and a social hour enjoyed. In the afternoon we had song service and a spiritual sermon by Bro. J. H. Morris. Bro. Simon Richardson's wife who was sick with scarlet fever has recovered and was with us at the meeting. Members from fifty miles south and fifty miles north came for this meeting, from Homestead, Miami, Lake Worth, West Palm Beach and Groveland. Our next meeting will be Jan. 15 at the home of Brother and Sister Westfall, 5720 S. W. 20th St., Miami.—Amanda B. Snyder, Miami, Fla., Dec. 24.

**Sunnyland.**—Nov. 27 Bro. Harry Swank of Poplar, Mont., preached for us while Bro. Reish was away. Brother and Sister Arnold were with us from the 14th to the 18th; he gave us some fine sermons and songs in pictures. Sister Arnold led the song services. We had our quarterly business meeting Dec. 22. Four Sunday-school children were present every Sunday during the year. We are having memory verses for the opening of Sunday-school. The Sisters' Aid met at Sister Reish's Dec. 27 to sew for her. The new officers for the coming year were chosen, the president being Anna Rigler.—Anna Rigler, Lake Istokpoga, Fla., Dec. 28.

### IDAHO

**Nampa** church met in council Dec. 21 when reports from the various organizations were given. The church budget was considerably reduced. The Ladies' Aid has been making comforts and clothes for the poor. We had two programs on Christmas Sunday, one being given by the children in the morning; in the evening a cantata, Prince of Judah, was directed by Sister Becker. Plans have been made for the entire church to have a new year's watch party. Along with this we are having a white gift offering, the food and clothing to be distributed among the needy of the community.—Mrs. L. L. Martin, Nampa, Idaho, Dec. 29.

### INDIANA

**Fort Wayne.**—The work at Fort Wayne moves forward under some handicaps. We rejoice in seeing spiritual growth in some, but regret a seeming indifference in others. Sickness of our correspondent has hindered regular reports. Following a personal evangelism campaign Bro. J. O. Winger held a two weeks' evangelistic meeting which resulted in strengthening the membership, and four accessions by baptism. His sermons were greatly appreciated. Some letters have been received and more granted. As other cities, Fort Wayne has suffered in a business way. Unemployment has lost us Sunday-school superintendent, primary superintendent, church treasurer, choristers, teachers and others. We greatly regret their removal, but our loss has been a gain for other places. Others have been selected to fill these vacancies and they are doing a good work. Opportunity reveals and develops talent. A successful Vacation Church School was conducted in the early summer; an all-day meeting for rally day and missionary programs was well attended. Bro. Russell Sherman was with us. A father and son banquet with Bro. John Eberly as speaker was enjoyed. New officers and teachers were elected and duly installed by the pastor. A visit by the Blue River Aid Society with our own was a happy occasion. "The Empty Tomb" was ably presented on Christmas evening by the young people to an appreciative audience. Thanks to the Northern Indiana Mission Board, we are pressing forward, though on a reduced budget. Our membership, in part, lives far from the church, and now with lack of funds for carfare and gasoline, this has resulted in a slightly reduced attendance. We have live Young People's, Junior, and Christian Workers' organizations, Sisters'

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## “Dunmires Rocks”

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get? Be careful not to impose on your neighbors by allowing your children to visit them too often. Be kind to your own children, and to your neighbor's children. It gives me joy in my old days to remember our kind neighbors. The D. in my younger sister's name is for Dunmire, and she does not like it left out. I have longed to visit the “Dunmire School of Music” at Harrisburg, Pa., and keep hoping I may yet do so. I can see the smiling faces of Auntie and Uncle Dunmire. Do not forget to smile. It gives sunshine instead of clouds. We have many things to cause frowns, but we will not allow a frown to get set, so that children are afraid of us. I remember when we children would run and hide when a certain old woman came. She did not know how she looked. “Rejoice in the Lord always,” and do not forget to smile.

*Huntingdon, Pa.*

## CORRESPONDENCE

### THE PASSING OF WILLIAM B. FRETZ

Wm. B. Fretz was born March 29, 1858, in Philadelphia, Pa., the son of Mr. and Mrs. Jacob Fretz. When eight years old he moved with his parents to Montgomery County, Pa., where he spent the remainder of his life. On Nov. 27, 1879, he married Mary Ellen Rosenberger, who survives.

He and his wife united with the Church of the Brethren at Hatfield, Pa., and were both actively engaged in church work in their married career. At the age of thirty Bro. Fretz was called to the ministry. In the fall of 1909 Brother and Sister Fretz were called to the Alderson mission near Shamokin where they spent two years. In September, 1914, Bro. Fretz was ordained to the eldership and shortly afterward was elected elder in charge of the Hatfield church, which office he held up to about a year and a half ago.

Bro. Fretz had learned the trade of tinsmith and followed this all his life in making a livelihood.

He died Nov. 28, 1932, at his late residence near Hatfield, just a few hundred yards from the church. Eld. Michael Kurtz preached the funeral sermon. Over a score of ministers from the district were present.

Souderton, Pa. J. Herman Rosenberger.

### ELD. JACOB CRIFE

Jacob Crife, son of Daniel and Anna Crife, was born in Clinton County, Ind., Oct. 7, 1846. He died Dec. 19, 1932, at the home of his daughter, Mrs. David Wolf, of Flora. In 1860 he came with his parents to Cass County where he spent the major part of his long and useful life. At the age of twenty he began to work at the carpenter trade which proved to be very helpful to him in later years. In 1870 he took the contract and supervised the building of the Upper Deer Creek churchhouse. Many were the opportunities that came to him to serve in that way.

Sept. 18, 1868, he married Miss Sarah Smith. Three sons and five daughters came to bless this home. They shared the joys and sorrows of life for nearly sixty-two years. On

May 23, 1930, his companion was called home. Since then he had lived with his children.

In June, 1871, he and his wife accepted Christ and united with the Church of the Brethren. They not only proved the genuineness and sincerity of their profession but also demonstrated such fine qualities of leadership that the home church called them to the ministry, on Nov. 26, 1872. The responsibilities of that office were willingly yet humbly assumed, its duties were faithfully and efficiently performed, and ten years later he was ordained to the eldership. The faith and confidence placed in him by his home church was evidenced in the fact that they immediately chose him as presiding elder of the congregation. This place he filled with honor for a period of thirty-three years. In 1916 he requested to be relieved because of his age.

Bro. Crife also served the Lower Deer Creek, Howard and Pipe Creek congregations in the capacity of presiding elder. His work in the ministry covers a period of over sixty years. According to the record he kept, he officiated at 143 funeral services, sixty-nine marriages, administered baptism to fifty-one applicants, anointed thirty-six believers, besides assisting in countless other regular services.

In looking through his Bible we find scarcely a page without verses or paragraphs marked or underscored. These were, no doubt, scriptures that were especially dear to him and those which he frequently used to comfort and encourage his friends. Several years ago he called for the elders of the church and received the anointing. After five days of illness with influenza followed by pneumonia he peacefully fell asleep.

Surviving are three daughters, son, twenty-one grandchildren, twenty-four great-grandchildren, four sisters and one brother. Thus another faithful soldier lies down to rest awaiting the coming of the Son of man. Ray O. Shank,

Flora, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fike-Madison.**—At the home of the undersigned in Middlebury, Ind., Dec. 17, 1932, Mr. Ralph Fike and Miss Evelyn Madison.—J. H. Fike, Middlebury, Ind.

**Glick-Wright.**—By the undersigned at the Bridgewater church, Dec. 25, 1932, Jesse Leroy Glick and Grace Marie Wright, both of Bridgewater vicinity.—G. L. Wine, Bridgewater, Va.

**Miller-Eby.**—By the undersigned at the bride's home, North Bethel parsonage, Nov. 24, 1932, Floyd N. Miller and Kathryn V. Eby, both of Holt County, Mo.—J. A. Eby, Mound City, Mo.

**Rodgers-Hinkel.**—At the home of the bride, near McGaheysville, Va., Harold K. Rodgers and Pauline Cline Hinkel, both of Mill Creek congregation.—I. S. Long, Bridgewater, Va.

**Teaford-Baker.**—By the undersigned at the home of the bride's parents, Brother and Sister Frank Baker, Baker, Ohio, Mr. Gale E. Teaford, Palestine, Ohio, and Sister Madonna E. Baker.—Ira G. Blocher, Greenville, Ohio.

## FALLEN ASLEEP

**Bahney,** John Henry, was born in Ohio, Oct. 15, 1854. He departed this life after an illness of short duration, at his home in Thomas, Okla., Nov. 30, 1932. He united with the Church of the Brethren in 1886. In 1881 he was married to Ellen Gripe; to this union were born nine children, two dying in infancy. He was a devoted husband and father, a friend to all, and a loyal member of the church of his choice. Funeral services by the undersigned assisted by Elders E. R. Herndon and D. J. McCann.—Albert L. Williams, Thomas, Okla.



**Bowser**, Bro. David C., died Dec. 22, 1932, at his residence in the bounds of the Glade Run congregation, of an illness of pneumonia, aged 88 years. He is survived by four daughters, three sons, brother and three grandchildren. Services by the writer in the Glade Run church. Interment in the church cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

**Brown**, Rose Ellen Knisley, born Jan. 9, 1871, near Decatur, Ill., died Dec. 21, 1932. She was married in 1889 to Chas. H. Brown. To this union were born seven children. Her husband passed away Dec. 25, 1928. She leaves one daughter, three brothers, two sisters and two grandchildren. She had been a member of the Church of the Brethren for about eight months. Services at the church by her pastor, L. W. Smith. Burial in the White Rose cemetery.—Mrs. Hazel Campbell, Bartlesville, Okla.

**Clausen**, Sister Elizabeth Frances, born in Austria, Nov. 19, 1885, died Dec. 4, 1932. She leaves her husband and two daughters. She united with the Church of the Brethren Dec. 2, 1913, and remained faithful. Her health had been failing for about a year and a half. Funeral services in Black Swamp church by Bro. Geo. Garner. Interment in Willow cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Claypool**, Bro. Boggs, died Nov. 10, 1932, after a lingering illness, aged 57 years. He is survived by his wife, four daughters, son, father, three brothers, two sisters and three grandchildren. Services by the writer in the Glade Run church. Interment in the church cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

**Cotterman**, Mrs. Cora Eleanor, daughter of Chas. and Wealthy Roach, born at White House, Ohio, Sept. 11, 1888, died Dec. 21, 1932. She was twice married and was the mother of ten children. She leaves her husband, seven children and one grandchild. Funeral services in the Black Swamp church by Bro. Geo. Garner. Interment in Rudolph cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Dunham**, Ina, daughter of Levi and Dora Davis, born near Hillisburg, Ind., May 25, 1890, died in Flora on Dec. 26, 1932. Dec. 12, 1907, she married David Dunham. At the age of fourteen years she united with the Church of the Brethren. In this fellowship she lived and served faithfully until death. The mother and two brothers preceded her. Surviving are the husband, four sons, father, sister and brother. Funeral services in the Flora church by the writer. Interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

**Fiant**, Peter, died at his home in Connorsville, Ind., Dec. 19, 1932, aged 86 years. He lived all his life in Fayette County, Ind. In 1870 he married Mary Peters who died in 1913. To this union were born three sons and one daughter. Early in life he united with the Church of the Brethren; he also served as deacon. In September, 1916, he married Sister Netha Neptune who survives with one daughter, two sons, two grandchildren, two great-grandchildren, one brother and one foster grandchild. Funeral at the residence by Eld. Lawrence Kreider.—D. E. Bowman, Hagerstown, Ind.

**Gibble**, Sister Mary Pfautz, born near Lititz, Pa., May 19, 1861, died Nov. 14, 1932, at her home, Elstonville, Pa., in the bounds of the Chiques church. She was a faithful and consistent member of the Church of the Brethren for many years. Surviving are her husband, Henry M. Gibble, four sons, five daughters, six grandchildren and three great-grandchildren. She called for the anointing several weeks before her death, complications set in and she died of hemorrhage. Funeral services at the Mt. Hope house by Bro. H. L. Hess assisted by Bro. B. G. Stauffer. Interment in Graybill cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Harshman**, Sister Ella May, widow of Upton Harshman, born 67 years ago near Ringgold, Md. She died at her home near Edgemont, Md., Dec. 16, 1932. She was the daughter of Daniel and Nancy Gehr Rowe. When ten years old she united with the Church of the Brethren; she was always interested in the work of the church. Her husband preceded her fifteen years ago. She is survived by two sons and an adopted daughter. Services in the Waynesboro church by her pastor, Eld. L. K. Ziegler, assisted by Eld. J. I. Thomas. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Hawkins**, Mary C. Williams, born near Staunton, Va., Jan. 30, 1848, died at the home of her daughter, Mrs. Geo. Burgin, in Garden City, Kans., Dec. 18, 1932. She married John Hawkins in 1868; he died Jan. 6, 1917. She with her family moved to Holt County, Mo., in 1876. She united with the Church of the Brethren in 1877. In 1884 they moved to Kansas and in 1894 to Oklahoma. She leaves five children, thirty-nine grandchildren, forty-one great-grandchildren and one great-great-grandchild. Funeral service at the Pleasant Plains church near Helena, Okla., by the undersigned. Burial in the Good Hope cemetery.—Ed. R. Herndon, Weatherford, Okla.

**Hershberger**, Catharine Fry, daughter of Daniel and Polly (Mishler) Fry, was born near the present town of Jerome, Somerset County, Pa., Aug. 8, 1858, and died near Windber, Cambria County, Pa., Dec. 20, 1932, aged 74 years, 4 months and 12 days. In February, 1876, she was united in marriage with Isaiah Hershberger. Nine children were born to this union. She is survived by her husband, six sons, two daughters, twenty grandchildren, nineteen great-grandchildren, three brothers and two sisters. A number of years after their marriage the family resided in Somerset County, but the past some thirty years the family has resided in Johnstown and vicinity. In June, 1873, she united with the church and became a faithful worker. With her husband she was installed into the deacon's office, May 4, 1911, in the Roxbury church. The funeral was conducted in the Roxbury church by Elders T. F. Henry and J. A. Buffenmyer and interment was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Hostettler**, Elizabeth, daughter of Isaac and Elizabeth Forst, born in Holmes County, Ohio, Oct. 14, 1850, died at the home of her sister, Lucinda Forst, in South Milford, Ind., Nov. 5, 1932. At the age of twenty-five she united with the Church of the Brethren, being always loyal and faithful. Her husband preceded her in May, 1932. Surviving are two brothers and two sisters. Services at the English Prairie church by Bro. Chas. A. Light, assisted by Carl Yoder. Burial in cemetery near by.—Mrs. Banks Light, Howe, Ind.

**King**, Susan, born near Shanesville, Ohio, Nov. 3, 1859, the daughter of Emanuel and Mary King. In early life she united with the Church of the Brethren and remained faithful to the end. She married Bro. John King over fifty-two years ago. He survives with five children and six grandchildren. She died Dec. 20, 1932, after a long illness of heart trouble. Funeral at the Church of the Brethren at Baltic by Eld. Edw. Shepher. Burial in West Lawn cemetery at Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

**Leer**, Barbara, daughter of Jacob and Sarah Lint Berkey, was born in Pennsylvania March 31, 1838, and died Dec. 18, 1932, at the home of a grandson, H. E. Leer, of Middlebury, Ind. She was the last surviving member of a family of nine brothers and sisters. Oct. 24, 1861, she married Benj. Leer who died April 4, 1913. Their home was blessed by a son who died in 1919 and a daughter, who died in 1924. In 1855 she became a member of the Berkey Church of the Brethren, now known as the Rock Run church. She leaves one daughter-in-law, thirteen grandchildren, thirty-seven great-grandchildren and two great-great-grandchildren. Her consecrated and devoted life was shown by her willingness to help where help was needed. Her faith in her heavenly Father and the church was expressed over and over again as she labored and sacrificed with her husband who was a minister in the church for many years. Funeral services in the Middlebury church by the writer assisted by J. H. Fike. Interment in the Forrest Grove cemetery.—Galen Bowman, Middlebury, Ind.

**Lieb**, Fred, son of Wm. and Sarah Lieb, born in Henry County, Ohio, Sept. 11, 1879, died at his home Dec. 11, 1932. He spent his entire life on the old home farm in Marion Township. Oct. 9, 1904, he married Estella Moore. An only daughter died Oct. 8, 1918. He is survived by his wife, mother and one brother. Funeral services by the writer in the Sand Ridge church.—J. L. Guthrie, Lafayette, Ohio.

**Long**, Margaret Jane, daughter of Ebenezer and Mahalia Nichols, born Feb. 15, 1852, near Culver, Ind., died Sept. 19, 1932. She married Wm. Long Sept. 14, 1873, who preceded her sixteen years ago. To this union were born two children, a daughter who died at two years of age, and a son at whose home she died. She and her husband united with the Church of the Brethren Jan. 1, 1880, and were faithful in the Lord's service and magnifying the deacon's office for many years. She had been in failing health for a number of years. She leaves one son, five grandchildren and three sisters. Funeral services from the East house by Eld. J. O. Kesler. Burial in the North Liberty cemetery.—Wm. H. Summers, North Liberty, Ind.

**Martin**, Ida May, daughter of James and Rachel (Reece) Bercaw, was born at Ripley, Ohio, May 1, 1862, died in Chicago, Ill., Dec. 24, 1932, aged 70 years, 7 months and 23 days. On Jan. 12, 1889, she was married to Charles Martin, who preceded her about eight years ago. To this union three children were born, one of whom preceded her. She leaves two daughters, two sisters, and seven grandchildren. In early life she accepted Jesus Christ as her personal Savior, uniting with the Methodist Church. About sixteen years ago she united with the Church of the Brethren, in whose faith and fellowship she remained faithful to the end. In her life she manifested her love for little children and they loved her in return. A few weeks before her death she was anointed in the name of the Lord, and thus fully consecrated her life to God. Funeral services were conducted by Elder James M. Moore.—Martha E. Lear, Chicago, Ill.

**McPheron**, Rachel Berry, born June 12, 1845, in Hawkins County, Tenn., died Dec. 25, 1932, in Holmesville, Nebr. She married James McPheron Oct. 11, 1866. To this union were born five children, of whom four survive. She also leaves nineteen grandchildren, forty-seven great-grandchildren, one brother and one sister. She united with the Brethren Church in 1866 and was a faithful member to the last. Funeral in the South Beatrice church by the undersigned assisted by Miles Blickenstaff.—Swigart F. Miller, Pickrell, Nebr.

**Miller**, Anna, born in Rockingham County, Va., Oct. 12, 1850, died at her home at Stet, Mo., Nov. 28, 1932. She married Geo. W. Miller about sixty-one years ago. To this union six children were born, one with the father preceding her. About fifty years of her life were spent in Ray County, Mo. While young she united with the Christian Church. Thirty-six years ago she chose her church home with the Brethren, remaining faithful to the end. Funeral services at the Wakenda church by the writer assisted by Oscar Diehl. Interment in the cemetery near by.—Oscar Early, Stet, Mo.

**Miller**, Mrs. May, wife of H. C. Miller, died at her residence, Kittanning, Pa., Oct. 19, 1932, from an illness of cancer, aged 57 years. She was a member of the Baptist Church. She is survived by her husband, two daughters, son, three brothers and five grandchildren. Services by the writer. Interment in the Glade Run cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

**Miller**, Sarah Catharine, daughter of Jacob L. and Susie (Detrick) Frantz, born in Logan County, Ohio, Dec. 20, 1846, died Dec. 6, 1932. She married Martin M. Miller May 16, 1865. In 1872 they moved on a

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## News From Churches

(Continued From Page 25)

Aid Society, Men's Work organization, and organized classes. The pastor appreciates greatly the way the members have kept up their courage during these strange economic conditions. With strong faith and high courage we are looking forward to a successful work in 1933.—S. S. Blough, Fort Wayne, Ind., Dec. 28.

**Goshen City.**—Our revival began Nov. 6 and lasted for three weeks under the leadership of J. H. Cassady of Washington, D. C. It was a very helpful and inspirational meeting. Thirty-three were baptized and four letters received, some of whom had been on prayer lists fifteen years. During the revival we had cottage prayer meetings on Tuesday and Thursday afternoons; we now have prayer meeting at the church on Tuesday evening and cottage prayer meeting on Thursday afternoon. The last Sunday afternoon that Bro. Cassady was with us he talked at a mass meeting on the subject, Are National Prohibition and the Eighteenth Amendment Doomed? The women's missionary society held their last meeting on the last Thursday of November. The Aid Society meets every Wednesday for an all-day meeting to quilt, piece and knot comforts and make rugs, also to sew for the Red Cross. Our young people are active in church work. A number of them attended the young people's conference. They filled several Christmas baskets for the needy, as did several other classes of the church. Christmas evening after the young people's candle lighting service, and after the church service, the young people went around the city caroling for the sick and shut-ins. Christmas morning the children gave an interesting program. They also gave food to the poor and sent money to missions. Jan. 1-8 the churches of Goshen are observing a week of prayer.—Lillie Tulley, Goshen, Ind., Dec. 27.

**Logansport** church met in council Dec. 18. Our treasurer gave a favorable report. The work of the different organizations of the church is progressing nicely. Christmas night our young people gave a pageant entitled, The Light, and the children gave Christmas songs and readings. By the use of dime collectors our white gift was given.—Grace Smith, Walton, Ind., Dec. 29.

**Loon Creek** church met for business meeting Dec. 13. It was decided after this year to elect all church officers at the September council. Thanksgiving service was held on Nov. 20. The regular Thanksgiving offering was taken, also an offering of food and clothing for the poor. Aid Society officers were elected at our last meeting, the president being Mrs. Chas. Heaston.—Mrs. Chas. Heaston, Huntington, Ind., Dec. 24.

**Mexico.**—Bro. Ralph G. Rarick of North Manchester came to us Dec. 4 to begin a revival campaign which continued two weeks. Bro. Ernest Fisher of our own congregation had charge of the song service which was an inspirational feature of the meeting. Both labored earnestly for the salvation of souls and as an immediate result thirteen Sunday-school scholars were received into the church by baptism. Much good seed was sown during these meetings.—Bertha Fisher, Mexico, Ind., Dec. 20.

**Pine Creek.**—Dec. 10 we met in council. Considerable time was taken in hearing reports and arranging for the year's program. The church felt it hardly wise to put on an expensive program for 1933 so there will be nothing unusual for the year. In spite of the depression the Sisters' Aid did good work, having raised the sum of \$253.37; they dispensed \$216.93, \$50 being given for the support of Winnie Cripe, our representative on the China mission field, and for other mission work. We are raising a pastoral fund for which we hope to have use some time in the future, the local ministerial committee to continue arrangements for a pastor. On Christmas evening our B. Y. P. D. put on a musical pageant entitled, The Abiding Christ.—Wm. H. Summers, North Liberty, Ind., Dec. 26.

### IOWA

**Union Ridge** church met in business meeting Dec. 1. All officers were elected for the coming year: Bro. J. S. Sherfy, reelected elder; Carrie Norman, church clerk; Ira Schwab, treasurer, and Mrs. Lottie Allen, correspondent. A program was given Christmas night, after which an offering was taken for world-wide missions.—Mrs. W. C. Schwab, Hampton, Iowa, Dec. 29.

### KANSAS

**Ottawa** church enjoyed a most impressive consecration service conducted by our elder, Bro. W. B. DeVilbiss. His little grandson and the pastor's baby were among the number of children who with their parents were consecrated. Miss Letha Allen has been chosen president of the temperance committee. Under the auspices of the Y. P. D. a play entitled, Why the Chimes Rang, was presented on Christmas night. Members from the United Presbyterian and the Federated churches were in the audience. Brother and Sister Earl Kinzie have gone to Kansas City to their new home, hence several positions will be vacant.—Mrs. J. O. Ott, Ottawa, Kans., Dec. 29.

**Richland Center** church has just closed a two weeks' revival meeting which was held by Rev. Hamon. Eighteen united with the church, the largest number at one time for a number of years. Everyone is rejoicing over these meetings. Our church recently gave a grain shower for our pastor, Bro. Miles Blickenstaff. He received fifty bushels of grain, besides oyster shell, alfalfa meal, etc. After a social evening we served sandwiches and coffee.—Mrs. Eva Fralin, Summerfield, Kans., Dec. 24.

### MARYLAND

**Meadow Branch** congregation had the privilege of enjoying two splendid Christmas programs, rendered largely by the children of the two Sunday-schools. An offering was lifted at both places for world-wide missions. The Y. P. D. in town gave a pageant, the Nativity, on Dec. 25. After this a mixed chorus gave a service of Christmas music under the leadership of Bro. Philip Royer. Eld. M. R. Wolfe delivered a short Christmas message. The Meadow Branch school building, recently sold at public auction by the county school commissioners, and which was bought by the undersigned, elder of the congregation, is now being equipped for a service on the evening of Dec. 28, by the country B. Y. P. D. as a social service and community hall, for public uses, as well as for such a needed building for various outside functions of the Meadow Branch congregation.—Wm. E. Roop, Westminster, Md., Dec. 28.

### MICHIGAN

**Elmdale.**—Nov. 6 we began our revival meeting with Bro. C. H. Deardorff of Hartville, Ohio, evangelist. He brought us strong, inspiring gospel messages night after night. The community was stirred as it has not been for years. The members cooperated with the evangelist in a very splendid way. The meetings continued for two weeks and were well attended throughout. The chorus under the efficient leadership of Sister Emma Deardorff was a great incentive to the services. At the close of the meeting on Nov. 20 fourteen were baptized, ranging in age from eight to seventy-five. Twenty-three have been added to the church since the middle of September.—C. L. Wilkins, Freeport, Mich., Dec. 29.

**Midland.**—We have had three additions to the church through baptism recently. We met in council Dec. 10, and elected church officers: Clerk, Bro. Ray Baker; Messenger agent and correspondent, Mildred Fradenburgh; trustee, Bro. Harry Stern; elder, Bro. Chas. Spencer. We gave a Christmas program Dec. 22.—Mildred Fradenburgh, Midland, Mich., Dec. 28.

**Pontiac.**—Our church met in council Dec. 11. The following officers were elected: Bro. L. H. Prowant, elder; Bro. E. J. Ebey, clerk; the writer, correspondent and Messenger agent. The young people gave a play Dec. 18, the Road to the City. They expect to give it Jan. 6 and 7 before the unemployed. The city has a special program every week with the church helping. Our Christmas play, The Boy Nobody Wanted, was given Dec. 25. Our Ladies' Aid has made 157 garments for the Red Cross; we meet every Wednesday afternoon.—Mrs. Ray E. Fleming, Pontiac, Mich., Dec. 26.

### MISSOURI

**Shelby County.**—Nov. 27 we welcomed Bro. Edw. Mason, his daughter and a friend. The church was greatly strengthened by the three good spiritual sermons Bro. Mason gave us and the wonderful messages in song by the young ladies, as well as the stories told to the children. We are looking forward to the next meeting Jan. 22. The Mission Board is helping us all they can and we also are doing our best to help ourselves.—Mrs. Frank Folger, Leonard, Mo., Dec. 29.

### NEBRASKA

**Beatrice.**—Of the preachers who have served here as pastor, one lives in Florida, three in California, one each in West Virginia, Iowa, Kansas, Ohio, and Illinois; one is dead. Besides some adjoining preachers who have served the church when we had no resident pastor. For some months now we have been without a pastor. We have a very good meetinghouse and parsonage, a small income but no debt. Our Sunday-school has been more continuous. We enjoyed a good Christmas program yesterday. Some of our experiences make us glad and happy, yet some of our folks are troubled. We realize that some things besides the political situation are not working out right.—E. J. Kessler, Beatrice, Nebr., Dec. 26.

### OHIO

**Black Swamp** church met in council Dec. 21. Sister Ella Korn was reelected leader of our prayer circle. Sunday evening, Dec. 18, the senior members gave a play entitled, Following the Star. Dec. 25 the Sunday-school gave a Christmas program which consisted of recitations, music and a pantomime, after which a treat was given and prizes awarded for perfect and regular attendance.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 29.

**Reading.**—Since our last report three young people of our Sunday-school were baptized. Our pastor, Bro. Lehman, is with us every two weeks. Sister O. C. Hahn's class of junior boys and girls prepared a program and went into the homes of our shut-ins which was very much appreciated. The beginner, primary and junior classes gave a program both at Thanksgiving and Christmas. The Aid Society had their annual thank offering social on Nov. 24. The program consisted of Bible reading and prayer, songs, readings and a playlet, Aunt Polly Joins the Missionary Society. The offering amounted to \$52 for missions.—Rena Heestand, Homeworth, Ohio, Dec. 28.

### OKLAHOMA

**Bartlesville.**—We had our homecoming Dec. 4. Three carloads came down from Coffeyville, Kans. Nine were baptized in the afternoon, seven being from Coffeyville. Bro. R. L. Cotnam is doing a fine work at that place. In the face of the depression the church is still taking on new life and we feel that the church in Bartlesville has a bright future. The church has a plan in effect now by which we have been able to help many who are in need. We have a storehouse and folks



bring in foodstuff as they are able. When a call comes for help the pastor can supply the needs at once. The young people's class gave three baskets for Thanksgiving and the church four. We plan to give eight or ten for Christmas. Many of our members do not have steady work but they respond readily to the help of their needy neighbors. Dec. 11 at the regular council we elected church officers for the coming year: Bro. Edwin as elder; Mrs. L. W. Smith, clerk; Bro. E. W. Burchfield, trustee; Sister Joe Campbell, correspondent; Sister Ella Dizmag, Messenger agent.—Mrs. Hazel Campbell, Bartlesville, Okla., Dec. 24.

### OREGON

**Ashland.**—Sister Blanche Lininger was reelected Sunday-school superintendent. Our school has increased some in attendance. We very much appreciate the help given in our church work by some of the students from the normal school here. The mothers and daughters with Sister Edith Cox as president had luncheon together. A program was given and we sewed some for the Red Cross. Rev. Atchley, an ardent temperance worker, talked in our church one Sunday morning. The women of the church gave a play in the Thanksgiving program, entitled, *Asleep in Zion*. An offering was taken for the mission cause. At our December council most all the church officers were retained. M. C. Lininger is elder in charge; Samuel Ellenberger, clerk; the writer, Messenger agent and correspondent. We are planning to have a revival before long with a love feast at the close of the meeting. Bro. Lininger was with the members at Macdoel, Calif., at their council, also for their Thanksgiving service and love feast.—Mrs. M. C. Lininger, Ashland, Ore., Dec. 24.

### PENNSYLVANIA

**Chiques.**—At the fall council Nov. 17 we decided to hold a Bible institute again in the near future. Nov. 20 we started our revival services in charge of Bro. Norman K. Musser from Mountville, Pa., and continued until Dec. 6. As a direct result of his fine sermons nine were baptized Dec. 3. The Mountville ladies' chorus favored us with a program of song Nov. 27 and the Elizabethtown male chorus rendered a program Dec. 4. The reader of the evening was a brother almost seventy years old. The Brooklyn church appealed for help and on Dec. 21 Bro. E. Hertzler took them a load of supplies. The Chiques Aid Society donated several boxes of food and clothing to the Bethany mission church in Philadelphia. The Mt. Hope Sunday-school was favored with a talk by Eld. P. J. Forney Dec. 18, followed by an able sermon on Faith. An interesting letter was received from our worker on the foreign field, Bro. Graybill, and read at church services on Dec. 18.—Fanny Zug Shearer, Manheim, Pa., Dec. 23.

**Heidelberg.**—Aug. 21 Bro. Wieand of Bethany Biblical Seminary presented one of his Bible talks which was very much appreciated. Sept. 25 Bro. Phares Forney was with us in a harvest service and brought a fitting message. An offering of \$17 was sent to the Neffsville Orphanage. At different occasions Brethren Amos Heisey, Irvin Heisey, Benj. Zug and Alton Bucher had charge of our morning service. Bro. Harvey Frantz officiated at our love feast Oct. 8. We had the pleasure of having present a number of other visiting ministers who brought us practical truths. Brethren Graybill and Milton Hershey were with us at the Thanksgiving service and gave us some helpful messages. Our council was held Dec. 5. We are looking forward to a week-end Bible institute. Our revival meetings closed Christmas night. Bro. Group brought us eighteen practical messages and his illustrated work made lasting impressions. We feel that the church as a whole was encouraged and as a direct result three souls were born into the kingdom and two reclaimed.—Kathryn Brubaker, Schaefferstown, Pa., Dec. 26.

**Hershey.**—Oct. 2 was rally day. The address was given by Bro. J. I. Baugher. In the evening the young people had charge of the meeting. Bro. John Hershey from Lititz gave a splendid talk. This was followed by a farewell message from Sister Eliza Miller, whom the church is supporting on the India field. She also talked to the Sunday-school in the morning. Bro. S. H. Hess from Royersford officiated at our love feast. On the evening of Nov. 19 and the following Sunday Bro. Ralph Schlosser from Elizabethtown College conducted a Bible institute; he gave us impressive messages which were much enjoyed. Bro. Walter Hartman from the Annville church brought us the message the evening of Nov. 6 and Bro. Frank Garber of the Palmyra church also preached. Bro. Howard Merkey from Manheim labored faithfully in our revival. While there were no visible results we feel lasting impressions have been made. Dec. 11 the Byler family gave us a program of music which was much enjoyed. Our council meeting was held Dec. 12. Six church letters were received. It was decided to hold our quarterly council the first Monday evening of the month instead of the second. The pastoral committee was not ready to give a final report and was continued until next council. On Christmas evening the children gave a program of recitations and exercises followed by a splendid address by Bro. J. I. Baugher.—Mary Bashore, Hershey, Pa., Dec. 29.

**Long Run** church held their Christmas entertainment on Dec. 24. Eld. Samuel G. Meyers was with us during the Christmas season. On Sunday morning, Dec. 25, we had Sunday-school in the Long Run church with preaching at 10:30. We had preaching in the Zimmerman church, Pleasant Corner, in the afternoon. There will be no more meetings at Zimmerman church until further announcements are made, as it is impossible for Eld. Meyers to be with us; but he will be here for the services at Long Run church at the usual time.—Mrs. Quinton A. Kunkle, Parryville, Pa., Dec. 26.

**Myerstown.**—Our council was held Dec. 10. Members of the different committees of church activities were elected or reelected. Bro. Calvin Wagner was elected president of the Christian Workers; Sister Mary Deckert, reelected president of the Sisters' Aid Society. A week-end Bible institute, to be conducted by members of the Elizabethtown College faculty, will be arranged for. Dec. 18 Eld. Michael Kurtz gave the morning sermon. Christmas evening a program was rendered and Bro. Alton Bucher gave an address. Dec. 26 the ministers' meeting of Eastern Pennsylvania was held in the Myerstown house. There were morning and afternoon sessions. A Bible study class, to be taught by Bro. J. F. King, is being enrolled; to meet Thursday night of each week.—Alice B. Royer, Myerstown, Pa., Dec. 28.

**Scalp Level** congregation closed a very interesting revival Sunday evening, Dec. 11, with Eld. H. D. Jones, Aurora, N. Y., in charge. Bro. Jones preached the word with power and conviction, night after night. The attendance was large each evening, and we had delegations from some of the neighboring churches which helped in the interest of the meetings. Bro. Jones was raised in this community, so it was a treat for him to be back among his former friends in the Lord; he proved a convincing preacher. As a direct result twenty-two came into the church through baptism, and one was restored to fellowship. Bro. Jones with the pastor made sixty visits in our homes. We are looking forward to having with us the Student Volunteers of Juniata College, Feb. 12, at the morning service. We are also looking forward to a union revival with all the churches of the community taking part.—Florence V. Seese, Windber, Pa., Dec. 28.

**Schuylkill.**—Our two weeks' revival closed Nov. 20. Eld. John C. Zug of Palmyra labored faithfully while with us and preached soul-stirring sermons; he also visited in many of the homes. There was special music by the ladies' quartet. We gathered in the church Thanksgiving evening for worship. Bro. Chas. Ziegler of Richland brought the message. Nov. 27 Bro. Elias Frantz preached the morning sermon at the Swopes Valley house. In the evening at the Strouphar house the Volunteer group of Elizabethtown College gave us helpful and inspiring talks. The most successful and well attended young people's program was given Dec. 4. Addresses were given by Eld. J. I. Byler of Lititz with special music by the Byler family. Several topics were discussed by the young people. The Big Dam Sunday-school rendered a Christmas program on the evening of Dec. 25 with an address by Eld. S. K. Wenger.—Mrs. Carrie Zechman, Pine Grove, Pa., Dec. 26.

**West Green Tree.**—Nov. 8 and 9 we held our love feast at the Rheems house. Fourteen ministers were present. Bro. Michael Markey officiated. We held the Thanksgiving services at the Florin house. Dec. 4 Bro. Samuel Lehigh brought us an inspiring message at the Rheems house. In the afternoon there was a Children's Day service at the same place. Bro. J. E. Whitacre from Harrisburg gave an address. In the evening Bro. John Zug from Palmyra began a revival at the Florin house which continued for two weeks. His messages were inspiring. As a result of the meetings two young men accepted Christ. The attendance at the meetings was fine. Dec. 19 the church met in council. Sunday-school officers were elected for the year: Bro. Samuel Ober at the Green Tree house, Bro. Wm. Longenecker at the Florin house and Bro. Jacob Williams at the Rheems house. Sister Lillian Buffenmyer resigned as church reporter and the writer was chosen for one year. A special council is called for Jan. 2 at the Rheems house.—Mrs. Elmer Hoover, Rheems, Pa., Dec. 26.

**Windber.**—At a recent council church officers were elected for the coming year. Bro. J. A. Buffenmyer was reelected presiding elder. Nov. 1 Bro. J. H. Cassidy from Washington, D. C., gave an interesting lecture on prohibition. To create more interest in missions the missionary committee of our church has been arranging for special programs. Nov. 20 the people of the Berkey church rendered a program of song, and a collection was taken for missions. Nov. 27 the young people of our circuit rendered a program in our church. The offering taken was to help support Sister Burke, missionary. Dec. 13 the Ladies' Aid met for reorganization and Mrs. Chas. W. Blough was elected president. Dec. 15 the Kentucky harmony quartet rendered a program of song. The children of our Sunday-school rendered a program on Christmas morning. A special offering was lifted toward the support of Sister Anna Z. Blough, missionary to India. Feb. 12 we are expecting the Volunteer Mission Band of Juniata College to render a program for us.—Mrs. Mary Allison, Windber, Pa., Dec. 28.

### WASHINGTON

**Mt. Hope** church closed a series of meetings on Sunday night, Nov. 27, conducted by Bro. Ed Cunningham of Olympia. One united with the church and was baptized on Sunday afternoon. The splendid messages and special singing were enjoyed by large crowds at each service. Our church went to Forest Center for communion services one night during the meetings. The bazaar and entertainment given recently by our Ladies' Aid drew a large crowd.—Mrs. Leona Barnhart, Chewelah, Wash., Dec. 20.

**Sunnyside** church met in council Dec. 10. Church officers were chosen: Elder, B. J. Fike; C. I. Myer, church clerk; Sister Pearl Boyd, correspondent and Messenger agent. Since the last report five have been added to the church by baptism, four of these being members at Hanford where Bro. Geo. Strycker is conducting services; these came as the result of his efforts. We are looking forward to the coming of Bro. A. L. Sellers in February for a week's meeting.—Mrs. John T. Reeves, Sunnyside, Wash., Dec. 21.



## Fallen Asleep

(Continued From Page 27)

farm in Pleasant Township, Grant County, Ind., which became their permanent homestead. At the age of twenty-five she united with the Church of the Brethren and lived a devoted Christian life for over sixty years. Since the death of her husband in 1914 she made her home with her children, spending the last few years with her daughter, Mary E. Studebaker, in Muncie. She leaves three sons, five daughters, fifteen grandchildren and six great-grandchildren. Funeral service at the Cart Creek church and interment in the Mt. Vernon cemetery.—Reuhen Boomershine, Muncie, Ind.

Miller, infant daughter of David and Leah Miller, born Dec. 17, and lived only a few hours. Brief services were held in the home by the undersigned Dec. 19.—Ray E. Zook, Elkhart, Iowa.

Moothart, David Mahlon, born in Bedford County, Pa., died at Culbertson, Mont., Dec. 7, 1932, aged 76 years. He married Ardella Wood at Waterloo, Iowa, Dec. 11, 1879; they would soon have celebrated their fifty-third wedding anniversary. Five children were born to them; one son died Nov. 5, 1918. Bro. Moothart and wife were baptized into the Brethren Church at Waterloo, Iowa, a few years after their marriage. They were faithful workers not only in this church but in other churches in the communities where they lived. There being no Brethren church at Culbertson he attended the M. E. church where he was chosen Sunday-school superintendent. Funeral by the writer.—G. I. Michael, Carrington, N. Dak.

Petcher, Harold Dean, son of Clair and Elva (Replogle) Petcher, was born Aug. 3, 1928, and died Dec. 18, 1932, aged 4 years, 4 months and 15 days. He was a bright and promising child and his sudden passing came as a great shock to his parents and friends. Services were conducted by our pastor, Bro. James M. Moore. Burial in Glen Oak cemetery.—Martha E. Lear, Chicago, Ill.

Replogle, Sister Amelia J., died in the Home at Scalp Level, Pa., Oct. 25, 1932, aged 84 years. She united with the church Aug. 20, 1932, and had been an inmate of the Home for about two years. Funeral service by her pastor, Bro. J. A. Buffenmyer, assisted by Rev. C. P. Salladay, Methodist. Burial in the Saltsburg cemetery.—Mrs. J. A. Buffenmyer, Windber, Pa.

Root, Sister Ada Frances, born in Johnson County, Mo., died Dec. 9, 1932, aged 43 years. She was the daughter of John A. and Elizabeth Byerly. Her father preceded her ten years ago. She united with the Church of the Brethren in 1901 and in 1927 affiliated with the Dunkard Brethren at Elk City, Okla. Nov. 29, 1911, she married John J. Root. To this union were born six daughters and three sons. She also leaves her mother, one brother and two sisters. Since coming to California in the fall of 1928 her health had been failing. A few days before the end she called for the anointing service. Burial in the Modesto cemetery. Services by S. S. Garst and Victor O. Whitmer.—Mrs. Nellie Whitmer, Waterford, Calif.

Senior, Mrs. Samuel, died in the home of her son at Scalp Level, Nov. 15, 1932. Funeral service in the church by Bro. J. A. Buffenmyer, the pastor, assisted by Rev. W. W. Hall, Evangelical. Interment in the Windher cemetery.—Mrs. J. A. Buffenmyer, Windber, Pa.

Sheffler, Sister Ida Alice, wife of Daniel Sheffler, died of an acute heart attack at her home in Waynesboro, Pa., on Dec. 22, 1932. She was aged 73 years. She was the daughter of Henry and Julia Ann Rodgers Barkdoll. About a year and a half ago she united with the Church of the Brethren. She is survived by her husband and nine children. Services by her pastor, Eld. L. K. Ziegler. Interment in the cemetery at Ringgold, Md.—Sudie M. Wingert, Waynesboro, Pa.

Shelly, Bro. Henry M., aged 82 years, died Nov. 20, 1932, at the home of John Brubaker in Florin. He had been a member of the Church of the Brethren for a good many years. He was a son of the late Harry and Margaret Miller Shelly, and is survived by two nephews and three nieces. Services at the Florin house by Bro. Hiram Eshelman and John Brubaker. Interment in the East Fairview cemetery.—Mrs. Elmer Hoover, Rheims, Pa.

Sheets, Sister Eva Irene, adopted daughter of Brother and Sister C. R. Sheets of Mt. Solon, Va., died in a hospital, Dec. 12, 1932, after an illness of three months. She called for the anointing a week before her death. She was only twenty years old but was a faithful member of the Church of the Brethren which she joined at the age of ten. She is survived by her foster parents, one adopted sister, two brothers and two sisters. Funeral by Eld. O. S. Miller, her pastor, assisted by Eld. M. G. Sanger.—Mrs. C. W. Zimmerman, Mt. Solon, Va.

Smith, Bert, son of Bro. Harry and Sister Margaret Smith, born near Woodville, Ohio, April 15, 1875, died Dec. 8, 1932. He leaves one brother and one sister. Services in the Black Swamp church by Geo. Garner. Interment in Walbridge cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

Snobarger, Isaac Chalmer, died at his home in Martinsburg, Nov. 29, 1932, aged 33 years. He had been ill more than a year. He was born at Shellytown and was the son of Wm. and Elsie Greenawalt Snobarger. He married Miss Verna Teeter Jan. 12, 1917; she survives with two children. He was a loyal member of the Church of the Brethren in Martinsburg. Funeral services in the church by C. O. Beery and D. T. Detwiler. Interment in the Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Snowberger, Sister Susanna, wife of Jacob H. Snowberger, died suddenly at her home in Waynesboro, Pa., Dec. 15, 1932. She was the daughter of Henry and Julia Ann Rodgers Barkdoll. Many years ago

she confessed Christ as her Savior and united with the Church of the Brethren. She is survived by her husband and three sons. Funeral services by Elders L. K. Ziegler and C. R. Oellig. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Snyder, Sister Elizabeth, daughter of Henry M. and Julia Ann Domer, born Nov. 27, 1866, died at her home near Baltic, Ohio, Nov. 12, 1932, after a short illness of pneumonia. She was married to Bro. Theo. Snyder in 1889. To this union were born four sons and three daughters; one son died in France during the World War. Six grandchildren also survive. She united with the Church of the Brethren in early life. Funeral at the church at Baltic by Eld. Edw. Shepfer. Burial at the Young cemetery near Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Steffen, Mary, born Aug. 17, 1849, died at the home of her son, Cyrus R. Miles, near Cherry Box, Mo., Dec. 16, 1932. June 15, 1867, she married Marshall Miles. Her second husband was Wm. M. Thorp. She married Rev. Conrad Steffen March 7, 1909, who also preceded her. She leaves seven children, forty-eight grandchildren and forty-nine great-grandchildren. She was a faithful member of the Church of the Brethren and remained true till the end. Funeral services in the Shelby County church by Bro. J. S. Carney assisted by Bro. John Yoder. Burial in the cemetery at the church.—Mrs. Frank Folger, Leonard, Mo.

Taylor, Mrs. Harriet Louisa, daughter of Samuel and Elizabeth Burger, born in Marshall County, Ind., May 28, 1857, died at her home near Lakeville, Ind., Dec. 5, 1932. She married Frank H. Taylor on Nov. 21, 1877, and spent most of her married life on the farm where she died. She belonged to a family of twelve children, but only two remain. She and her husband have been members of the Pine Creek Church of the Brethren for thirty odd years, living consistent lives. She leaves an invalid husband, four children, seventeen grandchildren, eight great-grandchildren, a brother and sister. Funeral services at the East house by Eld. J. O. Kesler. Burial in the Fair cemetery.—Wm. H. Summers, North Liberty, Ind.

Warner, Abraham, son of Jacob and Susanna Warner, born Aug. 20, 1848, near Dayton, Ohio, died at the home of his daughter, Aug. 4, 1932. May 21, 1871, he married Margaret Lehman who preceded him five years ago. To this union were born seven children; surviving are three daughters, one son, ten grandchildren and four great-grandchildren. He united with the Church of the Brethren about forty-five years ago. Services in the U. B. church near Woodland by Bro. H. V. Townsend. Interment in the Woodland cemetery.—Sarah Hahn, Vermontville, Mich.

Weybright, Jacob F., died Sept. 3, 1932, aged 80 years. He was born in Elkhart County, Ind., near the Bethany church, and spent his entire life in this community. He was the son of John and Johanna Weybright. He married Sarah Cathrine Clem June 22, 1873. To this union were born three daughters, two of whom survive. He united with the Church of the Brethren early in life and remained faithful.—Mrs. Claude Niles, Milford, Ind.

Weybright, John A., born in Elkhart County, Ind., Sept. 1, 1856, died at his home in Milford, Ind., Dec. 3, 1932. He married Sarah A. Patterson Feb. 16, 1879. To this union were born two sons and two daughters. The wife, one son and two daughters remain with one sister and two brothers. He united with the Church of the Brethren early in life and served as deacon for forty-five years. Funeral services by Brethren Manly Deeter and E. B. Jones at the New Salem church and burial in the cemetery near by.—Dora Stout, Milford, Ind.

Wilholt, Mrs. Emma, died Dec. 13, 1932, at her residence in Grand Rapids, Mich., aged 85 years. She attended services at the Church of the Brethren almost exclusively, although she never became affiliated with the church. One son lives in Chicago, Ill. Services by the undersigned. Interment in Garfield Park cemetery.—Van B. Wright, Grand Rapids, Mich.

Wineland, Jonathan L., died Nov. 22, 1932, aged 80 years. He was born near Millerstown, the son of David and Sophia Loose Wineland, and was the last of a family of fourteen children. He married Miss Esther Kensing in 1874. The widow survives with two sons, two daughters, six grandchildren and two great-grandchildren. He was a member of the Church of the Brethren in Martinsburg for the past twenty-five years and had a deep love for the church. Funeral services in the Martinsburg church by C. O. Beery assisted by Ira C. Holsopple and Bro. Humbert. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Wyles, Sister Rachel Clapper, wife of Bro. Philip Wyles, born Sept. 3, 1855, in Bedford County, Pa., died Nov. 27, 1932, at her home in Snake Spring Valley. She became a member of the Brethren church in early life and lived faithful to the end. She lived most of her life in this community. During her illness she was anointed. Her husband died in February, 1929. She was the mother of thirteen children; surviving are four sons, four daughters, nineteen grandchildren and four great-grandchildren, one brother, three half brothers and one half sister. Funeral services in the church by Bro. D. I. Pepple assisted by Bro. Alva Shuss. Interment in the Wyles cemetery.—Mrs. Samuel Wyles, Everett, Pa.

Zimmerman, Sister Kate, died Dec. 11, 1932, of pneumonia, aged 33 years. She was the wife of Bro. Geo. Zimmerman and mother of seven children. She was the daughter of Sister Mary Kinsey, and the seventh child in a family of eleven children; her father, two sisters and four brothers preceded her. Services in the Church of the Brethren in Waterford by Bro. J. W. Sanner assisted by Bro. Wm. Rummel. Interment in Green Mt. cemetery.—Mrs. W. E. Wolford, Ligonier, Pa.



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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., January 21, 1933

No. 3

## KEEP THE CHURCH SERVING

*Nobody knows what it means to keep the church serving like those who do the serving. Ask St. Paul, and read his answer in 2 Cor. 11: 23-28. But the servant can not do all of the serving. He can not do it alone. Somebody must hold the ropes while the servants go down into India, China, Africa, Bethany, the Elgin offices, the American mountains, plains and slums. Surely it is too much to ask them to hold their own ropes. If the home church lets go it will be a calamity to the unsaved, the church and her servants. Do something for the Conference Budget! It is not too late. It can not be too much. It must not be too little. Surely the Lord is counting on us to do our best.—H. C. Eller, Field Director, Southern District of Virginia.*

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## RELIGION AND CRISIS

BY D. W. KURTZ

President of Bethany Biblical Seminary, Moderator Annual Conference, 1932



ALL advances in religion have been in times of crises; all decadence in religion has been due to crises when the voice of the prophet was silent. Hardships are a blessing to those who have the true faith.

The children of Israel prospered under Egyptian bondage; they were purified by the Babylonian captivity. But luxury destroyed Babylon and Rome. Human life is so constituted that it can not thrive on luxury; it weakens, and decays. But difficulties, hardships, sufferings, and even slavery, have developed peoples into nations that blessed the earth.

The Jews in Babylon had a wonderful pastor—the prophet Ezekiel. The people who responded through him to a loyal faith in God became the Judaism that gave us our Lord, and all the apostles.

The hardships of the early church purified them, and challenged them. They conquered the pagan Roman Empire, and the church became the one redeeming power in the world.

Crises can become blessings if people will be loyal to Christ, and put the work of the kingdom of God first.

Ten million men are out of work; but thirty million men are not out of work. Surely this is no time for the church of Christ to lie down on the job. This is the time when we need a real dedication of life. The crisis of this hour demands genuine consecration.

1. The church of Christ is the one institution on earth that stands for the promotion of spiritual values. Spiritual values are the basis of all values.

2. The program of the church must not suffer to the extent of inefficiency—we must work and pray and give that the program of the church will go on.

3. We must not forget that there are rich blessings to those who have vital fellowship with Christ in his sufferings.

4. Sufferings and sacrifice for righteousness' sake are both a blessing to the cause of the kingdom, and to the one who sacrifices. But just "suffering" is not a blessing. There were three crosses on Calvary. Only one was the cross of love, and loyalty to God, and his cause.

5. Paul gloried in the fact that he was privileged to suffer for his Lord. "For if we suffer with him, we shall also reign with him."

6. We need a virile religion, a heroic spirit, that will not give up because the task is difficult. The program of the church must go on, or every phase of the kingdom will suffer. Only the church that remains loyal in the midst of the crisis, will be a blessing to God and to the individual.

This is the time when we can develop a heroic faith, to sacrifice for a cause when it is hard, and for Jesus' sake, to promote the cause of the kingdom.

"All things work together for good to them that love God" if they love him enough to put God and his kingdom first, to be loyal to him unto death—"Though he slay me, yet will I trust him."

The church needs a virile, heroic, victorious faith, then the glories of the spiritual life will be ours. The church can regain her place of leadership in the nation if she rises to the opportunity of demonstrating a life and faith in spiritual values—creating personalities whose "citizenship is in heaven," who will not be defeated by physical handicaps, but will sing the pæan of victory through Jesus Christ our Lord.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., January 21, 1933

No. 3

## EDITORIAL

### In Imitation of America

THE sickening war business in northern China continues. One would think after the Shanghai disaster that the Japanese could not risk further meddling in Chinese affairs, but such is not the case according to dominant Japanese reasoning. Perhaps the militarists feel Japan has nothing more to lose in the eyes of the world, so the war machine plows on, leaving ruin and death in its wake. All was risked on the appeal to might, and by might they must win—if they win.

And yet, this can hardly fully explain the underlying reasoning of those who are responsible for Japanese foreign policy. Perhaps what that reasoning is, is substantially what K. K. Kawakami explains, when he says it is really nothing more than a faithful imitation of American foreign policy! Substitute Nicaragua or Haiti for China, and America for Japan, and you have America teaching just what Japan has learned. What makes the Sino-Japanese situation seem so ghastly is that Japan is dealing with a real antagonist, while America has imposed her will on nations too feeble to strike back.

The Japanese spokesman referred to does not bother to defend his country on moral or economic grounds. His case is that Japan is simply a faithful pupil of America. He might have added of the other powers as well. "That is why the big powers of Europe, while publicly scolding her [Japan], have been privately patting her on the back."

Hence what we really see in the far east, according to our Japanese apologist, is the spectacle of western foreign policy applied by an apt oriental pupil. We are seeing how American methods look to nations on the sidelines. Mr. Kawakami's thesis is supported by a sobering basis in fact. But in saying that Japan is nothing more than an apt pupil of America he has not absolved his country from the moral obligation to

choose the better rather than the worst in our culture. And he has given new point to the work of those who strive for the gold standard in the exchange of national ideals.

H. A. B.

### The Program Is One

Not only because it lays the groundwork for the thirteenth but because of its own content the twelfth chapter of First Corinthians is a great chapter. There are diversities of gifts but the same Spirit. Each gift has its own proper use and they are all needed. All contribute to the one end. It is in the church body as in the human physical body. It is very foolish for the eye or the hand to boast of its own superior importance, and forget that without the less comely parts of the body its own value would be seriously impaired if not entirely destroyed.

Some like to argue whether home missions or foreign is the more important. It is a pointless use of time and energy. Without a strong home base the work abroad must be weak and liable to perish. Yet nothing has ever been so useful for kindling devotion to the work at home as a lively interest in foreign missions. And ever to extend her borders remains the great first work of the church. The two phases of it are mutually conditioning factors in kingdom growth, each of which needs the other.

Equally irrelevant and false is the issue between evangelism and Christian education. What quantities of idle words have been wasted over that! These also need each other and, rightly conceived and carried on, merge into each other until you can not tell where one leaves off and the other begins.

Let's have an end of these mischief-making comparisons and contrasts. Missions abroad and in the homeland, evangelism and education, colleges and seminary, minister making and ministerial relief, all departments



and activities are parts of the one church program. Let us have our personal likings and special interests as we will, but not to the point of forgetting that there are others which have their place in the healthy functioning of the church.

This then is the first of the two ideas we would press upon our attention. Though there are diversities of activities they all converge upon the one great aim. And they are mutually dependent. They are dominated by a common purpose and each needs the support of all the rest. If one interest suffers, all the others suffer with it. Our understanding must be broad enough to see this, and our sympathies must be enlarged enough to respond accordingly.

When therefore an earnest brother proposes practically calling off operations in our foreign mission fields on the ground that there is plenty to do at home to occupy all the forces we can command, we do not warm up to his suggestion. We are persuaded that he is on the wrong trail. We are sure that the home base will not be strengthened in that way. We know how tremendously it needs the vision and faith and courage and inspiration which come from contact with the wider world need.

The program is one. But the whole is equal to the sum of all its parts. It will not be whole if some of the parts are left out. This truth is very old. We'd better not forget it.

The other thought for present attention concerns the nature of that one central all controlling aim. What is it? What is that one increasing purpose which runs through all our church activities and ties them together? It is the production of the largest possible yield of abundant life. It is the perfecting of personalities. It is the enrichment of human experience and the enlivening of hope against the unknown future. It is, to fall back on the good old word, it is the salvation of the people.

As those readers know who can read his scribble without going to sleep, this has become an obsession with the present writer, and it will require a good deal of steadfastness on their part to endure it. No sign of relief appears on the horizon at this time. In season and out of season we shall continue to sound this note. The right of any agency or activity to a place in the church program hinges on its contribution to the more abundant life. Is it helping men and women to find the answer to the problems that harass them? Is it giving them more faith and courage, more peace and power? Is it deepening for them the sense of God's fatherhood and their comradeship with their brother men? This is the test which they all must pass.

It would be unreasonable to look for some definite and measurable result in character and life at every turn of the road. Spiritual values are not so subject as

that to quick appraisal. They must have time to ripen. There may be years and years of hard endeavor of the finest kind with no visible fruitage. The point we stress is this: Are our project planners and program makers careful to keep this central aim in the forefront of their thinking? And do we common folk who follow their leading keep clear in our own minds what this stir is all about?

We must not permit our leaders to forget it. We would bring light and life, hope and faith, to men and women. It is not that somebody may have a job, useful as that is in a time of widespread unemployment; it is not that the church machinery may be kept running, nice as it is to see the wheels go round, that boards and pastors and teachers, women and laymen, labor and plead with us. It is that the distraught people of our day may have the consolation which is in Christ, that lives may be lifted into the atmosphere of heaven because people have learned to know and love God and one another.

With the consciousness of so great an aim inspiring us and leading us on, in reliance on the strength which comes from companionship with Christ, let us support the program of the church with joy, to the limit of our ability. The program is one.

E. F.

### Having Done All, to Stand

"To stand valiantly for its faith and be true in method to its spiritual ideals" is indeed the difficult problem of Christianity today. Men are making religions out of other systems of thought and action. They are saying that the only values of life are the material ones. Some are seeking these for themselves in disregard of the rights of others. Some are seeking a fairer distribution of them with their fellows, yet with the same disregard of other values, even denying that there are any other values. And some would underscore their denial by the use of violence in bringing things to pass.

All this makes it hard for us who bear the Christian name, but it makes it the more important that we be true to that name. We must be quick to see and do whatever is good in these materialistic schemes. We must be as eager as they to stop the exploitation of the many by the few. Only thus can we make good our profession of faith in the higher values. But we must champion that faith on every front in every way. By greater patience, warmer love, and more enduring trust we must show forth our deep conviction that God is and that he is a rewarder of them that diligently seek him.

It isn't easy. If it were, it would hardly be worth doing. It can be done. It must be done because the life of Christianity hangs on it. Because the spirit values are the only lasting ones, the only deeply satisfying ones.

E. F.

## GENERAL FORUM

### Ride on in Majesty

Ride on, ride on in majesty!  
Hark! all the tribes Hosanna cry.  
O Saviour meek, pursue thy road  
With palms and laurels! garments strowed.

Ride on, ride on in majesty!  
In lowly pomp ride on to die.  
O Christ, thy triumphs have begun  
O'er captive death and conquered sin.

Ride on, ride on in majesty!  
In lowly pomp ride on to die.  
Bow thy meek head to mortal pain,  
Then take, O God, thy power and reign.

Ride on, ride on in majesty!  
The winged squadrons on the sky  
Look down with sad and wondering eyes  
To see the approaching sacrifice.

Ride on, ride on in majesty!  
Thy last and fiercest strife is nigh:  
The Father, on his sapphire throne,  
Expects his own anointed son.

### The Test of Christianity

BY CHAS. D. BONSAACK

Secretary General Mission Board

*If the Christian church is a blessing to Europe and America it must be for all the people. Good news must be shared. If we do not share it, it either condemns our faith in its goodness, or our love for all men. To limit either our love, faith or goodwill, is to limit God.*

\* \* \* \*

MISSIONS is the test of New Testament Christianity. William Adams Brown says: "Every book in the New Testament was written by a foreign missionary. Every epistle in the New Testament to a church was written to a foreign missionary church. Every letter to an individual, was written to the convert of a foreign missionary. The only authoritative history of the early church was a foreign missionary journal. All the twelve apostles became foreign missionaries, except one, and he became a traitor!"

Missions is the test of our faith in Christ. If Jesus is the Son of God he must be the hope for all of God's creation. If the Christian church is a blessing to Europe and America it must be for all the people. Good news must be shared. If we do not share it, it either condemns our faith in its goodness, or our love for all men. To limit either our love, faith or goodwill, is to limit God.

If there ever was a time that we needed the heroism of faith to hold the whole world before God and the church it is now. We need it so that we may discover afresh the resources of God. We need it to rediscover the mission and power of the church. We need it too for the hope and healing of a distressed world, which has become one

great neighborhood in which we all must live!

Because of the selfishness of nationalism that has swept across the land since the world war; because of a depression resulting from destruction, waste and materialism; because of the increased demands upon the church at home, and because of the sudden poverty in earthly possessions that has come to all of us, the natural tendency will be to neglect our foreign missions. But any attempt to do so will be severing us from the power of Christ and that of the New Testament church.

This does not mean that the work at home should be neglected one iota. Neither does it mean that missions needs one penny that is required for bread or the urgent service of the church to those about us. It only means that we keep faith with Christ. That we keep faith with the missionaries in their task. That we rely even more, both for ourselves and others, on the unlimited resources and power of God. That we lift up our feeble hands in supplication for guidance and grace, yet going forward "knowing in whom we believe." The work is his. The church is his. We shall not trust him in vain. Already there are many evidences of new blessings out of the sacrifices made, both on the mission fields and at home. Let us look up and not down; look out and not in, and we shall find the Lord rich and strong to supply all our needs.

Elgin, Ill.

### Keeping the Church Serving

BY H. L. HARTSOUGH

Chairman General Ministerial Board

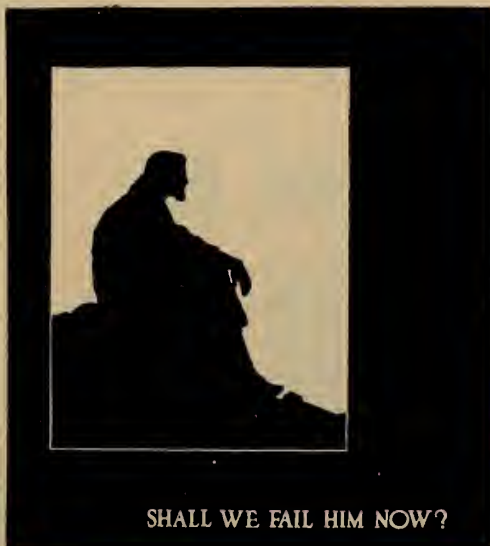
*Some men will find God through their emotions, others will think their way to him, while others will find him in the every day experience of life. The church must stand at the door of these varied experiences of men and say, "Lo, here is God," or men will not recognize him.*

\* \* \* \*

*It is not enough to have a certain amount of training before we enter the ministry. A minister must keep on growing or he should get out of the pulpit. Truth never changes, but the world moves on rapidly and the minister must meet new situations, new problems, old sins in new forms.*

\* \* \* \*

THE hour for the church has struck. Will she step forward able to fill the one mission God has entrusted into her hands? We await the answer with the gravest concern. If she fails now—she dare not fail.



SHALL WE FAIL HIM NOW?



What is the distinctive task of the church? To discover and interpret for men and women the Divine Spirit, the only abiding, satisfying value of life. And to exemplify how to bring the human spirit into a saving and working fellowship with the Divine Spirit—a fellowship that saves a man not only from future punishment, but from himself and from an environment over which he has no control—a working fellowship that enables him to take his place in the great plan of God as a positive force in the program of redemptive love.

\* \* \* \*

God must be interpreted in terms men can understand. It must be in the realm of their own experience. Some men will find God through their emotions, others will think their way to him, while others will find him in the every day experience of life. The church must stand at the door of these varied experiences of men and say, "Lo, here is God," or men will not recognize him. The church must do more than help men find God. She must help men understand how this newly found power will bring to them a practical solution of their daily problems and needs instead of just making them feel good and saving them when they die.

\* \* \* \*

This is the distinctive task of the church. There is constantly the danger that she may weaken because of the bigness of the task or may become so interested in some of the by-products of Christianity that she may lose sight of her one great mission. If the church fails in her task our civilization is lost.

\* \* \* \*

The task of the church is not only the most important task but the most difficult task of all. It calls for a higher quality of leadership than any other business in the world. In intelligence, vision, courage, adaptability, and consecration the leadership of the church must excel all others.

\* \* \* \*

Here is where we are facing our gravest danger in our own church. Ask yourself some serious questions. In your own state district are the young men of strongest personality, of highest mental ability, and of noblest ideals volunteering for the ministry? Or are the best going into law, medicine, teaching and business and second and third-rate men seeking the ministry? Is the ministry getting the pick of the college graduates each year in our own colleges?

My attention was called to one of our strong churches where the best people (particularly the young) are leaving and going to a near-by church of another denomination. Why? Because the minister in their pulpit could not help them with their deeper problems of life. They found in another church a man who could interpret the great truths of God in terms of their own experiences, and they are crowding his church.

\* \* \* \*

How many times has it been laid on your heart, as a member of the local church that you should support with your prayers and money Bethany Biblical Seminary where we train our ministers? Are we demanding and making it possible for the seminary to send back into our pulpits the men who will lead the Church of the Brethren on to a glorious ministry? Do we feel the Christian enthusiasm about giving to the support of our seminary as we do to the support of the Africa mission?

\* \* \* \*

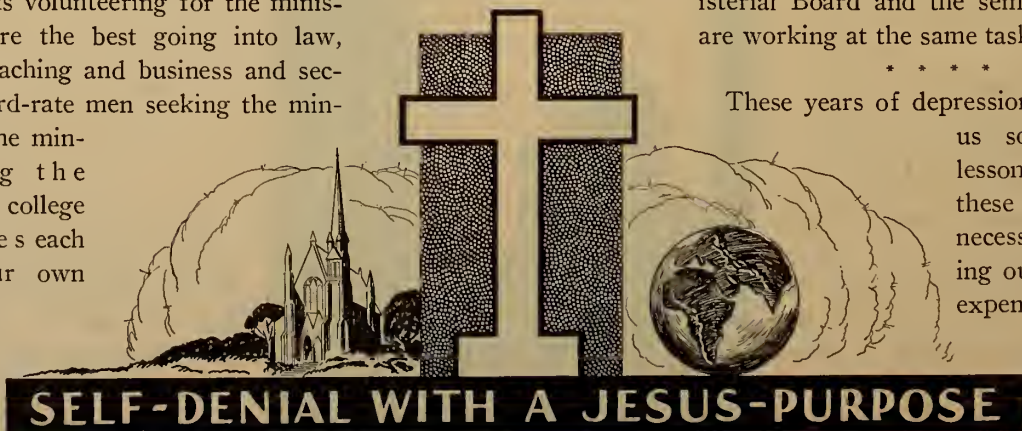
It is not enough to have a certain amount of training before we enter the ministry. A minister must keep on growing or he should get out of the pulpit. Truth never changes, but the world moves on rapidly and the minister must meet new situations, new problems, old sins in new forms. The minister must be a growing man. Many of our successful pastors did not have a seminary training but by being diligent students in the school of life they have become second to none as Christian leaders.

\* \* \* \*

It is the work of the General Ministerial Board to provide and supervise the training of the ministers in our pulpits by providing the best possible reading courses, district and regional training schools for ministers, and by stimulating the growth of the ministers, while they are serving. The board seeks to urge the churches to give their ministers a chance to grow, discouraging laziness and carelessness and shallowness and encouraging industry and vision and consecration on the part of the ministry. You can see that there should be the closest coöperation between the General Ministerial Board and the seminary as they are working at the same task.

\* \* \* \*

These years of depression have taught us some valuable lessons. One of these lessons is the necessity of centering our efforts and expenditures on es-



**SELF-DENIAL WITH A JESUS-PURPOSE**

sentials. What can we let go and not fundamentally hurt our cause? The institutions that fail in their judgment at this point will come out of the depression either ruined or crippled for many years. We would be glad to continue all the work we have undertaken as a church. That will be impossible. What can afford to wait? If we slow down on the training of our ministry in this hour when the need is so pressing, when the times demand and will demand for many years the clearest thinking and bravest hearts in religious leadership, it is doubtful if we will ever be able to recover from our blunder.

*North Manchester, Ind.*

## An Eleventh-Hour Appeal

BY JEREMIAH THOMAS

Brother Thomas is the elder of the Sandy Creek congregation, W. Va. The church supports a missionary in India. In the past four years the church has given an average of \$794 per year for Missions and Church Service.—Ed.

At the Annual Conference last year, it was decided to raise \$275,000 for the general church program, during 1932-33. From the report given by the Treasurer in *THE GOSPEL MESSENGER*, we learn that there is quite a large deficit at this time, and we have but a short time to reach the goal that has been set.

To wipe out the deficit by the close of Feb. 28, will require some definite planning and sacrifice on the part of the membership, and it must be done immediately.

Our General Mission Board is very much disturbed because of our present financial condition. Expenses have been cut in every legitimate way. Missionaries are being held from returning to their fields of labor, until they know what funds will be available at the closing of the year.

The real problem is, what can be done in such a short time? Let every member of every church in the Brotherhood, feel the individual responsibility to assist in paying the deficit. We know there are many, in this time of depression, who are unable to give anything in a financial way, and some who are able to give but little, while some would be able to give much. Every member should have a prayerful interest.

Since Feb. 12 has been named as Achievement Day to make a final offering to clear away the deficit, let every member of every church in the Brotherhood, "Give as the Lord has prospered him," and even give sacrificially, whether it be little or much. Every one coöperating in this much needed work, will bring wonderful results in clearing the deficit, and wonderful blessings to the givers.

The pastors and elders of all the churches should be helpful factors in bringing about these results.

*Bruceton Mills, W. Va.*

## "I Love Thy Church"

BY NORA M. RHODES

Miss Rhodes is Director of Missions for Women's Work, is an earnest worker in her local church and has been consistently through the years a substantial supporter of Missions and Church Service.—Ed.

We have all sung that fine old hymn:

"I love thy kingdom Lord,  
The house of thine abode—  
The church our blest Redeemer saved  
With his own precious blood.

"I love thy church, O God:  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand."

We do have a profound love for the church; it is the last thing we would want to have taken from us. It has had a glorious history from the time it was started by Christ, with the help of the twelve, down to the present time. As numbers increased more organization became necessary until now we have our church service and missions endeavoring to promote all phases of church work in the homeland and on the mission fields.

It is a great work and it is worthy of our best effort both in prayer and finance. All can help in the former. Many who in the past gave large amounts for kingdom work are no longer able to do so, hence the need of all giving to keep the work going forward. It may mean considerable sacrifice for many, but we should keep in mind that Christ made the supreme sacrifice that we, through the church, might have life eternal. Feb. 12 has been designated as the day on which we may achieve victory for the church we love by giving for its work at home and abroad. By thus giving we are giving to Christ the chief Corner Stone.

An incident is told of some of our India sisters who also love the Lord and his church, and who have learned the blessings of giving out of their extreme poverty. After working hard all day in the fields they bring in the grain for the evening meal which needs to be pounded and prepared. Near the fireplace is kept a little clay vessel and each day as the rice or grain is prepared a handful is taken, not from their abundance but from a very scanty supply, and put in this vessel and kept as a daily thank offering to the Lord. Once a week when the women gather for their meeting, the grain is brought and sold and the proceeds—but a few pennies in actual value but precious in the sight of the Lord—are used to support a Bible woman. As Achievement day approaches shall we not keep in mind the sacrificial giving of the native Christians on all of our mission fields? "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure you mete it shall be measured to you again."

*Dallas Center, Iowa.*





## This Child . . .

*What will the future  
bring for him?*

Happiness?  
Service?  
Coöperation?

or

Defeat?  
Sorrow?  
Selfishness?  
Regret?

## A Needy World at the Gate of the Temple

BY RUFUS D. BOWMAN

General Secretary Board of Christian Education

THE third chapter of Acts tells of Peter and John going to the temple at the hour of prayer. A man crippled from birth lay at the gate of this temple called beautiful. Seeing Peter and John about to enter he asked alms of them. "Silver and gold have I none," said Peter, "but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." Peter might have named many more things that he did not have, but the thing that made the lame man stand on his feet and walk and leap and praise God was that the apostle gave such as he had.

The lame man may well symbolize a needy world at the gate of the temple. No argument is needed to convince us that the world is needy. We are stunned to discover that the Sunday-schools of our country are only reaching approximately one-half of the children, one-third of the young people and one-tenth of the adults. We must realize, too, that from the standpoint of the quality of work, many churches have as yet scarcely begun their programs.

Our economic collapse with thirteen million people out of work is a thing which is daily upon our hearts. We hear their cries and it is a cold-hearted person who will not share. But the ultimate cause of this economic chaos was the failure of leadership. More serious than our economic collapse is a threatened moral collapse caused by the lack of character. Humanity is ethically, morally and spiritually unprepared for this time of strain. People are having and will have more leisure. What will they do with it? What institution will set the patterns for their use of leisure? Material values are passing. The depression

has taught some of us that spiritual values are all that really matter. Who will lead humanity to a discernment of true values?

The Bible is a neglected book. Conscience is becoming a convenience and righteousness respectability. The world is suffering from lack of confidence. People are losing their ideals. Losing the sense of sin. The voices of thou shalt and thou shalt not are becoming dim. God seems to many far away, even when he is near and yearns to take them into his fellowship. What is the answer to these needs of humanity?

In crime, racketeering, swindling schemes, and divorce, America ranks somewhere near the top. Prohibition is in danger of being lost. There are fresh hostilities between Japan and China. Our world needs something and *must* have something if we are to avoid disaster.

A needy world knocks at the gate of the temple. What answer the church gives now to humanity at the gate of the temple will largely determine the place and power of the church in the years that follow. What does the church have to give humanity? The church has God in whose fellowship we can live and by whose Spirit we can be guided. The church has Christ with his power to change life and give spiritual radiance and moral poise and an appreciation of abiding values. The church has the Holy Bible whose teachings point the way of life. The church has hope, faith, and love to give which will bring peace and confidence to our overstrained nerves. The church has a program of Christian Education at home which aims to build Christlike character, train and inspire leadership. The church has a program of extension which carries the good news to other peoples. The church has a program for educating and placing her ministry in order to more efficiently

## This Man . . .

*What the years have  
brought for him:*

Contentment.

Service to his fellowmen.

Rich family life.

Children who are an asset to  
society.

A knowledge of life well lived.



build local churches. Christ is the answer to the needs of the world and the only answer. But Christ works through his church. It is the instrument for the accomplishment of his purpose. Can we keep faith with Christ if we allow the work of his church to stop? This is a testing time of our faith.

All of the agencies in the Conference Budget are important. I believe in every one of them. The work of the Board of Christian Education is well known to you. Our main task is to help build the local church. We endeavor to build a program of Christian Education for children, young people and adults—through leader-

ship training to train and inspire a more adequate leadership; through peace and temperance education to create a more Christian social order; through anti-tobacco, simple life and moral welfare education to bring about cleaner living; and through music to develop an appreciation for sacred hymns which lift the soul to God.

Feb. 12 is the date for the Achievement Offering for the Conference Budget. The Board of Christian Education is one of the service agencies which share in this budget. We have cut our expenditures 25% below last year. Further reductions will mean that some of the

(Continued on Page 12)

# BOARD OF CHRISTIAN EDUCATION

Church of the Brethren, Elgin, Illinois

## TEACH

CHILDREN

ADULTS

YOUNG PEOPLE

Through the Church School

THE WAY



OF LIFE

PEACE

TEMPERANCE

SUMMER CAMPS

WEEK DAY CHRISTIAN EDUCATION

MUSIC

MORAL WELFARE

VACATION SCHOOLS

LEADERSHIP TRAINING

— The Program of the Local Church —



## PASTOR AND PEOPLE

### Good Music and Preaching

BY GEORGE L. DETWEILER

Article Supplied by the Pastoral Association

It has been well said that a singing church is a powerful church. Most of us feel that music is an important factor in the church program. But there are those who may raise the question: What is the relationship to preaching of good music in our churches? There is a vital relationship between the two, and no minister can afford to fail to recognize it.

First of all, in regard to the choosing of the hymns, it is well for the minister to select the hymns. After developing his sermon he should select hymns that will be in accord with his line of thinking. It is so helpful for both the congregation and the preacher to sing a hymn before the sermon that will lead the mind right into the sermon. Likewise, after the sermon; what a splendid thing it is to clinch that message by giving everyone an opportunity to sing that same message, or a response to that message, before leaving the house of God. These hymns should be selected just as carefully and as conscientiously as the material for the sermon. Where the chorister or choir director selects the hymns, he should know the line of thought for that particular service. Some rather humorous and even embarrassing situations have occurred where hymns were chosen without the thought of the sermon in mind.

Not only does the hymn before and the one after the sermon help to prepare the mind and clinch the sermon in the mind, but the entire music program should be an aid to worship. The purpose of the prelude is not to get people quiet, nor to drown out the whispers over the audience. It is to help draw our minds toward God. Therefore, after the organ or piano prelude, the minister should never say: "Let us *begin* our worship." The attitude of the preacher toward music has much to do with the results in the local church. Of course, the organist or pianist must select the proper kind of music if our minds are to be led into worship.

Good music is an aid to preaching. It is a source of inspiration for the preacher. But in order to have good music, there must be leadership. The purpose of the church choir is not to entertain, nor to be put on display; but rather to help the congregation to sing better, and to lead the people in worship. The choir occupies the same position in the choir loft, in leading the congregation in song, as the minister does in the pulpit, in leading the congregation in prayer. The purpose of special music, whether it be a solo, duet, quartet, or the entire choir is not to entertain, but to present a message. They sing their

message; the preacher speaks his message. Every minister delights in good congregational singing. Yet we fail to realize many times that this is possible only through the efforts of those who are leaders in music, with the coöperation of the pastor. Even though the preacher is not musically inclined himself, he should show a great deal of interest in the work of the church choir. The choir is sometimes spoken of as "the war department of the church." This term is unfortunate and misleading, but where this is true, might it be possible that this condition sometimes exists because of the lack of interest and coöperation on the part of the pastor?

Since good music and preaching go hand in hand in building a worship service, it seems to me that there is a great need in preparing for the ministry that we learn something about church music and of its importance. We are very fortunate in having a church seminary where there is a strong department of church music, and where our ministers learn to know of the value of good music in connection with their preaching. There are some seminaries in America where no such training is given, and it is gratifying to know that other schools are now recognizing the splendid work done at Bethany Biblical Seminary.

"Music hath power. Let the church awake and rightly use this power in her forward march to the day of his crowning."

Meyersdale, Pa.



Courtesy World Call

### Being Fair with Those Who Have Served the Church

*The Conference Budget calls for \$10,000 this year for the support of aged ministers, their widows and disabled missionaries. Last year \$13,881 was expended for these faithful servants of the church. The fund is overdrawn and more than seventy-five of these servants and their dependents are looking to the church for your gift of love. Others are worthy but can not receive help for want of money in the fund. Many are the appreciative words for what you have given before.*

#### From an Aged Minister and Wife

WE desire to express our appreciation of the help received through the wise administration of the ministerial relief fund as introduced by Bro. Gish some thirty years ago. This relief is appreciated by those who have freely given the best part of their lives to the church whether in the home fields or in the evangelistic fields. Many of these, like Paul, ministered with their own hands to their own necessities, their wives joining them in the struggle of rearing their families while their companions were out in the field of service for the





Courtesy World Call

Lord. The writer and his companion, having spent over forty-five of fifty-four years of the ministry free, are now in their eighty-third year. This relief and missionary fund brings hope and cheer to our declining years.—*L. T. Holsinger, Rossville, Ind.*

### From the Widow of a Missionary

NEARLY four decades ago, when our church began her mission work in the far east, the missionaries asked for support only. Yet we learned the joy of giving all we had to the work. One of our favorite slogans was: Sacrifice measures joy.

Often the thought would come when we stopped to think: "What will we do when we can not work any

more?" We tried to dismiss such anxiety from our minds; to allow it to trouble us seemed like doubting our Lord, who had bid us go and who never fails.

As the years have come and gone, great hearts of sympathy and understanding have seen the need of those who could spend neither time nor effort to provide for the needs of more advanced years. What a comfort it is to feel that a gift is coming regularly. How one's heart swells with gratitude for the kind friends who remember to share as the Lord has prospered them.—*Mrs. W. B. Stover, Kirkland, Wash.*

### Aged, Blind and Appreciative

It is now thirteen years since I saw the sunshine. Life has seemed dark indeed, but the Lord through some of the brethren has cared for his own.

The Lord said long ago: "I will bless thee, be thou a blessing." Many brethren and sisters are and have been blessed with this world's goods, and they are passing it on to bless others. We are among that number. Naturally we are very thankful for this aid, for without it we could not keep house. We so much enjoy our home which we feel God is providing for us. So again we say, "Thank you," and praise the Lord for his loving kindness.—*Dictated by A. M. Sharp, Fredericksburg, Iowa.*

### A Widowed Mother Speaks for Her Children

I CAN never express to you in words the real joy, comfort and blessing this fund has brought to my family. I have three children in high school. I confess to you frankly that this fund is keeping them in school. Otherwise they would be forced to stop school and work. Although I work away from home this fund has made it possible for me to spend more time with my family and, naturally, give more time to the development of their religious life.

(Concluded on next page.)

*Long years on the India mission field, learning the joy of giving all they had to the work, such was the spirit in which Brother and Sister Wilbur B. Stover served the church. Oct. 31, 1930, Bro. Stover passed on. Support which he could no longer supply then came from our ministerial and missionary relief fund. It is thus that the church can keep faith with those who have served.*





This has all meant more to me than I can tell you. It has given me a new lease on life. I have greater faith in humanity. It has deepened my responsibility and loyalty to my church, and whatever my family may ever mean to the church and to the world, I shall ever have a deep sense of gratitude for what this fund has done for me.

I am sure too, that the benefits from this fund can not be measured alone in the immediate families who receive it. Lives touch lives, you know, and God alone knows the extent of the blessings of this fund.

So in deep appreciation, I pledge to more faithfully give of my best to my family and to the church that I might in some measure "pass on" the blessing that it has been to me, and in some humble way help to bring his kingdom into the hearts of men and women.—*Mrs. Ira Lapp, La Verne, Calif.*

### A Message to All Women of the Church

BY MRS. ROSS D. MURPHY

FIRST of all a word to the district and regional officers. During these closing days of our church year may we bend every effort toward reaching our goal for the support of missions in China, India and Africa. You remember the basis of reckoning the apportionment for each district, as it was indicated in THE GOSPEL MESSENGER and in a special message sent to each of you last October.

Just now, however, the best goal for all of us is "to do everything possible." As leaders, have we left anything undone that should have been done in the way of giving assistance and offering encouragement? May these days be filled with anxiety on our part. Would it be possible for the district officers to spend a day in prayer? Pray not only for the mission cause and our project, but also for the entire program of the church and especially that the home base may become more and more consecrated in service and that it may develop a finer appreciation of truth and spiritual values.

Certainly we can spend much time in prayer as individuals, even though it may be impossible to meet in groups. The kind of prayer suggested by "James" made folk act. Perhaps if we pray enough those of us who have already given to the utmost can give a few dollars more. There must be two hundred and fifty or three hundred district, regional and national officers. Could we in our own right give five hundred dollars in the next few weeks? Let us see what the Lord can do through us.

Though your district has already made good, continue to encourage additional gifts. Right now the church needs our service as never before. This service will help to acquire the achievement offering and, of

course, credit the local church toward the total Conference budget.

You will soon receive the district and local report blanks. Please be prompt in sending to the local groups and in returning the district reports after Feb. 28. You did well last year. We hope to have even better reports this year.

Now to the local women. I wonder if each one of us realizes how much the church needs the consecrated service, zealous activity and earnest prayers of the women. Not alone are dollars for the support of the home church, district and national projects necessary, but even of greater importance than these is the depth of spiritual vision that comes through the united effort of many women in a common service and a common prayer life.

As you receive your report blank from the district secretary, will you please be prompt in making up the report and in returning same March 1. These blanks are arranged so as to gather helpful information. They are not difficult to answer. Simply give such information as you can, but try hard to give all the information

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### A Needy World at the Gate of the Temple

(Continued From Page 9)

most valuable parts of the Christian education program will have to be eliminated. And these further reductions will have to be made unless the Achievement Offering is especially successful.

We realize the suffering which is everywhere and that some do not have money to give. We can say nothing more than the words of the apostle, "Such as I have I give." Those who have no finances to help this Achievement Offering, don't forget us in your prayers. We need them. But the most of us have something to give. Even with our reduced incomes we must share what we have with the Lord that his work may go on. And his work comes first. A needy world knocks at the gate of the temple. What is our answer?

On pages 8 and 9 are two pictures. The one pictures a boy with his father—the boy in all the promise of youth. This lad goes to Sunday-school. He is being reared in a Christian home. The second picture shows one in old age, after a life well spent in Christian service, sitting by the fireside, drinking life's blessings to the full out of the riches of his character. These pictures present what the Board of Christian Education is trying to do. If this cause is worthy, let us express it in the Achievement Offering that the work may go on.

A people who can not save their own children can not hope to save the world.

*Elgin, Ill.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Heart Throbs

"ORLANDO, Jasper and Esther raised chickens last summer and they want \$12 to go for missions. At their request I am sending the money while the boys are sawing wood and Esther is cleaning the house." *Their father, Virginia.*

"Find enclosed \$100 from the Sebring, Fla., Sisters' Aid. It has been earned mostly by quilting. It gives us joy to be able to give to our project."

## Considerable Converting Here

A DUTCH Christian in South Africa met a Turk who had married an Arab woman. Turk and Arab were Moslems. The Dutchman tried to convert them to Christianity but instead was himself converted to Islam, and went on his way. The Turk had confiscated his Dutch friend's Bible. Instead of burning it, however, he read it, and with so much profit that he was persuaded of the truth of Christianity and he and his wife asked for baptism. After this they met with much persecution and finally went away to another city, but on their journey they stopped off to visit their Dutch Moslem convert, to see whether they might not reconvert him to Christianity. They did.—*A Bulletin of the National Council of the Episcopal Church.*

## Breaking Caste Rule

WHEN Mahatma Gandhi began his recent fast to protest against the forming of separate electorates for the untouchables the Hindu students of Ewing Christian College, Allahabad, began a one-day fast in sympathy. They then broke caste by inviting the "untouchable" students to a feast and ate with them. This is a greater step than if Southern white students in America should invite colored students to dine with them in their homes.

A report also comes from Bombay that untouchability in public places such as schools, courts, and offices, has been abolished in the State of Bhor. This was announced in the speech opening the session of the State Legislative Council on Oct. 19. Bhor is a small State of 130,000 inhabitants near Poona.—*From Missionary Review of the World.*

## A Seeker's Questions and the Answers He Received

*We publish this conversation between an Indian minister and a seeker with hesitancy because it shows up the less complimentary side of life in India. Conversations could well be written about gangsters, bootleggers or other sinners in America. There are many sad pictures in India as well as America. Our missionaries are toiling faithfully in India that the Christ may shine in all his beauty and the Indian people be lifted up to a redeemed life in Christ.—Ed.*

THERE are many seekers for the truth all through India, and each of our mission stations as well as a goodly number of the outstations has constant callers who come to them for information and wanting to know the way to salvation.

The following is a recent conversation that took place between one of the faithful workers and one such seeker:

\* \* \* \*

*Seeker.*—Brother, my mind is not at all at peace. Do help me to solve some of my problems.

*Worker.*—What is it? What is your way of religion and how is it you are not at peace?

*Seeker.*—Well, here is one great problem to me. I notice that the people who kill and eat the cow are greatly blessed and God's hand is upon them, while on the contrary many who worship the cow and hold her sacred, who would not ever kill her, are as if cursed and without blessing. Can you explain this? Should we not worship the cow? Surely it is a praiseworthy thing to adore her, is it not?

*Worker.*—Why do you worship the cow? What is back of the Hindu religion that brought Hindus to worshipping the cow?

*Seeker.*—Sir, it is because the cow furnishes us with the ox by which we do our farming. In other words, by which we live. That is the real reason why we began to worship her.

*Worker.*—Very well. That is good as far as it goes, but let us look into a few things. You say that because she furnishes the ox by which you get your crops that this is the reason for worshipping the cow. In Europe and many other lands they use only the horse for farming and they get much greater and better crops from the same amount of land than we do in India. They use the horse for the same work as we use the ox. They should worship the horse should they not? Furthermore, in America they now use tractors for farming, and these cost huge sums of money. A tractor costs thousands of rupees. So by all means they should worship the tractor, should they not? Do you think they worship their machines? I can tell you they do not.

*Seeker.*—You are too sharp for me. You know everything and can stall me the very first thing. But I see



the point all right, and am quite disgusted with this idea of cow worship.

*Worker.*—Let me tell you what the civilized world thinks of us for carrying on for all these years some of the ideas we have. When they hear how we worship the cow, how we use the manure from the cow to cleanse our walls and floors, and worst of all, how we have an idea that if a low caste has occupied a certain place and we smear cow dung over that place it has become pure—do you know these civilized people think we are the lowest of low people, and they have a right to. This is not the worst, but look how we require a person who has broken his caste to drink the urine of the holy (?) cow! Of all things this stuns the people of other lands. Some of our Hindu ways are really ridiculous, and we do them in the name of religion, which is worst of all!

*Seeker.*—Well, sir, that is enough. I never saw our narrowness like this in all my life.

*Worker.*—Salvation can be had through none other than Christ who came into the world for every sinner, for every person. He gave his life for the world. He is the only sinless One. Believe on him and you shall be saved.

### The Human Need for a Master

BY PAUL W. RUPEL

ONE of the most difficult tasks of the missionary is to prevent those whom he is trying to help from making him their God. In spite of how pure the motives of the missionary may be, and how much he would like to have it otherwise, now and then an African will make the white man his Master.

A certain missionary had a native Christian assist him in village preaching. He was quite faithful and dependable until the missionary went home on furlough. Then he would sit in his compound on Sunday morning instead of going to the village tree to hold his regular service.

Another missionary had two good boys working for him. After he died they immediately wanted to become Christians, for their master was gone and they felt the need of another. So they turned to Christ as their Master.

I hired a partially trained carpenter to help me in building. He worked for me two years. When the buildings were done I told him so and that he should go home and farm. I told him that money was scarce and that there would be no more work for him. He came back day after day pleading: "You are my master and I am your servant, you are my father and I am your son. I want to work for you as long as I live." Many Africans want to become attached to a white man. Because of the white man's ability to do and have many

things that are new to him, he feels a sense of security above that of his fellows.

This tendency to make something less than God one's master is just as prevalent among civilized people as among the pagans. Instead of making an individual his master, the civilized man often makes the goodwill of his fellows, public opinion or social approval his master. How often have we known of men who as long as they lived in the group where they were well known lived clean, straight, upright and moral lives. But as soon as they moved to where they were total strangers they fell morally. The moral standard of the community instead of God was their master.

A good test as to whether a man is a leader or a follower in moral and spiritual convictions is how well he can stand up when isolated. If Jesus Christ is his Master he will stand, if not he will fall.

So we should not criticise the struggling pagan too severely when he sets up for his master that from which he derives what he thinks the most benefits. As yet his religious experience does not aid him in comprehending the highest good, as we know it.

*On Furlough, Stanley, Va.*

### News From the Field

AFRICA

Garkida

Naomi Z. Rupel

#### Hospital to Be Built at Leper Colony

Although funds for our regular mission work are greatly reduced, we are happy to be able to say that we shall soon have a hospital at the Garkida Leper Colony. The government is very much interested in the care of lepers and has given us every encouragement. Just now the government has assured us enough money for the building of the hospital to warrant going ahead with this project. Plans for this building are well under way and the work will begin shortly.

#### Lepers Take Their Stand for Christ

Our colony of lepers is constantly growing and is now approaching the four hundred mark in numbers. The inmates receive school and church advantages along with their medical care. These efforts are constantly bearing fruit. Just recently five more have asked to take their initial stand for Christ.

#### Monkeys Cut School Attendance

Our enrollment in school during the past few weeks has shown some irregularities, especially among the smaller boys. This is the time for the guinea corn harvest and the monkeys of this country like to help harvest the grain. As a result many children are out in the fields to watch the monkeys from the crop until it can be gathered by its rightful owners.

#### Native Christians Institute a Church Service

The missionaries of our station reserve one night each week for a prayer service in our own language. We were made very happy recently when the native Christians of their own accord decided to hold a church service of their own on the same evening. The native church shows

very definite signs of beginning to stand on its own feet and carry on the work. Now they have two regular church services weekly. On other nights of the week night classes are in progress.

#### **Beahms and Heckmans to Return**

Because we realize that the financial conditions at home are much more severe than normally, we are especially grateful for the return to the field of the Beahms and Heckmans. Both of these families are very badly needed at their stations and we anticipate their return with a great deal of happiness.

When it was feared that only one family could return this year for lack of funds, one little native boy remarked to the writer: "We want them to come back. If the church in America can't send them, we'll make up enough money here to bring them."

How many days of work on a five-cent-a-day wage scale would be needed?

### **INDIA**

#### **General Notes**

Sadie J. Miller

#### **Conventions and Contests**

The last week in October quite a few of our people attended the yearly convention of the W. C. T. U. of this Division. It was held at one of the Methodist stations and next year will be at one of our stations, Anklesvar. There are nine divisions of the W. C. T. U. in India, ours being known as the Gujerat Division. Also on Nov. 26, at Anklesvar, we attended the yearly Story-telling and Essay Contest

which usually affords considerable interest for students of various mission schools. Our aim is to get other schools, as well as mission, to take part in these contests and conventions, for India is very much interested in the cause of temperance. One small girl of the Junior Division was outstanding in her story telling and, of course, she won first prize. She comes from the Methodist mission at Godhra. In the Teachers' Division of the essays one of our men won first prize. His essay was read at the contest, as were the others who came first. As yet we have no gold medal contest but are looking forward to introducing it as soon as possible.

#### **Joy Over Missionaries' Return to the Field**

A wire has been received from the Drs. Cottrell, from Colombo, Ceylon, so that we know they are not far from us any more. We look forward to their coming with the greatest of pleasure. When doctors must leave the field all are loath to see them go, but utmost joy rises upon their return. Drs. Cottrell have filled an exceptionally large place in the hearts of hosts of India's people, so there is a very warm welcome awaiting them. Non-Christians from many places outside Bulsar have been inquiring for months, about their return. Today they are expected to land in Bombay. This is also the date of the B. M. Mows to reach Bombay. Coincidental and interesting it is that one party from the east side, the other from the west, coming from such distances, should land on the same day.

#### **Native Christians Active**

Two Institutes have just closed, one at Vyara the other at Bulsar. The Rev. A. Garrison was the chief speaker at these meetings. Workers from this station mostly attended at the Bulsar Institute, it being the nearest. The Librarian, John Abbas of Navsari, with his family, attended the Vyara Institute, wherein he was one of the instructors. Lellu Derji (Tailor), one of the most recently baptized Christians in Navsari, accompanied Abbas and family to Vyara. Hindus have given him some threats and persecution but he is fearless and full of faith, so we prophesy that he will win others—especially of his own people from the tailor caste, to the church of Christ. Being the best tailor in Navsari gives him considerable prestige.

A Christian from Bombay is employed in a foundry in Navsari, and being a staunch Christian, is able to bear splendid testimony in that city. Another Christian is a school teacher in the city, so that there are some real lights in that place. The Librarian daily meets people and preaches to them. He is the one who won the tailor for Christ. Last year when lantern pictures were shown in the town hall there was most splendid attention. Never before had they been so impressed with the life of Christ, especially when the pictures of his death, the resurrection and the hosts of angels appeared. The hall was filled with the sacred quietness that made a deep impression. The message of the Christ has the best reception ever, these days. This is cause for much praise and thanksgiving.

This is the touring season and a goodly number of groups are out doing intensive evangelistic work at this time. In October we had seventeen baptisms at Jalalapor; at Vyara there were baptisms last week. We plan a tour of various villages where there are candidates for baptism and will give the rite in their own villages. Some of the girls from our boarding at Jalalapor have done personal work and now the parents of several of the girls are among those to become Christians. The endless means of winning souls is most gratifying. May many rise to proclaim his name!



Bro. D. J. Lichty talks it over with some holy men of India.



## KINGDOM GLEANINGS

### Calendar for Sunday, January 22

**Sunday-school Lesson,** Jesus Forgiving Sin.—Mark 2: 1-12.

**Christian Workers' Meeting,** The Joy of Faithful Service.

**B. Y. P. D. Programs:**

Young People—The Pacifist—In War Time and in Peace Time.

Intermediate Girls—Jesus' Friendship Helps Me.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Seven** baptisms in the Hartville church, Ohio.

**Three** received on former baptism and two baptized in the Morrellville church, Pa.

**Twenty-two** baptisms in the Coventry church, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Five** additions to the Lancaster church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

**Twelve** baptisms in the New Fairview church, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Four** baptisms in the Grand Rapids church, Mich., Bro. Edson Ulery of Onokama, Mich., evangelist.

**Seven** baptisms in the Harris Creek church, Ohio, Bro. R. H. Nicodemus of Huntington, Ind., evangelist.

**Twenty** baptized in the Pleasant Hill congregation, Pa., Bro. Tobias Henry of Roxbury church, evangelist.

**Sixteen** baptized and two reclaimed in the Garden City church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

**Fifteen** baptized and one received on former baptism in the Chambersburg church, Pa., Bro. C. E. Grapes, pastor-evangelist.

**Four** baptisms in the Rockhill church, Aughwick congregation, Pa., Bro. H. W. Hanawalt, pastor-evangelist; two baptisms before the meeting.

**Twenty-two** baptized Jan. 1 and four a week later, two reclaimed in the Hanoverdale church, Big Swatara congregation, Pa., Bro. R. P. Bucher of Quarryville, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. B. M. Rollins** of Keyser, W. Va., Feb. 5 in Jackson Park Memorial church, Blountville, Tenn.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Jan. 22 in the Denton church, Md.

\* \* \* \*

### Personal Mention

**Bro. R. H. Nicodemus** will give the year 1933 to revival work and is ready to book further engagements. Address him at R. 6, Huntington, Ind.

**Eld. Jesse C. Stoner** of Palestine, Ill., came to the end of his more than 88 years Dec. 27, last, though we learned of it only a few days ago. Bro. Stoner was a recognized leader in Southern Illinois and widely known throughout the brotherhood by reason of his regular attendance at Annual Conferences. More extended reference to his long life of faithful service will appear next week.

**Bro. Ralph R. Hatton**, 1115 Woodville St., Toledo, Ohio, due to a change in some of his dates, has time for an evangelistic meeting in October or November, 1933.

**Pastor O. A. Myer** of Weiser, Idaho, will have your sympathy with ours in the unexpected passing of his wife, from heart failure following an attack of diphtheria. To Church Clerk Amos A. Rodabaugh we are indebted for this sad intelligence.

**Bro. E. S. Miller** of Lineboro, Md., is reported as in a direct line of **five** generations of ministers but we have not the complete data at hand. This matter has set some of our preachers and their cousins to looking up preacher genealogies. Sister M. A. Whisler of Cazenovia, Ill., writes us of six, perhaps seven, generations of preachers in her family kinship, though they are not all in a direct father and son succession.

**Pastor Levi K. Ziegler**, Waynesboro, Pa., writes us under date of Jan. 13: "We have been engaged this week in a ministry of home visitation in anticipation of, and as a prelude to a week of meetings in our church next week with Bro. I. S. Long doing the preaching. We had forty of our folks out for four nights and visited in the homes of our members and others who are friendly toward the church. It was a glorious experience for all."

**Bro. Samuel Bock**, now living in the home of his son Alva at 1102 W. 18th Ave., Spokane, Wash., was 93 Sunday, Jan. 8. He is in fair health, at times quite active. He attended church on New Year's day and possibly also on his birthday, though we are not informed as to this. We know you will wish to extend through the Messenger your hearty congratulations and good wishes to the still surviving secretary of our original Book and Tract Committee.

\* \* \* \*

### Miscellaneous Items

A considerable volume of news from churches was crowded out of this issue by the last minute press of other matter. We are planning heroic measures to catch up in next week's paper, but it too is a special issue—the Annual India Number. So we are not sure just how much progress can be made.

"Greetings and congratulations on the excellency of the G. M. This week is exceptionally fine, if one may make any distinction. I am sure that people like human interest stories, so telling what they are doing in Michigan, can not help but be an inspiration and suggestion to look for opportunities for service."

**Elizabethtown College Bible Institute** program may be found on page 26. Details of the Women's Work program for Thursday afternoon, Jan. 26, came in too late for insertion at the regular place. We note that the women's program stresses the opportunity of women in regional work. Amongst other things there will be reports of developments in the various districts of the region.

**Ministers' Conference at Bethany Biblical Seminary:** Responses from a number of ministers indicate strong appreciation of the Annual Conference for ministers held at our Seminary. However, many feel that on account of the present financial situation the conference ought to be omitted for this year. Therefore, those responsible for the planning of the program have decided that it would be unwise to announce a program unless there is a stronger demand expressed and a larger attendance promised.—M. R. Zigler, Ministerial and Home Mission Secretary.

**New readers** of this week's Messenger should number several thousand, as we understand a good many copies are going out for general distribution. Such new readers are welcomed to the fellowship of the Messenger family. The Gospel Messenger is the official paper of the Church of the Brethren. It seeks to serve our whole church constituency, bringing each week thirty-two pages of news, information and inspiration. This year the Messenger begins volume 82, but in spite of its years it seeks to keep abreast of the thought and life of the church. It is not sensational, but it is tremendously concerned about attaining the best things in life and helping its readers share richly in the same. Perhaps after you look over this issue, and note also what is said on pages 31 and 32, you will decide to become a regular member of the Messenger family. We are hoping for such a happy outcome of this chance meeting with new readers.

❖ ❖ ❖ ❖

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Mating Ministers and Churches**, by John R. Scotford. National Publishing Company. \$1.50. 196 pages.

This morning I read "Mating Ministers and Churches" and found in it some mighty fine suggestions. I will allow the author's own words to give you a glimpse of what he says.

Ministers are different:

"The common suspicion that there is something wrong with the man who desires to preach has good grounds. No perfectly normal young animal who fits into his environment will make much of a preacher. It is the eccentric, the unusual man who feels himself called of God. This is entirely proper and right. When a young man feels a conflict between himself and his surroundings he reaches out towards a higher power and discovers God."

His people can help the minister:

"If a minister adopts a receptive attitude he can glean many helpful suggestions from his people. In every congregation there are men and women who have accurately measured the man who stands before them, and who desire his good."

The erratic minister:

"It is said of one pastor, 'Every time the board meets he has a new blueprint ready for reorganizing the work of the church.' The people soon lose confidence in an erratic leader."

The minister who loafs:

"A minister may loaf through a week and yet preach a good sermon on Sunday. He can lay [sic] down on his calling for a month and meet with no disaster. He can quit studying and run on his momentum for a year or two. But ultimately his sins will find him out."

Failing to arrive:

"Many a pastor has never reached the church to which he was called. He has stood in the pulpit and gone in and out of the parlors of the people without ever arriving at the place where they really lived."

His best friend and critic:

"The minister's wife should be his best friend—and most severe critic. Nothing is more disastrous to a preacher than to have a wife who dotes upon him. Many a man has been ruined by a helpmate who always praised him and habitual-

ly told him he was right and other people were wrong." John Wesley once said, "After the congregation has given the preacher a lot of applesauce, his wife should tell him the truth."

Hard to please all:

"The sweet-spirited brother whom everybody loves is rarely a vigorous executive. The soul-stirring orator is usually a man of variable moods. The effective leader is likely to walk rough-shod over those who chance to get in his way. The man who pleases the young people frequently shocks their elders. . . . Any man who may be called will represent a compromise between what is desired and what may be had."

Seeing himself:

"A full length mirror in front of the pulpit plus a phonograph record of the prayer would reduce most pulpiteers to utter humility. Yet faults can be overcome with surprising ease."

A continual struggle:

"The life of the minister is a continual struggle. On the one hand he is trying to master himself, while on the other he seeks to adjust himself to the needs of those whom he would serve. His success depends upon the persistence with which he meets these difficulties."

The first half of the book contains many such nuggets. The rest of the book presents the methods in the several denominations through which pastor and congregation operate.

## THE QUIET HOUR

### The Temptations of Jesus

Matthew 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13

For Week Beginning January 29

#### The Spirit Driveth Him Forth, Mark 1: 12

Are you acquainted with the commands of the Spirit which are so irresistible as to be spoken of as here (John 16: 13; Acts 10: 19, 20; 13: 2; 16: 6; Rev. 8: 14)?

#### Into the Wilderness, Mark 1: 13

Here is the secret of Jesus' power over men, he was often alone in the wilderness (Gen. 32: 24; Psalms 55: 7; Jer. 9: 2; Luke 5: 16).

#### The Misuse of Power

The possessor of great power is tempted to misuse it, for material riches, for show and for personal power and glory (1 Kings 11: 1, 2; John 19: 11-13).

#### Man Lives by the Truth of God, Matt. 4: 4

The world is now paying the price of forgetting this simple but fundamental truth (Deut. 8: 3; Job 23: 12; Psalm 119: 103; Jer. 15: 16; 1 Peter 2: 2).

#### Thou Shalt Not Tempt the Lord Thy God, Luke 4: 12

We trust God when we rely upon him in doing our duty. We tempt him when we count upon his aid for some selfish aim of our own (John 14: 30; Prov. 27: 1; Amos 6: 3; Luke 12: 19; Jas. 4: 13).

#### Thou Shalt Worship the Lord Thy God, Matt. 4: 10

Idolatry has not passed away. It has just assumed new and more deceptive forms (John 4: 24; 1 Chron. 16: 29; Psalm 95: 6).

#### Discussion

In what respect were the temptations of Jesus like our own?  
R. H. M.



## HOME AND FAMILY

### Results

BY MYRA BROOKS WELCH

There is more to a life than merely the living;  
The end of a journey counts more than the start;  
There is less to be had from getting than giving,  
And more to a master than lessons in art.

There's more to a game than merely the playing,  
There's less in the winning than effort involved;  
The making of debts is less hard than the paying;  
There's more to a question than "Be it resolved."

There is more in belief than merely believing  
For faith fosters action and action bears fruit;  
There's more in a lie than the act of deceiving—  
The same seed that sprouted grows also a root.

The difference is slight at the point of dividing  
Between good and evil, but what of the goal?  
Look well to the end of the road when deciding  
The eternal trend of the quest of the soul.

*La Verne, Calif.*

### Lest We Forget

BY LULA R. TINKLE

JAMES McCROY had just returned from the football game. His daughter, Marietta, met him in the hall and took his hat, coat and gloves and turned to hang them up. "What now, daughter? I don't like that frown on your face. Not sick are you?"

"Oh, no, not sick, but just lonesome, that's all. Don't know what to do with myself. Wish I could go to the matinee this afternoon, but I have spent all my allowance on that new pair of satin slippers, and they pinch like fury. Wish I hadn't bought them."

"Well, well, come on in and sit down a minute. How much is that matinee?"

"It's only a dollar, and they say it is a mighty good one, too."

"Well, here is a dollar. Can't quite afford so many extras, but that's what I said when I bought the ticket to the game. But say, I feel like a new man since I ran away from the office this afternoon. You know business is getting heavier now. I guess our increase in profits will stand a few extras. Run along now, and enjoy that show as much as I did the game. Here is a little extra change. You may want refreshments after the show. Might try that new frosty fruit juice at The Lark Parlor."

"Oh, thank you, daddy! You are always so indulging. Aren't you afraid you will spoil me? Now you sit here in this big easy chair and I will bring your house slippers, and then you just relax and rest. You need it, you dear daddy."

James McCroy, the town's most successful business man and the most influential church man, now left alone, lay back in the big easy chair enjoying the luxury of his big living room. "My, what a work of art!" he said to himself as he studied the arrangement, the textures and the harmony of the draperies, the lamp shades, tapestries, rugs and pictures. "Marietta has the making of a real artist. I am sure this has been planned by her. Wife never has much time for such. She has too many social engagements. It's a shame I haven't given more time and thought and money for the training of that girl in some good art college. Just believe I'll put aside a thous—and dol—lar—s"; and he was off in dreamland.

As he lay dreaming a voice spoke to him. "James McCroy, can you give any more to our missionary offering tomorrow? This is our last appeal. Sorry we have to call on you again, but we have reached only one-fifth of our quota for this church. If other churches have done no better than ours, the Mission Board must call home most of our missionaries. They must even borrow money to pay for their transportation home. And if you can spare a little extra change drop it into the little blue box as you go out of the church door. That fund is for the poor families of the church."

McCroy squirmed in his chair and made reply to this unseen person, "No, no, I have given all I can. Seems there is just one call after another. I can't spare another cent."

Then the voice made reply, "One year ago today your daughter lay sick. You thought you must surely give her up. On whom did you call? Do you remember?"

"Ah, yes, I remember that hour. I called on God, and he heard my plea, and gave her back to me."

Then came the voice, "Five years ago today you lay sick. The doctors said you could live only a few days. On whom did you call? What did you pledge?"

"I called upon our merciful Heavenly Father, and I promised him that I would serve him every day of my life if he would only spare me longer."

Again the voice spoke. "Fifteen years ago you were steeped in sin. You were in sore trouble. On whom did you call? How did you escape from your bondage of sin?"

"How did I escape? I called on the God who never fails. He rescued me. He saved me through the blood of his only Son."

More slowly, more softly came the voice, "James McCroy, are you willing to make a new pledge to the Lord? Will you promise him not to call on him any more until he has called on you?"

"No, no, I might need him very much!" came the quick reply, and he awoke with a start.

The next day when the offering plate was carried to the altar it bore a check equal to five times the amount of a previous check signed by James McCroy. The pastor asked him to dismiss with prayer, but instead he arose from his pew and told his dream. His face shone with a new joy as he continued, "Christians, young and old, rich and poor, have any of you forgotten that you have been redeemed by a God who bought you with a price, a costly price, his only Son? Have you, too, forgotten that this God sustains you daily, hourly, and on him you have called many times? Has he ever denied you any good thing you needed? What if he should suddenly turn a deaf ear to all your calls? Shall we turn a deaf ear when he calls on us to care for his kingdom here on earth?" He sat down and there was only dead silence to give answer to his searching questions. Quietly the good pastor arose, poured out the scant offering and without a word handed the offering plates to the ushers. Not a word was spoken, all was quiet save the jingling of silver and the rustle of written pledges. The next week a check for the full quota of the Temple church, with a little extra, reached the Mission Board office.

*Huntington, W. Va.*

## Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

### Chapter 4

THE next morning Hagar had barely reached the old big roomy kitchen until the sound of footsteps tripping down the back stairs sent her scurrying to the door.

"Lauk-a-mercy on us, Marse Bruce, is yo' havin' yo' second childhood comin' down the steps lak dat?"

"Hello, Aunt Hagar. S'prised?" cried Marilyn grasping that astonished lady about the waist and swinging her slowly around.

"Miss Ma'ylin," gasped Hagar, her eyes widening in an amazing fashion. "De day ob miracles is not pas'. No indeedy! What fo' did yo' all come home seein' yo' mothah is gone? Is dey a crowd ob young'uns fo' breakfus? Or wuss yet, is you dispelled from de 'stution?"

"No, no, Hagar, none of those dreadful things!" laughed Marilyn, shaking her head. "I just came home to get married."

"To git married!" repeated Hagar in dismay. "Aw g'wan chile, yo' sho' is jokin' now." She threw back her head and laughed heartily. "Dat's one thing about these mode'n youngstahs, yo' nevah knows when dey is tellin' de truf or jes' fooling!"

"No, Hagar, it's the gospel truth," declared Marilyn, soberly. "I've come down now to tell you to set the table for four, Jack and me—father and Dr. Gordon. The

wedding will be at eight-forty-five and the breakfast immediately afterward. Then we're going away."

Hagar stood with arms akimbo, and stared at Marilyn. "Lauk-a-mercy, chile! What gwine happen to dis fambly I'd lak to know? Young Marse Tom takin' hisself a wife; de missus sailin' off to Europe when she's nevah been away in huh life, now yo' come gallivantin' 'long talkin' 'bout a wedding." The old lady paused to note the effect of her words.

But Marilyn only laughed and tripped out of the room. "It does sound reckless," she agreed, "but here's father, ask him, if you don't believe I'm serious."

Aunt Hagar groaned and turned troubled eyes toward her master. "Marse Bruce, that chile kain't git married nohow. She don't even have a feathah bed."

"A what?" demanded Mr. Weston thinking he had not heard aright.

"A feather bed!" repeated Hagar, a determined note in her voice. "Why, Marse Bruce, when Miss Jinny left old Viginny, she had foah feathah beds and a stack o' quilts, comfo'tohs and linens fit foh a king. And heah Miss Mahylin gwine go widout. It's a disgrace to de fambly to send de chile to huh husban's folks widout a chest ob linens. Where is de fambly honah, suh?" Hagar finished with feeling.

"I had no idea these things were so important, Hagar. I'll speak to my daughter at once," he promised, hoping to appease the wrath of the kindly old servant. "But now you prepare your very best breakfast and if anything is lacking to make things complete, give a ring. Everything must be exactly right on Marilyn's wedding day. Since her mother isn't here, the responsibility of sending her off is yours and mine."

Thus appealed to, Hagar softened at once. Two big tears rolled down her plump cheeks. "Nevah yo' mind, Marse Bruce, dis chile will do huh paht as 'zactly as she kin, but I do wish Miss Jinny was heah." She paused and lowered her voice. "It just skeers me plum sick when I think ob huh crossin' de briny deep. What if she'd see de kaisah ovah dar and all dem Ge'man he'mets. Why, Marse Bruce, one ob dem might blow up an'—"

But Hagar's fears were cut short with a laughing rebuke. "There, there, nothing of the kind will happen. Just twelve weeks from today your mistress will be back again and it will be a glad day for everybody."

But Hagar refused to be cast aside. "Well, it's all de same. I knows Miss Jinny wouldn't want her daughter to marry widout a feathah bed."

On the way back to his room Mr. Weston passed Marilyn on the stairs. He glanced at his watch. "Daughter, come in a moment. I want to talk with you, that is, if you have time."

"Certainly," consented the girl. She held out her

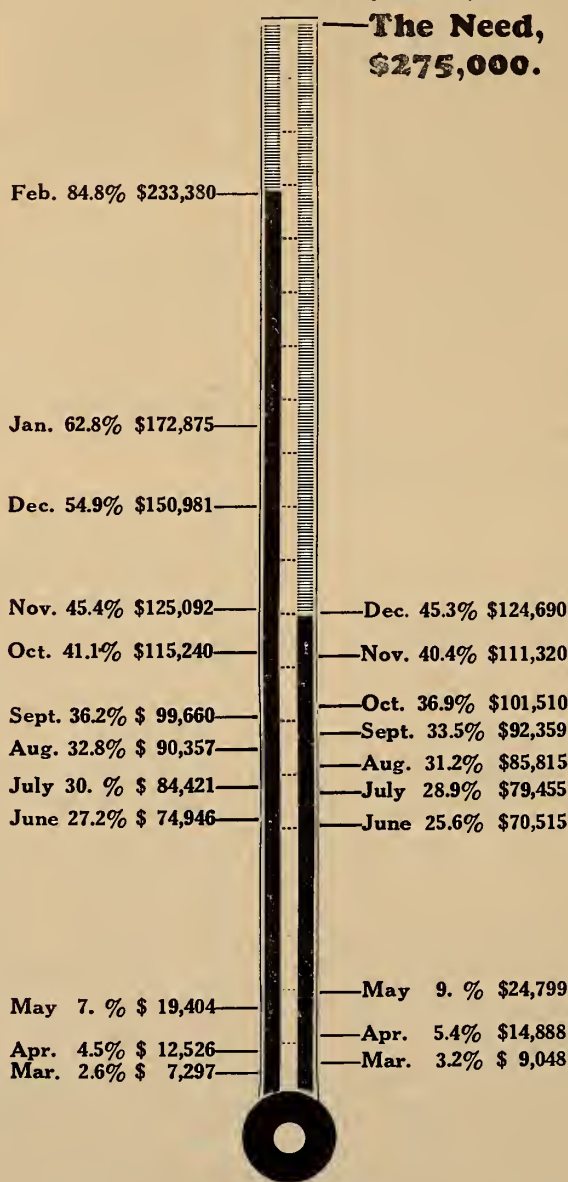
(Continued on Page 22)



## CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised Last Year Ending Feb. 29, '32.	Let us Exceed Last Year's Attainment of \$233,380 and try to Reach the Goal of \$275,000 by Feb. 28, '33.



The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this program. An estimate of funds needed to accomplish the plans of the church is approved by Conference. This thermometer gives a picture of the funds received month by month.

## FACING FINANCIAL FACTS

*"He is no fool who parts with what he can not keep to get what he shall not lose."*

*The kingdom of God is far more than money, but money is needed to carry on the work of the church.*

The Annual Conference each year approves a Mission and Church Service program for brotherhood work. The budget this year calls for funds as follows:

### CONFERENCE BUDGET

Year Ending Feb. 28, 1933

General Mission Board		
Missions .....	\$189,500	
Administration .....	18,000	\$207,500
Bd. of Christian Education .....	18,000	
General Ministerial Board .....	5,500	
General Education Board .....	1,500	
Bethany Biblical Seminary .....	25,000	
Missionary and Ministerial Relief .....	10,000	
Council of Boards .....	7,000	
American Bible Society .....	500	
		<b>\$275,000</b>

The receipt of funds to apply on the budget for the ten months, March 1 to Dec. 31, 1932, falls markedly short. Compared with last year the figures show:

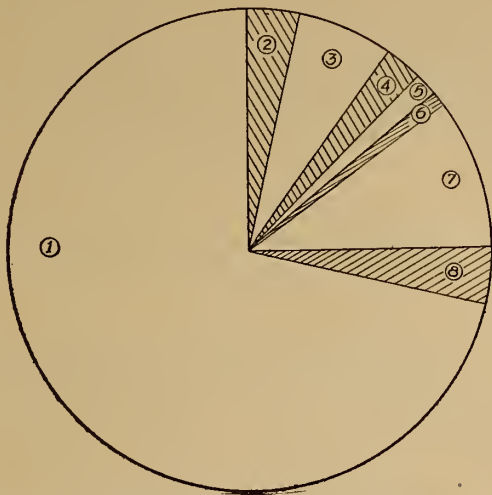
	December	Mar. 1 to Dec. 31
1931 .....	\$25,885	\$150,981
1932 .....	13,520	124,690
Decrease .....	\$12,365	\$ 26,291

The Boards are making every adjustment possible to economize so the work may be kept from collapsing. They are going forward on the funds available. The money used in India has been cut almost to half of last year. Other fields are reduced. Office salaries and expenses have been reduced repeatedly. It appears the process of squeezing can not go much further until some other provision must be made. The General Mission Board deficit stood at \$63,304.38 on Dec. 31, 1932.

In order that MESSENGER readers may know the use made of Mission and Church Service funds we publish the figures and drawings on the next page.

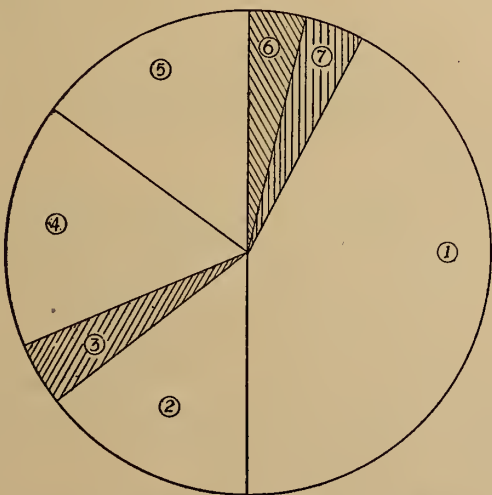
The first diagram shows that the General Mission Board received 73.34% of the funds contributed during last year for the Conference Budget. The diagram and figures following show that the General Mission Board spent \$253,414.35. The Board had carried over a balance of funds from the previous year, and together with income from other sources was able to expend the amount indicated with a deficit of only approximately \$3,000 as of March 1, 1932. As the brotherhood is interested in knowing how mission funds are

spent the second graph shows the amount for each field. The Board feels justly glad that the amount given for administration and missionary education is kept so small that a large portion more than 90% is used directly in mission work on the field.



**How the Conference Budget Money Was Used Last Year**

1. General Mission Board .....	73.34%	\$171,149.83
2. Ministerial and Mission Relief .....	2.9 %	6,762.39
3. Board of Rel. Education .....	6.23%	14,539.13
4. General Ministerial Board .....	2.34%	5,474.15
5. General Education Board .....	1.38%	3,220.25
6. American Bible Society .....	1.4%	321.89
7. Bethany Biblical Seminary .....	10.14%	23,668.35
8. General Headquarters Ex. ....	3.53%	8,243.90
	100.00%	\$233,379.89



**How the Mission Dollar Was Spent**

1. India Mission .....	43.45%	\$110,109.66
2. China Mission .....	14.09%	35,700.58
3. Scandinavia .....	3.49%	8,851.36
4. Africa Mission .....	16.00%	40,535.63
5. Home Missions .....	15.71%	39,806.48
6. Administration .....	4.09%	10,361.30
7. Missionary Education & Promotion .....	3.17%	8,049.34
	100.00%	\$253,414.35

The Monthly Financial Statement, which is an essential part of the financial exhibit, had to be placed on page 24.

## Suggestions for the Achievement Offering

The urgency of Missions and Church Service and the inability of old time givers to write checks as large as formerly make it necessary to enlist a wider response than ever before. May not this be God's open door for a quickened spiritual life to an increasing number of members? We have tried to arrange plans that will work and list suggestions as follows:

### SUGGESTIONS

1. Do your best to enlist every member.
2. Select your most capable members (in teams of two if you desire) to call personally on every member.
3. List your entire membership on the solicitors' sheets. Arrange lists advantageously for solicitors.
4. Solicitors should see every member and deliver the statement, "Take Your Religion Seriously." Do this to make sure that members **know** and **will** give their prayerful interest even if they cannot give money.
5. Plan a day or definite period, begin February 5, for the completion of the visitation. Have solicitors bring in the money. If members do not have money at hand, get them to indicate what they will bring to the Achievement Offering for this purpose.
6. February 12 ACHIEVEMENT SUNDAY. Complete your ingathering by this date. Send the money to General Mission Board, 22 South State Street, Elgin, Illinois, so that it arrives by February 28 or earlier.
7. Plan a service of consecration and rejoicing on your Achievement Day. Encourage a spirit of joy in the giving. Being partners with God in Kingdom building is a privilege.
8. Write to non-resident members inviting their response.
9. The January 21 Gospel Messenger is a special Achievement Issue. It will be sent free to names and addresses submitted to us, or will be sent in bulk to you.

### GENERAL MISSION BOARD

Church of the Brethren

Elgin, Ill.



## Not for a Day, . . . But for a Lifetime

(Continued From Page 19)

hands to the warmth of the blaze. "Um! This feels comfy this morning." She seated herself on a low stool in front of her father's chair and gazed dreamily into the fire. "I—I never really felt as if I knew you until last night," she confessed soberly.

Mr. Weston started nervously. "I want you to get acquainted with the children," Jinny's lines flashed back. "I guess you're right," he answered lamely. Then he turned toward her sharply. "Marilyn, are you sure everything is ready? Most brides are busy until the last moment with preparations, but here you are with your wedding but an hour away, yet you are calm and unmoved."

"Well, father, you must remember I was ready last night and changed my plans to please you," explained Marilyn. "Another thing, it doesn't take so much for young folks to get married on nowadays. Some one remarked that a girl can marry now with perfect peace of mind if she has a compact and a five-dollar bill—the latter to pay the first week's grocery bill. But I don't even need that."

"Daughter, you don't mean to say you are going to Jack with empty hands? I thought a bride must have a goodly stock of linens, quilts and comforters and—" he hesitated on the last point for fear of ridicule.

"And feather bed," supplied Marilyn, suppressing a giggle. "That's Hagar's hobby. Mother wrote that the poor old soul was scandalized when she discovered that Tom and Betty started housekeeping without one. She seems to think the family honor depends upon the size of the bride's dowry. No, father, you needn't worry about my going empty handed. Jack has rented the cutest little apartment you ever saw and everything is furnished complete. I won't need to take a thing along."

"But doesn't it cost a lot?" queried Mr. Weston.

"Well, yes, I suppose it does," conceded Marilyn slowly, "but Jack has a good job with a furniture company and he says no price is too great to pay for happiness. As long as we're sure of that, everything else will be all right. We're going to save all we can and buy a home. Won't it be fun picking out the new furniture for the house? Jack can get it at cost from Mr. Simms."

"Yes, yes," her father smiled. "I hope your dreams will all come true. Now there's just one more thing I want to tell you before you go. I don't suppose you'll understand it now, but last night after you were lost in dreams, I sat here living over the past twenty years. I never realized how much I had lost in not giving more of myself to the family until that hour. Tom is married and you are soon going out from the home roof. I

wish now that I had been more to my loved ones than merely a provider of food and shelter. I thought of the ideals I once had of what a father should be to his children, and shuddered in despair."

"Father, don't, please!" Marilyn's arms were about his neck and fervent kisses fell upon the troubled brow. "You dare not blame yourself. Your kind of job just naturally made it hard for you to spend much time with us," she insisted, earnestly. "We all love you dearly for what you have done. Think what we'd be without you, father. You know you're needed and—and I'll need you now more than ever even if I am away. I'm going to count on you in every problem and you must come and eat with us every time you're home. Now promise."

Bruce Weston wiped a suspicious moisture from his eyes and lifted an old scrap book from the shelf. A tiny paper flitted to the floor and was speedily rescued by the deft hands of the girl. "Here's a little clipping

## Darkest Before Dawn

BY JOHN E. STONER

There is one thing in this time of confusion and uncertainty that the men who have spent their lives studying trade are certain of. All with one accord they agree that the reparations and war debts, that is the money which Germany was to pay as a punishment for her part in the war and the money we lent for carrying on the war, stands like a wall across the road which leads out of this depression.

Last summer the mass of people in Europe finally found what the trade experts had been saying was true. They saw that to take money from Germany was not only ruining Germany but themselves as well. When that became evident to the people, their statesmen were free to wipe out the reparations.

Now the Europeans are asking us to forgive them as they forgave their debtors. Our people feel that it is a just debt, and they know that if Europe does not pay, they as taxpayers will have to make up every cent we forgive Europe. But what will it profit us if we make them pay every cent, but we are ruined in the process?

If Europe has to send us all the gold she has to pay the debts, she can't buy our goods; but if she doesn't have to pay the debts, she can buy our goods. If Europe can buy our goods, we will have prosperity; if she can't our depression will wax worse and worse.

The simple facts are, according to the trade experts, Europe can't pay if she would, and if we try to make her pay, we will not only not get the money but pull both Europe and ourselves into the abyss, whereas if we cancel the debts, we will have to pay them ourselves, but we will have prosperity while we are doing it.

To pay them ourselves will mean an increase in our taxation of something like eight per cent. The question is, will we be willing to charge that added taxation up against the war and proceed to pay it; or will we not yield, get ourselves deeper into the depression, and finally end up by paying the debt ourselves after some millions of people have starved?

Fort Wayne, Ind.

I'm sending along with you dear. Put it where you can see it every day. It's not about the father I've been to you, but it expresses the ideal of what I want to be in the future, I'll read it quickly, then you may go."

Some day,  
When others braid your thick brown hair  
And drape your form in silk and lace,  
When others call you "dear" and "fair,"  
And hold your hands and kiss your face,  
You'll not forget that far above  
All others is a father's love.

Some day,  
When you must feel love's heavy loss  
You will remember other years  
When I too bent beneath the cross,  
And mix my memory with thy tears.  
In such dark hours be not afraid;  
Within their shadows I have prayed.

Some day,  
A flower, a song, a word maybe  
A link between us strong and sweet;  
Ah, then, dear child remember me!  
And let your heart to father beat.  
My love is with you everywhere,  
You can not pass beyond my prayer.

—*Author Unknown.*

As Mr. Weston finished reading, the great clock in the hall boomed forth eight solemn strokes. "Father, I'll never forget," whispered Marilyn folding the message close to her heart.

*Nappanee, Ind.*

## In Memory of Mother

BY J. M. HENRY

The telephone rang and a gentle voice said, "Your mother passed away at 4:40 P. M." (Nov. 4, 1932). I was seated in my study with books surrounding me, but all these faded from view and memories of other years crowded in upon me. It was difficult to decide what trait of mother's noble life was cherished most, but at least four stood out distinctly.

**1. A good disposition.** By that term is meant the sum total of all good and righteous living. First among these was self-control. I never saw my mother angry in my more than forty-six years of clear memory of her; neither do I recall any critical or destructive remarks about any one coming from her lips. She trusted when others doubted. She spoke kindly about all. She was patient, sacrificing, long-suffering, sympathetic and forgiving. With rare poise and dignity, she brought goodwill in many a difficult situation.

**2. Humility and modesty.** Mother used to teach her children that it was better to be seen than heard, and that a modest, humble life needed no defense. It spoke for itself. She was not timid or backward, but commandingly modest. She hated sham and superfluity of life. Her humility was so manifest that it was admired by her best friends.

Mother spoke with sincerity and frankness. She often called attention to the shallowness, and put on, of some people; but she was never swayed away from the true values

of life by such manner of living. She was very friendly, but never made over people and then said she was glad when they were gone.

Many good deeds were done by her for the poor and needy, for the sick and sad-hearted, but no one ever heard any boasting about her good works. "She hath done what she could," was a guiding principle of her life which was lived out in all sincerity and humility.

**3. A simple faith.** Mother entertained no fine-spun theories about God and his Word. She believed implicitly in the Bible. She had received but little formal education, for she walked five miles to school and five back for a few months each year. But her daily companionship with God gave her an abiding faith in his will.

Mother was too modest to boast about the great faith and deeds of her pious ancestry. She wanted to live as nobly as they lived without talking about it. She had been told about the remarkable work of her grandfather—Elder Daniel Barnhart—but she rarely talked about his great life except in the hope that she might live worthy of his name.

Elder Daniel Barnhart was a pioneer minister in the Roanoke Valley, Virginia, where he labored in the Church of the Brethren many years. He was a contemporary, and associated with Peter Nininger, David Plain, Peter Nead, B. F. Moomaw, D. P. Saylor, Henry Kurtz and other leaders of his day. The Annual Meeting was held in his home and barn in 1845. The minutes of that meeting recorded: "At the Yearly Meeting of the Brethren held at the house of Bro. Daniel Barnhart in Roanoke County on Friday and Saturday before Pentecost, May 9 and 10, A. D. 1845, . . . to receive the messages from the different churches, and to bring in the points and queries which were to be laid before the Yearly Meeting for discussion in the fear of God." Elder Daniel Barnhart was on Standing Committee many times. His name appeared in the lists for 1845, 1846, 1847, 1850, 1851. He served on several committees to churches.

Elder Barnhart was married twice. To each union were born nine children. His children followed in his pious footsteps; and from his home went out an influence that has brought blessings to hundreds of firesides. His eighteen children separated widely throughout the United States. The Barnharts, Brubakers, Hirts, Ikenberrys, Grissos and scores of others known so well in the Church of the Brethren are descendants of that good man.

Fannie Barnhart married John Grisso—my mother's parents—and lived as nobly as her sainted father. Jane Grisso, the subject in this sketch, united with the church at the age of fourteen (1870) and married John T. Henry in the year 1874. This devoted couple journeyed together in holy wedlock nearly fifty-eight years. Five sons and five daughters were born to this union. Two children died in early life and eight grew to maturity. Charles W., oldest son, moved to Colorado. Rebecca, oldest daughter, married Elder C. E. Eller and lives near Salem, Va. One son lives at Bridgewater, two in Roanoke County. One daughter died 1931, and two live at Back Creek, Va.

**4. A life of unselfish service.** Mother organized no society, no club, no ways and means committee. She was too busy helping the poor, visiting the sick and giving cheer to the down-hearted to be studying about organizations. She fed the hungry at her table, and sent them away happy. She never complained when some stranger chanced to come just at meal time, or asked to spend the night. She made strangers feel welcome without telling them so. Many a stranger went on the journey of life saying: "I was hungry and you

(Continued on Page 26)



## A Message to All Women of the Church

(Continued From Page 12)

or suggestions you may have on the back of the report.

During the closing weeks of the church year may the local leaders and all who read this ask the Lord to use you mightily in presenting our united project to every woman in your church. Make it your business to reach each woman personally and invite her to do one or both of two things. First, to spend time in prayer for the church toward a larger service in the kingdom and second to make some special and sacrificial offering for our national project. Have a sufficient number of the Women's Work Project envelopes at hand so that each woman may have one. There are yet fully five weeks before March 1. Any local group of women that has not used the project envelopes may still do so. Write the office for a supply and use in whatever way you think best, then send the amount of total offering to your district secretary. Should you not know how to send to the district secretary you may send direct to Lucille Sherck West, 22 S. State Street, Elgin, Ill., but in this case be sure to give the name of your church and district.

Many envelopes are being used. We ought to use ten thousand more during the closing weeks of the year. I am hoping that we may actually use all told twenty thousand envelopes this year.

Our appeal thus far has been more especially to the officers that we may lead to the utmost in giving, as well as in praying. Many are so doing. We now make an appeal to all of us regardless of position. Could one thousand of us give an additional gift of from one to five dollars each during the next few weeks? I'll be one. Will not you who read be another, and *you*, and *you* and *you*? This is not an editorial gesture. It is an honest to goodness appeal—*One thousand women volunteers to make an additional gift of from one to five dollars during the next five weeks, and each gift to be wrapped round about and well sealed with prayer.* Should you send such gifts direct to Lucille Sherck West at the office, be sure to indicate name of church and district.

These are strenuous days, but after all there is so very, very much for which we should be thankful and if any people should have been raised up for just such a day as this we ought to claim that privilege. May we then be led into the fullness of life that is only completely realized in Jesus Christ.

### SPECIAL NOTICES

Will the women please note the call of one thousand women to prayer and sacrificial giving during the next five weeks.

Also note statement concerning annual report blanks.

All gifts toward the Women's Work Project are credited to the Achievement Offering, as well as to the total Conference budget.

Philadelphia, Pa.

## Monthly Financial Statement

### Conference Budget

During the month of December contributions for the Conference Budget and agencies within the budget totalled \$14,030.05. Total cash applicable to the Conference Budget for the year beginning March 1, 1932, \$125,100.50, detail as follows:

	For the month	For the year
General Mission Board .....	\$ 10,675.84	\$ 77,940.86
Board of Christian Education .....	66.10	2,103.58
General Ministerial Board .....	50.00	119.46
General Education Board .....		20.72
Bethany Biblical Seminary .....	254.66	2,499.49
American Bible Society .....	2.69	35.48
Undesignated Funds .....	2,980.76	42,380.91
	\$ 14,030.05	\$125,100.50

### General Mission Board

During December contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-32
World Wide Missions .....	\$ 4,566.48	\$22,863.41
Student Fellowship Fund 1931-1932 .....		1,443.42
Women's Work Project .....	638.18	4,946.94
Home Missions .....	408.16	1,323.93
Greene County, Virginia, Mission .....	1.00	31.50
Foreign Missions .....	527.14	3,679.85
Junior League Project .....	392.04	1,246.28
B. Y. P. D. Project .....	110.04	673.03
Home Missions Share Plan .....	22.50	152.50
Intermediate Project .....	104.98	198.36
India Mission .....	279.07	2,619.40
India Native Worker .....	5.00	355.00
India Boarding School .....	87.50	454.34
India Share Plan .....	155.69	1,841.91
India Missionary Supports .....	1,044.57	14,487.61
Khergam Church Building .....		10.00
China Mission .....	62.13	1,193.61
China Native Worker .....	14.96	115.12
China Boys' School .....		22.00
China Girls' School .....		9.44
China Share Plan .....	47.50	634.90
China Missionary Supports .....	721.34	7,337.05
South China Mission .....	75.00	100.00
Sweden Mission .....		1.17
Sweden Missionary Supports .....		915.36
Africa Missionary Supports .....	1,095.74	7,590.19
Africa Mission .....	290.72	3,137.30
Africa Share Plan .....	28.10	544.24
China Famine Relief .....		56.84
Africa Leper .....		13.00
Student Loan .....		25.00
Conference Budget .....	2,980.76	42,380.91
Conference Budget Designated for—		
Board of Christian Education .....	11.10	484.16
Bethany Biblical Seminary .....	1.00	658.05
General Ministerial Board .....	50.00	119.46
General Education Board .....		20.72
American Bible Society .....	2.69	35.48

The following shows the condition of mission finances on December 31, 1932:

Income since March 1, 1932 .....	\$ 87,992.57
Income same period last year .....	139,124.27
Expense since March 1, 1932 .....	148,386.73
Expense same period last year .....	218,803.99
Mission deficit December 31, 1932 .....	63,304.38
Mission deficit November 30, 1932 .....	56,516.68
Increase in deficit during December, 1932 .....	6,787.70

## NEWS FROM CHURCHES

### CALIFORNIA

**Fresno church** held its regular business meeting Dec. 5. Since the last report three have been received by letter and three by baptism. Dec. 9 the men's brotherhood held their banquet, and Dec. 14 the mothers and daughters held theirs. Mr. Richmon, a returned missionary from Africa, was the speaker. On Christmas night the children of the Sunday-school gave very effective messages. Jan. 1 the C. E. presented a New Year's pageant. Dec. 28 the deputation team from La Verne College gave a splendid program on Character Building. Our church is uniting with other churches of the city in observing the week of prayer. The girls have organized under the direction of Mrs. F. A. Yearout, into the Alpha club.—Mrs. Iva King, Fresno, Calif., Jan. 3.

**McFarland.**—At our recent council church officers were elected for the year, Bro. A. Blickenstaff being reelected elder. Miss Veda Moomaw was chosen Messenger agent and correspondent. Our Ladies' Aid has been quite busy sewing for the needy of the community and assisting in other ways, such as distributing fruit which was canned during the summer. During the illness of our pastor we enjoyed several helpful messages from Sister Martha Shick, Bro. A. Blickenstaff and Bro. Glen Montz. On Thursday evening before Christmas we were favored with a program presented by the different departments of the Sunday-school. On New Year's eve a deputation team of young people from La Verne College gave a much appreciated program.—Mrs. J. C. Moomaw, McFarland, Calif., Jan. 3.

**Modesto church** enjoyed a fellowship supper early in December. Following the meal the regular church council was held. I. M. Kauffman was chosen church clerk; Irene Kauffman, Messenger agent and corresponding secretary. Our Thanksgiving offering was \$25.57. Three have been received by baptism since our last report. The La Verne deputation team favored us with their program Dec. 19. Programs by the children and young people were given both morning and evening of Christmas Day.—Edna M. Wray, Modesto, Calif., Dec. 31.

**Pasadena church** met in council Nov. 18, when officers for the year were elected: Bro. J. A. Heckman, clerk; Sister Paul Mohler, church correspondent; Sister Iva Brubaker, Messenger agent. Our pastor's quarterly report was given. The church budget for the year was accepted. Nov. 29 to Dec. 3 our Aid Society held their annual bazaar; since then we have been busy sewing for the needy and quilting. Our missionary society with Sister Paul Mohler in charge is progressing nicely. Dec. 24 a number of boxes of food were given to the needy. A program was given Christmas morning by the Sunday-school children, and in the evening one by the adults. At the close offerings were presented for general mission work.—Mrs. Iva Brubaker, Pasadena, Calif., Dec. 31.

### COLORADO

**Rocky Ford.**—Union services were held in the Christian church on Thanksgiving Day. Rev. Bessire, pastor of the M. E. church, gave a splendid address. The offering of \$21.45 was used for local charity. Dec. 7 we held our communion and love feast service with Bro. Hostetler officiating. Dec. 14 we met in council. Bro. Roy E. Miller was reelected elder; Jesse Weybright, clerk, and Feo Weybright, Messenger agent. The men's organization is planning a father and son banquet to be held in February. Dec. 18 the high school chorus gave a short program of sacred music. After services a social hour was held in the Sunday-school room for all the young people. Dec. 24 our church distributed fifteen baskets of food to needy families of the community. Our allotment had been ten families but the donations were so generous that our pastor asked the welfare association for five more names. In the afternoon the primary and junior Sunday-school children met for their Christmas party. Christmas morning the children gave a short program followed by a sermon by the pastor. In the evening the young people gave the play, Peace I Bring Unto You. A Christmas greeting card was received from the Wamplers in China. Last Sunday the financial board had charge of the morning service. Bro. Hostetler gave a talk on stewardship, then the budget for 1933 was presented and pledge cards given out. The budget was pledged almost in full. Six of our young people who are teaching away from home sent in donations amounting to \$120 to be applied on the building fund. The national week of prayer is being observed by the five large denominations of our city in a union service conducted by the pastors. We have received interesting letters from the Crum-packers and the Ikenberrys in China.—Blanche Frantz, Rocky Ford, Colo., Jan. 3.

### DELAWARE

**Farmington.**—Brethren Norman Seese of Denton, Md., and Harry Ziegler of Ridgely, Md., preached to us during November. On the evening of Thanksgiving Day a joint service was held in our church. There was appropriate music, readings and a short talk by Rev. Langrell of the Methodist church. A number from our congregation attended the yearly meeting of the churches on the Peninsula held this year at Ridgely early in December. On Christmas morning the children of the Sunday-school gave a program.—Mrs. H. G. Baker, Bridgeville, Del., Jan. 2.

### FLORIDA

**Winter Park.**—The members' meeting of the church was held Dec. 26. We reelected C. E. Bower as elder and pastor for the year. Nearly all officers elected for 1933 succeeded themselves: Bro. J. A. Richards, treasurer and trustee; Bro. Paul Cox, clerk; the writer, correspondent and Messenger agent. Several committees were also chosen. All departments of the church are well organized. Attendance at Sunday-school and church services is increasing. The Bible study class of Wednesday evening is interesting and profitable. Bro. Bower is the leader and instructor. The views of the work done in foreign fields as shown by Sister Fannie Marshall of Eustis, Fla., were much enjoyed.—J. W. Chambers, Orlando, Fla., Dec. 31.

### IDAHO

**Payette Valley.**—We had two very nice Christmas programs. In the morning the children sang and gave appropriate recitations and in the evening both children and older folk took part. Many beautiful songs were rendered by the chorus and the children gave their little pieces and songs. We expect to have a series of meetings some time in January to be held by our pastor, Bro. E. J. Glover. Brother and Sister Glover spent several days visiting her parents at Nampa last week. The young people held a watch party last evening at the church.—Marvel Bowers, Payette, Idaho, Jan. 1.

### INDIANA

**Pipe Creek.**—The primary department gave their Christmas program Dec. 18. Gifts of all kinds were brought to the church and the young people's class distributed them to the needy in the community. An offering of \$118.65 was taken which included the children's project work for the year. At the close of the service a young mother was received into the church by baptism. Our council meeting was held Dec. 10. Bro. T. A. Shively was reelected elder; most of the other officers were reelected. The church voted to install Brethren Milo Huffman and Ernest Shively in the ministry; they were licensed to preach a year ago. Our harvest meeting and Thanksgiving services were held Nov. 20. This included a basket dinner and helpful messages by Bro. E. B. Bagwell and Bro. G. A. Snider of North Man-

(Continued on Page 28)

### CUT HERE

## Missions and Church Service Achievement Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

CUT HERE



## In Memory of Mother

(Continued From Page 23)

took me in, needy and you gave me something to wear," while the eternal God was keeping the record.

People may forget what we say but it is not so easy to forget the good which one does. The good deeds of service which mother did were not forgotten. When the host of people passed the open casket in the Poages Mill church where she had been present every Sunday at service in 1932, until God said that it was enough, come up higher, even the hired men, and others whom she had helped, took out their handkerchiefs, stood with bowed heads and wept. "Behold how they loved her."

Bridgewater, Va.

## CORRESPONDENCE

### BIBLE INSTITUTE AT ELIZABETHTOWN COLLEGE

The thirty-third annual Bible institute to be held at Elizabethtown College will extend from Sunday, Jan. 22, to Sunday, Jan. 29. The principal instructors will be President D. W. Kurtz of Bethany Biblical Seminary; President Otho Winger of Manchester College; Sister Anetta Mow, missionary on furlough from India. Eld. H. K. Ober and members of the college faculty will be the additional instructors. Three special programs have been arranged for Sunday, Jan. 29. The Eastern Regional Women's Work Conference will also convene in the college chapel on Thursday afternoon, Jan. 26. In the evening of the same day special emphasis will be placed upon the program of the church and an effort put forth to have present the leaders in the work of the church. Dr. Kurtz will deliver this special message to the assembled workers.

It is hoped that churches and Sunday-schools will make it possible for some representatives to attend this institute. Since the expense of sending delegates is small, a large number of churches should avail themselves of these opportunities. There is no charge for lodging and tuition, but a free-will offering will be lifted to meet necessary expenses. Meals will be furnished in the college dining hall at thirty-five cents each. A limited number of women can be accommodated in or near the college buildings. For information on lodging write to Prof. J. Z. Herr, Business Manager, Elizabethtown, Pa.

The following program has been arranged: Jan. 22, 9 A. M., Sunday-school. 10 A. M., Sermon, The Life, the Light of Men.—D. W. Kurtz. 6:45 P. M., Y. P. D. Service. 7:30 P. M., Sermon, Paul's Religion and Ethics.—D. W. Kurtz.

Daily Program, Jan. 23-28. 8:40 A. M., Worship Period. 9:00, The Epistle of First John.—R. W. Schlosser. 10:00, The Church in Her Relation to This Age.—Otho Winger. 11:00, Fundamental Doctrines of Faith.—D. W. Kurtz. 1:30 P. M., Practical Christian Living.—Otho Winger. 2:30, Training Youth for Service.—E. S. Kiracofe. 3:00, Group Conferences. 7:00, Missions.—Anetta Mow. 7:45, Sermon Lectures.—D. W. Kurtz.

Jan. 29, 9 A. M., Sunday-school. 10 A. M., Address: Studying the Scriptures.—E. S. Kiracofe. The Bible, Our Guide.—Otho Winger. 2 P. M., Address, The Future Church in India.—Anetta Mow. Stewardship in a Time Like This.—Otho Winger. 7 P. M., Address, A Job and Christian Education.—A. C. Baugher. Keeping the College Christian.—Otho Winger. R. W. Schlosser.

Elizabethtown, Pa.

## DISTRICT CONFERENCE

The District Conference of Western Colorado was held at the First Grand Valley church at Appleton Nov. 23-27. We had an especially interesting and uplifting meeting.

Wednesday night was our welfare meeting when we listened to an exceptional address by Mrs. Martin Kinney, formerly a Baptist missionary to the American Indians.

Thursday evening was the business session and all business was efficiently disposed of under the leadership of Bro. R. N. Leatherman as moderator. The conference decided to keep on with the mission work at Glade Park as the people there are so anxious for help.

The young people had charge of the meeting Friday evening. A peace program was given to a large and appreciative audience. Boyd Weaver read a splendid paper on Shall We Commit Suicide? Esther Heckman discussed The Young People's Part in the Peace Movement. Afterward a play entitled, The Great Choice (an incident of the next war) was given. The program was one of the best of the conference. Our young people are taking a very active part in the peace movement, for which we wish to commend them.

Sunday was an all-day meeting, dinner being served at the church. The morning service for the adults comprised four splendid addresses relating to opportunities for Christian young people in the present day world. The primaries and juniors had separate sessions.

In the afternoon Dr. McDougall of the Presbyterian church in Grand Junction gave an inspiring talk about Home which was much appreciated. The men and boys had a meeting conducted by Bro. R. N. Leatherman and the women and girls were addressed by Mrs. McDougall. Both sessions were helpful and much enjoyed.

The final session was Sunday night, when the intermediates, directed by Elizabeth Leatherman, presented a play entitled, Alice's House of Friendship. This was followed by the conference sermon by Bro. R. N. Leatherman—a fitting climax of an inspiring meeting.

Grand Junction, Colo.

Mrs. Pearl Lapp, Clerk.

## SINCE ADAM WAS A YOUNG MAN

"Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5: 9). The Lord has been trying, ever since Adam was a young man, to have a nice, peaceable family. But Satan came snooping around as a meddler in other people's business and got the trouble started. Although God is love, he didn't say, "Now Mr. Adam, I would like for you and your best girl to move out of the Garden as soon as it is convenient for you," but he drove them out and put a sword there so that they could not go back (Gen. 3: 24). This must have grieved the hearts of all parties concerned.

Then we see the first boy born into the world. Oh, the tragedy of killing his brother! This must have nearly broken the hearts of his parents and must have grieved the heart of the Lord. Then in the days of Noah the Lord saw that the wickedness of man was great in the earth and that the imaginations of his mind and the thoughts of his heart were continually evil (Gen. 6: 5 and Gen. 6: 17). The Lord then took Abraham and made a new start. Then came Jacob, a tricky little Yankee. Being the best material at hand, the Lord did the best he could with him. Then in due time our Lord and Savior Jesus Christ was born, bringing peace and goodwill to man and to all who comply with the terms of the gospel, which is our reasonable service (Rom. 12: 1).



Finally, then, we may enter into mansions prepared for us in that holy city (Rev. 22: 14), where the peace that passeth understanding will be ours.

Covina, Calif.

Job Trout.

### A TRIBUTE TO GRANDMOTHER WENGER

On Sunday morning, Oct. 30, 1932, just five days after she was afflicted by a stroke of apoplexy while sitting in her favorite rocking chair, Mother, Grandmother and Great-grandmother Wenger passed to the great beyond. She was the oldest daughter of the late Eld. Jacob and Sarah Meyer and was born Jan. 11, 1859. Nov. 6, 1875, she was united in marriage to Eld. Edward M. Wenger. They lived together very happily for over fifty-seven years. Seven years ago they celebrated their golden wedding anniversary with their children. Their home was blessed with thirteen children, five daughters and eight sons. The youngest daughter, Emma, preceded



grandmother in death.

Grandmother Wenger united with the Church of the Brethren at the age of twelve. This was very unusual in those days, when it was usually considered more advisable for folks to wait until they were older and were married. Grandmother and her younger sister, Sarah Ann (Bross), were the only single sisters in the Little Swatara congregation. Thus for more than sixty years grandmother was a devoted member of the church and a follower of the Master. For many years she was also a faithful helpmate to Grandfather Wenger as an elder's wife.

As a mother in the home grandmother's influence will be most keenly felt. Many times as Grandfather Wenger was away conducting evangelistic meetings, the burden of the home rested on her, and she assumed the responsibility most nobly. She had the privilege of seeing all of her children unite with the church. One of her sons is a faithful deacon; another son, a son-in-law and a grandson are ministers in the church. Surely grandmother's influence was a potent factor in the lives of each of these church leaders.

Grandmother never had much to say about her religion, but she lived it—which is the real essence of religion. She was always cheerful and seemed to enjoy life though many times family cares were burdensome. During her later years, when the family cares were not so heavy, grandmother read very extensively. She was a regular reader of her Bible and The Gospel Messenger as well as other church literature.

The Psalmist says, "Precious in the sight of the Lord is the death of his saints." Surely grandmother was a saint. Twelve living children, forty-five grandchildren and eighteen great-grandchildren have risen up and called her "blessed." Though grandmother's body is resting peacefully in the beautiful Union cemetery near her girlhood home, her spirit still dwells among us and "her works do follow her."

The funeral services were held on Friday afternoon, Nov. 4, from the old homestead where grandparents lived together so happily and where they reared their family. The serv-

ices at the house were conducted by a friend and neighbor of the family, Eld. Elias W. Edris. Further services were held at the Union Meetinghouse by Dr. Henry K. Ober, an intimate friend of the family. The church was crowded to capacity and an overflow service was held in the basement of the church by Elders Nathan Martin and Amos Kuhns. The text selected by the family was: "Her children rise up, and call her blessed; and her husband also, and he praiseth her" (Prov. 31: 28).

Annville, Pa.

Carl W. Zeigler.

### ELIZABETH CLINE WAMPLER

A few hours after Sister Wampler was stricken by paralysis, and without regaining consciousness, she passed away, Dec. 23, 1932, at the age of 73 years, 2 months and 27 days. She was the daughter of Elder Samuel and Elizabeth Showalter Cline and widow of Elder D. B. Wampler who passed on twenty-five years ago.

Both Brother and Sister Wampler became Christians at an early age and members of the Church of the Brethren previous to their marriage, and thus laid the foundation of their lives and the Christian home they built later in whose healthful atmosphere their children grew up.

Brother and Sister Wampler were married fifty-two years ago. Seven children were born unto them—three sons and four daughters—who survive. And the children, like their parents, are distinctly religious in spirit. They plan life upon the idea of God, Christian service, responsibility, and life worth while. All are faithful members of the Church of the Brethren.

Brother Wampler was a man of education for his day. He taught for a number of years, and represented advanced views in almost all fields of service. To him life without service meant nothing, and life without accomplishment was waste. He talked progress constantly and everywhere and was unhappy when he felt progress was not made. The children are much of their father's type. The father was born with the instincts of the teacher and cultivated them. So are the children. They all have the teacher's instinct. Six of them have taught with success, and Miss Hattie, the youngest daughter, who now gives all her time to the field of religious education, has become a teacher of distinction. The mother possessed the most beautiful Christian spirit and lovely character. On Christmas day her remains were laid away in the Mill Creek cemetery by the side of her beloved husband in the midst of a throng of sympathizing friends and neighbors. Rev. 14: 13 was used as the funeral text for the improvement of the occasion.

Dayton, Va.

H. C. Early.

### UNIQUE BIRTHDAY CELEBRATION

Jan. 1, 1933, is a day long to be remembered by the Noah Barnhart family who live about four miles northwest from Centropolis, Kans., in the bounds of the Appanoose church. The occasion was the celebration of the birthday of Mr. Barnhart's mother, Sally, who is 90 years old, and Mrs. Barnhart's mother, Mrs. Sink, who is 70 years old.

There were about 100 invited guests present to partake of the bounteous feast provided for the occasion. Among those who were present were eleven persons whose birthdays are in January, including the grandmas. Their combined ages total 403 years. There were two birthday cakes, one for each of the grandmas, each one with one candle for each ten years. Grandma Barnhart succeeded in blowing out the nine candles on her cake with one blow of her breath. Grandma Sink did likewise with the seven candles on her cake. Both grandmas are in good health and real spry for their age. They took the lead in the march around the tables at mealtime, for the meal was served on the cafeteria plan. Every one present had a good time and enjoyed visiting with each other, as did also the grandmas. This day will long be remembered by those who were present on the occasion.

Overbrook, Kans.

S. E. Thompson.



## News From Churches

(Continued From Page 25)

chester. A missionary offering was taken. The Aid Society furnished Thanksgiving dinner for the Old Folks and Orphans' Home at Mexico and also gave a supply of provisions to two families. They sent a box of clothing to the Hastings Street Mission in Chicago. The church appreciated the sermons by Bro. L. D. Ockerman and Frank Hay.—Martha O. Hessong, Peru, Ind., Jan. 1.

**Rossville** church met in council Dec. 15. Church and Sunday-school officers were elected with Denis Hufford, Sunday-school superintendent. Members were chosen on the ministerial and missionary committees. Dec. 22 a Christmas pageant, The Royal Branch, was given to an appreciative audience. Dec. 25 in the evening service Bro. Dolar Ritchey of Illinois preached for us. Preaching services are held regularly every two weeks with Sunday-school every Sunday morning and Bible study each Sunday evening. During the winter months the Ladies' Aid is meeting only the first Thursday in each month in the homes.—Lillian A. Hufford, Rossville, Ind., Dec. 31.

**South Bend (First).**—At the December council Bro. Hartsough was elected elder for the coming year; J. R. Kelley, clerk; Mrs. Edna Edson, reelected Messenger agent; Mrs. P. L. Huffaker, correspondent. Dec. 18 the choir gave a Christmas program of carols. Dec. 21 was the Christmas program and white gift service. All departments participated in filling baskets and helping the needy.—Mrs. Austin Z. Swihart, South Bend, Ind., Jan. 3.

**Wabash City.**—At our September council we elected officers for the year. Bro. Carl McCombs was reelected superintendent; Hugh Deafenbaugh, Messenger agent and correspondent. It was unanimously decided to retain our pastor, Bro. Smeltzer, for another year. On account of finances we decided to hold only one week of meeting with different ministers helping. Those who preached for us during this time were Bro. Deaton of Eel River, Bro. Hartsough of North Manchester, Sister George of Manchester College, Bro. Oberlin of Peru and Bro. G. A. Snider of North Manchester. The church appreciated their messages and help very much. Two were baptized at the close of the meetings. Our love feast was held one week later with Bro. M. Smeltzer officiating. The District Tour was held on Dec. 11. Some of the speakers were Prof. Hamer, Bro. Moyne Landis and Miss Conkling. The Isaac Walton glee club of North Manchester gave us a splendid program on Nov. 29. The children and young people gave their Christmas program on Dec. 22. On New Year's night the young people and pastor gave a candle light program which was very impressive. Our church and Sunday-school attendance has kept up fine but on account of finances our work is much hindered.—Mrs. Maggie Smeltzer, North Manchester, Ind., Jan. 5.

## IOWA

**Coon River** church met in business meeting Dec. 17 to make plans for next year's work. Bro. Irving Haughtelin was reelected elder; Bro. E. O. Reed, clerk and Messenger agent; the writer, corresponding secretary. We decided to have the church year begin Oct. 1. The Panora Aid Society met Dec. 27 to reorganize. Officers were elected, Mrs. Pearl Neal being chosen president. The Bagley Aid also chose officers, Mrs. Estella Knight being president. The church is expecting Bro. Oliver Austin to hold a two weeks' revival for us next September. We enjoyed a Christmas program on Dec. 25 given by the four younger classes of our Sunday-school.—Mrs. Estella Knight, Bagley, Iowa, Jan. 2.

**Fairview.**—Dec. 1 the church met in council when officers were elected for the year: Dwight Powell, clerk; Ruth Ogden, Messenger correspondent. We have a live Sunday-school with Bro. Jesse Terrance, superintendent. We were pleased to have some of our young members home for the holidays; they give inspiration to the work. The B. Y. P. D. is under the direction of Sister Lesta Wagner and is a big help to the young people. Bro. Galen Ogden was licensed to preach for another year.—Mrs. Ruth Ogden, Unionville, Iowa, Jan. 4.

**Panther Creek.**—The annual father and son banquet was held Nov. 13. Bro. X. L. Coppock, the principal speaker, gave a splendid address to a large group. The local W. C. T. U. has sponsored several programs recently. They are making a special effort to educate for temperance. The women of the church have recently organized a missionary society. The programs are instructive and interesting and the attendance has been good. The Ladies' Aid held the annual bazaar and food sale Dec. 17. The B. Y. P. D. gave a special program Sunday evening, Nov. 13, one feature being a short play, Out of the Shadows. The young people of the church raised a pig which was recently butchered and sold. This was one project for the purpose of paying their missionary pledge. Regular business meeting was held at the church Dec. 4. Bro. O. F. Shaw was reelected elder for the coming year. A local board of Christian Education was organized. The Christmas program was given the evening of Dec. 25.—Anna Mae Royer, Adel, Iowa, Jan. 3.

**Spring Creek.**—In June we had a Children's Day program. Sister Eliza B. Miller gave us a splendid talk on Indian customs. In July the young people's conference of Winona, Lewiston and Root River met here. Bro. James Elrod was the main speaker. Maude Sharp gave us three addresses during the summer. A number of our members attended District Meeting which was held in the Ivester church. The Aid is helping give relief to those in need. Because of finances the church is depending on the free ministry for 1932 and also 1933.

There is a small deficit but we hope to get it all paid. Bro. A. R. Coffman held a two weeks' meeting for us in October. The meeting closed with a love feast. We met with the M. E. and Baptist churches for Thanksgiving services in town. We had a special offering the following Sunday in our own church. Officers for the present year are: Elder, R. E. Stern; clerk, Wm. Martin; Sunday-school superintendent, Galen Gillum; assistant, Laurence Weible.—Sarah Sharp, Fredericksburg, Iowa, Jan. 2.

## KANSAS

**Garden City** church closed a successful two weeks' evangelistic meeting on Dec. 12. Bro. W. T. Lockett of Hutchinson gave us some wonderful sermons. Sixteen were baptized and two reclaimed, most of these being young people of high school age. On Dec. 13 we held our love feast which was very well attended. We have a fine group of young people. The attendance is from twenty-five to thirty for both morning and evening services. The children gave a Christmas program on Dec. 23. Bro. Geo. Burgin is our pastor and brings us wonderful sermons every Sunday.—Mrs. C. O. Troxel, Deerfield, Kans., Jan. 5.

**Maple Grove.**—Bro. Wm. Riddlebarger conducted a revival in our church during the holidays. The interest was good and one made the good choice. On Sunday afternoon a large crowd gathered at the church to attend the funeral services of our aged Bro. John Thomas.—Lizzie Miller, Norton, Kans., Jan. 5.

**Topeka** church met in business meeting Dec. 10. Eld. Roy Kistner was elected elder for another year; H. C. Taylor, Sunday-school superintendent, and L. A. Foster, assistant. We have Sunday-school every Sunday with a good attendance and preaching every other Sunday morning and evening. On account of the distance and finance, it was decided last fall to have our pastor, Bro. Kistner, of Sabetha, Kans., come every other Sunday for the winter at least. We had our Christmas program on Sunday evening, Dec. 18. We filled some baskets at Christmas time for the needy. Jan. 1 we had our annual birthday offering and dinner at the church. At the close of the preaching hour Bro. Whitehead and his wife presented Brother and Sister Kistner with a beautiful birthday cake. Our Aid Society is progressing under the leadership of our president, Mrs. Laura Lewis. We meet all day every Thursday.—Mary M. Smith, Topeka, Kans., Jan. 2.

**West Wichita.**—As a reward for his excellent Christian work, our pastor, Bro. Herbert Ruthrauff, was ordained into the full ministry and made an elder at a council meeting, Dec. 9. Bro. Crist and Bro. Duncan, East Wichita, officiated. At the same meeting Jim Blue was elected to take the place on the finance board of Ed Wade, whose resignation was accepted. Mrs. Fred McConnell was elected as official representative on the religious education board. It was decided that this office will henceforth be placed on the ballot for the regular annual election of church officers. The Sunday-school classes and other groups of the church have made pledges to the church budget for the year. Several projects have been carried out or are being planned. The men's organization has pledged itself to furnish wood for the year and has made an exceptional start, having chopped and hauled wood for many weeks. The Ladies' Aid has done its share, one of its most popular projects being a loyalty quilt, of which each girl and woman made a block, paying a penny for each piece in the block. The young people gave a rainbow supper, Dec. 2, at which different colored food was served, cafeteria style, from correspondingly colored tables. A good sum of money was turned over to the treasurer. The class is practicing on a play to be given in January. The intermediate girls are planning a pie supper for Jan. 6. The Ladies' Aid met at the Wichita Children's Home recently to sew, and plans to do so the first Wednesday in each month. International Bible Sunday was recognized throughout the day's services, Dec. 4. That evening, young people's night, the adults and young people met together for the C. W. hour. Ed Wade, delegate at the District Conference at Nickerson, reported on the conference recently. For the past month the pastor has been having evangelistic services each Sunday evening. In the October election of officers, Marie Hoag was made general Sunday-school superintendent, and Mrs. Wikoff, the junior superintendent. This year the Brethren Keystone Graded Lessons are being used. Cottage mid-week meetings are being held each Wednesday night. The study of "Doctrine and Devotion" has been completed and a study of the Gospel of John is being taken up.—Dorothy Stephens, Wichita, Kans., Dec. 26.

## MARYLAND

**Welty.**—Our Sunday-school was reorganized with Bro. J. O. Leiter as superintendent. All officers and teachers were installed Oct. 2 by the pastor. The week previous to Nov. 13 the donation for the Children's Home in Carlisle, Pa., was brought to the church. Nov. 13 the men's class rendered an appropriate Thanksgiving program. In the evening the Lebanon male quartet rendered a program which was enjoyed by all. Nov. 19 we held our love feast with Bro. W. G. Group officiating, assisted by Brethren Levi Ziegler and Jos. Burkhardt and the home ministers. During these services our pastor, Bro. J. I. Thomas, and wife were ordained to the eldership. Nov. 20 Bro. Wm. Kinsey of Westminster, Md., began a series of revival meetings in the Ringgold church. After preaching one week he was obliged to close his efforts, having taken cold. We were fortunate in securing Bro. H. M. Snavely of Carlisle to finish the meetings for us. While there were no immediate results in the way of converts, we had a very good meeting and the church was much benefited. Thanksgiving morning a service was held in the Ringgold church, and Dec. 23 a Christmas program was rendered. Our program was rendered Christmas night.



Jan. 4 Sister Anetta Mow, returned missionary, gave us an interesting talk.—Naomi Marker, Smithsburg, Md., Jan. 5.

### MICHIGAN

**Battle Creek.**—Nov. 26 will long linger in the hearts of our young people, as they recall the meeting at South Woodland which thirty-five of them attended. It was a state-wide gathering, sponsored by our state cabinet of which Josephine Wise is president. The young people were eager listeners to a well planned program. Dan West of Illinois, J. Harman Bjorklund and Bob Tully of Indiana and our state advisor, Bro. Forror, were the main message bearers, bringing much information and inspiration. The Beaverton and Battle Creek groups each brought one of Joe Van Dyke's plays. South Woodland again favored the group with one of their "game feeds," served by the fathers and mothers. Thanksgiving Day was recognized by a morning service. Bro. David P. Schechter brought the message to which was added an informal round table. An offering of \$8 was lifted for missions. Bro. J. E. Utery presided over the December council when all church officers were chosen: Bro. Harley Townsend, elder; Bro. Morris Weisel, clerk. At the Christmas program the play, *The Beggar Boy*, written by Joe Van Dyke, was given by the young people's department. Six dollars was given to missions. On Christmas morning the children's department brought baskets of substantial gifts for the needy. The missionary department has also helped needy homes this winter. As at Thanksgiving the young people again passed out baskets of provisions, much of which was their own canned fruit prepared last summer. Christmas carols brought cheer to a dozen homes. Bro. Russel Weller of North Webster, Ind., brought a timely sermon on Christmas Day. Our local ministers are alternating in filling the pulpit at present. Sister Rhoda Burroughs will serve as Messenger correspondent for 1933.—Mrs. David P. Schechter, Battle Creek, Mich., Dec. 31.

**Grand Rapids.**—Oct. 16 was state music day and we enjoyed an all-day meeting. A revival was held by Bro. Edson Utery of Onekama from Nov. 13 to 27. The song services were also very spiritual with Sister Wright in charge. On the day following the close of the meetings four were baptized; communion was held in the evening. The B. Y. P. D. adopted a needy family to take care of from Thanksgiving to Christmas. They gave a bountiful dinner on both holidays and made clothing and comforters for them. Council meeting was held Dec. 19. A Christmas service, *White Gifts for the King*, was held Dec. 21. Each Sunday-school class brought gifts and we made up Christmas dinners for seven families. The offering was \$13.85.—Eunice Patrick, Grand Rapids, Mich., Jan. 5.

**Rodney.**—The church met in council Dec. 6. Officers for the coming year were elected with but two changes. Mrs. Maude Frederick was elected Messenger agent and the writer correspondent. We are trying to get Bro. Chas. Forror for a week's meeting some time this month. Our Sunday-school is doing fine with an average of about sixty. Several families have moved into our community which helps greatly. We had our Christmas program Dec. 25.—Verlin C. Tombaugh, Rodney, Mich., Jan. 7.

### MINNESOTA

**Monticello.**—The Sunday-school had their program on Christmas morning. Also the elementary department of the school received their eleventh annual star as a receipt for their \$25 share in the Vyara boys' school in India.—A. J. Nickey, Monticello, Minn., Jan. 2.

### NORTH CAROLINA

**Spray church** met in council Dec. 14 and church officers were elected: Bro. J. A. Naff, elder; Bro. Luther Shockley, church clerk; Sister Edith Peters, adult advisor for young people; Bro. Luther Shockley, Messenger agent; the writer, correspondent. A missionary committee of three was elected. Our Sunday-school is doing nicely. Dec. 26 our young people gave an impressive pageant, *At the Manger*. The men have been doing some work on the church yard which was much needed. The Ladies' Aid has quilted a number of quilts recently, including one as a gift for a needy home.—Mrs. C. W. Agee, Spray, N. C., Jan. 2.

### OHIO

**Beaver Creek.**—Bro. R. H. Nicodemus will begin a two weeks' series of evangelistic services at this place Jan. 1, using the Book of Revelation for his sermons; this is his third revival here. Friend Couser will have charge of the music. Bro. C. D. Bonsack delivered two wonderful missionary messages at our homecoming. The Couser quartet sang. Consecration services for teachers and officers and a promotion program was held Oct. 2. President Winger of Manchester College had charge of the communion service and delivered a forceful sermon Sunday morning. Students of the college told of the advantages that college offered to students. Bro. E. S. Coffman, religious education director of Southern Ohio, has met with our Sunday-school teachers and officers at an evening meeting and at a covered dish supper. At a Christmas program the young people's Sunday-school class gave a splendid rendering of the play, *It Happened in Bethlehem*. Other classes had special numbers. The Aid Society gave our pastor and wife a lovely Irish chain quilt for a Christmas gift, in appreciation of Bro. Eidemiller's twelve years' pastorate. The young ladies made interesting toys for baskets for poor children. There has been a steady increase in Sunday-school attendance since September and our Sunday evening services are well attended.—Mrs. Henry M. Stewart, Xenia, Ohio, Dec. 28.

**Oak Grove church** met in council Dec. 29 for the annual election of officers. J. J. Anglemeyer is elder; M. J. Saltzman, clerk; the writer,

Sunday-school superintendent, Messenger agent and correspondent. Jan. 1 officers were elected for the Sunday-school. The Harvester class entertained the Christian Endeavor Society of the Vanlue United Brethren church Dec. 28. A service enjoining spiritual attainment was given, after which a banquet and program were enjoyed.—Glenn Fruth, Alvada, Ohio, Jan. 4.

**Silver Creek.**—Our meetings are of the past but we have been richly fed. There were no visible results but we hope much good has been done. We had good attendance each evening. Many enjoyed the Bible study hour of the day. Bro. Mallott gave us plain gospel truths. The children enjoyed his stories of African life each evening.—Mrs. Noah Long, Pioneer, Ohio, Jan. 3.

### PENNSYLVANIA

**Albright.**—Beginning Nov. 13 and ending Nov. 27 Bro. Blair Hoover of Carson Valley conducted a series of meetings to the edification of the church and with a substantial addition to the congregation. Ten were added by baptism and three reclaimed. Christmas services were held by the Sabbath School. The annual election of officers, both in church and school, resulted in the retention of the majority of the officials for another year. Financial difficulties owing to unemployment have lowered the income of the church but we are thankful to be still carrying on.—Nora Wentz, Roaring Spring, Pa., Dec. 31.

**Codorus.**—Our church met in council Jan. 2. Bro. Melvin Jacobs and Bro. W. G. Group were with us and Brother and Sister D. Edw. Keeney were installed and ordained to the elder's office. Codorus Sunday-school rendered a program Christmas evening; an address was given by Bro. S. C. Godfrey. Dec. 26 the Shrewsbury school rendered a Christmas program. Jan. 1 the Pleasant Hill school held a New Year's eve program.—Esther B. Hartman, York, Pa., Jan. 2.

**Coventry.**—Bro. I. S. Long came to us Oct. 30 to conduct two weeks of evangelistic meetings. Twenty-two were added to the church by baptism following these services. We are planning a reception for these new members on Jan. 4. A joint service of the Parkerford and Coventry congregations was held Thanksgiving morning. Bro. A. M. Dixon preached the sermon. A missionary program was given Sunday evening, Dec. 11, by the mothers and daughters' group, including a pageant, readings and special music. An inspiring evening of music was given Sunday, Dec. —, Bro. S. Boyd Dickey directing the music. Christmas morning we had a white gift service. In the evening the young people's group gave an interesting play entitled, *Nathan, the Shepherd Boy*. Our pastor, Bro. Dick, gave us an inspiring message on New Year's Day.—Elizabeth Kulp, Pottstown, Pa., Jan. 2.

**East Fairview.**—We met in council on Dec. 12, and among some of the important decisions were the granting of the rights for organization of a Young People's Department under the supervision of the Christian Board of Education in our local church; the appointing of committees for investigating the advisability of changing our present church to more satisfactorily meet the needs of a growing Sunday-school. Bro. Harry G. Fahnestock was ordained to the eldership. Elders S. H. Hertzler and H. L. Hess officiated. Our revival started on Dec. 25 and will continue for two weeks, Bro. B. W. S. Ebersole, evangelist. The meetings are very well attended and he is giving very practical and spiritual sermons.—Myers L. Wenger, Manheim, Pa., Dec. 31.

**Fairview.**—On Nov. 24 was held a union Thanksgiving service of the Dunkards and Mennonites at the Fairview church. A delightful program was given, consisting of music and recitations followed by a sermon by Rev. Abram Metsler of the Mennonite congregation near Masontown. The church gave an excellent Christmas program consisting of music and recitations and a playlet entitled, *Candle Light*, given by the young folks of the Sunday-school, and a pantomime of *Silent Night* given by a group of girls. At the close an offering was taken for world-wide missions. Dec. 7 a group of young folks of our Sunday-school organized; they decided to meet the first Wednesday of every month. Dec. 29 the members of the congregation met in council for the purpose of finishing the election of church officers. Elder is C. C. Sollenberger; secretary, Bro. W. E. Fretts. At this meeting the deed for the Uniontown and Fairchance churches was passed upon. This finished the divide between Fairview and Uniontown including Fairchance churches.—Florence M. Townsend, Smithfield, Pa., Dec. 31.

**Mechanicsburg.**—Bro. J. E. Whitacre of Harrisburg began a series of meetings Nov. 6 and continued until the 20th. His messages were interesting and spiritual. Seven stood for Christ and were baptized. Our love feast, held on Nov. 20, was well attended. Dec. 24 the children of the Sunbeam class gave an oratorical contest. A prize was given to the first and second best speakers. Sister Anetta Mow was with us on Dec. 20 and 21 and gave two interesting talks on India. Christmas evening the children of the Sunday-school gave a program of singing, recitations and a playlet.—Anna B. Brindle, Mechanicsburg, Pa., Dec. 31.

### VIRGINIA

**White Rock.**—Our quarterly council was held Dec. 3 at which time officers were elected for the year: Bro. H. L. Read, elder; Sister Evie Booth, Messenger agent; the writer, clerk and correspondent. The church decided to take a free-will offering at regular services. We enjoyed very much having with us Brethren M. R. Zigler and H. C. Eller in a service some time ago. Bro. Roy Sheller ably filled the pulpit Dec. 4 in the absence of our elder. We are putting a new coat of paint on our churchhouse and doing some other repairing also.—Lillie M. Sumner, Carthage, Va., Dec. 26.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bachler-Whitmer.**—By the undersigned, Dec. 31, 1932, at the home of the bride's parents, Geo. R. Bachler and Sister Pauline J. Whitmer, both of Minneapolis, Minn.—Amos J. Nickey, Monticello, Minn.

**Caldwell-Breneman.**—By the undersigned at his residence on Dec. 30, 1932, Bro. J. Franklin Caldwell of Mathias, W. Va., and Sister Annie L. Breneman of Genoa, Va.—I. Wm. Miller, Broadway, Va.

**Cook-Wakeman.**—By the undersigned at his residence, Dec. 30, 1932, Bro. Homer S. Cook and Sister Rebecca C. Wakeman, both of Edinburg, Va.—M. L. Huffman, New Market, Va.

**Guthro-Long.**—By the undersigned at his residence Dec. 24, 1932, Emmett C. Guthro and Lois V. Long, both of Richmond, Va.—L. A. Bowman, Richmond, Va.

**Schechter-Ralston.**—By the undersigned at the Church of the Brethren, Lanark, Ill., Dec. 24, 1932, Ray Schechter, son of J. Schechter of Worthington, Minn., and Anna K. Ralston, daughter of J. E. Ralston, Sheldon, Iowa.—P. F. Eckerle, Lanark, Ill.

## FALLEN ASLEEP

**Bross, Rebecca,** nee Balsbaugh, died at the home of her daughter, Sister Mary Gerber in Myerstown, Dec. 13, 1932, aged 74 years. She was a member of the Brethren in Christ and led a quiet and exemplary Christian life. Quite regularly she came with her daughter to the Brethren services. Her husband preceded her a number of years ago. Three daughters, three sons, eighteen grandchildren and two great-grandchildren survive. Services at the Union meetinghouse by Eld. Henry Kreider and Eld. Michael Kurtz. Burial in the cemetery near by.—Alice B. Royer, Myerstown, Pa.

**Cassel, Margaret G.,** born in Skippack, Pa., died Nov. 16, 1932, aged 87 years. She married Bro. Samuel M. Cassel in 1876. Her Christian life was spent in the Church of the Brethren. She was a friend to both young and old. Funeral services at the Skippack church by Bro. S. H. Hess. Interment at the Skippack cemetery.—Carrie K. Hoffman, Collegeville, Pa.

**Davis, Pearl Reasy,** born June 29, 1896, to D. K. and Harriette Shank Reasy, at Havelock, Nebr. She died at her home at Morrill, Kans., Dec. 25, 1932. She united with the Church of the Brethren in 1911. She married Geo. Davis on April 11, 1918. To this union were born ten children. Surviving are her husband, eight children, her father, three sisters and a brother. Services by her pastor at the church. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

**Dotterer, Vernon J.,** died at his home in Union Bridge, Md., Dec. 5, 1932, of a heart attack, aged 52 years. He was the oldest son of the late William and Mary Dotterer. In 1902 he married Alice Hoff. He united with the Church of the Brethren in 1914 and was an active member the rest of his life. For several years he served as church treasurer, and he was a member of the finance board at the time of his death. He is survived by his widow, daughter, three brothers and two sisters. Funeral services in the Union Bridge church by Eld. J. J. John assisted by Brethren Jos. Bowman and Jos. Whitacre. Interment in the Pipe Creek cemetery.—Mrs. C. C. Dickerson, Linwood, Md.

**Enos, Sister Hannah Ohler,** died at the home of her daughter, Mrs. Roy E. Snyder, near Rockwood, Pa., Jan. 2, 1933, aged 81 years. March 16, 1873, she married Emanuel S. Enos who preceded her five years ago. She leaves four daughters, nine grandchildren, six great-grandchildren and one sister. She united with the Church of the Brethren many years ago and lived faithful to the end. Services in the Laurel Lutheran church by her pastor, Walter F. Berkebile, assisted by Rev. V. N. Miller. Burial in the cemetery near by.—Reuben Klink, Somerset, Pa.

**Evick, Martin Armstrong,** son of James E. and Margaret J. Evick, was born in Allen County, Ohio, died Dec. 31, 1932, aged 68 years, 11 months and 28 days. He united with the Church of the Brethren forty years ago and lived a true devoted life. He served in the deacon's office for twenty-nine years, also taught a Sunday-school class for several years. He leaves one sister with whom he lived for many years. Funeral services by Eld. J. L. Guthrie in the Christian church at La Fayette. Interment in the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

**Fishburn, Franklin,** son of Alfred and Sarah Fishburn, was born in Douglas County, Kans., Oct. 7, 1871. He was the youngest of nine children. He was united in marriage with Christena Belle Barton, of Lone Star, Kans., Jan. 2, 1895. To this union four children were born. It was during a revival meeting conducted by Eld. George Manon in 1906 that he was converted and united with the Church of the Brethren. Two years later he was chosen to the office of deacon in

which capacity he served faithfully until the close of life. Nine years ago he had an attack of the flu which finally developed into bronchial asthma. He quietly and peacefully slipped away on the morning of Dec. 27, 1932, at his home near Lone Star. He is survived by his companion, four children, eight grandchildren, three brothers and one sister. Funeral services by the undersigned (a nephew), assisted by Brethren L. H. Griffith and L. A. Whittaker, at the Washington Creek church. Interment in the cemetery near by.—W. A. Kinzie, Navarre, Kans.

**Gardner, Smith Thomas,** born April 9, 1864, died Nov. 9, 1932, of heart trouble. He was a native of Albemarle County, Va., a son of Brown Gardner. He came to Rockingham County, Va., at the age of twenty and since had resided near Goods Mill. He joined the Church of the Brethren at the age of twenty and ever since lived a faithful, devoted Christian life. He married Lucy Nickter July 12, 1885. To this union were born two daughters and three sons. He is survived by his wife, three sons, daughter, twenty-one grandchildren, a sister, half sister and a half brother. Funeral services at Mill Creek church by C. E. Long. Interment in the cemetery beside the church.—Mrs. I. J. Long, Port Republic, Va.

**Green, Mary E.,** wife of Andrew Green, was born in Grant County, Ind., Sept. 24, 1861, died being 71 years and 3 months old. She united with the Church of the Brethren when eighteen years of age and was a faithful member. She was the mother of six children, two preceding her in death. Her health had been failing for the past two years and she was bedfast since May with paralysis. Funeral services by J. E. Smeltzer in the West Manchester church and burial in the cemetery near by.—Mrs. J. E. Smeltzer, North Manchester, Ind.

**Herriott, Ora Edith Eavey,** born Sept. 22, 1891, died at her home in Garden City, Kans., of double pneumonia, Dec. 25, 1932. She united with the Church of the Brethren when she was eighteen years old and had lived consistently true to her Lord and to the church. She was graduated from Messiah Bible College, Grantham, Pa., and McPherson College. She also attended normal school and Moody Bible Institute. She taught school four years and served faithfully in the church. She married Ivan W. Herriott in June, 1928. Surviving are her husband, daughter, mother, brother and two sisters. Services by the undersigned assisted by Rev. F. A. Whittlesey. Interment in the family lot in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

**King, Sister Catherine Rebecca,** aged 80 years, died at her home in Waynesboro, Nov. 6, 1932, of heart asthma. She was the daughter of George and Catherine (Feighley) Wise. She was a member of the Prices Church of the Brethren for nearly fifty years. She is survived by two sons and six daughters. Services at the home by M. C. Valentine assisted by C. R. Oellig. Burial in Green Hill cemetery.—Pearl Chamberlin, Waynesboro, Pa.

**Kline, Sister Eliza,** nee Porter, died at the home of her son, Bro. Wallace Kline, in Myerstown, Dec. 21, 1932, aged 87 years. She had been a faithful member of the Church of the Brethren many years. Her husband, Bro. Levi Kline, preceded her eighteen years ago. Two sons survive with fourteen grandchildren, two great-grandchildren and one sister. Services in the Myerstown house by Elders E. M. Wenger and Harvey W. Frantz. Interment in the cemetery at Frystown.—Alice B. Royer, Myerstown, Pa.

**Mull, Sister Lydia,** daughter of Amos and Fanny Miller, was born Aug. 16, 1851, and died July 21, 1932. Her husband preceded her many years ago. She is survived by three daughters and one son, nineteen grandchildren, and four great-grandchildren. Her Christian life was spent in the Church of the Brethren, living a loyal and exemplary life. She was a subscriber to The Gospel Messenger for many years and dearly loved to read her church paper. Funeral services were held at the home of her daughter, Mrs. Clarence Snyder, at whose home she died. Services were conducted by Brethren Samuel Gearhart and Welty Smith. Burial was made in the Price's cemetery. Mother Mull was a faithful attendant at church and Sunday-school up to the very last and we miss her much. She had been in failing health for several years but her last illness was of just a few days' duration.—Grace E. Smith, Waynesboro, Pa.

**Steele, Jacob A.,** son of Levi and Harriet Weaver Steele, was born in Wayne County, Ohio, Dec. 16, 1860, and died July 27, 1932. He married Clara May Rudy Dec. 15, 1886. He is survived by his wife and four daughters. He was a member of the Church of the Brethren and a faithful attendant at all services. He spent the last few years in Wellersville, Ohio, after retiring from the farm, but retained an active interest in civic affairs; he served the township twelve years as trustee. Funeral services in the Paradise Union church by his pastor, R. M. Moomaw, assisted by C. H. DeLauter. Interment in Crown Hill cemetery, Orrville, Ohio.—Mrs. Miriam Fetter, Wellersville, Ohio.

**Sterling, Geo. Byron,** son of John Hamlin and Jerema Sterling, born at Wharton, Ohio, died at his late home in Deshler, Ohio, Jan. 1, 1933, at the age of 62 years. At an early age he moved with his parents to a farm near Deshler where he grew to manhood. He attended the Deshler high school and later went to college. Oct. 8, 1893, he married Sister Elizabeth Dishong. He was a business man in Deshler for several years. He leaves his wife, four sons, one daughter and one sister. Funeral by the writer assisted by Rev. P. W. Lutz in the U. B. church at Deshler. Interment in the McComb cemetery.—J. L. Guthrie, La Fayette, Ohio.

# BROTHER---Here Is a Page for YOU!

## THIS ISSUE OF THE MESSENGER

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I just received the Thanksgiving MESSENGER. Thousands will say, with me, that it's a real Thanksgiving number. I for one want to say it loud enough for those to hear who deserve the credit. When I consider how much more than money (even \$2.00) this one number means to me, I wonder that you have to put on an advertising campaign at all. I express my appreciation again for the work, the “spirit” and the men who put out such a fine spiritual paper.—W. G. McFadden, Ohio.

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I wish to compliment you upon the make-up and contents of the Christmas issue of the MESSENGER. If one were to read no farther than the first and second pages of the cover he would at once estimate the paper as ranking with high class magazines. The poem “High Songs” bears this stamp, and the sentiment of the selected article on page two continues the same. The editorials are up to the same standard of high truth, and the excellent contributions complete a number of the MESSENGER that any member of the church may be justly proud of.—John E. Mohler, Calif.

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**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**

# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., January 28, 1933

No. 4



*A Beginners' Class in India. One of the girls from the Practical Arts School at Anghlesvar, with a helper, is in charge of the group. She has drawn them to a flower spot and there is telling them of the care and love of a loving heavenly Father. See article on page 6.*

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## AMERICA

## Industrial School, Geer, Va.

Hersch, Orville, and Mabel, 1925.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Louise, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Wertz, Corda L., 1932.

## Liao Chow, Shansi, China

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Senger, Nettie M., 1916.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.  
Hornung, Emma, 1908.  
Metzger, Minerva, 1910.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Schaeffer, Mary, 1917.  
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China  
Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

## Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
Flory, Edna, Catawba Sanatorium, Va., 1917.  
Heisey, Walter J., and Sue, 410 N. W. 7th St., Richmond, Ind., 1917.  
Shock, Laura, University of Chicago, care of Gates Hall, Chicago, Ill., 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Bosler, Dr. Howard A., and Edith, 1931.  
Helsner, Albert D., 1922, and Lola, 1923.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.  
Utz, Ruth, 1930.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Horn, Evelyn J., 1930.  
Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damaturu, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.  
Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Harper, Clara, Ashland, Ohio, 1926.  
Robertson, Bertha C., Sidney, Ill., % Mrs. A. R. Block, 1924.  
Rupel, Paul, and Naomi, Stanley, Va., % H. E. Wakeman, 1929.  
Schechter, Elnora, R. 2, Worthington, Minn., 1929.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Ebbert, Ella, 1917.  
Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.  
Ziegler, Emma K., 1930.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

## Jalalpor, Surat District, India

Miller, Sadie J., 1903.  
Mow, Baxter M., and Anna B., 1923.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

## Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

## Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks, Harlan J., and Ruth, 3612 University Ave., Los Angeles, Calif., 1924.  
Garner, H. P., and Kathryn, 164 N. Prairie St., Batavia, Ill., 1916.  
Grisso, Lillian, 3435 Van Buren St., Chicago, Ill., 1917.  
Mohler, Jennie, 3435 Van Buren St., Chicago, Ill., 1916.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Ziegler, Kathryn, Limerick, Pa., 1908.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., January 28, 1933

No. 4

## EDITORIAL

### The Only Way

ONCE people labored and were heavy laden. They were weighted down by burdens too grievous to be borne. Jesus saw them. He pitied them. He knew what would relieve them. He told them to come to him and get it.

The centuries since then have changed neither need nor cure. The Master's words seem meant for burdened lives today. They are. They were spoken for just such a time as this. For you and me. And millions like us.

How wonderfully good they are. They are so unqualifiedly sure. He will give rest. Here is certainty. Here is peace. Here is light and life and poise and power.

Because here is perfect love and trust, love for one's brother man and trust in one's Father God. E. F.

### For Your Own Soul's Sake

ONE of the unfortunate things about depressions is that the necessary relief work tends to make some people lose the grace of gratitude. Persons who receive much may take it as a matter of course, until they forget to be thankful. This acts unfavorably on the character.

A young woman owes a family for her board. The family graciously helped her in a time of need by taking her in, allowing time for payment. It is a pity that the sense of obligation is not strong enough in her to cause her to write a letter of appreciation and regret, renewing her promise to pay as soon as she can. That sense of obligation and gratitude should be kept alive for her own sake.

Are you keeping your sense of obligation and gratitude to God alive and active? You have not paid him what you owe him for favors received. You can do this only by passing your blessings along to others of

his children. Are you doing what you can? And do you thank him often and tell him often that you will pay more as soon as you can? E. F.

### A Gospel for Those Who Wonder

*Eighth in a Series on New Testament Preaching*

THE unusual is sure to command attention. That is why wonder seized temple worshipers on a certain evening long ago. In this case the unusual was provided by a cripple, whom old acquaintances discovered walking, leaping and praising God. To see such a one, a born cripple, thus cavorting about was indeed a matter for wonder. Amazed, temple worshipers paused to see for themselves, or to discuss the surprise of the day.

As for the former cripple, he was quite beside himself with joy as he tested his newly found strength. Not content to walk, he leaped in an ecstasy of happiness, all the while praising God for the healing which had come to him. And naturally more and more people stopped and wondered. The crowd swelled rapidly.

One can imagine that the healed man's actions soon became a bit embarrassing to Peter and John. It was not that they regretted helping the man, but his excitement was proving contagious. A crowd was gathering. And the disciples knew that crowds are not always amenable to reason, that very unexpected things can happen when excited people get together.

Apparently Peter and John tried to move on, to fade out of the picture. But the healed man would not have it so. He seized and held the disciples, proclaiming them his benefactors. Naturally the evening temple crowd was filled with amazement "and ran together unto them in the porch that is called Solomon's, greatly wondering."

Now Peter saw that most anything might happen. He knew that something needed to be done to quiet and control the people. He began with disarming ques-



tions: "Why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?" But those who had known the man as a cripple from birth were not eased. They knew that something unusual had happened. They were amazed and wondered. Meanwhile they pressed closer, many of them doubtless thinking of their own ills, or how to bring some sick relative near enough to touch these two wonder workers.

But as these ideas began forming in their minds, Peter launched boldly into an extemporaneous sermon, roughly along the lines of the speech used so effectively on the Day of Pentecost. He sketched the story of Jesus' life, stressing his sufferings, death and resurrection. He drove home the point that they were of the crowd who had forced Pilate to deliver the Christ to be crucified. Yet it was through faith in this Holy One, so Peter declared, that healing had come to the cripple in their midst.

Peter saw that his words were effective with those who had paused to see and remained to wonder. Through the open door of their surprise he drove his dramatic facts and his telling logic. He was soon appealing for action: "Repent ye therefore, and turn again, that your sins may be blotted out." And so he urged the claims of Christ with power. One may well believe that many of the common people in the crowd began to feel the pangs of real conviction.

And yet there were inscrutable faces in the crowd—the stony faces of men unmoved. Peter saw these gathering in significant groups and knew they were of the Sadducees. And what he saw boded no good. Perhaps this is why he began to say:

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren." But did this appeal to a great leader of the past register with the sober-faced men edging forward through the crowd?

"Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed."

Here was such an appeal as the Sadducees might accept. But would they? The men who refused to wonder drew closer. What was in their hearts?

One may well suspect that they reasoned it would not be wise to risk an argument with the Galilean who had turned the tables so brilliantly on Pentecost. As leaders of the people, they could not afford another such debacle, or their power would be overthrown. There was a more effective way to deal with this inciter

to wonder. It was by way of the hard thrust of the arm of law. The leaders were edging closer.

Peter flung out a final appeal: "Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." To those whose minds had been opened by wonder, it seemed that Peter was bringing a logical and gracious message. But to the priests and the Sadducees the doctrines of this Galilean were anathema. Even as Peter was speaking, he and John were seized and put in ward until the morrow. Might had put an end to Peter's sermon to men who paused to wonder.

And yet, not quite, for "many of them that heard the word believed; and the number of men came to be about five thousand." In the minds of many the words of Peter stuck, and in the hearts of many they worked like leaven.

Perhaps strangest of all, was the fact that the rulers, elders and scribes soon found Peter and John more than they had bargained for. When they tried to examine them, Peter began all over again with that devastating Pentecost sermon, of course adapted to the special needs of the priests and rulers! And what with the healing of the cripple and all it was soon clear that Peter and John had the best of the encounter. They were released with the threat that they must go easy!

Such in outline is the story of Peter's sermon to those who were moved to wonder. And from it the Spirit-filled minister may learn that there is an open door to the minds and hearts of those who wonder. Such may seem to be casual and unpromising prospects, but if a pointed and sincere message is given many will believe. The gospel, as Peter preached it to those who wondered, was the convincing story of the life of Christ as he had seen it lived. It was a frank recital of things he believed, and he demanded the same intellectual honesty of those who wondered. And he must have gotten this, for "the number of the men came to be about five thousand."

H. A. B.

## One Goose That Is Dead

THANKS to three-cent stamps and the increasing pressure of depression days, many business concerns are learning to save postage money. Thus it is said that certain large Chicago department stores are saving thousands of dollars per month by delivery methods which eliminate the stamp.

Apparently extravagant governmental methods have killed one goose, for the head of a big Chicago store says: "We have cut the cost of delivering bills and statements in half and we wouldn't go back to the old system if they put the postage rate back to two cents."

H. A. B.

# ANNUAL INDIA NUMBER

## An Appraisal of Our India Mission

WE have been at work in India since 1894. Therefore it is timely to appraise the work and results of our labors there. We can not make a complete appraisal because the aspects of the work are too numerous and even unknown. Space would not permit a complete appraisal. Furthermore, the results are not all in. The centuries ahead will reveal what our work means to India and to the world.

### Personal Example

Perhaps the most outstanding contribution of our missionaries is not what they have done, but what they are. They have tried to be what Christ would have them be. They loved all castes, even outcastes. They stood for a square deal. They hungered for the abundant life of all the people. They sacrificed their own comforts for the Indian people. When money was short and it was necessary to reduce expenditures the missionaries plead with the Mission Board that some of the reductions be made in their supports and not all on the Indian workers. The missionaries have been personal examples in home life, the relationships between husbands and wives, between parents and children. Their homes are clean, the food well prepared and an example to the Indian people.

### Witnessing for Christ

The basic motive of every true missionary is to witness for Christ. He is the revelation of what God is and of what man through him may become. By being true to this major premise our workers have made known to Indian people, God as Father, perfect and infinite in love and righteousness. By contrasting this concept with the idolatrous religion of the Hindu, or with the degraded form of most religions in India, the missionary has given new perspective and joy in living.

### Ministers of Health

Our missionaries went to a land where by far the majority of children died before reaching their first birthday. A mother could be more certain that her child would die than that he would live. The simple country people were ignorant of the modern discoveries in health, sanitation and medicine that we enjoy. But the missionaries, emulating the example of Christ, went about healing the children. Many, although not bearing M. D. degrees, helped the people rid themselves of tropical ulcers, malaria, and plague. Through the ministry of our skilled doctors and nurses, the people have enjoyed a measure of health vastly superior to their brethren living in the jungles. And these health attain-

ments are permanent, considering that much teaching in self help in hygiene and sanitation has been given.

### Windows of the Mind Opened

Think of the millions of India—with less than 5% able to read! Here are millions of backward, illiterate children whose soul enrichment is hindered because of untrained minds. But the missionaries, faithful to the divine commission to "teach," have enrolled thousands and thousands of these Indian boys and girls. And the education given them is of a thorough sort. It is more than the three R's. It is a training of the mind, heart and hand. The British government regards it so highly that it pays a substantial portion of the expense of our mission schools. The government has sent officials to our schools to observe our improved methods and has passed these ideas along to other schools in India.

### The Uplift of Women

Women of India have come a long way from the time (1799) when Wm. Carey first witnessed the burning of a widow at the funeral pyre of her husband. Women traditionally were regarded as inferior to their husbands. Our missionaries had difficulty at first enrolling any girls in school. It was thought to be preposterous to waste money trying to educate girls. Their place was to do the work, the cooking and to bear the babies. Today the Christian family has become a great ideal in Indian life. In our Indian Christian membership there are hundreds of families where the women and children have a new outlook on life. See the picture of Elder Satvedi and family on page 8.

### Freedom from Caste

Whether right or wrong, our missionaries have worked mostly among low caste people—among the despised outcastes. The outcastes are supposed to be soulless and to have no place in the religious or cultural life of the country. Now thousands of members from lowly stations in life stand as witnesses of the power of the gospel and as the fruits of missionary endeavor. We have a number of very exemplary ministers and elders. For example, read the article by Elder Satvedi in this issue. We challenge our American MESSENGER correspondents to write a brief article that has more profound truth stated in such a readable and direct fashion. Bro. Satvedi comes from one of the lower castes of India and men like him are a revelation to the community of what the whole gospel can do to a man regardless of his caste.

### The New India Church

You may have wondered if and when there will be an Indian church able to stand without help from the



## The Practical Arts School

BY ANNA WARSTLER

WHEN we were coming to India last fall, there was an English missionary on the boat, who was returning to her work in this country. One afternoon in a group meeting she told us of her work and said that one of the greatest needs of India is to bring the womanhood of that great land into her own. And since arriving here that statement has been verified many times for superstition and ignorance are truly her masters. There are already many efforts being put forth to overcome this condition. The government is providing educational opportunities for the girls in some towns and villages, but in many cases the old stereotyped curriculum is followed, which stresses the three R's, and lays much emphasis on empty memory work. There is a crying demand that the woman of India should know how to think and to apply her knowledge to meet the various needs of her home and village.

With this need in mind, the daily program of study, work, religious development and recreation has been developed in the School of Practical Arts at Anklesvar. It is with the idea that *education is living* and that we educate by means of experiences, that we approach the work of caring for the growth and development of a small number of India's girls. Therefore every effort is put forth to provide a practical training for them. While we want to think of all the phases of our program as a unit, all dependent upon one another and interwoven for the sake of the larger aims of developing Christian character and the desire for Christian service, yet in this article we will briefly discuss our work under the divisions, "Hostel" and "School."

In the School of Practical Arts those girls are admitted who have completed the sixth standard. This compares favorably with the seventh grade in America. The girls come from a number of villages and live here on the compound throughout the year. So in order to maintain as much as possible the village mode of living and at the same time introduce some factors for improvement in living conditions, the hostel is organized on the cottage system plan. The cottages in which the girls live have been built on the plan of a native home and contain only the equipment which is in an ordinary village home. The girls take turns in caring for the household duties. One of the tasks is to prepare the daily food. This consists of grinding their grain daily on a native stone and in making their own ordinary food. They also buy their own foodstuffs in the bazaar, and keep an accurate account of all the money. Thus they learn how to buy economically and wisely. Cleanliness in all of its phases is insisted upon. Pride in caring for their homes and surroundings is encouraged and ability to live together harmoniously is no



*Girls Buying Their Food in the Bazaar*

mean goal. According to Indian custom that women draw water at the wells, the girls take turns in carrying water from the compound well. It is true that it could be gotten more easily through the tap that regulates the irrigation system, but the girls will not have that in their villages, so why use it here? It is sometimes true that unless they continue to perform duties according to village customs they rebel at such practice when they return to their communities.

Laundering is interesting here. It is a common scene in India to see "your clothes washed while you wait." The process is very simple, for the native goes to the river, removes a part of his clothes, washes them in the stream, lays them out on the ground to dry, puts them on again and goes his way. The girls have generally come from such an environment and will return to it, in most cases, so laundry arrangements comparable to the above have been provided for them. However, we encourage our girls to use soap.

Just as an important part of their home life, as any mentioned above or any other phase not mentioned here, is the opportunity for family worship. Each evening after the vessels are washed the girls gather in a circle on the floor and have evening prayers. They take turns in conducting the little informal service. No doubt this experience not only serves them in their daily spiritual life but will help them to see the need and beauty of family worship in their own homes.

Only a few of the activities in the maintenance of what might be termed the home life of the girls have been mentioned, but from these you will get an idea of their program. And now as we turn to the school phase we want to continue to think of their development in the light of "life, activity and growth."

Throughout the years, since the organization of the school, the missionaries with the help of the Indian brethren have striven to develop a very practical course of study. At present the subjects pursued in the two





*Sarasvatibai and Her Nursing Class*

years' course fall under the following heads—Religious Education, Education, Health, Home Economics, Industries and Community Life.

In Religious Education there are courses in the Bible, Sunday-school Teacher Training, Story Telling, Child Psychology and Handwork. As a practical side of their study the girls go out in the villages to give programs of songs, scripture and prayer. They also do some visitation. Occasionally they visit village Sunday-schools and services in order that they may come in contact with actual village conditions. Then these situations are discussed in class periods. One of the girls who has taken this course was asked recently to teach a class of Beginners. At first she hesitated to accept and then she agreed to try. It was surprising to discover her originality and interest. (See cover page.)

Scores of underfed babies, sore eyes, the itch and numerous other skin diseases, besides many deformities in body, and the filthy villages that lend every opportunity for breeding diseases, certainly demand attention. And a girl who is to be a member of a community ought to be able to care for her own household under such environment, as well as be able to perform her Christian duty in that community. Therefore the health courses are made as practical as possible. Perhaps you would be interested in seeing Benjamin Masterin with a group of girls pouring kerosene in a hole and discussing the need and possibility of ridding the communities of such spots. And I am very sure that you would like to see our lovely Indian nurse Sarasvatibai giving a wee baby a bath in the presence of her class. The girls enjoy the demonstration and appreciate the information much more than the youngster does, as you may suppose.

The industrial phase of the curriculum is worthy of notice, especially since there is so much stress being laid upon it in India at the present time. "Poverty and need make themselves evident on every hand when one goes among the village people of rural India," says D. S. Hatcher. While industries have always played an

important part in the curriculum of the School of Practical Arts yet there is a greater emphasis placed upon them today.



*Learning to Make Rope*

At present the girls are weaving carpet on handmade looms. This contrivance is very crude but it fits the present need of the people. A course in rope-making has already been introduced, and it is interesting to note that the man who taught this work was our farmer and general man. Recently also the man who was doing some whitewashing on our compound helped the girls to make whitewash brushes. There are many other brushes and brooms which they will learn to make. It is planned that many of the grasses, bushes and trees will be utilized in the making of mats, rugs, winnowing baskets, and many other articles useful to the natives.

At present we have one Christian girl from a fishing village. She is the only Christian in that place, so we feel that she ought to be able to do much good for the kingdom there. She will help the girls to learn to make fish nets, for which article there will be a ready market. These industries as well as others being introduced and developed seem to be those which may be most easily and profitably encouraged at this time.



*Learning to Plant Flowers*



Another part of our work program is gardening. I am sure that you would enjoy seeing the girls at work in their cotton, corn or vegetable plots. They plant various crops and use what they can in their cottages. Then any profit which comes over and above their needs goes toward their cottage budgets. Just tonight we missionaries are going to eat lettuce grown in the school garden. The girls also do some work in flower gardening. The aim of this phase of the program is to teach them how to bring a little beauty into their bare surroundings.

Only a few of the many activities taking place on the compound have been mentioned, but these are typical of the work done here. Perhaps a school program as outlined, along with other details, may appear to some of you as being somewhat estranged to the general notion of mission work. But it is the belief of those who have the work in charge that by means of contacts and experiences, such as can be provided in our school community, that the girls will learn how to love each other, how to serve, how to work, and how to enjoy life as a Christian ought. Will you pray for us as we strive to develop Christian character in the girls who come to us?

Anklesvar, India.

### Work With the Higher Castes

BY G. K. SATVEDI

*Note: It was our thought that Elder Satvedi would share with Messenger readers some of the remarkable experiences he personally has had in leading high-caste people into fellowship with Christ. In his very modest way he has told us in this article of great things that have happened, and of principles that have grown out of his own rich experience.*—E. K. Z.

I HAVE been asked to write an article on, "How we work with high-caste people." It is not a question of

method, but of abiding principles. Our Lord Jesus himself worked with people in various ways. In all his ways, you will find no particular method except that of glad and free sharing of his own experience of God and truth.

Imparting knowledge of the Christian religion is not the way of approach to any class of people. I do not mean that knowledge is not needed, but mere knowledge untested by life is never effective in evangelizing people. One can convince the minds of people by his arguments, but never win their hearts. On the contrary, sometimes it creates enmity, and pushes a person away from Christ.

But experience of the truth brings a person to his knees and makes him loyal to Christ, when it is lovingly shared. For instance, a few weeks ago, some non-Christians were present at our morning prayer meeting at the dispensary. When the prayer was over, one of them—a college graduate—came to me and said: "I studied Bible in college, and thought I knew all about God and Christ. I knew that there is God, but I never realized his presence until today. I really felt the presence of God here. Hereafter, I will always attend the prayer meeting whenever I happen to be here."

Many non-Christians speak very highly of Christ in private and in public meetings. It is not because of knowledge about Christ, but rather because of his experience and dealings with God, truth, and mankind. Everyone will appreciate the sharing of one's own experience, and will realize that he may have the same privilege if he wants it.

Testimony of actual experience makes a person hungry for realization of truth, and creates an appetite for the same kind of experience. For instance, not long ago, an educated family had been to the dispensary. We

*This picture of Eld. G. K. Satvedi and family was first used in the Missionary Visitor a few years ago. Of course it does not do justice to the children shown, and perhaps not to the parents as they are today. But it does serve to give a personal touch to the splendid article Bro. Satvedi has written on Work With Higher Castes. His points are simply and clearly stated. But do not let this obscure the fact that they are fundamental, applying in America as well as in India.*





had been talking to them about Christ and Christianity. Of course, they were discussing these questions willingly and gladly. But it was a quite different thing when they heard of real Christian experience. Their hearts were touched. On one occasion when their young daughter was very ill, and quite unconscious for some time, I asked the mother whether she believed in prayer. She said she did. Then we prayed together, and as soon as the prayer was over, the girl opened her eyes and said: "God has come to me and told me to get up!" This experience touched their hearts still deeper. After a day or two, one of the family asked me for a sample or formula for prayer. He was told that there is nothing of that sort except pouring out the heart before God and completely trusting him. After that, they frequently asked for prayer for themselves. I believe that such sharing of Christian experience is the only vital way to touch one's heart.

Argument and debate is never pleasing. It creates the desire for more knowledge to be used in defeating the opposite party. The truthfulness of Christianity is not to be spoken, but to be demonstrated. Once a gentleman spoke very bitter things about Christianity, trying to make the preacher angry. But he neither got angry, nor reviled his persecutor's religion. He simply prayed for him. No sooner had he left the preacher than he was touched by the divine power. He came back asked for forgiveness, and until this day he is a man of prayer, a follower of Christ, though he is not baptized.

Prayer brings revival, we all know that. So every word of testimony must go out through the channel of prayer in order to make it a success. Prayer is the final resource, and the greatest source of power. Let us remember that in all our service for God, he desires to work through us. We should let him have his way in our lives, learning his will through prayer, and gaining power from him through prayer. Then we may feel his power, working in and through us.

*Bulsar, India.*

## India's Quest for Social and Political Unity

BY C. G. SHULL

### I. Receiving Untouchables

SOME time ago there appeared an article in a leading American magazine entitled, "Where Shall a Negro Get Sick?" The author, wife of the President of a leading Southern university, told from personal observation and knowledge of Negroes hurt in accidents who had later died, but whose lives might have been saved had the nearest hospitals and doctors been willing to care for them. The Jim Crow cars, the separate hospitals, hotels and restaurants suffered by the Negro in some sections of the United States constitute the

nearest approach in America to India's terrible crime against one-fifth of her population, the so-called untouchables. The crime of untouchability in India is described by Mahatma Gandhi in the following words:

"It is well to remind ourselves of what wrongs we have heaped upon the devoted heads of the untouchables. Socially they are lepers. Economically they are worse than slaves. Religiously they are denied entrance to places we miscall houses of God. They are denied the use, on the same terms as the caste men, of public roads, public schools, public hospitals, public wells, public taps, public parks and the like, and in some cases their approach within a measured distance is a social crime and in some other rare enough cases their very sight is an offense. They are relegated for their residence to the worst quarters of cities and villages where they practically get no social services. Caste Hindu lawyers and doctors will not serve them as they do other members of society. Brahmans will not officiate at their religious functions. The wonder is that they are at all able to eke out an existence or that they still remain within the Hindu fold. They are too downtrodden to rise in revolt against their suppressors."

One of our missionary wives recently had an experience while traveling illustrating in vivid terms the truth of the above statements. An untouchable woman fell into the labor of child-birth and not a single passenger on the train would lift a hand to help. The missionary was called and gladly performed the service of midwife to the best of her ability in such unfavorable circumstances.

But thank God for the signs that such a state of affairs will not continue indefinitely. There would seem to be ample evidence that India is on the threshold of one of the greatest social revolutions in history. The famous fast of Gandhi in Yervada jail near Poona was intended, as he said, to arouse the conscience of caste Hindus respecting the intolerable wrongs they have been inflicting on their untouchable brothers. Gandhi's fast has been loudly praised by some as an act of sublime sacrifice and penance. It has been just as strongly condemned by others as a method of coercion used to secure his ends through a threat of suicide. Whether the fast was right or wrong as a method of reform, the facts are that its observance marked the beginning of an unparalleled agitation for the removal of this terrible curse. On this point *The National Christian Council Review*, official organ of the National Christian Council of India, Burma and Ceylon says: "What has happened is, we believe, a genuine uprising of moral indignation against an iniquity that has defied the march of time and the march of civilization. It is a demand that untouchability must go, and an affirmation that to speed its going men and women are prepared to suffer and even die."

The daily and weekly papers are now bringing numerous reports from all sections of India of efforts be-



ing made to better the condition of the untouchables. However, let no one think that there is no opposition and that the task is easy or will be quickly accomplished. Ancient customs and religious prejudices die very hard. A missionary making inquiry among the people of his village soon discovers two classes of Hindus, the conservatives and the progressives. The progressives favor reform but the conservatives insist that to admit the untouchables to their temples, to let them use the village wells, etc., is contrary to their sacred scriptures and of course what their "bible" teaches can not be broken.

It is likely that the most permanent results in this reform will come through the solid work of social reform organizations, editors, teachers; and most of all, through the work of the All India Anti-Untouchability League which has just been created. This organization is raising thousands of dollars to carry on a campaign of education on the subject. It bids fair to do for India respecting untouchability a service similar to that done in America a decade ago by the Anti-Saloon League. As the Anti-Saloon League sent its representatives into every church and country town preaching temperance, so this Anti-Untouchability League will preach and teach against this form of caste in India. And results will come. Practical suggestions already made are that high caste homes should adopt an untouchable as a member of the family (Gandhi himself did this years ago), or that a well-to-do high caste man should provide funds for educating an untouchable boy or girl.

And what should be the part of the Christian church in this movement? Just as the Christian church in America can not boast of a totally clean record respecting the race question, so we must confess that there are blots on the pages of India's church history respecting caste. But after frankly admitting this fact the inspiring truth remains that the greatest single force in India for the uplift of the untouchables has been the Christian church. Even princes of the native states who are taking courageous and aggressive steps in reform have acknowledged the example of missions and churches as the source of their inspiration. Every page of this India number of THE GOSPEL MESSENGER could be filled with interesting and thrilling accounts of what the Christian church has done to help in the uplift of India's outcasts. Shall we, then, have any misgivings because those who "follow not with us" have joined the crusade? God forbid. To quote again from *The National Christian Council Review*: "For this day Christians in all ages have prayed and striven, and it would be churlish now if we stood aloof or damned the movement with faint praise." The missionary and Indian Christian can talk and teach against caste today as he never could before. It is the hour of opportunity

for the Christian church. Let her rejoice in the manifold workings of God and go forth with the full assurance that the way of Christ is bound to win.

## II. Communal Unity

Politically, one result of Gandhi's fast was the so-called Poona Pact. This provided that instead of the untouchables having separate electorates as per the award of the Prime Minister, there should be joint electorates with a certain number of reserved seats for these depressed classes. The number of seats reserved for them is much larger than that provided in the communal award, so these classes have gained greatly by the Poona revision.

Another simultaneous development was the initiation of a strong movement to secure unity among the other communities of India—Hindu, Muslim, Sikh, Parsee and Christian. The terms "separate" versus "joint" electorates perhaps mean little to some readers of this article. Suppose that in the United States, government provided that a certain number of seats in congress should be reserved for Catholic, and a certain number for Protestants. And in addition to this imagine various denominations being allotted so many seats: Presbyterians, Baptists, Methodists, etc. And then in a city like Chicago various communities such as Jews, Greeks and Italians would have their representatives. And then at election time one must of course register as a member of his own particular religion or community and can vote only for candidates nominated from that constituency. It can readily be seen that such a system would spell disaster to the religious life, liberty union and brotherhood of our beloved country. The certain result would be to augment religious bigotry, rivalry, jealousy and distrust. And yet the communal award provides just such an arrangement for India! Why has the Prime Minister made such an award? Does he wish to fasten on India a division which will perpetuate an unfitness for Swaraj (self-government)? Only a few extremists think thus. Mr. MacDonald has given this award simply because the communities themselves could not agree on any system of joint electorates. But Mr. MacDonald also specifically said that if the com-

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## Christian Living

WHEN Gordon Maxwell, a missionary to India, asked a Hindu pundit if he would teach him his language, the Hindu pundit replied: "No, sahib, I will not teach you my language. You would make me a Christian." Gordon Maxwell replied: "You misunderstand me. I simply am asking you if you would teach me your language." The Hindu replied: "No, sahib, I will not teach you. No man can live with you and not become a Christian."

munities could themselves agree on any system of joint electorates, government would accept it.

With this promise of the Prime Minister before them, and a full knowledge of the evil results to the country of a separate electorate scheme, it is not surprising that responsible leaders renewed their efforts toward securing unity. A conference was accordingly convened at Allahabad at which representatives of the Hindu, Muslim, Sikh and Christian communities were all present. The road to unity has been a long and winding one, but latest reports give hope of an agreed alternative. Our chief interest lies in a previous conference of Christian representatives held in Poona. This conference revealed the fact that a minority of the Christians favor separate electorates. In some cases this is due to personal political ambition or to the patronage of government. With others it is the expression of a sincere reluctance to place, as it were, the fate of the community in the hands of a non-Christian majority. The viewpoint of this class is similar to that of many sincere Protestants in the United States who would find it difficult to trust a Catholic in the White House. But a very strong majority of the representatives of the Christian conference in Poona repudiated the idea of separate electorates. They believed that only joint electorates are consistent with Christ's doctrine of brotherhood. Jesus brought to the world the news that all men are sons of a common Father and that in him there can be no race, community, or caste. Further, as the Bishop of Dornkal has pointed out, separate electorates will act as a disruptive force within the Christian church itself. At the primaries each sect would be inclined to vote for its own candidate and so disruptive forces would be loosened.

And finally, the greatest reason of all perhaps for the Christian opposing separate electorates is that it would lead to contests between the church and other communities. It would make other communities very eager to maintain their strength, for political power, and they would be tremendously concerned that none of their number joined the Christian church. As they left the Hindu or Muslim fold the political strength of these communities would be weakened. It will readily be seen that such an arrangement would have serious implications respecting the church's program of evangelism. It is, therefore, a cause for rejoicing that the Christian community has declared for joint electorates. Concerning this the editor of the *Dnyanodaya*, a weekly published under the auspices of six missions in Western India, says: "The Conference may be taken to mark a decisive point in the relation between Christians and other communities in India. Christians thus desire to throw in their lot with the majority communities, trusting them to respect their rights and further their interests, and devoting themselves to the public

good. The conference has therefore made a great contribution to Indian nationality." We can only add the hope that in the critical days ahead the church will remain true to her heavenly vision and constantly bear witness to the all-inclusive love and sacrificial spirit of her Master.

*Vada, Thana District, India.*

## Woman's Work in India

BY SADIE J. MILLER

THE wrongs of Indian womanhood have been not a few. Many of them have passed away. Still, there are numerous grievances for her. With the purdah system of the Mohammedans, child marriage and child widowhood for the Hindus, together with the long prevailing illiteracy of woman, it is surprising she has improved even as much as she has. An Indian man recently said: "Whether men like it or not, a change has come over Indian society and the long sleeping Indian woman has aroused to free herself of her shackles. We will have to be prepared for many a development, even sometimes untoward, as a part of this emancipation. I am confident that this emancipation for women will be one of the biggest assets to the state and society." She has too long been considered a conundrum. To often she is simply a passive object who must be abjectly submissive to her husband's will and fancy. In the estimation of such men she is not a companion who can share her husband's thoughts and be the first object of his care and affection. No, the Hindu wife finds her husband only a proud and overbearing master, who regards her, as Dubois has said, "A fortunate woman to be allowed the honor of sharing his bed and board." If there are women who are happy and beloved by those to whom they have been blindly chained by their family, this good fortune must be attributed to the naturally kind disposition of their husbands and not in any way to the training they have received. The spread of Christian education has gradually changed many of these domestic evils.

During a recent six weeks' period I knew, not far from us, of three cases where women threw themselves into a well and thus ended their miserable lives. One was a young woman, the wife of a lawyer, who first threw her ten-month-old baby into the well, then she followed. Her husband is away in college and this woman was abused by an older sister-in-law. With no one to hear her grievances or care, she ended it all.

A few weeks ago one of our young married couples was criticised by a man who saw them walking side by side. He asked us to see that they stop going on the road that way. Then what way, do you ask? He wants her to trail several rods behind her husband. In our small city, women are afraid to use a bicycle for fear



of the severe criticisms. A young lady, who has acquired her A. B. degree, was humiliated by having her name printed in the papers, speaking dishonorably of her for playing tennis with young men. She should play only with her own sex. She said to me, "I feel I am disgraced forever by the unlovely things that have been printed about me." In the large cities women do play tennis as they please with men or women and they go in all parts of the city, too, riding cycles.

When Gandhi went to prison Mrs. Naidu was appointed to take his place. Mrs. Gandhi and many other women have held responsible places with the congress people. In March, this year, the fifth session of the All India Women's Conference was held in Madras. When some communities took exception to the Sarda Bill Act (an act doing way with child marriage) it was the women who called mass meetings throughout India to show their approval of the bill. They saved the bill and thus have thrown protection around the girls of India.

Christian missions are said to have done the most for womanhood in the land. Educational training, social reforms, child welfare, all these have been led out by missions and government, so that today there are many societies working for the uplift of women. The Woman's Christian Temperance Union is the oldest of the fifty or more temperance organizations at work in India. This temperance work was begun thirty or more years ago. Mary J. Campbell was an organizer for a dozen years. At present there are five Indian women organizers. The W. C. T. U. numbers 60,000 members with some two hundred unions.

Two women's colleges, one in north India the other in the south at Madras, are furnishing a very gratifying number of trained women for various kinds of noble work. Isabella Thoburn of America and Miss Tucker of England were among the first single ladies to serve as missionaries in India. The Isabella Thoburn College is named for one of these who worked many years in India. It is the oldest women's college not only in India but in all Asia. In the community center at Landour, Mussoorie, in the Himalaya Mountains, we find some of the teachers from Isabella Thoburn College, teaching in that school wherein are so many of the children of missionaries from different parts of the country. To say that India's educated Christian women are working in many parts of the country is a fact worth noting.

This year, an Indian Christian woman, a qualified doctor, has offered herself as a missionary to go to Kenya and Uganda, East Africa, to work among the Christians and Non-Christians from India. Funds have been subscribed and she will be greatly appreciated as she works in that needy part of Africa among her own countrymen.

Nor would we forget the numberless women who are mothers making homes that are worth while. The Indian language has no word for home. It is just house, and too many of them are only houses. Here is where the Christian home is outstanding for its influence and ideals.

I think of a Christian mother who is the only one in a good sized city. Her neighbors quite often remark that she has been an example to them in so many ways. At first when they knew her they criticised because she did not run to the baby the moment he cried; he was not nursed between feedings; he was left to lie in his crib and taken into her arms only when necessary. They found that a baby cared for in this manner is a baby really happy and healthy. Now they know that the opium pill is not necessary to keep a baby quiet.

## News From the Field

### INDIA

#### Bulsar

Mary D. Blickenstaff

#### Meetings at Bulsar

The Rev. Garrison from the Alliance Mission recently spent several days with us, and gave the Bulsar church some soul-stirring, heart-searching sermons. Our pastor, Elder Satvedi, also gave a helpful message daily. The village teachers from the surrounding district were present to share the spiritual blessings. The meetings closed with a love feast for which Bro. Lichty preached the examination sermon and officiated. The love feast was preceded by four baptisms.

#### Healed in Heart as Well as Body

Manchhaben, a Hindu widow, has been a patient sufferer in the mission hospital for several months. During this time, the gentle, loving care she has received has opened her heart to the truths of Christianity, and she has confessed her belief in Christ's power to save. She reads the Bible and all the Christian literature available. She has learned some hymns which she sings in a clear melodious voice. She takes great delight in telling the Bible stories to other patients and many attending relatives who frequent her room. Pray that her health may be restored that she may become a true witness for Christ among her people.

#### Our School Children with Us Again

The family circles of many of our missionaries are again complete with the coming of the children from Woodstock School in the mountains on Dec. 10. They have been away for nine months, and both parents and children rejoice in the privilege of spending the three winter months together. David Blickenstaff was graduated from the high school department of Woodstock at the close of this year's work, and his father gave the graduation address. Verna Blickenstaff is now located at Bulsar where she will give her services to the mission hospital.

#### Children Prepare Holiday Program

The children of the mission schools are now busy preparing programs for Christmas. To them, Christmas is the most joyful holiday of the year, and they enter with great enthusiasm into its celebration.

Alas! for the numberless babies that die in India because they are fed too much opium.

In one of the houses, not homes, I saw a four-year-old boy kicking and screaming as he rolled on the floor. When asked what the child wanted the mother said: "He wants something to eat." What a way to ask for food! In another neighborhood a mother and grown son had not spoken to each other for months. A Christian woman showed them the New Testament way of forgiving and forgetting which proved a cure for the variance between the two. In another house the old mother-in-law was about to commit suicide because the son's wives were so abusive. Again the Jesus way was shown by a Christian woman and all are living happily now.

Some time ago I asked a worker to bring his wife along next time he comes in. He said: "It would be nice for her to come, but I am away over Sunday and if she is at home the services go on unhindered, the collections are well looked after and the evening meetings are conducted properly; but if she is not there then I am not at ease about the home program." So she seldom has the privilege of coming here.

India has become quite alive as to the political power of its women. So also the church ought to be alive to the spiritual might of the women of the church in order that the rest of India's womanhood be won for him.

*Jalalpor, India.*

## An Appraisal of Our India Mission

(Continued From Page 5)

home church. The day is coming. It is not here yet, but signs are yearly increasing that the day will come. Indian men and women are becoming real leaders. The number of Christlike followers is increasing. We have over 4,700 baptized Christian converts. This economic depression, bringing drastic reductions in funds, is giving the Indian church a hard financial problem. Many workers who had been toiling faithfully and receiving pay from mission funds now suddenly find their pay either stopped or reduced almost to the vanishing point. We know some of them are responding nobly to the crisis and discovering ways by which they can continue to serve. The depression is causing havoc to established ways of doing things, but we pray and believe the Indian church will rise to the emergency and in the end be stronger.

This appraisal tells only fragments of the inspiring story of our missionary work in India. One of the largest values coming from the work can not be reported in statistics at all. It is the influence of missions on the total community. Many not baptized converts have had their minds directed toward God and their manner of life affected by the Man of Galilee.—H. S. M.

## Showing Our Faith in Missions

BY OTHO WINGER

Chairman, General Mission Board

THESE times are trying the faith of the Christian church in the great missionary enterprise. When there was plenty of money it was comparatively easy for people to contribute to missions. Now that money is scarce, and we must make a sacrifice to contribute to missions, our real faith in the enterprise is being tested. Some have listened with readiness to recent criticisms of the work. But let us remember that whatever may be the changing views of men about the work, there still stand the Lord's commands as strong as ever: "Go ye therefore and teach all nations." "Go, preach my gospel to every creature."

A fair look at the missionary program of the Church of the Brethren will show that in days of prosperity it was not too large in proportion to what we were spending for other activities of the home church, such as education, pastoral service, building new houses, etc. Many people have been thinking that we have been spending most of our church money for missions. On the contrary, a careful study will show that for every dollar that we have spent for foreign missions we have spent from eight to ten dollars upon the work at home. Now that financial conditions compel us to retrench in the work at home, we must of necessity retrench in the amount of money spent on the foreign field. During the past year our budget for foreign work has been cut at least \$60,000. The missionaries and the mission churches are coöperating in every way they can to carry on the work with this reduced budget.

The Church of the Brethren has large responsibilities in these foreign fields. Through our missionaries the light has come to these people and thousands have accepted Jesus Christ. These people are now our brethren and sisters living in a land where no other Christian people are helping them save our own people in America. We dare not disappoint nor desert them. Then there are untold opportunities for our messengers to preach the gospel in the new territories that are opening up. Unlike our home territory, where there are other Christian people in almost every community, in these lands the Brethren are the only ones who are in position to preach the gospel of Jesus Christ. We must not desert nor disappoint our Lord in witnessing for him to these people who seem so ready for the gospel.

Though it will mean much sacrifice to carry on our program even with a reduced budget, the Church of the Brethren can not afford to let her foreign work close. All that our fathers and mothers have done, all that we ourselves have felt about the work we have been doing, all of the great possibilities that lie ahead of us, urge us

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## PASTOR AND PEOPLE

### The Minister as a Man of God

BY H. S. WILL

Article Supplied by the Pastoral Association

DURING Old Testament times a spiritual leader was frequently called, *man of God*. He lived apart and appeared only occasionally in a public way to speak the message of God. Such messages still live and warm our hearts. As the Scotch sometimes say, he was "thick with God." Preëminently, he was a man of God. The life of the modern minister is an exact antithesis of that of the Hebrew prophet. The modern minister is preëminently a man of the people. He is expected to live with the people and his daily round of visits, committee meetings, luncheons, etc., leaves little time to get acquainted with God, yet he is expected regularly to appear in a public way to speak a message from God. Any reader of the sermonic material of today can not but detect the sham and substitution of literary brilliance for true spirituality and earnestness. The wonder of it is, however, that a man can neglect God all week and then do so well in talking about him on Sunday.

The ministry today is far more complicated than in former times and it is getting more complicated all the while. What the minister is supposed to be and to do is legion. He is expected to be a good mixer, an entertaining sermonizer, a director of religious education, a spiritual counselor, a good organizer, a general go-getter of crowds and dollars and popularity, a man of God and scores of other things of more or less importance. He may rate 100% as a mixer, in delivering sermons, in attracting crowds, and in every other function of the ministry, but if he isn't a man of God, lifting his people up to God and attaching their loyalties to him, then time will write over his ministry in clear letters—*Failure*.

The most insidious temptation of the modern minister is superficiality. As a group they could not be accused of laziness. But to be busy is not enough. They must learn to subordinate details to the great objectives of their office. And first of all, a minister should be a man of God. He must have a message that is fresh from God and he must carry about with him wherever he goes the fragrance of heaven. This will take time. Demands are heavy on a minister's time, but no minister can neglect time with God without future regret. All the supremely spiritual leaders of the past and present have had their regular hours alone with God. Nothing was permitted to interrupt. Jesus regularly withdrew from the multitude. Spurgeon had his hour alone with God as regularly as his night's sleep. For years Hudson Taylor was on his knees every morning as the

sun rose over China. Spirituality does not come by accident. It takes time to cultivate it. Woe be to that minister who gets so busy mixing with the multitude and meeting with committees that there is no time left to meet with God. George Müller of Bristol said: "If I had strength to work twenty-four hours every day I could not half accomplish what is ready for my hands and feet and head and heart. Yet with all this, I consider my first business to be, and my most important business every day, to get blessings in my own soul—for my own soul to be happy in the Lord, and then to work, and to work with all diligence."

The rewards that come to the minister who is a man of God are far richer than those that come to the minister who is primarily a man of the people. A minister may be politician enough and showman enough to attract a crowd, but the rewards of popularity alone are fleeting. Far richer is the "eternal weight of glory" that comes to the minister who saturates his own soul in God and who is thereby privileged to see the unmistakable upward climb of his people in ways of righteousness and truth. "Your prayers lift me up to God." "Following your morning sermon I hunted up my neighbor and fixed up a difficulty we have had between us for several years." What minister would ask a better reward! Stanley Jones says if we are going further in our work, we must first go deeper.

"Let each man take heed how he buildeth. . . . For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is" (1 Cor. 3: 10b-13).

*Twin Falls, Idaho.*

### Appreciating the Ministry

BY FLORENCE B. GIBBEL

Given at the Ministerial Meeting of Eastern Pennsylvania

AN excessive modesty prevents many ministers from calling attention to the sacred office they hold, and to the respect in which it should ever be regarded by those over whom they have the oversight. Phillips Brooks once said: "I wish it were possible for one to speak to the laity of our churches, frankly and freely, about their treatment of their ministers."

The Apostle Paul was not withheld by any false sense of modesty from pointing out, with all emphasis and authority, the obligations of the church toward those who minister in the Word.

In his Epistles, he recommends many kinds of graces—"fruits of the Spirit," he calls them—love, joy, peace, long suffering, gentleness, patience, goodness,

and appreciation. He does not use the word *appreciation*, but we find it hidden in a number of verses in his Epistles. In 1 Thess. 5: 12, 13 we read: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

That is the grace of appreciation. The ministry should be regarded with suitable respect and honor, because it is a holy office, ordained of God. The minister is a man, called of God, through the Holy Spirit, by the church, to do the work of God here on the earth. The Apostle says, "Esteem them very highly in love for their work's sake."

The ability to appreciate is one of the finest of the Christian graces. The presence of a single sympathetic listener will often enable the minister to bring to his people a doubly effective and helpful message.

The finest appreciation of the ministry is to welcome the ministry of the Word, by regular and constant attendance at the church services, and by candid and respectful hearing.

Ruskin said, "Precious indeed, are those minutes when the preacher seeks to convict men of sin, convince them of righteousness, and persuade them of eternal life."

Some one once asked a friend of Charles Wesley, "Are you going to hear Mr. Wesley preach?"

"No," he answered, "I am going to hear God. I listen to *him*, whoever preaches."

The greatest appreciation a minister of God can receive is for him to see that his teaching is being accepted and lived by those whom he serves.

"Esteem them very highly in love," the apostle says. A loving heart loves to pray. The ministerial office has its special responsibilities and perils, and nothing helps more vitally the efficient discharge of its duties, than the constant prayers of an appreciative and devoted people.

How often the Apostle said:

"Brethren, pray for us."

"Brethren, pray for us that the word of the Lord may have free course and be glorified."

"Brethren, pray for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel."

The work of the ministry is spiritual. It needs the power of the Holy Ghost. Do you pray for it, by praying for your ministers? They pray for you.

I was impressed by Bro. Moore's article on "The Ministerial Standard" in the THE GOSPEL MESSENGER. He says: "Possibly the standard of our ministers is as high as that for other Protestant bodies, but it ought to be higher, because of our higher claims. For years we have been impressed with the conviction that the con-

ception for the ministerial standing in the minds of our people is far too low. Mentally speaking, we have established too common a level for them, and are disposed to apologize for deficiency, rather than demand higher attainments. Our conversation about them would indicate this. Especially is this often true as it applies to the family conversation. Too often is the minister spoken of in an irreverent manner, and thus small children are led to look upon the ministers with far less reverence and respect than is due them." Do you believe that?

When I read that I felt grateful for having been reared in a Christian home where I never heard a disparaging word about the minister. He was the man of God. It didn't matter who he was. He was God's man.

All too often today, in the minister's absence, his faults are freely discussed in the home. That is *not* appreciation.

"Don't look for flaws as you go through life—  
And, even if you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtues behind them."

(Continued on Page 22)

## Men's Work and the Liquor Problem

BY C. H. DRESHER, McPherson, Kansas

Men of the church, we face a new year with new problems; but a cognition only, of a problem puts us very little farther forward. Real progress depends upon properly solving recognized problems. Old solutions will not adapt themselves to new problems. Solutions must be new or the old ones at least altered to meet the new features of the present problems.

The multi-tentacled octopus of alcoholic liquors toward which we are so rapidly headed, is a new problem to this generation. Men in active life today are mostly men who have had little or no contact with the actual results of the use of strong drink, since they have lived in a prohibition period of years. As a result of this our opposition has in a large measure slipped.

This is our opportunity as men who are anxious to be led into a worth-while struggle. Our nation needs new leading in its thinking, in its educational program, in its type of information placed before the public and in the earnestness with which Christian people oppose evil.

Is there any reason why your Men's Group in your local church can not undertake, during this winter, the sponsoring of an educational program of public addresses on this vital issue? Follow it up with the circulation of books, circulars and other printed matter\* and see that it is read. Let the teachers of your schools know what the men of your church and other churches expect of them in the matter of placing before their pupils the importance of right thinking and acting toward this great moral issue.

Men, the time is here, now, to act. Let's face the New Year with the sort of activity for which we need make no apologies at its close.

\* Write Board of Christian Education, 22 S. State St., Elgin, Ill., for a list of temperance literature available.



## KINGDOM GLEANINGS

### Calendar for Sunday, January 29

**Sunday-school Lesson,** Jesus and the Sabbath.—Mark 2: 13—3: 6.

**Christian Workers' Meeting,** The Seen and the Unseen.

#### B. Y. P. D. Programs:

Young People—Some Pacifists at Work.

Intermediate Girls—Brave Friends of Jesus.

Intermediate Boys—What Would You Do?

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### Gains for the Kingdom

**Seven** baptisms in the Buchanan church, Mich.

**Two** baptisms in the Muncie church, Ind.

**One** baptism in the Pipe Creek church, Ind.

**Two** baptisms in the Wabash City church, Ind.

**Six** baptisms in the Connellsville church, Pa.

**Three** baptisms in the Fresno church, Calif.

**Four** baptisms in the Forest Center church, Wash.

**Three** baptisms in the Glendora church, Calif.

**Five** baptisms in the Modesto church, Calif.

**Two** baptisms in the Thomas church, Okla., Bro. D. J. McCann of Oklahoma City, evangelist.

**One** baptism in the Westmont church, Pa.

**One** baptism in the Nemadji church, Minn.

**Four** baptized and one received on former baptism in the Lanark church, Ill.

**Ten** baptisms in the New Hope church, Tenn., Bro. Frank Isenberg of Mooresburg, Tenn., evangelist.

**Five** baptisms in the Bradford church, Ohio.

**Sixteen** baptisms in the Monticello church, Ind., Bro. B. F. Petry of Burnettsville, Ind., evangelist.

**One** baptism in the Harrisburg church, Pa.

**Four** baptisms in the La Porte congregation, Ind.

**Four** baptisms in the Lower Miami church, Ohio, Bro. J. O. Click of Covington, Ohio, evangelist.

**Two** baptisms in the Pleasant Hill church, Ind., Bro. J. Edson Ulery of Onekama, Mich., evangelist.

**One** more baptism in the Freeport church, Ill.

**One** baptism in the South Waterloo church, Iowa.

**Two** baptisms in the Sebring church, Fla., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

**Three** baptized in the Bethel church, nine baptized and two reclaimed at Brake church, ten baptized and one reclaimed at Sycamore church, Bro. P. I. Garber of Petersburg, W. Va., evangelist; churches of North Mill Creek congregation, W. Va.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. W. Barnett** of Arago, Ore., Feb. 5 in the Ashland church, Ore.

**Bro. Rufus Bucher** of Quarryville, Pa., Feb. 5 in the York church, Pa.

**Bro. John Wieand** of Bellefontaine, Ohio, Feb. 12 in the First church, Toledo, Ohio.

**Bro. I. S. Long** of Bridgewater, Va., Feb. 5 in the Harrisburg church, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., March 29 in the Connellsville church, Pa.

### Personal Mention

**Messenger readers** are indebted to Edward Ziegler who went out to India in 1931 for compiling the materials for this issue. During the process of his work he was taken ill with typhoid, but we are all thankful that he recovered and was able to help make this issue possible.

**Brother and Sister E. H. Eby** are moving eastward from their service in Ohio, and will spend the month of February in Southwestern Virginia. Their postoffice for the month will be Daleville, Va., General Delivery. Bro. Eby is scheduled to assist in the Bible term at Daleville.

**President D. W. Kurtz** has a class of fifteen in Bethany Biblical Seminary studying the History of Religion. As one number in the Seminary Lecture Course the class will give a program on the Eleven Living Religions of the World, Feb. 28, 8 P. M. Publicity Committee W. C. Sell and Chester Baird wishes you to know that every one who can attend is invited to do so.

**Bro. Ezra Flory**, New Paris, Ind., is a busy man. He "preached, taught, and lectured seven times in the last week." But the special point of this mention is this: He wants the 135 persons who sent him letters or cards in connection with his recent birthday to know that he greatly appreciated their kind remembrance. It is too much to expect him to make personal acknowledgment of so many.

**Since last mention** of holiday season greetings from China Sister Nettie M. Senger's has come in. With them was enclosed a reprint of her article "Quit Giving Money and Give More of Ourselves" as published in The Chinese Recorder for September last. The reference was of course to the effort to establish self-supporting native churches, but it will repay careful thinking in a wider application. We said careful thinking, mind you. The first clause can not be applied universally, but there is no possibility of overdoing the second. Self-giving will put money-giving in its right place.

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### Miscellaneous Items

**Bridgewater College Bible Institute** is scheduled for Feb. 1-5. Among the speakers we note Brethren G. L. Wine, I. S. Long, D. W. Kurtz, Jno. S. Flory, M. G. West and M. R. Zigler. Feb. 3 is Community Day and Feb. 4 is Dunker Day. Details arrived too late for insertion in this paper, but we hope many will see this brief reminder of the splendid program in store for those who can attend this institute. The opening session is at 10 A. M. on Wednesday.

**Glendale Mission** (California) laid the corner stone of a new church building Sunday afternoon, Jan. 15, as announced in the news note on page 20 of this paper. Bro. George C. Carl, pastor, writes of the occasion: "We had a fine day yesterday and very good attendance. . . . Church building paid for as we build. Do not know when we will be able to complete, but pressing on." We might add that we have no fear these California brethren will not arrive.

**Conference Committee on Resolutions:** The Annual Conference of 1932 adopted a report which provided for a permanent Committee on Resolutions. This was done in order that the report submitted to the Conference might represent careful thought and more mature judgment. The newly appointed Committee met in Elgin on December 14 in connection with the meeting of the Council of Boards and organized by electing J. W. Lear, Chairman and Paul H. Bowman, Secretary. C. E. Davis is the other member. The

Committee desires to announce that problems, subjects, and suggestions for the resolutions of the 1933 Conference may be sent to any member of the Committee.

**Middle Pennsylvania** churches and church organizations please note that queries, reports, statements or matter intended to appear in the program for the coming District Conference of the Church of the Brethren, meeting in the Roaring Spring church, beginning on Tuesday at 1:30 o'clock, April 11, 1933, must be in the hands of the secretary, not later than March 1, so it may be assembled for the printer.—J. C. Swigart, Secretary, Mattawana, Pa.

**Some are asking about the 1933 Yearbook.** It will be sent to all regular subscribers of The Gospel Messenger when it comes from the press. By regular subscribers we mean those who pay the regular price. Where the Messenger is furnished at a special price, through a special fund, the Yearbook is not included. The several National Boards do their very best in securing material for the Yearbook, but some are always slow in responding to the Boards' inquiries. All such delays are annoying and lead to a further delay in publication. Be assured that the 1933 Yearbook will reach you in February.

**Our Relief Work in Chicago** is opening up new opportunities for service which in turn create new links between these people of our neighborhood and the church. A community center is being organized by our Sisters' Aid Society, to assist needy women in sewing and to give them new ideas in cooking. You good people in the country who are sending foodstuffs and clothing are aiding materially in this project. We are at present supporting about twenty-five families and can probably see them through the winter. If more provisions should be sent in we could enlarge the number, and consequently reach more for the community center and for the church. We are deeply appreciative of all the contributions that have been made thus far.—Elgin S. Moyer, Church of the Brethren Relief Committee.

**Missionary and Ministerial Relief.** For six years the General Mission and Ministerial Boards have wrestled with the problem of some plan of relief for our aged ministers and missionaries. It is desired to provide a plan that will permit the ministers and churches to contribute to it through the active years of service. Much progress has been made. Different committees have made a contribution. At the last meeting of these two Boards the following committee was appointed, which is an enlargement of some who previously served: P. H. Bowman, Bridgewater, Va.; H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.; J. M. Fogelsanger, Mt. Airy, Philadelphia, Pa.; Ross D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.; H. K. Ober, Elizabethtown, Pa.; John M. Miller, Lititz, Pa.—M. R. Zigler, Home Mission and Ministerial Secretary

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## Working Towards Victory

### A Glimpse of Efforts for the Achievement Offering

You ought to read the editorial by E. G. Hoff in Our Young People for Feb. 4. Find it under the title, **The Urge to Share.**

J. Oscar Winger writes that in the Liberty Mills congregation, Middle Indiana, their plans were made early for the February missionary meeting. They will have a Sunday-school night. Various classes of the school will contribute to the meeting. They plan to lift an offering which they are trying to make the best ever for Missions and Church Service (Conference Budget).

Here is the report from Woodland Village congregation, Michigan. Their enthusiastic missionary secretary writes:

"We have just completed our Victory Achievement Offering. Our aim was \$1 per member, but we have gone over the top. We have 49 members in the village and near-by country. We have 26 families with one or more members. We have 65 on the Sunday-school roll.

"Our good young people held a fellowship social. Being full of the mission spirit, we asked the privilege to give a talk on missions and the Victory Achievement at this social. It was a golden opportunity. Many of our members are poor and all realize the effects of the depression, hence did not urge large sums, but urged strongly that each member and Sunday-school pupil give a little, if only five cents, but as much more as possible, and to feel it a happy privilege and not a duty only. The coöperation was excellent, even the primaries brought pennies to have a share in the Master's great work.

"We called at each home in the village and delivered envelopes. We wrote letters and sent envelopes to all not in walking distance. As a result we have \$60 and we are very happy."

## THE QUIET HOUR

### His First Disciples

John 1: 35-51

For Week Beginning February 5

#### Behold the Lamb of God, v. 36

The simple act of pointing men to Jesus is the highest type of evangelism (John 1: 29; 3: 28-36; 5: 33; 10: 41).

#### What Seek Ye? v. 38

Jesus can do nothing for the life where there is no desire for higher and better things (Mark 1: 37; Luke 4: 42; 19: 3; John 6: 24).

#### They Abode with Him That Day, v. 39

Jesus gives a whole evening to two enquirers. How their hearts must have burned within them (Matt. 18: 20; Luke 24: 15)!

#### He First Findeth His Own Brother, v. 41

In our zeal for those who are far away we may forget those who are near (Mark 2: 3; John 1: 41; Acts 11: 25, 26; Jas. 5: 20).

#### Thou Art Simon. . . Thou Shalt Be Called Peter, v. 42

Jesus knows what we are. He knows what we may become (Gen. 17: 5, 15; 32: 28; 41: 45; Judges 6: 32; 2 Sam. 12: 25).

#### Follow Me, v. 43

No word so completely expresses Jesus' will for us as this (Mark 1: 17, 20; 2: 14; Luke 6: 13; Acts 22: 21).

#### Come and See, v. 46

What high regard for the individual's power to observe and decide for himself (Psa. 34: 8; 139: 23; Mal. 3: 10).

#### Thou Shalt See Greater Things Than These, v. 50

This is true of every Christian in every day of his life. Greater things lie ahead (John 13: 7; 16: 13; 1 Cor. 13: 12).

#### Discussion

Notice how the common contacts and relationships of life were used to spread the knowledge and influence of Jesus. How may we make this so in our own lives? R. H. M.



## HOME AND FAMILY

### Questions and an Answer

BY MYRA BROOKS WELCH

Is there any honey in the carcass of the lion?  
 Is there any savor in the salt?  
 Is there any sunshine left to make a silver lining?  
 Is there any virtue in a fault?  
 Is there enough ballast in the hold to keep it level  
 When the billows toss our ship of state?  
 Is there enough goodness left to overbalance evil?  
 Is there any purpose back of fate?  
 Is there any doctor that can heal our social cancer?  
 Which way turns the road beyond the hill?  
 All of these are questions that man alone can't answer,  
 Only God can help us and he will!

*La Verne, Calif.*

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### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### Chapter 5

THE first merry sunbeams of a chill October morning danced gaily through the heavy curtains and rested in silent benediction upon the fair face of Marilyn Weston as she stood with her lover before the aged minister. "It's not for a day, nor for a year, but for a lifetime." As the solemn words broke the sweet silence of the room, a quick glance of warm understanding flitted between the bride and her father.

An hour later Bruce Weston waved good-bye as the green roadster slipped out of sight around the corner. How strangely silent the old house seemed now! How long it seemed since he had returned yesterday and learned of Jinny's departure! The only sound which broke the stillness was Hagar's slow tramp from dining room to kitchen as she removed the remains of the wedding breakfast.

Catching up the threads of the old life required several telephone calls in which appointments were made for the afternoon. He was about to leave the house when the postman passed and left a letter from Jinny. Mr. Weston retreated up the stairs with the agility of a school boy. Here is what he read:

*"It seems ages and ages since I left home in such a flurry. Until our ship actually moved out of port I wasn't sure I could stand the strain of leaving you all behind. Sometimes my heart nearly gives way when I think of all the dreadful things which might happen while I'm away. I hope things are going well at home. I left Hagar there to keep things in order for you and the girls; they often bring friends home for the week-end. Don't forget what I said about the children in the first letter. I'm trying not to be selfish with them."*

There followed many closely written pages which

Bruce read and reread. Every line revealed some anxious concern for her loved ones. "How much a mother lives for her family," he breathed. "How securely her whole soul is tied up with the problems that face her loved ones. Well, I'm glad she can get away from it all. I—I guess she's right about my never getting acquainted with the children while she was at home. I hope there won't be anything worse than marrying off a daughter."

At three that afternoon he met a business acquaintance.

"Hello, old chap," exclaimed Jim Black, heartily. "How's everybody?"

"Great, fine, that is, what is left," stammered Mr. Weston, lamely.

"What's left?" queried Black, curiously scanning the face of his friend. "No bad luck to the family, I hope."

"None at all," answered Mr. Weston, adding dryly, "only two children married and my wife gone to Europe."

"Bruce Weston, after the way you've boasted about your wife being a home body! You always said you never had to worry about anything, that she shouldered it all. Man, why didn't you go along?"

The face of Mr. Weston reddened. "I didn't have a chance," he confessed. "She was gone when I got home last night. Sorry I can't take you home to dinner this time, sir," he apologized, moving slowly away.

"Oh, that's all right. Don't mention it," replied Mr. Black, laying a detaining hand on the sleeve of his friend. "But don't be in such a hurry. A fine idea just popped into my head. Why don't you join your wife and surprise her? The company would grant you leave I know, and you can well afford it—sort of second honeymoon trip, you see. I doubt if you ever took a trip together in your life. Now 'fess up."

Mr. Weston's face fell before the penetrating gaze of his friend. "No, we never did, that's the truth," he confessed slowly. "I'm on the road so much anyhow that being home is a vacation to me, and Jinny was always so contented at home." He paused uncertainly. "Oh, well, Black, you know as well as I, what kind of a partner I've been to her. I've been a slacker when it comes to being a real helpmate. The children are what they are in spite of me, not because of me."

"There now, old top, don't be too hard on yourself," consoled Black earnestly. "What you've said is all the more argument for your accepting my suggestion. It's never too late to turn about. Ah! Here's my man," he exclaimed. "Good luck to you. Write me from Paris, Bruce."

In a flash he was gone and Bruce Weston from force of habit wended his way to his employer's office for further orders.

"Hello, Bruce. I thought you'd be in this morning. Got in last night I presume, according to schedule." Willard Stanley surveyed his visitor with keen grey eyes.

Bruce Weston nodded and slumped heavily into a near-by chair.

"What's wrong, sir? Under the weather?" demanded Mr. Stanley.

"No, not exactly—a bit tired, I guess," stammered Mr. Weston endeavoring to straighten up in his chair. "I suppose Cleveland is next?" he questioned, seeking to turn the conversation into safer channels.

"Yes, sir. Either today or tomorrow. I didn't make the schedule definite because I wasn't sure when you'd get in. Maybe a day or two of rest would fix you up. Think it over and let me know."

When Bruce Weston reached home again he found the same cheery fire lit by Hagar's faithful old hands. But somehow the strange restlessness surging in his heart made the usual cozy comforts seem like a mockery. After all, what are things—material things without the presence that makes them live? The rooms filled with the memory of loved ones were dead and cold, like the cheerless hotel rooms he had tried to call home.

He could not dismiss the suggestion that James Black had made of joining Jinny in Europe. But he could not visualize himself doing that. Somehow Marilyn's words flashed back again: "Father, you must know you're needed and I'll need you more than ever even if I am married." Was it time to run away when he was just beginning to bridge the gulf between himself and the children? No, with Jinny in Europe, surely he was needed to stay by the job and see things safely through until her return.

With this decision a warm glow of satisfaction flamed in his heart. The disconcerting restlessness vanished. He decided to call Stanley that evening and report for duty. The telephone jingled a merry summons.

"Bruce Weston speaking. . . . Ma'am? . . . Cakes? No, ma'am, you have the wrong number. . . . This isn't a bakery. . . . Yes, this is Bruce Weston of 2310 Fairview Ave. No, my wife is out of town. . . . Cakes? . . . Indeed not. My wife does not make cakes for a living."

With a gesture of impatience he replaced the receiver and returned to his chair. Suddenly he recalled the night he had gone out to Tom's. What was it Betty had said about Jinny's cakes? Oh, yes, something about building a house with them. And then in a flash, he saw through it. He remembered how Jinny had always wanted to build a house—a tiny dream castle with all the conveniences that make a home so livable, but he had only laughed and dismissed the matter as a woman's passing fancy. Yes, it must be that the dream had

come true and by the quiet working of Jinny's own capable hands.

Then a feeling somewhat akin to Hagar's regard for "fambly honah" swept through his resentful heart. If Tom needed money and help why didn't he come to his father? Yes, he had been left out of the family problems and the only way to regain lost ground was to fight straight on toward the ideal of the new father he had set out to be.

He walked to the window and stared out into the early twilight. On the street below, myriads of cars glided swiftly past and disappeared around the curve in Fairview Park. Suddenly a yellow taxi swept out of the darkness and slid to the curb. A slim girlish figure alighted, turned to pay the driver and sprang quickly up the big stone steps.

"Alice!" he gasped, turning hastily toward the hallway.

*Nappanee, Ind.*

(To Be Continued)

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

*QUESTION: A mother of several children finds difficulty in this particular: her next door neighbor buys more expensive gifts for her children than this mother feels she can afford to buy for her family, and in consequence the children are dissatisfied and a bit unhappy with what seems to them to be insignificant gifts in comparison with the gifts of the children next door with whom they play.*

*This mother wants to know how she can help her own children to be happy with the gifts in keeping with the size of their family purse.*

I WONDER what some of you mothers would answer?

This is the way we have been thinking about the matter:

In the first place this mother is not as unfortunate as she may suppose in living next door to a wealthier family, for this very situation may afford an opportunity to help her own family to do some independent thinking that will enable them to decide wisely some of the problems to be met in later years.

We suggest a considerate evaluation of the things that are most worth-while, since this will go far in helping a mother herself to become optimistic about such a situation, and it is surprising how readily small children accept the parents' attitude on almost any question. Their ready acceptance gives the mother great advantage in molding sentiment.

Being self-convinced that "a man's life consisteth not

(Continued on Page 22)



## Showing Our Faith in Missions

(Continued From Page 13)

on to do our very best for the kingdom of our Lord Jesus Christ. Let us do our best for missions even this year.

*North Manchester, Ind.*

### A Call to Prayer

This year the World Day of Prayer is set for Friday, March 3. Thus again a call to prayer goes out to all people. Mrs. Ruth Muskrat Bronson (Indian American) has prepared the following call to prayer, and you are invited to use it until the World Day of Prayer, Feb. 16, 1934.

"All people awake, open your eyes, arise."—Hopi Indian Prayer

#### "FOLLOW THOU ME"

##### In Prayer

"And it came to pass in those days, that he went out into the mountain to pray; and continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve.

"And at even . . . all the city was gathered together at the door. . . . And in the morning, a great while before day, he departed into a solitary place, and there prayed.

"Pray ye therefore the Lord of the harvest."

##### In Service

"Whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister, and to give his life.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

##### In Steadfastness

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

##### In Sacrifice

"If any man will come after me let him deny himself, and take up his cross and follow me.

"Then said Jesus, Father, forgive them; for they know not what they do. . . . And the people stood beholding."

.....ORDER BLANK .....

National Council of Women's Work,

Elgin, Illinois.

Please send the items checked below for use on the World Day of Prayer. You will find stamps enclosed to cover the cost of the order.

.....The Program, "Follow Thou Me," 2c each copy.

.....The Poster (11 by 17 inches), 5c each.

.....A Call to Prayer, similar to the above. Free.

Name .....

Address .....

Note: If you observe the World Day of Prayer in your own church the offering may be applied to the Women's Work National Project. If it is held with other denominations in your community this can not be done and the offering then should be for interdenominational purposes.

## NEWS FROM CHURCHES

### ARIZONA

Glendale church met Dec. 20 for ordination service. S. J. Miller of La Verne, Calif., assisted by J. E. Steinour of Los Angeles officiated in ordaining to the eldership Brethren O. L. Gillett and Harold Kurtz. An address was given by Bro. Steinour. The annual banquet of the young people's Sunday-school classes was enjoyed Dec. 30 by about seventy-three young people. Following the program an address was given by Bro. Harrison Frantz of La Verne on The Modern Age. At the annual election of officers for the Women's Work Jan. 8 the following were chosen: director of Women's Work, Rachel Young; president of Aid, Maggie Statler. A very pleasing custom of exchanging names and remembering each other on birthdays was repeated. Each sister draws another's name. The remembrance may consist of a friendly visit, a cheery letter, etc.—Emma Sine, Glendale, Ariz., Jan. 11.

### CALIFORNIA

Glendale Mission.—Work on our new mission church is moving steadily along. When it is finished, it will be a very lovely piece of work. When the side doors to the assembly room are opened it will accommodate about three hundred. Laying of the corner stone is scheduled to take place the afternoon of Jan. 15. Our pastor, Bro. Geo. C. Carl, has had much experience and the congregation here feels that it is through his persistent efforts that we now have a church to carry on the Lord's work. Dull times have not been very conducive to this movement but through it all, God has blessed us. Dec. 4 J. B. Emmert preached the morning sermon and in the evening communion services were held, with D. L. Forney officiating. Dec. 9 the young people gave a supper to help the building fund. The Sunday-school children find it interesting also to help in the cause. The music department of which Daniel Weaver is leader has contributed toward the building fund through their efforts. Brethren from neighboring churches as well as our own church have donated most of their labor. The Ladies' Aid Society has made donations as well as preparing the meals for the men working on the church. Sister Emma Deeter was recently elected president of the Ladies' Aid Society.—Lulu Terford, Glendale, Calif., Jan. 7.

Glendora.—The interest in our Sunday-school and church services for the past quarter has been good, the highest attendance at Sunday-school being 203. Our communion was held Oct. 20, Bro. D. L. Forney of La Verne officiating. On Nov. 17, at our members' meeting, church officers for the coming year were elected, Bro. Roy Brubaker entering upon his twenty-sixth year as church clerk; Bro. D. R. Myers was reelected as church treasurer, Sister Clyde Foster as Messenger agent. A good brother and wife made a much appreciated gift of 750 pieces of silverware to the church. Nov. 20 we celebrated the thirtieth anniversary of the organization of the church with a homecoming, which was an enjoyable occasion. Dec. 3 Bro. Harlan Brooks, returned missionary from India, gave us a very helpful sermon, showing that the joy and the blessings of Christians become greater, the more Jesus is made known and the farther his light shines in the world. In the evening he gave his slides on India. Early Christmas morning a band of our young people made happy many hearts over the town with joyous Christmas carols. A splendid program was given in the evening by the primary and junior Sunday-school pupils. Following was the white gift service, after which an offering was taken for the General Mission work. During November and December, our pastor, Bro. H. M. Brubaker, gave a series of evangelistic sermons. On Dec. 18 three were baptized. Also four letters of membership have been received during this time.—Lulu N. Miller, Glendora, Calif., Dec. 31.

Hermosa Beach church met in council Dec. 9 at which time there was election of church officers: Elder, Bro. H. R. Frantz; clerk, Alpha Stump; Messenger agent and correspondent, Vinna Bowman. A minister's license was granted to Bro. Volney Faw and this work was in charge of Bro. S. J. Miller, member of the District Ministerial Board. Dec. 18 the Glendale choir came to our church and gave their Christmas cantata, which we appreciated much. Dec. 23 a Christmas program was given by the Sunday-school children. On Christmas night there was a program, including a candle light service, by the choir and young ladies. This was also given at the Inglewood church on Dec. 28. Brother and Sister Wilbur Liskey and family from Rosepine, La., on their way to take up work at Live Oak, Calif., were visiting here and Bro. Liskey gave us the message on Christmas morning. Sister Liskey helped with the music in the program.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 9.

Long Beach.—Dec. 18 we held our homecoming and dedication services. Rainy weather hindered many of our friends from attending. The local people were well represented. Mr. H. H. Vaniman was chairman and B. F. Masterson and Mrs. Emma Root, the speakers. The Plus Ultra Sunday-school class presented a missionary play before the Women's Missionary Society and also before the adult Christian Workers' Society. Members of this class added Christmas cheer to the poor. The senior Bible women's class has been selling small articles at Christmas time to assist them in their support of a native worker. The Women's Missionary Society through the superintendence of Mrs. Samuel Horning is actively engaged in the relief of the poor. The latest meeting was held at the home of Mrs. Evelyn



Upright. The intermediate group of the Christian Endeavor Societies is preparing a short play for presentation. They filled a Christmas box of food for a poor family. They spent today in the mountains enjoying the snow. The Laymen's Brotherhood will hold a fellowship banquet on Jan. 10. Christmas was observed by the giving of white gifts and special programs in the various departments. The choir gave a program of music and tableaux Christmas night. The new addition to the church is in use and much appreciated. The Aid Society has moved from the basement to a sunny room upstairs. This society has made and given comforts to the poor. Recently it held a baked goods sale down town. We suffered the loss of a faithful member in the passing of Bro. Wm. Beckly. The pastor is putting on some unusual prayer meeting programs, the latest being the presentation of an allegory.—Maud M. Trimmer, Long Beach, Calif., Jan. 2.

**McFarland** congregation met in council Nov. 30 to elect church officers for the coming year. Bro. Blickenstaff was reelected elder; Bro. John Moomaw, church clerk; the writer, Messenger correspondent. During the pastor's absence in November, due to a minor operation, Bro. A. Blickenstaff, Bro. Glen Montz, Sister Martha Shick and Bro. Minnich of Pomona, brought us very fine messages. The Aid Society has been doing much this winter to help in the welfare work of our community. We had a very good Christmas program on Dec. 22 by our Sunday-school. After the program, thirty young people went over town to scatter Christmas cheer by singing carols. Dec. 31 the deputation team of La Verne College gave us a splendid program. The work is going along very nicely with interest and good attendance.—Veda Moomaw, McFarland, Calif., Jan. 6.

**Modesto** church met in council Dec. 9. Officers for the coming year were elected: Bro. F. M. Hollenberg, elder; Bro. D. H. Messamer, Sunday-school superintendent. We have no regular pastor at present. Dec. 19 the deputation team of La Verne College rendered a splendid program. On Christmas morning the smaller children of the Sunday-school rendered a program. In the evening the young people gave a play and a pageant, entitled, Gifts of Gladness. Five Sunday-school pupils have been baptized since the last report.—Irene Kauffman, Modesto, Calif., Jan. 5.

## CANADA

**Bow Valley.**—On Remembrance Day an all-day community program was held at the church with a basket dinner at noon. J. H. Shearer, a former resident of the community, gave the principal address in the afternoon—a masterpiece on the subject of Peace. Arrangements are being made whereby this will be an annual event. Nov. 13 and 20 the United Church held joint services with us and Rev. Dr. Barton, an evangelist of the United Church, preached. The first Sunday he spoke on The Handwriting on the Wall. Bro. J. H. Brubaker gave a very good sermon Dec. 4 on the general outline of missions. Dec. 11 Bro. I. M. McCune of the Irricana churches gave us an inspiring sermon on Missions. Dec. 13 we held our regular business meeting. Brother and Sister Moreash were licensed for one year to preach the Gospel. The Sisters' Aid held a supper and candy sale in the church basement on Dec. 17 and made \$65. Christmas Day a short program was given by the children and young people of the Sunday-school.—Effie Norton, Arrowwood, Alta., Jan. 9.

## COLORADO

**Denver** church met in council Dec. 21. Officers were elected for the year. Bro. I. J. Sollenberger was reelected elder. It was decided to have a pre-Easter revival conducted by the pastor. A very good Christmas play, A Sign Unto You, was given Dec. 18 sponsored by the program committee. On Dec. 25 the children gave a program followed by a white gift service. Each person brought some article of food wrapped in white paper to be given to the needy. A missionary offering was taken, \$8.60 being received.—Mrs. Malissa Dove, Denver, Colo., Jan. 6.

**Haxtun.**—Our church met in council to elect officers for the year. Bro. Roscoe Baker was elected elder; Sister Emma Stryker, Messenger agent; Sister Belle Graybill, correspondent. Our pastor, Bro. I. C. Snively, closes his eight years of work in the Haxtun church on April 1. A program was given Thanksgiving evening; the offering of \$14.50 was turned over to the Junior Band for missions. Bro. Schwalm of McPherson College gave us two lectures Nov. 19 and 20. The Sunday-school children gave a very nice Christmas program. Recently two letters from the foreign field were read to the congregation, one coming from Bro. Crumpacker in China and the other from Bro. Ikenberry in India. The Ladies' Aid is working hard to raise their share of the budget for the Women's Work in the brotherhood.—Maude C. Kinzie, Haxtun, Colo., Jan. 9.

## FLORIDA

**Tampa.**—Nov. 27 Brethren J. D. Reish, A. D. Crist and H. A. Spanogle visited the Tampa church to ordain our pastor, Bro. H. M. Landis, to the eldership. Also the letters of Bro. P. H. Lauver and wife, a licensed minister, were read and his license extended for a year. Bro. Lauver and wife at present are assisting in the mission at East Tampa. A service was held at the mission Christmas evening. The Sunday-school children from the church and mission gave a short program followed by a pageant of the nativity by the young people of the mission ably assisted by the singers from the church. At the close we had our white gift service. The children had been given small white bags; they faithfully saved their pennies and our offering amounted to \$4.20 which is to go to world-wide missions. Dec. 26 the school pictures from the mission fields were shown at the home of the writer under the auspices of the Dorcas circle. Jan. 1, 1932, we

had seven active members in our circle; now we have thirteen with good interest and attendance.—Sarah H. Lauver, Tampa, Fla., Jan. 4.

## ILLINOIS

**Hastings Street** congregation met in council Dec. 14. Bro. Slabaugh, our elder, led devotions and gave a very interesting talk on Christian ideals of life. After the business meeting, we enjoyed a short prayer service led by Bro. Gerdes. The Ladies' Aid reports a very successful sale on Dec. 8. We wish to take this opportunity to thank our many friends for their contributions to our relief work during the Christmas season. One congregation, that of the Nappanee, Indiana, church, sent a large truck load of food and clothing. We had a very interesting Christmas program, both at the Sunday-school hour and in the evening. A feature of the evening program was a song by the mothers of the adult C. W. group. A short play given by the Y. P. D. closed the program. Bro. John Burton of Des Moines, Iowa, filled the pulpit the evening of Jan. 1 and gave us a very interesting message. Our attendance in all departments seems to be on the increase and we are hoping this will continue.—Ray Dean, Chicago, Illinois, Jan. 10.

**La Motte Prairie.**—Our church met in council Jan. 7 with our pastor, Bro. D. C. Ritchey, presiding. Plans were made for a revival this fall and a committee was appointed to arrange for a Vacation Bible School some time during the summer. It was decided to make some repairs on the church. Our church keenly feels the loss of Bro. J. C. Stoner who passed away Dec. 27 after a short illness.—Florence Seymour, Palestine, Ill., Jan. 9.

**Oak Grove.**—Bro. A. R. Coffman of Girard, Ill., was with us on Oct. 24 in the interest of temperance. The peace declamation contest, sponsored by the writer, was held Nov. 13. A large crowd heard the ten contestants give their readings on peace. Bro. John Raney being confined to his bed at the time of corn harvest, the members and neighbors went in and completed his work, cribbing 900 bushels of corn on Dec. 1. The Aid furnished the dinner. Bro. Arthur Whisler, home from Manchester College, preached for us Jan. 1.—Mrs. Sadie Whisler, Cazenovia, Ill., Jan. 5.

**Sterling.**—Nov. 27 the church enjoyed a program presented by a deputation team from the Student Volunteers of Manchester College. The election of church officers took place on Dec. 11. Bro. J. F. Baldwin was again elected elder. Dec. 25 a Christmas program was given by the children, followed by the presentation of white gifts, most of which were designated for the needy in the community. In the evening an impressive play entitled, The Empty Room, was presented by the young people. Our Ladies' Aid Society held a bazaar and bake sale just before Christmas, clearing a good sum.—Helen Hoak Eikenberry, Sterling, Ill., Jan. 3.

## MICHIGAN

**Onekama** church met in council Jan. 7. Arrangements were made for a week of pre-Easter services by our pastor, Bro. J. E. Ulery. The men of the congregation decided to have a wood bee in order to provide wood for the church; the wood is to be donated by James Anderson. A beautiful Christmas service was held jointly with the Congregational church Dec. 22. The Sunday-school attendance has been fifty-four for the last four Sundays, the enrollment being fifty. Our mission Sunday-school at Springdale is holding its own with an average attendance of twenty. Our membership is fifty-three. Thirteen members were added to the church by baptism during the year.—Barbara Deal, Onekama, Mich., Jan. 10.

**Shepherd.**—A sectional conference of the B. Y. P. D. was held at this church Nov. 6 with about eighty young people in attendance. Bro. Chas. Forror brought a helpful message at the afternoon session. Recitations and songs also were enjoyed. In the evening a short program by the local young people was followed by an inspiring address by Bro. E. E. Eshelman. Both addresses helped to carry out the conference subject of Faith. We were glad to welcome those who attended our homecoming on Thanksgiving Day. Bro. C. L. Wilkins was our guest speaker for both morning and afternoon, giving strong, inspiring addresses. He also officiated at the communion service in the evening. Bro. Chas. Forror gave us ten stirring messages during the week following Thanksgiving. Only one so far has requested baptism.—Iva A. Harmon, Mt. Pleasant, Mich., Jan. 11.

## MINNESOTA

**Worthington.**—The Christmas message was brought this year through a pageant and the white gift service, directed by Sister Elsie Finkh. Our church has enjoyed in full measure the homecoming of Sister Elnora Schechter from the mission field in Africa; she spent about six weeks here with her parents, Brother and Sister Joshua Schechter. A homecoming service was held at the church in her honor. Sister Schechter spoke at twelve other churches and schools, showing interesting articles and relics which she had brought from Africa. The regular quarterly business meeting was held in December when it was decided to hold a revival meeting if arrangements can be made.—Mrs. Henry Hauenstein, Reading, Minn., Jan. 10.

## MISSOURI

**Carthage.**—Nov. 21 Eld. Floyd L. Jarboe came to us to conduct our evangelistic services. After preaching three inspiring sermons he was obliged to give up the meeting, his daughter being ill. The church was sorry this was necessary and decided to continue the meetings under the direction of the pastor, who preached each evening until Dec. 4. We observed Thanksgiving Day in a union service at 7

(Continued on Page 24)



### Around the Table

(Continued From Page 19)

in the abundance of the things that he possesseth," the underlying principle of this great truth may be imparted to the children at an early age.

A visit to an Orphans' Home or to a needy family will arouse a child's sympathy, and the mother's tactful guidance will encourage his own ingenuity and resourcefulness in helping plan some means of assistance for the unfortunate.

Continuing this line of guidance along constructive lines will gradually but certainly develop in your child a spirit of self-forgetfulness in the very joy of service.

### Appreciating the Ministry

(Continued From Page 15)

The minister's efforts should be appreciated. He works hard. I know of no person in all the world who works harder than the Christian minister, especially in the Church of the Brethren, where his labor is primarily a labor of love. He is faithful to his God. He is faithful and devoted to his people. He is worthy of our honor and appreciation. And "the elders that rule well," the good Book says, should be counted worthy of double honor.

Bro. Moore in his article says further: "Far too often today the rank and file of the membership is not being trained to look upon the ministry as a specially selected class, set apart by holy ceremonies for a holy purpose. We do not regard them as chosen of God, to serve at his altar, as the anointed ones, consecrated for the higher spiritual services."

I don't know why we are so chary of kindness. We let our ministers go through life without many marks of appreciation. We hide our tender interest and kindly feeling. We seem afraid to give them words of praise or encouragement, lest we should seem to flatter, lest we should turn their heads. Let us not be ashamed to say appreciative words, when they are deserved and sincere.

Appreciation is food to the truest souls. Silence, in the presence of needs that words would fill, is sinful.

At the State Sunday-school Convention I heard this interesting incident: A father sent his little girl to Sunday-school. When she came home, she sat on his lap, and he asked, "Well, what did you learn at church today?" And she said, "I learned that Jesus came as a little baby, and the angels praised God because he came. Don't you love him for that? And when he grew to be a man he loved little children, and he helped the poor, and he healed the sick, and he made the blind to see, and the lame to walk, and he always went about doing good. Don't you love him for that? And then, wicked men nailed him to a cross and he died on the cross that you

and I might be saved. Oh, don't you love him for that?"

The child slipped from her father's lap, and went to her play. The father went to his room, and on his knees, reconsecrated his life to the Lord Jesus Christ.

Friends, may I put the little girl's question to you, as you think of your relation to your ministers. Week after week, year after year, they bring to you and your children, your neighbors and friends, the eternal truths of God. They feed your souls. God alone knows what that effort costs. Don't you love them for that?

They sacrifice much for you. They do it willingly and joyfully. They leave their work at any time to minister to your every need. What a comfort the minister is in times of sickness, in sorrow, in trials, and when the various problems of life confront us! People invite the minister to share their personal problems. Perhaps no other man carries so many confidences in his heart, as does the true Christian minister. He bears the burdens of many, and must keep them all to himself. This sends him to his knees, to his Bible, and to his God, that he may minister to those needs in the spirit of Christ. Don't you love him for that?

The true minister ministers. He pours out his life for the enrichment of others. He is more interested in giving than in getting. He gives and gives. He gives not only himself. He gives of his means. He usually has less of this world's goods than many of his flock, yet he is often the ideal for Christlike giving in a congregation. Don't you love him for that? The apostle bids us: "Esteem them very highly in love for their work's sake."

Will you pray, with me, this prayer of the poet?

"Pour out thy Spirit from on high;  
Lord, thine ordained servants bless;  
Graces and gifts to each supply,  
And clothe them with thy righteousness.

"Within thy temple where they stand,  
To teach the truth, as taught by thee,  
Savior! like stars in thy right hand,  
The angels of the churches be.

"Wisdom, and zeal, and faith impart,  
Firmness, with meekness from above,  
To bear thy people on their heart,  
And love the souls whom thou dost love;

"To watch, and pray, and never faint,  
By day and night strict guard to keep,  
To warn the sinner, cheer the saint,  
Nourish thy lambs, and feed thy sheep.

"Then, when their work is finished here,  
In humble hope their charge resign;  
When the chief Shepherd shall appear,  
O God! may they and we be thine."

Lititz, Pa.

When wealth is lost, nothing is lost; when health is lost, something is lost; but when character is lost, all is lost.

## CORRESPONDENCE

### BETHANY'S PRACTICAL WORK AT CHRISTMAS

The Christmas season is a time of opportunity and of blessing for the teachers, students, and friends of Bethany who are devoting a part of their time to the spiritual ministrations of people about us. In some respects at this season we reach one of the pinnacles of our joy and satisfaction of the year. We often see gathered at this time some of the fruits of a year, or of years of labor. We see men and women reflecting an inward joy that only a Christmas season can call forth. Often we see a new hope, a new lease on life, or a reconsecration of life. We hear resounding in the hearts of men the old but new song: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

In our Sunday-schools the boys and girls enter with enthusiasm into the reënactment of the Christmas scenes. At the First Church on Sunday morning a number of the pupils very beautifully and impressively presented to us their interpretation of the experiences and occurrences that took place on that first Christmas. Near the close of the Sunday-school session, the different classes or departments brought their white gift offerings, designating for what purpose each gift was made. The Hastings Street and Douglas Park Sunday-schools also gave similar Christmas programs. We can not estimate the value of such programs in the lives of the children. May these recent Christmas services be new milestones in the religious experiences of our coming generation.

In the evening at the First Church, the Chinese Sunday-school also dramatized some of the scenes of that Christmas which was witnessed on the shores of Asia over nineteen centuries ago. This presentation was given by Chinese people, in Chinese costume, and in the Chinese language. The pageant was favorably received by the American audience and we trust deep impressions were made upon the Chinese people, especially those who are not yet Christians. The offering that was received at this time was dedicated to a special need in the church in South China. It is to help provide for an organ in the church where Bro. Moy Gwong preaches and where the families and friends of some of our Chinese men worship.

The hearts of a hundred or more Chinese women and children in Chicago were made happy as they received from the hands of Sisters Eisenbise and Holderread the books, pictures, dolls, and other gifts that had been sent in by vacation schools or Sunday-schools. All these special efforts and contacts are opening new homes to our workers.

Our Christian efforts among the Jewish people are only too meagre. However, a few accomplishments have been realized. One young man, an invalid, who recently received the rite of Christian baptism had great joy in eating his Christmas dinner at the table of Sister Clara Carr, his "spiritual mother." He is always eager to be in her home, for he can then receive further Christian teaching.

At the Gospel Loop church, too, Christmas was a day of gladness and wholesome fellowship. It was the joy and privilege of the little church of "men saved by grace" to set the table and serve one hundred eighty hungry people. No one knows how far reaching in the lives of men who are both physically and spiritually hungry will be the acts of kindness and the messages of Christlike love that were ministered on that day. The Christmas dinner, the cheery

atmosphere, the beautiful decorations, the Christlike fellowship, and the Christian messages—all helped to make the day a success.

The seventy boys and girls in the Protestant Sunday-school at the Chicago Parental School must have received a new inspiration and a lasting impression as our workers spent two hours singing Christmas carols, showing slides on the life of Jesus, and dwelling on the Christmas story. Then it was a privilege to give to each of these boys and girls a candy bar that had been provided by the Chicago Church Women's Federation. One of the workers said, "As we go on our way we know that many boys and girls who do not have the blessings of good Christian homes, are made a little happier because we were privileged to be with them. And we share in the joy."

The Relief Station, too, had a part in spreading the Christmas spirit. The special Christmas baskets, made possible by some extra gifts by a few friends in the churches, added their testimony to the occasion.

Our workers had the joy of making Christmas a little brighter for a few of the forty-five hundred people who are living in Chicago's home for the homeless, or as we often call it, The County Home. Each inmate in the institution was given a little token of the Christmas season. The Missionary Society of the First Church contributed one hundred ninety small glasses of jelly. These individual gifts, the brilliantly lighted and beautifully decorated tree, and the Christian messages all added cheer and joy to the day.

The pastors from the school made their Christmas contributions in their churches by inspiring their parishioners to live Christlike lives and also urging sinners to accept him who has become the eternal Savior of all who believe.

Christmas has come and gone. We are now living in a new calendar year. May it be a new year of grace to every believer. May each Christmas as it comes find us more earnest in his work and more like him who came in the manger but who is now at the right hand of the Father, and who bids to become the king of our lives.

Bethany Biblical Seminary.

Elgin S. Moyer.

### LIFE AND MINISTERIAL CONFERENCE

The seventh annual conference of the young people and ministers of Florida and Georgia met at the Seneca camp grounds Dec. 28-31. The camp grounds are near the churchhouse of the Seneca congregation, six miles east of the town of Eustis, Fla. Gathering around the camp fire is a phase of the social side of these annual conferences.

Early on Wednesday evening, Dec. 28, a goodly number of young people and others gathered about the pine knot fires. The program for the evening consisted of the singing of snatches of many songs of days gone by, as well as of those of more recent years. Following this the singing of a number of sacred songs and hymns was led by Sister Fannie Marshall. All enjoyed this feature of the program. Near the close of the meeting Eld. C. E. Bower favored us with an inspirational address.

Splendid accommodations for this conference were provided by the Seneca church and community. However, a good many attending the conference provided their own camping outfits. Good meals were served by Bro. Henry Boyd and wife of Sebring, Fla. They had very efficient helpers.

The camp fire feature does much to develop the social side of life at these conferences. Each evening there were suitable programs with nearly all the churches of the dis-

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## News From Churches

(Continued From Page 21)

o'clock in the morning. The meeting was held in a large Presbyterian church and was attended by a capacity crowd. Churches and organizations of the city responded to roll call with quotations of scripture or some words commemorating the bicentennial of George Washington. Our pastor, Eld. Lester E. Fike, was the speaker of the occasion, using as his subject, *The Secret of Our Nation's Greatness*. Because of inclement weather our council was postponed until Dec. 18. Among other things it was decided to conduct services through the week preceding Easter. We will likely hold our love feast on Thursday of that week. While we have not made much visible progress in the past year yet we face the new year with some reason for encouragement. A short program was rendered by the children on Christmas. The church and Sunday-school provided Christmas boxes for two needy families. We are starting the year with a combined worship program for the church and Sunday-school following the class sessions and by this plan we hope to hold all the members of the Sunday-school for the church service.—Mrs. Lester Fike, Carthage, Mo., Jan. 6.

### NORTH DAKOTA

**James River.**—About forty people of the James River and Carrington churches enjoyed a watch night social with songs, recitations and games. A few sentence prayers were given and a closing prayer by Bro. G. I. Michael. We met at the D. T. Jones home in the James River congregation. Bro. Michael is preaching for us every second and fourth Sunday during the winter. The Ladies' Aid has been busy making comforts. The local Red Cross furnishes the cotton and back, we furnish the top. We have made seven in this way and they are donated to the needy in the county.—Mrs. J. W. Schlotman, Carrington, N. Dak., Jan. 5.

**Surrey** church held its quarterly meeting Dec. 3 and elected officers for the coming year. D. T. Dierdorff was retained as elder for another year. Most of the officers were retained. We have recently installed electric lights which are a great improvement. Our Sunday-school gave a splendid Christmas program. Dec. 21 our elder, D. T. Dierdorff, and wife celebrated their golden wedding.—Nora E. Petry, Surrey, N. Dak., Jan. 5.

### OHIO

**Danville.**—The Sunday-school superintendent, Thelma Lauderbaugh, has stimulated interest in attendance by presenting a banner to the class having the highest per cent of attendance each quarter. A record of the number of persons on time each Sunday aids in a better devotional period. The children presented a program on Christmas morning. The young people gave a musical play and white gift service in the evening when an offering of \$107 was received for missions. Our pastor and wife attended the pastors' conference at Hartville in December. Our Y. P. D. has been contributing to the work support of Clara Harper in Africa. It was our church's privilege to have her spend a few days here the last week. She talked at both morning and evening services on Sunday besides talking to the school and to the young people.—Pearl Ross, Danville, Ohio, Jan. 11.

**Ft. McKinley.**—The U. B. church joined us in a service on Thanksgiving morning. Rev. Roberts, pastor of that church, gave an inspiring message. An offering was lifted. Oct. 22 communion services were held with Bro. E. S. Petry officiating. The evening before one was received into the church by baptism. The training class has completed two courses of study with eleven receiving credits. Bro. W. C. Baker is teacher. The church met in business meeting Dec. 14. Bro. C. F. McKee was retained as elder for another year. Officers for the year were elected. The Sunday before Christmas the white gift offerings were received for distribution among the needy.—Mrs. W. C. Baker, Dayton, Ohio, Jan. 10.

**Harris Creek.**—An inspiring series of meetings was held from Nov. 7 to 20 by Bro. R. H. Nicodemus of Huntington, Ind. He brought us wonderful messages. Seven were received by baptism. The meetings were followed by a communion on Nov. 21. In the absence of our pastor, Bro. D. G. Berkebile, the pulpit was filled by Bro. John Eikenberry of the local congregation on Nov. 27 and Dec. 4, and by Bro. David Hollinger from Greenville on Dec. 11. We met in council Dec. 15 for the election of church officers for the year: Elder, Bro. D. G. Berkebile; clerk, Sister Etoile Sargent. A number of baskets were donated to the poor in Bradford for Christmas. On Christmas evening we enjoyed a program followed by the white gift offering.—Mrs. Bertha Y. Hoover, Bradford, Ohio, Jan. 5.

**Hartville.**—Oct. 30 old people's day was observed at our church, the services being conducted by the older members in the manner characteristic of the services of years ago. Bro. Perry Prather spoke on the prohibition question at the church on Nov. 4. The eighth annual Prince of Peace contest was held at the Reformed church Nov. 6 with three contestants from our church. Thanksgiving Day was filled with spiritual blessings. The three churches of our town enjoyed a community service in the morning at the Lutheran church with Rev. G. M. Lubold in charge, assisted by Bro. C. H. Deardorff and Rev. A. C. Renoll. Dec. 24 an inspiring Christmas pageant, *The Adoration from the Manger to the Cross*, was presented. At this service six young people decided for Christ in the gift of self, and were received into the church by baptism along with another applicant Dec. 26. The primary department gave its Christmas program Sunday morning, Dec. 25. The ministerial institute of Northeastern Ohio was held in our church Dec. 27-29 with three sessions each day. The program consisted of

interesting and inspiring messages. C. D. Bonsack, secretary of the Mission Board, was one of the principal speakers. Jan. 7 at the council reports were presented by the various committees. A program for the year was adopted. It was decided to have a week of pre-Easter services conducted by Bro. S. S. Shoemaker and C. H. Deardorff followed by communion on Easter. The members were in favor of changing the time of our business meetings and the next meeting will be on the first Thursday evening of the quarter instead of Saturday afternoon.—Ethel Stickler, Hartville, Ohio, Jan. 10.

**Springfield (N. E.).**—On Thanksgiving Day a community service was held at the church. Bro. Elden Petry gave us the message in the morning which was interesting and well received. At noon 145 had dinner together. In the afternoon we again convened and as many as cared to told what they were thankful for. A number responded and thoughts were varied and helpful. Brethren S. J. Holl and M. S. Young then gave some inspiring messages. The communion was held in the evening with 119 surrounding the Lord's table. It was a day well spent in God's house for the upbuilding of our spiritual beings. Nov. 12 an interesting workers' conference convened at the church. Nov. 13 the three neighboring churches held a union Armistice Day service at our church. T. B. Clayton brought the message to a large audience. Nov. 20 a mother and daughter and missionary society was organized. Mrs. C. H. Petry was elected president. Dec. 25 the children of the Sunday-school rendered a Christmas program. Twenty-four baskets of provisions were distributed by the church to needy families.—Mrs. Fred Young, Mogadore, Ohio, Jan. 5.

**Stony Creek.**—The work here is progressing in a very spiritual and uplifting manner. All feel and appreciate the guiding influence of our pastor and wife, Brother and Sister C. Walter Warstler. Especially is this true of the Y. P. D. The Sunday evening services are planned in such a manner as to give the young people departmental work which interests and holds them close to the church and also draws many other young people to our services. The first of May Bro. Geo. Hylton was with us two evenings with his stereopticon views and lectures on the famine in China. The mothers and daughters' division of our church enjoyed a picnic on June 26. On Sunday evening, Aug. 14, an old settlers' service was conducted by the older people of the congregation and community and many interesting things were told about the church in its earlier days. Our annual Sunday-school picnic was held Aug. 23 at Ohio Caverns. Bro. J. J. Anglemeyer and our pastor exchanged pulpits, the latter going to Eagle Creek on Aug. 21 and Bro. Anglemeyer coming to us on Sept. 4 for our annual homecoming. This was an all-day meeting. Four new members were received into the church just before our communion on Oct. 2. Oct. 23 a musical sermon was rendered under the supervision of Mrs. A. J. Stayrook. Nov. 20 the B. Y. P. D. of the church gave a play entitled, *The Vision of Tom Blakely*. At the council Dec. 2 Bro. Warstler was elected elder and Bro. O. L. Hengsteler, clerk. A Christmas program was rendered by the children of the Sunday-school on the evening of Dec. 25. Bro. Warstler began the fourth year of his pastorate here on Dec. 4 at which time he gave a report. Among the things mentioned were that he had made 1,100 pastoral visits, 17 visits to the hospital, officiated at 9 anointings, 3 weddings, 14 funerals and 4 councils; attended 42 class meetings, 30 B. Y. P. D. meetings and had delivered 419 discourses, 4 chapel exercises and a baccalaureate sermon. At the beginning of his pastorate the membership was 141; it is now 169.—Mrs. Lulu Hengsteler, De Graff, Ohio, Jan. 9.

### OKLAHOMA

**Thomas.**—The following church officers for the coming year were elected in council Dec. 30: Elder, E. R. Herndon; clerk, Ernest Gripe; Messenger agent, A. L. Williams; correspondent, the writer. At its reorganization, Mrs. B. F. Stutzman was elected president of the Ladies' Aid. Bro. Ernest Gripe and wife were installed into the office

## Saving Life

"He that saveth his life shall lose it." When economists, such as Roger Babson, tell us that the way back to normal living is through church and spiritual development, we begin to realize that Christian work is not altogether altruistic, but is a basic foundation stone of a stable civilization. We can keep the church serving by allowing her to serve. One of the real opportunities for service comes to us in the "Achievement Offering." We hope that every district, every church and every member of the brotherhood will take a personal interest, and make a personal effort to help keep the church serving through this "Achievement Offering." Can the Lord depend on you?—Earl M. Frantz, District Field Man, Northeastern Kansas.



of deacon New Year's Day. Because of weather conditions at the close of our revival, the love feast to have been held at that time has been deferred until spring. The meetings begun by Bro. D. J. McCann of Oklahoma City on Nov. 28, closed Dec. 11, in the midst of one of the heaviest snows we have experienced for some years. During the meetings two young girls went forward and were baptized Christmas Day. Other services of Christmas were a program and treats for the Sunday-school and a sermon by the pastor, Bro. A. L. Williams. Since our last report to the Messenger the B. Y. P. D. of western Oklahoma met at Thomas Nov. 26-27. Interest centered in a historical study of the Brethren Church and its challenge to young people of today. The next meeting will be in the Oklahoma City church.—Haven Hutchison, Thomas, Okla., Jan. 8.

### PENNSYLVANIA

**Aughwick.**—Rockhill church held a two weeks' revival beginning Nov. 20 and closing Dec. 4, conducted by our pastor, Bro. H. W. Hanawalt. Four were added to the church by baptism at the close of the meetings. Two aged persons, a husband, eighty-four, and wife, seventy-eight years old, were baptized some weeks before the meeting. Our pastor brought us some very inspiring sermons. Rev. Warner of Orbisonia delivered a fine sermon one evening, Dec. 4 the Evangelical male chorus of Lewistown rendered several selections which all enjoyed very much. Bro. David Hanawalt brought a helpful message that evening. We feel encouraged and strengthened by the meeting.—Mrs. Bertha Chilcoat, Rockhill Furnace, Pa., Jan. 4.

**Big Swatara** church met in council Dec. 12. Bro. U. L. Gingrich was ordained as elder, the service being in charge of Elders S. H. Hertzler and R. P. Bucher. The Brooklyn church asked for food and clothes for their needy members. Three deacons were asked to look after this work and they received a large supply of things. Our church held a revival meeting at the Hanoverdale church Dec. 4 to 22. We had a glorious meeting. Twenty-nine stood for Christ; twenty-two were baptized on New Year's Day and four one week later. Two have been reclaimed and one awaits baptism. Eld. R. P. Bucher was the evangelist. He did a wonderful work in our church in winning souls and his strong gospel sermons brought spiritual strength.—Mrs. J. N. Wright, Hummelstown, Pa., Jan. 9.

**Carlisle** church met in council. Eld. Michael Markey of the Ministerial Board, with Eld. A. S. Baugher, was present for the purpose of holding an election for a presiding elder. The church elected our pastor, H. M. Snavelly, as elder for one year. The organization was effected as follows: church secretary, J. E. Faulkner; Messenger agent, Lewis Hull; trustee, C. S. Cohick. The church decided to create a finance board of five members including the chairman of board of trustees and the church treasurer; one member to be elected for three years, one for two years and one for one year, one for a term of three years each year thereafter. The church is going forward under the leadership of our pastor.—J. E. Faulkner, Carlisle, Pa., Jan. 10.

**Chambersburg.**—Brother and Sister C. E. Grapes began pastoral work here Nov. 1. A reception for them was given on Nov. 4 with a goodly number present. A short, unique program was rendered which was much enjoyed. We held our love feast Nov. 13. Bro. Conklin officiated. Other visitors were Brethren Flohr, Lightner and Mentzer. Bro. W. G. Group, president of the District Ministerial Board, conducted the installation of the pastor on Nov. 20. Bro. Grapes began a revival Nov. 20 and closed Dec. 4. He preached seventeen sermons and did much visiting and personal work assisted by some of the members. The services were well attended and the church was spiritually benefited. As a direct result of the meeting there were fifteen baptisms, one received on former baptism, twenty-one confessions and five who await baptism. On Christmas Sunday the children gave a program and in the evening the young people gave a pageant. The Beacon Bible class gave fifteen baskets to needy ones for Christmas. A Bible institute is to be held Feb. 11 and 12 in charge of Elizabethtown College instructors. B. Y. P. D. convenes each Sunday evening. We have been holding cottage prayer meetings during the winter.—Ina M. Brumbaugh, Chambersburg, Pa., Jan. 9.

**Connellsville.**—Our fall love feast and communion was held Nov. 6 with a fine attendance. Pastor Ralph E. Shober officiated, assisted by Bro. I. R. Pletcher and Bro. Ordo Pletcher. Six accepted Christ by baptism prior to the communion service; one of them, a grandmother, passed to her reward seven weeks later. On Nov. 20 we were privileged to have Bro. H. Spenser Minnich of Elgin deliver the message at the morning service. A thanksgiving offering was taken for home missions. On Thanksgiving Day we cooperated in the union thanksgiving service which was held in the Baptist church. Christmas Day was fittingly observed by the children of the Sunday-school supplying the program for the morning service and the young people for the evening. We used the dime containers for our Christmas mission offering. On New Year's evening the pastor gave an illustrated lecture on, The Old Book Finding New Friends, which was witnessed by a large and appreciative audience. The week of prayer was observed by thirteen churches of the city—the pastors exchanging pulpits. Our pastor exchanged with the pastors of the Baptist, Methodist, Christian and Reformed churches. On Sunday, Jan. 8, Bro. Shober closed his sixth year of service with the Connellsville church. Brother and Sister Oliver H. Austin of McPherson, Kans., will be with us in an evangelistic meeting beginning March 29 and closing on Easter Sunday, April 16, with love feast and communion.—Mrs. Mary C. Shober, Connellsville, Pa., Jan. 9.

**Falling Spring.**—We held our love feast at the Hade house on Oct. 29 and 30. We very much enjoyed having a number of visiting minis-

ters with us, among whom were Elders Simon Bucher and Aaron Heisey from Lebanon, Bro. Heisey officiating. Bro. Carrol Valentine came to us on Nov. 6 and began a series of meetings at the Mount Zion house which continued until Nov. 20. The meetings were intensely interesting as well as deeply spiritual. Bro. Valentine preached seventeen gospel sermons with power and conviction. Bro. Luther Shanholtz from Levels, W. Va., came to us on Dec. 4, and began a series of meetings at the Brown's Mill house which continued until Dec. 21. Bro. Shanholtz gave us twenty Spirit-filled sermons and made seventy visits while in our midst. Nine precious souls were baptized and one was reclaimed. The Thanksgiving services were held at the Hade house. Bro. Carrol Valentine preached for us. An offering was lifted for the benefit of the home congregation. Bro. Frank Sargent spent several days in our congregation in the interest of Bethany. The Shady Grove Sunday-school held its Christmas program on the evening of Dec. 23. The children were also treated to candy and oranges and the evening was enjoyed by all present.—Grace E. Smith, Waynesboro, Pa., Dec. 31.

**Hooversville.**—Dec. 23 a Christmas program was rendered. Sunday morning, Dec. 25, Bro. Wm. Zimmerman gave us a message. At a recent council meeting church officers were elected. Bro. W. D. Rummel is our elder for another year. Bro. Kenneth Koontz was reelected clerk; Bro. H. E. Shaffer, treasurer; Ladies' Aid, Messenger agent; the writer, correspondent. Brethren Kenneth Koontz and Wm. Zimmerman were installed into the full time ministry at this meeting. Every two weeks the teaching of the symbols is conducted by our pastor, W. D. Rummel.—Blanche M. Hershberger, Hooversville, Pa., Jan. 9.

**Indian Creek** congregation met Dec. 10 with Eld. Elmer M. Moyer presiding. After several matters of unfinished business were disposed of the matter of having our cemetery association chartered and incorporated was considered. We decided to do so by a vote that was practically unanimous. We also agreed to extend a call to the Volunteer group of Elizabethtown College to conduct a service in our church some time during January or February. Also to have a Bible institute with members of the faculty of Elizabethtown College as instructors on Feb. 18 and 19. Bro. I. S. Bucher, secretary and treasurer of our Sunday-school, presented his annual interesting report. Highlights of the report were the largest enrollment and best attendance in the history of the school and total Sunday-school missionary offerings during the year of \$419. As to the splendid attendance record, the past year showed 121 scholars had a perfect record for the year, twenty missed one Sunday and ten missed two Sundays. The Christian Education conference conducted in our church by the Board of Christian Education of Eastern Pennsylvania Dec. 1 to 4 was well attended and enjoyed by all who availed themselves of this opportunity of instruction in vital subjects. The instructors were Nathan Martin of Lebanon, Pa., and A. C. Baugher of Elizabethtown, Pa. The Sunday afternoon and evening sessions were especially helpful and interesting. Topics discussed were Self-control in Daily Living and The Truth about Prohibition. The special music for the two sessions was furnished by quartets from the Mingo and Hatfield churches in a manner greatly enjoyed and appreciated by all. The climax of the conference was reached in the closing session in the masterful and exceedingly interesting address by Bro. Baugher on the subject, The World Is Waiting for the Sunrise.—Mathias P. Landis, Vernfield, Pa., Jan. 5.

**Lancaster.**—Oct. 2 was rally day with 214 present in Sunday-school. Also had the promotion of pupils and the service for the installation of officers for the following year. Oct. 27 a chalk talk program was given by H. Paul Cox of Bellwood, Pa. Oct. 30 was the missionary and children's project program and the offering amounted to \$135.16. Our love feast and communion was held Nov. 6 with Eld. John Roop of Westminster, Md., officiating. Our elder in charge, Eld. R. P. Bucher, conducted our revival meetings from Nov. 7 to 20 with five members added to the church. Nov. 27 the anniversary and homecoming program of the Lancaster City church was held with all-day services. Dec. 20 was our regular quarterly church council with Eld. R. P. Bucher presiding. Elders I. W. Taylor, S. H. Hertzler and H. K. Ober were present and the church elected Bro. Henry Bucher as minister and Bro. I. Wayne Keller and Bro. Ernest Miller were elected deacons. Dec. 18 the chorus rendered a cantata called the Holy Child. Bro. William Glassmire was the leader and it was well rendered and enjoyed by all present. Dec. 25 the children rendered a Christmas program for us called O Come, All Ye Faithful. It was very impressive and we appreciated the effort put forth.—Dora N. Sauder, Lancaster, Pa., Jan. 2.

**Lewistown.**—Sept. 25 the fortieth anniversary of the congregation of this Sunday-school was observed in a harvest home setting. The speaker of the occasion was Eld. H. A. Spanogle of Sebring, Fla., who was chosen the superintendent the first Sunday. He recalled the history of forty years' effort in this city. The offering of fruit and vegetables was distributed to the needy the following day. Oct. 9 rally day was observed. A liberal offering was made toward the current expenses of the church. Officers and teachers for the new year were installed. O. O. Brumbaugh begins his fourth year as superintendent. The same evening the Y. P. D. began their new year. The topic for discussion was Prohibition. Communion was observed Oct. 16. Six united with the church at that time and four recently. A community leadership training school for Lewistown and vicinity was held in the Brethren church with Bro. Clyde Horst as dean; it closed Nov. 3 with an appropriate commencement address by Rev. Ruple of the Reformed church. Forty-five persons received credit certificates. The children's division of the Sunday-school rendered a

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## LIFE AND MINISTERIAL CONFERENCE

(Continued From Page 23)

tract helping. The Seneca B. Y. P. D. deserves special mention. The last program on Dec. 31 was in charge of Bro. H. M. Landis and wife of the Tampa church. It was a watch party program. Stereopticon views of the Holy Land and of Syria given by Seneca on Friday night were enjoyed by all. The morning watch and vesper services provided helpful inspiration.

A disappointing feature of this conference was the smaller than usual attendance, due to sickness, the depression, etc. The illness of Bro. M. R. Zigler prevented his attendance. While we regretted this very much we were pleased to have Bro. R. W. Schlosser of Elizabethtown College and Eld. Manley Deeter of Milford, Ind., present to take Bro. Zigler's part. Bro. Schlosser handled in a very masterful way the following subjects: Stewardship of Possession, Doctrine of Redemption and a sermon on Ancient Summons to a Modern Age. He also favored us with an analysis of hymns and discussions of several topics of general interest. Bro. Deeter ably discussed the Doctrine of Prayer, and also joined in the discussion of other subjects on the program. Several subjects such as Spiritual Enrichment of Our Lives, Peace and War, Comparison of the Worldly Allurements with what the church offers, just how far can Christians mingle with the world and still retain their integrity? The Youth of Today in the Homes of Tomorrow, Place of Music in Church Service, were ably handled by persons of our district.

We are entering upon the work of the church with a new enrichment of our lives for duties, tasks and pleasures for the year. Go Forward was the theme of the closing sermon of the conference by Eld. J. D. Reish of Sunnyland, Fla. He is secretary of the Mission Board of Florida and will gladly give information concerning the work of the church and where best to locate to further the cause of Christ in Florida.

J. W. Chambers.

Orlando, Fla.

## ELDER JESSE C. STONER

Eld. Jesse C. Stoner, son of Daniel and Esther (Pfoutz) Stoner, was born in Montgomery County near Dayton, Ohio, July 19, 1844. He passed to the great beyond Dec. 27, 1932, aged 88 years.



On Nov. 15, 1866, he married Mary Bookwalter. In 1871 they came to Illinois and resided on La Motte Prairie near Palestine. His wife preceded him in death Jan. 26, 1922, also six children and one great-grandchild. Seven children, fifteen grandchildren and ten great-grandchildren survive.

In 1872 he united with the La Motte Prairie Church of the Brethren and was baptized by Eld. Michael Forney of Parkersburg, Ill. In 1883 he was called to the ministry and in 1893 was ordained elder, having charge of the La Motte Prairie church for thirty-six years and of the Big Creek (Richland County) church for ten years. He was a regular attendant at both Annual and District Conferences. Even though he had, in his

advanced age, retired from the active ministry, his place at church services was seldom vacant.

In his home there was always a hearty welcome for everyone. Visiting ministers and evangelists often shared his hospitality and he delighted in entertaining them.

Funeral services at the La Motte Prairie church were conducted by Eld. W. T. Heckman assisted by Brethren I. D. Heckman and D. C. Ritchey. Burial in Oak Grove cemetery. Thus ends the life of a beloved father in Israel, whose presence and counsel will be greatly missed in the home, the church and the community.

Palestine, Ill.

Ethel Goodwin.

## HOPE FOR ACHIEVEMENT IN NORTHERN MISSOURI

"Don't give up the ship," were the dying words of Captain Lawrence. We hope it will not be sacrilegious to use it in reference to the church on the sea of time. I believe Paul would say—

"Shout the saying from shore to shore,  
Hang it as a motto o'er every door."

Satan is waging a financial warfare against the church as never before. If he can get us to forsake the financing of the church, he has achieved a great victory.

Many of us have lost homes, but that is only what we would have to leave, when we bid adieu to time, proving true Christ's statement, "Lay not up for yourselves treasures on earth." Every dollar given to the achievement offering is deposited in the vaults of heaven.

Let us rally to the standard, "Don't give up the ship." Satan has deceived us in the past, but from henceforth let us take Christ at his word, "Lay up for yourselves treasures in heaven." This is the only safe investment to bring sure returns. Yours for victory in Northern Missouri.

Stet, Mo.

Oscar Diehl.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bolinger-Heminger.**—By the undersigned at the home of the bride's parents, Mr. and Mrs. O. E. Heminger, East Wenatchee, Paul S. Bolinger and Miss Erma Heminger, Jan. 1, 1933.—W. Earl Breon, Wenatchee, Wash.

**Brookhart-Meisky.**—By the undersigned Dec. 31, 1932, at the home of the bride's mother in Lone Tree, Iowa, Mr. Ernest W. Brookhart of Conesville, Iowa, and Miss Vera A. Meisky.—D. F. Landis, Muscatine, Iowa.

**Greene-Landis.**—By the undersigned Dec. 31, 1932, at the home of Sister Ella Meisky of Lone Tree, Iowa, Mr. Paul Greene of Byron, Ill., and Miss Olive Landis of Muscatine, Iowa.—D. F. Landis, Muscatine, Iowa.

## FALLEN ASLEEP

**Anderson,** Mrs. Essie, Onkama, Mich., died at the hospital at Manistee, Dec. 21, 1932, at the age of 53 years. Death was due to peritonitis following an operation. One year ago at Easter time she and her daughter were baptized into the Church of the Brethren. The great influence of her Christian life was made evident when two sons and a sister were baptized on Christmas Day following her death. Surviving are her husband, three sons, two daughters, seven grandchildren and her parents. Services by the pastor, Bro. J. E. Ulery. Interment in the Onkama cemetery.—Barbara Deal, Onkama, Mich.

**Beeghly,** Michael J., born at Accident, Md., Nov. 22, 1848, died at his home at Sabetha, Kans., Dec. 12, 1932. He came in a covered wagon in 1884 with a company of the pioneers to Brown County, Kans. In 1886 he married Amanda Hershberger who survives with five children,



two sisters and a brother. He became a member of the Church of the Brethren when a young man and he had been an ardent and loyal supporter all these years. In his religious life he was always conscientious and aggressive. He was a man of strong convictions and was always ready to support them to the very best of his ability. His loyal and courageous fight for the kingdom of God was an inspiration to those who knew him. Funeral services in the Sabetha church by his pastor assisted by Roy Kistner.—Earl M. Frantz, Sabetha, Kans.

**Bowman**, Sister Loulie Mary, daughter of Bro. Richard and Pernie Webster, died Jan. 2, 1933. She was a member of the Church of the Brethren for twenty-four years. In 1920 she was united in marriage to Bro. Luther D. Bowman. Her health had been failing for several months. Until the first of December, she continued about her home and church duties. Her death came after several days of serious illness, bringing her life to a close at the age of 37 years. Surviving are her husband, one daughter, five sons, her mother, five sisters and three brothers. Funeral services were conducted in Bethlehem church by her pastor, Bro. H. C. Eller, assisted by Elders N. C. Peters and J. A. Naff. Interment was in the church cemetery.—Mrs. H. C. Eller, Boone Mill, Va.

**Bowman**, Eld. Asa, born in Floyd County, Va., Aug. 12, 1863, died at his home in Roanoke, Va., Jan. 6, 1933. He united with the church Jan. 11, 1885, was elected to the ministry in 1902, ordained in 1914. He married Martha Ellen Yearout Dec. 9, 1888. To this union were born eleven children. The wife, ten children and twelve grandchildren survive. Eld. Bowman served as a member on the District Mission Board of Southern Virginia for nine years and in the ministry for over thirty years. He had been in declining health for some years. An attack of influenza with other complications caused his death. Funeral services by the writer assisted by Eld. Homer Spradlin at the Christiansburg church. Interment in the Christiansburg cemetery.—Levi Garst, Salem, Va.

**Brumbaugh**, Alva J., son of John and Elizabeth Shank Brumbaugh, born at Dixon, Ill., in 1880, died at his home in Sabetha, Kans., Dec. 26, 1932, after a long illness which dated back to the flu epidemic of 1918. He is survived by his mother, one brother and one sister. In the intense suffering of the past few years he was an example of uncomplaining fortitude. Funeral at the home of his mother by the writer.—Earl M. Frantz, Sabetha, Kans.

**Campbell**, Lizzie V., born near Roanoke, Va., May 12, 1852, died Jan. 4, 1933. She was the daughter of John and Susanna Flory Brubaker. She had five brothers and three sisters, all of whom preceded her. She married Samuel G. Campbell July 28, 1870. Her husband passed away seven years ago. They had no children, so when failing health and advancing age overtook them they came to the Brethren Home at Darlow. Early in life she accepted Christ and united with the Church of the Brethren, remaining faithful. She died after several weeks of sickness and suffering. Funeral services at the Home by the undersigned.—J. R. Smith, Hutchinson, Kans.

**Dodd**, Margaret Ann, died at the home of her daughter in New Hope, Va., Dec. 5, 1932, aged 78 years. Feb. 22, 1872, she married John J. Dodd. To this union were born nine children, eight of whom survive with thirty-five grandchildren and nine great-grandchildren. Her husband preceded her six years ago. For many years she was a faithful member of the Church of the Brethren. Funeral services in the Barren Ridge church by Eld. N. W. Coffman assisted by Eld. C. M. Driver and C. W. Tinsman. Interment in adjoining cemetery.—Helen Coffman, Staunton, Va.

**Erbaugh**, Barbara Ann, nee Bookwalter, born near Liberty, Ohio, May 23, 1860, died Jan. 4, 1933, at her home in Trotwood. She was a daughter of Joseph and Susan Bookwalter. Sept. 18, 1881, she married Samuel A. Erbaugh. A short time after their marriage they united with the Church of the Brethren at the old Wolfe Creek church. She lived a beautiful Christian life in the community. To this union were born five sons and one daughter. Surviving are four sons, a brother, sister and thirteen grandchildren. Services by the writer assisted by N. B. Wine of Dayton. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Forbes**, Napoleon B., died Dec. 23, 1932, aged 73 years. He married Miss Elizabeth A. Nunley forty-five years ago. Eight children were born to them, three of whom preceded him. He was a loyal member of the Boone Mill Christian church and always stood firm for what he believed to be right. Services at the home by Bro. Will Naff and Elders E. E. Bowman and R. L. Peters. Interment in the family burial plot.—J. E. Forbes, Charmco, W. Va.

**Frick**, Noah, son of Abia and Susanna Frick, died Dec. 23, 1932, aged 63 years, 11 months and 27 days. In October, 1909, he united with the Church of the Brethren. Sept. 5, 1889, he married Dora Stitt who died about a month later. His second wife, Flora A. Daily, died June 28, 1909. Sept. 3, 1912, he married Clara Frick. One daughter and one son from this marriage survive with the mother, and three daughters of his second marriage, also one brother and two sisters. Services in the Springfield church by Bro. Wyatt assisted by Bro. Myers and Bro. Petry. Burial in church cemetery.—Elmer E. Frick, Louisville, Ohio.

**Golladay**, Bro. Isaac D., born Jan. 14, 1864, at Quicksburg, Va., died at his residence near Bristow, Va., on Nov. 6, 1932. He was the oldest son of Ephraim and Rebecca (Good) Golladay. His two brothers and one sister preceded him. He was in good health up until six months ago when he began to complain with heart and stomach trouble. June 14, 1887, he married Miss Eleanor Neff. Four daughters and

three sons were born to them. His wife preceded him Dec. 22, 1901. A daughter and two sons of this union remain. Nov. 15, 1903, he married Miss Sallie Bray. Five daughters and one son were born to them. His wife died March 13, 1925. In 1907 he moved with his family to Narrow Passage, near Woodstock, Va., and Oct. 3, 1925, to Bristow, Va. Aug. 15, 1930, he married Miss Edna Baley who survives, also five daughters, two sons and nine grandchildren. He united with the Church of the Brethren at the age of seventeen and was a faithful member until death. At the age of twenty-one he with a friend discovered what are now known as the Shenandoah Caverns. After a short service at his home by Bro. Blough the body was taken to Cedar Grove for burial. Services by Bro. Lawrence Helsley assisted by Bro. Huffman.—Nettie Golladay, Washington, D. C.

**Grapes**, Bro. John Robert, died at his home near Slanesville, W. Va., Jan. 1, 1933, aged 71 years. He was in failing health for the last three years. He was a life-long member of the Church of the Brethren. He is survived by his wife and two children. Funeral services in the Salem Methodist church by the writer assisted by Bro. Paul Daugherty. Interment in the near-by cemetery.—B. M. Rollins, Keyser, W. Va.

**Hammer**, Phoebe Ann, died Dec. 13, 1932, aged 80 years. For three years she had been a patient sufferer. She was a faithful member of the Brethren Church which she loved and served for many years. She is survived by one son and one daughter. Her husband preceded her a number of years ago. Funeral services at the Hammer church by the pastor, Isaac J. Garber, assisted by Rev. L. H. Patterson, Presbyterian. Burial in the family cemetery.—Neva Kendrick Garber, Franklin, W. Va.

**Harris**, Mary Catherine, daughter of Willie and Mary Harris, was born April 27, 1859, died at her home near Bean Station, Tenn., Dec. 11, 1932. She united with the Church of the Brethren when about eighteen and remained a devoted and consecrated member. Her faith and spirit remained unbroken even unto her last days when her health was failing. She married J. T. Harris May 22, 1881. To this union were born seven children, two of whom preceded her. The father passed away June 28, 1932. She has one sister living. Services by R. B. Pritchett from the Meadow Branch church and interment in the church cemetery.—Frank W. Isenberg, Mooresburg, Tenn.

**Hathaway**, Mrs. Reno Kanzleiter, was born in Ohio on Jan. 24, 1886, died Jan. 7, 1933, at the age of 46 years, 11 months and 14 days. Her parents moved from Ohio to Reno County, Kans., when she was a child. In 1902 she was united in marriage to John William Hathaway. To this union were born thirteen children twelve of whom survive. When the influenza came she kept going until pneumonia set in. In 1916 she united with the Eden Valley Church of the Brethren where she held membership until death. Services were conducted in the Eden Valley church by the writer and interment made in the Fairview cemetery of St. John.—H. D. Michael, St. John, Kans.

**Hill**, Sister Mary E., 80 years old, had been a member of the Church of the Brethren for more than sixty years. She was a woman of sterling Christian character. She had been a great sufferer for thirteen years. She was anointed several times during her illness. She was preceded by her husband fifteen years ago. She is survived by six sons, four daughters and a number of grandchildren. Funeral services at the Mt. Zion church by Elders P. I. and S. L. Garber. Burial in cemetery adjoining.—Mrs. Lizzie Myers, Edom, Va.

**Holler**, Perry E., died Dec. 18, 1932, aged 84 years. He spent most of his life in Montgomery County, Ohio. He taught a few terms, afterward following the trade of contractor and builder. He married Susan M. Ullery in 1873. Three sons and one daughter were born to them. His wife preceded him thirty-six years ago. Surviving are the four children, two brothers and nine grandchildren. He was a member of the Church of the Brethren for many years. Services by the writer. Interment in Mt. McKinley cemetery.—W. D. Fisher, Trotwood, Ohio.

**Kemp**, Jerry J., son of Mr. and Mrs. Frank Kemp, born June 5, 1932, died Dec. 31, 1932. He is survived by his parents, three brothers and three sisters. Funeral services at the home by W. D. Rummel.—Blanche M. Hershberger, Hooversville, Pa.

**Kuns**, John G., son of Daniel and Mary (Zumbrun) Kuns, born March 28, 1853, died Dec. 7, 1932. He was born on a farm near Trotwood, in a log house put up by his grandfather. Although he remained a farmer he was a man of wide and varied interests and was very public spirited. He married Rachael A. Garber who died in 1916. Five children survive with seven grandchildren. He became a member of the Trotwood Church of the Brethren in 1905 and continued a faithful member until death. He always took an active interest in the welfare of the congregation. Services in the Trotwood church by Chas. L. Flory assisted by Wm. Swinger and the writer. Interment in the Cedar Hill cemetery.—W. D. Fisher, Trotwood, Ohio.

**Lambert**, Richard (Dick) Glenn, died Dec. 23, 1932, aged 25 years. He was a member of the Church of the Brethren. He had been in failing health for several years and death came after a long illness with which he made a courageous fight. He is survived by his wife, who was Miss Anna Mary Frye of Bridgewater, Va., one son, parents, three brothers and five sisters. Services by I. L. Bennett assisted by Isaac J. Garber.—Neva Kendrick Garber, Franklin, W. Va.

**Lentz**, Warren G., born near Trotwood, Dec. 23, 1877, died at his home Dec. 22, 1932. He was the son of George and Catherine Lentz. In December, 1901, he united with the Church of the Brethren remaining a loyal and consecrated member. He married Altha Mae Diehl

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## News From Churches

(Continued From Page 25)

pleasing program Christmas morning, followed by a short address by Bro. Horst on Christian Good Will. In the evening the cantata, *O Come Ye to Bethlehem*, was presented. New Year's Day brought to the congregation much spiritual help and inspiration from the pastor's sermons—1933 Ideals and The Universal Call to Prayer, as well as the messages in song by the men's chorus. The Aid Society has made many garments for the Red Cross to give to the needy.—Catherine Spanogle, Lewistown, Pa., Jan. 5.

**Locust Grove** church convened in council Jan. 8. Just previous to the business meeting a short program was rendered by the young people's group, which brought a larger attendance than usual for the business part. The following church officers were elected: Elder, Arthur Rummel; clerk, W. G. Wilson; Messenger agent, Ralph Fyock; trustee, Ralph Berkebile; the writer, Messenger correspondent. At our previous meeting it was decided to begin the church year Oct. 1 instead of Jan. 1, for which reason the above officers will serve only nine months. Members were also chosen on finance, ministerial, missionary and welfare committees. Dec. 23 the young people rendered a candle light service and on Sunday evening, Dec. 25, a program was given by the children's division of the Sunday-school. Afterward a beautiful quilt was presented by the Aid of the church to our pastor, Bro. L. B. Harshberger, and wife.—Mrs. W. G. Wilson, Johnstown, Pa., Jan. 9.

**Mercersburg.**—We held our annual Sunday-school meeting Oct. 23. An address to the children was given by Sister Whitacre. Other addresses were: How Can a Superintendent Best Meet the Problems of the Sunday-school? by H. R. Rowland; How to Develop the Latent Talent in the Sunday-school, by Amos Funk; The Responsibility of the Adult in the Sunday-school, by Levi K. Ziegler. Special music was rendered by the children and by the mixed chorus, quartet and male chorus from the Chambersburg church. Bro. H. Spenser Minnich of Elgin also gave us a short talk. The meeting was very practical and uplifting. Bro. B. G. Stauffer of Manheim, Pa., began a series of evangelistic services on Nov. 6 and continued for two weeks. He delivered seventeen inspiring sermons. One young man from our Sunday-school was baptized shortly before the meeting began. We had our Christmas program on Dec. 25.—Mrs. Sarah A. Keller, Mercersburg, Pa., Dec. 30.

**Mingo** church met in council Dec. 10. The officers of the Sisters' Aid Society were reelected. A Sunday-school board was organized. We decided to have the church service following the love feast at the house where the love feast is held. Bro. J. N. Cassel was reelected elder for a term of three years. Bro. D. W. Weaver of Birdsboro and Bro. Wm. Delp of Hatfield assisted with the election. Nov. 28 we began our evangelistic meetings with Bro. D. W. Weaver in charge. He labored in a faithful and diligent way. As a result one decided for Christ.—Carrie K. Hoffman, Collegeville, Pa., Dec. 31.

**New Fairview.**—The two weeks' revival meeting conducted by Bro. I. N. H. Beahm was very inspiring. As a result twelve were baptized. Oct. 16 our love feast was held. Bro. G. Howard Danner gave the examination sermon and W. N. Zobler officiated at the love feast. The offering for missions at this time was \$36.10. Bro. M. N. Jacobs of York gave the evening sermon Oct. 23. Nov. 13 a number from our congregation motored to Mt. Horeb church near Clarksville, Va., to attend the opening; this church had been closed for nearly forty years. We held services Thanksgiving eve and also Christmas morning. Jan. 2 we met in council. We expect to have a Bible institute in the near future. Several church officers were also elected at this time.—H. B. Markey, York, Pa., Jan. 3.

**Philadelphia (First).**—We ran a six weeks' percentage campaign in our Sunday-school. The intermediates won; for this they had the honor of having full charge of the Sunday-school on Dec. 11. Each Tuesday evening a Bible and teacher-training class is taught by Sister Granville Moyer, a graduate of the Bible Institute of Pennsylvania. The week-day Bible school which meets each Wednesday added a parents' class which is taught by Sister Murphy. This makes the fifth class in our school. In the Oct. 22 issue it was stated that our historian, Bro. R. L. Howe, presented to the church a copy of the history of the First church. This was a mistake. What he presented was an alphabetical list of membership for the past 115 years, collateral to the history itself.—Mrs. Wm. W. B. Schnell, Philadelphia, Pa., Dec. 31.

**Philadelphia (Germantown).**—Dec. 11 at the young people's meeting a young man, a convert from the jungles of Africa (whose father is the chief of a large tribe), gave his personal testimony as to how he was called to follow Christ after hearing a missionary tell the gospel story. His was a most soul-stirring and inspiring testimony. He is a student of the Bible Institute of Pennsylvania, preparing for service in order to return to his own people as a missionary. At the evening church service he spoke of the customs of his people and played some music on a native instrument. On Christmas eve our young people went out singing carols for many homes and shut-ins. On Christmas Day our pastor preached a sermon, *None Other Name*. In the evening a vesper service was in charge of the young people. Dec. 27 the children of the Sunday-school gave a splendid program of Christmas exercises. Eleven Bibles were awarded to those having had a perfect attendance during the year. For the past year the last Sunday afternoon of each month has been set aside for a special prayer service in behalf of all the departments of the church and Sunday-school and different needs as they present themselves. Much

blessing, inspiration and help has been received from these meetings. Jan. 4 at the regular business meeting church officers were elected with Bro. M. C. Swigart as elder and pastor for another year. This begins his twenty-eighth year as pastor of the Germantown church. One member has been received by letter since our last report. Bro. D. W. Kurtz of Bethany Biblical Seminary will be with us on Jan. 29.—Mrs. Marie Shaffer, Philadelphia, Pa., Jan. 10.

**Pleasant Hill.**—The two weeks' revival beginning Nov. 7 conducted by Bro. Tobias Henry of the Roxbury church was very successful with the splendid result that twenty persons were baptized. The attendance was excellent throughout. Sister Elizabeth Metzger had charge of the music. The Westmont and Morrellville congregations made contributions in song. Bro. Henry came again to our church Dec. 20 and recited for the Y. P. D. the dramologue, *The First Gift*. The Y. P. D. is one of the most active groups of our church, with an enrollment of fifty in the senior group of which Ralph Rhodes is president. The junior Y. P. D. is directed by Sisters Olive Carney, Ora Carney and Myrtle Brehm. The adult advisor is Forest Carney. At the October council the pastor, Bro. G. E. Weaver, was retained as elder; Mrs. Grant E. Weaver is corresponding secretary; Mrs. Raymond Stutsman, Messenger agent; D. I. Rhodes, church clerk. The Sunday-school is larger than it ever was with an attendance averaging close to 200. Galen R. Metzger is serving as superintendent. Christmas was observed in the morning by the children with a miscellaneous program. The choir under the direction of Sister Elizabeth Metzger presented a cantata in a beautiful and inspiring manner. The Ladies' Aid held its annual Christmas party Dec. 29. Forty-one sisters attended to hear Mrs. M. J. Weaver of Maple Spring give a very fine talk on *The Home*.—Mrs. Galen Metzger, Johnstown, Pa., Jan. 6.

**Roaring Spring** church met in council Dec. 7. Officers for the coming year were elected: Elder, B. F. Waltz; clerk, Ross Berkheimer; trustee, Ira Bechtel. We elected ten members to serve on the finance board, and they will effect their own organization. On Sunday evening, Dec. 25, our choir and young people rendered the cantata and pageant, *The King Shall Reign*. An offering was lifted for our \$50 share to the India mission field. Each Sunday evening we have three meetings: the young people, juniors and adults. The last named use the Quiet Hour topics in the Messenger. Our church will cooperate with the other churches of the town in the annual week of prayer beginning Jan. 1. A deputation from Juniata College will be here on Feb. 26 to bring a missionary program.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Jan. 2.

**Rouzeville** Sunday-school rendered a Christmas program Dec. 25. During the past year we organized two Sunday-school classes; they are now known as the King's Youth Bible class. Some time ago Bro. Zobler and daughter gave a program of songs here. Sister Anetta Mow, returned missionary from India, spoke at Rouzeville. Her message was very interesting. Jan. 1 we elected new officers for the Christian Workers' Meeting. Jan. 2 the Antietam congregation held its regular council meeting at Rouzeville.—Mildred L. Palmer, Rouzeville, Pa., Jan. 6.

**Upper Conewago.**—Dec. 17 Eld. C. L. Baker called our church together in council at the East Berlin house when the various church officers were elected. Our church enjoyed a season of spiritual uplift during our evangelistic meeting which closed Nov. 27 conducted by Bro. B. W. S. Ebersole of Hershey. He preached seventeen inspiring and uplifting sermons. The attendance and interest attest to the fact that people are still hungering for spiritual things. Friends from the various neighboring churches came in to worship with us. We were favored with special music during the meetings by different groups of young people from the Hershey church, also a chorus from the Carlisle church. Our elder with Bro. Ebersole made many visits during the

## Keeping the Church Serving—How?

By every one doing his part. That's simple! Maybe it is not so easy, but it can be done. Listen, we of North Dakota and Eastern Montana have been dependable! Can it be said we are so today? I say, *yes*. Although it may be but little we can do, I trust we may feel the important urge just now. Some of our congregations have passed last year's mark. But from March 1 to Dec. 31 we as a district are \$70.72 short of last year. Several churches are short of last year's giving. Remember, we have a life from our district, Ruth L. Glessner, representing us on the India field. Shall our interest in finance wane? As one interested in our state district I give a kindly urge that all in North Dakota prove faithful in stewardship.—G. I. Michael, Field Man.



meetings. Bro. Ebersole preached a special sermon on Thanksgiving morning on the subject, The Grace of Gratitude. An offering for missions was lifted at this service. The Bible institute will be held Jan. 13 and 14 at the Latimore house by Bro. Schlosser from Elizabethtown College. We also expect Sister Anna Mow, missionary on furlough, to be with us Jan. 12 at the East Berlin house.—Bertha Hull, East Berlin, Pa., Jan. 2.

## TENNESSEE

**Jackson Park church** met in council Jan. 8. Church officers were elected for this year. Bro. S. H. Garst was unanimously reelected elder and pastor; Bro. H. K. Keeble, reelected clerk and treasurer; the writer, Messenger correspondent; the Aid Society, Messenger agent. We expect our revival to start Feb. 5, with Bro. B. M. Rollins and wife of Keyser, W. Va., evangelists. Our Sunday-school is getting along nicely with Bro. Smith Vines as superintendent.—Mrs. H. K. Keeble, Jonesboro, Tenn., Jan. 11.

**Johnson City.**—He Came to Bethlehem, was the title of the pageant presented by the young people on Christmas evening. The candle lighting scene was very impressive. The young people of Tennessee met here on Dec. 30 and 31. Very helpful classes on Social Relationships were conducted for the young women by Mrs. John B. White, and for the young men by Prof. John B. White of Nashville. Mrs. F. C. Rohrer from North Carolina was in charge of the periods devoted to the study of music. On Friday night the president of the ministerial board of the city spoke on "Finding and Filling a Vocation." The women of the district met on Saturday, Dec. 31. The afternoon meeting was featured by a mother and daughter program and father and son program. The conference closed with a watch night service conducted by the local pastor. One of the features of the regular Sunday evening meetings is the singing of several familiar hymns selected by the congregation. During the month of November, the pastor preached on themes of great public interest which included "The Movies," "The Sacredness of Marriage," "The Crime Wave." The officers for the Women's Work in this church for 1933 are: Mrs. J. W. Watson, president; secretary-treasurer, Mrs. W. H. Swadley; superintendent, Mrs. P. K. Sherfy.—Mary R. Allison, Johnson City, Tenn., Jan. 10.

## TEXAS

**Alamo.**—The members and friends in the Rio Grande Valley met for their monthly meeting at the home of Brother and Sister Hoffman Jan. 1. Bro. Hoke and wife of Welch, La., were present and he gave us a good sermon following our Sunday-school lesson. Our next meeting will be held at the home of Brother and Sister Kelso of Pharr on Feb. 5. If you will let the undersigned know of friends or members located in this valley, I will gladly visit them. We now have definite arrangements for monthly meetings.—Jno. R. Pitzer, Alamo, Tex., Jan. 4.

## VIRGINIA

**Boone Mill.**—Our love feast was held on the third Saturday in October with Bro. C. E. Trout in charge. He gave a splendid sermon on the following Sunday. At the regular council meeting in November the officers for the year were elected: E. E. Bowman, elder; Roy Barnhart, clerk; Mrs. G. W. Bowman, Jr., correspondent. The annual missionary offering was taken Christmas day; the Home Builders' class also gave a special offering of \$5 for missions. The children gave an interesting Christmas program. The young people gave a pageant entitled, He Came to Bethlehem.—Mrs. G. W. Bowman, Jr., Boone Mill, Va., Jan. 11.

**Central Plains church** is one of the late organizations of the Eastern District of Virginia. Bro. J. J. Wood of Locust Grove congregation is elder in charge and does one-third of the visiting and preaching. Bro. J. W. Via of Earlysville has served this church more than any other minister. He has stuck faithfully and is much appreciated. Bro. C. G. Yagel has been chosen to do one-third of the visiting preaching. These three ministers share equally in taking care of the first Sunday of the month. Bro. R. E. Marshall, a young resident minister, takes care of the second Sunday. He has been perhaps the leading spirit in sacrifice and work in bringing the churchhouse so near completion. The congregation maintains an evergreen Sunday-school. It is growing in numbers and interest. Sister Viva Helen Marshall is church clerk. Bro. Yagel was not able to be present New Year's Day and Bro. Beahm served in his stead; he is much interested in this place and work and was delighted to visit here once again. He was the first to visit and preach here after the cluster of members moved from Carroll County, Va., more than ten years ago. Bro. C. W. Sutphin and his son, Bro. S. M. Sutphin, are deacons; the former is the patriarch of this membership.—I. N. H. Beahm, Nokesville, Va., Jan. 3.

**Cloverdale.**—Dec. 18 Bro. Virgil Finnell gave us an illustrated lecture on Why Girls Smoke. On Christmas Day the children gave a program during the Sunday-school hour, followed by a sermon by Pastor F. A. Myers. In the evening thirty-six members of the Y. P. D. assisted by the church choir presented the pageants, Light and We Have Seen His Star. Several of the Sunday-school classes gave baskets to the needy of our community. We have the promise of Bro. I. S. Long to hold our revival meeting at the Blue Ridge church beginning the first Sunday of October, and Bro. M. J. Brougher at Cloverdale later in the fall.—Mary C. Garber, Roanoke, Va., Dec. 30.

**Manassas congregation** met in council Dec. 31. The time of council was changed from the Saturday before the first Sunday in each quarter to Sunday afternoon in January, May and September. At this time there will be an all-day meeting with basket lunch. This change was made in order to have a better representation, especially of the young

people. James Harley was appointed janitor for the coming year. E. J. Conner was reappointed on the Board of Religious Education. E. E. Blough, M. J. Hottle, Elizabeth Thomasson, and Florence Kane were appointed on the County Board of Christian Education. We are glad that we are able to help along in this county work. It will be remembered that some time ago a report came out in the Messenger that the Manassas congregation decided to give a larger Christmas offering and less Christmas gifts. The offering lifted on Christmas morning amounted to \$117.42. Due to bad roads and weather quite a number of people were unable to attend services.—Agnes L. Thomasson, Manassas, Va., Jan. 10.

**Middle River.**—Nov. 7 Bro. C. G. Hesse of Roanoke began our revival services closing Nov. 20. He preached sixteen Spirit-filled sermons and visited in more than fifty homes. Good interest and attendance were maintained throughout the meeting. Seven were baptized. The regular council convened Nov. 25. Dec. 14 we had an all-day Aid meeting at which time the Women's Work was reorganized with Mrs. B. B. Garber, chairman. At night Bro. Virgil Finnell gave an illustrated lecture on Why Girls Smoke. We are receiving great benefit from Bro. W. M. Kahle's visits.—Mrs. F. Y. Garber, Waynesboro, Va., Dec. 30.

**Mill Creek.**—Our regular quarterly council was held Nov. 26. We recently purchased a supply of new hymnals for church worship. Our Aid Societies were reorganized recently with Sister Fannie Pence president of the western and Sister Bessie Jarrels of the eastern side. Nov. 24 we held our Thanksgiving service. Bro. Homer Miller gave us the message after which an offering was lifted for missions. Our church treasurer reports \$121.74 donation. The Christmas offering was \$134.57. It is very gratifying to note the interest being manifested by our B. Y. P. D. members. An excellent Thanksgiving program was given Nov. 27. Dec. 11 one of the leading families of this congregation, Brother and Sister Otis Bowman and eight children, gave an excellent program at the B. Y. P. D. period; this was much appreciated. Dec. 2 and 4 Bro. Virgil Finnell gave us several good talks including one on Why Girls Smoke.—Mrs. I. J. Long, Port Republic, Va., Jan. 4.

**Topeco.**—Nov. 19 Brethren M. R. Zigler and Henry Eller were with us. The afternoon session was spent in a general discussion while at night we enjoyed some pictures. We are grateful for these opportunities. On Thanksgiving night Bro. H. L. Reed gave us a wonderful message. The offering amounted to \$126.00. On Christmas Day we had a sermon at the usual hour by a home brother. That night there was a combined program by the juniors and young people. Dec. 31 we met in council when all the old officers were reelected. A committee was appointed to do some local work.—Almeda Alderman, Floyd, Va., Jan. 4.

## WASHINGTON

**Ellisford.**—An inspiring series of meetings was held at our church Dec. 19 to 25 by Bro. A. L. Sellers of Wenatchee, state field worker. He endeavored to help solve some of our local problems and we feel that we gained strength and courage to carry on. Bro. Sellers is especially trying to reach the young people and as a climax to his work a get-together of the young people of Omak, Whitestone and Ellisford was held in our church Jan. 2. In the afternoon our state young people's director, Bro. Ross Heminger of Wenatchee, conducted a meeting when plans for the coming year were made. At 6:30 a banquet was held, about eighty-five young people being seated. Afterward there was a general good time with games and music. Bro. Sellers delivered our Christmas sermon and the young people presented the play, The Christmas Miracle. Our choir also helped by rendering special numbers. Marion Stern, a young brother in our congregation, was licensed to the ministry at our December council. The Ladies' Aid held an auction and food sale on Dec. 9, taking in \$55. Most of the proceeds have been placed in our building fund for a new churchhouse. We recently started a teacher-training class from which we believe much benefit will be derived. Our elder, Bro. C. V. Stern, has been absent all winter working in Wenatchee, but we are looking forward to his return in the spring.—Mrs. H. M. Rothrock, Tonasket, Wash., Jan. 5.

**Forest Center.**—We are glad to report that four were added to our church by baptism Dec. 4. Our young people gave a program at Christmas time. Our attendance is good, although we have had some very cold weather.—Mrs. W. H. Tigner, Valley, Wash., Jan. 9.

## WEST VIRGINIA

**Maple Spring.**—Thanksgiving services were conducted in three of our churches, and the following offerings were received: Maple Spring, \$223.29; Brookside, \$25.77; Glade View, \$9.50. At our quarterly council, held the early part of December, plans were made to remodel Maple Spring church. Dec. 18 Dr. McCommas of Oakland, Md., showed pictures of his tour to the Holy Land which were very interesting and instructive. These pictures were a donation to the B. Y. P. D. The young people's and primary classes were in charge of the program on Christmas night. A helpful program with an appeal to foreign missions was given to a large audience. The young people are very active in church work, due to the interest the older folk show in them.—Mrs. Homer S. Diehl, Eglogon, W. Va., Dec. 31.

**Morgantown.**—We are now in the midst of a very interesting revival meeting conducted by Evangelist M. G. West of Bridgewater, Va. His sermons are forceful and convincing. Seven have stood for Christ, and many others are counting the cost.—Obed Hamstead, Morgantown, W. Va., Jan. 9.



## Fallen Asleep

(Continued From Page 27)

March 16, 1902. Four daughters came to bless their home; his wife and two daughters survive with five sisters and three brothers. Funeral services by the writer assisted by Wm. Swinger. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Lohr**, Bro. Noah, born March 4, 1859, died at the hospital, Johnstown, Pa., Oct. 7, 1932. On Sept. 17 he was injured when a ladder on which he was standing, broke and fell to the ground. He married Annie Metzgar and to them three children were born. He is survived by his wife, two sons, sister and nine grandchildren. He was an active member of the Church of the Brethren. Funeral services at the church by W. D. Rummell assisted by Chas. Blough. Interment in the cemetery at Stoystown, Pa.—Blanche M. Hershberger, Hooversville, Pa.

**Mathias**, Sister Annie Harley, wife of Joseph Mathias, deceased, died at the home of her brother, S. C. Harley, Dec. 22, 1932. She was born at Royersford, Pa., Feb. 5, 1879. She is survived by one son, Charles. One daughter died in infancy. She became a member of the Church of the Brethren when a girl and through all the years had been a faithful and active Christian. She was a great worker in the Ladies' Aid, always willing to do something to help some one. Her illness was of short duration. Her pastor, Eld. E. E. Blough, anointed her and this service was a great comfort to her. She will be missed by all for she was always in her pew except for the last several months.—Agnes L. Thomasson, Manassas, Va.

**Mickey**, Sister Minday, wife of Bro. Mack Mickey of Connellsville, Pa., died very suddenly Dec. 24, from a hemorrhage of the brain, at the age of 47 years. She is survived by her husband, three sons and two daughters, eleven grandchildren and two sisters. She was a member of the Church of the Brethren for seven weeks, having been a regular attendant for almost a year. Prior to her uniting with the church, she was a member of the Church of God for thirty years. Services were held in the Connellsville church by her pastor, Bro. Ralph E. Shober, assisted by Bro. C. C. Sollenberger. Interment in the Dickerson Run cemetery at Dawson.—Mrs. Mary C. Shober, Connellsville, Pa.

**Moreland**, Joseph, died at his home in Franklin, Md., Jan. 2, 1933, aged 77 years. Death was due to old age and a fall which he sustained in the spring. He never united with any church but always preferred the Church of the Brethren. He is survived by his wife and six children. Funeral services in the Methodist Chapel by Bro. B. M. Rollins. Interment in the near-by cemetery.—B. M. Rollins, Keyser, W. Va.

**Morrell**, Sister Virginia Frances, daughter of David and Elizabeth Garber, born in Washington County, Tenn., Dec. 6, 1849. She died Dec. 28, 1932, at the home of her daughter in Deepwater, Mo., from a brief illness of pneumonia. The body was brought to Jonesboro, Tenn. The funeral was conducted at Fairview by Bro. A. M. Laughrun. She married Samuel C. Morrell Aug. 17, 1870; he preceded her July 22, 1901. She leaves four children, fourteen grandchildren and four great-grandchildren. She united with the church when fourteen years old and lived a devoted Christian life. Burial in the Fairview cemetery.—Mrs. H. K. Keeble, Jonesboro, Tenn.

**Mummert**, Henry Wayne, son of Henry D. and Joanna Mummert, born in Hartford City, Ind., June 16, 1903, died at Conneaut, Ohio, Dec. 8, 1932. His early life was spent in North Manchester, Ind. He became a member of the Church of the Brethren at the age of twelve. July 13, 1929, he married Miss Mildred Nack. He is survived by his wife, mother and three sisters. Funeral services at Conneaut by Rev. W. G. Walters of the M. E. church. The body was taken to Hartford City, Ind., where short services were conducted by Rev. N. L. Collins of the Christian church.—Alice Mummert, Conneaut, Ohio.

**Myers**, Eld. John Abner, died Dec. 24, 1932, aged 86 years and 4 months. Most of his life was spent on a farm in Little Cove, Pa., two miles from the Licking Creek church just across the Mason and Dixon line. He and his wife, Sarah A. Myers, reared a large family; here he faithfully served in the ministry and lived the kind of life which made the neighbors all esteem him. He was elected elder in 1904. He and his wife had lived together 61 years and 1 day. His remains were laid away in the Licking Creek church cemetery. He is survived by his widow, three sisters, six children, thirteen grandchildren. So was lost to this life, and gained for life eternal, a good man, a self-sacrificing, loving husband, a not-to-be-forgotten father, and a faithful servant of the Master. While he builded for righteousness in his family and community he laid up treasures in heaven.—Garry Cleveland Myers, Cleveland Heights, Ohio.

**Myers**, Marcena H., born at Plymouth, Ill., July 5, 1857, died at Seneca, Kans., Dec. 30, 1932. When a small boy he came to Kansas and endured the hardships of pioneer life. He is survived by one daughter, also the families of one son and one daughter who preceded him. In 1929 he was baptized in the Church of the Brethren. Although the years of his Christian profession were not so many he found a quiet satisfaction in this new relationship with his Lord. Funeral in the Sabetha church by the writer.—Earl M. Frantz, Sabetha, Kans.

**Peek**, Samuel Swanson, was born in Virginia March 31, 1855. His parents were Gustavus and Nancy Beasley Peek. On Dec. 24, 1875, he was married in Moulton, Iowa, to Sarah Jane Shook. To this union were born eight children. The past thirty-five or forty years he had lived in Jasper County, Mo. When a young man he accepted Christ as his Savior and united with the Church of the Brethren. Later he

neglected his Christian duty and in November, 1931, he was restored to fellowship by the Carthage church. For the past twelve years he lived in Webb City, Mo. Because of the distance and his age he was not able to attend the church of his choice but worshiped at a mission church near his home. He departed this life Dec. 29, 1932, at his home. Death was due to paralysis. He leaves his wife, one son, two daughters, three brothers and several grandchildren. Funeral services were held in the Frisco Mission church in Webb City, Mo., where he had worshiped, by his pastor, Eld. Lester E. Fike, and the pastor of the mission, Mrs. Lou Love. Interment in Park cemetery near Carthage.—Mrs. Lester Fike, Carthage, Mo.

**Pfoutz**, Milton G., died Sept. 26, 1932, aged 80 years. He was the son of Lewis R. and Sidney Ann Pfoutz. He was a member of a family of ten children; surviving are two sisters. Funeral service in the Trotwood church by Eld. Wm. Swinger and the writer. Burial in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Plunkett**, John W., born Sept. 24, 1852, in Franklin County, Va., died Dec. 29, 1932. In 1909 he moved to Ohio with his family. He was a member of a family of nine children; three brothers and one sister remain. In September, 1876, he married Lucy C. Mead who preceded him thirty-seven years ago. To this union were born four sons and four daughters. He is survived by two daughters and three sons, sixteen grandchildren and one great-grandchild. His second wife was Mollie Johns who also survives with an adopted son. He was a consistent member of the German Baptist church. Funeral at the Maple Grove church by Peter Bowman, Irvin Shoup and the writer. Burial in the adjoining cemetery.—J. C. Flora, Dayton, Ohio.

**Pultz**, James Russel, infant son of Charles E. and Ida B. Pultz, died Dec. 7, 1932, in Pyrmont, Ohio. Services by the writer. Interment in the Lower Miami cemetery.—W. D. Fisher, Trotwood, Ohio.

**Ranck**, Benjamin F., died at the home of his sister, Mrs. D. I. Bennett, Altoona, Pa., on Dec. 19, 1932. He was born at Warfordsburg, Fulton County, Pa., May 19, 1863. He was a son of Philip and Lucinda Ranck and came to Altoona thirty-two years ago. He taught school several terms and was a graduate from the Normal English Course at Juniata College. He was united in marriage with Nettie A., daughter of Seth F. and Catherine Myers, in December, 1899. Mrs. Ranck died six years ago. He united with the church in the Licking Creek congregation in October, 1885. The Pleasant Ridge congregation called him to the ministry in November, 1898. The Altoona congregation ordained him to the eldership in July, 1914. Bro. Ranck was a Pennsylvania railroad shop employee until his retirement three years ago. While he held no regular pastorate, he did quite a lot of preaching, served his home congregation as Sunday-school superintendent and for a number of years as teacher. Bro. Ranck was a student of the Word and loved to teach it. He is survived by five brothers, three sisters and a foster daughter. The funeral, with Brethren B. F. Waltz and D. B. Maddocks officiating, was held in the First Church of the Brethren in Altoona, interment in the Alto-Reste cemetery.—Sadie L. Morse, Altoona, Pa.

**Rexrhode**, Isaac, died Jan. 6, 1933, aged 76 years. Early in life he became a member of the United Brethren Church; on Aug. 17, 1931, he joined the Church of the Brethren. He was preparing to pay a visit to his doctor when he died of heart trouble. Aug. 25, 1931, he and his wife celebrated their golden wedding anniversary. He is survived by his wife and five daughters. Burial in the family cemetery on the farm where he was born and spent his entire life. Funeral services at the home by his pastor, Isaac J. Garber.—Neva Kendrick Garber, Franklin, W. Va.

**Rhoads**, Martha E., nee Eberly, widow of Vogan Rhoads, died of complications, Nov. 28, 1932, aged 89 years. She was bedfast for the past two years. She is survived by one sister. She was a member of the church for many years. Services at the Old Order German Baptist church in Lincoln by Brethren Harvey B. Markley and E. M. Dinger. Interment in Lincoln cemetery.—Lida M. Zug, Lincoln, Pa.

**Ritenour**, Mrs. Barbara, died of complications, at the home of her daughter and son-in-law, Mr. and Mrs. W. H. Berger of Connellsville, Pa., Dec. 31, 1932, aged 70 years. Her husband, J. M. Ritenour, preceded her in death five years ago. She is survived by one son, one daughter, four grandchildren and one great-grandchild. By membership Mrs. Ritenour was a Methodist, but attended the services of the Church of the Brethren regularly for several years. Funeral services were conducted from the home of the above named son-in-law and daughter by Rev. D. R. Graham of the Methodist church, assisted by R. E. Shober and Rev. E. N. Duty, the latter of the Christian Church, of which the daughter and family are members. Burial in the Hill Grove cemetery, Connellsville, Pa.—Mrs. Mary C. Shober, Connellsville, Pa.

**Smith**, Henry L., passed away at the home of his son near McAlis-terville, Pa., Dec. 12, 1932, aged 80 years. He is survived by one son with whom he made his home, one adopted daughter, brother and several grandchildren. He united with the Church of the Brethren in 1874 and was called to the deacon's office in 1894. He was a faithful member of the Lost Creek congregation to the end of his long life. Funeral services in the Bunkertown church by the writer assisted by Bro. J. E. Rowland. Burial in the Bunkertown cemetery.—C. E. Grapes, Chambersburg, Pa.

**Whitehead**, Eva Bowsér, born in Indiana, April 1, 1846, died Jan. 4, 1933, at Altona, Mo., at the home of her son, J. B. Whitehead. Funeral services at Adrian, Mo., by C. A. Lentz.—Lois Lentz, Leeton, Mo.



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Economic conditions in this section are such that we cannot have all things like we want, but I cannot be without the MESSENGER. It has been a constant visitor in our home ever since I can remember. Father was a regular reader, and then when I set up a home of my own, the MESSENGER was the first magazine that came into it. May God’s blessings continue to be with our church paper.—E. C. Woodie, N. C.

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**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**

# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., February 4, 1933

No. 5



*Dunker Church, Antietam, Md. Of this historic church Bro. J. A. Bricker writes: "I preached in it when I was first elected to the ministry forty-nine years ago. It stood there during the battle of Antietam and was used for a hospital for the wounded soldiers of both armies. The black marks are holes shot in it by cannon during the battle." From other sources it might be added that the church was built in 1853 and repaired in 1863 some time after the battle referred to. It was destroyed by cyclone May 23, 1921, and never rebuilt. The battle of Antietam occurred Sept. 17, 1862. The day on which this battle was fought has been called the bloodiest in American history. See article on page 5.*

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## FIFTY-FIVE YEARS WITH ONE INSTITUTION

(Such is the record of Bro. Samuel M. Eshelman, head of the subscription department at the Brethren Publishing House, Elgin, Ill.)

After Messengers are completed, as explained in the issue for Jan. 7, they go to the mailing room. Just what happens there is an interesting story, and especially so in this case since much of what is done there can be centered around the life of Bro. S. M. Eshelman who has spent more than fifty-five years with Church of the Brethren publishing interests.

"Uncle Sam," as Bro. Eshelman is known to his many friends, began with the Brethren at Work on Nov. 11, 1877. This paper was then printed at Lanark, Ill. The new recruit from the farm was put to setting type by hand. Those were the days when men learned to do by doing. So it is not surprising to learn that the first line set was pried by the inexperienced typesetter. Also, failing to find all the letters needed in the compartments of one case, our youthful recruit finished out with type from another, only to discover that they were wrong font!

So "Uncle Sam's" fifty-five years with our church publications spans the range from handpower to the wonders of the machine age. For he not only set type by hand, but took his turn at the hand press, helping to grind out papers at the rate of about 500 per hour. The day that steam power was first used at the Lanark plant was a gala day, with the townspeople so crowding the pressroom it was hard on the printer's nerves.

In the period of Bro. Eshelman's services the publishing house has been moved twice. Thus on a certain February morning thirty teams hitched to sleds loaded with printing equipment, took advantage of a heavy snow to glide over fields and fences the twenty-five miles from Lanark to Mt. Morris, where the first Brethren college in the west was located. In 1899 our church printing plant was moved to Elgin, Ill. The first Messenger mailed from the new location was the double issue for Sept. 16 and 23, 1899.

Forty-eight years foreman of the mailing department and seven years head of the subscription department—such is the service record of "Uncle Sam" Eshelman. Do you wonder that he knows the names and addresses of more of our people than any other



person in the brotherhood? Or that to the many who know him he is "Uncle Sam," a veritable symbol of dependable and efficient service?

If you look at the label on your Messenger you will see something like this:

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Bro. Eshelman's work is the care of the subscription lists for our church papers—The Gospel Messenger, Our Young People, Our Boys and Girls, and Our Children. It is no small responsibility to keep all of these lists up-to-date. But "Uncle Sam" and his helpers know how to do it with service backed by more than fifty-five years of experience! So send in your subscriptions, readers new as well as old. You, too, may sometime be able to say with Sister Caroline Brown of Lincoln, Nebraska: "I have been reading the Messenger for nearly seventy years. . . . I do not want to be without it as long as I can see."

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., February 4, 1933

No. 5

## EDITORIAL

### What Price Christian Loyalty?

To be loyal to Christ is seldom easy. Indeed, if one would go all the way, Christian loyalty always costs something. This is true though the price may be gladly paid.

In that difficult tenth chapter of Matthew the disciples were sent forth as sheep amongst wolves. Now what seems hard to reconcile with this is the later statement: "Think not that I came to send peace on earth: I came not to send peace but a sword."

Does this mean that those just admonished to be harmless as doves should now turn hard and bellicose? No, indeed! The Master is simply saying that it costs something to be loyal. He is saying that those who follow him will find their subtlest temptations in the clash of ideals which can be found in any home.

But should this result in actual physical conflict? Certainly not. If such dear enemies are ever to be won it must be by Christian methods and Christian methods alone. Though spiritually incompatible, remember the first instructions. Be "wise as serpents, and harmless as doves."

H. A. B.

### Economy and Fun

A CORRESPONDENT tells us a very interesting story of the lessons in simpler living they are learning at her house in these times of stress. They are finding new ways to make the scarce dollars go farther. And new springs of contentment, too, she says.

It will be hard for real country folks with from six to twenty cows to milk and all around farm equipment to appreciate fully this measure of economy, but it certainly illustrates the principle. This good woman and a neighbor go together in purchasing direct from a farmer a gallon of sour cream which they divide between them. From this they are able, by bringing the old Dover egg beater into requisition, to churn their own

butter! "Besides the saving, it's lots of fun when everybody else is doing it."

In that chance remark our correspondent lets us into the secret of much of our trouble. It was what everybody else was doing that made living so needlessly expensive. And this writer is already exulting in the thought of how much they are going to save when good times return with normal incomes. Now they know how to do it. Under the urge of necessity she has learned the lesson which she and all the rest of us might have had at far less cost.

Handling depressions is much like dealing with other inconvenient and annoying things. Whether it is merely an irksome experience or an opportunity to realize a great and permanent blessing, depends much on how we go at it!

E. F.

### The Doctor and the Depression

WE have an interesting communication from a doctor that we must tell you about. He has been doing some strange things. We know of another doctor who has had trouble in collecting his bills but so far as we have learned he has not shown any abnormal tendencies. This one is different.

About two years ago when the depression began to be felt and many patients could not pay for services rendered, he sent a number of them receipts in full of account, along with a letter of Christmas greetings, telling them that the slate was now clean and that he would be as ready to serve them as if the bills had been paid in cash. The Christmas spirit seems to have gotten the best of him. One result was that he retained their patronage and received more cash than he could have hoped to obtain in the ordinary way. There was some profitable advertising in it also.

The quirk in this doctor's mind has shown itself in another way. During these past two years he has con-



veniently forgotten to make any record of many cases where he knew the difficult conditions, and so sent them no statements. He has become known as the doctor with a heart. No doubt he has been imposed upon by persons willing to take unfair advantage of his kindness, but he has also had profitable practice that would not otherwise have come to him.

Still another freakish thing the doctor has done lately is to cut prices in two for all his services. He says he is able to eat, pay his bills and keep his patronage, and that he is making some new friendships. He appears to place high value on that. He wants friends "when this miserable mess is all cleared up," as he puts it.

His closing word has a wholesome ring to it: "I hope to live to see the depression come to an end, as it sometime must, for even the children of Israel only had forty years of it, then the land of Canaan. But, and even if I do not live so long, I expect to thank the Lord daily for the privilege of serving my fellow creatures, as I may be able."

Now what can you do with a doctor like that? Not much that we know of, except to let him go. Some folks are just that way. But what if his ideas and methods should be taken up by leaders in the wider human relationships, by diplomats and artisans in international statecraft? Wouldn't you like to see what it would do to world-wide depression?

We are almost reckless enough to wish it tried out in all professions, vocations, trades and walks of life.

E. F.

### New Goals for Farmers

ACCORDING to Dr. F. D. Farrell, president of the Kansas State Agricultural College, there is little encouragement in the present outlook for those who would farm solely to make money. This is particularly true for the reason that thousands of people are turning to the land for subsistence when a decrease in farming operations is desirable for profitable production.

Thus the successful farmer of the future must have goals of a different order from dollars. There must be more emphasis upon a better home life with modern conveniences instead of more land. Economical quality production must take the place of large scale operations. There must be more dependence upon sources of happiness and satisfaction not bought with money.

In a few words, Dr. Farrell suggests that the successful farm family of the future will be one which assumes fewer financial risks, is more largely self-sufficient, and intent upon such health, leisure and spiritual interests as will make for permanence and stability. Now the interesting thing about these new goals for farmers is that they are just as good for the rest of us.

H. A. B.

### Land of Beginning Again

MORE than ever, it seems, are we living in a land of beginning again. Who but knows of the once well-to-do farmer who has lost all, the young couple with a family and good prospects who have lost the farm and money given them, the young person marking time until things change? Add to these the city cousins out of a job, and you have millions waiting for better times in the land of beginning again.

But how is one to begin again? The man who can answer this question is the person we are all looking for. And it looks like it might be a good, long wait. Meanwhile one may as well remember that life has always included a good deal of beginning again. It was unusual security and prosperity which made Americans forget this fact, and readjustment seem uncommon and unnecessarily cruel.

We do not mean to minimize the tragedy in the present situation, for it is very cruel and paralyzing. But we do mean to say that for all able-bodied persons a most significant factor in finding a way out is that of one's personal attitude. Of course coöperation is needed, but there can be no creative leadership and no real following without personal initiative.

The fact is we will have to live as pioneers, striving for a double portion of their courage and resourcefulness, if we are to get on in the land of beginning again. And just to remind us of a somewhat typical case, one in which in spite of recurrent adjustments an average western pioneer managed to raise and educate a family and attain a serene old age, we list the following dark points with approximate dates:

1888. Lost homestead claim through an error made by some filing clerk.

1890. Decided to abandon isolated ranch in which remaining capital was sunk.

1898. After dry farming 320 acres for six years our pioneer loaded his family and few possessions in a farm wagon and set out for some place to begin again.

1903. Traded for a marginal orange grove. Oranges were then bringing as much as twenty-five cents per packed box. Some ranchers even had to pay the freight.

1913. Year of the freeze with two young orchards frozen to the ground. Back payments on an old grove sold to finance the new plantings completely lost. More years of acute financial distress.

Such are the simple annals of an average pioneer. They are cited not to discourage or to encourage. They are offered as a record out of life to show that America certainly was, and now we know still is, a land of beginning again. The true American was and is a pioneer.

H. A. B.

## GENERAL FORUM

### Prayer on Entering Church

Heat and burden of the day  
 Help us, Lord, to put away.  
 Let no crowding, fretting cares  
 Keep earth-bound our spirits' prayers.  
 Carping criticism take  
 From our hearts for Jesus' sake,  
 In this little hour that we  
 Spend in fellowship with thee.  
 Search us, keenly, Lord, we pray,  
 Lest we leave thy house today  
 Through our stubbornness unfed—  
 By the true and living bread—  
 Lest we know not that we thirst.  
 Selfishness that we have nursed  
 Through the years, O blessed Lord—  
 Smite it with thy two-edged sword.  
*Make us over! Make us kind.*  
 Let no lonely stranger find  
 Lack of friendly handclasp, or  
 Pass unwelcomed through the door.  
 Let the whole week sweeter be  
 For this hour we spend with thee!

—Bertha Gerneaux Woods.

### Annual Conference Echoes

BY J. A. BRICKER

Paper read at Ministerial Meeting of Southeastern District of Pennsylvania at Bethany church, Philadelphia

ANNUAL CONFERENCE is a name given to what in the early history of the church was called the Big Meeting or Big Council Meeting, and later Annual Meeting. The railroad companies termed it National Conference—and I think all were very appropriate in their time, for when it was called the Big Council, the meetings were very much along that line, but the change in name does not change its purpose or power, although the matters considered have changed.

Very early in the history of the church in America the Brethren who were shaping its course realized that if we were to steer clear of congregationalism there must be some plan for concerted thought and action.

They had already taken a quiet and unobtrusive part in some gatherings of the Pennsylvania German sects in convention under Count Zinzendorf held much after the order of what we would term a union meeting in these days, but which to them were known as synods. After the third of these in 1742 George Adam Martin, a Tunker preacher, became much concerned over the doctrinal ideas advanced, and believing them a detriment to the beliefs advocated and taught by the Brethren, he advanced the idea for the first gathering of a separate "great assembly" yearly, which led to the formation of the Big Councils which have become the Annual Conference of today.

We can therefore reasonably assume that the first of these general gatherings of members was soon after 1742, but the earliest recorded minutes we possess are for the meeting of 1778 which was held at Pipe Creek, Md. There have been five held there since.

The only query brought to this early assembly was in regard to brethren taking the attest or oath, before magistrates. The next year there were two queries, then three, and the number kept going up from year to year until in 1862 we find seventy-two went before the meeting.

The minutes of that Civil War year cover sixteen pages.

Many of these queries asked for interpretation of scripture and the Sunday-school question was also before the meeting for review although it had been before the Conference and acted on favorably five years previous. The troublous days of national life were reflected largely in the character of many of the papers, which included the problems of Brethren enlisting or in some cases hiring a substitute; the various phases of the slavery question and temperance, better instruction of applicants for membership, requests for ruling on whether brethren should have sleigh bells on horses, or churches have bells on their buildings. Preachers who took pay for marrying and for preaching funerals also came in for attention, and women who wore hooped skirts were likewise deemed worthy of advice.

Other things presented were for dealing with unruly members, change in the mode of feet-washing, sending committees to churches reported out of order, besides other minor and somewhat local matters which, if the scripture had been followed, might have been settled at home, and sometimes this was the advice given.

They appeared to be much interested in taking good care of the ninety and nine that were already safely on the inside, failing to give much attention to the lost sheep on the outside until about the year 1852 when there was a move toward missions.

The meetings of those early days were held differently from now, all members as well as the elders and ministers being encouraged to attend and avail themselves of the privilege of taking part. At the close there was a love feast, but this was changed later and the love feast came at the beginning, being followed by the business session. Gradually as the meetings grew larger the love feast was eliminated and the plan of the conference was changed, making it a representative body to which the churches sent delegates, no congregation being allowed more than two, while the elders present served as the Standing Committee. Later there was an unsuccessful effort for the delegates to elect the Standing Committee by ballot, and through a period of years there were various other plans proposed including one



that the elders in the district where the meeting was held appoint the Standing Committee.

In 1868 the Conference turned to the districts the duty of appointing the Standing Committee but the ratio representation of delegates remained the same. The rule was that the six states which then comprised the bulk of our membership, Virginia, Maryland, Pennsylvania, Ohio, Indiana, Illinois, should be entitled to three members each, one from each of the remaining states in which churches were established, and whenever these states would contain ten bishops each they also should be entitled to three.

The present method under which we work was decided upon in 1925. The organization of the church into districts was a means of decreasing the volume of business for the Conference by taking care of many of the queries dealing with local matters.

By many, however, it was considered a serious innovation and the report for it was somewhat reluctantly accepted, as is shown by the following statement: "Resolved—that we try the Committee's report for at least a sufficient length of time to give it a fair trial." This has proven, however, in a general way very satisfactory.

Representation now is in ratio to the membership of the respective congregations, those having two hundred or less sending one delegate, while congregations with over two hundred may send two. Under the former ruling each church sent two delegates regardless of size of its membership.

In reading the records of Annual Meeting of these days one is impressed with the amount of business disposed of, although individual attitudes on personal conduct in the home, the school, the church and state comprised a large part of it.

The church decided what the individual should wear and how to wear it; what places it was safe to go, or not fit to go; whether we should send our children to college and what profession was safe to enter; the type of homes and how they should be furnished; what kind of a vehicle they should ride in, whether a carriage with or without springs. There was at least some advantage in this style of legislation from the standpoint that there was no trouble looking after a pattern every few weeks when styles changed.

The time now at Conference is spent in some things more important and such things as those aforesaid are left largely for individuals to decide, no mandatory rulings being given forth unless there is a "thus saith the Lord" to sustain it, and all other Conference action being advisory. In line with this different policy we find the peace question constantly to the fore, while ways of promoting temperance have the regular attention and best thought of our leaders. The year 1781, close to the

end of the Revolution, saw the appearance of the first minute on the question of peace versus war, while 1789 marked the date of birth of the temperance discussion which has continued such a live topic ever since.

The Sunday-school question early received the attention of the Brethren although not formally designated by that name until the year 1857. The church, however, was much concerned about the proper spiritual instruction of the youthful and childish mind as is shown by well thought out plans for their attention, and we find that as early as 1789 nearly three-quarters of a century before the name itself was officially authorized by Conference, the Brethren had decided to have assemblies especially for this purpose, according to the injunction of Deut. 6: 7, thus antedating the work of Robert Raikes, and becoming the originators of the Sunday-school idea in America.

These perennial problems handed down to us from the past still continue to be of great interest to a concerned membership and there are also some improvements in operation of the Conference which in a word will mean setting the clock forward in the consideration of the real business for which the Conference is called.

The present enlarged Conference program embracing the educational, missionary, and social work of the church is important and valuable as well, but the time given these subjects has resulted in the recent past in their obtaining the preference in time over the real deliberative business of the Conference to an extent that adequate time for making decisions by the delegates which may affect the work of the church for years has been placed at the end of the meeting when many are tired and all are ready and anxious to be off for home.

The wisdom of this has become not a matter of question, when I state as a member of the Standing Committee of the present year, that I was with the Committee in session for approximately twenty-four hours in close consideration of the papers there presented, which then went out to open session of Conference on the last day of the meeting and in about six hours' time all were disposed of by the larger body. There has without doubt grown up a considerable sentiment for a beneficial change in this line and it is gratifying to note that the effect of a Conference report just presented will be to bring forth changes that may be worth while.

In concluding these reminiscences there is one outstanding change in the church that appeals to me, which has been brought about by the passage of time. It is the method of selecting our ministry compared with the time of my entrance into it forty-nine years ago.

Until the year 1917 we advanced when deemed fit, from the first to the second degree of the ministry, and then on to the eldership or full ministry.

In that year Conference decided that all holding the first and second degrees should be termed ministers.

In 1922 a request came to Conference asking that the decision of 1917 be amended, which was granted, and a change was made by which it was decided that brethren called to the ministry should be licensed and under this ruling a brother feeling that he has the call of the Spirit for this particular work of the church has an avenue through which he may approach the fulfillment of his desires, whereas under the old custom there was nothing for him to do except to wait until such time as the local church might possibly elect.

Under this obsolete system there is no doubt that the church lost the services of many capable young men who felt a desire to thus serve their Master and might have been a power for good in the work of the kingdom.

In my mind this was a very important change, if not one of the most important of the many that I have named.

*Philadelphia, Pa.*

### **Evangelistic Methods**

BY J. H. MOORE

BEGINNING with Dec. 11, last, Eld. R. W. Schlosser, President of Elizabethtown College, Pa., was with the Sebring church fifteen days, during which time he delivered seventeen highly appreciated addresses. It is not concerning the revival held that I wish to speak; that is left for the church correspondent, but the character of the services gives me occasion for some helpful, and I trust some constructive reflections.

Bro. Schlosser is a speaker of much more than ordinary ability. He has a strong, well modulated voice, good pulpit poise, and at all times has his subject matter well in hand. He knows what he wants to say, and knows how to say it. He talks as one in thorough sympathy with what he presents, and there is not the remotest hint of doubt, or the first element of apology. With him the Bible speaks for itself, and what it says is the end of all controversy.

From start to finish his sermons are crammed full of facts, illustrations and the keenest of points. He shows unquestionable reverence for the Bible, respect for the church and the deepest sympathy for humanity in general. He indulges in no jokes or witticisms. The preaching of the gospel, as he views it, is a serious matter and the pulpit as well as the pew is a sacred place. He makes no effort to turn the house of God into a house of mirth. He impresses his audience with the fact that the house of God is a house of prayer, a place of heavenly ways and emphasizes her songs of love and praise. His sermons are broad, deep, and yet simple enough to be understood by the most common thinker.

He is never misunderstood. What he says is straight and to the point. He needs no catchy phrases or witty methods to command the attention of his audience. His serious, logical and instructive method is gripping in its very nature. For marshaling facts, illustrations and keen points, his memory borders on the marvelous. In all of it there is an element of dignity, confidence and humility that commands the respect of each and every one who attends his services. I admired the respect he showed for the pastor as well as for the other ministers of the congregation. There were not the first indications of regarding himself as the whole thing. He was with us to do his part and do it well.

But this is mainly preliminary. It is about the nature and character of his sermons that I wish more specially to speak. From the beginning the major part of every discourse was distinctly fundamental—dealing with some fundamental question. In this way the sermon becomes decidedly instructive, in fact, really educational. In other words, three-fourths of a discourse is educational, real teaching along gospel lines. It contains something to be learned and remembered. In a sense it is doctrine deftly and clearly stated. While most hearers would not speak of it as doctrine, yet that is what it really is. Following this method one may, in a dozen addresses, cover practically all the outstanding doctrines of the New Testament. And while the teaching thus dealt out may clash with the views held by others, yet it does not antagonize, but is listened to and spoken of with all due respect even by those of other persuasions. Speaking of the sermons one careful listener and thinker said: "Bro. Schlosser lays down a solid foundation and then builds thereon." He makes no reference to other denominations, and seldom to the Brethren, but preaches the gospel, preaches the doctrine, and does it so clearly that he is never misunderstood.

His method commands steady attention and respect and gives the people of every class something to think about, and even to talk about. Discoursing on the New Testament form of baptism one evening, he called attention to the frequentative form and meaning of the Greek word baptizo, the word employed in the baptismal formula, as set forth in Matt. 28: 19, saying that the very meaning of the word demands a repetition of the action. This he stressed with force and clearness. At the close of the service he was approached by a cultured Greek lady, born, raised and educated in the city of Athens, whose mother tongue is the Greek, who told him that he held the right view regarding the meaning of baptizo, saying that all Greek speaking people understand the word to mean a repeated action, hence to dip repeatedly, as defined by several Greek dictionaries. A declaration of this sort, coming from a highly educated



native Greek, deserves more than a passing notice.

After several well directed discourses are given, thus laying a good foundation, the closing part of the sermon following contains a strong, well directed evangelistic appeal. These appeals, backed up by solid Biblical facts, fundamental in their very nature, have their effect. The influence is more than merely emotional, as is too often the case in revival efforts.

While pondering over the addresses, from evening to evening, I naturally fell to thinking of the need and value of like sermons in all parts of the brotherhood. There was a time in the history of our people when the major part of the evangelistic sermons were of the doctrinal type. With this type of preaching thousands of well indoctrinated people were added to the church. In such efforts there may also have been an emotional element, but it was always backed up by the plain teachings of the New Testament. Converts made in this way knew what they were doing, and as a rule they remained true and steadfast. Their change of life was brought about by a conviction that went to the heart.

For some reason we have got practically away from this type of evangelistic work. Our present day efforts are largely along emotional lines. In a revival an evangelist may, in the course of two weeks, deliver near a score of interesting and strong sermons without even hinting at the outstanding doctrines of the church in whose interest he is working. So far as the make-up of the sermons is concerned they may fit into the claims of one denomination as well as another. Under such influence people, mostly of the young class, are brought into the church hardly knowing what the Bible says regarding their duty, responsibilities and privileges. The evangelist goes his way, but the converts are left for the pastor to teach and develop as best he can. So far as right teaching is concerned, the first work, the very work the evangelist should have done, has to be taken care of by the pastor, who himself may be ill prepared for that line of teaching. In the great commission the Master told his disciples to first teach, that is, make learners of prospective converts, then baptize them, this to be followed by still more teaching.

When professional evangelists by their skillfully wrought methods sweep people, many of them mere children, into the church without necessary preliminary teaching, I seriously question the fairness of the deal. To me it does not seem fair to the converts. We have a good deal to say these days about the right of a child to be well born. Why not apply a bit of this philosophy to the right of a child convert to be well born? Is not the spiritual birth fully as important as the physical? It may be that here is a point far too much overlooked in our whole evangelistic system. Or, possibly for this reason the church must suffer because of too large a

per cent of weak, indifferent and half-hearted members.  
*Sebring, Fla.*

## My Brother's Interests and Mine

BY H. A. CLAYBAUGH

EVERY member of the church who is awake and interested in the growth of the kingdom has some very definite things on his mind which he would like to see receive some real attention. Such an individual may also be one of a certain group which has a real reason for existing. He may be associated with the work of the Mission Board, a member of a faculty or of a trustee board of a college or the seminary, an elder or pastor of a local church, or a layman who has a vital interest in the work of his group. It is very easy and human for a member of any of the above groups to become selfish and narrow and feel that his interests are being seriously neglected. It is also easy for one who has a definite interest to push it to a degree that is discourteous and unfair to the rights of others. Do you think that a cause which is wholly unselfish in the things for which it stands could be carried on in a very selfish way?

The program of the General Mission Board and the effort to execute that program should be made and furthered in the light of the needs of our various schools. It should also be drafted in the light of the needs of our local churches which are now in the transition period from a freewill to a supported ministry, which for a time means more money at home to support pastors, build parsonages, remodel old churches, etc.

The trustees of our schools should make their plans for further equipment, solicitation, etc., in the light of the needs of the General Mission Board and in consideration of their constituency.

And the local church should emphasize its needs in fair consideration of the great fact that millions are yet without the gospel and that the first work of the church local and at large is to take the message where it is not. If the local church should decrease its mission endeavor it should be only temporary and with the objective that the local group may be made stronger and more active in the general missionary emphasis. The local group must know that in its own locality there are places that must have a lift if the need is properly considered, and the local church must see the need and real value in denominational schools and plan to do its part in their support.

Missionaries, secretaries, professors, pastors and all church helpers should decide how much salary they should receive, not on the fact of the possession of a Ph. D., M. A., or B. D. degree, but in the careful consideration of the fact that money does not grow on trees, but that the business man must meet keen competition if he make any money, and the laboring man who

not long since made ten dollars a day is now making two, or walking the streets looking for a job, or waiting in the bread line for something to eat. The above group of church remunerated folk must also realize that the farmer is wondering where the money is to come from to pay interest and taxes to save his home and the land upon which he depends for a living. Another thing to be noted is the fact that the layman is being asked for money by the Near East relief, the Anti-Saloon League, the Red Cross, the Salvation Army, college financial secretaries, the Council of Promotion, and the local finance committee. Laymen are many times very much confused and are made to wonder what it is all about.

The laymen of the church, which includes the business man, the factory man, the man of the farm, and all their families, should buy cars, burn gas, get new and expensive and sometimes unnecessary clothes, improve their homes for comfort, eat extra things, go to the movies, etc., only after a careful consideration of the needs of the unsaved millions and the agencies in the church which stand for eternal things.

President Winger in his missionary address at Anderson said that he believed the young people of the church spent enough in a year to equal the Conference Budget. We all think that a man who has spent most of his life with the young people of the church knows the facts about the situation. What a challenge to the young!

When all the institutions of the church and all the individual members of the church get to the place where they are willing to think of the rights of others and plan their programs and spend their money with others in mind, then friction shall cease, and a Higher Power can then supervise, and then the needful things shall receive a just and lawful consideration.

The individual who can with one hundred per cent enthusiasm push the cause in the kingdom for which he is responsible, and at the same time be one hundred per cent considerate of the rights and interests of his brother, is the broad man that the Lord can use in the largest way in the work of the kingdom.

*Middlebury, Ind.*

## The Target

BY I. N. H. BEAHM

How about 1933? It is the centenary of my dear mother's birth. It is the centenary of the sedate Benjamin Harrison of White House fame. It is the centenary of the appalling meteoric shower, and a host of other notable events.

But how about 1933 for you and me? Likely we have reviewed 1932 and previewed 1933. Some passing remarks on a few familiar words may be interesting.

Target means a shield, a protection, a mark to be shot at. It may prove a help, a protection for us to set up some 1933 marks of achievement.

Platform means to the politician something to get in on, like that of a train coach, something to be achieved in a certain period of time.

Budget means a package or bundle of news, a financial planning for a fiscal year, a summary of future needs.

Resolution means, for this use as a threadbare term, that which is decided on for the new year, easily broken after spoken, to lie shattered and scattered.

Program means a plan of future procedure. It should be well begun for such is styled half done. When father came home at noon from school, little Mary girl rushed out through the unsullied snow and exclaimed gleefully and exuberantly: "Here comes papa, and the first thing on the program is, I love papa!"

Objective means something thrown in one's path for future action, something set up as an end to be attained.

Goal seems a football term, a horizontal between two posts, over which the ball must be hurled by foot to win a play point, a something to mark and measure the progress of competing forces, a big aim in a terrific struggle, the turning point of success and failure.

Ideal means the psychic picture thrown on the gilded screen of imagination as a model to be concreted in actual life, a rainbow promise of what the future may be. The idealized may be realized.

Attention! How can all these terms, these simple words with their uniform forward look of potential content supply holy inspiration to our every laudable aspiration through much 1933 perspiration? What a dynamic question! Let each of us answer for himself, for herself.

I come to land with both feet on the first of these outward, forward looking forces—the target. I used a well worn, tattered and torn phrase, once upon a time, when I was in good old eastern Tennessee; the very atmosphere seemed soaked and charged with legend and tradition about the quaintly wise David Crockett, far-famed for his "Be sure you are right, then go ahead." One of these stories in particular interested me. This wizard of the woods decided he would run for congress. Even then he did not run. He shot. So it runs. "He shot himself to congress."

Shooting matches were held. Targets were set. Prizes were offered; crowds assembled. Davy was the honored hero of these pioneer and enthusiastic gatherings. He was a "crack" marksman. He was a good shot. He was the prize winner. He was the victorious candidate for congress. His quaint garb of skins from his hunting trophies and his forceful forest philosophy crowned him with honor at Washington. He was himself in congressional halls.



The target was concisely set at established distance from the marksman's position. People were lined up on each side of the whizzing whistling bullet way, thus making a human lane as the bullet road. There was genuine thrill as the lead went hissing keenly by through the rooting crowd of admiring onlookers.

While the marksman was tensely waiting with rifle in hand, pointing downward, the signal was given. Then of a sudden with both eyes fastened on the target, the gun held from his body and both hands outward, he raised his rifle quickly and unhesitatingly fired with un-failing accuracy. The score was made and duly noted amid wild applause. In this the rifleman's whole body, mind, and soul centered on the target. No one-eye-shut method was ever used. Both hands, both eyes, the whole man tensely guided the bullet to target. It was a dynamic and gala day for the pioneer and mountaineer as he pushed westward American civilization.

Just so the sterling soul of buoyant hope goes "to meet another year." While he reckons with the past by which his "feet are guided," yet Paul-like he sets his 1933 target of clear-cut objectives.

Dear reader, at what great target of dynamic purpose is your rifle of endeavor pointing? What platform for the year are your feet treading on? What budget of duty stands bundled in your path? What resolution possesses you from head to foot? What program of procedure stretches out over your future in golden panoramic attraction? What objectives have you set as an irresistible magnet to draw you on to greater achievement? What goal ahead beckons you on with all concrete action? What beautiful rainbow ideal arches over your path to be concreted in achievement and character? Fire the rifle of a divine purpose. Hit your 1933 target. Hit the bull's eye. Win achievements. Give God the glory and honor forever.

One minister sets three sermons a week on the average as a minimum. Another preacher decides on better and deeper doctrinal teaching.

A man who has neglected his prayer life decides on more closet praying. Another one where the family altar has fallen down decides to erect it again and to keep the home fires burning.

Bro. Q quits taking his church paper, but decides to take it again and to read it. Bro. X hits the target to read his Bible more. Bro. Y resolves to be more hopeful and patient. Bro. Z sets up the objective of being a better man.

Bro. Giver idealizes a deeper plunge into home and foreign missions.

Sister Faith will be more stabilized and have it as God desires.

Sister Hope will keep things on life's pathway more cheerful.

Sister Charity will bless the poor and every one more.

Bro. Church decides to be less conformed to the world and more conformed to Christ.

Bro. Conference is idealizing God's Word more and will, I hope, follow his own decisions or teach himself to be true to himself before he asks others to follow Christ.

Bro. District will be wider awake, see more, feel more, do more.

Bro. Congregation will fire his rifle of love and unity and hit the target of better evangelism and more pleasing housekeeping.

Bro. Officer and Bro. Board and Bro. Pastor will seek greater parity of reward with the toiler of the soil and otherwise.

Let us all fire at the target of the Holy Eight in 1708, to reestablish and perpetuate apostolic Christianity instead of the doubting, drifting, degenerating, damning apostasy of this money-grabbing, modernizing, materializing age.

We want not less of the brotherhood of man, but more of the brotherhood of Jesus.

Bro. Paul would forget the past and set up the prize of our high calling of God in Christ Jesus.

John and Mary have decided to yield more to the wishes of mother and father.

Bro. Ministry has set up the target idea of preaching peace and temperance by regeneration rather than by social and political reformation.

Brother and Sister Christian have resolved to be and look more like Bible teaching and to set up the church as the divine agency of doing all good—God's supreme agency of evangelism.

Bro. Evangelism has sold himself on winning the world to Christ by oneness with Christ and God rather than by finance and mere organization.

Bro. College sets up the target of education for Christ and the church rather than by collegiate rank and standardization.

Bro. Nonconformity-to-the-world wants to keep his front seat in the church.

Our friend, Mr. Lodge, is rejected membership in the church because he generally has a Christless religion, because he opposes the church as the divinely supreme agency for doing all good.

Mr. World is denied church membership until born of water and of the Spirit.

Sister Love and Bro. Obedience plead for a front seat in all the church membership.

We set up high and holy objectives. We decide to keep on in the good old-fashioned gospel way. We decide the quitter never wins and the winner never quits. 1933 promises to be one continuous revelation. We decide to look upward rather than downward—outward

rather than inward—forward rather than backward. We go on with a heart for any fate. We trust God doeth all things well.

*Nokesville, Va.*

## A Report of the 1932 World Day of Prayer

BY NORA M. RHODES

THE observance of the World Day of Prayer on Feb. 12, 1932, was a demonstration of the growing world fellowship in faith and in prayer. More changes are wrought by prayer than most of us realize. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." The reality and the spirit of the services held around the world last year are evident in the reports received.

From our Liao Chow, China, mission came the report that although this special day came during their evangelistic week, they decided to take the day off for prayer. They met in the forenoon and carried out the program as printed in the booklet. There were two seasons for prayer in the forenoon: first, for the deepening of their own spiritual lives; and next, for the spirit of service toward all others. In the afternoon they met at two o'clock and continued until nearly five. During this session they prayed one by one for the leading countries of the world, beginning with China. Previous to taking up each country Sister Hutchison showed the location of each country on a large map and also showed large pictures of the people of the different countries. At the close of the report was this testimony: "I felt it was a season of real spiritual blessing to those who came, both in helping them personally and in giving them a larger interest in a world vision. It helped them in knowing the fact that many other Christian women throughout the world were at the same time praying for the same things."

In India, the Khergam church sisters joined in with the world sisterhood and had their prayer meeting. At this meeting were many non-Christian women of the community who took a deep interest in the meeting. They, too, offered just a little prayer but it certainly meant much to all present. One woman who is afflicted with leprosy was much interested and showed by the radiance of her face that she was having some different thoughts from what she ever had before. Their efficient leader, Mrs. N. V. Solanky, wife of the Khergam elder, had a good message for these village women. They certainly did "Hold Fast in Prayer." At Dahanu Road a meeting was held in answer to the call for world prayer. Most of their women were present and a splendid meeting was had. They were happy to have a small part in this prayer circle.

At the Garkida Leper colony they used the booklet "Hold Fast in Prayer" in connection with the school.

All of the scriptures that had been translated into Bura were used; they were also read in Hausa, as many of the Christians know only Hausa. Songs were sung in both languages and Mrs. Royer gave a talk on the meaning of the World Day of Prayer.

In practically every country where Christ is known his followers met for the observance of this day. This year Christians of all nations and races will again assemble on Friday, March 3, for meditation and prayer. All women in the Church of the Brethren are urged to take time for prayer on this day, either in a union service, or if this is not possible, in a denominational service. Invite the men that they too may be partakers in this spiritual feast. School children will enjoy a service of their own after the public school has been dismissed. The young people of the community should arrange for an evening service. In our colleges the Volunteer groups may sponsor this prayer service.

The theme of the program is *Follow Thou Me*, price 2 cents; \$2 per hundred. Each person attending the service should be supplied with a program. The *Call to Prayer* leaflet is free. A poster 11x17 inches is 5 cents. Order all supplies early from the General Mission Board.

If the World Day of Prayer service is held by our own women, the offering could well be applied to the Women's Work project. If it is held with other churches in the community this could not be done.

*Dallas Center, Iowa.*

## If We Say "Our Father"

BY EDNA WOLF

Few prayers are offered without the words "Our Father." If he is our Father, then we are his children. Many people speak to him in this intimate way. If they are his children then we certainly would be made to conclude that all people of his creation are his children, and all of us are brothers and sisters.

In our earthly Christian family relationships, when one member of the family is in need of the physical things of life or meets misfortune, the other persons in the family make earnest efforts to help. We sacrifice, if need be, that our brother may have, at least, the necessities.

Dare we say, "Our Father," until we are willing to treat all men as brothers—as God's children, equally with us? Dare we say it before we have lost our race prejudices and before we have opened our eyes and hearts to the needs of the world?

There are those of us who are on salaries—yes, with cuts in most cases, but what of that as long as we have plenty to eat and are living comfortably in every way? There are many who would like to earn but no opportunity comes. The parent hearts desire the same for their children as do those of the wage-earners. And



they would like to give, too, as in former times, to benevolences but they can not. Have we thought of joining the ranks of the "Substitute Givers" as suggested by the General Mission Board a number of weeks ago? It isn't too late yet. Mission work is in dire need and those who have not heard the gospel in other lands are pleading for it as before. The home church needs strengthening with lives, prayers and money.

Those of us who are farmers might be able to find, even manufacture, ways and means of giving. The giving of the Sunday eggs, an acre of corn, a tree of apples, or a portion of any other crop are good suggestions. A bushel of home-parched corn meal would make good food for the hungry for many days. With the low price of corn and the expense of grinding being a dime or less, a bushel of corn ground into meal would not likely have more actual value than a quarter, but be worth much more than that to hungry boys and girls. Or perhaps home-parched meal could be sold at store prices to earn money to give. This is only an example of what is being done. Perhaps it will be suggestive.

After we have done our full share for our brothers and sisters we may with sincerity and reverence say, "Our Father who art in heaven, hallowed be thy name."

*Franklin Grove, Ill.*

## Annual Meeting of the Home Missions Councils

BY M. CLYDE HORST

Member Home Mission Advisory Council

THE Annual Meeting of the Home Missions Council and the Council of Women for Home Missions was held in the Madison Avenue Baptist Church, New York City, Jan. 9-11, 1933. This was a somewhat unusual meeting, not only because of the peculiarities of the times, but also because of some of the special features of the program. The agenda consisted largely of the various phases of the report of the committee on the Five-year Program of Comity and Adjustment. The twenty-fifth anniversary of the organization of these councils was also fittingly observed by a special dinner at the Hotel George Washington.

At these various sessions "fellowship" and "coöperation," the keywords of these organizations from their beginning, were given their usual emphasis. Although the subject of organic unity is never on the program of these councils, denominations being considered vital to the preservation of sacred truth and the conservation of unique areas of life, comity, nevertheless, in its positive as well as negative aspects receives major attention. Outstanding achievements in this realm of endeavor are the coöperative enterprises among the various groups

of seasonal and migrant laborers, and the joint supervision of religious work in the Federal Government's Indian schools. The federation projects at Boulder City, Colo., and Radburn, N. J., are instances of the application of the same principle to the local parish. Examples of the exchange and allocation of territory are legion. A new venture in the same general field is a serious consideration of regional interdenominational supervision in the interest of economy and general efficiency.

The theory and practice of these councils indicate that something like "technocracy," is being applied to the Home Mission enterprise by its own leaders. Under their own auspices a five-year program of comity and adjustment is being rapidly consummated. This process of self-judgment anticipates an appraisal from laymen, such as has come to the foreign enterprise, but now official action has been taken heartily welcoming and encouraging such an impartial investigation. Attention was called to the fact that while public utility corporations study population trends so as to anticipate new demands on their facilities, church and mission workers delay making necessary adjustments until compelled to do so by economic and other considerations. Research with reference to the modern metropolitan problem, such as was reflected in the recent Chicago Conference on the city church, and other scientific approaches to the task of the modern church, indicate an earnest endeavor to keep the church abreast with contemporary social development.

The present economic crisis, it is felt, affords a strategic occasion for the effecting of adjustments that have seemed inevitable to the prophets of home missions for some time. Outstanding among the changes that now seem to be forced, is the elimination of subsidies to unproductive churches. Attention was called to the remarkable success of the self-support policy in Korea, and the question was raised as to whether such a plan might not be at least equally workable in the organized churches of America. Furthermore, with reference to the unemployment problem among ministers, although it was freely conceded that there is real need among able leaders, yet the conviction was expressed that probably there are not too many workers of the right type, and that the economic crisis may represent the signal for the elimination of deficiency, if not mediocrity, from the realm of subsidy.

The lamentable situation with reference to church debts was also considered. In fact the council has a Church Campaigns Bureau as a regular department of its work. Although there is comfort in the thought that while in some sections one bank in six has failed, only one church in two thousand has proved insolvent; yet the fact remains that the cause is paralyzed in hundreds

(Continued on Page 20)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## White Man Teaches Indians How to Trap

FASCINATED by the automobile and modern civilization, the Indians on a Washington reservation had completely forgotten their woodcraft.

When hard times hit the reservation, it became necessary to import a member of the U. S. Biological Survey to teach them how to trap, in order to augment their incomes.

## Keep the Missionaries on the Job

EDWARD ZIEGLER, missionary to India, writes of a conversation with a Hindu lawyer. "Twenty years ago had you come to us with the new Christian message you would have found our hands full, holding to our old beliefs. Now we are holding out empty hands. But within a few years our hands will probably be turned palms down, or clasped tightly on material things." Bro. Ziegler hints that there may be a forthcoming article for the MESSENGER from this lawyer.

He also reports conversing with a young Indian who is honestly puzzled. He has been confronted with the claims from Russia as well as from the Christian church. Which way shall he go? That is the question on which he came to our missionary for light. In these days when we at home debate whether we can afford to give to missions, let us consider whether we can afford to stop giving and thus take our missionaries away from those seeking the light.

## Have We Made Christ Too Small?

ALL of our troubles in the past have come from our making Christ too small for the needs of men. We have not taken Christ at his word when he said: "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." We have discounted his claims. We have taken them with reservations. In our practice we have said he is the Light of the world—except the commercial world, the social world, the political world, the industrial world, the national and the international world—and as a result we are walking in darkness today. We have lost our way as individuals, as a nation, and as a world. We

must come back to Christ if we are going to find our way to a peaceful and helpful world. The outlook for missions will be bright only so long as we give the gospel of Christ in all of its fullness to every man, woman and child regardless of creed, color or condition."—*From Home Mission Council News Sheet.*

## Self-Supporting Churches in Africa

MRS. KULP has called our attention to an error occurring in the *Teachers' Monthly* for November, 1932. On page 515 referring to the self-supporting African church it reads: "All churches in our mission in Africa are self-supporting. The buildings are erected by the people themselves, *with* the aid of the missionaries, or aid from mission funds." Sister Kulp says that the *with* should be *without*. This is one of the fatal errors that sometimes creep into print that reverse the intended meaning entirely.

We are glad to acknowledge and correct such blunders since it would be a great injustice to our African brethren who are sacrificing to establish a self-propagating and self-supporting church out of their poverty. Also to the missionaries who are struggling courageously to lay the foundation for permanent churches in the heart of Africa.

While this principle of self-support is more difficult in other lands than in Africa, yet we will do well even in America to test the soundness of the principle. Nothing will give unity or stability to a church like the sacrifice of its worshipers to live or build within their reasonable ability to maintain the work. We have heard of a congregation suffering with divisive tendencies whose men were challenged by the good women to build a church of native material and with their own hands. It was done. The women cooked and the men worked. This was in America. They are reported to have a beautiful chapel and a united and growing church. It is rather difficult to avoid unity and progress with those who labor and sacrifice in a common cause!

## To My Christian Sisters in America

Note: The following story is the autobiography of one of our school girls in China. She writes especially to the women who are helping to support the Girls' School project, and for use in the missionary society programs.

I WAS born of Christian parents in the village of Lu Chia Ho, about twenty English miles from Show Yang, the county seat of Show Yang County. My father served the English Baptist Church as evangelist for a number of years, and preached in their village chapel at Pin T'ou. This village is just one mile from my home town, and was formerly the center of the work of the English Baptist Mission in that locality. I was the fourth child in a family of six children, but three sisters and a brother died very young, so at present, a



younger brother and myself, with our mother are the only survivors of a family that once numbered eight. We own a very small piece of ground, about twenty Chinese acres, from which we made our living in former years.

Through the love and kindness of our Heavenly Father, my brother and I, even though very poor, have had the opportunity to go to school. When I was eleven years old, a little school was opened in our home town, where we studied for one and one-half years. At this time we heard that the Brethren Mission, "Yu Ai Hui," had established a Girls' School in the city of Show Yang. My parents were delighted for they wanted me to go to a Christian school, and furthermore, a man from our own town was hired as a teacher in that school, so with him to introduce me, I was enrolled in the "Shou Chen" (Keep Pure) school, in the fall of 1920. Even though I had studied only one and one-half years, I was permitted to enter the third grade. Miss Grace Clapper was the principal of the school, and it was a new experience to me, to have a foreigner as one of my teachers. In the fourth month of the next school year, I was baptized and became a member of the Church of the Brethren.

After I had completed the work of the lower primary, and the first year higher primary, the higher primary course was eliminated from the curriculum of the Show Yang school, and thus a difficult problem confronted me. Most of my classmates were planning to go to the Brethren Mission school at Ping Ting Chow, thirty miles from Show Yang, and I wanted to go too, but it seemed out of the question. My father said it was too far away from home, and with the added expense of railway fare coming and going, he simply couldn't afford to send me to Ping Ting. It looked for a time as though I had come to the end of my education. With my dearest hopes shattered, I was very unhappy. I almost wished I had never gotten a taste of an education, since it all ended so quickly and abruptly.

During the summer vacation there came to our little village of Lu Chia Ho, an evangelist from Tai Yuan Fu, the capital city of the Province of Shansi. My parents told him about my disappointment in not being able to continue my school work, and he told them about the English Baptist school in Tai Yuan Fu, where the children of evangelists were admitted free of charge, and persuaded my parents to send me to the English Baptist Mission School. My hopes revived again, we were all made happy and thanked our Heavenly Father for his kindness in opening the way for me to continue my school work. In the autumn I entered the Tsun Teh School, where I remained for three successive years, completing the higher primary course, and two years junior middle school.

At this time my father became very ill with heart

trouble, which rapidly grew worse, and he was finally forced to give up his position as evangelist, and remain quietly at home. My mother's eyes were so bad that she could scarcely see to move about. It seemed everything was against us, I had to drop out of school, my father had to quit work, and mother was almost blind. It seemed I was needed at home, but who was to make the living for the family?

Fortunately for us at that time there was a call for a teacher in the Show Yang girls' school, and I was happy to be a teacher in the school where I had been a pupil less than four years previous to this time. In six months our hearts were saddened because my father was called home, and my mother, young brother and I were left alone. I continued to teach in the Show Yang school, and taught three successive years.

At this writing (1931), through the kindness of some good Christian in far-away England, I am again permitted to be in school at Tai Yuan Fu. I hope to finish junior middle school this year, and go back to Show Yang to teach next year. I am very, very happy, and feel that I have every reason to be thankful to my Heavenly Father for his constant leading, and for the opportunities he has given me. He has been with me in every trial and has been sufficient for all my needs. All that I have and am, I owe to his mercy and grace.

*Your Chinese sister in Christ,*

*Han Miao Ying.*

### **Miraj Hospital Started by a Girl**

THE beginning of the Miraj Hospital provides one of the most touching stories in Christian missions. The story goes that when Dr. Wanless was a student in a hospital in Canada, his fifteen-year-old sister was brought there for treatment. Just before her death, she called her brother to her side and gave him the small sum of forty cents which she had saved, bidding him to take the money and build a hospital for sick children in a foreign land. Dr. Wanless told the story, and people were so interested and sympathetic that they gave money and very soon the forty cents grew to eight hundred dollars. With this, the first building was erected in Miraj in 1892. Later this building was much too small to care for the hundreds who came to the hospital, so it was torn down and a larger building, the present Children's Ward, was built in 1924, Rs. 12,000 being given for the purpose by Mrs. P. Lalsingh Mansingh. After Sir William Wanless had gone to America, a picture of his sister was found among the things he left, and it was felt appropriate to hang it in the Memorial Room of the Children's Ward, where little Indian children may look at the sweet face and hear the story of the little girl who gave all she had for them. When Sir William Wanless came to Miraj forty years ago, he had many problems and trials, but he persevered, and today

we see the evidence of his work in a large hospital, caring for thousands of sick people year by year.—*From Dnyanodaya.*

## News From the Field

### CHINA

#### Ping Ting Chow

Notes by F. H. Crumpacker

#### Our Membership Rally

Our membership rally started off with a members' social that we called a whole family in the church social. We had the families to sit as a family. The enthusiasm ran high. Some of the school children stood inside the church door waiting a long time for their parents and older brothers and sisters to come. Music was provided. Stories were told and a lot of peanuts and millet candy were stored away. Then came a good talk by the pastor on the importance of family life—and by all means a Christian family. The spirit of the meeting was fine. The next day the preparatory class began. After decisions to enter the church are made we give applicants at least one week's regular Bible teaching. This class went along for the entire week with the interest growing to the end.

#### Baptisms

When we finally called the roll we had just thirty applicants ready for baptism. Among them were farmer women and men from the country, some of whom had come thirty miles for baptism; also, some business men and teachers from the city, several school boys and girls and two young married women. The adults were more than the children this time. One shoemaker from the city brought four of his employed men.

The baptismal service was attended by the school children and friends of the people to be baptized. Not many others came, for the meeting was held on Thursday and in the middle of the day when people were very busy. The service was beautiful and all the onlookers were extra quiet and respectful.

#### Love Feast and Communion

In the afternoon we had our love feast and communion. About 170 attended. The Chinese pastor led the meeting and the entire meeting proved a great blessing. More young men attended this year than had come for several years.

#### Our Normal Class for Lay Leaders

Immediately after the above meetings we began our annual class for laymen. These men, for nearly all are men, are chosen from the two counties represented in the Ping Ting church area. Though we have but twelve in attendance from outside the city, yet it is remarkable that nearly all of our local groups, which we hope to be separate churches soon, have representatives in this meeting. We teach them Stewardship, Life of Paul, Catechism and Old Testament Characters during the day. In the evening we have music for not only these, but any who will come. Last night we had a crowd present. This class lasted twenty-four days and closed with our Christmas service, conducted by all present. We had singing by the various groups, a few short talks, and an offering. Then the younger members of the church put on two religious plays—The Nativity of Jesus in Song and Pilgrim's Progress.

#### A Special Incident

One of our members living about thirty-three miles from the central church came in for his second time to the lay-

men's class. He could not stay for the whole meeting, but wanted to make a testimony before he left. He said in substance that he was a wreck five years ago and could do anything in the bad catalog. He heard the gospel when the tent was in his neighborhood. He had no money and was in debt. His wife was dead and he had a small boy. He decided to become a Christian. When he came he quit gambling, smoking, idol worship, and a lot of other things that got rid of his money. The Lord blessed him. He was able to collect a few old debts. He bought a wife for his child. Paid about 150 Mex. He continued to be happy. He had a Christian wedding and now he says he has two horses and three hundred dollars on interest. His boy is in school and now the father declares he will go out as a tract distributor and gospel seller on his own. That sounds mighty good to us and we think this man is in earnest. May the Lord continue to bless him. Pray with us for him.

Notes by H. C. Ku

#### Passing of Bro. Li Tzu Kuang

Again Ping Ting mourns the loss of one of the most capable workers. Bro. Li Tzu Kuang passed on to his final reward after a few days' illness. He had been one of our most faithful workers, having been with us about seventeen years. Fifteen years of this time he had been a teacher in the boys' school, part of the time the principal. The remainder of the time he taught Chinese to some of our foreign group. He loved music and served as church chorister a number of years. He was always courteous and kind and humbly and honestly did the tasks that were his. Very frequently he took his turn in filling the pulpit. His devoted wife, a son and a daughter survive him. The children have been carefully trained, both have been baptized and have excellent records in school. The daughter is now a scholarship student in a Christian academy in Peiping. The son stands at the head of his class in the government high school of this city. We deeply regret the breaking up of this unusually fine type of Christian home.

#### Boys' School

There are one hundred forty-five boys in school this year. They come from thirty-two villages in five counties. Our deficit in budget was made up by increasing the price of board. The death of Bro. Li caused us great sorrow. More than two hundred students attended his funeral. All the teachers who are now teaching in the boys' school are graduates of our local school. We are working earnestly to make it the best possible school.

Notes by Anna Crumpacker

#### Bibles and Bible Study

Recently a movement started in the girls' school for the buying of Bibles. Most of the girls now have Bibles of their own, which they voluntarily purchased for themselves. The first objection to Bible study was recently encountered. One little girl who had been attending classes regularly came with an objection from her father. He stated that the family were Buddhists and it was contrary to their custom to have their daughter learn the Christian religion. The little girl was disappointed, but at least kept the letter of her father's command. However, when the girls were learning the Christian songs she stood outside the window and sang too.

In a recent members' meeting Bro. Yin urged Bible study. His plan is that small groups of three or four should meet together for study, urging people of the same court or near neighbors to study together. About twenty groups signed up for this group Bible study.



## KINGDOM GLEANINGS

### Calendar for Sunday, February 5

**Sunday-school Lesson**, Jesus Chooses the Twelve.—Mark 3: 7-35.

**Christian Workers' Meeting**, Give as the Lord Hath Prospered Thee.

#### B. Y. P. D. Programs:

Young People—The Missionary Goal.

Intermediate Girls—Our Church.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Lindsay church, Calif.

**One** baptism in the Springfield church, Ill.

**One** baptism in the Ft. McKinley church, Ohio.

**One** baptism in the San Bernardino church, Calif.

**One** baptism in the Portland church, Ore.

**One** baptism in the County Line church, Pa.

**Four** baptisms in the Shamokin church, Pa.

**One** baptism in the Omaha church, Nebr.

**One** baptism in the Winter Park church, Fla.

**One** baptism in the Frederick City church, Md.

**Two** baptized in the Anderson church, Ind.

**Four** baptisms in the First church, Roanoke, Va.

**Four** gains, Cedar Creek church, Ala.

**One** baptism in Bethany church, Ind.

**Seven** baptized in the Pontiac church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

**Twenty-four** baptized and three reclaimed in the South St. Joseph church, Mo.

**Five** baptisms in the Redland Mission, Md., Bro. Isaac Long of Bridgewater, Va., evangelist.

**Six** instead of five baptisms in the Morrellville church, Pa., and seven baptisms on Jan. 22.

**Nine** baptisms in the Phoenix church, Ariz., result of personal work through the Kernahan campaign.

**One** more baptism in the Ft. McKinley church, Ohio.

**Fifteen** baptisms in the New Carlisle church, Ohio, Bro. J. O. Click of Covington, Ohio, evangelist.

**Four** baptisms in the Flint church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

**Twenty-five** baptisms in the Williamsburg church, Pa., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

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### Personal Mention

**Bro. M. J. Brougher** of Greensburg, Pa., to begin evangelistic meetings Feb. 5 in the Huntingdon church, Pa.

**Bro. A. C. Miller**, now serving the Westmont church of the Johnstown area, will be available for a revival meeting or two in early spring. Address him at R. 7, Johnstown, Pa.

**Bro. R. Paul Miller**, 379 N. York St., Pottstown, Pa., is available for evangelistic meetings this spring, summer and fall. He is prepared to sing and lead in song as well as to preach.

**Bro. James A. Flory's** eighty-one years are rich in experience of many kinds but they have not dimmed his cheery outlook on life and the world. That is why he was a welcome visitor in our office the other day. Recently of Shickley, Nebr., he is finding a home at present in the home of

his daughter, Mrs. S. C. Miller of Elgin, Ill. You can get some impression of what he looks like if you look on the right page of the Jan 21, Messenger.

**Pastor I. J. Kreider** of the Salamonie church of Middle Indiana is open for one evangelistic meeting the coming summer or fall. Address him at R. 6, Huntington, Ind.

**Bro. P. Stein Hockman**, Rada, W. Va., State Superintendent for the No-Tobacco League of America, informs us that he is open to engagement for some revival work in West Virginia or Pennsylvania.

**Pastor Niels Esbensen**, Freeport, Ill., says: "We heartily agree with Pastor Waltz that the Messenger is the best church paper printed. . . . This paper is a marvelous blessing in these times, and we ought to get it into every home, but more than that we ought to have every member read it."

**Pastor Parker M. Filbrun** of the Bear Creek church of Southern Ohio plans to join the Y. M. C. A. group in their pilgrimage to Palestine, sailing from New York March 17. If there are others going or interested, he would like to correspond with them. Address him at R. 4, Box 140, Dayton, Ohio.

**And still they come**—those holiday season's greetings from China. The latest to reach the Messenger rooms is from Missionaries Minor M. and Sara Z. Myers at Taiyuan. Their newsy letter speaks of many things, among them the depression, but they are able to say: "For our mission as a whole this has been a fine year."

**Bro. R. C. Moreash and wife**, Arrowwood, Alberta, experienced in evangelistic work, have recently united with the Church of the Brethren and are now laboring in the Irricana congregation. They desire the prayers of the brotherhood in their new connection and invite inquiries concerning their availability for further engagements.

**Daleville Academy** will hold its Annual Bible Institute and Standard Training School Feb. 12 to 17. Timely topics and such names as Dr. Jno. S. Flory, M. R. Zigler, F. A. Myers, E. H. Eby, Mrs. E. H. Eby, W. M. Kahle, F. E. Wil-liar, promise practical help and inspiration. For more particulars ask Daleville Academy, Daleville, Va.

**"To each one his work"** Mark 13: 34 says and that is the way Eld. Wm. E. Roop has the preachers lined up for the 1933 appointments at Meadow Branch, Westminster and Long Green Valley, all of Eastern Maryland. Council meetings, love feasts, harvest meetings, evangelistic meetings, Vacation Bible Schools—all are arranged for, manned and dated.

**We have just learned** that the afflictions of Eld. Jesse D. Mohler, Warrensburg, Mo., came to an end Dec. 23 last, when he passed quietly into the great beyond. Before ill health incapacitated him, Bro. Mohler was not only a recognized leader of rare ability in his home territory, but served the brotherhood at large in various ways. More extended reference to his life will appear next week.

**One is never quite ready** for the last look at mother's face even though the time be fully ripe for her going. You will join us therefore in extending sympathy to Young People's Director Dan West and all the bereaved ones. Word of the serious illness of his mother took Bro. West and wife on a hurried trip to Pleasant Hill, Ohio, Thursday night of last week. The end came peacefully Saturday morning. It was characteristic of her as well as of her devoted son to request that the money which might have gone for flowers be made instead a memorial gift to the cause of missions.

**Bro. L. W. Smith**, pastor at Bartlesville, Okla., writes us: "The church called a special prayer meeting the evening before the operation." The reference is to the serious operation which Sister Smith underwent at the Bartlesville Memorial Hospital and they both wish their many friends to know that she is recovering nicely.

**Bro. J. F. Appleman** of Plymouth, Ind., our railway transportation agent, says in a recent communication: "Sorry to say to you that Mrs. Appleman's health is very poor, and it is taking all my time at her bedside and in my home, and I am doing very little except work that is really necessary." This was not written for publication and we are mentioning it without his knowledge that those who seek Bro. Appleman's services may know that they have a fine opportunity to exercise charity and patience.

\* \* \* \*

### Miscellaneous Items

"We have many reasons," one hard working pastor writes, "for facing the new year with courage." Do you agree? Can you find at least some reasons for courage? "He that seeketh findeth" if he seeks in the right place.

"I have been reading the Messenger for nearly seventy years and I feel it is an old friend. I do not want to be without it as long as I can see." These are the words of Sister Caroline Brown of Lincoln, Nebr., as she asks for a change of address. Her closing words are, "God bless the Messenger." We appreciate such words, Sister Brown.

When one minister and his family spend the Christmas holidays with another minister and his family, the first minister may bury his talents, or he may "volunteer to hold some meetings." This is not a hypothetical case we are presenting, but the record of something which actually occurred. The visiting minister of whom we write conducted regular Bible study and evangelistic services throughout the week. And his host writes: "We are very sure that he caused some serious thinking on the part of some whom we are expecting to come out in the near future."

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Improving the Small Church School**, by George Voiers Moore. Bethany Press. \$1.00. 172 pages.

Here is a timely book by a man who has come up through the small church school, has worked in it for years and knows its needs. It is an intelligent, sympathetic and helpful treatment of the subject. Because most of the church schools are small there is the greater reason why at least some writers should consider their needs.

The titles of the several chapters will give you a fair idea of the contents of the book: I. What Is a Small Church School? II. What Is Right With the Small Church School? III. What Is Wrong With the Small Church School? IV. How to Improve the General Attitude. V. How to Improve the Leadership. VI. How to Improve the Organization. VII. How to Improve the Program. VIII. How to Improve the Building, Equipment and Materials. IX. How to Improve the Finances. X. How Some Small Church Schools Are Being Improved.

If you would like to improve your small school you will find many workable suggestions in this volume.

## With Our Schools

### McPherson College

The friends of **Bro. H. F. Richards**, pastor of the McPherson church, will be interested to learn that he was last week elected President of the Kansas Council of Churches. This is a state wide organization of Protestant churches that held its annual convocation at Topeka last week.

On Sunday afternoon, Feb. 5, McPherson College will broadcast over KFB at Abilene, Kans., from 2 to 3 P. M. The program will consist chiefly of music by a male quartette and an a cappella choir under the direction of Prof. A. C. Voran. There will also be a short talk by Bro. R. E. Mohler.

McPherson College will hold its annual Regional Conference at the college from Feb. 19-24. In addition to local talent there will be a fine group of instructors coming in to help with this conference, consisting of President Otho Winger, Editor Edward Frantz, Secretary Ruth Shriver and Pastors W. H. Yoder and Ernest Davis. We of the college are hoping that many of our pastors will be able to come for these inspirational meetings. Many of this section may find the Annual Conference too far for this year, but with our automobiles a group can get together and make the trip to McPherson very cheaply. Expenses here will be very low—rooms free and board at a very low price.

## THE QUIET HOUR

### His First Miracle

John 2: 1-11

For Week Beginning February 12

#### The Mother of Jesus Was There and Jesus Also, vs. 1, 2

I'm glad Jesus attended weddings and lent his hand to help in an embarrassing moment. It seems to bring him closer to our life and need (Matt. 9: 10; Mark 14: 3; Luke 7: 36; 10: 38; 14: 1; 19: 7; 24: 29).

#### Woman, What Have I to Do With Thee? v. 4

There was nothing cold nor offensive in this remark. He simply meant that his Father's voice within him made unnecessary the guidance of outward command (John 5: 19, 20; 10: 30, 38; 14: 10; 17: 11, 22).

#### Whatsoever He Saith Unto Thee, Do It, v. 5

Mary need not command Jesus. Let her bring others into obedience to what he commands (Matt. 4: 20; 7: 24; 9: 9; 21: 6; 26: 19; Luke 5: 5; 6: 47; John 2: 7; 11: 29; 14: 21; 21: 6).

#### Fill the Water Pots With Water . . . Draw Out Now, v. 7

Jesus can give only to those who obey him. He commands only because he loves and would give (2 Kings 3: 16, 17; 4: 3, 4; 5: 10; Isa. 40: 3; Hos. 10: 12; Joel 2: 12, 13; John 9: 7; 11: 39; Rev. 7: 13, 14).

#### Thou Hast Kept the Good Wine Until Now, v. 10

Wherever men see the work of Jesus they see something above ordinary human accomplishment (Matt. 25: 21; 1 Tim. 5: 17; John 17: 4).

### Discussion

Are your seasons of pleasure such that Jesus might be a guest to share them?  
R. H. M.



## PASTOR AND PEOPLE

### Holy Ground

BY MERLIN C. SHULL

Article Supplied by Pastoral Association

"THE place whereon thou standest is holy ground" (Ex. 3: 5). Every minister needs to recognize the holiness of the place whereon he stands. In every parish there are wonderful people who are having great religious experiences. A minister can find God, holy ground, by entering sympathetically and reverently, as a true shepherd of souls, into these momentous experiences of his people.

A young man walks up and down in a little hospital room, very nervous and worried. His young wife lies yonder—pale from facing God. The first born son—a bit of heaven—has come. That's holy ground! And what an opportunity for the minister!

A certain minister said that one morning in the late summer he called on a fine, intelligent woman in his congregation and found her in tears. He inquired, gently, the cause of her grief. She said: "My youngest crawled down out of my lap and went away to school, this morning." That minister stood on holy ground!

One minister said, "If possible I spend an hour in prayer before marrying a couple." Certainly when a minister stands between God and the threshold of a new home he stands on holy ground! For when the husband is Christlike, and the wife true and considerate, then home is heaven and we have a little heaven to go to heaven in.

To stand by the bedside of a little child, sick with a burning fever, or by some aged saint who has been calm and trustful through great pain, is to stand on holy ground. I know of a great saint who was bed-fast for twenty years, and those who waited upon her said she never complained. When visitors from the church went to her home she would request them to sing. When asked what song, she would say: "Count your many blessings." That was holy ground. For here was a victorious faith.

Suppose that after a sermon a business man comes forward and grasps the hand of his pastor. Let us suppose he confesses: "I came here discouraged tonight. A competitor of mine across the street is about to drive me out of business. I know a trick that would turn the tide; and before I came tonight I had a mind to do it. But," and his grip tightens, "after listening to you tonight I have changed my mind. *I will not do it! I can starve!*" That's holy ground!

If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,

Or help one fainting robin  
Unto his nest again,  
I shall not live in vain.

In the doing of such things one stands on holy ground. What a glorious calling is this work of a pastor! He walks "in his steps," going about doing good, and that is to walk on holy ground!

*Johnson City, Tenn.*

### One Local Cabinet at Work

BY R. E. MOHLER

It was my good fortune to sit in at the meeting of a local cabinet of Men's Work. I believe that it will be of interest and worth to you to know just how their meeting was conducted. It was typical of what I believe a good cabinet meeting should be.

This cabinet was composed of the pastor, president and secretary of the local council, and chairmen of service groups. The meeting was called to order by the president. Following brief devotions, he proceeded to call for reports from each chairman. What he wanted to find out was just what each group had been doing since the last cabinet meeting, which in this case had been about a month.

The first chairman called upon was that of the social service committee. He reported the following activities: First, a report of an unemployment survey among the members of the church. His committee was in contact with employers of the city, urging them to consider these men as they were in need of additional help. He next reported an irregularity in regard to the enforcing of the prohibition law and an unfortunate attitude taken by the local paper with respect to it. A committee was at once appointed to go to both the police department and to the editor of the paper protesting in the name of the men of the church.

The second report was given by the chairman of the social committee. He reported all plans ready for a general get-together to be held at the church the following week. All persons of the community were to be invited, and much of the program was to be furnished by those not connected with the church. A second project was that of a welcoming committee whose duty it was to see that no strangers got away from church without being made to feel at home.

The chairman of the boys' work committee reported the largest attendance at his group of "Pioneers" the week before that he had ever had. He also reported great interest in the work, and a carefully planned and supervised play program for the younger boys.

The fourth committee reporting was on Bible study. The chairman reported a live, wide-awake Bible class with a real man for the teacher.

The chairman of the building and grounds committee was not present. No one knew why, but the president promised to find out. His report was given by the pastor, who reported that his committee had charge of the bulletin board, and that plans were under way for taking care of some needed improvement about the building.

The pastor was then called upon and he proposed that another committee be appointed, this one to be known as a visiting committee whose business it would be to supervise and direct a systematic campaign to visit into all of the homes of the community, especially those who are non-members.

I came away from that meeting refreshed, and as I

walked away I could not help but ask myself the question—What is the limit of what a group of men may do for the church and the kingdom if they will but set their heart and hand to the task?

McPherson, Kans.

## HOME AND FAMILY

### My Prayer

BY ALICE RIDGWAY

Lord Jesus, hear my humble prayer  
And give me grace from thee;  
Help me to always be most fair  
Whatever it may be.

Help me to scorn the wrong of life,  
Uphold the good and true;  
Help me to lessen human strife  
And lead the suffering unto you.

Help me to always have the faith  
To say a firm and lasting "No,"  
And not with evil cast my fate  
As onward through this life I go.

Help me to be a friend of all,  
And true to all I pray;  
Help me, that I may never fall  
Beyond the straight and narrow way.

Oh teach me, Jesus, as I go  
And others' fate I see.  
Guide me by thy hand  
So I may live my life for thee.

Help me to always be content  
Whate'er my lot shall be,  
And always may I have the strength  
To pattern after thee.

So, guide me now, dear Savior,  
And help me to the end;  
Nor let my courage waver,  
And bless me now—Amen.

Connellsville, Pa.

### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### Chapter 6

"Fo' de lan' sakes ob libin'," ejaculated Hagar as she emerged from the end of the long hall to ring the gong for dinner. "Is I seein' spirits or is I not?" She eyed Alice Weston in amazement.

"Oh, Aunt Hagar. It isn't that bad, is it?" queried Alice merrily. "I guess I do look rather queer after what's happened, I mos' feel like a spirit. Is Marilyn here yet?"

Aunt Hagar snorted wrathfully. "No she ain't heah and as fah as I know she ain't comin' heah. She's gwine off married widout a feathah bed," she exclaimed, giving her head a mournful shake. "No tellin' what'll come

from a weddin' like dat. The idea of Colonel Brandt's granddaughtah presidin' over an upperment house."

Alice turned at the sound of a step on the stair. At sight of her master, Hagar hastily retreated toward the kitchen.

"Father! You here?" cried Alice. "I didn't expect to find you."

Mr. Weston winced at her words and wondered if she were disappointed at his presence or merely indifferent. "Daughter, I'm beginning to think this family takes special delight in pulling off the unexpected," he exclaimed, drawing her toward him for an awkward caress. "Come, Hagar has dinner ready. We'll eat and then you can tell me all about yourself."

"Right-o. I'm hungry as can be. Tell Hagar I'll be down in two minutes," Alice called over the bannister.

Bruce Weston sighed aloud. What dreadful problem yonder young lady represented he could only imagine. Surely not marriage. No, Alice was the baby of the family, the last one left in the home nest. A dozen other possibilities thrust themselves upon his uneasy mind. "If only Jinny were here," he breathed almost mechanically voicing the desire that surged constantly in his heart. In spite of the nervous tension the father experienced at each lull in the conversation, the meal was a most pleasant one.

At last when they were comfortably seated in the den upstairs, Alice flourished a yellow paper. "Father, I may as well tell you first as last. This is what brought me home. Marilyn's telegram!"

"Yes," he gulped trying to appear indifferent. He read the brief message and handed it back without remark.

"Marilyn has jumped overboard and I'm going too," announced Alice firmly. "Tomorrow night at this time I will be on my way to New York."

"New York?" Mr. Weston managed to question weakly. Indeed, it wasn't quite as serious as he had feared. The girl had not suggested an aeroplane flight to the South Pole or an elephant hunt in the jungles of Africa.

"Yes, I'm going to try for grand opera. The music instructors at the college insist that my voice has wonderful possibilities. I did promise Mumsy I'd stick through this college year yet, but after Marilyn left, I changed my mind. After all, grand opera, in my mind, is just as important as getting married. If I can only get in, it will really pay in the end. Oh, father, I've dreamed and dreamed for years of a career on the stage and now the bare thought of having a chance to try is too wonderful to be true."

"What kind of a father are you to sit idly by and allow this foolish prattle?" a voice within him queried sternly. He shook himself from his lethargy.

(Continued on Page 22)



## Annual Meeting of Home Missions Councils

(Continued From Page 12)

of communities by the staggering burden of church debt. While it is obvious that the many instances of "putting over" illegitimate financial burdens on unsuspecting churches can not be undone, it is also clear that the best statesmanship of the church must be utilized to save from disaster such enterprises as really have a rightful place in the community. Hereafter, it was urged, more conservative and businesslike policies should dominate such campaigns. It was contended, for example, that anywhere from two-thirds to three-fourths, or more, of the necessary cash for the ground, building and equipment, should be actually in hand before ground is broken for a new edifice.

As the thought of this memorable gathering was summarized, the conviction seemed to be general that something unprecedented has happened in America, and that there is a special application of the situation to home missions. In the first place, the old frontiers are now largely gone, and the real frontiers are now the growing metropolitan centers, with their rapidly multiplying suburban satellites. Evidently, the day of "squatter-sovereignty" is past, as far as the founding of churches is concerned, and the time has come for a statesmanship that recognizes the real needs of populations as well as the interests of constituencies. Henceforth fewer missions will be established, and more attention will be given to a proper correlation of the work now going on so as to avoid both overlapping and "overlooking." Furthermore, the various social trends indicate that the apologetic of the church must represent, in some respects, a different emphasis from that which prevailed in the last century.

Notwithstanding all of these changes and their implications, the impression seemed general in this gathering, that the best years of home missions are not in the past, but in the future. In harmony with such a hope the various agencies are girding themselves for the new task in the new day. Serious attention is being given to the possibility of a home missions exhibit at the Chicago Exposition as a strategic project of promotion. While it is conceded that morals have retreated somewhat in American life, yet it is contended that it is not Christianity that has failed but a "souvenir" caricature thereof. This generation will still hear a message in terms of its thought life, but it must really be from God. If home missions or church work in general is to retain its soul there must be a constant emphasis on the basic facts of Christianity as recorded in the New Testament. The call of the hour is not for more definitions or organizations, but for more power. First things must be put first. The night of the world is the day of the church.

*Levistown, Pa.*

## NEWS FROM CHURCHES

### CALIFORNIA

**La Verne** church, under the leadership of Pastor Galen K. Walker, has entered into a daily Bible reading and prayer campaign for this year, feeling that more Bible study and prayer is needed to enable Christians to meet the entangling problems of the day. The annual Bible Institute of La Verne College will convene Jan. 31 to Feb. 5, with day time classes in the college auditorium; evening services including a sermon will be held in the church auditorium. A week-end Bible institute by the district Christian Endeavor people will be held in the near future. The choir is already working hard on Easter music directed by Prof. B. S. Haugh with Prof. Ralph Travis assisting at the console of the organ. The woman's Bible class honored Sister D. L. Forney and her daughter, Ruth Forney Brooks, at their annual birthday program recently. Each was presented with a purse and Sister Forney with other gifts as it was her birthday. The Aid Society celebrated the 80th birthday of Sister Flora E. Teague Thursday with an informal program.—Grace Hileman Miller, La Verne, Calif., Jan. 13.

**Reedley** church met in council Dec. 12. Church officers and committees were chosen for the year. A music committee has been chosen to arrange special music each Sunday. Bro. J. O. Strain, a teacher in high school, is actively engaged assisting in the work of the church; his practical messages from the pulpit are much appreciated. The report of the Ladies' Aid indicates activities in which much good is being done. Dec. 24 the unemployed were guests of the church at a Christmas dinner. Bro. Leo Miller from Fresno gave a fitting address which was much appreciated. Christmas carols were sung and baskets were distributed to needy families. Dec. 18 we were instructively entertained by the deputation team from La Verne College. Mrs. Blanche Clark has been chosen Messenger correspondent.—Mrs. M. N. Wine, Reedley, Calif., Jan. 14.

**San Bernardino** church observed its semiannual love feast Dec. 7 with H. M. Brubaker of Glendora officiating. There were fifty-four communicants. One young woman was baptized the Sunday previous. At the December council our elder, Harrison Frantz, presided. The main business had to do with financing our church program, particularly the new addition to our building. Universal Bible Sunday was observed Dec. 4 with a special service. The Thursday night before Christmas about eighty, young and old, were present for an evening of fun and treats at our Sunday-school Christmas party, held in the new annex. Christmas morning a combined white gift service and missionary program was given. Besides gifts of food the sum of \$26 was received in the dime envelopes. Christmas night the young people presented the peace play, "They Just Won't Talk," followed by a peace sermon by our pastor. Jan. 1 the C. E. group had as a guest speaker Mr. Fred Barney of our city, former county C. E. president. He gave a most helpful consecration talk. We plan to observe the first Sunday of each month with a consecration program, and the third as a missionary meeting, in the young people's C. E. department. On Jan. 8 four letters were received, three from Reedley and one from San Diego. We were most appreciative for the visit on the same day of the D. L. Forney and Harlan Brooks families from La Verne. Mrs. Brooks talked to the Sunday-school children and Bro. Brooks gave to about eighty listeners an inspiring message on Christ. In the evening he presented his stereopticon pictures. The Aid Society is busy and has given out little bags to be collected Feb. 1, the money to go for the Women's Work missionary project. We are looking forward to effecting in the near future a mothers and daughters' organization with the help of Mrs. Harrison Frantz of La Verne. A leadership training course directed by our pastor is being started. About twelve of our number attended the community school of Religious Education held at the Junior College during the fall, two receiving credit with the International Council.—Hazel Rothrock, San Bernardino, Calif., Jan. 8.

### FLORIDA

**Sebring.**—Our revival closed on the evening of Dec. 25. Bro. Schlosser preached twenty-seven sermons, full of instruction and warning and we feel that the Sebring church has been greatly strengthened and unified by his work among us. On the following Sunday two were baptized. Following the Sunday-school hour on Jan. 1, a short, impressive consecration service was held for the Cradle Roll babies. Each Sunday we find new faces in our congregation. Bro. E. A. Snader of Westminster, Md., is the most recent addition to our ministerial list. Our prayer meeting is increasing in interest and spiritual enthusiasm.—Anna Stutsman, Sebring, Fla., Jan. 12.

### ILLINOIS

**Astoria.**—At the regular business meeting Jan. 10, seven letters of membership were received. A church budget was presented by the financial board and was accepted, the amount to be raised by pledges and the every member canvass plan. Bro. C. A. Gruber was appointed church foreman. Jan. 8 Bro. G. O. Stutsman of Cerro Gordo, Ill., and H. Spenser Minnich of Elgin, Ill., were with us. The former preached on the subject, The Four Philosophies of Life, which was much appreciated. In the afternoon and evening a finance meeting was conducted by Bro. Minnich assisted by Bro. Stutsman. Quite a number were present and an interesting meeting was enjoyed.—Mrs. Rosella Sullivan, Astoria, Ill., Jan. 13.



**Bethel church** met in council Jan. 4. Various reports were given and accepted. Church officers were chosen: Mina Burson as Messenger agent, and Minnie Buhrnsen, correspondent. The church program was presented and accepted. The children's Christmas program was given in the morning and the young people gave a play in the evening to a large audience.—Martha Eichelberger, Naperville, Ill., Jan. 10.

**Girard church** met in council Jan. 11. A satisfactory report was given by the treasurer. We are planning for a communion service near Easter time, the official board to set the date and make arrangements. Dec. 23 the Homemakers' class very ably presented the pageant, The Empty Room. On Christmas morning the primary department rendered a program which was much appreciated. During the winter our prayer meetings are being held in the homes and we are enjoying very much our studies of the Life of Christ under the leadership of our pastor. A number of our members attended an all-day group meeting of the Virden and Girard churches at Virden, Jan. 9. Bro. H. Spenser Minnich of Elgin, Ill., led the group in an informal discussion of church finances. We feel that this meeting will be a factor in the promotion of both our local church and the general work.—Mrs. H. V. Stutsman, Girard, Ill., Jan. 15.

**Lanark.**—Our Sunday-school and preaching services have been both interesting and well attended the past year. The average Sunday-school attendance for this year is 216. Bro. R. M. Livengood is our adult superintendent. D. W. Kurtz and family were with us at our Thanksgiving service which was observed in the usual way with dinner and an all-day meeting. Our offering was for home missions. At the December business meeting church officers were elected for the year. We had church night Jan. 5 when we met to give our pledges to the 1933 budget. A miscellaneous Christmas program was rendered Sunday evening, Dec. 18. Our offering for world-wide missions was lifted on Christmas Day when our pastor, Bro. I. D. Leatherman, preached an appropriate sermon. At the close of this service four young lives were consecrated to the Master and received into the church by baptism; another was received on former baptism. Our young people are greatly interested in the Y. P. D. organization. A leadership training class led by one of our high school teachers is being conducted in our church and attended by twelve of our young people. We have a splendid young people's chorus and orchestra which give us helpful musical selections at different times. Our Ladies' Aid meets once a week. An interesting report of their work was given at our December business meeting. The women's missionary society meets each month. An interesting and helpful program is given at each of these meetings. Mrs. Leatherman is president for the coming year. Our pastor is giving us a high type of spiritual sermon in keeping with the times.—Mrs. Clyde Broadwater, Lanark, Ill., Jan. 11.

**Milledgeville church** met in council Jan. 2. Our pastor, J. H. Mathis, was reelected as elder. Church officers and committees were chosen until Sept. 1 when we will begin our new church year. The junior young people were elected to serve as Messenger agent. They have successfully done this work for three years. Dec. 18 the young people gave the play, The Search for the Christ Child. The children gave their Christmas program Sunday morning, Dec. 25. We have been having union services with the three other churches of the village on Sunday evenings during the winter. The four pastors take turns in delivering the sermons. The attendance has been very good. Our Ladies' Aid had an all-day meeting Jan. 5. The officers were reelected for the coming year. The day was spent in quilting.—Mrs. Abe Reiff, Milledgeville, Ill., Jan. 9.

**Panther Creek.**—Since our last letter we have added another organized class in Sunday-school, known as the Home Builders. The class numbers twenty-four. They have their class meeting once a month at one of the homes. At these meetings plans are made for some definite work of the church. The pastor is their teacher. The young people of the church also have organized and are known as the Ever Ready class. They are very active in work for the church. Amos Yordy is their teacher. The church attendance is keeping up very well for the winter months. A harmonious spirit prevails among this fine group of workers and this means success in every line of work.—Mrs. J. E. Small, Roanoke, Ill., Jan. 10.

**Springfield.**—One young lady was baptized during the fall. Three are awaiting the rite, being engaged in a class of discipleship under the leadership of the pastor. The self-denial envelopes were used for the Christmas offering. We feel that much good has come to those who participated in this sacrificial way for the work of the Lord. The children gave an excellent program during Christmas-tide. An effort was made by those in charge to have only songs, recitations, and dialogues that gave thought to the Christ. The young people presented The Other Wise Man in drama, reading, and music. The Ladies' Aid has been active in their endeavors for the church. Plans for services during Passion Week are under way. Sacrificial efforts on the part of some of the members have been highly encouraging, and those interested in the work are highly desirous that the church shall be a place of spiritual fellowship, and where the word of God shall be sowed.—R. M. Brady, Springfield, Ill., Jan. 9.

## INDIANA

**Cedar Lake church** met in council Jan. 1. Election of officers resulted as follows: Sister Carrie Rufner, church clerk; the writer, reelected church correspondent and Messenger agent. Bro. Morris preaches for us about once a month but we desire to have services oftener if we can so arrange. Our attendance for the year has been

reasonably good but the new year has begun with a larger attendance for which we are thankful. Our Aid Society did good work the last year, sewing for the orphanage and aiding the poor; we also did some quilting. Sister Ethel Sherman is our new president.—Mrs. Inez Kern, Garrett, Ind., Jan. 11.

**Elkhart City church** put on a fine program on Christmas day. The superintendent, Bro. Gordon Lantz, was presented with a Bible by the school in token of appreciation of his faithful services. For one week the pastor gave a series of inspiring talks over station WTRC. The young people assisted by furnishing the music for each morning devotion.—Mrs. Fred Berkey, Elkhart, Ind., Jan. 3.

**Elkhart Valley church** met in council Dec. 30. The Sisters' Aid report was given showing an average attendance of twelve at the weekly meeting. Much charity work and church support has been given by this organization. Sister Susie Brumbaugh, superintendent of the junior Sunday-school, reported good attendance and an enthusiastic group. A discussion was held on the subject of a constructive church program for the coming year. The individuals of the church and Sunday-school made large contributions in Christmas baskets and other supplies for the needy. A Christmas program was rendered by the children of the Sunday-school. Attendance is excellent considering present conditions.—Mary Kreider, Goshen, Ind., Jan. 5.

**Ladoga.**—As we enter into the work of the new year we feel greatly encouraged. Our attendance today exceeded our enrollment. On Christmas Day a splendid program was given by the children and young people. Jan. 5 the church met in council. John A. Harshbarger was chosen clerk for three years; he is also our Sunday-school superintendent; Roland Goshorn, assistant. C. C. Harshbarger will serve the church as chairman of the ministerial board and as correspondent for our local paper. Ruth Conner is Aid Society president; Lucile Mahorney, Messenger agent.—Mrs. Martha L. Himes, Ladoga, Ind., Jan. 9.

**Manchester.**—Nov. 9 to 13 the church enjoyed a series of sermons by Bro. D. W. Kurtz of Chicago. The communion was observed Nov. 14. An impressive service was held on Thanksgiving Day; a missionary play was given by a group of children representing many foreign lands. It was followed by a short sermon by our pastor. Our Thanksgiving offering, \$190.30, and the white gift offering on Christmas morning, \$550., were given to world-wide missions. The pageant, Christmas at the Bethlehem Gate, directed by Mrs. B. F. Wampler, was very much appreciated by the community. By request it was given again on Monday evening to accommodate many who could not be present Sunday evening. Our Y. P. D. is just now starting a series of programs of religious opera. Also our Christian Workers have been having some very worth-while programs.—Mrs. G. E. Wright, North Manchester, Ind., Jan. 12.

**Monticello.**—We had a two weeks' revival meeting at the Guernsey house Dec. 4-18. Bro. B. F. Petry of Burnettsville, Ind., was the evangelist, assisted by our pastor, Bro. A. R. Showalter. Bro. Lawrence McCray led the song services and the young people responded wonderfully. The meetings were inspiring and spiritual and as a result sixteen were baptized on New Year's Day. The young people gave a Christmas entertainment Dec. 23 at the Pike Creek house and at the Guernsey house Dec. 24. The building committee with other help has put a new floor in the Pike Creek house. Our quarterly council meeting was held at the Pike Creek house Jan. 9.—Mrs. J. F. Kennelberger, Monticello, Ind., Jan. 11.

**Muncie church** met in council in December. The officers for the year were chosen, a number being retained. Bro. Mark Rarick was retained as Sunday-school superintendent; Bro. Russell Showalter, elder. Our pastor and wife, Brother and Sister Reuben Boomershire, were also retained. Attendance at worship services is fine; our Sunday-school is increasing at each service; every department is working full capacity. Two have been received by baptism since Jan. 1. The Aid Society has been divided into two divisions; each leader and members are very enthusiastic. The Junior League under the leadership of Mrs. Ruth Bowers is doing splendid work; their project points toward the work in India.—Mrs. Pearl Tomlinson, Muncie, Ind., Jan. 11.

**Nappanee church** held their council meeting in December. Several members were elected on various boards. We appreciated very much having Sister Anetta Mow with us several days; she gave talks at the church services and to the young people's groups. We regret to say that it was necessary for our pastor's wife, Mrs. Florence S. Studebaker, to submit to an operation today. She is in the hospital and needs your prayers for her speedy recovery. We are having the week of prayer services among our churches. We have had a number of special Sunday evening programs by local talent.—Mrs. Curtis Geyer, Nappanee, Ind., Jan. 6.

**North Liberty.**—About Sept. 1 our pastor, Bro. Russel Weller, moved to North Webster, Ind., but came back to us each week-end for a time. Since then Bro. Cecil Morningstar of South Bend has been responsible for our preaching services. The attendance has been good until the last month when there was much sickness among our members. Dec. 12 at the quarterly council we elected church officers for the year. Bro. Chas. C. Cripe of Bremen continues as elder. Reports for the year were given. Our membership has increased 11 per cent and our financial standing is improved which is encouraging. Our Sunday-school had prepared a Christmas program which could not be given on account of sickness among the members.—Una C. Steele, Walkerton, Ind., Jan. 6.

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## Not for a Day, . . . But for a Lifetime

(Continued From Page 19)

"Alice, you foolish little girl. What can you possibly know of the life of a great city like New York? Getting on the stage is a matter requiring years and years of constant study and practice with endless hours of hard work. And in the end, suppose you succeeded in attaining some measure of popularity, what would it amount to? Do you honestly think you could give your time and strength and talent to that which brings no uplift to the soul?"

"Why, father, people spend hundreds of dollars for entertainment and grand opera is considered one of the highest forms of culture in the field of music. Surely you would not deny me a place there. Think of Madame Schumann-Heink—what a blessing she has been to the world," argued Alice.

"Yes, you're right, little girl, but she traveled a long, hard road before she reached that goal," replied Mr. Weston watching the tiny pout which gradually formed on Alice's full red lips. "No, daughter, I can not give my consent to a project like that at least until your college is completed."

"Father!" Alice rose and faced him with widening eyes. "What do you mean? I—I didn't know I had to ask your consent. Mumsy's away and the arrangements are all made. I have even written Uncle Will to meet me at the train."

"And what about means?" queried Mr. Weston curiously.

The face of the girl brightened. "Oh, that's all fixed. Mumsy said once when I get ready to go, I can have the old bedroom suite in the attic that Grandmother Brandt gave me. Antiques bring good money. A man from Mt. Vernon will be after it in the morning.

"And why didn't you borrow of me?"

"Why, father," Alice floundered helplessly, "I didn't know you cared." She shrank beneath the burning gaze fixed upon her.

Bruce Weston sprang to his feet and paced the floor. Angry resentment burned deep in his soul. He suppressed a great desire to cry out in despair, for well he knew the blame lay rightfully at his own door. When he spoke again his tone was most casual. "So Mumsy knew all about this before she left, eh?"

Alice laughed softly. "As if anyone could live with Mumsy and not tell her everything. It isn't done, that's all. Yes, she knew about my dreams but of course she didn't think of their coming true so soon."

"Daughter, it's hard to think of you alone in a big city like New York. You have no idea how dangerous it is for a young girl. There are many traps set for innocent feet.

"I know it, father, I know." Alice shivered involuntarily. "But I'm not staying at a hotel. Uncle Wills

have invited me to make my home with them. I'll be as safe as a babe in Aunt Patricia's care," she declared, seating herself timidly on the arm of his chair. "Father, you will recall what you said about giving your consent, won't you?"

"No, you shall go, daughter, without my consent." Mr. Weston answered slowly. "I have no doubt but that experience is waiting before yonder bright lights to teach you what you so much desire to know. Life demands a fabulous price as tuition in her school. If one can pay and stand the strain of failure and success, of loss and gain, of disappointment and joys, well and good. One is then ready for bigger, better things. Come, now, it is time to retire."

"Oh, father!" The face of the girl glowed with a radiance that was almost ethereal. Tears glistened on the heavy dark lashes. "I had no idea you felt so about things. Never fear, I'm going to stand the test. I'm determined to prove my metal. To make my dream come true I'll bear anything. It means just that much to me!"

The next morning Alice bounded gaily up the steep attic stairs and flooded the room with light. With eager hands she dragged the old bedroom suite from its place in the corner. "Oh, you dear, precious old things. To think that you are to have a part in opening the door of glorious fame for me!" Alice wiped the dust from the smooth polished surface.

"Is dat you up dar, Miss Alice?" queried Hagar in a frightened voice. "Law how you skeert me. Seems lak dis ol' house is gittin' so big and lonely every day that I'se growin' more nervous all de time."

Alice appeared at the head of the stairs. "Hagar, have you a dust cloth down there and some polish?"

"Sho' I'se got it right in mah han'. What fo' yuh want dustin' de ole attic?" Hagar questioned instantly suspicious of mischief. She climbed the stairs with slow labored step and scanned the cleaning process in astonishment.

Alice reddened under the old lady's gaze and knew instinctively that no explanation would suffice to dispel Hagar's wrath when she learned the truth. "Aunt Hagar, would you believe it if I'd tell you that this old suite is going to open the door to grand opera for me?"

"No, indeedy. I'd believe nothing of de kind. I'se been led to b'lieve too many things lately. I'se froo wif such foolishness for' good an' all."

"But that's exactly what it's going to do," declared Alice laughingly. "A man who buys antiques is coming for the suite this morning."

"You mean you'se gwine sell yoh grandmothah's beaufy bedroom set?" Hagar groaned and covered her face with her hands. "Why, chile, yoh mothah was bo'hn in dat bed and it's a precious trust. Yoh da'sn't

sell it fo' nothin' grand. Ah me, what is dis wo'ld com-in' to?"

"Oh Hagar, not even so I can sing in grand opera?" queried Alice in an effort to console the old lady.

Aunt Hagar straightened. "No suh, I see nufin' gran' 'bout dat, and it'll sho' be a sadful day when you-all sells dat treasuah out'n dis house."

*Nappanee, Ind.*

(To Be Continued)

## Nook for Women's Work

### Who Is Our Lady Fourth Daughter of China?

SHE is your fourth sister in the world. You should know more about her. The book, *Lady Fourth Daughter of China*, will tell you more about her. Many of our missionary societies have used the book this year. It is a picture of the life of your fourth sister, the Chinese lady. The book may be used as a basis of a study or programs may be built around it which with plays and special music on China would make a very good program. Outlines have been prepared for use with the book. They are filled with suggestive helps, procedures and gems of thought. One copy of the outline may be secured free of charge. Ten cents for each additional copy. Order your book and outline now, from the National Council of Women's Work, Elgin, Ill. Price 50c.

### Special Notice

THE GOSPEL MESSENGER for Feb. 25 will be special for our women. The emphasis will be on our mothers and daughters' work, with other special features. We want this number to be full of practical suggestions for our women workers over the brotherhood. We are running extra copies of this issue. You may order copies for those in your church who are interested and who are not taking the MESSENGER at the present time, also for those who are non-resident members. These extra copies will be free of charge. Please place your order early with the National Council of Women's Work, Elgin, Ill.

### Before February?

WILL your women's group send their project gifts in before Feb. 28? All gifts for the 1932 quota must be in the Elgin office by Feb. 28. All gifts received after that date will be applied on the 1933 quota. "We have some distance to climb, but there is no telling what a group of 40,000 women can do if they have a mind to work."

### Linked With the Women of the World

HAVE you ordered your world day of prayer material? On March 3, 1933, all women of the world will be praying for greater Christian unity, world peace, and for the spirit of Christ in our world relationships. Will the women of the Church of the Brethren join them?

Send for your materials now. Order from the National Council of Women's Work, Elgin, Ill. The program, *Follow Thou Me*, is 2c each. The *Call to Prayer* is free. The *Posters* (11 by 17 inches) are 5c each. "*More things are wrought by prayer than this world dreams of.*"

### Good News

A DISTRICT president of Women's Work writes: "I'm enclosing a check for ten dollars. I want to be one of the thousand giving additionally for Women's Work. I hope a thousand or more may respond."

### For Our Missionary Societies

Lesson five was omitted in the January Nook, because of an oversight. We are very sorry and hope that it did not hinder your regular program. You now find outlines for chapters five and six of our mission study book, "Lady Fourth Daughter of China."

#### Chapter 5: "Training the Sharers"

##### Worship

Hymn: "O Worship the King."

Scripture: John 3: 25-36.

Leader: "I did not think, I did not strive,  
The deep peace burnt by me alive;  
The bolted door had broken in,  
I knew that I had done with sin.  
I knew that Christ had given me birth  
To brother all the souls on earth,  
And every bird and every beast  
Should share the crumbs broke at the feast."

Solo: "Come, Holy Spirit, Heavenly Dove."

Prayer: Give thanks for the missionaries, who in the past have directed the education of girls. Pray for the Chinese teachers who are directing the youth of today. Give thanks for the many Chinese women who are willing to be sharers of the abundant life.

Hymn: "Where Cross the Crowded Ways of Life."

##### Chapter Outline

This chapter may be given by two women. The first should cover pages 159-178 and the second the rest of the chapter.

First suggested outline:

1. Story page, pages 159-161.
2. How Christian teachers are prepared to share, pages 161-164.
3. Nationalism and Christian schools, pages 167-169.
4. Chinese students are sharing, pages 173-176.

Second suggested outline: "How the Sharers are trained."

1. Strengthen the middle schools, pages 178-181.
2. Training the home makers, pages 181-185.
3. Training the teachers, pages 185-187.
4. Training the leaders, pages 191-195.

##### Topics for discussion

After reading this chapter do you think missionaries are needed as much today as formerly?

In what ways do the results of mission schools now show?

What is the attitude toward religious teaching in the public and private schools of the United States?

The Play "The Broken Promise" may be given in connection with this chapter. (It is found in the complete outline.)

"The one important thing to be stressed is the cultivation of friendship with Christ."

"They are radiant sharers of the Overflow, can we be less than they?"

(Continued on Page 26)



## News From Churches

(Continued From Page 21)

**Pleasant Chapel** church met in council Jan. 1. Few changes were made in the officers for the coming year. Our pastor, Bro. Bowman, is continued as elder in charge. Bro. J. H. Fike and Bro. Bowman have been giving us interesting and inspiring sermons the past year. The work of the church has been progressing nicely.—Irma Thomas, Kendallville, Ind., Jan. 12.

**Pleasant Hill.**—Dec. 22 our church closed a twelve day revival service. Bro. J. Edson Ulery presented a splendid series of sermons and Bible lessons. He placed special emphasis on the intensity of the Christian worship and life, along with a wide knowledge of the Bible. He suggested that today we are sometimes making the mistake of calculating success on a basis of numbers alone. Two were added to the church in a baptismal service on New Year's Day.—Arlo Gump, Churubusco, Ind., Jan. 16.

**Union Center.**—The work here is moving along nicely. The morning attendance is wonderful. Our ministers, Brethren David Miller and John Frederick, bring us helpful messages each Sunday. Since we are studying Stewardship in our Christian Workers' Meeting there has been an improvement in the attendance. The B. Y. P. D. is making great progress. They have splendid attendance at every service and inspiring programs. We have decided to hold our revival meeting the last two weeks in November.—Lula Lewis Longanecker, Nappanee, Ind., Jan. 16.

**West Manchester** church has had a noticeable growth in interest and attendance during the past year. One new class has been added to our Sunday-school and a missionary division added to the regular Aid Society. We have contributed several large donations of foodstuffs to various places where it was needed and assisted with clothing for the poor in our own community. At our December council Bro. A. M. Stine was reelected presiding elder for the coming year and Sister Edith Miller was selected as third member of our local ministerial board. In order to serve the threefold purpose of relieving our local ministers, enlisting the interest of a larger group of listeners and training our Sunday-school pupils for active service, our ministerial board has placed the Sunday evening services for January and February in charge of Sunday-school classes, one for each evening. The classes are responding in a very creditable manner. On Dec. 18 we held our first consecration service for the babies on our Cradle Roll, in charge of Eld. A. M. Stine. Five babies were presented by their parents for this service, which was quite impressive.—Mrs. Mae Book, North Manchester, Ind., Jan. 12.

## IOWA

**Cedar Rapids** church had a Christmas program by the primary department in the morning and one by the juniors in the evening. New Year's evening the young people gave an instructive pageant on facing 1933. At a council meeting Jan. 8 we planned for pre-Easter meetings and a love feast. Arrangements were made for new song books for the near future. The financial situation among members is better than a year ago. Sickness has interfered with the regular attendance for several weeks. We are entering the new year with high hopes for an increase in church activities.—S. B. Miller, Cedar Rapids, Iowa, Jan. 9.

**Council Bluffs.**—The joint choirs of the Omaha and Council Bluffs churches gave an interesting song program at both churches at Christmas time. A Christmas program, in charge of four young girls, was given on the Tuesday preceding Christmas. The offering from this program was taken to pay for the candy treat given to everyone present on Christmas morning. The young people have their meetings on Wednesday nights from 6:30 to 7:30. At 7:30 is the mid-week meeting at the church. An Easter program is being planned. At the quarterly meeting on Jan. 11, it was decided to have pre-Easter week meetings every night except Monday. The Sunday-school is having an attendance contest with the Omaha church. Last quarter the Council Bluffs church won the beautiful painted plaque of "The Last Supper" that is trying to be won for the on-coming quarters by both churches. Dec. 28 five young people dedicated their lives to the service of our Master and Savior.—Fern Snethen, Council Bluffs, Iowa, Jan. 14.

**Des Moines City.**—The missionary society and the Ladies' Aid have been cooperating in their work for the church. The missionary meetings are held on the third Thursday of each month at which time they have been studying the book "Lady Fourth Daughter of China." Mrs. Ray Emmert is president of the group. The Ladies' Aid meets every Thursday. They have been working on quilts and on the third Thursdays of the month enjoy the missionary program as well. Mrs. Ira Erb is their president. A cantata-pageant "The Great Deliverer" was given on Christmas night. The children's program was given during the Church School hour on Christmas morning. During the Christmas season the church was decorated in a rather unusual way, the main feature being a large drawing across the front of the church. The picture was "The Arrival of the Shepherds," a reproduction of Lerolle, drawn by our pastor, S. L. Shenton.—Vera Funk, Des Moines, Iowa, Jan. 13.

**Dry Creek.**—Since our last writing we have held a revival in our community which was conducted by the pastor. Although there were no accessions, we believe that we have all been helped spiritually in our experience together. Some are nearer the fold through that effort and no doubt will come to the Savior in the near future. We held our

council which was postponed to Dec. 27, on account of inclement weather. We decided to purchase a parsonage and a committee was appointed to investigate the possibilities. During this winter we have had two rabbit suppers and are planning an oyster supper to be held in the near future. The proceeds will be used on the church budget. The men are sponsoring the rabbit suppers and also the oyster supper. They are also planning to cut wood for the church in a nearby wood lot, the timber of which is given free for our use with no limit on the amount consumed. We thank the Lord and praise his name for putting into this man's heart the desire to serve him in that way. We will have a temperance program Jan. 15.—Mrs. D. C. Snider, Robins, Iowa, Jan. 9.

**Iowa River.**—On Thanksgiving Day we had a very interesting program. A Christmas program was given by the children and young people. From our coin container envelopes we received \$20 through the Sunday-school. This was an offering for world-wide missions. At our council meeting in December all church officers with the exception of elder were chosen with Cecile Russell, clerk; Dora Wallen, Messenger agent; Beulah Russell, correspondent. Recently our Aid Society held a contest for making money which netted over \$78. The Men's Work organization is functioning fully. They have carried out many worth-while projects. Our elder has been giving a very inspirational sermon every Sunday morning. We have varied and interesting programs on Sunday evenings, including talks from the chief of police, visiting nurse and doctors of our city.—Beulah Keedy Russell, Marshalltown, Iowa, Jan. 11.

**South Waterloo** church observed rural life Sunday, Nov. 20, with appropriate music and a sermon by our pastor. Thanksgiving Day we met at the church for services and a basket dinner. Dec. 18 as a fitting preparation for the holiday season, the glee clubs of our public school rendered a program of Christmas songs and carols. The following Wednesday evening the Girl Reserves gladdened many hearts with their beautiful carols. Christmas night the pageant, Holy Night, was presented and an offering lifted for missions. Dec. 29 the annual fellowship supper of the Y. P. D. was held at the church with ninety present. A program was given consisting of music, readings and an address by Rev. Thomas R. Niven of the Presbyterian church. On New Year's Day one applicant was received into the church by baptism. Jan. 4 in our annual business meeting a full corps of officers was elected. Bro. W. H. Yoder was unanimously chosen elder for a term of three years, having also been elected pastor for the same period.—Mrs. W. O. Tanneuther, Waterloo, Iowa, Jan. 16.

**Waterloo City.**—At a workers' conference shortly after the election of new officers for the year, J. K. Miller from Cedar Rapids spoke on the activities of the church. O. W. Hamer, member of the board of religious education, spoke on what the teachers can do to make the Sunday-school a success. Our Thanksgiving festival was on Sunday with an all-day program. At the morning service the junior and adult choirs sang. Our pastor used for his theme, The Highest Type of Thanksgiving Is Thanksgiving. In the afternoon there was a social hour followed by an impromptu program on the theme, Why Be Thankful? The B. P. P. D. sponsored the evening service, the program depicting through ten tableaux various scenes from the history of the pilgrims. The subject on Christmas was, The Christ of Prophecy. The evening service was devoted to a program of pantomimes, plays, readings, dialogues and songs, by the children. New officers for the coming year were elected at our annual business meeting Jan. 2. Jan. 6 the fortieth anniversary of Bro. Blough's entrance into the ministry of the church was celebrated at a surprise party and reception in the parlors of the Y. W. C. A. Incidents in the life of Bro. Blough featured the program. His young manhood and his wedding were discussed by Dan Lichty, who served as best man for Bro. Blough. Jennie McKeller, one of the pupils the first year he taught in Iowa, spoke on Bro. Blough as a teacher; Mrs. Sam Harbaugh on The Call to Service; Chas. Meyers, Sunday-school superintendent on Our Pastor; Dr. Thomas R. Niven brought greetings from the city ministerial association. A gift was presented Bro. Blough from the church and a bouquet from the ministerial association and bouquets were given Mrs. Blough and daughter.—Clara Miller Lichty, Waterloo, Iowa, Jan. 9.

## KANSAS

**Kansas City (Central).**—The church met in council in October to elect officers for the year. Bro. Harrison Freeman was reelected Sunday-school superintendent and Sister Velma Thompson supervisor of the primary department. We think our work is progressing very nicely under the leadership of our pastor, Bro. Hylton Harman, with the cooperation of the different departments and the help of so many willing members. We have church day school every Wednesday supervised by Sister Goldie Zook; young people's meeting each Sunday evening led by Bro. Frank Chaffin. We have started a weekly church bulletin. The Ladies' Aid under the leadership of Sister Sylvia Strole is doing some splendid work; besides other things they are serving supper each Thursday evening at the church to nice crowds. Since September we have had forty additions to the church; twenty-one by baptism; fourteen by letter and five associate members. Thirty-four of these came forward during our revival in November conducted by Bro. Earl M. Frantz who gave us some helpful, Spirit-filled sermons that were a blessing to all the members.—Mrs. Harrison Freeman, Turner, Kans., Jan. 10.

**Monitor.**—We had our annual promotion and rally day on Sept. 29. Installation services for Sunday-school teachers and officers were held Oct. 1, the pastor giving an appropriate address. We had one week



of evangelistic services in November, with three confessions. At our business meeting Dec. 11 the church and Sunday-school officers were elected. Our pastor, Bro. Ora Garber, and wife are taking their vacation, visiting relatives in Ohio and Indiana. During their two months' absence the pastoral committee plans a program for each Sunday morning. Our Christmas pageant, O Worship the King, was given Dec. 18. Jan. 22 we expect to have a musical program by Prof. Voran's chorus. Our Christmas offering was \$11.—Mrs. E. L. Crumpacker, McPherson, Kans., Jan. 15.

**Morrill** church met in council to elect church officers for the new year. Bro. R. E. Eisenbise was chosen church clerk and Bro. E. Smith, Messenger agent. During the winter months the prayer service has been held in the homes both in town and country with varied and interesting programs. Our Thanksgiving service was a union meeting; Rev. Whittlesy of the M. E. church brought the message. An offering was lifted to be used by the welfare board of the town. There was a good attendance from our church at the District Meeting at Topeka which number included a group of young people who took an active part in the program. Our pastor held a series of meetings in Missouri the latter part of September during which time the pulpit was filled by Brethren J. C. Peck, A. Sawyer and Dr. Lowry of the Baptist church. Bro. Longenecker also exchanged pulpits with Rev. Owens of the Christian church of Reserve, Kans. Earl Pence, an impersonator, gave us a program called, The Bend in the Trail. The pastor gave a reproduction in part of the conference song sermon. A cantata, The First Christmas, was presented to an appreciative audience on Dec. 25 by the young people. Last Sunday morning the pastor began a series of sermons on the Seven Churches of Asia. A series on Changed Men and Changed Women on Sunday evenings is proving interesting and helpful.—Mrs. Clarence Bailey, Morrill, Kans., Jan. 11.

### LOUISIANA

**Roanoke** church met Dec. 29 in council. We decided to change the beginning of our fiscal year to Oct. 1. The Sunday-school and church treasurers were combined with a financial committee of three and one treasurer to disburse all funds. Officers were elected for the coming year: Elder, J. F. Hoke; Sunday-school superintendent, Sister Helen Longenecker; Y. P. D. president, Bro. Robert Troutman. The Sunday-school pupils gave a short program Christmas morning followed by a sermon by Bro. O. H. Feiler of Perryton, Tex. The young people gave a program of songs and readings Sunday night.—Edith Longenecker, Roanoke, La., Jan. 5.

**Rosepine.**—We were very thankful and glad to have with us for two weeks in December Bro. O. H. Feiler. He visited our public schools and a splendid interest was shown by the faculty and student body; they cooperated splendidly. His character talks will be of help to any church or school wherever given. His pictures are the very best and are certainly worth while. Bro. Feiler made many friends while here. We feel he is doing a wonderful work. We regretted very much to see our pastor, Bro. Wilbur I. Liskay, and family, leave us; he is taking up the pastorate at Live Oak, Calif. He and his wife have served us well for the past two years.—M. L. Woodhatch, Rosepine, La., Jan. 5.

### MICHIGAN

**Buchanan.**—Oct 29 and 30 Brother and Sister Eby, missionaries from India, gave us a helpful and instructive lesson on Stewardship. Nov. 6 Bro. Price Umphlet who was our minister in 1919 was with us. He said at his first service there were only ten present; at this service 114 were present, including seven of the ten. The difference in attendance shows that some good work is being done here. Nov. 9 and 10 the young people gave an interesting program. A free-will offering was taken which goes into the church remodeling fund. Nov. 27 Rev. Harvey from South Bend Mission gave us a wonderful lesson. The Thanksgiving program by the Bible class was well rendered and was much enjoyed. Dec. 3 we met in council. Dec. 4 two members were received by baptism and Dec. 18 one member was received. Dec. 25 four more were received into the fold by baptism. In the evening a wonderful program was given by the primary department. Our primary department is doing well under the leadership of Sister Nona Dellinger. Buchanan church did a wonderful work in 1932; forty were received by baptism while several renewed their covenant. We have a full program for 1933.—Grace Weaver, Buchanan, Mich., Jan. 7.

**Midland.**—The Ladies' Aid of the church has been doing a great deal of work for the welfare association, making various garments. Jan. 12 they met with Mrs. M. E. Perkins and elected officers. The president is Mrs. J. L. Van Meter.—Mrs. Ray Baker, Midland, Mich., Jan. 16.

### MINNESOTA

**Nemadji.**—A beautiful baptismal service was held recently when a young man from a neighboring community united with the local church. Bro. Lewis Hyde, pastor, conducted the service. Last Sunday evening, Jan. 15, the local B. Y. P. D. decided to cooperate with other B. Y. P. D.'s in presenting a peace program some time in February. The writer was chosen to arrange for a program, to be assisted by several other young people.—Oliver C. Dilley, Barnum, Minn., Jan. 17.

### MISSOURI

**Peace Valley.**—The church met in council Dec. 31. Church officers were elected for the coming year and Sunday-school officers for the next six months, with Bro. John Diedichter, superintendent. Bro. Lester Fike of Carthage has been with us a few days and gave us three very interesting sermons. He also talked to us one evening of

the needs of our district.—Nettie Bosserman, West Plains, Mo., Jan. 16.

**Prairie View** church met in council Dec. 3 for the election of officers. Sister Sophia Eyman was chosen clerk and Bro. Stanley Eyman, Sunday-school superintendent.—Mary A. Vogt, Versailles, Mo., Jan. 11.

### NEW YORK

**Lake Ridge.**—The Ladies' Aid met in the home of Mrs. Luther Sutphin Jan. 4 when the losing side in the apron contest gave a banquet to the winners. We retained our president, Mrs. H. D. Jones, for another year. Our church met in council Dec. 28 for reorganization. Our pastor, H. D. Jones, was retained indefinitely. Miss Naomi E. Miller of Bridgewater, Va., urged an organization of B. Y. P. D. which the church agreed should be done. Our Sunday night services have been discontinued until spring. Our Christmas program, a cantata, was very nicely rendered Dec. 21.—Mrs. Avery E. Stoner, Aurora, N. Y., Jan. 15.

### NORTH CAROLINA

**Maple Grove.**—Our Sunday-school is progressing with an increase in attendance and offerings. Jan. 15 Bro. E. C. Woodie of Winston-Salem, N. C., gave an extraordinary sermon on the subject, What Shall I Do to Be Saved? The congregation greatly appreciated the gospel message. Feb. 12 a missionary program will be given at 11 o'clock. The Sisters' Aid Society meets regularly and is doing excellent work in our community.—Ida Byerly, Lexington, N. C., Jan. 16.

### OHIO

**Bradford** church enjoyed a week's revival conducted by Eld. H. B. Martin of the Oakland church. His strong messages were helpful to this community. We have received five by baptism since the last report.—J. E. Overholser, Bradford, Ohio, Jan. 12.

**Deshler** church met for business meeting Jan. 14 when officers were elected for the following year with Bro. J. L. Guthrie, elder; Esther Dishong, secretary. Our delegates to District Meeting are Mary Cook and Esther Dishong; alternates, Libbie Sterling and Wm. Weaver or Geo. Buchanan. Our Sunday-school put on a Christmas program. Webb Buchanan, Jr., is our Sunday-school superintendent.—Esther Dishong, Deshler, Ohio, Jan. 16.

**Lincoln Heights Mission.**—The Ladies' Aid Society under the leadership of Mrs. Lide Stairs, president, closed the year's work and elected new officers at the December meeting. Mrs. Francis Miller is president. There are now thirty-one members, eleven being added to the roll this year. We have given in various ways to the Lord's work, \$19.47. One all-day meeting was devoted to sewing for the Red Cross, thirteen pieces being completed.—Mrs. Lodema Thomas, Mansfield, Ohio, Jan. 17.

**Lower Miami.**—During September we enjoyed a two weeks' meeting with Bro. J. O. Click of Covington, Ohio, evangelist. Four accepted Christ by baptism. Our love feast Oct. 22 was very well attended. Our Sunday-school gave a number of baskets to the needy for Christmas. On Christmas evening our young people gave a drama entitled, The Empty Room. Jan. 4 our Aid Society elected officers for the year, Sister Eliza Garst being president. We were glad to have Bro. Ora Garber and wife of Conway, Kans., with us. He gave us two very spiritual sermons. Jan. 8 Brother and Sister E. H. Eby from India were with us. Sister Eby gave a talk to the children and Bro. Eby gave the address of the morning.—Pearl Ruble, Dayton, Ohio, Jan. 12.

**Sidney.**—At the beginning of our Church School year in October, Bro. Leslie Helman became our general superintendent. Our homecoming and rally day was held on Sunday, Nov. 6. It was an all-day program. Eld. D. W. Kurtz of Bethany Biblical Seminary spoke for us in the forenoon, afternoon and evening. The devotional services for the afternoon and evening were conducted by ministers of our city. Rev. U. R. McCorkle of the Poplar Grove congregation, who at one time lived within the bounds of this church, taught the combined Bible classes of the Church School. Miss Dora Beeghly of the Bear Creek congregation taught the children's department. The Trotwood male quartet furnished several special messages of song in the forenoon. These outside helpers ably assisted us in making the day a success. In the month of November several of our young people put on a religious drama entitled "The Lantern" which was well presented and appreciated. On Christmas evening another program was put on by the children and young people. In the fall the Ladies' Aid Society reorganized with Mrs. Edith Friend as president. The Aid has been quite active this fall and winter. We expect to have with us Jan. 16, Bro. E. H. Eby and wife. They will bring to us a message of vital importance.—Mrs. C. V. Coppock, Sidney, Ohio, Jan. 16.

**Stonelick.**—An unusual township Sunday-school convention was held here Dec. 4. Mrs. Grossnickle gave an illustrated talk. Brethren Jesse Noffsinger, Walter Hawke and two other ministers added to the interest of the convention. The Varsity Four of Piqua gave several selections. It was an afternoon well spent. We have preaching only once a month through the winter. Bro. John Garst was with us last Sunday.—Anna Lesh, Goshen, Ohio, Jan. 14.

### OREGON

**Ashland** congregation expects to begin a series of revival meetings Sunday, Feb. 5, with Eld. J. W. Barnett of Arago, Ore., as evangelist. The meetings will close with a love feast. Our Christmas program was held Sunday evening, Dec. 25. The offering of \$30.31 is to be given to missions.—Mrs. M. C. Lininger, Ashland, Ore., Jan. 14.

(Continued on Page 28)



## Nook for Women's Work

(Continued From Page 23)

### Chapter 6: "Sharing the Unfinished Task"

#### Worship

Hymn: "Holy, Holy, Holy! Lord God Almighty."

Scripture: Psalm 24.

Hymn: "Beneath the Cross of Jesus."

Prayer.

Duet: "The Ninety and Nine."

#### Chapter Outline

1. The salt marshes unredeemed.
  - a. Poverty, pages 198-199.
  - b. Disease, pages 199-201.
  - c. Educational task unfinished, page 201.
2. The unfinished task of evangelism.
  - a. Unoccupied areas, pages 203-206.
3. The sharers.
  - a. The fellowship of sharers, pages 213-214.
  - b. The joy of sharing, pages 214-217.
  - c. Sharing a cross, pages 218-220.
  - d. The secret of the more abundant life, page 220.

#### Questions for discussion

1. What do I know about missions that I did not know before this study?
2. How has the author helped us to feel acquainted with her friends?

Hymn: "Lord of the Nations."

"The world waits for China to make new and thrilling discoveries about him who came from Asia's soil."

"In any land east or west, there is no sharing of love or life or anything worth while, that there is not a cross as well as a crown."

"O Lord, revive thy church beginning from me."

## CORRESPONDENCE

### McPHERSON REGIONAL CONFERENCE

McPherson Regional Conference will meet at the college, McPherson, Kans., Feb. 19-24. The conference is designed to meet the needs of ministers, Sunday-school workers, young people's leaders and workers in any other field of Christian activity. The daily program will be as follows:

#### SUNDAY

9:45 A. M., Sermon. H. F. Richards, Pastor McPherson Church.

7:30 P. M., Sermon, "The Gospel for Our Times; Help in Life's Hard Realities." Edward Frantz.

#### MONDAY

7:30 P. M., Music. McPherson College.

8:00 P. M., "The Gospel for Our Times; Assurance of Spirit Values." Edward Frantz.

#### TUESDAY

8:30-10 A. M., Conference on Religious Educational Problems. Led by C. E. Davis.

8:30-10 A. M., Conference with Children's Workers. Ruth Shriver.

10:00 A. M., Chapel. Edward Frantz.

10:30 A. M., "What Would the Prophets Say Today, About the Matter With America?" Edward Frantz.

11:30 A. M., "The Urgency of Christian Education." C. E. Davis.

12:30 Noon.

2:00 P. M., Address. F. A. Replogle.

3:00 P. M., Bible Hour. J. Hugh Heckman.

7:30 P. M., Program. McPherson College Fine Arts Dept.

8:00 P. M., "The Gospel for Our Times; Trust in a Christlike God." Edward Frantz.

#### WEDNESDAY

8:30-10 A. M., Conference on Religious Educational Problems. Led by C. E. Davis.

8:30-10 A. M., Conference with Children's Workers. Ruth Shriver.

10:00 A. M., Chapel. Edward Frantz.

10:30 A. M., "What Would the Prophets Say Today, About the Chances for the Future?" Edward Frantz.

11:30 A. M., "The Educational Outlook for Our Region." V. F. Schwalm.

12:30 Noon.

2:00 P. M., "What Church Leaders Need Most." Edward Frantz.

3:00 P. M., Men's Work. R. E. Mohler.

7:30 P. M., Program. Fine Arts Dept.

8:00 P. M., Address. Otho Winger.

#### THURSDAY

8:30-10 A. M., Conference on Ministerial Problems. W. H. Yoder.

8:30-10 A. M., Conference with Children's Workers. Ruth Shriver.

10:00 A. M., Chapel Address. Otho Winger.

10:30 A. M., "What Would the Prophets Say Today, About the Meaning of Depressions?" Edward Frantz.

11:30 A. M., Address. Otho Winger.

12:30 Noon.

2:30 P. M., "Facing the Fact of Sex." Edward Frantz.

3:30 P. M., Bible Hour. J. Hugh Heckman.

7:30 P. M., Program. Fine Arts Dept.

8:00 P. M., Address. Otho Winger.

#### FRIDAY

8:30-10 A. M., Conference on Ministerial Problems. W. H. Yoder.

8:30-10 A. M., Conference with Children's Workers. Ruth Shriver.

10:00 A. M., Chapel. Otho Winger.

10:30 A. M., "What Would the Prophets Say Today, About the Hardest Question Ever Asked?" Edward Frantz.

11:30 A. M., Address. Otho Winger.

The Committee.

### SISTER REBECCA F. WINE CALLED HOME

Sister Rebecca F. Wine died of pneumonia Jan. 10, 1933, at the age of 77 years, 4 months and 3 days. She had lived all her life in the bounds of the Flat Rock congregation, Shenandoah County, Va. Since January, 1877, she had been a member of the Church of the Brethren, and her exemplary Christian walk and her earnest devotion to the church have been leading characteristics of her life. She was the daughter of the late Samuel Good and Sarah Wampler Good, and was born near New Market, Va. On May 1, 1879, she was united in marriage to Eld. Daniel P. Wine, who was an active minister in the church for about eighteen years. He died a little over nine years ago. In the passing of Mother Wine another of the strong pillars of the Flat Rock congregation has gone. Her life and influence in the congrega-

tion were a great help and inspiration to all the ministers. A kind and loving spirit always characterized their home life, and her children all entered the church at an early age, thus led by the good example of father and mother. Sister Wine stood faithfully by her husband in his ministerial labors. She sympathized with him and encouraged him, and when possible accompanied him to his appointments for preaching, and to District and Annual Meetings. As long as her health permitted her place in the sanctuary was regularly filled.

Three sons and one daughter survive. She also leaves four brothers, two sisters and seven grandchildren. Services were conducted in the Flat Rock church, in the presence of a large concourse of people. She was buried in the cemetery near by. Bro. B. S. Landes, who had conducted the funeral services for her husband, preached on this occasion, assisted by Eld. M. L. Huffman, pastor of the congregation, and Dr. Parks W. Wilson of the Presbyterian church. The text, Philpp. 1: 21, we believe expressed the true feeling of our sister: "Christ is my life, death is my victory."

Moore Store, Va.

J. Carson Miller.

### A TRIBUTE TO A FRIEND, NEIGHBOR AND MINISTER

**Note:** The following tribute was written of Rev. David Franklin Shumaker who was clothed with the heavenly as the first rays of morning light shone over the eastern hill Friday morning, May 20. It was written by one of another denomination who stands high in social and political rank, and yet who sensed the earnestness of this great soldier of the cross. We could all well crave such at our journey's end and God give us strength to so labor that in a small degree men may have thus thought of us while we were passing. Though missed by all, his soul goes marching on in the lives of men and women who were touched by the warm and friendly hand of this blessed saint.

Rev. David F. Shumaker, my friend and neighbor, died today.

This may sound like an ordinary bit of news to those who did not know my friend and neighbor, but to me, who knew him as both, it is expressed with a feeling of personal loss.

I saw my friend and neighbor nearly every day. His kindly smile and his friendly manner set the sun to shining, even on days that were dark and cloudy.

When I was in his presence, there was a feeling of trust and faith, of peace and love that rarely radiates from human beings. His soul was the very soul of the One who walked the paths of men uprightly and honestly and always "In the fear of the Lord."

His rectitude of character and conduct was such that it caused me to think of the best things in life, to ponder over the happenings of my daily living, and to think of the things that are eternal and everlasting. I never talked to him, but that I was not benefited by the talk, and I never saw him that I did not think of him as a good man, upright and honest, always doing and living the will of God as he understood it to be.

Since his saintly wife left this earth for her heavenly home, he appeared to me, to be waiting and watching for that time when he should join her, and together, they would live again in the loving companionship that characterized their earthly pilgrimage, for they were companions that always seemed to me to be created for each other. I believe he is now with her for time eternal, in that sphere "from whose bourne no traveler returns."

My friend and neighbor, Rev. David Shumaker, is not dead. He lives, and the lessons of rectitude he leaves behind for us to emulate, are lessons of life whose influence will ever remain with us. We thank God for his presence among us, and we ask God to make us more like him whose passing we mourn.

"One of my neighbors died today,  
A godly man—he was my friend;  
Nothing of hate was in his mind,  
Goodwill was with him to the end.

"He loved the world all through his life,  
His kindness was a part of him;  
He saw the goodness in mankind,  
Although his eyes were growing dim.

"The neighborhood will miss him much,  
And earth will be the loser, too;  
Although he never won great fame,  
He was a neighbor through and through.

"God must have needed him up there,  
He thought his work on earth was done;  
We bow our heads in heartfelt grief,  
We know that he has claimed his own."

The above tribute and poem were written by George Walker Williams of Johnstown.

Johnstown, Pa.

John D. Ellis.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dinges-Hinton.**—By and at the home of the undersigned, Mr. Howard R. Dinges and Sister Hazel M. Hinton, Dec. 20, 1932, both of Luray.—A. Joseph Caricofe, Luray, Va.

**Helland-Thomas.**—By the undersigned at the Mt. Morris church, Jan. 5, 1933, Chester B. Helland and Marian Avah Thomas, both of Mt. Morris, Ill.—F. E. McCune, Mt. Morris, Ill.

**Jehnzen-Jehnzen.**—On Nov. 23, 1932, at the home of the undersigned, Carl Jehnzen of Rodney, Mich., and Mrs. Helen Jehnzen of Big Rapids, Mich.—Chas. A. Spencer, Shepherd, Mich.

**Pressgroves-Sigler.**—By and at the home of the undersigned, Mr. Jno. Lloyd Pressgroves and Sister Bertha Sigler both of Luray.—A. Joseph Caricofe, Luray, Va.

## FALLEN ASLEEP

**Blough,** Aaron, oldest of nine children born to Jacob and Anna Blough. He was born in Wayne County, Ohio, died Dec. 18, 1932, aged 78 years. He married Fanny Eshelman Feb. 10, 1884. His wife survives with three sons, five daughters, thirty grandchildren, three great-grandchildren, five brothers and one sister. He united with the Church of the Brethren when about thirty-four, in which faith he was steadfast until the end. He served as trustee of the church for fifteen years. During his declining years he was twice anointed. Services in the East Chippewa church by his pastor, D. R. McFadden. Interment in the cemetery adjoining the church.—Sarah Blough, Sterling, Ohio.

**Brooks,** Rebecca L., born in North Carolina, died Nov. 18, 1932, aged 75 years. She was the daughter of John and Hanna Garvey. In 1876 she was baptized into the Church of the Brethren and remained faithful. The same year she became the wife of John W. Brooks. To this union were born four sons and six daughters. She and her husband were first given the office of deacon and in 1882 appointed to the work of the ministry. Her husband preceded her eleven years ago. For many years her home had been near Fresno. She is survived by her children and many grandchildren and great-grandchildren. Funeral services by the undersigned and interment in the Belmont Memorial Park of Fresno.—Leo H. Miller, Fresno, Calif.

**Burgard,** Sister Cathrine Bowser, died Nov. 26, 1932, at the York hospital, aged 59 years. Death followed an operation. She was a member of the Church of the Brethren for many years. She is survived by two sons, three daughters, seven grandchildren, four brothers and three sisters. Services in the East Berlin church by Eld. M. A. Jacobs assisted by Eld. C. L. Baker. Interment in Mummerts cemetery.—Florence L. Keeney, York, Pa.

**Cline,** Bro. Rufus F., died at the Harrisonburg, Va., hospital after an illness of several days. Funeral from the Timberville Church of the Brethren Oct. 18, 1932, of which he was a life member and a deacon, with his pastor, Bro. Samuel D. Lindsay, officiating, assisted by Eld. L. M. Clower and Eld. J. S. Roller. Surviving are his widow, five children, one grandchild, and four sisters. Burial was made in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Cloppert,** Sister Maude, nee Bowman, born Oct. 19, 1885, died Nov. 3, 1932, Feb. 24, 1907, she married Hugh Cloppert. Besides her husband she is survived by four daughters and one son, mother and one sister. In September, 1907, she and her husband united with the Lower Stillwater Church of the Brethren. A few years later they were called to the ministry and then to the eldership. For five years Bro. Cloppert has been presiding elder of the Lower Stillwater church and recently of the Trotwood and East Dayton churches also. His wife was a faithful companion, always ready to do her part in the work of the church and standing by her husband. Funeral services by J. W. Fidler assisted by A. W. Oren and the writer.—Ira A. Oren, Clayton, Ohio.

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

**Portland.**—The church at Portland has enjoyed many good things in the last quarter. On the evening of Oct. 16 our pastor solemnized the marriage of Catherine Snyder and Arthur Loomis. The pastor spoke on the subject, "Homespun Religion," after which the wedding ceremony took place. Following the ceremony a reception was held in the church basement. Our love feast was held on Nov. 5 in the evening. We were pleased to have a number of our members who live at great distances with us on that hallowed occasion. On the evening of Nov. 6 the welfare committee of our local church had charge of the services and rendered a very splendid temperance program. One noteworthy feature was a playlet entitled, "The Sparkling Glass," given by the intermediate young people. Perhaps the most unusual and heart-searching messages we have had for some time came to us on the evenings of Nov. 11 and 13 when Martin Charles and Ralph Underwood gave us their testimonies concerning their conversion experiences. Until three months before this time they were atheists of the militant type. Both were working under the auspices of the American Association for the Advancement of Atheism. To hear their experiences how God led them from an atheistic philosophy of life to the religion of Jesus Christ deepened immeasurably an appreciation of our own religious experience which we are so apt to discount as commonplace. The mothers and daughters' association held their annual banquet Nov. 15. The speaker of the evening was Catherine Niswander who is in charge of the work at one of the Mennonite churches in the city. On the evening of Dec. 25 the Christmas program was rendered to a full house. A drama entitled "The Starflower," was given under the auspices of the Y. P. D. An offering was taken which was applied on the district young people's project of helping to support Brother and Sister William Beahm in Africa. The junior department rendered songs, readings and exercises. The Christmas dime card offering in the Sunday-school for missions amounted to \$25. During the holiday season the services have been of an evangelistic nature. On Jan. 8 one of our intermediate boys of a non-Brethren home was received into the church by Christian baptism.—Rebecca Barr, Portland, Ore., Jan. 14.

### PENNSYLVANIA

**Greencastle** church met in council Jan. 10 when reports from the various organizations were given and church officers for the year elected. Our Sunday-school rendered a program on Christmas eve with a short program by the beginners and primaries, and a pageant, The Nativity, by the juniors, intermediates and young people. Our Women's Work organization elected officers with Mrs. Jesse Whitacre, president.—Kate E. Gilland, Greencastle, Pa., Jan. 15.

**County Line.**—The year was a very good one for our church with progress both spiritual and financial. We met all our expenses and have a small amount in the treasury. We granted two church letters. Oct. 29 Brother and Sister R. A. Nedrow from Ludlowville, N. Y., began a week's revival meeting which strengthened our church considerably. Bro. Nedrow preached very interesting and inspiring sermons. Their coming was enjoyed and appreciated by all, this being Bro. Nedrow's home church. The church was practically filled every night during our meeting. People came from Pittsburgh, Pitcairn, Greensburg, Rockwood, Mt. Pleasant, Waterford, Somerset, Youngwood and many other places. We closed the meeting with a love feast. Dec. 3 the Volunteer group from Juniata rendered an interesting program which was very much enjoyed by all. Dec. 4 our missionary superintendent put on a successful program. Dec. 23 the Sunday-school rendered a Christmas program which was enjoyed by all. Bro. Geary has served as pastor for fifteen months and under his leadership and guidance the church has progressed rapidly. He has taken a great interest in his work. When our church met in council Dec. 31 and elected officers Bro. Geary was reelected pastor by almost a unanimous vote. Bro. Rhodes, reelected elder; Bro. Lloyd C. Hostetler, trustee; Bro. Wm. Nedrow, trustee; Bro. W. H. Kern, clerk; Sister Evelyn Hostetler, Messenger agent and corresponding secretary. Bro. John Geary and Bro. Ritenour are delegates to District Meeting. We are looking forward to the coming of Bro. L. S. Knepper to hold a Bible institute.—Evelyn L. Hostetler, Jones Mills, Pa., Jan. 14.

**Harrisburg.**—Sunday evening, Nov. 27, we celebrated again our semi-annual love feast and communion with H. K. Ober, our elder, officiating, assisted by Eld. G. N. Falkenstine. Two hundred and twelve were at the tables and this was the largest number in the history of this church. It was indeed a spiritual feast. A Christmas cantata entitled, "The Night of Glory," was given Dec. 22 by the young people's Bible class. The children gave their program Christmas Sunday morning. An offering amounting to \$89.19 was received for the foreign mission work of the church. Our church cooperated with the other churches of the city in a week of prayer services, Jan. 1-6, the program being arranged by the ministerial association. The churches of the city were divided into groups of five making it possible to have a service in a different church each night. Friday evening our pastor, Eld. J. E. Whitacre, preached the sermon. We feel that the community received a great spiritual blessing through this Christian fellowship and cooperation. For the Sunday nights of January our pastor is preaching a series of sermons entitled, "A Quintette of Streets." The attendance has been increasing each Sunday night. Last night 301 were present. It is Bro. Whitacre's purpose in using these sermons to prepare the congregation and the community for our evangelistic meeting to begin Sunday evening, Feb. 5, with Eld. I. S. Long of Bridgewater,

Va., evangelist. At the close of Sunday-school Jan. 8 one was received by baptism and one by letter. One accepted Christ last night in the service. Sunday evening the Y. P. D. reorganized for the new year; president, Miller Peterman.—Mrs. Warren Snively, Harrisburg, Pa., Jan. 16.

**Lititz.**—Nov. 20 we were very happy to have Eld. C. D. Bonsack with us. He preached the morning sermon and gave a short address at a young people's Thanksgiving program in the evening. Our Thanksgiving Day services were in charge of our home ministers. Nov. 27 we held our fall love feast. Brethren Nathan Martin, David Snader and A. C. Baugher assisted the home ministers in the service. Eld. Baugher officiated at the feast. Dec. 18 the young people had charge of the evening program. A number of Christmas carols were sung and the missionary play, A Christmas Problem, was given. Dec. 25 Eld. A. C. Baugher preached the morning sermon. In the evening the Sunday-school gave the Christmas program. The children took part, there was special music by the men's chorus, and the young people dramatized The Old, Old Story. An offering of \$81.39 was lifted for missions. The church met in council Jan. 11 and elected the following officers: Church clerk, Eld. H. M. Eberly; trustee, Henry B. Gibbel; Christian Workers' president, Edna Mohler. Our membership at present is 287. The Sisters' Aid has just completed the furnishing of a room in the girls' dormitory at Elizabethtown College. The churches of Lititz united in observing the week of prayer. The Wednesday evening service was held in our church. Eld. J. I. Byler preached the sermon.—Florence B. Gibbel, Lititz, Pa., Jan. 14.

**Long Run.**—On Jan. 8 our elder, S. G. Meyer, brought us a wonderful message on the theme of Voices. In the evening we had prayer meeting, the subject being God's Cure for Sin. Jan. 15 Bro. Harvey B. Markley brought with him a class of young people from Lititz who gave a wonderful program of music. Bro. Markley's morning theme depended largely on the scripture of the Sunday-school lesson, being related to A Christian's Sabbath. The theme of the evening message was Riches of Jesus. In two weeks Bro. Chas. Ziegler from Richland will be with us for the evening service also. Council meeting is the second Saturday of April.—Mrs. Quinton A. Kunkle, Parryville, Pa., Jan. 16.

**Montgomery** church met in council Dec. 19 for the purpose of arranging church work and electing new officers. A. E. Edwards was reelected presiding elder; Bro. Oran Fyock, secretary; Bro. Frank Fyock, trustee; Messenger correspondent, the undersigned. Our Sunday-school is prospering very nicely under the leadership of our superintendent, Bro. Ivan Fetterman. The children gave an interesting program on Christmas evening, consisting of music, recitations and songs. Then Bro. Edwards gave the sermon. Our Sisters' Aid has done a good work by reseating the church.—Mrs. Annie Walker, Rochester Mills, Pa., Jan. 16.

**Somerset.**—Bro. T. F. Henry, pastor of the Roxbury church, Johnstown, conducted our Christmas services, dramatizing the story of Christmas. The program was divided into five scenes, the audience singing between scenes. Services were rendered by the Church School Christmas morning, followed by an interesting play by the young people at 6:45. A cantata was given by the choir under the leadership of Bro. John G. Fike on Sunday evening, Dec. 25. The church held its regular council on Jan. 9. Jan. 15 Sunday-school was largely attended. During the day we had three very inspiring sermons on the Book of Amos by Calvin N. Ellis of Juniata College.—Mrs. H. R. Knepper, Somerset, Pa., Jan. 16.

**Spring Run.**—Communion services were held Nov. 5 with a splendid attendance. Bro. C. O. Beery of Williamsburg officiated; he also brought an inspiring message the following morning. On Thanksgiving a program was given in which all departments of church and Sunday-school were represented. A generous offering was taken for missions and church service. Christmas was also observed with a program. The offering was given to world-wide missions. The Y. P. D. delivered boxes of Christmas cheer to the sick and shut-ins; they also sang carols in the early morning at many homes. The young people are active and are a great help in the Sunday-school and church services, giving programs and special music, etc. The Sisters' Aid Society was recently reorganized with Sister Belle Rhodes as president. The society has been active during the past year and has arranged for work ahead for several months. Dec. 31 the church met in council. The election of officers and other matters of church work were disposed of. In the evening the regular teachers' meeting was held at the church followed by a watch night service, the program being given mostly by the Y. P. D., consisting of readings, prayer, special music and short talks.—Maggie Gill, McVeytown, Pa., Jan. 11.

**Westmont.**—Since our last writing our pastor, Bro. A. C. Miller, held a revival meeting in the Claar church at Claysburg. During his absence the pulpit was filled by Bro. W. H. Rummel and Bro. Fred Livingston. Both sermons were helpful and inspiring. The young people have organized a B. Y. P. D. and a real interest is shown by their increased attendance each Sunday. Mrs. Homer Cober is adult advisor of the organization with Erdean Dorer as president. Two other classes have been organized: a junior Y. P. D., under the direction of Mrs. W. H. Rummel, and an adult Bible study, which takes us through the Bible in a year, and is conducted by Bro. William Rummel. Since the organization of these classes, we have had a marked increase in attendance at our Sunday evening services. Our Christmas program was taken care of by the Cradle Roll, beginners, primary, and junior classes, in the morning. The white gifts, at this service, were distributed to the needy families in the church. The evening program,



which was presented by the young people, was under the supervision of Mrs. Ruth Stutzman. Our watch night services were very well attended. From nine to ten o'clock the young people were in charge, from ten to eleven o'clock a social hour was held, and from eleven to twelve o'clock, a program of songs and readings, closing with a fellowship circle. One has been added to our number by baptism since our last report.—Mrs. John Head, Johnstown, Pa., Jan. 17.

**York.**—Oct. 9 an all-day meeting was held in our mission house. A rally day program was rendered in the morning. Recitations and special music composed the programs of the afternoon and evening. Bro. W. N. Zabler, Lancaster, Pa., was the speaker of the day. Oct. 30 our missionary society rendered a program in the union church at Manchester, Pa. A quartet from Palmyra was an interesting feature at this service. Eld. M. A. Jacobs conducted a service in our city hospital on the same day. Nov. 13 our love feast was held in the First church. Bro. Diller Myer preached the preparatory sermon in the morning. Bro. C. B. Sollenberger preached a sermon in the afternoon; in the evening a large congregation took part in the Lord's supper. A Thanksgiving service was held, the offering being given to the visiting nurses and the benevolent society of our city. Dec. 8 Bro. I. H. Brumbaugh of Juniata College gave a lecture on Youth in the Church. The men's chorus also sang at this service. Dec. 18 Bro. Frank Sargent preached the morning and evening sermons and spoke at the county jail in the afternoon. Recently we reorganized the Sunday-schools of the First church and our mission house, with Brethren Emory P. Trimmer and Geo. Stough as superintendents. Dec. 23 Sister Anetta Mow, missionary to India, gave an interesting talk at the meeting of our missionary society. She will speak in the First church Feb. 5 at the morning service. Bro. Rufus Bucher, Qufarryville, Pa., will begin a revival in the evening, Feb. 5. There is a new interest and marked attendance in our mid-week prayer meeting. Recently the reorganization of our missionary society was held and Bro. Lowell Landis was chosen president.—Florence L. Keeney, York, Pa., Jan. 12.

### TENNESSEE

**New Hope church** met in council in December. Bro. H. M. Laughrun was elected elder and pastor for the coming year; Bro. Fred Bowman, Sunday-school superintendent. The first Monday in November Bro. Frank Isenberg began a revival meeting which continued for three weeks. Ten were baptized and several renewed their covenant. Dec. 18 the young people of the Johnson City church brought a program to the New Hope young people. Our group expects to take a program to Johnson City on Jan. 15. The Sisters' Aid Society will have their regular meeting on Jan. 11 and start their work for the year. Bro. Fred Bowman has been licensed to preach.—Mary K. Clark, Jonesboro, Tenn., Jan. 11.

### TEXAS

**Manvel.**—Bro. O. H. Feiler of Perryton, Texas, who is making an evangelistic tour of our district, held three nights' services of illustrated lectures on "The Life of Christ" and "Faith," and preached for us on Sunday morning. The meetings opened on Jan. 6, and in spite of bad weather there was good attendance. His messages, which were full of inspiration and help to all, were greatly appreciated.—Anna Peters, Manvel, Texas, Jan. 12.

### VIRGINIA

**Belmont.**—Oct. 1 we held our love feast with Eld. I. N. Zigler officiating. Bro. Luther L. Mason conducted our revival services in October, assisted by our elder, I. N. Zigler. Good interest was maintained throughout the meeting and as a direct result three young boys accepted Christ. Dec. 26 at the regular council meeting the following officers were chosen for the year: I. N. Zigler, elder; Luther L. Mason, associate elder; Belmont Sunday-school superintendent, J. M. Mason; Brooks mission superintendent, W. R. Brooks; Sister Mattie E. Zigler, president of Women's Work; Sister Alma Mason, B. Y. P. D. president; Bro. Jacob Zigler, Messenger agent; the writer, correspondent.—Hannah M. Mason, Don, Va., Jan. 9.

**Brick.**—We were glad to have Bro. Price Bowman of Bassett preach for us on Nov. 13. Our Aid Society has been sewing for the Red Cross. They gave a splendid missionary program on Wednesday night before Thanksgiving. All the Aid members brought in their mite boxes. Bro. M. R. Zigler was at our church Nov. 23 with a message that made us think seriously. Our regular council meeting was held the third Sunday in November. Our Thanksgiving message was brought by Bro. Carl Spangler with our B. Y. P. D. conducting the worship program. Dec. 4 Bro. Charlie Flora of Antioch church gave a splendid message on, Be Not Deceived. Bro. Geo. Bowman gave the Christmas message.—Thelma Flora, Boone Mill, Va., Jan. 11.

**Bridgewater.**—When one begins to look around for the sick and shut-in folk and needy families, it is surprising how many one finds. Our church several weeks before Christmas made such a survey and the result was more than we had anticipated. The different classes and departments of the Sunday-school were asked to volunteer responsibility for seeing that some person or family was remembered at Christmas. Various methods were used by the different groups: in some cases large quantities of provisions were sent to the home, each member of the class contributing. In another case the class visited the home, carrying with them a gift and rendering a program. One class of young people took with their gifts a decorated tree to the home of a widowed sister. Although she was eighty-six years old this was her first Christmas tree. We feel that our efforts were quite worth while not only from the standpoint of helping those in need and bringing joy to the aged and shut-in, but it afforded an opportunity to a large number both old and young to have a definite part in mak-

ing the Christmas celebration more meaningful.—Mrs. O. F. Foley, Bridgewater, Va., Jan. 16.

**Timberville.**—Since our last report one has been lost by letter and one by death; our total membership is 311. During the months of October and November our pastor used as sermon themes, "Parables of Our Lord." Oct. 23 Bro. Joseph Miller gave an inspiring message to our young people concerning the program of the district B. Y. P. D. The union Thanksgiving worship of Nov. 20 was held in our church with sermon by Rev. Behrens, assisted by Rev. Ballentine and Bro. Lindsay. Bro. Virgil Fennell spent Nov. 28 in our vicinity, speaking in the schools during the day and in the church in the evening upon the subject, Evils of Tobacco. Our Christmas pageant was held Sunday evening, Dec. 18. Eld. I. W. Miller preached a timely New Year's message for us at our morning worship of Jan. 1. Council meeting was held Jan. 15. The various reports were read and accepted. Bro. Clower was reelected elder for another year. Brethren John H. Hoover and Harry J. Garber were elected delegates to District Meeting with Sister Maggie Hoover and Bro. Ralph Hoover as alternates. Our love feast will be held in the evening of May 7.—Mrs. Samuel D. Lindsay, Timberville, Va., Jan. 18.

### WASHINGTON

**Spokane.**—The Sunday-school and choir rendered a program Wednesday night before Christmas. Many in attendance brought food which was received by a committee and at the conclusion of the program everyone was invited to the basement for an informal program and the presentation of the shower of gifts—food, needlework and a purse—to our pastor and wife. We are especially favored as a small church to have amongst us Bro. Samuel Bock, formerly of Dayton, Ohio. A birthday card shower was arranged in his honor, his ninety-third birthday being Jan. 8. Our Sunday-school average was ninety. There is an earnest cooperation in the church work and interest and attendance are steadily on the increase. It was recently decided to conduct a revival at some suitable date with our pastor, Eld. D. W. Shock, as evangelist.—Mrs. Mildred McFarlen, Spokane, Wash., Jan. 14.

### WEST VIRGINIA

**North Mill Creek.**—Bro. P. I. Garber began a series of meetings at Bethel church on Nov. 14 and closed Nov. 27, preaching thirteen sermons. Interest in the meeting was good. As a result there were five conversions, three have been baptized, one awaits the rite and one is to be reclaimed. Nov. 15 Bro. Virgil Fennell gave his illustrated lecture which was enjoyed by all. Nov. 17 Prof. J. F. Jameson gave an interesting and inspiring lecture to the young people. Our Sunday-school put on Thanksgiving and Christmas programs, both being enjoyed by a full house. Nov. 26 sixty-two surrounded the Lord's table with Bro. A. S. Arnold officiating. Sept. 18 Bro. P. I. Garber began a meeting at Brake church and closed Oct. 2. Here nine were baptized and two reclaimed. Oct. 1 sixty surrounded the Lord's table with Bro. Garber officiating. Oct. 3 Bro. Garber began a meeting at Sycamore church and closed Oct. 16. As a result of the meeting ten were baptized and one was reclaimed. Oct. 15 twenty-eight surrounded the Lord's table with Bro. Garber officiating.—Gracie A. Shreve, Petersburg, W. Va., Jan. 14.

**Salem.**—The work in Sandy Creek congregation continues to move forward in the usual way. During the year seven evangelistic meetings were held at the different places of worship, and thirty new members baptized into the church. Seven Sunday-schools have been in operation doing effective work. Several programs were rendered during the year on the subjects of Temperance, Peace, Thanksgiving and Christmas. Jan. 1 at Salem church the first quarterly council was held. We elected a clerk, treasurer, correspondent, Messenger agent, etc. Also the different committees and boards were elected for this year. One of the greatest problems under discussion was church finances, how to enlist the entire membership in raising the budget necessary to carry forward the work of the church. We decided on the every-member canvass. Arrangements were made for evangelistic meetings at the different houses of worship during the year. Men's Work and Women's Work were discussed which may result in some organization later. Council meetings will be held at several other churches.—Alma G. Thomas, Brandonville, W. Va., Jan. 16.

**Unity.**—Since our last report an afternoon Sunday-school has been organized at the New Dale house, sponsored by the Bethel Sunday-school with Bro. Samuel Spitzer superintendent. There had been no service at this place for nearly two years. This is a result of a revival meeting held by Bro. W. Paul Coffman of Staunton. The Fairview Sunday-school rendered a program on Christmas night and the Bethel school one on Monday night. Our Thanksgiving sermon was delivered by Bro. Jacob Huffman who is now a student in Bridgewater College. An offering of about \$15 was taken for district missions. Our Christmas offering of \$22 was given to foreign missions. Bro. Virgil C. Fennell came to us in December and gave his lecture at two of our churchhouses on Why Girls Smoke. He also delivered a timely address on Sunday morning. Our Sisters' Aid Society has been reorganized for the coming year with Sister Mollie Myers, president. The total receipts for the year were \$127.72. Delegates for our coming District Meeting are: Brethren I. W. Nair, C. F. Whitmer and P. I. Roller and Sisters Lizzie Zigler and Mollie Myers. For Annual Meeting: Elders J. S. Roller and C. E. Nair with S. D. Zigler and W. A. Myers, alternates. Bro. Isaac Zigler is president of our B. Y. P. D. The report given at our recent business meeting shows a gain in membership of twenty-nine during the year. Bro. J. S. Roller has been reelected as elder in charge for another year.—Ida Brower Roller, New Market, Va., Jan. 11.



## Fallen Asleep

(Continued From Page 27)

**Coffman**, Emma, daughter of Daniel and Elizabeth Keck, born in Indiana, March 25, 1863, died Dec. 8, 1932. She came to Indiana and to her present home at the age of eight. She married David H. Coffman April 8, 1909. She united with the Church of the Brethren when about eighteen years old. She was a devout Christian, very devoted to her church. She leaves her husband, five stepchildren, five grandchildren and one brother. Services at the East Chippewa church by her pastor, D. R. McFadden. Interment in Paradise Union cemetery.—Sarah Blough, Sterling, Ohio.

**Corn**, Robert Earl, only child of Earl and Norma Denny Corn, died Oct. 24, 1932, aged 1 year. His death came suddenly after a very brief illness. Services were conducted in the Independence church by Charles Cline, assisted by the writer. Burial in the Mount Hope cemetery.—C. Ernest Davis, Independence, Kans.

**Dennis**, Benj. M., died Nov. 11, 1932, at the home of his daughter and son-in-law, aged 69 years. He was an invalid the past three years. Services at his late home by Eld. M. A. Jacobs. Burial in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

**Derringer**, Ralph B., son of Adam and Mary Derringer, born in Montgomery County, Ohio, died Jan. 6, 1933, aged 24 years. Death was the result of an auto accident. Early in life he became a member of the Lower Miami Church of the Brethren, retaining his membership in this church until death. He leaves one brother, two sisters, two half brothers and one half sister. He spent his life in the community in which he was born. He was betrothed to Miss Edna Adair with whom he expected soon to be united in marriage. Funeral services by Eld. John M. Garst at the Lower Miami church, assisted by Eld. Jesse Garst. Interment in Zion cemetery.—Pearl Ruble, Dayton, Ohio.

**Dispanet**, Bro. Angus J., died Jan. 7, 1933, aged 74 years. He leaves a widow, eight children, two brothers and one sister. He was a member of the Church of the Brethren for a number of years. Services by the writer assisted by Bro. W. D. Walker at the house. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

**Elegeert**, August, son of Ferdinand and Louise Elegeert, born in Brussels, Belgium, Aug. 20, 1889. He died at the home of Sister Alice Miller in Kewanee, Ill., Dec. 29, 1932. He accepted Christ as his Savior Nov. 16, 1932. Late the same evening he was anointed, the service bringing him joy and peace. He experienced great persecution at the hands of relatives during the last month on account of becoming a member of a Protestant church, the law being necessary in order that his desires for the funeral might be carried out. Services in the Christian church at Kewanee, by the writer.—J. F. Baldwin, Sterling, Ill.

**Gaffin**, Frances Thomas, youngest daughter of Elias and Susan Rice Thomas, was born Oct. 18, 1853, in Leaf River township, died Dec. 18, 1932, at the home of her daughter, Mrs. John Price. She lived her entire life in this community. Here she was married to Wm. Gaffin Feb. 10, 1875. To this union five children were born, two of whom survive her. Mrs. Gaffin had long been an active member of the Church of the Brethren. She gave largely of her time and work to the Aid Society, and was always ready to help wherever her work was needed. She will long be remembered by her friends for her strong Christian character. Funeral services were conducted by the pastor at the church. Interment was made in Silver Creek.—F. E. McCune, Mt. Morris, Ill.

**Gearhart**, Sadie A., wife of Wm. H. Gearhart, died Dec. 21, 1932, at the home of her daughter, Mrs. Wm. Gill, near McVeytown, Pa., aged 81 years. She was a faithful member of the Church of the Brethren at Spring Run for many years. Her husband preceded her sixteen years ago and one son seven years ago. She is survived by four sons, two daughters, twenty-nine grandchildren, four great-grandchildren and one brother. Funeral services in the Spring Run church by Brethren L. G. Ruble and Wm. Hanawalt. Burial in the Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

**Gobrecht**, Claude S., died Dec. 30, 1932, aged 44 years. He was the son of Daniel and Amelia Longlitz Gobrecht. He is survived by his mother, three brothers and one sister. He died from a complication of diseases after a lingering illness, the last nine months of which were spent in the hospital. He was a faithful member of the Church of the Brethren. Services at the church by Eld. J. E. Myers and J. M. Stauffer. Interment in Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

**Green**, Sister Barbara Jane Leatherman, born in West Virginia, died at her home near Donnelsville, Ohio, Jan. 11, 1933, aged 82 years. She came to Ohio when four years old and spent most of her life in Clark County. In 1877 she married Caleb Wingert to which union five children were born, three of whom survive. Dec. 29, 1892, she married Wesson Green and to them one son was born. In 1889 she united with the Church of the Brethren and since that time had lived a devoted Christian life. She leaves two sons, two daughters, three stepsons, one stepdaughter, one grandchild, nineteen stepgrandchildren, one brother and one sister. Funeral services at the residence by Bro. Cyrus Funderburg assisted by Bro. D. S. Dredge.—Ruth Drescher, Springfield, Ohio.

**Hall**, Edward Alonzo, son of Ephraim and Leah Hall, was born in Armstrong County, Pa., Jan. 27, 1861, and died in Polk County, Iowa, Jan. 7, 1933. In 1868 he moved with his parents to Freeport, Ill., and

in the next year, 1869, in a covered wagon, they went on to Polk County, Iowa, where he had lived ever since. In 1884 he was married to Katie Shackelford; they were the parents of three children, all of whom with their mother, survive. He united with the Church of the Brethren in 1883, and lived a loyal Christian life since. Besides his wife and children, he is survived by two brothers and two sisters. Funeral services were conducted in the Des Moines Valley church by the undersigned, and he was laid to rest in the near-by cemetery.—Ray E. Zook, Elkhart, Iowa.

**Paul**, Sister Elizabeth, daughter of Benjamin and Elizabeth Brower, born in Henry County, Ind., April 22, 1844. She married Geo. H. Paul March 20, 1882. To this union were born five sons and five daughters. She united with the Church of the Brethren at the age of fourteen and was much devoted to the cause of her Master. After an illness of three weeks she died Dec. 5, 1932, at the home of her son, Benjamin Paul of Muncie. Five daughters and two sons survive with one stepson, thirty-three grandchildren, fourteen great-grandchildren and three great-great-grandchildren. Funeral at the church by the writer assisted by the pastor, Bro. Boomershine. Interment in the Beech Grove cemetery, Muncie.—Geo. L. Studebaker, Muncie, Ind.

**Showalter**, Nora May, daughter of Brother and Sister Jacob S. Showalter, born in Pennsylvania, died Dec. 10, 1932, aged 24 years. At the age of thirteen she accepted Christ and ever lived in that faith, giving beautiful service in the home of her parents and teaching in the Sunday-school. She is survived by her parents, two brothers and one sister. Services by the undersigned. Interment in the Belmont Memorial Park at Fresno.—Leo H. Miller, Fresno, Calif.

**Stroop**, John, died at his home near Cootes Store, Va. Funeral from the Linville, Va., Church of the Brethren on Jan. 1, 1933, with Rev. S. C. Hutton and Bro. Samuel D. Lindsay officiating. Surviving are his wife, two children, seven brothers and five sisters. Burial was made in the cemetery adjoining the church.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Ulrey**, Sister Miley A., born in Howard County, Ind., died at her home in Stanley, Wis., Jan. 1, 1933, aged 74 years. She was the daughter of Rev. Thos. and Miley Patten and was the last of a family of ten children. April 28, 1886, she married Chas. E. Turner who preceded her April 14, 1914. Their two children died in infancy. Oct. 1, 1927, she married Monroe Ulrey who died June 7, 1930. July 23, 1932, she married Sam Ulrey who survives. She united with the church in early life and had ever lived faithful to her convictions. Funeral services by Bro. O. L. Harley from the Stanley church. Burial in the Worden cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

**Wine**, infant son of Mr. and Mrs. Guy Wine, died Oct. 16, 1932. Private services at the grave by Bro. S. D. Lindsay. Burial in the Timberville, Va., cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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INCLUDING THE MISSIONARY VISITOR

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## He Prayed

BY BENJAMIN H. VAN DYKE

As Jesus climbed the dusty path to Nazareth,  
Returning from his work at close of day,  
He saw some cripples limping home in pain;  
He saw a blind man stumble in his way;  
He saw a scrubby, ragged, weeping child  
Looking up into its mother's forlorn face,  
He saw an outcast girl whom no one loved,  
He heard the lepers calling from their distant place.  
*When Jesus knew the human plight  
That ignorance and poverty had made,  
While others took their sleep that night,  
He thought, and prayed.*

The next dawn seemed the same to those who slept;  
The cripples hobbled forth with no less pain,  
The weary woman and her child that wept,  
The dismal lepers raised their weird refrain—  
But, what is that which breaks a moment's still?  
A sound of shouting comes around the hill:  
"Blind Thomas sees, and crippled Isaac walks!  
Sick Andrew is made well! Dumb Judith talks!



O, come and see what things have just been done  
By this young man, our neighbor Joseph's son!"  
And so they running came, and stood in awe,  
Beholding a strange thing, that blind men saw.  
The rumor spread, and then from far and near,  
The lame were made to walk, the deaf to hear;  
The assembled throng stood listening to such word  
As mortal man before had never heard.

He told them of the Way of Life—a wondrous thing  
But they forgot the precious word he spoke,  
And when they took and tried to make him king  
Because he gave them bread, his great heart broke;  
*He fled away, wrung by the plight  
That human greed and appetite had made;  
While others went their way that night,  
He strove, and prayed.*



He climbed the Mount of Olives' stony side,  
And saw the Holy City, shrine of God,  
Besplotched with blood of righteous men who died  
Well-doing, killed by stone and rod.  
Then, down to dark Gethsemane he went,  
Sad place of shame and woe that fatal morn,  
Bowed with the wrongs of men his head was bent,  
His heart of love and kindness was stabbed and torn  
*So, kneeling in his suffering for the right,  
Misunderstood, maltreated, and betrayed,  
While sleepy friends, though near him, failed that night,  
He, bleeding, prayed.*

Our roads and cities now are filled with men,  
Unresting men who strive, and beat the air;  
Unheeding, fierce, relentless, blinded men  
Who seize themselves and run, they know not where.  
The way of Life is lost, or seldom found,  
Unhappy people, wandering, afraid,  
Pursue each other in an endless round  
As if One long ago had never thought, and loved, and  
prayed.

*Halt, and look up, O man of fright!  
For he has pointed out the way;  
If you would bring the dawn to human night,  
Work, love, and pray.*

Los Angeles, Calif.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Hymn to the Common Man

ABOUT two thousand years ago it was the experts who stood around and grumbled while the common people took the kingdom by force. And without benefit of experts they managed a pretty good start toward a Christian order of society. This is stanza one in our prose poem in praise of the judgment and resourcefulness of the common man.

Today there are also many experts. But their stock is low. They have much less to say than in 1928. What they do say is seldom in agreement. Of course, for the moment they have revived some awe for their cult by an appeal to the iron gods of the technocrats.

It is not very clear how the common man is to fit into this new order, but we gather he is not slated for the chief seats. These are reserved for the experts—the engineers. Yet it is our judgment that even technocrats are made for man, and not man for the technocrats. In any case, long after the high priests of the machine age are dead the common man will remain as the hope of the race.

It is not so much more training, more organization, experts or machines that we need. These all have their proper place and importance. But for the long pull out of a crisis we look for more from faith, the will to work and the horse sense of the common man.

H. A. B.

### When Things Are Muddy

THE river is muddy this morning. Yesterday it was clear. The wind and rain of last night whipped the soil of the bottom into the water. There is no more dirt in the river bed than there was yesterday. Some of it is mixed with the water today. That is the only difference. It will be back where it belongs as soon as it has had time to settle, and the water will be clear again.

There is no other way to make it clear. It must have

time to settle. The time factor can not be ruled out. Many muddled situations are like that. They can not be hurried nor cleared up by main strength. They must have time to settle. And patience. And then some more time, perhaps, and more patience.

E. F.

### Our Student Volunteers

ELSEWHERE in this issue there is brief mention of the organization, aims and activities of the Student Volunteer Bands of our colleges. Years ago the stimuli for these organizations lay in the prospect of some time entering mission work. While it is likely that from this group we shall continue to get our missionaries, yet the limited need with the present reduction of workers affords little stimulus. But this has caused no discouragement to our students. One group is turning to the ministry, and another pledges equal financial sacrifice with the missionaries in supporting the work. Both groups maintain their interest in the world-wide problems of Christianity and the duty of the church therein.

We believe these organizations deserve much encouragement for carrying on in the fine way they do. They help to keep world problems and their solution before the student body. They carry this same message to the congregations among the college constituencies. Missions is a necessary stimulus to the home church. When Christianity ceases to love and help a needy world it will cease to be Christian.

The work of the volunteers touches more lives than we know. It is also more permanent than we think. With a few it may be a passing phantom, but with most of them it expresses a conviction, plus the cultivation in service, that will bless the world. Some of our strongest leaders, pastors, givers and missionaries were in these groups in their college days. Our records give abundant evidence of this. Hail to the volunteers!

C. D. B.



## War as a Business Venture

THE idea that nations could make war a sound business venture has been thoroughly exploded by facts which the average man can piece together. Most of the nations of the world are today either bankrupt or repudiating just debts because war makes paupers.

Of course, it might be argued that neutral nations could eat their cake and have it too. That is, that they could make money by selling supplies to the nations foolish enough to fight. And yet, even this sort of war business is not what it seems. What neutral nation is today much better off than the belligerents it traded with in wartime?

Thus even trade with warring nations is turning out to be unsound as a business venture. This is true not only because war is frightfully destructive of all trade in the long run, but because war profits may turn out to be nothing more than bad debts.

However, the discovery of this truth is something. Perhaps the super-patriots will not be so inclined to boost for war trade when it is borne home to them as taxpayers that they may have to make up what the bankrupt and irresponsible nations can not or will not repay. It may be worth ten billion to discover that war is not a sound business venture even for the neutral nation.

H. A. B.

## Something Good in Chicago

CONDUCTOR number 6516 of the Chicago street railway system is a Norwegian, but he has greater claims to distinction than that. Chief among these is his doctrine that it takes two to make a quarrel, and since he steadfastly refuses to be one of the two he never has any quarrels with his passengers.

If a stalled truck delays his car for an hour and an irate passenger lands on him with curses loud and deep, as happened the other day, he merely says, "Thank you, sir," and smiles. It finally dawns on the angry man that he is missing fire completely and so he stops using up his ammunition to no purpose. If a passenger loses his transfer and demands that he be allowed to ride without paying another fare, in violation of the company's necessary regulations, the conductor just laughs him into seeing what a fool he is for getting so wrought up over seven cents.

This unusual type of public servant thinks the people are not so bad as they often seem, just thoughtless rather and foolish, and so he throws his mantle of smiling charity over their silly antics and refuses to follow their example. Maybe it's a rainy day. He has observed that many people get mad when they get wet. If somebody shows unaccountable irritation, he wonders whether that person may not have had some unpleasant experience at home that morning from which he has not

yet recovered. In all weathers and conditions he keeps his head—and heart.

If this street car man's philosophy should spread until great numbers of people are affected, it would work wonders. Suppose organized groups, large and small, should take it up—churches, schools, clubs, congress, nations! It's about as hard for one nation to quarrel all by itself as for one man. Remember though that there is no more effective way to help the cause along in all its bearings than for you and me to put this plan to practice in all our contacts and keep it up until others, and then others, are infected with it.

E. F.

## Keep Pig Feed on the Farm

FOR some time we have wondered about the number of cheap fruit and vegetable stores springing up in our cities. But we have wondered even more at the volume of miserable stuff they so often have to sell. Whence come the countless baskets of undersized and gnarled apples offered at from 57 to 79 cents per bushel? Whence come field run potatoes at 14 cents per peck? Whence come the seconds and thirds of many things that serve to knock the bottom out of the market for the good stuff when it does come to town?

Well, we now understand that motor truck operators and unsuspecting farmers are chiefly responsible for the tremendous volume of pig feed that is sold for human consumption. Here is about the way the vicious price smashing cycle works: Truck operators gather up cull apples, for example, and rush off to town, selling their loads for whatever they can get above minimum transportation costs. Then along comes the nicely sized and boxed stuff from the farmer, but into a market glutted and depressed by apples of pig feed grade! The net result is that the poor apples that should have gone to the hogs, tend to set the price for all apples. To be sure the farmer has sold his culls, but he has ruined the market for his first grade fruit!

"The same situation exists to a considerable extent in the live stock industry. Truck operators go through the cattle and hog districts, buying up the choice animals, which they take to local packing houses. The secondary grades are sent to the central market, where buyers refuse to pay top prices for inferior quality. As the central markets set the prices, the effect is that the prices established for secondary grades are quoted by truck operators when buying choice animals. Here again the grower suffers a loss."

If farmers and orchardists could see it, their surest remedy lies in stoppage at source. It is demoralizing on any market to let poor apples displace the good. So also for the lower grades of any other produce. The farmer or orchardist owes it to himself, as well as to the consumer, to keep pig feed on the farm. H. A. B.

## GENERAL FORUM

### Afterwhile

BY MINNIE B. SHERRICK

Take time to grow—  
Nor fail because of that we can not know.  
The candlelight we hold for each next task  
Sufficient is unto the day.  
Humble and wise if we do not forget  
The hoariest sages are but children yet.  
If faithful and serene we wait to grow—  
We then shall know.

The child, snatched from the fire  
He covets for its golden gleam and glow,  
Rebels and cries nor sees the reason why  
The thing he so desires we should deny.  
He'll bless the arm that would not let him go  
When years have taught him Life.  
He then shall know.

*North Manchester, Ind.*

### Crisis and Crash

BY D. W. KURTZ

KARL BARTH of Germany has created and popularized the "Theology of Crisis." Like a prophet, he has awakened Germany to the crisis in the life of the nation and especially the critical condition of Protestantism of the continent. He has done a great service in restoring Protestantism as a vital force in the life of the nation. The superficial philosophies of the past have given no help to the German people in their problems. Barth is calling them back to the Bible, the Word of God, and appeals to the people of Germany in their crisis to quit philosophizing, but lay hold of the Word of Life. There is no hope but in God, the Sovereign of the Universe.

The word *crisis* refers to a critical condition, a turning point, a moment when a decision determines the goal, for good or evil. In a disease, the crisis is that moment in the course of the disease which determines life or death. The crisis in any endeavor is that time of stress that gives one more chance to avert the crash that will be inevitable, unless a change is made. But, may there not be many crises before the final crisis comes—then the crash?

In every human life, and in every institution, daily decisions are the minor crises. A bank may seem safe and sound, as long as the last crisis has not been met, but after the last crisis unless relief comes, the crash is inevitable.

The church is always having crises. She must constantly be on the alert, make right choices, or drift to the final crisis, where nothing less than a miracle can save her from the crash of ruin. It is the business of

the prophet to see these crises, and to give the warnings, and guidance, that will avert the crash. That is exactly what the great prophets of the Old Testament did. Of course, history shows that the word of the prophets was disregarded, the prophets were killed, and the nation went to ruin. But, later generations saw the wisdom of the prophets, canonized them and built monuments to immortalize their names.

Does the Church of the Brethren have a crisis now? Are we at turning-points that either lead to a greater, better, more effective church; or are we drifting the wrong way to more serious crises, and to a crash? There is no doubt that we are facing problems so serious that unless they are answered aright, unfortunate consequences are inevitable.

The entire program of the Brotherhood finally rests upon the health of local churches. The other day I heard of a college professor who said: "I am not interested in the church." This person does not know that his own job depends upon the church. The Christian college has no future unless the church has a future. The crisis of the college is due to the crisis of the church. Were the church big enough, right enough, spiritual enough, and therefore liberal enough, there would be no crisis in the college. The church college is wholly dependent upon a healthy condition of the church that owns it and controls it, and must support it.

Our missionary program rests upon the church—the local congregations. If these congregations are weak, and poor, and crippled and lacking in vision and spirituality, the cause of missions will suffer, and finally cease. The whole missionary program rests upon the character of the local churches. It is easy to say, to vote and declare that "The first business of the church is missions," but there must first be a church that can have such business. The bald fact still remains, it is only a spiritual, efficient church, that will have an effective program of missions. All rests ultimately upon the church—the local congregations.

But the character of the local congregations depends upon leadership. This is so absolutely true that it should need no argument. Whether this leadership is free and voluntary or hired and supported—the quality of the leadership determines the quality of the church. I heard recently of a local church that was so dead the situation was considered hopeless. But one or two men were left in the district that had hope. They persuaded an evangelist, one of the most courageous in the Brotherhood, to hold evangelistic meetings in this place. After he found out the conditions, he begged to be excused. But the one man who had faith insisted. The result was that the evangelist held a good meeting, then became pastor of the church, and in a few years changed the condition of hopelessness to one of the liveliest congregations in the district, and by far the



most effective in that community. Leadership is the answer. Show me a live church and in every case, you can find efficient leadership. It may be a free and voluntary, or it may be a supported ministry, but it is always the quality of the leadership that is the necessary condition of a successful church.

We are well aware that some splendid leaders are so hampered with difficulties that they can not in a short time show much fruit for their labors. But even in such cases, it is only because of good leadership that the crash has not come, the crisis has been met, and the church has hope for a better future.

The first great need in the Church of the Brethren is its ministry. We are fortunate in having many who are true prophets of God, with vision, courage, love, and tact, so that all that they touch is transformed into positive fruit for the kingdom. But statistics show that we have entirely too few of this kind. Many of our leaders have goodwill, but not sufficient training to be efficient. Many have training, but not enough of the evangelistic spirit to have power. Many do not know how to promote evangelism through Christian education, and the work of the Sunday-school is not effective. Many are good, pious men, but have no message for men of this age who must have a prophetic message for the practical problems of life—social, economic, political, international, and interracial relations. The prophets of God in this age must be men of insight, of courage, of tact, and of a burning devotion to the kingdom of God that will drive them to literally burn out in their redemptive service.

The young people have special problems these days. The pastor must know what they are, and how to help them to a satisfactory solution. This requires a sympathetic understanding, and a mastery of the best knowledge in the world on these problems. A mere "pious wish" is not enough. It requires special training to meet their problems.

I am not going to lay all this burden upon the individual minister. The church must make it possible for the ministry of the future to get this training. We are in a vicious circle. Without good leadership the church is inefficient; and without a generous, wide-awake church, there will be no provisions for an efficient ministry. We must therefore depend upon those individuals, ministers and laymen, who have vision to meet the crisis for the present. Some of us, a generation ago, had faith in the church, and at our own expense, got all the training we could so as to serve the church which we loved. But we need consecrated laymen to assume leadership also, who will see the need for our ministry, and provide the funds necessary to send men to our Seminary for this special preparation.

It is not for me to go into details. There are many crises before the *crisis*; then the crash, unless the crises

are met as they come. This depression has hit our church program very hard. The Conference Budget is not met. That means crippling the missionary work, and endangering the very existence of our Seminary. It is a crisis, and the church as a whole must meet it. Without an efficient ministry for the future, the congregations will go down. If that happens, the whole program of colleges, seminary and missions will go down. Let us meet the crisis so there will be no crash.

*Chicago, Ill.*

## Facing Readjustments

BY HAROLD E. PLETCHER

THE eminence of man, proclaimed from the beginning of time and demonstrated in the progress of the ages, is, to some extent, shaken when we compare his faith and fidelity to that exemplified in nature. The furred and feathered inhabitants of the forest possess the cheerful faith which enables them to joyfully rebuild their homes in the face of nature's occasional violence of wind or rain. Readjustments come naturally in nature. A storm-swept forest monarch, whether oak or pine, sheds its deadened limbs in preparation for new growth. Perhaps the falling stubs destroy some song bird's home. Does the bird, like many men have done in like circumstances, find solace in a life of grim despair? No, for, after a short period of dismay, the homeless bird makes a new start on another nest, tucked in a safer nook and designed to the tune of happy songs.

Who knows how deep the scars of disappointment may have been for the bird? Are not scars an emblem of healing? We are all acquainted with this healing balm of nature. We have all seen examples and we often marvel at the adaptness of nature's readjustments. But how about our own lives? Can we face discouragements and faithfully stride ahead? Are we content to follow the directing finger of readjustments, or do we resist the simple laws of life?

A tree too fully topped finds the storm severe and crashes, snapping and breaking the surrounding foliage as it goes. Other trees, unceremoniously trimmed in their early days by some hungry grazer of the forest, live on to a great old age because the scars of readjustment kept them from shooting up to a top-heavy state of being.

Man's readjustments, however, occur with so much rebellion. We resist and condemn our fate rather than accept it in a faithful manner. We condemn the present economic conditions. But do we realize that these conditions give new directions of living to all and especially to the young people? Hardly had the echoes faded away of the prophecy which proclaimed the boys and girls of luxury growing into a weak and spineless

generation when we found that luxury was an obsolete term. Economics, reconditioned automatically, adopted the creed which insists on everyone having a chance for a living. As yet the readjustment hurts all. Maybe if those few who resist and condemn would coöperate with the new conception, life would flow smoother.

Readjustments flow smoothly like an ebbing tide until they meet resistance and then they surge and beat upon the wall. Like tides they filter the sediment of mercy throughout the land and unresisted finally withdraw to leave a new built delta of fertile possibilities.

Let us then face the facts. As injured sight results in keener hearing so may an empty hope result in truer dreams. Building our character out of material, which survives the storms or readjustments, let us live in simple faith; not resisting; not drifting; but building step by step a structure designed with the experience of past mistakes.

Syracuse, N. Y.

### "College Men in Sing Sing"

BY RUTH SHRIVER

"I CAN not recall that I ever talked with a prisoner here who worked his way through college."

A current magazine article by Anthony N. Peterson, Protestant Chaplain of Sing Sing, carries with it two half-page pen pictures of a college student, the first in cap and gown. Visioning eyes are trying to pierce into the promises of the future. The second picture shows the student despondent, and in prison, with a number for a name.

Mr. Peterson stated that every type of training and many prominent schools were represented at Sing Sing. On a single day without prearrangement, he talked with representatives of Princeton, Cornell, Syracuse, Pennsylvania and Oklahoma Universities. He recalls having contacted men from twenty-seven prominent universities, plus those from various European countries.

Among these inmates are experts in history, literature, journalism, philosophy, science and religion. There are prison lawyers, doctors, teachers—even a minister—all of whom minister to fellow prisoners in their chosen fields.

These men suffer intensely. One said: "Since I have been in prison, there has not been a single day when I have not been unhappy."

\* \* \* \* \*

With one exception no reflection is cast on the college. One college trained prisoner questioned whether they were "really educated in college." For the most part there were other reasons. Causes mentioned were social and economic conditions which force the "white collar" man (usually college trained) against the wall first in unemployment, resulting in the deprivation of

cultural values he has been used to, also sex excesses and alcoholism, and perhaps even more important, an *ethical and emotional instability*. The author of the article referred to did not remember that he had ever talked with a "college trained" prisoner who had worked his way through college.

So far as Mr. Anderson could remember there had been no school teachers or college professors in the prison's history. He accounted for this on the basis that their altruistic service held them to a higher level.

\* \* \* \* \*

His conclusions are these that if you would keep your boy and girl from a penal institution—

"Not to refrain from sending any more young people to college—but to put something inside of our children that will make them safe—at college or anywhere else."

"See to it that he has a home that always faces life squarely and honestly, without foolish pretenses, unconvincing evasions or overemphasis on superficialities."

"Live within your income—do not pretend to be what you are not."

"Teach your boy financial responsibility."

"From the time he is a very little fellow, honor him by giving him opportunities to work for the home and sacrifice for the home."

"Do not baby him. Treat him like the man that he already thinks he is."

"Have some real religion in his home; not just a formal church connection, but the kind that will make him, also, want to do justly, and to love mercy, and to walk humbly with his God."

\* \* \* \* \*

Do you believe in Christian education—not religion that is isolated off in one compartment of life—but that permeates every area? Do you?

Elgin, Ill.

### What Is Business Demanding?

BY D. W. SHOWALTER

LAST summer I met the sales manager of a correspondence school of one of our large cities. He is indeed a man with a master mind, being able to work all hours of the night, and yet he is always keenly alert. This interview came about through an inquiry of a representative from this school concerning the recommendation of the members of the graduating class of the local high school. This school requires three recommendations for each prospective student before interviewing them—one from the principal of the school and one from each of two business men in the community.

To be employed by the school you must be 100% sold on the school and its principles and then sign a contract. The first requirement to enter their work is nine letters of unreserved recommendations concerning one's integrity, reputation, and character. Very emphatically



they give one to understand at the beginning of an interview that they have no use for four types of men, namely: *liars, bootleggers, gangsters and woman chasers.*

What would the moral standard of our communities, towns, villages, and cities be if the business men, schools, colleges, and universities held these standards as firmly as does this correspondence school?

In this age of keen competition, successful business is demanding Christian men and women to guide and direct the work. Anything less will spell failure.

Waynesboro, Ohio.

### Side Tracking Baptism

BY J. H. MOORE

IN a former article, and in a brief way, I called attention to what may well be regarded as the teaching method of evangelism. At this time it occurs to me that it might prove helpful to take a little look at the apostolic method, or more properly, the New Testament method, beginning with the preaching of John the Baptist.

While method seems not to have been especially emphasized by any of the New Testament preachers, still there was, after all, a method running through their efforts. Each one had a well defined message for the people, and into his message he put the best there was in him.

John the Baptist made it clear that his mission was to prepare the way for the long promised Messiah, and to also prepare a people for him. His mission, and its real purpose, was so clearly stated that people flocked to him by the thousands. For a time he practically emptied cities and villages and peopled the wilderness. While in his preaching there was much to arouse enthusiasm and give vent to the emotional, still there was in it a clearly defined element of doctrine. He said, "I baptize you in water," and went so far as to say, among other things, that he was sent to baptize. Just how much else he said about baptism we are not told, but he evidently gave the rite, in his teaching, a good deal of attention, for it is said there went out unto him all the land of Judea, and even they of Jerusalem, and were baptized of him. Even soldiers and publicans applied for the rite. And when Jesus came upon the scene it is recorded that he made and baptized more disciples than John, his apostles doing the baptizing for him.

In the way of institutions for his church, among the last things that Jesus did before taking his departure from the earth, was to gather his chosen twelve into a quiet upper room, and give them a long to be remembered lesson on the religious rite of feet-washing, the Lord's supper and the communion services. At first they may not have grasped the spiritual import so fully but they did later on. Still later, and at least near the

last, was the final lesson on baptism, when he told them to go into all the world, make disciples of all nations, baptizing the believers "into the name of the Father, and of the Son, and of the Holy Ghost." Following this they were specifically directed to teach the converts, thus brought into the church, through the initiatory rite of baptism, to observe all things that he had commanded them to observe. Mark that word *observe*, and do not fail to give the emphasis due it. The word, rightly interpreted, carries a tremendous meaning.

Just ten days after the Master had completed his final lesson and taken his leave of his disciples, a number of the most faithful of the believers were together on Pentecost, when they were filled with, and brought completely under the influence of the long promised Holy Spirit. Then followed a demonstrative power that brought together a vast multitude of people, who by the earnest and direct preaching of the apostles and others, were led to such a state of conviction that they called out in the very midst of the meeting, asking what they should do. Then it was that the Holy Ghost moved Peter to tell them to repent and be baptized for the remission of sins, and they too should receive the Holy Ghost. Here we have these apostles, at their first great revival, and under the direct influence of the Holy Spirit, telling the people to do the very thing that Jesus had instructed them to teach and demand of their converts. And a bit later we learn that these converts continued steadfastly in the apostles' doctrine and fellowship. Mark the word *steadfastly*. It too has a tremendous meaning.

As we advance in the recorded New Testament incidents we find Philip at Samaria preaching the gospel and baptizing his converts, both men and women. A few weeks later we find him seated in a chariot, with the eunuch, a high government official of Ethiopia, expounding to him a part of the prophecy of Isaiah, as it related to Christ. It is said that, beginning at this scripture, he preached Jesus. The two had not been together, probably more than an hour until the eunuch, on reaching a certain water, wanted to know why he could not be baptized. Here Philip in his very first sermon, to a perfect stranger at that, had his man inquiring after baptism. Today it takes the average evangelist a week or ten days, in his preaching, to reach the subject of baptism, and more than half of them never reach it at all, so far as dealing with the necessity, purpose and form of the sacred rite. Here in America a man of Ethiopia, of the eunuch type, might listen to the professional evangelist for a whole week without having the faintest conception of such an institution as baptism.

Well, Philip was not that sort of an evangelist, neither was Paul, for we read in Acts that while in Philippi, for the first time, he found a group of devout women worshipping by the river side, that he preached to them,



and before the meeting was over he baptized Lydia and her whole household. How does that compare with the modern method of preaching all around the New Testament rite without daring to devote even half of a sermon to it?

One more incident and our list is complete. When Saul, on his way to Damascus, was stricken to the ground by the blazing light from heaven, and became blind, he was told to go into the city and there he would learn what to do. After three days of mental and soul agony a God-sent preacher, Ananias, came to him, restored his sight, and before leaving the room told him to arise and be baptized.

## Meeting of General Education Board

BY J. S. NOFFSINGER

Secretary General Education Board

The Annual Meeting of the General Education Board was held at Atlantic City, N. J., Jan. 10 and 11. The meetings of the Board are held at the same time and place as the annual meeting of the Association of American Colleges, thus making it possible for all of our school presidents to attend the meetings of both bodies at a saving of time and transportation.

Two whole days and one evening session were devoted to the consideration of the business which came before the Board. The outstanding matter considered was the recommendations made by Dr. R. L. Kelly, secretary of the Association of American Colleges, who during the past year has made a survey of our colleges. This survey was financed by the Carnegie Corporation of New York. There were a number of fundamental and far-reaching recommendations made in this report regarding the entire educational program and policy of the church. The very fact that our church has never had heretofore a definite educational program, but has developed and maintained our present group of colleges on the basis of opportunism and provincial loyalties, makes the formation of a rational program within this field exceedingly difficult. The Board, however, is seriously facing this situation and has set about to explore the possibilities of realizing some of the desirable objectives recommended by this survey which vitally affects at least five of our eight educational institutions.

Since the best financial counsel available has advised that as a result of the present economic situation there will undoubtedly be many more defaults in securities during the near future, considerable time was given to the subject of protecting the permanent funds held by our various educational institutions. The Board is also recommending through the Council of Boards that this matter be studied by a special committee appointed by Annual Conference, for the purpose of safeguarding all permanent funds held by other Boards, local and general, churches, district institutions, etc.

The present financial situation of Bethany Biblical Seminary and the transfer of the permanent funds of Mt. Morris College, which closed last spring, also required a considerable share of the Board's time at this meeting.

All officers of the Board were reelected for the ensuing year—Dr. C. C. Ellis, president; Dr. V. F. Schwalm, vice-president; Dr. J. S. Noffsinger, secretary-treasurer; and H. F. Sanger, secretary of nursing and medical education.

Washington, D. C.

Why were all these preachers, John the Baptist, Jesus, Peter, Philip, Paul and Ananias, so deeply concerned about baptism? Today they would be referred to as dogmatic or legalistic. Back of each of them was God and the influence of the Holy Ghost. All of the Holy Ghost filled preachers of that day looked upon the initiatory rite of baptism as a divine institution, binding upon them to teach, and binding upon converts to observe, and they taught it and respected it, as they taught and respected any other part of the gospel.

Paul, the greatest and most active preacher of his day and generation would, as a perfect stranger, enter a city, mingle with the people, work at his tent-making trade with them if necessary, and in a little while would be found preaching the gospel sabbath after sabbath, and in due time gather around him an earnest band of baptized believers. And if deemed proper he would go so far as to correct the baptism of some who had been insufficiently taught, as he did the twelve at Ephesus. At times in his evangelistic work he would be alone, but mostly had others with him to aid in the work. But wherever he went he left behind him a trail of churches and for each and all of them he laid down the great fundamental fact, that there was "one Lord, one faith and one baptism." In his teaching and establishing of a church in parts of Europe or parts of Asia, he had no more thought of omitting the one baptism than the one Lord or the one faith. With him as well as with all other faithful ministers of his day, there was such a harmony in the preaching of the gospel, that the converts of each and all of them found the ties and joys of Christian fellowship as natural as though they had been children of the same family and reared under the same roof.

My idea of evangelistic work, even in the present age, is to follow the method put into practice by the Holy Ghost filled preachers of the apostolic times. There can be no question about their method being the right one. Other methods may be questionable, but the apostolic never. As we have seen all the way from John the Baptist down to Paul, faith, repentance and baptism had their associated place in conversion, and the results were such as have never been surpassed. There were no studied methods of not naming baptism in its order with other conditions. The rite had its place and remained there.

Today it is common, far too common even among the Brethren, for ministers in publishing outlines of the subjects to be treated, in revival meetings, to omit the least reference to baptism. Why this? What does it mean? Does it mean that this part of the gospel is to be eliminated? Why not let baptism have its place in our evangelistic method? It is in the Book where the Holy Ghost put it, and to omit it from our teaching

(Continued on Page 12)



## PASTOR AND PEOPLE

### The Preacher Who Thinks

BY M. G. WILSON

Article Supplied by the Pastoral Association

IN a college commencement address Rabbi Stephen S. Wise pointed out a serious tendency that has developed in modern American life. He said that we think together and then act apart; while we should really think apart and then act together. We are living in a day when much of our thinking is done for us. The preacher not only can get plenty of ready made sermons, but also orders of service, prayer-meeting talks, etc. All this material is fine, and can be really helpful if it is not allowed to take the place of serious thought on the part of the minister. He will never succeed without doing his own thinking. He must be sure that his message is vital and thus authoritative. He may have a measure of success without challenging messages; but there are many of his people who will not be ministered unto, and some will turn away in despair. These folks aren't just taking things for granted. Maybe some of them do belong to the tribe of doubting Thomas, or the uncertain John the Baptist groups. If so, the preacher ought to be as fair with them as Jesus was. In the final analysis the more he knows the truth and the better he interprets it then the larger will be his influence for good in the community.

The preacher must think ahead for his people. If he can do this he becomes a leader. He is an engineer laying the plans for the work to be done. This means continuous hard thinking if the plans are to be worthy of a body of Christian people. He must look ahead in the light of the needs of his flock. However, the minister will not need to do all the thinking, and makes a serious mistake if he tries to do so. He must have that finer art of being able to direct minds to the paths that lead to riches that people can discover for themselves. This is true in regard to the whole church program, and also in forums and discussion groups. His thinking should be different from the ordinary in that it stimulates rather than exhausts the lines of thought.

Some of our people are continually running into isms that overemphasize half-truths. Some are easily misled into believing them. Many of us have heard a thing presented in such a way that it looked to be the only vital thing; later to find that when it was compared with other facts it was no more important or even less important than these. Thorough study and careful comparison by the preacher will keep him prepared to help his people in this special way.

The preacher must be able to think to keep up with the times. It is true that principles never change; but

ways of applying them do. Some close their minds to all changes around them, feeling that the methods of their grandfathers are the only ones, and that the world is impregnable to all truth just because so many are not impressed by these methods.

A phase of the minister's work that is being especially emphasized is pastoral psychology. We always knew that a minister should be able to understand his people. Now there is more need than ever because of the tremendous strain on mind as well as body that we see developing in this modern world. Life has become more than ever a series of crises. There are many people who do not seem able to meet the demands of life. Often this is due to complexes which have grown into the life through wrong environment, training or conduct. The minister must be a keen student of human nature, and be able to help these individuals find their true selves.

No realm of activity requires more intelligent thinking than that of the minister. He does not deal in things by the pound or dozen, and does not even have a blue print for a guide. Because his work is not confined to such exact dimensions, but deals with life itself, he must be able to discover relationships and ideals to meet the various needs. We generally brand thinking as a cold intellectual process, but the challenge is to make it lifelike. The minister's thinking should be inspired by the Source of Truth and by the great needs about him. When he really senses a need he is going to find out what to do about it, by relying upon God's guidance, together with his own ability.

*Frederick, Md.*

### Prosperity Versus Depression

BY AUGUST BECK

WHEN a wolf makes a kill, it puts a foot on its victim and sends an arrogant howl out in the still night air. When in the height of prosperity we won the war, we slapped our chest and cried out: "We are the boys, there is no nation as mighty as ours." Yes, we helped to win the war, but at what fearful cost! The cream of the nation was wiped out. Thousands of those left came home either half witted or maimed for life. The hospitals and the streets are full of them. What would have become of this nation had prosperity kept on indefinitely? We had already become an arrogant, luxury-loving, money-mad nation. The morals, home ties, nay our very spiritual life, had been loosened and received a setback hard to recover. So bent on making money had everyone become, so sated in luxury and amusement that few gave a rap for who was chosen mayor of his city, governor of the state, or representatives to lead the nation.

Take our own church. In the days of plenty I responded to a call out west. Some of the farmers had

thousands of acres in wheat, on an average of thirty bushels to an acre, selling at \$2.40 a bushel; horses, cattle and hogs galore, everything sold at top prices, yet they offered a minister \$700 a year and a ramshackle building, with the wind howling between the clapboards, for a dwelling. The brother with whom I stayed said: "Yes, we have waited twenty years for a minister to come our way, and we can well afford to pay if we were only consecrated enough."

But I was no better. While out there I received a letter from a congregation in Colorado, offering me \$1,200 a year and a fine parsonage, but with a swelled head I held out for more and so lost it. Returning to Chicago I saved \$4,000 in two years, bought real estate with it, thinking good times would last and my money double. "Now we are landholders," exclaimed my wife proudly. But pride goes before a fall. Inside of three years we had lost it all. That was bad enough, but far worse was the fact that our spirituality had received a setback that frightened me, as I came to myself and took stock of that part of it. Truly did the Master say, "What profiteth it a man, if he gain the whole world but loses his own soul?" The old byword has it: It takes a broad back to carry good days. Again the words of Jesus: "Be faithful to the end that you may have the crown of life." If we can not be faithful and enjoy good days, then better have the lean ones. So if we as a nation and as individuals will learn a lesson through this depression, it will in no wise be too dearly bought.

Chicago, Ill.

## How Shall We Observe Lent?

BY WM. E. THOMPSON

I AM sending this outline for the Lenten season hoping that it may prove helpful to those who have not already planned their Lenten program. I believe that much good may be accomplished by a proper observance of the Lenten season, and I offer this suggested program with the spirit of humility.

General Theme—*Crusade of Evangelism*

March 5—First Sunday in Lent

Subject, *Christ and the Home*

Emphasize home training, the family altar, the value of Christian homes, and making the home a social center.

March 12—Second Sunday in Lent

Subject, *Christ and the Community*

The community spirit must be permeated with high ideals of faith, honesty and justice. Christian people are the units through which these high ideals must be transmitted.

March 19—Third Sunday in Lent

Subject, *Christ and the World*

Emphasize the commission, Matt. 28: 19. The world

is becoming more and more a big neighborhood. We must take the gospel to the ends of the world.

March 26—Fourth Sunday in Lent

Subject, *Christ and the Church*

The church is of divine origin. We should respect the church, honor the church, obey the church, and support the church program.

April 2—Fifth Sunday in Lent

Subject, *Christ and the Cross*

Emphasize service and sacrifice, loyalty and love. Explain the significance of the cross.

April 9—Palm Sunday

Subject, *Making Christ King*

The world needs this king. The church must prepare the way for those who do not know him.

April 16—Easter Sunday

Subject, *Christ the Victor*

We only catch the significance of Easter to the extent that we become victors over sin and follow the Master into service.

I would suggest that the week preceding Palm Sunday be spent in personal work. Choose your personal workers and send them out each evening after a season of prayer and consecration. It is exceedingly important that the work of this week be very carefully and prayerfully conducted. During holy week, services should be conducted at the church each evening by the pastor. The personal workers should continue their work and bring all those interested to the services. Secure as many decisions for Christ the first week as you can, with public confessions during the holy week. Make Easter the crowning day.

Dixon, Ill.

## Publicity

BY JULIA GRAYDON

It is not easy to make our confession of Christ before the world. No, it requires courage. But if we want to convince the world that we have heard the call and have answered it we must come out boldly and show that we are not ashamed of the stand we have taken.

We read in Acts 18: 28 that Apollos "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."

He could have sent letters to his friends, but he chose to make public his declaration that Jesus was Christ. And when they saw him and heard the words from his lips they believed.

Come out and tell the world what Christ has done for you and they (your friends or enemies) will know you are in earnest and some of them will be convinced.

Harrisburg, Pa.



## Side Tracking Baptism

(Continued From Page 9)

looks very much like an attempt to be wise above that which is written. I do not mean to give baptism undue emphasis, but I do maintain that it as a part of God's word is entitled to far more respect and intelligent attention than it is now receiving in the preaching of the average evangelist. This thing of side tracking baptism in the pulpit, as well as by the press, is in our estimation, one of the great mistakes of the day. It is not treating the gospel fair, nor is it a fair deal for the people for whom the gospel is intended. The "all things," which the apostles were instructed to include in their teaching, should mean something to the modern preacher, as it surely meant to those to whom it was given by the Master. When taking a view of his work for the past Paul could truthfully say that he had not shunned to declare the whole counsel of God. It would be fine if this could be said of each and all of those set apart for the work of the ministry.

Sebring, Fla.

## United Stewardship Council Statistics, 1932

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.—*Harry S. Myers, Secretary United Stewardship Council.*

A	B	C	D	E	F	G	H				I				J				K				L				M				N	O
							PER CAPITA GIFTS						TOTAL GIFTS																			
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Inter-denominational Benevolences	Congregational Expenses	All Purposes	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Inter-denominational Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year																		
1 American Lutheran Conference			(16) \$3.08		(18) \$12.94	(19) \$16.02																										
2 Baptist Convention of Ontario and Quebec	(6) \$3.83	(2) \$2.04	(3) 5.87	(2) 21.94	(3) 27.81		\$214,267.44	\$114,487.97																								
3 Baptist, North	(11) 2.60	(16) 20	(17) 2.80	(10) 16.81	(14) 19.61		3,759,707.00	286,997.00																								
4 Baptist, South	(19) 1.47		(25) 1.47	(24) 6.80	(25) 8.27		5,819,374.93																									
5 Brethren	(18) 1.62	(4) 1.52	(14) 3.15	(8) \$0.35	(25) 5.96	(23) 9.46	233,380.00	217,554.00																								
6 Congregational-Christian	(12) 2.51		(21) 2.51	(2) .79	(6) 18.31	(8) 21.61	2,632,375.00																									
7 Disciples of Christ	(20) 1.31	(11) .54	(24) 1.85	(13) .03	(22) 7.13	(24) 8.99	2,065,166.14	851,851.09																								
8 Evangelical Church	(17) 1.94	(7) 1.17	(15) 3.12	(3) .77	(5) 18.66	(7) 22.75	442,079.00	266,167.00																								
9 Evangelical Lutheran Augustana Synod of N. A.	(7) 3.69		(10) 3.69	(13) 15.83	(15) 19.52		879,403.67																									
10 Evangelical Synod of N. A.	(15) 2.08	(13) .40	(22) 2.48	(9) .28	(9) 16.86	(13) 19.62	542,439.11	103,229.52																								
11 Lutheran, Other Synods			(23) 1.89	(21) 7.66	(22) 9.56																											
12 Lutheran Synodical Conference			(9) 3.87	(17) 13.42	(18) 17.29																											
13 Methodist Episcopal	(10) 2.98	(15) .30	(13) 3.28	(5) .52	(8) 17.33	(10) 21.13	11,655,605.00	1,194,339.00																								
14 Methodist Episcopal S.	(14) 2.10	(10) .61	(19) 2.71	(11) .20	(20) 9.23	(21) 12.14	5,474,652.00	1,589,717.00																								
15 Moravian, North	(3) 4.61		(7) 4.61	(7) .37	(14) 15.55	(11) 20.33	84,758.46																									
16 Presbyterian in Canada	(9) 3.56	(8) .90	(8) 4.46	(11) 16.70	(9) 21.60		644,645.00	179,533.00																								
17 Presbyterian, U. S. A.	(5) 3.96	(5) 1.38	(5) 5.35	(3) 20.45	(4) 25.75		7,766,165.00	2,709,789.00																								
18 Presbyterian, U. S. (S.)	(8) 3.57	(1) 3.36	(2) 6.93	(12) 16.68	(5) 23.61		1,671,883.00	1,575,281.00																								
19 Protestant Episcopal	(16) 1.99	(9) .69	(20) 2.68	(23) 6.96	(12) 20.15		3,695,033.04	1,284,617.83																								
20 Reformed in America	(4) 4.47	(12) .50	(6) 4.97	(1) 1.00	(1) 22.55	(2) 28.52	715,955.00	79,473.00																								
21 Reformed, United States	(17) 1.94	(6) 1.35	(12) 3.29	(10) .25	(16) 13.87	(17) 17.41	672,776.00	468,744.00																								
22 United Brethren in Christ	(13) 2.39	(14) .34	(18) 2.72	(12) .16	(19) 11.05	(20) 13.93	947,210.00	133,000.00																								
23 United Church of Canada	(2) 5.27	(17) .15	(4) 5.42	(6) .42	(7) 17.44	(6) 23.27	3,243,693.00	91,081.00																								
24 United Lutheran Church			(11) 3.32	(15) 14.68	(16) 18.00																											
25 United Presbyterian	(1) 7.60	(3) 1.62	(1) 9.24	(4) .59	(4) 19.13	(1) 28.96	1,355,803.00	290,060.00																								
	\$3.12	\$1.00	\$3.79	\$0.44	\$14.56	\$19.02	\$54,516,370.79	\$11,435,921.41	\$75,885,359.20	\$4,420,814.98	\$338,302,278.93	\$418,621,531.84	24,582,311																			



## MISSIONS

This Department

Conducted by

H. Spenser Minnich



## Methods for Mission Workers

### Graphic Stewardship Presentation by Manchester Laymen

THE Manchester laymen made a great success in presenting a practical stewardship message to their church in the 6:00 P. M. adult forum the first Sunday of the new year. The platform was arranged to picture a home scene. The members of the family were discussing their family budget.

#### The Millers Discuss Their Family Budget for 1933

Mr. and Mrs. Miller ... Brother and Sister Adam Ebey  
A Son (a college senior) ..... Dr. Holl  
A Daughter (high school senior) ..... Ruth Dillman  
A Son (who farms the Miller farm) ..... Dr. Hamer  
A Neighbor (a discouraged member of the church) ..... Mr. Noe

The Millers gathered around the fire were facing the family budget with a very materially reduced income. The younger son, a senior, home from college, explained to the family some of the deeper causes of the depression, which he had learned from his professors. The elder son who farmed the place gave practical suggestions on family economy. The family discussed the reasons for spending money for the daughter to go to college in a time like this. Mr. Noe, a neighbor, is dis-

couraged because he is unable to give to the church. During the evening Brother and Sister Miller attempt to encourage him in his church relation, showing that the church desires to serve him now above all times.

The facing of a typical situation in this dramatic way was very helpful to the people present who were facing this problem in their own homes in a real way. It would be a good plan to try in any church.

### Dedication of the Dollars

(A service suitable for use in connection with the lifting of any important offering.)

#### I. Our Heroic Past

*Minister and People Read Together:* Now faith is the substance of things hoped for, the evidence of things not seen:

By faith our fathers sought to worship God in all clarity of knowledge and good conscience. Peter Becker and Alexander Mack led their brethren to America that these ideals might be attained.

By faith many generous leaders of the past undertook the building of homes and churches and we of today have profited by their labors.

By faith such men as James Quinter and D. L. Miller pioneered in publishing and education. They have been the statesmen of our church.

By faith Wilbur Stover and they who have come after him visioned great foreign fields released from superstition and disease and thousands taught a more perfect way of life.

*The Minister:* All these died in faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect.

#### II. Our Present Opportunity

*The Minister:* The Master left us a plain commission.

*The People:* Go ye into all the world and preach the gospel to every creature.

*The Minister:* Never were these words of faith which he spoke to his disciples more justified than today.

*The People:* Say not ye, There are yet four months and then cometh the harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to the harvest.

*The Minister:* The law of life is the law of unselfishness.

*The People:* We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

*The Minister:* The moving power of our world enterprise is still faith.

*The People:* This is the victory that overcometh the world, even our faith.

*The Minister Repeats or the People Sing:*

Rise up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.

#### III. The Consecration of Life

*The Minister:* We are members one of another.

*The People:* In the name and spirit of Jesus.

*The Minister:* Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

*The People:* So will we do for Jesus' sake.

*The Minister:* Thou shalt love thy neighbor as thyself.

*The People:* So will we do for Jesus' sake.

*The Minister:* Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us strive to be as faithful as they.

*The People:* We will give of our substance for the need of the day in the spirit of Jesus.

A moment of silence, after which the gifts of the people will be brought forward while the minister repeats or the congregation sings:

O Jesus I have promised  
To serve thee to the end;  
Be thou forever near me,  
My Master and my Friend;  
I shall not fear the battle  
If thou art by my side,  
Nor wander from the pathway  
If thou wilt be my Guide.

#### Mission Study in the Omaha Congregation

THE following items appeared in the Omaha church bulletin: "Church and Mission Study class this (Sunday) evening, 6:30 o'clock in the main auditorium. You are invited to this class. Mr. Andrews gave an interesting report last Sunday evening on the beginning of our mission work in China.

Girls, age 10 or over, are invited to meet in the home of Mrs. John N. Fry, 4018 Charles St., next Saturday afternoon at 2 o'clock. A Mission Study class is being planned by Mrs. Fry.

#### Dime Cards Put to Work

SEVERAL dime cards have come in, some more than full. One came all the way from Sedalia, Mo. Thank you Mrs. ——. If any of you have not returned your card, bring it in if there is but one dime in it. Get it to working for the Lord.

The splendid results in using the dime cards last Christmas have led congregations to use them on other occasions. The Chicago church is using them for the Achievement Offering.



# VOLUNTEER TALK

*Published Occasionally*

VOL. 14

NO. 1

DEVOTED TO THE INTERESTS OF STUDENT VOLUNTEERS

**Note.** For a number of years the Volunteers have helped to edit and the General Mission Board has published a little paper called Volunteer Talk. It now appears in the missionary department of the Messenger.—Ed.

## A Forward Glance

BY ALVA HARSH

President United Student Volunteers, Church of the Brethren

CAN we adjust? This is the question that is actually hurled at the Volunteer Group by world conditions. We had stressed foreign service and then we were told only a few could be sent to the foreign field. With our main aim removed the situation which actually confronted us was whether or not we had any task left. Then some one reminded us that "He who would serve in the uttermost parts of the earth must begin in Jerusalem."

Of course, it was not all so suddenly or mechanically done as the above statement might indicate; but you will agree this is what has happened. In face of all this it is rather remarkable that instead of declining groups we have had growing groups. A call has been sent to those who are willing to serve and serve at home. Already several graduates have gone out into active Christian service while others have gone into Christian vocations and are contributing their tithe. After a few years of strengthening our home base we will no doubt be able to send a part of our group to other lands. May we ever be alert to solve those problems which come to us and go forward with the "Good News."

## Some Aims

*La Verne*

"WE are endeavoring to build the programs for our fortnightly meetings around the idea of worship and problems of special interest. Our deputation work is organized to stimulate interest in creative Christian living, with special emphasis on helping the churches we visit, rather than raising funds. We hope to meet the deficit on our project for last year by personal giving within the group."

*Manchester*

"Enlist students in definite service.

"Instruct our own members toward a missionary consciousness.

"Bring speakers to our campus who will enlighten our students on missions.

"Initiate and bring before the student body the opportunity for missionary support.

"Deputation work.

"Assist our pastors in our local churches."

*Bridgewater*

"We have interesting weekly meetings, have continued deputation work and help support Brother and Sister Edward Ziegler on the India field."

*Juniata*

"We hope to meet at least eighty churches this year with definite missionary programs. We hold semi-weekly meetings. Our aim this year is to raise \$900 for H. Stover Kulp on the Africa field."

*Elizabethtown*

"We plan to continue in active deputation work, contribute toward the work budget of the Bittingsers in Africa, and through biweekly meetings and personal contacts create and maintain a wholesome Christian philosophy of life."

*Blue Ridge*

The Blue Ridge group is only about two years old,

## Organization of the Student Volunteers of the Church of the Brethren

### United Student Volunteers

President.....Alva Harsh, Elizabethtown  
Vice President .....Elden Petry, Manchester  
Secretary.....Martha Howe, Juniata

### Seminary and College Groups

#### Bethany Biblical Seminary

President .....Glenn Harman  
Vice President .....Lorell Weiss  
Secretary-Treasurer .....Helen Eaton  
Faculty Adviser .....Dr. Burton Metzler

#### Blue Ridge

President .....Charles Oley  
Vice President .....Kenneth Strite  
Secretary-Treasurer .....Margaret Flora  
Faculty Adviser .....Prof. Marshall Wolfe

#### Bridgewater

President .....W. Harold Row  
Vice President .....Jesse H. Zeigler  
Secretary .....Margarette Bostetter  
Treasurer .....Arthur Wheeler

#### Elizabethtown

President .....Alva Harsh  
Vice President .....Irene Schrack  
Recording Secretary .....Marie Young  
Corresponding Secretary .....Ammon Meyer  
Treasurer .....Lester Bucher  
Faculty Adviser .....Prof. Martha Martin

#### Juniata

President .....Paul E. Swigart  
Vice President .....Martha Howe  
Secretary .....Vera Amick  
Treasurer .....Jack Scott  
Secretary of Deputation .....Ida Rae Neiderhiser  
Faculty Advisers...Dr. Calvert N. Ellis and Rev. Lewis S. Knepper

#### La Verne

President .....Evelyn Deardorff  
Vice President .....Mary Ellen Lauver  
Secretary .....Hazel Kennedy  
Treasurer .....Gwendolyn Ardinger  
Deputation Manager .....Royal Glick  
Faculty Adviser .....Dr. J. B. Emmert

#### Manchester

President .....Lucile Buck  
Vice President .....Esther Gault  
Recording Secretary .....Vera Hartsough  
Treasurer .....Paul Ertzinger  
Faculty Adviser .....Prof. R. C. Wenger

#### McPherson

President .....Charles Austin  
Vice President .....Edith Bechtelheimer  
Secretary .....Martha Andes  
Treasurer .....Genevieve Crist  
Faculty Adviser .....Prof. Margaret Heckethorn

but with regular worship programs and active deputation work is enjoying an interesting year.

#### McPherson

"We aid the Red Cross and help support Brother and Sister F. H. Crumpacker, missionaries in China. Plans are being made by our group to help start a Sunday-school for the many Mexican children in our city. At present our group is studying the written report of the Laymen's Appraisal of Foreign Missions."

#### Bethany

"We aim to more fully consecrate ourselves for the work of the Master; to have unity and coöperation with like groups; and to promote definite missionary interests and activities on our campus and through our church."

### Some Personals

**Earl Mitchell**, President of the United Student Volunteers last year, has gone into full time service. He is engaged as pastor of the Brownsville church in Maryland. Congratulations Earl!

**Ray Kurtz**, President of the Elizabethtown group last year, said: "I count the Buffalo Volunteer Conference one of the richest experiences during my educational career." Ray is now teaching in a local High School.

**The Manchester President** of last year, Miss Lois Beahm, has become Mrs. Ray Nicholson. Her husband is pursuing a medical course.

**The President of Blue Ridge** last year, Mr. Joel Naff, is successfully engaged in mission work in southern West Virginia.

**Two members** of the Bethany Class of '31, Galen and Virginia Wampler, have a small farm near Bergton, Va., and are a living example of what quiet living can accomplish. Bro. Wampler is Field Worker for the Northern District of Virginia.

**Another Bethany Volunteer**, Miss May Gans, anxious to get in some service, left school and organized a Sunday-school on Main Mountain in West Virginia. As a result of her work the little school house is hardly large enough to accommodate the attendance. She taught Daily Vacation Bible School and is now teacher in the little school.

**Appreciated and inspiring** is the untiring efforts of the faculty advisers in the various groups. Their sharing attitude has been a guide to many.

### Some Echoes

The Volunteer group of Juniata contributed \$500 for the work of H. Stover Kulp out of what they received in deputation work and personal giving, and "plan to go higher this year."

Last year's President of McPherson reports: "Our programs have given encouragement, inspiration, and spiritual help."

Blue Ridge more than doubled her membership last year. "Our devotional meetings serve as an inspiration on our campus."

La Verne writes: "One of our number who graduated last spring is now engaged as pastor of one of the churches in the Northern District of this state. Another graduate is

in Bethany Biblical Seminary this year. Two student ministers served as summer pastors."

Manchester sent a bus load of representatives to the Buffalo Convention last year. Then they tried to carry the spirit of missions to others.

Bridgewater reports a continuation of the Volunteer spirit. "During the summer many of our group were totally or partially engaged in church work including, preaching regularly or part time, Bible school work, singing schools, etc."

The Elizabethtown group feels it "has helped churches as well as students to more fully coöperate in the work of Christian missions."

Last year's Bethany Group contributed toward the transportation of Dr. A. R. Cottrell and wife back to the field.

## CORRESPONDENCE

### B. Y. P. D. CONFERENCE

The eleventh annual winter conference of the Southern Ohio B. Y. P. D. convened at the Brookville church Dec. 30 to Jan. 1 with a registration of more than 200. The thought of the entire conference centered about religion, Christianity being emphasized. The topics of the lectures and discussions were: What Is Religion? Science, a Pathway to God, A Dunkard's Interpretation of Christianity, The Effect of Christianity in the Social Order, presented very helpfully by Dan West and Elmer Royer.

A musical program was given on Friday evening. Saturday the banquet was held in the basement of the church. More than 260 were served. Afterward a large group enjoyed a watch party in the school building. The recreation was well planned by Robert Noffsinger. A short while before the New Year was ushered in, Susanna Gump led our thoughts in silent meditation on our plans for the coming year. A candle lighting service ended a most enjoyable evening.

On Saturday afternoon at the business session the following cabinet members were elected: Robert Noffsinger, president; Walter Stebbins, vice-president; Paul Kinsel, secretary; Alma Studebaker, corresponding secretary; Harold Stoner, treasurer; Eunice Denlinger, editor; John Kneisly; Treva Swink; Joe Neher; John Hepner; Mark Shellhaas, adult adviser; Dan West, honorary president.

Clayton, Ohio.

Eunice Denlinger.

### MANY NOTED MEN LECTURE IN JUNIATA COLLEGE

During the first semester the faculty and students of Juniata College, Huntingdon, Pa., had the privilege of hearing a number of noted speakers, several of whom were brought here through the courtesy of Mrs. Mae Oller Wertz of Waynesboro, Pa., an alumnus of the college.

On Saturday evening, Oct. 8, Dr. Samuel Howard Williams, noted entomologist and ecologist, and professor of zoölogy at the University of Pittsburgh, delivered an illustrated lecture on his recent expedition into British Guiana.

Friday preceding the above date, Mr. Harold St. John, Bible teacher from England, addressed the Student Volunteers on the subject, A Man Becomes Like the Thing He Worships.

Dr. William H. Hockman, director of Missions at the Moody Bible Institute, preached in the Stone Church on

(Continued on Page 20)



## KINGDOM GLEANINGS

### Calendar for Sunday, February 12

**Sunday-school Lesson**, Jesus Teaching by Parables.—Mark 4: 1-20.

**Christian Workers' Meeting**, Christian Overflow.

#### B. Y. P. D. Programs:

Young People—Two Ancient Missionary Documents.

Intermediate Girls—Our Church and Education.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Five** baptisms in the Conway Springs church, Kans.

**Ten** baptisms in the Uniontown church, Pa.

**Seven** baptisms in the Central church, Roanoke, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Twenty-one** baptisms in the Bellefontaine church, Ohio, Bro. F. R. Hatton of Toledo, Ohio, evangelist.

**Forty-seven** baptisms in the Ashland City church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

**Twenty-nine** baptized, one received on former baptism and one reclaimed in the Mission Chapel, North Manchester, Ind., Brother and Sister Ralph G. Rarick of North Manchester, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. John Wieand** of Bellefontaine, Ohio, in the First church of Toledo, Ohio, Feb. 19 instead of Feb. 12.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Feb. 15 in the Fraternity congregation, Winston-Salem, N. C.

**Bro. J. O. Winger** of North Manchester, Ind., March 19 in the Salem church, Ohio.

**Bro. Ray O. Shank** of Flora, Ind., Feb. 13 in the Martinsburg church, Pa.

**Bro. E. J. Glover**, the pastor, Feb. 5 in the Payette church, Idaho.

\* \* \* \*

### Personal Mention

**Bro. J. R. Jackson** writes us that he has time for two evangelistic meetings this spring. Any church desiring his services may address him at Pampa, Texas.

**Bro. J. L. Shanholtz** of Levels, W. Va., is giving considerable time this year to revival meetings. He still has a few open dates and congregations desiring his services are requested to make early inquiry.

**Bro. John E. Rowland** of Huntingdon, Pa., will take up full pastoral duties March 1 with the Mechanicsburg church of Southern Pennsylvania. His new address will be 209 S. Frederick St., Mechanicsburg, Pa.

**"My wife passed away** Wednesday morning. Funeral at 2 P. M., Saturday." And so the long illness of Sister Appleman, beloved companion of our Transportation Agent, Bro. J. F. Appleman, Plymouth, Ind., came to its inevitable end. All who have known of the singularly beautiful conjugal devotion which characterized this home will have a deep measure of understanding sympathy in this bereavement. Further particulars will be given later.

"The young people are getting ready for Hershey," Bro. L. W. Shultz explained when he brought one of them, Bro. Donald Deaton of Middle Indiana, into the Messenger offices last Saturday morning. They are always welcome. The cause of righteousness is going to need a lot of them, and it is going to have them.

**Secretary John C. Zug** of the Trustee Board of the Brethren Home at Neffsville, Pa., has acquired the friendly habit of remembering the Messenger office with annual reports, chiefly financial, of how things are going at the Home. You can get the flavor of it from these excerpts: "No great strides have been made, it is true, but we have held our own against great odds . . . and can show a small balance . . . the contented atmosphere that pervades the institution with a group of guests who are the recipients of unselfish and unstinted care . . . all available room being taken." Has a good ring, doesn't it?

**Bro. R. C. Moreash and wife**, evangelists mentioned last week, are planning a motoring tour from Alberta to Nova Scotia, through the states, taking in the Hershey Conference. They expect to spend April, May and June on the going trip, passing through Montana, North Dakota, Minnesota, Iowa, Illinois, Indiana, Ohio, Pennsylvania and New York. They will return in September, October and November by way of West Virginia, Kentucky, Missouri, Nebraska, Wyoming and Montana. They would be glad to serve any churches along the aforesaid route in from one to three meetings. They give instructions in Bible study and evangelism. Inquiries should be addressed to Elder John H. Brubaker, Arrowwood, Alberta.

**The most distinguished visitor** at the Messenger editorial rooms last week is no near kin of Joan of Arc, Catharine de' Medici or the late great novelist, Thomas Hardy, even though her name is Joan Catharine Hardy. She has greater claims to distinction than that, chief of which is not the fact that she happens to be a granddaughter of the Secretary of our General Mission Board. That is indeed a distinction to be cherished but her strongest claim to human interest is the exceeding newness of her experience with life on this planet. Exactly three months ago she landed on these terrestrial shores. And as we looked straight into her blue-eyed innocence and watched the smiles chase the frowns away from her clean sweet face, we wondered and wished much. We wished: "Would that you could call up into consciousness and translate into earth language those hidden memories of incalculable æons passed in the very bosom of the Infinite. Would that you could tell us why and how the tiny bit of soul stuff which is you came to live with us, while some of your fairyland playmates made straight for Borneo, and others perhaps to some fragment of star dust far out beyond the Milky Way. There's so much that you must know which we would like to. Can't you tell us, please? Think hard, Joan, and call again."

\* \* \* \*

### Miscellaneous Items

**The Student Volunteer Conference** for this year will be held at Bridgewater College, March 17-19. Matter of special interest to Volunteers is contained in this issue, see Volunteer Talk, pages 14 and 15.

**The District Council** of Women's Work for Southern Ohio will hold the annual meeting at the Oakland church Feb. 15 at 9:30. The various lines of work will be presented by the directors as follows: Mrs. S. Z. Smith, Mothers and Daughters; Mrs. Katie Flory, Missions; Mrs. Orion Erbaugh, Children's Work; Mrs. W. H. Gnagy, Bible Study. Aid Society



work will be presented by women from the Covington church.—Mrs. Levi Minnich, Secretary Treasurer, Greenville, Ohio.

**In the Oak Grove** congregation of Southern Illinois when a brother was taken sick in corn harvesting time, "the members and neighbors went in and completed his work, cribbing 900 bushels of corn on Dec. 1."

**"As the result** of great faith and much sacrifice the Bellwood church has grown from small beginnings to the present membership of 233," says the Directory of the Bellwood church of Middle Pennsylvania, Bro. H. Paul Cox, pastor. We know of nothing better to make any church grow.

**Men's Work** is the name of a four-page quarterly published by laymen for the laymen of the First District of Virginia. It is edited by the officers of Men's Work for the district. These are: J. N. Via, president; J. G. Eller, vice-president; F. A. Duffy, secretary; R. N. Foster, treasurer.

**"Every Brethren home** should have this official publication of our church. Better save somewhere and get this food for the mind and spirit." Naturally we agree, and just as naturally we think very kindly of The Church News of the Huntingdon church of Middle Pennsylvania, Bro. Foster B. Statler, pastor.

**"In checking over** the total attendance at all the services held in our church in a week's time, we were surprised that the number reached 600," says The Church Bulletin of the First Church of Philadelphia. It also says of The Gospel Messenger, "Some of us just can not get along without the paper."

**Can you name** the living ex-moderators of our Annual Conference? As our readers will recall, D. W. Kurtz moderated the Conference of 1932 and C. D. Bonsack is moderator for 1933. But did you know there are ten other living brethren who have served as moderator? Check your memory with this list—the dates are for the first year of service where more than one term was served: L. T. Holinger (1899), H. C. Early (1904), John Zuck (1905), Frank Fisher (1914), I. W. Taylor (1916), Otho Winger (1921), J. J. Yoder (1924), J. W. Lear (1927), H. K. Ober (1929), J. M. Moore (1930).

**"A few weeks ago** I sent you fifty cents to apply on subscription for the Messenger. The first week I received the regular edition with two back numbers in one wrapper. I feel that those three copies were worth the fifty cents. I intend to make every effort possible to receive the Messenger from now on. If every member could be made to realize the value of the church paper they would be regular subscribers." Thank you, Virginia brother, for your words of appreciation. We agree with every word you say. Tell it to others.

**Mid-west Church Music Conference, Feb. 16.** An all-day conference for ministers, church music leaders and committee members to be held on Thursday, Feb. 16, at Evanston, Ill., has been announced by the Church and Choral Music Department of Northwestern University School of Music. A general invitation is issued to all who may be interested in considering the general theme of "Church Music Problems in a Changing World." Due to the need for new vision and more efficient leadership it is expected that many will attend even from a distance outside the northern Illinois area. The program is being sponsored by the Chicago Church Federation, the Evanston Ministerial Association, the American Guild and the National Association of Organists, the Choir Directors' Guild and the Illinois Federation of Music Clubs. Beginning at 10 A. M. the program will

open with discussion of developing congregational singing, led by Daniel Protheroe (Central Church, Chicago) and Alvin F. Brightbill (Bethany Biblical Seminary).

**The Truth About War Makers**, according to Lieut. Col. George A. Drew of Canada, is that in World War times the armament producers of the chief industrial nations had their own private understandings and connections which enabled them to sell to friend and foe alike. For example, of the mysterious Sir Basil Zaharoff he writes: "Through Vickers he controlled armament companies in Italy, Russia, Spain, Japan and Canada. He had substantial holdings in the Schneider-Creusot Company in France. Nor were his interests confined to the armament companies of the friendly powers. Through associates he was a shareholder in Krupps. In Austria he had a very large share of the ownership of the Tschen Steel Company, the Bergunhutton armament factory, and, most important of all, the Skoda gun factory where Germany got the mighty howitzers which blasted away the forts of Liege and Namur. No matter who won the war, the cards were stacked for Zaharoff."

## THE QUIET HOUR

### Jesus and Nicodemus

John 2: 23—3: 21

For Week Beginning February 19

#### Many Believed in His Name When They Saw the Miracles, 2: 23

Many followed Jesus from unworthy motives. This is true now as well as then (Matt. 11: 4; John 2: 11; 3: 2; 7: 31; 10: 25; 20: 30; Acts 8: 6).

#### Except a Man Be Born Again He Can Not See the Kingdom, 3: 3

A Pharisee comes, expressing his judgment of Jesus. Jesus demands that his character be thoroughly changed (Ezek. 36: 25; John 1: 13; 2 Cor. 5: 17; Titus 3: 5).

#### Born of the Flesh, Flesh; Born of the Spirit, Spirit, 3: 6

Some things man can do. The highest come by surrender and reliance upon the Spirit of God (Rom. 7: 8, 25; 8: 8, 13; Gal. 5: 17; 1 John 2: 16; Deut. 8: 3; John 5: 24; 2 Cor. 4: 11).

#### So Is Everyone That Is Born of the Spirit, 3: 8

The wind blows. We see the results of an invisible power; so are they whose lives are filled by the Spirit of God (Psa. 139: 15; Eccles. 11: 5; Mark 4: 27; John 3: 8).

#### If I Have Told You Earthly Things, 3: 12

If one will not accept and do the truth he knows, he can not know the deep things of God (Psa. 92: 6; Luke 12: 56; John 8: 43; Rom. 3: 11; Heb. 5: 11).

#### No Man Hath Ascended, but He That Came Down From Heaven, 3: 13

Only One can tell us of God. That is Jesus (John 6: 38; 8: 23; 16: 30; 1 Cor. 15: 47).

#### For God So Loved the World, 3: 16

Why does God go to such cost for us? One word answers—love (Deut. 7: 8; Jer. 31: 3; Rom. 5: 8; Eph. 2: 4).

#### Light Came into the World, and Men Loved Darkness, 3: 19

The man who despises Jesus shows himself to be the enemy of the highest and best (Job 15: 16; Psa. 52: 3; Prov. 2: 14; Jer. 14: 10; 2 Thess. 2: 11, 12).

#### Discussion

Explain what is meant by the new birth. Do we hear of Nicodemus later? What?  
R. H. M.



## HOME AND FAMILY

### Desire

BY ARLO GUMP

To walk where nature plies her pen  
On trees and grass, on hills and sand;  
At least in part to understand  
The quiet of a wooded glen . . .

To know the lives and deeds of men,  
Those dead and those who toil with me,  
Oh, for the spacious eye to see  
What truth each day is lavished in . . .

To talk to God, and then in some  
Still voice to hear his words reveal  
That death from life we scarcely feel  
Is but good seed of life to come . . .

Breathe, God, into this life of mine  
That I may see thy swift design,  
Possess some beauty that is thine,  
Be worthy of a Grace Divine!

*Churubusco, Ind.*

### Oh, Church of God, Awake!

BY LEO LILLIAN WISE

UNCLE ABRAM had been reading THE GOSPEL MESSENGER all Sunday afternoon. As soon as dinner ended he had taken the last several numbers with him. Aunt Martha had read the Sunday-school papers, and was now musing over their contents.

They live in the Pleasant Valley congregation, have lived there all their lives within the shadow of the white church set upon a little raise. Fifty some years ago they were married at the church, and reared their family to go to church even as they had been reared.

Soon after their marriage Abram had been called into the ministry, and with him Martha had given vows. For a number of years he had taken turns with other ministers in breaking the Word of God to listening congregations. And down in her pew Martha had silently prayed the while he delivered his message.

But the time came when Pleasant Valley had called a full time pastor into her service and then it was that Uncle Abram had not been called upon often to preach except for an occasional funeral discourse. But there were those in the congregation who felt homesick at times to hear him preach again as in the past.

And then came the years that had turned affairs in troublesome ways, men called it the *depression*. And in the stress of the days when courage faltered and hearts grew sick and men became terrified this congregation was one of many without a pastor. For as it seemed it was hard enough to keep a roof overhead and food upon the table and clothing to decently cover a body without paying toward the support of a pastor. These things troubled Abram.

So this afternoon he had been reading and pondering, yea, praying too. He laid the papers down with a reverent hand, cleared his throat (a signal that always prompts Aunt Martha to give heed).

"Mother," the distressed note held forth, "it worries me to read of the plight in which our Church Boards find themselves. It grieves me to think of the curtailment of mission activities. We must do all we can to send money before the close of the year."

"And that will be the last of February," she said in her sweet musical accent.

"But it isn't only the lack of money that worries me," he further confessed, "but the terrible apathy, yea, lethargy of folks. Somehow we have let the insidious torment of these days creep into the very fibre and being of our church life until we are in danger of retrograding still farther than we have."

"But what to do about it?" Her eyes were warm as she put the question to him.

"That is what I'm wondering about," Uncle Abram replied. "As one young man said in my hearing, this didn't come in a day's time and we will not get out of it in a day's time. But you know I'm afraid we are all waiting for some one else to come to the rescue. We haven't thought that we ourselves have a mighty big part to play in the restoration of what we call good times."

"What is our part?" as he paused a moment.

"Do you remember the big meeting, as we called it," he asked, "fifty years ago when Brother Miller came to preach for us one winter? Of course you do, for no one having lived through it could ever forget it.

"From far and wide for miles around folks came. And it was a glorious ingathering of souls. And Pleasant Valley became one of the strongest congregations in our district. We sent out ministers, missionaries and school teachers in numbers to labor in other fields. But do you know as I think back that good work wasn't a happen so."

"What was it then?" Aunt Martha asked, her eyes were shining.

"For five years," the man sat forward upon the edge of his chair, "we had been quietly working, teaching, praying, sowing, leaving it in God's hands. And that winter was the reaping time. Why, if any one needs proof, just let him look at the results and he will know that it was because of intensive cultivation. It seems to me that today we are waiting for a Moody or a Sankey or some other great man of God to step upon the scene and lead the world into a God conscious relationship. But no Moody or any other great leader can lead folks until people themselves have first laid the foundation. We in the home churches must begin to pray more, lead more devoted lives in God's service, launch out in depths of faith, grow more in grace, feel our utter de-

pendence upon God himself, deepening and widening the streams of spiritual influence that will make themselves felt the world around. We must throw ourselves upon God's mercy, walk more uprightly and day by day make him known unto those who do not know him. Why, the message is all there in God's Word for us to proclaim. We do not need new messages, the old ones need reëmphasis. We must teach again that sin is ugly, get away from the complacent way some of us have been looking upon it, see it in its terrible consequence. Mother, I tell you, we must get away from thinking too kindly of folks for their rejecting God; we must tell them that they must either accept or reject him! We must tell them anew that Jesus is the only Salvation for the world. Jesus and his truths must be offered as the only remedy. We must tell folks that when we have accepted the Jesus way then we must begin to do the things he told us to do. He said that we are to be *his witnesses* unto the uttermost parts of the world. And we can not retrench nor withdraw from that."

"Oh, Father," Aunt Martha almost choked, "it just seems as though you must go back to preaching again!"

"Pray God that I shall," he said it like taking vows again, "the deacons spoke to me about it this morning and I told them that I would do it in the strength of the Lord alone. Next Sunday I want to talk to our folks about this matter of giving out of our little but *giving* with a prayer that God richly bless the gift. During days of prosperity we depended upon the material things too much, but now we must go back to God's ways and let him bless the efforts. We must rely upon intangible assets."

"Bless you," Aunt Martha wiped away glad tears. "They have asked me to teach the Sisters' class. I was almost tempted to refuse. But I'll take the class gladly. Perhaps I can help some one else to be a bit braver, more cheerful. But the biggest blessing will be that in helping some one else I will be helped the most."

"Amen!" said Uncle Abram, "that is just what I feel about wanting to help the mission work of our church; we at home will be blessed abundantly if we let God take care of what we give."

*Bellefontaine, Ohio.*

## Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

### Chapter 7

WHEN Bruce Weston reached Mr. Stanley on the wire he was amazed to find himself reversing the decision of the night before. "I'll take the rest you suggested, sir, unless things are pressing. . . . All right, I'll report tomorrow ready for the road."

With slow measured step he turned to the end of the long hall and climbed the attic stairs. Alice, busily en-

gaged in polishing the quaint old pieces, was alone now, Hagar having departed for the kitchen to wreak her vengeance on mop and broom.

"Isn't it a beauty, father? See how it takes a shine," exclaimed Alice eagerly.

Mr. Weston nodded moodily and continued to gaze about him. Relics of the dim past stared back at him from every corner. There were the old sofa and parlor chairs to match with which he and Jinny started house-keeping. Standing off to itself, was a queer looking high chair; yes, the same one that showed the marks of his own baby days. How well he remembered the day he and Jinny had gone down to Mother Weston's and young Tom had been tucked in the chair for the first time.

What happy days those were! How far distant they seemed now! With a start he recalled that Tom and Marilyn were married and in a few hours the last birdling would flit away to try her wings in a big unknown world. And Jinny—dear faithful old pal, the wide ocean rolled between them with a barrier he was powerless to surmount.

Suddenly a great longing filled his heart. Here in this sacred spot where every piece of furniture seemed pregnant with the fragrance of Jinny's presence, his whole soul cried aloud for her. Forgetting all else but the tensivity of his own feelings, he sat down abruptly on the top stair and buried his face in his hands.

Instantly Alice was at his side, anxious and solicitous. "Father, what is it?" she cried in alarm. "Are you sick? Shall I call a doctor?"

Mr. Weston rose hastily. A nervous laugh escaped his lips. "No, daughter; it's nothing at all." He glanced about helplessly. "I guess the atmosphere up here is rather close and the smell of the polish is quite sickening."

"Well, you needn't stay. I'm nearly through now and there's nothing you can do until the man comes from Mount Vernon."

"Very well, then, I'll go on down," he answered, turning for one fleeting glance toward the old high chair. At the bottom of the stairs he paused in a moment of indecision. Quick plans were forming in his mind.

Alice peered anxiously over the edge of the rough bannister. "Did you say something, father?" she faltered.

"Daughter, I've a notion to join you on the train and stop off at mother's tonight. I haven't been there for some time. Maybe you could stay, too, over night. It would please her a lot," he finished.

"Oh, I couldn't possibly think of it," objected Alice. "I wrote uncle to meet me Friday at four. Marilyn and

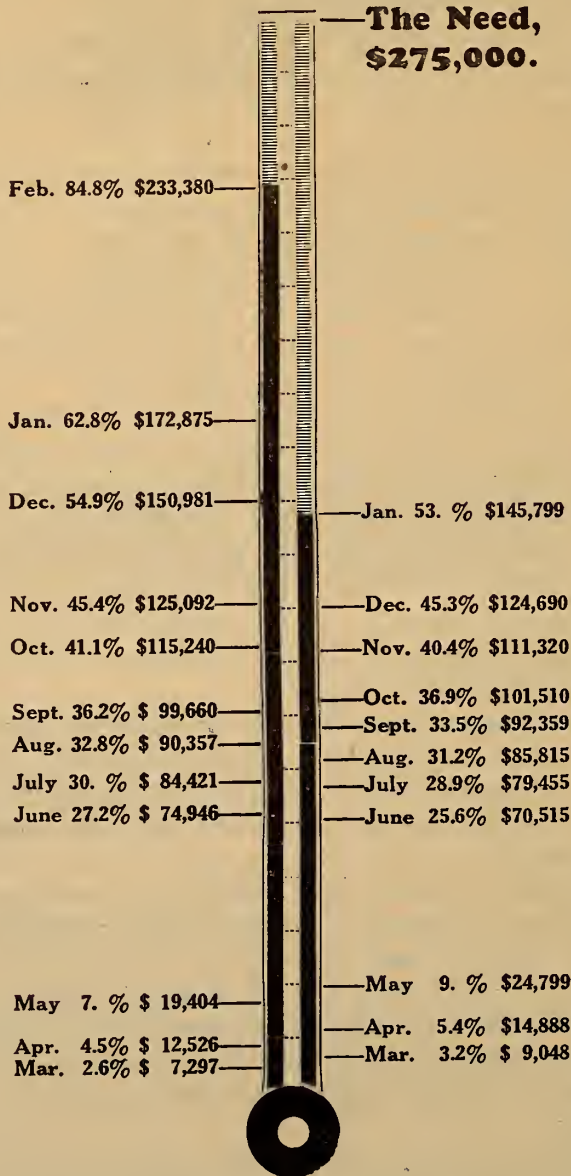


## CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised Last Year Ending Feb. 29, '32.	Let us Exceed Last Year's Attainment of \$233,380 and try to Reach the Goal of \$275,- 000 by Feb. 28, '33.

**—The Need,  
\$275,000.**



The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this program. An estimate of funds needed to accomplish the plans of the church is approved by Conference. This thermometer gives a picture of the funds received month by month.

## January Mission and Church Service Receipts

THE thermometer shows January receipts to be \$21,109. This is almost as good as for January, 1932. The poor showing for December was the heaviest set back for the year in raising the Conference Budget funds. An Illinois pastor is leading his church to exceed last year's record. All over the brotherhood congregations are making exceptional efforts to put the church treasuries in the best possible condition to close the year. A few quotations from letters indicate the spirit of many members.

### Heart Throbs

Jan. 27, 1933. "Enclosed find my personal check for \$100 for the Conference Budget. I am thankful the Lord has blessed me that I have an extra hundred again to give. We thank the Lord for your labor and patience. May he continue to bless you." A sister in Pennsylvania.

Jan. 28, 1933. "Please accept the enclosed check of \$10 as

## MANY NOTED MEN LECTURE IN JUNIATA

(Continued From Page 15)

Sunday evening, Oct. 16, and the following day addressed the students in their chapel service.

Sir Wilfred Grenfell, noted physician from Labrador, lectured to a large and interested audience on Saturday evening, Oct. 22. His lecture included incidents taken from forty-one years of sincere, philanthropic and vigorous work on the Labrador coast.

Rev. Tobias Henry, pastor of the Roxbury Church of the Brethren, Johnstown, Pa., preached in the Stone Church on Sunday, Oct. 30, this being the occasion of the annual Alumni Homecoming. His message was built around the text, "Enlarge the place of thy tent: lengthen thy cords and strengthen thy stakes."

On Tuesday morning, Nov. 15, Brethren Chas. D. Bonsack of Elgin, Ill., and William Beahm, Africa missionary, were in charge of the chapel services; the former conducted the devotions in a very spiritual manner, and the latter addressed the student group in which he gave a survey of the African continent, contrasting it with the present American and European conditions.

The Y. M. C. A. should have the credit for bringing to the campus Col. Joseph H. Cudlipp, director of Religious Education for the South Carolina Synod of the Presbyterian Church. He spent two days, Nov. 30 and Dec. 1, on the campus, addressing the entire student group twice, and meeting with many groups of specially interested Christian young people at other times.

Sunday evening, Dec. 18, Rev. C. H. Ashman, pastor of the First Brethren Church of Johnstown, Pa., preached in the Stone Church on the subject, The Greatest Wonder of the Ages. The following day he spoke at chapel.

Mr. Branson De Cou, noted traveler, presented his dream pictures on Glimpses of Leningrad and Moscow, Thursday evening, Jan. 12.

At this writing the college is in the midst of first semester examinations. The second semester will open next Monday, Jan. 30. A number of new students have already sent advanced registration.

Juniata College,  
Huntingdon, Pa.

Lewis S. Knepper,  
Alumni and Field Secretary.

my thank offering to be used where most needed. Credit this to my home church in Middle Missouri. I am away from home teaching in a German community. There is no Brethren church here. However, I have not forgotten the fine work the Church of the Brethren is doing." A sister in Kansas.

Jan. 30, 1933. "I enclose a check for \$220, the amount my mother wants to give to the cause of home missions. This is a memorial to the years of trying patience and useful service which my father gave to the ministry in our church. This money was made possible through the payment of a life insurance policy father carried. His death being accidental brought an increased payment from the insurance company and mother desires the Lord's work shall share in it." A brother from Indiana.

Jan. 25, 1933. "Enclosed find check for \$12.50 to be sent to Africa. At the time of my wife's death three Sunday-school classes jointly arranged to purchase flowers. Knowing of her interest in Africa missions, they asked the privilege of giving the money as a memorial to her life. Personally, I appreciate their splendid ideal to give for missions rather than to buy flowers." A bereaved minister in Ohio.

In a visit to our only church in South Dakota, we found the members struggling against seemingly impossible financial odds. Farm after farm is being lost for debts and taxes. Yet the church with a small membership sent a Christmas offering of over \$8.

The Mount Morris congregation, Northern Illinois, with the help of some old students at the college have been supporting three missionaries, Sadie Miller, D. J. Lichty and Mrs. C. G. Shull. The burden seems almost beyond their strength. There was much discussion and a tentative decision to drop one of the missionaries, but a letter from the treasurer sends in a new remittance and says that at a recent workers' conference the continuance of supports was thoroughly discussed and they decided to continue at least this year.

Jeremiah Thomas, the elder of Sandy Creek congregation, First West Virginia, writes Jan. 27, that for long years they have supported a missionary at \$550 a year. His members include a great many who are able to give practically nothing, many who are able to give very little and only a few who can give moderately. They have no wealthy members. They have always given their money gladly. Now they lack \$200 in order to provide their full amount for this year. We believe they are doing the best they can and some other congregation should be found to come to their rescue. The letter from Bro. Thomas was written with great reticence, for he never wrote us a letter like this before.

The mother of Dan West died the last week of January. Before she died she suggested that friends wanting to give flowers for her funeral should give that much money to missions instead. This news was sent back to Elgin and the secretaries, the workers around the Publishing House including the young people of the local church raised a sum of \$20 which was placed in the mission fund.

## NEWS FROM CHURCHES

### FLORIDA

**Brooksville.**—At our quarterly council meeting the following officers were elected for the year: Bro. C. E. Bower, elder; Jessie Merrow, clerk; Mrs. E. J. Stombaugh, Messenger correspondent; Sunday-school superintendent, Elmer Stombaugh. Jan. 1 we had the pictures shown of the Girls' Schools in India, China and Africa; they were much enjoyed. Our young people gave the play, *Paying the Fiddler*, at the church Jan. 18 and at the life conference at Eustis, Fla., on Dec. 31.

Our Aid Society meets every two weeks. Bro. J. H. Morris preaches for us every two weeks.—Mrs. E. J. Stombaugh, Brooksville, Fla., Jan. 17.

**Seneca** church held their semiyearly council meeting Jan. 15. In looking back over the past year we find much to be thankful for. Bro. J. H. Morris continues to come every two weeks to preach for us. We appreciate much the sacrifices he has made and the efforts he has put forth in our behalf. Bro. Manly Deeter and wife are spending the winter months with us and their help is indeed a welcome addition to our small flock of workers. The officers for the coming year are: A. D. Crist, elder; I. W. Miller, clerk; Theresa Swanton, trustee. Next month Bro. Finnell, who is making a tour of the state, will be with us and give one of his illustrated lectures.—Fannie Marshall, Eustis, Fla., Jan. 16.

### IDAHO

**Clearwater** church elected officers for the year on Dec. 18. Bro. A. R. Fike, our pastor, was reelected elder; Sister Ida Lind, secretary-treasurer; the writer, correspondent; Bro. L. Clanin, Sunday-school superintendent; Bro. Merton Preussler, assistant and president of the C. W. Our reports for the past year were very gratifying. The young people are planning a prohibition program for Feb. 19.—Mrs. Eva Clanin, Lenore, Idaho, Jan. 23.

### ILLINOIS

**Chicago (First).**—Our church met in council Dec. 12. Church officers were elected for the coming year. Reports from the various groups show much interest in the different activities of the church. The Sunday-school gave a splendid pageant on Christmas morning. A group of our young people were up before day and sang Christmas carols for a number of families, which brought the joy of God's great Gift anew to hearts. On Sunday evening the Chinese Sunday-school gave a very impressive pageant of the Christmas story. The characters were all Chinese. Our music directors gave us some splendid programs before and over the Christmas season. The pastor's Bible class held each Sunday evening is creating quite an interest among the children. Watch night programs were held by different groups on New Year's eve. Services were held at the church each evening during the week of prayer, Jan. 1-8, and were very helpful and inspiring.

(Continued on Page 24)

CUT HERE

## Missions and Church Service Achievement Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

CUT HERE



## Not for a Day, . . . But for a Lifetime

(Continued From Page 19)

I were at grandmother's for a week-end not long ago. But it'll be great fun having a companion part way," she cried eagerly. "Don't forget the train leaves at three-fifty."

Early twilight was slowly creeping down as the train glided smoothly into the old home town and Bruce Weston bade his daughter good-night. "Don't forget your mother's prayers," he whispered, bending over her. "I'll not forget," Alice returned fervently.

Bruce Weston stood on the platform until the last faint green light faded slowly into the shadows of the night. Then he turned and walked briskly away. From time to time he glanced inquiringly into the faces of the passers-by as if seeking a nod of recognition. But he sought in vain. Long shafts of lights reached forth welcoming arms from the home on either side of the long narrow street.

But among all these none seemed so attractive as the cozy little cottage at the far end of the street. He quickened his step and began to whistle softly. Through the window he watched his mother passing slowly between stove and table. He saw her pause and listen, then a slow smile lit up the wrinkled old face. He tarried no longer but hastened to the door.

"My son! What a pleasant surprise," she cried holding him close. "Where's Jinny?" She peered inquiringly into the darkness.

"Jinny!" he repeated mechanically. "Oh yes, mother, that's right. You don't know about Jinny, do you?"

A look of alarm flashed over his mother's face. "Know about her? Why, Bruce is she sick? What do you mean?"

"No, not sick. She's gone to Europe."

Mother Weston sank weakly into a low chair. "To—Europe? You mean across the ocean without you and—and the—the children?"

"Yes, she had a chance to go with her brother and his wife," explained Bruce smiling reassuringly. "But you needn't be so disturbed, mother, about her going without us. She couldn't very well take us along. Anyway, Jinny has been mighty faithful all these years to stay by the stuff. She deserves a vacation."

"You're right, Bruce," agreed Mother Weston slowly. She faltered over the last words. "But Jinny has been such a homebody." The insistent summons of a spouting kettle of boiling water, recalled her scattered senses. She rose apologetically. "Son, I forgot my supper. You haven't eaten yet. I'm having mush and milk. You always like that so well."

"Nothing suits me better," he grinned boyishly. A deep peace settled upon his soul as he sat back with half-closed eyes and watched his mother move slowly

back and forth putting the finishing touches upon the evening meal. Everything remained just as it was when he was a boy. The same old chairs, pictures and carpets. New "fixin's" had no charm for mother. He recalled how serious were the objections when his brothers had insisted on purchasing a new range for the kitchen.

"No, I'll soon be through with cookin'; the old is good enough for me," she had replied, firmly but kindly. So instead, a big shining heatrola replaced the old heater in the living room and the old lady seemed content with this one change.

He marveled at the strangeness of life. Home continues to stand with the passing of father, but how quickly it vanishes when mother folds her hands in quiet rest. Now as he sat staring into the coals of the old range, the years fell magically from his shoulders. He was a boy once again warming his toes after a happy evening of coasting. He caught himself wishing he might always remain thus, shut away from the outside world with its cares and troubles. He knew full well that the balm for all his troubles rested within these quiet rooms, in the love and counsel of an understanding heart. He was certain she would know sooner or later about the ideal father he had meant to be and how he had failed.

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

SOME weeks ago we were needing a simple menu for Sunday dinner, and feeling assured that the most satisfactory way of getting what was wanted would be to ask for it, we wrote to three representative sisters in the Brotherhood asking each one to send a menu appropriate for the purpose.

It is a real pleasure to say that each of these three busy mothers replied to the letter sent her. We quote from the first letter received these fitting lines:

"I think most busy women fuss too much with Sunday dinner. However, where there are children I think one must be a bit special or different in honor of the sabbath. I am enclosing a menu we as a family enjoy very much, not only because it is good, but also because it is such a handy dinner to transfer from oven to table."

Veal Loaf	Scalloped Potatoes	
	Baked Squash	
	Waldorf Salad	
Beet Pickles		Jelly
Bread		Butter
Cherry Pie	Cookies	Fruit

—MRS. P. B. S.

After supper they lingered long beside the rosy old range and talked of bygone days. At last Mother Weston turned toward him with anxious inquiry.

"You're not looking so good, Bruce. What's the matter? You are losing too much rest changing about from place to place and not having the best of food, I fear. There's nothing like home cooking to keep a man in prime condition. Don't you think you could find something else to do so you could be at home?"

For a long moment there was no response, then Mr. Weston straightened in his chair and began: "Well, mother, I may as well tell you first as last—of course you've already seen it—I've made a poor stagger at being a father."

"Why, Bruce, what makes you say that?" demanded Mother Weston in surprise. "You've always been a good provider and—"

"Yes, but a real father means more than food and clothing and shelter," he interrupted. "I've done that all right, but I've shifted the rest over on Jinny's shoulders. I must confess I hardly knew my own children until the last two days. In fact I think that's what Jinny left for. Those were her very words: '*Get acquainted with the children.*' But it's too late now. They're all gone. Tom and Marilyn—" he paused abruptly, he hadn't meant to tell of Alice's new exploit.

"And what of Alice?" she queried, sharply.

His face reddened. "You'll never understand if I tell you. She's staying with brother Will's in New York and studying for grand opera."

"Bruce!" gasped Mother Weston. "How could you let her? You know Will's wife has such expensive tastes. She'll be the ruination of the child. Oh, I wish Jinny were home!"

"There, that's just it, when she's gone everything goes wrong and that's only further proof of my own failure as a father. I've lost my influence and I'm not sure I can reach them now."

For a long time the sober ticking of the old clock on the mantle was the only sound which broke the stillness. At last Mother Weston spoke:

"Bruce, I think I can tell you why. The soul that leaves God out of life is bound to run on the rocks and—and I fear that's what you've done."

Nappanee, Ind. (To Be Continued)

## CORRESPONDENCE

### THE MESSENGER: ITS COST—ITS HELP

In The Gospel Messenger, No. 46, second page, the question is asked: Does the Messenger cost too much? We answer no, that it does not.

It is worth all it costs and more. This is true because as members we can not afford to do without it. We need it for spiritual growth. We need it to keep in touch with our

brotherhood program. By eliminating tobacco, chewing gum, movies, etc., most of us could pay the price.

In No. 47, page 29, the question is asked: Can the church paper help you? I can answer that it sure has been a great help to me. It has kept me in touch with the church and strengthened my faith and loyalty in our brotherhood. I am now seventy-six years old. I have been a member of the church for sixty years, a deacon and minister forty-eight years. I have been a reader of our church paper fifty-five years and I would rather go without several meals than miss one number of the Messenger. Yes, brother, sister, by all means read the Messenger and Our Young People. They will be food to your hungry soul.

D. A. Rowland.

Dixon, Ill.

### THE PASSING OF ELD. SAMUEL K. JACOBS

Eld. Samuel K. Jacobs, son of Israel and Lucy Jacobs, was born in York County, near York New Salem in the year 1868. He passed away at his home in Nashville near where he spent his entire life. Early in life he united with the Church of the Brethren.

His first wife was Sister Annie Bowser who preceded him. To this union were born three children, two of whom survive. In 1916 he married Sister Annie Mummert, who survives.

He was elected to the ministry April 13, 1906, and was ordained to the eldership May 5, 1917. He served the Pleasant Hill church during his entire life, with the exception of a few years when Pleasant Hill was still a part of Upper Codorus congregation. His chief concern was the church and her welfare; especially was he interested in the young brethren and sisters as well as non-members.

Before his passing he called for the anointing. He leaves his wife, one son, daughter, sixteen grandchildren and one brother. His request was that his fellow ministers of the Pleasant Hill congregation serve as pall bearers, also that they conduct the funeral services. His body was laid to rest in the cemetery adjoining the North Codorus church of the Pleasant Hill congregation.

Paul K. Newcomer.

Spring Grove, Pa.

### PASSING OF SISTER EFFIE CLARA SMITH

The Woodstock congregation has been greatly saddened by the death of Sister Effie Copp Smith, who died in the Rockingham Memorial Hospital, Dec. 20, 1932. Sister Smith was born Jan. 1, 1876, her age being 56 years, 11 months, and 20 days.



Sister Smith united with the Church of the Brethren in her early teens. On Dec. 12, 1901, she was united in marriage to John H. Smith, who faithfully served our congregation for many years in the ministry, and eldership.

The deceased had been in failing health for over a year. But it mattered not how intense her suffering, she was always cheerful and considerate of others. During the week

before her death her suffering became so acute that she went to the Harrisonburg Hospital where she underwent a serious major operation. Although her surgeons and nurses

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## News From Churches

(Continued From Page 21)

In the adult forum we have been having a number of speakers on different subjects. On Jan. 8, Mr. Manindra Guha gave us a lecture on "Why Gandhi Prefers to Die." The Gideons had two of their representatives with us Jan. 15. They told of their work of putting Bibles in hotel rooms all over the world. They gave some very interesting incidents of conversions through the reading of these Bibles. They held dedicatory services in the Stevens and LaSalle hotels Sunday afternoon for several thousand Bibles. Under the auspices of the Women's Work, we are starting community classes in sewing and cooking, in connection with the relief work.—Martha E. Lear, Chicago, Ill., Jan. 21.

### INDIANA

**Bethany church** met in special council for the report of the annual visit. One has been baptized since our last report. Thanksgiving evening we had a program of the history of songs. Christmas evening the program was given by the children and young married people's class. Beginning Jan. 23 we expect Bro. Ed Stump of North Liberty, Ind., to be with us in a two weeks' evangelistic meeting. Bro. Robert Ryman is Sunday-school superintendent and Bro. Daniel Gall, president of Christian Workers.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 20.

**Camp Creek.**—Our revival started Nov. 17 and lasted two weeks under the leadership of Brother and Sister E. H. Eby, returned missionaries from India. It was a very helpful and inspirational meeting. Mrs. Eby's stories for the children were indeed appreciated. Bro. Eby conducted a helpful Bible hour for the adults on the Book of John. The pictures of Bible Lands and customs were intensely interesting. At our last council nearly all church officers were reelected. Bro. David Metzler was reelected elder. Truman Niffong was chosen Sunday-school superintendent. At Thanksgiving an offering of food and clothing for the poor was taken into Chicago. Jan. 15 Bro. R. H. Miller and a group of young people from Manchester College brought us a fine program.—Mary Shively Kendall, Etna Green, Ind., Jan. 17.

**Pleasant Dale.**—At the December council church officers were elected for the year. The young people gave an interesting Christmas pageant. Our Sunday-school is moving along nicely with an average attendance of 100 and over. Bro. Fred Adler is our new superintendent. The musical program is increasing interest lately, with the assistance of our young people. Pleasant Dale has a bright future with a large body of young people. Bro. D. B. Garber has served our church two years satisfactorily and has consented to preach for us another year for which we are glad. Recently Brother and Sister Eby, returned missionaries, gave two interesting addresses, Saturday evening and Sunday morning, with stereopticon slides of the Life of Christ. The Sisters' Aid elected Sister Viola Baumgartner president for the new year.—Mrs. Chas. Liby, Craigville, Ind., Jan. 24.

**Rock Run church** met in council Jan. 8. Following this session the topic, What Can I Do to Help the Church, was discussed from the viewpoint of a layman, a Sunday-school scholar, teacher and superintendent, president of Christian Workers, chorister and pastor. These short talks were full of interest and gave each individual present a greater vision of the work of the church. A letter from the church was read to Bro. Zigler and wife expressing appreciation of their devoted services the past year. The Ladies' Aid remembered the shut-ins and absent members on Christmas Day with a gift, letter or greeting. The young people of Benton and Clinton Townships met at Rock Run Jan. 10. An interesting devotional period was followed by a social hour. These meetings are to be continued once a month at the several churches in the townships.—Mrs. Ora Berkey, Millersburg, Ind., Jan. 20.

**Walnut church** met in council Dec. 20. We decided to hire Bro. G. T. McGuire as pastor for the coming year. He is not able to move here till his school work at Bethany is finished; but he is filling the pulpit each Sunday. Although money is scarce the people of Walnut church have plenty to eat and they are sharing with the needy in Chicago. Bro. McGuire has been taking these things back with him for the First church to distribute. The Aid Society is sending 100 cans of fruit and vegetables to Bethany to be placed on our missionary account. The Aid has been meeting in the homes this winter. Jan. 12 Sister Rose Shively gave a splendid talk and helped us organize a missionary society; Sister Mildred Snyder is president. We also organized the Aid Society for another year with the writer as president. The work here is moving along nicely.—Clara Fanning, Argos, Ind., Jan. 26.

### IOWA

**Kingsley church** met in council Oct. 9 and elected officers for the coming year. The annual Thanksgiving offering amounted to \$15.47; the Christmas offering to \$8.94. Dec. 25 we enjoyed a splendid program given by the Sunday-school pupils. Attendance has been good during the winter months.—Helen Bainbridge, Kingsley, Iowa, Jan. 22.

**Sheldon.**—We enjoyed the Christmas program at the church rendered by the children and Y. P. D., including a pageant and recitations by the children. Bro. J. E. Rolston gave the message Thanksgiving morning. Brother and Sister Paul Wingerd from Greenville, Ohio, driving through to California stopped off here with relatives, and gave us the message Sunday morning, Nov. 13. Our love feast was held Nov. 23 with Bro. C. E. Kimmel officiating.—Grace B. Kimmel, Sheldon, Iowa, Jan. 21.

### KANSAS

**Newton.**—The work of the church is moving along very commendably. As an economy measure we are conducting but two services weekly—Sunday-school and worship service on Sunday morning and a mid-week service of prayer and Bible study on Thursday evening. Attendance at these services is very good. Nov. 3 a special council meeting was held in response to a request from the elders of the district. At this meeting as a reward for his commendable and faithful service, our pastor, Chas. Dumond, was ordained to the full ministry and made an elder. H. F. Crist of Wichita and H. F. Richards of McPherson were in charge.—Mrs. Geo. E. Jackson, Newton, Kans., Jan. 24.

**White Rock church** celebrated Thanksgiving with a service in the evening. Baptistal services were held for two of our Sunday-school scholars Nov. 13. Several attended our District Meeting at Quinter and brought home plans to raise funds for Howard Alley, missionary, who is being supported by the Sunday-schools of our district. Over \$13 was raised by using the dime collectors. A peace program was held at one of the young people's meetings and several signed the peace pledge. A wood cutting bee was held and wood was cut for the church and parsonage. The men of the church assisted in several corn husking bees, thereby helping those who were sick and in need of assistance. The children gave a program Christmas morning and instead of receiving gifts, gave baskets of fruit to the shut-ins and the aged. In the evening the young people and choir gave a cantata, Bethlehem Echoes, and later sang carols at the homes of the aged. We met in council in December. We have been having programs on various subjects at our Aid Society and attendance has been good.—Katie S. Myers, Formoso, Kans., Jan. 21.

### MARYLAND

**Meadow Branch church** was favored by two very interesting sermons on Jan. 1 and 15 by Eld. Ezra Wenger of Elizabethtown College faculty. Sister Margaret Bixler gave a timely temperance talk in the Westminster house on Jan. 22 and secured a long list of signers at both of our churchhouses, protesting against the removal of the eighteenth amendment from our constitution and against modification of the Volstead Act. Our achievement offering towards the deficit for foreign missions will be lifted Feb. 12. A public program of interest was rendered in the Westminster church Jan. 15 by their B. Y. P. D. In addition to the furniture of our new church in town, more chairs have been ordered for the primary department of this growing Sunday-school.—Wm. E. Roop, Westminster, Md., Jan. 24.

**Redland Mission.**—This interesting mission near Derwood is still growing in spite of their cramped quarters in a small schoolhouse. Bro. Ellis H. Wagoner, their faithful pastor, reports five baptized during the early part of the past summer. Bro. M. R. Zigler visited and preached for them Nov. 27. Bro. Isaac Long of Bridgewater, Va., began a meeting here Dec. 7. He and Bro. Wagoner worked hard during the cold and snow of those two weeks, visited most of the homes, the high schools and gave talks at Rockville, Gaithersburg and Laytonsville. Six persons applied for church membership, five of whom have been baptized. We have purchased one and a half acres of ground to build on and lay out a cemetery. We are planning to start this building project in the very near future.—Jesse P. Weybright, Detour, Md., Jan. 20.

### MICHIGAN

**Flint church** was favored with a message by Bro. Elmer Leckrone Nov. 27 which was very much appreciated. The quarterly council meeting was held at the church Dec. 18. Dec. 25 the children of the Sunday-school gave a Christmas program in the morning; in the evening the adults gave a good program consisting mostly of music. Jan. 1 the church had the privilege of hearing a message by Sister Elma Rau in the morning and one by Bro. L. H. Prowant in the evening. On Monday following, Bro. Chas. Forror, state evangelist, began a week's meeting which closed Jan. 8 with five conversions; four were baptized. Sister Rau had charge of the singing. Many calls were made by Bro. Forror and Sister Rau, Bro. Forror with his helpers calling in the city while Sister Rau and her helpers worked near the church. We are sure this will mean much good for the Lord's work here. Bro. Forror's spiritual sermons have caused many to think more seriously both in the church and out. The mission offering amounted to more than \$30. The adult organized class furnishes the money to sponsor a church bulletin and the young people see that they get in the homes in the community. Our young people are becoming quite interested in instrumental music and are meeting in the homes for practice.—Mary E. Prowant, Flint, Mich., Jan. 24.

### MISSISSIPPI

**Edith (Miss.) mission** held her meeting to plan for work for 1933. Bro. W. E. White retains charge for another year. While we can only announce one addition by baptism, yet in many ways the work is showing a very decided growth. Services every fourth Sunday by the writer. Our Sisters' Aid meeting had to close owing to the distance members had to travel.—W. E. White, Citronelle, Ala., Jan. 17.

### MISSOURI

**Greenwood church** was dedicated Dec. 4. The dedicatory sermon was given by Bro. Oliver H. Austin. This church is serving the needs of the community as a place of worship and as such is greatly appreciated. The building is a beautiful new cobblestone structure. The stone and sand came from within a radius of a few miles. Most of the



work was donated. The building was dedicated without indebtedness; the total cost of the building materials not donated was \$1,104.28. The program for the afternoon included praise and song service led by Mrs. O. H. Austin, Construction of the Building, Bro. A. W. Adkins, the dedicatory sermon by Bro. Oliver H. Austin. There was special music by a male quartet, solo, violin and by the a cappella chorus of thirty-five voices presented by Bro. Hummel of the Mountain Grove high school.—Dorothy. Oxley, Mountain Grove, Mo., Jan. 24.

**South St. Joseph church** is again enjoying a splendid revival without an evangelist. On the 14th ten were baptized and the following eve seven more and on the 21st seven more, making twenty-four baptized this month and three reclaimed. Since Oct. 1 we have baptized thirty-three and reclaimed four, making a total membership of 255. If they were all present at one time the auditorium would not seat them. Our Sunday-school is also growing beyond our capacity, numbering 197, which makes us short of room and teachers. While labor is free and we have free space, we would build larger if we had the funds. We are still serving free meals in our church basement to the homeless and the unemployed, averaging 446 daily, giving two full meals a day. We have outworn our song books and would be glad to have a postcard from some church offering to give us their used song books. We have the most beautiful weather for January we ever saw here, which is a blessing to many who are not able to buy fuel.—E. N. Huffman, St. Joseph, Mo., Jan. 23.

### MONTANA

**Milk River Valley.**—Oct. 13 we held our love feast. Eld. Peters officiated, assisted by the pastor, Bro. Anderson. Oct. 21 we had a social at the church, a sacred program, followed by refreshments. Thus far we have had mild weather and have been able to continue our services. These have been uplifting gatherings. Our pastor is caring for a ranch eight miles north of the church for the winter. The Ladies' Aid meets in different homes once a month. At the last meeting it was decided to send the money in the treasury to the General Mission Board to be used for foreign missions.—June Anderson, Gildford, Mont., Jan. 16.

### NORTH DAKOTA

**Minot church** met in council in December. One young brother felt the call to preach the gospel and requested the church to license him to the ministry. He delivered his first sermon on New Year's Day. This young man is Mark Ensweiler. Our Aid and Mission Society is very busy these days, helping the poor and needy.—Mrs. Geo. Barnes, Minot, N. Dak., Jan. 18.

### OHIO

**Bear Creek.**—Dec. 5 we met in regular business meeting. It was decided to have pre-Easter services instead of evangelistic meetings during the summer. Women's Work committee was appointed to work out plans to assist the Glendale mission, Calif., financially. It was decided to send our Thanksgiving offering to the General Mission Board. Bro. Parker M. Filbrun was reelected to the eldership for two years. Our new pastor, N. B. Wine, is bringing us interesting and inspiring messages. Our Y. P. D. has launched the new year with a fine spirit of interest and coöperation.—Lois Erbaugh, New Lebanon, Ohio, Jan. 21.

**Brookville.**—The mothers' society of the church held eleven meetings during 1932 with an average attendance of thirty-five. We spent \$79.04 for flowers for the sick, groceries and clothes for the needy and many other worthy purposes. In May the society gave a banquet which was enjoyed by ninety-nine mothers and daughters. In August the annual picnic was held with seventy-one mothers and children present. We sewed for one mother and canned fruit and vegetables for the needy. We are studying Child Training and Homemaking and we are using the regular mothers and daughters' programs. Mrs. John Hay is president and the undersigned, secretary-treasurer.—Mrs. Charles Price, Brookville, Ohio, Jan. 21.

**New Carlisle.**—Jan. 1 we began our revival meeting with Bro. J. O. Click, Covington, Ohio, evangelist. Bro. Click presented the gospel in a very convincing way night after night to a large crowd of earnest listeners. Bro. L. A. Weimer, also of Covington, directed the music in a splendid way; he arranged for special numbers each evening. Many of these came from the other churches of the town. All especially enjoyed the duets by Bro. Click and Bro. Weimer; the former can sing as well as preach. The meetings lasted for two weeks, with the crowds increasing until the last night every seat was taken in our large church. Bro. Click with Bro. Yoder, our pastor, made many visits in the homes in the community around New Carlisle. Much personal work was done in this way and a kindly feeling toward the church was created in many homes. Fifteen made confession of faith in Jesus as their Savior and Lord and were baptized Jan. 18. The church has been strengthened and encouraged by this successful revival effort.—Mrs. H. D. Funderburg, New Carlisle, Ohio, Jan. 21.

**Pleasant Hill.**—Since Bro. Chas. E. Zunkel closed his pastorate here Sept. 1 the pulpit has been filled by Brethren Arthur Shively, Younker of Covington and Isaac Beery who has located here and is now serving as part time pastor. A members' meeting was held in September when Sunday-school officers and teachers were elected; installation services were held later. The Ladies' Aid had a rally in October and elected officers for this year. They sent a box of clothing to one of our needy mission points in southern Ohio. The B. Y. P. D. gave the play, Out of the Shadows, at the Christmas program; some of the workers gave one also, The Boy Who Was Not Wanted. Thirteen of our young people attended the Brookville conference. Brother and Sister E. H. Eby gave an illustrated lecture Jan. 10 when an offering

was lifted for missions. The Sunday-school teachers have a meeting weekly in the different homes. Attendance at Sunday services has increased.—Mary West, Covington, Ohio, Jan. 21.

**Toledo (First).**—The average Sunday-school attendance for the past four months is as follows: September, 144; October, 128; November, 128; December, 117. The Thanksgiving program was held Nov. 20. At a council meeting Dec. 6 the following church officers were elected: Elder, J. F. Hornish, Defiance, who is serving his seventh year as our elder; clerk, Henry Torrence. Mrs. Jason D. Lindower and Mrs. Ben Thornton were chosen as delegates to the District Conference of Northwestern Ohio. There is to be communion on Thursday evening, April 13, at 7:30. Preparatory service will be on Wednesday evening, April 12, at 7:30. During Bro. Hatton's absence every other Sunday morning at the Swan Creek church, the following have filled the pulpit: J. H. Lemkau, E. Brown, Elmer Marks, E. H. Eby, J. A. Guthrie, F. I. Consaul. The annual Christmas program was given by the Sunday-school on Dec. 18 to 325 persons. An offering was taken for missions. A combined service was held on Christmas Sunday morning. The pastor, Bro. R. R. Hatton, spoke on "Keeping Christ in Our Christmas." The seventh annual candle light service was held on Sunday, Jan. 1, at 7:30 P. M. The church was lighted by 100 candles. Negro spirituals were sung by the colored glee club of the Indiana Avenue Y. M. C. A. The pastor gave a New Year's sermonette on the subject, "Don't Look Back." One of our young brethren, Bro. David Kaser, painted a picture, from Jericho to Jerusalem, on the lid of our baptistry and the baptistry has been repainted to look like tile; a railing has been placed around it and it will be kept open. Our aim is twelve baptismal services this year; there have been seven so far. We have placed the course, "The Way of Life," a series of doctrinal lessons, in our junior, intermediate and young people's classes in the Sunday-school. During the month of March, there will be combined services, running the Sunday-school and church services together from 9:30 to 11:00 A. M. At these four services, Bro. Hatton, the pastor, will give sermons on the Church of the Brethren, Her History, Doctrines, and Ideals. We want to follow this up with a special effort for decisions for Christ on Palm Sunday. We are hoping to instill in the minds and lives of our people a greater love for church and Christ. The pastor will begin a revival meeting at Bellefontaine, Ohio, on Jan. 9, closing Jan. 22. Bro. Hatton and Bro. John Wieand, pastor of the Bellefontaine church, are exchanging revival meetings. Bro. Wieand will begin a revival in Toledo, Feb. 12. At Christmas time fifteen baskets were given to needy homes. The food was brought and laid on the church altar at the sixth annual fireside service on Dec. 18. The Dorcas Sewing Circle provided chickens and meat for the baskets. They also provided baskets at Thanksgiving time. Unemployment has touched our church in a very severe way. At present fifteen of our families are receiving their groceries from the city welfare department.—Mrs. Fay McKimmy, Toledo, Ohio, Jan. 16.

### OREGON

**Grants Pass church** held their regular council on Dec. 2 when church officers for the year were elected: Marie Pence, church clerk; John Harlacher, Messenger agent, and Mary Harlacher, correspondent. Sister Alice Shade was reelected president of the Christian Workers. At Christmas time we sent out baskets and clothing to needy families. Although our Christmas program could not be given, we took up the dime offering cards and sent the offering for mission work. Our Ladies' Aid is trying to carry on our work as outlined by the Women's Work council. We have made two comforters and given to needy ones this winter; we are making more bedding now.—Mrs. M. F. Drake, Grants Pass, Ore., Jan. 18.

### PENNSYLVANIA

**Browns Mill (Falling Spring).**—Our two weeks' meeting closed on Dec. 21, conducted by Bro. J. L. Shanholtz, evangelist, of Levels, W. Va. The meeting was well attended and Bro. Shanholtz brought us a strong inspiring message night after night with power and conviction. Many Bible questions were answered. Also we had Bible reading each night in which the young people were very active. The number of verses read during the meeting was 119,157, reading the Bible through almost four times. Bro. Shanholtz visited in seventy homes. As a result of the meeting ten accepted Christ; nine were baptized in our congregation and one was reclaimed.—Mrs. Walter Shank, Marion, Pa., Jan. 16.

**Huntingdon.**—The fall communion service, held Sunday evening, Nov. 11, was attended by 315 communicants. This was the largest attendance during the present pastorate. The birth of Christ was appropriately celebrated in our church. A short Christmas cantata, sung by the college choir, and a sermon by the Rev. Charles H. Ashman, of the First Brethren church, Johnstown, on "The Greatest Wonder of the Ages," a Christmas program by a group of girls under the direction of Dorothy Swigart at the Mid-week service, a worship service with a Christmas sermon by the pastor, and a Christmas program by the junior department of the Sunday-school, under the direction of Mrs. C. C. Ellis and her teachers, all helped us to enter into the real spiritual significance of the Christmas time. During the last quarter one of the mid-week services was addressed by Bro. C. D. Bonsack, Secretary of the General Mission Board, and Bro. Wm. M. Beahm, missionary to Africa. The year 1932 has been a very good one. Fifty were received into the church by baptism, eleven by letter and one on former baptism, a total of sixty-two. The intermediate and young people's departments of the Sunday-school are coöperating in the Bible reading contest which is being conducted throughout the Middle Dis-

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**THE PASSING OF SISTER EFFIE CLARA SMITH**

(Continued From Page 23)

entertained little hopes of her recovery, she fought on bravely, while many sincere prayers were made for her recovery.

Sister Smith was a noble wife, a devoted, loving mother, an exemplary Christian, and a good Samaritan to the poor people of her church and community. The strangers and the poor were always welcomed to her home. She was an untiring and cheerful Sunday-school and church worker, and was for many years an efficient and enthusiastic leader of the Valley Pike Ladies' Aid Society. She was steadfast and immovable in things spiritual; ever directing by her example and teaching to the good old paths.

Although she was an untiring church worker, her great interest was in the duties of being a wife, a mother, and a home maker. When not at church she could usually be found at home, where she so faithfully and lovingly performed her sacred duties. She was a home maker and a keeper at home whose life demonstrated that the best way to teach the Christian way of life is to live it. How well our dear sister succeeded as a mother, is demonstrated in the daily walk and conversation of her four Christian sons who reflect the ideal training of a true home. I have never seen a mother who was more consecrated to her children. Her place in the home is vacant, but her words of advice and deeds shall never be forgotten.

Sister Smith was the only child of Bro. M. H. Copp, a very prominent farmer, financier, stock dealer and church worker, who in his advanced age and failing health is crushed by the blow which he has sustained. Sister Smith and her husband and family have always made their home with Bro. Copp.

Sister Smith is survived by her husband, Bro. J. H. Smith; her father and step-mother, Brother and Sister M. H. Copp; and four sons: Galen, and Alpheus of Washington, D. C., Ernest of Winchester, and Alfred of Woodstock, Va., and one granddaughter, Edith, of Washington, D. C. The four sons are all prominent and respected in their respective localities. All four are consecrated members of the Church of the Brethren. Funeral services were conducted by Elder C. E. Long of Grottoes, Va., assisted by the home ministering brethren. The body was laid to rest in the church cemetery.

Ernest Miller.

Toms Brook, Va.

**THE HOME GOING OF ELD. JESSE D. MOHLER**

Early in the morning of Dec. 23, and so peacefully and quietly that the attending nurse could not tell the moment, Eld. Jesse D. Mohler, son of Eld. S. S. Mohler, passed into the blessed beyond at his home a few miles south of Warrensburg, Mo., after several weeks' confinement in bed due to internal cancer. He was born Aug. 25, 1872, and aged 60 years and four months.

In his home going the Middle District of Missouri has lost one of her most prominent church leaders. Having given his heart to the Lord at the age of fourteen, and through his youth and young manhood living a faithful consecrated Christian life, the church laid her hands on Bro. Mohler when he was twenty-four years old and elected him to the ministry. Less than two years later he was advanced to the second degree, and almost nine years later was ordained to the eldership. And thus through a period of thirty-six years Bro. Mohler labored faithfully and earnestly in the work of the ministry of the gospel in his home district. Before pre-

siding at a church council he served as Moderator of District Meeting. Later served three times on Standing Committee, and twice on Annual Meeting committees to churches. And for the last number of years served as clerk of the district. For over a period of twenty years he served as elder in charge of the South Warrensburg congregation, filling most of the preaching appointments. Later when the Warrensburg and South Warrensburg churches combined he was chosen and served as elder of the united churches for a few years. He continued actively in the work of the ministry, coöperating with the different pastors, until increasing ill health forced him to cease activities entirely.

During the most of this long period of active service Bro. Mohler labored as a free minister, accepting only partial remuneration during the very last trying years. Surely the Lord who ever watches above his own will richly reward his faithful servant whom he has called to higher service.

Bro. Mohler was not only an outstanding leader in his local congregation and district, but also in the community and county in the interests of agriculture. Since his passing many of the community have commented on his exemplary citizenship and nobility of Christian life and character.

There are one sister and four brothers who survive him, three of whom are also ministers of the gospel in the Church of the Brethren, one of whom is Eld. Paul Mohler of Pasadena, Calif., who once served as missionary to France. His faithful wife and six children (four daughters, and two sons) survive him. The eldest son, Samuel, recently served as pastor of the Seattle church in Washington.

Services were held in the Warrensburg church on Saturday afternoon before Christmas with Bro. B. F. Summer, pastor, in charge assisted by Bro. Arthur Wyatt of Leeton, Mo. Burial in the South Warrensburg church cemetery.

Warrensburg, Mo.

Gertrude Cull.

**THE PASSING OF ROSE A. WILLIAR**

Sister Rose A. Williar, daughter of Augustus H. and Hanna M. Williar, was born in 1863 and lived her entire life on the same homestead. She received her early education at Women's College, Frederick, Md.

"Aunt Rose," as she was affectionately known by many of her friends, accepted Christ as her Savior in 1894 and had lived an active and conscientious Christian life. Her harmonious life and her loyalty to the church in all of its work has exercised a great influence.

She made her home with her brother and family, the late Eld. Jacob A. Williar. Among the blessings of her life was the joy of helping train the children of that home to be workers for the cause of Christ and the church she loved. She was always ready to make any sacrifice in order that the children of this home might obtain a Christian education. And these children in turn loved her and often speak of her as "Mother Rose." Many were the calls she received to minister at the bedside of the sick or dying, and



when health permitted she never refused. She has stayed by the bedside of the sick for days, and even weeks. A physician whom she was often with in sick rooms said to the writer when he realized her health was failing, "What will I do without Aunt Rose?"

Her Sunday-school class met at her home the past autumn and as a love gift presented her with a Bible which she cherished. She was a woman of even temper, deeply devotional, mindful of others, and was



always in accord with the progressive development of the religious and social interest of the church and community at large.

She was a good conversationalist which with her loving disposition soon won the friendship of those she met. She had been church treasurer since 1910 which position she resigned recently because of ill health. Sister Williar first took sick in September, but got better; then she suddenly took her bed and in three weeks gradually grew weaker. She called for the anointing service in which she had strong faith. The end came peacefully at the home of her sister-in-law, Bertha C. Williar, on Jan. 3, 1933. Funeral services were held in the Locust Grove church by Eld. J. J. Johns assisted by her coloborers in the church. Interment in the church cemetery.

Mt. Airy, Md.

Bessie R. Purdum.

## FALLEN ASLEEP

**Adkins, Riley**, son of James and Elizabeth Adkins, born at Wiley's Station, Ohio, died at Hollansburg, Ohio, Jan. 19, 1933, aged 91 years, 2 months and 11 days. Death followed a paralytic stroke. His grandfather was Hampdon Adkins who was a member of Gen. Anthony Wayne's bodyguard in his memorable campaign from Cincinnati to Toledo. Bro. Adkins married Hester McCool seventy years ago, to which union were born seven children, three of whom have died. He with his wife united with the Church of the Brethren under the preaching of Andrew Hutchison nearly fifty years ago. His life was an unusually active one. He served in the Union Army until discharged, then spent years assisting in the clearing and draining of this country. His long life was spent in Darke County except for five years at Vandalia, Ill. He was faithful to his church through all the years, a regular reader of the Messenger and a contributor to the program of the church. By his long life of simplicity, industry, honest and joyful faith in his Savior he has left a lasting legacy to his family and to others. He leaves two sons, two daughters, seven grandchildren, six great-grandchildren and two great-great-grandchildren. Funeral by the writer and Bro. E. S. Hollinger in the Congregational Christian church. Burial in Ft. Jefferson cemetery.—Ira G. Blocher, Greenville, Ohio.

**Alwine, Jeremiah**, son of Abram and Magdalene (Kaufman) Alwine, deceased, was born in Stony Creek Township, Cambria County, Pa., Dec. 27, 1860, and died at his home in Conemaugh Township, Somerset Co., Pa., Jan. 17, 1933, aged 72 years and 21 days. He and Minerva Berkley were united in marriage Dec. 16, 1888. Sister Alwine preceded him in death by eleven weeks. Bro. Alwine is survived by three sons, four daughters, twelve grandchildren, two brothers and one sister. Some thirty years ago Bro. Alwine became a member of the Roxbury Church of the Brethren, maintaining a vital interest in the affairs of the church to the end. He called for the anointing service during his lingering illness. He was confined to his bed at the time of his wife's death. His funeral was conducted in the home by his pastor, Eld. T. F. Henry, and interment was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Baker, Mrs. Sarah**, of Jacksonville, Pa., died Jan. 18, 1933, aged 82 years. Funeral services at the Church of the Brethren, Huntsdale, by R. M. Flohr assisted by Eld. A. A. Evans. She had been in declining health for several years. She was a faithful member of the Church of the Brethren for at least sixty years. Her husband died thirty-two years ago.—Mrs. J. G. Hutchison, Huntsdale, Pa.

**Bare, Hazel Hattie**, daughter of Jesse and Halie Woodie Bare, born Oct. 25, 1908, died Dec. 31, 1932. Early in her teens she united with the Church of the Brethren and remained true through many trials. After graduating from high school she spent three summers in Vacation Bible School work. She leaves her father, mother, four brothers and two sisters.—Mrs. F. C. Rohrer, Jefferson, N. C.

**Baughner, Bro. Daniel S.**, died at his home near Frizellburg, Jan. 13, 1933, after a long illness of complications, aged 61 years, 11 months and 10 days. He was a son of Eld. Aaron and Sister Catharine Baughner of Black Rock, Pa. Surviving are his wife who was Sister Mary Myers, three sons and two daughters, three brothers and two sisters. Service in the Meadow Branch church by Eld. J. W. Thomas and the undersigned. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

**Berkheimer, Sister Esther Blanche**, born at Fredericksburg, Pa., April 28, 1894, died Jan. 19, 1933, at the Nason hospital in Roaring Spring of a heart affection following an operation for gall stone. She was the daughter of Bro. Levi S. and Sister Annie Brumbaugh Rhodes. Her mother preceded her by several months. She married Bro. Ross R. Berkheimer Oct. 6, 1914. She and her husband were called to the office of deacon in the Roaring Spring church in 1922 and she was always found at her post of duty when health permitted. She was a faithful member of the Truth Seekers' Bible class and was present at Sunday-school the last Sunday she lived. Two children survive with her husband, father, two sisters and three brothers. Funeral services in the Roaring Spring church by her pastor, Bro. S. P. Early, assisted by the former pastor, Bro. A. C. Miller. Burial in the Fairview cemetery, Martinsburg, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Bloom, Mary Malinda**, born Dec. 11, 1855, died after a short illness, Jan. 15, 1933. There survive three sons, three daughters, stepdaughter, stepmother, twenty-three grandchildren, thirteen great-grandchildren. Her husband, Bro. Isaac Bloom, died three years ago. They united with the church in 1890 and were faithful to the end. Funeral

services in the Greenville church by the writer with burial in the cemetery adjoining.—Jason B. Hollopeter, Rockton, Pa.

**Brumbaugh, Franklin**, son of David and Susan Keller Brumbaugh, born Nov. 9, 1859, died Jan. 2, 1933. He married Mary E. Clipp March 25, 1899. During his illness he united with the Gravelton Church of the Brethren. He is survived by his wife, two brothers and three sisters. Services at Turkey Creek church by the writer, assisted by Eld. Henry Wysong.—Leroy Fisher, Milford, Ind.

**Cooper, Jas. V.**, son of Bro. James and Sister Stella Cooper, aged 26 years, was fatally burned Jan. 14, 1933. He was working on the state road and his clothing, saturated with gasoline, caught fire. He joined the Church of the Brethren in his boyhood. Surviving are his parents, two brothers, four sisters, his wife and three children. Recently his oldest brother was instantly killed in an auto accident. Burial in the Snyder graveyard near his home.—Cora Harman, Harman, W. Va.

**Cutter, Dolores Jean**, daughter of William and Mabel Cutter, born March 16, 1927, died Jan. 2, 1933, at Lord, Md. Surviving are her parents, one sister and two brothers. Funeral services by Eld. Arthur Scrogum. Burial in the family cemetery.—Anna M. Weir, Laconing, Md.

**Gochenour, Mrs. Martha Ellen**, died at Mauertown, Jan. 18, 1933, aged 74 years. She had been in frail health for eight years, a sufferer from Bright's disease, and last week was stricken with paralysis. She was a daughter of Mr. and Mrs. James Fleming and was born near Quicksburg, Va. In 1877 she married John J. Gochenour and since then they resided on their farm near Mauertown until several years ago when they came to reside with their son-in-law and daughter. For many years she had been a faithful member of the Church of the Brethren, active and deeply interested in all branches of church work. With her husband she assisted in the founding of the Valley Pike church. Surviving are her husband, two children, six grandchildren. Funeral at the Valley Pike church by Lawrence Helsley and L. R. Dettra. Interment in the church cemetery.—M. H. Copp, Mauertown, Va.

**Grisso, Bro. Daniel**, born near Springfield, Ohio, Jan. 8, 1836, died Jan. 15, 1933, at the home of his son, D. J. Grisso, with whom he had lived the past seventeen years. In 1857 he married Sabina Ziegler. To this union were born eleven sons and one daughter. Two sons died in infancy, his wife died twenty years ago. He became a member of the Donnels Creek church in early life. He is survived by nine sons, one daughter, thirty-two grandchildren and nineteen great-grandchildren. Funeral services in the Donnels Creek church by Bro. Chas. Flory assisted by Bro. Cyrus Funderburg. Burial in the Ulery cemetery.—Ruth Dresher, Springfield, Ohio.

**Hamel, Mary Gruber**, born at Elizabethtown, Pa., Aug. 27, 1858, died at her home in Nora, Nebr., Jan. 18, 1933. In 1878 she united with the Church of the Brethren and lived a faithful, active Christian life. In 1881 the family moved to Astoria, Ill. Jan. 12, 1897, she married Martin Hamel who was a widower with nine children. To this family she was a faithful and devoted mother. Her husband and oldest stepson preceded her. She leaves one son, eight stepchildren, twenty-two grandchildren, three great-grandchildren, three brothers and two sisters. Funeral services at the M. E. church by her pastor assisted by Rev. G. M. Bing. Burial in the Nora cemetery.—Robert L. Sink, Carleton, Nebr.

**Hammon, Sister Mary Catherine**, died at her old home at Mt. Olive, Dec. 29, 1932, aged 82 years. She was the daughter of Jacob and Sarah Copp and is survived by one brother, son, daughter and a number of grandchildren. Her husband, Philip Hammon, preceded her, also one daughter, son and sister. She was a faithful, consistent and almost lifelong member of the Church of the Brethren. She came from a family of loyal Dunkards who have ever lived and defended the plain simple life. Funeral services in the Mt. Olive M. E. church by Eld. Lawrence Helsley assisted by C. E. Robb, Reformed. Burial in the Reformed church cemetery at Harrisville, Va.—Ernest Miller, Mauertown, Va.

**Harper, Ellen E.**, wife of Bro. John D. Harper, born Aug. 7, 1844, died Dec. 18, 1932, at the home of her grandson in Elkins, W. Va., after a few days' illness. She had a fall several years ago and had not been able to walk except with help. She joined the Church of the Brethren in early life. She leaves three sons and a number of grandchildren and great-grandchildren. Her husband, three sons and a daughter preceded her.—Cora Harman, Harman, W. Va.

**Hause, Nancy Ellen**, daughter of Andrew and Malinda Boward, was born near Hagerstown, Md., March 5, 1853, and died from complications after an illness of two weeks at her home in Maugansville, Md., Dec. 18, 1932. She was married to Wm. Hause in November, 1872, who preceded her ten years ago. She was a member of the Church of the Brethren for fifty-five years. Surviving are two sons, two daughters, ten grandchildren, two great-grandchildren, one brother and one sister. Funeral services were conducted in the Broadfording church by D. R. Petre and C. M. Hicks. Interment in the cemetery adjoining.—Allen E. Ocker, Maugansville, Md.

**Henry, Charles**, son of Calvin and Ruth Henry, born July 25, 1929, died Jan. 13, 1933. He is survived by his parents and one brother. Services by Bro. J. M. Geary. Interment in church cemetery.—Evelyn Hostetler, Jones Mills, Pa.

**Hollopeter, Althea Alberta**, daughter of Mr. and Mrs. Frank Cable, born Aug. 9, 1903, died in a hospital at DuBois, Pa., Dec. 8, 1932. She is survived by her husband, Bro. Oral Hollopeter, daughter, parents, four brothers and two sisters. She was a faithful member of the Reformed church from the age of sixteen. Services at the parents' home by the undersigned. Interment in Paradise cemetery.—Jason B. Hollopeter, Rockton, Pa.

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## News From Churches

(Continued From Page 25)

trict during the first quarter of 1933, the purpose being to secure the regular reading of the Bible. A leadership training school for Huntingdon and vicinity is being planned for this year from Feb. 20 to March 27. Our pastor has been named dean, and Calvert Ellis and Prof. C. L. Rowland are to be instructors. Our evangelistic services will begin Sunday evening, Feb. 5, and close Sunday evening, Feb. 19. Bro. M. J. Brougher, of Greensburg, will be the evangelist. Prior to the beginning of the services a visitation of members and friends of the church will be made. The church looks forward to this service as a time of spiritual enrichment.—R. B. Stambaugh, Huntingdon, Pa., Jan. 18.

**Huntsdale** church met in council Jan. 9. Officers for the year were elected, the superintendent being E. L. Mellinger. A Sunday-school board also was chosen. Dec. 28 Miss Anetta Mow, returned missionary from India, gave a wonderful talk on missionary work and the ways of the natives. The young people of our Sunday-school gave a Christmas play Dec. 27, entitled, A Pageant of Bethlehem. Jan. 12 the young people of the Brethren church of Mechanicsburg came to Huntsdale and gave the play, The Book of Ruth.—Mrs. J. G. Hutchison, Huntsdale, Pa., Jan. 27.

**Morrellville.**—Brother and Sister Royer returned from their two weeks' vacation with their daughter Kathryn Holsopple at Lake Erie much refreshed, and quite ready to push the work of the church through another year. The Wednesday night Bible class was taken up with the study of Revelation; also the teacher-training for the second year work to meet on Thursday night, along with the Sunday-school teachers' meeting makes a full mid-week for the pastor. Other denominations of the West End were invited to take teacher-training. The senior and young people's choirs were organized under the efficient leadership of Mr. Fearman. The children's choir is to follow shortly. This musical program adds greatly to the interest of our church work. The Men's Meeting started again with much enthusiasm. They put on a splendid program, having speakers from different parts of the country including some home talent. The half hour of goodly fellowship is much enjoyed by all. West Mt., Pleasant Hill and Third Brethren all meet with us in the social hall first Monday of every month. We look on this as a great get-together service in our community. The Women's Organization has been progressing for more than a year. It was proposed by one that the five groups become one just to be tried out for six months. It was finally accomplished. The unionized forces along with the harmony thus secured are proving a success. Missions, charity, visitation of the sick, programs, social and money making, are all a part of their program. The bazaar along with a city chicken dinner proved a financial success for these times. The Story Grew, was a play given in the social hall. A musical given by the young people called out the younger group along with many older folks. The house was full at these meetings. The Sunday-school has increased. Average through October was 222. The Cradle Roll and Home Department make a total on the roll of 434. We thank God and take courage. About 150 gathered around the sacred board at our communion, six having been baptized that afternoon, and partook of the emblems for the first time. A call was made for donations of food, clothing, dolls and other second-hand toys for baskets for the unemployed. This received a hearty response and seven baskets were taken to different homes. At Thanksgiving a number of baskets were taken to the poor. The Christmas program called out a full auditorium; the children giving a greater part of the exercises, assisted by the three choirs. A cantata, The Christ Child, was given under the leadership of Mr. Fearman on New Year's night. In the afternoon six were received into the church, making twelve since October. We rejoice over these precious souls thus beginning the new year.—M. A. Royer, Johnstown, Pa., Jan. 6.

**Moxham.**—May 1 Bro. John Ellis will have been with us two years. The past year has been marked by an increasing interest along many lines. There was an increase in average attendance of sixteen per cent in the Sunday-school, the average for this year being 253. Two new classes have been organized: the Friendship class for young women, and the Welcome Hand class for young men. A Boy Scout troop has been organized, also a Girl Camp Fire group. Both have been active during the year. Oct. 9 the men of the church were organized, Mr. Frank Norris being elected president. The meetings are held the first Monday of the month. One of their projects netted \$65. At the January meeting 100 were present and heard an instructive lecture by Dr. Mendenhall. Christmas morning the junior choir of twenty-two voices made its initial appearance. In the evening the pageant, The Bethlehem Inn, was presented. The second Sunday evening of each month is set aside for a program by the young people; the fourth Sunday is music night; these have been very worth while. At the last council meeting Brother and Sister Ellis were installed into the eldership. Brethren Homer Blough and Quinter Wegley were elected deacons.—Harvey Shumaker, Johnstown, Pa., Jan. 17.

**Rouzeville** church, Antietam congregation, met in council Jan. 2. Reports of committees, treasurer, etc., were given. One auditor and one trustee were elected to serve here. Bro. M. C. Valentine was elected elder of the congregation for one year.—Mildred Palmer, Rouzeville, Pa., Jan. 21.

**Roxbury.**—A number of things have transpired since my last report. The William Beahm family, missionaries, visited in our city and vicinity and Nov. 13 he spoke in our church. We united with the

other churches of Roxbury in a Thanksgiving service in the Evangelical church, Nov. 23. Nov. 29 the men of the Brethren churches and Churches of the Brethren in Johnstown and vicinity enjoyed a fellowship supper in our church. On Christmas a program was given by the children following the Sunday-school hour. We held our business meeting Jan. 2 with Eld. J. A. Buffenmyer presiding. Most of the evening was taken up in the election of officers for the year and hearing reports of the various treasurers. Bro. Buffenmyer was retained as elder; clerk, Luther Hoffman; trustee, Harry Berkey; delegates to D. M., T. F. Henry, J. E. Blough, Mayme Livingston and Harriet Noon. Our budget for the year adopted at the October council is, for general expenses and missions, \$3,300; for the building fund, \$4,000. The various women's organizations earned during the year \$550.40. The past few months the Ladies' Aid has had an increased attendance. Once a week meals are given a number of school teachers. Soup is also sold. Baskets of food were given at Thanksgiving and Christmas to several needy families. During the year thirty-two were baptized and seven received by letter. Letters were granted to nineteen and we lost eight by death. Jan. 15 Prof. Mather's music students gave a program. Last Sunday morning, Jan. 22, we were privileged to listen to a sermon by Otho Winger, of North Manchester, Ind., on the Success of the Church. In the afternoon he addressed a mass meeting of our churches in the city and vicinity in the Walnut Grove church. He was on his way to Elizabethtown, Pa. His sermons were edifying and encouraging. Our pastor, T. F. Henry, has started on a series of sermons on Sunday mornings on the sermon on the mount. Lately he spoke on, Are the Movies a Menace? He is convinced they are. His report for the year shows 157 sermons delivered, 11 addresses given, 8 anointings, 12 funerals, 3 weddings, 4 revivals with a total of 53 baptisms, and 805 visits, including 84 trips to the hospitals. At the council it was felt that we could not afford to pay the usual amount for the directory and yearbook and yet there was a desire on the part of many to have it, so a number of us decided to get it out on our mimeograph, and as a result we have 235 copies of a respectable directory and yearbook at a money cost of less than \$7.—Jerome E. Blough, Johnstown, Pa., Jan. 23.

**Rummel.**—Dec. 4 at our regular church services officers for the new year were elected. Our pastor, Bro. Galen R. Blough, was chosen elder. Dec. 11 Bro. Telford Blough gave a helpful and interesting address on conditions as he found them on his educational tour of European countries. Christmas morning the children gave their program; the evening program was by the adults and young people. A special offering was lifted at this time toward the support of Anna Blough, missionary to India. Jan. 15 the young people of our circuit held their quarterly rally in our church. An interesting program was given. The offering taken was to help support Sister Burke, missionary to Africa. Jan. 17 Bro. Galen Royer gave an illustrated lecture on India; this was made possible by our Y. P. D. Feb. 12 the Volunteer Mission Band of Juniata College will render a program. The pastor has been giving a series of helpful messages on The Seven Churches of Asia.—Mrs. Warren Hoover, Windber, Pa., Jan. 21.

**Shamokin.**—The beautiful weather and the fine interest during November and December have helped to make a nice gain in the Sunday-school and a greater interest in the church. Our chorus is doing well, assisting in the regular congregational singing and in giving us special music. We enjoyed a program on Christmas evening and a New Year's program on Jan. 31. The new officers of the Sunday-school began Jan. 1 with renewed interest. Dec. 26 we rejoiced at the baptismal service when four were added to the kingdom. The depression is making it hard for many in our section of the city, and our pastor, J. J. Scrogum, with the membership finds plenty of opportunity to serve.—Rebecca Scrogum, Shamokin, Pa., Jan. 24.

**Smithfield.**—Oct. 2 was promotion day in the Sunday-school. Quite a few had records showing perfect attendance in the past year and two of this number have completed their seven year diploma of perfect attendance. Our love feast was held Oct. 30 with Bro. F. R. Zook officiating. We are glad to note that two of our young people have completed the courses necessary to receive the diploma of religious education. A number of the other young people are completing the courses also. Thanksgiving Day was observed in our church by a short program and an address by our pastor, G. S. Batzel. The offering was used to pay our apportionment at the Morrison's Cove Home. The Christmas program was rendered Dec. 24; the offering was used for general missions. The young people have entered the daily Bible reading contest which began Jan. 1; they all seem much interested. Our young folks rendered a program in the Morrison's Cove Home prior to Christmas which was much appreciated. The church met in council Jan. 6 and elected the following officers for the year: Elder, G. S. Batzel; church clerk, C. D. Baker; Messenger agent, Dorothy Wineland. It was also decided to have our evangelistic meeting some time in August. The evangelist chosen was John R. Snyder of Tyrone, Pa. Bro. C. C. Ellis will conduct a Bible institute on Feb. 19.—Dorothy Wineland, Martinsburg, Pa., Jan. 17.

**Spring Grove.**—Our love feast was held Oct. 9 at the Kemper house. A number of visiting ministers were present, with Bro. Norman Frederick of Souderton officiating. Our revival meetings were held Oct. 16 to 30. Bro. Graybill Hershey, evangelist, brought us helpful and inspiring messages. As a result one stood for Christ. Dec. 10 the church met in council. Dec. 11 Bro. Paul Myer preached for us.—Noah W. Martin, Ephrata, Pa., Jan. 16.

**Williamsburg** church has just closed a most wonderful evangelistic campaign conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The Austins held a splendid meeting here three



years ago, so from the initial service on New Year's night, the church was filled to overflowing with eager listeners. The seating capacity of the Williamsburg church is 450 and practically every night many had to be turned away for the lack of room. The other churches of the community coöperated in a magnificent way and a fine, Christian spirit prevailed throughout the meeting. Bro. Austin in a forceful, clear-cut way brought the gospel message in all its simplicity and beauty and with such telling effect that hearts were touched, new resolutions were made and everyone was given a new incentive to greater endeavor. Sister Austin's stories and her junior and senior choirs were attractive features of the meeting. She had about fifty children on the platform each evening and their beautiful singing was a delight to all. Also the congregational singing under her direction was very inspirational. The Austins, with our pastor, Bro. F. J. Byer, made many calls in the community and many worth-while contacts were made for the church. Altogether there were thirty-seven confessions of whom twenty-five were baptized at the close of the meetings. Not all for whom we prayed made the confession but we are assured that they were at least made more friendly toward the church, and the entire community has been challenged to more worth-while, consecrated Christian living by this spiritual awakening.—Fannie S. E. Delozier, Williamsburg, Pa., Jan. 19.

**Woodbury.**—Our communion was held at the Replogle house Oct. 16 with our pastor, Bro. J. H. Clapper, officiating. This was a very spiritual service and much enjoyed by all present. We are glad to report two very interesting revivals in our congregation. The pastor conducted a two weeks' meeting at Holsinger and Eld. J. A. Buffenmyer of Windber had charge of the meetings at Curry beginning Nov. 1. These services were helpful and inspiring to all. In response to the gospel message four accepted Christ at Holsinger and two at Curry. Special music at each place added greatly to the interest of the meetings. Nov. 20 a very interesting program was rendered at the Replogle house by the Student Volunteers of Juniata College. Christmas programs were given by the Curry and Replogle Sunday-schools with an offering for world-wide missions. Jan. 14 our quarterly business meeting convened at the Curry house. Bro. Paul A. Stayer was reelected as a member of the ministerial board and Bro. Isaac Snoberger will succeed Bro. A. Z. Pote as trustee.—Mrs. Barbara S. Frederick, Woodbury, Pa., Jan. 16.

## TEXAS

**Alamo.**—The brethren and friends of the Rio Grande Valley have had a real feast of good things. Bro. O. H. Feller of Perryton, Tex., came to us Jan. 14 and in addition to his good sermons showed his pictures on the Life of Christ, three nights in the community church and once in the Mexican church. We called in fourteen homes of the Brethren. We drove nearly 200 miles to make these calls, but if you could see the faces and hear the earnest pleas to come again, you would realize to some extent what a pastoral call means to spiritually hungry people. One was baptized Jan. 19, the first baptism by the Brethren in the valley.—John R. Pitzer, Alamo, Tex., Jan. 21.

**Nocona.**—Bro. Maxey has preached for us each second and fourth Sunday. He is conducting a Bible school and mission in the city of Wichita Falls, Tex., fifty miles away. Last Sunday he preached to a houseful of people, many coming as far as fifteen or twenty miles. The depression has of course hit us as well as others, but we have plenty of food. We are a rural people and have raised our own food and feed for our stock; our cellars and barns are full. While we have no cash, we do not witness the suffering here that those in the city see on every hand. Some of us have seen Bro. Maxey's mission in the city and our hearts have been made sad, yet we are glad we can have a small part in helping those in need.—Mrs. Abe Molsbee, Nocona, Tex., Jan. 26.

## VIRGINIA

**Cloverdale.**—At council meeting Jan. 11 most of the church officials were retained. All 1932 expenses were met and the new budget accepted. Our elder urged the members to take the Messenger. A committee was appointed to study the situation and improve it if possible. The Women's Work donated \$5 to send the Messenger to needy members. Our pastor reported a total loss of eleven members in the past year and a gain of seventeen. New communion service supplies were authorized to be purchased. At the evening service Pastor F. A. Myers is now engaged in giving a series of five striking and searching sermons on the Book of Jonah. The Women's Work was reorganized, the only new officers being Mrs. J. W. Sanderson, secretary-treasurer, and Mrs. Harold Layman, Aid director. The offering from the mite boxes amounted to \$60.89. The women are now making clothing for the needy of our community. The Blue Ridge church went over the top with their 1932 budget and were able to meet all their expenses. At a community supper last fall plans were made for repairing the church building. These plans with a few exceptions were fulfilled by the members themselves giving their time and work. The women made quilts and sold them for the benefit of the Greene County School. Feb. 1 they are planning a silver tea, the proceeds to go to the same project. The Blue Ridge choir meets regularly for practice and makes a real contribution to every service.—Mary C. Garber, Roanoke, Va., Jan. 26.

**Pleasant Hill** church met in council Jan. 7. We retained our church officers for another year. The Ladies' Aid met recently and reorganized, reflecting Sister Nettie Martin, president. A favorable report was given of the Aid's work for the past year. Bro. A. B. Cannaday was recently elected superintendent of our Sunday-school. Our elder preaches for us every second Sunday in the month, while Brethren

Alvin Harman of the Topeco congregation and Otey Utt of Galax, Va., preach each fourth Sunday alternately.—Mrs. Ava M. Cannaday, Willis, Va., Jan. 23.

**Pleasant Valley** (2nd Dist.).—Our church met in council Jan. 7. Eld. D. M. Click was with us at the council and also on the following Sunday at which time he talked for us.—Mrs. M. C. Williams, Mt. Sidney, Va., Jan. 18.

**Richmond** church met in quarterly council Jan. 14, with Eld. W. A. Myers presiding. Because of press of other work, Bro. J. A. Ditmer resigned as member of the managing committee and as church clerk and, to fill his unexpired term, Bro. M. H. Strite was elected member of the managing committee and Sister H. C. Arnett as church clerk. Reports of various activities were given and we are glad to note that we have been able to further decrease our church building debt. Treasurer's report for the year and auditor's report were given and accepted. Dr. Paul H. Bowman, president of Bridgewater College, was with us Sunday, Oct. 23, and preached for us at both morning and evening services. Sunday night, Dec. 18, Dr. W. T. Sanger spoke to an appreciative audience. Bro. Guy West is to hold a series of meetings for us beginning the last week in April and continuing for two weeks.—Mrs. F. J. Wampler, Richmond, Va., Jan. 19.

**Roanoke** (First).—Dec. 4 was subscription day; the plan was different from former years with much better results; the amount pledged was \$1,000 in excess of last year. Since the last report four have been added to the church by baptism. Dec. 18 was white gift day with each class or department contributing something. Fifteen baskets were given out. Dec. 25 a cantata was given by the choir. Our pastor, Bro. C. G. Hesse, is giving a series of sermons on the preachers of the Old Testament. Feb. 5 will be achievement day. Bro. D. W. Kurtz will discuss the mission problems. Our leadership training course will begin Feb. 27 and continue until March 4. We are fortunate in having Bro. M. R. Zigler, Home Mission Secretary, as one of the instructors. Dec. 20 Bro. Fennell gave a lecture on Why Girls Smoke. Many visitors were with us to hear this wonderful message.—Mrs. Irvin Wray, Roanoke, Va., Jan. 17.

**Roanoke** (Central).—Much interest has developed in our church activities since Oct. 1. During October the church building campaigns bureau of the Home Missions Council conducted a loyalty crusade for us. During the month every home was represented at church or visited. One week was devoted to prayer for more faith and Christian spirit; the last week closed with ladies' night and men's night, and solicitation for our budget. There was a special service each Sunday. F. E. Williar and Paul H. Bowman each preached once during the campaign. Our Sunday-school and church attendance was increased and we received one new member by baptism and three by transfer of membership. Following this we had our communion service with the largest attendance since our congregation was organized. We were all spiritually blessed by the loyalty crusade. Dec. 4-18 Bro. M. Guy West conducted our revival services. The interest in the services was shown by the splendid attendance each evening. Everyone enjoyed Bro. West's sermons and the splendid music given by our choir, directed by Bro. A. D. Miller. Seven were baptized, fourteen came by transfer, four from other denominations, and two others to be baptized later. The children of our Sunday-school gave a very interesting program Christmas day in place of our regular service. Our Sunday-school attendance has been larger since the beginning of our church year than for several years. Each class of Sunday-school and each organization of the church are beginning with a zeal to accomplish more in Christian service this year than in the past.—Mrs. Jonas Eller, Roanoke, Va., Jan. 27.

**Trevilian** church met in council Jan. 7 with Eld. L. L. Mason presiding. We elected church and Sunday-school officers for the year at this time. Bro. A. W. Shumake was reappointed church clerk and Anna Glick, Messenger correspondent. Brethren Carl Glick and A. W. Shumake were appointed associate superintendents of the Sunday-school. Just now we are without a pastor as Bro. D. M. Glick is away recuperating from an operation.—Anna Glick, Trevilian, Va., Jan. 16.

## WASHINGTON

**Seattle** church met in council Jan. 8. An all-day fellowship was enjoyed with lunch at noon. Bro. Holmes and Bro. Stiverson from Tonasket were present. Bro. A. L. Sellers was chosen elder. He is to be pastor also. Owing to his son's illness, the family is unable to move to Seattle immediately. Church officers were chosen for the coming year. Bro. Earl Roop was ordained to the eldership and installed with his wife. It was a much appreciated service, some of the congregation having never been present at such an occasion. A recent survey of our community has been made with the hope of reaching families who do not attend church.—Mrs. W. B. Stover, Kirkland, Wash., Jan. 17.

## WEST VIRGINIA

**Emboden.**—Our revival began Nov. 22 and closed Nov. 27, conducted by Eld. J. L. Shanholtz of Levels, W. Va. He was assisted by Bro. Geo. Yost. The seven sermons were uplifting to the whole community. Several homes were visited. One was reclaimed and one awaits baptism. Interest and attendance were good.—Myrtle V. Yost, Gt. Cacapon, W. Va., Jan. 27.

**Old Furnace** church met in council Jan. 7 with Eld. B. W. Smith presiding. Sunday-school was reorganized with McKinley Grapes, superintendent. Teachers were also chosen. We have a large Sunday-school with 107 on the roll.—Mrs. Effie Abe, Wiley Ford, W. Va., Jan. 24.



## Fallen Asleep

(Continued From Page 27)

**Jordan**, Glenn, son of Frank and Myrna Jordan, born April 21, 1918, died at DuBois hospital, Jan. 1, 1933. Death was due to heart disease. He leaves parents, six brothers and two sisters. He was a member of the Sunday-school and before going to the hospital he accepted Christ as his Savior and his faith grew stronger to the end. Services at Rockton by the writer, assisted by Rev. Martin Foutz, Lutheran. Interment in Rockton cemetery.—Jason B. Holloper, Rockton, Pa.

**Keck**, Sarab, daughter of Geo. W. and Susanna Gilbert, born in Elkhart County, Ind., April 10, 1860, died at her home near Nappanee, Ind., Jan. 13, 1933. Fifty-three years ago she married Jos. Keck; to them were born four children. She spent practically all of her married life in the bounds of the Turkey Creek church and for a number of years served faithfully with her husband in the deacon's office. She is survived by her husband, son, four sisters, three brothers, thirteen grandchildren and three great-grandchildren. Services at the Union Center church by the writer assisted by Eld. Henry Wysong.—Leroy Fisher, Milford, Ind.

**Kennedy**, Nina Katbarine, daughter of James and Mary Huff Eavey, born near Mt. Sidney, Va., Feb. 26, 1881, and died at her home at Goods Mill, Dec. 24, 1932. Nov. 23, 1898, she married Edw. Kennedy. In 1902 when Bro. C. D. Bonsack conducted a series of meetings at Mill Creek, Brother and Sister Kennedy became members of the Church of the Brethren, baptism being administered by Eld. H. C. Early. Sister Kennedy had ever since lived a consecrated and devoted Christian life; under all circumstances she manifested a sublime faith in her Redeemer. She had been in failing health for several years. She was stricken with paralysis about three months ago. She had somewhat recovered and called for the anointing service. She is survived by her husband, four sons, daughter, three grandchildren, brother and two sisters. Funeral services by C. E. Long assisted by Samuel Pence. Interment in Mill Creek cemetery.—Mrs. I. J. Long, Port Republic, Va.

**Kettering**, Bro. Wayne, died Jan. 6, 1933, aged 24 years. He is survived by his wife, Pearl Wallace Kettering, daughter, parents, Mr. and Mrs. Allen Kettering, three brothers and one sister. Funeral services in the Midway church by Eld. Nathan Martin and Rev. A. R. Bachman, Reformed.—S. L. Lehman, Lebanon, Pa.

**Ketterman**, Amanda, died Jan. 3, 1933, near Harman, W. Va., at the home of her son, aged 78 years. She had been in ill health for several years. She joined the Church of the Brethren about forty years ago and remained faithful to the end. She is survived by three sons, daughter, twenty-two grandchildren and five great-grandchildren. Her husband, a son and a daughter preceded her. Services by Bro. S. P. Harman. Burial in the Judy graveyard.—Cora Harman, Harman, W. Va.

**Kimmel**, May Tomlinson, born at Topeka, Kans., Jan. 29, 1893, died at her home near McLouth, Kans., Jan. 7, 1933, of flu and pneumonia. She married Ray D. Kimmel Feb. 5, 1916. She was always ready to do her part in the church and community. She was county vice-president of the W. C. T. U. at the time of her death. She and her husband were members of the McLouth Church of the Brethren. She is survived by her husband, four children, mother, one sister and one brother. Funeral services in the McLouth church by H. L. Nelson and Ira Brammel.—Mrs. Lydia Kimmel, McLouth, Kans.

**McLain**, Sallie R., daughter of John and Magdaline Miller, born in Rockingham County, Va., Feb. 9, 1861, died at Sebring, Fla., Sept. 2, 1932. She married Robert McLain in 1895 who preceded her about four months ago. She had been a consistent member of the church since early girlhood. She and her husband moved to Sebring in 1918 and helped greatly in the support of the church in its early days. She is survived by a sister and two brothers. Funeral services by H. A. Spanogle assisted by J. W. Rogers in the Sebring church. Burial in Pine Crest cemetery.—S. M. Miller, Sebring, Fla.

**Metzker**, Sister Sarah, born near Henrietta, Pa., March 9, 1852, died at her home in Roaring Spring, Pa., Jan. 9, 1933. She was the daughter of Bro. Fred P. and Sister Barbara Dilling Hoover. She married Bro. David B. Metzker Nov. 4, 1872; he died in 1923. She was a consistent and active member of the church for sixty years. She is survived by two sons, two daughters, a sister, fifteen grandchildren and eleven great-grandchildren. Funeral services in the Roaring Spring church by the pastor, S. P. Early, assisted by Bro. J. B. Miller. Interment in the Deihls Cross Roads cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Miller**, Daniel G., born June 28, 1866, at Bradford, Ohio, the second son of Mr. and Mrs. Jacob W. Miller. He died suddenly at his home Jan. 17, 1933. He came to Kansas with his parents in 1885 and settled on a farm near Walton. Dec. 25, 1888, he married Delilah Wise, to which union were born eight children. The family moved to Minnesota in 1898 and to North Dakota in 1899, returning to Kansas in 1901. At the age of thirty-five he was baptized and united with the Church of the Brethren of which he was a faithful member at the time of his death. He leaves his wife, six children, twenty grandchildren, five brothers and six sisters. Funeral services at the church by Chas. Dumond assisted by J. W. Bays and H. F. Crist. Entombment in Greenwood abbey.—Mrs. Geo. E. Jackson, Newton, Kans.

**Miller**, Sarah E., sixth of a family of nine children, was born to Daniel and Elizabeth Brower April 22, 1855, at Lima, Ohio, and died at the home of her daughter, Mrs. V. R. Wotringer, Woodland, Mich., Dec. 24,

1932. Aug. 13, 1874, she married Hiram B. Miller and to this union four children were born. The early part of her married life was spent on a farm near Lima but in 1883 the family moved to Woodland, Mich., near which she spent the remainder of her life. When very young she accepted Christ as her Savior and united with the Church of the Brethren; for sixty-three years she had been a staunch member and a loyal supporter of the church, always much interested in the different activities. Four years ago her husband died and a year ago she came to the home of her daughter. She leaves two children, two grandchildren, one great-grandson and a brother. Funeral services in the Woodland Village church by the undersigned, assisted by Eld. J. M. Smith. Interment in the Woodland cemetery.—H. V. Townsend, Woodland, Mich.

**Mummert**, Sister Mary Ellen, died at her home at Menges Mills, Pa., in the bounds of the Pleasant Hill congregation, from a complication of diseases Jan. 19, 1933, aged 68 years. She accepted Christ many years ago and was a faithful and consistent member of the Church of the Brethren. She leaves her husband, Bro. Geo. Mummert, son, daughter and four grandchildren. Funeral services in the Gerber Mennonite meetinghouse by Elders C. L. Baker, G. Howard Danner and Bro. Paul K. Newcomer. Burial in the cemetery adjoining the church.—Myrna Kreider, East Berlin, Pa.

**Reynolds**, Nancy, died at her son's home near Fancy Gap, Va., Jan. 21, 1933, aged about 90 years. She had been a member of the church for about forty years. Her husband, Jackson Reynolds, preceded her thirty years ago. Four daughters and four sons survive, with fifty grandchildren and thirty-two great-grandchildren. Funeral services at St. Paul's church by W. J. Payne. Interment in the church cemetery.—W. M. Leftwich, Mt. Airy, N. C.

**Rock**, Maggie Jane, daughter of Thomas and Martha Rock, born in Lemasters, Pa., Nov. 19, 1859, died at the home of her sister, Mrs. Sadie Zeger, near Navarre, Kans., Jan. 15, 1933. When eighteen years of age she contracted a severe case of black measles which resulted in the loss of her hearing, which misfortune she endured with Christian grace the remainder of her life. She united with the Church of the Brethren when very young and was a devoted Christian to the end. She had been ill for a year and one-half but was confined to her bed for the last two weeks. She was preceded in death by two sisters and five brothers, and is survived by one sister and four brothers. Funeral at the Navarre church by Eld. C. A. Shank and the writer. The body was taken to her old home in Pennsylvania for burial, where a second funeral was held.—W. A. Kinzie, Navarre, Kans.

**Shock**, Levi, son of Michael and Elizabeth (Hornish) Shock, born in Defiance County, Ohio, April 20, 1853, died Jan. 7, 1933. On Jan. 2, 1877, he married Suannah Goppart. He was a lifelong member of the Poplar Ridge Church of the Brethren, taking an active part in the services. He leaves his wife, eleven children, fifty-one grandchildren, four great-grandchildren and two brothers.—Mrs. Grace L. Bishop, Defiance, Ohio.

**Stayer**, Bro. Samuel Jos., son of Trusannah Ober and David S. Stayer, born at New Enterprise, Pa., Dec. 31, 1877, died at his home in New Orleans, La., Dec. 1, 1932. Aug. 22, 1902, he married Eliza M. Replogle who survives with six children, two grandchildren, a brother and two half sisters. He lived in Ridgely, Md., prior to coming south in 1910. He taught school for two years and then entered the railway mail service, serving in this capacity until his death. He joined the Church of the Brethren early in life and since living in New Orleans had his membership in the Roanoke church. Funeral services in the Christian church by Bro. D. W. Miller. Though isolated from his church he remained faithful and loyal, often traveling long distances to worship with his brethren.—Edith Longanecker, Roanoke, La.

**Swab**, Oliver A., son of Wm. and Eliza Swab, born in Clarion County, Pa., died Jan. 1, 1933, aged 72 years. He married Mary Bowers who survives with one son and nine brothers and sisters. He united with the Church of the Brethren some years before his marriage and for many years served in the office of deacon. Funeral services by Bro. C. H. Deardorff. Interment in Mt. Peace cemetery.—Ethel Stickler, Hartsville, Ohio.

**Vandevander**, Ellen, wife of Bro. Wm. Vandevander, died Dec. 16, 1932, at her home near Harman, W. Va., aged 80 years. Four months ago she fell and had been almost helpless ever since. She joined the Church of the Brethren thirty-four years ago and ever remained faithful. She leaves her husband, three sons and four daughters; two daughters preceded her. Funeral services by Bro. Ezra Fike.—Cora A. Harman, Harman, W. Va.

**Wray**, Bro. Hiram Enoch, son of Eld. Benj. and Amanda Potet Wray, born in Franklin County, Va., Feb. 9, 1894, died Dec. 11, 1932, in a hospital at Calgary, Alta., Canada, following an attack of the flu. He was the youngest of ten children. He united with the Church of the Brethren in the spring of 1919. March 8, 1917, he married Laura Cook who survives with one son, two brothers and three sisters. He came to Indiana with his parents when a child, and since 1919 he resided in Canada. The body was brought back to Flora, Ind. Funeral services by Eld. Wm. Angle with burial in Maple Lawn cemetery.—Ida L. Wray Sink, Flora, Ind.

**Yobe**, Gerald, infant son of Bro. John Yobe and wife, died at the home of his parents near Menges Mills, Pa., Dec. 31, 1932, of influenza. He is survived by his parents and one brother. Funeral services at Pleasant Hill church by the undersigned and J. N. Faust, Reformed. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.



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Economic conditions in this section are such that we cannot have all things like we want, but I cannot be without the MESSENGER. It has been a constant visitor in our home ever since I can remember. Father was a regular reader, and then when I set up a home of my own, the MESSENGER was the first magazine that came into it. May God's blessings continue to be with our church paper.—E. C. Woodie, N. C.

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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., February 18, 1933

No. 7



*Converts Baptized at Liao Chou, May 29, 1932*

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# THE VALUE OF THE CHURCH PAPER

*(A Statement Officially Adopted by the Recent Quadrennial Meeting  
of the  
Federal Council of Churches of Christ in America)*

The Federal Council of Churches deplores the fact that, despite the high character of most of our church papers, the local church and the Christian home make but meager use of them.

We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the church press but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the churches.

It is the conviction of the Federal Council that in the years which lie ahead the greatest possible emphasis should be placed on developing an intelligent and informed church membership, sufficiently interested in religion to read the publications of the church as a means of learning what the churches are doing and ought to do, and of securing a Christian point of view on all questions seriously affecting human life.

We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of "a church paper in every Christian home" and also to inspire the faithful reading of the same.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., February 18, 1933

No. 7

## EDITORIAL

### Lights and Shadows

ON my desk is the picture of a human face, a clean and honest face, a cheerful face, the face of a man I've often met at Annual Conferences but will meet there no more.

The thing that caught my attention was the discovery that the picture is made entirely of white and black in varying shades. There is not a thing else here. The expression of the face is due to the arrangement of lights and shadows, just that and nothing more.

Life, like this face, is made of lights and shadows. The effect is all in the arrangement. It depends on the way they are fitted together.

E. F.

### It Requires Unanimous Consent

THOMAS CARLYLE said of his father that "he was religious with the consent of his whole faculties." He must have been a man good to know.

A wholesome religion commands the consent of all well-behaved faculties. One that does not has something wrong with it. Faculties that do not consent to be religious have no rightful place in a human being. They are sadly in need of repair.

Some people still think of religion as something separate and apart from the ordinary activities of life, something extra which may or may not be indulged in, according to one's whim or pleasure, something which in any case concerns only a small part of one's being. But this is wrong.

Religion is not one of a dozen possible activities or spheres of human interest. It is something which undergirds and tempers all activities and interests. It determines the spirit in which we do everything, in which we think on any subject, answer any question and attack any problem. It covers the whole range of life, or else it does not cover any part of it to anybody's profit.

It is worthy of "the consent of the whole faculties" of all of us. It demands this and the demand is just. No one can estimate the cost of disregarding this demand.

E. F.

### The Range of a Martyr's Faith

*Ninth in a Series on New Testament Preaching*

WHEN the proclamation of God's will was again committed to men, it was at Pentecost that the power and art of preaching was regained. It was on this occasion that Peter's extemporaneous sermon set a new standard for apostolic preaching. His effort on that day suggests the dynamic of a John the Baptist and the persuasive abilities of an Isaiah. Indeed, as the days and weeks went by, it was Peter's Pentecost sermon which was taken as the model in spirit and content. As to spirit, his preaching had the note of authenticity derived from experience, the drive of whole-hearted conviction, and the facility of expression arising from Spirit endowment. As to content, Peter and his associates "ceased not to teach and preach Jesus as the Christ."

But soon another man and a new note came to be heard. For Stephen, a man full of grace and power, was drawn into searching disputings with certain of the most traveled, cultured and supposedly liberal leaders amongst the Jews in Jerusalem. Specifically, these were the freedmen from Rome, as well as Jews from Cyrene, Alexandria and the great centers of culture and trade in the provinces of Cilicia and Asia. Now it is obvious that many of these were transients, though as a class they had a synagogue in Jerusalem. To these men the type of sermon used by Peter would not mean so much since they were not personally involved in the circumstances which he used with such convicting power. The new and changing crowds in Jerusalem required a different approach. The man who launched



out to provide this was Stephen, one whose name and outlook betokened Greek influences.

Something of the character of the new note introduced by Stephen may be gathered from the charges his opponents brought against him. "This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

Naturally the teachings of Moses were dear to the Jews scattered to the four winds of the earth. The precious law of Moses they could take with them anywhere. Moses and his teachings constituted their essential link with all they valued most. Then, too, their intellectual contacts in foreign lands served to send them back to Moses. This great lawgiver they compared, with no loss of prestige, to the great philosophers of other lands.

Recalling their charges against Stephen, and realizing the place of Moses in liberal Jewish thought, it is clear that the new preacher was seeking to broaden the base of approach to Christ. It was not that Stephen valued Christ less than Peter would rate him, but to reach the Grecian Jews his strategy was to utilize the perspective of history. That is, Stephen was seeking to interpret Christ, not alone in the light of recent events, but in the light of all that Moses had lived and promised.

That Stephen was a master in this type of exposition is evident both from what he is reported to have said and the desperate tactics used by his opposers. Of this it is written: "They were not able to withstand the wisdom and the Spirit by which he spake." And being no match for him in the field of logic, they appealed to prejudices and resorted to violence.

Finally, certain exasperated leaders stirred up the people, seized Stephen, and brought him before the council. What a scene as the peerless Stephen is accused by false witnesses and finally thrust forward to answer the charges—if he could! It would be something of a feat for angels to cool the hate of bigots. How, then, was Stephen to fare? All eyes, especially the steely eyes of the members of the council, were upon him. Even so, such eyes "saw his face as it had been the face of an angel."

"Are these things so?" The high priest had asked a shrewd, leading question. His tones indicated his satisfaction that at last another troubler of Israel was cornered.

"Brethren and fathers, hearken," so began Stephen. "The God of glory appeared unto our father Abraham." Stephen did not answer the cleverly put question directly, but launched into a vivid and unique summary of Hebrew history. The real import of Stephen's remarks is not at once apparent to the casual reader. Just what was he driving at anyway? One popular com-

mentary says: "The exact point of the speech, and how it is intended to answer the charges (Acts 6: 14) is disputed."

But read and reread the defense until you get the feel of it. Reconstruct the emotional elements in the situation. Then it is that the subtle elements in Stephen's method begin to appear. What seems to be a jumble of interesting materials suddenly takes shape as a mountain of evidence. Why, for example, such stress on Abraham, Joseph and Moses? They are the outstanding but misunderstood leaders of the past. Stephen is intent on establishing that the Hebrews have shown a certain characteristic mind-set with respect to their greatest leaders. Yes, even this Moses whom his hearers profess to revere, was a sorely tried leader. By example and inference Stephen is saying that all new light on the philosophy of God's dealings with his people has been resisted at the first. Hebrew history is one long heart-rending story of stubborn resistance to the larger truth. When finally received, it was at tremendous needless cost.

This rejected Moses promised a prophet like unto himself! What subtle but devastating irony in the words! Like unto himself in greatness . . . in suffering . . . because needlessly resisted. Stephen does not press his points. They follow by inference. What he says seems to be a simple recital of history until the inner purpose is sensed. Then one sees how masterfully it was chosen to prove a point—a sense of the difficulties which have always attended the Jews' reception of a new leader and the greater light. Incidentally, Stephen shows he has not blasphemed Moses but given him true and understanding respect—respect of a much higher order than that based on the blind following of forms and customs.

Then there was the charge that the great sacred place of the Jews would be destroyed. Surely here is sacrilege of the first order. Every year tens of thousands of Jews visited Jerusalem, the high place of the nation. What good Jew but would stand by the thesis that Jerusalem was the place to worship?

"Our fathers had the tabernacle of the testimony in the wilderness." There is no argument here. Just the statement of a fact of Hebrew history. But that word *tabernacle* gives the lie to the whole elaborate business of place worship. "Our fathers had the tabernacle," a house of worship moved from place to place, finally brought into the land by Joshua. Yes, there came a day when a temple was built—by Solomon, that beginner of apostasy! Nor was this all. The prophets had seen the incongruity in place worship. How could the Maker of heaven and earth be penned up in a house built by the hands of men!

The points which Stephen was trying to make may be obscure to casual readers, even to makers of com-

mentaries, but they were evident enough to the Jews. The high priest thought he had Stephen in a corner with his shrewd question. What chagrin and exasperation he must have experienced as Stephen not only looked like an angel, but spoke like one! But even so Stephen's hearers were as their fathers, prophet baiters. They were showing signs of conviction but not of repentance. Their charges had been answered, but they would not accept. Such must have been Stephen's analysis as he launched into a final terrific castigation and appeal. It is only thus that one can relate the closing sentences of his defense to the gracious spirit of the rest of his address.

His hearers were convicted—cut to the heart. But even convicted men can accept or reject. Stephen's hearers chose the latter, and covered defeat with beast-like violence. "They gnashed on him with their teeth."

For many the tragic outcome of Stephen's address has obscured the brilliance of his logic. Or if this is granted, his effort is set down as a fruitless though courageous gesture. But did Stephen's appeal to the intellect fall flat? Let us see.

Consenting to the murder of Stephen was a certain young Jew. The garments of those who did the bloody work were laid at his feet. This young Jew had a mind of the Stephen type. It was younger and better trained. Into it the logic of the first Christian philosopher sank. It gripped the young Jew. Not all at once, but more and more. It maddened him. But it held him tighter and tighter. He sought to drown conviction in an orgy of bloody persecution. The young Jew became the terror of all Christians. Finally, smitten down at noon-day, Saul of Tarsus yielded to the inevitable logic of Stephen's philosophy of Hebrew history. And henceforth New Testament preaching was to have a broader basis of appeal; it was to have the range of a martyr's faith. Such is the compulsion of reason behind the first martyr's willingness to die for the Christ.

H. A. B.

### The Committee Came and Went

A COMMITTEE called on the editor this morning. It was a good committee, intelligent, earnest, possessed of ideas which it would like to have prevail among the people. The editor agreed that the ideas are good and ought to prevail. The committee was sorry that they do not take speedier and firmer hold on the people's thought and life. So was the editor. Aside from this distress over the slow advance of truth and right, a very pleasant time was had by all. One result of the committee's visit was a renewal of the editor's conviction that it is best to keep right on going down the pike, as the Chairman of the General Mission Board would say, present prices of wheat and corn notwithstanding. The committee was invited to call again.

E. F.

## GENERAL FORUM

### A True Mother's Dream for Her Son

SELECTED BY JEMIMA KOB, LEON, IOWA

The mother does not dream of fame  
For you, at home, or far,  
She rather thinks about your name,  
And only what you are;  
Yes, she would sooner have you known  
For kindness to a few,  
Than see you sitting on a throne  
And have men hating you.

This mother does not dream of gold,  
Or riches great or small,  
But she would rather have you hold  
Your honor first of all.  
Much sooner would she have you poor,  
Than have you rich, in sin;  
For all the wealth that will endure  
Is just the wealth within.

Then, too, she does not dream of place  
So much as social ends;  
All gentle women, men of grace,  
She wishes for your friends.  
Yes, she would rather see you one  
That all you meet esteem,  
As just a loving, manly son—  
This is a mother's dream.

### The Divine in the Life of George Washington

BY MARGIE JOHN GARST

THE rolling hills of Virginia were lovely—lovely because it was April and because it was April the green blades of grass and the first buds of the season on tree and bush were swelling along the winding road.

To Cudjo, the coachman of Augustine and Mary Ball Washington, a drive to the little parish church on such a morning was more than interesting at this special time. For in the coach drawn by the two splendid horses, glistening in the sunlight from their careful rub-down, were Mary Ball Washington and Augustine with their first born, George. "Miss Mary" as she was familiarly known, had been the belle of Westmoreland County, and two years after her marriage to Augustine Washington, Mary Ball's first born was baptized the third of April, 1732; it was to this service that Cudjo was driving them this lovely April morning.

As the baby grew to a toddling youngster and then a boy, he "increased in wisdom and in stature and in favor with God and man." At his father's knee and in the home library he gained his first wisdom and his first idea of faith. Augustine Washington did not have so many books, but those that he had were well chosen, well worth reading, and for the most part religious. For their explanation to George, his father was always



ready. From their reading and study, many a fine moral, many a fine hero was created in the mind of young George. Always on Sunday morning they attended church where Augustine was a vestryman, for along with the reading habit his father had helped to create within him the church-going habit.

When twelve years old George, the five younger children, and the mother were bereft of father and husband. The sad experience did not crush the hope of Mary. Instead she gathered her little brood about her with unfaltering faith. She read strong sermons to them; she taught them the catechism of the Church of England. She drilled them in church history, and never except for drastic reasons did she or the children miss services on the sabbath.

She appears to have been a woman of no little ability and character. She managed her own plantation and brought up her children well, giving each of them such education as was within her reach. Without the father's guidance what a blessing that Mary Ball Washington was capable of directing a young life that stood so nobly for courage, for character, for the pure and holy! One book from which he had to study as a boy was his "Book of Common Prayer." After this study he would write out carefully and accurately little prayers of his own.

The plantation life of George, for he was a planter's son, was filled with much that spelled interest in the life of every normal boy. When not in school he was at liberty to ride and hunt and play. The labor on the plantation was done by slaves. To do errands even was considered beneath the dignity of a planter's son. So George had much time for meditation and observation besides his school work.

In physique he was tall and straight. In games he was sure; he could outrun or outjump every boy in the neighborhood. He was fond of riding and always had a horse.

But boys will grow and ere long George Washington the youth stepped out of the shoes of a romping boy and went into the forests of Virginia as a surveyor. Under the advice of Lord Fairfax he studied geometry and trigonometry, thus preparing himself for a surveyor.

In 1748 Fairfax made George one of a surveying party sent out to report on a large tract of land over the Blue Ridge Mountains in what is now West Virginia. They cut their own roads, hunted their own food and camped by wood fires at night. They ate with their hunting knives and used chips for plates. There were hardships to endure but George bore them bravely and acquitted himself so well that he was given the honor of being County Surveyor. This title was given him by Lord Fairfax.

George soon won a reputation for good work. It is said his surveys still on record are models of neatness and accuracy.

When the time came to lay aside his surveyor's instruments, then was the heroism of Washington shown in his fight against the evils of army life. The fierce yells of the Indian in battle were not so dismaying to the young colonel as were the demon voices of lust and shame which have eaten into the manhood of every army since wars began. Washington in his wisdom knew that religion was the antidote. When the government of Virginia failed to supply the army with chaplains Washington took up the fight. He wrote the governor these words: "The want of a chaplain does, I conceive, reflect dishonor upon the regiment. . . . Common decency in a camp calls for the services of the divine."

It was only through his insistent determination that chaplains did finally come to preach God to these men of war.

At the close of the French and Indian War George Washington went immediately to the grand old colonial mansion, the White House, and claimed his bride, Martha Custis. To his beautiful Mount Vernon home he took her, where they lived in true Southern style. There the peace of God hovered over the great house on the Potomac; the house where love reigned and ruled; that house where God was the unseen Guest as Master and Lady enjoyed their meals facing each other across the flickering candles on the dining tables.

Nelly Custis, the adopted daughter of Washington, tells us that "He was not one of those who act or pray that they might be seen of men. He communed with his God in secret. . . . Is it necessary that any one should certify General Washington avowed himself to be a believer in Christianity?"

On Sunday the Washingtons went to church to the little Pohick church, the church made of brick. Such a little church it is on the Alexandria road, but let us step into the quiet hush of the worship room. Old-fashioned pews it contains with its swinging doors to each pew. In number twenty-eight we find the pew in which the Father of our Country worshiped God. Martha sat beside him, Nelly Custis sat opposite.

Of Washington's church going, Rev. Lee Massey, his rector, said: "I never knew so constant an attendant in church as Washington; and his behavior in the house of God was so deeply reverential that it produced the happiest effect on my congregation and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have been often at Mount Vernon on a sabbath morning when his breakfast table was filled with guests; but to him they offered no pretext for neglecting his God and losing the satisfaction of setting a good example. For instead of staying at home

out of false compliance to them, he used constantly to invite them to accompany him."

Again war clouds were lowering; the quiet peace at Mount Vernon was broken; war was upon them. But the prayer life was still the habit of General Washington. When the battles were fought, when the winter at Valley Forge, the Trenton and Yorktown battles were but memories, then did he turn again toward home, after a thanksgiving service with the officers and men. Back to Mount Vernon; back to the little red brick church on sabbath morning. But Pohick had changed; services were not held regularly, so on to Alexandria the family coach must go.

A few more happy years at his home and then again Washington was needed; this time to serve as the Father of his country; to be the first President of the United States. New York and Philadelphia churches now claimed him.

As President he claimed the church and Christianity to be the bulwark of the nation. After two terms in this office he retired again to his home at Mount Vernon to rest for two years, two years of freedom from the public affairs of the nation.

Then came the day of illness, the snowy morning when sore throat was complained of, hoarseness a little later, difficult breathing; at ten o'clock the words from his lips, "It is well." At eleven, the soul of the great patriot had passed into the great beyond.

Such is the record of a life that meant much from 1732 to 1799.

*Salem, Va.*

## The Laymen's Report and "Either . . . or"

BY C. H. SHAMBERGER

THE newspapers with customary alertness for something which will interest their readers seem grateful for the release of the laymen's report on foreign missions. They confess that nothing has aroused as much discussion among Protestants since the fundamentalist-modernist controversy. The lines seem to be fairly well drawn. Leaders are emerging. Denominations are making their positions known. It won't be long before most of us will have to be ready to tell whether we are pro-laymen or con-laymen.

Having lived through the fundamentalist-modernist controversy I can not become enthusiastic over the outlook for another time of civil strife within Protestantism. I trod a fairly uncomfortable path among my friends during those bitter days. I could never place myself completely in one group nor could I entirely eliminate myself from the other group. There were saints in both of them and one sometimes found those who were not everything that a good Christian should be in either group. Eventually we came to see that there were many earnest Christians who neither knew

nor were concerned about the theological niceties of the passing battle.

There are certainly disadvantages in having to be either for or against the laymen's report. Those who are against the report have already selected the points to which they object and are focusing attention upon them to the exclusion of everything else. The person who listens but does not inquire is apt to get the impression that the committee was made up of a group of liberals whose sole purpose was to strike a blow at the foreign missionary enterprise. Those who uphold the report stand in danger of leaving the impression that they have been waiting around for some one to score foreign missions and that they are ready to lead the cheering.

It would seem much more hopeful for the cause if the energy which is already being expended in defense and offense could go into a common search for what can be done for the improvement of missions and for a corresponding increase of enthusiasm upon the part of the church constituency. One does not have to be a profound student of foreign missions to be aware that much in the way of administration has been open to question and that objectives have not always been clear upon the part of those responsible for the missionary enterprise. Almost any missionary conference over the past years has supplied evidence upon those points and the missionaries themselves have been outspoken in telling of their confusion.

Those who are opposed to the report stand in danger of giving the impression that they resent suggestion. Those who uphold the report in its entirety can leave the impression that they disregard the value of experience. The persistence of those attitudes will result in a controversy which will leave the problems of missions still to be solved. It would seem much better if the problem could be approached through coöperation rather than controversy.

*Elgin, Ill.*

## What It Really Means to "Get Even"

BY C. RAY KEIM

IN the Old Testament the law was "An eye for an eye and a tooth for a tooth," as quoted by Jesus in the Sermon on the Mount. This law was according to the standards of human justice. These people were hardly sufficiently advanced to rise above this standard of conduct. So, if another put out your eye, you were entitled to put out, or have put out, his eye. That looked fair enough and appeared to be justice. By taking an eye for an eye men felt that they were "getting even" with their enemies. Men still do this and still think this way about it.

But what happens when you try to *get even* in this way? How many eyes are missing? Is the case really



settled? I venture the assertion that most of us know of cases where the quarrel did not stop with the loss of two eyes (one by each party); perhaps heads were lost, too. This may be justice, but it is obviously a costly and unsatisfactory way of trying to settle things—this way of getting even.

What does getting even really mean? It means this: *putting yourself on the same level as the one who wronged you.* If my neighbor wrongs me and I try to get even I am right down with him—that's getting even.

But you say, "No, the motive on the part of the person wronged is different when he retaliates from the motive of the one who wronged him." Yes, perhaps it is different, but is it good? Why do you want to knock out the other fellow's tooth after he has wronged you? Can you retaliate without getting even? Without getting down on the same level of selfishness?

Jesus gave us the only successful procedure in case some one wrongs another—the only way by which both the wrong-doer and the person wronged may be saved. By trying to get even, both are lost. By the way Jesus taught at least the wronged person can save himself and he puts himself into a position whereby he may save the other. *By the Jesus way* (returning good for evil) *getting even means bringing the other up to the plane of love.* That's the only good way to get even. Yet how many professed followers of Jesus get even in the old way! May God give us grace to live above that way!

North Manchester, Ind.

## What America Has Lost and Must Find Again

BY REV. JOHN T. REEVE, D. D., IN THE PRESBYTERIAN

*Text: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 12).*

THERE is no question but what something of the old spirit of America has been lost. Everyone who has any memory of the past, not even very far back, realizes that there has come a great change. No such radical change in the customs and habits and spirit of the people has come over any other nation, unless it is Russia. It is well for us to consider this and to try and find out what is the matter and seek a remedy.

Present conditions clearly indicate that the result of all this change has not been for the better. Our beloved land has not been in such a state of abject humiliation in all her history. She has seen darker days perhaps, but there was good reason for it then. It was either in the early poverty-stricken time of her struggle for national independence or the days of civil strife for the preservation of the Union. But now there is no such cause for humiliation. And, in addition, the land was never so rich or increased with goods.

There is more money than there ever was before, and

instead of a shortage of the good things of life, men are almost cursing God for overabundance.

What is it, then, that has come over our land to cause this dismay, this apathy, this condition where, as we are told, millions are out of work and at the point of starvation?

There is plenty of money apparently for luxuries, for liquor, for sport, for pleasure. Golf courses were never so crowded, streets were never so filled with automobiles, and the wets tell us that billions of dollars are annually falling into the hands of bootleggers and gangsters.

Where does it all come from? If we are so poor and our condition so desperate, why give the bootleggers so much? What is the answer to this social and economic, and, yes, spiritual problem? The only answer is that the old spirit of America has been lost. The spirit that gave her birth, the spirit that carried her through all her struggles, the spirit that supported her through days that in reality were far darker than these, for had our fathers had our resources they would have thought they were richly blessed.

It may be with us as it was with Samson, of whom it says, "And he wist not that the Lord was departed from him," or of Saul, "But the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him."

I wonder if this can be the explanation of our ills and the strange malady that has afflicted the land? There is no question but what America has lost something. Can she find it again? Let us consider it.

### I. *First of all, she has lost her old fear of God.*

This does not mean a slavish fear. The Scripture says, "The fear of the Lord is the beginning of wisdom," and in the New Testament, in the days of the early church, it says, "And fear came upon every soul." It is a wholesome respect for God and is closely allied to love. You can not fear God, in the true sense, without loving him, and you can not love God without fearing him. It is the sense of awe and wonder in the presence of all his mighty works. It is reverence for his name and for all that pertains to his holy law.

Well, it is evident to all that our country has lost something of all this. There was a solemnity and dignity about the older and typical American that is sadly lacking for our so-called great men and leaders today. This lack of that solemnity and dignity that comes from a vivid sense of the Divine Being is especially noticeable in the utterances of our men in high places, and especially in such things as state papers. This can not be explained away on the ground that we are free from cant and have reached a frank and matter-of-fact way of expressing ourselves without any cloak of piety.

Where the fear of God is gone, there will be nothing

to restrain men from wrong. The Scriptures clearly predict this. It was always so in Biblical times, as well as in later history. As Kipling put it, "Where there ain't no Ten Commandments." And so we find ourselves today, plagued from one end of the nation to the other with the worst crimes that were ever known. Think of the Lindbergh case! this is simply the natural consequence of the lost fear of God.

How have we lost this wholesome respect for the Ruler of the Universe, our Heavenly Father, and how can we get it back? It is perfectly obvious. We have broken down his sabbath, the day that he set apart as a sign of his being. We can never get back the old sense of God without the day that he set apart for the cultivation of the divine faculties.

We have forsaken the Word of God. The growing ignorance of the Bible is amazing. Men like Washington and Lincoln and Webster and Roosevelt were saturated with the Word so that its language cropped out in all their utterances. Many of our leaders, not to speak of the rank and file of the nation, would hardly recognize a Biblical reference when they heard it.

The nation is deserting the churches. In every nation throughout all history that has always been coincident with decadence. Millions of Americans today never enter a church. Yet Washington quaintly tells us how in his journey to New England he attended a rural meetinghouse, both morning and evening. And Lincoln used to have the privilege of attending unobserved the week-night prayer-meeting of the church in Wash-

ington, a place behind a curtain being reserved for him.

The church is the place in the community where God's honor dwells. David cried out, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." What can be the effect on the people when millions never enter such a place? Kagawa, the great Japanese preacher, the "Billy Sunday of Japan," writes after his recent visit here that the thing that impressed him most was the absence of young men in the churches. But this is not strange when they have grown up in an educational system "where often by slur and innuendo a cynical atmosphere is created, scholastic honors are everything, moral training does not matter and, as for religion, it simply does not count."

No wonder that America has lost her fear of God.

*II. In the second place, we seem to be losing the old high sense of honor that has marked America.*

This is vividly seen by the fact that in the out-of-the-way places of the land, where the old American spirit still prevails, the people still do not have to lock their doors. But in the midst of the complex and polyglot civilization that we have created we not only have to lock up everything, but locks are not of much avail. We have come to the day of the armored cars in our American cities.

The old American spirit was to do right, come what may. Every man prided himself on his word being as good as his bond, obligations were sacred. But today we are speedily hastening to the time when no obligations are sacred. The moratorium spirit is in the air, and many are availing themselves of the awful stress of the times to become afflicted with the dreaded disease, anesthesia—loss of memory. Disaster awaits the nation if this spirit of evasion of solemn obligations is allowed to go on. We must take ourselves in hand now both as individuals as well as units of government, and realize that there is no peace or security in allowing ourselves to slide into the awful slough of dishonesty and cowardly evasion. Even if we have sworn to our own hurt, we must keep our word, fulfill our vows, and meet our obligations and change not.

Of course, this is no reflection on those multitudes of people intrinsically honest and sincere, who in these times are caught in the dreadful clutch of circumstances where they can not meet all just demands. But there is abroad today a careless spirit of disregard of all honest debts and sacred obligations that must be checked if we are to endure. As Washington so nobly said in his farewell address, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?"

We must restore this old American sense of honor.

## Enthusiasm

BY LAWRENCE WHITE

REAL enthusiasm in the work of the church seems to be lacking in the lives of so many Christians today. Too many are neither cold nor hot, but are lukewarm. What per cent of your local congregation could be counted as members of the real enthusiastic group? The members of this class are possessed with an ardent zeal for the promotion of the kingdom and give of their time, money and talents to the extent of having to sacrifice because of it. They do not constantly find fault with the pastor or other officials, but are to be depended upon in boosting the church program. If every Christian would become a member of this enthusiastic group what difference would it make?

Do you think the local church would grow in membership and spirituality?

Do you think the work of the church would suffer because of lack of finances, even in a time of depression?

Do you think the individual member would experience a greater joy in Christian service?

*Nappanee, Ind.*



*III. Third, America has lost her old spirit of unselfish devotion to the public good.*

This is becoming manifest in all walks and phases of our national life. A selfish individual is growing up that will not sacrifice its own personal good for the sake of all. It is getting to be far too common that it is "every man for himself." How plainly this is seen first of all in the home life of the nation. The home should be the foundation and basis of our whole national life. But we are seeing the breakdown of the home being more rapidly realized here than in any other land. Statistics tell us that there are more divorces here than in any other nation. And the sin that lies at the root of divorce is a selfish individualism. Men and women have lost sight of the fact that true happiness can only come from give-and-take and the willingness to submerge personal desires for the good of others.

The growing childlessness of the American home is but another evidence of this same selfish spirit. The records tell us that in many parts of our country, and especially where our purest American stock still lives, that the birth rate has long since gone below the mark where our race can persist. What is this but selfishness gone mad to the point of racial suicide?

The old American family from whence sprang the heroes of our race, was large, and even though the size of these families is often the butt of ridicule today, they were happy and prosperous and energetic, and had enough initiative to fight their way out of far greater difficulties than beset us. Those families were not broken by divorce, neither did they sit down and fold their hands and expect the state to feed them or the Reconstruction Corporation to pay their honest debts. They went out and fought their own battles and won a living from an inhospitable wilderness. Their ablest sons gave themselves willingly for the service of the state. They had learned the secret of unselfish devotion to the public good.

*IV. Last, America is fast losing her faith in Jesus Christ.*

This is becoming more and more evident. The thing that alarms is the rate of acceleration by which this process of eliminating Jesus Christ from our national life is going on. It has become painfully evident. There is a growing timidity to mention his glorious name even on the part of those who call themselves Christian, and when it comes to the rest of the world there is an ominous conspiracy of silence. And yet we have always called ourselves a Christian nation. Despite the presence of those in our borders who have found a hospitable shelter here because it was a Christian nation, but who today begrudge this title, yet we are a Christian nation. It was because of this loyalty to Jesus Christ that the real founders and pioneers of the nation

cast their lot on these shores. The Father of his country and first President, George Washington, was a Christian, and while he earnestly maintained religious liberty, as we all should, yet he confessed that the religion of Jesus Christ was the only true religion and earnestly longed for all to enjoy its blessings.

Then why this conspiracy of silence against Jesus Christ by people who call themselves true Americans? We are not living in Russia, where the rule of Anti-christ prevails. We are living in a land where our very calendar is arranged with reference to his birth; where the great festal days and outstanding holidays have no meaning apart from Jesus Christ and his earthly mission. Then why should America turn him aside? "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." And Jesus said, "He that hath seen me hath seen the Father." He also said, "No man cometh unto the Father but by me." And still more emphatically, "He that honoreth not the Son, honoreth not the Father."

Maybe here lies the secret of our national confusion and despair, and the futility that seems to mark all our plans. Let us away with this conspiracy of silence against Jesus Christ. He is the greatest Being the world has ever known. Let us return to him and honor him and then God will honor us. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psa. 2: 12).

### What Hast Thou in Thy House?

(2 Kings 4: 2)

BY FLORA E. TEAGUE

AFTER reading the above text my mind immediately went to work searching as to what I had in my house. I wondered if Jesus came to go through my possessions whether he would find anything displeasing. I am sure he would find I have more *things* than I need; things lying idle and doing no one any good. I am glad he would find a number of other volumes also of which he would likely approve. He would find no cards or bridge tables. He would find no law-breaking narcotics or alcoholic drugs. He would likely find some articles others could find use for, that I am not wise enough to know how to utilize.

He would find a Lord's money box, most of the time not well filled on account of so many calls for help.

He would find comfortable articles of furniture, but not up to the latest date. He would find a necessarily filled larder. He would find good magazines of clean literature, among which would be THE GOSPEL MESSENGER. He would find a hearty welcome and simple entertainment. What would he find in your house?

*La Verne, Calif.*

## PASTOR AND PEOPLE

### The Minister as a Prophet

BY WM. KINSEY

Article Supplied by the Pastoral Association

A PROPHET is one who speaks forth the message which has been communicated to him through divine inspiration. Hence his message frequently began: "Thus saith the Lord." Peter refers to it in the words: "If any man speaketh, as it were oracles of God." The prophet uttered and interpreted the oracles of God. As such, he was a mediary between God and man, representing God to man. (The priest, a mediary also, represented man to God). Man could, therefore, order his conduct according to the light and will of God. The prophet spoke for God, in God's stead. The power to foretell was rather incidental. The classic New Testament definition for prophesying is given us by Paul: "He that prophesieth speaketh unto men edification, and exhortation, and consolation."

In Old Testament times the prophet was known by such names as: seer, a man of God, a watchman, a messenger of the Lord. In New Testament times we have John the Baptist, Jesus, the disciples and apostles spoken of as prophets. From the nature of their messages, they would be termed messengers of God; men of God. They warned, taught, preached, witnessed, exhorted, edified, consoled and occasionally predicted.

Just four things about the minister as a present day prophet—messenger, message, courage, faithfulness.

First, as a messenger, he is God's representative, or spokesman; he is a mediary between God and man. Such he is in the pulpit and before his Sunday-school class. Would that the people were more conscious of that fact. It is as though God were speaking. There is too little respect for the true prophet of God—his spokesman, teacher, preacher.

Second, his message should not be his own, but God's. He speaks God's oracles. "Whatsoever I shall command thee thou shalt speak," said Jehovah to Jeremiah. So with Jeremiah, it was, "Thus saith Jehovah." That is why the books of Jeremiah are so wonderful. They are God's Word. The messages of many of God's prophets so-called today are not God's word.

Dr. Kurtz told the writer recently that there were over twenty churches in the city of his recent pastorate; and that many of its pastors were continually preaching the latest novel, etc. Said he: "I preached the *gospel*, and the people were hungry for it; the church grew rapidly." It is common knowledge that Bro. Kurtz *does* stay close by the gospel. We personally know of a pastor (of another faith) who was suddenly called on to teach a Sunday-school class. Admitting his unpre-

paredness, he proceeded to talk on Abraham Lincoln, and did so for thirty minutes.

Preach *God's* word, that his will may be known, else, as in the days of old, there will be no "widely spread vision" because the word of Jehovah was rare. This is one fault of ministers today, and one of the troubles with the world. Preach God's Word; it applies today. "Woe is me if I preach not the gospel."

Third, courage is an essential characteristic of the preacher. His work is to make God's will known to kings, governors, senators, peoples and nations whose wills are contrary, biased and selfish. This requires courage. How courageous was Elijah (mostly), John the Baptist, Paul, Martin Luther! What courage is required today for the minister to make known God's will on the liquor evil, pacifism, sabbath desecration, gambling, charity balls, the cigarette evil, divorce evils, bridge parties, etc. To speak God's will on these, one may lose his head, like John the Baptist; or lose his bread and butter at least. To touch on these things today is to tramp on the toes of respectable folks—and that in the church! The prophet today needs courage.

Fourth, the true preacher is faithful. False prophets "make my people err." He must tell the truth, else the blind leads the blind. When the prophet is unfaithful, "it shall be night unto you, . . . no vision, . . . dark; the sun shall go down upon the prophets. There is no answer from God." In this day of depression and chaos, it is dark, and there is need for true prophets with vision to point out the way.

They must not be greedy of filthy lucre, covetous. They must feed the sheep, not fleece them. "His watchmen are all dumb dogs, greedy, they can never have enough." Amos said that he was no prophet, nor the son of a prophet. He did not belong to the school or guild of prophets, and was, therefore, free from such charges. A true prophet does not want it said that he preaches for the money there is in it.

The minister as a prophet is God's spokesman, uttering God's message. Let him be faithful, true, and courageous.

*Westminster, Md.*

### Try It Once

BY FRANCES HOLSOPPLE

IN these hard times much stress is laid on the fact that we have so little of this world's goods. Have we not missed the point? There is one thing that is worth far more than money which may be had by anyone.

It takes so little to make another happy, yet we are niggardly and hoard our smiles. Why dash out the door with the last word of the benediction? Dinner can wait a few moments. The little time taken from the Sunday afternoon recreation will be repaid an hundred fold if used in an effort to speak to people in church.



"But," you say, "that is the pastor's job. Why can't he do that? What are we paying him for?"

Is that Christian? Was Jesus Christ on a salary? If we would be truly Christlike, we will, in emulation of him, do our part in cheering up our fellow-men. So many people dash out the door, or stand looking as if they had lost their last friend. Well, what if you have? That is all the more reason why you should try to make another.

One has little conception of the value derived from a cheery word, a friendly smile, a hearty handshake. Make it a point to speak to some one next Sunday—go more than half way. Do your part in the church and maybe you can help chase some of the gloom and depression from the world—at least from your heart.

*Royersford, Pa.*

### A Pastoral Visit that Was a Blessing— To Whom?

BY E. F. SHERFY

WE whose business it is to visit the widows and orphans in their affliction are tempted to think that it is our business to *be* a blessing and thus perhaps fail to realize how our own lives may *receive* a blessing as we contact those who are supposed to need help and consolation. How much of a blessing the writer was to an aged widow whose husband was an active minister of a quarter of a century ago I do not know; but I do know that I myself went out from those two humble but clean rooms a richer soul.

I have always liked old photographs. My hostess was glad to let me scrutinize more closely the picture taken a half century ago when men wore large cravats and derby hats and women wore bustles and hoops and many frills. The conversation took a turn something as follows: "Brother Sherfy, I was a member of a very fashionable church when that wedding picture was taken. My husband was not a Christian but he was grounded in the old Dunker faith. Except for one thing, I was willing to go with him to his church if only he would be a Christian. As you look at that dress you can guess what that one thing was. However, I read my Bible. I concluded the Brethren were living by the Book. I could see how gold and costly apparel, of which I had a plenty, were condemned by the apostolic church writers. Jesus won the victory in my life. As I sat by my bedside after baptism I found myself one winter eve ripping up that fashionable silk dress, getting it ready to be made into a rug. When the last shred of that dress had been converted into rug material even as my soul had been converted, I turned toward my bed, fell upon my knees for my evening prayer and was so happy I shouted."

Then followed a statement that is the whole point in

this story. Said she, "Brother Sherfy, we never truly love Jesus until we give up something for him." Now, my brother, I know you believe that—theoretically; but I dare say few of us believe it out of a life of real experience as we might.

The purpose of this article is not to hark back to the good old days when we dressed by the rules, nor to raise the question as to how much we can put on and still be Christian, if our hearts are right. But my purpose is to reemphasize Jesus' teaching that if we can not give up anything for him, we can not be his disciples.

When preachers plead for sacrificial offerings for the kingdom they may sometimes be accused of being worried about their salaries. That is quite natural, and is to be expected, I suppose. But heaven knows, some of us are worried not about our support but about the emaciated souls of our parishioners.

If Jesus says we must needs give up houses and lands and homes for his sake, how about some of us who have never given up the price of a ring, a new fur, a new Easter dress, a seven weeks' tobacco bill, the price of an extra fine car, or even the price of chewing gum, candy, ice cream, movies or coffee during the lenten season? We may laugh at our Catholic friends for their ban on meat during Lent. But if some of us would do as much and bring the price of lenten self-denial to the altar of the church, even if it were only a seven weeks' tobacco bill or the price of seven weeks' abstinence from the movies or from the ice cream tables, we would be surprised at our own spiritual growth.

I went to the good widow's home to sermonize on the promises of God. I went away with a sermon louder than words. The sermon of the fashionable dress made into a rug—for his sake. That is real religion.

*Daleville, Va.*

### The Call and the Choice

BY JULIA GRAYDON

"Mine was the boat  
But his the voice  
And his the call  
But mine the choice."

THESE words were written about one of the disciples whom Jesus called to be one of his followers and to take up his work after he left the earth.

The boat was something, for the fish caught were put into it and carried home, but the voice that called meant more than anything else and the call meant a work for life, not as fishing for fish alone, but as fishing for souls. Did the disciple heed the call?

Suppose he had not, think what would have been lost to the world. The choice comes to us. What shall be the answer?

*Harrisburg, Pa.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Have We Done Our Best?

BY H. H. HELMAN

Have we done our best, our very best  
In our efforts through the year  
To meet up square with the tasks at hand,  
To gather strength for each pressed demand,  
With a faith that knew no fear?

Do we push ahead with all our strength  
'Gainst odds that seem too great,  
When others fall by the wayside, done  
To death by fear with the race near run?  
Or do we stand and wait?

Can we sacrifice a little more  
That the cause of Christ move on?  
Must angels weep 'round the throne today  
When they would gladly speed away  
With the news of Christ the Son?

Will we do less than his servants did  
With the lad's small fish and bread?  
Will we place ours in Jesus' hand  
And move ourselves at his command  
That the hungry may be fed?

Will we ponder well the law of God  
That we reap just as we sow?  
Will we stand by those who have given all  
That other lands may hear the call  
Of a Savior they should know?

*North Manchester, Ind.*

## Editorial

### Use to Spread the Gospel

"ENCLOSED is \$10 to be used in spreading the gospel of Christ. My hope is that the church of the living God will not fail nor falter in her great work of bringing lost souls into a saving knowledge of God and his Christ." *A brother in California.*

### How One Pastor Uses Mission News

BRO. R. K. MILLER, pastor of our church in Keyser, W. Va., sends a copy of his church bulletin. He prints in it three items from *Missiongrams*. He does this to enable his members to read fresh missionary news. Quite a number of ministers are now doing this. *Missiongrams* is the news sheet sent monthly from the Gen-

eral Mission Board for use by missionary committees in presenting some up-to-date mission news to their Sunday-schools.

### Junior Stewards

IN a certain congregation in the mid-west the juniors were working hard on their missionary project. One Sunday morning they gathered in their project sheaves. Some caught pests. A few raised vegetables. A number ran errands. They brought their envelopes with the money they had earned or saved for their India friends. Upon counting the gifts it was found that the juniors had given more to foreign work than the older people.

## Can We Afford to Close Our Missions?

BY CHAS. D. BONSAK

Secretary General Mission Board

OF course the depression has made it hard to keep our missions going! In addition, some have lost interest in missions since the wave of nationalism has swept over the earth as a result of the World War. Nationalists feel that we must look after our own country first and not bother about other nations; they only get us into trouble anyhow. Some have lost interest in missions because they find the people of mission lands want to express their opinion about Christianity. They have been told of Christ and venture to think our western churches are not following him very well. Others have grown cold because their own faith has suffered seriously in our modern scientific and critical age. Perhaps all feel too much that missions is a kind of secondary duty—a privilege when money is plenty and we are not too busy with our own cultural luxuries. But will this theory hold in a world that has become one family and mutually interdependent?

Can we afford to allow the mission spirit to die? What will it mean to our religious life? To the church? Or the world? It is much like parents raising a family—there are problems indeed, but we only increase them by giving up! Like the spies who feared the giants in the promised land; they increased the years of wandering in the wilderness of sin. Suppose Jesus had yielded to the fierce opposition he met! Suppose the early church had not obeyed the call to help the Gentile world! Where would we be? God only knows! It is time for us to face the facts of careless and selfish thinking. The recent Laymen's Report, says: "Whether missions shall go on . . . is somewhat like asking whether goodwill shall continue or cease to express itself."

Christianity is the only wholesome and abiding interpretation of life. Jesus says: "Except a corn of wheat die it abideth alone!" Life is always at the sacrifice of something. We can not go, and yet stay. We



can not receive interest without making an investment. We can not live and yet walk in the way of death. Our parents sacrificed that we might begin our homes. Every mouthful of food that sustains our life is at the sacrifice of some animal, grain, vegetable or fruit. Americans most of all, who are made up of all nations, with industrial and commercial trends that require a world market, ought to express goodwill and build friendships among the nations. We must pray God to either make us poor or generous! No one can be rich and yet loved, unless he is unselfishly generous.

Christianity can not prosper by limiting its boundaries. Neither by waiting for the perfect development of those within its boundaries. Jesus trusted his whole cause with his disciples when he knew one was a traitor. The early church sent its outstanding leaders as missionaries. It is the very nature of Christianity to share its best. We can establish recognized boundaries for organization and responsibilities like in states or nations, homes or churches. But when these represent limitations of good will or helpful service we deny the gospel, and provide for controversy, confusion and death.

History proves that missions has been the glory of the church. When Peter spoke to all nations on the Day of Pentecost the Lord was pleased to give power and blessing. The work of Peter and Paul among the Gentile world created problems and the people raised questions, too, but it was the means of cleansing the Jerusalem church of sincere tradition that would otherwise have hindered its universal power and blessing. It later meant help from these mission churches when suffering had overtaken the Jerusalem saints. No man can live unto himself—much less a *Christian* church.

We can not close our missions! We need all the problems they bring to us. We might forget to think and pray and counsel together if these problems did not face us. We need the new issues they raise to cleanse us from tradition and indifference. We need them to challenge our youth to sacrificial service, understanding and goodwill, so that peace among men may come. We need them for their claim on our purses and prayers. Nothing is so genuinely good as real sacrifice. Motherhood and real friendship are ninety per cent sacrifice. The church must specialize in this heavenly grace. We need our missions to keep the right perspective of Christ. We are in danger always of forgetting his mission, his suffering, his power, his love. There is no Christian service that can visualize more helpfully that life that "went about doing good" and that "love that gave an only begotten Son" than that which is found in sharing our hope in Christ with those who know him not!

*Elgin, Ill.*

## News From the Field

### AFRICA

Mrs. Gladys Royer

#### Visit of Government Officials

Dr. Waller, the government inspector from Kaduna for Northern Nigeria, visited the Garkida mission station Dec. 5. Also Captain Campbell from the Educational Department of this province visited the schools. Both gave good reports of their visit. The government is interested in these institutions because they are giving substantial grants of money for them.

#### Personals

We rejoice with the Marama station that Clarence and Lucile Heckman have arrived on the field after their furlough. They are stationed at Marama again this tour.

Dr. Bosler has just returned from the Itu Leper Colony where he spent a few days. He came back full of enthusiasm for work at the colony at Garkida and he is anxiously awaiting the time when he has a hospital and wards for his patients here.

#### Baptisms at Garkida

Brother Heckman from Marama baptized six young people Dec. 11 at Garkida. There were four young men and two women, Kubali and Mwada. Kubali and her husband, Ngida, are teaching in the community center at Kwajefa. Mwada is the wife of Yadika who is also a pillar of the church. We hope for more women like these in the near future. Also more of the lepers are receiving baptism, some into our church here and others return to their own missions for baptism, but when they return here they are willing and ready to work in the Leper Colony church.

The two boys that have been in the government school for training teachers at Toro have returned for a short vacation. The boys bring back good reports from the teachers in charge.

#### Gospel of Luke in Bura

Luke is being printed in Bura now and we hope to be using it before this article is read. We shall rejoice when we have all of the New Testament to give them in their own language.

#### Blankets for Lepers

The lepers in the colony and the hospital patients are rejoicing and thanking the United Africa Company and John Holts at Yola for the blankets that were given them. The former company gave 400 blankets for the lepers and the latter 100 for the hospital patients. This is the cool season here and many get colds and pneumonia because of lack of blankets at this time of year. These companies have been very generous, we feel, in these gifts and show their interest in the welfare of the people.

### CHINA

#### Tsinchou

Elizabeth B. Wampler

#### Much Interest Shown in the Farm Exhibit

Tsinchou held its second farm exhibit Nov. 2-3. This year there were more entries than last year. Prizes were given for the best farm products; for handwork, such as hand spun yarn, knitted garments and embroidery; for government school children's handwork as maps and other drawings, map weaving, and for the best essay on "Methods of Farm Improvement." In all there were about two hundred entries. Twenty-one first prizes were given, about twenty second and eighteen third prizes.

### Farm Project

The community shows much interest in this phase of our work. Friends who are not Christians were most helpful in getting ready and holding the exhibit. The city official gave ten silver medals to be distributed among the prize winners, and came himself and handed out all the prizes, which shows to the community his interest in, and approval of, the work. The army doctor who is in charge of an army hospital in the city, gave six dozen lead pencils and some note books to be given to the school children who brought of their work but did not win prizes. To the man receiving the most prizes on his farm products was given a Rhode Island Red rooster in addition.

### Special Bible Class Sessions Planned

Our first special Bible class in the city here was held immediately following the exhibit. The day following its close Mr. Wampler and some of the men evangelists went to Shih Pan to hold one there. At this place we always expect good attendance and interest and this time was no exception. At the close of the class three men were baptized and sixteen attended the communion services.

### Bible Class Planned to Rekindle Christian Interest

From Shih Pan the workers went on a day's journey to Yu She. At this place there are some members, but they seem to have lost their zeal for their Christian faith, and the work there has not progressed as it ought. They expressed a desire, however, to have a Bible class held there and arrangements are being made to hold one in February. We pray that this meeting will rekindle the fire of Christian zeal in their hearts.

### Dangerous Shansi Mountain Trails

On the way home from Yu She they found very bad roads for their little two-wheeled cart. The first day they traveled from 7 A. M. to 6:30 P. M., making ten miles and had nothing to eat or drink in that time either for horse or themselves. The next day at one place the cart and mule both rolled down a twenty-foot embankment into the river. The men went wading to pull their bedding and other baggage out of the water. They were glad they had only one more night out for they could not use their wet bedding. Bro. Wampler came home just as it was time to lift the Thanksgiving chicken from the roaster. He ate this year's Thanksgiving dinner with more thanks than usual and was glad to be home again with no more injuries than a bruised and swollen ankle. The joy one experiences when out with the village friends more than repays one for the discomforts of traveling over Shansi mountain trails.

### Sister Senger Gives Assistance at Matien

Miss Senger left here at the close of the class in the city to help in a class at Matien, and also to attend a wedding there. We expect her back in a few days.

### Tai Yuan

Olivia D. Ikenberry

### Fourth of July in China

On Oct. 10, the Chinese fourth of July, the young men in Bro. Myers' class asked if the church could have a meeting in the church to celebrate the founding of the Chinese Republic. They arranged the program, having prayer, song, and special music by the class. Mr. Wang, one of the young business men of the city, gave a talk on the "Double Tenth," as the holiday is called. This was followed by tea and cakes and a social good time. The evening closed by showing the life of Sun Yat Sen, using a small Pathe ma-

chine. Sun Yat Sen is the George Washington and founder of the Chinese Republic.

### Women's Meetings

Mrs. Chang, our woman evangelist, had several women's meetings recently. Especial emphasis is being laid by the church on the home and child training. When our annual mission meeting met here in September, Sister Horning led a special meeting for women. Later in the fall the mother of Bro. Myers' language teacher led another. She is a devout Christian and was a real inspiration to the women. The women have seemed to appreciate these services very much.

### Love Feast Occasion

On Nov. 6, we had our love feast. Bro. Myers preceded the service with a sermon, explaining the meaning of the service and emphasizing the fact that we should approach the service with pure hearts and a reverent spirit. The meal together we felt did create a closer fellowship among our members and prepared us for the service which followed. All appreciated the service and we felt the spirit of the service to be very fine.

### Thanksgiving Day Celebration

There are only two American families in Tai Yuan, so the Myerses and the Ikenberrys celebrated Thanksgiving day together. We invited a Chinese family who had spent eight years in America, to join with us. Their oldest son was born in America. We had a short Thanksgiving service before our Thanksgiving dinner. Our service was opened with the singing of America. This was followed by a talk on Thanksgiving by Bro. Ikenberry. The children then sang a Thanksgiving motion song. Mrs. Myers read a story to the children which expressed in a very real way the meaning of the spirit of Thanksgiving. This was followed by prayer, after which we adjourned to the table to enjoy our meal together.

### Interest in Religion

We are very much pleased with the way the young men of the church are taking responsibility since we have no pastor. Some of the young men are in school and some are in business, but each one gladly takes his turn assuming responsibility for the Sunday service.

We are glad to see the indifference of the past few years giving way to a real interest in religious things. For example, three years ago a young man, who works in the post office, joined Bro. Myers' Bible class. He had as a boy belonged to our Boys' Club. The family as a whole was very indifferent to religion. We could not get into the home. About two years ago the young man was married. He is a member of our church. Immediately he began teaching his young bride Christianity. Today our Bible woman is very welcome in the home and the father has especially asked that Bro. Myers call and talk with him. This is only one example, but it shows the trend of the people. We notice in so many a decided interest in religious truths.

Every Monday the Christian women of the city join in what is called the "Sisterhood." At these meetings are discussed Christian truths, The Value of the Home and Child Training, and those things of especial interest to women. This we feel is of great value as the Christian women of the city get to know each other and a real Christian fellowship is built up. Afterwards Mrs. Myers' home is open to any of those who care to go, and many do take advantage of this social fellowship, thus making closer personal contacts possible.



## KINGDOM GLEANINGS

### Calendar for Sunday, February 19

**Sunday-school Lesson**, Jesus Teaching by Parables.—Mark 4: 21-34.

**Christian Workers' Meeting**, Success.

#### B. Y. P. D. Programs:

Young People—The Father of Modern Missions, William Carey.

Intermediate Girls—Building Material.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the Cabool church, Mo.

**Four** baptisms in the Shamokin church, Pa.

**Ten** baptisms in the Syracuse church, Ind.

**Three** baptisms in the Elizabethtown church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

**Five** baptisms in the Council Bluffs church, Iowa.

**Fourteen** baptisms in the Waynesboro church, Pa.

**Five** received into the Winter Park church, Fla., by baptism.

**Nine** baptized in the Akron church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

**Six** baptisms in the Myerstown church, Pa., Bro. Daniel Bowser of York, Pa., evangelist.

**Twenty-four** baptized in the church at Morgantown, W. Va., Bro. M. G. West of Bridgewater, Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Levi Garst** of Salem, Va., Feb. 28 at the Fredericksburg house, Clover Creek congregation, Pa.

**Bro. P. J. Forney** of Lancaster, Pa., Feb. 19 in the Shamokin church, Pa.

**Bro. Robert Cocklin** of the home congregation, Feb. 19 at the Boiling Springs house, Lower Cumberland congregation, Pa.

\* \* \* \*

### Personal Mention

**Bro. L. A. Walker**, 3420 N. 45th St., Omaha, Nebr., is available for evangelistic meetings this spring, summer and fall.

**The Standing Committee delegate** selected to represent the Second District of India at the coming Hershey Conference is Eld. H. P. Garner.

**Bro. Otho Winger** is scheduled to speak in the Trotwood church of Southern Ohio, Sunday, Feb. 19, 10: 30 A. M. and 7: 00 P. M., and at Happy Corner at 2: 30 P. M.

**A. D. Helser**, prominent graduate of M. C., now a missionary in Africa, has been suffering from an attack of black water fever. He is well past the danger point now according to latest word received by Professor and Mrs. Halladay.—Oak Leaves.

**Bro. J. B. Thompson**, Fredonia, Kans., writes us at some length, chiefly to tell us how greatly Sister Thompson and himself appreciate the kindness of friends who have made it possible for them to continue receiving The Gospel Messenger. We quote: "I have had to give up all my other

papers long ago. I did hate to give up Capper's Weekly and the Pathfinder. It seems I do not know what is going on in the world any more, but I prize the Messenger above them all."

**Pastor O. A. Myer**, Weiser, Idaho, can not answer all the letters of sympathy which have come to him by reason of the death of Sister Myer, but he wishes all these friends to know that he has greatly appreciated their kind remembrance.

**A surprising word** from India is that Sister Anna Beahm Mow who returned to the field only a few months ago has found an appendicitis operation necessary. The work was done by Dr. Fox at the Bulsar hospital. Our latest information is that she is getting on nicely.

**Bro. Walter J. Heisey and family**, China missionaries prolonging their furlough at Richmond, Ind., have changed their street address. The new number is 329 S. W. First Street. Bro. Heisey well says: "I think the best asset one has under these conditions is a good supply of patience and an optimistic faith in God and humanity. After all what more could one want under any circumstances?"

**Dr. E. L. Craik**, Professor of History in Juniata College, writes interestingly from Cambridge, England, under date of Jan. 26, concerning his year abroad. He had one term in the University of Edinburgh and is now in the University of Cambridge. He is studying European methods of teaching and noting the newer emphases on subject matter. He has been "hearing and meeting some of the ablest living historians in the British Isles." The Christmas vacation he spent in travel on the Continent.

**Bro. W. P. Mohler**, now residing at the Fahrney Memorial Home, San Mar, Boonsboro, Md., would like to get in touch with some of his unknown Mohler Brethren kindred in the West and Middle West. He is himself a Lutheran, "imbibed at my mother's breast," he says. He has passed his "seventy-eighth milestone on life's journey, looking cheerfully forward." His father, Andrew R. Mohler, was one of twenty children. Most of his brothers went west and he lost trace of them. "Some of them trekked, or walked, to Dayton, Ohio, namely, Ephraim, Jacob, Abraham and Benjamin."

"It is estimated that fully 1,800 people paid their respects after her death, either at the home or at the church," says the Plymouth Daily Pilot, referring to the passing of Sister Appleman mentioned in our last issue. To accommodate the people at the funeral amplifiers were used in the church basement and in the Church of God house of worship across the street which was also filled. Ministers who had part in the services were President Otho Winger of Manchester College, Pastor J. Clyde Forney of the First church of South Bend, and Pastor F. E. Kline, Presbyterian minister representing the Plymouth Ministerial Association.

"**Emma is gone**," began the brief message which came to the Publishing House Tuesday afternoon, Feb. 7, from Bro. L. S. Shively, Muncie, Ind. And thus we knew that the dread cancer which had been eating away at Sister Shively's life had come to its fatal end. The circle of sympathy among Messenger readers for the bereaved husband and sons will be enlarged by the recollection that Dr. Shively was for many years associated with Mount Morris College as student, teacher, business manager and President. Funeral and interment, conducted by Bro. J. E. Miller, took place on Thursday following, at Sterling, Ill., the old home of the deceased.

**Editor E. G. Hoff** and Assistant Editors Maud Newcomer and Edith Barnes of our Sunday School publications, found a good many things in the sessions of the International Council of Religious Education which they were permitted to attend last week in Chicago that are good for editors to know. They think, however, that there are certain elements of practical wisdom sometimes overlooked by the greatest of the experts, a fact which has its own peculiar ground for encouragement for some of us.

\* \* \*

### Miscellaneous Items

**The morning services** of the church at Hagerstown, Md., we are now informed, will go on the air the first Sunday of the month only, instead of the first and third Sundays, as previously announced. The Hagerstown station is WJEJ (1210 kil.).

**"Our hearts have suffered** when you suffered. We have been pained when you were ill. We rejoiced when joy came into your life. We have tried to be one with you not only in the advancement of the kingdom but within reasonable bounds, in the trials and struggles of your homes." From the Report of the Morrellville congregation, Johnstown, Pa., Bro. Galen B. Royer, pastor. Good thought for all pastors, and for all the rest of us.

**Last October** the Butte Valley congregation of Northern California suffered the loss of its house of worship by fire. Other difficulties such as the removal of many members and the lack of ministerial help have hindered the work, and the present membership greatly desires the sympathetic interest and prayers of the brotherhood as it seeks to rebuild a simple house of worship and reestablish a much needed center of Christian influence in the community.

**The Ministerial Trolley League Alliance** in Joplin, Mo., this 2nd day of January, 1933, recommend to the Missouri legislature and the legislatures of other states, the "Tobacco Segregation Bill," which is designed to offset the deceptive propaganda being broadcasted by the tobacco interests to enslave to the tobacco habit for life the young people, whom it is our duty to protect. This alliance is composed of ministers representing the following organizations: Christian Church, Baptist, Episcopal, Methodist Episcopal, Methodist Episcopal South, Nazarene, Congregational, Church of the Brethren and Presbyterian. The prominent towns represented in this league are Joplin, Carthage, Webb City, and Neosho, in Missouri, and Galena and Baxter Springs, in Kansas.—Rev. W. A. Fite of Neosho, Mo., Secretary of League.

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### With Our Schools

#### Bethany Biblical Seminary

**President Kurtz** has returned from his trip east. He gave several lectures to large and attentive audiences at the Bible Institutes at Elizabethtown and Bridgewater. At Bridgewater, not only the college, but also the high school dismissed classes for some of his lectures. He reports that a goodly number of students from these colleges are looking toward Bethany. Dr. Kurtz was also in the Roanoke, Hagerstown, and Germantown churches in the promotion work for the Achievement Offering.

**Just as we find people** in our city very much in need financially, so do we find them with many and varied spiritual needs. We can not do much for them in a material way, but we are trying to minister to the spiritual needs where possible. Our Practical Work department finds many opportunities for real service. Some of our teachers and stu-

dents are functioning in as many as a half dozen different types of definite Christian service.

**The Chicago Student Volunteer Union** held its monthly meeting on Feb. 4 at Bethany. The topic for discussion was "Rethinking Missions." Two of the chief speakers were: Sister Lillian Grisso, one of our own India missionaries, and Rev. Parker, a Presbyterian missionary, who is the principal of the Woodstock School in North India.

**The Seminary** is very appreciative of the response from several of the churches in sending in foodstuffs. The churches receive credit on their Conference Offering for these products and the workers at Bethany secure the food as a part of their regular salary. It is proving a very satisfactory form of barter. We shall be glad to hear from other churches that would like to contribute to the Achievement or Conference offering in this way.

**Some fine young ministers** are at Bethany this year who would like to come back next year. Others not here would like to come next fall. A number of them will be here if they have opportunity of serving as pastors in near-by churches. Any church not more than two hundred miles from Chicago, wishing to secure these part time pastors, will be doing the church a real service and at the same time benefit by the service of these men, many of whom have had considerable experience in pastoral work. If you have a possible opening write us about it.

## THE QUIET HOUR

### Jesus and the Samaritan Woman

John 4: 5-42

For Week Beginning February 26

#### Now Jacob's Well Was There, v. 6

Plans which recall great men and great deeds are an uplift to the spirit (Gen. 31: 46; Ex. 39: 7; Deut. 27: 4; Joshua 4: 6).

#### Jesus Saith Unto Her, v. 7

Jesus would not allow any caste distinction to keep him from a human need (Matt. 9: 10; Luke 7: 34; 15: 1).

#### If Thou Knewest, v. 10

How many golden opportunities are missed because they come to us in the common things of life (Psa. 82: 5; Micah 4: 12; Matt. 13: 13; Acts 28: 7; 2 Tim. 3: 7).

#### Whosoever Drinketh of the Water That I Shall Give, v. 14

There is a hunger which goes with health. It is the hunger and thirst which leads to death which Jesus frees us from (Acts 10: 43; Psa. 17: 15; 63: 5; 103: 5; Isa. 58: 11).

#### That I Thirst Not, v. 15

She expected Jesus to free her from physical toil. Are we sometimes wrong in what we expect of our religion (John 2: 20; 3: 4; 4: 33; 6: 52; 8: 22; 11: 12)?

#### Thou Hast Had Five Husbands, v. 18

No one can rise to higher things unless he faces the evil in his life (Num. 32: 23; Job 20: 27; Eccles. 12: 14).

#### God Is a Spirit . . . Worship in Spirit, vs. 23, 24

The worship of a spiritual and loving God can never be tied to any particular place or form (Rom. 8: 4; Philpp. 3: 3; Acts 17: 24; Rev. 14: 7).

#### Discussion

As a piece of personal work and teaching Jesus here sets a very high example. Point out some of the good points of Jesus' method.

R. H. M.



## HOME AND FAMILY

### My Master

I had walked life's path with an easy tread,  
Had followed where comfort and pleasure led;  
And then by chance in a quiet place  
I met my Master, face to face.

With station and rank and wealth for a goal,  
Much thought for the body, but none for the soul,  
I had entered to win in life's mad race,  
When I met my Master, face to face.

I had built my castles, and reared them high,  
Till their towers had pierced the blue of the sky;  
I had sworn to rule with iron mace,  
When I met my Master, face to face.

I met him and knew him, and blushed to see  
That his eyes, full of sorrow, were fixed on me;  
And I faltered and fell at his feet that day,  
While my castles vanished and melted away—

Melted and vanished, and in their place  
I saw naught else but my Master's face.  
And I cried aloud: "Oh, make me meet  
To follow the marks of thy wounded feet!"

My thought is now for the souls of men,  
I have lost my life to find it again.  
E'er since alone in that holy place  
My Master and I stood face to face.

—Author Unknown.

### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### Chapter 8

A STRAINED silence followed. Bruce Weston purposely avoided the eyes of his mother lest the guilt of his heart lay bare before her. At last he felt a wrinkled hand upon his sleeve. "Bruce, you may have left God out of your life, but he has not yet closed the door on you. Be thankful for that. The sense of failure of which you speak is only his dear voice beckoning you back to him. Sometimes these things come into our lives to call a halt."

There was no response and Mother Weston continued: "There's a better road ahead than the one which you are now traveling. There's victory on beyond where once there was defeat. Now, son, as I see it Jinny's going was a godsend for you. It has shown you as nothing else could do, your own barrenness of life. While she's away you have a splendid chance to redeem the time. Why not begin over with the children?"

"Begin over? What can I do now? They're married. It's too late," objected Bruce moodily. "They won't want an old man sticking in and telling them what to do."

Mother Weston held up a warning finger. "Don't

be too sure about that, son. I know from experience that a child never appreciates home and parents so much as when they are building their own home nests. There's something about the new responsibility that helps them understand something of the sacrifices father and mother have made for them. Thus the advice and counsel of those of experience has double weight."

Bruce nodded soberly. "Yes, that's true, but after the way I've shirked, who am I to tell others what to do?"

Mother Weston's voice was tenderly pleading: "Never mind, son, with God no failure need lead to despair. Go back, Bruce, to the fork in the road and take up life with him again. You'll be surprised at the way he will go before you and open the way to duties long neglected. Won't you try it?"

"Yes, mother. I know you're always right. I'll try to take it up again," he promised, "but if I could only feel sure that the children needed me, it would be easier to help. Young folks these days are—"

"Now, Bruce," she interrupted quickly, "you wait and see; I know they're going to need you if you're ready to help. God alone can give a parent the strength to fight things through," she finished, rising and reaching for the old worn Bible. "Come let us have our evening prayer together. You read father's favorite passage." She turned the leaves with trembling hands. "There it is, Psalms 121."

He received the Book from her hands and fumbled for his spectacles. To his dismay the letters danced across the page in blurred, jagged lines. A deep emotion stirred his heart. How long it had been since he had heard those familiar words:

*"I will lift up mine eyes unto the mountains."*

When he reached the end of the chapter the message of the last line seemed made especially for him: "*Jehovah will keep thy going out and thy coming in from this time forth and forever more.*" Then they knelt in prayer and Bruce Weston buried his face in the old chintz cushion and wept unashamed while a godly mother carried her loved ones to the throne of grace.

And Mother Weston never knew that that prayer continued far into the night as, shut away in the room of his childhood, old memories and new ideals awakened a soul that had long been slumbering at ease.

The next morning after breakfast Bruce bade his mother good-bye. "You'll never know what this visit has meant to me," he exclaimed earnestly.

"I'm glad, son," whispered Mother Weston, happily, "I've been wondering why you couldn't close up the town house and make your headquarters here until Jinny returns. It would be a real joy to have you."

"I know, mother. No one would enjoy it more than I, but there's Tom and Marilyn back in town. I feel I ought to be near them when I am at home. I think

they're depending on me while Jinny is away," he finished happily.

"Sure enough they are, son," she agreed. "I'm glad you feel differently about it now."

His face flushed and this time he met her searching eyes unflinchingly. He stooped to adjust the snap on his bag. "Mother, I told my boss yesterday morning I would report today ready for the road, but I didn't realize then how gloriously true it would be. Last night I went back as you said. I found the God of my boyhood and he is a living reality here in my heart today. Good-bye, and God bless you."

Back in the city Bruce Weston paused long enough in the office to receive his instructions. It was three full hours until his train should leave, so he hurried homeward to write a letter to Jinny. As he wrote of Tom he was reminded that he had not had a word with him. He resolved not to leave town again without making another effort to see him.

He glanced at his watch. Yes, he could probably catch him at the office if he called at once. They would go out to lunch together. But when he telephoned he was surprised to find that Tom had not reported at the office as usual. "You may reach him at 1542 Maple Road. There is no telephone," said the girl at the desk.

"Tom not at the office!" A dozen possibilities suggested themselves to his anxious mind. Tom sick or in trouble and he did not know it! Another glance at his watch warned him that only a flying visit would be possible before train time, but he decided to risk it.

At the end of the trolley line, he hurried briskly down the street and turned north toward the little dream house. How still it seemed in the October sunshine! He wondered what dread secret lurked behind the little front door. He rang the bell and waited. He

### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

HERE is menu number two. Of it the sender says: "The following is a menu which I frequently use for Sunday dinner and also in the evenings when we have guests":

- (1) Roast pork with whole carrots (dash of onions).
- (2) Scalloped potatoes.
- (3) Creamed peas (can).
- (4) Baked apples filled with raisins and jelly.
- (5) Salad—orange gelatine with ground carrots and grated pineapple.
- (6) Fruit (canned) with whipped cream.
- (7) Cake.
- (8) Coffee, mints and nuts.

Note that 4, 5, 6, and 7 can be prepared on Saturday. 1 and 2 are in oven during church services, leaving only 3 and 8 to prepare after church.—MRS. F. S. E.

rang again and almost instantly the door opened and there stood Tom white and shaken.

"Father!"

"Tom!" Their greetings were uttered in the same breath. "What's wrong, son? Are you sick?" persisted the father eyeing the young man in amazement. "Where's the—the wife? I haven't met her yet, you know."

Tom's face grew crimson. His eyes swept the rooms with a helplessness that seemed pathetic. He pointed toward the tiny stairs. "She's up there," he murmured, miserably. "We—we've quarreled and I guess it's all over between us."

"Nonsense, Tom; it can't be that serious," exclaimed the father pretending an assurance he was far from feeling. "Come, tell me all about it," he encouraged. "Perhaps we can manage a way out."

"Well, if you can manage a spoiled child like Betty, your name should go down in history," declared Tom, stormily. "Mother warned me again and again, but I couldn't see it that way. I thought she'd settle down after marriage."

Tom sprang to his feet and began pacing the floor. "It's only been a month today since the wedding and I tell the truth when I say I haven't eaten a full meal in my own house yet. Breakfast I get for myself, I dine at a restaurant at noon and every night when I come home dead tired, Betty insists on going out for dinner. I tell you it is beginning to make my bank account look about as helpless as an ice cream cone on a hot-plate. Finally I told her she had to cook at least three meals a week and she flew into a rage and shut herself up in her room."

Tom paused for breath.

"What did you do?" inquired Mr. Weston mildly.

"Do? Why, I started to the office as usual, but I knew I couldn't work, so I came back home. If mother were only here, she'd know exactly what to do."

Mr. Weston winced but he resolutely quenched the spirit of resentment which flashed through his heart at Tom's words. "Well, I'm here, son," he offered kindly.

"Yes, you're here," repeated Tom mechanically. "I didn't think of coming to you; that is, you've been away so much."

"Yes, Tom, I understand what makes you feel that way," replied Mr. Weston. "It's a natural consequence after the way I've failed my family in the past. But that's all over now. I've faced about since mother is gone."

"That's great to hear you say it," declared Tom, a glad light springing into his troubled eyes. "I sure need some one now as I never did before. I can't live without Betty."

Mr. Weston smiled. "That's just it Tom, and I've

(Continued on Page 22)



## CORRESPONDENCE

### FOUR GENERATIONS OF MINISTERS

I noticed in The Gospel Messenger of Dec. 3, page 17, in the miscellaneous item, "A Good Father," the question: "How many families do you know in which there are three generations of ministers?"

My uncle, Levi Garber, served in the ministry and eldership in the Middle River church, Augusta County, Va. He had two sons in the full ministry: Peter, and Jacob A., both deceased. Peter has two sons in the ministry: J. C. Garber, pastor at Staunton, Va.; F. L. Garber, Weyers Cave, Va. Jacob A. has four sons in the ministry: S. L., Harrisonburg, Va.; Peter I., pastor at Petersburg, W. Va.; D. B., pastor at Waynesboro, Va.; W. F., Palmyra, Pa.

Now for the fourth generation, J. C. Garber has a son in the ministry, Peter I. Garber has a son in the ministry, and D. B. has one son in the ministry and one in preparation. Thus beginning with Levi Garber we have two ministers in the second generation, four ministers in the third generation, and four ministers in the fourth generation. That is, a total of eleven ministers for four generations. Of the third generation all are living and active. S. W. Garber.

Decatur, Ill.

### WOMEN, WE ARE NEEDED!

What women have done, women can do. The only requisite is letting Jesus have his way with us! The Crusade was the start of our nation becoming saloonless. The women then felt the very presence of God coming into their lives giving power, strength and initiative that they never knew anything about before. Women who had never heard their voices in prayer before, found themselves agonizing in prayer in saloons, hotels, drug stores, anywhere liquor was sold. With prayer services every morning and mass meetings every evening they prayed 250 saloons out of existence in fifty days. I repeat: What women have done, women can do! God needs us women now to preserve what those wonderful women helped to give us, just as he needed them then to start the move.

A call is issued for Christians of all denominations to come together in Washington, March 7 and 8 to prove to our 500 men in congress that the church of the living God will not permit this protective law to be erased from our constitution—will not sanction our government drawing revenue at the expense of our youth.

When this law was about to become a part of our constitution, women were in Washington from every state in the Union bringing pressure to bear upon congress by their very presence in such numbers to enact it into law. What we did then, we have got to do now to preserve it. There is nothing to keep us from it but indifference on our part. I know you are saying, "Money is so scarce now, we can't afford to go." All of you can not go, I know, but there is one woman in each congregation able to go if she is willing to make the sacrifice, and the rest are willing to sacrifice to help her represent them.

I have prepared this statement to have all our members in the community sign and it will be carried in by the one who represents each congregation:

"We, the undersigned, are unalterably opposed to our government receiving revenue from the liquor traffic. Moral forces of America have opposed a federal tax on liquor from the time it was proposed as a Civil War measure. Al-

cohol is a habit-forming drug causing degeneracy and it is vicious for our government to draw revenue at the expense of mankind. Furthermore, when it is sanctioned by the government, the liquor interests become boss, dominating politics from the precinct to the national conventions and ruling America from the town hall to congress."

I wish you would have this statement typed at the top of a piece of paper, or something else if it doesn't meet your approval, and get everybody that is a member of your church to sign it—boys and girls, men and women—and thus have your church speaking 100 per cent to congress when that great last struggle takes place in Washington, March 7, 8.

If it is absolutely impossible, I repeat impossible, for some one to go from your church, then send your names to Deets Picket, 100 Maryland Ave., N. E., Washington, D. C., with a letter from your church, telling your deep interest and concern for the success of the effort of those two days. "Standing for temperance" will not protect this law that is in jeopardy, but "showing our zeal for it" will.

Mrs. E. C. Bixler, Temperance Director

New Windsor, Md. for S. E. Region in Women's Work.

### FROM OUR OLDEST EDITOR

That is an interesting bit of history about "Uncle Sam's" long connection with our church paper which you print in the Messenger for Feb. 4. It stirred memories of my own work in the same capacity and prompts me to relate some of my experiences.

I entered the printing business as associate editor of our first weekly paper, the "Christian Family Companion" in the second year of its publication (1866), which antedates "Uncle Sam" eleven years. And while I did not continue in the same line of work as he did, I still live to tell my story. And there are incidents connected with the business that if I do not tell them, will never be told.

My work consisted of opening the mail, recording names of subscribers, editing manuscript, writing as I could, assisting in the press work, and mailing the papers. And while the list of subscribers was not so large, it perhaps took as much time to do the work as it takes "Uncle Sam" now. Instead of having the machine as shown in the picture, I did it all with pen and pencil, writing the names on the margin of the paper. The folding of the paper was all done by hand.

The publishing house at first consisted of a small two-roomed building. The sanctum, press and mailing were all in one room. How about writing editorials in such surroundings, Brother Frantz? Little wonder that you can write better than we did. How would you like to go back to those good old times? Our accomplishments consisted in making some things possible.

At first the printing was done on a hand press. Later horse power was substituted and still later steam power.

I had an assistant in the mailing department, and for recreation I attended to the horse in feeding, grooming and taking to and from the stable to the power plant. After all these duties were performed I spent what time was left at the printer's case—setting type.

The outlook for the success of the venture in a weekly paper was rather gloomy, and this turned me to other pursuits—a thing I have always regretted.

I have now in my eighty-eighth year the distinction of being the oldest editor, the oldest preacher, and the oldest elder in point of service in the Church of the Brethren.

Hollidaysburg, Pa.

Jas. A. Sell.



**MORE MEN'S WORK AT STET**

It is an old saying, "If you want something done, select either a henpecked husband or a man that is so busy he hardly has time to sleep." We found that to be true in selecting Bro. Eddie Mason as president of our men's organization, but we would stress the "busy man" in this case, instead of the "henpecked" husband.

Our rostrum was too small when we had programs. So Bro. Mason found some discarded seats in the basement of the church, called the men together, and in two days' time instead of a rostrum 6 by 8, 6 inches high, we have one 16 by 9, 16 inches high. Only a dime was spent for nails.

We needed some fuel at the church. On Jan. 13 you should have heard the sound of ax, saw and the voice and laughter of men. Eighteen came with axes, teams, wagons, buzz saw, and cut, hauled, sawed, split and piled enough wood to run the church a year or more.

At the noon hour we were called to the church where the Ladies' Aid had prepared a bountiful dinner. And the men showed their appreciation for what the ladies did. We had a jolly time, as well as getting a lot of work done.

Stet, Mo.

Oscar Diehl, Pastor.

**BIBLE INSTITUTE OF EASTERN AND SOUTHERN PENNSYLVANIA****Elizabethtown College, Jan. 22-29**

It was clearly evident during this Bible Institute that the churches of the constituent state districts are actively interested in the study of God's Word and in the building up of the kingdom at home and abroad. An audience averaging from 700 to 1,200 assembled each evening to hear the missionary message from Sister Anetta Mow and the various phases of a definite gospel message from Bro. D. W. Kurtz. During the day sessions the attendance varied from 100 to about 300, and occasionally even more.

Bro. Kurtz presented Fundamental Doctrines of Faith during one morning period. Bro. Otho Winger spoke in the morning on The Church in Relation to This Age, and in the afternoon on Practical Christian Living. Brethren R. W. Schlosser and Edgar Kiracofe represented the college faculty in the daily period of instruction. The former presented The First Epistle of John, and the latter, Training Youth for Service. Bro. H. K. Ober conducted a group conference for ministers each day while Sister Mow led a similar conference on missions. The lessons throughout were instructive, inspiring, and very practical.

The Sunday afternoon offering for the Conference Budget amounted to \$234. It is hoped that the congregations represented will further give liberally to this cause after having had the immediate needs set forth so vividly by Bro. Winger, President of the General Mission Board, and by Bro. Kurtz, President of Bethany Biblical Seminary.

On Thursday afternoon, Jan. 26, there convened in the chapel, simultaneously with the regular sessions in the auditorium, an Eastern Regional Women's Work Conference. Mrs. Florence Gibbel, Eastern Pennsylvania, presided, and Mrs. James Murphy, Western Pennsylvania, served as secretary. Mrs. Ross Murphy of Philadelphia, the National President of Women's Work, gave a brief talk. Mrs. S. N. McCann, a mother missionary of the church, now matron of the college, led the devotions. Other missionaries in attendance at the meeting were Kathryn Ziegler, Ethel Roop, Anetta Mow, and Sara Shisler. Sister Shisler gave an inspiring address on First Fruits of Education for Girls and Women in Buraland. In the evening the women had charge

of the mission period in the auditorium. They showed slides on the Girls' Schools in India, China, and Africa. Mrs. William J. Wadsworth of Southeastern Pennsylvania served as reader.

Elizabethtown, Pa.

Martha Martin.

**Monthly Financial Statement****Conference Budget**

During the month of January contributions for the Conference Budget agencies within the budget totalled \$20,-922.15. Total cash applicable to the Conference Budget for the year beginning March 1, 1932, \$146,022.65, detail as follows:

	For the the month	For the the year
General Mission Board .....	\$17,398.38	\$ 95,339.24
Board of Christian Education .....	62.99	2,166.57
General Ministerial Board .....		119.46
General Education Board .....		20.72
Bethany Biblical Seminary .....	779.88	3,279.37
American Bible Society .....		35.48
Undesignated Funds .....	2,680.90	45,061.81
	\$20,922.15	\$146,022.65

**General Mission Board**

During January contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-32
World Wide Missions .....	\$ 8,261.65	\$31,125.06
Student Fellowship Fund 1931-1932 .....		1,443.42
Women's Work Project .....	1,175.45	6,122.39
Home Missions .....	169.45	1,493.38
Greene County, Virginia, Mission .....	29.69	61.19
Foreign Missions .....	197.93	3,877.78
Junior League Project .....	582.67	1,828.95
B. Y. P. D. Project .....	67.06	740.09
Home Missions Share Plan .....	55.00	207.50
Intermediate Project .....	99.51	297.87
India Mission .....	924.00	3,543.40
India Native Worker .....	20.00	375.00
India Boarding School .....	110.10	564.44
India Share Plan .....	309.75	2,151.66
India Missionary Supports .....	1,514.20	16,001.81
Khergam Church Building .....		10.00
China Mission .....	15.00	1,208.61
China Native Worker .....		115.12
China Boys' School .....		22.00
China Girls' School .....	7.00	16.44
China Share Plan .....	298.75	933.65
China Hospitals .....	25.00	25.00
China Missionary Supports .....	992.70	8,329.75
South China Mission .....		100.00
Sweden Mission .....	7.20	8.37
Sweden Missionary Supports .....		915.36
Africa Missionary Supports .....	1,904.12	9,494.31
Africa Mission .....	451.65	3,588.95
Africa Share Plan .....	177.50	721.74
China Famine Relief .....		56.84
Africa Leper .....	3.00	16.00
Student Loan .....		25.00
Conference Budget .....	2,680.90	45,061.81
Conference Budget Designated for—		
Board of Christian Education .....	36.38	520.54
Bethany Biblical Seminary .....	73.33	731.38
General Ministerial Board .....		119.46
General Education Board .....		20.72
American Bible Society .....		35.48

The following shows the condition of mission finances on January 31, 1933:

Income since March 1, 1932 .....	\$105,390.95
Income same period last year .....	159,097.69
Expense since March 1, 1932 .....	157,924.29
Expense same period last year .....	234,228.36
Mission deficit January 31, 1933 .....	55,443.56
Mission deficit December 31, 1932 .....	63,304.38
Decrease in deficit during January, 1933 .....	7,860.82



## Not for a Day, . . . But for a Lifetime

(Continued From Page 19)

no doubt that she's saying the same thing about you."

"Father, do you really think so?" cried Tom excitedly.

"I certainly do, son," he declared soberly. "Tom, old boy, as I see it, there's just one solution to your problem; and that is to have an understanding between you. Tell her just how your finances stand. If she knows you are limited and need her coöperation, she'll stay by you without a doubt. And there's just one more thing and then I must go. There's no force in the world as helpful toward peace and happiness as the church. Don't leave God out of your plans, Tom, or the old ship will go wrong every time."

As he finished speaking he drew a neat package from his pocket. "Here's something I bought this morning for myself, but I'll leave it here." He handed Tom a small Bible.

Tom flushed guiltily. "Father, you're right. A fellow does grow careless sometimes. As you say neglecting the church may be partly to blame for our trouble. Betty has been wanting to run over to the Avenue church on Sunday mornings. There's a class of Home Builders over there that have been after us hard; but—well, I guess it's my fault. I thought I was too tired to go."

"I know how it is, Tom, but don't let anything rob you of the best things of life," urged Mr. Weston, rising to go. "Well, good-bye son, and God bless you."

Tom's eyes were misty as he gripped his father's hand. "Father, you're great and—and I never knew it before. It's like having a bit of—of mother," he finished earnestly.

*Nappanee, Ind.* (To Be Continued)

## CORRESPONDENCE

### CÖVINA AID SOCIETY

While 1932 has proven disastrous in many ways, we feel the Lord has richly blessed us in our work. First, in that we could work together harmoniously; second, in that he supplied us with work and made us willing to serve; and third, in that we could assist in mission work by supplying funds.

We met fifty-one times with an average attendance of nineteen. During most of the year we served fellowship dinners each Thursday, serving 1,721 people. We served a father and son banquet, also the Hi-Y boys each week during the first month of the school year. We canned fifty-five quarts of tomatoes for La Verne, also peaches and tomatoes for our own use. We quilted, did fancy work, made coverings, pieced and made comforters which were sold or given to the poor. We also sewed for the Red Cross.

We paid our district apportionment which was \$101.40, gave \$170 to the District and General Mission Boards, \$51 to La Verne College, and helped needy families. We raised \$497.66 during the year and paid out \$453.24. The following

officers were elected: Mrs. Laura Brubaker, president; Mrs. Funk, vice-president; Eulalia Overholtzer, secretary-treasurer.

Eulalia Overholtzer.

Covina, Calif.

### "THEY ARE ALWAYS HAPPY"

On my way to the work in Denmark I stopped off at a place called Lögstör, situated on the Limfjord, the channel separating the northern part of Jutland from the southern part. We have a family of members living in this city of some ten thousand and one family living out in the country about nine miles. A visit to these isolated members was my mission.

We walked through the city to make a visit at the hospital. Passing by a building with a churchlike appearance I inquired what kind of a building it might be. I was told that it was the meeting place of the people who are always happy regardless of their condition or surroundings. This aroused my curiosity and I inquired more about them. "Are they a special religious sect?" I asked. "Yes, they are a little religious," was my brother's reply. "What do they call themselves?" was my next question. I was told that they call themselves Grundvianer (Foundationalists).

Further explanation of their faith and practice revealed that they are more of a moral-socialist group than a religious organization. Their religion consists mostly in reading prayers, attending their meetings and being social among themselves. The sister with us said she lived in the home of a family of these people. She explained that they read their prayer book every morning, were never too busy to take time for this, were very kind to her, and always seemed happy. Also that they have their own preacher and support him. They have private schools for their children.

I was especially impressed with the description of their religious principles. They take time for meditation every morning. This is more than some Christians do. The church building is proof of their earnest support of the work. They are always happy—this is a splendid Christian characteristic. But every Christian should have these characteristics, so why this special organization?

Might it not be the very lack of these characteristics on the part of so many Christian professors which accounts for this sect? The founder was, as I understand, a man by the name of Grundvi. He believed in a religion that makes one rejoice. A lack of this with the people of the authorized state religion, caused him to found a sect according to his own idea. They are evidently true to their name, "The happy people."

Are we as true to our name? Paul says: "Rejoice, again I say rejoice." Christ said: "I have come that my joy may remain in you and that your joy may be full." Fullness of joy is the Christian's happy privilege. A Christian's joy is in the Lord. The more we rejoice in the Lord, the less temporal conditions will affect us. We are passing through an examination for Christlikeness these days. Do we exhibit the mind of Christ? Do we rejoice in the Lord? Are we always happy? Do we have time for meditation upon what has been commanded and promised us?

The disciples were first called "Christians" at Antioch. While this was in derision, there was evidently something of Christlikeness about them to suggest the name. Might it not be that the world at large so little respects Christianity because there is so little of Christlikeness in the present-day Christian religion? The salt has lost its savor. Where-with shall the world be salted? The preserving power is missing.



If a sect with a little real Christian form can attract the attention of the people, what should not pure Christianity command! If you are one of the many on the dark side of life, possibly disappointed, discouraged, dissatisfied and disorderly, get on the sunny side of life and sing. It will help you and even others. Smile and the world smiles with you. You will be the better off and you may help some one else to something better—to contentment, happiness and a noble life.

J. F. Graybill.

Malmö, Sweden.

### MEETING OF CONSCIENTIOUS OBJECTORS

On Sept. 18, 1932, the Conscientious Objectors to the World War who were together in Camp Lee, Virginia, met in their annual reunion at Bro. Roscoe Reed's home near Roanoke, Va. There were nineteen of the original group together on this date, a larger number than at any former meeting.

We had quite a few visitors, there being about one hundred and fifty in all present. We met at Bro. Reed's about 9:30 A. M. The committee had arranged for Sunday-school and preaching at the customary hour.

The sermon was given by one of our elder brethren, who was a regular visitor and advisor while we were in camp. We surely enjoyed having him with us. Picnic dinner was served on the ground at the noon hour and the afternoon was spent visiting and singing the good old hymns we sang together at Camp Lee.

The Oak Grove congregation invited us into their church for the evening service, which was given over entirely to our group. There were four denominations represented and we had a fine time worshiping and visiting together again.

These men, with over two hundred others from several different denominations, were opposed to the war and were in no way identified with the military machine. They performed no military service whatsoever, did not take part in any military training, and many of them did not wear the military uniform. After many months of delay, and after much pressure had been brought to force them into the military program, they were furloughed into civil occupations—farms, hospitals, etc.—until the end of the war.

We were and are yet indeed grateful for the untiring efforts of our brethren and friends who made this possible for us, and too to our government for granting us this work, and again for the brethren and friends who made application for our services and opened their homes to us in our time of need.

As each of these men from the Church of the Brethren entered the war, he was furnished with a statement from the church signed by the local elder, that he was expected to take no part in war, nor to learn any of the arts of war. The Special Conference called at Goshen, Ind., during the war period, urged the Brethren concerned not to wear the military uniform, reaffirming the former position of the church; and we are indeed glad to find the Colorado Springs Conference taking the same position.

The men of this group through much embarrassment did exactly what the church requested, and when they came home they were honored for so doing in their respective churches, by being placed into positions of honor, trust, and

responsibility, both in the church and in the business life of the community.

Our previous year's meeting, not reported, was held also at Bro. Reed's home, Sept. 20, 1931. The plans for our next meeting are in the making. We hope every one will try and make each meeting bigger and better. At our last meeting we had one brother from West Virginia, one from near Washington, D. C., and one from near Norfolk, Va. We are expecting some of our Pennsylvania boys next year. There seem to be some people yet who are unaware of the fact that some of our people did not perform any military service whatsoever and were recognized by the government. Here we have such a group, men who now are filling positions of honor and responsibility, who were exempted from military service, and were not sentenced to prison life but were furloughed to civil occupations.

We are hoping that by 1945 (when the next war is due according to the law of averages) we can have a constructive program worked out so we will know where we are, and can be of help without so much delay.

In the meantime let us hope, work and pray for universal peace, and if our efforts seem hopeless may we remember the teaching of the great master Teacher: "Occupy till I come" (Luke 19: 13b).

The committee would like to get in touch if possible with the following: Grant Blough, Willie Couch, Ollie Jones, Martin Duncan, Joseph Wilson (Galax, Va.), Daniel Metzler, Emmer Kline, Charlie Kohne, Geo. Dispanet, Russel Tusing, Jas. Smith, Joe Ferrinola, Lt. Spaide (Berwick, Pa.). Information as to the whereabouts of any of the above will be appreciated.

Committee:

H. C. Spangler,  
Roscoe Reed.

R. 4, Roanoke, Va.



Meeting of Conscientious Objectors at Roscoe Reed's Home, Roanoke, Virginia

### ELD. RAPHAEL BAKER

Raphael Baker, son of Peter and Mary Baker, was born in Shenandoah County, Va., Nov. 13, 1840, and died at the home of his daughter, Mrs. Lillie C. Moore, Bismarck, W. Va., Dec. 13, 1932.

He came to Keyser, then New Creek Station, about 1861 and with the exception of a short time spent in Ohio during the Civil War, he had made West Virginia his home. He was the last member of a family of ten.

He married Lucinda Sisk Jan. 25, 1866, who preceded him March 3, 1910. Four daughters were born to them; three of

(Continued on Page 26)



## NEWS FROM CHURCHES

### ALABAMA

**Cedar Creek church** held her reorganization meeting Dec. 29. Bro. G. W. Petcher is our elder in charge for another year. By request the ministers were excused from regular Sunday-school work, excepting the young people held Bro. White as their teacher. Sister Stella Lambert is superintendent with Sister Helen Petcher as assistant. Both Old and New Testament history classes are doing excellent work, preparing others to send out into the field. This is much needed as we have found where fourteen were baptized, then the brother left and for about fifteen years no one has visited them. Another place with three applicants for baptism is calling for services. Four came out at our last regular appointment here. Our radio choir is receiving many calls from radio stations.—Wm. E. White, Citronelle, Ala., Jan. 17.

### CALIFORNIA

**Pomona.**—A. O. Brubaker, our earnest leader, is not a hireling, else he would have fled when depression came. Besides preaching he is teaching an adult Sunday-school class. The burden of his messages has been to make us conscious that only a fully surrendered life will enable us to live as Jesus lived. M. P. Noll, general superintendent of the Sunday-school, is constantly alert to have that department of the church efficient in its task of teaching. Mrs. J. E. Neher is the faithful president of the Ladies' Aid department of the Women's Work. This month at an all-day meeting of the Aid the birthday dinner was especially in honor of Sister Barnett who has just passed her eighty-seventh milestone. The Y. P. D. with Edna Brubaker as president is very active. Some time ago they began using the commissioner plan which is growing in favor and is being adopted by other groups. In November a women's missionary society was organized. We are using for our study, Christ Comes to the Village. We meet in the homes once a month; the interest has been good. Recently during C. W. hour J. B. Emmert gave us a series of instructive lessons on the theme, The Teaching Task of the Church. J. E. Throne is now giving us a series of lessons on the theme, As a Man Thinketh in His Heart.—Evalena Porter Blocher, Pomona, Calif., Jan. 31.

**Rio Linda.**—Our elder, Bro. J. R. Wine, and wife just closed an interesting and spiritual meeting during which they worked hard. The Spirit worked in the hearts of those that had not accepted the Lord and seven came out on the Lord's side and are awaiting the rite of baptism. Also two wish to be associate members so they may work more fully with us. We are much encouraged as we are few in number. In the absence of our elder, our former elder, Bro. J. Ernst, will look after the work at this place. Bro. J. R. Wine expects to be with us Feb. 5 which time has been set for the baptismal services. Our Ladies' Aid is giving most of its time in helping the needy. There is a great call for bedding as our winter has been very hard on those in need. We meet every two weeks for an all-day meeting. At this time we have six comforts to make for the Red Cross.—Mrs. Levi Fisher, Rio Linda, Calif., Jan. 28.

### COLORADO

**McClave.**—Nov. 6 we held our annual homecoming day services. Our county judge, Rev. Stuntz of the M. E. church of Las Animas, gave us a good message in the forenoon and Bro. Edwin Buck of Eads gave another fine message in the afternoon. At our business conference in October officers for the church and Sunday-school were elected. Bro. John Greenwood is Sunday-school superintendent. We have an enrollment of ninety. We have a fine class of about thirty young people; they meet Thursday night for chorus practice; they also have organized a B. Y. P. D. Bro. John Oxley, our pastor and elder, has given us some wonderful sermons on Sunday evenings on the book of Revelation. At our last business conference we decided to try to secure an evangelist to hold a series of meetings. We are meeting in the homes for the mid-week prayer meetings during the winter months, a different group being responsible for the service each week. Our young people gave a pageant Christmas evening.—Mrs. Mabel Cline, McClave, Colo., Jan. 28.

### DELAWARE

**Richardson Park.**—The quarterly council met Jan. 17. Last month seven were received by baptism. Following the service we held our love feast on Dec. 11. Our Sunday-school attendance has been growing steadily, the average for the last few months having been 114. Our missionary director, Mrs. Laura Spicher, is directing a missionary play. By this we hope to forward our missionary fund.—Rhoda Best, Elsmere, Del., Jan. 31.

### FLORIDA

**Miami.**—Services were held at the home of Brother and Sister L. Westfall on Jan. 15. There was a better attendance than usual, thirty-six being present; among them several of our Old Order Brethren. The Sunday-school class was led by the writer. The class took more than ordinary interest, which made it more helpful than classes usually are. Then followed preaching by Bro. Simon Richardson. He gave us a very helpful talk. A collection of five dollars was taken up for the work of the State Mission Board. After a bountiful meal together we separated, feeling that it was indeed good for us to be there. The next meeting, the Lord willing, will be held Feb. 19 at the home of

Brother and Sister C. E. Schultdt, No. 16 N. W. 7th Ave., Fort Lauderdale, Fla.—Grant Mahan, Homestead, Fla., Jan. 19.

### IDAHO

**Twin Falls.**—On Nov. 24 a beautiful wedding took place in our church when two of our young people who have been very helpful in our work, Lawrence E. Turner and Mildred C. Ronk, were married. The ceremony was performed by the pastor, H. S. Will. Recently, ten people have been received into our church by baptism and several others await the rite. These folks were reached through personal visitation and we rejoice in these evidences of the working of the Spirit of God. Our love feast was held Nov. 27. We enjoyed very much the fellowship of Sister B. F. Waas, wife of the pastor at Elgin, Ill., who for several weeks was here visiting her parents, Brother and Sister F. G. Edwards. She helped on several occasions by singing for us. Thanksgiving and Christmas mission offerings have been taken to the amount of \$45.52. Our Christmas program directed by Ethel Hempleman and Mrs. Bert Carlson was enjoyed by everyone but most of all by the children because it was followed by a treat.—Mrs. H. S. Will, Twin Falls, Idaho, Jan. 19.

### ILLINOIS

**Allison Prairie church** met in council Jan. 15. Bro. N. H. Miller was chosen elder for another year; E. C. Elder, trustee; Sister Mary Douglas, president of B. Y. P. D. The missionary committee is putting on a play some time in February. Bro. Dolar Ritchie of Hutsonville and Bro. Oliver D— of Palestine are coming to us every first and third Sundays. We are very grateful to them. The congregation gave each of them a shower consisting of many useful things. The work is moving along very well. Sunday-school attendance is increasing and the B. Y. P. D. is having an interesting meeting every Sunday evening. The writer was reelected Messenger agent and correspondent.—Mrs. Dolly M. Elder, Lawrenceville, Ill., Jan. 23.

**Woodland church** met in business meeting Jan. 25. Our annual love feast was held Nov. 26 with Eld. I. D. Heckman in charge; he also brought us an inspiring message on Sunday. Brethren J. J. Johnson, Orley Davis, D. E. Eshelman and I. D. Gibson were visiting ministers. That day near the noon hour the roof of our church building caught fire from a spark, but by heroic efforts and assistance of Astoria fire department the fire was soon under control. Jan. 8 Bro. H. Spenser Minnich gave an address and held joint services with Bro. G. O. Stutsman in the Astoria congregation both afternoon and evening. Rev. Von deAugedon of Dayton, Ohio, has recently been in our congregation and delivered several sermons. The young people's class of the Sunday-school is going to sponsor a Vacation Bible School this summer. Ralph Johnson is the president and C. G. Bucher, teacher. The Sunday-school is making up the second load of provisions for the Springfield mission.—Mrs. Reuben Wickert, Ipava, Ill., Feb. 4.

### INDIANA

**Middletown.**—Bro. Ora Zirkle preached for us today. Our elder, Bro. Dillon, has not been with us for a while as Sister Dillon is quite ill. We lost one by death last week, Sister Anna Conn. Our Christmas entertainment was good.—Florida Green, Middletown, Ind., Jan. 22.

**North Manchester.**—Through the previous work and the recent efforts of the revival meetings held at the West End College Chapel of North Manchester, from Jan. 8 to 29, thirty-one new members were received into the church. Twenty-nine received baptism at the baptism in Walnut Street church, one was reclaimed and one received by transfer from the Progressive Brethren church. The success of the meetings was largely due to the fine work of Bro. Ralph G. Rarick and wife as evangelists.—Paul Noffsinger, Student Pastor, North Manchester, Ind., Jan. 31.

**Plymouth church** met in council Dec. 14. Yearly reports were made by the different treasurers of the church. Church officers were elected to serve the coming year. Bro. Bonsack was with us Nov. 13, preaching both morning and evening. Nov. 20 Sister Anetta Mow spoke in a very impressive way about her work in India. One of our members who is in business has donated several tons of coal for which we are thankful. Missionary offerings were received at Thanksgiving time and Christmas. The last Sunday of each month is missionary day, the entire Sunday-school offering being used for missions. A Christmas program was rendered on Dec. 21. Dec. 25 Dr. P. B. Fitzwater of Moody Bible Institute preached a wonderful sermon on the subject, The Meaning of Christmas. In the evening, following a play by the young people, Dr. Fitzwater addressed us on the subject, That First Christmas. This also was a forceful message. Since Bro. Appleman is kept at home because of the serious illness of his wife, services are being conducted by local ministers and others who come into our midst. Two have been received by letter and one awaits baptism. The Aid Society and the organized Sunday-school classes have been helping the needy with food and clothing.—Cecil Reed, Plymouth, Ind., Jan. 21.

**Roann.**—Oct. 9 Bro. Myer from North Manchester gave a wonderful talk on the Lord's Prayer. Oct. 16 Bro. Fred Ulrey gave a temperance talk. Oct. 23 Bro. Dickey preached in Bro. Kintner's place and in the evening Bro. John Winger, wife and children, gave a musical program which was enjoyed by all. Bro. Dickey preached again for us on Nov. 27. Dec. 11 Mr. Watkins of Indianapolis, of the Anti-Saloon League, gave us a good talk. We had our Christmas program Dec. 18. Our Aid is doing much good work. We have paid \$800 on our church debt and have taken another pledge of \$200. We make our money by quilting, markets, bazaars, monthly dues, mite boxes, etc. We sent several boxes to different places.—Mary A. Heeter, Roann, Ind., Jan. 18.



**Syracuse.**—Oct. 18 and 19 our congregation enjoyed the illustrated missionary lectures given by Brother and Sister Eby. As Bro. Jarboe was still holding a meeting at the Florence church, Mich., Bro. Lee Cory brought the message Sunday morning, Oct. 23. In the evening Bro. Fred Ulery gave a prohibition lecture. Barrels and cabbage having been donated, groups of folks from our congregation made over 200 gallons of sauer kraut; this is now being given to the needy. Our father and son banquet Oct. 25 was very successful, 132 enjoying the evening. Oct. 30 was young people's day at our church. Bro. R. H. Miller and several young people from Manchester College brought messages of special interest to the young people. After church these visitors and the parents of the members of the young people's class were entertained by the young people. A pot luck dinner and a social time were enjoyed. The Turkey Creek township Sunday-school convention met at our church Nov. 6. Dr. G. H. Enns from Goshen College delivered an address on Theological Thinking and Practical Work. Our male quartet sang two selections. Bro. Leonard Barnhart was elected president for the coming year. About 150 enjoyed our communion services on Nov. 17. Dec. 3 the Northern Indiana ministerial conference met here. Our church distributed twenty-five baskets to the needy for Christmas. The Ladies' Aid gave away a number of comforts; they are also making and giving away many garments. The Aid has been meeting all day Thursday every week. Christmas morning we enjoyed a chalk drawing of Bethlehem made by Bro. Barnhart while Bro. Bert Cripe's class sang carols. Sister Jarboe, accompanied by our orchestra, had charge of the music at the joint W. C. T. U. meeting Sunday afternoon, Jan. 22. We have had an excellent attendance of around 200 all winter. We have had fifteen conversions since Christmas; ten were baptized and others will be soon.—Mrs. Peter Plew, Syracuse, Ind., Jan. 26.

## IOWA

**Curlew.**—Prairie View Sunday-school gave a program to a crowded house on Christmas night. It included songs, recitations, scripture reading and a pageant, Messiah's Path. A missionary offering of about \$12 was taken. Our Sunday-school also sent a Christmas gift of assorted food to the Iowa Children's Home at Des Moines. In our favored location with bountiful crops given by the liberal hand of God, there exists no urgent material need, but the spiritual poverty of our community is appalling and we pray God may awaken his own people to carry to the unsaved among us the glad tidings of the riches of grace and redemption through Jesus' blood.—Mrs. John Whitmer, Curlew, Iowa, Jan. 27.

## KANSAS

**Conway Springs.**—Our Sunday-school and mid-week prayer meetings have been growing in attendance and interest this fall and winter. One pleasing feature of the mid-week service is the attendance of so many of our young people. Our community was wonderfully blessed through a four weeks' union evangelistic campaign. One result of this meeting over which the Christian people are rejoicing is the closing of the town dance hall. We received five new members by baptism; several others have renewed church fellowship. Miss Lincoln, a returned missionary of a sister church, gave an interesting and inspirational talk concerning her work in India. Recently the young people gave an impressive missionary play entitled, A Soldier of the Cross. Bro. Quakenbush is dividing his time as pastor between Conway Springs and Bethel Brethren.—Mrs. Dollie Quakenbush, Conway Springs, Kans., Jan. 28.

**Ottawa.**—A beautiful and impressive candle lighting service was held on New Year's evening. During the week of prayer a number of the churches of Ottawa held union services in one of the down town churches, our pastor assisting in the services. Under the auspices of the men's Bible class, with Bro. Henry Ward as teacher, a fellowship meeting was held at our church and the Lone Star congregation came as guests and rendered a most interesting program. Recently the men's class also sponsored a butchering bee. Four hogs were donated by individuals and by the class and the meat was given to our pastor and wife and to other worthy persons. The men spent part of the day cutting wood which was donated by Bro. Jess Overstreet and the ladies spent time quilting. The Franklin County ministerial alliance held their meeting in our church with ministers of every denomination and their wives present. Brother and Sister Keim were not permitted to be present, as the latter's mother passed away. Sister Keim remained at the home of her father for some time. Our peace and temperance president, Miss Letha Allen, conducted a helpful program on the subject of Peace. Our missionary president, Mrs. H. B. Wheeler, will soon start her class with a new book, having completed Lady Fourth Daughter. The general superintendent of those various departments, Mrs. Mary Shomber, will soon arrange to open a mothers and daughters' class. Jan. 29 several of the Sunday-school classes gave a splendid program during the C. W. hour entitled, Winning the Battle.—Mrs. J. E. Ott, Ottawa, Kans., Feb. 4.

**Quinter.**—Dec. 22 the community chorus put on a well planned Christmas pageant entitled, Song and Star, sponsored by our high school music teacher, Mr. Falkner. Our intermediate department, instead of receiving gifts this year, brought donations for the needy. A goodly number of baskets were prepared by teachers and officers of the various departments of the Sunday-school. The town also distributed to various families of the community. Our Ladies' Aid reorganized on Jan. 26, president being Sister Della McNitt. Jan. 29 during the preaching hour a mission play was ably put on by Bro. Dennis Kesler's Sunday-school class. Our church and Sunday-school attendance has kept up very well during the winter. Our church sale was held

in October. Grain, vegetables, live stock and many other things were donated and sold. The receipts, about \$800, were turned in to the treasurer for various expenses of the church.—Mary M. Bishop, Quinter, Kans., Jan. 31.

## MARYLAND

**Frederick City.**—On Oct. 30 Mrs. Lucia Ames Mead, internationally known peace worker, gave us a timely talk on Peace. The evening service was in charge of the Y. P. D. who gave a playlet, Out of the Shadows. Nov. 13 we had a special father and son worship service followed on Friday night with a banquet. John W. Wolfe was toastmaster and Glenn McGregor of the First Baptist church, the speaker. There were sixty-two men and boys present. The meal was served by the younger women of the Aid Society, the food being donated by members of the church. Nov. 13 the Y. P. D. joined in the World Friendship meeting at the First Baptist church. Much interest is being shown in the choir work now under the direction of Mrs. Maude W. Dittmar of the Evangelical Reformed church. The young ladies' Bible Class has been successful in raising money by means of a "fairly basket." The basket is sent from home to home of each member of the class. Each one pays into the treasury a sum equivalent to the value of the contents received in the basket, which has been donated by the preceding member. The young people went caroling throughout the city on Christmas morning. In the morning we held our white gift service. The things received were given to the unemployed in our church. One young woman gave her heart to Christ and has been baptized. About fifty filled out consecration lists of various things they would do for the church. In the evening the choir, assisted by additional characters, gave the Christmas cantata and pageant, The Great Deliverer. On Dec. 26 the children gave their annual program. Dec. 28 the Y. P. D. gave their Christmas play, The Lost Star. The young people held a watch night party at the parsonage on Dec. 31. The pastor and wife were presented with two woolen blankets by the women of the Aid Society.—Mrs. John W. Wolfe, Frederick, Md., Jan. 15.

**Westernport.**—We held our love feast Oct. 23 with a good representation of members present. Our elder, Bro. Scrogum, was also with us. Mr. Finnell gave a lecture Nov. 1 at the Piedmont church. Jan. 17 Dr. James Ernst of Potomac College gave a lecture on China. Our Sunday-school is growing in attendance and we are happy to see so many present each Sunday. The West Bible class is putting on a membership drive which is bringing that class to the top. Jan. 20 Rev. Brown of the Presbyterian church gave the choir a talk on music. Jan. 29 Sister Long, a missionary in India for twenty-five years, gave a talk on the ways of the Indian people.—B. Linkswiler, Westernport, Md., Feb. 1.

**Woodberry.**—Our Sunday-school held its rally day on Sunday, Oct. 9, with 250 present. Since that time the attendance has been good. Ten from our school have availed themselves of the opportunity for instruction in teacher-training provided by the Baltimore Council of Religious Education. Four attended a community school in October. Six are now enrolled at the central school. The Sunday-school Christmas program was given on Christmas evening. Our Thanksgiving service was well attended. Our pastor, Bro. D. Howard Keiper, had charge of the meeting and the local ministers assisted. The offering of \$32 was devoted to our local community fund and will be dispensed by the mothers and daughters' association. The mothers and daughters have been meeting regularly each month. The programs and attendance have been good. Sister Anna Smith is the newly elected president. The Ladies' Aid Society meets each Thursday at the church. They have been very busily engaged in making and quilting quilts. The pastor has had charge of the mid-week Bible class and prayer meeting. Methods of Bible Study was the theme prior to Christmas. The various methods were demonstrated in the class so that those attending might make these methods a part of their usual Bible study program. Since Christmas the theme of study has been The Kingdom of God. We have had an unusual series of sermons by our pastor on the Twenty-third Psalm. Each evening was devoted to a verse, making six sermons in all. These sermons were much appreciated. The young people were very faithful in attendance and the improved attendance has continued during the winter months. We are looking forward to our pre-Easter series of evangelistic services with Bro. Guy West as evangelist.—Mrs. Grace Raraigh, Baltimore, Md., Jan. 19.

## MICHIGAN

**English Prairie.**—Bro. Galen Bowman officiated at our love feast in October. We enjoyed having a number of ministers with us from adjoining churches. One of them, Geo. Throne from Pioneer, Ohio, preached for us on the following Sunday. At our regular council in December Bro. C. A. Light was chosen elder for this year; Bro. Clemon Burger, Sunday-school superintendent; Bro. Carl Robins, church clerk; Sister Anna Light, Messenger agent; the writer, correspondent. It was decided to entertain the La Grange County Sunday-school convention at this place in May. Our Sisters' Aid Society has thirty-five members on the roll. New officers were elected for this year with Sister Della Carper, president. The Aid made over \$47 during the past year by quilting. Bro. Noble Bowman from Pleasant Valley church came to us on Jan. 29 and preached an unusual sermon.—Mrs. Wm. McKenzie, Burr Oak, Mich., Jan. 31.

## MISSOURI

**Deepwater.**—Dec. 4 the District Director of Men's Work, Bro. R. J. Gibbs, and a group of his coworkers, from the Kansas City church, (Continued on Page 28)



**ELD. RAPHAEL BAKER**

(Continued From Page 23)

whom survive with seven grandchildren, and sixteen great-grandchildren.

About the year 1859 he united with the Church of the Brethren, having been baptized by Celestine Whitmer. In 1885 he was elected to the ministry and in this office served faithfully as long as health would permit.

He was blind for five years, having had an operation for cataract which was unsuccessful. Through it all he was cheerful though he spent many lonely hours. He would quote scripture and repeat songs that he had once loved to sing, always finding in them some comforting thought or precious promise which would cheer and compose and fill his soul with God's great love.

He was buried in the family cemetery after funeral services conducted at the Locust Grove church by Eld. B. W. Smith. He had selected the minister to preach his funeral, also six ministers for his pall bearers.

Laurel Dale, W. Va.

E. Woodrow Baker.

**SISTER O. A. MYER**

Mary Etta (Eikenberry) Myer was born in Preble County, Ohio, Sept. 26, 1879. She died at her home in Weiser, Idaho, Jan. 10, 1933. In 1899 she came to Flora, Ind., where she married Ora A. Myer, Feb. 6, 1901. To this union were born a son and a daughter. She was also the mother to two foster children.



Soon after their marriage they moved to Prairie City, Iowa, where they lived until the spring of 1910 when they moved to Williston, N. Dak. The family resided at Williston until the spring of 1920 when she with her husband took up pastoral work in the James River church. There they resided until Dec. 1, 1932, when they took up pastoral work at Weiser.

Sister Myer united with the Church of the Brethren early in life and lived a very devoted life unto the end. She was always much interested in the ministerial duties of her husband and was ready to carry many of the home duties of her husband so he might carry on the work the church had for them to do.

Sister Myer was ill only a few days with diphtheria, the effects of which caused her death. She called for the anointing which was given on Sunday before her death.

She is survived by her husband, four children, two brothers and one sister. She was preceded by her father, mother, two brothers and one sister.

As no funeral could be held at the church, services were held at the grave by Brethren E. J. Glover and McKinley Coffman. The body was laid to rest in the Hill Crest cemetery north of Weiser.

Resolutions of respect passed by the Aid Society of Carington, N. Dak., include the following: "Whereas it has pleased our heavenly Father in his infinite wisdom to call from her new home in Weiser, Idaho, our beloved sister and coworker in our society, Sister O. A. Myer, be it therefore resolved: That we express our loss of a faithful and

true Christian who was a most helpful worker and adviser in our Aid Society. That we cherish the memory of such a life devoted to the Master's cause." Amos Rodabaugh.

Weiser, Idaho.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Sheller-Seiders.**—By the undersigned on Jan. 14, 1933, at the parsonage, Bro. Henry Sheller and Sister Mildred Seiders, both of Huntsdale, Pa.—H. M. Snively, Carlisle, Pa.

**FALLEN ASLEEP**

**Anderson,** Sister Mary J. (Detamore), widow of W. L. Anderson, died Dec. 3, 1932, at the home of her daughter, Mrs. H. D. Smiley, aged 94 years. She was a member of the Brethren Church for more than fifty years. She was twice married and leaves two sons from the first union and two sons and one daughter from the second. Her first husband, Absalom Michael, was killed in the Civil War. Her second husband died twenty-four years ago. Funeral services at the Sangerville church by Eld. S. I. Bowman, assisted by Rev. O. D. Lambert, Methodist, Elders M. G. Sanger, A. L. Miller and J. M. Foster. Interment in a near-by Methodist cemetery.—Stella V. Wine, Bridge-water, Va.

**Armagost,** Sister Catherine, a native of Pennsylvania, daughter of Elder and Sister Robert Badger, died Jan. 23, 1933, at the home of her daughter, Mrs. C. E. Simpson, aged 84 years. She and her husband were among the pioneer Christian bomemakers of the Panther Creek church and of Dallas County. She united with the Brethren Church when a girl and remained a consistent member. She leaves one brother, three daughters, one son and a number of grandchildren and great-grandchildren. Services at the church by Eld. J. B. Spurgeon, assisted by the writer.—Olin F. Shaw, Adel, Iowa.

**Balmer,** Annie, wife of Herman Balmer, died at her home in Mannheim, Pa., Dec. 14, 1932, aged 66 years. She is survived by her husband, one son and two daughters. She was a member of the Church of the Brethren for about forty years; she was elected with her husband to the deacon's office in 1903. Services at the church by the local ministers. Burial in adjoining cemetery.—Myers L. Wenger, Mannheim, Pa.

**Bolton,** Sister Sallie Young, died at her home, Greensburg, Pa., Jan. 27, 1933, aged 63 years. She was baptized Sept. 20, 1908, and upon the organization of the Greensburg congregation, May 1, 1911, she became a charter member. She remained faithful to the church until the end. She taught her Sunday-school class on Sunday prior to her death; she had been a teacher in the Sunday-school for twenty-two years. She leaves her husband, Chas. W. Bolton, and four children. Funeral service in the church. Interment in the Hill View cemetery near Greensburg.—M. J. Brougher, Greensburg, Pa.

**Brown,** Mrs. Susan, died at her home near Purgittsville, W. Va., Jan. 28, 1933, aged 89 years. She was the daughter of Mr. and Mrs. Geo. Hartman. Death was due to age and infirmities. She is survived by five children. Funeral services at her home by the writer assisted by Brethren India and Stein Hockman. Burial in the family graveyard near by.—B. M. Rollins, Keyser, W. Va.

**Chase,** Dallas Wayne, infant son of Ralph and Ethel Chase, died Jan. 27, 1933. One brother preceded him. He is survived by his parents. Services at the home by the pastor.—Edgar Stauffer, Wetmore, Kans.

**Cromar,** Mrs. Harriet (Oswalt), born in Willow Springs, Kans., Nov. 17, 1873, died at Sunnyside, Wash., Dec. 9, 1932. She married Geo. Cromer May 27, 1900, to which union thirteen children were born; three of these preceded her. She had been a member of the Church of the Brethren for more than forty years. Services by the writer at Sunnyside, Wash.—B. J. Fike, Sunnyside, Wash.

**Dull,** Sister Margaret Elizabeth, daughter of Joseph and Catharine (Rock) Ickes, died Jan. 4, 1933, aged 58 years. About thirty-eight years ago she married Joshua Dull who survives together with one son, two daughters and one granddaughter. Early in life she became a member of the United Brethren Church; on Nov. 4, 1911, she joined the Church of the Brethren. She was a great sufferer but found her way to the house of the Lord whenever at all possible. During the day she was about her work in her usual health. At the close of the evening meal as she started for the living room she seemed to walk unsteadily. Her husband assisted her to a chair but she breathed her last as she reached it. Funeral services were conducted by Bro. Samuel Gearhart assisted by Brethren Wm. Hollinger and D. E. Stauffer. Burial in Mt. Zion cemetery.—Grace E. Smith, Waynesboro, Pa.



**Ekiss, Carrie Susan**, daughter of Rufus and Rosa Noffsinger, born near Roanoke, Ill., April 9, 1871, died Jan. 27, 1933, at her farm home near Roanoke. She was the wife of Floyd Ekiss. She had lived in the vicinity of Roanoke all her life with the exception of one year when the family resided in Arkansas. She leaves her husband, two children, two grandchildren, stepmother, Sister Elizabeth Noffsinger, eight half sisters and one half brother. Services in the Church of the Brethren near Roanoke by J. E. Small and J. W. Switzer. Interment in the cemetery near by.—J. E. Small, Roanoke, Ill.

**Evers, Martin H.**, prominent Beaver Creek farmer, died suddenly of heart trouble. He was 69 years old. Funeral services from the Beaver Creek church by A. S. Thomas, assisted by M. B. Miller. He was the son of David Evers and was born in the same neighborhood where he lived and died. Forty-six years ago he married Miss Jennie Miller. He is survived by his wife, one daughter, two grandchildren and one sister. He had been an active member of the Church of the Brethren since he was twenty-two years old.—Mrs. S. E. Garber, Bridgewater, Va.

**Garver, Wm. H.**, eldest son of Andrew and Kathryn Garver, born in Kosciusko County, Ind., Nov. 25, 1856, died Jan. 24, 1933. He married Lydia Cripe May 8, 1880. They moved to North Dakota in 1894 and homesteaded on a quarter section of land. After his marriage Bro. Garver united with the Church of the Brethren to which his wife already belonged. He was faithful to the church for fifty-two years. His wife died three years ago. He leaves two sons, three daughters, fourteen grandchildren, five great-grandchildren, one brother and one sister. His health began to fail and the last six weeks were spent in the home of his daughter, Annie Miller. He received the anointing which gave him perfect peace and assurance. Funeral by the undersigned.—Walter S. Coffman, Yakima, Wash.

**Glover, Sister Mayme**, daughter of Alfred and Hilda Glover, born at Asher Glade, Md., and died in her home at Bethelboro, near Uniontown, Pa., Dec. 18, 1932, aged 50 years. Her parents and three brothers preceded her. Two sisters and one brother survive. She was in poor health for several years and bedfast for some months before she died. At the age of fourteen she united with the Church of the Brethren. Funeral in the Uniontown church by the pastor. Burial in Park Place cemetery.—Ella McKnight, Uniontown, Pa.

**Harlow, Samuel Lee**, born near Breckenridge, Mo., Feb. 15, 1866, died at his home in Independence, Kans., Sept. 25, 1932. On Nov. 4, 1886, he married Jane Galpin who survives, with two sons, one daughter, and four grandchildren. He came to Kansas thirty-four years ago and settled in Independence in 1901. In 1929, because of ill health, he retired after more than twenty years of distinguished public service in this city. From 1913 to 1917 he was chief of police and gave the city one of the best administrations it ever had. Beginning in 1921 he served three terms as commissioner of city streets and public utilities. He was an honest and capable public servant and left office a poor man, even as he had entered it. For a number of years he was a member of the Church of the Brethren. His death was caused by complications following a stroke of paralysis three years ago. During his months of suffering he gave many testimonies for his Lord to those who visited his bedside. Services in the Independence church by Eld. W. H. Miller, assisted by the undersigned. Interment in Mount Hope cemetery.—C. Ernest Davis, Independence, Kans.

**Harshbarger, Amanda A.**, daughter of Young and Kathren Bowen, born April 9, 1846, died Jan. 2, 1933. She married Abraham Harshbarger Aug. 30, 1866. To this union were born four sons and four daughters, all of whom preceded her. She was the last of her family of three sisters and four brothers. Her husband died Jan. 8, 1892. She lived in this community about thirty-nine years. She united with the Church of the Brethren in 1886 and lived faithful to her Master until death. She leaves two sons-in-law, one daughter-in-law, fourteen grandchildren, eighteen great-grandchildren and three great-great-grandchildren. Funeral services at White church by the writer. Burial in Clouser cemetery.—John R. Rettinger, Darlington, Ind.

**Heimer, Oscar**, died Jan. 4, 1933, in Harrisburg, Pa., aged 63 years. He is survived by his widow, son, sister and one grandson. Services at the home of his son and daughter-in-law by Eld. Leas assisted by Bro. Robert Krout. Interment in Freysville cemetery.—Florence L. Keeney, York, Pa.

**Hollinger, Bro. Joseph**, died Nov. 30, 1932, at the home of his daughter and son-in-law in York, Pa., aged 83 years. Death followed a year's illness. He was a member of the Church of the Brethren for a number of years. Surviving are two sons, two daughters, seven grandchildren, one great-grandchild and one stepdaughter. Services at his late home by Eld. Daniel Bowser. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Hostetler, Mrs. Annie Meyers**, died at the age of 68 years, 5 months and 22 days. She is survived by two brothers and four children. Funeral services by T. R. Coffman at the Pleasant Hill church. She was buried in the church cemetery.—Mrs. H. R. Knepper, Somerset, Pa.

**Hottinger, Sister Martha E.**, wife of Ben Hottinger, died at her home in Waterford, Pa., after a brief illness. The body was brought to her former home and the funeral held from the Mt. Olivet church near Timberville, Va., on Jan. 3, with Eld. J. Carson Miller in charge assisted by Bro. Samuel D. Lindsay. She is survived by her husband, one daughter, two sons, two sisters and three brothers. Burial was made in the cemetery near the church.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Jacoby, John**, of Indiana, Pa., was born in Germany, July 12, 1844, died at his Indiana home Jan. 10, 1933, aged 88 years. His life was

consistently lived as a follower of Christ. He was a member of the Church of the Brethren at Plum Creek for many years. He is survived by his wife, six children, twenty-two grandchildren and twenty-two great-grandchildren. Funeral services were conducted at the home by M. J. Brougher, John H. Wimmer and E. A. Edwards. Interment was made in the Indiana cemetery.—M. J. Brougher, Greensburg, Pa.

**Kegerreis, John Henry**, son of Henry and Mary Pfoutz Kegerreis, died Dec. 19, 1932, aged 72 years. He married Clara Bupp March 25, 1882. He united with the Church of the Brethren Jan. 21, 1906. He is survived by his wife, two daughters, three sons, seventeen grandchildren and six great-grandchildren. Services in the Heidelberg church by Eld. Michael Kurtz assisted by Chas. Zeigler. Interment in the adjoining cemetery.—Eva A. Bollinger, Richland, Pa.

**King, Celesa** (nee Reber), widow of Cyrus King, died Dec. 30, 1932, aged 79 years. One daughter and one son preceded her. She is survived by two daughters, two sons, ten grandchildren and eight great-grandchildren, three sisters and two brothers. She was a faithful church member and worker for many years. Services in the Richland church by Eld. Michael Kurtz assisted by Iram Lentz. Interment in the Tulpehocken cemetery.—Eva A. Bollinger, Richland, Pa.

**Knepper, James H.**, died in the Waynesboro hospital on Jan. 13, 1933, aged 62 years, 4 months and 27 days. He was born near Mont Alto, Pa., the son of Brother Henry and Sister Malinda (Knepper) Knepper. Surviving are his widow, one daughter and two sisters. Mr. Knepper was for many years an engineer for the Southern Pipe Line Co., at their Knepper pumping station. At the time of his death he was an active member of the Board of Education of Mont Alto. Funeral services in the Mt. Zion church by Eld. Harry Benedict of the Old Order Brethren; Eld. John Pentz of the Seventh Day Baptist Church and Eld. Welly Smith of the Church of the Brethren. Burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

**Kuns, Glenn Carroll**, son of Glenn V. and Edna Kuns, born July 28, 1931, died Jan. 8, 1933. He is survived by his mother and sister. His father died sixteen months ago. Funeral services from the home by the writer assisted by Wm. Swinger. Burial in the Kuns cemetery.—W. D. Fisher, Trotwood, Ohio.

**Lambert, Sister Mollie**, died Dec. 29, 1932, at her home in Bridgewater, after a short illness. Surviving are two sons and one daughter. Her husband, Bro. Andy Lambert, a minister, died a number of years ago. A daughter, wife of Bro. C. C. Leary of Richmond, also preceded her. Services in the Bridgewater church by Bro. A. S. Thomas.—Mrs. O. F. Foley, Bridgewater, Va.

**Lenhart, Sister Subelia**, died Jan. 17, 1933, at the York hospital, aged 70 years. Death was caused by a complication of diseases following an illness of fifteen months. She was a member of the Church of the Brethren. Surviving are her husband, daughter, six sons and a number of grandchildren. Services at her home by Eld. Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Loughman, Bro. Henry**, died Jan. 16, 1933, at his home in York, Pa., aged 79 years. He was a member of the Church of the Brethren. He is survived by one daughter and two stepdaughters. Services at the Mummerts meetinghouse by Eld. M. A. Jacobs. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Manges, Sister Martha Marguerite**, daughter of Bro. A. F. and Sister Esther Loveless, died Jan. 27, 1933, aged 27 years. She united with the Church of the Brethren at the age of thirteen. Since that time she had constantly worked in the interest of the church. She attended Manchester College and taught school four years. April 24, 1930, she married Cline L. Manges of Crawfordville. She is survived by her husband, one daughter, son, mother and father, three sisters and five brothers. Services by Bro. V. B. Browning at the White church. Interment in the Oak Hill cemetery.—E. Bernice Loveless, Clarks Hills, Ind.

**Martin, Sister Nellie Grace**, died of pneumonia, Jan. 16, 1933, at her home in York, Pa., aged 28 years. She was a member of the Church of the Brethren. Surviving are her parents, Bro. J. B. and Sister Emma Martin, four brothers and three sisters. Services in the First church by Eld. M. A. Jacobs assisted by Eld. C. L. Baker. Burial in Mummerts cemetery near East Berlin.—Florence L. Keeney, York, Pa.

**McLaughlen, Sister Nellie**, died at her home in Muncie, Ind., Dec. 27, 1932, aged 49 years. She was born in Delaware County, Ind., March 6, 1883, and had resided in Muncie since the age of six. She married Marion McLaughlen May 8, 1915. She united with the Church of the Brethren May 10, 1920, and was a devoted Christian. Her husband and daughter survive. Funeral services at the church by the writer assisted by Rev. Barker and Bro. Boomershire. Interment in the Jones cemetery near Muncie.—Geo. L. Studebaker, Muncie, Ind.

**McClelland, Mrs. Mary E.**, born in Clermont County, Ohio, July 31, 1853, died at her home, Muncie, Ind., Jan. 13, 1933, after a long illness. She married Edw. McClelland Dec. 23, 1870. She had been a resident of Delaware County, Ind., since 1873. Her husband survives with one daughter, son, sixteen grandchildren and ten great-grandchildren. She was a member of the United Brethren church at Bethel. Funeral services by the undersigned at Muncie. Interment in Tomelson cemetery south of the city.—Geo. L. Studebaker, Muncie, Ind.

**Merritt, F. G.**, born in New York in 1856, died at his home near McBain, Mich., Jan. 22, 1933. In 1886 he married Flora Frazier. To this union were born three sons and three daughters. In 1901 the family moved to Missaukee County, Mich. He was received into the church



## News From Churches

(Continued From Page 25)

and the District President of Women's Work, Mrs. Henry Paul of Warrensburg church, were with us. The Kansas City group gave an interesting musical program, after which Bro. Gibbs and Sister Paul organized the Men's and Women's groups of this church. Bro. M. F. Varner was chosen president of the Men's group. Sister Pansy Wilson was chosen president of the Women's group. This being the only church in the community, members of the church and people of the community are working side by side in these organizations. Dec. 25 the young people gave an interesting pageant entitled *The Story Beautiful*. The children also rendered a good program. Jan. 15 the young people of the district met with us in their annual mid-winter rally. There was the largest number in attendance for some time, there being some eighty-five visitors. At the preaching hour Bro. I. V. Enos, pastor of the First Church of the Brethren, Kansas City, Mo., delivered an interesting address on "What Do I Expect of Life?" After a basket dinner and a good social time at noon a program from the different churches was enjoyed. Sister Mary Roop of Warrensburg, president, presided over the business session that followed. We are looking forward to the spring rally to be held in the Osceola church.—Erma Lucille Argabright, Deepwater, Mo., Feb. 2.

### OHIO

**Ashland (First).**—Bro. D. M. McFadden of Smithville, Ohio, came to us as evangelist in a series of revival services beginning Jan. 1, and closing Jan. 22. Previous to this our pastor had gone over the field collecting a prospective membership of over two hundred souls. Services started with a full house, an interest that prevailed until the last, the auditorium at times being unable to accommodate all who came. Bro. McFadden preached with characteristic force and conviction prefacing each sermon with a fifteen-minute doctrinal teaching of the church. These were especially fine—a feature that brought much favorable comment from those of other denominations who were present. Our home chorists led in congregational singing. Others assisted in special numbers such as solos, duets, and quartets. Special mention is made of Mrs. J. H. Anwiller, Wm. Heisy, and George Young as leaders. Prayer services were conducted each evening following the regular service. The membership and friends did much personal work. Bro. McFadden and Bro. Prather made over two hundred calls, driving by automobile 840 miles. Direct results of the revival: Forty-seven baptized; eight awaiting the rite; two received on former baptism; eighteen received by letter; nine reconsecrations; total, seventy-five added to the local church.—Oma Karn, Ashland, Ohio, Jan. 27.

**Chippewa.**—Christmas night we presented *White Gifts* for the King, a very impressive service. At this time a silver offering of \$22 was taken. Jan. 12 the church met in council. Considerable time was taken for reports and discussion of the year's program. Our missionary committee gave a favorable report of our mission work. We decided to hold revival meetings some time during the summer months. The trustees are considering making some repairs on the churchhouse. The Sisters' Aid has been working diligently supplying clothing, bedding and money to our needy families. We plan to entertain the North-eastern Ohio young people's conference in September.—Ruth Irvin, Creston, Ohio, Feb. 1.

**Cincinnati** church met in council Jan. 17. Brethren H. M. Coppock and Orion Erbaugh, members of the Mission Board, were present. Bro. Coppock, our pastor, gave a report of the work which showed increased attendance at services. The Mission Board decided that Bro. Coppock should continue to fill the week-end appointments here until Sept. 1 at least. Delegates elected to the District Conference were Sister Knoepfle and Bro. Sipple, with Sister Drake as alternate; to Annual Conference, Bro. Coppock with Bro. Replogle as alternate. Nov. 27 the junior missionary band under the supervision of Sister Knoepfle rendered an interesting India project program, closing a successful year's work. Fifty-four juniors took part. An offering of \$10.13 was lifted; this added to our offerings for the year amounted to \$21.98, for the boys and girls in India. On Christmas night the young people gave an interesting pageant entitled, *The Modern Christmas*.—Mrs. Mabel Knoepfle, Cincinnati, Ohio, Jan. 31.

**Oak Grove.**—The Harvesters of the church met Jan. 25 at the home of Lila Belle and Alvin Martin. Officers were installed, the president being Wilson Fruth.—Glenn Fruth, Alveda, Ohio, Jan. 29.

**Richland.**—The work of the church is moving along as usual. In common with many other churches, the financial situation is proving our biggest problem. Officers for 1933 were elected with James Cox, Sunday-school superintendent; C. E. Copeland, clerk; Edna Pifer, Messenger agent; the writer, correspondent. Eld. J. D. Ziegler of Owl Creek church met with us in council to supervise the election of an elder which resulted in the selection by unanimous vote of our pastor, Bro. R. H. Cox.—Harold Copeland, Mansfield, Ohio, Jan. 31.

**Salem.**—Dec. 4 the B. Y. P. D. sponsored the program. Bro. Ray Heisey, from the Brethren in Christ church, gave a good sermon on *The Challenge of Youth*. Sister Pearl Jobes of Pittsburg gave an interesting talk to the Y. P. D. Dec. 18 on the thought of Service. On Christmas eve the young people went caroling; they sang in seven different homes for the sick and aged. On Christmas evening a very good program was given. Sixteen baskets were distributed to the needy in the community at Christmas time. Jan. 15 Brother and Sister E. H. Eby, former missionaries from India, were with us all day. In

the morning Sister Eby gave a short talk to the children and Bro. Eby gave us a good sermon on the subject, *The More Abundant Life*. In the evening he showed pictures of Palestine and also gave a short sermon to the young people. Jan. 29 in the morning service Bro. Hugh Cloppert from the Happy Corner church preached for us. Our evangelistic services will begin March 19 with Bro. J. O. Winger of North Manchester, Ind., evangelist.—Naomi Sibert, Union, Ohio, Jan. 31.

**White Cottage.**—Nov. 20 our pastor preached a Thanksgiving sermon and in the evening Dr. Kelsey of Muskingum College brought the message. Our Christmas program, consisting of two short plays, was given by the young people. New Year's night Sister Weber conducted an impressive candle lighting service. Our Sunday-school is holding its own, a few times exceeding the enrollment. Our Y. P. D. is having an attendance contest this quarter and is also trying to create more interest in the church work. Jan. 22 the county Allied Youth delegation visited our Y. P. D. and encouraged them in temperance work; some of our young people are quite active in this organization. Jan. 29 a full house greeted the biblical drama, *The Burning of Sodom*, arranged by the Y. P. D. leader for that night. Sister Weber has been conducting a singing class for the past fifteen weeks, which has been quite helpful to all who availed themselves of the privilege. Our prayer and Bible study which precedes the singing class is not quite so well attended as last fall. The Old Testament studies, which we have been pursuing for some time under the direction of our pastor, are both interesting and instructive to all who will keep in touch with the lessons. The Junior Band is having a Bible verse contest and as a result the children are acquiring a knowledge of the Bible.—Mrs. J. F. Shriver, South Zanesville, Ohio, Jan. 31.

**Woodworth.**—Our church has enjoyed a rich Christmas season. Many of our members contributed food to the township welfare committee for the needy of this district. Christmas morning a service of chorus music, directed by Sister Irene Summers, and a connective narrative read by the pastor, Bro. E. G. Diehm, was impressively rendered. In the evening recitations, dialogues and plays were given. Why the Chimes Rang was reproduced by the young people and Sister Goldie Conry told a beautiful Christmas story. Jan. 1 a candle lighting service portrayed the passing of the light of Christianity from the first century to the twentieth. The church in quarterly council voted to license Bro. Gilbert Little, twenty-one, to preach. At a special dedicatory service Jan. 15 he was formally licensed. Bro. Little has been and is now ministering to the hill folk near East Liverpool, Ohio. At its last service the missionary society enjoyed slides showing the work of the church at the Greene County Industrial School.—Esther Garver, Poland, Ohio, Feb. 2.

### OKLAHOMA

**Big Creek.**—Our regular quarterly council was postponed to Jan. 5. The church officers and committees were chosen for the year. As Bro. Harris had asked to be relieved, Bro. A. L. Edgecomb was chosen elder in charge. A vote of thanks and appreciation was given Bro. Harris for his splendid work and untiring efforts as our elder for the past two years. Sister Nellie Holsinger is our clerk; Messenger agent, Leslie Holderread; the writer, correspondent. A temperance, purity and peace committee was chosen to work with the district committee. Jan. 15 Dr. Theo. Hanson of Denver, Colo., gave us a splendid address on temperance. Much interest is being shown in the Sunday evening attendance contest sponsored by the B. Y. P. D. Our pastor will conduct a series of evangelistic meetings in the near future. Our Sunday-school is growing in interest and attendance with Bro. Edgecomb as leader. The young people are planning a peace play for Feb. 12. Our pastor is giving some very interesting evening sermons taken from characters of the Old Testament.—Mrs. S. C. Pippenger, Cushing, Okla., Jan. 31.

### PENNSYLVANIA

**Geiger.**—Jan. 3 at the quarterly council officers were elected for the new year. Bro. H. Q. Rhodes was reelected presiding elder. He also accepted the pastorate for another year. It was decided that a two weeks' evangelistic meeting be held this spring. The Ladies' Aid Society held its yearly election on Jan. 19, Mrs. Gordon Bowman being reelected president. The Christmas program was rendered by the children Dec. 21. During the year the congregation received five members by baptism and one by letter.—Wilbert G. Beeghly, Geiger, Pa., Jan. 30.

**James Creek.**—Our church met in business meeting Jan. 14. We elected officers for another year, including two new trustees, and called two brethren with their wives to the deacon's office. Assisting us was Bro. O. R. Myers, member of the District Ministerial Board. These were properly installed into office the following Sunday morning, when Bro. Myers also preached for us. Jan. 15 to 18 we held a series of meetings which were well attended. It has been a great blessing to work with this church for the past fifteen months and we regret our separation from them which will take place March 1. Sunday-school officers were elected the first of the year.—John E. Rowland, Huntingdon, Pa., Jan. 31.

**Long Run.**—The message our elder, S. G. Meyers, brought us on Sunday morning, Jan. 22, carried the thought of God's Favors of Love. In the evening Bro. Norman Reber had charge of the young people's class on the Gospel of St. Matthew. This class is being held every Sunday evening before prayer meeting. Bro. T. J. Kromer had charge of the prayer meeting. On Wednesday evening Bro. Hienes was leader of the prayer meeting. Jan. 29 a fine message was brought by



Bro. Chas. Ziegler for the morning service. For the evening service our subject was Prayer. Bro. Ziegler will be back again in four weeks. Our council meeting will be the second Saturday of April.—Mrs. Quinton Kunkle, Parryville, Pa., Feb. 4.

**Martinsburg.**—In a very beautiful and appropriate manner Christmas was observed in the Memorial church. Dec. 18 the lovely pageant, Our Gift to the Christ Child, was given by the B. Y. P. D., directed by their leader, Mrs. Harry B. Rhodes. During the early hours of Christmas morning a group of Y. P. D. workers, accompanied by Mr. and Mrs. Rhodes, sang carols on the streets and at the Old Folks' Home. On Christmas Day the children's program was given. In the evening the cantata, The King of Israel, was rendered by a large chorus directed by Lester H. Holsinger. It was very gratifying to note the great interest manifested in the union meetings held Jan. 1 to 8 in the different churches of our town in observance of the week of prayer. The offerings were used for local relief work. Our quarterly business meeting was held Jan. 9. Bro. A. R. Coffman, former teacher of Bible in Mt. Morris College, was elected pastor of our congregation. We are expecting him to take charge of the work here early in June. The following church officers were also elected: Advisory elder for Martinsburg, Bro. Ira C. Holsopple; for Clover Creek, Bro. I. B. Kensinger; for Cross Roads, Bro. L. B. Hoover; church clerk, C. E. Kensinger; local clerk for Martinsburg, John Wareham. Our series of meetings will commence on Feb. 13 with Bro. Ray O. Shank of Flora, Ind., as evangelist.—Kathryn Long Lehman, Martinsburg, Pa., Jan. 31.

**Mechanic Grove.**—Jan. 1 our church had a homecoming. The program included fifteen-minute discussions of the following subjects: The Early History of the Church of the Brethren, by Wm. Bucher; History of the First Eighteen Years of the Mechanic Grove Church, by Rufus P. Bucher; History of the Last Eighteen Years, by P. M. Haebecker; Vision of the Future, by Crissie Bucher; History of Our Sunday-school, by U. C. Fasnacht. This is the only church in southern Lancaster County. It was organized thirty-six years ago with thirty-four members. Seven of these were at the homecoming service. Today we have about 160 members. We have started a mission point at Jennersville in Chester County; this is now an organized church. We expect to have a Bible extension meeting on March 5 in charge of teachers from Elizabethtown College.—Martha A. Bucher, Quarryville, Pa., Jan. 28.

**Meyersdale.**—On Thanksgiving Day a union service was held in our church. The message was brought by the Methodist minister. Dec. 11 a deputation team from Juniata College gave us a missionary program. Two of the group were boys from our own church. We now have a junior choir directed by Mrs. Everett Shober and they occasionally bring us special music. On Christmas morning the adult choir under the direction of Bro. Detwiler presented the cantata, Prince of Peace. In the evening the program was given by the children. The dime collectors, previously given out, were returned and the amount received was \$73.87, which was our offering to foreign missions. Jan. 1 the Y. P. D. presented the pageant, Facing the New Year. Our Y. P. D. is one of the most active organizations of the church with Ernest Miller as president, and Mrs. Detwiler as adult advisor. At the quarterly council Dec. 29 our pastor and elder were unanimously re-elected for another three year period. Delegates to the District Meeting were also chosen: Brother and Sister Detwiler, M. C. Horner and Mrs. H. L. Griffith. A group of Frontier Boys is directed by Ernest Miller. The Girl Frontiers hope to organize in the near future. Both organizations are very worth while. The Men's Work is progressing in a favorable way. Jan. 29 they had full charge of the evening service. Our church cooperated with the other churches of the town in the week of prayer.—Mrs. Lloyd Vought, Meyersdale, Pa., Jan. 30.

**Philadelphia (First).**—A large audience at the church was much disappointed Jan. 29 because Bro. D. W. Kurtz, at one time our pastor, could not be with us on account of a bad cold. Jan. 25 the mothers were entertained by the girls' club; this club meets each Tuesday evening with Miss Almeha Rhan, leader. The Women's Council is giving a six weeks' mission study class prior to the Sunday evening service. The book used is Lady Fourth Daughter of China. Sister Murphy is the teacher. She also very ably in the absence of Bro. Kurtz, brought us the great need of Bethany Biblical Seminary. The white gift offering amounted to \$435.56 as reported by the treasurer. This was distributed to about twenty different missions and worthy projects.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 31.

**Shade Creek** congregation met in council Dec. 29. Officers for the coming year were elected: Elder, Bro. John Graham; clerk, Millard Weaver; Messenger agent, J. L. Weaver. A missionary meeting was held in the Sugar Grove church Thanksgiving evening. The Y. P. D. presented the pageant, A Daughter of China, and an offering was lifted for home missions. A Christmas program was rendered by the B. Y. P. D. in the Ridge church. The Shade Creek chorus rendered a program of music Christmas evening in the Berkey church.—Nellie E. Lehman, Blough, Pa., Jan. 31.

**Tire Hill.**—During the year the pastor, Arthur Rummel, preached every Sunday morning and every other Sunday evening. May 23 to June 5 evangelistic meetings were conducted by the pastor, fourteen being added to the church by baptism. Sept. 11 Bro. Samuel Berkey of Meyersdale, Pa., preached for us. Nov. 13 Sister Esther Beahm gave us a vivid picture of Africa. A class in doctrine, conducted during September and October and part of November, was well attended. A Christmas program was given by the Sunday-school on Dec. 23. The average attendance of Sunday-school for the year was 114. A B. Y. P. D. was organized recently. At the council on Dec. 29 officers

for the new year were chosen: Church clerk, Irvin Kaufman; Messenger agent, J. E. Kaufman; corresponding secretary, Mrs. C. C. Mishler. A building fund treasurer was elected by the church to take care of any funds that may come. The missionary committee secured funds by solicitation.—Mrs. C. C. Mishler, Johnstown, Pa., Jan. 31.

**Uniontown.**—The annual father and son banquet was held in the social rooms of the church Nov. 18, with 105 present. Bro. M. J. Brougher of Greensburg spoke on the spiritual emphasis in this as well as all other phases of church work. Bro. Bowman, also of Greensburg, spoke on the purpose and plan of the men's organization. Nov. 19 we had the pleasure of having with us Bro. Wm. Beahm, missionary from Africa, and on Sunday afternoon, Nov. 20, Bro. H. Spenser Minnich of Elgin, Ill. A Thanksgiving service was held Nov. 23 at which time an offering was received for world-wide missions. A splendid program was given by the boys and girls of our Sunday-school on Christmas evening. The donations of food received were later distributed among the unemployed. Our church cooperated with the other churches of the city in a week of prayer Jan. 1-6. Our pastor preached the message on Thursday evening and a chorus from our church furnished the music. We are continuing the study of the book of Revelation in our mid-week prayer service. A school of missions will be held in our church during the week of Feb. 13. The several groups will be taught by home talent. Pre-Easter services will be conducted by our pastor, Bro. C. C. Sollenberger. Our love feast will be held on Good Friday, at 7 P. M. Through personal evangelism ten have been received into the church by baptism.—Ella McKnight, Uniontown, Pa., Jan. 28.

**Waynesboro.**—As a culmination of our two weeks' intensive effort for upbuilding and ingathering fourteen have been added to the church by baptism. During the first week we had a home visitation campaign in which we endeavored to visit every home represented in the church and Sunday-school, our objective being to interest the people in the evangelistic meetings which were to follow; to seek the unconverted and to give spiritual encouragement. As a result we had splendid and attentive audiences at every service of the evangelistic meetings, Jan. 15 to 22. The evangelist, Bro. I. S. Long, of Bridgewater, Va., upheld Christ as the all-sufficient Savior and sustainer of mankind. Because of illness among the members our Christmas program was not given until Jan. 1. The Bethlehem Way, a sacred story cantata, was very effectively rendered. Dec. 7 Sister Anetta Mow of India gave an inspiring address to our missionary association on the topic, Can a Clean Thing Come out of an Unclean? We plan to celebrate the fortieth anniversary of our missionary association in March. At our recent quarterly business meeting an invitation was extended to our pastor, Bro. Levi K. Ziegler, to labor with us for another three year period beginning with September. Yesterday Bro. Ziegler gave a formal acceptance.—Sudie M. Wingert, Waynesboro, Pa., Feb. 1.

## VIRGINIA

**Beaver Creek.**—The regular council met at the Montezuma house Jan. 28. We are looking forward to a protracted meeting which will be held at Montezuma some time in May. Old folks' singing at the same place Feb. 22. The visit council will be held April 1. Beaver Creek. An interesting letter from Brother and Sister E. H. Eby, returned missionaries from India, was read and we expect them to be with us some time in February or March for an evening service. Both of our churchhouses are being cared for by volunteer janitors in order to keep down expenses. Those who are not convenient to the church and can not so well render this service, are given the privilege of paying for the same for one month to enable those near by to serve an extra time. Owing to shortage of funds and much need of help in home and foreign fields our pastor has obligated himself to serve the church and be paid without contract for the present year. Our Sunday-school is moving along nicely under the leadership of Brethren Elmer Ringgold and Martin L. Miller. Our Aid has obligated itself for a stated sum to be paid each quarter to home missions and also to our pastor.—Mrs. S. E. Garber, Bridgewater, Va., Feb. 4.

**Branch.**—On Nov. 12 we held our love feast with Bro. Simon Glick officiating. His message was enjoyed by those present. G. C. Wine and W. F. Glick were reappointed Sunday-school superintendents for this year. The Sunday-school is keeping up in attendance and interest. Our Aid Society is growing. Regina Wine is president. The Aid is furnishing food weekly for three needy sisters, each Aid member taking her turn. Dec. 11 Bro. Finnell gave us an illustrated lecture on Why Some Girls Smoke. He also visited our schools. Bro. W. N. Kahle made his first visit to our church Dec. 18. The B. Y. P. D. is progressing nicely under the leadership of Ruby Wine. A Christmas pageant was rendered.—Stella V. Wine, Bridgewater, Va., Feb. 2.

**Nokesville.**—On Nov. 21 Bro. Virgil C. Finnell gave us an interesting and instructive lecture. With the use of lantern slides he explained very clearly why the use of tobacco has so greatly increased all over the world in the past few years. Dec. 4 our church met in council. Hoping for better attendance, the time of meeting has been changed to the first Thursday of December, April and August, instead of Saturday before the first Sunday. It was decided at this meeting to take an offering on Christmas Day for district work and one on Feb. 5 for the General Mission Board. The Christmas offering amounted to \$36.62. The Sisters' Aid Society gave a missionary program on Jan. 26. Mrs. O. R. Hersch, District Missionary Secretary, gave a short talk on Women's Work Project, also an inspiring talk on Our Responsibility to the Women of the World. We are looking forward to her help in B. Y. P. D. work during the coming six weeks.—Mrs. Walter Francis, Catlett, Va., Feb. 4.



## Fallen Asleep

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in 1911 and later called to the office of deacon. He leaves his wife, two sons, three daughters, grandchildren and two great-grandchildren. Services by the writer from the Riverside church and burial in the cemetery near by.—W. H. Good, Prescott, Mich.

**Mickley, Paul P.**, son of Edw. and Rosa Mickley, born at Blue Ridge, Pa., April 12, 1902, died at his home in Rochelle, Ill., of pneumonia, Jan. 22, 1933. July 9, 1916, he united with the Church of the Brethren at Franklin Grove, Ill. Nov. 16, 1927, he married Lillian Olive Askeland. She survives with two children, his parents, three sisters and one brother. Funeral services at the Lutheran church at Creston, Ill., by the pastor, Rev. Stoutland, assisted by the writer. Interment in the Woodlawn cemetery at Creston.—O. D. Buck, Franklin Grove, Ill.

**Neighbors, Wm. Henry**, born Feb. 7, 1866, in Wabash County, Ind., died at his home near Mountain Grove, Mo., Jan. 14, 1933. When he was four years old he came to Texas County with his parents who were among the pioneers in the community. Jan. 27, 1887, he married Miss Anna Eliza Stephens. Ten children were born to this union, nine of whom survive. June 17, 1906, his wife died. Bro. Neighbors served his community in many ways—as township tax collector, member of board of education, and engaging in building and construction work. Especially did he devote his strength to the building of the Greenwood church, this funeral being the first held in the church since the dedication. He was baptized into the Church of the Brethren Oct. 31, 1917. He married Mrs. Mary Mason April 18, 1924. She stood by him rendering every possible service during his illness.—Dorothy Oxley, Mountain Grove, Mo.

**Patterson, Sister Henrietta E.**, born May 5, 1857, near Staunton, Augusta County, Va., died Jan. 19, 1933, at the Memorial Hospital, Richmond, Va. She had been in declining health for some time, but was able to attend church occasionally. She was at our church service Jan. 8. Jan. 17 she fell, a hip was broken, she was taken at once to the hospital, and in less than forty-eight hours she had quietly and peacefully fallen asleep. Jan. 25, 1880, she was married to James W. Patterson. To this union were born five sons and six daughters. The husband, one son, five daughters, thirteen grandchildren and two great-grandchildren survive. She united with the church early in life and was a most loyal and faithful member until her departure. Funeral services by the writer assisted by Bro. C. G. Hesse at the First church, Roanoke, Va. Interment in Fairview cemetery.—L. A. Bowman, Richmond, Va.

**Patton, Sister Viola Mae**, aged 16 years, died in the home of her parents, Mr. and Mrs. Frank Patton, Dec. 2, 1932, after a lingering illness. At the age of thirteen years she united with the Church of the Brethren. She is survived by her parents and one brother. Funeral services by her pastor, Bro. C. C. Sollenberger. Burial in Park Place cemetery.—Ella McKnight, Uniontown, Pa.

**Pentecost, Minnie Frances**, daughter of Samuel and Mary Pierson Eby, born Sept. 15, 1873, died Jan. 25, 1933, at the home of her daughter, Lucy Mason. She married Richard Mason July 3, 1890, who preceded her in 1916. Oct. 23, 1920, she married J. S. Pentecost. At the age of twelve she joined the Christian Church and in 1894 united with the Brethren Church in which faith she remained. She is survived by her husband, seven children and seven grandchildren. Funeral services by her pastor, Bro. B. F. Summer, assisted by E. A. Markey. Interment in Liberty cemetery near Warrensburg.—Gertrude Cull, Warrensburg, Mo.

**Pifer, Mrs. Hannah Alice**, wife of Daniel Pifer, died at her home near York Springs, Pa., Jan. 25, of pneumonia, aged 62 years. Services in the M. E. church in York Springs by the pastor, E. J. Craft, assisted by the writer. Interment in Sunnyside cemetery, York Springs.—W. G. Group, East Berlin, Pa.

**Pollington, Charles**, born near Hamilton, Ont., in 1850, died at his home in Missaukee County, Mich., Jan. 20, 1933. He married Lillie Rowe in 1886; ten children were born to them. In 1908 he was received into the church. He is survived by his wife, four sons, twenty-eight grandchildren and one great-grandchild. Services in the Riverside church by the pastor of the Presbyterian church of McBain and burial in the Riverside cemetery.—W. H. Good, Prescott, Mich.

**Phillips, Ambrose** (colored), born in Rockingham County, Va., Feb. 15, 1853, died Jan. 3, 1933. During the revival at Union Chapel last August Brother and Sister B. M. Rollins with our elder made a call in the home of this man. He expressed a desire to accept Christ and a few weeks later he called for the ministers and was received into the church by baptism. Funeral services in the Fairview church by Eld. J. S. Roller and burial in the adjoining cemetery.—Ida B. Roller, New Market, Va.

**Pritts, Mrs. Katie Tinkey**, died at the home of her daughter, Mrs. Frank Feller, Dec. 31, 1932, of diseases incident to age. She was one of the oldest residents of Somerset County. She was a daughter of Mr. and Mrs. Jacob Tinkey and was born in Fayette County. Her husband, Joseph Pritts, passed away thirty-two years ago. She leaves seven children. Funeral services by T. Rodney Coffman. Interment in the Tinkey cemetery in Fayette County.—Mrs. H. R. Kuepper, Somerset, Pa.

**Shaffer, Leonard**, of Blough, Pa., son of Brother and Sister Harvey Shaffer of Hooversville, Pa., born Dec. 19, 1895, died Dec. 24, 1932. His parents survive with five sisters, seven brothers, his wife and three

children. He was killed by a fall of rock while working in a mine. He was a member of the Church of the Brethren. Funeral services in the Berkey church by his pastor, John F. Graham. Interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Sheller, Mary A.**, daughter of David and Elizabeth McKendie, born in Mifflin County, Pa., died Dec. 26, 1932, aged 80 years. Feb. 13, 1871, she married Wm. A. Sheller. She leaves five sons, three daughters, twenty-four grandchildren, twenty-three great-grandchildren, two half brothers and one half sister. Mr. Sheller and one son preceded her. She united with the Church of the Brethren in the early seventies and was a charter member of the Sterling church, organized about 1890. Funeral services by her pastor, the writer, assisted by Eld. Wm. Thompson. Interment in the Mennonite cemetery.—J. F. Baldwin, Sterling, Ill.

**Shenenberger, Mrs. Annie**, died Jan. 12, 1933, aged 84 years. She was the wife of Isaac Shenenberger who died thirty-five years ago. She is survived by six children. She was a member of the Brethren Church for many years. Services at East Fairview church by Elders Chas. Cassel and Howard Merkey. Burial in adjoining cemetery.—Myers L. Wenger, Manheim, Pa.

**Shiffler, Emma Sollenberger**, daughter of Jacob and Eliza Sollenberger, was born in Lyle Township, Feb. 2, 1871, and died at her home in Naperville on Jan. 10, 1933. Her early life was spent near the place where she was born. On Dec. 11, 1890, she was married to Charles Shiffler. To this union were born six children, all of whom are living. She united with the Church of the Brethren about 1900 and was an active member all the remainder of her life, serving as a teacher in the Sunday-school and as president of the Ladies' Aid Society for a number of years. She had been in poor health for about seven years, but her death came somewhat unexpectedly after a brief illness. Two sisters and two brothers preceded her. She leaves her husband, four sons, two daughters, three brothers, sister and ten grandchildren. Funeral services in the church by the pastor.—Ralph E. White, Naperville, Ill.

**Terwillagar, Bro. W. L.**, born in Carroll County, Ind., March 14, 1854, died in Wichita, Kans., Jan. 1, 1933. He married Elizabeth Rinehart Dec. 18, 1876. To this union five children were born; two sons died in infancy; three daughters survive. In the eighties they moved to Douglas County where his wife died in 1901. In 1904 he married Essie Meador in Kingman County, Kans. To this union one daughter was born. The family came to Wichita in 1912. Brother and Sister Terwillagar were charter members of the West Wichita Church of the Brethren. He served on the deacon board and on the trustee board of the church since its organization. He had been infirm for nine years and practically an invalid for three years, but though unable to serve physically the church he loved, his deep concern, his interest and his kindly advice were a great inspiration to many. Funeral services by W. T. Luckett assisted by H. F. Crist. Burial in Wichita Park cemetery.—H. L. Ruthrauff, Wichita, Kans.

**Whetstone, Lester Melvin**, died Dec. 25, 1932, at the Nason Hospital in Roaring Spring. He was born Aug. 28, 1918, and was the son of Lester R. and Fannie Hoover Whetstone. He was a member of the Church of the Brethren in Martinsburg and was a regular attendant at Sunday-school. He was a sophomore in high school. He is survived by his parents, one brother and five sisters. Funeral services in the church by F. R. Zook and C. O. Beery. Interment in Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

**Wolfe, Sarah (Lint)**, daughter of Jacob and Barbara (Wertz) Lint, born Dec. 31, 1846, at Scalp Level, Pa. She died at the home of her daughter, Mrs. Chas. Rule, near Bourbon, Dec. 24, 1932. The family moved to Indiana in 1854 and took their place in the civic and religious life of the community until the Lint home came to be known as the center of church activity. Due to their interest in the church, and in the absence of an adequate meetinghouse, the yearly communion services were held at the Lint home for twelve consecutive years. It was in such a Christian atmosphere that she grew to maturity, and it was but natural that she should in young womanhood become a member of the Church of the Brethren, what is now Mt. Pleasant congregation. In her Christian life she was quiet and unassuming, but her loyalty and willingness to sacrifice to the cause of righteousness could never be questioned. She lived a consistently beautiful Christian life. Jan. 28, 1866, she married David Wolfe, into whose home she went to be a mother to his two boys. She had five children of her own. In 1890 her husband died. She leaves two daughters, daughter-in-law, five grandchildren, four great-grandchildren and one sister. Funeral at the church by J. F. Appleman and the writer.—G. A. Zook, Lakeville, Ind.

**Workman, Joseph Thomas**, son of Eld. John J. and Lucretia Dewitt Workman, died at the home of his daughter at Creston, Ohio, Jan. 5, 1933, aged 85 years. In 1873 he was united in marriage to Lucinda Grubb, who preceded him nine years. He was a lifelong resident of the township in which he was born. In early life he taught school; then followed the occupation of farming. In 1892 he was elected to the ministry in which capacity he served with deep conviction and sincere devotion. He also served for some years as Sunday-school superintendent. In recent years he was incapacitated for active service. He is survived by one son, Walter, of Danville, and one daughter, Mrs. Claude Murray of Creston (one daughter preceded him), also by one brother, Elisha, and one sister, Sarah Hauger. Funeral services were conducted in the Danville church by the undersigned assisted by G. S. Strausbaugh and D. R. McFadden. Interment in the adjoining cemetery.—G. W. Phillips, Danville, Ohio.



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### **“Ranking with high class magazines”**

I wish to compliment you upon the make-up and contents of the Christmas issue of the MESSENGER. If one were to read no farther than the first and second pages of the cover he would at once estimate the paper as ranking with high class magazines. The poem “High Songs” bears this stamp, and the sentiment of the selected article on page two continues the same. The editorials are up to the same standard of high truth, and the excellent contributions complete a number of the MESSENGER that any member of the church may be justly proud of.—John E. Mohler, Calif.

### **“It’s a real Thanksgiving number”**

I just received the Thanksgiving MESSENGER. Thousands will say, with me, that it’s a real Thanksgiving number. I for one want to say it loud enough for those to hear who deserve the credit. When I consider how much more than money (even \$2.00) this one number means to me, I wonder that you have to put on an advertising campaign at all. I express my appreciation again for the work, the “spirit” and the men who put out such a fine spiritual paper.—W. G. McFadden, Ohio.

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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., February 25, 1933

No. 8



*Statue of the "Pioneer Woman" at Ponca City, Okla., in "The Cherokee Strip"*

## Eternal Qualities

The forward step,  
The upward look,  
The trusting face,

The helping hand;  
How like her should be,  
The women of our land.

• • • SPECIAL WOMEN'S WORK ISSUE • • •



## OUR WOMEN ARE AT WORK





# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., February 25, 1933

No. 8

## EDITORIAL

### Let Them Have the New Name

A SLIGHT shifting of emphasis, a little rearrangement of the parts and a new name for it and you may have at once the latest thing under the sun, the greatest marvel of the ages brought to light at last and just in time for the redemption of the people. And yet some folks think that every editor must have his fling along with all the rest of them at Barthianism, the Oxford Group and the Laymen's Inquiry, not to speak of technocracy, the Clair plan, domestic allotment and the new deal.

All of which tends to increase one's respect for certain old time observations to the general effect that that which has been is that which shall be and that we never learn anything from history except the fact that we never learn anything from history. It almost gives one a measure of sympathy with the despair of Reinhold Niebuhr.

Well, if calling it sharing instead of confession of sin and the changed life instead of conversion helps anybody to love God with his whole heart and his neighbor as himself, for goodness' sake, let him. God bless all the sharers and life changers.

E. F.

### When Father Has His Beer

WHAT happens when father has his beer? England has the answer to this question. Dr. S. Parkes Cadman, English born, had this to say recently: "Great Britain consumes very much less milk than any other advanced nation. Beer takes its place. Under present conditions the industrial groups of that country are too poor to buy both milk and beer, so the parents get the beer, and the children don't get the milk."

However, enlightened Englishmen understand the terrific price children must pay when father has his beer. For as Dr. Cadman further states: "British medical authorities are pleading that their countrymen

give the children nourishing food. They point to the fact that under test, the children who get an extra daily ration of milk show an average increase in height of 23 per cent, and an average increase in weight of 45 per cent over those children who do not get the extra ration."

H. A. B.

### How Women Work

THIS number of the MESSENGER is devoted to the interests fostered by the good women of our church. Naturally a large part of the material deals with problems of Christian living in the homeland, but not all, for women are unselfish workers. Though obliged to spend most of their time in the narrow home sphere, they do not forget their sisters across the sea. So the women of the Church of the Brethren have their own special mission project, the support of the girls' schools in India, China and Africa. But that is not all they do. On the foreign field, it may be news to some to know, it is the women missionaries who carry the heavy end of the load. Some months ago Bro. J. M. Blough made this surprising statement: "In round numbers, women compose two-thirds of the entire missionary force on the foreign field, and of this number more than half are unmarried ladies who, free from family cares and with a devotion and courage that can not be excelled, are making one of the finest chapters in missionary history. In medical and educational institutions, as well as in district work, they are doing the largest share in the church's obligation to the world. How poor our efforts would be without the active coöperation of the women at the home base; and how greatly increased the work has become on the field because of the thousands of lady missionaries who have devoted their lives to it! We admire them and praise God for them. Especially do we admire their courage and willingness to live and work alone at a place, as four of our own ladies are.



doing at the present time, and others have done in the past. Their job is not easy, but they did not come to the field seeking an easy job. They gladly forego fellowship and companionship for the sake of the kingdom of God. Great will be their reward. God bless them in their lonely hours and reward them richly in their sacrifices."

So hats off to the women! Whether it is on the foreign mission field or in the home, at a district program or in a special number of the church paper, whatever the women do is done quietly, but also unselfishly and well.

H. A. B.

### The Plea for Strong Men

NOT many days ago a young woman from Washington, D. C., the daughter of the chaplain of the United States senate, deplored the type of young men going into the ministry. Miss Sallie Phillips is represented as saying: "Where there is one man of the right type, there are twenty-five who have no business going into the ministry at all. We do not want the kind that can't do anything else. When younger people see weak men going into the ministry they lose faith in the church. The great need is the spirit of adventure, which apparently is almost entirely lacking in our seminaries."

We suppose there is some truth in what Miss Phillips says, but are there many strong men in any calling today? What with our farmers slipping back into peasantry, most business men bankrupt or operating in the red, the professions generally overcrowded and underpaid, and the nation's patriots unable to balance the budget, it would seem that mediocrity is by no means confined to the ministry. Indeed, the universality of the need suggests that it may be conditions rather than men that are most to blame.

That is, it is not that we have a smaller per cent of gifted or adventurous men, but that the times are unusually difficult and our requirements more exacting. We need to remember also that the fat years did not tend to develop independence and resourcefulness even where men were so inherently gifted. And thus, by a conjunction of conditions we find strong men scarce. And naturally the call is loudest when they are hardest to find.

Even so there is no cause to be overdiscouraged. This is not the first time in the world's history that strong men have been scarce. Over and over God has had to carry along with the best to be had, though the best was none too good. The saving element in the situation is that the ordeal of hard times will certainly temper character. The very conditions we deplore will begin to produce the men we need. About the time the situation looks hopeless, it is our conviction that then the strong men will begin to arise.

H. A. B.

### Social Statesmen

WE do not need more politicians or theorists to improve the current economic situation. But we do need far-sighted and unselfish men of a practical turn of mind who are willing to become social statesmen in their respective communities.

What we mean may be illustrated from the experiences of a leading Illinois farmer who determined to raise better corn. And he did improve his corn, but he soon found he must share his gains with his neighbors, or pollen from their fields of ordinary corn would destroy much of the results of his patience and labors. Statesmanlike, this farmer induced his neighbors to raise better corn, and so became a benefactor of his community—a true social statesman.

Here is another example: "When I adopted agriculture as my profession, I soon came to the conclusion that the business would be so hazardous as not to be worth my life's energy unless the products which I grew could be marketed through grower-owned and controlled coöperative marketing organizations controlling a large percentage of those crops. I therefore resolved to devote a good deal of time and energy to helping build and perfect these organizations. I have been a director of the California Fruit Growers Exchange for twenty-two years, and its president for twelve years. I have been president of the California Walnut Growers Association ever since it was organized twenty years ago. During all of that time I have given a large share of my time and energy to those organizations. I have never received one cent of salary or compensation of any kind, and have paid my own expenses most of the time."

The foregoing statement was not made as a boast, but as a record of facts. It was part of a soundly argued plea to the bankers of a great western state that they too assume responsibility for encouraging the spirit of coöperation in their respective communities. Herein is illustrated the spirit of the men we must look to and encourage if business conditions are to improve.

H. A. B.

### Special and Regular

LIFE is now so full of special things, special days and special weeks, special programs and special MESSENGERS, special bargains and—well, one just has hardly time to live. We'd better take time though. Stop in your tracks right now, stand still until your breathing becomes regular and consider what all this running hither and yon is about. Is it all fuss or is it all making a real contribution to the supreme business of living peacefully, triumphantly, in the midst of clamor and perplexities? The vital question is whether these special things are making life richly regular.

E. F.

# SPECIAL WOMEN'S WORK ISSUE

## We Have Come to the Close of Another Year

As we read this special Women's Work issue of the *Messenger*, may we in all seriousness and humility ask ourselves the question: Have we done all that we could toward promoting the cause of righteousness through the various avenues of service presented to us by our church?

Perhaps we are thinking of money and saying to ourselves: "Surely we have done all that we could this year. We have given until it hurts." This may be true—only those who have so given can say, but the gift of money is not the only test. We may make it necessary for our Heavenly Father to prolong this period of economic stress to the point where we shall be able to recognize and apply other tests of spiritual development and Christian service.

Are we learning to love Christ more? If so, we will feed his sheep—yea, even the lambs. Both sheep and lambs need various types of food, not the least of which are love and sympathy.

When we come to that place where we love Christ sufficiently to feed whatever food is needed most we will then be ready to sacrifice in order to procure that food—even to the giving of ourselves completely to that end. We believe that when the spirit of doing and serving is dominated by a love for Christ himself the wherewithal to feed will be of minor importance and require less concern.

May we look toward doing "what we can" in a much larger measure during the months ahead.—*Mrs. Ross D. Murphy.*

## Women's Work Envelopes

MANY Women's Work envelopes have been called for during the past four months and we hope they were actually used. This is just a beginning. We shall continue to use the envelopes.

The coming year affords an excellent opportunity to start their use at the very beginning. The Lenten season begins with the Day of Prayer, March 3, and continues for six weeks until Easter. Why not make this a period of self-denial, placing an envelope in the hands of each woman with the request that she give all she can toward the Women's Missionary Work? This will afford a good start and you may continue to use the envelopes in whatever way is deemed advisable throughout the year. Should you not be able to start with the Lenten period, make use of the last three or four weeks before Easter.

Write to the office for a generous supply of these special Women's Work envelopes and use them conscientiously and persistently.

## Looking Toward Conference

It is not too early to ask the Aid Societies and Bible Classes to prepare a special gift for the Women's Conference Offering. May we have more of such gifts this year and a larger offering than ever before.

Conference, you know, will be held at Hershey, Pa., this year. The whole general schedule of Conference will be somewhat different. Women's Work, as well as other phases of the program, will come earlier in the week than heretofore. Watch for these changes.

The Women's Work offering and missionary program will be given Thursday, June 8, from three to five P. M. The special conference for officers (district, regional and local) will come even earlier in the week—

Wednesday, June 7, 1:30 to 3:30 P. M. The following outline is the proposed plan for the program:

## Women's Work Conference Program Schedule Hershey, Pennsylvania

### Wednesday, June 7

#### (ORGANIZATION)

1:30 to 3:30 P. M.—Women's Work Officers Conference (Regional, District and Local Officers). Under auspices of Mrs. Hoff and Mrs. West.

#### (PROGRAM)

7:00 to 9:00 P. M.—Aid, Mothers, Temperance and Peace. Special emphasis on Temperance, Peace, Christian Home. General theme: Personal Responsibility, Volunteer Service, Giving of One's Self. Under auspices of Mrs. Hartsough, Mrs. Gilbert, Mrs. Bixler and Miss Trostle.

### Thursday, June 8

9:00 to 10:00 A. M.—Conference of Pastors' and Ministers' Wives (tentative).

10:00 to 10:45 A. M.—Committee reports and business session.

10:45 to 11:30 A. M.—Discussion forum, or joint meeting of men and women.

1:30 to 3:00 P. M.—Findings from sectional conferences. Women's Findings Committee: Mrs. E. G. Hoff, Mrs. Florence B. Gibbel, Mrs. Levi Garst, Mrs. E. C. Bixler and Miss Eva Trostle.

3:00 to 5:00 P. M.—Women's Work Missionary Project Program. Under auspices of Nora Rhodes, Mrs. Arnold and Mrs. West.

### Saturday, June 10

3:45 to 5:00 P. M.—Peace Program:

"The Unknown Soldier Speaks."

Auspices of Men, Women and Y. P. D.



## What Have We Accomplished?

I am wondering what we have accomplished toward meeting our united obligation to the girls and women of India, China and Africa? (See next item.) You are just as much concerned about this matter as I am. We have done our best to extend the most earnest and urgent appeals. We can do no better just now so far as the passing year is concerned, than to lay the entire burden at the feet of our Master and in all humility ask him to give us strength to do better next year.

A very fine spirit of interest and service is manifesting itself on the part of the women throughout the brotherhood, and perhaps we are laying a better foundation for larger service in the future than would have been possible in more prosperous times.

## Of Interest to All Our Women

All the women will be interested in the report of the efforts of our women's project givers. To date, Feb. 14, \$6,938.71, has been raised toward the 1932 goal. Money received before March 1, 1933, will be counted on the 1932 goal. So there is still time for you to give your share, if you have not already done so. We would like for the amount raised this year to be the product and interest of every woman in the brotherhood. You will have to give your bit in order to make this dream a reality. We still have \$4,635.26 to raise to come up to last year's giving and \$8,061.29 to come up to our goal. We still have three days to work. Will you help? Take it up in your Bible classes and mothers' groups immediately. Send your contribution, which will represent your interest in the work, to the National Council of Women's Work, Elgin, Ill.

## Giving When We Try

It is almost marvelous to what extent we are able to give when we try. Many officers are responding to the special call, some giving even more than was suggested. At this time I do not know if the officers will be able to raise the five hundred dollars (\$500) as suggested. Nor do I know if one thousand women will respond to the call for from one to five dollars each. We can only hope for the best and pray that the Lord may send his Spirit even where our voices may not be heard. May we now be concerned, as never before, to reach the women who have not as yet become enthusiastic toward the cause of missions, both home and foreign, and may we aim to interest them with ourselves, in the primary work of the church, which is the salvation of souls and the development of Christian character.

I know of one district whose officers have all responded to the special call. I also know of one church that will begin to use the envelopes during the Lenten season and thus raise its quota for the National, as well as the District Projects. Perhaps many other groups

of women may wish to try out the Lenten period as a special season to give for missions. Of course, any period, or all periods during the year may be used, but let us continue to emphasize the use of envelopes for the National Project.

## How One Regional Officer Works

One regional officer writes that her job is a responsible one and that she hardly feels equal to it, but then she immediately goes on to tell of the good work being done. She says that after the Conference last year she went home and did some real planning and figuring as to what might be done with the various districts of her region, so that they might reach their goal.

It really requires much planning and figuring, as well as prayer. In fact, much praying will result in the "planning and figuring." This sister goes on to tell how she wrote to the various district presidents, assigning definite work to be done and making definite suggestions. She thinks "A man's reach should exceed his grasp," and, therefore, she made the various goals high. She also says, and I quote: "We are stressing for our region other things than finance, which alone should not be our goal. We must keep up a faith in our women—faith in our organized work—faith in God, and give missionary information and inspiration, and encourage a kind and practical patience and interest on the part of our officers."

This sister, along with other regional officers, has made use of many opportunities to talk to women at district meetings and other gatherings. They are trying to use the opportunities as they present themselves. The letter closes with a prayer "that God may help each one of us who has responsibility in carrying forward our program that we may never waver in sincere devotion to his cause." Such a letter is indeed an inspiration, and we realize that the humility of spirit and the consciousness of responsibility combined with such an earnest purpose will indeed remove mountains.

## Helpful Materials for Mothers' Group Program Builders

BY RUTH SHRIVER

ARE you the program builder for your mothers' group? If you are, your task will be easier as you acquaint yourself with the literal flood of splendid books, magazines, and pamphlet materials that are within your reach. You will never follow any prepared program or series of programs out of a magazine or book—*unless you are sure it fits with your group's needs*; your best discussions will likely come out of your own original creative ideas. This being true, you will nevertheless value printed materials as right hand aids.

### Magazines

If you have only so much money to spend, several

parents' magazines are your best investment. They are named below in order of value:

*Parents' Magazine*—\$2.00 per year. "From crib to college." This is the best general magazine for parents available. Its advisory editorial staff includes the child experts of the country, and it is specifically sponsored by the five American universities which are especially interested in parent education.

Especially helpful features are the monthly program outlines for mothers' groups, the book review lists, both for parents' and children's books, besides the articles which are very much to the point.

The program outline is organized around articles which appear in the magazine simultaneously, so that anyone who is to give a talk or lead a discussion will have something immediately at hand for a starter.

You can not afford to be without it.

The monthly subjects for the remainder of this winter are:

Your Child's Choice of Friends—February  
The Child's Right to Success at School—March  
When Is a Problem Not a Problem?—April  
What Home Should Mean to a Child—May  
What Is Worth-while Recreation?—June

*Child Welfare Magazine*, \$1.00 per year, is the official periodical of the Parent-Teacher Association. Besides very splendid general articles, it carries monthly program outlines—usually two at a time—for parent groups.

*First Steps in Christian Nurture*, 60c per year, is prepared for parents of pre-school children. The *Elementary Magazine* (\$1.00 per year) carries a mothers' group program outline based on current articles in the

above magazine. It is very good for those who want help on the pre-school child problem only.

*Child Study*, 80c per year, is the "high brow" parents' magazine. It is good if you want to pioneer, but some of the vocabulary is rather technical and hard to understand.

A new magazine, "*Babies*," edited by Mrs. Franklin D. Roosevelt recently made its appearance. Its quality, in comparison with the above periodicals, has not yet been established.

#### Leaflet Series That Will Help

*White House Conference Leaflets. Order from the Century Co., N. Y. C. Price, 10c each; set of 15, \$1.25.*

Changing Drama of Behavior, The  
Habits of Eating  
Habits of Independence  
Habits of Sleep and Repose  
Habits that Make or Mar  
Home and School  
How Children Differ Mentally  
How Children Grow Physically  
How Communities Influence Their Children  
Learning to Talk  
Mental Health Begins at Home  
Partners in a Common Venture  
Responsibilities of the Present-Day Family  
Uses of Leisure Time, The  
Vacation—Profit or Loss  
What Do Parents Need to Know?

*American Social Hygiene Association Leaflets. Order from American Social Hygiene Association, 370 7th Ave., N. Y. C.*

Sex in Life—10c  
Child Questions and Their Answers—10c  
Training Youth for Parenthood—10c  
Choosing a Home Partner—10c  
The Mother's Reply—10c  
The Boy Problem—10c  
What Is "Social Hygiene"?—10c  
Social Hygiene and the Child—10c  
The Established Points in Social Hygiene Education  
"Some Information for Mother"  
Health for Men  
Your Daughter's Mother—10c  
Equipping the Adolescent Girl  
Loving in the Making—10c  
Biological Foundations of the Family  
Prenatal Clinics and the Prevention of Congenital Syphilis  
Social Hygiene  
The Part of the Church in Social Hygiene—10c  
Social Hygiene in Health Education for Junior High Schools—10c  
Some Experiments in Sex Education in the Home and High School  
Biology in the Elementary Schools and Its Contribution to Sex Education  
Sex Education in Junior High School  
The Colleges and Sex Education  
Introduction of Sex Education into Public Schools  
Sex-Character Education in Junior High Schools

### Word From Our Mothers and Daughters' Director

BY MRS. J. Z. GILBERT

A number of calls for Mothers and Daughters' material have been received, and we hope to be ready to meet this demand in the near future.

Programs are in the process of being built, and though we are sorry to be obliged to ask your further indulgence, yet it takes time to produce something worthy of acceptance by the organizations. The work is being done as rapidly as seems consistent with the quality of programs we hope to send out.

The material is being gathered from several sources, and thus we plan to bring together in convenient form for distribution many helpful outlines and suggestions for the benefit of local Mothers and Daughters' organizations over the brotherhood.

We feel a keen interest in these prospective programs, and we believe they will carry a new enthusiasm to many of our Mothers and Daughters' groups.

Los Angeles, Calif.



*Child Study Association Leaflets. Order from Child Study Association, 221 W. 57th St., N. Y. C.*

Child Study Discussion Records—Development—Method—Techniques—75c

Music for Children—40c

Child Study Groups: A Manual for Leaders—25c

Parents' Questions: First Series—25c; Second Series—25c

Curiosity—10c

The Gifted Child—10c

Habits—What Are They?—20c

Health Training of the Pre-School Child—10c

Learning to Use Money—10c

Obedience—10c

Play and Playthings—20c

Rewards and Punishments—10c

Sex Education—20c

When Children Ask About Babies—20c

Why Do Parents Need Special Training?—10c

Training for Responsibility—5c

Books on Travel for Young People—5c

A Selection of the Year's Best Books for Children—5c

*Parents' Magazine Leaflets. Order "Index on Authoritative Articles on Every Child Rearing Problem," 10c, from the Parents' Magazine, 114 E. 32nd St., New York City.*

*Children's Bureau, United States Department of Labor, has over 200 bulletins, single copies of which can be obtained free. Order free list of bulletins from above organization at Washington, D. C.*

*For Mother's Day and Mothers and Daughters' Week. "The Mother and Daughter Observance," a 32-page booklet with suggestions for Mothers and Daughters' banquets, Mother's Day worship programs, a candle lighting service, discussion questions for groups, a list of source books, and quotations appropriate for Mother's Day, price 15c. Order from Board of Christian Education, 22 S. State St., Elgin, Ill.*

#### A Dozen Best Books for Parents

About Ourselves—Overstreet—1927—\$3.00

Character Guidance and Occupations for Children—McCallum—1929—\$1.00

Child from One to Twelve, The—Arlitt—1931—\$2.00

Everyday Problems of the Everyday Child—Thom—1927—\$2.50

Growing Up—Schweinitz—1928—\$1.75

Home and Christian Living, The—Hayward and Hayward—1931—75c

Management of Young Children, The—Blatz and Bott—\$3.00

Nervous Child and His Parents—Richardson—1928—\$2.50

Our Children—Fisher and Gruenberg—1932—\$2.75

Problems of Childhood—Patri—1926—\$2.00

Parenthood and the Character Training of Children—Galloway—1927—\$1.00

Wholesome Childhood—Groves and Groves—1924—\$2.00

*All of these can be obtained from the Loan Library, Board of Christian Education, 22 S. State St., Elgin, Ill. The rules which apply are:*

1. Books may be kept for a period of two weeks (excluding time for transportation to and from the office). They may be renewed, provided there is no request on file.

2. One person may order more than two books if they are to be used by a group.

3. Books may be transferred to another person at the end of two weeks, provided permission is secured from the office.

4. Not more than two books may be asked for at one time for individual use.

5. Postage both ways shall be paid by the user. Ten cents should accompany a request for a book to pay outgoing postage.

6. Give a first, second, and third choice, if possible, when ordering books.

7. A charge of 2c per day will be made for keeping books overtime.

8. Books damaged or lost must be replaced or paid for.

These books can be purchased from the Brethren Publishing House at prices named above.

#### How to Get Money to Buy Needed Materials

One of the first problems most of us face is this: We have no money to buy leaflets, pay for magazine subscriptions, or buy books.

If you have a well organized Women's Work group in your church, no doubt there is a treasury; and this treasury might very well plan to spend ten dollars during your first year in getting started, for help that will be invaluable later on. After the first year, the expense should not be quite so heavy; but no program planning person group should be without continuous access to the *Parents'* and *Child Welfare Magazines*. If you do not have a treasury of your own, perhaps the Sunday-school or church treasury could be drawn upon for help.

*Elgin, Ill.*

### Glimpses of Life's Day

BY MRS. E. G. HOFF

WE present here a program which may be given at any Women's Work meeting, or for the observance of Mothers and Daughters' Week. It is a series of pantomimes representing the outstanding peaks in a woman's life and has dramatic possibilities. It may be given effectively without the use of curtains or stage setting, or it may be elaborated by the use of additional poems and music and the use of colored lights. It has been used with success in a number of our churches. Songs and poems may be substituted as desired.

The staging is the same for all the scenes. A fireplace helps to create a home-like atmosphere. Drawn up to it is a large arm chair. By the chair may be placed a floor lamp and a table on which are a plate of fruit and a Bible. The fireplace may be lit for the first and the last two scenes.

The whole production figuratively represents glimpses of life's day. From birth to old age is typical of a day from dawn to sunset.

If a stereopticon is available, then a color wheel may be used to create the daylight effects, or

various colored pieces of cellophane held in front of the light should give the desired shades. A rose light represents dawn or birth, a yellow one the morning hours of girlhood. Use a white light for the bride at high noon. A blue light should be used for the busy hours of a mother's afternoon, and an orchid for the twilight hours of age.

A pianist, soloist and reader are necessary behind the scenes.

#### Introduction

Pianist plays, *Love's Old Sweet Song*.

Reader:

"As a shaft that is sped from a bow unseen to an unseen mark,  
As a bird that gleams in the firelight, and hurries from dark to dark,  
As the face of the stranger who smiled as we passed in the crowded street,  
Our life is a glimmer, a flutter, a memory, fading yet sweet."

#### Scene I. Babyhood—Dawn of Life

The curtain rises upon a baby sitting in a crib as the pianist plays the lullaby, *Sweet and Low*. The reader reads the poem, *Where Did You Come From, Baby Dear?* Or some other suitable poem may be used.

#### Scene II. Girlhood—Early Morning Hours

Pianist plays several measures of *School Days* as a young girl of six or eight years rushes in, pulls off her cap and coat, takes an apple, bites into it, gets a book and curls up in the chair to read. Soloist sings, *School Days*.

#### Scene III. Sweet Sixteen—Later Morning Hours

A young woman in colorful frock enters as pianist plays, *I Would Be True*. She carries a rose bud. She takes her place on the arm of the chair examining the rose and enjoying its fragrance. Reader reads poem, *To Be a Girl*.

#### Scene IV. The Bride—High Noon

A young woman dressed as a bride takes her place to the strains of the wedding march. Reader reads poem beginning, *Soon the Rite Is Duly Done*, or some other suitable poem. Soloist sings, *I Love You Truly*.

#### Scene V. Motherhood—Afternoon Hours

A young mother and two small children take their places, the mother in the chair with one child on the arm of the chair and the other in her lap. Pianist plays, *Home, Sweet Home*, or the reader can read some suitable poem on the home or the theme, mother.

#### Scene VI. Grandmother—Life's Sunset

Curtain rises to the notes of *Silver Threads Among the Gold*. Grandmother with prayer veil on, sits in her armchair, Bible in her hand. She turns the leaves and looks meditatively into the fire.

Reader reads:

"I love each furrow in thy face,  
The silver in thy hair;  
There's naught but beauty I can trace,  
There's none that's half so fair.

"The lovelight shines out from those dear eyes,  
How well I know the sign  
Of kindness, sweetness, all that's good—  
Dear grandmother—mother mine."

Soloist sings, *Mother McChree*.

Conclusion: Pianist plays, "Now the Day Is Over."  
*Elgin, Ill.*

### A Mystery Friend Plan

BY MRS. J. Z. GILBERT

(Here Is Something to Try in Your Local Group)

DID you ever have a mystery friend? Doubtless a number of persons have enjoyed the experience.

It was my good fortune a year ago to be a member of a Bible Class in which a mystery friend plan was in operation. Other classes have used the plan, and some Mothers and Daughters' organizations as well.

It is in connection with this Association that the subject is here mentioned, for some feel it would be of interest to make effective such a plan in local work, since it seems to be a means of reaching new friends and of making more vital contacts with old acquaintances. It is one way of learning to love folks more because it brings them into a fuller understanding of each other.

For those to whom the plan is new, but who might decide to try it, we here suggest a few starting points. Further ideas and suggestions will develop within local groups as individual needs become apparent. For example, where there are a number of young mothers and several mothers of older families together this plan could be used more definitely as a mystery mother and daughter idea.

But to begin this friendship circle: First of all, after the group has fully discussed the advisability of trying the plan, and has decided to adopt it for a time at least, then turn the matter over to a committee not, however, to *work* out and report, but to *carry* out suggestions. A committee of two members will be better (we believe) than would three.

This committee should be given a name list of all who are concerned in the work. That is, have each member write on a slip of paper her name and address together with her birthday—month and day. These slips should be put into the hands of the committee to be carefully considered and passed out to group members as the best judgment of the committee shall decide, each member to be given one slip.

The individual then becomes the mystery friend of the person whose name appears on the paper received. The name on the paper must not be known to any other except the committee and the mystery friend. They



must keep this a secret for the year (or the time limit decided by the group). This can be done, for despite all burlesques to the contrary, a woman can keep a secret and she can control her curiosity.

This done, everything is now in running order, and we are ready for what follows. For clarity's sake let us suppose a case: Mrs. A has become the mystery friend of Mrs. B. During the year, then, Mrs. A will write a cheery letter or a post card occasionally to Mrs. B. She may send her an inexpensive remembrance for her birthday, or at Christmas or any other time she may wish. Should illness come into the home of Mrs. B it would be fine if Mrs. A would not forget that Mrs. B now needs her special thoughtfulness and her prayers.

It is surprising in how many ways little kindly attentions may be given when one takes the time to think about them.

In whatever way Mrs. A may feel to show her friendship it should be done without disclosing her identity.

With every member of the group acting in like manner toward some other member, it requires no stretch of the imagination to see how kindly feelings are strengthened and friendly contacts made.

At the close of the year a potluck supper should be arranged for a get-together-meeting of all these friends. The committee should have well planned a program by which the names of all mystery friends may be uniquely revealed. This will give zest and profit to the scheme.

A little meditation upon this mystery plan soon sets one thinking of many avenues through which the group might be enlarged, many shut-ins reached, and much worthy service done.

*Los Angeles, Calif.*

## A Year With the Mothers and Daughters of the McPherson Church

BY GEORGIA M. REPLOGLE

THE mothers and daughters' organization functions as a part of the Women's Council of the church. It has become a precedent in our church for a number of social activities to be delegated to certain organizations, and some of those fall naturally into the Mothers and Daughters' division.

The following will give an idea of the extent and character of work which our organization has done from October, 1931, to October, 1932.

*A Tea for College Girls:* On an October Sunday afternoon when many people were enjoying leisurely walks or a quiet time at home, the parlor of the McPherson church was the scene of a joyous group, for a few weeks before our college girls arrived for school and they were now being welcomed and entertained at a tea given by the ladies of the church. Some of the girls

were new, many were from other denominations in and out of the city, others had experienced such an event before, but altogether there was a feeling of mutual friendship. No great attempt at formality was made; however with lamps, candles, prettily decorated serving tables, and groups of girls and women sitting and standing here and there the room did take on an air of sociability.

*Mothers and Daughters' Week:* What could create a finer feeling of comradeship between mothers and daughters than a fellowship supper where they eat together, sing together, talk together and think together? On an evening near the date of Mother's Day all the mothers of the community with their daughters, or adopted daughters for the evening, were invited to the church parlors where a supper was served and a program given. The following Sunday was Mother's Day and a pageant entitled, "Honoring Motherhood" was given by five adults, four children, and seven college girls.

*A Party for the Children:* And now that our college girls have been entertained at a tea, our High School and Junior High School girls have participated in the events of Mother's Day—we still feel responsible for our children. What can be done for them? A few years ago some one had the fine idea of having a summer party for children. Now on an afternoon each summer one finds a group of children frolicking on the church lawn eagerly waiting for the party to begin. And here come the leaders—a story teller, a song leader, and others carrying packages containing food! After the games, into the auditorium they go for a short program given by some of their own group. Refreshments of sandwiches, jello and animal cookies are served and they take their favors, which happen to be balloons, and go home gleefully.

*Nursery:* It is Sunday morning, June 12, our pastor announces that beginning the following Sunday our worship and preaching services shall precede our Sunday-school hour. That is something new, and since one adventure often suggests another, it is decided that our small children shall be taken care of in a group by themselves. The nursery is started in one of the Sunday-school rooms. Children from two and one half to five years of age are now welcomed into this group each Sunday morning by the capable young woman in charge. Here the children play and sing together and learn their first lessons in sociability and fair play. There is some equipment which is also used in the Sunday-school class work—a sand box, blocks, crayons and a few toys.

*Mothers' Study Group:* Modern psychology points out that almost any activity once begun furnishes its own "drive" for continuance. The mothers' study

group has been just such an activity. A feeling of need by some of the mothers for better reading material on child care and training furnished the impetus for the group. The group is limited to the mothers of pre-school children and the study and discussion bear mostly on that age. The mothers meet every two weeks in the church parlor where members of the group present papers and talks on mental hygiene, sex education, parental fixation and related subjects. The question box is an informal discussion of immediate problems such as: What should we teach our children about death? Should a child ever be spanked? What attitude should one take toward the child's use of slang? The group is fortunate in being able to secure some of the best and latest books through the city library. Two definite projects are being planned for the immediate future—a baby clinic and a community playground.

*McPherson, Kans.*

### The Tie That Binds

BY NORA M. RHODES

MY Father's world is a wonderful world. On it are people of many nations and races. Some are dependent upon each other; all are dependent on the care of the all wise Father. He has the same loving concern for the red, the yellow, the black and the white. An incident is told of an operation that was about to be performed by a missionary doctor in the Orient. As a native evangelist witnessed the necessary preparations, this thought occurred to him: Suppose we Christians are mistaken after all; that instead of there being but one God, there are many, and the one who makes the Americans is different from the one who makes us. As a result there should be a difference in the anatomy of the bodies and this operation may be unsuccessful. But the one God has made of one blood all nations of men to dwell on all the face of the earth.

We, in our own little world, can not well live unto ourselves. We have a certain responsibility toward those less fortunate, be they in America, China, India or Africa. The responsibility resting upon the women of the church to help make disciples of all nations can not be carried out without intelligent sympathy for all mankind. This can best be gained by the earnest work of the missionary society. Our Savior gave his life for missions. Is it asking too much that we give a few hours each month, that we may get that fruitful type of knowledge which will help us to meet difficulties, solve problems and give ourselves in loving service? Through mission study we have learned of the consecrated lives many of our sisters on the other side of the world are living. Their

sacrifices and zeal for the Master's work is a challenge to all of us. We should also be mindful of the thousands of women and girls who will never hear the "tidings of great joy" unless the women of the home churches make it possible. In our Girls' Schools many choice jewels are being polished for Christian service, yet some of these girls must be turned away for lack of funds. If we love these daughters of China and India and Africa will we not give from the bottom of our hearts for the support of these schools? Giving is the largest element in loving. Since we are all of one blood, and since we all use the same avenue to the throne of grace, it must be pleasing to the Father of us all as he looks down upon the Christian women of the world as they assemble for a World Day of Prayer service. This year the observance will be on March 3, and as we gather in our respective places of worship let us keep in mind the women of other races who are also making their way to their places of worship which may be out in the open or under a thatched roof. Some of our own foreign sisters have walked miles to attend these prayer services. If there are groups of women who have not yet arranged for the March 3 meeting make your plans at once to be included in this prayer circle which reaches around the world. For information regarding materials see the MESSENGER for Jan. 7, page 26.

John Oxenham has very beautifully expressed the thought of the fellowship of the races in the following lines:

In Christ there is no East or West,  
In him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.



Liao Women's Bible School 1932 Graduating Class

In him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close-binding all mankind.

*Dallas Center, Iowa.*



### WOMEN'S WORK IN SOUTHWESTERN KANSAS

The women of Southwestern Kansas are gladly learning to share in every phase of our work in the district. In more than two-thirds of our churches the organizations of ladies have expanded and enlarged their activities. The objectives of our National Council are kept constantly to the fore and we shall be contented with nothing less than to interest every woman of the district in the whole program of the church and in the support of our National Project.

Our district organization consists of president, secretary-treasurer, director of Aid Work, director of Missionary Society, and director of Mothers and Daughters' Organization. On account of expense and long distances between churches we keep in touch chiefly through correspondence and in meetings in connection with our District and Regional Conferences. To these meetings our women look forward as to mountain-top experiences of the year.

Our last District Meeting was held in the Salem congregation near Nickerson during October. The business meeting on Saturday afternoon was attended by a large and representative group of women. Quite a few brought their financial quotas from the local women's organizations. One dear old brother from a small church in the far west called the writer aside to present an envelope containing the offering from the women of his church. We were made to feel that those sisters were indeed with us in spirit.

On Sunday morning breakfast was privately served to the officers of district and local women's groups, together with some other interested ladies. Problems and successes among the women of the district were discussed for two hours and many helpful suggestions were made to each other. Some weeks previous to this meeting the district directors had sent out letters to local groups stressing their respective phases of our work. The replies were grouped and each director given opportunity to study the problems of her department. This plan gave a systematic plan for our discussions. On Sunday evening an inspirational program was given before a large audience of women and children. Slides were shown of our Girls' Schools in India, China, and Africa. A play entitled "The Lost Sheep" was rendered. Mrs. Ellen Wagoner and daughters, formerly of India, added missionary inspiration to this meeting.

The recent Regional Conference held at McPherson was eagerly looked forward to. Thursday of this Conference was the great day for women of the district. The women of the McPherson church gave a fellowship dinner to all guests of the conference and in the afternoon a women's program was given. We considered the matter of a Regional Organization at this time. The vast extent of our territory makes the task we have an enormous one. Our region extends from the Canadian border to the Gulf of Mexico and from the Mississippi River to the Rockies. We urge all women in the churches of this area to be faithful in their interest and prayers for the work of the Lord.

Mrs. J. Hugh Heckman, President  
McPherson, Kans. of District Women's Work.

### THE MISSIONARY SOCIETY AT WESTMINSTER, MARYLAND

The Westminster church has had a Missionary Society for a number of years and has had some very interesting as well as instructive meetings. Each year our society takes up the study of a mission book and also provides other inspiring programs. Last year we had the privilege of hearing Sister Garner from India and Brother and Sister Ober-

holtzer from China tell about their work at two of the meetings of the society.

In December our society sponsored the presentation of the missionary play, **Living Water**, and is planning in several weeks to give **Slave Girl and School Girl**. Thus vital truths concerning missions are brought before the whole church.

For several years most of the offerings received by the Missionary Society have been given to the Women's Work Project, although contributions have been made to the Porto Rican Fund, the Woodstock Sale in India and a box of clothing has been sent to the Greene County Industrial School. This year the society distributed the special gift envelopes to every woman in the church and anticipates a generous response.

Although the society itself has not given such large amounts of money, we feel sure that it has helped to make the church increasingly aware of the need of missions and has quickened the desire to give, throughout all the organizations.

Mrs. H. Edgar Royer.

Westminster, Md.

### A FELLOWSHIP SERVICE

A unique service was that recently held by the Women's Missionary Society of the church at Elgin, Ill. Some called it a supperless supper, and so it was in part, considering the absence of food for the body. But for mind and soul there was a sumptuous repast.

The purpose of the service was to stimulate a friendly feeling toward all races and peoples. This idea was beautifully carried out in the arrangement of the room as well as in the program.

A long table was set in the center of the social room of the church. A ship's model, such as decorates a mantel, formed the centerpiece. It rested on an ocean, made of blue crepe paper, stretching down the expanse of the white table-covering. White ribbon streamers extended from the ship to each corner of the table and there were tied in graceful bows to white candles set in holders neatly covered with white crepe paper. Stuck in the knot of each bow was a small United States flag, and with it a Chinese flag at one corner, Japanese at another, British at another, and Christian at another. From the masts of the ship floated two larger flags—United States and Christian.

Around this decorated table were seated the president of the society, the secretary and the hostesses in appropriate national costumes, where such seemed fitting. The hostesses included Miss America, resplendent in white robe draped with red and blue bunting, and a star tipped coronet; two China; two Japan; two India; two Cosmopolitan, and two New World hostesses. In a circle around the room sat those in attendance.

The president of the society acted as toastmistress and gave the setting of the theme through quotations from current literature and reliable facts concerning warlike attitudes of mind, suspicion, hatred and jealousies. Emphasis was laid upon the importance of friendly relationships in the smallest groups, even the family, that goodwill and brotherhood may radiate to the farthest borders of the earth.

After a song by the entire group and a prayer, the program continued as follows:

A piano solo—"In a Chinese Temple Garden"—interpreted bits of Chinese life.

The speaker for China gave a talk on "National Friendship" and urged a cultivation of friendly confidence-filled, trustful relations with all nations of the world.

The Japan hostess presented her toast in the form of a solo, "My Task," as expressive of "Kinship."

"Partnership" was the subject presented by the hostess for India. She contended that if we knew each other better, we would love each other more, and gave much valuable information concerning our dark skinned sisters of the Far East, showing wherein we might be partners in the affairs of the world.

The Cosmopolitan hostess gave a distinctly religious talk, putting the matter specifically up to the Christian church if it would be consistent in holding to its teaching of the fatherhood of God and man's brotherhood in Christ.

The hostess of the New World of Peace and Goodwill rendered a solo, "The Lord Is My Strength," as a toast on "Lordship."

The toastmistress concluded the program with a plea for mental disarmament, urging Christian women to think, talk and live friendship, partnership, kinship, fellowship and "Lordship" in order that we may realize man brotherhood and world peace, through Christ our Lord on earth.

A prayer closed the service. Maud Newcomer.  
Elgin, Ill.

#### MISSIONARY DEPARTMENT OF THE WOMEN'S CHURCH COUNCIL AT McPHERSON, KANSAS

The women of the McPherson church have a wide-awake and well organized Women's program. The Missionary Department is an important phase of this work. The first Thursday of each month is a busy day for our women. In the forenoon the Ladies' Aiders ply their needles, as they do each other Thursday afternoon. At noon either a covered dish luncheon or sack lunch is served, and we enjoy the fine fellowship of each other for an hour. In the afternoon, we have our missionary program. As a rule we have a fine attendance and our interest in missions keeps up well.

Our aim is to keep the work of missions and its needs before our women in as interesting and effective way as we can. Both phases—home and foreign—are stressed.

Last year India and her work was studied. The study book, **Christ Comes to the Village**, was read and a splendid report given. The talks on our girls' schools then were given and personal letters from that field were shared.

This year we have taken up China as a special study. The book **Lady Fourth Daughter of China** is being studied and reports given. This book is excellent and has proven to be very interesting. Letters from China have also been read. We make use of the Missiongrams at each meeting. Any interesting news right from the field brings us nearer to our work on the fields, and we can pray and give more effectively.

Last summer in one of our programs, two of our women gave the little playlet, **The Lost Sheep**. This proved to be most touching and brought out the need for recruits to help the overworked missionary on the field to share the Bread with other hungry ones. This playlet has been called for since to be given in other services.

The committee has a program planned, to be given in the near future, on the home work. It will stress our work among the mountains and the Greene County, Virginia, school. We have some interesting things in the making for this program.

Our women respond nicely in our offerings for missions. Our general offering at each meeting is good. Then, we have firm believers in the mite box. Three times a year these are opened. We have a special consecration service

each time. We share alike in supporting a Chinese nurse and in our Women's National Church Project. The slides that have been prepared for this project will be shown here at our regional conference.

And so we go on, working and praying that the church may be used mightily in bringing souls to the Master's feet.  
McPherson, Kans. Ellen H. Wagoner.

#### THE MISSIONARY SOCIETY AT DENTON, MARYLAND

The church at Denton has been unusually fortunate in having had in the past few years two missionary pastors. Our Missionary Society was organized during the pastorate of Bro. S. Ira Arnold and was ably directed by Sister Arnold as president. At present we have Brother and Sister Norman A. Seese, former missionaries to China, whose devotion to the mission cause is a constant inspiration to all of us.

Our Society holds monthly meetings in the homes of its members and has an average attendance of about twenty. In connection with the material suggested by our Board, we find the **Missionary Review of the World** an invaluable help in our program of study and inspiration. We plan to use **Lady Fourth Daughter of China** in the immediate future.

A special Christmas packet containing about eight dozen handkerchiefs made by the members and friends of the Society was sent to the China Girls' School. An impressive public service featuring the pageant, **The Challenge of the Cross**, was rendered in November by the Society, assisted by the young people. At this meeting the mite-boxes were returned; the offering amounting to \$24. The slides showing the work of our schools in India, China and Africa were shown at a public meeting in December. These pictures were much enjoyed and certainly present the challenge of the field in a most effective manner.

The Society at this place is deeply appreciative of the efficient help rendered by the general and regional directors in making possible a broad and constructive program of missionary study and activity in the local churches. May we carry on in a spirit worthy of the great cause we represent is our prayer.

Denton, Md. Mary R. Rairigh,  
President.

#### LADIES' AID SOCIETY ENTERTAINS VISITORS FROM WESTMINSTER

The Ladies' Aid Society of the Waynesboro Church of the Brethren entertained the Meadow Branch Church of the Brethren Aid Society of Westminster, Md. The visitors arrived shortly before 10 o'clock and the remainder of the morning was spent in quilting. Three quilts were in the frames.

Dinner was served in the church by the local society.

At 2 o'clock an interesting program was rendered, consisting of devotions, special music, two addresses, and a story taken from Van Dyke's, "The Lost Word." The president of the Aid was in charge.

There was a fine group from the local society. The plans for the day were carefully made by the committee in charge.

After the ladies of the visiting society had returned, the husbands of the members of the local society joined them, having supper in the church. Following the supper the group attended Bible study and prayer service. At the conclusion of the prayer service several other short meetings were held.





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Missiongrams

*Notice to Missionary Committees.* Missiongrams, the monthly news sheet sent from the General Mission Board for use in every Sunday-school, is being furnished for March by means of news items printed in this issue of the *Messenger*. Select the most vital items and tell them to your school just as if you had received them by letter. Note also the worship service that appears in this issue. Missiongrams will be mailed for April as heretofore. If Missiongrams are not being received in your Sunday-school, write the General Mission Board requesting them. Be sure to give the name of your congregation, also your Sunday-school if the name is different.

#### CHINA

##### Show Yang

V. Grace Clapper

#### Series of Uplifting Meetings

The Christians of Show Yang had a great spiritual uplift during the last month of 1932. Six full days of rich scriptural messages and spiritual exercises certainly arouse the most indifferent Christian, to say nothing of the effect upon the enthusiastic one. Pastor Yin of Ping Ting took the leading part in these meetings, and he gave us the best from his rich spiritual experience. These were truly "mountain-top experiences" for all of us, and we did not welcome the closing day. Some of our country brethren, even though "Rude in speech and wild in feature," manifested a real interest in all the discussions, and the church decided to hold another such meeting during the last month of this year.

#### Five Baptisms

Three women and two of the former school girls took a stand for Christ and were baptized into the fellowship of the church, on Dec. 18. These with forty-five other Christians enjoyed a quiet communion service on the evening of the same day, with Bro. Yin officiating. During these meetings a number of men and women were introduced as inquirers, and they will receive special instruction during the year.

#### Volunteering for Christian Work

Five Christian women of the Show Yang church have volunteered to give one day each week to the work of the church—one-half day to the work of the newly organized Aid Society, and the other half day to preaching the gospel in the non-Christian homes of the city and near-by villages. This work consists largely in accompanying the missionary and witnessing for Christ. These five women with about five others have promised to do their best in winning at least one soul to Christ during the year. They have also decided to read the New Testament this year, reading one

chapter each day, beginning Jan. 1. When you know that with two or three exceptions, none of these women have ever gone to school, except a short term Bible School of six or eight weeks, for two or three years, you know that this is not the very easiest task they could tackle. These Chinese mothers, with all their lack of knowledge and experience, are not lacking in perseverance.

Fourteen-year-old Li Hsiu Lien, who was recently baptized, is so happy in her new life, but will soon be married and live in a non-Christian home. This is how she feels about it: "Oh, I would be supremely happy now, if my parents would only wait a little longer and not marry me off so soon!" Dear Christian reader, pray that this custom of child betrothal may soon be blotted out!

#### Facing New Problems

During the regular business meeting of the Show Yang church, a growing interest was shown in the discussion of indigenous problems. Since the mission schools in this county were discontinued, the Christians are conducting a four-year primary school for their children and a few others who are interested in such a school. It remains to be seen whether or not the financial strength of the Christians will be sufficient for this task.

#### Two Ministers Elected

At this business meeting it was also decided that the church elect two ministers. Deacons Ho Wei, and Chao Fu Ling were elected, each receiving the same number of votes. These will be duly installed about Easter time. The church now has about two hundred dollars in the treasury, and we are hoping that the Christians will be willing to contribute to the support of these ministers. About fifteen dollars was contributed to the Poor Fund by the church, as the result of a "White Gift" program on Christmas day.

#### INDIA

##### Anklesvar

Emma K. Ziegler

#### Brother and Sister Lichty in Evangelistic Work

Brother and Sister Lichty are out in evangelistic work in the villages. They report exceptional interest. All classes of people are interested. A group of Mohammedan women came to the tent one evening and said they were not allowed to go to the place of meeting so they had come to visit at the tent. Large groups of children come in the evening for their play hour. A class in sewing in the afternoon takes a great interest in learning simple stitches and the making of simple garments. All these opportunities are used to sow the gospel seed. There have been some applicants for baptism who knew very little about Christianity, and therefore were in need of some instruction before receiving baptism. Recently, however, a number have been baptized.

#### Survey of Christians

Bro. Lichty is making a survey of the Christians in the villages as they go from place to place to find out what their financial status is.

#### Brother and Sister Ziegler at Vyara

Edw. K. Ziegler and wife who have been studying Gujarati here since their arrival in India have been transferred to Vyara to engage in evangelistic work.

#### Miss Stoner on Tour

Miss Susan Stoner, our teacher at Woodstock School who has her headquarters at Anklesvar during the vacation months of January, February and part of March, is doing some itinerating, with another teacher, among some of the

other missions of India who send their children to Woodstock. Among the missions she is visiting is the Mennonite Mission in Central India. We are hoping to have a report of her observations at our annual Mission Conference in March.

#### The Christmas Season

The Christmas season was a very happy one for our people. At the boys' Vocational Training School and at the girls' school appropriate programs were prepared and given. In the girls' school a good many hours were spent during several weeks before Christmas in making Christmas gifts. The smaller children mounted pictures and the older ones made cardboard dolls which they dressed. These gifts were later given to the children in the village schools who have a meager supply of toys, if any. Many a child was made happy in this way.

#### Elders' Meeting of Gujarat

The elders of Gujarat had their yearly meeting at Anklesvar Jan. 7. In this body there are seven Indian elders and five missionary elders. The Indian elders took hold of the questions under discussion and showed their ability to take a larger place in the Indian church.

#### A Memorial to Mrs. Miller

Recently Bro. A. S. B. Miller presented to the Vocational Training School a gift of ninety-five dollars in memory of Jennie B. Miller who died March 18, 1932. This will be used as a beginning for an endowment fund for the Training School.

#### Director of Agriculture Speaks

Dr. Burns, Director of Agriculture in the Bombay Presidency, while passing through Anklesvar recently stopped for an hour to speak to the students of the Vocational Training School. Dr. Burns believes that vocational education is one of the great needs of rural India and expressed his appreciation of what the students and teachers are doing here.

#### Recognition Day

There has been a healthy spirit of rivalry among the students of the Vocational Training School. To encourage this and attain a still higher type of achievement there will be a special Recognition Day at the close of the school year. At this time, those who during the year have shown the greatest progress in scholarship, agriculture, vocations, and in sportmanship will be recognized.

#### Girls Give Village Programs

The girls of the School of Practical Arts have been going out into some of the surrounding villages where they give a program. One feature of their program is a short temperance play which shows the evil effects of drink. This always makes a great impression and it is our hope that through this influence India may come a bit nearer to having prohibition.

### Suggestive Worship

#### Hymn

**Talk:** The soul world and its possibilities have been undiscovered. Our souls have lagged while we have been content to feed our physical bodies.

James Truslow Adams tells the story of an explorer friend who spent two years among the savages of the Amazon. One day the explorer received an urgent call to leave the jungle for the nearest town. "With the help of the chief and a train of attendants he attempted a forced march of three days through the jungle to the nearest settlement. Without grumbling the party made extraordinary speed for the first day and the second. On the third morning, how-

ever, when it was time to start, the explorer found all the natives sitting on their haunches looking solemn and making no preparations to leave. On asking the chief what the trouble was, he received the answer: 'They are waiting. They can not move farther until their souls catch up with their bodies.'

These savages of the Amazon recognized the fact that men have souls that need care as much as their bodies. In contrast with the primitive ways of these barbarians of the jungle, we pride ourselves upon our advances and elaborate civilizations. But their striking comment makes us stop and wonder if our souls have not gone untended while we have been worshipping the gods of machines.

After our perfected machine age which failed to minister to our souls, we are asking, "What is reality?" We can go to the pioneers with their attributes of hard work, simple living, a sense of brotherhood and faith in a divine reality. Or we can turn to the leaders of today who have kept faith while the rest of us have gone on a mad search for perishable materials.

Dr. Grenfell, that deeply religious Labrador doctor, was born in an English home of means and culture. He is now working on those cold, icy shores of the north. Upon realizing his part in this world of men, he left England and went along the Northeastern Atlantic Seaboard and there he founded his famous Labrador mission. The people who live along this coast were isolated many months of the year. He started a hospital ship and cruised up and down the coast. He built hospital centers, banks, coöperative stores, schools, and orphanages. There was no chance for wealth, but rather a chance to redeem human lives.

Life is a field of honor, and undeniably worth the living. To be of worth we must adventure. "Better to fall wounded, than perish in one's own tent." Life becomes heaven to us as we respond with chivalrous hearts to our opportunities for service.

To realize life's high purpose, we must adventure with Christ. Religion involves courage. It is not the easiest path. The peerless leader, Christ, summons us to lose ourselves in his cause. We must respond with a devoted heart to that ageless summons, "Follow me."

Not all of us can work as does Grenfell, but we need his vision. There would be a tremendous transformation in this world of strife, if we forgot our own trivialities and shared his enthusiasm. Why should not each one of us assume his debt to life and put back some of the values that he received?

"Dear Lord, and Father of mankind,  
Forgive our feverish ways;  
Reclothe us in our rightful mind;  
In purer lives thy service find,  
In deeper reverence praise.

"Breathe through the heats of our desire  
Thy coolness and thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind and fire,  
O still small voice of calm!"

#### NEWS FROM AFRICA

See Messenger for Last Week, Page 14, for More News

The medical work continues to grow. Five new round mud houses have been built for in-patients and all are filled to overflowing. Two local boys have been taken on as helpers and as apprentices in the dispensing of medicines. One of these is a very promising boy who had been seriously ill, but is now almost well. You will hear of him later. His name is Dika.



## KINGDOM GLEANINGS

### Calendar for Sunday, February 26

**Sunday-school Lesson, Jesus Shows His Power.**—Mark 4: 35—5: 20.

**Christian Workers' Meeting, The Divine Compensation.**

**B. Y. P. D. Programs:**

Young People—Two Missionary Pioneers.

Intermediate Girls—Building Material.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Lindsay church, Calif.

**One** baptism in the Octavia church, Nebr.

**Eight** baptisms in the Freeport church, Ill.

**One** baptism in the Sunnyside church, Wash.

**Two** baptisms in the Richland Center church, Kans.

**Seven** baptisms in the Richardson Park church, Del.

**One** baptized at Greencastle, Pa., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

**Two** baptisms in the Verdigris-Gravel Hill congregation, Kans.

**Nine** baptisms in the Phoenix church, Ariz.

**Eleven** baptized in the Denton church, Md., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

**Thirteen** baptized in the Waterford church, Calif., Bro. John R. Peters of Wenatchee, Wash., evangelist.

**Nine** baptisms in the Downsville house, Manor church, Md., Bro. Rowland Reichard, pastor-evangelist.

**One** baptism in the Independence church, Kans.

**Five** stood for Christ in the Annville church, Pa., Bro. M. A. Jacobs of York, Pa., evangelist; one was reclaimed.

**Thirty-one** added to the Waynesboro church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Nine** baptized and one reclaimed in the Pleasant View church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. M. Snaveley** of Carlisle, Pa., March 5 to 19 in Rouzerville, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., March 8 to 26 at Shippensburg, Pa.

\* \* \* \*

### Personal Mention

**Bro. D. D. Harner**, pastor at Plattsburg, Mo., says he will have time for an evangelistic meeting or two this year. Write him at the above address.

"**Vernon Van Dyke**, senior and president of the student body, last Friday night marked himself the best college orator in the state of Indiana by capturing first honors in the State Oratorical Contest, held this year in Manchester's chapel." So states a recent issue of Oak Leaves.

**Brother and Sister Levi Keller**, now of Chicago, were united in marriage Feb. 11, 1873. "Sixty Years Together" is an event rare enough and significant enough in the life of our times to be worthy of the special attention given it in the morning worship of the Chicago church Sunday, Feb. 12. Shall we not all join in heartiest congratulations?

**Bro. C. V. Coppock** is closing his pastoral relationship with the Sidney congregation of Southern Ohio March 1. His new address will be R. 1, Vandalia, Ohio.

\* \* \* \*

### Miscellaneous Items

**Sunday, April 16**, is Easter Sunday and the day set for an offering for the Board of Christian Education. Are you planning that far ahead?

**The love feast** and communion services for the Lower Rio Grande Valley of Texas will be held March 5, 3 P. M., at the home of Bro. Chalmer Huffman near La Feria.—Jno. R. Pitzer, Alamo, Texas.

"**Almost every one**" stays for the preaching service following the Sunday-school, according to the Church Herald of the Syracuse church of Northern Indiana, Bro. J. Edwin Jarboe, pastor. "It is a wonderful inspiration to any pastor," we read. It is. The Herald is right.

"**We have fallen** on easy and soft days now when parents shrink from discipline as much as do the children. But firmness is not harshness, it is not inconsistent with kindness, it is time we waked up to watch for our children's souls as they who one day must give account." So the "Church Edition" of the Juniata College Bulletin.

**If you knew** the whole story behind the words quoted below, you would join us in a prayer of thanksgiving that folks are not all like the one who wrote a letter of quite different tenor on the same subject. Don't blame us, please, for liking the spirit of this one better. "You can expect only one 'reaction' from me on your message and that is to share with the House or the Board in the tremendous responsibilities which are theirs. I would want my name changed, not to Judas, of course, but to something other than John if I were unwilling to take your hand and say, 'Sure, I'm with you in this. I want the Messenger and am willing to pay the price.' It will mean a cutting off at some other place, of course. But we have learned that trick long ere this. We often wonder just where the next cut can be made but we, through God's grace, always find a place. So we're going to continue loyal readers of the Messenger and supporters of the cause which it so loyally represents."

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## With Our Schools

### La Verne College

The Annual Regional Conference of the Church of the Brethren for the Pacific Coast area was held at La Verne College Jan. 31 to Feb. 5. The general theme of the conference was "The Church in a Changing World." An average daily attendance of about 500 people was evidence of the splendid interest.

The challenging addresses of Secretary Rufus D. Bowman gave evidence of the real forward looking thought which he is putting into the work of the whole church program.

Mr. David R. Porter, successor to John R. Mott as General Secretary Student Division of National Council of the Y. M. C. A., was with us for two addresses. Other speakers and teachers were California pastors and members of La Verne College faculty.

The Conference reached its climax in a special Young People's Day. The program of the entire day was for young people. All shared in a basket dinner at noon and in light refreshments in the evening in Fellowship Hall. In the evening when Bro. Bowman gave his closing address he had before him a bloc of 300 young people with 700 adults surrounding them.

Other features of interest were musical programs, group dinners for various church and college organizations, and treatment of great world issues.

The celebration of the Fortieth Anniversary of the operation of La Verne College will be observed in connection with commencement week in May, 1933. Detailed announcements will be made later.



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Quotable Poems, Volume II**, compiled by Thomas Curtis Clark. Willett, Clark and Co. 370 pages. \$2.50.

This book is a sequel to Quotable Poems, Vol. I. It is a selection of some 550 poems in which the compiler gives us poems by those well known and those unknown. Merit, not the author's name, was made the basis of selection. The large number of short poems will appeal to the reader, poems in which much is couched and beautifully stated in few words. A few samples will help you appreciate the collection.

Here is the way one poet would make her will:

"Unto my friends I give my thoughts,  
Unto my God my soul,  
Unto my foe I leave my love—  
These are of life the whole.

"Nay, there is something—a trifle—left;  
Who shall receive this dower?  
See, Mother Earth, a handful of dust—  
Turn it into a flower."

How to use time and prepare for tomorrow is stated thus:

"The key of yesterday  
I threw away;  
And now, too late,  
Before tomorrow's fast-closed gate  
Helpless I stand—in vain to pray!  
In vain to sorrow!  
Only the key of yesterday  
Unlocks tomorrow."

The following lines give one poet's answer to prayer:

"If radio's slim fingers can pluck a melody  
From night—and toss it over a continent or sea;  
If the petalled white roses of a violin  
Are blown across the mountains or the city's din;  
If songs, like crimson roses, are culled from thin blue air—  
Why should mortals wonder if God hears prayer?"

Now I discover that each of these three selections was written by a woman. Lest you think men have not made their contribution I must hear them also. Let these lines tell us what makes a country great:

"That land is great which knows the Lord,  
Whose songs are guided by his Word;  
Where justice rules 'twixt man and man,  
Where love controls in art and plan;  
Where breathing in his native air,  
Each soul finds joy in peace and prayer—  
Thus may our country, good and great,  
Be God's delight—man's best estate."

Here is something we all appreciate and need:

"High thoughts and noble in all lands  
Help me; my soul is fed by such.  
But ah, the touch of lips and hands—  
The human touch!  
Warm, vital, close, life's symbols dear—  
These need I most, and now, and here."

In country school I used to find certain selections assigned to "Anon." Many a time I wanted to know who this "Anon" might be, but no one told me and I was too modest to ask. Well, this same Anon makes his contributions to this collection. A sample of his verses reads:

"Life owes me nothing. One clear morn  
Is boon enough for being born;  
And be it ninety years or ten,  
No need for me to question when.  
While life is mine, I'll find it good,  
And greet each hour with gratitude."

## THE QUIET HOUR

### The Nobleman's Son

John 4: 46-54

For Week Beginning March 5

**Again at Cana Where He Had Made the Water Wine, v. 46**

Let us often recall what Jesus has done for us in the past (John 21: 2; Luke 13: 11; 14: 2; Matt. 20: 30).

**A Certain Nobleman Whose Son Was Sick, v. 46**

At no place is Jesus so surely to be found as where human need is greatest (Isa. 53: 12; Rom. 8: 26; 11: 2; Heb. 7: 25; 1 Tim. 2: 1).

**He Besought Him That He Would Heal His Son, v. 47**

The power of God always is present where one man takes upon his heart the need of another (Mark 1: 37; Luke 4: 42; 19: 3; John 6: 24; 12: 21).

**Except Ye See Signs and Wonders Ye Will Not Believe, v. 48**

Jesus would know the strength and quality of his faith (Matt. 8: 10; 17: 20; Mark 4: 40; Luke 17: 5).

**He Believed and Went His Way, v. 50**

"Blessed are those who believe and yet have not seen" (Mark 9: 23; 16: 16; John 3: 16).

**The Father Knew That It Was the Same Hour, v. 53**

Life and the world are full of the wonder of God's doings, if we just had eyes and ears to find them (Isa. 29: 14; Rev. 17: 8).

### Discussion

"Why did Jesus insinuate that it would take signs and wonders to make the father believe?" R. H. M.



## HOME AND FAMILY

### A Prayer for a Little Home

God send us a little home,  
To come back to when we roam,  
Low walls and fluted tiles,  
Wide windows, a view for miles.  
Red firelight and deep chairs,  
Small white beds upstairs.  
Great talk in little nooks,  
Dim colors, rows of books.  
One picture on each wall,  
Not many things at all.  
God send us a little ground,  
Tall trees standing round  
Homely flowers in brown sod,  
**Overhead thy stars, O God.**  
God bless, when winds blow,  
Our home and all we know.

—*Florence Bone.*

### Eternal Qualities

BY LEO LILLIAN WISE

A Story Suggested by the Cover Page Picture

ANN PALMER thought of the hundred and one things she would like to accomplish that day. It is no easy task to be a busy housewife and mother. She had waved her husband off that morning with her usual smile and bit of gay chat. Then, with quick steps, she began on the first self-assigned task.

The morning hours were passing all too swiftly, yet that is the way of every day in any home. Mrs. Palmer had just finished talking over the phone a brief moment with Esther, the married daughter, who lives two blocks away, when she heard the sound of weeping. Hurrying to the living room she found fourteen-year-old Jane in tears, while Frances who has just graduated from high school was wrathily giving the younger girl a scolding.

"What is it, Jane?" the mother asked, silencing the other girl with a gesture.

"I thought Frances told me to clean up in here," sobbed Jane, "but now she tells me she didn't! I'd like to know what she did tell me!"

The mother interrupted her: "Jane, you may go and straighten up my room." Then, as the younger girl left the room she looked for one long second at Frances who by this time realized that her mother would have a word to say to her. The mother waited until she heard Jane enter the bedroom upstairs and then she said quietly:

"You might have had patience with Jane, my daughter."

Then Ann Palmer turned and left Frances to finish the room. At first the girl was inclined to be angry

with her mother; then her sense of fair play came to her aid. By and by as the room was restored to its usual appearance of good order the girl resolved to be more kind to her younger sister and thoughtful of mother.

Hardly had Ann started preparations for lunch, when she heard the boys scrapping outside. This time it was sixteen-year-old David saying emphatically to twelve-year-old Billy:

"For the last time I say 'No.'"

"All righty for you!"

"How can anyone compress so much bitter scorn in an expression?" thought Ann as she stepped outside.

"What is the trouble, boys?" she asked lightly.

"He's going off with a gang of fellows this afternoon," exploded Billy, "and he won't let me go along."

"Any very good reason for not letting him go along?" Mrs. Palmer looked David straight in the eye.

"Aw well," expostulated David, "can't he see that we don't always want the kids a-tagging along?"

"It is pretty hard for boys to understand how long they have to be in the 'kid' stage," grimly commented Ann. "I hope you will not be with fellows I wouldn't want Billy to be with."

As she turned to go back into the house she felt a bit weary, for it is a tiresome thing at times to serve as a buffer between members of the family who have not learned the rules of adjustment.

Lunch was over, dishes had been cleaned and put away. Ann sat down to glance over a bit of reading she had promised to do before the next meeting of the Women's Society, and all at once Jane came tiptoeing in with a breathless announcement: "Mother, some one is here to see you!"

Ann rose to her feet quickly and passed through the hall, out to the porch and was at once hailed:

"Ann! Ah, but it is good to see you again!"

By this time Frances had hurried downstairs and she with Jane looked on excitedly as they heard their mother cry out:

"Beth Miller, where did you come from?—and Ellen, oh, you dear!—and bless my heart if here isn't Sue Deane!"

The girls thought, could this really be mother, this flushed, pretty pink cheeked woman who looked so girlish? And then as Ann brought her guests in she presented her daughters with lovely grace.

"You girls can't quite account for us," began Beth Miller kindly, "but you take a good look at us and you will see that you are looking at the 'Big Four' as we called ourselves during college days."

Swift comprehension came to both girls as they thought of many a tale mother had told them of her years of association with these three, but this was the first time they had ever met them, although for years the "Big Four" had kept a round robin going.

"And Esther is married," one was saying.

"And you have two sons," said another.

"We are going to stay until after supper," said Beth Miller, "and if Charles isn't expecting to come home you'd better send him word at once!"

"Oh, you may be sure he will be here," Ann Palmer's eyes were shining with happiness in this reunion. "And there comes Esther now."

Esther came in and greeted the visitors with her sweet dignity, and by and by she said: "Now, mother is going to visit with you while the girls and I get dinner."

"Now, mind you," warned Ellen Keys, "not a bit of fuss is to be made over us. We would rather have the visit with your mother than a feast."

So Ann dismissed the dinner from her mind. She knew Esther was capable, a host within herself. And Frances and Jane would aid.

"Say, Jane," began Frances impetuously, "you fixed mother's room so nicely today, don't you want to get the flowers and fix the decorations for the dining room?"

"I'd love to do that," Jane gratefully received this from Frances by way of apology. She ran upon her errand.

Esther knew where to get herself an apron, then with a pad and pencil she rapidly wrote the menu that would make an easily prepared meal, and at the same time one that would meet mother's approval to place before these guests of whom she had been hearing all her life. She knew that Ted, her husband, would come on over for dinner when he got home and found her absent.

About five o'clock the four women were out walking about to see the gardens when David and Billy came upon them suddenly. In that moment Ann saw to her profound thanksgiving that the two had been off together upon a fishing expedition. The rift had been healed.

"And these are your sons!" Sue Deane said the words softly, "your manly sons. I know just how proud you are of them."

There was a quick catch at the heart of each of the other women for they knew her heart-ache.

And then the children caught a new glimpse of their father that they hadn't had all these years, for years seemed to drop from him; he was Charles as these had known him years ago. And now that Ted had arrived and been prettily introduced by Esther as "my husband," that dinner hour became something long to be remembered, not for what they had to eat, but for the revelations of the days when father and mother had been young and gay just like other young folks.

"Now I'm going to help you girls with the dishes," and Beth Miller began in a capable manner to help clear off the table, "the other ladies can go off and talk to your mother!"

That time of washing the dishes was something that the three daughters of Ann's were to remember as well. For Beth Miller in an earnest way revealed so many things they had never known before. Beth Miller is a teacher in a far western state, and coming eastward she had urged Ellen and Sue to come with her to see Ann, though it was but a few hours that they could stay. And it had not been hard to persuade them.

"You girls," she began as she rinsed a tumbler, "haven't the least idea what this means to us to see your mother in her own home. She is the only one of the four of us who is living a normal life."

"Normal?" and Esther raised questioning eyes.

"Yes, normal," Beth Miller answered her, "the normal life is to be in a home of your own, have little folks growing up. Training them to take a place of responsibility in the life of the next generation. I had my dreams but they had to be stifled."

There was a bit of sigh, and Esther swiftly recalled that this was mother's friend who was engaged to be married, and then death had come. But Beth was going on: "And Ellen Keys' man, a non-combatant, did not come back from the War. But poor Sue Deane! her son, and only child, was killed by a drunken hit-and-run driver. She gives her time in promoting temperance work. So as I say your mother is the only one who is living a normal life. And what a fine, gallant mother she is!"

"No doubt you have seen pictures of the statue of the pioneer mother with her child as they were on their way west. You have noted the brave forward look upon her face, the courage depicted in her bearing, the faith, the quiet heroic bearing. Well, your mother has every one of those qualities. The pioneer mother faced the dangers of the wilderness, the mother of today faces perils never dreamed of by the pioneer mother going westward. But the same eternal qualities of yesterday are possessed by the mother of today, and in turn will be in the life of mothers of tomorrow. They are the abiding qualities of a faith in God, a desire to love, and cherish, teach and have faith in her children, the ability to give and give and give, and then see those qualities lived over again in her daughters and her sons. You have a fine mother."

The farewells had been said. Dad had taken Ted and the boys off to the garage to see about some lighting trouble. Frances and Jane had gone in to tune in on a favorite program. Ann sat on the top step, Esther just the step below with her head resting against her mother's knees. Ever and again through the afternoon Ann had wondered about that new expression upon her daughter's face. And then came the shy confiding:

"Mother, dear, Ted and I wanted you to be the first one to know after we were sure. Doctor says we are going to have a baby!"



For a moment Ann was silent, just lovingly patting the brown head against her knee, and then she asked, "and you are glad?"

"Oh, mother, so glad!"

That night as Ann was going to bed she thought: "Another babe to love and love and love! Oh, God, I thank thee."

*Bellefontaine, Ohio.*

## The First Church Quilt

BY ELIZABETH D. HOAR

"Establish thou the work of our hands—yea, the work of our hands establish thou it."

WHILE demurely settled in the little prayer meeting of the First Church of the Brethren, Philadelphia, Bro. Gray nudged his wife quite unexpectedly (she really was not asleep) and whispered, as he pointed to the east stained glass window, "What's the matter with taking that as a design for a quilt for First church?" It is plain to be seen that his thoughts were not upon the lesson Bro. Foster was so capably explaining at this time.

Mrs. Gray looked up startled at the suggestion of a quilt! She had been quilting all day long at the little church. She was one of the active workers at the Ladies' Aid, one of the twenty-five in number who were working very hard on quilts to clear some debts on the newly renovated kitchen, also to earn money to support the hospitals and missionaries in Africa, or for any other worthy cause.

Mrs. Gray looked at the large window. The design seemed all right, but what a dark dismal looking quilt that would be anyway! She was too tired to give the subject much more thought. At that time there were so many quilts to be finished. Each Wednesday, Ladies' Aid Day, was open house and there were many patrons bringing in their lovely creations, or perhaps heirlooms of their grandmothers' day, in designs of various kinds—"Pine Tree," "Feather Star," "Turkey Foot,"

"Bear's Claw" and many others. Notwithstanding the fact that quilts have been made in nearly every land on the face of the globe, the quilt is, in a sense, a product of early America. It is indeed one of the most romantic of all the articles that contribute to the beauty and comfort of our homes.

Queens and peasants, nuns and heroes, missionaries, scholars and isolated mountaineers have had their part in the designing and making and collecting of quilts. In the eleventh century the art of quilt making takes a definite place in history. Probably the most appealing of royal quilt makers was Mary, Queen of Scots. The English and the Dutch brought the art of patchwork and quilting to this continent, but our grandmothers adapted and developed the art in a manner which made it peculiarly their own. Fiction and history give us many delightful pictures of the old-fashioned quilting party, or quilting bee, which shows the power of quilts to fasten themselves upon the heart and imagination. A new pattern was the most exciting discovery of a month and a completed quilt the proudest achievement of a year. The humblest home, as well as the most magnificent, had its collection of beautiful quilts.

With the passing of the years and a new era of decoration from mahogany to golden oak and from Colonial to modernistic, the white coverlet came in and quilts and quilting became a thing of the past and many old treasures were lost and destroyed. There was grave danger of this interesting art and craft being entirely forgotten. Somehow it seemed to be peculiarly adapted and to belong to the plainer sects of middle Pennsylvania with their thrifty and zealous housewives, and they were most successful in the most elaborate and intricate work, making the finest stitches in feathery waves or the rounded bunches of grapes; the work being frequently so well done on plain white nainsook or linen that no piecing of patches for design was necessary.

Now that the war is long past and depression days



*This picture shows the ladies of the Philadelphia church who pieced the "church quilt."*

### Sewn Legacies

I make you quilts because my mother love  
Would still enfold you through the coming years.  
Knowing full well when I am out of reach  
You'll need warm comfort for your puzzled tears.

I make you quilts—and in each block I sew  
Infinite patience with eternal schemes;  
Mine not the power, nor yours, my dear, to know  
The finished product while we stitch the seams.

Then with the comfort that shall wrap you round  
I leave you beauty blossomed in each square;  
There is strange pleasure comes from patterned things,  
All life itself is pattern, sewn with prayer.

—Catherine Cate Coblentz.

are here, the idea of how we shall spend our precious time is giving many some concern and a new fad comes in. The ladies of leisure have had an awakening. While at the seashore at their hotels, or in their snug apartments, having tired somewhat of bridge, the love of the beautiful attracts them and quilts and quilting have again become the rage and the quilt is enjoying a new day. May this interesting and artistic handicraft live forever and never be forgotten.

The young folks of today know very little about quilting—the large wooden frames that are needed, the yards of material required and the days and days of patient sewing that is necessary, with the tiresome hours of sitting in the same position. Then the knot must always be slipped inside, out of sight, and the work must be just as beautiful on the underside as on the top, and the design followed very straight and carefully. Those who do not sew are often kept busy threading the tiny needles for those who do. There are often twelve sewers at work on one quilt. When a promise is made that the work will be completed the women of First church will almost prefer to stay all night to finish that quilt, so industrious and conscientious are they. Because of such emergencies several of the most energetic members have frames in their homes in order to make use of every spare moment. The marker of the different designs must be an expert, indeed, a real artist in her line, so carefully must the markings be made.

The department stores of Philadelphia are now showing very attractive exhibits of this craft. The Ladies' Aid of First church had a fine exhibit of their work at Wanamaker's, so naturally the work is rushing in and the orders are far in advance, and are shipped far over the country—Germany, Honolulu, Florida and one to be finished by Christmas to go to Panama. There is no depression in the quilting business I can assure you.

Now, to continue with my story about the First church quilt. The next Ladies' Aid day was a very lovely spring morning and the sun was just streaming through the east window. Mrs. Gray stole quietly into the church to take another look at that window suggested as a design by her husband. She marveled at the beauty of it. The colors took on a new hue from the night time view and she at once saw the possibility of copying the design—but how to make a quilt, not a window, was her problem and it took some engineering. She must try now to get the correct size. How many of the designs would it take? What about the border? Could she carry the colors in her eye? What material would be best? How should it be marked? Surely the leaded glass effect brought out the design, but that would mean so much work, would it be pos-

sible? All these problems confronted little Mrs. Gray. In a few minutes she sketched the designs into some squares she had made roughly on paper and the more she saw and thought about it the more enthusiastic she became.

Mrs. Gray called the pastor's wife and the President of the Ladies' Aid into her confidence. "We will use percale of different shades," said the pastor's wife. "It will be an aid in fellowship, and that counts for much; besides it will be very odd and beautiful. We will have the Men's Council pay for it, since a man designed it."

"The men will then be helping," Mrs. Gray added.

"Wouldn't it be fine if they would quilt it, too!" the President said. "And by all means the designs must be outlined in black to simulate the leaded glass, otherwise it would be ordinary and flat!"

And so it was done. Mrs. Gray shopped cheerfully, enthusiastically, going from one department store to another in her quest. Mr. Gray, in order to do his part, enlarged the design to a twelve-inch square. He became very much interested, taking all the cups, saucers and various meat platters of different curves and sizes, from the kitchen closet to help in the curved lines, which meant so much in the bringing out of the design. Mrs. Gray had drawn in the colors with crayon in order to bring out the harmony of colors needed and this seemed quite effective to Mr. Gray who said: "Why, mother, you are quite an artist. That is beautiful and you have far exceeded my fondest hopes!" This very much encouraged Mrs. Gray to continue the good work. She cut the patches and planned the designs, all ready for a big day for the Ladies' Aid to meet at her home in the suburbs of the city.

It was a beautiful June day and there in the garden under the trees was held the grandest old-fashioned quilting party, with even the pastor attending! And let me tell you now it was a secret, and he was not to know about it. However, we made him guess the window from which it was copied and all was well.

The foundation squares, twelve in all, with patches, cotton, bias binding, etc., were made up in rolls, and were distributed by the president, while fifty-one squares for the border, over twelve hundred patches in all, were in readiness and the merry work went on, twenty-three members and four guests being present. The raiding of the cherry tree aided with the luncheon. Devotional exercises, which are held at every meeting, were conducted and the voices blended very gloriously in "Praise God from Whom All Blessings Flow." Each square was finally finished and the quilt is now together, and it represents a truly different work of art. I am sure the real artist of the window would feel flattered.

It is now being presented most lovingly by the



Ladies' Aid, to our pastor, who has at all times been particularly interested in our work, on this his tenth anniversary and his "prolonged" fiftieth birthday.

*Upper Darby, Pa.*

## Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

### Chapter 9

TWELVE weeks dragged slowly by with Thanksgiving and Christmas the most dreary of all for Bruce Weston alone in the great house. Alice merely scrawled a line saying that Uncle Wills had kindly included her in a short holiday cruise in the new yacht. Marilyn excused herself by saying that Jack's folks were expecting them for the holidays, while Tom declared that Betty was trying the grand experiment of cooking her first Christmas dinner alone.

So Aunt Hagar had grumbled and growled in vain advancing many new and unheard of theories concerning the modern family.

"Youall wouldn't think dis fambly had one drop ob Viginny blood in dem, de way dey ignores fambly unity," she scoffed. "In Marse Brandt's home in ole Viginny every chile was duty boun' to come home fo' de holidays. De ole house was full to de brim wid happy chilluns an' de tables fairly groaned wid good things to eat. Dem was gran' ole days, Marse Bruce, when de quality was giben to hospilarity, lak de good Book says. An' I lak to know how you all splanifies dat commandment away. It's still dere as plain as de noonday sun. *Thou shalt be giben to hospilarity.* Thus says de Lawd. None of dis mode'n argufyin' kin change my min'."

In spite of his loneliness, Bruce Weston had forced a smile. "Never mind, Hagar, when Miss Jinny comes home, this old house will live again. You'll have so much cooking to do when they all get together that you won't be able to manage."

But Hagar refused to be convinced and shook her woolly head gloomily. "Now Marse Bruce don't you go roun' tryin' to fool dis chile. Young Marse Tom done tole me how you was buildin' a tiny house 'xactly lak Miss Jinny's cake one." And you know what I specs. When Miss Jinny sees dat she'll want to move right in. Den dis ole house will be sold an' dere won't be no 'spectable co'nah in de new place fo' dis chile. Old Hagah will be considahed a useless 'tachment." Two big tears rolled down her cheeks and fell upon the snowy apron.

"No, Hagar. You needn't worry," Bruce had answered reassuringly. "Miss Jinny will never let that happen. You belong to us just as long as you want to stay."

Hagar brightened perceptibly. "Dat soun's good to dese ole eah's but you know, Marse Bruce, I kain't help

'spressin' my views 'bout dis buildin' business. I sho do think youall made a big 'staken buildin' so small. It's a sin to poke folks into a house dat's so little dey half go out 'n de cold wo'ld to change dere min's. Marse Tom said his house is so little dat de chimbley was built on de outside. Now, tell me where Marse Tom's little young'uns is gwine play in a house lak dat?"

As the time drew nearer for Jinny's arrival, the days seemed to stretch into twice their usual length. The last letter before sailing was filled with tender longing.

"If I ever reach home, I'll never, never leave you again," wrote Jinny. "I'm counting the hours. Be sure to have the children home for dinner that night. Tell Hagar to lay the table for seven. Oh, what a glad day it is going to be. You know Bruce, a mother's heart just strains and aches so for her loved ones that it actually hurts. I wouldn't trade all the old castles in Europe, wonderful as they are, for my husband and children."

At last the arrangements were all made. Business had been temporarily cast aside for a flying trip to New York to meet Jinny. Mr. Weston, as trim and spruce as Aunt Hagar could make him, stood at the door giving final instructions. Upstairs in the den, the telephone jingled impatiently.

"Now you all ain't gwine stop fo' dat, is you?" cried Hagar, fearful lest something should interfere with the arrival of her mistress.

Mr. Weston hesitated for one brief moment, half hoping the insistent jingle would cease, but his hopes were in vain.

"Bruce Weston speaking. . . . Marilyn. . . . What? . . . You need me. Well, I'm still here. . . . My train leaves in thirty minutes. Hurry."

In spite of the slight resentment which rose at the unexpected delay, a warm glow of happiness surged in his heart. At last his child had needed him and he was ready to help. He removed his hat and coat and paced the floor. Now and then his eye swept anxiously toward the clock on the mantle. Five-ten-fifteen minutes flitted by and a yellow taxi rounded the curve and stopped before the door. As soon as he caught a glimpse of Marilyn's flushed and tear-stained face, his heart sank within him.

"Oh, father. I was so afraid you'd be gone," she cried, throwing herself into his open arms. "What shall I do? What shall I do?"

"Marilyn, speak," commanded her father almost sternly. "Has anything happened to Jack?"

"To Jack, no—to—to me," she sobbed brokenly. "It happened just as the girls at school said it would. We've separated."

"Separated?" He almost hissed the word. Swift anger swept his soul. The noble ideals of the father

be meant to be were forgotten for the moment in this new problem which had thwarted his plans. "Don't repeat the hateful word. I know what you mean. You told me that night long ago. You well remember what I said. Any girl who goes to the altar with divorce in mind as an easy way out, is unworthy of the man she marries."

Marilyn shrank back in amazement from the angry eyes glowering down upon her. "Father, I'm as sorry as can be," she pleaded, "but there's nothing I can do about it now. Jack's very angry with me. He—he said—he never wanted to see me again and—and that I was the cause of all his troubles."

"Oh, daughter, please—" interrupted Mr. Weston. "It is an old story. The fault always lies on the other side of the house. I tell you marriage is a sacred thing and not to be tampered with lightly. It takes coöperation, sympathetic understanding, a spirit of give and take. Oh, what a mess you've made of things with your mother coming home tomorrow. What will she think? Now my train is gone and there's no other chance of reaching New York in time for the boat."

Marilyn burst into tears again. "Father, go on yet. Don't mind me. Maybe if you hurry you can still catch the train. Hagar will take care of me."

"Indeed not. I wouldn't have your mother come home to a trouble like this for worlds," he declared, decisively. "Remember, you're not staying an hour in this house until you've made up with Jack. This silly twaddle about divorce doesn't slip over the problem as easily as you think." He paused and removed her hat and coat as if she were only a tiny school girl. "Come, now, run upstairs and freshen up a bit, while I send a telegram to Uncle Will. Then I want to know exactly what happened between you and Jack." Marilyn rose obediently and followed her father upstairs.

Down in the kitchen Aunt Hagar wrung her hands in despair. "Now, de wuss has come to pass just as I said it would. No tellin' what gwine happen when a bride goes out'n de fambly widout a chest ob linens an' a feathah bed. It am a sho' sign ob bad luck."

When Bruce Weston seated himself in his chair before the fire his first wrath had somewhat subsided. He looked down on the sorrowful little figure of his daughter with a feeling of sympathy. "Poor little lamb," he thought to himself, "perhaps I have been too harsh with her." "Now daughter, I am ready," he announced in a more kindly tone.

"Well, it happened like this. You know I told you Jack had promised to buy a little home that should be our very own. For weeks and weeks I have been looking forward to being nicely settled when Mumsy comes home, but he kept putting me off until I saw that he didn't intend to keep his promise. When I asked about it he said it was all my fault; that it had cost so much to

keep up the place we now have that there was nothing left to buy a home. He blames me entirely and said he couldn't support me any longer and that all his troubles began with me. Now, do you blame me for coming home?"

"Yes, Marilyn, I'm sure you are a great deal to blame," answered Mr. Weston firmly. "In the first place you should have waited until Jack had something ahead to put into a home. You should both have known better than to attempt to keep up an expensively furnished apartment. Yes, everything was furnished as you said, except the money to keep the rent paid. Jack has fallen under the strain of carrying too heavy a burden. I can see how he feels, even though his words seem unkind, they are true, nevertheless," finished Mr. Weston, rising to replace his coat.

Marilyn followed her father with wondering eyes.

"Come, now," he urged, "I'll see you home. It is growing dark."

"Father, after the way Jack talked to me," she gasped, "I—I can't. I can never feel the same again," she moaned, tearfully.

Bruce Weston looked down into the troubled face. "Daughter, you remember that night you sat yonder? You said, 'Never fear, father; nothing shall ever come between Jack and me.' And the next morning, certainly you remember what Dr. Gordon said, 'Not for a day, nor for a year, but for a life time.'"

The eyes of the girl dropped. Her face flushed in shame. "I remember," she whispered, hoarsely.

"Come then," he insisted, taking her by the arm. "You are going back to Jack and you're going to stay, too."

*Nappanee, Ind.*

(To Be Continued)

## CORRESPONDENCE

### THE PASSING OF ELD. M. G. EARLY

Michael G. Early was born near Pleasant Valley, Rockingham County, Va., March 21, 1856. He was the youngest child of Abram and Anna Flory Early, being blessed with a rich Brethren heritage.

In January, 1878, he was married to Mattie A. Miller and for fifty-five years they loved, labored and achieved.

He united with the Church of the Brethren in the Mill Creek congregation in 1880. He, with his wife and two daughters, moved to Prince William County in Eastern Virginia, March, 1883, and the rest of his life of half a century was spent in this community.

Bro. Early was elected to the deacon's office in April, 1884. He was a charter member of the congregation now known as Nokesville congregation. In 1888, he was chosen superintendent of the first Sunday-school in this church. August, 1889, M. G. Early was elected to the ministry and in 1901 was ordained to the eldership and the full care of the church was placed upon him for fifteen years. All of his ministerial life of forty-four years was spent in Eastern Vir-

(Continued on Page 26)



## CORRESPONDENCE

### BRIDGEWATER INSTITUTE

A great "Institute on Spiritual Life" has just closed at Bridgewater College. To the students of the college this spiritual feast will be, perhaps, one of the high spots of the college year and to a great many of us will be remembered as one of the opportunities of our college experience. With the old semester just finished and examinations over, it was an ideal way to commence the new semester.

Since listening to Dr. Kurtz we can not help but have a clearer conception of God; feel a little nearer to Jesus; feel a more definite individual responsibility toward the church and realize more truly the real purpose of our lives. He took the great "Doctrines of Faith" which seemed so hard to digest and presented them in a simple manner so that all could assimilate them. He made it plain that the real joy in life is in service, self-sacrifice and devotion for good. Judging from student comment I am sure his coming to our campus has inspired many of us to a more meaningful religion.

Those responsible for this institute can feel that they have given the students a wonderful opportunity and a real service. It is a privilege for anyone to hear Dr. Kurtz, who is giving his life toward advancing the work of Christ under the label of our denomination.

Rufus B. King.

Bridgewater, Va.

### A DAY WITH THE NORFORDS

At the 1932 East Virginia Free Union Church of the Brethren conference, I received such a warm invitation to visit the Norford home that while I could not then, I decided to do so later. Jan. 26 happened to be the day.

The name Norford is legion. It seems to come from an English north ford. Judging from what one may know, the Norfords sprang from a sturdy, steady stock. It is purposed just now to say a word about this particular family and the home of Brother and Sister E. T. Norford.

This home has been blessed with seven children, three sons and four daughters—all grown, hale and hearty. Six are members of the Church of the Brethren, and the one other in line for good active membership. The Norfords are a remarkable family for church and careful business. The house is of brick. There is the bank barn. There are all necessary outbuildings. Everything from cellar to attic, from orchard to farthest field, from half a hundred well fed cattle to great flocks of turkeys and chickens, from good fences to all the fertile lands rolling in beauty and blossoms of prosperity, seems to be in ship-shape and spick and span order. Though this unusually well kept home and farm are some four miles from the home of the University of Virginia, Charlottesville, still it is in sight. The azure blue of near-by mountains lends charm to the scene.

Mother Norford is a strong and striking character of unusual ability in homemaking, homekeeping and family raising. The church paper is here, and Bibles here and there tell of the pious, spiritual atmosphere.

Brother Norford is of stocky, strong build with full long white beard. He is past his fourscore mark, yet blessed with much physical vigor and mental alertness. He has been successful in business. He has passed thousands on to his sturdy sons and daughters. He knows what it is to pass a handsome check up in the hundreds on to our mission fund.

His big heart and soul yearn to make Jesus one of the legatees. Such a dream is wholesome and worthy. It is the prayer and hope that his desire may become a sweet and benevolent fact.

God has blessed the family and now may all be spared many years for joy and service, and all join to further holy desires and make the Norford home a blessing to the ends of the earth.

A day in the Norford home with the opportunity to compose an humble message to the Brotherhood, used through the kindness of an old schoolmate and Messenger editor, must ever remain a bright spot in the field of memory. Here's to the continued success and useful service of the Norford home! This interesting and far-reaching homestead is in the Free Union church over which Bro. G. A. Maupin presides. Also, it is hard by the birthplace and old homestead of one Wm. C. Thurman of enthusiastic, scholastic and fanatic fame.

I. N. H. Beahm.

Nokesville, Va.

### A SERIOUS MATTER

We must have books and books to know what the world has been doing, is doing, and expects to do. And we must have telephones and radios to keep in touch with the affairs of today.

We think we must have monthly and weekly magazines and daily newspapers so we can know just how the work of the government is coming, get the latest crime news, and read all about the styles and the booze trade. But what about the Master's business? Can we keep in touch with the Master's work without reading the Messenger? Can we carry on successfully our part of the work without our church paper? Can we have the benefit of all those good editorials and the other good reading that is meant for us? Can we be as one big family, all working together, if we do not read the Messenger, our own church paper?

To me this is a serious matter. I am wondering if it might help if each Messenger reader would talk up our church paper to his or her friends who are not reading it, telling them what they are missing.

May the Lord forgive me if I spend my time and money and talents along frivolous lines, while there is so much good, just standing in line, silently waiting the right ones to find, to carry good cheer to the hearts of others, to down-cast fathers, and heart-broken mothers, and young hearts too who yearn to be good and true. Dear ones in the fold, they are calling for you.

Mary E. Prowant.

Durand, Mich.

### YESTERDAY, TODAY AND TOMORROW

The Church of the Brethren at Parsons, Kans., held the Y. P. D. rally Jan. 14 and 15. While not so young, we were there to enjoy the fellowship of old friends as well as to get acquainted with others. The Parsons church will always be dear to me, for it was there I made peace with my Savior some thirty-five years ago. This was under the persuasion of Bro. W. B. Sell of sacred memory. It seemed to me that he could explain the teaching of the New Testament just a little better than anyone I have ever met. He always took plenty of time to answer every and all questions a true seeker might ask him. After a heart-to-heart talk with him no one could say, "I didn't know what I was doing when I came into the church." Yet with all his patience, pains and encouraging remarks, of the half dozen or more that came into the church with me, I can not count



one besides myself who is in the church today, or any other church as far as I know. But it was not his fault.

As I looked over the audience I could only count but seven others who were members of the church at that time: One brother now in his ninety-third year; a sister in her eighty-sixth year; the rest are near our own age.

One good thing I gladly noticed was that the prospects of the Parsons church are as bright now as they have ever been. As I looked at the fifty or sixty young men and women who were sitting in the center of the audience, energetic and ready to follow a willing leader, I saw them as a young army of crusaders that will make us sit up and take notice. But they can not do it alone, so let us get behind them, helping them when and where we can. The young folks have given us a challenge, so let us not fail them, for they are the church of tomorrow. W. E. Burroughs.

Independence, Kans.

### ALONE WITH GOD

I was laid upon my bed of affliction a short time ago. I had to be in a dark room, for about eight days. But there was sunshine in my soul. It could have been a great deal worse. I always like to look on the bright side of life.

As my nurse could not be with me all the time, I was left alone with God part of the day. Then I had plenty of time to meditate and pray. I repeated all the hymns and scripture verses stored in my mind. Oh, the sweet fellowship and communion I had alone with God! Sometimes I forgot the pain and thought I was lying upon my bed in a heavenly place in Christ Jesus.

Sometimes I wanted to count my blessings, but did not know where to begin as everybody was so good to me. Dec. 1 I was anointed by Bro. Milton G. Forney of East Petersburg.

We are living in a fast age, but we read in God's Word that there is a highway that leads to glory. And no lion or ravenous beast will travel thereon, only the redeemed of God. And if our hearts are right with God this road is wide enough and pleasant to travel upon.

If there is an unsaved soul who reads this, and if you are tired of the road you are on, get on this highway that leads to glory. And if you get sick there will be no fear of death and you will be happy in this life and happy in eternity.

Neffsville, Pa.

Annie Breneman Herr.

### THE DEPRESSION

The depression has been caused by the World War, pride and general extravagance in direct opposition to the teachings of Christ. The churches are not free from it, as the Southern Baptist Handbook recently released says concerning the wasting of money in wild and riotous living by them: "\$35,000,000 a year on moving pictures; \$21,000,000 on once-a-week automobile outings; \$35,000,000 on chewing gum and soft drinks; \$43,000,000 for cosmetics and beauty parlor bills; \$40,000,000 a year on tobacco." And adds: "God pity us."

Other churches are more or less guilty, too. While "the earth is the Lord's and the fulness thereof," he did not make such things in the form they are being used. They are manufactured at the dictation of the enemy of God and humanity.

A tobacco trade paper of Feb. 1, 1933, says: "The tobacco tax is the highest tax in the world." And remember that added to the government tax, the users have to pay the growers', manufacturers', and dealers' expenses. This in-

cludes advertising, freight and the millions of dollars of profits. The Tobacco Record tells us that one company cleared more than \$24,000,000 last year and there are a number of companies.

The Tobacco Record said years ago: "The only axe we have to grind is to keep persons adverse to the growth or use of tobacco out of office. We should elect to public office legislators who will encourage the use of tobacco." While the liquor and tobacco interests are allowed to use the legislatures at the taxpayers' expense to encourage the use of their products, the depression will get no better and as the Baptist Handbook says, "God pity us." The only hope religiously, morally, physically, socially, educationally or financially is to say to all such works of Satan, "Get thee behind me, Satan, with your works." B. F. Wampler.

Carthage, Mo.

## NEWS FROM CHURCHES

### ARIZONA

**Glendale** church held its homecoming and founders' day on New Year's Day commemorating the founding forty years ago of the church. About 200 were present. We were grateful to have with us many who assisted in founding the church, among them being Eld. Chas. E. Gillett and wife, now living at Hawthorne, Calif. At the morning service the following talks were given: History of Erection of Church Building by Eld. C. E. Gillett; Survey of Sunday-school Work by Eld. Harold Kurtz; Why I Am Glad I Attend Sunday-school Today, by Donald Gillett and Louis Wiegold; Extracts from a Diary, by Bro. Bennie Byers. A typical balmy Arizona day made it possible to enjoy the basket dinner in the church yard. In the afternoon session Sister Elva Schrock read the first church minutes. There were greetings from some former pastors—F. F. Durr, Chas. Ronk, Wm. Platt and Walter Swihart; also from former members—W. F. Gillett, B. A. Hadsell, Mrs. Cora Ikenberry Fike, Miss Helen Yonnely and Sister Quesenberry who is now ninety-one years old. Missionary Activities was given by Eld. O. E. Gillett; Outstanding Lessons Learned from Former Leaders, by Sister Elizabeth Kurtz; Women's Part in Early Church, by Sister Rachel Gillett; Women's Part in Future Church, by Sister Faith Wiegold; My Choicest Reminiscences, by Sisters Flora Statler, Maggie Statler and Emma Sine; Survey of C. W. Activities, by Mrs. Rachel Young; What I Owe the Glendale Church, by Donald Swihart, Orpha Statler and Wilber Wiegold; What I Want My Boy to Find in the Glendale Church Forty Years from Now, by Merle Heatwole, Forrest Furrey. The first sermon preached by Eld. C. E. Gillett was repeated in the evening, delivered with all the power and fervor of the first sermon forty years ago. Music was furnished by the senior and junior young people's choruses, most of these being children and grandchildren of the early leaders. Much credit for the success of the event was due to the efforts of Sister AddaBelle Kurtz who had charge of the program, and to Sisters Idella Sine and Edith Mast who had charge of the music.—Emma E. Sine, Glendale, Ariz., Jan. 26.

### CALIFORNIA

**Belvedere.**—At the regular council meeting held Dec. 13 church officers were chosen for the year, with very little change. Our pastor, Bro. J. E. Steinour, was unanimously reelected elder. Good Christmas programs were given on Christmas Day, the children's program being given in the morning, followed by a white gift offering, and in the evening the cantata, which was enjoyed by a large audience. Following the week of prayer at New Year's in which our church united with other neighborhood churches, Rev. F. W. Russell gave a series of Bible talks and sermons at the Methodist church on Townsend Street, which were very inspirational and helpful, and truly a feast for the soul. On Sunday evening, Feb. 5, we held our monthly missionary meeting, with a very good program; an offering was taken for the work of our district. The Women's Work of Belvedere has been reorganized with Mrs. Joseph Miller, president. Our pastor, Bro. Steinour, is giving us sermons at the morning services on the book of Romans, which are helpful and inspiring.—Annie L. Miller, Long Beach, Calif., Feb. 8.

**Lindsay.**—We are grateful for the increasing attendance at our regular church services. So many of our people had the flu during the early winter that the attendance was much below normal. The children gave a Christmas program which was very acceptable. A group of the young people went caroling. The Volunteer Band from La Verne College gave us a splendid program. One of our Sunday-school boys was baptized recently. The Ladies' Auxiliary reorganized recently with Marie Maust as president. They are starting the new year very enthusiastically. Prayer meetings are being held in the various homes each Wednesday evening. We have been studying Philipians under the leadership of the pastor. Our pastor is giving some splendid sermons on the Beatitudes at present. We are being blessed with an

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### THE PASSING OF ELD. M. G. EARLY

(Continued From Page 23)

ginia in Nokesville and Midland congregations. He was one of the leaders in building up a large congregation at Nokesville from the small beginning of five members.

Bro. Early did not limit his interest to the church and his home which he loved so much, but was active in all constructive projects of the community. Especially identifying himself along educational lines—being always interested in Hebron Seminary. He received much help and encouragement from his faithful companion, who is a woman well read and of great faith.

After suffering much from heart trouble for a year, God called him home Feb. 3, 1933. Funeral services were conducted at the Valley church by Bro. Davis Nolley, one of his associate elders. His body was borne by six of his grandsons to the cemetery near by, where he was laid to rest.

Bro. Early is survived by one brother, Jonas Early of North River, Va., his wife, six daughters, twenty-nine grandchildren and three great-grandchildren. In this large family there has been but one death—that of an infant—in fifty-five years, until now.

Father Early had not the advantages of an education in his early life; and of this handicap he was always conscious, but like Abraham of old he pitched his tent and built an altar and God blessed him.

The fact that among his family there are four ministers of the Church of the Brethren and that each of the children and grandchildren who followed his body to its last resting place, is a member of the same beloved church, bears a living testimony to his godly life and the influence of his home. The fires on his altar never went out.

Roanoke, Va.

E. C. Crumpacker.

### SARAH ELLEN MAIN

Sarah Ellen Main was born in Frederick County, Md., Sept. 15, 1850. She died Oct. 2, 1932, aged 82 years and 27 days. In 1870 she married Calvin Main. Shortly after their



marriage they decided that they should unite with some church, but no decision could be reached as to which church, since the parents of both had been members of different denominations. At last it was decided that they would study the Bible and unite with the church that in their judgment was

the nearest to its teaching. This resulted in their uniting with the Church of the Brethren in 1872. Later the church called the husband to the ministry and he ever found a faithful and efficient helper in Sister Main.

She was the mother of nineteen children, seven of whom preceded her. She also leaves forty-one grandchildren and twelve great-grandchildren. Eight years ago her husband died and shortly after that time she went to make her home with her son George and his family. After his death in August, 1930, she made her home with her daughter, Mrs.

Edith Zimmerman, near Walkersville, Md., at whose home she passed away.

Up until the time she became a semi-invalid no one was more regular in church attendance. Her interest in the church never flagged even to the last. In the last two and one-half years it has been the habit of her pastor on his regular calls to her bedside to tell her what the text for the regular service would be, and on Sunday morning at the hour for the service she would read, study and pray over the text and for the service. In her passing the Bush Creek church has lost one of its most spiritual members.

Funeral services in the church by her pastor, the undersigned, assisted by Eld. Jesse Burrall. Interment in adjoining cemetery.

Ellis H. Wagoner.

Monrovia, Md.

### LIFE OF BRO. JOHN MILLER

Bro. John Miller was born at Bridgewater, Va., Oct. 11, 1885. He died in Washington, D. C., Dec. 5, 1932, of a broken neck and other severe wounds, forty-seven hours after an automobile accident. He was returning home after nightfall with his truck, and likely blinded by the light of another car, he struck the side of a narrow bridge.

Bro. Earl M. Bowman, a former city pastor, preached the funeral. Interment was made at the Oakton cemetery, Va., beside his father. His life of forty-seven years was crowded with incidents and activities. He was a son of Eld. A. C. Miller and Sister Sallie Miller, and a nephew of the late Eld. H. G. Miller, so long president of Bridgewater College trustees. He spent his years mostly in the Shenandoah Valley. His years in Louisa County were marked with good fellowship in church activity and business, in progressive farming and shrewd salesmanship. For a while he made it a rule to duplicate the giving of that interesting Trevilian church. He united with the church early in life and died in the faith.

Bro. Miller married a sweet woman who bore him nine children, one of whom was raised by his grandparents. The mother, wife, sister, brother and children survive. The mother totters under the weight of Bro. John's going when the sorrow of father's going had been so recent. Truly, John was a good-hearted fellow. Long live his memory!

Nokesville, Va.

I. N. H. Beahm.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Fradenburgh.**—By the undersigned Jan. 12, 1933, E. Ray Baker and Mildred Fradenburgh, both of Midland, at the home of the bride's parents, Mr. and Mrs. Jesse Fradenburgh.—J. L. Van Meter, Midland, Mich.

**Holderread-Lentz.**—By the undersigned at the home of the bride, Jan. 29, 1933, Andrew J. Holderread and Lois A. Lentz, twin daughter of C. A. Lentz and wife.—C. A. Lentz, Leeton, Mo.

**Meyers-Chamberlin.**—By the undersigned at his home Feb. 4, 1933, Noah H. Meyers and Phyllis P. Chamberlin, both of Greencastle, Pa.—Jesse W. Whitacre, Greencastle, Pa.

### FALLEN ASLEEP

**Armstrong, Kezziah,** daughter of Hardman and Rachel Horn, was born in Knox County, Ohio, and died Jan. 21, 1933, at the home of her daughter, Mrs. Dale Switzer, aged 88 years. In 1886 she was united in marriage to John A. Armstrong, to which union were born seven children, six of whom survive. For many years she had been a member of



the Church of the Brethren. Funeral services at the Danville church conducted by the writer. Interment in the adjoining cemetery.—G. W. Phillips, Danville, Ohio.

**Auker**, Bro. John L., died in his home in Elizabethtown, Pa., Feb. 1, 1933, after an illness extending over three years. His age was 64. He was a native of Juniata County. Fourteen years ago the family moved to Elizabethtown. He was a consistent member of the Church of the Brethren for thirty-nine years, an active member of the men's Bible class and had served as church trustee. He is survived by his wife, Hattie, one son, four daughters, three brothers, sister and eleven grandchildren. Funeral from the Bunkertown church by Bro. Ober and a former pastor, J. E. Rowland. Interment in adjoining cemetery.—M. B. Miller, Elizabethtown, Pa.

**Baker**, Matilda, died at the home of her niece, Mrs. Lynn Hastings. Funeral by Obed Hamstead. Interment in East Oak Grove cemetery. Several other nieces and nephews also survive. She was a member of the Baptist Church but was a faithful attendant of the Church of the Brethren. She had great faith in her Lord and trusted him to the last.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Boston**, Ruth Ann, daughter of Mr. and Mrs. Shelton, born Nov. 3, 1847, at Monticello, Ky., died Jan. 25, 1933. She was married Nov. 14, 1867, to Louis Wiseman Boston. Dec. 5, 1891, her husband died. She leaves six children, one half sister, a half brother, twenty grandchildren and fourteen great-grandchildren. The family moved to Brownington, Mo., in 1883. At an early age she became a member of the Christian Church. When about twenty-three years of age she united with the Church of the Brethren. She was a devoted member and remained faithful till the end.—Nora E. Ruppert, Centerville, Mo.

**Buchley**, Calvin G., son of Daniel and Catherine Weaver Buchley, born at State Line, Pa., Sept. 5, 1850, died at his country home near Polo, Ill., Nov. 18, 1932. At the age of eight years he lost his father by death, after which he lived in the home of an aunt. When he was nineteen he came to Polo in which community he spent the remainder of his life. He married Sevilla Butterbaugh Dec. 11, 1877. Ten children came to bless their home, seven of whom survive. His wife died April 1, 1926. He united with the Church of the Brethren in 1887 and served as deacon in the West Branch church for many years. Funeral services by the pastor, Bro. Merle Hawbecker. Burial in the near-by cemetery.—Mrs. F. H. Butterbaugh, Polo, Ill.

**Chalfont**, Frank M., born Dec. 19, 1880, died Dec. 11, 1932. He married Ellen Bashley of Uniontown, Pa. To this union were born twin sons, one surviving with six brothers. Funeral services by Obed Hamstead. Burial at Oak Grove cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Cloud**, Laura Ann, daughter of Joshua and Lydia Moss, born Dec. 31, 1869, in Monroe County, Iowa. Nov. 29, 1892, she married Solomon B. Cloud. They resided for a number of years near Nelson, Nebr., later moving to a homestead in McPherson County, then to Kearney where they lived the past sixteen years. Early in life she united with the Evangelical Church. When they moved to Kearney she desired to continue her Christian fellowship and placed her membership in the Kearney Church of the Brethren and continued faithful in her convictions until the end. She died at the age of 63 years and 27 days. She leaves her companion, five daughters, three sisters, four brothers and fourteen grandchildren.—Mrs. Thos. Forney, Kearney, Nebr.

**Cook**, Emma Fahrney, daughter of Ezra and Catherine Fahrney, born Oct. 14, 1858, at Deep River, Iowa, and died at her home in Burr Oak, Dec. 11, 1932. She united with the Brethren Church early in life and later served the church with her husband in the deacon's office. Five children survive with several brothers and sisters. Funeral services at the Brethren church by Bro. Ray S. Wagoner. Interment in Burr Oak cemetery.—Ida A. Wagoner, Burr Oak, Kans.

**Crabill**, Sister Sallie Edna, daughter of George and Alice Ritenour, born at Manassas, Va., Sept. 3, 1887, died at her home near Edinburg, Va., Jan. 25, 1933. In 1909 she married Bro. Quinter Cline who died in 1910. They had one son. Her second husband, Bro. Clarence Crabill, survives with three children and one sister. She united with the Church of the Brethren when young and lived a consecrated life. Funeral services by Bro. J. Carson Miller and Bro. L. R. Dettra at the Valley Pike church. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

**Gift**, Mrs. Katherine Elizabeth Miller, born in Pennsylvania, Jan. 31, 1850, died at Dallas Center, Iowa, Jan. 10, 1933. In her childhood with the family she moved to Freeport, Ill., riding on the first train that ran from Chicago to Freeport. Dec. 20, 1860, she married W. H. Gift, this relationship continuing sixty-four years. She united with the church in her teen age at Waddams Grove, Ill., and continued an active member until her death. Funeral services by her pastor assisted by her former pastor, Eld. C. B. Rowe.—X. L. Coppock, Dallas Center, Iowa.

**Hoover**, Sylvester, died at his home on Broad Run, near Brandywine, W. Va., Jan. 26, 1933, aged 62 years. He was a consistent member of the Church of the Brethren for a number of years and always took an active part in religious work. He is survived by his second wife, two brothers and six sisters. Funeral services by Bro. S. I. Bowman in the Brandywine church. Interment in the cemetery near his home.—Ruth Bowman, Harrisonburg, Va.

**Hostetler**, Sister Mary, died Jan. 20, within the bonds of the Scalp Level church, being aged 85 years, 8 months and 13 days. She was a faithful member of the Church of the Brethren for many years. She is survived by three daughters and two sons, husband and one son having

passed away many years ago. The funeral services were conducted in the Berkey Church of the Brethren by her pastor, the undersigned, assisted by Bro. J. F. Graham.—J. A. Buffenmyer, Windber, Pa.

**Landes**, Sister Barbara C., died at her home near Harrisonburg, Dec. 30, 1932, aged 84 years. She was the daughter of Daniel and Mary Garber. In 1872 she married S. W. Landes who preceded her eight years ago. She was a faithful member of the Church of the Brethren for sixty years and active in its work. She is survived by one son, who is B. S. Landes, a minister, six grandchildren and three great-grandchildren. Funeral services at Garbers church by L. S. Miller assisted by W. F. Flory. Interment in Dayton cemetery.—Ruth Bowman, Harrisonburg, Va.

**Lehman**, Sister Elizabeth (nee Knavel), died Jan. 16, 1933, being aged 82 years, 3 months and 9 days. She was the widow of Hiram Lehman who passed away in 1902, who had served as one of the ministers in the old Shade Creek congregation. Sister Lehman had accepted Christ as her Savior and was baptized into the Church of the Brethren in 1864. She is survived by two daughters and one son; two sons preceded her to the other shore. The funeral services were conducted from her late home and in the Scalp Level Church of the Brethren, by her pastor, the undersigned. The remains were laid to rest beside her husband in the Berkey cemetery.—J. A. Buffenmyer, Windber, Pa.

**Martin**, Levi J., born in Covington, Ohio, April 12, 1863, died in Fostoria, Ohio, Jan. 30, 1933. Surviving are his wife, Lovina, and three brothers. Funeral services in the Fostoria church by the pastor, Eld. Walter Swihart.—J. C. Warstler, Fostoria, Ohio.

**Schulz**, Paul Albert, son of Frederick and Johannah Schulz, was born Sept. 8, 1846, at Rabel, in the province of Saxon, Germany, and passed to his reward, in the home of his daughter, Mrs. Henry Hauenstein, of Worthington, Minn. Bro. Schulz spent his boyhood days in the place of his birth, where he attended school until the age of fourteen, at which time he entered Havelberg, and spent three years learning the baker's trade. When completing this course he secured a position in Hamburg as a baker which he filled until in the year 1868, when he, with his parents, three brothers and five sisters came to America, locating at Burlington, Iowa. On Nov. 23, 1882, he was united in marriage with Miss Lena Oberman, of Burlington, to which union were born eight children, three of whom, and also Sister Schulz, have preceded him in death. The five children remaining, with seven grandchildren, all live in the home community. Bro. Schulz became a member of the German Lutheran Church when a boy, to which he was ever true. In the summer of 1900, having moved in the community of the Brethren Church at Worthington, he chose that for his church home; all of the members of the family have enjoyed its fellowship. Funeral services were conducted from the church by J. Schechter, assisted by Eld. J. E. Rolston of Sheldon, Iowa.—J. Schechter, Worthington, Minn.

**Sloniker**, Sister Josephine, born near Jackson, Miss., Aug. 19, 1870, daughter of Alfred and Sarah Craig, died Jan. 21, 1933, at her home in Benzonia, Mich. She joined the church at the age of eighteen. She married Jacob Sloniker of Palestine, Ark., on Dec. 24, 1893. They went to Burr Oak, Kans., in 1899 and she was his constant companion and helpmate in the Lord's work in the Burr Oak and Lovewell congregations. They moved to Benzonia, Mich., in August, 1920, where she had been a faithful member of the Homestead church. Her husband preceded her June 8, 1927. She had been failing in health since Oct. 1. She is survived by two sons, two daughters, seven grandchildren, a brother, sister and stepmother. Services at the Homestead church by Chas. Forror. Interment at Benzonia cemetery.—Mrs. Martha Sloniker Elliott, Benzonia, Mich.

**Taber**, James Lewis, born in Dale County, Ind., Sept. 16, 1865, died at the home of his brother, W. D. Taber, near Cherryvale, Kans., Dec. 22, 1932. At the age of fourteen years he came to Hope County, Mo., with his parents. In 1900 he moved to Independence, Kans., and made his home in this section until his death. A number of years ago he united with the Church of the Brethren here. He is survived by his brother and one sister. Services were conducted in the Independence church by Eld. W. H. Miller, assisted by the writer. Interment in the Mount Hope cemetery.—C. Ernest Davis, Independence, Kans.

**Vaughn**, Bro. Jas. W., died at his home in Laton, Calif., Nov. 27, 1932. He was born in Michigan June 17, 1860. When four years old he with his mother moved to Iowa and six years later to Kansas. In December, 1902, he came with his family to Laton where he had since resided. In 1886 he married Mary E. Montgomery; to this union were born eight children. He leaves his wife, two sons, two daughters, twelve grandchildren and one sister. He united with the Church of the Brethren in 1888 and in 1896 was elected to the office of deacon. He labored in the Laton church for the past thirty years and its work was his deepest concern. Services in the church by the writer assisted by John I. Coffman. Interment in the Oak Grove cemetery.—John H. Price, Laton, Calif.

**Whitmer**, Raymond J., son of Joshua S. and Lillie May Whitmer, died Jan. 18, 1933, aged 51 years. He was born in Shelby County, Ohio, where he spent his boyhood days. In 1902 the family moved to Beaverton, Mich. In 1906 he married Elizabeth Weaver. They lived near Elmdale for nine years and in 1916 moved to their country home near Beaverton where he had since resided. At the age of fourteen he accepted Christ as his Savior. He is survived by his wife, son and daughter, father, two brothers and two sisters. Funeral services in the church near Beaverton by R. H. Nicodemus. Interment in the Dale cemetery.—Mrs. Perry R. Hoover, Beaverton, Mich.



## News From Churches

(Continued From Page 25)

abundant rainfall which is causing the farmers to rejoice. This with unusually heavy snows in the mountains gives promise of plenty of water for the summer months.—Effie Metzger, Strathmore, Calif., Jan. 31.

### FLORIDA

**Winter Park.**—One was received by baptism on the 22nd, others are awaiting the rite. Interest is growing in all lines of church work. Membership of the church is about sixty; enrollment of the Sunday-school, 106; attendance the 22nd, ninety-one. A man, wife and son came forward at the regular services last night.—J. W. Chambers, Orlando, Fla., Jan. 23.

### IDAHO

**Weiser.**—We have just reorganized our Sunday-school and church after having been discontinued for a year. The church met in council Feb. 4. The following officers were elected: O. A. Myer, elder; Amos Rodabaugh, clerk; Melda Rodabaugh, Messenger agent; the writer, correspondent; Amos Rodabaugh, Sunday-school superintendent. We have an enrollment of thirty in Sunday-school, half being young people. We have been aroused to new zeal and encouragement since our new pastor, O. A. Myer, has come from Carrington, N. Dak.—Neva Rodabaugh, Weiser, Idaho, Feb. 5.

### ILLINOIS

**Virden.**—The women met for reorganization and leaders were chosen for each division; our general president is Mrs. A. B. Gibbel. The Bible study department is growing and just recently another class has been started. Each class meets alternately every other week. This work is in charge of Mrs. J. H. Brubaker. We enjoyed having Bro. Minnich with us recently and received helpful pointers in the discussion on church finances. At the council Feb. 1 S. J. Snell was reappointed on the finance board. Brother and Sister Caslow are doing very satisfactory work with us and we decided unanimously to retain him as our pastor for another year beginning Sept. 1. Arrangements are being made for services during Passion Week. The Y. P. D. is in the midst of a contest with Mrs. Guy Kessler as adviser. A temperance play was given by the churches in town with a number of our people taking part.—Lola Brubaker, Virden, Ill., Feb. 8.

**West Branch.**—Our church met in business session Jan. 17. Reports from the various organizations were given and church officers for the present year were elected. Bro. Merle Hawbecker, our pastor, was reelected elder; Sister Mary Zeigler, clerk; the writer, church correspondent and Messenger agent. Dec. 17 the pageant, From Darkness to Light, was very effectively given by about forty young people. Our attendance has been good during the winter months. Several young people's classes have helped in a financial way toward the church budget. We expect to have Brother and Sister Garner of India with us in the near future.—Anna Laura Butterbaugh, Polo, Ill., Feb. 4.

### INDIANA

**Cedar Creek.**—Much interest and enthusiasm have been shown in our Sunday-school in the various departments the past few months. Our Sunday-school board conducted an attendance contest which closed on Thanksgiving night with a chicken supper and social time at the church. This was enjoyed by the entire community. During the Christmas season several classes of our Sunday-school distributed useful gifts and provisions in homes where they were much appreciated. Christmas eve a program of recitations, dialogues and music was given by the children; after this the young people presented the pageant, Star Gleams. On Christmas morning our pastor, Bro. A. F. Morris, conducted a praise and worship service which was both beneficial and impressive. Recently our young people gave the missionary plays, Janey and Ordered South, to our own and several neighboring churches. The Aid Society reorganized in the fall and has been doing its part in the church program.—Mrs. Jesse Ober, Garrett, Ind., Feb. 6.

**Wawaka** church organized for the activities of the year by reelecting all the old officers, except Messenger agent. Bro. Donald Nesbit, one of our recent converts, volunteered to act as agent; he is canvassing the membership in a real drive for subscriptions. Our attendance has held up in a very fine way this winter. The mild weather through this section of the country has been an aid to better attendance at the various services. As a result of the depression our financial program has had to be curtailed and rearranged but so far it has had no depressing effect on our local activities. In all other activities there has been some progress and the prospects seem good for the coming year. Bro. Fred Ulcry and Bro. Geo. Weybright have given us talks on Peace and Temperance respectively; they are voluntarily devoting some of their talent and time to the cause of right. Recently our pastor and young people's chorus gave the Sunday evening service at the Syracuse church. Sunday evening, Feb. 5, the young people's class of the Cedar Creek church with their teacher, Miss Effie Gump, and their pastor, Bro. A. F. Morris, gave two playlets on mission work.—Gordon Warstler, Ligonier, Ind., Feb. 6.

### IOWA

**North English.**—At our meeting Jan. 8 Sunday-school officers were elected, the superintendent being Homer Miller. At our regular services Jan. 15 one member was received by letter. We are few in number and would appreciate it very much if members, especially ministers

from larger churches, could visit our services occasionally.—W. H. Miller, North English, Iowa, Feb. 8.

### KANSAS

**Burr Oak.**—Interest and attendance in our Sunday-school and church services have been holding their own. Bro. Ray S. Wagoner has been our pastor since June 1, 1932. Several of our members were privileged to attend District Conference at Quinter in October. Our fall communion services were held Oct. 29 after which a called council was held in charge of Elders W. W. Gish and E. D. Steward. Bro. Wagoner with his wife was ordained as an elder. At the council meeting Jan. 14 church officers were elected for the coming year with Bro. Ray Wagoner as elder; Rose Renner, church clerk; the writer, Messenger agent and correspondent. The Ladies' Aid has organized with Orilla Wagoner as president. Brethren Sam Ernst and Lester Wagoner who had been elected to the deacon's office previously were installed at this time. Bimonthly meetings at the various homes have recently been started with good attendance. These combine Bible study, song practice and a social time.—Ida A. Wagoner, Burr Oak, Kans., Feb. 3.

### KENTUCKY

**Constance.**—We are glad to report that the work here is progressing. An increase of attendance over last year shows that people want to listen to the Word of God. The Sunday-school attendance so far this year averages sixty which is quite an increase. Nearly every Sunday we are glad to welcome new pupils who have never attended Sunday-school here before and who are taking a great interest in such work. On Wednesday night we have taken up the study of the Bible. An average of twenty-five attended during 1932. The B. Y. P. D. did some splendid work during the year, especially the improvements on the church. The treasurer reports that we have some money on hand. Since Jan. 1 the Aid Society has been busy quilting every week at all-day meetings. Much has been accomplished along this line. The full quota for Women's Work has already been sent in. On Thanksgiving a volunteer program was put on by the whole church in which all took an active part. Christmas eve also a program was enjoyed. A white gift service helped many of the needy folks to a happy Christmas. For world-wide missions we gave \$5.35. Jan. 22 Bro. Hugh Clompert of Clayton, Ohio, preached for us morning and evening. Bro. Lon Karns also assisted in the Sunday-school.—Lloyd Hankins, Constance, Ky., Feb. 8.

### MARYLAND

**Brownsville.**—The women of our three churches gave an interesting missionary project program at Brownsville church Sunday evening, Feb. 5. The program as suggested by Sister Royer of Westminster was used, including the play, Asleep in Zion. An offering was taken for missions. We have set May 27, 4 P. M., as the time for our love feast.—Mrs. Ira L. Kaetzel, Brownsville, Md., Feb. 8.

**Denton.**—We have had one of the most successful revivals in the history of our church. Brother and Sister Austin of McPherson, Kans., began a meeting here Jan. 18 with the united efforts of the Methodist Episcopal, Methodist Protestant and Church of the Brethren, services being held in our church. There was a large attendance and keen interest from the first which continued throughout the entire campaign. Folks came early each evening to engage in song and praise service which was very inspiring and worshipful under the efficient leadership of Sister Austin. The children also sang songs which she had taught them; her stories each evening gripped the hearts of the listeners and paved the way for Bro. Austin's messages. Bro. Austin presented the truth in a reverent and forceful manner and their work with the combined churches of the town will help in a wonderful way to build up the work of the kingdom in our community. These meetings closed Sunday evening with fifty confessing Christ, and the closest fellowship existing between the various churches and pastors. Eleven have been baptized.—Mrs. C. A. Pentz, Denton, Md., Feb. 8.

**Hagerstown.**—The appearance of our church has been changed somewhat since the recent donation of two pulpits, a large Bible, and two beautiful palms. In November we were favored with a morning sermon from Bro. A. M. Dixon on the 13th, and from Bro. F. F. Leonard on the 30th. The South Mountain Choral Society gave a vesper musical service on Nov. 20. The love feast and communion service held on Nov. 27 was enjoyed by 580 communicants at which time the mission offering was \$230. The Crusaders' Class presented their annual play, "The Price of Justice," on Dec. 8 and 9. The first vesper musical of the adult choir for this winter was given on Dec. 18, at which time they rendered the Christmas cantata, "Bethlehem," by Berge. The B. Y. P. D. gave a Christmas pageant in the evening after the service of the choir. The children of the Sunday-school presented their program on Christmas evening. Our quarterly council met on Jan. 9 and the regular church officers were elected. Bro. I. S. Long was with us on Jan. 23 and on the following Monday evening D. W. Kurtz spoke on "The World Program of the Church." On Jan. 29 our church was filled to overflowing to hear the sacred concert given by the Juniata College a cappella choir. The program, consisting of numbers from Haydn, Beethoven, and Bach was not only classical, but filled with deep spiritual messages. The B. Y. P. D. will present their annual religious play, "Whatsoever Ye Sow," on Feb. 7, 8, 9, and 10. The churches of the town are now making preparation for the pre-Lenten services which will be held from Feb. 13 to 24.—Ruth Dotterer, Hagerstown, Md., Feb. 6.

### MICHIGAN

**Buchanan.**—The Berrien church dated back some four or five decades, Bro. Eli Roose being the first resident pastor. The church grew and



prospered during his pastorate; after his departure the interest declined, also the membership. The church struggled for the next ten or fifteen years. Then Bro. Price Umphlet came and put forth great efforts which caused the interest to revive. It was during this time that the name was changed from Berrien to Buchanan. Bro. J. W. Grater came to us at this time and the church experienced an increased interest and the present churchhouse was built. Bro. Dewey Rowe and wife came to us on a part time pastorate in 1931, under the direction of the District Mission Board. Since that time our membership has steadily grown from sixty-eight to 124. Bro. Richard Dellinger is our Sunday-school superintendent. We have seven classes, four of them meeting in the main room and the others in the basement. Our space is quite inadequate for our needs. Another handicap is the fact that the majority of our members depend on factory work and many of them have not had work for two years outside of a day's work for surrounding farmers. Thus it is impossible to sponsor a much needed building program on our own resources. A building committee has been appointed and they have secured pledges to the extent of almost \$100 toward the work. The official board met the first of the year and made out a new program with the men's organization furnishing a missionary program Feb. 12, the proceeds going for world-wide missions. Easter Sunday the chorister department is presenting a cantata. We have special programs for Mother's Day, Children's Day, Father's Day, Cradle Roll, Thanksgiving and Christmas. We are observing May 28 as Stewardship Sunday. Aug. 20 we have our harvest meeting and homecoming at the Wagner churchhouse. Sept. 24 installation service with rally day and promotion day Oct. 1; Nov. 4, fall communion.—R. M. Ingleright, Buchanan, Mich., Feb. 6.

**Detroit (First).**—Our church coöperated in a union Thanksgiving service at one of the Baptist churches. We held our final business meeting of 1932 on Dec. 7. The reports from the various chairmen showed a satisfactory year's work. Bro. A. O. Mote, our pastor, was chosen elder for 1933, with Eld. H. V. Townsend, associate; Mrs. Jeanie Price, Messenger agent. Dec. 21 our mothers' club held their Christmas party, the program being followed by an entertainment and grab bag for the children. The Christmas program was given Dec. 25 in the various departments of the Sunday-school. The choir under the direction of G. L. Klepinger gave an inspirational vesper service at 4:30. The laymen held their Christmas party on Dec. 27, the men and boys coming with their games for an evening of fellowship around the fireplace. On New Year's Day a candle lighting service was conducted by the junior and Crusader departments. Afterward Brother and Sister Mote, our pastors, entertained the audience in the church dining room. The evening was spent in singing and fellowship and a lunch was served. The weekly prayer meeting and Bible study is proving a very helpful and spiritual fellowship and is well attended. We are studying the Book of James. Our church distributed seventeen baskets at Christmas and some bedding and clothes. The splendid supply of vegetables and potatoes from the Woodland churches is a continuous source of help and relief to needy families. Mrs. Mote is conducting an instruction class for children contemplating church membership. We are in the midst of an evangelistic campaign from January to Easter. A "Devotional Monthly" and the "Fellowship of Prayer" will be used by our membership during these months as aids in bringing about a deeper consecration. The dramatic club is sponsoring a Seth Parker play to be given Feb. 15. Our new church directory will soon be ready for distribution. We have secured enough advertisements to pay the cost of printing these directories.—Mrs. Walter K. Gordon, Detroit, Mich., Feb. 8.

## MISSOURI

**Shelby County.**—The church recently enjoyed a program rendered by six young people from the Rockingham church, Mo. We were greatly encouraged by their messages in songs and readings, and the talk Sister Grace Early gave us on the Bible was an inspiration. I feel I should make an explanation in regard to several who have written concerning a pastorate. I can not answer them all but take this opportunity to say that we need help but are not financially able to pay any salary.—Mrs. Frank Folger, Leonard, Mo., Feb. 8.

## NEBRASKA

**Beatrice.**—The church held its business meeting for the election of officers Jan. 1. Bro. Swigart Miller was elected elder of the church. We try each Sunday to have at least one special number or a special talk for the young people.—V. K. Langworthy, Beatrice, Nebr., Feb. 5.

**Kearney.**—Our pastor, C. E. Trombly, has been giving a series of sermons in his Sunday morning services. They are taken from the prophecies of Daniel and Revelation. His messages have been very interesting and beneficial. Our Bible institute began on Sunday, Jan. 29, and lasted throughout the week, Bro. Ira Shavely from Haxton, Colo., being in charge. A goodly number were present each evening in spite of the cold. A lively interest was shown and many truths were drawn from the Scriptures.—Mrs. Thos. Forney, Kearney, Nebr., Feb. 8.

## OHIO

**Bellefontaine** congregation just closed a remarkable evangelistic campaign. Bro. R. R. Hatton of Toledo, Ohio, was the evangelist. His untiring efforts were greatly appreciated, not only by the Brethren, but by the large number who attended from other churches of the city and vicinity. Many from other denominations took part in the services. The average attendance far exceeded our fondest hopes. Twenty-one were added to the church. Three await the rite of baptism. Twelve members manifested their soul-felt need by coming for-

ward in public confession. Earnest prayers were offered in their behalf. The results of this meeting are wondrously encouraging to this congregation. Eleven of those received into the church are parents of forty-five children. This is a great stimulus and goes far in strengthening the morale of those who have been faithful in enduring trials while they have supported the work. Miss Almaretta Dick and Miss Florence Knotts were the choristers and Miss Elsie Knotts the pianist who very faithfully served throughout the meetings. The churches of Bellefontaine observed the first week of January as a week of prayer. Union services were held in the various churches of the city. The pastor of the Church of the Brethren preached in the Lutheran church one night. He is also serving a second term as president of the Logan County Ministerial Association.—John Wieand, Bellefontaine, Ohio, Jan. 28.

**Pleasant View.**—Our report begins with September. In this month our Sisters' Aid began their sewing for the needy in our township, the materials being furnished by the government. Many garments were made and distributed where needed through the township relief organization. Workers' conferences for Sunday-school teachers and officers also began with this month. Bro. A. P. Musselman of the Lima church spoke at our first meeting. In these monthly meetings we are now studying the leadership training course, "The Story of The New Testament," under the guidance of I. W. Byerly. Our pastor was absent in October in a revival in the Marion church. Promotion of students and rally day were a part of our Sunday-school procedure, with the installation of teachers and officers at the beginning of the new year. Our love feast was observed Oct. 23, conducted by the pastor; he was assisted by Bro. Cool of this church and members of the deacon body. On Nov. 11 our annual father and son social was held. This is a community affair and always greatly enjoyed. Rev. Bloomquist of the Lima First Baptist church gave a much appreciated Armistice Day address. Our young people have been meeting for a monthly young people's night. The evening is spent in a short program by members of the group, followed by either a discussion or a speaker. A social period then is next, and a light lunch concludes the evening. The attendance has been very good. Our young people have also been active in community, county, and district programs. They entertained a few over one hundred young people of our community representing several denominations, in a rally Sunday evening, Oct. 16. Rev. Leeson of the Beaverdam M. E. church spoke. A number attended the Thanksgiving district rally for young people in the Eagle Creek church. We were also well represented at the county rally in Lima for all denominations, Jan. 15. Thanksgiving Day was observed with a service in the forenoon. A substantial offering for missions was received. We met in quarterly council Dec. 8. Church officers for the coming year were elected. The Christmas season brought us a fine program by our children during the morning worship hour. The white gift envelopes were accepted at this time, the offering being for world-wide missions. Over the Christmas time, many needy families in and about Lima were taken foodstuffs for a bounteous Christmas dinner. Such help is not limited to the holidays but is carried on through the winter by a number of our families. Our missionary committee continues to furnish us with much inspiration for mission work through very acceptable worship periods on missionary day, which is the first Sunday of each month, and quarterly missionary programs on Sunday evening. Eight of our teachers and officers are now enrolled in the leadership training school for the Lima district which began in Lima, Jan. 25. Our pastor, with another minister, has been conducting a course, "The Character of Christ," in the Beaverdam high school this school year.—Mrs. I. C. Paul, Lima, Ohio, Jan. 27.

## OREGON

**Grants Pass.**—On Jan. 22 we held our joint Sunday-school convention of Ashland, Williams, and Grants Pass in the local church. In spite of the snow we had a very nice crowd. The meeting in the morning was conducted by the older people, while the afternoon session was turned over to the young people. Both services were very good. Our attendance has nearly reached the normal record again since the epidemic of flu has subsided.—Mary Harlachner, Grants Pass, Ore., Feb. 6.

## PENNSYLVANIA

**Akron** church enjoyed a helpful revival in charge of Eld. R. P. Bucher of Quarryville, beginning Jan. 8 and closing Jan. 24. His strong messages were helpful to all. The interest and attendance were exceptional. Ten accepted Christ, nine being baptized on Sunday afternoon, Jan. 29.—David H. Snader, Akron, Pa., Feb. 4.

## WEST VIRGINIA

**Morgantown.**—The regular council was held Dec. 27. Bro. Hamstead has agreed to labor with the church for the coming year. Bro. M. G. West began a series of meetings Jan. 1, closing Jan. 22. He preached twenty-four sermons; there were forty-three applicants and twenty-four baptisms. The interest was so great that many nights all could not be seated. The weather was ideal and all felt that God greatly blessed the church at this place. Other churches coöperated which added to the interest. A love feast was held at the close of this meeting. Bro. West so impressed the people that all are anxious for his return another year. The church has been strengthened by this meeting. Bro. Hamstead did all he could to assist Bro. West in this work. The Sunday-school is increasing in numbers and interest. We were much pleased to have Bro. Walter Hamilton preach for us again; he is a former pastor, having had charge of the church which he helped to organize here.—Mrs. Samuel Hayes, Morgantown, W. Va., Feb. 6.



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Industrial School, Geer, Va.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelia, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Louise, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Wert, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Senger, Nettie M., 1916.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.  
Horning, Emma, 1908.  
Metzger, Minerva, 1910.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Schaeffer, Mary, 1917.  
Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

## Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
Flory, Edna, Catawba Sanatorium, Va., 1917.  
Shook, Laura, University of Chicago, care of Gates Hall, Chicago, Ill., 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Bosler, Dr. Howard A., and Edith, 1931.  
Helser, Albert D., 1922, and Lola, 1923.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.  
Utz, Ruth, 1930.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Horn, Evelyn J., 1930.  
Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damatura, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.  
Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Harper, Clara, Ashland, Ohio, 1926.  
Rupel, Paul, and Naomi, Stanley, Va., 1926.  
H. E. Wakeman, 1929.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Ebbert, Ella, 1917.  
Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shiekel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.  
Ziegler, Emma K., 1930.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Shumaker, Ida C., 1910.

## Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

## Jalalpur, Surat District, India

Miller, Sadie J., 1903.  
Mow, Baxter M., and Anna B., 1923.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

## Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

## Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.

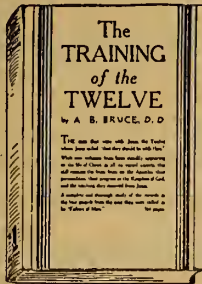
## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

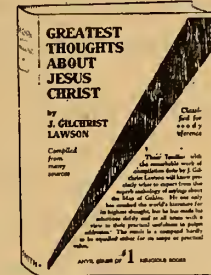
## On Furlough

Brooks Harlan J., and Ruth, 3612 University Ave., Los Angeles, Calif., 1924.  
Garner, H. P., and Kathryn, 164 N. Prairie St., Batavia, Ill., 1916.  
Grisso, Lillian, 3435 Van Buren St., Chicago, Ill., 1917.  
Mow, Anctta, care of General Mission Board, Elgin, Ill., 1917.

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My Life and Story of the Gospel Hymns

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Funeral Sermons and Outline Addresses,

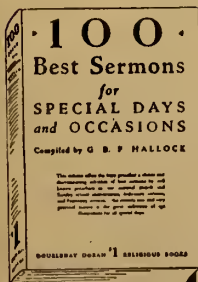
by William E. Ketcham.

Many Mansions (Sermons on Immortality)

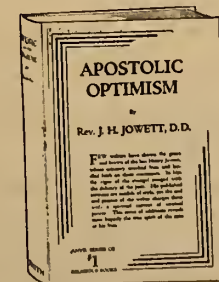
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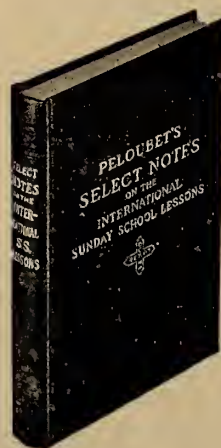
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., March 4, 1933

No. 9

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## CORRESPONDENCE

### A BOOK AMONG BOOKS ON MY OLD BOOK SHELF

For several years I have been a collector along several lines: my oldest coin bears the date, 1608. My oldest document bears date of Oct. 20, 1706.

I have a number of books over 100 years old, the oldest of which was printed in 1710. I am much interested now in our own church literature, especially the products of the Christopher Sower press which was operated by Christopher Sower and his son by the same name from the year 1738 to 1776 at Germantown, Pa. The products of this printing press, especially the Bibles, were very popular in their day and came from one of America's oldest and best equipped printing presses. No doubt this press was a great asset to the Dunker and German speaking people of pre-Revolution days. Some years ago I came into possession of a twelve-page folder, eight pages of which were written from Canton, Ohio, in the German language. Four pages seem to be written from —, Pa., in English, and signed Sarah —, which I have been told was Sarah Major of Pennsylvania. These two articles are dated May 17, 1834, and April 1, 1835. The latter article by Sarah Major is a strong defense of woman's work and her privilege to speak in public.

I found this rare old production in an old leather bound German hymn and psalm book with a music staff to each of the 150 psalms. This book seems to be four books under one binding dated 1767, 1770, 1774 and 17—. This book, together with the above mentioned German and English folder, came through Dunker families.

I have the minutes of a called Annual Meeting held at Knob Creek church, Washington County, Tenn., Sept. 4-6, 1846. This meeting was called for at the Annual Meeting held at Trout Creek, Lancaster County, Pa., May, 1846. The minute of this meeting was not compiled in the book of minutes printed by the Publishing House year 1909 of all "available minutes from year 1778-1909." This minute was printed and signed by Standing Committee and so far as I know all the rest of them have been lost or destroyed.

Some years ago I came into possession of two of Eld. Peter Nead's books: Primitive Christianity (1834), and The-

ological Writings (1866). Eld. J. H. Moore speaks of Eld. Nead as being one of our able writers.

Now a little sketch relative to the Book among books mentioned in the title of this article. Jan. 4, 1933, I secured a copy of the Sower Bible, that of the second edition, 1763. Some years ago I discovered this time worn and historic Dunker Book in an antique store. The proprietor said it had been picked up at an auction sale with a lot of other German and English books. In searching through the book and having had my eyes open for a number of years looking for a Saur Bible I discovered from the fly leaf between the Old and New Testaments, "Germantown, Christopher Saur, 1763." I tried that day to get the antiquarian to price the book but he would not; he said he would have to look up the worth of it. Then several times in the next few years I saw the old Bible still covered with dust and unsold and unpriced. Then in October, 1932, this antique store went into the hands of receivers and the whole stock was sold—books, Sower Bible and all. After making the fourth effort I bought the Bible Jan. 4, 1933. My main troubles were finding the book, then finding the proper one who could sell it, and getting it priced and answering questions as to why I wanted that old German Bible. As far as I know there are three Sower Bibles in Tennessee, each in a Brethren home.

White Pine, Tenn.

Reuel B. Pritchett.

### TO THE MEMBERS OF MIDDLE INDIANA

Again we are made to pause and consider. Another year has passed and the new year is here. I am sure that time is not felt more keenly by anyone than the ones enrolled in this Home.

As the new year is being ushered in so swiftly, we can not help looking back over the past year to count the many blessings made possible by the good Christian people of this district. We want to thank each and every one, and special mention is given to the Pipe Creek and Mexico churches for their wonderful Thanksgiving and Christmas dinners. Many useful Christmas gifts were received from various churches and individuals and these were appreciated by all in the Home.

We are glad to submit herewith a picture of our aged

(Continued on Page 22)

Below: At Brethren Old Folks' Home, Mexico, Ind'ana



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., March 4, 1933

No. 9

## EDITORIAL

### Possibilities That Remain

SUPPOSE the lot does fall on Matthias instead of Justus, and suppose further that your name happens to be Justus, what then? Well, it isn't so easy to see that happen, and like it, as some glib tongued dispensers of good advice that costs them nothing would make out. But does that close the case for you? Is there nothing left but the river or a revolver or a jump from a sixteen-story building?

Consider these four ways out of it: "Happiness grows out of friendships, out of work well done, out of fine and interesting thoughts, and out of a clear conscience." He is right. It does. Not out of these alone but out of things like these, things of which these are choice examples, things within easy reach, even if some other person does have what looks like a softer place than ours. We still have these best of all ways to happiness.

It grows. Given the right kind of soil, it grows. It is ours to provide the soil. We can not make it out of hand, but we can make the kind of soil which "beareth fruit of herself." Friendships, faithful work, fine thoughts, clear conscience—all are at your hand and mine, brother, and they make the richest soil there is.

And when the raw material at the base of these four things is hunger and thirst after righteousness, the soil is of the highest quality known, and so is the happiness which grows out of it.

E. F.

### Don't Neglect the Rural Churches

WE are not as certain today that we can continue to pile up millions in money and aggregate people without limit and manage them helpfully as we were a few years ago. President-elect Roosevelt says that many of the unemployed must get back to the country. A Methodist bishop says that most of the dependable folks in

the city churches are those not far removed from rural life. The country is a good place to live, and with a little industry there is no need for suffering hunger. It is not a place for great wealth, but for good homes; a place for children, love, laughter, health and God.

The disappointments to many in chasing dollars in the last decade are apt to make the open spaces of rural life more attractive in the immediate future. Some are returning by necessity. Others burdened with its nervous irritations of adjustments, competition, indebtedness, will see new beauty in the skies and hills of their old rural surroundings. The good roads and modern inventions ought to add to the attractions of a home outside the crowded city walls.

The church has a better chance to function in rural areas. The open spaces, flowers, fields and homes stimulate its mission to build life and character. You can get better acquainted with people in their joys and struggles. In the country there is so much less organized opposition to defeat the mission of righteousness, while in the city there are political, financial and other interests in the hands of selfish groups. Of course this is no argument to avoid the challenging needs of our cities with the help of the church; but rather for the church to help make the country more attractive so that the rush cityward may not be unhealthfully rapid, and when people do go that they shall carry sufficient character and faith to add to its welfare more than to its population.

As a church in the past we have been recognized as successful in building and maintaining churches among rural people. We will do well to continue to meet this need heroically. We should give study to making the rural parish more adaptable, efficient and economical. First of all, the minister must be rural minded. He should be sympathetic with rural life and its activities, as well as its people. He should be intelligent concern-



ing its duties, relations and opportunities. He should build a full and happy life that would send people to the city reluctantly and purposeful, rather than to yield to its lure of excitement and superficiality.

The rural church building does not necessarily need spires and gables, but stability and strength enriched by shrubbery and flowers and abundant parking space in its surroundings. A few acres of land owned by the church for a resident minister, when this is possible, will do many things in addition to reducing the cash cost of a minister. This will give him comradeship with his parishioners; enable him to lend a helping hand in time of need; give illustrations and experiences for his sermons that will warm hearts and clarify truth. It will give the unity that comes from sharing in the common tasks of life. It will increase understanding of common problems. To a rural people a garden may be more eloquent than the pulpit.

The program of course will vary, as it ought, according to conditions, and those in charge. The country church ought to coöperate with the school and all other village interests to help the people. Its services should be warm, practical and reverent, but not too formal. Rural folks must change with the weather and the seasons. Therefore churches with liturgy and ecclesiastical fineries do not grip their interest. Rural people live a bit more in families, and while some division of ages is necessary for training, the worship must be for all ages and classes. For this reason, too, the rural church must serve much through its homes. The rural and village church does not have often the Christian associations, and other groups and the church must therefore interest themselves more in the social, intellectual and recreational life of their youth. But in all this we must not forget that our first duty is religion. All must know God as Father, and Jesus as Redeemer and Lord. That life is best and most abundant when it is courageously and helpfully lived in faith, hope and love, "as unto the Lord."

C. D. B.

### Small Companies and Small Churches

AMERICANS have bowed down to the gods of size for so long that most of us have forgotten the advantages inherent in smallness. Not so long ago a writer in *Printed Salesmanship* called attention to the remarkable showing made by certain of the smaller business concerns of the country, and then remarked: "In a score of other industries the same reversals are taking place. Acknowledged leaders are making vastly poorer profit showings than smaller competitors. Many an industrial Cæsar, sluggish with size and sense of security, is being rapidly overtaken by some lean and hungry Casius."

Why is the present unpleasantness recognized by the aggressive small business man as his day of opportuni-

ty? It is because the giant corporation has paralyzed initiative from within and raised a wall against new ideas from without. On the other hand, the small scale business generally enjoys flexibility in operation, closer control over activities, better personnel relations between management and men, and greater receptiveness to promising ideas from outside sources.

So much for certain facts in the business world. Do they operate with equal force in the field of church management? We are inclined to believe that as a general thing they do, that the small church is not necessarily handicapped, that in a period of testing it may actually have certain advantages over the large scale institution. Members of small churches make the most of flexibility, closer control, better relations and greater receptiveness to life-giving ideas. Just now you may be much better off than the big church with the complicated program.

H. A. B.

### Get All the Facts

THE scientific method is the method of basing conclusions on facts rather than on prejudices and wishes. It is the method of gathering facts first and drawing conclusions afterward. It is the method of "experimentation and observation." It is the method which Philip requested Nathanael to use: "Come and see."

We believe in it. We are not afraid of it. The only thing about it that we are afraid of is the failure to make a thorough use of it. The truly scientific method takes account of all the facts. They are not the most scientific who have the most to say about the importance of the method. In this, as in entering the kingdom of heaven, it is practice, not profession, that counts.

Experts in scientific method can easily overlook relevant facts which are difficult to classify within the categories they find most convenient. Impressions made by the black silence of the night or by a yawning chasm in the crust of the earth are a fact. The changed attitude of a regenerated man is a fact whether you let the adjective stand without quotation marks or not. The influence of a teacher's personality is a fact. The fellowship of friends, the touch of spirit on spirit, is a fact. The love of a mother is a mighty big fact. Experience is the biggest fact there is, but scientists often treat it with scant respect because they can not fit it into their standardized pigeonholes.

Professional fact gatherers miss many interesting things. They are useful but must be dealt with cautiously. They do not know much about this wonderful world.

Our only quarrel with the scientific method is that it shows such a strong tendency to be unscientific.

E. F.

## GENERAL FORUM

### Moral Earnestness

BY V. F. SCHWALM

#### *First Half*

ON one of the journeys that Jesus made from Judea to Galilee he, being weary, stopped to rest at Jacob's well. While here he met the now well-known Woman of Samaria. When the disciples returned, having marvelled that he spoke with a woman, they urged him to eat. He then replied in the familiar words, "I have meat to eat that ye know not." As the disciples wondered what he meant, he proceeded, "My meat is to do the will of him that sent me and to accomplish his work. Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."

In these words we catch something of the urgency and moral earnestness in the spirit of Jesus. From the time he said, "Wist you not that I must be about my Father's business?" until he finally exclaimed on the cross, "It is finished," Jesus was relentlessly driven by an inner moral urge that led him to clothe every day and every event with Divine significance. He was not a "kill-joy" irresponsible to the pleasantries and amenities of life. He went to wedding feasts and accepted dinner invitations to the homes of his friends. But no one can give himself to a serious, open-minded study of his life without feeling in him this undertone of moral earnestness, of seriousness of purpose.

Jesus' life was many-sided. Various groups of Christian people have reflected one or another of the qualities in the life of Jesus. The Franciscan friars and the Salvation Army have reflected his interest in the poor; the mediæval monk has reflected his tendency to go apart from the multitudes to pray. But the Puritans have perhaps reflected most strongly the seriousness of purpose and moral earnestness of Jesus. Sometimes they have done this in a forbidding manner.

### Drifts

BY KATHRYN WRIGHT

Slow drift of snow past dull trees, gaunt and shaking.  
Cold settling down—a still cold, racking, aching . . .  
Only the sparrows flying, wings half frozen.  
Snow heaped in mounds wherever winds have chosen.

Slow drift of men through cities, men like spectres,  
"Make the next town!" the cry of their directors.  
What is their journey's end, for all their going?  
Death by the wayside, with the sharp winds blowing? . . .

*North Manchester, Ind.*

To the Puritan:

"Life is real! Life is earnest!  
And the grave is not its goal;

Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave."

To the Puritan the world was a vale of tears, life was a battlefield, a preparation for the life to come, and it was a serious undertaking. The Puritan had no time to squander. His attitude is well reflected in the hymn:

"One sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer home today  
Than e'er I've been before."

The Puritan had no time to play. Games were a snare of the devil to trap the unguarded soul. It is said the Puritans opposed bear-baiting, not because it hurt the bears, but because it gave pleasure to men. They had long, dreary, playless sabbath afternoons. Their dress was sombre, their faces pallid. They had forbidding laws regulating life. Perhaps the dominant characteristics of the Puritan were his strong sense of God's greatness and man's accountability to him. These account for his sense of the dignity and the seriousness of life, its idealism and its energy.

Ever since the Eighteenth Amendment became a part of the Constitution of the United States there has been a determined attack on the Puritan and his attitude toward life. Apparently those who believe in "The Right to Be Happy" would, as a means of throwing off all restraint, make the Puritan look ridiculous. The jeering and wild howling at all counsels of caution and restraint on the floors of the nominating conventions during the past summer are some indication of the length we have swung away from the Puritan attitude and outlook.

One need not approve a complete Puritan regime, in saying that the Puritan outlook on life and the Puritan philosophy produced in our early American stock a sturdiness and stalwartness of character that formed the backbone for the best in our early American civilization.

My thesis is, that we Americans have swung so far away from this serious attitude toward life as to produce a flabbiness of character which is utterly unable to cope with the difficult and complex problems that face us in the present. Our recent attitude in church, in school, in politics, in business and in social life has been too much that of being on a great picnic and not "on an enterprise most difficult." It is, however, not so much the Puritan's viewpoint to which I would call us, but to the better balanced and more socially minded attitude of Jesus.



There are at least three manifestations of this swing away from these attitudes of moral earnestness. The first is in our attitude toward life itself. Jesus said at twelve years of age: "I must be about my Father's business." This characterized his life. "I must work while it is day, the night cometh." "I must accomplish his work," not in four months but now! He had one ear attuned to the voice of God and another to the call of hungry men. He put one hand into the hand of God, and reached the other to the outstretched, up-reaching hands of humanity.

One of the catechisms which the Puritans taught their children had for its first question, "What is the first duty of man?" Its answer was: "To glorify God and enjoy him forever." Laws of pedagogy notwithstanding, to learn thoroughly that statement and have one's life saturated with its spirit must have done a great deal to give life dignity, and meaning and zest. When the purpose of life is high, and its significance great, life has some chance to be well lived.

How in contrast to this is the conception of life held by some in our day! A well known writer has written a book entitled, *The Right to Be Happy*, in which the author frankly says, "Animals we are and animals we remain, and the path of our regeneration, if there be such a path, lies through our animal nature." With a conception of life like the above, we are not very much inclined to get a high type of conduct.

How many in our day do not find any lofty purpose motivating their lives to conduct that is high and holy! To many, life is to be gotten through with as much pleasure and comfort as possible and with as little labor and sacrifice as may be. How many seek a thrill a day in this way and that, with no purpose save to get through the day? How many women yawn over stupid bridge games through eternal afternoons because no loftier purpose moves their empty lives? How many complain of the futility, the emptiness and the meaninglessness of life and have no zest, no enthusiasm?

As long as we hold, "That animals we are and animals we remain," we will seek our comfort in the animal comforts of life. How in contrast to this is the statement of St. John: "Now are we the children of God, and it is not yet made manifest what we shall be. We know that . . . we shall be like him; for we shall see him even as he is."

If life is cheaply held it will be poorly lived. If life is dominated by high purpose it will be nobly lived.

*McPherson, Kans.*

---

"He who calls evangelism antiquated is a novice as regards life. When the destiny of mankind as a whole is considered, we must acknowledge that Christ made no mistake in his passionate effort to save."

## The Roamer Looks at Asterisks and Stars

IN some forgotten library I found a book in which one may read all that can be deciphered of a fragmentary manuscript from the middle ages. Out of the past a long-dead monk told, in queer archaic language, of the bitter loneliness of his search for God. In a solitary cell, his emaciated fingers traced the careful characters; but time has faded some of them, and others have been torn away by careless hands. So his message to me is incomplete and some of the things he most wanted to tell are represented by a row of asterisks.

It is only by accident that we ever see the stars. Some one cries, "A falling star," and we run to crane our necks for sight of another. And then, so strong has our dependence on roofs become, we leave the frail starlight of the night for the synthetic sunlight of our modern homes.

One night I was walking home from town under a sky of brilliant stars. The vast space that rose into infinity from the little plane of my vision was filled and crowded with points of frozen fire. Constellations, that trillions of years change only slightly, made their world-wide geometric designs. I watched the Great Dipper swing in its eternal arc about the polar star; and saw the moon, friendliest planet of all, creep out of the east, as shamefaced and red as if it were tardy to a rendezvous.

Even with the primitive knowledge of astronomy I possess, I knew that I was looking upon universes of worlds, each more magnificent than the one I live in. I knew that a telescope would bring the planets close enough that I might scan their surfaces. I understood that scientists can tell how long it takes the light of a star to travel to earth; of what substances it is made; and of the orbit in which it moves. But how can one look at stars and think of facts? A quaint inspiration came to me: these stars are not worlds at all; they are asterisks in God's handwriting.

It is such a fragmentary manuscript he has left us—this earth. Though we pore over it, syllable by syllable and word by word, much of it we still can not understand. Whole sentences are blurred and blotted, paragraphs are torn away, and the poignant story of life is only half ours. Fascinated we read, and as we come to the climax of it all, asterisks stare us to dismay.

Often you have come to those moments, agonizingly alone, when stars are symbols of the gaps in human reach; when the defeated will batters against a blind wall and can not go beyond. There are those who see failure in the experience, and accept it and look at life thereafter with embittered eyes. And others—others remember that asterisks are only a small part of any writing. They know that though some of the message

is lost there are yet pages and pages that we have not yet set our eyes upon.

Little by little the searchers of the skies learn the secrets of the planets and the stars. Very slowly, too, the asterisks of human knowledge are displaced by words which we may understand. Sometime, we believe, the writing of God will be complete and what is now hidden will be known.

As for me, I am not an astronomer looking at mystery through a tube. I prefer to be out late at night, alone or with a friend, unprotected in the rain of silver. There is more poetry in actual stars than in distant worlds. I would rather think of these dazzling points of light as asterisks set in the master manuscript by a wise writer to stand for the things I am not yet ready to know.

And, in the mystery and wonder of the starlight, I lie and think and dream until my eyelids drop shut and I sleep \* \* \* \* \* to wake in the edge of a new day. And as I live it I never quite forget that past the clear blue sky that I know with its unmysterious white clouds, myriad stars are shining in deathless splendor.

THE ROAMER.

## A Responsive Membership

BY J. A. BUFFENMYER

THE value of a responsive church membership can not be estimated; for, as the sacred writer says, "its price is far above rubies."

First of all there is the response to God. "But first [they] gave their own selves to the Lord, and unto us by the will of God" (2 Cor. 8: 5). This response begins with the consecration of the believer's soul to God, and when the soul is consecrated or dedicated to God the believer will respond to his maker. This response to God will be the means to create within the child of God a response to the church; this will manifest itself in attending the services of God's house, and in taking a vital interest in all the activities of the local church, which has for its motive kingdom building. A responsive member does not go to church because the Apostle Paul says he should, but he responds because he loves the church and can appreciate what the church stands for and teaches. Not only does the responsive member attend the services, but he is happy to support the Lord's work with his gifts, as the Lord prospers him. He, like David, will not "offer" unless it means sacrifice to him.

Yes, his response to God further manifests itself in his response to the call of missions, world-wide and at home, and he is not deaf to the needs of the local program. All he needs is the vision of the need and he will respond in a very generous manner. Response to the church with gifts is not a burden but a real pleasure to

the consecrated membership. A responsive membership has the church upon its heart, which means that the church gets the support of each and every member's prayers. They all pray for the prosperity of Jerusalem, its elders, pastors and all who are responsible for its administration.

Responsive members will have the burden of the church upon their hearts day after day. This response in prayers will cause them to become "power conscious," rather than "problem conscious," as some one has so fittingly said, when contrasting the difference between the apostolic and the modern church. In the early church the membership responded by way of the "throne of grace," which, after all, is the shortest route to the hearts of men and women.

As we respond to the pleading to return to the apostolic response in consecration, in sacrifice, and in support with our means and prayers, we will strengthen the modern church, and will also give a clearer testimony in life and word to the saving grace of God.

If all the congregations in the brotherhood would be responsive, and every member in every congregation would be responsive, God alone knows what the result would be! For he said: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). Brethren, let us put God to the test. This depressed world needs the testimony of a responsive church membership.

Windber, Pa.

## The Unemployed

BY R. E. MOHLER

THERE is no subject in the realm of economics that is of more vital importance to America than that of unemployment. We are told that there are today not less than 13,000,000 unemployed. And the tragedy is not only the actual suffering that this condition brings, but rather its effect upon the mental attitude of those unable to secure work.

Men finally tire of walking the streets honestly seeking work. They lose their morale, become discouraged, and finally lose faith in the world in which they live. There are those who are unemployed because they choose to be. These too are to be pitied for they likewise lose faith in the universe in which they live, and their critical attitude reaches beyond their own bounds. Many of them become the worst kind of propagandists in the spreading of dissension and criticism among those who otherwise would be helpful and contented.

We estimate that there are not less than 40,000 men in the Church of the Brethren. To what extent are they employed in the work of our Lord? These are they



who could "turn the world upside down." The unemployed become discouraged and critical. They lose their morale and faith. These are other reasons why "Men's Work." Why not we ourselves find employment for our men in the work of the church?

*McPherson, Kans.*

### Our Need—The 5 G's

BY PAUL S. LONGENECKER

IT was said on one occasion by a missionary that what Uganda needed was "grit, glow, glue, gold and God." What was true of those souls is also true of us even though we live in an enlightened (?) America. They may have the jump on us in that they may realize their need more than we.

A hen makes good use of grit which would slow down the speed of a coasting sled. Grit to the hen is a necessity in digestion. There is another kind of grit that may be defined as *unyielding courage*. This kind of grit is indispensable among human kind. The difference between a success and a failure lies in the amount of this unyielding courage. Many natives of India would have been cowed down because of their small supply of grit, but Gandhi carries on because he has that unyielding courage to do the thing he considers right. As Christians, we, among all people, ought to have that unyielding courage known as grit in doing our work for the Lord. If Christians do not have reason to have grit, who does? Let Walt Whitman's saying bring us around when he says,

"You there, impotent, loose in the knees,  
Open your scarf'd chops till I blow grit within you."

I have a cheap watch which has luminous hands and numerals. This is quite a convenience to me but how, pray tell, does this fact have anything to do with what we need? Just this, we have luminous watch faces, luminous key holes, luminous light switches, etc., but why have we so few luminous or glowing Christians in this world which is beclouded with sin? As Moses' face shown after he was with the Lord on Mt. Sinai, as do many Christians' spirits shine out through their countenances, so ought ours, every one, to shine forth because we love the Lord. What the inhabitants of Uganda needed was *glow* along with *grit*, and so is our need great for the glow which comes to those who walk with the Lord Jesus Christ.

Sometimes when I look over church records my heart sinks within me because I discover that there are those who were once walking with the Lord and in fellowship with the church, who now no more walk with him and the church. Why? Short on *glue*. They were unable to stick to the best as they knew they should have done. I suppose that the laity gets loose from Christ and the church because of the lack of glue of

love just as do we pastors. How they love one another, and how they are glued one to another and to their Master would be worthy ideals towards which to strive.

It does not take much to convince folks that what we need is *gold*. Almost everyone is ready to concede that point immediately. A church member was telling what he would do for the Lord and his church if he, the man, were able financially to do so; but I happened to know that during better times he gave more but not in comparison with what he spent on himself in the way of trips. What Christianity needs is more gold, but that gold should come from regular, systematic giving as "the Lord hath prospered us" and not what is left after we have most of the things we want for ourselves. The work of Christ can use more gold but most of all it can use more wholly-consecrated people, and then the gold will be forthcoming.

The greatest need for any people in the world is not grit, nor glow, nor glue, nor gold, but *God*. A pastor may be heralded as a mixer, a good fellow, an organizer, a financier or even a good speaker, but if he doesn't help people find God and come into fellowship with God, the pastor is a failure. A missionary may do ever so many things, be an all-around handy man, but if he doesn't bring God to the people and acquaint people with God in every activity of life his greatest usefulness has been missed. A Christian's reason for living is "to glorify God and enjoy him forever." If every Christian doesn't find God and share him with his fellow he is a failure as a God's man. We need God, without whom we can not live. We need him as

"A Friend, O such a Friend,  
He loved me ere I knew him;  
He drew me with the cords of love  
And thus he bound me to him.  
And round my heart still closely twined  
Those ties which naught can sever,  
For I am his and he is mine,  
Forever and forever."

*Morrill, Kans.*

### This Purposeless Age

BY WM. J. TINKLE

SOME time ago I listened to a program given by a jazz band. The most impressive attribute of the music was its lack of beginning, of climax, or of end. There was much resemblance to that of the American Indian, the African, or the Chinese.

The same criticism can be brought against many of our short stories. H. L. Mencken states that very little of the flood of written matter has any value. The stories lack unity and purpose, and have very little plot. Like a sausage they can be cut off anywhere without doing violence to any inner organization.

This lack of purpose is one of the most prominent characteristics of our present age. The motto seems to

be, "We don't know where we are going, but we are on the way."

In psychological discussion, will power is omitted as if it were not one of the phases of the mind. In biological investigation this modern characteristic takes the form of a fight against teleology. Those who wage this fight say that a plant or animal does not do anything for a purpose, but acts as it does because it is made that way. They neglect to state that the One who created it had a purpose in adapting it for the life it should lead.

Like the people of whom Paul foretold in his second epistle to Timothy, we are "ever learning," but many "never come to a knowledge of the truth" sufficiently to apply what they learn. Even in religious circles some tend to worship investigation. Instead of trying to do the will of God, they try to satisfy themselves by learning more about God. Now the rightful place of investigation is a preliminary one. It reveals to us facts, which we then use in order to do the work of the world better or more easily.

The inspired writer (in Rom. 12: 2) bids us to be not fashioned according to this age. The above is one characteristic of our age from which we should dissent. There are many dissenters, and not all are white-haired. Beside these there are many serious thinkers now who did not think five years ago. Thinking often is followed by a definite stand.

It helps us to have definite purposes in life if we remember that we were created by God, and that sometime we are to return to God to give an account of our stewardship.

"Dare to be a Daniel;  
Dare to stand alone;  
Dare to have a purpose true;  
Dare to make it known."

*Huntington, W. Va.*

## Some of the Beauties of God

BY FLORA E. TEAGUE

"The clouds are the dust of his feet" (Nah. 1: 3).

How often are our eyes lifted up to the pure white rolling clouds! Now imagine how pure our Father in heaven is when clouds are the dust of his feet.

"I am the rose of Sharon and the lily of the valley" (Cant. 2: 1).

Who does not love the beautiful fragrant rose with every petal perfect and beautiful? What a fine object to represent the beauty of our Father!

The lowly lovely lily of the valley is an emblem of humility, modesty and sweetness, chosen often for the bridal bouquet. Oh, that we all might see the beauty of the Father and choose him to deck our hearts!

"God is light and in him is no darkness at all" (1 John 1: 5). How we appreciate the light after dark

and gloomy hours. Our God is light, the light that shines into every dark spot if we will open up the dark enclosures and let him in.

"God is love" (1 John 4: 8).

How anxious we are to be loved. We can have perfect love, a love that will continue forever and be complete if we accept the gift of the One who offered himself for us (John 3: 16).

*La Verne, Calif.*

## Facts About Prohibition

BY C. C. HARSHBARGER

PROHIBITION has had a hard time. The backward influence was the war. War always is a demoralizing influence. The victor and vanquished alike lose in every war.

America has lost twenty-five years of moral achievement by the war through the moral let down which has taken place. Life has been cheapened and murders have greatly increased; property rights have been rendered less secure; thefts and racketeering have developed enormously; respect for all standards has been lessened, with consequent violations of law.

All this is not the result of prohibition, though the liquor forces have striven desperately to make men think so. For every war has shown these same after results. They followed our Civil War, when there was no Eighteenth Amendment.

Prohibition has been far from a failure, though so successful has been the propaganda handed us that some people honestly believe prohibition has failed utterly. The reason men believe that prohibition has failed is because we have accepted as true the statements of the subsidized newspapers and the politicians.

Granted that prohibition has not been the success that we had hoped, what shall we do about it? Violate the law? Repeal the law and go back to the days of the open saloon, when there was a saloon for every 275 of Chicago's population, and the debauching of boys and girls and politics much worse than it is now? Modify the law in favor of light wine and beer? The people who argue for this are not drinking light wine and beer now, but cocktails and hard liquor. The plea for modification is merely a subterfuge.

Let us go on with prohibition and seek better enforcement and renew our educational program. Prohibition should not have been blamed for every ill that has come, for those ills would have been greater without the help of prohibition.

The genius of men never has written a law that the liquor traffic would not violate if it interfered with its profits. What prohibition needs is for us to quit whining, quit violating the law, and give the law an even break.

The enemies of a law make poor enforcement agents.



Be a 100 per cent American and uphold the constitution of the United States.

Our country needs more men like Thomas A. Edison, who, in 1930, said: "I feel that prohibition is the greatest experiment yet made to benefit man."

*Ladoga, Ind.*

### The Fourth Annual Convention of the Pennsylvania Council of Churches

BY M. CLYDE HORST

THE Fourth Annual State Convention of the Pennsylvania Council of Churches was held in Harrisburg, Jan. 30 and 31, 1933. This gathering seemed to be the largest and most outstanding convention held by the Council since its organization. Considerably over two hundred ministers were regularly registered, and a large number of laymen were also in attendance. The sectional conference for women numbered over two hundred.

The general theme of the convention was, "A Dynamic Church for a Distressed World." The official text was the following: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). Each phase of the five-point program of the Council received attention, but with the general theme of the convention dominating all the discussions. Sectional conferences on Comity and Missions, Evangelism, Christian Education, Social Service, and International Relations were conducted by specialists in their respective fields.

The distress of the modern world was vividly portrayed in many an allusion to actual conditions. For example, the inadequacy of public relief facilities was illustrated by startling revelations. The need of a more practical program of religious education was alluded to by the statement that the public schools are doing more than the church schools in the interest of world peace. The relation between militarism and national insolvency and even bankruptcy, was squarely faced. The crisis with reference to Pennsylvania's historic sabbath law caused grave concern, expressed by strong resolutions and able representation at the hearing on the proposed modifications.

The position of the church in a time like this was held to be strategic. It was pointed out that social workers often reach the limit of their resources and realize that "something more," than mere sociology is needed in the process of healing the "hurt" of the social order. On the one hand, Christians were exhorted to remember that they are "saved to serve." On the other, that their social service should have a saving efficacy. Evangelism must issue in service, and social service must be suffused with the evangelistic spirit.

The shortcomings of the visible church, as a whole, were copiously pointed out and freely confessed. One

speaker, while allowing for many noble exceptions, declared, nevertheless, that the rank and file of church members are "cold as ice" even in the face of the desperate needs of the hour. When asked whether he was representing only his own city (New York) in this generalization, he declared that he was alluding to a situation that is neither provincial, nor denominational, but nation-wide and general. When interrogated further as to the reasons for such a frigid attitude to suffering humanity, he averred that it is chiefly due to under-nourishment in spiritual things: in other words, that the real gospel is not being generally preached!

As a general remedy for this spiritual anemia, it was strongly urged that special attention be given to the well-known statement of the New Testament that Jesus "went about doing good." Christians, it was pointed out, are often so different from their Master. They go about doing evil, or at least, they neglect to do good to men. "The world today," said this speaker, "has a right to some such service as Jesus rendered to his own generation. When the reply is made, as it often is, that "there is no money," it was pointed out that this economic crisis may prove to be the hand of Providence pointing us again to the countless types of service that can be rendered "without money and without price."

Such challenges naturally suggest confession and intercession, and the program provided for such a reaction. In these devotional periods there was much heart-searching and humility. The simple and elemental way to God was expressed in the singing of such hymns as "There is a fountain filled with blood," and "Just as I am without one plea." And the singing was done "with the spirit and the understanding." The glories of divine mercy were unfolded in the reminders that God has promised to remember confessed sin "no more." Indeed, transgressions are separated from the transgressor "as far as the east is from the west." Moreover, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." In such an atmosphere of gospel testimony, the way seemed to open for the coming of power adequate for the tasks of the hour. While it was realized that Pentecost can not be *repeated*, the Holy Spirit having come "once for all," yet the truth was experienced that Pentecost can be *extended* wherever heart conditions are favorable for such a phenomenon.

*Lewistown, Pa.*

### Hard Times

BY EZRA FLORY

No doubt there are others who could tell of hard times. Think of the poor little birds with leafy shelters gone and the ground covered with snow. In zero weather what can they do? "Your heavenly Father

(Continued on Page 20)

## PASTOR AND PEOPLE

### Receiving New Members Into the Church by Baptism

BY OLIVER H. AUSTIN

I HAVE often been asked to offer suggestions for the baptismal service and to tell how this service is being conducted by the different pastors with whom we work. I do this rather reluctantly, fearing that I may not be able to give that which would be most helpful. However, I shall attempt the task prayerfully and thoughtfully and I hope that what I may say on the subject will prove beneficial in making the service more what it should be. At the beginning I should like to have this understood, the baptismal service should be conducted by the pastor and not the evangelist.

*The preparatory service* was spoken of in the past as "examination service" or "laying the order before them." These are terms seldom, if ever, used today. The term "consecration service" has largely taken the place of the above mentioned and I believe the change to be a good one. The pastors attempt to make the service that which the word would imply, not only for those who are to receive baptism but for the entire church. In the past there were a great many rules placed before those who were being baptized, and indeed many of these rules and questions were not out of place and could be used with profit today. It may be possible, however, that the new members were thus given a diet a little too heavy for them in the beginning of their Christian experience. But who of us doubts the value of clean, simple living and thinking, free from evil habits and impure thoughts? It has always been the custom of the church to speak of these principles and we shall do well to continue this practice with even more emphasis.

In the preparatory service of today the thoughts presented are more of a positive nature rather than negative, with emphasis upon *do* rather than *do not*. Most of the pastors stress the beauty of the Christian life, faith, consecration of life, Bible study, prayer, church attendance, church support and stewardship of time, talent and money. In the past this service was rather long and sometimes wearisome. At the present time it is usually rather brief and very devotional. In some cases I feel that it is too brief for the desired effect.

Where there are several applicants the pastors sometimes have two groups, one of the children and one of the adults. This rather appeals to me as being more ideal than having just the one group. The children are given that which they can fully grasp, the adults are instructed in that which would be most profitable for the adult mind. The children's service that stands out

in my memory is one where the pastor, a man past middle-age and very fatherly and kind, talked to the children very simply and tenderly, having them give several scriptures with his leading and then having them give several little prayers with him, asking that the Heavenly Father would help them to be good boys and girls and that they might all become loyal workers in the church. When this method is used, suitable prayers should be worked out before the service.

It is best not to baptize too many in a pool without changing the water. It is not good form to bring the warm water into the church in buckets and tubs to be emptied into the pool before the entire audience, but conditions are such in some churches that it can not be otherwise. May I offer a suggestion and I hope that it reaches the proper ones. Be sure that the water is the proper temperature. It is very hard to baptize applicants in cold water after they have been sitting in a warm room. The water should be a few degrees warmer than the room on ordinary occasions. Water that would seem warm in the open is far from warm in an overheated room. I have seen some pastors terribly embarrassed because the janitor failed to get the water to the proper temperature.

*The administrator* should always be the pastor where the church has a regular pastor, unless conditions are such that it can not be so. The attitude of the administrator has a great deal to do with the reverence of the service. When the baptistry is used, I would not advise getting ready for the service, laying aside the coat and removing the shoes, in the presence of the audience; another room should be used for this. The baptismal suit is ideal, but where this is not available, light trousers, with or without a coat, are very suitable; a dark suit is not at all objectionable. Permit me to make a personal reference to our sainted Dr. T. T. Myers. He wore a black robe and in his fatherly, kind way the baptismal service was made a thing of beauty. Above all, be neat in your attire, dignified in your manner and step out of the pool with the same dignity, poise and reverence with which you entered.

*The applicants* should be very carefully instructed concerning their part in the service. They should be told and shown just how to kneel and what to do with their hands. Have them kneel and then sit back on their feet; it is thus much easier for them to bow forward in the triune act. Sometimes the applicant places his hands on his face, closing the nose with his hands, others fold their hands across the breast. Either position is good, other suggestions could be offered here were we talking together. The pastor should use the method best adapted to him, being careful that the applicant is not dipped while inhaling. The applicant should remain in a kneeling posture until a very brief prayer is offered by the administrator in behalf of the one who has re-



ceived baptism. The applicant should never leave the pool while the prayer is being offered. A uniformity of dress for men and for women would add much to the sacredness of the occasion. Who of us have not been, at least amused at the ridiculous attire of some of the applicants on a few occasions. I do not admire a bathing suit at a baptismal service, neither do I admire trousers without shirts for the smaller boys. Baptismal robes are ideal for both men and women and these may be had at very little cost. This might be a good piece of work for the men's and women's organizations. The men could furnish the material for the robes and the women could make them, should the church not wish to buy the robes ready made. If the baptismal service is in a stream the best thing I know for the women to wear is a rain-coat or a slicker over lighter clothing. The coat will take its shape immediately on coming up out of the water and thus relieve any embarrassment. The men could wear the same if they would care to do so.

*Baptism.* The pastor enters the pool, reads a few verses from God's Word concerning the account of Jesus being baptized. As the previous service has been opened and closed with prayer I do not know that it is necessary to offer prayer at this time. However, a brief prayer for the applicants would not be out of place. If the service is held at night, the lights may be turned out with the exception of those over the baptistry; this adds a great deal to the beauty of the service, particularly where there is an appropriate painting back of the pool. Not all baptistries are so arranged but they should be. There is a personal touch that many of the pastors are using which adds greatly to the service and should help the applicant to feel his individual pledge to the cause. The administrator addresses the applicant by his name, thus, "John Doe, I baptize you—." Where one is being received into fellowship from another faith, there is often a distinction made which is as it should be. This formula is used by many pastors, "I baptize you into the fellowship of the Church of the Brethren in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit."

Music is often played softly during the ordinance of baptism. The old hymns are particularly wonderful in harmony and inspiration and contribute much to the solemnity and sacredness of the occasion. This is especially impressive where the church has a pipe organ.

It is not best to be in too great a hurry to get the work done; it is better to have spirit than speed. I know the work of the Lord requires haste, but not in this instance. One need not dip the applicant rapidly in order to immerse one a minute. In case there is a large number to be baptized, it would be better to have more than one baptismal service. I should like to see the same courtesy extended to the men as they come up out of the pool as to the women. We should make this

sacred ordinance as beautiful as possible so that it will be appealing and not repelling to others.

*The reception for the new members.* In one church where we conducted a meeting the entire church gave a reception for the new members. A suitable program of songs and talks was arranged in which different organizations of the church took part. The idea was to connect the new forces with the church, its work and program and help them to see their obligation to the church. At the close of the program and during the time the refreshments were being served the new members were asked to see the financial secretary of the church and each new member received a package of offering envelopes for his or her offering. You might say that this would scare some, but I hardly think so; at least it did not in this instance. I am of the opinion that some of the older members are more easily scared along this line than the new ones.

It is a splendid idea to have a communion service soon after a large group of members have been received into the church, but I do not favor closing a meeting with a communion service. There is a danger of having "too many irons in the fire." And then, why should all of the good things be enjoyed at one time?

Now, fellow workmen for the Lord, if this article has proved helpful to at least one of you, I am grateful. Other things could have been said with profit had we been talking in open forum. May the Lord bless you in your noble work, for indeed you are all doing a great task and are sacrificing for the cause of righteousness as few in your congregation.

*McPherson, Kans.*

## It Can Be Done

BY JAMES R. HUNTER

MANY are the people who have read the writing on the wall, and many have permitted it to seal their doom as the writing on the wall of King Belshazzar's palace sealed his. The writing that Belshazzar saw was written by the finger of God, but the writing that many Christian people, and often whole congregations see has not been penned by that hand. The hand of the adversary of man's soul has written these words on the wall of man's heart, *It Can't Be Done*. Unless one looks closely he may say, "The church can not grow, the Sunday-school will not increase, we can not win souls for Christ, our financial obligations to the church can not be met." The casual observer probably *can't*, but the man who has an eye for service sees a weak place behind the letter "t" and with his battering ram of *enthusiasm* he batters down the door in the wall which holds the fatal letter. He passes on for the cause of Christ with the new motto written on the wall of his heart, *It Can Be Done*.

*Cincinnati, Ohio.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Missions—Our Business or a Charity?

BY CHAS. D. BONSAK

THERE is a big difference between business and charity. This difference is keenly felt by those on either side of the situation too. No one can get as enthusiastic about his charities as he does about his business. Neither can any red-blooded person receive charity with any degree of appreciation compared with the fruits from a well intentioned and organized business. These differences may be hard to define, but in these days we are having deep experiences of what they mean.

Perhaps in no work will this difference be more keenly felt than in that of missions. The church will never meet the world challenge to its message until it finds that its *business* is to bless, and conquer the sin and selfishness of all mankind; until it finds that love and redemption have no limits. Also, that where there is need for God, there we should go; that the field is the world. Only then shall we know something of the power and grace of Christ to save and bless all mankind.

Our work shall fall with impotence on the lives of others as long as they feel it is a bit of charity by a few kindly disposed souls in the Christian church. It must have deeper roots than that to reach the best folks in any land. Strong folks with character hesitate to accept charity. We must go with the enthusiasm worthy of the work. We must *know* in whom we believe. We must feel that it is the business of the kingdom. That what has blessed us from the Father belongs to all his children. That all the ignorance and darkness among men anywhere is because we have not taken the light. That we should be humbled in their presence, therefore, rather than to approach them with any superiority complex.

But can this position for the work of Christian evangelization be justified? Do history, the Bible and the common experiences of men justify such a wild conclusion? To ask such questions is only to answer them. History abounds in illustrations of individuals, groups and nations that perished in their selfishness and sin, as well as those who have attained perennial glory for themselves and the world because of their pioneering

for God. The Bible has no other message. God has always been seeking to save the lost, while men seek to save themselves. The Pharisees were the great hindrance to the work of Jesus. They insisted that religion was limited to the Jews and their interpretations. The risen Lord was fearful only of hesitating disciples, and his every utterance was a challenge to face the whole world. The apostolic church came into its full power when they set apart their best leaders on a mission of ministry to regions beyond. No man has immortalized his name or cause until he has lived for others.

The times rebuke us for our limited vision. Our prosperity following the war went to our heads. National pride swept over the earth. There has been some struggle for social idealism but it has been more academic than dynamic. It has been confined more to conference than to crusading. It has been the kind that inspired talk rather than the determination to do or die. Our ingenuity has made the world one neighborhood and the church must make it a brotherhood. Nations like China have lost their old religions and are seeking the way. Shall it be Christ, or chaos? The answer is with the church.

This is not a plea just to increase the mission offering or to neglect the church in America. It is a call for the church to arise in the strength of Christ to do business for the King. It means increased power at home and wider horizons abroad. It means sending our best men into places of need rather than into positions of honor! It means living for service rather than for self. It means faith in God, faith in men, faith in the nature and results of our Christian mission. But it can never reach this triumphant place in world redemption and blessing until we make it our *business* and not a bit of *charity* out of our abundance and sense of superiority.

*Elgin, Ill.*

## Tragedies of Married Life in Africa

*An autobiographical story of an African girl, by Mrs. C. C. Heckman. This is one of a series of stories from girls of our mission schools. It can well be used in your missionary society program.*

My Christian name is Hannah, but the name which my parents gave to me is Kwapchi. This is a very common name among Bura people. I was born and my parents still live on the Biu plateau, in the southern part of Bornu Province, in Northern Nigeria. I do not know the year of my birth, but it was previous to the coming of the white man into Northern Nigeria.

Before I was born a very dear friend of my father asked if he might look forward to marrying his child, should it be a girl. My father consented, and when the friend heard that a girl child had been born he immedi-



ately brought gifts to my parents. All during my babyhood he did many things for me. If I was sick he walked long distances to procure medicines for me. Later he brought me gifts of beads and bracelets. This made me very happy because I saw no meaning in it.

By the time I was ten or twelve years old I began to realize why he was so good to me. I was very indignant that my parents should want me to marry a man so much older than I. When he learned of this he told my parents not to worry about it, because he had many sons and if I refused him when the time came he would turn me over to one of his sons. Perhaps he would die before I should be old enough to marry anyway.

But he did not die. And when my mother said I was old enough to be taken in marriage, he insisted on having me for himself. Now there was a young man in the community who wanted to marry me and I had begged to be allowed to do so. But the old man would not hear to it and forced me to go and live with him.

I stayed in his home about two months but was very unhappy. I ran away to the home of a relative who lived about seven miles away, but my father came after me and took me home.

At the first opportunity I ran away again, this time with the man of my choice. Before we had gone far, men who were sent to pursue us, caught us and took us before the court of the Chief of our district. My young husband-to-be was beaten with thirty stripes and my head was shaved. We were imprisoned for seven days and then I was returned to the old man whose lawful wife I was.

This was more than I could bear. I determined to run off into the bush to die. Death would be more pleasant.

Before many months my lover and I again eloped, and this time no one was able to overtake us. Many miles from home, and among strange people, I gave birth to a baby girl. We sojourned in that place about six months. From there we proceeded to a large town about one hundred miles south, on the Benue River. In this place my husband (living together constitutes marriage in Africa) entered service as a soldier.

In this service we were sent by river steamer to Lokoja, farther down the river. After a time we were again transferred, this time to Kaduna, the capital of the Northern Provinces of Nigeria; and again to Zaria, another important city of Northern Nigeria; yet again to Ibadan, a city of the South. I did not like Ibadan, because the languages spoken were so very different. I had no one to talk to; my husband no longer cared for me; he married another wife. I became ill and he paid no attention to me and gave me no food or money. My little girl needed food. I had no way of getting it for her but to go out and grind corn for other women who paid me a small pittance. With this I fed myself and

little girl. I begged my husband to give enough money to return to my people, but he refused me even that.

Finally, I told my troubles to a woman who was very influential in the camp. To her everyone, men and women alike, usually took their problems, and she was usually able to settle them. When I had told my story she called my husband in and asked him why he had refused me money to go home. He said that our town was much too far away. Then she accused him of starving me. He promised her that he would feed me, but it was all talk. He did not keep his promise.

Then the woman went to the army interpreter and told him of my husband's ill-treatment of me. He called him in and scolded him but he refused to listen. Whereupon he took my husband before the white man in charge. I was called before him and asked if I wanted to go home. I replied that I did. Accordingly my husband's pay was held back for two months and this was given to me to go home. This made my husband very angry and he turned in all of his outfit. They did not want to release him because he was a good soldier, so they called me in again and begged me to stay. I promised to try it again. But I was not happy.

One day I heard that the men were to be transferred to Calabar. I refused to be taken any farther away from home, so I took the little money I had and started secretly to go northward toward Kaduna. I went as far as I could on the railway, and when my money was exhausted I got out and walked.

At Minna I encountered a man who knew my husband. He at once asked me if I was running away. I denied that but he doubted my word and asked me to go with him to his home until he could wire my husband. I tried to escape from him but he called a policeman. Then I admitted that I was a runaway trying to get back to my people.

My husband's friend took me to his home, where I stayed for five days. On the sixth day while he was away at his work I ran away from his home. I continued northward by foot, following the railway. At one of the stations, the station master took notice of me, and wondering where a lone woman could be going with a baby on her back, sent a messenger boy to call me back. I was frightened that he would try to stop me so I refused to go back. The messenger boy snatched my baby away from me and told me I could only have it by returning to the station with him. He walked away with my baby, and I sat there by the tracks all night crying. For I thought my baby was surely lost to me. Next morning the messenger boy again came out to me and told me I could have my baby if I would only come back to the station for it. He assured me that the station master meant no harm to me, but only intended to be friendly. So I went back, and told my story to the station master. He felt sorry

for me and gave me the money to go on by train to my friends at Kaduna.

After I had been four months in Kaduna, the station master who had befriended me was transferred to a station near Kaduna. He came to see me there and after a time asked me to marry him. He cared for me and we were very happy together for a time. By and by I gave birth to a child. He was not at home at the time, and according to the custom of his people, the old women who were attending me made ready to bathe me with hot water. But in some way a mistake was made, whether accidental or not I do not know, and a large quantity of boiling hot water was thrown over me and I was very badly burned. The women were badly frightened when they saw what had happened, and they ran away and left me alone in my agony. When my husband returned he found me unable to rise. The baby and I were both crying. He thought I should surely die. He took me into his own house and got medicine for me. None of the other women of the compound would have anything to do with me. He had to leave his work to care for me. Because of the awful burns I had received, I was unable to nurse my baby, so he bought a goat to provide milk. Then he became ill and there was no one to care for me. I nearly died of starvation. Finally, I took the baby and literally crawled to a woman who had been friendly to me. Next morning my husband's people sent a boy after me and took the baby away from me. The woman to whom I had gone felt sorry for me and reported my case at the hospital. The doctor saw me and ordered medicine for me until I was healed. Then I tried to see my baby. But my husband had given it to another wife and she refused to even let me see it.

When I had first gone to the hospital the doctor had taken the names of the women who had burned me and now the case was reported to the judge (a white man). He wanted to call all the women to trial because of what had happened but I preferred to leave them in the hands of God.

My husband was to be transferred to Ibadan and wanted me to go there with him but I had no desire to go back to the place which had caused me so much unhappiness. He started to go, and take the baby with him. But the judge threatened to arrest him if he took the baby away from me again, so he did not go. Shortly after that the baby became ill and died. That severed his last tie to me, and he left me and went on to Ibadan.

I remained in Kaduna, getting work wherever I could and trying to save enough to take me and my little girl home to my people. The woman with whom I stayed became very fond of me. She had a son near Kaduna who was looking for a wife. She suggested that she send for him to come and see me. But I was tired of the struggle and insisted that I only wanted to get

home. But as time went on I did see her son, and we became well acquainted. I finally agreed to marry him. He had work in Kaduna, and had a circle of friends who were different from any people I had ever known. They knew how to read, and attended classes regularly where they were learning many interesting things about God. I heard them sing songs and discuss the things they were learning about. My husband, whose name was Sule, asked me if I would like to learn about these things. I told him I would, and he arranged for me to enter a class. He was very good to me and after several years gave me money to make a visit to my people.

After I had been several years in a women's class,

(Continued on Page 20)

## News From the Field

### INDIA

#### Vada

Mary Shull

#### A Two Weeks' Institute

A two weeks' institute was held here from Oct. 26 to Nov. 4. It was for the workers of the Dahanu, Palghar and Vada districts. It was hoped they would receive inspiration and encouragement for their work and helps to better methods. The motto, "Behold, I make all things new," was constantly before them.

As they entered into the Bible hour, which was conducted by Bro. Shull, they were shown Jesus at work in his character training school. Bro. Miller showed them how they could bring new life into their villages by helping the people to introduce better breeds of chickens, cows and goats, and by coöperative industries to raise their own ways of living. Mr. Dyershiel, a singing master from Poona, impressed them with the power of songs properly chosen and properly sung. It may be of interest to know that he is rendering a great service to the Indian church by reducing its hymns to Indian notation, thereby standardizing the tunes.

It had been planned that Dr. Nickey should show ways to help the people by use of simple remedies, and give lantern lectures on sanitation, malaria, cholera and other diseases. Unfortunately she was called back to Dahanu after being here but one day. Toward the close of the institute one very profitable hour was spent in which they made a list of things which they intended to do when they returned.

#### Communion at Vada

Before the institute closed the workers observed the Lord's supper and communion with the Vada church. Two Gujarati elders, Maidha and Chagaulal, were guests. Besides officiating at the communion, the former gave us some of his experiences at Unai and the latter told of the similar institute which was held at Anklesvar last summer. The appreciation of the masters was shown by a request for another one next year.

#### Settling Up Accounts

We began our touring season by spending a week at Pinjal where the District Boarding School is located. At this time the accounts of the boarding boys were squared up. It puts a new spirit into the boys to receive money for farming and to be able to use this money to purchase their own clothes. Some even bought clothes for younger brothers.



## KINGDOM GLEANINGS

### Calendar for Sunday, March 5

**Sunday-school Lesson**, Jesus Giving Life and Health.—  
Mark 5: 21-43.

**Christian Workers' Meeting**, Outward and Inward.

**B. Y. P. D. Programs:**

Young People—"Rethinking Missions."

Intermediate Girls—God, Our Heavenly Father.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Five** baptisms in the church at La Porte, Ind.

**Two** baptisms in the Hutchinson church, Kans.

**One** baptized in the Rocky Ford congregation, Colo.

**Three** baptized in the Flat Rock church, Va., Bro. DeWitt H. Miller of Bridgewater, Va., evangelist.

**Ten** baptisms in the Marion church, Ohio, Bro. I. C. Paul of Lima, Ohio, evangelist.

**Sixty** baptized and two reclaimed in the Fairchance mission, Pa., Bro. R. E. Shober of Connellsville, Pa., evangelist.

**Eight** baptized and one received on former baptism in the West Conestoga congregation, Pa., Bro. M. A. Jacobs of York, Pa., evangelist.

**Thirty** confessed Christ and fifteen consecrated their lives in the Jackson Park Memorial church, Jonesboro, Tenn., Bro. B. M. Rollins of Keyser, W. Va., evangelist and Mr. and Mrs. H. Lee Smith of Washington, D. C., music directors.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Leland Brubaker** of Covina, Calif., March 15 in the La Verne church, Calif.

**Bro. R. Paul Miller** of Berne, Ind., March 28 in the Tyrone church, Pa.

**Bro. B. B. Garber** of Waynesboro, Va., March 5 in the Lebanon church, Pa.

**Bro. B. M. Rollins** of Keyser, W. Va., Feb. 20 in the Central Point church near Johnson City, Tenn.

\* \* \* \*

### Personal Mention

**Bro. D. D. Fleishman** of Cushing, Okla., writes that he will have time for two evangelistic meetings during the summer and early fall.

**To an unknown contributor** in Michigan who sent \$10 for the Achievement Offering, the mission rooms offer this line as a receipt for the gift.

**Bro. U. S. Campbell** of Lyndhurst, Va., would be glad to correspond with churches desiring some one to assist in revivals during the present year.

**Of all the people** who have been received into the Church of the Brethren by baptism, Bro. Oliver H. Austin thinks that undoubtedly Bro. H. J. Woodie of Winston-Salem, N. C., has the honor of having baptized the oldest one. Of this unique baptism by Bro. Woodie, Bro. Austin writes: "He baptized a man in January who became one hundred years of age the following August. This man attained the century mark and surpassed it by several years. Surely one hundred and four years is a long time to live. Bro. Woodie

says that he never baptized an applicant who was more composed."

**Sister Lucile Deaton** of Claypool, Ind., would like to do some work in evangelistic singing during the spring and summer. Sister Deaton is especially interested in the opportunities for Christian service which such work would give. Those interested may address her at Claypool.

**Master George Miller Arnold** chose Feb. 16 as his birthday. Known to many Messenger readers are: his mother who was Ada Miller, assistant editor of The Missionary Visitor; also his uncle, M. R. Zigler, ministerial and home mission secretary. Master George's father is the efficient treasurer of the Elgin church.

**May 21, 1904**, "R. E. Arnold, Business Manager," first appeared on a page in The Gospel Messenger. That was twenty-nine years ago this spring. It is interesting to recall that our church printing business began as a small plant for printing a church paper, but has grown through the years until today The Gospel Messenger is but one of its publications, and our own church printing the smaller half of the work done at the Brethren Publishing House. Much of this growth has taken place during the period of Bro. Arnold's management. In the twenty-nine years that he has directed the affairs of the House over a half million dollars in profits have been turned over to the General Mission Board. In addition to this the printing plant has been paid for out of earnings, and is clear today. This is something to remember when profits are not what they once were.

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### Miscellaneous Items

**The Nook for Women's Work** will be found on page 24 of this issue. The matter was received too late for insertion at its usual place on the first side of the paper.

**The District Meeting** of Western Pennsylvania will be held in the Somerset church April 17-19. Secretaries and treasurers of District Boards are requested to have their reports in the hands of the clerk by March 15.—T. F. Henry, clerk, 1337 Roxbury Ave., Johnstown, Pa.

**Death comes** to about twice as many people in winter and spring as during summer and fall months. This conclusion is based upon the seasonal space requirements for our obituary department, which has been crowded for some weeks past, and is likely to remain a space problem for some weeks to come. One of the most difficult editorial problems we have is how to manage the obituary department so it does not outgrow its proper bounds.

**Pass on your Messengers** if you do not keep a file of them. Conditions are now such that many who should be taking the church paper have allowed their subscriptions to lapse at a time when the Messenger could be of the most service. Then, there are members and friends who would take the paper if they knew more about it. You can spread the message of the church at no extra expense by placing used copies of the Messenger where they will be appreciated.

**A National Prohibition and Temperance Meeting** is called to meet in the Calvary Baptist church, Washington, D. C., March 7 and 8. The call is signed by hundreds of the leading temperance workers of the United States. The purpose of the meeting is "to find out what is wrong with the temperance movement in this country, what should be done about it, and to do it." A number of our church leaders have joined in issuing the call and certainly a number of our people should be on hand to help in uniting and directing the temperance forces of the land.

**Correspondence** on page 2 may surprise some of our readers, but the problem of getting in two pages of matter where there is room for but one serves to drive editors to strange expedients. In this case, beginning correspondence on page 2 calls early attention to this department and also helps us to get in an extra page of such matter.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Holy Week**, by Bernard Iddings Bell. Harper and Brothers. 79 pages. \$1.00.

Speaking of this new book one reviewer says: "This is the best of recent books dealing with the subject in a devotional way. It is unconventional and realistic without ceasing to be devout."

Beginning with Palm Sunday the author has something for each day up to and including Easter. I read his message with keen interest and felt that he had much for the busy pastor who strives to make the last week real and meaningful to his people. Were I a pastor I would want the volume as an inspiration for my messages for this coming Easter.

For Friday the author deals with the seven words from the cross and devotes two-fifths of his message to these words. This part and the message for Palm Sunday and Easter are the high water marks of the book.

As a church we have doubtless made too little use of the last week of our Lord's earthly ministry. Great possibilities are open for the pastor who will help his flock to follow him as he takes them back to our Lord and helps them to live with him through his entry of Jerusalem, his last supper, his agony in the garden, his arrest and crucifixion, the whole culminating in the glorious triumph of the resurrection from the grave.

"The Holy Week" helps the pastor to do that very thing.

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### Arise to Meet a Peace Crisis!

A letter from the National Council for Prevention of War informs us on unimpeachable authority that President-elect Roosevelt is understood to feel that the peace movement in this country has lost ground the past ten years. He has been sidetracked in Albany and fully occupied with the affairs of New York State. It is true that militarism and nationalism are better organized now to oppose international coöperation, but the peace movement is also far stronger and better rooted than it was ten years ago.

We must impress upon Mr. Roosevelt the strength of the peace movement. The National Council for Prevention of War, 532 Seventeenth Street, Northwest, Washington, D. C., has printed a peace post card for the friends of peace to sign and mail to Mr. Roosevelt to reach him shortly after his inauguration March 4. You may secure these cards in quantities at the National Council office at the price of two for a cent postpaid. This card pledges active support to the President in all efforts of the administration, starting with adherence to the World Court, to fulfill the spirit of the Paris Pact to which our Senate, on Jan. 15, 1929, by a vote of 86 to 1, solemnly pledged our nation, and which is now a part of the supreme law of the land. Then follow the two articles of the Paris Pact. Will you order a quantity of these cards without delay and have a number of your friends to unite with you in this project?

We must not stop with cards. Personal letters count for much more. Mrs. Roosevelt in a speech at Chicago told us how much personal letters count. We suggest that you follow these cards with personal letters to the President expressing your peace convictions.

Urge the President and Congress to work for world peace in the spirit of the Paris Pact along the following lines:

1. The placing of an immediate embargo on the export of arms.
2. Adherence to the World Court with no obstructive reservations.
3. Drastic reductions in all expenditures for military purposes including the bonus to veterans who are not actually needy.
4. Coöperation with the League of Nations in handling the Japanese-Chinese conflict.
- Continuous support of the Lytton Report and the principle of non-recognition of territory gained by aggression.
5. The adjustment of war debts, determining tariff policies, and dealing with all our major economic problems by international coöperation.
6. The making of every possible effort for the success of the General Disarmament Conference, backing the Hoover proposals with special attention to navies, demanding complete abolition of all weapons of aggression, supporting budgetary limitation of armaments and the setting up of a Permanent Disarmament Commission with adequate authority to supervise the execution of the treaty and to plan further reductions.
7. The recognition of Russia.

I feel that we should inform ourselves as well as possible on what is happening between Japan and China. Few people realize the seriousness of this situation.

Elgin, Ill.

Rufus D. Bowman.

## THE QUIET HOUR

### Fishermen Made Fishers of Men

Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11

For Week Beginning March 12

#### Casting a Net Into the Sea, Matt. 4: 18

They were working at their job. That is always true of men who are called to higher things (Prov. 31: 13; John 5: 17; 1 Cor. 16: 10).

#### Come Ye After Me, Matt. 4: 19

Christianity is first of all a call to personal loyalty to Jesus (John 1: 43; Acts 22: 21).

#### I Will Make You Fishers of Men, Matt. 4: 19

God's calls are always calls to work, never to the selfish enjoyment of comforts (Prov. 11: 30; Dan. 12: 3; 1 Cor. 9: 19, 20).

#### They Left Their Nets and Followed, Matt. 4: 20

Their obedience was prompt. It meant a sacrifice for them. Genuine obedience is always so (Matt. 7: 24; 9: 9; 21: 6; 26: 19; John 11: 29; 21: 6).

#### Two Brethren, Matt. 4: 18, 21

In what enterprise could kinsman unite more properly than in obedience to Christ (John 1: 41; Acts 2: 32; 4: 33; 16: 32; 26: 22)?

#### Discussion

Why should these fishermen so promptly obey the word of Jesus?

R. H. M.



## HOME AND FAMILY

### Thine and Mine

Selected by Hazel Moore Horner, Ft. Worth, Texas

I closely held within my arms a jewel rare;  
Never had one so rich and pure engaged my care;  
'Twas my own, my precious jewel, God gave it me,  
'Twas mine, who else could care for it, so tenderly?

But the Master came one day my gem to take;  
"I can not let it go," I cried, "my heart would break!"  
"Nay, but the Master comes for it, to bear above  
To deck his royal diadem, he comes in love."

"But, Master, it is my treasure, my jewel rare,  
I'll safely guard and keep it pure, and very fair."  
"If thou keep'st my gem," he said, "it may be lost;  
The threshold of my home, no thief has ever crossed."

"And where the heart's rich treasure is, the heart will be;  
Thy jewel will be safe above, gone before thee."  
The Master said these words and gazed with pitying look,  
While in the early hush of morn my gem he took.

Close to my heart that morn I held, tears falling fast,  
An empty casket—the bright gem was safe at last,  
"Yes, Master, thou may'st keep my own, for it is thine;  
Safe in the house not made with hands, 'tis thine and mine."

### Not for a Day, . . . But for a Lifetime

BY FLORENCE S. STUDEBAKER

#### *Chapter 10*

THROUGHOUT the drive, Marilyn and her father were strangely silent. Bruce Weston busied himself with plans which he scarcely dared hope would be acceptable to the young people. He blamed himself relentlessly for the cutting words he had said in those first few moments of Marilyn's return. Now with time to think soberly, he knew that his anger burned not so much against the innocent victim, as against the abominable doctrines concerning marriage and divorce. These were daily being flung into the faces of young people by husbands and wives who had proved by their own failure that they were unworthy to found and maintain a home.

"I thought perhaps you and mother were getting over it," Marilyn had said that night weeks ago. "It is done. Look at the Stauntons, Hershman and Mays, old established families with grown children. They are all divorced." The recurrence of these thoughts renewed the battle within his heart. A tense anger burned against those parents who had weathered the storms of many years and then had yielded the battle, sacrificing all that life held dear.

He recalled the stirring words Dr. Gordon had spoken only the previous sabbath. Indeed, they were written upon his heart with indelible imprint. "Loyalties, memories, imagination, sacrifices, joy, laughter and tears build a home. Reverence, modesty, tact and deli-

cacy sustain it. The home is a sanctuary and across its portals should forever remain inscribed in letters of living flame, 'Verily this is the House of God and this is the Gate of Heaven.'"

Then a deep humility filled his soul. How near he and Jinny might have walked to the precipice of misunderstanding had it not been for her great soul. Thank God! It was over now. The scales had fallen from his eyes laying bare the great responsibility of fatherhood. "Oh God," he prayed silently. "My children need me. Make me worthy to fight for love and home—the sweetest things of life."

As the taxi approached the curb, Marilyn glanced upward eagerly. "Father, there's a light. Jack is at home." Her face paled. "Suppose he—"

"Marilyn!" interrupted Mr. Weston. "You love Jack?"

"I—I do," she whispered. "I can't live without him."

"Well, then, go to him," he urged. "I'll come in later."

The footsteps made no sound on the soft carpeted stairs. Marilyn let herself in and left the door wide.

"Marilyn!" A chair scraped across a polished floor. "Jack!" A long silence followed. It was Jack who spoke first.

"You've come back after all I said?"

"Yes, Jack dear, I couldn't stay away," answered Marilyn, meekly; "besides father wouldn't take me in."

"Your father," gasped Jack in a relieved tone. "I—I thought he'd be the first to take your part—to—to help you get a divorce."

"Divorce!" Marilyn trembled and dropped her voice. "Don't mention the word, he hates it like poison."

"So do I," declared Jack, fervently. "Marilyn, let's forget all about it and start over."

"Oh, Jack, if you can," cried Marilyn eagerly. "I'll live anywhere that is decent. We don't need all this for happiness." She waved her hand toward the richly furnished apartment. "Fine furniture shall not stand between us."

Bruce Weston cleared his throat and stood smiling in the doorway. Jack Nolte colored nervously and glanced at the table littered with closely figured sheets of scratch paper.

"Never mind getting a chair, Jack!" exclaimed Mr. Weston. "I just dropped in to see if you and Marilyn might be interested in a little place I've been looking at a bit lately. It is a right cozy house and being out in the suburbs, the rent isn't so high. There's a garden plot and—"

"Oh, Jack! Let's go now," cried Marilyn eagerly. "Father can show us exactly how to find it."

A slow red mounted to Jack's forehead. He rose hastily and faced Mr. Weston with downcast eyes.

"I'm sorry, sir, but I'm up against it, I can't."

"Never mind, Jack," interrupted Mr. Weston kindly. "I've been there. There's a way out if you're willing to fight for it. I know how you feel. Come along. I'll phone Hagar, then we'll slip across here and get a bite to eat. There'll be plenty of time after that to see the house."

After a cheery meal together the three climbed into a blue bus. Out under the stars with the din and roar of the city left behind, they walked briskly down a newly made sidewalk.

"Wait till I get the key," exclaimed Mr. Weston, springing lightly up the neighboring steps. A moment later the little house was flooded with light. Bruce Weston threw open the front door and beckoned to Jack and Marilyn.

"Oh, it is just like Tom's, exactly," cried Marilyn wonderingly. "How strange when that was Mumsy's dream house that there should be another over the same pattern. See, Jack, nearly everything is built in."

Jack followed the two through the rooms until every nook and corner had been explored. "It is a jolly little place," he agreed, smiling at Marilyn's childish eagerness. "I wonder where I can find the owner."

Bruce Weston chuckled. "At your service, sir."

"Father! Is it yours?" inquired Marilyn breathlessly. A moment later he found himself in the embrace of two strong young arms. "Oh, there never was anyone like you—never," she declared smiling through her tears.

"It isn't ours yet," reproved Jack, pinching her cheek, playfully, "your father hasn't stated his terms yet."

When Bruce Weston let himself in at a late hour that night, a sense of peace and contentment such as he had not experienced in years thrilled his heart. "It's worth a lot more than fifteen a month," he chuckled, "but what a joy it was setting those two youngsters on the road to happiness again. Jinny will be more than pleased to find them nicely settled."

The next morning Marilyn tripped gaily up the steps and surprised her father as he sat dozing over the paper.

"Father, I came up to ask permission to ransack the attic for odd pieces of furniture you and mother are not needing. If I remember rightly there's almost enough up there to fill in with just what we need."

Mr. Weston turned upon her in amazement. "Marilyn, are you fitting out the new house with odd pieces? I—"

"Sure enough," she insisted, "why not? It's much cheaper and we've decided it's the thing to do until we can pay for better." Her words tumbled over one another in her excitement. "Isn't that the way most folks do at first?" she finished.

"Yes, that is, in my day they did," he admitted, hesitatingly. "But I thought young folks today were different and had to have the best of everything."

Marilyn laughed heartily. "Right-o they do, and that's what Jack and I are having—the best of happiness. That means more than chairs and tables and things."

Hagar was more than delighted to discover that at last the bride would take her dowry to the new home. Marilyn even consented to tuck one of the fat featherbeds into a big trunk. "They'll make pillows!" she breathed to herself, and Hagar straightway decided favorably, concerning the new house.

"Well, it is not so bad if dere's room fo' a feathah bed and I'se glad dere is one gal that's gwine maintain de fambly dignity." Soon the lusty strains of "Roll, Jordon roll," rose from the region of the kitchen, where Hagar stewed and baked in preparation for the arrival of her loved mistress.

The next night Bruce Weston went to the station a half hour before train time. When at last he caught a glimpse of Jinny's face in the crowd he was amazed at the sweet, calm dignity registered there. "Yes, a rest was what Jinny needed," he breathed. "She need never know how near the family came to the precipice while she was gone." She did not see him at first but pressed on with her eyes straight ahead. "Perhaps she did not expect me at the station. I failed her in New York."

"Welcome home, Jinny," Bruce Weston drew her close.

"Bruce, oh, Bruce!" The glad tears welled dangerously near the surface. "I can't tell you how I feel."

"Well, Jinny, you needn't tell me anything," he answered hoarsely. "We have each other and that's enough."

Suddenly Jinny paused and stared at the rapidly scattering crowd. "Why, there's—"

Mr. Weston turned to follow her eyes. "Alice!" he exclaimed in astonishment, "I didn't know you were coming too. How did it happen?"

Alice slipped into place beside her father. Happy greetings gave place to earnest confession. "Father, there's only one explanation to make," she declared simply. "You were right. It takes more than bright lights to satisfy the soul."

"I'm glad, daughter," he answered happily.

It was a happy family that gathered that night about the big table in the long dining room. Aunt Hagar beamed graciously upon them all. "At las' de fambly honah is bein' properly 'spressed an' de chilluns am all home."

Afterward when the old house was still, Bruce and Jinny sat long before the fire in the den upstairs. "Oh,



## Hard Times

(Continued From Page 10)

feedeth them." Perhaps that is why a certain lady puts out a pan of food for the birds. It must be God's way of feeding those who never murmur.

And this morning I called to see an aged brother, who at eighty-four years of age sits in his chair unable to read. He has been blind for some years, but does not complain. One morning they were using the last hod of coal. Even the blind see hard times!

Yes, and a lady who is not able to hear one word from the pulpit, goes to church just the same because she says: "I feel I am at the right place when there." Nor does she complain about hard times. Have we learned our lesson yet? When shall we learn it? Does God sometimes remove pleasures and satisfactions that we may be taught to rely upon him? Has America learned her lesson? Have I done so?

*New Paris, Ind.*

## The Repeal Resolution Passes Congress

BY RUFUS D. BOWMAN

THE Repeal Resolution has passed both houses of congress and the struggle to keep national prohibition has now shifted to the states. The following is the text of the resolution:

"Resolved by the senate and house of representatives of the United States of America in congress assembled (two-thirds of each house concurring therein), that the following article is hereby proposed as an amendment to the constitution of the United States which shall be valid to all intents and purposes as part of the constitution when ratified by conventions in three-fourths of the several states:

"Section 1. The eighteenth article of amendment to the constitution of the United States is hereby repealed.

"Section 2. The transportation or importation into any state, territory or possession of the United States for delivery or use therein of intoxicating liquors in violation of the laws thereof, is hereby prohibited.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by conventions in the several states, as provided in the constitution, within seven years from the date of submission hereof to the states by congress."

There are a number of things which we should keep in mind regarding this situation.

1. The senate's vote of 63 to 23 is almost an exact reversal of that body's best judgment on the merits of repeal as late as last summer. This sudden shift of position can not be attributed to any failure of prohibition but to a so-called "popular mandate" which it is claimed that the Democratic party received in the last election. It is true that a repeal plank was embodied

in the Democratic platform, but it was almost hidden by the discussion of economic issues. Who believes the Democrats won because of their platform? The election can not be taken as a popular mandate on prohibition. It was an election in which the ins became the outs and it was decided before the repeal plank was ever written.

When the United States senate can so quickly be changed by the hysteria of wet propaganda, we can understand better why prohibition was written into the constitution and why we should keep it there.

2. The resolution as passed by congress is naked repeal. The only protection which is offered is a provision intended to safeguard dry states from wet neighbors. The resolution carries no provision forbidding the return of the saloon. It gives no federal guarantee that repeal will not mean abject retreat to pre-prohibition conditions. It makes no effort to rule out liquor advertising.

3. There are two things to be done and there is no time to lose. First, do your best to prevent your state from endorsing this repeal resolution. It will not become a law unless 36 states endorse within seven years.

## Tragedies of Married Life in Africa

(Continued From Page 15)

Sule and I together entered a class which was to prepare us for baptism. About Christmas time 1929 we were both baptized, and he was given the Christian name Amos, and I was called Hannah. We were very happy with our Christian friends in Kaduna.

In the spring of 1930 I again made a visit to my people, and while there I learned about the mission at Garkida. I decided to go and visit them. While there I made friends with some of the native Christians, and also learned to know some of the missionaries. I told them that if there was work with the mission which my husband, who was a good mason, could do, we would be glad to move out to Garkida. In the autumn of that same year a letter from the mission informed us that a new station was to be opened up at Marama, which was only a few miles from my childhood home, and that they wanted my husband to come and help build the new houses which were necessary there. We were very happy to go.

My life has been very different from that of most Bura girls. Up until the time when I became a Christian it was a life of sin and hardship. But now I find great joy in Jesus Christ, and I am very happy that there is a mission established among my people, and I shall do all I can to help teach many of my people to follow Jesus. I want you to pray for me that I may not fall in sin, and that God can use my life to bring others to him.

*Marama, Nigeria, West Africa.*

Personal letters count much. For the sake of the home and childhood and youth, let us do our best.

Second, plan and carry on a more vigorous program of temperance education. Unless we do our best to teach temperance and to prevent the liquor business from coming back with all of its corruption, how can we look into the faces of our children?

*Elgin, Ill.*

## Thought Wanderings

BY MRS. W. B. STOVER

WE are seated around the tables for the love feast service. It is beginning. We sing grand old hymns of the church. My thoughts wander:

I am a child again. We are at love feast in the old church at Arnold's Grove, Illinois. Mother is there, and grandmother. Father, among the ministers, opens the service. Now he is asking the visiting brethren to lead. They pass the word along, "in honor preferring

## From the Morning's Mail

"I note with interest that the U. S. contemplates entering upon a program of 'drinking itself out of hard times.' We have found here that government control doesn't control. Statistics show that beer and wine consumption is on the increase, and the liquor board says that bootlegging is its greatest problem." So writes a good brother from Alberta, Canada.

Now isn't that strange? We were told that the government can control but can not prohibit the manufacture and sale of drink. That Canada was making a great success of it. And we are likewise told that our own government can control the manufacture and sale of drink but can not prohibit the business. Now think for one minute, you who lived in the days before prohibition. What were conditions then?

Did licensing the business confine it to those so licensed?

Do you remember the liquor-selling drug stores of those days?

Have you forgotten the blind pigs and bootleggers of the days of legalized liquor?

Did the liquor dealers respect the laws requiring them to close at a certain hour?

Did they obey the law not to sell to minors and drunkards?

Did legalized drink prove an asset or a liability to your community?

Have you forgotten that the drink business was made illegal because it refused to be regulated?

Do you recall how the headquarters of legalized drink had become the chief meeting place of politicians?

Do you recall that those engaged in the drink business fought every law ever proposed to regulate them?

If you do remember these facts you realize that the United States is fooling itself when it proposes to legalize and regulate the drink business. The liquor business is the sworn enemy of law and regulation, the foe of good government and a menace to every home in the land.—J. E. M.

one another." The church is well filled, for many have come from other congregations to worship here. All have been present since morning. Visitors will go home with us and with others for the night. Some may remain at the church, as there are beds in the attic. All return for breakfast and a second day's services.

This occasion has been anticipated for days, even longer. Work on the farms has been arranged so that getting ready for the love feast has been the program in hand. Haven't I helped to fill the chaff-ticks and make extra beds on the floor, and helped mother to prepare the snowy loaves of bread and rolls of butter, and other foods for the simple meals served at the church? The little girls with me, watching from the side, are all hoping we'll get to sleep on one of those "floor beds." We think, too, that some day we will sit at the tables and take part in the love feast service. How old ought we be, we wonder, until we are ready to come into the church? And how good we should be by that time. Well, we'll help what we can now. We try to keep one of the babies, until he convinces us he wants to be with his mother. Perhaps it wasn't much help after all. (This last I decided upon when our babies attended love feast.) There were babies there. Thankful we are now that we never can recall when we started to church. Father and mother always went and took us with them.

Some one is reading. I must listen, Jesus' last evening with his disciples. "He took a towel, and girded himself," we do it as he did. Not long ago some one asked, "Is it really true that your church retains the service of feet-washing? I thought the churches gave that up long ago."

How one's thoughts can travel! I am over in India. It is one of our first love feasts there, and nearly all the members are new converts. We worship in a straw shack, long since replaced by a better and larger building. We show them how to do, but it is easy, for they say, "It is just like it reads in the Book." Then later love feasts, and larger crowds. We sit on the ground under the stars, and the bright moonlight shows us the joy pictured on the faces of those who recently bowed down to idols. "He gave himself when we did not even know him."

Some one is reading about it now and we eat the supper, "one family in heaven and earth." Thoughts need not fly far now. Do our loved ones know we are here? Can they tell that our hearts fairly ache with longing to "attain," as they have attained, instead of only "following after"?

How well this service has been planned. Several ministers are here, each having some part. One tells of the first love feast in America, and the gratitude of those brethren and sisters for the chance to worship in

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## Not for a Day, . . . But for a Lifetime

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Jinny, you can't know what it means to have you here. I never realized until you were gone that you were light and soul of my home. How hard it was to bear, you'll never know," his voice trembled with the tensity of his emotion, "but your going led me back to God and a vision of real fatherhood."

"Bruce," cried Jinny brushing away the happy tears, "it was the greatest sacrifice I ever made, but it was gloriously worth while. I can't forget the happy faces of the children—Tom and Betty, Jack and Marilyn, and Alice. When I bade Marilyn good-night and remarked about her happiness, she whispered: 'Oh, mother, love and home are the sweetest things in the world; and thanks to father, I've learned it means, *not for a day, nor for a year, but for a lifetime.*'"

(The End)

## TO THE MEMBERS OF MIDDLE INDIANA

(Continued From Page 2)

folks, and in so doing express in a small measure our sincere appreciation of your many contributions. At present we have thirty members ranging in age from sixty-five to eighty-nine years. Sixteen of this number are women and fourteen men. All are well and have had exceptionally good health this winter.

Again we wish to thank the members of the Middle Indiana District for their many donations. We especially ask to be remembered in your prayers to help carry on this great work.

Mexico, Ind.

Albina L. Henricks,  
Matron.

## DAVID ROWLAND

David Rowland, son of Isaac and Mary Rowland, was born Sept. 21, 1849, at Lanark, Ill., and departed this life Feb. 10, 1933, at his home in Pasadena, Calif., at the age of 83 years, 4 months and 20 days. Death came easily and naturally as the end of a long and useful life.

Sept. 12, 1876, Bro. Rowland was united in marriage to Sarah Jane Breneman at Lanark, Ill. Mrs. Rowland preceded her husband in death Jan. 10, 1927. To this union there were born four children, one deceased, Etta M. Taylor, who passed away in 1919, and three living, Minnie B. Todd of Pasadena, Porter A. Rowland of Lancaster and Ralph E. Rowland of Redondo Beach. Four grandchildren are also included in the family group. Besides the children and grandchildren Bro. Rowland is survived by a brother and a sister, Etta Harrison and C. Rowland of Sunnyside, Wash.

When about twenty-eight years of age Bro. Rowland accepted Christ as his Savior and was received into the Church of the Brethren. He had been a faithful Christian and an energetic church worker throughout the years. He was soon elected to the ministry of the church, then advanced to the eldership, in which capacity his counsel and kindly ministrations were greatly appreciated by all who knew him. For almost forty years Eld. Rowland served the Shannon church in Illinois, during which time he was residing on a farm midway between Lanark and Shannon. He also served as a trustee for Mount Morris College for many years.

In 1922 Eld. and Mrs. Rowland came to California and located in Pasadena where they lived and labored until called to the larger life beyond the grave.

Being of a forward-looking disposition, tolerant and charitable and always ready to be of help to others, it is no wonder that Eld. Rowland will be greatly missed by a large circle of friends and acquaintances. He loved the church and found his greatest joy in the services and ordinances of the house of God. On the Wednesday evening before his death Bro. Rowland was in his accustomed place in the mid-week prayer meeting where he evinced the keenest interest in all that transpired. The following Friday morning he slipped quietly away to be with the Lord whom he had loved and served so long and so well.

Services were conducted in the Church of the Brethren, Pasadena, by the pastor, Bro. Forest Eisenbise, assisted by Eld. S. I. Newcomer. Burial will take place at Lanark, Ill.

Pasadena, Calif.

Forest S. Eisenbise.

## SIXTY YEARS TOGETHER

(Feb. 11, 1873—Feb. 11, 1933)

Very few wedded couples are privileged to celebrate their sixtieth wedding anniversary. But this unique privilege came to Brother and Sister Levi Keller, members of the First Church of the Brethren of Chicago.

The congregation fittingly commemorated the occasion by



celebrating Feb. 12 as Christian Home Sunday. Brother and Sister Keller were the special guests of honor at the morning service. All other couples of the congregation who had celebrated a Silver Wedding Anniversary were also guests of honor for the morning. There were eleven of these couples. From this number Brother and Sister Adam Rittenour have spent fifty-five years in wedded companionship. The next couple were Brother and Sister J. W. Lear who have been married forty-one years.

The program of the morning consisted of special music, and short talks of recognition for Brother and Sister Keller. The Christian ideal of marriage was stressed and tribute was paid to the splendid Dunker home life that has characterized this strain of God-fearing people. At the close of the

service a basket of flowers was presented to the bride of sixty winters gone by.

Brother and Sister Keller are natives of Eastern Pennsylvania, although they have been members of the Chicago church for twenty years. They were married by Eld. Samuel Harley of Lancaster County. Their home was near or in Ephrata, Pa., for many years. They are the parents of J. E. Keller, Business Manager of Bethany Biblical Seminary, and H. E. Keller, of Cable Bros. Co., Mt. Morris, Ill. Both sons are widely known and active workers in the church.

Following the special service of the morning, a largely attended afternoon tea was held in honor of Brother and Sister Keller at which their friends tendered congratulations.

In conclusion it may be said that many of the large congregation were deeply moved by the occasion. Perhaps more celebrations of this sort would tend to check much of the flippancy of a generation in which easy divorce and lightly regarded marriage vows are so destructive and yet such easily tolerated sins.

Horner Eby, Chairman

Chicago, Ill.

Welfare Board of First Church.

### THE PASSING OF MRS. J. F. APPLEMAN

Mrs. Annie Laurie Appleman, wife of Eld. J. F. Appleman of Plymouth, Ind., passed to her reward Feb. 1, 1933, aged sixty-seven years, after an illness of nearly six years.



She suffered immensely and passed through several operations during this time, but through it all she maintained her faith in God, and kept her cheery and helpful disposition, always encouraging her husband in his ministerial duties and helping others wherever possible.

Sister Appleman was born April 9, 1865, in West Township, Marshall County, Indiana, the only daughter of Mr. and Mrs. Harvey McClure. She was born during the stormy days of the Civil

War, and it was while in a southern prison camp that her father sent back the message to name her Annie Laurie. She attended the Plymouth high school for some time in her early years, and was united in marriage to J. F. Appleman, Feb. 14, 1882, by her uncle, Eld. Wm. G. Cook, now of sacred memory. To them was born one son, Elson R., who died in 1901, at the age of 18 years. (She told her husband before she died that she wanted to see her Savior first of all, and then Elson.)

She accepted Christ and united with the Church of the Brethren in 1883, and lived a consistent Christian life to the day of her death. A short time before she passed on to eternity she clasped her husband a number of times and said, "Oh, Pa, I'm so happy." She was greatly loved by the church, and by those who knew her. It seemed the "mother

of the church" had left when she passed away, for her sunny disposition won a place in all hearts.

Bro. Appleman was called to the ministry in October, 1883. Mrs. Appleman accepted the office of pastor's wife, seemingly cheerfully and gladly, and from that time to her death is credited by her husband, as having done "more than her part," in the carrying out of this mission. No woman ever had greater faith in Christ than she had.

Mrs. Appleman had taught a weekly Bible class for a number of years, driving alone at times, through snow and mud, when her husband was gone attending to other duties. She was president of the Ladies' Aid for many years, and was one of the promoters of the first Aid work of the church. At the time of her death she was emeritus president. She had also taught a class of young people for some thirty-three years, and they had ever found in her a friend and helper. They learned to greatly respect and esteem her and their appreciation was shown many times.

"Others, Lord, yes, others," a class song which she loved seemed to be her motto, and "others" have profited much by her life.

Many a life did she touch as she assisted her husband in their work at Mexico Ind., where they had charge of the Old Peoples and Orphans' Home for six and one-half years, at Nappanee, where they served as pastor and wife for three years, and at Plymouth, Ind., where she was known from youth, and where they have worked for fifteen years as pastor and wife.

Constantly she was a mainstay for her husband in his work, and the almost endless number of those who sought their door in the holy bonds of matrimony, or in the solemn hour of death, showed the high esteem in which this couple was held.

She left us Feb. 1, 1933, and leaves to mourn, her husband, Eld. J. F. Appleman; one half brother, Charles Seider, residing three miles west of Plymouth; one half sister, Mrs. Bertha Weissert of Oklahoma City, Okla.; and a host of relatives and many friends.

During the funeral it is estimated that more than 1,800 relatives and friends called either at the home or the church to pay their respects, and the body lay in state from 9:00 o'clock Saturday morning till the time of the funeral at 2:00 P. M., attended by members of the Intermediate Girls' Class.

Dr. Otho Winger, of Manchester College, had charge of the funeral services, assisted by Rev. J. Clyde Forney of the First Church of the Brethren of South Bend, Ind., and by

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### AN APPRECIATION

From the very depth of my heart I want to thank all of Sister Appleman's and my friends for the many, many letters and cards received in this, my saddest hour ever experienced.

When I note the many splendid things said of her and her Christian life it lightens the burden just a bit, and I thank God that others knew of her splendid Christian life and character that touched so many young people and older, as well. Her motto was: "Others, yes, others, Lord."

I am crushed with grief for I loved her so dearly. She was my all in my work for the Lord.

In this way I am answering the Messenger readers for their kindness and remembrance of me in this hour of gloom. Will you please pray for me?

Yours very truly,

Plymouth, Ind.

J. F. Appleman.



## Thought Wanderings

(Continued From Page 21)

peace and quiet in the new land. And now we reach the most sacred part. How ought we to live after partaking again of the emblems of his death and his life! I see faces that tell something of what hearts feel. If only every member of this church were present. After singing the last hymn, and receiving the benediction, we hesitate to move away, lest we lose these blessed impressions.

Long ago our brethren used to say, "Let us gather in the wanderings of our minds." It might have been well if I had been reminded tonight. However, the long years I have recalled in this short hour have been a blessing to me, and I pass on some of my "thought wanderings" at the love feast in Seattle, Washington on Nov. 6, 1932.

*Kirkland, Wash.*

## Nook for Women's Work PROGRAM VII

Note: This is the last of the series of outlines on the book, "Lady Fourth Daughter of China," which have been appearing in The Gospel Messenger the first issue each month. The complete outline for the book, however, may be secured by writing to the General Mission Board, Elgin, Ill. The first copy is free of charge; all additional copies are ten cents each.

**Subject:** Church of the Brethren Missions in China  
**Worship.**

Hymn: "My Faith Looks Up to Thee."

Scripture: John 15: 1-11.

Hymn: "Abide With Me."

Prayer: Pray for our missionaries and Chinese Christian leaders that they may have the guidance of the Holy Spirit in their work. Pray that those who have recently come into the church may live true to Christ. Give thanks for the Christian progress that has been made.

Solo: "I Love to Tell the Story."

**Note:** Most of the material for this program is found in The Gospel Messenger, June 4, 1932, The Missionary Visitor, June, 1930. See other issues of the Messenger.

**If possible use a large map of China** in locating our work. The leader should hand out the questions a week or two in advance of the meeting. The program may be given as an informal conference, the leader asking the questions and the women giving all the information they are able to find on their respective subjects.

1. When and by whom was the work started in China?
2. Name the missionaries and give their stations at the present time. Give other information on the personnel.
3. Tell of the achievements of the Chinese church.
4. Give a report of the educational work.
5. Give a report of the medical work.
6. Give a report of the industrial work.

**Give contents of "Calling on My Neighbors,"** Gospel Messenger, May 21, 1932.

**Autobiography of Hsu Kai Lien.** This will be found in the complete outline.

**Doxology.**

## OUR YEARLY REPORT

We would like to have the women's work report for 1932 really measure the efforts of our women throughout the

brotherhood. In order to do this all those responsible for making them out, should take them seriously. The questions which appear on the blanks may not cover the work you are doing; on the other hand if you are not doing all the blanks suggest you should do your best to measure the efforts of your own group, then answer the questions the best you can. The statistical report will appear in booklet form as last year, along with the Hershey Conference program for the women.

## THE YEAR AHEAD

Not all of the efforts can be measured by reports. Much more lasting are the joys experienced through partnership in the work of the church and linked with the women of the brotherhood. The new year is ahead. It is ours to strive anew, to plan more carefully and prayerfully, to work more steadily, to sacrifice ourselves more freely. The National Council of Women's Work, Elgin, Ill., will help you with women's work materials.

## ELEVEN MONTHS' TRAVELING SCHEDULE

Most of us could not stand such strenuous traveling. However, the slides and two film sets on the work of our girls' schools on the foreign fields have been out in the brotherhood since last May. The slides are scheduled through April. Any wishing to plan for their use in the near future should write to the National Council of Women's Work, Elgin, Ill.

## CORRESPONDENCE

### PACIFIC COAST ANNUAL REGIONAL CONFERENCE

The annual regional conference of the Church of the Brethren in the Pacific Coast Area was held in La Verne College, with night meetings in the church auditorium, Jan. 31 to Feb. 5.

Outstanding themes discussed were: The Church in a Changing World, Jesus as a Teacher, Education for Our Day, Deepening the Spiritual Life.

Bro. Rufus Bowman, general secretary of the Board of Christian Education, was the main instructor. He gave three lectures three days, four on another and two each on Saturday and Sunday.

At college chapel hour in the morning he gave a series of addresses featuring world problems, education, temperance, peace and missions. In the afternoons he held a discussion period along the line of Sunday-school work and in the evening he delivered heart-searching evangelistic messages. Eld. Bowman's absolute fairness, thorough consecration, fearlessness and command of his subject made him a power in our midst.

Bro. J. B. Emmert gave three addresses featuring Jesus as a Teacher. President E. M. Studebaker of La Verne College and Bro. H. A. Frantz, college field secretary, gave educational addresses. The first period in the morning was taken by various ministers in the coast area beginning with Bro. Edgar Rothrock the first day, followed by Bro. M. S. Frantz, Bro. Forest Eisenbise and Bro. Leland Brubaker. Other speakers were Dr. A. H. Ackley, David R. Porter, General Secretary of the Student Division of the National Council of Y. M. C. A., Bro. Harlan Brooks and his wife, Ruth Forney Brooks, and Dr. Allan Hunter.

Prof. B. S. Haugh and La Verne College students put on a forty-five-minute prelude of music and devotional readings on Wednesday and Friday evenings.

Sunday was special young people's day under the leader-



ship of Bro. Leland Brubaker of Covina, assisted by the District of Southern California Young People's Committee headed by Onis Leonard and Myrtice Butterbaugh. It was a great success and hundreds of young people were present in the various services of the day.

This conference has been pronounced by many to be one of the best in the history of the movement. The entire church program was touched by Eld. Bowman and weak places brought to light with constructive criticism leading to efforts to remedy the situation. The attendance was better than usual. The weather was ideal.

A number of fellowship dinners, ministerial, Religious Education workers, Y. W. C. A. Feast of Nations and college alumni promoted friendship during the conference.

La Verne, Calif.

Grace Hileman Miller.

#### AT HANFORD, WASHINGTON

About four years ago eight members were living here in the Columbia River valley near Hanford. Following the advice of some of our church leaders, we tried to work in union with the Presbyterian church which was struggling for existence. One of our ministers taught their young people's class for several years. One deacon also was a teacher and the writer was chosen teacher of the men's Bible class. But we soon discovered it necessary to compromise some or resign. The latter was our conclusion.

Three of our number moved to California. Then we tried to work with our own church at Sunnyside, some forty-four miles away. The lack of means made it impossible to be regular over the hills that far away. So facing spiritual starvation, we invited our neighbors and all who would to meet in our home every two weeks for song and Bible study. We gathered up a few of our old Brethren Hymnals and sang two verses of as many hymns as we could for a half hour, then chose some subject for discussion. This continued a month or so, then there was a demand for every Sunday service and finally a unanimous petition for public preaching.

A few weeks later four precious souls came seeking the kingdom of Christ. A carload of us drove over to Sunnyside for baptism and returned rejoicing in the Lord. Last Sunday two more came out on the Lord's side.

We need a permanent place of worship but rejoice that conditions are encouraging for greater undertakings. We also need more song books. We would be glad to hear from any church having some old Brethren hymnals in good condition. We need possibly two dozen and could pay postage. We send our cars out to gather up the folks who have no money to buy gasoline to drive their own cars. We don't know much about silver and gold, but are sure if our little five passenger cars could talk they would say, double our capacity and mileage. Service for others is our hope and joy. Most of all we need the help of God and the prayers of his people.

Hanford, Wash.

Geo. Strycker.

## NEWS FROM CHURCHES

### ARIZONA

**Phoenix.**—In December our young people gave the play entitled, Mr. Scrooge on Main Street, which portrayed the true Christmas spirit. Our missionary offering taken up in the dime collectors, amounted to \$15. As a result of personal evangelism on the part of several members, directed by Dr. Kernahan's plan, nine were added to the church by baptism and a few await the rite. A young man from the Oxford Group talked in our church several weeks ago. He said their standard of life was absolutely honesty, absolute purity, absolute unselfishness and absolute love. At our last missionary program mite boxes were presented to each sister, these funds to go toward our district apportionment. Last Sunday evening the Cotton Blossom singers from the Piney Woods Industrial School of Mississippi gave us an interesting program of negro spirituals. Our pastor, Bro. Howell, and wife attended the Bible institute at La Verne and reported a good session.—Mrs. H. M. Fields, Phoenix, Ariz., Feb. 11.

### CALIFORNIA

**Covina** church met in council Jan. 6. The Aid Society and church treasurers presented good reports. Bro. Harve Brubaker was elected trustee; Bro. Leroy Eikenberry, church treasurer. The week of April 2-7 was set aside for an institute to be conducted by J. B. Emmert of La Verne. Our young people have adopted the commission plan of organization. All are entering into their new tasks with enthusiasm. The Sunday evening services for the next few weeks will be devoted to mission study. Many of our number were able to attend the Bible institute and regional conference at La Verne College Jan. 31 to Feb. 5. Bro. Frank Howell of Phoenix, Ariz., was a pulpit guest the morning of Feb. 5. Four letters of membership have been received recently.—Hazel Kennedy, Covina, Calif., Feb. 16.

**La Verne.**—We have heard a number of earnest missionary addresses by Bro. Harlan Brooks and his wife, Ruth Forney Brooks, during the past few months and as a result, the Women's Bible class has adopted the "Share Plan" and will support a pupil in a mission school the next year; the Junior Church League also will support one pupil. The Sisters' Aid Society gave \$25 to the church achievement offering. The Dorcas Sunday-school class is making cloth dolls and toys for the Woodstock School in India annual P. T. A. sale. The annual Day of Prayer community program will be held in our church March 3. Sister Charles Ruple will have charge of the afternoon program and Mrs. Jones of the Methodist church the morning meeting. We are looking forward to our series of meetings beginning March 15 and continuing until Sunday evening, March 26, with Bro. Leland Brubaker of Covina doing the preaching.—Grace Hileman Miller, La Verne, Calif., Feb. 17.

**Live Oak.**—Bro. Wilbur I. Liskey and family have taken up the pastoral work here. Shortly after their arrival the church gave them a reception. Attendance at Sunday-school and church services is improving. Sister Liskey has a class of about twenty-five in chorus training one night each week. Jan. 29 Bro. J. M. Davis of La Verne gave the address both morning and night. Feb. 5 a memorial service was held for W. G. Miles who died recently at his son's in Washington; he was 82 years old. He had lived at Live Oak for many years until last fall.—Mrs. Frank Ott, Live Oak, Calif., Feb. 11.

**Los Angeles.**—First church enjoyed a very good program on Christmas morning, the children taking up the first part with recitations and songs, followed by a complete Christmas service in song and reading by the young people. Jan. 1 we were favored with a cantata given by the young people of the Glendale church. The Ladies' Aid has recently reorganized electing Sister Grace Bennett as president. The regular monthly meeting of the Women's Work was held Feb. 9 with Sister Della Lehmer presiding. A short Bible drill is held at each meeting. At present we are studying the book of Esther and find that we can get much more out of study by having an open lesson and an opportunity to exchange thoughts.—Esther P. Shultz, Los Angeles, Calif., Feb. 16.

**Waterford** church closed a most successful series of meetings beginning Jan. 22 and continuing until Feb. 5 with Bro. John R. Peters of Wenatchee, Wash., evangelist. All were made happy when thirteen confessed Christ as their Savior; they were baptized Sunday by our elder, C. O. Whitmer. We feel greatly strengthened in the most holy faith. We had splendid interest and a well-filled house. Sister Anna Fike conducted the song service assisted by a chorus of about forty young people, all of the home church. On Monday following we held a fellowship meeting in honor of Bro. Peters' birthday. Our special missionary collection a few weeks ago amounted to approximately \$31.—Alta Colbert, Waterford, Calif., Feb. 11.

### FLORIDA

**Sebring.**—Jan. 29 Bro. M. R. Zigler of Elgin preached for us. After visiting a number of the churches in the state he returned to Sebring Feb. 3 and gave us a talk in the evening, using slides, showing some of the interesting points in the Publishing House, as well as a number of churchhouses and other points of interest in the brotherhood. Feb. 5 Bro. C. O. Beery of Martinsburg, Pa., who recently came to Sebring, preached at our church, also at Bassenger, one of our mission points. We also have regular services at Crate Mills, Avon Park, another mission point in our district. Plans are in preparation to locate a minister at Okeechobee, who will also take care of the work at Bassenger. We held our regular business meeting Feb. 6, with a good representation of members. A special offering was lifted and in addition to the one taken on Sunday, amounting to approximately \$250, for current expenses and to take care of a small debt we have carried for several years. At present we have about 100 tourists in our midst. Feb. 10 we had our regular yearly tourist reception with around 150 present. A short program was given followed by a social period with light refreshments.—Anna Stutsman, Sebring, Fla., Feb. 14.

**Winter Park.**—Jan. 29 five were received into the church by baptism. Interest is still growing. We expect Bro. M. R. Zigler to be with us in the near future; he is now in the district. We also expect Bro. Finnell to give his lectures in our churches in Florida and of course he will favor Winter Park also.—J. W. Chambers, Orlando, Fla., Feb. 2.

### IDAHO

**Bowmont.**—A good Christmas program was given by the children, and the older ones gave a musical program on Sunday night, Jan. 22. On Feb. 5 the Lawsons and Deal gave a musical program which was appreciated by many.—Mrs. V. W. Goodman, Nampa, Idaho, Feb. 15.

### ILLINOIS

**Canton.**—The attendance at church services and Sunday-school has been very good. There has been an increase in attendance especially in the young people's and children's departments. Our young people's class is often the banner class. Preceding the Sunday evening sermon our pastor has been giving one half hour talks on the Early History of the Church. Recently seven of our Sunday-school workers received credit for a course taken in the union leadership training school. At Christmas time the young married people and the intermediate girls gave the play, The Search of the Christ Child. During November the young people gave the temperance play, Paying the Fiddler, before three different audiences. Feb. 19 the missionary society under the direction of Mrs. Cecile Van Syckel is planning to give the play, At Dawning. At a recent chicken supper our Ladies' Aid Society cleared

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**MRS. J. F. APPLEMAN**

(Continued From Page 23)

Rev. Kline, pastor of the Presbyterian church of Plymouth, representing the ministerial association of the city, which attended in a body. Many ministers of our own denomination, from northern and middle Indiana, were also in attendance or called at the home.

Bro. Appleman has received letters and messages from many parts of the country. He feels that he has indeed lost a helpmate, as he gives her great credit for what he has been able to accomplish in life. His grief none of us know as he does, but we trust he may ever find in that same Master, whom she served, the consolation which he needs to sustain and help him.

**MY FATHER'S HOUSE**

(Poem Read at the Funeral by Bro. J. Clyde Forney)

No, not cold beneath the grass,  
Not close-walled within the tomb;  
Rather in our Father's mansion,  
Living, in another room.

Living like the man who loves me,  
Like my child with cheeks abloom,  
Out of sight, at desk or school book,  
Busy in another room.

Nearer than my son whom fortune  
Beckons where the strange lands loom;  
Just behind the hanging curtain,  
Serving, in another room.

Shall I doubt my Father's mercy?  
Shall I think of death as doom,  
Or the stepping o'er the threshold  
To a bigger, brighter room?

Shall I blame my Father's wisdom?  
Shall I sit enswathed in gloom,  
When I know my loves are happy,  
Waiting in another room?

Nappanee, Ind.

Theodore E. Miller.

**THE PASSING OF GRANDMA AND GRANDPA HYKES**

Many have been the pleasant times spent at Grandma and Grandpa Hykes' on the farm. Due to failing health and old age, in 1923 they left the farm, located at Cozytown, Pa., and moved to Worleytown,



Pa., where they resided since. Grandma loved her Bible and often offered wise counsel to thoughtless youth. Next to her Bible, The Gospel Messenger was a constant source of inspiration to her. Always I shall cherish the hours spent with her while she read and interpreted articles from the Messenger. For sixty-five years

Grandma definitely served her Christ. Although Grandpa never openly professed Christ, he attended church and gave freely to the needy.

Each winter we saw their physical bodies grow more frail, though in spirit they always remained young and entertaining. They never grew tired of guests. The latchstring at Grandpa's house was on the outside. Those who never knew such grandparents can not know how we miss them.

The children and grandchildren planned to spend New Year's Day with the grandparents down on the farm, where often in days gone by we had spent like occasions, but our plans were not God's plans. Dec. 21 Grandma fell a victim to the flu. Christmas Day as usual we took them a few small gifts and found her improved. That night Grandpa fell a victim to the same malady. Anxious, sleepless days and nights the children cared for them. Grandma grew weaker and Dec. 28 she fell asleep. Saturday morning, the day she was to be buried, Grandpa slipped away into eternity. So a double funeral was held the following Monday.

Upwards of a thousand relatives and friends met at the Broadfording church, where they paid their last respects to this aged couple. Bro.

David R. Petre preached a fitting sermon from 1 Cor. 5:1-7. He was assisted by Bro. Harvey J. Martin.

Five children survive with fifteen grandchildren and six great-grandchildren. Grandma, aged 77 years, was the eldest daughter of Samuel Greenawalt. Two sisters and one brother remain. Grandpa, aged 86 years, was the son of Jesse Hykes, and leaves one brother.

A rich heritage is ours indeed to have had our grandparents with us so long. Surely nothing more beautiful could have been planned by a kind Father than to end their marriage career together as they started it fifty-six years before.

Hagerstown, Md.

Mary L. Hykes.

**A TRIBUTE TO SISTER EVA IRENE SHEETS**

Sister Eva Irene Sheets, adopted daughter of Brother and Sister C. R. Sheets of Mt. Solon, Va., departed this life Dec. 12, 1932, in the Rockingham Memorial Hospital, where she spent the last two weeks of

her life for treatment. She had been ill for about three months, but became much worse the last few weeks. Two blood transfusions were given, and every other effort possible was made to save her life. Two special nurses were employed who gave their very best service, but in spite of all that could be done, she gradually grew worse. She called for the anointing just one week before her departure.

Eva was only twenty years old, and was baptized by the writer at the age of ten. She had ever since been a loyal and faithful member of the Church of the Brethren. Eva was a lover of music and had served her church as chorister much of the time for a number of years. She was always faithful and willing to do her bit whenever duty called.

She was a benediction and an inspiration to the writer on many occasions in rendering special music, or recitations when it became our duty to deal out the Bread of Life. Eva was a worthy and dutiful

daughter and sister. Her absence is keenly felt in her home, the church and community; but our loss is her gain. During her last hours she saw the angels and heard the sweet music of that heavenly choir, and now she has gone to join the redeemed singers of all ages. Her body was laid to rest in the Moscow cemetery near her church home. Services by Elders O. S. Miller and M. G. Sanger.

Mt. Solon, Va.

C. W. Zimmerman.

**THE PASSING OF BRO. CHARLES H. HUNT**

Charles Howard Hunt was born Jan. 13, 1875, near Sheridan, Mo., the son of Nathan S. and Missouri E. Hunt. His parents were staunch members of the Church of the Brethren and their Christian loyalty was beautifully reflected in the life of their son. In 1901 he moved to Canada where he made his home until in 1925; then he moved to Emmett, Idaho, where he had lived since with his sister. The cause of his death on Jan. 1, 1933, was pneumonia.

Bro. Hunt was an active member of the Emmett Church of the Brethren. He was church treasurer and a member of the official board at the time of his death. He was president of the Men's Work organization up to a short time before his passing. He had a really Christian attitude toward church finances, one of Christian stewardship. The Emmett church was saved from financial embarrassment more than once due to this attitude. The cause of missions had a loyal supporter in Bro. Hunt. His passing is a challenge to sincere, quiet Christian living to those of us who remain.

Bro. Hunt never married but he was a brother to all. The young people had a special friend in him. He had the happy faculty of getting along with people.

He is survived by two sisters and three brothers and a number of nieces and nephews. The funeral was held in the Emmett church by his pastor assisted by Rev. Lathrop of the Baptist church and Bro. H. G. Shank.

Emmett, Idaho.

Clement Bontrager.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Ebersole-Otis.**—By the undersigned at the home of the pastor, Bro. Harvey Ebersole and Miss Dortha Otis, both of Wichita, Kans.—H. F. Crist, Wichita, Kans.



## FALLEN ASLEEP

**Belleman**, Bro. Daniel, died Jan. 9, 1933, aged 69 years. He is survived by his wife, three sisters, daughter, two sons and six grandchildren. He married Elizabeth Geib forty-five years ago. Services by Bro. Nathan Martin and Bro. S. K. Wenger. Interment at Midway.—Amy E. Heisey, Lebanon, Pa.

**Byerly**, Samuel Walter, son of G. F. and Elizabeth Byerly, born in Davidson County, N. C., died Feb. 5, 1933, aged 59 years. May 5, 1914, he married Miss Mattie Lenora Pickett and to them was born one daughter who survives. His wife died Feb. 8, 1918. Feb. 7, 1920, he married Miss Etta Daisy Sink who also survives. He united with Maple Grove Brethren church in 1918 and had since lived a devoted life. Funeral and interment at Reeds Baptist church by Bro. E. C. Woodie and J. D. Andrew.—Ida Byerly, Lexington, N. C.

**Dietz**, Sister Sylvia, wife of Bro. Harry Dietz, born Jan. 2, 1906, died Jan. 28, 1933, in a Philadelphia hospital. She is survived by her husband, one son and one daughter. Services in the Spring Creek church by Eld. F. S. Carper. Burial in the adjoining cemetery.—Mrs. Mary Bashore, Hershey, Pa.

**Eby**, Emma Knieriem, born in Clarington, Ohio, died at Lena, Ill., Jan. 25, 1933, aged 72 years. She united with the Brethren Church in her youth. She married Jos. M. Eby Nov. 27, 1879. She leaves her husband, two daughters, sister, ten grandchildren and six great-grandchildren. Services at Lena church by Geo. K. Miller and the writer.—Mark Schrock, Lena, Ill.

**Echols**, Mary Andes, daughter of Elder and Mrs. D. L. Andes, was born Nov. 29, 1899, in Augusta County, Va. She passed away very suddenly, at her home in Perry Point, Md., Jan. 12, 1933, after a brief illness of influenza. She united with the Church of the Brethren when nine years of age and remained faithful until death. After completing high school she spent three years in Bridgewater College and completed her B. A. course at McPherson, Kans. In 1925 she married Dr. F. L. Echols, a member of the medical staff at the Veterans' hospital, Perry Point. Sister Echols was one of our best young women. She possessed rare qualities of tact and friendship. Besides her parents she is survived by her husband, two small children, two brothers and three sisters. Funeral services were held from the Lebanon Church of the Brethren. Services were conducted by J. S. Flory of Bridgewater. The remains were laid to rest in the adjoining cemetery.—B. B. Garber, Waynesboro, Va.

**Forney**, Minnie Belle, the oldest daughter of Lomax and Elizabeth C. Miller, born April 22, 1878, at Tecumseh, Nebr., and died Dec. 6, 1932. She married Edmund Forney of Kearney, Nebr., March 15, 1896. Their home has always been in or near Kearney. Her life had always been lived in a religious environment, her father being a pioneer minister of the gospel. When ten years old she united with the Church of the Brethren to which she gave freely of her time and efforts. In 1896 she was installed into the office of deaconess. During her years of service she had the privilege of organizing the largest Home Department in the state. She leaves her companion, mother and stepfather, Eld. J. R. Garber, one daughter, two sons, two adopted sons, thirteen grandchildren, five brothers, two sisters, two stepbrothers and one stepsister. Her oldest daughter, Mrs. Esther Musselman, died July 15, 1921.—Mrs. Thos. Forney, Kearney, Nebr.

**Gouchenour**, J. H., died at the home of his nephew, V. A. Phillips, Feb. 9, after an illness of but four days. He had reached the advanced age of 82 years, and was the last of his immediate family. He was born near Fishersville, Augusta County, Va., on November 4, 1850, the son of Jacob and Barbara Garber Gouchenour. His first wife was Miss Elizabeth Grove who died in 1902. Several years later he married Miss Salome Brower, who died in 1924. His greatest interest was in the realm of religion. He united with the church when a young man, and remained active until death. He served in the office of deacon for sixty years, and was active in all departments of church work, giving liberally of his time and means. Bro. Gouchenour possessed rare qualities as a deacon, which enabled him to fill the office with much credit. He was talented in music, and served the church as song leader for many years. He is survived by a son, J. C. Gouchenour, of Fort Defiance, Va., and a number of nephews and nieces. Funeral was held from the Barren Ridge church. Burial in the adjoining cemetery. Services were conducted by the writer, assisted by Eld. C. M. Driver.—B. B. Garber, Waynesboro, Va.

**Hackman**, Sister Elva Mae (Hertzog), wife of Arthur Hackman, died of complications, aged 27 years. She united with the church early in life. She is survived by her husband, two sons, parents, three sisters and two brothers. Funeral services at the Mohler church near Ephrata by Bro. John Myer and Bro. Amos Heisey. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Harrison**, Amanda Cook, born at Whitehouse, Ohio, died at her home near Wauseon, Ohio, Jan. 29, 1933, aged 63 years. She was baptized in the Church of the Brethren about nine years ago. She leaves her husband and two daughters. Funeral services at Wauseon by Jas. A. Guthrie. Burial at Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

**Hockenberry**, Clay Wilson, died at Harrisburg, Dec. 13, 1932. He was born on Aug. 20, 1883, near Everett, Pa., and was the son of Jacob and Rebecca Stayer Hockenberry. He was united in marriage with Chris-

tina Howsare in 1913, who survives with one daughter, one brother, two half brothers and two half sisters. He received the B. A. degree from Indiana University in 1911, having received several other degrees previously from Valparaiso University. He taught public school for twelve terms, summer normal several summers, and held singing schools, all in Bedford County. He united with the Church of the Brethren in 1916 and held his membership in the Cherry Lane church at the time of his death. The funeral services were held at the Frame church near Clearville with his pastor, A. Jay Replogle, officiating and the Rev. Slonacker of the Lutheran church assisting.—Mrs. A. Jay Replogle, Everett, Pa.

**Horner**, Laura Carolyn, youngest daughter of Wilbert J. and Hazel Moore Horner, born in Ft. Worth, Nov. 14, 1923, died at her home Nov. 4, 1932, after a serious illness of three days. She united with the Church of the Brethren Oct. 18, 1931; she had an understanding far beyond her years of what it means to live a Christian life. She leaves parents, two sisters and one brother. Funeral services by S. T. McKinney assisted by others. Interment in Mt. Olivet cemetery.—Mrs. Cora Leicht, Ft. Worth, Texas.

**Hostetler**, Isabel, died Feb. 2, 1933, aged 11 years. She was the daughter of Lloyd C. and Ruby Hostetler. Funeral at the County Line church by Bro. R. T. Hull. Burial in the Nebo cemetery. Surviving are the parents, four sisters and three brothers.—Evelyn L. Hostetler, Jones Mills, Pa.

**Hykes**, Harry, born April 13, 1912, died March 28, 1932. Death followed a brief illness of several days from appendicitis. His mother died when he was but nine years old. He is survived by his father, Clinton F. Hykes, stepmother and one sister. He became a Christian just one year before he died. His enjoyment of being with Christian people was manifested by his regular attendance at church, Sunday-school and young people's meetings. Services by Bro. Myers and Bro. Albert Niswander in the Shank church and interment in the cemetery adjoining.—Mary L. Hykes, Hagerstown, Md.

**Lentz**, Bro. Alfred, born Sept. 9, 1858, died Jan. 23, 1933. He is survived by his wife, one son and two grandchildren, two brothers and one sister; four children preceded him. He served faithfully as a deacon for thirty-two years. Twenty-two years ago he became an invalid but was very patient. Jan. 19 he had a stroke. Services at the Union meetinghouse by Eld. E. M. Wenger and E. W. Edris. Burial in the adjoining cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

**Martin**, Floyd, infant son of Laren J. and Grace Wise Hickok, died Jan. 2, 1933. Funeral services in the home near Commodore by E. A. Edwards. Interment in Montgomery cemetery.—Mrs. E. A. Edwards, Clymer, Pa.

**McMillen**, Robert C., born March 20, 1856, in Indiana County, Pa. In young manhood he went to Ohio where in the Oakland congregation he united with the church in 1878 and remained faithful in the service of his Master. In 1882 he married Nancy Katherman. Later they moved to Michigan where in the Woodland congregation they lived and worshipped for twenty-two years. In 1912 they returned to Indiana County, Pa., and in 1924 to Pittsburgh where they found a welcome as workers in the church. In November he called for the anointing service and entered the hospital. On Jan. 21, 1933 (the birthday anniversary of his companion), he passed away. His wife survives with three sons, two daughters and several grandchildren. Funeral services in his home by the pastor, Eld. N. M. Shideler, assisted by Dana Z. Eckert. Interment was made near his birthplace. Robert T. McMillen, infant grandson, died Jan. 31, 1933, and after private services by the pastor was laid away beside the grandfather.—Mrs. M. Elizabeth Barnett, Pittsburgh, Pa.

**Meekins**, Bro. Franklin, born May 18, 1879, died Jan. 11, 1933. He is survived by his wife, five sons and three daughters. He united with the Church of the Brethren Nov. 20, 1921. Funeral services in the Diamondville church by E. A. Edwards assisted by W. N. Myers. Interment in the Diamondville cemetery.—Mrs. E. A. Edwards, Clymer, Pa.

**Miller**, Geo. W., born in Augusta County, Va., Dec. 14, 1852, died at his home in Magley, Ind., Dec. 29, 1932. He was the son of Eld. Joseph and Barbara Miller. He came to Allen County, Ohio, at the age of twenty-two. He married Elizabeth Miller Nov. 16, 1876. To this union were born seven children. The family moved into the bounds of the Pleasant Dale church, Ind., in 1901. He was elected deacon and served faithfully as long as health permitted. He was afflicted with shaking palsy for about fifteen years. He was anointed three times in his affliction. He leaves four daughters, two sons, seventeen grandchildren, four great-grandchildren, two sisters and five brothers. Funeral at Pleasant Dale church by Eld. D. M. Byerly, assisted by Eld. D. B. Garber. Burial in cemetery near by.—Emma Liby, Craigville, Ind.

**Morningstar**, Sister Emma, born Dec. 9, 1864, died at her home Jan. 24, 1933. She was the daughter of Moses and Susannah Sailor. She had been in failing health from diabetes for thirteen years, but was bedfast for only several weeks. She was a lifelong resident of Elkhart County, Ind. She married Isaiah Morningstar March 13, 1884. The husband remains with a son, daughter, brother, sister and seven grandchildren. She was a member of the Church of the Brethren for forty years. Services at the Yellow Creek church by Chas. Herr and the writer. Interment in the cemetery near the church.—Irvin Miller, Goshen, Ind.

**Newcomb**, Sister Wille A., died at her home near Buchanan, Va., Dec. 9, 1932, aged 67 years. Her health had been failing for some

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

**\$13.** March 3 the people of Canton will observe the World Day of Prayer at our church. Our young people are coöperating with the young people from the other churches in forming an interdenominational young people's organization.—Mary Rohrer, Canton, Ill., Feb. 14.

**Cherry Grove.**—Nov. 13 in the forenoon we had our harvest day message. In the afternoon a program was given and the money turned in by the Junior League. This was followed by a spiritual message by Bro. Esbensen of Freeport. Dec. 20 our Sunday-school presented a splendid Christmas program including the play, *They Who Sit in Darkness*. Jan. 29 Brother and Sister H. P. Garner, missionaries, presented the morning message. In the evening the C. W. gave a missionary playlet, *Asleep in Zion*, followed by stereopticon slides by Bro. Garner. This service was especially impressive and was enjoyed by a packed house since the church at Lanark also worshiped with us. Feb. 5 at the union meeting of the seven churches in Lanark our young people presented the play, *Out of the Shadows*. Mrs. Bertha Zuck is the new program director for the C. W. and has many more good things in store for us. Our attendance holds up well considering so much sickness in our community.—Mrs. Vinnie Brunner, Lanark, Ill., Feb. 16.

**Freeport.**—Our revival meeting which was held Nov. 20 to Dec. 4 was most helpful for our church in general. The first five evenings Brethren D. D. Funderburg, P. R. Keltner, J. F. Baldwin, Mark Schrock and I. D. Leatherman gave us some very helpful sermons. Afterward our pastor, Bro. Esbensen, brought ten Spirit-filled and appealing sermons. Eight were baptized and one was added later. Our Christmas program consisted of a children's program during the Sunday-school hour and a sermon by our pastor. In the evening the young people, under the direction of Mrs. Irene Fierheller, gave a song service and tableau entitled, *A Christmas Waif*. Feb. 12 Bro. Chas. D. Bonsack gave us two fine sermons and also a talk to the young people. We also lifted our achievement offering that day. Mrs. Fierheller is directing a junior choir which will soon begin to add to the interest at our evening services. A missionary play will be given by our young people March 12.—Mrs. Lem Hauger, Freeport, Ill., Feb. 15.

## INDIANA

**Pleasant View.**—Bro. J. W. Fidler of Brookville, Ohio, came to us Jan. 8 and remained two weeks, each night giving us a wonderful message from God's Word. His wife also was with us the second week. There was good interest throughout the meeting. The singing was good with Ethel Wine and Roy Gilmer in charge. We also had special music quite often during the meeting. Members of the Brethren church of South Whitley were quite helpful in giving special music. As a result of the meeting nine were baptized and one was reclaimed. Our church is doing nicely under the leadership of our elder, Bro. Amsey Snell. We had our Thanksgiving sermon on Sunday following by Bro. Whitmore of North Manchester. An offering was taken for missions. The members of the young married people's class gave a play at Christmas, followed by an offering. The young people exchanged a missionary play with the church at Liberty Mills. The brethren of Pleasant View have a mind to work. They cut sixty cords of wood on shares for the church and have it all hauled and ricked in the church yard.—Mrs. Ida Snyder Gilmer, South Whitley, Ind., Feb. 13.

## KANSAS

**Independence.**—A few of our men have constructed a hot air furnace for our church as an auxiliary to our gas heating system. This has been a great help during the extreme cold weather that we have experienced on two occasions this winter. Feb. 3-5 our church was host to the Southeastern Kansas District Leadership Training Institute sponsored by our District Board of Christian Education. Our pastor, C. Ernest Davis, taught the two courses offered, *Principles of Teaching and Old Testament*. These two units of work will be completed in another week-end institute to be held at Parsons. Our elder, Bro. R. E. Loshbaugh of Fredonia, preached the institute sermon, "A Call for Workers." One has been baptized since our last report. On next Friday evening our B. Y. P. D. will give a chicken dinner for the benefit of our church building fund. Our pastor has just begun a series of sermons on "Studies in Stewardship." This is to prepare us for the return of prosperous times. Bro. W. E. Burroughs, our adult C. W. president, is at present confined in a hospital at St. Louis, following an operation, but is expected home soon. At our mid-week services we are studying Genesis under the direction of our pastor. The meetings are well attended and there is genuine interest.—Mrs. J. L. Amos, Independence, Kans., Feb. 14.

**Richland Center.**—Under the direction of the men's organization of our church about eighty ricks of wood were cut, sawed and hauled for the use of both church and parsonage. The wood was donated. Fifty-four men worked at cutting and hauling and piling. The wood was cut and sawed in less than three days. The saw also was donated and the Ladies' Aid furnished gas and oil with which to run it. The wood was eight miles from the church and was hauled mostly by teams and wagons, some by truck. This work was done by neighbors and men in the country as well as men of our own church. Our men's organization has formed a gospel team and plans to give programs in different churches. Our Aid Society is now organized under the plan of the Women's Work. We have served five sale lunches thus far.—Eva Fralin, Summerfield, Kans., Feb. 15.

## MARYLAND

**Manor.**—Our pastor, Bro. Rowland Reichard, conducted a two weeks' series of meetings for us at the Downsville churchhouse, beginning with the New Year and closing on the 15th, delivering eighteen gospel-filled messages. The B. Y. P. D. quartet assisted in the meetings with gospel messages through songs; the young people's chorus also assisted at different times. As a result of the meetings nine accepted Christ and have been received into the church by baptism. The Sunday-school has increased in numbers and the B. Y. P. D. is anxiously working to increase its membership and to get more of the young people actively engaged in the Master's work.—Naomi H. Coffman, Fairplay, Md., Feb. 13.

**Meadow Branch** congregation expects to lift its achievement offering at both churchhouses on Feb. 12. Both town and country gave a liberal offering at Christmas to assist in relieving the foreign mission deficit. The ministers living in town are arranging a pre-Easter program for the new Westminster church. For the benefit of those who attend the Sunday evening service held in that church, two groups have been formed to meet at the same time, 7 P. M., before the time set for preaching. The younger group, known as the B. Y. P. D., meets in the lecture room, while those who meet in the main auditorium have reorganized into the Christian Workers' Meeting. The new organization was effected by electing Bro. Harry Yingling, president. The country church is planning to have a protracted program for their young people and others interested in Bible study at some later date in the spring.—Wm. E. Roop, Westminster, Md., Feb. 11.

## MICHIGAN

**Thornapple.**—At our regular business meeting we reelected R. J. McRoberts as elder. We are looking forward to having Bro. Chas. Forror with us from May 5 to 14. Our attendance at church and Sunday-school this winter is very good. The Ladies' Aid has been busy this winter.—Mrs. Roy McRoberts, Lake Odessa, Mich., Feb. 13.

## MISSOURI

**Cabool.**—The work here is showing more favorable this year as attendance is good, our enrollment is increasing and above all, the interest is growing steadily. Our able pastor and wife, Brother and Sister A. W. Adkins, are with us each Sunday in our work instead of once a month as heretofore. A shower is being planned for them for their anniversary Feb. 12, endeavoring to show in a small way our appreciation of their work with us. We have been favored this year with some special speakers. Bro. I. L. Hylton of California was with us one Sunday, also Bro. Mallott of Bethany Biblical Seminary. Brother and Sister Geo. Hylton, returned missionaries, gave us some stereopticon pictures of China. We had an all-day meeting Oct. 9 with a good temperance program in the afternoon, including two plays by the young people which were also presented by request in two other communities. Several temperance programs were given in our B. Y. P. D. meetings before election day. Christmas Day the children gave an interesting program in the morning. In the evening the Shady Grove group helped us in a program by the young people. A pageant, *Where the Young Child Lay*, was presented to a large audience. This fall we laid a wood floor over our cement floor in the church which makes it much more comfortable in the winter. Since our last report we have received four into the church by baptism and twelve by letter.—Mrs. Alma Bishop, Cabool, Mo., Feb. 4.

## NEBRASKA

**Octavia.**—Since our last report one has been added to the church by baptism. Nov. 24 a number of our people attended and several furnished musical numbers at a sunrise Thanksgiving service at the Baptist church. In the evening we held our love feast with Eld. L. A. Walker officiating. Dec. 25 we enjoyed a fine Christmas program given by the Sunday-school children. An offering was lifted for world-wide missions. Feb. 12 H. C. Hahn of Portis, Kans., preached for us both morning and evening; he will work with the church at this place.—Mary Ann Eberly, Octavia, Nebr., Feb. 14.

## NORTH CAROLINA

**Maple Grove.**—Feb. 5 Bro. Jesse Robertson gave a splendid sermon with a practical emphasis on the Christian life. A missionary program was given Feb. 12 which we appreciated. Feb. 19 the Sunday-school hour was changed to meet at 2 o'clock in the afternoon. There has been an increase in our Sunday-school since the first of the year, and we anticipate its continuance. Our church will meet in council March 5. There has been much distress in Maple Grove congregation over the death on Feb. 5 of Bro. S. W. Byerly, one of our church workers.—Ida Byerly, Lexington, N. C., Feb. 15.

## OHIO

**Prices Creek.**—Dec. 9 our church met in business session. Church officers were chosen for the coming year. Bro. Baker was chosen elder. Brother and Sister E. H. Eby gave us one of their illustrated missionary programs on Jan. 1. A musical program of request numbers was given Sunday evening, Jan. 22. The musical talent of our church rendered this program which was highly appreciated by all who were present. More request numbers are being handed to the committee with the anticipation that another such program be put on in a few weeks. C. E. Dowdell, lecturer, working under the auspices of the Anti-Cigarette Alliance of America, gave us an illustrated talk Jan. 29 on the evils of alcohol and cigarets.—Mrs. Ada Weaver, Eldorado, Ohio, Feb. 15.



## OREGON

**Albany.**—Nov. 27 the children of the Junior Department rendered a Thanksgiving program and filled a basket with fruit and pop-corn which they gave to an afflicted sister who is not able to attend services. The children with their leader had their Sunday-school worship program at her home which she enjoyed very much. Dec. 4 Bro. J. A. Arbogast brought the message. Dec. 21 the Christmas program was given by the Sunday-school children consisting of songs, playlets and recitations. The intermediates and young people presented an impressive candle lighting service. The dime envelopes were distributed and a nice sum received for missions. The young people have been very active in trying to make up their quota for the support of Bro. Beahm on the mission field. Feb. 5 they presented a missionary play, Robert and Mary. The offering was applied on their project. Dec. 27 the Ladies' Aid members and friends held a Christmas party. The children of the church were invited also; they sang and recited for us. Old and young exchanged presents and enjoyed a social time. Afterwards the Aid officers were elected for the year, with Sister Mary Smith, President.—Jennie Holl, Corvallis, Ore., Feb. 15.

## PENNSYLVANIA

**Calvary church** on Feb. 12 installed as pastor Bro. John C. Mahon. The installation followed the regular church service with Bro. Ross D. Murphy, elder of the church, presiding. Bro. Murphy gave the charge to the pastor and a neighboring minister, Rev. Raub, gave the charge to the church. This was a very sacred and impressive service in which Bro. Mahon, the pastor, pledged himself to God and the church in further service. Bro. Mahon has served as supply pastor at the Calvary church for over six months, having previously been affiliated with the Methodist church. Several weeks ago he and his wife were baptized into the Brethren faith and at the last business meeting the church called him to become a minister. During the six months of his service he has become very dear to the hearts of the people. There has been a full church attendance almost every Sunday and great things are looked for during the coming year under the leadership of Bro. Mahon.—Erna Pieper, Philadelphia, Pa., Feb. 19.

**Elizabethtown.**—J. A. Robinson started a two weeks' series of meetings on New Year's evening. Our members were faithful in attendance and some few of other churches showed interest also. Three boys of the Sunday-school, near twelve, one young man and one married woman confessed Christ; the boys were baptized since. Bro. Robinson preached powerful messages but the most needy were not hearing them.—M. B. Miller, Elizabethtown, Pa., Feb. 4.

**Long Run.**—Feb. 5 Eld. S. G. Meyers of Fredericksburg brought us the message on the theme, God's Favors of Love. The Sunday-school lessons are bringing on a great interest and so is the Bible class taught by Norman Reber. Everybody seems interested in this work. Feb. 12 Bro. Paul B. Meyers of Lancaster County was with us, substituting for Bro. Harvey B. Markley who could not be with us on account of the illness of his father. It was a very stirring message based on the thought of Spiritual Growth. Our council meeting will be the second Saturday of April.—Mrs. Quinton A. Kunkle, Parryville, Pa., Feb. 15.

**Manor.**—Thanksgiving service was held Nov. 24 at Purchase Line house and an offering was lifted for district missions. A Christmas program was given by the children on Dec. 24 at the Purchase Line house. The offering lifted and money the children earned last summer were for the Sunday-school room fund. A Christmas program was given at the Diamondville house by the children on Jan. 1 and a play, The Birth of Jesus, by the young people; an offering was lifted for foreign missions. Our regular quarterly business meeting was held Jan. 7 at the Purchase Line house. It was decided to have the church year begin Oct. 1. The following officers were elected: Elder, Bro. W. N. Myers; clerk, G. F. Ober; Messenger correspondent, the undersigned.—Mrs. E. A. Edwards, Clymer, Pa., Feb. 10.

**Mechanic Grove.**—An error existed in the church news in the Messenger for Feb. 18. The statement should read: The Mechanic Grove church is the only Church of the Brethren in Southern Lancaster County instead of the only church in Southern Lancaster County.—Martha Bucher, Quarryville, Pa., Feb. 18.

**Midway.**—Nov. 6 the young people of the congregation met to organize a B. Y. P. D. Lester Royer of Lebanon was chosen as leader. The regular meetings are held every Sunday night in the Lebanon church. These meetings are well attended and prove very helpful to our young people. A group of Volunteers from Elizabethtown College rendered an inspiring program at the Midway church on Jan. 15, using the theme, Abundant Living. Many of our folks attended the annual Bible conference held at Elizabethtown, receiving some vital messages.—Amy E. Heisey, Lebanon, Pa., Feb. 11.

**Myerstown.**—Our two weeks' revival meetings conducted by Bro. Daniel Bowser of York closed Jan. 15. The sermons were inspiring and spiritual. The interest and attendance were good and the church has been strengthened. Seven young men and boys came during the meetings and one since the close; six of these have been baptized and one awaits the rite. More than thirty pupils are enrolled in the Bible study class taught by Bro. J. F. King. The class meets every Thursday night. The envelopes which have been distributed are coming in with the special gifts for the support of the Girls' Schools in our foreign missions. Feb. 5 the Volunteer group of Elizabethtown College had charge of the evening service; their theme was, Christian Growth. The week-end Bible institute will be held April 1 and 2 by Bro. Schlosser of Elizabethtown College.—Alice B. Royer, Myerstown, Pa., Feb. 6.

**Pottstown.**—Our financial council was well attended. We closed our fiscal year with all bills paid. There was a full report of the outstanding achievements under the efficient leadership of Pastor J. Kurtz Miller and wife. As a small token of our appreciation of their untiring service the Junior Aid gathered in the parsonage and presented a small purse of gold to the pastor and wife. Our pastor was selected to serve as elder for the year. Brother and Sister G. A. Davidheiser gave a turkey dinner to the Ladies' Aid Society. After dinner the organization was effected for another year. An illustrated program entitled, The Voice of the Women, was given Feb. 5. Both the Ladies' Aid and Junior Aid assisted our pastor's wife in the presentation of this effective service. A capacity audience showed their appreciation by giving a liberal offering for our mission work in Africa.—Mrs. C. Hartman, Pottstown, Pa., Feb. 11.

**Shamokin.**—We had another season of rejoicing on Jan. 22 when three souls were born into the kingdom by baptism; on Jan. 23 another was baptized. This makes twenty-six baptisms since March 1, 1932. Eld. P. J. Forney of Lancaster is to begin a series of evangelistic meetings here on Feb. 19.—Rebecca Scrogum, Shamokin, Pa., Feb. 4.

## VIRGINIA

**Antioch church** met in council Feb. 4. Reports of the committees were given. Thirteen letters were granted. It was decided to have achievement day Feb. 19. The church treasurer gave a very good report of the financial work. Bro. J. S. Flora and wife of our congregation celebrated their fiftieth wedding anniversary Feb. 5. They are well and happy, attending church regularly. On the evening of Feb. 5 Bro. E. H. Eby and wife, returned missionaries from India, gave talks concerning work there.—Blanche Scott, Rocky Mount, Va., Feb. 8.

**Flat Rock church** met in council at the Cedar Grove house on Feb. 11. M. E. Gochenour, E. A. Neff and Medford Shaver were elected delegates to District Meeting. Lester C. Huffman was chosen delegate to Annual Meeting with Galen D. Wine as alternate. Bro. DeWitt H. Miller of Bridgewater, Va., held a two weeks' meeting at this place in November. His sermons were very uplifting and were much appreciated. As a result of the meetings three were baptized and one awaits the rite. Virgil C. Fennell preached the Thanksgiving sermon for us and in the evening gave his lecture, Why Girls Smoke. Our Aid Society is planning to hold a window sale at Easter.—Paul Huffman, New Market, Va., Feb. 16.

**Mt. Joy congregation** met in council Dec. 3. Bro. Lewis Newcomb and Sister S. B. Broughman were appointed to assist Bro. C. D. Hylton in the pastoral work for the year. The church enjoyed a series of evangelistic services from Nov. 27 to Dec. 9 conducted by Bro. E. F. Sherfy of Daleville, Va. As a result two placed their membership with this congregation and one awaits baptism. A fine Christmas program was rendered by the children Dec. 23. Our pastor, Bro. C. D. Hylton, filled his regular appointment Feb. 5.—Mrs. Gladys Camper, Buchanan, Va., Feb. 8.

**Mt. Zion church** met in council Jan. 9. Church officers were elected for the coming year. At Thanksgiving an all-day service was held. A group of the Student Volunteers from Bridgewater College recently gave us an excellent program. Some of the young people have been enjoying a study of the Old Testament with the pastor, A. Jos. Caricofe, as teacher.—Mrs. K. F. Aleshire, Luray, Va., Feb. 17.

**Waynesboro.**—Nov. 20 Bro. I. S. Long of Bridgewater began a series of meetings at the church which lasted through Dec. 4. Thirty-one members were added to the church. We held our love feast Dec. 4. The churches of Waynesboro decided to have a union training school which will begin Feb. 27 and continue to March 4. The council of Women's Work will render a missionary program on Feb. 25 for the benefit of the national project.—Mrs. D. H. Wright, Waynesboro, Va., Feb. 15.

## WASHINGTON

**Richland Valley.**—Our church has been showing great increase in interest and attendance this winter. A much appreciated Christmas program was given to a large audience. Each individual was given an opportunity to specify what act of service he was willing to give to the church as his Christmas gift, also an offering was lifted for missions. Recently our pastor exchanged pulpits with the pastor of the Methodist church at Morton. Our recently organized primary department of the Sunday-school, under good leadership, is proving a great success. The Women's Work group has done much this winter to help the unfortunate families in the community. The West Coast Sunday-school convention will be held at our church in the spring.—Mrs. W. B. Damron, Salkum, Wash., Feb. 4.

**Sunnyside.**—Bro. Sellers, our district worker, came to us Jan. 23 and closed the series Jan. 29. We had both afternoon and evening sessions, excepting Saturday. Also a morning sermon on Sunday. We felt the meetings to have been entirely worth while. One of our Sunday-school boys came forward for baptism the last evening. Our Sunday-school is stronger than in the same period a year ago. Through the school and the C. W., workers are being developed for the future church. The regular prayer meetings are well attended, meeting in private homes for the winter. While we have an active Ladies' Aid with good interest, they feel the need of a more thorough organization and are planning more variety of programs for the future. The men have been putting in some of the winter days making needed improvements on our church building and grounds in spite of the money situation. It seems the membership is gaining faith and courage these days. Most of us are having a different view of commercial values and will be better fitted to handle such things as the Lord may lend us in the future.—Pearl Hixson Boyd, Sunnyside, Wash., Feb. 5.



## Fallen Asleep

(Continued From Page 27)

time. She was a member of the Church of the Brethren for a number of years. She leaves her husband, two sisters and one brother. Funeral in the Mt. Joy church by Eld. E. F. Sherfy. Interment in the cemetery near the church.—Mrs. Gladys Camper, Buchanan, Va.

**Potter**, Sister Anna Mary, daughter of Thomas and Elizabeth Claar, was born Nov. 23, 1868, at Klahr. For a number of years she was a resident of East Freedom. She died in the hospital in Altoona, Feb. 10, 1933. She united with the Church of the Brethren early in life and remained faithful. She was a regular attendant at the meetings of the Ladies' Aid. She was always considerate of the poor and needy in the community. In 1896 she married Chancy Potter who died in 1924. She is survived by one daughter, an adopted son and several brothers and sisters. Funeral services at Upper Claar by Bro. David Detwiler assisted by Bro. Samuel Weyant. Interment in the adjoining cemetery.—Mrs. David Koonce, Roaring Spring, Pa.

**Reeves**, Pauline Ruth, born at Barnum, Minn., March 29, 1913, died at the hospital in Yakima, Wash., Jan. 24, 1933. She united with the Church of the Brethren at Sunnyside Dec. 19, 1923. She leaves her parents, Mr. and Mrs. John T. Reeves, and one sister. Services at the Sunnyside church by the undersigned.—B. J. Fike, Sunnyside, Wash.

**Rhoades**, Mahlon W., was born in Kosciusko County, Ind., Aug. 28, 1871, and departed this life Feb. 6, 1933. He was united in marriage to Lydia Wuchter on Feb. 28, 1891. To this union were born four children. He united with the Church of the Brethren and on Sept. 22, 1918, he was called to the office of deacon. He remained faithful to the church until he was called to his reward. Services were held at the West Eel River church by the undersigned assisted by Eld. C. S. Lehman. Interment in the West Manchester cemetery.—Hugh Miller, North Manchester, Ind.

**Robison**, Sister Anna Higgins, born in Maryland, Sept. 8, 1872, died in Dallas Center, Iowa, Jan. 13, 1933. She married D. F. Robison in 1891. They came to Dallas Center in 1899. In September, 1903, she united with the Church of the Brethren and proved to be a loyal member. Her physical life being marred with ill health she enjoyed her spiritual life most. Funeral services by her pastor, assisted by Eld. C. B. Rowe.—X. L. Coppock, Dallas Center, Iowa.

**Sellers**, Mary Eldora, was born to Mr. and Mrs. George Young, near Buffalo, Mo., on March 30, 1873. When she was but a few months old the family moved to Illinois, and later to Kansas. On Nov. 9, 1890, she was united in marriage to H. S. Sellers. They have resided in McPherson, in all, thirty-six years. Their home was blest with four children, all of whom, together with her husband, fourteen grandchildren, two brothers and one sister, survive her. She united with the Christian Church in 1890, and in 1912, with the Church of the Brethren. After a brief illness, death came very suddenly and unexpectedly. Service in the Brethren church by Eld. J. J. Yoder, interment in McPherson cemetery.—H. F. Richards, McPherson, Kans.

**Shirey**, Mattie Alice, born March 3, 1869, died of paralysis Jan. 18, 1933, at her home near Penn Laird, Va. She united with the Church of the Brethren at the age of fifteen and lived an exemplary Christian life. She spent her entire life in the community near which she was born. She married Chas. Shirey Dec. 25, 1889. Later they were called to the office of deacon and served faithfully in this capacity. No one sacrificed their own personal interest more than did Brother and Sister Shirey when the new churchhouse was erected at Mill Creek in 1920. She is survived by her husband, a foster son and wife, foster grandchild, one brother and six sisters. Funeral services by Eld. H. C. Early and Jos. Pence. Interment in the cemetery by the church.—Mrs. I. J. Long, Port Republic, Va.

**Souders**, Sister Annie Hess, nee Doster, wife of Bro. Henry R. Souders, was found dead by her husband Jan. 23, 1933. Her age was 78 years. She had been ailing for several years. The Souders have been faithful in their interest in Sunday-school and church and were helpful, giving of their means when called for. They were together forty-eight years, thirty-three of which they enjoyed in fellowship with the Church of the Brethren. Besides her husband she is survived by two daughters (Elizabeth is the wife of President R. W. Schlosser of Elizabethtown College), son and daughter by a former marriage, seven grandchildren and two brothers. Funeral from Middle Creek church by H. K. Ober and S. N. Wolf. Interment in adjoining cemetery.—M. B. Miller, Elizabethtown, Pa.

**Spicher**, Sister Juliana, born in Indiana County, Pa., died Jan. 29, 1933, at the home of Charles Hai, Ridgely, Md., where she had been spending the winter. She had been in an automobile accident a week previous. She was the eldest of ten children born to Joseph and Christina Russel. Her husband, Bro. Milan Spicher, for many years a minister in the Church of the Brethren, preceded her twenty years ago. She is survived by two stepchildren, seven brothers and two sisters. She was a faithful and devoted member of the Church of the Brethren for about sixty years. Funeral services in the church in Denton by Bro. Oliver H. Austin assisted by Brethren Norman A. Seese and L. R. Brumbaugh. Interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

**Stief**, Bro. Jacob D., died at his home in Stevens, Feb. 10, 1933, of apoplexy, aged 65 years. He was a member of the Brethren Church for forty years. He is survived by his wife, son, daughter, an adopted daughter, two brothers, nine grandchildren and one great-grandchild. Services at the Middle Creek church by Bro. E. M. Dinger and Bro.

John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Stuff**, Lydia Hershey, daughter of Eld. Isaac and Susan Hershey, died at the home of her daughter in Polo, Ill., Feb. 7, 1933, aged 84 years. She is survived by two sons and five daughters. Her husband, John H. Stuff, and two daughters preceded her. She was a faithful, consistent and lifelong member of the Church of the Brethren. She lived in the Pine Creek church until 1920 when they moved to Polo. Funeral services by the writer assisted by Bro. Arthur Warner, the pastor.—John Heckman, Polo, Ill.

**Toren**, Earle R., son of Mr. and Mrs. Nicholas Toren, born in Chicago, died Feb. 10, 1933, aged 20 years. Death was caused by complications following an appendicitis operation. He was a member of the Brethren Church practically all of his life. He leaves his parents, two sisters and five brothers. Funeral services by his pastor, E. Wayne Gerdes, at the Hastings Street church. Interment at Forest Home cemetery.—Ray Dean, Chicago, Ill.

**Truedson**, Glenn, son of Frank and Nora Truedson, born at Neponset, Ill., Feb. 12, 1918, died Feb. 2, 1933. He had suffered for many months with a tumor on the brain. He was a faithful member of the intermediate boys' class of the Sterling church. He is survived by his father, mother, seven brothers and three sisters. Services by the writer. Burial in Riverside cemetery.—J. F. Baldwin, Sterling, Ill.

**Wagoner**, David, son of Benj. and Catherine Fouts Wagoner, born in Indiana March 3, 1853, died at his home in Burr Oak, Kans., Dec. 7, 1932. Nov. 15, 1887, he married Orilla Himes. He is survived by his wife, three children, five grandchildren, one brother and a sister. He united with the Brethren Church over forty years ago. Funeral services at the Brethren church by Rev. Rex Harmon of the Christian church, assisted by T. D. Grover and Rev. Stelson. Interment in Burr Oak cemetery.—Ida A. Wagoner, Burr Oak, Kans.

**West**, Rebecca, daughter of Joseph and Elizabeth Metzger, born near Silver Lake, Ind., Feb. 10, 1863, died Oct. 31, 1932. She married Jacob Montel and to this union were born six children. April 5, 1923, her husband passed on. In 1927 she married B. K. West who died in February, 1930. Funeral services at the West Manchester church by J. H. Wright assisted by A. R. Bridge. Burial in the Pleasant Hill cemetery.—J. H. Wright, North Manchester, Ind.

**Zigler**, Sister Alice Musser, widow of Amos Zigler, died at the home of Mr. and Mrs. P. F. Snyder in Lititz, Pa., Feb. 7, 1933, aged 79 years. She was a loyal member of the Church of the Brethren. She was active in the work of the Sisters' Aid Society, having attended regularly until called home. Funeral services at her late home by Eld. H. M. Eberly who was her Sunday-school teacher for many years. Interment in the East Donegal cemetery.—Florence B. Gibbel, Lititz, Pa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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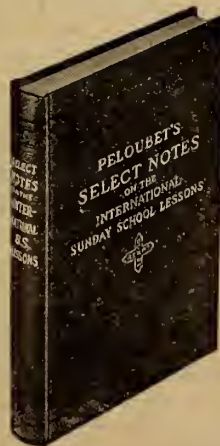
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No. 10

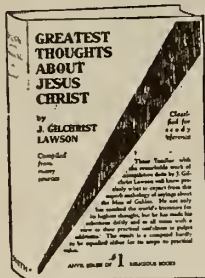


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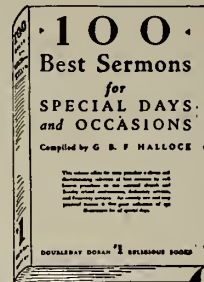


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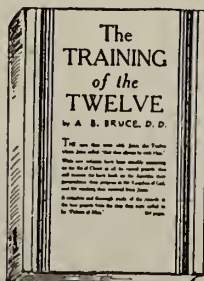
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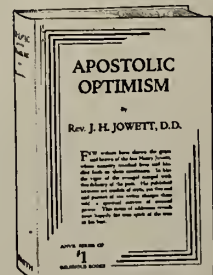
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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### But the Mystery of Life Remains

SPRING is a marvelous time in any land, for it is then that the dormant forces of nature revive. Out of the earth bursts the hardy perennials and the delicate shoots of sprouting seeds. On brown twigs leaves and blossoms put forth. Insect life revives and the migrating birds return. Even man experiences a rebirth of powers from within. So spring is a wonderful time.

The marvel of nature's revival is so arresting that at the Chicago World's Fair it is planned to show how a year's growth is added to a twig. A recent news release explains how electrically driven equipment will show in large scale pictures just how cell is added to cell as a three-year-old basswood twig "develops a complete fourth year of growth in one minute and fifteen seconds while the visitor looks on." And wonder of wonders, while the visitor continues to look the machinery will automatically reverse and the twig grow back to its original condition!

And yet, the real mystery in the processes of growth illustrated by the basswood twig remains unsolved. Seeing cell added to cell does not explain why the twig should develop thus, or why it should grow at all! All that the exhibit can show is how a twig grows. The why remains a mystery still.

H. A. B.

### For Qualitative Centers

THERE is one recommendation of the Laymen's Inquiry so fine in spirit that we really ought to do something about it. The missionary emphasis, they say, should be qualitative rather than quantitative. The aim should be to establish centers of influence in which the Christian ideal is given perfect expression, or as nearly that as possible, with the expectation that the nationals would carry on the wider work of evangelization.

Surely the idea of having Christian centers of high quality is most excellent. We know that Paul believed

in it and worked at it hard. His letters indicate that he had some trouble in making and keeping the quality of the Christian life as high as he desired it, just as all his successors have experienced the same difficulty.

But why should not you and I proceed at once to establish individual centers of Christian influence of the very highest quality? Isn't that the next step in the better missionary program?

E. F.

### The Gospel for Our Times

THE implication of my subject is, not that our times need a gospel essentially different from that demanded by other times, but only that present conditions give special urgency to certain emphases in the proclamation of the one and only gospel.

Surely the most immediate of these needs is personal help in the hard realities which multitudes are facing now. The man without a job, with children crying for bread and a patient wife silently enduring, needs something more than continuous charity, if his self-respect is to be preserved, not to speak of his faith in humanity and God. The poor widow who has just lost her little home and has no place to go with her fatherless flock wants a gospel that promises relief for such a situation. The tenant farmer hopelessly in debt whose neighbors have banded together to keep him from being sold out and the owner of the farm who thereby finds it impossible to meet his taxes and other obligations, both want something more permanently satisfying than a moratorium. Unhappily mated men and women who have been drinking water from other cisterns than their own, to discover later that these had turned into endlessly flowing wells of bitterness, need healing beyond what any human power can give.

And so one might go on indefinitely with details drawn from present day human wretchedness. Men and women today want comfort and courage, guidance



and strength, healing and peace. Their hearts cry out for help against the stern facts of experience. They are weary and heavy laden. They want rest unto their souls. Our gospel must give it to them.

To make it do this we must give them first of all understanding sympathy. We must get under the load with them and help them carry it. We must share with them, not merely our gospel but their burden. Indeed the sharing of the gospel involves this, demands this, for this is of its very essence. It is futile, it is mockingly cruel to offer them the gospel of our Christ with its promise of a Father's forgiving love and the brotherly love of his children, while refusing to take the part of a brother toward them. How can we preach to them the gospel of repentance and salvation through the cleansing blood of Christ, until we repent of and secure cleansing from our own sins against them? This is a far more serious matter than we have yet realized. The gospel for our times is a gospel of sharing life's hard realities by bearing one another's burdens. We must seek earnestly for better ways of doing this.

The gospel for our times must give renewed assurance of the reality and superior worth of spirit values. It can do this with good grace and promise of success when, and not before, it has done the thing noted above. Having done that it can go to distraught men and women, first drunken with the wine of material satisfactions and then famished with thirst for them, and tell them of life's higher good. It must show them that abundant life does not consist in the abundance of the things which one possesses. It must help them to see the incalculable worth of beauty, of friendship, of fine thinking, of inward peace.

The world is mad with the enticements of ease and luxury. It has lost its balance in its frantic pursuit of so-called higher standards of living, and with that it has well nigh lost its capacity to appreciate what high living really is. Those who have suffered much and those who have suffered little or not at all, need to be reawakened to clearer understanding of what is most worth while. The latter are the most difficult to reach, and perhaps the full cost of this depression can not be known until they too have gone through the "wringer."

Those who have suffered real hardships are ripe right now for a new appreciation of the finer things, provided we bearers of the gospel message give ample proof of our own devotion to these finer things. This we can do in no more effective way than by offering the suffering ones our friendship. For friendship itself is one of the choicest of spirit values. If we bring to them a friendship unaffected and genuine, it will be easier to kindle within them a hunger for the greatest of all friendships.

Which brings us to a third essential factor in the gospel for our times, a clear and ringing avowal of trust

in the Christlike God. This is the chief of spirit values and nothing can take its place. Nothing else can so fortify the soul against the hard realities of which we have spoken. Nothing else can bring peace to the sin-burdened or courage to carry on. The rockbottom human need is first forgiveness and harmony with God and then the sense of daily and constant companionship with him. The heart of the Christian gospel is right here.

There is little occasion to labor the point with argument. Experience rather than argument is the ground of this high assurance, experience in faith and practice, in trust and love. The revealing Christ is the path to faith in the Christlike God and the practice of his presence. And here again we can find no more promising approach to our needy fellows than by the way of friendliness. There is no better way to persuade them to make the venture of faith, than to behave toward them like children of the Father we ask them to trust and love.

And so, from whatever angle we view it, we are driven back to this simple first necessity: The Gospel for our times is preëminently a gospel of more personal friendliness, a gospel of more, very much more, bearing and sharing.

E. F.

### When Do People Grow Up?

Not so long ago a tired mother passed away. She was a quiet, busy woman whose nimble fingers always found something useful to do. For some years she had lived first with one married daughter and then another. But always she was to be found where there was plenty to do. Welcome indeed was her ministry in these homes, though the full value of what she was forever doing was probably not realized.

And then the tired little mother passed on. Her going was sudden—mercifully so in view of the malady which overtook her. Sorrowfully she was laid away by those who knew her for the good woman that she was. But even these near ones did not then know how fully they depended upon the little mother. They are learning now—as they miss her understanding letters, kindly words and helpful deeds. They are learning as they face life's problems alone.

Now her married children, with families of their own, are maturing rapidly. One daughter writes explaining how she is being compelled to realize womanhood! Once she was a leaner; now she must stand on her own! It is a hard doctrine, but even nature teaches that maturity comes with the assumption of responsibility. This was a principle of life involved when the Master said: "It is expedient for you that I go away." The greater things remaining to be done were somehow to blossom from our assumption of responsibility.

H. A. B.

## GENERAL FORUM

### Our Inferiority Complex

BY LEWIS H. BRUMBAUGH

PEOPLE today are lacking in enthusiasm for righteousness and finding life unsatisfactory. On the one hand are large numbers of folks who are openly indifferent toward the world's well-being. A college professor has said, "There's not much of the reforming spirit in me. I believe in letting every man go to hell in his own way." There are too many today who are as guilty as Cain in asking the question, "Am I my brother's keeper?" These people who are indifferent toward any obligations to their fellows have developed a kind of "sclerosis of conscience." Having no high and inspiring interests in life they seek to find interest and satisfaction in various forms of self-indulgence. But this they soon find fails to add any zest to human living and they become possessed with what the French call *ennui*—a weariness of living. Life becomes an endless bore and often suicide becomes its sequel.

But there is another large class of people who also feel that life is hardly worth living. These people are for the most part good at heart and have a certain sense of responsibility for the world's welfare. But they despair and are pessimistic. They fear to face the future. Such ideals as world peace and temperance seem to them impossible of achievement. To them there are no hopeful signs of moral progress. For them the futility of all efforts to lift humanity to higher levels of well-being is one of the most impressive facts of life. Defeatism marks their thinking. They have a certain "fear of life" which constitutes for them a real "inferiority complex."

Now there are people with whom life is just one enthusiasm after another. Life for them is "more than breath and the quick round of blood." They find a keen interest and zest in living. They demonstrate unmistakably that "Faith in something, enthusiasm for something makes life worth living." These people are not indifferent and they do not despair because the basis of their enthusiasm and faith is God. "The secret of the Lord is with them that fear him." They remain optimistic even in the face of defeat.

The people, who because of selfish living, finally become disgusted with living, need to base life upon a new assumption. They need to assume the existence of God and accept the thesis that the aim and end of human living is to glorify their Father in heaven. Such a faith brings into life a consuming zeal for personal and social righteousness. "No heart is pure which is not passionate; no virtue safe which is not enthusiastic." When a belief in God rests upon the rock-bottom of the

soul there is in such a life a passion for purity and an enthusiasm for virtue which insure steady progress in individual and social righteousness.

Then there are those earnest people who mean well but are despairing of moral progress and are saying, "Who can show us any good?" These, too, need more faith in our God who often "works in a mysterious way his wonders to perform." It is true the past few decades have given us a new science and a new psychology, but these apparently have not given us a new heaven and a new earth. However, if in the great task of building a better world there seems to be failure, we must remember too that often things are not what they seem. We are too near and too much of our present world to discern the sequel of our efforts to establish righteousness in the earth. If because of our dim vision we can not always behold the hand and work of God we can still sing within our hearts, "Our God is marching on." God has not been resting ever since the first sabbath. He is present in the very heart and pulsating life of his creation. "My Father worketh hitherto and I work," was Jesus' wonderfully inspiring idea of God.

Our forefathers "feared God" and therefore were still joyful in all the struggles of life. We today have substituted the "fear of life" for the "fear of God." That is the secret of this "inferiority complex" of our day. We need a sense of God that moves, controls, inspires and buoys us above defeat and despair. We need to believe with Matthew Arnold in "a power not ourselves making for righteousness," and then we can more easily believe in the ultimate triumph of truth and right. Then we can have the inspiring and radiating optimism of Robert Louis Stevenson who declared, "I believe in the ultimate decency of things; aye, and though I woke up in hell I would still believe it."

*Westminster, Md.*

### Moral Earnestness

BY V. F. SCHWALM

#### *Second Half*

A SECOND way in which we have swung away from Jesus' attitude and that of the Puritans is in our sensitiveness to sin. Our own day seems to be affected with a moral indifference, a moral flippancy that does not augur well for the future. Not that we do not have an understanding of right and wrong, a clear comprehension on ethical matters, but rather that knowing we do not greatly care. We are like the ethics class in college, which, after having surveyed all the great moral and ethical problems of their day and having arrived at satisfactory conclusions on them, cheated on the final examination. One need only read a while in our current magazines and our current fiction, or observe



something of what is going on in the movie world or in the social world about him until he discovers a moral callousness or moral indifference that is appalling.

There are several factors that seem to me to have caused this condition. One is the doctrine of moral determinism which leaves a man the product of his inheritance and environment and removes responsibility from the individual. "Every man shall give account of himself to God," says Paul, and while I am inclined to believe a gracious God will judge mercifully, I am very sure that we can not blame all our sin either to our inheritance, our geography, or our bad training. Our day has analyzed crime and sin, explained it physiologically, psychologically, or biologically to the point where crime ceases to be reprehensible and the criminal is no longer culpable.

Then, too, with magazines, fiction, newspapers, and movies, serving up crime and sin, morning, noon and night, we become familiar with it until we tolerate what once we would have condemned on first appearance. It is still true as Pope said:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too often, familiar with her face,  
We first endure, then pity, then embrace."

Have we not joked and jested at everything—prohibition officers, censors, missionaries, ministers, churches, and altars, until these agencies of uplift have been made to look ridiculous in the eyes of everyone?

It is well that we take our moral moorings to determine whether we are anchored anywhere, or whether we are drifting on an anchorless sea of indifference, of carelessness, of moral flippancy.

There is no finer quality in life than a high degree of moral sensitiveness. One need not be prudish, and make himself ridiculous. Discrimination will avoid this, for the world respects a man that has some conviction, even though it does not follow his example. It were well, too, to keep alive the capacity for moral indignation. A moral flabbiness that tolerates evil and is indifferent to sin and crime of all sorts is all too characteristic of our day. The great Oberammergau Passion Play attempts to portray something of the moral indignation of Jesus when he found "thieves" at the very gate of the temple perverting the religion they were supposed to promote. It is a scene one does not soon forget. In the 1930 presentation we saw the actor, representing Jesus, flashing eyes of wrath on the guilty ones and showing unmistakable signs of anger in every feature of his being. It seemed to me not an untrue picture of the Master himself. There is much in our day that calls for the moral indignation of good men and women.

A third way in which Jesus showed his difference from us is in his social and spiritual sensitiveness. A

casual reading of the story of the life of Jesus will reveal his unusual sensitiveness to the social or spiritual needs of all classes of men and women of his day. The leper, the blind, the deaf, the demon-possessed, the hungry, as well as the sin-oppressed registered on his sensitive soul and called forth his efforts in their behalf. Apparently every large crowd elicited his compassion for he saw them as sheep without a shepherd.

One of the results of the conveniences of modern science is our increased knowledge about the needs of the world. Every mine disaster, every destructive tornado, every flood, famine, and fire with its tale of destruction and death is served up to us in the daily paper or comes to us on the radio a few hours after its occurrence. We become so accustomed to these tales of horror and human suffering as to stand in danger of becoming socially calloused. Our increased knowledge of human need does not always increase our ability to help nor our desire to help.

Bertrand Russell has reminded us that it requires both knowledge and love to meet the needs of the world. A mother with a sick baby might not help it because she did not know about the right medicine to give it, nor the right physician for whom to send. In this way, lack of knowledge might lead to the child's death. But the child would die just the same if the mother knowing these did not care enough to send for them. It takes both knowledge and love in the mother to help the child. In the middle ages when a plague broke out men gathered in a large group and prayed for the plague to be stayed. In this way they spread the plague. Lack of knowledge brought death to many. In the world war the world had the knowledge of how to stay plagues, but by not caring for each other many more men were killed than by the medieval plague. Lack of love between men and groups of men brought death. Only knowledge and love working together can bless mankind.

All our extension in the field of knowledge, unless there is also an increase in social sympathy, avails but little. The need of our day is for a leadership of integrity, of intelligence, and of a social passion that can be moved by the confused cry that arises from the masses of men everywhere. Our civilization undoubtedly faces a crisis these days, a race, says some one, between education and catastrophe. Secular education has in it too little of social sympathy. The education we need is education saturated with the social sensitiveness of Jesus.

Then, too, Jesus was keenly sensitive to the spiritual needs of men, as is evidenced in his contacts with the Samaritan woman, with Zaccheus, with Mary Magdalene, with the rich young ruler, and with Nicodemus. He saw beneath the external physical hungers and social hungers of men a deeper spiritual hunger which

often accounted for the physical and social hungers.

Our contacts with men are so frequent and so casual in our day that we have become insensitive to the deep undercurrents of spiritual hunger often existing. There are signs of a spiritual awakening in the world around us in our day. Men have lost that to which their hearts have clung. They are seeking a more abiding anchorage. Some are defeated in their fight for moral triumph over their own natures. Still others are discouraged in their quest for spiritual satisfaction. What a pity if now in this day we should be insensitive to the spiritual outreach of men about us.

We are today living in a period of crisis. Civilization is in a race between catastrophe and education, says H. G. Wells. Catastrophe threatens our western world unless a generation of young men and women will arise who have enough moral earnestness to care. Let us not miss our day of visitation. Forbid that we should be talking about our own pitiful little selfish pleasures when the voice of God calls us to great world tasks.

The moral earnestness in the life of Jesus could serve as a corrective to the inclinations of the age in which we live. Let us seek to be like him.

*McPherson, Kans.*

## A Balanced Church Paper

BY H. C. EARLY

THE doctrine of a balanced ration for man and beast is taught everywhere; it is believed everywhere; it has been proven everywhere. The stockman seeks a balanced ration for his stock; the mother studies the art of balancing food for her household; the professional dietitian makes up a diet for her patient balanced according to his condition; the educator provides balanced courses of study to round out an education; the preacher labors and sweats to furnish his hearers with food balanced in spirit. So it goes in everything. Balance both strengthens and beautifies. Does this sort of thing apply to a church paper?

Let us study it a bit from the standpoint of our GOSPEL MESSENGER which we all love.

Well, in the first place the MESSENGER embraces several departments, as follows: The editorial department, general forum, missions, pastor and people, home and family, news from the churches, matrimonial, fallen asleep or death column. The quiet hour is, of course, a part of the editorial department. In all, eight departments. Still with all these departments some license must be granted in the classification of matter.

Now how does the division of the MESSENGER into these departments strike you? Is the field of the church paper sufficiently covered? Is the order of arrangement good? What other departments would you add? Which of these would you cut out? Would you change

the proportion of space among the departments? Which would you give more and which less space? Is the balance good in this respect?

As for myself, the departments of the MESSENGER and the order of their arrangement look good to me. I might, however, change the proportion of space among them a bit. Of course, I do not consider them all of equal value and importance, but probably all are essential to the balance of a religious journal and to meet the multitudinous desires of the readers. All, I think, are within the field of a religious journal. I go over them all weekly, but of course do not read all. I decide what I want to read by the subject and the writer. If the writer happens to be new to me, I read a part—often only a few lines—and then decide whether or not I want to continue. I suspect most of the MESSENGER readers follow this policy.

The departmentalization of the MESSENGER is, I judge, the easiest thing about getting it out and keeping it going. The real task is to fill the departments with matter suited to the needs of the readers and to give it the right spiritual flavor.

Let us take a glance at some of the more weighty and difficult tasks of the MESSENGER.

The MESSENGER is set for the teaching of the Gospel—the whole Gospel for all peoples—to witness faithfully to the truth as it is in Jesus. It has no other mission. And there is, first of all, the responsibility of a faithful interpretation of the Word which develops its balanced message. The adequate teaching of the Word requires the interpretation of its message in good balance, presenting its teachings and emphasizing them in the order of their intrinsic value—putting first things first. This is fair both to the Word and the people.

Let me illustrate what I mean. It seems easy for some to stress the letter of the Word to the neglect of its spirit, the form at the loss of its life; while others would spiritualize everything and do away with all outward, tangible forms and ceremonies. The Word teaches both form and spirit. Together they make a whole. Still others stress certain phases of Christianity at the neglect of other phases of equal or greater importance. Balanced interpretation is the need, and here is one of the big things in the work of the MESSENGER.

There are still three general classes in our membership—the liberally minded, the ultra-conservative and the conservative or central group who constitute the main body of the church. The MESSENGER serves all these groups. The aim is to steady them on a balanced Christian interpretation, to tie them up to the church and her program on the basis of working unity. None should be lost to the church. On the other hand, many should be added. And the MESSENGER is, no doubt, the greatest unifying agency in the church. It goes far to hold the church together in the spirit of unity. And



the spirit of its management for coöperation and unity is fine. Probably the MESSENGER has never maintained a finer attitude against the spirit that divides than at present.

Then there is the denominational flavor of the church paper. So long as denominationalism continues as it is today, the several denominational papers should keep in the forefront the interests of the churches they serve. At any rate, they follow this policy, whatever their attitude toward denominational merging, and I judge the policy can hardly be criticized. Following this policy, the MESSENGER must be a "Dunker" paper. It must maintain the flavor of the spirit and genius of the people it is to serve.

The Church of the Brethren was born in the spirit of New Testament doctrine. This spirit has dominated her life, though not as much emphasized now as formerly. Still the church remains, in the speech of the late Bro. M. G. Brumbaugh, "the church of protest." She raises her voice against creedal statements which, in her understanding, do not conform to New Testament standards.

Such doctrines as the inspiration and authority of the holy Scriptures, the deity of Jesus, peace, temperance, the simple life or the life of the spirit, brotherhood, service have a big place in the life of the Brethren, and therefore they have a large claim upon the space of THE GOSPEL MESSENGER, their church organ. And I am sure that all the readers want to support THE GOSPEL MESSENGER whole-heartedly and assure the editorial management of their united interest. The task is not easy.

*Dayton, Va.*

## **Saving Our Children to the Church**

BY REBECCA FOUTZ

THIS is an expression frequently used when there is advocated a lessening of emphasis on some gospel principles held by the church, a change in methods or dropping of discipline.

But where all this has been granted, it has not solved the problem. There is still that proportion who do not come to the church. There are still a considerable number who, though members, do not attend or connect themselves with the church where work or school causes them to reside, even though there would be no hindrances to their so doing.

Acceding to these pleas in order to save the children to the church, has brought to the fore a third group, those who are on the church rolls but the world has them anyway. For when the card table, movies, the dance, fashions, sports and lodges, consume their time, means and interest, where does either the member or the church benefit by their being connected with it?

Where there is no separated life there is no witnessing, no power, no real spiritual life. The world does not care if they have a nominal church affiliation as long as they do not forsake its ways.

Then the question comes, are they being saved? Are they being saved for Christ, for a true Christian life, for eternity? If they are only being helped to allow the great deceiver to deceive them, who will be responsible? May we ponder this prayerfully, seriously.

*Philadelphia, Pa.*

## **What Price the Depression?**

BY E. F. SHERFY

WE have been hearing such subjects as, "What Price Glory" and "What Price Peace." But I recently asked myself, "What price the depression?" Was it Emerson who spoke of the law of compensation? Anyway there seems to be such a law. Here is one family with wealth but with poor health; and here is another family where the law of compensation seems to operate by providing the happiness of health in lieu of the doubtful happiness of wealth. Few of us "can have the candy and the penny, too."

We have been hearing of the compensating features of the depression and of the good that may come from this unpleasant situation. But let us not be blindly optimistic. It is perhaps possible that unless we are alert to capitalize on the good and quick to foresee and forestall certain social and spiritual results even harmful possibilities may be sure to accrue.

In a magazine I do not generally read, while in a waiting room, I recently ran across an editorial which set me to thinking. The editor pointed out that the better class of theaters have in many cases closed up. A certain great artist who, among music lovers, has a world-wide reputation is singing for a bare living wage. Other lesser lights have faded out entirely. He pointed to the fact that, because of the depression, pictures will go unpainted, songs uncomposed, plays unwritten and sermons unpreached.

In speaking of physical want he believes that very few in America will actually starve this winter. But said he, "Unbalanced rations, malnutrition and inadequate housing quarters are conditions which will result in thousands of anemic, undernourished youths who will be forced to begin life with weakened bodies and blighted lives because our society is so out of gear that innocent children can not have a square deal."

He spoke of men and women who one day were "radiant souls" who are now broken-spirited because they seem to face a world where their services seem to be no longer needed.

But I can almost hear my readers say, "We don't want this sort of message; we all need a message of

hope and good cheer." True! The writer has recently found a real thrill in reviving and recasting an old sermon on the "Four Good Cheers of Jesus' Ministry." One of those good cheers was spoken when his frightened disciples were, like us, on a troubled sea and when he said to the sea, "Peace, be still," and to his followers, "Be of good cheer; it is I; be not afraid." Even so, this is the need of the hour—a message of hope and good cheer. So much by way of introduction.

Before the depression we were hearing that the church was in a "cultural lag"; that the culture of good schools, telephone, radio, auto, music and all that was moving forward, but that the church as a cultural agency was lagging behind. It now appears that there is a cultural lag all along the line, and that the church is at the tail end of that line. It is true we must, at a time like this, look out for our bread and butter. We might like to buy books, send children to school, subscribe for the MESSENGER and the *Christian Herald*; but still, we must look out for bread and butter. But heaven knows—whether we know it or not—that of all times this is one time when from every pulpit and every editor's pen there should reëcho the words, "Man shall not live by bread alone."

There are three kinds of poverty: lack of goods for the lower wants; lack of goods for the higher wants; lack of want for the higher goods. It is this third kind of poverty—lack of a hunger and thirst after righteousness and the higher things of good books, inspiring music, beautiful flowers and heavenly sunsets—which is most likely to be the real wolf at the door and fireside

### From the Morning's Mail

One of our pastors reports that about a year ago twenty missionary *Gospel Messengers* began going into twenty non-Brethren homes. Evidently these *Messengers* were read and the pastor followed up with personal interest. Now from seven of these homes eleven have united with the church by baptism and confession. He says others are counting the cost and he expects more of an ingathering before many weeks pass.

Here again is evidence of the mission work that can be done through *The Gospel Messenger*. There must be hundreds of congregations where the same results can be secured as were secured in this congregation. How about your congregation? Have you ever tried sending *The Gospel Messenger* for a year into the homes of your parish where none are members of any church, or where the inmates are attending your church and show an interest in it? Better try it and then work for results. For missionary purposes you may send *The Gospel Messenger* into a home, where no members of the Church of the Brethren reside, for fifty cents—one whole year for fifty cents. Consider what can be done with ten dollars in such a project where the homes are carefully selected and pastor and flock follow with personal visitation. If all of our congregations would embark on such a home mission project for 1933 there would be an ingathering reminding one of apostolic times.—J. E. M.

of those of us who allow ourselves to believe we can not have anything except just bread and butter—and gas for the flivver.

Esau paid too big a price for his depression when he traded the higher goods for the lower goods—a mess of pottage. For at least one generation men have learned not to be so rash in making investments and so profligate in spending. But is that the biggest thing we get out of this depression? And must we pay the price of the higher goods for that lesson? Must we sacrifice the higher values for economic good? If we are to retrench at home and abroad, if we are to consider ourselves too poor to be able to procure a few of the things that matter most—well, in that case we are paying too much for the whistle, as Benjamin Franklin would say. And we are paying too much for the pottage of economic good sense. If on this point we watch and pray, well and good. Otherwise we will likely pay too big a price for the depression.

Daleville, Va.

### Social Ideals

BY PERRY L. ROHRER

THE other day a young man who had graduated from college and now occupies a prominent position in the industrial world was discussing his early home environment. Among other facts he mentioned that he had been taught honesty, thrift and hard work by his parents, and these he still holds are the great fundamentals for right living. But he went on to say that while these matters were stressed as they should rightly have been, there were other matters of a different nature which were neglected. One of these was the matter of a refined form of etiquette and social grace.

He found himself thrust out into the world and moving about in social circles where he plainly did not know how to act. There was always the fear of doing the wrong thing at the wrong time. This resulted in self-consciousness and a more absurd degree of awkwardness. He did not feel sure of himself. Back home on the farm he was at ease and was recognized as a leader among the home people. Now he was conscious of a marked feeling of inferiority. He admired the ease with which others moved about in a social group and seemed to enjoy themselves.

This young man related how for a number of years he had striven to acquire good manners and correct speech, as well as neatness in dress. And he concluded by remarking that he felt it should be possible to be taught honesty, thrift and hard work without neglecting these other matters of etiquette and refinement.

We seem always to have with us those who are diamonds in the rough with comparatively little polish, as well as those who have exceeding polish with very little beneath the smooth exterior. If forced to choose be-



tween the two extremes perhaps all of us would choose the diamond in the rough. But with some such statement as an excuse many of us have perhaps neglected the acquiring of a genuine type of refinement and social ease.

Seemingly the point at which large numbers get a wrong start is at an inadequate understanding as to how to go about developing this particular form of behavior. There are a few characteristic ways in which people go about perfecting manners. First there is the individual who secures a book on etiquette for all occasions and memorizes what it says, and orders his conduct accordingly. Second, there is the person who singles out some person who he feels is the very essence of good manners and proceeds to imitate his actions. Third, there is the bold lion of society who is a nonconformist and does everything different and "gets away with it." Fourth, there exists those persons who through study, reading, travel, and conversation come to have a genuine interest in people. They seem to be always thinking of the other person's interests. They are not conscious that they appear refined and cultured. Their conduct is a by-product of the sum total of their way of living.

E. B. Hoff one time remarked that the Golden Rule was perhaps the best complete book on etiquette which had ever been written. This is inherently true. The person who attempts to tack on a form of etiquette is certain to be self-conscious about it. The blatant nonconformist is usually miserable back of his mask of pretending. But the individual who goes about living his life after the fashion of the Golden Rule finds in etiquette no great problem because he has the great central factor in all culture and refinement of an enduring nature.

Hence we are persuaded, that among other things, we perhaps need some clear teaching on the practical use of the Golden Rule as applied to parties, socials, and other forms of social activities. But let us right here and now be very specific and concrete. Here are a few items of conduct which might be affected by such a consideration:

1. Those who help themselves first at the table.
2. The one who laughs loudly while directing glances toward another.
3. Sitting in the end seat and compelling others to go past.
4. Associating only with a small group of favorite friends.
5. Choosing partners that are obviously the most sociable and accomplished.
6. Poses, remarks, glances and actions that are suggestive of careless conduct.
7. Slouchy dress, soiled linen, hands and unpolished shoes.
8. Halitosis, yellow teeth, ungroomed hair and nails.

9. Smell of tobacco, whisky or snuff.
10. Excess of perfume, powder and paint.
11. The person who "says what he thinks."
12. Those who wait for some one else to go ahead.
13. Those who want to play or do something that will give them a kick.
14. Those who know only how to dance.
15. Those who chew gum and appear to be unconscious of any great purpose in anything.
16. Those who must have jazz music at every party.
17. Those who yell "Old Timer" at every idea or game that is not ultra modern.
18. Those who play decent games but wish things would break loose and "get wild."

*Chicago, Ill.*

### Churches and the Depression

CHURCHES, colleges and hospitals have survived the depression thus far better than business and financial institutions, according to the results of a study made by A. C. Marts, president of Marts & Lundy of New York.

During the past three years one of every twenty-two business and industrial concerns went into bankruptcy, and one of every six banks has been closed, he said, but only one of every forty four-year colleges has been closed, because of finances, one of every forty-five hospitals, and only one in every 2,344 churches has been foreclosed.

"There are two main reasons for this survival record," Mr. Marts said. "The first is that our churches, colleges and hospitals have been far more conservative in their expansion plans than business. Business usually borrowed money for expansion, and the aggregate debt on business and industry is well over 50% of its valuation. Philanthropic institutions usually raised the money before they expanded, and cut their cloth to fit their means. Consequently, there is only a 10% aggregate debt on all our 210,000 church edifices, and only a 4% aggregate debt on the property and endowments of our 680 colleges. Indeed, the churches, colleges and hospitals which are in the worst financial difficulties today are those which violated the conservative practices and borrowed money for new buildings. They are having a desperate struggle to maintain their work and service their debts."

The other chief reason for the greater survival he attributed to the unselfish attitude of ministers, college presidents and faculties, and hospital employees toward their salaries. They initiated cuts in their own salaries all the way from 10% to 75% in order to meet decreased income quickly and enable their institutions to survive. This social attitude is to be compared with the resistance of executives and employees of industry

(Continued on Page 20)

## PASTOR AND PEOPLE

### Exchanging Pastoral Experiences

BY ROSS D. MURPHY, VICE-PRESIDENT PASTORAL ASSOCIATION

Article Supplied by the Pastoral Association

It goes without saying that every pastor in the brotherhood should read the MESSENGER. How else can he keep in touch with the forward movements of the church? Like every other growing institution the church constantly undergoes changes, which are reflected in the news from the churches, the articles and editorials. We have every reason to believe that these changes are inspired by the spirit of God functioning in the lives of devoted men. This does not mean that we are breaking with the past and throwing overboard the traditions and customs of the church, not in the least. We are only interpreting and evaluating the past and retaining such factors as meet the needs of this day.

Our church is indeed fortunate not to be bound hand and foot to creedal statements formulated in by-gone centuries—statements which without a doubt adequately served the day and the circumstances for which they were formulated, but which are out of date today, not because of what they say, but because of what they do not say. The Apostles' Creed is a lofty theological statement, but what does it say about international goodwill, universal peace, world-wide mission and the social gospel of Jesus? The other day a preacher spoke on this creed in words that seemed to be inspired from above. In the same sermon, however, he justified war when declared by a Christian nation and maintained that men are poor because they do not have enough brains to be rich.

To be fair, however, we must confess that there was a period, covering twenty or more years and in some sections of the brotherhood even longer, when our Annual Meeting Minutes almost got away with us. We came very near to the place where we read and interpreted the Bible in the light of what Conference said. At many church council meetings the minutes were almost equally authoritative with the Bible. That period is over and we are back on our feet again with the Word of God as our only and final authority. Our early church leaders said that the Old Testament must be read and interpreted in the light of the New Testament and the New Testament in the light of what Jesus said and did. When we make Jesus our final authority in all that we say and do and preach, we are building on a sure and enduring foundation.

A very grave responsibility rests upon that person into whose hands the church lays the open Bible and bids him go forth under the guidance of the Holy Spirit to preach and teach. It is a many-sided task. It is our

purpose that the various articles solicited by the Pastoral Association shall be helpful to those who are trying to perform this task.

Here is the third group of articles with the titles and authors: *The Minister as a Man* by M. Clyde Horst, pastor of the Lewistown Church, Pa.; *Seeking an Easy Pastorate* by Foster B. Statler, pastor of the Huntingdon Church, Pa.; *The Salvation of the Pastor* by X. L. Coppock, pastor of the Dallas Center Church, Iowa; *The Church Program* by Levi K. Ziegler, pastor of the Waynesboro Church, Pa.; *The Minister's Attitude Toward Science* by G. K. Walker, pastor of the La Verne Church, Calif.; *The Preparatory Sermon* by M. R. Wolfe of New Windsor, Md.; *The Minister's Library* by J. Perry Prather, pastor of the Ashland Church, Ohio; *The Pastor's Attitude Toward War* by F. E. McCune, pastor of the Mt. Morris Church, Ill.; *The Spirit Filled Minister* by Moyne Landis, pastor of Spring Creek Church, Ind.; *Pulpit Bible Reading* by F. J. Byer, pastor of the Williamsburg Church, Pa.; *The Pastor as a Christian* by Homer Caskey, joint pastor of the Council Bluffs Church, Iowa, and the Omaha Church, Nebr.; two articles, *The Minister's Personality* and *Rebuke Not an Elder* by Wm. Kinsey, Westminster, Md.; two articles, *Doctrinal Preaching* and *Equipped to Preach* by Forest S. Eisenbise, pastor of the Pasadena Church, Calif.; and *The Minister as a Servant* by Galen R. Blough, pastor of the Rummel Church, Pa.

Philadelphia, Pa.

### The Minister as a Man

BY M. CLYDE HORST

Article Supplied by the Pastoral Association

THE manhood of the minister is fundamental to his work. The man behind the message determines its force and value. This is true not only because the public expects him to practice what he preaches, but also because he can not preach effectively what he does not practice. Good sermons can come only from good men. Strong messages must come from strong men. Authority must be inherent in the man, even as in the case of Jesus.

Fundamental in the manhood of the minister is his character. Christianity is an ethical religion, and its ministers must therefore be holy. The minister, therefore, must be a good husband and father, else how can he promote the cause of better homes? He must pay his debts and deal honestly or he can not urge the Christianization of the social order. He must be pure, even sometimes at the risk of being denominated an ascetic. Just a rumor alleging irregular social relations may destroy his usefulness for life. He must be peaceable, or else he will make divisions instead of heal schisms. He must be sociable—a lover of hospitality. He must be broad in his sympathies and optimistic in his outlook.



He must be patient as well as industrious. In general, his life must be wholesome—a salutary influence in the church and community, as well as the inspiration for a prophetic ministry.

The ethics of Christianity, however, obtains and abides because of spiritual realities, and the character of its minister is no exception to this general rule. His experiences of baptism, ordination, and ecclesiastical relations can not take the place of the devotional life. He must be a man of God, and have real correspondence with the world of spirit. He must receive power from on high continually, not only in order to preach with power, but also to live with power. The minister's temptations, moreover, are often unique in their type and appeal, and woe, therefore, to the preacher, who practically, "falls from grace." He will cease to have a message, and finally make a wreck of his life.

The intellect is also a part of the manhood of the minister. Many preachers fail because they do not "think on their ways," or because they have inadequate standards of self-measurement. In some cases they perish for lack of vision, while in others, they are victims of such "quackery" in the profession of Biblical interpretation as spreads the gloom of Jewish apocalyptic literature, and obscures Jesus' doctrine of the kingdom of God. A sane and comprehensive grasp of the teachings of the various strata of the Scriptures in the light of the best modern scholarship would effect a renaissance in many such ministers' lives. It would broaden their sympathies and introduce them to a new world of experience and achievement. While some congregations do not yet appreciate the value and cost of such thorough preparation for their pastors, each minister should shun the mediocre.

In the manhood of the minister, the physical dare not be neglected. While not the highest element in his being, it is, in many respects, quite fundamental. The liver, for example, has an important relation to "living" in more ways than one. The tone of digestion has some bearing on life's outlook in general. Adequate sleep and relaxation keep the mind vigorous and creative, while dissipation of any kind mars the earthen vessel that bears the heavenly treasure. Even in pastoral visitation it is foolish to needlessly subject one's self to contagion. Such indiscretion may militate against pulpit efficiency for a long time.

Evidently, a strong sermon costs more than some have been led to suppose. To begin with, it takes "a heap o' livin'." Furthermore, years of costly preparation are involved as well as the time of actual construction. Moreover, many precious experiences of life and service through the years also enter in. Life is the inspiration of the sermon, and the richer the life, the better the sermon.

*Lewistown, Pa.*



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### D. J. Lichty Writes From India

THE Mount Morris College Missionary Society, organized over thirty years ago, has been providing support for Missionary D. J. Lichty in India through these years. Although the college has been merged with Manchester, yet the members of the society desire to continue their support. Bro. Lichty in writing them a letter tells of splendid progress in India. The mission released Bro. Lichty from institutional work so he would be free to serve in a general evangelistic way. Brother and Sister Lichty go from place to place in the different villages, strengthening the small groups of Christians. He says they are preaching the gospel of saving grace as the foundation of industry, civic progress, sanitation, private and social morals and general village uplift. He comments on the excellent work which the Indian Christians are doing in witnessing for Christ.

In the past it was customary for the missionary to pay his touring expenses from mission or private funds. Now with the financial shortage and with the increased strength numerically and spiritually of the Christians in the various villages, the local members are assisting in these evangelistic tours by providing fodder for the oxen and conveyance for moving the camp outfit to the next village. This does not take cash outlay on the part of new Christians steeped in poverty, but it does give them a chance to do something that is needed and gives them a new sense of being helpful in the Christian church.

A new feature of Bro. Lichty's work is that of making a survey of the economic, educational and spiritual condition of each Christian in order to determine the ability of the Indian people to build up self-supporting churches, and to support at least partially their children when placed in mission schools.

Concerning the agitation in India to help the depressed classes to a higher social standing, he says the Hindus are divided. The liberals are in favor of helping the depressed classes, but the conservatives, far in the majority, believe this movement strikes at the foundation of the Hindu religion and they oppose the efforts. Bro. Lichty says: "Although Mr. Gandhi is

still a prisoner in Jeravde jail, he continues to be the leading spirit in the movement. He is a prisoner with special privileges, much on the order of St. Paul whose headquarters for carrying on his campaign for Christ throughout the Roman Empire was a Roman prison."

Bro. Lichty asked us to rejoice with him in the wonderful recovery Mrs. Lichty is making from her unfortunate burns. She is now using both hands, although one is still in the process of mending.

### God Knows Before We Ask

THERE are over a hundred missionaries on the field of service. A financial support is necessary for them. The workers in the mission rooms have some grounds for deep concern.

On Feb. 15 a letter was written to a good sister in the west, calling to her attention the great need. She has been a contributor through the years. The letter said, "We are not urging you to contribute further now, for we feel you do not need urging. You have given before voluntarily, but we are trusting the Lord that he will put it into the hearts of earnest members to give so that the work can be carried on."

Two days before this letter was written God put it into the heart of this good woman to send \$75 to the mission cause.

We are reminded of Matthew 6: 8 which says, "Your Father knoweth what things ye have need of before ye ask it."

The letter from this sister in the west is also interesting. She says: "I am a member of the — Church of the Brethren. I went to church Feb. 12, prepared to give to the Victory Achievement Offering which was announced in THE GOSPEL MESSENGER. At church there was no mention made of it. So am sending my offering as an individual. I am paying *back tithes* and I have now paid in full, but will keep on sending, paying my tenth for God's cause."

### Christmas Dime Cards Still Being Filled

I FILLED my missionary card with dimes. I had it partly filled long ago, but thought I needed the money for something else and so it was gradually emptied, but my conscience hurt me.

I have been teaching and preaching the good tidings for nearly fifty-five years and yet half of this time was spent not realizing or doing my duty toward my fellow-men here or abroad. I now hold the missionary obligation almost as sacred as the emblems of the holy communion. The "Go ye" is an imperative as the "As oft" in the Christian philosophy of life.

Last Sunday at dinner wife said, "Now listen, after hearing those good talks by our pastor and the chairman of the missionary committee, I feel like announcing that if all are willing, we will not only deny our-

selves of *one meal* to help the cause, but that the groceries we have bought for one week be stretched out into two weeks." Nobody objected and so that will be our new program. How many of my dear brethren and sisters over the country say "Amen"?

We can not afford to close a single door either here or abroad, and those who witnessed that "heart tugging" sight at the Anderson Conference of a score or more consecrated missionaries anxiously awaiting their Lord's call to go back "home," will not refuse the needed funds even if the home field, home missions, congregations and an already overloaded stomach rebel. Prepare your hearts and God will prepare the way.—*A. G. Crosswhite.*

### Ethics in Church Finance

BY C. D. BONSACK

PERHAPS the acid test of character and religion is found in handling financial matters. The church should be exemplary therein. The desire for wealth is as old as humanity and as modern as television. It is a subtle temptation to all of us because it seems to be about four-fifths virtuous to begin with, and proves about nine-tenths diabolical to end with! Money in itself is not evil. It is a convenient and legitimate remuneration for skill, toil or frugality. It represents life. It requires character to make and save money.

But money is often a hard master to the one possessing it. The things that it brings appeal to our pride and selfishness. It tends to destroy the spiritual values of life. It stimulates ease and indulgence. Truly "the love of money is a root of all kinds of evil!" Yet many saints are using this symbol of life to glorify God and bless the world. Times like these test men in the ethical use of money—both their own, and that of others. That the church may at all times maintain her honor in the handling of money, and promote her ministry of mercy through it, we believe the following principles are essential:

#### Some Fundamental Principles

1. Accuracy is necessary to reliability and confidence. Therefore keep careful records of all money received or paid out.

2. Clear reports are necessary from treasurers so that congregations may be informed as to the cost and condition of the work.

3. The credit of the church should be maintained by prompt payment of bills. If impossible to pay when due, inform your creditors when you can, and religiously keep your promise.

4. Impending needs should be anticipated before they occur and provision made to meet them. This will avoid embarrassment and maintain the credit of the Christian church.



5. It is dangerous to use personal funds to pay church bills and certainly wrong to borrow church funds for personal use unless it is understood and approved by the church.

6. Strictly honor designated money given for particular purposes. Money thus given should never be used for any other purpose unless the donor so authorizes it.

7. Congregations should provide responsible financial committees or trustees to care for finances and advise with treasurers. No bills should be paid without their authorization.

8. Borrowing money to make prompt payment of bills is sometimes necessary and justifiable, but it should never be done without the approval of the church or its finance board.

9. The minister's prompt payment of his bills will give added influence and power to his ministry. They "must have a good report of them which are without"—and within!

10. Meet regularly and promptly the payments of the minister's salary. This will strengthen his leadership and encourage promptness in all obligations. For "as with the people, so with the priest" (Isa. 24: 2).

11. Financial records of the church must be available to all responsible members, but great care is necessary concerning personal matters that may lead to gossip or ill-will among groups.

12. Treasurers can protect themselves against misunderstandings and error by having help to count the contents of envelopes or offerings. This should be arranged for by the finance committee.

13. It is better to create a fund for a churchhouse before building than to carry large debts afterward. A need stimulates sacrificial giving. Unwarranted church debts depress and tend toward hardening of the spiritual arteries.

14. Funds given for the benevolences of the church or elsewhere should be promptly forwarded. This avoids a misuse of them, encourages the giver, and meets the need that might suffer through delay.

15. If a budget approved by the church is only partially raised it should be divided proportionately with all interests in the budget. For any change in its use the approval of the donors should be secured.

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There is a demand for a leaflet on financial ethics for churches. Because of this a committee was appointed to prepare such a leaflet. The committee—Chas. D. Bon-sack, Dan West and H. Spenser Minnich—present the foregoing suggestions for consideration. These are submitted in the hope that *Messenger* readers will write us of any additions or changes you believe helpful. Ask your Finance Board to consider the article and make suggestions growing out of its experience. Address Chas. D. Bon-sack, 22 So. State St., Elgin, Ill.

16. Bills and benevolences can not be paid without money. Therefore some plan to secure it is necessary. This should be suitable and acceptable to at least a majority. It should provide for all members to share in this spiritual work. Envelopes for weekly giving, preceded with intelligent planning, seems the most satisfactory method yet found for the average church.

*Elgin, Ill.*

## Methods for Mission Workers

### A Church of the Brethren Prayer Calendar for Missionaries

A BUSY pastor has very carefully planned a year of prayer calendar for our missionaries, both home and foreign. It seems a most helpful project. The material will be put in form for use in our local churches. It consists of a prayer plan for each week of the year, naming the missionaries and the type of work they are doing. This plan would be very suggestive help in the mid-week service.

### How the Louisville Juniors Raised Their Project Money for 1932

The leader of the junior group at Louisville writes reporting the efforts of her children to raise their project money. The following excerpts are taken from their responses: "We are making money to help the missionaries for they are teaching the boys and girls in other lands about the Lord." "We raised chickens and put the money away until December when we have our missionary program." "I earned my money by running errands." Others raised rabbits, ducks, dusted, cared for the baby, helped grandma and also worked for the neighbors. Some of the children sold old aluminum, copper and iron. One of the children said: "I hope they use the money for things they need, not for cigarettes or tobacco."

### The 1933 Junior Missionary Project

The title of the junior missionary project for 1933 is, "Choosing Chinese Chums." The leaflet explaining the project plans and containing suggestions for carrying on, may be secured from the General Mission Board, Elgin, Ill. A great many groups have already begun on their project work. There is an interdenominational phase to the project which will furnish some very fine and instructive hand work. A play, "Gladys, Henry and Jane," which you may secure free of charge from the General Mission Board, will help to introduce the project.

### Junior Worship Program

(To be used in connection with the missionary project)

*Hymn:* (Choose one which will call them to quiet and worship.)

*Call to Worship:*

"Father of lights, in whom there is no shadow,  
Giver of every good and perfect gift!  
With one accord we seek thy holy presence,  
Gladly our hearts to thee in praise we lift."

**Scriptural Thought:** Acts 17: 24-27. This should be memorized either by the leader or preferably by some Junior. The leader may then draw a little more on the phrase "And hath made of one blood all nations of men." Let the children discuss its meaning and implications. The story is told of a mission school in China where the girls were asked to hand in compositions on the subject of the Races. One of the girls began in this way: "There are five races of men—white men, black men, brown men, red men and *skin color*."

At this point the missionary project for 1933 should be presented if it is not already working. Send for the leaflet entitled, "Choosing Chinese Chums," which will explain the plans for the project. Draw out from the children their own responses to the plan and its possibilities. Talk of its possibilities for your own particular group.

*Poem:***God's Flowers**

There's a little colored girl right in my school  
And a quaintish Chinese boy sits in my row,  
And they seemed so very queer with colored skin  
That I asked my Daddy-man, "Why are they so?"

"Son," said he, "not every flower's white—  
Some are pink, and some are blue and others are flame,  
Takes all kinds to make a garden that is fair  
But the red and blue are flowers just the same.

"Let's pretend," he said, "God's garden is the world  
Where he moves among his flower folk each day.  
Don't you 'spose he planned some colored flowers  
'Cause he thinks they fit in his garden best that way?"

—Shirley Rodman Williams.

*Offering.***News From the Field****CHINA****Liao Chou**

Anna Hutchison

**Girls' School "Spreading Light Club"**

A group of girls in our Girls' School have organized themselves into a "Spreading Light Club." Their purpose is to go out each Sunday afternoon to some home in the city to carry joy to the sick, aged or to those who do not know the Christian joy and peace. They have divided into three bands, one going out each Sunday. They are having a new experience in telling Bible and other good stories, reading Scripture portions and singing to others, and here some of them are having their first experience in praying in public. This experience is deepening their own interest in Jesus as a friend and Savior as they find they can not give Light unless they have it too.

**Kindergarten Activities**

The kindergartners are a busy little group of carpenters,

seamstresses, artists, builders and painters. They also sing and play, but not the least of their accomplishments is going home and insisting upon having a little song of thanks before taking up their bowls and chopsticks at meal time, because "We do it in kindergarten before having our millet soup."

**Personal and Practical Evangelizing**

The teachers in our Girls' and Women's Schools are busy each Sunday in active Christian work, teaching in the Sunday-school in the forenoon, and in the afternoon in leading groups of Christian women out into practical and personal evangelism at the women's Prison House and into homes in the city. Some of them are showing a genuine enthusiasm in devising means and plans of helping their own country women to know the comforting, saving gospel of Christ our Savior. Some of the Christian men of the city are doing similar work among the men.

**Efforts to Help Under the Stringent Financial Situation**

When the financial situation at home was given as a reason for strict economy, efforts were made and plans effected to save in expenditure wherever possible, in some instances fewer teachers and helpers being used, and others shouldering greater responsibilities. In the Girls' School the girls cheerfully responded to the suggestion of closing the dormitories and moving into rooms in the administration building, in order to save fuel during the winter months, and now they are as one large, happy family.

**Our Liao Women's Bible School**

This school, which has been making progress during the past several years, has recently sustained a decided loss in the leaving of the head teacher, Miss Wang Hsiu Jung, who has been with us for the past fourteen years, first as teacher in the Girls' School, and for eight years as head teacher in our Women's School. Ever faithful, conscientious, and a devoted Christian, she filled a big place in the school, and during these years has made for herself a host of friends who will miss her matured judgment, her sociable disposition, her helpful leadership and her fine Christian character both in the school and community.

**Miss Wang's Marriage**

This Miss Wang left the school in tears, many pupils sobbing aloud as she made her farewell speech, but she goes to her own home now where we are sure her influence will still tell for "Christ and the Church" both in her home and

(Continued on Page 24)



*The young woman in this picture was once a famine refugee. She was bought by one of our Liao laboring men in 1930. She is now a happy mother and has been reading in our Women's Bible School. Not all famine victims fare so well as Mrs. Yao.*



## KINGDOM GLEANINGS

### Calendar for Sunday, March 12

**Sunday-school Lesson**, Jesus Ministering to the Multitude.—Mark 6: 1-56.

**Christian Workers' Meetings**, The Great Provision.

**B. Y. P. D. Programs:**

Young People—Will Beer Come Back?

Intermediate Girls—Being a Christian.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the church at Wenatchee, Wash.

**Two** baptisms in the La Porte church, Ind.

**Two** baptized in the Inglewood church, Calif., Bro. J. P. Dickey of Hemet, Calif., evangelist.

**Twenty-nine** baptized and two reclaimed in the West Goshen church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

\* \* \* \*

### Personal Mention

**Bro. E. E. Joyce** changes his address from Trevilian to Cumberland, Va., R. 3.

**Bro. G. G. Canfield** of Marion, Ohio, will begin evangelistic meetings in the Nappanee church, Ind., March 12.

**Bro. H. A. Claybaugh** is taking up the pastorate of the Pine Creek church of Northern Indiana and his address is changed accordingly from Middlebury to Plymouth, Ind., R. 1.

**Ernest Joseph Wampler** is his name. The date of his arrival was Jan. 27. His correspondents will please address him at Tsinchou, Shansi, China. Congratulations to Missionaries Ernest M. and Elizabeth Wampler would seem to be in order.

**Bro. F. F. Durr**, Smithfield, Pa., writes us that he is a sufferer from a heart affliction which seems to be beyond human skill. He desires the prayers of the brotherhood to the end that the disease may be stayed so he can continue the preaching of the gospel.

**Eld. Abraham Crumpacker** who emigrated from Maryland to Virginia about the year 1800 was the son of a minister. So Bro. G. W. Beahm has found in reading the History of the Brethren in Virginia by D. H. Zigler. He also found that two sons of Abraham Crumpacker, four grandsons and nine great-grandsons were or are ministers in the Church of the Brethren, making five successive generations of ministers. Missionary F. H. Crumpacker of China is one of the nine.

**Bro. J. Fred Ulery**, Goshen, Ind., is a zealous and able advocate of prohibition. The Board of Christian Education has asked him to visit the churches of his district in the interest of this cause. He would like to do this before the repeal issue is voted on in Indiana, probably some time in May. To this end leaders should get in touch with him at once so he can arrange his schedule. You may be interested also in knowing that after his school is out Bro. Ulery will be glad to give his services wherever he can be of any help in this great fight.

**Brother and Sister I. Rothrock**, 2647 G St., La Verne, Calif., will celebrate the sixtieth anniversary of their marriage May 13. They are especially remembered by former students of Bethany Seminary and McPherson College, and all the rest of us will join in heartiest congratulations.

**Bro. Max Hartsough**, Cygnet, Ohio, could hold one or two revivals this summer or fall. He asks only his expenses and prefers a small congregation. He welcomes correspondence with a church "in need of a part time pastor—a congregation that would give me a chance to make my own way, at least mostly."

**Bro. R. K. Showalter** has resigned his student-pastorate of the Hickory Grove church, Mt. Carroll, Ill.; is completing his course at Bethany Seminary the middle of April and will move with his family to Mt. Sidney, Va., his address until further notice. In the past three years Bro. Showalter has driven his car over 30,000 miles going back and forth between his home and school.

**Eld. S. J. Bowman**, Johnson City, Tenn., passed into his final rest last Saturday afternoon, according to word received Monday morning from his son, President Paul H. Bowman of Bridgewater College. His age was 72 years and he had been an active minister for 45 years. Funeral services at the Knob Creek church Monday conducted by Former Missionary I. S. Long and Pastor M. C. Shull. Fitting indeed are the closing words of Dr. Bowman's message: "We are saddened but rejoice in our heritage."

\* \* \* \*

### Miscellaneous Items

**A ninety-year-old sister writes:** "I think if more of our members took the Messenger it would help the mission work. So many do not know of the need." There you have it in a nutshell. A knowledge of the need will naturally beget a vital interest in the work. Our giving congregations

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**Remember April 16—Board of Christian Education Offering**

are full of people who read The Gospel Messenger and who daily pray for the spread of the good news Jesus brought into the world.

**Friendship Arch in China**, see cover page, is submitted as proof that there is a better way of settling international difficulties than that employed by the Japanese. One good arch is worth more than a fleet of battleships.

**Notice to those sending in orders** for Sunday-school supplies or other materials, we recommend that you send postal money orders in payment of same. This will avoid the possibility of delay due to unsettled banking conditions.

**Most vice-presidents** are more or less ornamental, but the vice-president of the Pastoral Association is not to be limited by such traditions. See the Pastor and People department for the beginnings of a third series of articles solicited and submitted by Bro. Ross D. Murphy, and planned to accomplish an exchange of pastoral experiences.

**Ethics in Church Finance**, or something similar thereto, was recently suggested by a Messenger reader as a fit subject for editorial treatment. Then it was discovered that a committee was working on a statement to cover this very need. The committee wants you to read and criticize their report as printed on page 13. We refer to Ethics in Church Finance by Bro. Chas. D. Bonsack.

**Sending two dollars** for a year's subscription to the Messenger a good sister (and she is not rich in this world's goods) says: "We just would not be without the Messenger for ten dollars a year. If you at any time want to advance the price to that amount, you sure have our subscription at once." That's encouraging. We are not planning to advance it. We do, however, have requests for a lower price at times. And could we do it we certainly would like to reduce the price. If each of you will secure one new subscriber it would go a long way towards a lower price. Suppose just five thousand of you do that.

### Bulletin on Our Money Situation

See Also Financial Statement on Page 21

Monday, March 6. The President's proclamation stopping banking transactions until after March 10 came following the many state banking restrictions that have been in effect. This means that many checks issued the last days of February are caught and are not being cleared by the banks on which congregational treasurers and individuals issued them. As checks are returned to us unpaid we will inform each sender.

Any church or individual knowing that your check did not clear your bank will greatly help if you are able to send currency or money order in place of your check which we will then return to you, or you may wish to wait word from us on suggested plans to handle the situation.

We have confidence that our government is acting for the best interests of all and in due time we shall work out of this tangle.

We can not give further suggestions until we know what action the federal government will take. In the meantime it will be Christian and patriotic for us to trust God, trust our government, do nothing hysterical and do all we can to bring recovery. This is a time to act for the general good of all. Coöperation is surely necessary to bring our land out of this crisis.

*General Mission Board.*

### Special Notices

**Those coming** to the District Meeting of Northwestern Ohio to be held in the Silver Creek congregation March 14-16, will find the church located one-half mile north of route U. S. 20 W at a point four miles west of Alvordton, Ohio.—G. S. Throne, Pioneer, Ohio.

**Elders of Northwestern Ohio** are to meet in the Silver Creek church, near Pioneer, Ohio, on March 14 at 1:00 P. M. District Conference convenes at the same place on March 16. Inspirational meetings on Wednesday.—John Wieand, Clerk of Elders' Meeting and of District Conference.

**To the Churches of Northern Virginia:** The District Meeting of Northern Virginia will convene in the Green Mount church, on Friday and Saturday, April 14 and 15 at 10 A. M. The elders will meet on Thursday, April 13, 2 P. M. All queries, reports, and other business intended for the conference should be in the hands of the undersigned by March 30, so as to appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

**To the Churches of Northwestern Ohio:** The auditing committee of the district books recommends that the District Treasurer's book be closed the last of February, but due to present financial conditions the treasurer sees fit to extend the time until March 10 at which date they will be closed in preparation for report at District Meeting. To save further expenses I am taking this opportunity only to suggest an early remittance since the time is drawing near.—L. C. Huber, District Treasurer, Bellefontaine, Ohio.

## THE QUIET HOUR

### Jesus and the Paralytic

Matt. 9: 1-8; Mark 2: 1-2; Luke 5: 17-20

For Week Beginning March 19

#### Many Were Gathered Together, Mark 2: 2

The presence of a multitude of people seems to have moved Jesus deeply. Why? (Matt. 4: 25; 13: 2; 15: 30; 19: 2).

#### He Spake the Word Unto Them, Mark 2: 2

Did Jesus give them what they **wanted**? Perhaps he gave them what they **needed** instead (Luke 9: 6; Acts 28: 31; Eph. 2: 17; 1 Peter 3: 19).

#### A Sick Man Borne of Four, Mark 3: 2

Is not this the highest calling of life, to help another to the source of riches and larger life (John 1: 41; Acts 11: 25, 26; Jas. 5: 20)?

#### He Blasphemeth, Mark 2: 7

What a cruel judgment upon so kindly an act. It is easy to do good when it is approved and appreciated. We must continue just the same when it is not (Matt. 9: 11; 12: 2; 15: 2; Mark 2: 7; 7: 2; John 6: 41; Luke 19: 7).

#### Authority to Forgive Sins, Mark 2: 10

What a blessed truth! He breaks the power of sin. He sets the prisoner free (Matt. 28: 18; Luke 8: 25; John 10: 18; 17: 2; Acts 10: 38).

#### Discussion

Explain the meaning of Mark 2: 10. What are some obstacles of the present day which men must face in following Christ?  
R. H. M.



## HOME AND FAMILY

### Undaunted

BY LINA N. STONER

If a tiny Jenny Wren  
Suffers loss, then builds again  
On a safer, higher plane—  
So can you, so can I.

If despoiled she sings her song  
Undismayed the whole day long,  
Sings a clear, exultant song,  
So can you, so can I.

If our Father's tender care  
Keeps her spirit from despair,  
He'll keep you, his rightful heir,  
He'll keep you, he'll keep me.

Fainting friend, cheer up, arise!  
Fortune smiles on him who tries.  
Take a hint from Jenny Wren  
Move up higher, build again.

*Ladoga, Ind.*

### Johnnie's Pup

BY KATHRYN WRIGHT

*First Half*

I

"HEY, dad," began Johnny Penn determinedly, "I'm going to get a dog."

This was the shot fired across the breakfast table at the head of the family, who, with his morning paper partially unfolded beside his plate, was oblivious at the moment to his family and its interests.

"Eh?" The word showed a vague surprise. "Dog, did you say?" A look of disgusted bewilderment crossed Mr. Penn's face.

"Oh, Johnnie," thought Maxine and Eileen simultaneously, "how can you be so brave?" Twins and eight years old, they had seldom dared to make assertions of the I'm-going-to type and come off victorious, so twelve-year-old Johnnie's announcement seemed to them a daring, brave step.

"Oh, Johnnie," sighed Mrs. Penn, foreseeing an unconvincing, bristly setter or a lank, starved-looking greyhound.

"Why, mother, they're just as clean as they know how to be," began Johnnie. Cleanliness was the virtue Mrs. Penn arduously labored to impress upon her son's mind for the washing of boyish necks and ears may surely be called labor.

"Yes," observed Mr. Penn dryly, "a pig is, I suppose, just as clean as he knows how to be."

Susanna laughed. Susanna was fifteen and therefore allowed many privileges, much to the envy of the twins—and yes, even Johnnie.

Johnnie squirmed in his chair. Why couldn't Susanna laugh when there was something to laugh at?

But seeing the admiration in the twins' faces, Johnnie began the assault upon the parental stronghold afresh, addressing Susanna first:

"Well, laugh, but just the same, there'll be a dog around this place this time next week."

The laughter trickled again. Johnnie bristled.

"What will be next?" Mrs. Penn asked this of the world at large.

"A zoo, I presume," prophesied Mr. Penn, and chuckled.

"First it was rabbits—rabbits for two summers, and then—"

"Flapper and Fantail!" cried the twins together.

"Oh, yes," said mother, remembering. "The ducks. And last summer those little chicks."

"Aw," growled Johnnie, "chickens aren't pets. You can't talk to a rooster like a cat or a dog."

"And now," proclaimed Mr. Penn with mock solemnity, "a dog." He did not mean it.

Johnnie leaned forward eagerly. "Honest, dad, the one I've got picked out is the prettiest little fellow you ever saw."

"Naturally," piped Susanna.

"But where would you get the money?" demanded his mother.

Johnnie had hoped that his father would immediately offer the needed amount, but he had plans if the offer did not come. It didn't. He hesitated and calculated. "Well, I've got some of the money I made mowing lawns—and the birthday money Aunt Ethel sent."

"But look what time it is!" Mr. Penn jumped up, and after a little confusion in finding some papers, hurried off to work. All the way to the office he was secretly amused. "The kid wants a dog naturally," he told himself, "but we can't have one now."

At home Johnnie exulted and glowed. He lived in a rosy cloud the rest of the day, for they hadn't said, "You mustn't" or "You can't." They hadn't! They hadn't! The thought flitted in and out of his mind.

Maxine and Eileen gave him an added sense of triumph when they approached him as he sat in a trance on the front porch steps.

"Johnnie," said Maxine and waited, sinking down beside him.

"Uh-huh," replied Johnnie, not committing himself, but aware, nevertheless, of the hero worship in their faces.

"Are you really going to?" she asked.

"To what?" returned Johnnie, as if the question were altogether foreign to his thoughts.

"Why, to get a dog," chimed in Eileen anxiously.

"Sure."

The twins were nonplussed. Something must have

happened to Johnnie that he affected such a spirit of bravado. Why, only yesterday he had been licked for fighting with the Warner boy across the street.

"What kind of a dog is it?" Eileen began afresh.

"Oh, I guess it's a cross between a fox and a rat terrier."

Crestfallen at the cock-sure attitude of their brother, the twins stood silent a moment. Then they withdrew to the back yard, where they gave utterance to some heavy thoughts concerning Johnnie.

## II

Mr. Penn came up the walk whistling. How green the grass was for October! It needed mowing though. He'd put Johnnie at that job. No sense in that kid's moping around all day—

"He's hungry! Look at him! He's licking my hand."

Looking down, Mr. Penn beheld Eileen on the porch floor, coaxing and petting a timid little white and black animal which he recognized as a pup. Johnnie stood by, scornfully watching. Maxine was just returning from the house with a large dish of milk to the delight of the puppy, which gave a feeble little half-bark and bounded toward the dish. His legs proved unsteady and in an instant he had fallen over, softly yelping, on the porch floor. Johnnie's eyes lighted with happiness.

Mr. Penn grinned. Then he remembered that he had not told Johnnie he could buy the creature. After all, discipline was discipline, even though boys were boys.

"John David," he addressed his rapt and happy son, who turned with a start at his words, "what does this mean?"

"Why," said Johnnie, visibly trembling, "why—it means that I've bought a pup."

"And without your father's permission," amended his parent severely. "Just what do you think I ought to do with you for this?"

Johnnie's head drooped. "I don't know."

"I think we'll take the dog back after supper."

"Dad!" There was sheer pain in the boy's voice.

Maxine and Eileen, up to this time silent spectators of the arraignment, chorused, "Oh, daddy!"

"But dad," said Johnnie, "I can't. Before I left, the man asked me if I had the one I wanted. I said I had."

Clearly, the dog could not be exchanged. "Good heavens!" groaned Mr. Penn (the groan for Johnnie's benefit.) "What'll we do with a dog?"

"We'll feed him," said Maxine earnestly.

"Well!" expostulated Johnnie.

She retracted hastily. "Well, *you* then!"

Johnnie knew he had won and the pup would stay. He knelt down and took the now empty dish from the pup.

"John David Penn!" cried his mother in the doorway, as she observed the pup in Johnnie's arms. "So

that's what you got the milk for," she said to Maxine, catching sight of the dish set down on the railing of the porch.

Johnnie paid not the slightest heed to his mother's words, for had not the head of the house said by so much silence, "The pup stays"?

Johnnie was supremely happy.

For several days the little newcomer was nameless, but called various names when there was occasion, none of which truly belonged to him. Mr. Penn called him Lonesome, because the entire length of the first night the puppy kept up a serenade that any backyard cat might envy.

"Fancy," said Susanna, "a dog's name being Lonesome!"

So Lonesome was taboo.

"Now if he were only a farm dog," said Mr. Penn, "there would be no dispute. His name would be Shep."

Mrs. Penn laughed. "Why not Fido? It's old but good."

Johnnie put in, "Aw, he ain't a lap dog—at least not yet."

"Why, Johnnie, Fido comes from Latin; it means faithful, and that's what you want him to be."

"Faithful—faithful to a petticoat!" retorted Johnnie indignantly.

Susanna brought out a book of famous men and gave suggestions from it.

"Cæsar," she said, looking at the owner of the pup for approval.

"Go on," said that individual, unmoved.

"Nero."

"That's fierce."

"Faust."

"Never heard of him."

She turned the pages for a few minutes and then landed this:

"Confucius."

"Gee whiz! Give *me* that book! If girls don't pick out the craziest names! I'd probably have to call him Connie for short."

Susanna watched the irate young christener's face as he searched through the heavy volume. At last: a pleased expression.

"Here's a dandy. Teddy. Comes from Teddy Roosevelt. See?"

"Eureka!" said Mr. Penn fervently.

"I think Teddy sounds so bare," complained Susanna.

"Well, Teddy Boy, then," concluded Johnnie. He was willing to concede a little to Susanna for helping to find a name.

Mr. Penn swooped down on the puppy, and, placing him on one knee, gave his soft little ears a gentle box.

(Continued on Page 22)



## Churches and the Depression

(Continued From Page 10)

and government to salary and wage cuts, and reveals why the latter have not been able to adjust themselves as quickly to shrinking receipts.

"Our churches, colleges and hospitals," he concluded, "have shown themselves thus far to be sound of heart and body. This winter is proving a tragic test for many of them, but their friends are proud of their seaworthiness thus far, and are wishing for them a safe voyage to the quieter seas that are before us."—*From Record of Christian Work, February, 1933.*

## Reactions to Hard Times

BY IRA H. FRANTZ

THE grocer's wife was speaking: "We feel sometimes like we just must cut down on expenses by using less help. Business is so dull we could get along very well without —, but what would he do? He has that family of small children to support and he wouldn't be able to find another job. So we are keeping him on." (What a difference it would have made if every employer had been Christian!)

A relief worker went into a home and found the family did not have a bed in the house. She immediately arranged to have one sent to them. Some time later she called again, and again noticed they had no bed. "I needed a permanent wave," explained the lady, "and had no money for it, so I had to sell the bed to get money."

A woman called on the relief agency for stockings. "We never wear any but silk stockings," she explained.

Another needed sleeping garments for herself and family. "We don't want gowns, we want pajamas," was her order.

Several families of my acquaintance have opened their hearts and homes to homeless children in return for such small services as the children can render.

My search for a man with whom I had business took me to the rear room of a cigar store. It was a large place and was crowded with men and boys, spending their enforced idleness smoking and playing cards. Another young man out of a job is assiduously studying books he gets from the public library. Another is making himself an authority on world affairs by reading all the literature sent out by the International Relations Club.

A certain farmer (this man changed his church affiliation not long ago in order to get away from worldliness) approached a housewife with a box of apples for which he wanted 50 cents. They were such apples as she could buy for 25 cents a box, but he said they had no money for groceries, of which they were badly in need, so she generously gave him 50 cents for the ap-

ples. Then it occurred to her to find out what he bought with the money, so she called the store and asked them to make note of it. He bought chewing tobacco.

The president of a building and loan association absconds with the company's funds and when caught commits suicide. A doctor cancels all bills his patients owe him. A busy nurse spends her spare time visiting and helping the sick and "shut-ins" of her community. Teachers holding school warrants they can not cash keep on doing their best in the schoolroom. A mortgage holder demands his 7% regardless. A poor man enters the cellar of his poor neighbor and carries away their winter's supply of canned fruits and vegetables. A merchant goes to the bank and borrows \$50 to lend to a poor man to enable him to keep the truck with which he makes his living. A crippled, semi-invalid woman does her family's mending, pieces friendship quilts, writes cheerful letters and gets a wealth of enjoyment from the good things the radio brings her.

A group of unemployed who are receiving help from the community borrow teams and wagons from the farmers and gravel a stretch of bad road near town "to let the community know we appreciate the help we are receiving."

The wife of a college professor wrote: "We have had only one month's salary yet this year. There will not be many Christmas presents at our house, but we are going to be happy just the same."

A farmer, finding the price of potatoes would not pay the cost of digging them, let them rot in the ground "till people get ready to pay the cost of production." Another confronted with the same situation informed a needy family the potatoes would be theirs for the digging.

Interesting, isn't it? After all, life, even in hard times, is largely what we make it.

*Fruita, Colo.*

## Changes in Policy

BY JOHN E. STONER

SOMETIMES when a child stamps its foot and shakes its head to make a mulish *no* emphatic, its very emphasis betrays its feeling that it is in the wrong. And often in a short time it will be doing just what it declared to high heaven it would never do.

As this is being written the evening paper carries the reported declaration from Japan that it will maintain its position with regard to Manchuria and China regardless of cost. That is strong language; one wonders if it is not whistling to keep up courage.

The League is reported to be on the verge of making a report which will condemn Japan. That will be serious. A nation does not like to have all the other states in the world summon it on the green carpet and say

(Continued on Page 24)

## A Depression Victory

### Did we take our religion seriously?

Another Mission and Church Service (Conference Budget) year ended Feb. 28. We are ready to say that hundreds of our congregations and thousands of our members did take their religion seriously and for such the year was a Victorious Achievement.

Here are the figures compared with other years. Total Conference Budget receipts for the year ending February 28:

1931 .....	\$288,363
1932 .....	233,380
1933—(Tentative) .....	201,114*

\*The sum given as the year's total is dependent on any adjustment in closing the books and on all checks clearing the banks on which they are drawn.

The month of February, 1933, brought \$55,092 as compared with \$60,504 February, 1932. Considering the low price of farm products, many people out of employment and financial losses suffered by nearly all of us the month of February stands as evidence that we do take our religion seriously.

Letter after letter reached the Elgin office telling of losses, but because of the great responsibility resting on the church, money was enclosed for the Achievement Offering. One man unemployed for many long months and with obligations far in excess of assets sent \$3.20. A western man feeling that his congregation had not done well enough sent an additional \$100. Two sisters sent \$600. A man sent \$5 saved by economizing in his lunches. It would make a glorious record were the heart throbs, the prayers, the heart yearnings recorded for public reading.

Now, just where do we stand? The Conference Budget calls for \$275,000. We have missed the goal by \$73,886. When Conference approved this budget at Colorado Springs in 1931, the present economic situation was not foreseen.

But our attainment this year is \$32,266 below last year's receipts of \$233,380. This is a 14% decrease. We feel victorious that there was not a collapse in brotherhood giving, yet we see the distressed world and the overwhelming demands on the church to serve a needy humanity.

The financial situation of each General Board and Bethany Seminary will be reported later. There are empty treasuries and two of them have a deficit. This situation, along with prevailing economic distress in the world, serves as a check against any undue exuberance over the response to the Achievement Offering.

We realize that many pastors, local church treasurers and District Board officers have set aside their own needs in order to assure success for the Conference Budget. To such we express our deep appreciation and in turn urge that our members everywhere support the local and district work as well as the General Budget. Our church task is one and no necessary part dare be neglected without weakening all.

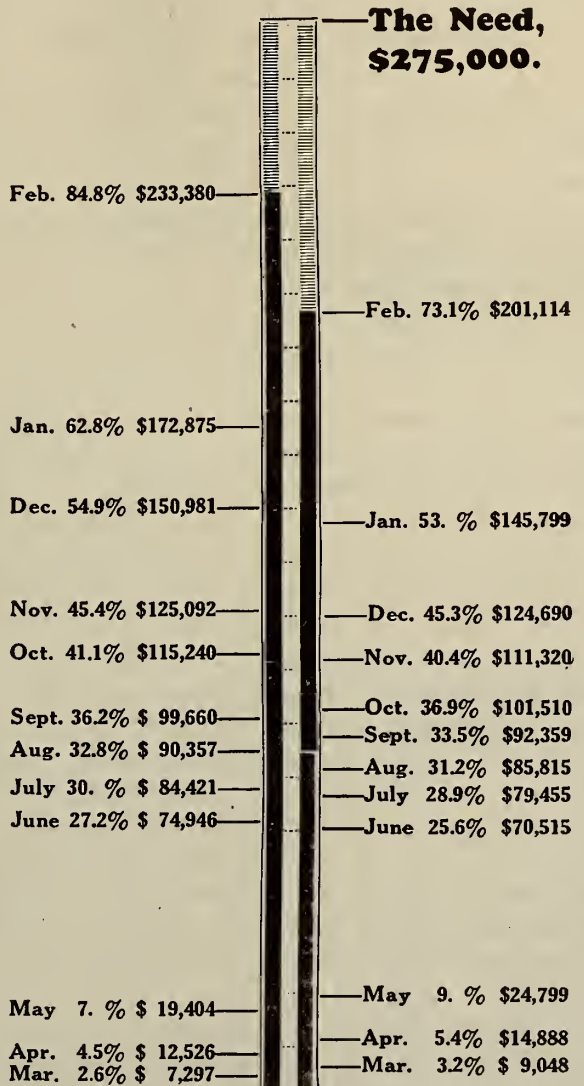
This Achievement period has renewed our faith in the church and in the spiritual earnestness of her members. God has been leading in a marvelous way. To him belongs the credit. We do not foresee clearly the year ahead; but this we know, that God has a great purpose for the Church of the Brethren and we need to press on with faith, hope and courage. Let us seek his leading and follow faithfully.

H. S. M.

## CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '32.	Year Ending Feb. 28, '33.



The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this program. An estimate of funds needed to accomplish the plans of the church is approved by Conference. This thermometer gives a picture of the funds received month by month.



### Johnnie's Pup

(Continued From Page 19)

"We hereby name thee Teddy Boy," he finished with a pleasant flourish and put him down.

Teddy Boy regarded him steadily with lustrous, wondering eyes and then turned and walked away, unaware that the box on the ears had eradicated all names except one for him.

But he would learn.

*North Manchester, Ind.*

### Whitewashed or Washed White

BY LEONORA YATES BECKER

"HER religion is a joke," remarked a neighbor as we were speaking of a lady who had but recently moved in town.

"Why," I said, "she seems quite regular in attending church and you remember she handed in her letter the first Sunday she came."

"True, but I happen to know she is just as regular in her attendance at all the lodge doings, and according to the local paper she is very popular at the card parties, winning high score (whatever that may be) most every time. Have you ever seen her at prayer meeting? Say, she is what I call a whitewashed Christian."

A whitewashed Christian! What an abomination in the sight of God! Yet we see many trampling underfoot the precious blood of Jesus, shed that we might be washed white. A house that has been freshly whitewashed is clean and beautiful to look upon but if exposed to the weather how quickly it becomes soiled, dim and streaked. Just so with a Christian. We can not tamper and take part in the things of the world and at the same time live that life hid with Christ in God. They will not mix any more than water and oil will mix. We need not be long in a community before we are sized up and given our rightful place. Perhaps long before we have had an opportunity to attend a testimony meeting we will have been known and read of all men.

St. John the divine, after a glimpse into heaven, tells us of those who had been washed white, having come up out of great tribulation. They were not tarnished by the things of the world. After a touch of the atoning blood of Christ is it hard to keep ourselves unspotted from the world? Do card parties and worldly amusements have attractions for us? Could we but realize the tremendous price paid for our redemption there would be no whitewashed Christians. God help us to ponder the paths of our feet, making sure that all our ways are established in him. So when life is over we may not hear the sentence, whitewashed but not washed white. Depart from me!

*Deceased, Dec. 3, 1932.*

### When Tom Left the Bars Down

BY ELLA YOUNG KRAYBILL

Extract from a paper read at the Sunday-school and Missionary Meeting held at Florin, Pa., July 4, 1932.

A MOTHER of three children says, "With Mary, a hint of what I wish is sufficient to secure results. With John I must give a definite order and insist that he obey. With Robert I get best results by explaining and appealing to reason." Have you found any such differences? Have I? If we then know and thoroughly understand each individual it saves much confusion and trouble and at the same time does the child much good. And having properly studied each child, we can also properly punish as we are training.

You may say punishment need not be discussed, but I want to tell you that punishment is one of the great factors in training a child today for tomorrow. You may say, train aright and you need not punish; have you accomplished this? Have I? Do you know that the great test of home training is discipline?

Others say, let the child run and he will become what he is to be. The Bible says, "Train up a child in the way that he is to go and when he is old he will not depart from it." So as we caution and try to avoid dangers, yet the child may thoughtlessly or wilfully disobey and we are compelled to punish, and then a time of testing, filled with much meaning for both the child and the parent is at hand.

I know some will say, "I punish to suit myself and I'll punish on the spur of the moment." I know many

### Where Do You Belong?

BY GRACE HILEMAN MILLER

OUR pastor preached a sermon on giving in the process of which he divided the people of the church into three classes in a manner which set his hearers to thinking. I therefore pass on this testimony to the MESSENGER readers.

The first class he mentioned was the *flint* givers, those so hard that they have to be pounded and pounded and argued with before they will even be willing to hear an appeal, and even then some more arguing and pounding is necessary before their purse strings are loosened. These are the dread of all solicitors and the most unhappy givers in the world.

The second group is made up of the sponge givers who must be handled very carefully, who must be squeezed before they will give even a small amount.

The third class is the honeycombed giver, the people who simply ooze out God's goodness, who oftentimes do not need to be asked to give. Such people are tithers and always have money for the Lord's work. They are the happiest people in the world.

*La Verne, Calif.*

do this, and sometimes to their sorrow. I must confess that the punishment may mean much to the parent, but if you think it over, you will agree that it means most to the child, and it really is the one that should be most-ly considered.

Let me give you an illustration: Picture to yourself a dark hallway, behind the door an indignant woman with a strap in her hand. It is an hour past dinner and William has not returned. But now he comes bounding up the steps radiantly happy, with a big pumpkin under each arm. He bursts into the house. His mother seizes him by the shoulder and applies the strap (and not very gently either). The boy is William Stillman. He tells how a farmer asked him to help work in his orchard, and William, being so glad to earn something, allowed the work to entrench upon his dinner time. The two large pumpkins were his pay and he knew they meant a great deal to his needy family. Stillman himself writes this more than sixty years afterward and says: "But the astonishment with which I received that flogging instead of the thanks I anticipated for the wages I was bringing her, the haste with which my mother administered it lest my father get first chance and beat me after his own fashion, is as vivid in my mind as if it had happened yesterday."

I hope that none of us here are guilty of such abuse of our power of authority as I have just described, but still I'm sure that on many occasions we are just as hasty in punishing, without any chance for explanation and little or no thought whether the punishment fits the crime.

I tell you it depends much in what spirit we are when we inflict punishment. Should we flog and punish every day to bring up the child for tomorrow? Do you know that too frequent punishment will make the child bad and not good? Do you know, too, that you can break a child's heart today by constant punishing, that his respect and love for you parents (or whoever you may be who must train children) will be gone even be-

### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

Two suggested menus for Sunday dinners have appeared. The first one in the MESSENGER for Feb. 11, the second one in the issue for Feb. 18. Here is the third menu:

Roast Beef	- - - - -	Mashed Potatoes
Gravy	- - - - -	Buttered Peas
		Lettuce Salad
Bread	- - - - -	Butter
Prune Whip	- - - - -	Oatmeal Cookies

—Mrs. C. H. H.

fore tomorrow and forever? That is sad but true.

I know we must exercise authority, and you say we must, but let us make sure that we are worthy of this great opportunity (authority) and with the help of God make wise use of the same.

Some one has said that discipline is a great test of love and wisdom, may I say, in the home and Sunday-school. Yes, his love in us is the great secret of all training. Gordon says it calls for a fine tempering together of godly wisdom and love, firmness and gentleness, insistence upon obedience, but with a love light in the eye. Let me give an illustration here of Tom, who never left down the bars again.

This fine story comes from a New England home of years ago. It is told by one of the boys concerned, grown to manhood as he tells the story. Joe once saved Tom from a promised whipping for leaving down the bars when he went for the cows at milking time, which gave the young cattle a chance to get out and do damage. But as the young stock was back in the meadow, Tom thought it unnecessary to put up the bars, for he would very shortly bring back the cows. His father had cautioned him and reproved him and finally threatened to whip him if the young stock would again get out and do damage. Several weeks passed by and all was well, until one evening Tom left down the bars and the young stock got into the corn and did much damage.

The next morning father went about his work as usual, but Tom didn't, he was gloomy, his brother Joe was troubled and could not bear to see his brother Tom being whipped. So Joe went to his father, speechless, at first. The father looked up and said, "Well, Joe, what is it?" Joe said, "I must speak to you about Tom, I don't want him whipped." Father said, "I do not see how you can help it, my son. I can't have my crops destroyed this way and I must keep my word, Joe." "Father," said Joe, "in this morning's lesson didn't you read: He was wounded for our transgressions; he was bruised for our iniquities, and by his stripes we are healed?" "Yes, Joe," said the father. "What a boy you are to remember." "Well, father," said Joe, "I'll take half the blows you intend to give Tom." The father said trembling, "I can't do that, Joe. Tom is the transgressor, not you. Did Tom send you here?" "No," said Joe, "he knows nothing of this."

After a bit the father said, "Joe, go and bring Tom." Joe went for Tom who timidly arose and said, "I may as well go and have it over." The father still stood where Joe had left him, lost in reverie, meditating and praying I believe, not noticing the boys' return. Finally Joe said, "Tom is here." The father looked up and said, "Tom, do you remember the words of our morning lesson?" "Yes, sir," said Tom. Father said, "Do

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## Changes in Policy

(Continued From Page 20)

with one accord, "You have been guilty of crime, mend your ways."

Nations do change their attitudes as we in the United States remember so well. Twelve years ago we were declaring with all the force at our command that we would never enter the League of Nations. And now we are not only working with the League, but using our influence to keep Japan from leaving it.

We wish that the peace machinery had been strong enough to prevent what happened in the Far East, we wish that it might have been strong enough to stop the trouble after it started and we wish that it could terminate the trouble speedily; but since these are not true, we must not be discouraged, because nations can suddenly change their minds to act decently as well as to act rascally and the peace machinery can develop so that it can prevent such things from happening in the future.

*Ft. Wayne, Ind.*

## News From the Field

(Continued From Page 15)

the new community which she enters. She was married Nov. 15 to Mr. Liu Shou Yeh of Matien, one of our outstations. He is a widower with three children. Modern and well-to-do, though not yet a Christian, he has been an inquirer for several years, and we believe Miss Wang will in time influence him to take a definite stand for Christ. Their wedding was Christian throughout, Bro. Oberholtzer officiating. In this land there are many heathen customs to which a bride must subscribe before a wedding is considered complete, which neighbors and friends are prompt to seek to force upon her. In this case the bride was just as prompt in refusing to obey them, saying that she had been a Christian for many years and it would now be absurd to stoop to any of them. Her husband sat a distance away and grinned in silent consent to her attitude. May you pray for theirs to become a strong Christian home that shall have its moulding influence in that community. Look for picture in Messenger several months hence.

### Bible Class at Matien

Following the above wedding there was started a seven-day Bible class in the little chapel at this place, closing with a love feast, with twenty-five communicants. The attendance at the class was irregular and not large in spite of good weather and crops all gathered. But there were a few rather interesting inquirers in attendance. One was the husband of a wife who was near death last spring. The family were ardent Buddhists and reviled Christianity as the grossest superstition. Priests and quack doctors went through the whole course of superstitious cures without any relief to the woman who was nearing death. Thereupon the Christians of the village gathered at the home and recommended a trial with the true God. Certain of the hope that was within them, the Christians assured her relief if she would renounce her idols and faith in her empty superstitions as the first thing before another step was to be taken. To this she consented. Then they all knelt around her brick bed and prayed for the dying woman. The husband also prayed. The woman soon showed signs of recovery and in

another day was out of danger. This restoration made a deep impression on the woman and husband and they are now preparing for church membership. At this Bible class the husband made a public testimony of what God had done for them, and handed the foreigner a sum of twenty dollars as concrete token of thanksgiving.

### Han Tou Bible Class

During the first week of December Bro. Oberholtzer and a group of men and women evangelists held a Bible class for the Han Tou brethren. Splendid interest was maintained throughout. An average of about fifty returned each day. And the evening meetings crowded the room to the very door. Women and children also turned out well. The last day we observed a love feast at which twenty-seven communed. Here we have a splendid Catholic member who has led his wife and three sons into the church. The father is himself debating whether or not he should be rebaptized and so become a hundred per cent Protestant. We told him that was not a question for the missionary to decide for him, but as his conscience would lead him would be the better way.

**Tai Yuan**

Sara Z. Myers

### Two Special Services

On Christmas morning our place of worship was filled to the utmost. The room had been appropriately decorated with Bible pictures by some of the younger members of the church. Silver stars prepared by two young girls who are not Christians held suitable places on the walls. The manger scene which had been well copied in water colors by one of our young men was placed above the pulpit. Special music was rendered and a pantomime of the Shepherds and the Wise Men was well given by a group of young men. Bro. Myers brought the message of the occasion, using as his subject, "The Meaning of Christmas to the World."

On the evening of Dec. 27, the coöperative churches of the city gave a sacred music program of Christmas selections in the English Baptist church. This was the second attempt at such a program and we feel it was quite inspirational to both those who took part and to those who came from the various activities of the city to hear it.

### World Week of Prayer

The World Week of Prayer was mutually observed by the coöperative churches of the city. Each evening of the week we assembled in a different church where most effective prayers were offered. We closed with a union service in which members of the different churches had a part.

### The Chinese at Work

Since we are still without a pastor different members have been willingly leading the Sunday services. Recently Bro. Wu, who was baptized over a year ago and who is now employed in the post office, preached for us in a most acceptable way bearing testimony to what Christ has meant to him. It is most gratifying to see these young members grow in Christian grace and earnestness.

A new Boys' Work Secretary, Mr. Pai, has just been added to the Y. M. C. A. staff. This is a very strategic type of service since there are hundreds of young students in our city. To direct the young life of China is a noble task and one that will mean much to the future of this great people.

### New Year Season in China

Just at this writing the Chinese New Year season is in full swing. There are days of preparation—debts paid off, new clothes made, special food prepared and a general happy anticipation in old and young alike. For about three days



all shops are closed and there is much feasting and visiting. While there are many fine features in the New Year as they observe it, yet there are habits and practices cultivated which are not conducive to the best in life.

## CORRESPONDENCE

### GREENE COUNTY INDUSTRIAL SCHOOL

The school enjoyed a most wonderful achievement victory over the week-end of the 12th. We had been planning since Christmas for a leaders' conference and a young people's get-together meeting. We sent out invitations to the various churches and hoped to have representatives from every church, but on account of the weather only three churches represented.

Bro. Knight opened the conference on Friday night with a great sermon, "We Are Laborers Together With God." On Saturday, regardless of the snow that blanketed the earth during the night, the best of our community coöperated and we had a most profitable day.

The Klines, the Millions and Dr. Coffman brought messages from the Bridgewater Bible institute which they attended. Some one remarked that they were just reliving the spiritual messages of Bro. Kurtz, I. S. Long and others, and passing them on. Their messages were very inspirational and the rest of us are living them over and over.

Four group meetings were also held during the day. On Saturday night a prayer meeting was held in behalf of the achievement victory on Sunday. A young people's social proved another wonderful feature of the day.

Bro. Kline brought the message on Sunday morning and the young people gave the climaxing program in the evening. A number of former students assisted in the program. Our offering amounted to \$100. We praise the heavenly Father for the devotion and love back of it. The children showed great concern and interest when they were told of the deficit on the part of the General Mission Board. One little boy said, "If I were Henry Ford I would pay that \$63,000 and put the Brethren Church on the hill." Another said, "If every member gave one dollar the money would be raised in no time." In the primary devotional hour on Sunday morning one little boy prayed, "O God, help us to raise that money today."

We are happy not only for the financial victory but feel there has been a deepening in the devotional life as well. A young man, a member who has been out of work since Christmas, with his grandmother and aunt depending on him for support, is using his car for transportation purposes and is helping his neighbors to get to church.

Brother and Sister Million, who came to us at the beginning of the year to fill the vacancy left by the Herschs, are finding their places in the regular school routine as well as in the hearts of the people with whom they come in contact. They are consecrated young people and are welcomed among us.

Our family has kept well practically all winter. Some of the children have had colds and flu but we feel fortunate to have come through the winter without an epidemic in the school when there was so much sickness all around us.

This is our busiest season in the sewing and rug departments. Achievement in last year's club work has inspired our girls to bigger things for this year. Each girl is keeping her own record book. More than 300 garments and various articles have been made since November. We have also woven forty rugs since Christmas. More than half of the

rugs are made for our friends. In our sewing class we are remodeling dresses that have been sent in through the clothing bureau. Our motto and slogan is, "Make the Better Best." Twenty or more pairs of work gloves have been made from cast away woolen material.

We are grateful to those who are continually making possible the many things with which we are able to help others. When these poor mountain folk have money at all they come to the clothing bureau to spend it. Two girls walked seven miles the other day with a dollar to get some sheets and gowns for their mother who has been in bed for several weeks.

We are experiencing the worst shut-in that we have ever had. The road from the highway is all but impassable. The mail man has been walking in for several days. But it is a blessing to have enough rain once more. A woman told us that her well is getting water in it again. They have had to haul water for almost three years. Some folks deepened their wells and others who were not able to do that just waited for the water to return. The Lord is good and always takes care of the needs of those who trust him.

Geer, Va.

Nelie Wampler.

## NEWS FROM CHURCHES

### ILLINOIS

**Liberty.**—Feb. 19 Bro. I. D. Heckman of Cerro Gordo was at our church for an all-day meeting. A basket dinner was enjoyed at the noon hour and both afternoon and evening services were held. There was a fairly good attendance at all services.—Alice L. De Witt, Liberty, Ill., Feb. 21.

### INDIANA

**Buffalo** (Beaver Creek).—Feb. 12 marked the third anniversary of the work of the church in Buffalo. Under the direction of our pastor and wife, Brother and Sister B. D. Hirt, a very constructive program has been built up and successfully carried out which has given to all great spiritual blessings and privileges of service in the cause of Christ. As a result of this work the church has made a gain of 121 per cent, there being twenty-eight members who moved with the church from the former location at Beaver Creek and thirty-four received by baptism. During the past year two revivals have been held, one under the direction of Bro. J. O. Winger of North Manchester, Ind., and one by our elder, Bro. Ray O. Shank of Flora, Ind. These have added much inspiration to the work and have been highly appreciated by church and community as manifested by large attendance and interest in the meetings. Also it is interesting to note that we have had twelve special speakers during the year, some being returned missionaries, others visiting ministers. Our young people have an active part in the program, many of the church and church school officers and teachers being selected from their group. Because of their faithful efforts and efficiency most of them were retained in our election of officers in September. They have given a number of special programs using the entire worship period; these have been very inspirational. On other occasions they have coöperated with groups of young people in the district to bring us special messages. At Christmas time they sang carols in the homes of people who were shut in because of affliction. Sept. 1 our pastor accepted another term of three years, being unanimously chosen. A report of the past year as given by our pastor shows that he has been busy. All departments of the church are growing in spirit and interest in spite of the depression.—Mrs. Leona Vanscoyk, Monon, Ind., Feb. 21.

**New Paris.**—The women of the church organized for the year with three divisions: Aid Society, missionary society and mothers and daughters, Mrs. Ezra Flory being president. The Aid Society, with Mrs. Ollie Weybright as director, held fifteen regular meetings, served three suppers and four sale dinners. The missionary society, with Mrs. Clara Burtfield as director, held ten meetings. We are now studying the book, Lady Fourth Daughter of China. The mothers and daughters, with Clara Harshman as director, held three meetings, one being a banquet. The women also sent boxes of clothing to Michigan City, Hastings Street mission and Greene County Industrial School.—Mrs. J. Galen Whitehead, New Paris, Ind., Feb. 24.

**Wakarusa.**—Our church enjoyed a very helpful and inspirational two weeks' meeting in December, conducted by Brother and Sister E. H. Eby, returned missionaries from India. Mrs. Eby's stories were greatly appreciated by the children. The adult Bible study under Mr. Eby was enjoyable and instructive. Bro. T. G. Weaver, who recently moved here from the Walnut (Ind.) church, is alternating with our elder, Bro. Christian Metzler, in the pastoral work. The Sunday—

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## When Tom Left the Bars Down

(Continued From Page 23)

you know what they mean?" Tom with unsteady voice said, "That Christ suffered for us."

"Well," said father, "Joe offers to suffer for you, Tom." Tom looking at Joe said, "No, Joe, you shall not do that."

Then flinging his arms around Joe's neck, Tom kissed him and at the same time held out his hand to his father and said, "Father, the stripes belong to me. I am ready." But with tears falling from the father's eyes and not being able to speak for a moment, they all stood still. Finally the father said, "No, Tom, I can not punish you anyhow now. I do not think you will ever forget this day. If you do, remember, Joe's offer holds good. I love my children and I mean to do them all the good I can. But I must be obeyed and that is one way of doing them much good. You may go now, Tom."

Tom did not stir. He could not as yet. The three stood there in silence undescrivable. Finally Joe said, "Father, I want to kiss you." The father caught Joe in his arms and kissed him and said, "O my boy!" Then taking Tom who was ready, father said, with eyes swimming in tears, "God bless you, dear Tom," and kissed him. Tom never left down the bars again.

*Mount Joy, Pa.*

## CORRESPONDENCE

### CONGREGATIONAL SINGING

Thursday, Feb. 16, 1933, was a full day for about five hundred of us who are interested in, and have something to do with the song services of God's house. The occasion was the Mid-West Conference on Church Music, in Evanston, Ill. This conference was held under the auspices of the Department of Church and Choral Music, Northwestern School of Music.

The hour for registration was 9:30 o'clock, and the beginning of the program at 10 A. M. From that time on until 6 P. M., without intermission, except for luncheon, the discussions on the various topics followed one another with unabated interest and enthusiasm. And even at the tables where, in many instances delegates from different parts of the state and such as had different church affiliations, some ministers, some choir leaders and others serving in other capacities, came together, questions and answers and discussions and exchanging of experiences, some sad, some humorous, and otherwise, interspersed the mastication and the swallowing of the refreshments.

The addresses involved various phases of music in the church service, but the emphasis, throughout, was on congregational singing. Not that the choir and special music in various forms should be done away with, nor supplant the congregational singing, but be aids in making it what it should be.

Ministers, choir directors, music committees and others interested in the improvement of the quality and effective-

ness of the song worship in the church were there from many parts of the state, which indicates that the subject is a live and vital one, and of general interest, and that those who are responsible for it are seeking help.

That the congregational singing in many churches has been on the decline is common knowledge; and this fact is deplored by all who recognize the value of it if engaged in with the spirit and the understanding. And the general agreement is that it must again be given the place and prominence it so much deserves. This conference put on by the Northwestern School of Music was a move with a view to accomplish such results.

It was an exceptional privilege to be present at a meeting of this kind, where the atmosphere was musical, the social contact cordial, and the interest, earnestness and enthusiasm sustained at a high point to the very close. My one regret was that all the song leaders of the Church of the Brethren could not take advantage of such an opportunity. Perhaps the congregational singing in our churches compares favorably with that in other communions, but I am well aware that there is room for improvement in some of our congregations. As one observes, sometimes, how little the song service means, apparently, this question presents itself:

### Why Sing in the Church Service?

The probability is that on the part of some people the why and wherefore of this part of the doings in the church, along with the rest of them, has never been given a thought. Several things might be mentioned which should not be reasons for singing in the church service, and also a number which ought to be motives in the matter. Surely the subject is worthy of some careful thought. One thing should be remembered, always, that hymn singing in church, if it functions properly, is worship. Otherwise, what? The words of a hymn come from the author as an expression of thought, sentiment, feeling, directed to Almighty God, or aroused by contemplation of his majesty, power, love, and so forth. If these words are to be of spiritual value to the soul of the singer he must appropriate and make them his own. Which means the singer must comprehend the meaning of the words. And this suggests the importance of hymn study. Because of the lack of a knowledge and appreciation of the message contained in the hymns we sing there is much listless, meaningless singing; the heart is not touched, the soul not lifted up and the joy of a worshipping soul is missed.

The reading of the Bible becomes of spiritual value only in proportion as one gets the meaning of the words read. The same principle holds true in the singing of hymns. We must know the hymns, appropriate the content as the expression of our own minds and hearts or fail to experience the joy of true worship in song.

In the preface of the Brethren's Hymn Book, published in 1869, James Quinter, the compiler, says: "The relation that the Hymn Book stands in to singing in the church is such, that gives it a place next in importance to the Bible among Christians. And as the Hymn Book is an important auxiliary in promoting Christian worship and edification, the propriety of having one scriptural in its character . . . will be apparent to all." Hymns teach and proclaim Bible truth.

So, the importance of hymn study with hymn singing is clearly apparent. It reasonably follows, then, that if Bible Institutes, as held from time to time in the congregations are helpful in the carrying on of church work and Christian service, similar gatherings for the study of the Hymn

Book and the art of worship in song, would be of value next to, if not equal to, the Bible Institutes.

Owing to the fact that years ago the study of hymnology received but little attention in our educational institutions, there are comparatively few in our church who have given the subject sufficient study to be in position to undertake institute work of this kind. There are some who would be able to make it interesting and helpful if given opportunity. The interest and appreciation manifested at places where such work has been done give encouragement.

The Hymn Book is a depository of the choicest gems of religious thought, feeling and experiences of the noblest men and women of the ages. He who finds them and makes them his own becomes the recipient of spiritual values of heavenly glory and eternal endurance.

The writer hopes that it may not be considered presumption on his part if, in passing, he should say that he has been preparing to be used in conducting the kind of service indicated, and invites correspondence with any who are sufficiently interested to know more concerning the nature of the work mentioned, and as to arrangements.

Elgin, Ill.

Wm. Beery.

#### MEN'S WORK IN A SMALL RURAL CHURCH

At the request of the Executive Secretary, I am writing of our organization (Iowa River Church, Middle Iowa) in order that others may perhaps derive some benefit from our experience. We organized last fall and have functioned actively ever since. We have no model set-up in the way of organization, but we simply have what officers and committees are needed for proper administration.

We may have one distinction of an unusual nature. Our president is not a member of our church although he does much creditable work for our church. He is a capable community man and a good leader with much sympathy for our cause.

In the short time of our existence we have completed several projects. We cut, worked up, and hauled a winter's supply of wood for the church. We picked the large remaining share of a sick neighbor's corn. We sponsored and secured the program for a father and son banquet. The church grounds were graded before frost set in, preparatory to seeding this spring. Our men also arranged and gave an instructive program at a Sunday service for which we assumed responsibility. In addition, we have had monthly social and business meetings. Last December, we had what we called family night with entertainment and refreshments for all.

Many of us have felt in the past that a men's organization was impossible for a small church—especially a rural church. We are glad to admit we were mistaken. We do not have a perfect organization, but we do have a group of men who are enjoying a relationship that is helpful to them and to the church we love.

Harl L. Russell.

Marshalltown, Iowa.

#### READING GOOD LITERATURE

The Council of Federated Churches deploras, as noted in a late issue of The Gospel Messenger, the fact that many church members are not availing themselves of the excellent and high standard reading matter in their own church papers or magazines.

This situation is made worse by the fact that many of these people are still reading as much if not more and spending more for other literature. What we read, to a

larger extent than most of us realize, moulds our thinking, our desires, our standards, resulting in perverted judgments. This condition is made lamentable when people cannot be reasoned with or persuaded to change. Their desires and appetites are not whetted for the best kind of reading; and, of course, their reasoning powers lead them into thinking they are right, thereby causing them to have poor judgment in many vital things.

This difficulty makes a real problem for a church leader who has based his thinking and decisions upon such thinking as is found in the Bible, Gospel Messenger and other writings of his own particular group. It does not tend toward unity or united action in a church when part of the membership are controlled by editorials in some of our large daily papers and the other part by the Bible and the editorials and other reading matter in our church paper.

I have in mind a group of folks who have been following the Quiet Hour topics and putting themselves into the study to such an extent that the church has been in a constant revival spirit for many months. I am sure that it was an inspiration to the author of the Quiet Hour topics to visit this group and see the result of good literature that is studied sincerely. These same people knew and loved the editor when he so graciously gave of his time to them, and I am sure that they said in their hearts that the literature and the man are identical.

"Literature!" God help us somehow to get folks to put the best before their eyes. As a church group may we devise more ways and means through which more people may read the Bible and our Gospel Messenger.

La Porte, Ind.

B. R. Cross.

#### THE PASSING OF REBECCA DeBOLT JOHNSON

Rebecca DeBolt Johnson was born at Masontown, Fayette County, Pa., July 23, 1837, and died at her home in Wichita, Feb. 3, 1933, four months and twenty-two days after the death of her husband, William Johnson. The age of William Johnson was 96 years, 9 months and 28 days; the age of Rebecca Johnson was 95 years, 6 months and 10 days. Although Rebecca Johnson made a brave effort to keep up her interest in life after the passing of her husband, she failed rapidly, and when she contracted a cold, it soon developed into pneumonia, from which she died after a week's illness.

The father of Rebecca Johnson was John DeBolt, whose French and Scotch ancestors came to America in the early part of the eighteenth century. The DeBolts, who were Huguenots, were among the earliest settlers in the Monongahela Valley and were on the side that fought for the French possession of that territory. The maternal grandfather of John DeBolt was Hugh Stephenson, who is mentioned in Weems' Life of Washington as a boyhood friend of the young patriot and who served under Braddock in his unfortunate expedition against Fort DuQuesne. John DeBolt, Rebecca Johnson's father, had the distinction of owning and operating the first steam flour mill west of the Allegheny Mountains. Her mother was Charity Walters DeBolt, a granddaughter of John Achey, who was a pioneer minister in the Church of the Brethren, and of Ephraim Walters, an influential settler of Fayette County, whose parents had been killed by the Shawnee Indians in Virginia and who was held a captive during his boyhood by this tribe. His wife, Mary Walters, was skilled in medicine, and it was not unusual for her to ride her horse many miles at night alone through the woods to attend her patients. Charity Walters

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## News From Churches

(Continued From Page 25)

school and church have had a noticeable growth in interest and attendance during the past year. We are now having a leadership training school of three courses, "Church School Administration," "The Pupil," and "The Life of Christ," taught by T. G. Weaver, H. S. Bowers, and Christian Metzler, respectively. There is an enrollment of fifty-one from this and neighboring churches. The material for these courses was obtained from the Board of Christian Education at Elgin. Bro. R. H. Miller of North Manchester, accompanied by Paul Weddle, Mildred Etters, and Alice Studebaker, students at Manchester College, was with us Sunday, Feb. 12, and all gave very helpful messages. Our Junior Christian Endeavor with Wayne Stouder as president and T. G. Weaver as adult advisor is growing nicely. The church has been greatly saddened by the recent passing of two of our aged sisters, Mrs. Joseph Null and Mrs. George Searer, who were faithful in attendance until the last.—Mrs. H. O. Metzler, Wakarusa, Ind., Feb. 21.

**West Goshen.**—During December the church enjoyed an inspiring two weeks' revival with Bro. Edw. Stump, pastor of Second South Bend church, as evangelist. As a result of the meeting thirty-one were added to the church, twenty-nine being baptized and two reclaimed. Because of the serious illness of Bro. Stump's father, we reluctantly closed our meeting at the end of the second week, with Bro. Stump's promise that he would give us another week later. March 13 he will be with us to continue through the week. The interest and attendance here have been unusually good this winter. Our Y. P. D. meets twice a month with a large group present and, worthwhile programs.—Lottie M. Stutsman, Goshen, Ind., Feb. 23.

### IOWA

**Monroe County.**—We have had Sunday-school and church almost every Sunday during the cold weather with a good attendance. We are ordering new Hymns of Praise song books. The Ladies' Aid met Feb. 22 and elected officers for the year, Mary Henderson being president.—Christina A. Henderson, Fredric, Iowa, Feb. 23.

### KANSAS

**East Wichita.**—Attendance at our services has been encouraging since the Christmas holidays, the average attendance being about 130 out of an enrollment of 150. The women's missionary society sponsored an impressive service on Sunday evening, Feb. 5. Mrs. Ellen Waggoner and her two daughters of McPherson gave an illustrated lecture on India, China and Africa. The young people of the church strive earnestly to have inspirational C. W. meetings. Outside talent and speakers are brought in occasionally to add to the interest of the meeting. A debate will be given Feb. 26 on the subject, It is the duty of the church to initiate and pass laws to regulate the moral conduct of society.—Orpha Highbarger, Wichita, Kans., Feb. 18.

**Hutchinson.**—Our Sunday-school has been conducting a six point contest since Jan. 1. The visible results thus far are gratifying. There is much improvement in lesson study and in worship attendance. Our Sunday evening services have also been especially well attended the past few weeks. Our pastor, Bro. W. T. Luckett, continues to give us excellent sermons. The way in which he has carried on the work here alone since the loss of his companion is very commendable and praiseworthy. All the organizations of the church are active in the various phases of the work. A young husband and wife were baptized since our last report. The walls and floor of our main auditorium have recently been refinished. The labor was donated by the members, the work being supervised by Bro. J. H. Neumeyer. It gives us added pleasure to worship in the improved surroundings. Sunday morning, Feb. 12, V. F. Schwalm of McPherson gave us an inspiring message on Influence. At the close of the sermon a beautiful picture, Christ on the Mount of Olives, was unveiled and dedicated to the memory of Sister Luckett who left us just a year ago. Our church entertained the regional young people's conference Feb. 19. It was a day of helpful instruction and fellowship for all.—Lucile Snively, Hutchinson, Kans., Feb. 20.

### MARYLAND

**Long Green Valley** church held its quarterly council Feb. 11. The committee of arrangements for District Meeting to be held here in April reports that sub-committees will be appointed to care for necessary details. The Ladies' Aid made a favorable report. Some improvements are authorized to be made in the basement soon. Delegates to District Meeting are Brother and Sister Moses Nafzinger; alternates, Sister Lois Nafzinger and Bro. E. M. Reed. Book racks are to be attached to the benches in the church. Our elder preached for us on Feb. 12 at which time an achievement offering of \$51.14 was lifted. Church, Sunday-school and B. Y. P. D. attendance has been very good this winter. A large bouquet of flowers was placed in the church last Sunday and our elder paid a touching tribute on account of it to the memory of our pastor's wife, Sister W. E. Prigel, who died a year ago. The sacred memory of her life of Christian service throughout the existence of the Long Green Valley church still lingers with us.—Rena Breidenbaugh, Gittings, Md., Feb. 18.

**Ridgely.**—Our church is, no doubt, facing a new era in service for the kingdom. Feb. 12 closed a week of rich religious experience in the special meetings brought us by Brother and Sister O. H. Austin of McPherson, Kans. Fortunately we were able to procure them be-

tween the services at Denton and at Winston-Salem, N. C. With Bro. Austin's timely and spiritual sermons and Sister Austin's work with the children and in directing the congregational music, large crowds were blessed in our community. Five souls made the decision for the Lord Jesus. Jan. 29 four young men representing Bridgewater College gave us a Student Volunteer program of music and talks. We expect the Juniata College Volunteers and Bro. L. S. Knepper of Huntingdon, Pa., to be with us March 5. Bro. L. R. Brumbaugh continues to serve us efficiently as elder. The writer assists in the ministerial program of the church.—Bernard N. King, Ridgely, Md., Feb. 21.

### MICHIGAN

**Beaverton.**—Dec. 24 we gave a Christmas program. During the holidays the men of the community cut wood for the church; thirty-one, some of them non-members, came out and assisted. Jan. 22 Bro. R. H. Nicodemus of Huntington, Ind., began a two weeks' series of meetings. He very powerfully preached the gospel each night to a well-filled house. Sister Elma Rau directed the music in a splendid way. The chorus sang almost every night which was greatly appreciated. Many homes were visited and three confessed Christ. The Ladies' Aid reorganized at the January meeting and elected Mrs. Andrew Long president.—Mrs. Perry R. Hoover, Beaverton, Mich., Feb. 21.

### MISSOURI

**Jasper.**—Feb. 11 our church met in business session. Arrangements were made to keep the church lawn clipped during the summer. As no report has been sent in of our activities during the year we give a brief summary. The interior of the church was repapered and the woodwork repainted. A good piano was purchased and placed in the church. Sept. 1 Bro. Floyd Jarboe of Nevada, Mo., took up the work here as part-time pastor. Bro. J. W. Renfro fills the other appointments each month. Sept. 18 Bro. R. W. Quakenbush of Conway Springs, Kans., began a three weeks' revival meeting. His efforts were much appreciated by all. The primary class invested dimes last summer and as a result \$8.80 was raised. This amount with our birthday offerings will be used for world-wide missions.—Mrs. Earl Harvey, Jasper, Mo., Feb. 22.

### OHIO

**Circleville.**—Dec. 22 our church gave a Christmas pageant entitled, The Shepherd Prince. Christmas morning and evening the various classes of the Sunday-school had charge of the programs rendered. Our Sunday-school has averaged 130 for the past four months. The B. Y. P. D. is making great progress. They have pledged themselves to raise \$58 of the 1933 church budget. They are having weekly meetings with good attendance and interest. The Ladies' Aid has had a successful year so far. The Men's Brotherhood has regular monthly meetings. The Aid and the Brotherhood had their semiannual joint meeting Feb. 16. At this time a one-act play was given by each group. Special music was also a part of the program. The Circleville church trio broadcasts over WSEN on Sunday at 4 P. M. Requests and comments are greatly appreciated. Our church met in business meeting Feb. 17. Bro. Chas. Essick was given permanent license to preach.—Don Olen White, Circleville, Ohio, Feb. 22.

**Marion.**—Bro. I. C. Paul was with us in our meeting Oct. 23 to Nov. 6 and gave us some very inspiring messages. Ten were added to the church by baptism. A Christmas pageant was given Dec. 18. Eld. E. H. Eby gave us a fine missionary address. The Gleaners' class gave a missionary play Feb. 12, The Story of Little Lu De. Feb. 22 they gave the same play at the United Brethren church, half of the proceeds to go to the class. A missionary society was organized recently with Mrs. Glen Baird, president. A program on missions was given concluding with the opening of our dime calendars. At our December council Bro. C. G. Canfield was elected elder of the church for the year. He has given several programs at the different schools and churches of the city; also gave an address to a large group of Y. M. C. A. boys on Disarmament. Brother and Sister Canfield have been doing splendid work in the church. Feb. 19 Rev. Jas. Fisher of the Presbyterian church exchanged pulpits with Bro. Canfield for the evening service. The Aid Society with Mrs. Ellis Snider as president has been doing some very nice work for the church. The Crusaders' class of young people is planning to give a play in the near future.—Grace Blessing, Marion, Ohio, Feb. 21.

### PENNSYLVANIA

**Fairchance.**—The work at the mission is steadily growing. Bro. R. E. Shober of Connellsville was with us for a two weeks' revival. His messages were very helpful and inspiring. As a direct result sixty were baptized and two were reinstated. One family of nine and two families of five members each were baptized. Twenty-one new families have made contact with the church. The average attendance in Sunday-school since Jan. 1 is 209. The children of the school gave a splendid Christmas program. The young people plan to give the story cantata, The Prince of Life, on Easter night. Average attendance in prayer meeting during the past three months is thirty-three. Bro. Wright plans to have a fellowship meeting in the church on Thursday night of each week, the program to be of a varied nature. Feb. 5 ninety-nine surrounded the communion table, this being the largest attendance in the history of the mission. We appreciate much the help of Mr. and Mrs. Jas. Fearer and Eld. C. C. Sollenberger who aid in the teaching staff of our Sunday-school. Mrs. Fearer also serves as superintendent.—Mrs. Geo. Wright, Uniontown, Pa., Feb. 21.

**Greencastle.**—The men's fellowship meeting of Southern Pennsylvania held in our church Feb. 5 was attended by over 300 people who greatly



enjoyed the address given by Bro. Ellis of Juniata College. Feb. 11 a Bible institute was begun by Bro. Schlosser of Elizabethtown which ended Sunday evening. The book of Hebrews was studied in part and all were much pleased with the institute. We are looking forward to a pre-Easter service.—Kate E. Gilland, Greencastle, Pa., Feb. 19.

**Lebanon.**—Bro. C. C. Ellis, president of Juniata College, was with us Feb. 11 and 12 delivering two lectures and a soul-stirring sermon. The men's Bible class sponsored the meetings. Both Saturday evening and Sunday afternoon Bro. Ellis delivered his lectures in the new Bethany Lutheran church. We realized \$50 for the mission schools through the distribution of the women's project envelopes. We believe this a wise plan for making up a deficit and also believe we can do even better another year. Feb. 12 the achievement offering seemed small at \$36 but considering all things we are glad to report even this amount. March 5 we expect to open a revival with Bro. B. B. Garber of Waynesboro, Va., evangelist. Feb. 19 the Hershey Christian Workers very ably discussed the regular topic in our church. Some time ago our group was with them. Their mixed quartet sang two numbers, duets were sung by two young ladies. After the discussion Bro. J. I. Baugher from Hershey spoke on the topic, Success.—Mrs. Sadie Lehman, Lebanon, Pa., Feb. 21.

**Little Swatara.**—Our revival was held at the Shubert house Nov. 13 to 27 conducted by Bro. Jos. Cassel of the Mingo church. He brought a Spirit-filled message each night and also preached on Thanksgiving day. Our council meeting was held at Frystown on Dec. 17. Bro. Ralph Schlosser of Elizabethtown College conducted a Bible institute on Dec. 3 and 4 at the Merkey house. He brought helpful messages at each session. Dec. 25 a Christmas program was rendered at the Shubert house. Jan. 22 Eld. J. W. Meyer preached at the Frystown house.—Elizab. Meyer, Myerstown, Pa., Feb. 18.

**Palmyra.**—Feb. 5 Sister Etta Roop, a missionary, showed some very interesting slides on The Growing Church of India. The achievement offering amounted to \$1,498.95. The Aid Society's report for the year shows an increase in membership which has been an encouragement. A number of articles were made and sold, besides twenty-four garments being made and given to those deserving charitable consideration. The Bible institute will be held on March 4 and 5 with Bro. A. C. Baugher, dean of Elizabethtown College, instructor. The B. Y. P. D. is looking forward to March 19 when Bro. Caleb Bucher will talk to them. The juniors had charge of the Christian Workers' service on Feb. 12 and in their own interesting way presented a splendid program.—Hannah M. Eby, Palmyra, Pa., Feb. 23.

**Rouzeville.**—About one-third of the enrollment of our Sunday-school received seals or certificates for perfect attendance last year. The King's Youth Bible class held its class meeting on Jan. 31 at the home of Sister Katherine Emmert. Officers were elected for the year. A series of revival meetings will begin here in Rouzeville on March 5 and continue to the 19th, with Harper M. Snively of Carlisle, Pa., evangelist.—Mildred L. Palmer, Waynesboro, Pa., Feb. 20.

**Royersford.**—Nov. 29 a Ladies' Aid social was held when the thank offering was received amounting to \$25.60. Semiannual missionary offering from the Sunday-school classes, received Jan. 22, amounted to \$409.87. Following the offering our pastor gave a missionary sermon. At the quarterly meeting Jan. 17 the finance committee reported a balanced budget. Our pastor, Bro. Q. A. Holsopple, is doing much pastoral work and giving Spirit-filled sermons.—Mary F. High, Spring City, Pa., Feb. 23.

**Somerset.**—A throng of 1,000 people greeted the Rosebud quartet who rendered a musical program Feb. 2. The church expects to hold its spring love feast on the eve of Easter Sunday, April 16, preceded by a week of revival meetings conducted by the pastor, Bro. Coffman.—Mrs. H. R. Knepper, Somerset, Pa., Feb. 19.

**Tyrone.**—The Christmas season was fittingly observed. The children gave their program in the morning service, while the young people presented the pageant, "The Bethlehem Inn," during the evening service. At this time white gifts including dime cards for missions were given; it was a very pleasant response considering the great amount of unemployment in this community. Bro. I. Harvey Brumbaugh, of Juniata College, was with us Jan. 8, conducting a Bible institute. Our quarterly business meeting was held Jan. 12. Upon the resignation of our treasurer, Bro. Albert Uhl, our financial secretary, was elected, thus combining the two offices. Beginning with the new year, weekly envelopes for Sunday-school offerings were inaugurated. The use of the envelope system has brought about a third increase in offerings. Our pastor has been giving a series of sermons upon "The Signs of the Times" which have aroused considerable interest in the community. A community leadership training school for Tyrone and vicinity is to be held the first two weeks of March. Our pastor, Eld. John R. Snyder, is to be dean of the school and Bro. Wilbur O. Snyder will teach a course on "The New Testament." We are looking forward to our special evangelistic services, under the leadership of Bro. R. Paul Miller, of Berne, Ind., starting March 28, to continue for three weeks, closing with our love feast and communion service on Easter Sunday evening.—Eliza R. Adams, Tyrone, Pa., Feb. 20.

**West Conestoga** congregation observed the love feast services Oct. 26, with a number of visiting ministers present; Bro. H. K. Ober from Elizabethtown officiated. Nov. 13 Bro. Aaron Heisey from Midway gave us the morning message. Children's meeting was held Dec. 11, the children taking part in the form of a Christmas program; Bro. Norman Musser of Columbia was the speaker. On Christmas morning and evening Bro. Graybill Hershey from Manheim preached for us in

the absence of Bro. M. A. Jacobs who was not able to be with us until Monday, in the opening of a series of revival efforts. Bro. Jacobs remained with us for two weeks; as a visible result of our efforts eight were added to the church by baptism on Jan. 22 and one on former baptism. Jan. 15 Bro. B. G. Stauffer from Chiques church gave us the morning message at the Lexington house. The week-end of Feb. 5 we held a Bible institute conducted by Sister Martha Martin, and Bro. A. C. Baugher from Elizabethtown. Sister Martin took the First Epistle of Peter for her subject, while Bro. Baugher had a different subject for each of the four sessions.—S. M. Fahnestock, Lititz, Pa., Feb. 21.

## VIRGINIA

**Moscow church** met in council Feb. 17. Letters of membership were granted to Brother and Sister W. W. Cox and two daughters. We decided to have one week of services leading up to Easter with decision day Easter Sunday. Also examination service at 11 A. M. and the love feast at 7:15 P. M. Delegates to District Meeting are W. P. Reeves and C. W. Zimmerman; to Annual Meeting, Eld. O. S. Miller. Our Christmas offering of \$33.34 was given for home missions. Our achievement offering, raised on Feb. 12, amounted to \$127.04. On the same day we had the pleasure of having Sister Byron Flory with us; she gave a splendid talk on women's work in China, following which an offering of \$16.64 was lifted for the Women's Work project. The Aid Society donated \$2.50 to send the Messenger to members who do not attend church and to a non-member.—Mrs. C. W. Zimmerman, Mt. Solon, Va., Feb. 21.

**Valley.**—Our Christian Workers' president and vice-president respectively are Brethren Geo. Michael and D. Saylor Diehl. Beginning March 1 we will have C. W. meetings again on second and fourth Sunday nights; the others follow our Sunday-school. A collection of the envelopes for the women's project was taken Feb. 12. Our Aid Society is also working on this project. We have the promise of Bro. I. S. Long for our meetings in 1934. We have set the third Sunday of August for a permanent time to hold our series of meetings. We have recently lost one member by letter and two by death.—Vernie F. Diehl, Nokesville, Va., Feb. 23.

## WASHINGTON

**Outlook.**—Bro. A. L. Sellers, our district field man, visited our church during the week of Jan. 30. The attendance and interest were very good. An offering of \$15 was taken for district work. Our Sunday-school and church attendance has kept up well during the winter, the average being about 115. The committee is working on an Easter program to be given by the Sunday-school.—Vivian Wilson, Outlook, Wash., Feb. 21.

**Wenatchee.**—Our choir is giving a series of Sunday evening programs. Recently one given by our men, with several outside artists assisting, was much enjoyed. The ladies will give one in the near future. The annual missionary meeting of our Women's Work was held Feb. 17. Following a pot luck dinner a worth-while missionary program was presented. The main speaker, Mrs. Ryan, told many enlightening things concerning our American Negro. A play, Out of the Shadows, was given Sunday evening, Feb. 19, by a group of our young people. A well-filled church greatly appreciated it. The once-a-month committee of the Y. P. D. was responsible for it. Four have recently been received into the church by baptism. Plans are being completed for our field man, A. L. Sellers, to hold a series of pre-Easter meetings beginning April 1. Though this depression is hitting the valley full force, we are encouraged each week by the splendid messages delivered by our pastor, Bro. W. Earl Breon.—Mildred Baker, Wenatchee, Wash., Feb. 21.

**Yakima.**—Our young people sang carols to several shut-ins on Christmas eve. On Christmas day our church enjoyed a cantata, Oh, Come, All Ye Faithful, given by the Sunday-school. In the evening we were entertained by our young people with a play, Peace I Give Unto You. The Christmas offering was \$14.97; district mission offering, \$4.34. Bro. McKinley Coffman and family from Fruitland, Idaho, our pastor's brother, were visiting here during the holiday week. He gave us a week of meetings which we all enjoyed very much. Our Sunday-school gave Christmas dinners to three needy families. We have an active group of young folks, ever ready to help others. Bro. A. L. Sellers was with us from Feb. 6 to 10, holding two meetings each afternoon, first a workers' meeting, then a Bible study; at 6:30 young people's meeting, then stewardship meeting followed by an evangelistic sermon. I wish to correct an error I made in my last report, as I stated Bro. Sellers lived in Seattle; on account of his son's sickness he is still at Wenatchee but is in charge of the Seattle church. Our Aid has done quite a little to help the needy this winter. We retained all our last year's officers with Sister Lucy Ardinger, president. Our Aid received from our little apron project \$25.95 which we turned over to the church budget. The Aid gave a social, the proceeds being \$8. The offering for general missions was \$32.19 and for Bro. Sellers, \$20.—Katie Baldwin, Yakima, Wash., Feb. 16.

## WEST VIRGINIA

**Mt. Dale.**—Bro. Walter Vansickle preached for us Oct. 23, Bro. Chester Thomas on Nov. 27, and Bro. Geo. W. Vansickle on Dec. 25. All these sermons were much appreciated. Bro. Jeremiah Thomas held our quarterly council Jan. 22. Officers were elected for the year: writing clerk, Emra Sisler; Messenger agent, Walter Vansickle; correspondent, the writer. Bro. Roy K. Miller of Keyser, W. Va., is the evangelist to hold our meeting, the exact time for which has not been set.—Grace Sisler, Hazelton, W. Va., Feb. 21.



### THE PASSING OF REBECCA DeBOLT JOHNSON

(Continued From Page 27)

DeBolt, the mother of Rebecca Johnson, was a young woman at the time of Lafayette's visit to America in 1824 and often told her children of attending a reception given in honor of the distinguished general by Albert Gallatin at Friendship Hill, which was only a few miles from the Walters home.

Rebecca Johnson's parents and grandparents were loyal members of the Church of the Brethren. Her father, being a good singer, often accompanied Bro. James Quinter on his preaching tours. She had one brother and two sisters, all of whom she outlived by a number of years. Her brother, Alpheus DeBolt, was a minister in the church of his parents. She attended school in Fayette County and in 1861 married a schoolmate, William Johnson, the son of Peter and Barbara Johnson. Soon after their marriage they united with the Church of the Brethren, in which William Johnson became a minister and served until the frailties of his age forbade. They were the parents of eight children—four sons and four daughters, all of whom survive.

Devotion to her family and her church was Rebecca Johnson's outstanding characteristic. Her children recall with pride and pleasure her energy, her efficiency, her good judgment, her courage, and her ambition, which were manifested in her daily life.

The wholesome atmosphere of the home has ever been a pleasant memory to Rebecca Johnson's sons and daughters. Her appreciation of the beautiful was an outstanding trait which found expression in her cultivation of flowers, her designing of quilts and clothing, and the furnishing of her home. In her younger days she possessed a lovely soprano voice, and from her girlhood to well past middle age she found great enjoyment in singing, frequently as she went about her work. She read music readily and taught all her children who were interested in singing as soon as they were old enough to learn. Their education was perhaps her greatest ambition, and she helped and encouraged each one to prepare for his chosen vocation.

On Dec. 5, 1931, William and Rebecca Johnson celebrated their seventieth wedding anniversary, the last they enjoyed together on earth. They could no longer see each other's face, but they could talk over events of eighty or more years ago as if that time were but yesterday. In their lifetime of almost a century they experienced the growth of a great nation, with its tragic struggles for preservation and expansion. They felt the effects of four wars, but they also saw great development in economic, industrial, and social conditions, and in a way that was truly remarkable tried to take advantage of new ideas in a rapidly changing world. When they became too frail to attend church, it was always a great pleasure to them to listen to a good sermon over the radio. As their eyes grew dim, their spiritual vision apparently grew stronger, and they looked forward to their heavenly home where all is light and where they had faith they would be reunited.

Lucetta Johnson.

Wichita, Kans.

### ON THE WAY TO SUNDAY-SCHOOL

With my Bible under my arm I was walking to Sunday-school and church, about one and a half miles from home. A neighbor driving an empty stock truck was going the same way. A young man accommodately stepped out and I entered the cab. The young man stood on the running board in the open door. Conversation must be short and to the point.

My neighbor said, "I suppose you are going to church."  
"Yes," I said, "I am going to church."

"Well, I guess maybe I ought to go to church too, but I suppose I am on the way to hell."

"Don't you know that we are living in the kingdom of heaven now?"

"What?"

I repeated, "We are living in the kingdom of heaven now."

"It doesn't look much like it the way everything is going."

"You know Christ himself said, 'The law and the prophets were until John, after that the kingdom of heaven is preached and all men are ushered into it.' What I mean to say is that we are now living in the dispensation of the kingdom of heaven."

Thank God, we do not need to wait till after the resurrection and see the outcome of the judgment day, to find the kingdom of heaven. "Behold the kingdom of heaven is within you." The Spirit of God as it was manifested in the life and teaching of Jesus—that is the kingdom of heaven.

Kingsley, Iowa.

Frank Lehman.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bailey-Reed.**—By the undersigned, at the home of Reuben Miller, Spokane, Ohio, Feb. 14, 1933, Bro. George C. Bailey and Sister Amanda J. Reed, both of Deerfield, Ohio.—A. H. Miller, Kent, Ohio.

**Clifton-Wine.**—By the undersigned at the home of the bride's parents, Jan. 1, 1933, Herbert F. Clifton and Iris E. Wine.—M. N. Wine, Reedley, Calif.

**Deeter-Light.**—At the residence of the undersigned, officiating minister, Feb. 18, 1933, Virgil Deeter and Ruth Light, both of Greenville, Ohio.—I. G. Blocher, Greenville, Ohio.

**Kring-Harr.**—By the undersigned on Nov. 15, 1932, at the parsonage, Bro. Clarence F. Kring and Sister Hanna E. Harr, both of Salix, Pa.—T. F. Henry, Johnstown, Pa.

**Mohler-Burkhart.**—By the undersigned, at the Center church, near Louisville, Ohio, Bro. Jay E. Mohler of North Canton, Ohio, and Sister Elizabeth M. Burkhart, Louisville, Ohio, Feb. 5, 1933.—A. H. Miller, Kent, Ohio.

## FALLEN ASLEEP

**Artis, Mrs. Margaret,** born in 1850, died Nov. 9, 1932. She united with the church in 1905. For several years she was practically blind. Her life was a great testimony to the world, showing her faith in Christ. Funeral in the Fairchance church by Geo. W. Wright assisted by C. C. Sollenberger.—Mrs. Geo. Wright, Uniontown, Pa.

**Clark, Pearl Marie,** daughter of Samuel and Fannie Beck, born Jan. 7, 1903, in Astoria, Ill., died at the hospital in Canton, Ill., Feb. 1, 1933. She married Jesse Clark May 24, 1930. She was a member of the Church of the Brethren since 1921, remaining faithful until death. Surviving are her husband, father, two half brothers and one half sister. Her mother and one brother preceded her. Funeral services at the Astoria church by E. F. Caslow assisted by Rev. Freleigh of the Christian church. Interment in the Astoria cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

**Fake, Sister Emma,** wife of Clayton Fake, died suddenly at her home at Annville. She was in failing health for many years but was about as usual. Her age was 52 years, 9 months and 15 days. She is survived by her husband, three sons and two daughters. Funeral services at the Annville church by Bro. Walter Hartman assisted by S. G. Bucher. Interment in Spring cemetery.—Sarah Winters, Lebanon, Pa.

**Fasken, Bert Arlo,** only child of Bert and Verna Fasken, born Nov. 11, 1932, died Dec. 23, 1932. Funeral services at the home of the grandparents by Bro. Floyd Jarboe. Burial in Hackney cemetery.—Mrs. Earl Harvey, Jasper, Mo.

**Fesko, Helen,** daughter of Max and Sister Ethel (Witt) Fesko, born Aug. 25, 1923, died in the hospital, Johnstown, Pa., Jan. 24, 1933. She was one of our Sunday-school pupils. She is survived by parents, one



brother and two sisters. Funeral services were conducted in the home by Eld. T. F. Henry and interment was made in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

**Hummer, C. S.**, son of Samuel and Caroline Hummer, born in Lancaster County, Pa., June 3, 1853, died at his home near Booker, Tex., Nov. 13, 1932. He married Martha A. Kimmel Sept. 14, 1879. Soon after their marriage they became members of the Church of the Brethren and lived devoted Christian lives until death. Eleven children were born to them. He leaves five children, three brothers, two sisters, twenty grandchildren and one great-grandson. Funeral services at Booker by Bro. Geo. W. Burgin and Bro. Lackey.—Mrs. M. S. Hummer, Booker, Tex.

**Kelley, Mrs. Ella B.**, born Jan. 13, 1862, died Oct. 18, 1932. She was baptized in 1877 at Salem church, W. Va. She had been an invalid for twelve years. She lived a beautiful Christian life. Short services at the home of her daughter, Mrs. Chas. Teets, Fairchance, by Rev. Purrier and G. W. Wright. Funeral in Terra Alta, W. Va., by Bro. Jeremiah Thomas.—Mrs. Geo. Wright, Uniontown, Pa.

**Latshaw, Harry K.**, son of Michael and Susan Latshaw, born at Greencastle, Pa., Aug. 23, 1858, died at Walnut Bottom, Pa., Jan. 24, 1933, after a two years' illness of complications and heart trouble. He was a faithful member of the Church of the Brethren for many years. He is survived by his wife and one brother. Funeral services by Bro. J. D. Reber assisted by Rev. Foss. Burial in Spring Hill cemetery, Shippensburg, Pa.—Mrs. Harry K. Latshaw, Walnut Bottom, Pa.

**Long, Bro. Simeon**, died at the home of his daughter, Sister Mattie Herring, Independent Hill, Va., Jan. 28, 1933, aged 84 years. He was the son of Samuel Long and Polly Heatwole Long, and a native of Rockingham County, Va. He married Sister Margaret Hollen of Bridgewater, Va. He was a faithful member of the Church of the Brethren, doing much Sunday-school work. He is survived by three daughters, one son, a number of grandchildren and great-grandchildren. Funeral from the Valley church by Bro. Geo. W. Beahm, assisted by Bro. J. W. Wells, Murry Taylor, W. J. Wine and Geo. W. Crabtree.—Vernie Diehl, Nokesville, Va.

**Markley, J. Monroe**, died Feb. 12, 1933, at his home in the village of Lexington, Lancaster Co., Pa., where he spent all his life, aged 78 years, 11 months, and 23 days. Surviving are his widow, Mary Brubaker Markley, two sons, five grandchildren, two great-grandchildren. Services in the Longenecker Church of the Brethren near Lititz by Eld. H. F. King from the Heidelberg congregation assisted by the home ministers. Interment in the adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

**Meyers, Mrs. Mary**, wife of Mahlon J. Meyers, of North Somerset, died Jan. 25, 1933, aged 63 years. She was a daughter of Mr. and Mrs. Jos. Cable and was born in Somerset County, Pa. Surviving are her husband and two children, two brothers and a sister. Services in the Church of the Brethren by Bro. T. R. Coffman.—Mrs. H. R. Knepfer, Somerset, Pa.

**Miller, Mrs. Marie (Ruff)**, born June 27, 1862, died Feb. 13, 1933. She was a daughter of Joseph and Mary Ruff. She spent her entire life in the Spring Creek community. She married P. S. Miller Oct. 28, 1883; he died about two years ago. She united with the Church of the Brethren in early girlhood and always took an active part in all religious affairs. She is survived by five sons, six daughters, three sisters and thirty-eight grandchildren. Funeral from Beaver Creek church by A. S. Thomas assisted by A. M. Lambert.—Mrs. S. E. Garber, Bridgewater, Va.

**Moyer, Geo. Washington**, born near Hazelton, W. Va., died at Bruce-ton Mills, W. Va., Feb. 13, 1933, aged 94 years. He married Isabella C. Herring Jan. 5, 1866. To this union were born five children; one son and two daughters preceded him and his wife died Feb. 13, 1889. March 13, 1892, he married Mary E. Koon who died Feb. 10, 1905. He leaves two sons and one brother. He joined the Church of the Brethren July 4, 1916, and remained a faithful Christian to the close of life. Funeral at Shady Grove church by the writer assisted by Rev. Lyons. Burial in the cemetery near Hazelton, W. Va.—Jeremiah Thomas, Bruce-ton Mills, W. Va.

**Oaks, Elizabeth Ellen**, daughter of Henry and Rachel Reynolds, born near Verona, Ohio, Feb. 10, 1870, died Feb. 7, 1933. She married Lewis Oaks June 29, 1889. She was a faithful member of the Church of the Brethren. Surviving are four sons and two daughters; her husband, two sons and one daughter preceded her. Funeral services in the Salem church by Eld. Sylvan Bookwalter, assisted by Eld. E. E. Brumbaugh. Interment in Arlington cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

**Petering, Clara**, daughter of Clarence and Rosa Landis, died Jan. 18, 1933, aged 27 years. She and her husband were trying to replenish the oil in a lighted lamp and an explosion occurred. She was burned so badly that she died the day following in Miami Valley Hospital. Surviving are her husband, Ira Petering, and one daughter. Services in the Salem church by Eld. Sylvan Bookwalter, assisted by Lester Heisey. Interment in Bethel cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

**Rayman, John P.**, died at his home, Feb. 15, 1933, aged 65 years. He had been ill about four weeks with a complication of ailments. He was a faithful member of the Church of the Brethren. He is survived by his widow, Minnie Trent Rayman, six children and seven grandchildren. Interment in the Brotherton cemetery. Funeral services by the pastor of the Somerset church, T. Rodney Coffman.—Mrs. H. R. Knepfer, Somerset, Pa.

**Reed, James Edward**, born in Clearfield County, Pa., Feb. 19, 1875, son of James and Mary (Lansberry) Reed, died Feb. 11, 1933, in the Memorial Hospital, as a result of a mine accident. He is survived by his widow, Mrs. Esther (Clement) Reed, a daughter and a sister. He was a member of the Roxbury Church of the Brethren where his funeral was conducted by his pastor, Eld. Tobias Henry, and interment was made in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

**Rowland, Sister Ann Elizabeth**, daughter of John and Ann Hershey Emmert, died at the home of her daughter, Sister Otelia Reichard, Tilghmanton, Md., Feb. 2, 1933, aged 87 years. She united with the Church of the Brethren, Manor congregation, at the age of seventeen. She was a devoted Christian woman and mother. For many years she served as a teacher in the Sunday-school and was always interested in the work of the kingdom. More than a half century ago she and her husband, Joseph M. Rowland, were installed into the deacon's office and she continued faithful in the duties of that office until death. She had the pleasure of seeing all of her children grow to manhood and womanhood and become actively engaged in Christian service. She is survived by seven children, a sister, two brothers, fifteen grandchildren and six great-grandchildren. Her husband died ten years ago and a son, Emmert Rowland, a minister, died when nineteen years of age. Funeral services at the Manor church by Bro. S. D. Hartranft and Bro. Harvey Martin. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

**Smith, Louis Pearl**, born in El Paso, Ill., died at his home near Philomath, Ore., Feb. 12, 1933, aged 63 years. He married Minnie M. Negley in Kansas, May 1, 1898. He united with the Church of the Brethren twenty-five years ago and remained in that faith until death. The family came to Oregon nineteen years ago. He leaves his wife, daughter and son. Funeral services at Corvallis by Leander Smith. Burial in the Riverview cemetery near Philomath.—Jennie Holl, Corvallis, Ore.

**Stanton, Mrs. Cathryn Taylor**, a member of the Church of the Brethren for many years, died Jan. 13, 1933. Funeral in Fairchance church by Rev. Beck and Geo. Wright.—Mrs. Geo. Wright, Uniontown, Pa.

**Stouffer, Catherine L.**, wife of Samuel K. Stouffer, died at her home in Chambersburg, Feb. 1, 1933, aged 82 years, 11 months and 18 days. She is survived by her husband, one daughter and one son. She had been a member of the Church of the Brethren for many years. In her earlier years she resided in the Back Creek congregation. For some years past she lived in Chambersburg. Funeral services in the home by her pastor, the writer, assisted by the Reformed and Lutheran pastors. Burial at Greencastle.—C. E. Grapes, Chambersburg, Pa.

**Teets, Mrs. Lester**, born Aug. 13, 1892, died at her home near White Rock, Md., Oct. 21, 1932. She was the daughter of Press and Cinda Savage. She married Lester Teets about twenty-four years ago. She leaves her husband, two sons, four daughters, three sisters, three brothers and one grandson. She was a member of the Brethren Church. Burial in the Friend cemetery.—Grace Sisler, Hazelton, W. Va.

**Varner, Bettie A.**, third daughter of Jonas and Catherine Varner, was born Oct. 10, 1843, died Dec. 10, 1932. She suffered a fall on Oct. 24 when she broke her hip and arm. She was a member of the Progressive Brethren Church for many years and lived a quiet Christian life. Funeral from the Mt. Zion Brethren church by the pastor, A. Jos. Caricofe.—Mrs. K. F. Aleshire, Luray, Va.

**Wareham, Ellen Roberts**, daughter of Samuel and Susannah Good Brallier, born Feb. 26, 1863, in Cambria County, Pa., died Feb. 10, 1933, at the home of her daughter, Mrs. Geo. W. Feathers, in Cleveland, Ohio. She was a member of the church for over fifty years. She was married twice; both husbands, one daughter and one son have preceded her. She is survived by four daughters, seventeen grandchildren and six great-grandchildren. Funeral services at the Walnut Grove church by J. A. Robinson assisted by S. W. Pearce. Interment in the Headricks cemetery.—C. T. Noffsinger, Johnstown, Pa.

**Warner, Berlin Jesse**, son of Marion and Rhoda Warner, born at Garland, Ohio, died at the same place Jan. 8, 1933, aged 33 years. He married Chloe Sleppy Nov. 10, 1917. About ten years ago he and his companion united with the Church of the Brethren; he lived a consistent life until death. He is survived by his wife, son and three daughters. Funeral services in the Salem church by Eld. Sylvan Bookwalter assisted by Eld. E. E. Brumbaugh. Interment in cemetery near by.—Alice Bookwalter, Phillipsburg, Ohio.

**Witter, Sister Leah Levina**, daughter of Bro. Harvey C. Witter, born Nov. 2, 1903, died at her home near Mercersburg, Pa., Dec. 18, 1932. Death followed a lingering illness; for four years she was bedfast. To those around her that time seemed isolation; but to her it was spiritual development. Having united with the Church of the Brethren at an early age it was with much patience and fortitude that she bore her affliction. Her mother preceded her five years ago. She is survived by four brothers and two sisters. Services in the Welsh Run church by Eld. D. M. Zuck. Interment in the adjoining cemetery.—Ruth Hege Witter, Mercersburg, Pa.

**Wyles, Sister Della**, daughter of Isaac and Margaret McDowell Steele, was born July 27, 1884, and died at the family home in Snake Spring Valley Jan. 7, 1933. She married Samuel C. Wyles who survives with three sons, daughter and seven brothers. Funeral services in the Snake Spring church by Bro. D. I. Pepple and Alva Shuss. Sister Wyles was a faithful member of the church who ably filled her place as deaconess, Messenger agent and correspondent.—Honor Snyder, Everett, Pa.



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5. When some prefer worldly amusements even on Sunday?  
Have them read the Messenger.
6. When some support neither the local, district nor general church program?  
Have them read the Messenger.
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Loan them yours each week for a month.
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., March 18, 1933

No. 11



Tay Photo

PLOWING IN PALESTINE

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

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No. 11

## EDITORIAL

### Lent Rhymes with Repent

BUT that is not the reason we should take this old-fashioned Christian doctrine with new seriousness at this place in the Christian calendar. It is merely a convenience for remembering that repentance is the first necessity in any proper celebration of the approach to Easter.

That approach is rightly made by way of the cross, the central idea of which is self-sacrifice in the interest of others, recognition of the eternal truth that no man liveth unto himself, that the happiness of each is bound up with the happiness of all. This great life-giving idea was first practiced by God himself, has always been practiced by him, was set forth before the eyes of men in clearest and completest expression in the life and death of Jesus Christ.

If God could not be happy without doing his utmost to make his children happy, neither can we. Only the way of the cross leads to happiness and home. The mystery of the atonement will grow less as we ourselves practice it more. God having practiced it always has no place for repentance in his program. For us it is the first thing, repentance of our foolish attempt to find life all by ourselves, repentance of our neglect to seek it hand in hand with our brothers.

Lent rhymes with repent. A mere coincidence, but there are possibilities of sweet music in it. E. F.

### What Is Worship?

WORSHIP has been given much thought in recent years. Churches that once gave but little attention to the matter have shown increasing concern for the enrichment of public services. Buildings, programs and ceremony have been given special thought in order that there might be no hindrances to worship.

And yet, is there any very clear idea as to just what constitutes real worship? Does one worship when he

joins in with the throng at the house of God on a holy day? Is worship the ecstasy of aspiration reached under conditions most favorable to communion with God? Or if it is, does such a state mark the climax of worship?

Suppose one comes very near to the altar, and then suddenly remembers that all is not right in his relations with some brother; is worship just a matter of feeling, or should there be some issue in action? Surely the approach to God should mean more than the thrill of contact; it should mean a changed life, a doing of God's will.

H. A. B.

### Toward a Christocracy

GOVERNMENTS have been classified as monarchic, aristocratic and democratic. That is: rule by one, by a favored class, by the people. Now to this particular classification some would add the technocracy, or rule by a superior class—the technicians. But while in the revision mood, why not go the second mile and suggest the ultimate in good government, or the Christocracy? By this is meant government founded on Christian principles and administered by Christian officials.

We are not making this suggestion in a playful spirit. That there is need of a new deal in government is evident enough. The well-known forms have shown grave inherent weaknesses. This makes even technocracy seem good to some. But is it the real answer? As nearly as we can understand it, technocracy is the logical end thought of the machine age. It would cure our ills by a bigger and better dose of what has helped to bring pagan men to the present pass. But the need is not for more science, but for more character.

That is, the most pressing need is not for more knowledge, technique, organization, but the wisdom to properly use what we have in these lines and may expect to add as time goes by. The present difficulty with



America is that our country is organized as a house divided against itself. We are a nation of greedy and selfish individualists. We are even organized to promote private advantage at the expense of public good. The spirit abroad seems to be that every man should get what he wants while the getting is good. Thus the greed of individuals and groups is driving the country toward bankruptcy. It seems quite clear that there can be no substantial change for the better until more people accept and act on the principle that the good of all takes precedence over advantage to the individual or special group. When unselfish voters outnumber the greedy, and when more true patriots are elected to office, we can expect a change for the better.

It is well-known that such a change must first register in the hearts and lives of individuals. One can not expect governments to be better than the rank and file of their citizenry. And if these are characteristically blunt of conscience and greedy for easy money it is logical to expect that there will be graft and suffering throughout the land, with many well-paid officials unable to bring themselves to the point of a salary reduction. Christ was right when he took the individual as the unit of reform. It is character-building heart-changes which are our greatest needs at present. But these are not guaranteed by the older form of government, or even by the technocrats in their set-up.

Of course, it may be said that the idea of a Christocracy is just another impossible dream. It may be pointed out that in the existing organizations which acknowledge Christ as Head there is all too little of the Christ spirit. This is true. There are too many Christians who are pagans at heart. And it may be frankly admitted that there is much to discourage one at this point, especially if he insists on perfection in terms of the ideal. However, all real progress toward a Christocracy means improved conditions. And in any case the fault is not with Christian principles, but with men and their half-hearted acceptance and application of the same.

Life in a real Christocracy, or even under a government more nearly Christian, would be something much better than we have today. It would be characterized by larger and freer play of the elements which temper the pain of our own times. The ideal under the proposed Christocracy would be that men should live together as brothers in fact as well as name. It would be generally realized with Paul that there is a sense in which society is an organism, with differing parts equally essential. In such a state the strong would help the weak, and the weak would try to grow strong. We do not mean that none of this spirit is in the present order. As a matter of fact, that which relieves the present situation is principally the leaven of Christian principles. Gains toward a Christocracy would mean an in-

crease in the redeeming elements in the current dilemma.

There is a broad base from which to advance. Every Christian should be a key man and every church a vantage point in a campaign of demonstration. Of course, the pity is that most Christians are such poor specimens of what they profess to be. And this means the churches are weak and poorly manned. But even so, the fact remains that the way out is the way toward Christocracy, or a Christian order of society.

H. A. B.

### A New Spirit in the Balkans

THE Balkan region included much outpost territory even in the days of Greek and Roman supremacy. It was then, as now, an essential link in the land bridge between Europe and Asia. Paul and his friends entered Europe by way of the Balkan peninsula. So also did the terrible Turks when they took Constantinople in 1453. The clash of ideals following this invasion has served to make this region a storm center ever since.

But as the centuries went by the Turk lost his grip on this land. From time to time new countries have been carved out of the territory in process of being lost to the Turk. Thus Greek, Rumania, Yugoslavia, Albania and Bulgaria have come into being, generally as proteges of some major European power. Of course this was not conducive to harmony and doubtless contributed more to unsettling Balkan conditions than is commonly supposed.

But now it is reported that there is a new spirit in the Balkans. Greece is leading out in a Pan-Balkan project seeking to promote understanding and avoid differences. Thus an ancient war center is on the way to become a region of peace and goodwill. And what is more, the Turks are included in the proposed union of Balkan peoples.

H. A. B.

### Handling Realities

THE most cruel thing you can do to anybody in trouble is to show him that you have no appreciation of what it means to him. And that is what you do when you try to make him think it doesn't amount to anything. Sympathetic understanding is the first and indispensable prerequisite to helping another.

This depression can't be laughed off. To attempt it is poor psychology and worse religion. It's too tragic a fact in the lives of too many people. It can be frankly faced, bravely endured and gloriously triumphed over, by the grace of God made tangible and vitalizing through the magic power of human friendship.

Find somebody in worse case than yourself, get under the load with him, and with high courage and cheerful heart go steadily on together to new fulness of life and more faith in God.

E. F.

## GENERAL FORUM

### The Local Congregation

BY A. B. MILLER

#### I. Its Strategic Place in the Church Program

THE local congregation occupies the strategic place in the program of the church. Humanly speaking, the issues of life and death for our denomination, and for Christendom, are in its hands.

It is desirable that we understand the comprehensive nature of the Christian enterprise, that its representatives propose to project its ideals into every field of human endeavor in order that all institutions and all activities may feel the power of the living Christ. It is also proper to visualize the world-sweep of this enterprise, that these same representatives propose to penetrate into every nook and corner of the world, in order that the men of every nation and tongue may hear the story of redeeming love. But it is supremely desirable that we remember these purposes can not be realized except in the local congregation.

For who are they who propose to project the Spirit of Christ into all human relations and to penetrate all lands with the evangel of the triumphant Christ? They are individual men and women who have been captured *for* Christ, developed *in* Christ, and sent out *by* Christ in the local congregation. This point is of vital significance.

Pastors continually have to remind themselves that the program of the local congregation exists for its individual members, and unless they keep that aim in view they wear themselves out beating the air. And I am persuaded that the same thing is true with regard to the makers and directors of our district, regional and national programs. They must keep their eyes on the local congregations.

As I understand it, these larger organizations are accidental, while the local organization is fundamental. The former exist to help the latter see the whole task and to provide means for the accomplishment of that task efficiently. Men of far-sightedness are and ought to be placed in positions of leadership in these larger groups, but the local congregation is necessarily the center of interest in their thinking. They need to sweep the whole horizon with telescopic extensiveness, but they also need to view the local congregation with microscopic intensiveness that they may make known here what they see there.

Dr. A. B. Belden, in the *Greater Christ*, wrote: "If religion ends with the individual it ends." To this statement, Dr. George A. Buttrick, in *Jesus Came Preaching*, replied: "But if it does not begin with the individual, it never begins." We may apply the same

principle to the local church, saying: "If the Christian enterprise ends with the local congregation, it ends; but if it does not begin with the local congregation, it never begins."

The living Christ must be believed in, followed, manifested locally, and proclaimed universally by individual disciples who live in the local congregation. When we forget this fact, our program building and policy planning are worse than disheartening; they are futile. We need, therefore, constantly to bear in mind that the local congregation occupies the central place in the program of the church.

*Hagerstown, Md.*

### Steady, Now!

BY C. ERNEST DAVIS

How do you feel, now that the Congress of the United States of America has passed the Blaine Resolution for the Repeal of the Eighteenth Amendment? Do you feel that prohibition is lost and that it isn't any use to try? If so, snap out of it. This battle isn't over, it is just starting. Merely an outpost, not the citadel, has been captured by the enemy. The real fight will be not in Congress but back in the states, back in the communities where we live, back where you and I count.

What if congress, befuddled by depression and shock crazed by a political upheaval, did reason that the recent national election was a mandate on prohibition? We know better. We know that in the matter of prohibition there was no clear cut issue between the platforms of the two major parties and the "drys" were left without a satisfactory choice, skillfully disfranchised by political cleverness. Let the "wets" beware lest they interpret such an election as a mandate for the repeal of national prohibition.

It would seem that, if the convention system is to be used, elections will have to be held for delegates to those conventions. This will mean an opportunity for campaign education, a chance to remind people of the evils of liquor and of the reasons for prohibition. The nakedness of the proposed repeal can be shown and the fact pressed home that no attempt has been made to prevent the return of the saloon or the advertising of liquor in all of the ways that modern advertisers know.

In the final analysis, repeal or retention will be decided not by the votes of senators and representatives in Washington, but by your vote and mine and by the votes of our neighbors and friends. That's where we count. This engagement will be fought on our own ground. Don't be down-hearted and lethargic; be vigilant, diligent, and dynamic. The cause isn't lost and needn't be lost. Steady, now! The battle isn't over. It has just begun.

*Independence, Kans.*



## Why I Do Not Dance

BY J. CLYDE FORNEY

THE theme of this discussion suggests two facts: The first is that the writer does not dance; the second, that he is able to state the reasons why he does not. Since the first is answered and established in the attempt to set forth the reasons in the second, the first is granted and needs no further comment. The why I do not dance is set forth in the following propositions.

I. The teaching of the home and the church in which I was born and nurtured maintained that the dance was not in harmony with the will of the Father and was contrary to the teachings of the Master. It was considered of the world and a pleasure of the world, and therefore had no place in the life of the Christian. From the earliest day of recollection, and long before leaving the protection of the home with mother as the first teacher, this was taught faithfully and consistently. During the early years in the Sunday-school and from the lips of consecrated teachers, and the later years in church services from the lips of ministers, came definite instructions against the dance and any participation in it. Without question this is the first reason why I do not dance. This shows the influence of the home and the church as teaching agencies.

II. The second reason why I do not dance is because my interests have been centered quite deeply in activities which are far removed from anything the nature of dancing. The realities of life in their origin and development have always been more challenging to me than physical activities. I have always been more interested in finding out about things, and in understanding human nature in its relations, than in games or external activities. I am well aware that this interest does have its roots in disposition and early experiences. Yet I feel that a wholesome attitude had much to do with it. This has made me feel that there are more worth-while things in which to spend one's time than in dancing. Any activity or inactivity which robs one of the best has no place in the Christian's life.

III. In the third place, there is a quite wide belief that a minister who does not participate in an activity like dancing shows good judgment. I do not believe that it can be refuted with ease, that a minister who refuses to participate in these activities is more highly respected for his position than one who does not refuse. I say this with first hand knowledge that there are Protestant ministers in my own city who do participate and are considered noble men, yet I feel that men would think still more of them if they did not dance. This is very true of activities of less uncertainty than dancing. I do believe that it is beneath the dignity of the ministry and the highest dignity of the Christian life for the Christian to participate freely in that which the world

claims and distinctly considers its own. There must be a difference between being a Christian and not being one.

IV. The origin of the dance and the kind of company it keeps leads me to look upon it with suspicion and disfavor. I further believe that it is most difficult to keep it under so-called proper supervision. It seldom if ever helps in spiritual growth and development. In fact, I should say that it has gradually throughout the development of the Christian community and spiritual life been put in the group of worldly things. In the most favorable consideration the dance just does not have a place in the Christian way of life.

Jesus said: "How hardly shall they that have riches enter into the kingdom of God." My belief is we are not far from the truth when we say, "How hardly shall they that choose the lesser things of the world come into possession of the kingdom."

*South Bend, Ind.*

## Compassed About with Witnesses

BY IRA H. FRANTZ

I HAVE been wanting to say this for a good while but feared I was letting my fancy run wild. I have not been quite sure that the word *witnesses* in Heb. 12: 1 justified the idea of spectators, but at least it is suggestive of that. Now I see Bro. Winger in his missionary address at Anderson used it that way. A book that came to my desk recently attempts to define and locate the spirit world. While I do not believe this author *knows* any more about it than I do, his idea seems to me to be reasonable when he says the spirit world is right here. Therefore I am giving my fancy free rein just now in thinking of a "cloud of witnesses."

What a different aspect it puts upon our daily life, and how our human susceptibility to the dramatic and spectacular tends to respond to the thought of the unseen galleries filled with spectators watching as we run our race! What familiar faces, could we but see them, are among those spectators! Teachers are there, men and women in whose classes we have spent many profitable hours—J. G. Royer, T. T. Myers, S. Z. Sharp, E. B. Hoff—but why begin to catalog them? Like the writer to the Hebrews, time would fail me to try to name them. How they must sometimes applaud when we score a victory! How sometimes they must feel shame that the lessons they tried to teach us have apparently been forgotten! Pastors are there, men who led us to Christ and inspired us with their preaching and high living. Friends are there, childhood playmates, college classmates. Others nearest and dearest of all because of natural ties. We are living our lives, fighting our battles, doing our daily work in a great arena. They have been promoted from the arena, where formerly they fought, to seats in the grandstand.

What a stimulus to utmost endeavor their presence should be! How solemn, yet how sweet and how inspiring the thought that our lives, our very thoughts are a moving picture to this great host of those whom we most respect and whose approval we most desire! Yet, if all this be true, it must be also true that no insincerity, no grandstand play, can win their applause.

*Fruita, Colo.*

### Some Old Time Incidents

BY J. H. MOORE

BRO. JAMES A. SELL (see MESSENGER for Feb. 18, page 20) was not the only one who had his memory called into action by what was, in the issue for Feb. 4, said about Uncle Sam Eshelman serving as mailing clerk for 55 years, first for the *Brethren at Work*, and then for the Brethren Publishing House. Of course it is known that the former paper, started in the fall of 1876, was in 1883 merged into THE GOSPEL MESSENGER. Into this combination went also the *Primitive Christian*, which in years past had absorbed the *Gospel Visitor* and the *Christian Family Companion*, the latter being the publication with which Bro. Sell served one year.

All of this stirs up my memory, for in a way, as contributor and editor I have been through the whole mill. As editor of the *Brethren at Work* my services antedates Uncle Sam's just one year, with Bro. Sell still nine years ahead of me. However, I did come wonderfully near getting into the printing business ahead of Bro. Sell. It happened on this wise: When we were young men, he one year older than myself, and a carpenter by occupation, and myself a house painter, Bro. H. R. Holsinger, publisher and editor of the *Christian Family Companion*, Tyrone, Pa., advertised for a young brother to enter his office and learn the printing business. I then lived in Cass County, Ill., and feeling a little editorial bee buzzing in my bonnet, at once wrote him for terms. He wrote me a very nice, fatherly letter of encouragement and advice, offering me the position, and urged me to report at his office as soon as I could come. My parents objecting to my going so far from home at such an early age (20) put an end to that move. It was shortly after this that the services of Bro. James A. Sell were secured and announced, and I have often felt that, under the circumstances, this was the better selection. He had a better education than myself, at that time, was a promising young preacher, and not far from his own people.

As I now look back over the stirring events, of near two generations, I sometimes wonder if Bro. Sell did not make a mistake when he left the *Companion* office. He has always been a good writer, sound as a dollar when it comes to the outstanding doctrines and claims

of the old reliable Dunkard church, and a splendid diplomat, the latter being the element in which H. R. Holsinger was so amazingly deficient. Sister Holsinger one time told him of her regrets that he retired from the business, for had he remained, with his conciliatory influence, she said, "It might have gone different with Henry," as she called her husband. For his early day and generation that head of his contained some splendid unpolished editorial timber. It might have been a bit short in pep, but for creditable church literature, in poetry or prose, it possessed a quality not often surpassed in the brotherhood.

But the hand that rules the destiny of men as well as of nations pointed in another direction, and Bro. Sell went one way while Eld. Holsinger continued in the other, until he stood in the van of a movement that resulted in a divided church. For years a silent monument has marked his resting place. Bro. Sell became a steadfast pillar in the mother church, and considering the thousands of constructive and comforting sermons he has preached, the many fine articles he has written for our publication, the vast amount of material he assembled for the history of Middle Pennsylvania, the hundreds of poems he has written, and the great value his labors and manly influence have been to the community in which he lives, as well as the adjoining sections, it would quite naturally appear that his retiring from the *Christian Family Companion* was not so great a mistake after all. As a thinker and writer and worker, he is still a man among men, as he has always been, for a longer period than any active elder or preacher in our ranks, ever standing four square in the interest of all that is for the good and upbuilding of humanity. All this he has achieved without the nerve wrecking experience of those of us who made choice of a journalistic career. I am not saying this solely for the benefit and encouragement of Bro. Sell, his family, neighbors and many friends, who know all that I am saying, and even more; but for the benefit of the present generation of educators and writers, who do not grasp the story of Bro. Sell's long, faithful, modest and yet active life, as it should be understood and recorded by the present day church historian.

Nine years after Bro. Sell's venture in the printing business came my second opportunity to enter the journalistic arena. Laying aside my paint brush, never more to take up that work as a profession, I entered the editorial chair associated with J. T. Myers and M. M. Eshelman, as editors and publishers of the *Brethren at Work*, at Lanark, Ill., the first Brethren paper for any part of the west. This was in the fall of 1876, when I was 30 years old, and several months past. Our office was a long store building, with the front counters remaining. I was supposed to lead out in the editorial department as well as the general management. Behind



the back end of the south counter, with a few pigeon holes in front, and a seat high enough to enable me to use the counter as a writing desk, I set up my editorial sanctum, having a nail keg for a waste basket. Bro. Eshelman, with similar office furniture, established himself as bookkeeper behind the other, or front end of the counter. He was to look after the mail, the correspondence, keep the mailing list and see to the mailing of the paper when printed. In the back part was the composing room in charge of Bro. L. A. Plate, with two girls to assist him in typesetting. The mailing department, such as it was at that time, was behind the counter on the north side of the room.

In the center of the room we established a Potter cylinder press, equipped for running by hand, a handle, or crank, being fastened to a large fly wheel that had to be turned six times for every impression. And since the paper was printed half at a time, it meant twelve turns of this fly wheel for every copy of the paper printed. In addition to the regular editorial work, and the general supervising of the publishing interest, it was my business to run the press. In the course of a few months our circulation reached about 3,000. This meant that every week I had to turn that big fly wheel 36,000 times, or at the rate of 3,000 times an hour. As a rule it took me about six hours to run off one side of an issue, or twelve hours of turning a week.

Right here begins the story of Uncle Sam's connection with the business in the mailing department. When printed, the paper was folded by hand, being an evening job for the girls, and a few others, who came of evenings and folded at so much a hundred. Among these helpers were the young Samuel Eshelman and his girl, Ida. At their evening task they were the happiest group of young people you ever saw. It so happened that Sam, as we then called him for short, was a brother of M. M. Eshelman, my associate, and by helping his brother off and on in folding and mailing the paper, became quite handy in the mailing department. After the paper had been running about a year, he was employed and installed as mailing clerk, and has been on the job ever since. Being a young man of strength, and not afraid of hard work, he soon learned how to handle the press, and often took his turn in the task. To me that was quite a relief. Of the original workers then in the office, Uncle Sam and myself are the only ones left to tell the story of those delightful days, for they were certainly days of joy as well as hard work.

By the way, I had a good deal to do with the Eshelman family in those days, being first associated with M. M. in the *Brethren at Work*. There was a brother John, who desired my assistance in his matrimonial venture. The same was true of another brother, David. Then come Samuel and Ida. And finally the mother of all these boys, then a widow, stood before me as she joined

wedlock hands with Eld. Samuel Murry, this being his fourth marriage. In connection with my editorial duties and preaching I had a good deal of this kind of work to do. Now and then in the family autograph album I would write:

"Beneath this roof in winter weather,  
I join this man and maid together;  
Let none but him who rules the thunder  
Put this man and maid asunder."

I readily recall the moving, by sled, of the publishing outfit from Lanark to Mt. Morris. I was with one of those sleds. The snow was deep and we carried plenty of scoop shovels, and at times all the men would be hard at work shoveling a way through a four or five-foot drift. Moving in the dead of winter was quite an undertaking, but the whole bunch of us were full of enthusiasm and not afraid of difficult tasks.

*Sebring, Fla.*

## My Prejudiced Ballot

BY DEWEY STUTSMAN

The following is taken from Oak Leaves, Manchester College paper. To understand and appreciate it one must remember the tragic death of the student author's mother. She was killed in a head-on auto collision in August, 1931, an accident due to a drunken driver.—Ed.

My mind is closed to logic! I tolerate no opponent's view! I want justice! My holy God-given inheritance has been stolen! I've been criminally robbed and beaten!

My ballots for life are fixed—permanently and unchangeably so. They are to be cast for the standard bearer of the doctrine of preservation of true personal liberty.

When God's great gift of mother love, the inherent blessing of a mother's life, and the guiding influence of a mother's prayers were snatched from me by the nerveless hand and benumbed brain of a booze-sotten driver I became embittered. I rose in steely, bitter revolt.

Murder is criminal. Crime is law-breaking. Boozers are law-breakers, criminals, and murderers. It will ever be so! Let us then hold fast! Every boozier is a potential murderer!

How successful would a wet platform be if its advocates should campaign under its true standard?

If booze can ever legally sacrifice mothers' lives and rob fathers and children of those heaven-sent blessings, may I have passed on to another world and be spared the consciousness of criminal implication.

My ballots, my energies, and my life shall ever dig at the foundation of the infamous, deceitful, and abominable doctrine that extends one individual's personal liberties into the realm of another's life.

Mother labored to save her children from the curse of drink. Her son shall labor that her death, at a blow from this curse, shall be abundantly avenged, and that

her posterity shall enjoy the blossoming results of a personal liberty not prostituted by criminal selfishness and devilish avarice.

*North Manchester, Ind.*

## Oneness of Christian Education and Evangelism

BY ELLIS M. STUDEBAKER

THE task of the Christian as outlined by Jesus in Mark, Acts, and Matthew is evangelism. He said: "Go ye into all the world, and preach the gospel to the whole creation," "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth," "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." The requirement of Jesus that his followers preach the gospel to the whole creation is a tremendous task, but it is even more impelling when he instructs that they be thoroughgoing about their work. He said that they should bear witness at home, continuing into the surrounding country, then proceeding to work among even less closely related people, the Samaritans; and finally, that they should carry their missionary activities unto the uttermost parts of the earth. Matthew, moreover, interprets Jesus' teaching more specifically, for it is not sufficient merely to preach and bear witness. Christian people must actually make disciples of all nations. They furthermore, must baptize them; and they must teach these new Christians to observe the commands of Jesus. It was upon the basis of this comprehensive and all-inclusive method of procedure that Jesus gave that encouraging promise, "I am with you always, even unto the end of the world." It should be observed that the method proposed by Jesus is to preach; to bear witness; to make disciples, which means to make learners; and to teach. Herein lies the oneness of Christian education and evangelism. The purpose is the same; namely, "To bring men to Christ and to build them up in Christ." It is of particular interest to the student of the Bible that Jesus himself used the teaching method in close personal contact with his learners as he went about doing evangelistic work. It, therefore, is significant that he commanded his followers to teach and to bear witness, for they are to be "the salt of the earth" and "the light of the world."

There are several general boards which have been made responsible by the Annual Conference for the different phases of evangelism as outlined by our Lord, but there is one, the Board of Christian Education, which is guiding our thinking and activities in the means and methods of Christian education, including all phases of development from childhood to old age.

The program is comprehensive; because "The various interests represented under the Board of Christian Education include the editing of our Church School Publications, the Children's Department, the Young People's Department, the Adult Department, Leadership Training, Vacation Bible Schools, Week Day Schools, Peace, Temperance, Simple Life, Teaching Against Tobacco, Child Rescue Work, and Music." Since Jesus laid primary emphasis upon the importance of teaching, and since the church has entrusted to the Board of Christian Education the leadership in this significant task, may God give us grace to make a liberal Easter offering for the work of this board. This generation needs, now as never before, to put its energy into abiding things. People who have sought satisfaction in material values have been disappointed. Things of the spirit alone bring peace. May we, therefore, work together in our common task of evangelizing the world, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

*La Verne, Calif.*

## The Fable of the Wind and the Sun

BY JOHN E. STONER

WHEN the wind and the sun were having an argument as to which was the stronger, the wind seemed to be winning the point because it used such a spectacular way of showing its strength. Everyone could see the man chasing his hat and everyone could see what made the hat leave his head. It took longer for the sun to make him take off his coat, and it was not so self-evident what made him get so warm that he didn't need it, but the strength of the sun was proved.

The action of Japan has been spectacular, snapping its fingers in the face of civilization looks as if it were strong; everyone stopped to listen when the noise was heard. The action of civilization on the other hand has not been spectacular and to date not even wholly successful, but acting through the League of Nations it has kept world opinion lined up against Japan. The League has been bringing a steady pressure which if it can be continued will be successful, because no nation in Japan's condition can stand prolonged pressure from the rest of the world.

Had it not been for the League there might have been a feeble protest from other nations last year when the Japanese militarists started to walk in their sleep, but before long some nation seeing that it could gain a temporary advantage by siding in with Japan would have recognized the changes in Manchuria; the others would have followed quickly. But because the nations had a common meeting place and kept discussing the



audacity of Japan not a single one has dared to risk the loss of respect of the rest of the world in order to court favors of Japan.

The wind's strength is shown suddenly; its action is direct and soon over, the sun's strength is shown slowly and often in an indirect way, but who questions its greater power?

*Ft. Wayne, Ind.*

## Love Is the Secret

BY SARA SHISLER

ONE day in a bookstore a remark attracted my attention. "The greatest thing in the world, what is it?"

I looked up and saw two young men standing beside me. The reference just made was evidently to Henry Drummond's book.

"Why, love, of course, what else could it be?" the speaker's companion answered.

With a sneer the first replied, "There isn't any such thing."

"Oh, yes there is, it is everywhere," said his friend. It was very evident that the first young man felt that he was not getting a square deal in life, that he was bitter either because of things that had come into his experience or because of things which he had looked for and did not receive. The other one seemed to feel that life was good.

Whatever the cause or causes for the difference of attitude in those two young men may have been, the fact remains that they represent two types of people, whom one meets every day.

Go to a hospital and you will find the two types. One patient will say that the nurses and doctors are very kind, that friends are so thoughtful, that God is so good. No, she is not making rapid progress, but she is comfortable and feels most fortunate in being at a place where she is being cared for so well. She has a smile for all, and a pleasant "Thank you," for every service rendered.

The next one speaks only of how she is being neglected, how uncomfortable she is, and what a terrible place in which to be ill. She has never yet been anywhere that she has been treated like other folks. No one comes to see her. She forgot to bring her glasses and does not even have the pastime of reading. No, she does not enjoy just thinking, there is nothing worth thinking about. She wants to forget all that life has brought her.

Sorrow reveals the same two attitudes. A friend in writing and telling about her husband's death in Africa, while she and her sons were in the States, gave this testimony: "Those were days of extremity. I have passed through the waters, but they have not gone over

me. We dare not question his wisdom; we can not doubt his love."

A similar experience made another woman bitter. She is not even interested in missions today because she came through her experience feeling that God is not a loving heavenly Father and that reaction has robbed her of her missionary message.

A young man spent the first thirty years of his life preparing for his task in life. He entered it with high hopes, unselfish motives, and an all absorbing devotion. After a few short years he met with an accident which maimed him for life and made it impossible for him to follow his profession. As he lay in the hospital he wondered *why* he could not go on with his work. He could not answer and went to the next question, one which he would have to answer: What could he do with the broken pieces of his life? Hour after hour he planned and thought and prayed that God who had so graciously spared his life might help him to make a more beautiful life and a more potent service out of the shattered remains of his life.

How his soul grew! The burdened, the suffering, the perplexed sought him and found sympathy and understanding. Little children's faces brightened in the presence of his smiles. The sick were comforted by his faith and prayers. The doubters found faith, the murmurers contentment, and the anxious found peace. A miracle? Yes, a miracle, if permitting the sculptor called Suffering to have his way in life, is a miracle.

Another young man chose his profession when but a lad. He thought, spoke, dreamed, prayed, planned, and trained in terms of that profession over a period of years. He, too, entered his work with high hopes, and every plan for making it his lifework. He loved his work, lived for it and in it for a brief time and then was forced to give it up. Was this the reward of sincere seeking, hard work, fond dreaming, careful planning, and much self-denial, he wondered? He questioned *why* until he concluded that God is not love and there is no justice in life. That conclusion sealed his future. His stunned ambitions were killed, his wavering faith died under the blow. His former buoyancy of personality gave way to listlessness and indifference. Tragedy was the outcome.

A mother reared her family, an ordinary mother she seemed. One by one her children went out into life for themselves. She asked nothing, only that they live right and serve unselfishly. Her children honored and loved her and went back home to see her whenever they could arrange.

Her neighbor reared her family and one by one her children left the home. She was unwilling to have them go, reminded them of what they owed her, insisted that they pay their debt of love. Thus in trying to hold

(Continued on Page 20)

## PASTOR AND PEOPLE

### Seeking an Easy Pastorate

BY FOSTER B. STATLER

Article Supplied by the Pastoral Association

EMERSON is reputed to have said, "All men are as lazy as they dare be." Whether they condemn it or condone it, most men will at least assent that there is something within that gravitates toward the way of ease and recoils from the way of difficulty and self-sacrifice. Is the ministry exempt from this inclination? One fears it is not. When things go hard where we are, does the feeling that it would be easier in another field, never rise within us, if not control us? Would it not be easier for us to preach the old sermons over in a new field, than to sit down hour after hour, day after day, and by laborious study and thinking prepare new ones? Faced with a change, do we choose the one which presents comfort and ease, or challenge, difficulty and hard work? In other words, do we seek an easy pastorate or a difficult one?

It is obvious to all of us what our choice should be. And why?

First of all, we should choose the difficult because of the example of our Lord and Savior whom we preach and profess to follow. Had he chosen the way of ease, he would never have come among men. Was it easy for him to live and to die as he did? Oh, no. "He steadfastly set his face to go to Jerusalem," not because it was a summer excursion but because he wanted to serve and save men. He knew that the cross which stood out in full view at the farther end of the road was the only way by which he could do it. It is not otherwise with us. As Dr. Jowett has said: "When we cease to bleed, we cease to bless." We are ministers. We preach and profess to follow a crucified Christ. But "he who would preach a crucified Christ must himself be a crucified man."

In the second place, we should not yield to the easy because spiritual life and fruitfulness come not from ease but from self-sacrifice. Christ put it this way: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12: 24). Again, it has been put in these words:

"For all through life I see a cross  
Where sons of God yield up their breath;  
There is no gain except by loss,  
There is no life except by death."

A visitor to North Scotland was attracted and charmed by a certain beautiful flower. He took it along to plant in his own garden in the south of England. He planted it in rich soil and gave it the best of care but it was sickly and would not grow. He called in a botanist

to know why the flower did not thrive. Said the botanist: "Your soil is too rich and your conditions are too easy. You have been too kind to it." This is a picture of life. All of us are apt to degenerate when circumstances are too easy. This is true of ministers, too.

In the third place, facing the difficult and successfully meeting it, increases the minister's capacity. If there is one thing a successful minister must do it is that he must grow. If he flits about from place to place, doing only or chiefly the easy, growth will not result. But if he settles down in a difficult place where he must work to feed his people, he will not only feed them and himself, but will enlarge his capacity. He will become a bigger man, capable of larger achievement.

The way to a successful pastorate is the way of hard work. There is no other. To minister and to preach cost labor. The Word of God, which is the source book of the minister's message, yields its secrets only to the one who digs for its spiritual gold. No farmer expects a harvest from the soil unless he smites it with industry and the sweat of his brow. No preacher has a message unless the Word of God has yielded up to him its secrets. It does so only as a result of toil. To choose an easy pastorate is to be lured into disappointment and defeat. To choose and toil in a difficult field in love and faith is to experience fellowship with the crucified Lord, to find spiritual life and fruitfulness together with the enlargement of our capacity to achieve and to serve.

*Huntingdon, Pa.*

### A Pastor Speaks His Mind—and That's Something

Bro. M. R. Zigler showed us this letter and we enjoyed the pastor's speaking right out. Of course we are not telling his name, but we are letting you read what he said.—Ed.

#### *Yearly Program*

I THINK you might be able to give pastors a lot of help in their yearly work if you could arrange a program which could be made to fit local needs. It should be made out by some one who knows a pastor's needs and work. Don't give us a lot of hot air that can not be used. *That's something.*

#### *The Gospel Messenger*

We have few families taking THE GOSPEL MESSENGER in our church. Our agent takes the subscriptions handed her but never does any real work to get new subscribers. When you pay the agent 25 cents for each subscriber and all they do is to receive the money, it is not fair. But what can you do? The same one is elected year after year and there is no way of changing it. We have many families that would take it if there was some one to work at the business. The pastor can't do everything. What can we do? I think you will



find this condition in a good many churches. *That's something.*

#### *Church Attendance*

Our membership is 160. Last Sunday morning we had 150 at the preaching service and 172 at Sunday-school. Our Sunday morning attendance nearly equals our membership. Our attendance for the Sunday evening preaching service will average 100 or better. We have never had any trouble in getting a crowd. Our young people are on the job. Our trouble is with the older folks; they have a little sham battle among themselves once in a while. *That's something.*

#### *Raising Money*

For some months our finance committee has been telling us we could not raise the pastor's salary, but last month over \$90 came in for that purpose against opposition on the part of a very few. Great things could be done were there no one to throw a monkey wrench into the machinery. Some churches die. Some commit suicide. Some are knocked in the head. *That's something.*

#### *Difficulties*

I have baptized eighty-eight and received twenty-seven by letter since we are in this congregation. Our trouble is to hold folks who are not in a clique with some of our main workers. If you get out of the circle and get hold of new folks they have trouble getting into the circle. That is not only true of our own church, but it is true in many of our churches. Our folks here are somewhat exclusive. It is hard to break up such a group. *That's something.*

#### *Ministerial Board*

My experience is that they are on the job when you don't need them very bad and when you have a problem that requires skill and a real he-man they are scared of the job and back off. I say that kindly, but I mean it. Our district leaders are wary of some jobs that need attention because there are one or two people they are afraid of, so they leave the pastor to fight it out. I know of other cases where the ministerial committee came in without even being invited. We ought to have a cork screw that could unearth some things. If the pastor is wrong, kick him out; if others are wrong, kick them out. *That's something.*

#### *New Ministers Getting Started*

Times look dark, but I think I can see a ray of light. I look for folks to fall to their knees seeking God and mercy. I look for a great revival that will sweep the world. Let us pray that our own church will have a part in it. It is coming. Today is the opportunity of a lifetime for the church to write her name in letters of gold.

I have not been preaching to my folks the way some of this letter runs. Our banks are closed and folks are

down in the mouth, believe me—but I have been preaching optimism with all my might, and thank God, not in vain. *That's something.*

### **A Funeral Passes By**

BY P. L. ROHRER

THE bell in the quaint little tower of the church sounded at regular intervals until thirty-two had been counted. Toward the church moved a small group of people. Toward the front was the priest and back of him the casket and then the close friends. A curious crowd gathered as they moved down the block. Here sits a taxi cab driver and as the procession goes by he removes his hat, while an expression of sympathy comes over his face. The street cleaner pauses and removes his white hat. A small group of women gathered at the corner, engage in conversation. One of them is sobbingly telling of a husband who was buried a few months previous. In the background are a group of children. They alone are cheerful. Their category of human experience has not yet made death take on any pronounced meaning. They are curious, but only such curiosity as is aroused by seeing any group. A group of young men hang on each others' shoulders and shuffle about, but keep up an attempt to be respectful of the occasion. They remark on the cost of the casket and number of flowers, but it is obvious that life is so much present that, seeing objective evidence of death, they conclude with "Hazlett" "that so am I not dead." Very likely the one whose form now is lifeless once reasoned likewise.

Chicago, Ill.

### **What Do You Teach Regarding Liquor?**

BY I. S. LONG

MY teachers taught me in school that all intoxicants and narcotic drugs are poisonous, injurious to the health, and tend to burn up one's brain power. I accepted this teaching and have no reason to believe otherwise today. I shall not drink liquor, nor use cigarettes, for I have no health to throw away. My body is the temple of God, the Book says.

But if one demands his rights, his personal liberty to drink, and his personal liberty interferes with the personal liberty of others to drive autos safely on the public highway, what then? Thirty years ago a man drunk in his buggy was taken home safely because his horse was *sober*. Some weeks ago, we were run on "the soft shoulder" of the road and might have turned over, because a "car" came in the opposite direction as if it were drunk! Anyhow, it had too much of the fine highway. For others' sake, for their personal safety, I shall never touch liquor.

Bridgewater, Va.



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### An Act of Devotion

(Reminiscent of a Beautiful Incident in the Life of Jesus)

A STUDENT VOLUNTEER, president of a State Union, in her devotion to Christ and love for the Student Volunteer Movement, did a thing recently that is akin to that act of anointing concerning which Jesus said the perfume of it will last forever.

In a Christmas play she and others offered to the Christ Child the thing they held dearest. But this girl was not willing to do it in a play without being willing to do it in real life, and so she sent to the Movement three small gold medals with the following message:

"I know they aren't worth much, but I have held them very dear. I won them in scholarship, and it was when I was working for these that I learned to pray about my work. The big one I won as first place in a state essay contest; of course you can't get that much for it, but it is supposed to be worth twenty dollars. . . . The medals are not all I am giving, though the other can not be weighed."

### Calling on My Neighbors

BY ELIZABETH B. WAMPLER

SOME days ago we stepped in to call on the people of the court where we lived last winter. We found the old landlady out in her little vegetable garden gathering things for the winter food supply. We had given them some foreign seeds in the spring and were eager to know what they had gotten from them. She said they got very little. We were surprised for the crops in this section were above the average this year and we knew the seeds were good. Then she said that the corn did well, but being so much nicer than that of other gardens the soldiers who are living just across the way stole it to eat while it was yet tender. So she was worse off than had she raised her own poor quality of corn, for likely she would have had that to use.

One night I was called out about midnight to assist in the home of our head woman evangelist here in the city, who gave birth to her third little daughter. She lives in the court where Miss Senger has her wool work. In a back court they raised foreign chickens this summer hoping to help the Christians to get a start of

better chickens. That night thieves got to the chicken flock and stole all the foreign breed except one young rooster, leaving all the chickens of local breed. No one knew of the theft until the next morning.

During the harvest season Mr. Wampler toured the villages where we have Christians living. Seeds had also been distributed to them. Sugar beets are being tried out, in the hope that the people can make their own sugar syrup without too much expense. Sugar on the street is very expensive—too high in price for use in most of the farmers' homes. One report was that the beets grew all right but the leaves being so large and fresh looking they were stolen to add a little variety to some family millet bowl. And so that crop of beets was a failure. At another place a Christian who had seen our large foreign onions had tried to raise some of those, but they were all stolen. So we are faced with the problem of whether it is wise to encourage people to use their precious bit of ground to raise corn that will yield two ears to their one and much larger than theirs; whether to change their breed of chickens and have hens that will lay two or three times as many eggs as theirs, and run the risk of having them stolen because they are superior to what their neighbors have; whereas if they go on with their poor variety they will in all probability have that much. We are glad not all had their things stolen, and that foreign seeds and chickens are in great demand.

Last spring I called in the home of the head teacher of the government girls' school of the city. His home I found to be above the average in the city. He has a nice looking little son of about three years, but he can not talk and seems mentally deficient, though it may be due to deafness. The school was closed all last winter due to the soldiers occupying their school premises. This fall they began school in an old temple on the main street. I was invited to teach English and hygiene to the fifth and sixth grades. I was very glad for this opportunity to become acquainted with the girls, hoping, through them to get an entrance into their homes. We hope to make some valuable friendships with the twenty-five girls who are in my classes, besides the three women teachers of the school. The head teacher has been very friendly to us and our work ever since we have known him, and assists us in any way he can, though he is not a Christian. The girls were a bit shy at first but are coming to our home now and offer to take me to theirs. The fact that they go to school shows that they are from homes of the more open-minded citizens of the city. We have some very interesting talks in the hygiene class. In talking about the heart one day some thought it rests at night while we rest. It made me think of some Sunday-school children in America, who thought that the blood of the Negro is black and of a Chinese yellow.



Knitting and crocheting have become quite a fad in Tsinchou, especially since they have a hope of making their own yarn from their local wool. So I offered to teach a class in knitting, which was graciously accepted. The first day I took some yarn and needles to show them what they would need to have, thinking that girls from the government schools would know little about knitting needles. But to my surprise when I went into the room that day practically every girl had her needles and some work partly done. Some were knitting scarfs, others stockings, wristlets, caps, shoes, etc. Most of the needles here are home made of wire. Some of the girls had woolen yarn, but most of them had just cotton thread which was made in their own homes. For the heavier work they took several threads together. I tried to resign, but they, as well as the teacher who had been helping, insisted that they wanted me to help them with better patterns for stockings and gloves and to show them how to make sweaters. Chinese politeness kept them from telling me in the beginning that they already had a class going. We seldom if ever are seen wearing a knitted garment, but that some one asks if it is hand or machine made, if it is from America, how much it weighs, etc. Knitted garments here usually sell by the weight. You may think this is not teaching Christianity. But I'll gladly spend three or four hours a week teaching English, hygiene, etc., in order to gain the friendship of these fine girls, hoping in time to be instrumental in introducing Jesus into the homes, some of which we might not otherwise ever reach. And we, like Jesus, can afford to take some time helping them physically and economically, for he, too, was interested in all phases of life.

Last evening when class was over the teachers asked me to sit down on their k'ang and talk. I insisted that I must go. Before leaving home the wife of one of the leading merchants of the city had come to ask me to go see her mother-in-law who was ill, and I wanted to go there on my way home. A couple of weeks before their year old son had been saved a serious siege of pneumonia with the help of mustard plasters and our Vick's bottle. But these teachers insisted that I sit with them awhile and just talk. So I tried to forget the lowering sun and sat down. They had many questions to ask me on subjects that lie close to a Chinese woman's heart, and we had a most splendid hour together.

On the way home I called to see the sick mother-in-law. The old father was ill and she was worrying herself sick over his condition. I have been called in often since. The father died a few days ago and the mother was temporarily insane with grief and worry. The young son was very much disturbed, as he said he did not believe in all the superstitious rites relatives insisted upon and he never before had the responsibility to carry at a time like this. He asked us often to pray for them.

We have tried to point them to Jesus who can take away the sting of death. We believe he is sincere in wanting to help his family to a better way of life. And so we continue to pray for him and his family who now control the home since the death of the old father, and your prayers with ours will make a difference.

*Tsinchou, Shansi, China.*

## Our Bean Milk Industry

BY MINNIE F. BRIGHT

CHINA has many problems, and one of them is the interesting one of pediatrics. One of the special problems in this field is the discovery of a proper substitute for mother's milk. Only a very few, comparatively, are financially able to hire a wet nurse or purchase fresh cow's milk or goat's milk when the mother's milk fails. The diet of this country is not suited for the proper nutrition of young children. Scientific minds and kind Christian hearts kept searching for a proper substitute and have found it in the soy bean. They discovered the amount of protein, fat, carbohydrates, calcium, etc., it contained and found it not so much unlike fresh cow's milk. It was found to be a most excellent food for tuberculosis and undernourished bodies.

It is being used in a number of places, especially in the coast cities as a cheap substitute for fresh milk, but has not made much of a name for itself in the interior as yet. Having often heard of this milk, we wrote to Dr. Tso of the P. U. M. C. in Peiping about it. He sent us the process of making and the formula for feeding, but we did not have success in the making. When in Peiping last spring we visited one of these milk stations and saw the process from the beginning to end and then knew we too could make the milk. Not until less than a month ago was it possible to begin this bit of industry which has so many possibilities. It was long our hope that we might be able to give the industrial women a pint each day of this nourishing food to preserve their strength and build up resistance and we rejoice that it has now come to pass.

The work is carried on under the auspices of the industrial work and we are already selling enough to people outside to make the work self-supporting and that means selling the milk for less than a fourth of a cent a pint, your money. We are now selling about one hundred and twenty pints a day, besides giving free to the women about forty pints each day. Its reputation is spreading, and seldom a day passes now but that some one comes wanting to buy milk. The people seem to like it and "fall" for it like we do for ice-cream! Today when Pastor Yin was looking over our tiny plant a man came wanting to buy some milk. He said his wife and daughter-in-law were drinking it and he must have some too. He turned to Pastor Yin and said: "See how clean this place is! Would you ever see a Chinese

keep a place as clean as this? Never! And then, too, this milk is so much better than goat's milk. It doesn't have that goat smell and taste." He went on praising the milk above all other kinds. The Chinese have been used to eating the cheese made from these beans for generations, but have never taken to drinking the milk before it is turned to cheese. The cheese is their substitute for meat and is used in great quantities. One woman said: "I helped to make the cheese for years and never knew that the milk would be good to drink!"

When the milk leaves our kitchen it is sterile and safe for the smallest infant. Our equipment is crude and primitive, the beans being ground between two mill stones such as these people have used for millenniums. The jars and cooking kettles are their own. There is nothing foreign about any of it, which appeals to them and seems more their very own. We believe we have brought something to them which will fill a very great need. It should prove a great physical blessing to infants and invalids, as well as maintain health and vitality for those stronger. And above all we believe it will prove another highway for our Lord to enter upon.

*Ping Ting Chow, Shansi, China.*

## News From the Field

### INDIA

#### Vyara

Olive Widdowson

#### "The Christian Friend"

For some time there has been a desire on the part of the majority of the missions in Gujarat to unite in one church paper. It has become a reality now with Bro. Blough chosen as chief editor. Each mission in the union has appointed an assistant editor to furnish the local church news from his section. The missions participating are: Alliance, Irish Presbyterian, Methodist Episcopal, Wesleyan Methodist and the Church of the Brethren. The name of the paper is "The Christian Friend." It made its first appearance with the January number of 1933. It has a beginning circulation of about eleven hundred copies. This is another indication that both Indian and foreign Christians are interested in our Father's work as a whole, and not only of their individual societies. The assistant editors put us in touch with the field and our able editor's emphasis on our common Leader and task should promote unity of effort among the readers of "The Christian Friend."

#### A Missionary's Home

Dec. 7 Brother and Sister Ziegler and little Bobby came to Vyara for evangelistic work in this large village section. Bobby is a missionary's son. In a few days he said, "This is our home." When a missionary goes to a new place of work, if he is not able in a few days to say, "This is my home," he may not have the opportunity of really calling any place his home. Bro. Ziegler was able to spend a few days in the tent before Christmas, and then after Christmas until the Vyara Jatra. Only people who are unable to leave stay in the villages round about Vyara during Jatra.

#### The Vyara Jatra

As you know a Jatra means a pilgrimage to a famous shrine or temple. The Vyara Jatra was started in honor of

a famous Mohammedan who was buried on a knoll of what is now the Jatra grounds. Now the only noticeable connection with the Jatra is that the tomb is freshly decorated during the Jatra. The Jatra is supposed to begin the first day of full moon in January, but it takes it a day or two to get in full swing. Shopkeepers from a distance bring their goods here for sale. A common saying during the year is, wait until the Jatra and you can get anything you want. We always have a large tent on the grounds. This year the village teachers had charge of the afternoon meetings. The boarding boys and girls helped with the singing afternoons and evenings. There were four full days. One afternoon we had a temperance meeting. There were not so many people in the afternoon meetings and they were constantly coming and going, but in the evenings they packed the tent and sat outside for a distance and beyond that was a fringe of standers. I think eight hundred would be a conservative estimate of the evening crowds. They, for the most part, stayed as they packed themselves until the close of the meeting. Esucharan, the Children's Missioner for Gujarat, had charge of the evening meetings. He has a warm place in the hearts of the Vyara people. He showed very fine Bible pictures. He gave the good message in story and song in a way the villagers could understand. At some distance, but just opposite our tent, the liquor dealer here got permission to place his shop. Although drums were beaten at times by the liquor dealer's men to attract the people, yet each evening all who could get near enough to hear the speaker were crowded around our tent. The Sunday evening meeting was held in the church. Esucharan showed slides on Pilgrim's Progress. The people, and especially the boys and girls, were so interested and quiet. It seemed to me like a consecration service for going out into the villages.

#### Touring Party Out Again

On Monday the touring party started out again. We take the boys and girls to the camp week ends. They help in the singing, by giving motion songs and in special programs. We would like to take them more frequently, but we had our school examinations early last year. The Inspector plans to hold the examinations at an interval of a year for each school, so ours must be earlier than usual this year again. However, not so early as last year, but it necessitates keeping them at their school work.

At the last place we visited there were ten baptisms. There are many calls for the touring party. It is impossible to go to all these places with the tent. The central and most needy places get the camp, and we try to visit some new places each year.

## Need for Second-hand Mission Study Books

A request has come to the General Mission Board office regarding the possibility of securing second-hand mission study books. This request particularly asks for the recent mission study books on China. They are:

Juniors—*New Joy*

Intermediates—*The Young Revolutionist*

Young People—*As It Looks to Young China*

Adults—*Living Issues in China*

Women—*Lady Fourth Daughter of China*

If you have any one of the above books, either for sale or rent, will you notify the General Mission Board, Elgin, Ill., stating the price and title of the books? We will put you in touch with those who wish to either rent or buy the books.



## KINGDOM GLEANINGS

### Calendar for Sunday, March 19

**Sunday-school Lesson,** The Effects of Alcoholic Drinks.—Prov. 23: 29-32; Isa. 28: 1-4; Dan. 5: 1-4.

**Christian Workers' Meeting,** The Only Rule of Absolute Safety.

#### B. Y. P. D. Programs:

Young People—"Liquid Bread."

Intermediate Girls—God's Holy Spirit, Our Helper.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

Four baptisms in the Wenatchee Valley church, Wash.

Seventeen baptisms in the Bethany church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.

Fifty-four confessions in the Walnut Grove church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.

Fifteen baptized at Vandyke schoolhouse, a point in the Lost Creek congregation, Pa., Bro. Ditmer, home minister, in charge.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edwin Jarboe of Syracuse, Ind., May 7 in the Eel River church, Ind.

Bro. G. G. Canfield of Marion, Ohio, March 19 instead of 12 in the church at Nappanee, Ind.

Bro. John Wieand of Bellefontaine, Ohio, March 20 in the Maple Avenue church, Canton, Ohio.

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### Personal Mention

Bro. E. H. Eby and wife should be addressed at Bridgewater, Va., during the remainder of March.

The Standing Committee delegate from Michigan to the coming Conference at Hershey is Eld. Chas. A. Spencer, with Eld. J. Edson Ulery as alternate.

Bro. I. S. Long, former missionary to India now of Bridgewater, Va., will begin a series of lectures on the fundamentals of religion in the First Church of York, Pa., Sunday, March 19.

Sister Anetta Mow is scheduled to address the Women's Work group of Middle Maryland, Wednesday, April 19, at 2:00 P. M. District Meeting will meet the following day, April 20, at 8:00 A. M. We understand the meetings mentioned are to be at the Manor church.

Sister Blanche Frantz of the Rocky Ford church, Colorado, is entitled to our thanks for the copy of her history of that congregation which she has sent us. We find it above the average in interest for publications of that kind. This is probably due to the delicate touches of interpretation which we find here and there.

Dr. D. W. Kurtz will give three lectures in Elkhart, Ind., Sunday, March 19. He will speak in the Elkhart City church at 10:30 A. M., on "The Man Foursquare" and at 8 P. M., on "Winning the World Through Childhood." At 3 P. M. he will give "The Symphony of Life" under the auspices of the city ministerial association at the First Presbyterian church, Second and High Streets.

Prof. J. Oscar Winger of Manchester College, on his way to Mount Morris last week on school business, dropped into the Messenger rooms for a few minutes with a very cheery word, the depression notwithstanding.

Bro. J. H. Moore, sending us another of his personal reminiscence articles, the kind our readers like so well, adds a little about himself which will interest you: "My eyes are serving me fairly well but they are not very strong. I do all of my reading and writing in small installments. . . . I write a little at a time, possibly not more than thirty minutes at a sitting. . . . My health remains quite good. It has probably not been any better for some years." And speaking of years reminds us that Bro. Moore is going to add another to his personal collection pretty soon. If we have counted correctly he will round out eighty-seven of them April 8.

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### Miscellaneous Items

The Announcement column (page 29) is resumed this week. The high points of this type of matter are in May and October. Correction or additions for this column are in order.

Homecoming day will be held in the McFarland church on April 9. A cordial invitation is given to all persons who have at some time lived in the McFarland church.—Veda Moomaw, McFarland, Calif.

One pastor says: "We have asked the Lord for fifty souls this year. Twenty-eight have made the choice. Ten or twelve are ready to decide." What if this pastor would have to move his figures up another notch?

It is plowing time for many of our good farmers, but even so they will hardly have to resort to the expedients contrived by the two Arab farmers shown in the cover page picture. Here the ox and the donkey are yoked to a primitive plow in order that an arid field may be broken up for sowing.

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### With Our Schools

#### McPherson College

Editor Frantz came back to McPherson College to contribute in generous, stimulating and earnest messages to the Regional Conference. Having been on the faculty here (1890-1892, 1895-1910), some years of which time (1902-1910) he was President, a warmly friendly situation awaited him.

Salutary sympathy and cogent Christian philosophy marked his addresses. Two and three times daily he pointed out the urgency of the gospel for our times, and turned prophetic focus on the current world. Some one suggested that he bears scholarly likeness to a certain senator who did most to bar U. S. entry into the League of Nations about 1920; however, our editor is to be credited, with no sort of contumely, but wholly with kindly and fraternal outlook.

### The Easter Offering

Easter is normally a great evangelistic period in our churches. Evangelism and Christian education are very closely linked together. Read President Studebaker's article on page 9. Since the chief purpose of the Board of Christian Education is to help people grow and develop Christian character the Easter occasion was selected as the time to raise funds for this work. Designate your offering for the Board of Christian Education but mail it to: General Mission Board, Elgin, Ill.

**President Winger of Manchester** came for the last two days. His church leadership, in college and missions, gave him ready hearing and response. He added vigorously to the program.

**C. Ernest Davis and Ruth Shriver**, in group meetings, which grew in favor, led daily periods whose results will continue in the various churches which were represented. The program of Christian education, herewith capably sponsored, will inure to the kingdom's advance.

**Almost three score ministers** were counted at the session on ministerial problems.

**The McPherson College trustees**, some twenty in number, in annual session, with President Schwalm at the helm, wrestled with college problems for about three days. Undaunted and determined efforts for progress marked their resolutions and decisions.

**Faculty and trustees** squeezed in time for a meal together and closer acquaintance, early in the week. Good spirits were in evidence.

**Dean Replogle attended** two recent conferences at Minneapolis: Superintendents of the NEA, and Vocational Guidance, held on consecutive days. His milling with the 7-8,000 participating educators will be reflected in chapel and certain educational courses on this campus.

**The Regional Conference (Feb. 19-24)** was gratifying in most ways; the attendance was excellent and the tone was superb. Iowa had a fine delegation; other districts did well. Mutual benefits, in multiple directions, must accrue. The customary **fellowship** dinner at Thursday noon, furnished by the McPherson women, gave pleasing significance to the term. The conference, as an annual institution, has loyal support.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Stewardship**, by W. C. Morro. Bethany Press. \$1.00. 191 pages.

The author undertakes a study of what the Bible teaches concerning man's obligation in financing the work of the Lord here on earth at the present time. He studies all the Bible teachings on stewardship and from these teachings draws his conclusions. In his study of the tithe he concludes that the tithe is not what many have thought and taught in the past. As he views it a right understanding of stewardship makes the tithe unnecessary, for when one really practices stewardship he goes far beyond the legal tithe. The author does not confine stewardship to money, but extends it to the whole of life.

**Perspectives**, by Charles W. Gilkey. Harper and Brothers. \$1.00. 116 pages.

This is one of the Harper Monthly Pulpit Books. These books are published at the uniform price of \$1.00. The plan is each month to print in book form a collection of sermons by some outstanding American preacher. This is the sixth volume published. It contains ten sermons by the author who is dean of chapel of the University of Chicago. The sermons are entitled: Perspectives, Wishful Thinking in Religion, Is Religion a Frozen Asset? Barnabas . . . Son of Encouragement, The Truest Test of Religion, Religion as Refuge—and as Challenge, Spiritual Understanding, Refining Religion, A Memorial Address for Julius Rosenwald and, The Life Beyond.

**Bible Work Book—The Gospel of Matthew**, by S. G. Meyer. 25c.

Forty pages, sixty-six lessons bound in heavy paper. Matthew is divided into twelve sections, each section having an appropriate name, with chapter and verse limits. Each chapter is given a descriptive name so that its contents may be readily recalled. Each chapter is outlined after which follows a study of that portion of scripture. The work to be done requires repeated readings of the lesson text so that the pupil becomes familiar with Matthew's narratives. The work assigned calls for thinking through what has just been read and studied. Notes are to be made in the book, the paper being such that it takes ink readily. These lessons have been used in a number of classes and have proved their worth.

**O'er Land and Sea with the Apostle Paul**, by A. A. Acton. Fleming H. Revell. \$1.75. 222 pages.

The story of Paul's life told in popular style for the great body of readers to whom the Bible is God's Word and Paul a Hebrew thoroughly converted to Christ. Throughout the author shows that Paul proclaimed Jesus the Son of God the Savior of the World. Paul could do this because he had himself been transformed through faith in Christ and obedience to him. Not a critical commentary. If you want a running account of Paul's life and work and a Biblical interpretation of what he accomplished with illuminating paragraphs that throw much light on the conditions under which he labored you will not be disappointed in this volume.

## THE QUIET HOUR

### The Call of Matthew

**Matt. 9: 9-13; Mark 2: 13-17; Luke 5: 27-32**

For Week Beginning March 26

#### Sitting at the Place of Toll, Matt. 9: 9

Jesus never called a man into his service who was wilfully idle (Luke 2: 49; John 5: 17; 1 Cor. 16: 10).

#### Follow Me, Matt. 9: 9

What Jesus asks us to do is always simple enough that those who are willing can understand (John 7: 17; Acts 21: 14; Psalms 40: 8; 143: 10).

#### He Arose and Followed, Matt. 9: 9

The man who hesitates before his duty is very likely to disobey it. That which is right demands prompt obedience (Matt. 4: 20; 7: 24; 21: 6; 26: 19; Luke 5: 5; 6: 47).

#### He Sat at Meat in the House, Matt. 9: 10

Joyful fellowship as well as work is a part of our relationship with Jesus (Mark 14: 3; Luke 7: 36; 10: 38; 14: 1; 19: 7; 24: 29; John 2: 2).

#### With Publicans and Sinners, Matt. 9: 11

The Pharisees were offended at Jesus' love for folks. How strange that religious people should object to the love of men for each other (Psalms 113: 6; 136: 23; Luke 1: 48; John 13: 4).

#### They That Are Whole . . . They That Are Sick, Matt. 9: 12

Christ can help only those who acknowledge their need (Isa. 1: 5; Jer. 30: 12; Mark 2: 17).

#### Discussion

What were some of the fundamental differences between the religion of Jesus and that of the Pharisees? R. H. M.



## HOME AND FAMILY

### Eileen

BY LINA N. STONER

Written for the parents of Eileen who was baptized at a series of meetings at Mt. Pleasant during the summer of 1932. She was instantly killed by an automobile about two weeks after her baptism.

I met her at the house of prayer,  
A gentle girl, so very fair.  
With us she sang God's praises sweet,  
She worshiped at the mercy seat.

Already had she heard Christ say,  
"Come unto me, I am the Way."  
With simple faith she made her vow,  
"I'm coming Lord, I'm coming now."

He led her with his loving hand,  
He led her to our little band.  
Buried with him in crystal flood,  
She rose with him, a child of God.

Anointed by the Spirit's power,  
She walked with God her brief, short hour.  
We mourn her fate, but God's free grace  
Revealed her Savior, face to face.

O, blessed thought! Your loved, your own,  
Exchanged the cross for radiant crown.  
When rifted is the veil between,  
You'll meet your darling, your Eileen.

*Ladoga, Ind.*

### Johnnie's Pup

BY KATHRYN WRIGHT

#### *Second Half*

#### III

It was a Sunday in May. Johnnie and Teddy Boy were sitting on the steps of the back porch, surveying the blue and gold of the day. Johnnie was surveying the blue, with its slow-moving, idyllic clouds, and dreaming about the hike he would have this summer. Teddy Boy was surveying the gold of two orioles flying about and wishing forbidden and unspeakable things.

"Johnnie! Dinner!" called Eileen from the pantry window.

Teddy Boy was the first one up, although he had not been included in the summons. He waited with patience, wagging his stub of a tail to pass the time until Johnnie should open the door. And it came to pass that Johnnie arose and opened the door for Teddy Boy, and they went in together. Johnnie made his first stop at the sink and shook hands with the soap. Teddy Boy waited. And the family waited, but with more impatience.

"Come, Johnnie!" said his father. "I've a mind to—"

Johnnie made a hasty entrance, followed by Teddy

Boy, who sat down just behind Johnnie's chair within gulping distance of Johnnie's hand.

"I packed the suitcases this morning, Jim," remarked Mrs. Penn.

"I hope we aren't taking the whole house," returned her husband with a smile.

A thought struck Johnnie and he burst out: "Gee, mother, do you suppose, if Teddy Boy goes along, they'll keep him in one of the pet-shops?"

"I suppose so, dear. We can't be bothered with him while we're shopping and we can't leave him here."

"Why not?" asked Mr. Penn.

"I can't ask Mrs. Smith; she's sick. And I haven't the nerve to ask Mrs. Morris to keep him that long. A week's a long time and I—John David Penn, don't you dare to give that dog another bit of chicken! You gave him the very best part of that piece. If you must give him something, give him the bone."

Johnnie assumed an injured expression. Teddy Boy assumed the same. He had not lived his nine months for nothing. When Johnnie's face was sad, there was a reason, and it usually concerned him in some way or another. Moreover, he was disappointed. His master's countenance had given every promise of an immediate chicken dinner. Yet he could depend on Johnnie to save him something and reserve it in the mysterious depths of a pocket until after dinner.

Susanna began to talk happily of the shopping she proposed to do in the city and, while she was chattering, Teddy Boy saw bit after bit of chicken disappear into the pocket of John David Penn. Ah, how he would appreciate that morsel just being slipped in! Such a change from the bones and scraps he was accustomed to receive when Mrs. Penn fed him.

Dinner over, Johnnie hurried out into the hall and, unobserved, fed Teddy Boy the precious morsels he had saved. Just in time was the last one gulped down, for Mrs. Penn came from the dining room with the usual dish of scraps. The dog followed her out on the back porch, where she left him hungrily (so she thought) storing away the left-overs.

Mrs. Penn washed the dishes and pressed Johnnie into the dish-wiping service along with Susanna. The twins were visiting their aunt for the day.

"Hurry, now," admonished Mrs. Penn; "we have two or three calls to make this afternoon."

"Do I go along?" demanded Johnnie instantly, much perturbed over the idea.

"Not if you don't wish to, darling," said his mother. She guessed how much the thought displeased him.

They were down to the pans, Mrs. Penn was scraping at the last one, and Susanna was paraphrasing:

"Serene I fold my hands and wait  
For pots and pans to come to me,"

when a long-drawn shriek of agony arose, which they easily recognized as Teddy Boy's. In an instant the three of them were on the back porch.

There he came, like a streak of white lightning across the lawn. His little eyes were pleading piteously, and he was foaming slightly at the mouth and giving sharp-edged barks and yelps which bespoke pain. An instant he crouched by the door. Then, before anyone could stop him, he made one wild dash into the house, shrieking, crying, pleading in his quick, pointed barks. In another instant he was back and had gone racing, leaping, crying around the house. It was truly heart-rending.

Now Mr. Penn rushed forth with a broom and made after him. Johnnie, his heart pounding, ran too. Teddy Boy crashed headlong into everything: into the clothes posts like one blinded; up at the windows, futilely seeking release from his pain; through the thorny bushes; over the garden; up and down, zigzagging, whirling—poor little dog! At last, exhausted, he lay down, faintly yelping.

"Get some milk," ordered Johnnie's father. "I believe he's got some of the poison they've put out in this rat campaign."

Hoping against hope and praying fervently for the life of his dumb friend, Johnnie ran for the ice-box. He brought back the milk in a glass. Teddy Boy refused to drink.

"Hold his jaws open," commanded Mr. Penn, "and I'll pour the milk down his throat."

This was done. A warm bed was then fixed by the kitchen stove for the shivering little fellow. Now he uttered no sound but looked meekly and piteously from one to another.

The parental Penns with Susanna went off to pay their calls, and Johnnie was left alone. He sat on a chair and looked at Teddy Boy with miserable eyes. They seemed to say, "Don't die! Don't die!" And Teddy Boy's doggy eyes seemed to reply with pensive earnestness, "I'll try to live."

And Johnnie prayed. "Why, God, you don't need Teddy Boy up in Heaven. Why, he can't leave *me*—why he just *can't* . . ."

#### IV

It was the next morning. The sunlight streamed like cheery ribbon over the sleeper's face and awakened him. In a twinkling Johnnie was dressed and taking the stairs two and three at a time. Into the kitchen he bounded with a look of anxiety for Teddy Boy's welfare. Teddy Boy slowly arose and wagged his stubby tail as always.

"Why, you're all right, aren't you?" said Johnnie, caressing the soft little head that poked and wriggled into his hands. But instead of following him over the house as was his wont, Teddy Boy lay down again on his pillow.

"You want to rest, don't you?" asked Johnnie kindly and went in to breakfast.

"Now at ten, when I come from the office, everyone ought to be ready," declared Mr. Penn as chairs were pushed back after the meal.

"Johnnie, I want you to go down to the drug store on an errand for me." His mother smiled at him across the table.

"Right away?" asked Johnnie pertinently.

"Yes, young man! Your ears ought to be washed again, I suspect."

While he waited for the necessary funds, Johnnie carried Teddy Boy, bed and all, out into the sunshine. A car went by with a tremendous rattle and bang, and up went Teddy Boy, defiantly barking.

"Down, down!" said Johnnie.

"Here's the money, Johnnie. Well, Teddy Boy, are you well enough to go with us today?"

Teddy Boy wagged an affirmative answer.

"Course he is," asserted his slowly-departing master.

"Hurry, dear," called Mrs. Penn, and Johnnie hurried.

In fifteen minutes he was back. He rushed into the house, deposited the articles on the table, and walked out on the back porch.

"Why, where's Teddy Boy?"

There was the bed, and the sun was beaming warmly upon the place where he had rested. The garden lay in unruffled, complacent green rows and masses. But nowhere was Teddy Boy. Where was he? Johnnie's heart beat like a ponderous hammer as he searched for his best friend.

He found him curled up forlornly in his puppyhood kennel behind the garage. When he saw him, Johnnie knew that the Thing had come. . . .

"Teddy Boy! Teddy Boy!"

But Teddy Boy heard not. He began to twist and writhe. . . . And Johnnie sat there looking at him and wishing that the world would end. . . . What did God want with Teddy Boy anyway?

The world was suddenly an oblivion to Johnnie. He wanted to be alone with his grief. Blindly he rushed away.

At noon the family wreathed a little grave behind the garage with the lovely white sprays of spirea. Only Johnnie had not put a flower there. Teddy Boy didn't want flowers. He was in Heaven now. God had taken him. . . .

"We're ready to start. Where's Johnnie?" said Mr. Penn after the unexpected delay.

"He went in the house right away after it happened," ventured Maxine. "I went up to his room to tell him we were going to bury Teddy Boy, but he told me to go right downstairs again. I guess he feels pretty awful about it, daddy."

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## Love Is the Secret

(Continued From Page 10)

them she lost them and spent her old age in emptiness of heart and bitterness of spirit and in wondering why her children should treat her thus.

When your fondest hopes have crumbled in atoms at your feet, can you still feel that God is good? The way is closed before you. You have sought, and knocked and waited. Can you still believe that God hears and will answer even yet? Health is gone. Can you accept the handicap and glorify God? Friends have disappointed you. Do you still have implicit confidence in the goodness of men's hearts? You are in need. Your neighbors seem to have plenty and to spare. Can you without envy and bitterness trust God for things you lack? If your answer is, "Yes, by his grace I can," then your testimony will be that the world is full of love in spite of the fact that there is not nearly enough.

There are a multitude of voices speaking to us daily convincing us of the goodness of God and nature. He that has ears, let him hear these voices. There are countless manifestations of love about us constantly. He that has eyes, let him see. And the infinite warmth and radiance of love encompass us day and night. He that has a heart, let him feel.

If we do not find love and kindness may it be that we touch wrong chords in other people's lives? Or that we expect that which we do not give? Or that we take love for granted and can no longer feel its warmth? Or that it is all around us but that self-seeking has shut off our view? Oh, the glory of love given, love honored, and love appreciated! Yes, of love squandered! We can not love too much if we love wisely. Oh, the sin and tragedy of love withheld, love betrayed, and love unappreciated!

*Vernfield, Pa.*

## Blasphemy, Hindu and Christian

BY C. G. SHULL

Two years ago when the civil disobedience movement was waxing strong there appeared on one occasion in certain Indian newspapers pictures in parallel columns of the three most prominent national leaders, Motilal Nehru, his son Jawaharlal, and Mahatma Gandhi. Beneath the pictures were printed respectively the words, father, son, and mahatma, which means great spirit. Certain Christians were quick to detect in this a reference to the Trinity and the cry of blasphemy was instantly raised. The Hindu editors replied that they had not thought of this as being blasphemy and that they had no intention of offense. In the midst of the civil disobedience movement Gandhi declared that the battle was not his but God's. Later when the Gandhi-Irwin pact had been signed and Gandhi was proceeding to the

Round Table Conference he declared: "God is my Governor-General." It was also during these days that a leading religious journal in America published an editorial under the caption, "Gandhi Before Pilate." Through the correspondence department of his journal a missionary in India promptly suggested to the editor that to use such a phrase seemed dangerously near blasphemy.

The attitude of Hindus toward blasphemy differs from the prevalent view of Jews and Christians. To blaspheme is to make one's self equal to God, to assume a prerogative which belongs only to God, or to attribute to another a prerogative which belongs only to God. To the Christian who recognizes only the one true God and who accepts only one incarnation of that God, and to the Jew who does not even accept this incarnation, blasphemy becomes a danger from which one should flee. Not so to the Hindu. He has more gods than the people numbered in the last government census, and his religion makes room for not one but many incarnations of God. The Bhagavad-Gita, which means, "The Lord's Song," called by many "The Hindu's New Testament," and to which Mr. Gandhi says he goes rather than to the Christian's New Testament for spiritual inspiration and comfort in times of need, says:

"Whenever there is decay of righteousness and exaltation of unrighteousness, then I myself come forth;

"For the protection of the good, for the destruction of evil doers, and for the sake of firmly establishing righteousness I am born from age to age" (4: 6, 7).

This has ever been the conception of the Gentile world. "The gods come down in the likeness of men" (Acts 14: 11). To call Paul Mercury because he had healed a lame man, and to proceed to sacrifice to him an ox and garland him with flowers, was a perfectly natural procedure for men of the Gentile world. But Paul made short work of the attempt. One can not but contrast this with an incident occurring a few years earlier in Palestine. In raising the widow of Nain's son (Luke 7) Jesus performed a greater miracle than that of Paul at Lystra. The effect on the people was no less than at Lystra, but they simply glorified God, declaring that he had visited his people. They never would have thought of offering to Jesus the temple sacrifices. These belonged only to Jehovah.

Dr. Rabindranath Tagore, India's world renowned poet-philosopher, insists that the West has not properly interpreted the teaching of Jesus on this matter of blasphemy. He says: "Though the West has accepted as its Teacher him who boldly proclaimed his oneness with his Father and who exhorted his followers to be perfect as God, it has never been reconciled to this idea of our unity with the Infinite Being. It condemns as a piece of blasphemy, any implication of man's becoming God. This is certainly not the idea that God preached,

nor perhaps the idea of the Christian mystics, but this seems to be the idea that has become popular in the Christian West." We will perhaps all agree that Dr. Tagore has not misstated the idea which is the common belief of the West. He does not believe in idolatry, and before writing heresy across the statement we may recall the fact that Jesus in his final prayer of John 17 said that the *glory* which the Father had given to him he had given to all who would believe on his name. He prays that his followers may be one, even as he and the Father are one. He goes farther, saying: "I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me" (see especially verse 23). In the light of this statement of Jesus is it blasphemy to say that unless India can see God in the Christians of her land she will not become disciples of Christ?

One of the greatest conflicts between Jesus and the religious leaders of his day arose just here. To the paralytic, apparently fearful lest his sinful life would be a barrier to the mercy of God, Jesus spoke the comforting and reassuring words, "Son, thy sins are forgiven." But the scribes reasoned within themselves, saying: "Why doeth this man thus speak? He blasphemeth; who can forgive sins but one, even God?" A man, and that too from the province of Galilee, an obscure village of that province, and from the lowly walks of labor, had assumed a prerogative belonging only to God! That was blasphemy in a high degree.

There were four or five major reasons for the church leaders of Jesus' day determining to kill him. Of these the probably sincere conviction that he was blaspheming God was one. In John 5: 18 we are told that the Jews sought the more to kill him, not only because he broke the sabbath, but because he called God his own Fa-

### "He Being Dead Yet Speaketh"

BY JULIA GRAYDON

A GOOD many years ago my father, a strict believer in temperance, did all he could as a strong advocate of the cause, and it was while protesting in court the licensing of a certain place, that he was stricken down with paralysis. He did not die from the stroke, but was helpless for four years although his mind was perfectly keen and he was able to read and to converse with his friends. The Lord took care of him and of his family, for he had always been on the Lord's side.

Just the other day one of the younger men in speaking at a celebration of the birth of the Y. M. C. A. spoke in the highest terms of him, and his fight for temperance. And had he been living now no one would have been in doubt as to *his* stand at this time.

If our principles are remembered years after we pass from the earth, let us make them worthy ones.

Harrisburg, Pa.

ther, thereby making himself equal with God. In the tenth chapter where the conflict rages again and where Jesus is about to be stoned, Christ defends himself with the significant statement: "Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came (and the scripture can not be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God?" I said, "Ye are gods." This sounds a bit strange and recalls the statement of Dr. Tagore. The scripture quoted by Jesus is Psalms 82: 6. God is condemning the judges of Israel for their failure to render justice and says: "I said, Ye are gods and all of you sons of the Most High. Nevertheless ye shall die like men and fall like one of the princes." The passage quoted and Jesus' use of it are perhaps a bit difficult to interpret, but the argument of Jesus would seem to be that the judges of Israel acting as God's representatives and in his stead are by virtue of this appointment spoken of as gods. And Jesus replies that if the scripture spoke thus of these judges who later proved unfaithful, they certainly should have no objection to one who had come directly from God calling himself the Son of God. But especially in the light of the Jewish doctrine concerning divine transcendence is it a surprise that the Pharisees and scribes did not accept the defense of Jesus. Jesus later prayed saying: "Father, forgive them, for they know not what they do."

The tragedy of the Pharisees lay in the fact that due to wrong ideas about God and the way to please him, they could not see God at work in his world. And this, beloved, is the tragedy of the Cross in religious history. John Wycliff in 1378 is turned out of the Church because he translates the Bible out of the Latin into English. A century later Tyndale translates from the original Hebrew and Greek and as a reward he is burned at the stake. Oh, the tragedy of this failure to see God at work in his world.

In the providence of God there were given during the last century to the Christian church of the Marathi-speaking area of Western India, the language in which the writer works, Narayan Waman Tilak, a Christian poet whose name has and always will be honored by the pandits of India. Our Marathi Christian Hymnal contains 682 hymns and of this number 304 are from the pen of this N. W. Tilak. Through the inspiration and teaching of this one man's songs hundreds have received the new light of Christ and thousands of Christians are not only each Sunday but daily in their homes and at work receiving encouragement, strength and a deeper faith in Christ. Did God inspire David to write songs for the temple in Jerusalem and then fail to inspire N. W. Tilak to write messages in song for his peo-

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## Johnnie's Pup

(Continued From Page 19)

Everyone was in the car now except Mr. Penn and Johnny, so Mr. Penn went to find the missing. The door of Johnnie's room was closed. His father hesitated before turning the knob, for it seemed a little sacred—this—Johnnie's hour of grief. The knob turned under the strong hand.

There he lay upon his bed asleep, with the stains of a few tears tracing a legend of boyish sorrow down his face. At the sight Mr. Penn felt a kindlier, deeper fatherly sympathy with his son's trials—though they were insignificant. The memory of a marker in a far-off pasture lot of boyhood farm days—a marker with only the name Shep—came before him vividly. There came also the memory of a broken-hearted boy, sobbing in a dusty but quiet haymow.

He stood meditating above the sleeping boy and hesitated to wake him.

*North Manchester, Ind.*

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## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

*Question: If we always did right would we ever get sick?*

HERE is a direct question asked of a mother by her young son.

Perhaps no subject more quickly provokes a general discussion than does some phase of this one. Though we can not here discuss the question, we shall try to answer briefly.

We can not doubt that there is in the world much sickness which has no connection with sin. Jesus himself makes that clear in the reply to the disciples concerning the blind man (John 9: 1-3).

The physical body of the Christian is not unlike that of the unbeliever, and both are subject to pain and suffering. Some persons may have inherited weaknesses which make them an easy prey to certain diseases, and others may have acquired sickness and infirmity.

From New Testament history we understand that Paul, Epaphroditus, Trophimus and Timothy each suffered from physical sickness, even though they were outstanding followers of the Lord, and there are today thousands of devout Christians who suffer bodily afflictions, and yet many of them are now giving to the church rich spiritual blessings through their ministry. Semi or entire invalidism has deprived them of their normal activities but they have not allowed physical suffering to depress them. Cheerfully they have accepted their disappointment, and God has graciously made it His appointment, and the sweet, spiritual fellowship we

may have with such Christians by the enrichment they bring can not be described.

Would that we had space to name some of these helpful children of God! Too often in our busy walk of life we neglect to show how much we appreciate their wholesome influence.

Again there are those who have rededicated their lives to God in heartfelt thankfulness for his healing power upon them, and so whether he heals immediately, by way of skilled physicians, or whether for reason known to him only, he withholds his healing hand, yet we belong to him and in the righteousness of his Son we stand before him whole.

We suggest the reading of *The Healing Question* by Arno Clemens Gaebelein, Publication Office, 456 Fourth Ave., New York City., price, \$1.00. Read especially the chapter "The Believer and Sickness."

For a fuller study of the subject the little book *The Bible and the Body* by Rowland V. Bingham is the most complete treatise we have ever read on this subject. Evangelical Publishers, 858 College St., Toronto, Canada, price 50c.

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## The Parent's Job

BY LULA M. PLANK

Extracts from a paper read at the District Conference of Michigan last August.

CAN God and your child depend on you to teach him or her the evil effects of the use of tobacco? Is this teaching clear in your home, and by your influence in the school and church? And when your boy of nine, ten or thirteen comes to you and honestly and with shame admits that he "smoked a cigarette last night because the big boys would have called him a baby if he hadn't," can he depend on you? Will you have hysterics? Will you give him a thrashing and yell, "See to it that you never smoke again"? Or will you, because of your understanding heart, just be quiet a few moments and then say, "I'm sorry. I had hoped you could say you never had a cigarette in your mouth. Now won't it be fine to be able to say, when you are a man, that you smoked but once?"

Now on the question of discipline we must be definite, prompt and reasonable. We desire our children to develop independence, self-control and a respect for the rights of others. Parents should demand obedience from a child to keep him from injury to himself and others, and in an attempt to teach him certain habits and attitudes which we consider a help in the development of his character. A child should have a definite explanation either by word or example of what the parent wishes him to do. The parent should be reasonable in what he asks and considerate if the child disobeys. Spanking is too often the result of the parent's annoyance, anger, fright or perplexity. The child can not un-

derstand why his body should be hurt (can you?); he feels the parent's anger, resents it, and so small benefit comes from this kind of punishment.

There is a story of a man who had carefully avoided this method. His son grew to be about fourteen, when the father became convinced that the boy was taking money from the cash register in his store. Now this parent used his understanding heart, talked it over with his son and together they decided on the punishment. They went down into the basement of the store (not at home, which was thoughtful of the mother, wasn't it?), and the boy knew that as each blow struck his body, so it struck the father's heart. The punishment they took together—together they sat down in the cellar, and there they sobbed it out together. Of course the boy was cured. There is a much bigger chance to be successful, if we do things *with* our children.

One little fellow who hated oatmeal was forced to have nothing but oatmeal served at each meal until he would give in and eat it. Each time it came on he insisted he wasn't hungry. His mother persevered, but so did he. At the end of the second day, when both he and mother were worn to a frazzle, he remarked, as they returned from a walk, that he wished they weren't home. "Why?" asked mother. Bobby sighed, "Because we'll have to fight over oatmeal. You're going to give it to me, and I'm not going to eat it." It ended eventually in compromise. Mother brought in not oat-

### From the Morning's Mail

While our very modest editors are busy I want you to hear what others are saying about their work. I don't know whether they will print this or not, but here it is. I thought you might like to read what others say.

"The *Messenger* seems to be getting better and nearer what we want and need every week. May the Father richly bless you in your earnest efforts to bring the best there is each week."—*Max Hartough*.

"I don't want to miss a single copy. I have enjoyed the *Messenger* so much. I wish so much that we could get the brethren and sisters more interested in our blessed paper through this section."—*C. W. Pendelton*.

"Send me *G. M.* for six months. I wish I could send it to a hundred people. I look forward to its coming each week with as much eagerness as if a very dear friend were coming."—*Mrs. Alva Tenney*.

"I surely would feel lost without the *Messenger*. I thought I would not be able to renew my subscription and I have been praying that some way I might be able to spare the money. My prayers have been answered."—*Mrs. G. M. Taylor*.

Here are four mighty fine testimonials for the good work of the contributors and editors of the *Messenger*. If the editors refuse to print this—well, to put it mildly, I think they are entirely too modest.

Perhaps you do not like the *Messenger*. If so, tell us about it. If you state your case in proper form we might print it over your signature, if you do not object.—*J. E. M.*

meal, but bread and milk which the starved little fellow devoured, and when next morning he did get another bowl of oatmeal, he, too, gave in and ate it without comment. Thereafter his mother vowed never again to raise such a battle over food, or to threaten such extreme measures.

Can it do you, as a parent, any harm to admit a mistake in discipline to your child? As a rule it increases his confidence and respect, for very likely he realizes the mistake whether you admit it or not. I think one of the reasons I've always felt I had one of the best of mothers was because I knew that she knew she made mistakes, and was not afraid to admit them and say she was sorry.

Parents may give to their children a happy, constructive outlook on life, or they may instill in them a spirit of discontent, antagonism and criticism. It is not wise to discuss church problems, the shortcomings of the school teacher, the peculiarities of neighbors and friends in the presence of a child. It is very unwise, indeed harmful, for parents to disagree on a method of discipline or instruction before the child, and surely no Christian parent would think of talking about the other parent in an unkind way to his child. Parents can not think and feel the same concerning all questions, but they can, with God's help, be considerate and tolerant, willing to make adjustments and to give and take. A prophet of old once said, "The fathers have eaten sour grapes and the children's teeth are set on edge." We need not have this said of us—it is possible to eat sweet grapes now, you know.

It has so often been said lately, "The homes are losing the children; they would rather be anywhere else than home." And this also, "So very few homes have family worship any more." Both statements are true to a certain extent, and a great deal of it is the parents' fault, I'm afraid. We say, "O, we just haven't time," or "We just don't have the money," or "I'm so very tired." We might better make the atmosphere of home pleasant and enticing if possible and save our children. Boys and girls love to come home to a smiling or singing mother, and how they will welcome a whistling daddy. Stretch out on the bed (or the floor is better) and relax for a few minutes before they come. Or wash your face and hands, and change your dress; it will do a lot toward resting you. Smiles and songs cost nothing but a little effort on our part; and bring such sweet rewards.

Is a part of the home the child's, where he may keep his toys and books and precious junk? Are you thoughtful of his possessions? One day when cleaning the house I found paper dolls in four places. No, I did not throw them out, but collected them and put them in one place. Later when asked, "Mother, where are my dolls?" (they are more valuable than the real dollies,

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## Blasphemy, Hindu and Christian

(Continued From Page 21)

ple in India? No, indeed. And yet religious history in America records the fact that one of our largest denominations was rent in twain because one section said we will sing in the Church of God only the canonized Psalter of Holy Writ. But the God of Miriam, Deborah, David and the other Hebrew singers was also the God Tilak, Wesley, Watts, Crosby and numerous others who have followed in their train. The God who wrought mightily by the hand of Paul in the Gentile world of the first century, is in this twentieth century speaking to that same world through Stanley Jones, Kawaga of Japan and others. Inspired men closed the canon of the New Testament in the fourth century. We shall cling firmly to our conviction of the Divinity of Christ and the supremacy of the inspired Word. But in so doing we may still recognize that God has never ceased to speak to men and men continue to hear his voice. May we have eyes to see God at work in his world.

*Vada, India.*

## CORRESPONDENCE

### A MESSAGE TO THE WOMEN OF INDIANA, OHIO, MICHIGAN, ILLINOIS AND WISCONSIN

Sisters of the Central Region, I greet you each one in the Master's name! We are all united as a family circle in doing in our way what we can, and when and where we can. Would it not be fine if we could all get together, with all the women from each congregation present? We could have a friendly visit together, learning to know each other better and talking over the problems that we have in our adventures of Christian work. We would all like to eat our dinner together, just as we do at our own meetings, and have a fine day of fellowship.

We are too far apart to even consider that. However, we can all think together. There is no space limit to that, nor is it a matter of expenses. And it takes lots of thinking to meet in God's way the opportunities that come to us.

There are nine districts in our region, and these districts represent many congregations. One common work, one aim, one church and one God—these unite us in a definite way. Sisters, our work for the church of Jesus Christ is worth all that we can put into it. Christ is an unchangeable reality in this fast changing world. Our work for his church should be as steady and constant as he is constant. Let us hold on! May we work even harder this year!

Some churches are large enough to handle each phase of women's work through a separate organization. That is fine and can result in an infinite amount of good. Other churches in our region are smaller and need to combine their interests in one or two organizations. This is proving very practicable, and in fact is the only solution for the smaller church where too much machinery would be burdensome.

Practically every church has an active Aid Society, and through this society is busy earning money to give to various worthy projects. We should all be deeply interested

in the National Project and want to see the Central Region do its share. Our region, like the rest of the Brotherhood, came far from making its share of the \$15,000.

Some of the churches sent in their regular quota last year, as in other years, and are to be commended for it. Others gave only part of their usual former amount. Their interest in giving what they could, was commendable. Some Aids that had a very meager income felt that they could not give anything, and expressed regret. Then there were some groups that did not even send in a report to the District Secretary, and we hardly know how to measure their interest. We, as a regional committee, are very grateful for the splendid amount that was given, and for the spirit of unselfishness and missionary zeal that went with it. We did not reach our goal. Abnormal financial conditions are of course responsible for this.

Sisters, may we do our very best in 1933! Our "very best" may not be the goal we have set in dollars and cents. The year is still new and we have no way of knowing what is ahead in our national conditions, nor how much we can do or give. The Lord only knows the future. We hope sincerely that normal times will soon come again so that we may carry on our work with more far-reaching results. We must not fail our Christ by doing less than our best. Perhaps we can not give all we would like to. But I would like to appeal to each church to be prompt in sending in the report to the District secretary when she calls for it, and to give as you are able of your treasury.

Above all things, let us keep a deep interest in spiritual values. Our mission study, Bible study, moral issues, fellowship and personal work can be carried on with empty treasuries, and these are the abiding treasures. We need them now if we ever did. Our children need to be taught through our examples to put Christ first. The unsaved in our communities need to see evergreen spiritual life exalting the church from January to December. We can be enthusiastic about our work. Better times will come, but for the present we must not only hold on, but work even harder to offset the forces of evil.

If you have problems or would like information on any phase of Women's Work, write to your district secretaries. If the District officers want any help, they are urged to write to the regional committee, and we will do all we can to give you, or help you get the information you desire. Your problems are our problems and we have the national committee to help us in helping you.

The chairman of Women's Work for Ohio, all districts, is Mrs. John Wieand, Bellefontaine, Ohio; for Indiana, Mrs. E. R. Fisher, Kitchel, Ind.; for Illinois and Wisconsin, Mrs. F. E. McCune, Mt. Morris, Ill.; and for Michigan, Mrs. A. O. Mote, 1750 Parker Ave., Detroit, Mich. These women are at the service of each of you district officers.

Mrs. E. R. Fisher,  
Kitchel, Ind.                      President of Central Region.

### OUR CANADIAN EVANGELISTS

Roy C. Moreash and good wife came to Irricana village on Jan. 8, 1933. They hired a good hall and labored at their own financial risk for four weeks. They did not take away as much of this world's goods as they left, yet they left with many of us a greater assurance of things hoped for.

Bro. Moreash and wife were added to our church at Arrowwood, Alta., only last fall, though they have resided in that community when "home" from working for the Lord for some years now. Indeed, Sister Moreash is a native daughter in that community, her father having been a



stockman on the Blackfoot Indian Reservation since early pioneer days.

Bro. Moreash and wife expect to start for our conference at Hershey about April 5 and go by slow stages, endeavoring to help any churches with which they can get in touch. They desire to labor. They want to make the acquaintance of the members of our church.

I. M. McCune.

Irricana, Alta.

### WOMEN'S MEETING

During the Regional Conference at McPherson the ladies met on Wednesday afternoon, Feb. 22, in an informal meeting. Fifty women were present, representing seventeen churches in the McPherson region. Mrs. V. F. Schwalm of McPherson presided over the meeting and Mrs. D. D. Harner of Plattsburg, Mo., acted as secretary pro tem. The topics for discussion were as follows: Is your work reaching all the women, or just a few? Mrs. J. Hugh Heckman of McPherson spoke on one of our projects—that of prohibition. She also read an article by Mrs. Bixler. A discussion followed on an organization for the whole region. It was unanimously decided to effect this organization on the following afternoon. This organization to consist of a president, vice president and secretary-treasurer. This organization is to work through our districts. Thursday afternoon we met again and the following officers were elected: President, Mrs. V. F. Schwalm, McPherson, Kans.; vice president, Mrs. Laura V. Ullom, Lamar, Colo., and secretary-treasurer, Mrs. George R. Eller, Cordell, Okla. Miss Ada Correll, pastor of the Buckeye church in Northeastern Kansas, gave a very fine Peace address, which was enjoyed by a large group of women. Mrs. M. W. Emmert, who is the matron over the girls' dormitory, presented some of the much needed repairing, etc., in the dormitory building. Mrs. Emmert gave quite a complete list of the needs and approximate cost of each item. If any Sunday-school class or Ladies' Aid Society would like to do a little special project work, this would be a splendid place. Should you desire more definite information write Mrs. Emmert at McPherson, Kans. An offering of \$4.03 was lifted. The fellowship dinner given by the ladies of the McPherson church on Thursday noon to the visitors of the conference was greatly enjoyed and much appreciated by all. We were royally treated while in McPherson and we are anxiously looking forward to next year. We are hoping that we will have even a larger attendance of our women and especially would we urge every district to be represented.

Cordell, Okla.

Mrs. Geo. R. Eller.

### STOP, LOOK, LISTEN!

Now that the liquor factions are beginning to make headway in regaining part of their lost ground, the Christian people of the country are faced with the seriousness of the return of the saloon. I read an article just recently in which a wet sympathizer laughed at the claim of the wets as to amount of taxes which could be derived from beer.

I have a notion that by the time the powers in authority cope with the liquor problems in each state in trying to satisfy the thirsty appetites, political promises, democratic dries and semi-dries (those opposed to saloons) they will awaken to a realization that the old method, even though not satisfactory, was by far superior. The Motor Vehicle Commissioner of Maryland has asked for twenty-five more state police in event saloons return in this state. Apparently there

is going to be a reactionary attitude towards this issue, if uncontrolled.

One thing I dread, that is the forcing of wet propaganda upon us in advertising in our newspapers and magazines. This, like tobacco advertisements, can only be misleading. I am thinking if all Christian homes throughout the country and all W. C. T. U. units will boycott these publications, when, as, or if, they begin catering to this filthy business, then, temperance interests can put up a front that will do much to discourage this progress. The Christian people of the country are the people who support, for the most part, the magazine circulation of America. If they organize as units refusing to patronize publishing houses honoring liquor publicity, it will do much to discount their efforts. Certainly the decent publications coming into our homes should be free of misleading claims by beer and liquor magnates.

Possibly present laws will limit or suppress advertising of alcoholic liquors. (I think there was some interference by Pure Food Laws, with tobacco interests in recent years.) The manufacturers claimed some health value from cigarettes which was contrary to facts and was a violation of pure food law regulations. You probably recall that endorsement of cigarettes by movie actors and actresses stopped almost as suddenly as it began.

But, if there be at present laws that will govern this traffic, the same powers which are trying to bring back the return of the saloon can also strike out existing laws that control advertising. Suppose the men and women of the Church of the Brethren should make known to the publishing houses their proposal of cancellation of subscriptions to all publications honoring liquor advertisements, and suppose other denominations fall in line in proportion to their strength, these business heads are not going to pass this by without consideration. Can you picture the audacity of the press in teaching the youth of our land to drink? We are, however, not compelled to support them in this.

Frederick, Md.

Jesse C. Shaver.

## NEWS FROM CHURCHES

### CALIFORNIA

**Glendale Mission.**—Jan. 22 the first services were held in the new church. Pastor Geo. C. Carl preached the morning sermon and Bro. Marvin Kensingler the evening sermon. We were also favored in the evening by a solo, "Teach Us to Pray," by Rhoda Weaver. The interior of the church is not entirely finished but we are getting along very nicely. Our Sunday-school and church attendance have both increased. Council meeting was held Jan. 27. Eld. H. A. Frantz of La Verne presided. Reports of the different departments were given. Also the building committee reports were given and discussed. Sunday evening, Feb. 12, Sister Della Lehmer from First church, Los Angeles, gave a talk to our young people's Christian Endeavor. The choir is preparing "Rabboni" for Easter. Sister Martha Senger introduced "The Mystery Friend Plan" to the Missionary Society about a year ago. Most all have found it interesting and a chance to do real missionary work.—Lulu Terford, Glendale, Calif., Feb. 27.

**Inglewood.**—Nov. 1 a union missionary meeting of all the Inglewood churches was held in our church. Mrs. Steed, a former missionary to the American Indians, gave an interesting address concerning the work. Nov. 13 our pastor, Bro. Ora Weddle, went to Hemet to hold meetings. During his absence Bro. Fred Brunk, a student from La Verne College, Brethren J. B. Emmert and Edgar Rothrock, also from La Verne, brought us spiritual messages in the mornings. We had no evening services during this time. Dec. 2 at the council meeting we decided to have our love feast at the close of our meetings in January. We had our Christmas program Dec. 23. It has been our custom to have a white Christmas and give our donations to the Children's Home, but this year we gave them to our pastor and family. Dec. 28 the Hermosa Beach choir gave their Christmas cantata with the candle lighting service which was much enjoyed. At our council meeting it was decided to hold a fellowship dinner the first Friday of the quarter. We had this dinner Jan. 3. Brother and Sister Deeter of Hermosa Beach took part in the program. Bro. J. P. Dickey of Hemet, Calif., came to us Jan. 15 and gave us two weeks

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## The Parent's Job

(Continued From Page 23)

you see), the opportunity was mine to teach "one place for everything, and everything in its place" is best. And her confidence in me had not been shaken.

Concerning the question of family worship, if you really do not have time to meet each day, you certainly could set aside one afternoon or evening a week, or at least one every two weeks, for the whole family to meet together regularly, and call it family conference time. This is the time for Bible reading, discussion and prayer, the time to talk over problems of discipline, the children's responsibility in the work of caring for the home; school difficulties, the value or harmfulness of movies, questions of health; yes, even financial matters. The success of such a meeting depends of course on whether the parents have understanding hearts, whether they wish to boss or guide. This is the age of conferences. Why not try a family conference?

*Battle Creek, Mich.*

## CORRESPONDENCE

### GLIMPSES OF OUR HOME MISSION WORK

#### Echoes from 1932 in North Carolina

For two or three years, efforts were made to interest young people of our district in attending their meeting at Camp Bethel. Only when transportation and some of the other expenses were paid by interested parties, did they become interested. Ten managed to go and others desired to go. The change in those young people who did go was very encouraging.

During August of last year Norm and Will Reed, as they are affectionately called, conducted a series of meetings at Mt. Carmel from which place seven had gone to camp. Every one of the seven was present at every service when he or she could be and did everything possible to help. Sixteen were baptized. One was reclaimed. Mt. Carmel is rising to a place of prestige among the people of the community. Part of this is due to singings conducted by one of Mt. Carmel's young men. A Y. P. D. was organized and successfully carried on for about three months. Young people attended who lived ten miles and more from the church.

The Reed brethren had held meetings at Little Pine and New Haven before coming to Mt. Carmel, several being baptized. Bro. Norm went to Peak Creek in September. Surely, the harvest was ready, for ten or more were baptized and the members encouraged and revived. The lives of some of those baptized resemble the life of Paul. There was a call for some one who could stay there and help the work expand. Under the circumstances, a young woman seemed to be the best person for the place. God had been at work in the heart of a young woman in Akron, Ohio. A letter from Akron, a trip to Peak Creek, and now Miss Thelma Long is doing splendid work with the hearty cooperation of that congregation.

Following the revival at Peak Creek, Rowland Creek, located in Virginia, but a part of the district of North and South Carolina, heard of the good work being done in other churches and called Bro. Norm Reed to help them in a re-

vival. God was again in evidence. As the invitation went to Bro. Reed a letter was sent to Brother and Sister Million, college graduates and lately married, to make their home in the congregation and help build up the program of the church. Bro. Blake and Sister Gladys have endeared themselves to the people. We see growth of vision and desire for good among young and old.

At our District Meeting Bro. G. A. Branscom taught us to revere the church because of her courageous past. He stated that a member of our church was the first to print a Bible in America, that our church had the first organized Sunday-school. We have always fought slavery, tobacco and liquor. He showed us the need of form in our church life, and the absolute necessity for spirituality. Bro. C. B. Miller explained the present organization of the church and gave a summary of its philanthropic tasks, discipline and purpose for being.

Carl Welch, who is preparing to serve the church, spoke of the future of the church, its task and opportunity being to disseminate the loving Spirit of Christ to the whole world.

After dinner the ministerial meeting was interesting and lively. Mrs. A. H. Hoff discussed messages for children, illustrating a children's sermon, stories and songs. As Sister Branscom could not be present to tell of the Work of a Minister's Wife, the group gave a loving tribute to Sister Branscom as a true example of an ideal minister's wife.

Friday morning while the elders were in conference, the mothers and daughters had a spiritual and helpful meeting, discussing vocational guidance for daughters.

The night services had been planned with special care. The music program for Wednesday was made delightful by the singing of little children directed by Ethel Henderson. Bro. J. K. West preached with his usual power. On Thursday night the largest crowd was present, so we had the young people's meeting led by Hoyt Jones, with the missionary sermon by F. C. Rohrer.

On Friday night by special request Bro. Amos Hoff presented his illustrated lecture on the Holy Land. The people appreciated this lecture and were not slow in showing their appreciation.

Not the least inspirational part of the meeting was found in talking with those who had come to the conference from other parts of the district, their accomplishments, problems and solutions. The people of the whole community aided in giving warm welcome to every visitor.

On Dec. 26 twelve of the workers in this group of churches (known as the northern part of the district) came together to talk over plans for future work. Bad roads made it impossible for another ten to come. But listening to the earnest planning, discussion of problems and ways to meet them, we feel no fear that the church may decrease under the guidance of their willing hearts, hands and minds.

Jefferson, N. C.

Mrs. F. C. Rohrer.

### HOME GOING OF ELDER JOHN H. GARST

Eld. John H. Garst, said to be the oldest minister in point of service in the Church of the Brethren, the third child of Eld. Henry Garst and Mary Bowman Garst, was born Oct. 8, 1846. He departed this life Feb. 13, 1933, aged 86 years, four months and five days. He spent his entire life in his home community near Blountville, Tenn. Funeral services were held in the Pleasant Hill Church of the Brethren, Blountville, in charge of the writer, assisted by the following ministers: N. T. Sherfy, Beverly Smith, W. H. Swadley, P. K. Sherfy and B. M. Rollins. A large crowd at-

tended the funeral rites, for Eld. Garst was very highly esteemed throughout this section. He united with the church about 1862. He was called to the ministry at a meeting held in his father's home in February, 1863, at the very early age of 16. He was ordained an elder at the age of forty-five and served jointly with Eld. N. B. Sherfy, as elder of the Pleasant Hill church for over twenty years. Thus Eld. Garst served his church in the ministry for seventy years, and is believed to hold the record for length of service in the Church of the Brethren ministry. He served his church in many important capacities; as officer of district conferences and on Standing Committee and other Conference Committees. His life and service were indeed a real challenge to all who knew him and especially to the ministry of the church.

On May 20, 1869, he was united in marriage to Rebecca J. Wine, who preceded him in death. To this union four sons were born, all of whom survive, two of whom are ministers and one a deacon in the church. They are Rev. N. N. Garst, La Verne, Calif., J. B. Garst, Blountville, Tenn., John C. Garst, Whittier, Calif., and Eld. S. H. Garst, Blountville. He is also survived by one sister, Mrs. Christiana Jordan, and one brother, Henry A. Garst, of Blountville; also many grandchildren and great-grandchildren and a host of other relatives and friends who will miss him greatly.

Johnson City, Tenn.

Merlin C. Shull.

### MOTHER

If we live in deeds more than in years, mother lived more than 78 years, 7 months and 26 days. She was born June 2, 1854, in Darke County, Ohio, the third of fourteen children in the family of Daniel and Susanna Landis. Most of her first twenty years were spent in Darke County. The chills and fever of malaria and the remedies they used made her youth not too pleasant. She was delicate and the family physician said that Barbara would never live long.

The next eight years she lived as hired girl with Uncle

John and Aunt Christena Miller. From their home she went Oct. 18, 1882, as the wife of Elder Landon West to Adams County.

The next spring they moved to Preble County. There they lived and toiled for the next 17 years and there all of the children were born. Mother carried the burden alone when father was away preaching. Sometimes she paid his expenses out of her hard earned money.

In 1900 mother purchased her father's farm and there she labored for 20 years more. Father passed away in 1916; mother carried that sorrow graciously. In 1920 a severe attack of pneumonia weakened her permanently. The lifetime habits of toil and the eagerness to be busy at worthwhile things, drove her on, but her old time endurance was gone. It was deeply disappointing to her that she could no longer do things when she had the will to do them.

In November, 1932, her heart weakened and it never recovered. On Saturday morning, Jan. 28, 1933, she passed as she had lived, quietly.

She leaves four sisters and one brother, three step-children, five children, eleven grandchildren and two great-grandchildren.

She was a pioneer mother, accepting hardship as the common lot, and seemingly tireless in middle-life, she worked 18 and 20 hours out of 24 regularly. Her hands have turned the spinning wheel; they have broken flax and carded wool; they have plied the knitting and the sewing needle. They did all the duties that make up the regular part of woman's work. They have also grubbed new ground, wielded the pitch-fork and corn-cutter, builded stone fences of boulders as a part of man's work. They have done all that goes with farm work except plowing.

She was eager for knowledge. In her youth it wasn't customary for girls to have much schooling and delicate health prevented her going beyond the fifth reader, but she wanted to learn. She liked geography and enjoyed hearing of travel. Too busy to read much in her active life, she spent hours with her Bible in her latter years. She borrowed money for higher education even when it was not for her own flesh and blood. She learned the fundamentals of life. The best university professors are now teaching the values she taught in her own way.

She loved righteousness. She stood for it steadily and spoke plainly when words were needed. Injustice in the community and crime news in the papers hurt her deeply. She rejoiced in the truth.

Timid and shy as a girl, she learned to love and trust people—old folks, young people and children, and she was glad for honest visitors. Young people liked to talk to her.

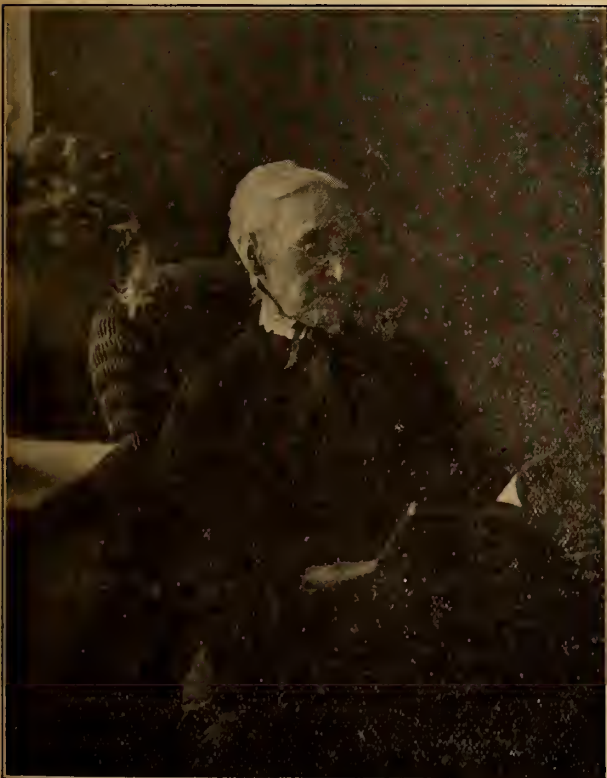
She was sensitive to beauty and order even when she could not always have them. She hated weeds. It was simple art that drew her—flowers, quilts, homely jokes, simple poems, and old hymns. Often she sang at her work.

Her religion dealt largely with actual living. It was not merely a waiting for the next world: it was loving God with the whole heart and one's neighbor as one's self. She lived and taught forgiveness. She had no use for emotional religion. She was baptized near Sugar Grove at the age of 21, after a regular church service.

Last fall she said that she was not afraid of death and she put great faith in the resurrection. Her faith in God gave her a quiet endurance in a world of toil and change.

She struggled against poverty most of her life, but she taught continually against the love of money. She gave more freely than she spent money for herself. She liked to read the story of Paul, the first foreign missionary and

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## News From Churches

(Continued From Page 25)

of interesting and spiritual meetings. Two of our Sunday-school boys accepted Christ, were baptized and received later into the church when four others were received by letter. Jan. 24 Brother and Sister Weddle were ordained to the full ministry by Bro. A. O. Brubaker and S. J. Miller. The service was very impressive. Jan. 28 we held our communion with Bro. Dickey officiating.—Mrs. Susan B. Thomas, Inglewood, Calif., Feb. 28.

**Long Beach.**—Feb. 14 the laymen had their fellowship banquet with Hon. Clyde Doyle as the speaker and Sister Doris Dull as soloist. Bro. H. B. Heisey has instituted a period of prayer at 11 o'clock on Thursdays. Our revival meetings will begin March 26. Feb. 23 the officers of the district met with us and presented an interesting program. Our Sunday-school superintendent has returned from a trip to Arizona. The junior choir is helping the senior choir on Sunday evenings. The next missionary meeting will be held at the home of Mrs. H. B. Heisey, March 7.—Maud M. Trimmer, Long Beach, Calif., Feb. 23.

### COLORADO

**Rocky Ford.**—Since our last report one has been added to the church by baptism. Interest and attendance at all church services continue to be good. Jan. 13 about thirty of our sisters spent the day with Sister Ellen Miller to help her celebrate her eighty-second birthday. Jan. 20 the members met at the church for an all-church social. The night of Feb. 1 a father and son banquet was held in the social room of the church, with 114 present. Rev. McBride, pastor of the Baptist church, Mr. McQueen, an ex-master of Boy Scouts, and Bro. Ray Hoover were the principal speakers. A program of special music by a number of the men and boys was also an enjoyable feature. Feb. 5 Bro. Ralph Hoover of Dodge City, Kans., brought us the evening message. During the year the ladies' missionary society contributed \$119.58 to home, district and foreign church work. The young women's organization has also contributed money to these departments besides doing Red Cross work and other sewing for the needy. They have given several donations of food and had a carpet made into a rug for the vestibule of the church. Some who can not attend the meetings have done work for the needy in their homes. At the regular council reports were read, several letters granted and committees appointed to arrange for Mother's and Children's Day programs.—Blanche Frantz, Rocky Ford, Colo., March 3.

### DISTRICT OF COLUMBIA

**Washington City.**—On Jan. 1 the church and Sunday-school officers for the ensuing year were duly installed. The evening preaching appointment of the same day was filled by Bro. Virgil Weimer, one of our young ministers. At the young people's hour of the same evening Dr. Oxley of New York City, who has been engaged in religious educational work in Liberia, gave an interesting account of his work. The evening of Jan. 8 the men of the church gave a program in the interest of the Laymen's Work under the direction of Bro. C. E. Resser, the address being given by Bro. Earl M. Bowman who recently moved to our city. On Feb. 19 the men gave a similar program with Bro. J. S. Noffsinger as the speaker. Jan. 15 at the young people's hour Bro. J. H. Hollinger gave a message on the early history of the Washington City church. The Chinese Sunday-school under the efficient leadership of Miss Anna Shirey is proving to be an interesting and important part of the activities of this church. The Chinese recently gave a banquet as an expression of their appreciation of their teachers and the officials of the church. Jan. 29 the Bridgewater College Mission Band quartette gave the evening program. Jan. 30 the Woman's Organization held their regular meeting with Mr. Long of the First Aid Division of the American Red Cross, as the speaker of the evening. On Feb. 5 the young people of the church gave a play "Slave Girl and School Girl" which followed a six weeks' course in mission study led by Bro. Noffsinger. The text book used was "Lady Fourth Daughter." We also had a special service, the money derived therefrom to be used for the cause of missions. Feb. 7 the young ladies' class of the Sunday-school gave a play for the benefit of the building fund, entitled "A Case of Suspension." Appropriate exercises were conducted by the Boy Scouts of our church on Feb. 12 in memory of Abraham Lincoln. Our pastor, Bro. F. F. Holsopple, delivered an appropriate sermon. Achievement day was also recognized, the offering amounting to \$325.00. On Feb. 22 the sixth annual banquet of the Goodwill and Friendship classes of the Sunday-school was held with 115 present, the principal speaker being Mr. Drake, a teacher of the Calvary Baptist Sunday-school, on the subject "The Road to Happiness." Sunday morning, Feb. 26, we were favored with a stirring message by Dr. Clinton N. Howard, chairman of the National Committee for Law Enforcement. In the evening the Young People's Department rendered a religious drama, "A Challenge," which made a lasting impression on the audience.—Mrs. J. H. Hollinger, Washington, D. C., Feb. 28.

### FLORIDA

**Miami.**—We met for services Feb. 19 at the home of Brother and Sister C. E. Schultdt in Ft. Lauderdale. The Sunday-school lesson was enjoyable and profitable, due to the interest of the class. Bro. C. C. Price gave a very helpful sermon. Our collection amounted to \$5.38 for state work, after deducting for our quarterlies. It was decided to have our annual love feast at the home of Brother and Sister Noah Cripe, northwest of Homestead, on March 19, services beginning at

10 A. M. We hope a number of our members from other sections can be with us at that time. We had dinner and a good social time. A number of visiting Pennsylvania brethren were with us, which added to the interest of the meeting.—Grant Mahan, Homestead, Fla., Feb. 25.

### IDAHO

**Fruitland.**—Recently seventy men and boys enjoyed a splendid fellowship supper in the church basement. The Ladies' Aid prepared and served the meal which had been donated. Our junior chorus consisting of twenty-five voices has been an incentive to the juniors. Recently they went to Payette and sang during their evangelistic meetings. It has become necessary to arrange a new Sunday-school class in the junior department. We are very glad to announce the formation of a new class of the younger adults. Their membership is sixteen, the majority of them new Sunday-school members. Our deepest sympathy went out to Brother and Sister H. G. Shank during the illness and death of their youngest son. Two funeral services were held from the Bowmont and Fruitland churches in order that the many friends and relatives might attend.—Reina Jenks, Fruitland, Idaho, Feb. 28.

**Payette Valley.**—Our series of meetings by Bro. Glover closed Feb. 19. Both Fruitland and Weiser recalled their services in order to attend. Fruitland favored us several times with singing. Bro. Glover gave us fine sermons and each evening for two weeks we had good crowds. The Ladies' Aid has begun serving meals at public sales and is doing well. We are to have a cantata at Easter time. Payette Valley is having a great deal of snow this winter which insures plenty of water for irrigating and also will help the dry farms.—Marvel Bowers, Payette, Idaho, Feb. 22.

### ILLINOIS

**Sterling.**—An all-church social was held in the church basement Jan. 27, an important feature of the evening being a play, "Receiving the Parson," which was presented by a group of young people under the direction of a local elocution instructor. On Jan. 29 the Ladies' Aid held its mite box opening service. A missionary play and extemporaneous speeches made the program a very effective one. The money received from the mite boxes was sent to the Old Folks' Home at Mount Morris, Ill. On Feb. 5 Bro. John Heckman of Polo filled the pulpit in the absence of our pastor, Bro. J. F. Baldwin, who was called to Indiana by the death of a relative. On Feb. 7, the funeral of Glenn Truedson, one of our Sunday-school boys, was held at the church, and on Feb. 9 the funeral of Sister Emma Shively, of Muncie, Ind., was also held at our church. Due to the illness of our pastor, the pulpit was filled by Rev. J. Q. Moore, of the local Christian church, on Sunday evening, Feb. 12.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 28.

**Yellow Creek** church met in a business session Feb. 18. The church decided not to send a delegate to Annual Meeting. Bro. D. B. Cave tendered his resignation as pastor of the church, to become effective Sept. 1. Bro. Cave has been with us four years and through the co-operation of the church, progress has been made. Plans are under way for an Easter program. The men of the church held another wood sawing bee Feb. 21, cutting down and working up several of the large trees around the church. Several young trees have been planted to replace the ones cut down and more are to be planted in the spring. Our love feast date was set for May 28 at 7:30 P. M.—Mrs. Perry O. Keltner, Pearl City, Ill., Feb. 27.

### INDIANA

**Bethany.**—Bro. Edw. Stump of North Liberty was with us in a revival service Jan. 23 to Feb. 5. He preached the Word with power. The attendance was fine. We had special music from adjoining churches and the home people. Seventeen were baptized and two received on former baptism. March 2 at the quarterly council one brother was received on former baptism. We decided to hold our love feast May 20 at 7:30. April 30 there will be a men's meeting of Northern Indiana at Bethany, an afternoon and evening session. We have a good attendance at Sunday-school. The young married people's class planted trees in the church yard last fall.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 3.

**South Bend (Second).**—The Soul Winners' class of the church was entertained Saturday evening, Feb. 25, at the Y. M. C. A. by the Pals for Service class of the same church. Many pleasant surprises were the events of the evening. The program included music, readings and two playlets. Refreshments were served after the entertainment.—Mrs. Bernice Swinehart, South Bend, Ind., March 2.

### IOWA

**Garrison.**—The Sunday-school gave an interesting program to an appreciative audience at Christmas. They gave the pageant, The Star of Promise. Bro. Boggs has been using some interesting and timely subjects for Sunday morning and evening services. The men met in the fall and cut wood for the church. The Ladies' Aid is busy just now working for the members in whose homes they meet. They did quite a lot of sewing for the Red Cross in December. In November we prepared and sent a barrel of canned fruit and vegetables to Chicago for relief of the unemployed.—Mrs. Calvin H. Boggs, Garrison, Iowa, Feb. 26.

### KANSAS

**Buckeye.**—Since our last report the men's organization gave one day of corn husking for the benefit of the Home at Darlow, Kans. They have also provided wood for the church fuel supply. Dec. 2 we ob-



served birthday Sunday. The offering was \$18.77 and the day of fellowship was greatly enjoyed. The missionary committee sponsored a play, Count on Barryvale. This was written by Mary Goins, a Negro of our own community who was forced to give up her school work due to race prejudice. She is devoting her talent to work of this kind. The Women's Work has the following directors for the coming year: Aid Society, Mrs. Nellie Merkey; Bible Study, Mrs. Nellie Miller; Missions, Mrs. Letha Correll and Mrs. Mary Luker; Peace and Temperance, Mrs. Verna Bowser; Mothers and Daughters, Mrs. Myrtle Derrick. The Aid Society has provided relief for a number of needy homes this winter through the city mission in Abilene and has also extended aid in some homes of our community. The women meet monthly. Our pastor, Sister Ada Correll, attended the regional conference at McPherson.—Mrs. S. R. Merkey, Abilene, Kans., March 1.

**Navarre.**—Recently the Cotton Pickers quartet (colored) from Abilene came to us with an evening of spiritual songs. Feb. 1 the church held a fellowship meeting. Several fine talks and readings were given. A special welcome was given the new members who came into the church last fall. The morning of Feb. 5 a male quartet from McPherson College favored us with some splendid numbers. During the afternoon they with a chorus broadcast from KFBI. The evening of Feb. 5 A. D. Hurt and wife came to give us three sermons or lectures on present day problems. Sister Hurt told stories to the children and sang. The subject that evening was, Atheism, Modernism and Communism. Because of stormy weather the other two lectures were postponed until Feb. 12. The subjects were, Christ the Cure and The Hidden Hand. Bro. Rufus Bowman was with us Feb. 8.—Mrs. Martha Eisenhower, Navarre, Kans., Feb. 27.

### MICHIGAN

**Battle Creek.**—The work of the church for the year is starting out with a fine spirit of enthusiasm and cooperation. The pulpit is being filled by our local ministers. Inspiration is being added to each service by the different choruses and special music. Under the leadership of Bro. L. J. Plank our Sunday-school is moving to a larger measure of efficiency and service to the community. Four courses in leadership training have been taught, the instructors having been Brethren Schechter and Keller. Feb. 12 was observed as parents' night. The program was in charge of Sister Gow, primary superintendent, demonstrating to the parents what the different classes are doing. The Women's Work organization is carrying on the larger program and has organized for the second year. Each department functioned during the past year, making a well rounded year's work. Feb. 22 the Y. P. D. entertained the two adult Sunday-school classes at a Washington's birthday party, our offerings to be as many pennies as we were years old, the proceeds to go for missions. We are planning to cooperate with the other churches of the city in a Lenten evangelistic campaign to continue for three weeks. We are also looking forward to a series of meetings to be conducted by Bro. Forror in the near future.—Mrs. M. Burroughs, Battle Creek, Mich., Feb. 28.

### MISSOURI

**Bethel church** met in business session Feb. 18. We decided to hold our love feast on May 27. We are going to have another Bible School at the close of school. We plan to hold a revival the latter part of September. Brother and Sister Eby were unanimously chosen as pastors for another year. We are holding weekly prayer meetings at the homes. Our Sunday-school has been good all winter, the average attendance being around seventy. We sent a gospel team to Honey Creek on Feb. 12 to conduct two services.—Mrs. J. L. Marti, Mound City, Mo., Feb. 27.

### NORTH DAKOTA

**Ellison.**—During the winter months we are having services in the homes of the community which has proven to be a satisfactory arrangement. At the regular church council Mrs. Roy Santman was elected Sunday-school superintendent; John Deal, elder. The pastor and wife, Brother and Sister Ralph Petry, were installed to the eldership. We are looking forward to District Meeting July 9-13. The first two days will be the young people's conference. The meeting will be entertained jointly by the Brumbaugh and Ellison congregations. Plans for the meeting are in progress.—Ralph R. Petry, Rock Lake, N. Dak., March 1.

### OHIO

**Alliance.**—The work is going along very nicely in this church, considering the handicaps over which we have no control. We are affected by the depression just as other places are. Quite a number of our members who depend on their automobiles for transportation, being unable to operate their cars, are unable to attend services. If those who have always been faithful could come our attendance would show an increase over last year. We had a double Christmas program this year. In the morning worship hour the junior department gave a program and in the evening the adult department gave a play. The play was written by our pastor, Oliver Royer. The regular business meeting of the church was held on Jan. 4, when the yearly reports were given.—Edwin C. Garman, Alliance, Ohio, Feb. 27.

**Black Swamp church** met in council Feb. 22. Church officers were elected for the coming year: clerk, Sister Ella Korn; secretary, Sister Mercedes Tiennarend; trustee, Bro. A. Crago; delegates to District Meeting, Bro. Geo. and Sister Ida Garner; alternates, Bro. Andrew and Sister Ella Korn; for elder, Bro. Geo. Garner; for correspondent, the writer. Feb. 12 our Sunday-school rendered a program at the Old

Folks' Home at Fostoria, which was much enjoyed by the inmates. Feb. 23 nearly all of the members attended services at the church in Toledo where Bro. R. R. Hatton and Bro. John Wieand are holding a revival. Feb. 10 Bro. Geo. Garner delivered a sermon in memory of Abraham Lincoln and George Washington on the subject, Men of Vision. The achievement offering, lifted Feb. 19, amounted to \$9.50.—Mrs. Asenath Baker, Lemoyne, Ohio, Feb. 28.

**Poplar Grove (Ohio) church** met in business meeting Feb. 24. Brother and Sister Ivan Erbaugh of Union City, Ind., were with us. The following officers were elected: delegate to Annual Conference, Bro. Wm. U. Wagner; alternate, Bro. Theo. Eley; District Meeting, Bro. Hugh Blocher, U. R. McCorkle, Wm. U. Wagner; trustee, Bro. Guy Wagner. Several of our ladies attended the Aid Society conference at Oakland, Ohio. Mothers and daughters' meeting was held Sunday afternoon, Feb. 19. A report on Bible reading was given. We are now taking up the reading of the book of Mark. Miss Bessie Huffman gave a talk on How Can Mothers Help the Day School Teacher?—Florence Hufford, Union City, Ind., March 1.

**Trotwood.**—On Sunday evening, Jan. 29, Bro. Chas. Forror of Brethren, Mich., preached an interesting sermon for us. Feb. 11 Bro. D. W. Kurtz gave an inspiring message on church promotion, preceding our mission and church service achievement offering. Feb. 19 Bro. Otho Winger gave interesting missionary talks both morning and evening. A male quartet also gave us messages in song at the morning service on missionary day. Our Aid Society has been busy this winter sewing for relief work. Fifty members of our community attended the District Aid Society meeting at Oakland. Our pre-Easter meetings are to be conducted by our pastor, Bro. W. D. Fisher. Sunday-school attendance has been good all winter. The Y. P. D. and C. W. meetings have also been having good interest.—Eleanor Hunn, Dayton, Ohio, March 1.

### PENNSYLVANIA

**Koontz church** met in council. The meeting was in charge of H. S. Koontz, since our elder, H. S. Guyer, could not be present on account of ill health. The first item was to elect a presiding elder. Our pastor, D. I. Pepple, was chosen for one year. All other officers whose terms expired were reelected. Our Sunday-school and church services are quite well attended and with good interest.—H. S. Koontz, New Enterprise, Pa., March 1.

**Richland.**—The missionary committee sponsored a program on the night of Jan. 1 featuring the Byler family. Feb. 5 a group of Student Volunteers of Elizabethtown College gave an interesting program. The chorus class is receiving special instructions in a course of thirteen lessons presented by Prof. E. G. Meyer. Bro. Alva Harsch, now at school in Elizabethtown, preached to us on Sunday morning, Feb. 26. A young people's program will be presented on March 26 featuring Bro. Caleb Bucher of Quarryville and also the Elizabethtown alumni quartet. On April 15 and 16 representatives from Elizabethtown College will conduct a Bible institute.—Eva A. Bollinger, Richland, Pa., Feb. 27.

### VIRGINIA

**Mt. Horeb.**—The organization of years ago is continued subject to the approval of the Mission Board whose chairman bade us proceed. A corps of officers was chosen. A good sister in Pennsylvania sent a nice check to aid in carrying on. Repairs are being made on the church. We are glad to have Bro. E. E. Joyce move here; his family adds seven members to our number. He will do his full share of preaching and pastoral work. We hope to have Bro. Wm. C. Sweitzer come again. Bro. Joyce will change his address from Trevilian, Va., to Cumberland, Va.—Mildred Southall, Sunnyside, Va., Feb. 28.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Maryland, Middle, Manor, April 20, 21.

Ohio, N. W., Silver Creek, March 14-16.

Pennsylvania, E., Palmyra, April 26, 27.

Pennsylvania, M., Roaring Spring, April 12.

Pennsylvania, S. E., N. J., & E. N. Y., Royersford, April 20.

Pennsylvania, W., Somerset, April 17-19.

Virginia, First, Cloverdale, April 19-21.

Virginia, Northern, Green Mount, April 14, 15.

Virginia, Second, Mt. Vernon, April 26-28.

### LOVE FEASTS

#### Illinois

May 28, 7:30 pm, Yellow Creek.

#### Indiana

May 20, 7:30 pm, Bethany.

#### Missouri

May 27, Bethel.

#### Ohio

April 16, 6:30 pm, Akron, First.

#### Pennsylvania

April 2, 6:45 pm, Shippensburg.

April 16, 7 pm, Connelville.

May 7, Walnut Grove (Johnstown).

May 9, 10, 10 am, Heidelberg.

#### Virginia

May 7, 7:15 pm, Timberville.



## MOTHER

(Continued From Page 27)

soldier of the cross. She gave gladly to missions. She requested that no flowers be used at her funeral, but that any wanting to give flowers should give the money to missions instead.

These are some of the facts. She did not care for praise and would not have it here. Words are not adequate anyhow, only the carrying on of the things she lived for will be a just tribute to mother.

Dan West.

Elgin, Ill.

## SISTER LOUISE F. REICHARD

Sister Louise Funk Reichard was born June 1, 1852, and died Jan. 31, 1933, in her eighty-first year. In 1874 she married Bro. W. Scott Reichard who was later elected to the ministry and ordained to the eldership. To this union were born four children, three of whom remain with five grandchildren, one great-grandchild, one brother and one sister.



Her death marks the passing of one of the congregation's most consecrated members. She spent fifty-five years of her life in the Church of the Brethren, devoting most of those years to the service of the Hagerstown congregation. She was a charter member at the organiza-

tion in 1894 and had often been referred to as the mother of the Hagerstown church, which indeed she was. She was president of the first Sisters' Aid Society in the congregation and in the Middle District of Maryland. Her interest in society work never lagged.

She was a sufferer from arthritis for ten years, being unable to get out of her chair for eight years. The past two years, to her joy and the joy of her friends, she was able to go up and down the steps at her home and occasionally attend church services. In all her affliction she kept the church on her heart and through her patience was an inspiration to her friends.

Her husband was elder of the church from its beginning until ill health made it impossible to serve, a period of thirty years. During that time she gave unstintingly of her service to the cause she loved. The Hagerstown church can erect no more fitting ornament to her memory than to rededicate anew their lives to the carrying on, consecratedly, the work she and her husband so solidly founded.

She was laid to rest beside her husband in Rose Hill cemetery, the service being conducted by the writer assisted by C. C. Ellis, president of Juniata College.

Hagerstown, Md.

A. B. Miller.

## EDWARD CLINTON MULLENDORE

Bro. Mullendore was born Dec. 6, 1855, and died suddenly Jan. 3, 1933, aged 77 years and 28 days, at his home near Brownsville, Md. He was the oldest son of Daniel and Mary Beachley Mullendore. He is survived by three sons and his wife by a second marriage who was Laura Lewis. She is a devoted Christian who now has been blind for several years.

Bro. Mullendore was a member of the church forty-six years and a deacon forty-one years. He was conservative in his views, yet always willing to keep pace with the church. He was a regular attendant and generous giver. In his will he remembered both the Brownsville and Pleasant View congregations and the General Mission Board in a substantial way.

Probably the greatest tribute that can be paid to him comes in the fact that he will be greatly missed by the community and especially

his church. He remained active and in good health up to the last. His sudden death came as a shock to all who knew him. Bro. Mullendore shed a ray of sunshine wherever he went; thus his life was a great source of encouragement to those trying to be Christians. He was a man who possessed sound judgment and whose advice could be relied upon. Indeed he was a conscientious, noble Christian gentleman.

Funeral services were held at the Pleasant View church by the undersigned assisted by Bro. Earl Mitchell of Brownsville and Rev. H. C. Erdman of Burkittsville.

Frederick, Md.

M. G. Wilson.

## FIFTY YEARS OF WEDDED LIFE

Brother and Sister S. H. Flory of the Valley congregation, Nokesville, Va., passed their fiftieth milestone of wedded life on Feb. 8; this was also Bro. Flory's seventy-third birthday. A service was conducted at the Valley church on Feb. 12 by the elder, Bro. Davis Nolley, and a gift of \$50 was presented to them by the children and grandchildren, half of which Brother and Sister Flory are giving through the Valley congregation to world-wide missions. Brother and Sister Flory with the latter's sister, Jane Hedrick, are the only charter members of this congregation living here at this time.

Bro. Flory has been a minister for forty-three years. He has served this church as Sunday-school superintendent, deacon, minister and elder. He is seldom absent from church services. He only missed two council meetings in the history of the congregation: once when he was holding a series of meetings, the other when he was on a tour of Palestine. He has conducted forty-two series of meetings but is not so active in the ministry at present.

Nokesville, Va.

Vernie F. Diehl.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Evans-Curry.**—By the undersigned in his home on Feb. 23, 1933, Mr. Kenneth E. Evans and Miss E. Ann Curry, both of Hammond, Ill.—N. H. Miller, Decatur, Ill.

**Oellerich-Gilbert.**—By the undersigned on Feb. 26, 1933, at the parsonage, Mr. Fritz Oellerich and Sister Fern Gilbert, both of Davenport, Nebr.—Robert L. Sink, Carleton, Nebr.

**Rupel-Pobst.**—By the undersigned at the La Verne church, Feb. 26, 1933, Claude M. Rupel of Laton, Calif., and Marie E. Pobst of Long Beach, Calif.—C. F. Rupel, J. B. Emmert.

**Walker-Davidson.**—By the undersigned at his home in Carthage, Mo., Dec. 14, 1933, Mr. Wm. E. Walker of Granby, Mo., and Sister Jewell Davidson of Fairview, Mo.—Lester E. Fike, Carthage, Mo.

## FALLEN ASLEEP

**Atkinson,** Johnson, son of William and Eliza Tyre Atkinson, was born in Schuyler County, Ill., April 24, 1866. He united with the Church of the Brethren at the age of eighteen. In recent years while living away from the church he attended the Apostolic and Frisco Mission churches in Webb City, Mo. Dec. 1, 1889, he was married to Laura Jane Keller at Summum, Ill. To this union were born two sons and three daughters. He moved to Missouri in 1901. He died of cancer of the stomach at his home in Webb City, Mo., Jan. 17, 1933. He is survived by his widow, two sons, one daughter, thirteen grandchildren, five half-brothers, and two half-sisters. Services were conducted in the Frisco mission in Webb City, Mo., by the writer, assisted by Mrs. Lewis, a minister in the Apostolic church. Burial in the Carterville cemetery.—Lester E. Fike, Carthage, Mo.

**Baer,** Daniel B., born near Abbotstown, Pa., April 17, 1840, died Feb. 11, 1933, being almost 93 years old. He married Margaret Brugh at Gettysburg, Pa., Jan. 19, 1869. They were lifelong members of the Church of the Brethren, serving many years in the deacon's office. His wife died June 24, 1927. He is survived by four daughters, son, thirteen grandchildren and two great-grandchildren. He was one of the few members who heard Lincoln's Gettysburg speech. He died at the home of his daughter, Mrs. C. C. Hoover, Cedar Rapids, Iowa. Funeral services by Eld. A. P. Blough assisted by D. C. Snider.—S. B. Miller, Cedar Rapids, Iowa.

**Baumgardner,** Bro. Jacob Marshall, born July 22, 1861, died in Waynesboro Hospital Feb. 20, 1933, of diabetes. He was born in Frederick County, Md., the son of Jacob and Mary (Lady) Baumgardner. About thirteen years ago he moved to his late home at Amsterdam near Rouzerville. He was a faithful member of the Rouzerville Church of the Brethren. He is survived by his widow, Lauretta (Grossnickle) Baumgardner, daughter, two sons, sixteen grandchildren, two brothers and two stepsisters. Funeral services from the home by H. M. Stover and C. R. Oellig. Interment in Prices cemetery north of Waynesboro.—Mildred L. Palmer, Rouzerville, Pa.



**Beekly**, Bro. Wm., Sr., died Dec. 10, 1932, aged 87 years. He was struck down by an automobile. The Messenger has lost one of its oldest readers for Bro. Beekly subscribed for a church paper from the time the first one was published. He was born at Meyersdale, Pa. He was married at the age of twenty-two. His wife died seven years ago; two children also preceded him. Five sons and four daughters survive. He lived many years in Waterloo, Iowa, and fourteen years ago moved to Long Beach where he lived at the time of his death. After the death of his wife he made his home with his daughter, Mrs. Grace Beistle. He was a member of the church from his early twenties; his Christian life was beautiful. The Long Beach church feels that it has lost a valuable member. Funeral services by H. B. Heisey.—Maud M. Trimmer, Long Beach, Calif.

**Blough**, Sister Sadie R., daughter of Tobias and Elizabeth (Ream) Livingston, born in Somerset County, Pa., April 2, 1868, died Feb. 22, 1933. She was the last of eight children to pass away. She married Josiah A. Blough in the fall of 1888 and they lived their entire married life in Johnstown and vicinity. At the time of her death they were making their home with a nephew, David Blough, near Johnstown. She united with the church forty-two years ago, thirty-five of which she was a member of the Roxbury church. She was a faithful helper in the Ladies' Aid and in the Sunday-school. More than four years ago she and Bro. Blough were anointed. She is survived by her husband and a number of nephews and nieces. Funeral in the Roxbury church by her pastor, T. F. Henry, assisted by Arthur Rummel, with interment in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Brumbaugh**, Conrad L., son of Henry and Kathryn Brumbaugh, born near Randolph, Ohio, Oct. 2, 1842, died at the home of his son near Kent, Ohio, Feb. 17, 1933. He married Eliza Mishler April 23, 1868. Three sons and two daughters were born to them. His wife died in 1911 and in 1913 he married Elizabeth Warstler who preceded him a little more than a year ago. He is survived by two sons, two daughters, two sisters, brother, twenty-five grandchildren and twenty-three great-grandchildren. He became a member of the Church of the Brethren about forty-five years ago and continued faithful unto the end. Funeral services by Eld. G. W. Kieffaber and the writer in the Springfield (N. E.) church. Interment in the cemetery near by.—A. H. Miller, Kent, Ohio.

**Chamberlain**, Monroe E., born at Adams Center, N. Y., Oct. 23, 1853, died at Long Beach, Calif., Feb. 8, 1933, while spending the winter at the home of his son, Claude. June 23, 1882, he married Effie Alta Bisbay who passed on July 2, 1920. Seven children were born to them, five of whom are living. The family moved to Wenatchee in 1903. He was baptized into the Church of the Brethren in 1921 and continued loyal to the time of his death. A preliminary service was held in Long Beach followed by the regular service in the Wenatchee Valley church by the pastor. Burial in the Wenatchee cemetery.—W. Earl Breon, Wenatchee, Wash.

**Cook**, Sister Edna, daughter of Bro. Daniel and Sister Elizabeth (Sellers) Bock, born Oct. 18, 1884, near Greensprings, Ohio, died Feb. 17, 1933. She had been in failing health for many years and for more than a year was confined to her bed. In March, 1903, she united with the Church of the Brethren, continuing faithful in every service of the church as long as health permitted. March 21, 1905, she married Bro. J. Howard Cook. In March, 1911, the family moved to Larned, Kans., and here Brother and Sister Cook were chosen to the office of deacon with further opportunity to serve the church they both loved so much. Aug. 5, 1913, Bro. Cook died. Surviving are one son, brother and four sisters. Funeral services by Eld. Walter Swihart. Interment in the cemetery at Nevada, Ohio, by the side of her husband.—Mary L. Cook, Hoytville, Ohio.

**Cornelius**, Cyrus LeRoy, born Aug. 15, 1865, in Arcadia, Ind., died Dec. 18, 1932, in Huntington Park, Calif. He united with the church at the age of twenty-one and remained a true and faithful Christian. He was highly respected by the Long Beach church. Surviving are two daughters. His wife, Mrs. Cora E. Cornelius, died Dec. 2, 1931.—Maud M. Trimmer, Long Beach, Calif.

**Doll**, Joseph W., born Jan. 1, 1850, died Feb. 15, 1933. He married Malinda Rotruck in 1873. To this union were born eight children. There are also thirteen grandchildren and one great-grandchild. His wife preceded him about nine years ago, also one son and one daughter died some time ago. He was a member of the Church of the Brethren for fifty-four years and was devoted to the church he loved. Funeral services at the Knobley church by the undersigned. Burial in the cemetery near by.—B. W. Smith, Burlington, W. Va.

**Ekstein**, Chas., born in Holland in 1865, died in Chicago, Jan. 16, 1933, aged about 68 years. He came to America at the age of four and spent all of his life in or near Chicago. He was a member of the Hastings Street Church of the Brethren for about twenty years and was a very consistent and devout Christian. Funeral services by the pastor, Bro. E. Wayne Gerdes, in the church. Interment in Mount Greenwood.—Ray Dean, Chicago, Ill.

**Garber**, Bro. Samuel A., son of A. D. Garber, died at the University of Virginia Hospital, Jan. 27, 1933, aged 69 years. He was at the hospital three months and had undergone two major operations. He was born on a farm near Mt. Sidney where he resided at the time of his death. In 1905 he married Sister Hettie Showalter. He joined the church in youth and lived a quiet, faithful and unassuming Christian life. He is survived by his widow, daughter, four sons, two grandsons, three brothers—one being Eld. S. W. Garber of Illinois, and two sisters. Services at the Pleasant Valley church by Eld. S. D. Mil-

ler assisted by Eld. P. F. Cline. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Grace**, Chas. Edw., aged 32 years, died Jan. 22, 1933, at Melcroft, Pa. Funeral by Bro. Geo. Wright. Burial at Smithfield, Pa.—Mrs. Geo. Wright, Uniontown, Pa.

**Grambling**, Bro. Geo., died Feb. 19, 1933, at his home in Salix, aged 78 years. He suffered with a complication of diseases for about a year but was only bedfast for a few days. He was baptized at the Maple Grove Church of the Brethren about thirty-nine years ago and remained faithful until death. He served as a trustee of the church for about twenty years. He married Sara Stutzman who survives with one daughter and two grandchildren. Funeral services at Maple Grove church by P. C. Strayer, the pastor, and S. W. Pierce. Interment in the Dunmyer cemetery.—Mrs. P. A. Berkey, South Fork, Pa.

**Heckman**, Bro. John M., son of David and Elizabeth Heckman, born on Aug. 1, 1873, near Cerro Gordo, Ill., died at his home in Rocky Ford, Colo., Feb. 12, 1933, aged 59 years, 6 months and 11 days. Bro. Heckman spent his early life near Hammond, Ill. He prepared himself for a career of public school teaching which covered a period of ten years, during which time he spent two years as a student in Mount Morris College. It was while at college that he surrendered his heart to the Lord and united with the Church of the Brethren and was devoted to the church of his choice until his dying day. In 1906 he was united in marriage to Martha Nickey. Four years later this home was saddened by the death of his companion. In 1912 he was married to Viola Landis. To this union were born one daughter and two sons. Bro. Heckman entered the United States mail service in 1908 and since that time had been a mail carrier in Rocky Ford, Colo. As a husband, father, citizen and churchman, Bro. Heckman endeared himself to the residents of his city and all who knew him. His church will miss a devoted and faithful deacon. His religious faith sustained him through life and comforted him in the hours of suffering and death. He is survived by his companion, one daughter, two sons, his aged father, David Heckman of Morrill, Kans., three brothers, William T. and Irwin D. of Cerro Gordo, Ill., and Prof. J. Hugh of McPherson, Kans., and one sister, Mrs. Ellen Wagoner, recently from India, now of McPherson, Kans. Funeral services were conducted at the Rocky Ford church by Elders Harvey R. Hostetler and Roy E. Miller. Interment made at Rocky Ford, Colo.—Harvey R. Hostetler,

**Hockman**, Harvey Milton, born March 12, 1857, died Jan. 12, 1933. He is survived by his widow, Mrs. Margaret Hockman, six sons, three daughters, twenty-nine grandchildren, three great-grandchildren, one brother and two sisters. He was a faithful member of the Church of the Brethren for fifty-two years. Funeral services at the Slanesville Presbyterian church by the undersigned.—B. W. Smith, Burlington, W. Va.

**Johnson**, Milton Schuyler, son of Franklin and Elizabeth West Johnson, was born in Jasper Co., Mo., Jan. 28, 1869, and lived his entire life in the community in which he was born. He was married to Lizzie Knight on Sept. 13, 1893, to which union four sons and one daughter were born. When a young man he accepted Christ and united with the M. E. Church. He departed this life Jan. 19, 1933. He is survived by his widow, four sons (one, a member of the Church of the Brethren), one daughter, one brother, two half-sisters, and eight grandchildren. Services were conducted by the writer in the Dudman church and burial in the Dudman cemetery near his home.—Lester E. Fike, Carthage, Mo.

**Kasson**, Bettie Jean, ten-year-old daughter of Mr. and Mrs. Ralph Kasson, died Feb. 15, 1933. She was run over by an auto on her way home from school and death followed in a few hours. She was one of the Sunday-school children of the Fresno church. She is survived by parents, three sisters and one brother. Funeral services by the undersigned and burial in Mt. View cemetery.—Leo H. Miller, Fresno, Calif.

**Pugsley**, Mrs. Jennie P., born in Coffeen, Ill., Aug. 5, 1890, died Feb. 17, 1933, at the hospital in Jacksonville, Ill. After her marriage to Fred A. Pugsley in 1908 they moved to Pana where they lived until moving to Decatur in 1917. She was a member of the Methodist church in Coffeen. She is survived by her husband and four children, her mother, Mrs. Nancie Donaldson of St. Louis, one grandson, four brothers and six sisters. Funeral by the writer in Pana. Burial in the Boyd cemetery near Oconee.—N. H. Miller, Decatur, Ill.

**Robb**, Sarah Katherine (Hastings), born in Pennsylvania, Dec. 16, 1845, died at the home of her daughter, Luella Long, Wichita, Kans., Feb. 16, 1933. She married John C. Robb Dec. 25, 1864. He was a veteran of the Civil War and died twenty-five years ago. In her young days she accepted Christ and united with the St. Paul Methodist Episcopal Church and lived a consistent Christian life until death. She is survived by four daughters and one son, twelve grandchildren and seventeen great-grandchildren. Services by the undersigned assisted by the pastor of the M. E. church. Interment in the Maple Grove cemetery.—H. F. Crist, Wichita, Kans.

**Works**, Bro. Chas., born in Clay County, Mo., son of Louis and Isabelle Cable Works, died in the Connellsville State Hospital, Jan. 24, 1933, aged 77 years. His wife died several years ago. He is survived by two sons and one daughter. He had lived in Connellsville for many years, having followed the lumber and coal industry. Three years ago he united with the Church of the Brethren by baptism and was a faithful and devoted follower of Christ until death. Funeral services from the home of a son, Bert Works, by his pastor, Bro. Ralph E. Shober. Interment in the Hill Grove cemetery.—Mrs. Mary C. Shober, Connellsville, Pa.



## What Then?

Suppose your membership has grown lukewarm. What then?

1. When some do not attend services?  
Have them read the Messenger.
2. When some have lost interest in Sunday-school?  
Have them read the Messenger.
3. When some care nothing for missions?  
Have them read the Messenger.
4. When some are slack in stewardship?  
Have them read the Messenger.
5. When some prefer worldly amusements even on Sunday?  
Have them read the Messenger.
6. When some support neither the local, district nor general church program?  
Have them read the Messenger.
7. When some never see the Messenger?  
Loan them yours each week for a month.
8. When some do not take the Messenger?  
Explain the value of the Messenger and secure their subscription.
9. When some say they can not afford to take the Messenger?  
Show where they are now spending \$2.00 and more less wisely.
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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., March 25, 1933

No. 12

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## AMERICA

Industrial School, Geer, Va.  
 Kline, Alvin, and Edna, 1919.  
 Knight, Henry, March, Va., 1928.  
 Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
 Norris, Glen E., and Louise, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
 Wertz, Corda L., 1932.

## Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
 Hutchison, Anna, 1911.  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Pollock, Myrtle, 1917.  
 Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
 Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
 Metzger, Minerva, 1910.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
 Myers, Minor M., and Sara, 1919.

## Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
 Flory, Edna, Catawba Sanatorium, Va., 1917.  
 Schaeffer, Mary, care Roy L. Schaeffer, 505 Hand Ave., Lancaster, Pa., 1917.  
 Senger, Nettie M., care Nellie M. Senger, 803 Summit Ave., Seattle, Wash. (Swedish Hospital), 1916.  
 Shock, Laura, University of Chicago, care of Gates Hall, Chicago, Ill., 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Helser, Albert D., 1922, and Lola, 1923.  
 Moyer, Edna Faye, 1931.  
 Royer, Harold A., and Gladys H., 1930.  
 Utz, Ruth, 1930.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
 Horn, Evelyn J., 1930.

## Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damatura, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.  
 Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Harper, Clara, Ashland, Ohio, 1926.  
 Rupel, Paul, and Naomi, Stanley, Va., % H. E. Wakeman, 1929.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
 Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.  
 Ziegler, Edward K., and Iida, 1931.  
 Ziegler, Emma K., 1930.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
 Cottrell, Dr. A. R., and Laura, 1913.  
 Fox, Dr. J. W., and Besse, 1929.

## Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
 Brumbaugh, Anna B., 1919.  
 Messer, Hazel E., 1931.  
 Nickey, Dr. Barbara M., 1915.  
 Swartz, Goldie E., 1916.

## Jalapor, Surat District, India

Miller, Sadie J., 1903.  
 Mow, Baxter M., and Anna B., 1923.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
 Miller, Eliza B., 1900.

## Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

## Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
 Widdowson, Olive, 1912.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks Harlan J., and Ruth, 3612 University Ave., Los Angeles, Calif., 1924.  
 Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
 Garner, H. P., and Kathryn, 164 N. Prairie St., Batavia, Ill., 1916.  
 Grisso, Lillian, 3435 Van Buren St., Chicago, Ill., 1917.  
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
 Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 12

## EDITORIAL

### Not Yet . . . But—

It is a good many hundred years since a heaven-inspired soul said: "We see not yet all things put under him, but we see Jesus." And the truth still holds. We have not seen yet what many of the choicest spirits had hoped to see long before this day, but the compensating fact is that we do see still the ground of that high expectation which therefore can not die. Jesus of Nazareth, ignored by the worst of us and only half followed by the best of us, is nevertheless the ideal which lifts human hopes out of the slough of despondency.

How many things indeed in the life of our time have not yet been put under him. How much of hate and strife and greed and unloveliness of many sorts there is about us. Yet Jesus has been lifted up high enough that we can see him, see him in the mighty enterprise of drawing all men unto him. And he does draw. Few indeed are those who do not readily agree that his way is the ideal way, that he has the answer to all our problems, if only we all had the courage to follow him all the way.

It is good that we can still see him. Let us at least keep looking at him.

E. F.

### What One Nice Theory Cost

A BIT more than twenty years ago the interstate commerce commission was charged with the task of determining the value of the physical properties of the railroads. The theory was that such a valuation would disclose the amount of water in railroad stock and furnish a substantial basis upon which to base rate schedules. It was a nice theory and seemed to promise much as the work of valuation got under way.

Yet in practice the scheme has proven tedious and expensive. To date the La Follette valuation program has cost a total of \$182,000,000, and although the work of valuation is now complete, it is as of fifteen years ago!

Which is to say that an elaborate plan for determining costs of large scale properties tends to get out of date before the final figures can be assembled. In the case of the railroads, repeal of the valuation bill seems to be the best way out from under the dead weight of a nice theory.

Of course, we would not want to be understood as belittling theorists and their theories. But in a time when many attractive though none too sound ideas are being dusted off and offered to the public, it is certainly in place to suggest the second look before the leap. And this does not mean doing nothing. One can still keep sawing wood in the fields of proven worth. H. A. B.

### The Cross Is Still Central

THE Lenten season always invites us to fresh thinking about the heart of faith and life. This time it compels us. Closed banks and crumbling trust companies send us out on a new search for security. That search seldom begins at Calvary, but it always ends there, if it's carried to the finish. There's no other place where it can rest.

It is a good thing for man, with all his vaunted accomplishments, to find out what a helpless thing he is. Isn't that the most conspicuous fact in the present status? There's a touch of grim humor in the frantic rushing of our great financiers and statesmen back and forth from one proposal to another in a deluge of proclamations, plans and panaceas. Which is not at all to cast reproach upon their earnest efforts. Undoubtedly some marketing systems and trade agreements and tariff policies and economic theories are better than others and we must keep on trying to find them. But if and when we do they will not meet the deepest needs of the strange being we call man. And while the search goes on life must be lived somehow. There are injustices which must be endured, griefs which must be



borne, guilty consciences which must be comforted, dark futures which must be lighted. And human resources are not sufficient for these things. They have been tried and found wanting. Man must have help. This is why the search for security and peace drives us to the cross of Christ.

And why it ends right there. For human hope at last must be grounded in the goodness of God, not in the goodness of man. That is the blessed truth which the cross certified and sealed. "He that hath seen me [on the cross as everywhere else] hath seen the Father." Here was set forth the seeking, suffering, reconciling, propitiating God. Jesus was the instrument of reconciliation, of propitiation. God himself was the Reconciler, the Propitiator (2 Cor. 5: 19; Rom. 3: 25). Our modern dramatizings are often very poorly done. Jesus was the perfect impersonation of his Father. In him dwelt the fulness of the godhead.

The compulsion which the present Lenten period puts upon us to find refuge in this precious truth, is not a mere call to repeat old time formulas. It is much more demanding than that. It asks for determined digging through words and symbols to the spiritual realities beneath them. To satisfy the deep heart hungers of our time, texts about the cross and the blood must take us into actual intimacy with the Christlike God whose heart is revealed in them. It will not do now to make them mere passwords into the circle of the doctrinally sound. Men want real relief from the tormenting sense of guilt and failure. It is the pulsing life of God in their own veins that souls are starving for. It is the supporting strength of the Everlasting Arms that strong men and women want to lean on now. To give us this is what the doctrine of the cross is all about. Unless it does, we have not found the heart of it.

Two facts, more than two perhaps, but at least these two, work against present day appreciation of this doctrine.

One of these is the implication sometimes met that the divine scales of justice could be balanced by the punishment of an innocent person, and that the primary function of the cross was to effect that balance. Small wonder is it that so gross a perversion of moral values finds no place in healthy minds and makes them say the cross can have no word for them if that is what it means. It is an idea thoroughly at home in the pagan world where gods and goddesses dwell in plenty, ready for all possible demands, but there is no room for it where the Christlike God is the only one there is. There are no double standards of righteousness in him, though there is pardon in abundance. And incalculable suffering of injustice too with its wondrous redemptive power, a mystery which mothers can most nearly understand.

The other hindering fact is the predominance of self-interest as a human motive, with its natural accompaniment of secularism and insensitiveness to the finer values. And its consequent blindness to the true interest of one's own self. It is the same thing that made the cross idea seem like foolishness to the wisdom of the Greeks. Unable to understand how a human being can be actuated by a great love for one's fellows, it is equally impervious to the idea that such a motive can be the central fact in the nature of God. Sometimes the feeling rises, or descends, to the level of outright denial. More often it contents itself with indifference. The life is so self-centered that it just can not respond to the appeal of self-sacrifice. There could not be a God like that, it reasons or feels rather, for intelligent beings do not act that way. Self-preservation is the first law of nature, and so forth and so on.

But the end of that road is despair and the human mind can not and will not live there. It rises to new heights of faith which is what it is going to do now. It will seek and find its resting place at the cross of Christ, the first and bottom fact of which is that God is love. And lives and moves and has his own infinite being in eternally giving himself for the redemption of his children.

Just as the first and great commandment has a second like it, so this first and greatest fact in the doctrine of the cross has another like it. Should we look at that too?

E. F.

### Milk for the Chinese

THINK what it would mean to westerners to live in a land of no milk—no milk for the sick, invalids or for motherless babes! Yet there is such a land, and it is one of the largest in the world. China is the land of no milk, for there milk giving animals are exceedingly scarce and the people too poor to buy if such milk were available.

Now as one of our China missionaries has pointed out, the surprised and innovating westerner soon set about the business of discovering a cheap and wholesome milk for the needy Chinese. And by a grinding and cooking process he has succeeded in getting the needed article from the soy bean. As most of our readers know, this bean is the seed of an Asiatic plant now frequently grown in the United States as a forage crop.

The discovery that nutritious milk can be made from the soy bean by the simple equipment available to the Chinese, is indeed another case of finding unexpected resources in the back yard. And the whole story is a parable of how any and all men can best be helped. Milk for the body and milk for the soul must both come by the processes that are essentially indigenous.

H. A. B.

## GENERAL FORUM

### Idle Thoughts of a Preacher-Dad

BY C. ERNEST DAVIS

I SAT in my study with a few minutes to spare before the midweek Bible study and prayer service would begin and fell into thought about our local church program and my own personal plans. Financial problems were pressing our people sorely. It was just the evening before withdrawal of bank deposits in Kansas was limited to five per cent. A feeling of tenseness, uncertainty, and anxiety was in my heart. Surely it was time to get down to bed rock, to the most vital things. I asked myself several questions.

1. What institutions have meant most to me? The answer was readily available—my home and the church.

2. What knowledge has been of the most worth to me? I thought of my educational career from a child to a man, of the teachers I had known, of the courses I had taken, of the things I had learned, and of how I had used them. As a result I decided that my knowledge of God and religion had been of most value to me. It was outstanding in the service given me.

3. What are the most valuable possessions of my wife and myself, that which we prize most highly, that we must do most to protect? The answer was immediate—our children. In this connection, let me say in passing that we think both of our children and of our property in terms of stewardship rather than ownership.

4. What is my greatest fear? As I thought about the fears that I have felt, it seemed that the most persistent and the most alarming has been the fear that either directly or indirectly the lives of our three boys and two girls may be marred by war, worldliness, liquor, or lust. These deadly forces are so dangerously aggressive that I fear them. There is always the danger that, even though we succeed in heading off direct attacks in these fields, suffering and misery may result from an indirect attack.

5. How can our children best be protected and fortified against these dangers? I found the answer to this question in my answers to questions one and two above: through the home, the church, Christian teachers. The institutions and the knowledge that have served me must serve my children. The home and church must cooperate to give these children a fruitful knowledge of God and religion, to create in them Christian attitudes toward life, and to develop skill in living. The welfare of my children demands a program of Christian missions in order that they may live in a more nearly Christian world. Christian missions will also give my children an objective interest in the Christian life, which

thing I believe to be highly necessary. My children will need the Christian college and seminary, not only for their own possible use, but to provide training for religious leaders who shall guide them. For the protection and welfare of my children, the entire general program of the church as outlined and promoted by Annual Conference and entrusted to boards and committees must go forward. In order for this to be done successfully I recognize that our foundations—the home and the local church—must be maintained and strengthened.

6. Is there in our church organization any one unit that is directly responsible in these fields, that specializes therein? Like a flash, I thought of our Board of Christian Education of which I am a member. How often have I had it driven home to me by our General Secretary that we are responsible for building a program to help the home and local church. The formation of Christian character and the assistance of the church in its task of education and service is our big task. We are interested in the entire round of our church's activities because we train people for participation therein. We are also officially charged with the promotion of certain moral interests such as peace, temperance, simplicity, and purity. We wage spiritual warfare against the enemies I fear.

What, 7:30 already! Time for the service to open! Well, anyway I have one thing straight. I must wholeheartedly support the entire program of my church, and especially must I support the plans of the church to lift a great offering on Easter Sunday for the work of the Board of Christian Education. That is the next major financial objective of our brotherhood, and the work of that board is basic.

*Independence, Kans.*

### The Way Out

BY JOHN WOODARD

THE election is over and it was a wet victory. In fact, with both the major parties committed to a modification of the liquor laws, it was bound to be a wet victory no matter which party won. There was no wet and dry issue. The only issue was how and in what manner the sale of liquor should be legalized.

Most of the dries were probably surprised at the apparently overwhelming wet sentiment. However, it is not as bad as it seems. We must remember that a few hogs can make a lot of noise when they are hungry. And the boozers are certainly noisy. In the matter of noise, the hogs have nothing on them. But, after making due allowance for the excessive noise of the wets, we must still admit that there has been a decided increase in wet sentiment in recent years. And we may well ask, what is the reason for this increase in wet sentiment?



During the War, Ontario and some of the other Canadian Provinces voted dry but, after the War, most of them returned to the legalized sale of liquor. Just why Ontario voted wet is told in an article in the *Saturday Evening Post* for March, 21, 1931. This article quotes Sir Henry Drayton, Chief Commissioner of the Liquor Control Board of Ontario, as saying: "It was not wet propaganda—of which there was no lack—so much as the decline of temperance aggression which led the people of Ontario to give overwhelming support to the government-control policy when it was submitted to the electorate in December, 1926, and again in October, 1929." So we see the Ontario wets put across their program because the good people of Ontario did not keep up their program of education. That is just what is happening in this country. Most of the dries seemed to think the passage of the Eighteenth Amendment would settle the issue for all time. They failed to see that no law can be effective unless it is supported by an intelligent public sentiment. But the wets did not give up. They have been extremely active in developing sentiment against the law. They have gained control of most of the daily newspapers and many of the magazines. They have exaggerated wet news and minimized dry news. They have published wet editorials and conducted straw votes, in which the votes from a small per cent of the electorate has been taken as the will of the majority of the people. They have ridiculed prohibition in cartoon, movie, and the radio broadcast. This has been going on so long that it is a wonder the increase in wet sentiment has not been greater than it really is.

People are so constituted that it is easy for most of them to believe many things that are absurd, if they hear them often enough. A man in perfect health is not likely to believe a friend who tells him he looks ill. But if many friends tell him the same thing, he may really become ill. Salesmen recognize this power of suggestion and they use it to their profit and often to the disadvantage of the customer. That is why many people often buy things they do not need and sometimes even things they do not want. The wets have a large number of expert salesmen and these salesmen have sold the wet program to all of the American people except those who have a high sales resistance.

Well, what are the remaining dries going to do about it? Are we going to keep still while the wets continue to sell their program to more and still more of the people? Are we going to lie down on the job? Are we quitters? Are we yellow? How can we justify our inaction if we allow the wets to sell their gold brick to the American people? They have already sold it to most of our legislators. It seems quite likely that a repeal amendment will be submitted but the people will have to vote on it. It is not too late for us to get into ac-

tion. We must take up the program of education that was dropped when the Eighteenth Amendment was passed. Education drove the saloon out of towns, cities, counties, states, and finally the nation. And education will keep out, not only the saloon but also all other forms of legalized liquor selling. It will also develop a public sentiment that will strengthen the arm of the law and make the enforcement more effective. The liquor laws are not the only ones that are violated. Lack of proper education is responsible for the development of a large number of law violators. We need better enforcement of all laws and we can only secure it by developing a better public sentiment. We must develop a higher type of citizenship. We must have citizens who will not sacrifice the nation's welfare for their own private gain, and who will have the utmost contempt for others who put their own interests ahead of the interests of the public. This can only be attained through education and this education should begin in the homes and continue through the school and church. If these three great social institutions work together for the development of high ideals of citizenship, we need not fear the return of the saloon or any other form of legalized liquor traffic. But it will take work. The Christian people of America must get on the job. "Awake, thou that sleepest."

*New Carlisle, Ohio.*

## The Local Congregation

BY A. B. MILLER

### II. The Intensive Nature of Its Task

WE understand that we are to win men and women, as individuals, to faith in the Lord Jesus Christ. That is, we are to develop them through prayer, the teaching of the Word of God, and the ministry of helpfulness into the "fulness of the stature of Christ." We are also to train them *for*, challenge them *to*, and direct them *in* service for others in his name. All agencies, all programs, all policies and all efforts are directed to the end that Christ be made "all and in all" to every believer. This is to be achieved by him with our coöperation. We proceed under the direction and in the power of the Holy Spirit.

But the task reaches beyond the individual in his personal relation to God. It involves all his relationships with humanity. Christ is to be revealed through him in the home and in the school, in business and in politics, and in every other human relation.

This is not the task of district or regional or national groups. It belongs to the local congregation. Men are won, nurtured and serve where they live. The battle for righteousness is fought at the ballot box in the local precinct. When our children are educated, it is in the local school. When industry and agriculture,

commerce and the professions feel the spell of Christ in human life, it is in the local community. We need not expect world-wide peace or even national peace, world-wide economic justice, or even national economic justice, world-wide purity or even national purity, world-wide prohibition or even effective national prohibition, until God's laws are written upon individual hearts through the efforts put forth in the local congregation.

If we want these things to prevail on earth, they must begin at home. The people to help see that they begin are doubtless great leaders of our own and other denominations from outside our own local groups; but primarily and fundamentally, the task belongs to the local congregation under the leadership of its local ministry. It is your task and my task. We may not escape it; and we should not want to escape it.

*Hagerstown, Md.*

## The Most Central Truth

BY A. R. COFFMAN

WE hear and read much about the love of God, the divine example of Jesus in the manifestation of that love, and are told that we are to follow him and let him inspire us unto the same ideal; but there is something lacking in that statement. The most welcome discovery in the lives of millions of people is to find that their sins have been forgiven forever; that is, that they are among the ones to whom the Lord will not reckon sin because their iniquities have been forgiven and their sins covered (Rom. 4: 7-8; Psa. 32: 1-2). We do not need first an Example-Ideal Savior, but a Substitute-Redeemer-Ransoming Savior. You can call the description a figure of speech if you like, a bridge over which some go, but the reality is beyond. Salvation is the most glorious fact in the universe, and the thing that multitudes need is not only to know the good but how to reach it. We need to have the load lifted for we are not able to do it ourselves. If there is not the Savior in life (and we do not mean just an Example or Ideal) we are desperate. We must have a Substitute, a Redeemer, a Good Shepherd who has given his life for us. We do not understand fully about the spirit world as long as we are in the flesh, so that, in the present order, we shall never appreciate in all its fullness what Jesus has done for us. But we do have the statement of Isaiah that the Savior was wounded for our transgressions, bruised for our iniquities; that the chastisement of our peace was upon him, and that by his stripes we are healed. Jesus himself said that he came not to be ministered unto but to minister and to give his life a ransom for many. At the last supper he said that his blood had been shed for us and for many unto the remission of sins. This statement is not irrational. It might be better to say that it is superrational as could be

said of many of the gospel teachings. Paul's very gospel, which is basically not his own but that of his Lord, is built on this truth. He says that otherwise it would not be gospel and that beside which there is no gospel.

Even though language be a bridge, nevertheless the *fact* remains to which the bridge leads. Realities are not less but rather greater than figures. The presence of different theories, none of which may be fully adequate, does not alter the fact, the glorious fact, of our redemption. Anselm has given us a viewpoint that is of value, although not immune to criticism, of course. Difficulty may be found with any theory and those who cling so tenaciously to what is termed the "moral influence" theory may discover some day that it is partial, inadequate and even unworthy in the way it is used many times. Anselm took into consideration the justice as well as the love of God. He taught that "satisfaction must be rendered to justice before there can be forgiveness" (History of the Christian Church, Schaff, Vol. V, page 605). The idea is not that these two attributes are contrary the one to the other, for true love will include justice and true justice will be merciful, but justice needs to be reckoned with as well as mercy. To illustrate: even on the human plane, it is easy to condone sin but hard to forgive and deal with it. I had a Sunday-school teacher, one of whose pupils had grossly sinned. She said it was the most difficult thing in the world to lovingly rebuke and at the same time extend sympathy. She was right. Even in human help in dealing with or forgiving sin (so far as man can go) there must be some substitution on our part. It will be necessary for us to associate ourselves with the sinner (not with his guilt, of course) and share our help with him. It may be necessary for us to do something that he is not able to do just then; it may be necessary for us to be misunderstood; it might be necessary for us to die. Justice must be satisfied. Whether you like the term "satisfaction" in spiritual thinking or not, it is a fact, a veritable principle of life that must be. Justice is the twin of love.

All gospel illustration is simply a bridge over which we pass in our endeavor to appreciate something of what Jesus has done for us, but the fact is there. The Substitute, Redeemer, Ransom, Propitiation, Savior, Cross, is the heart of truth and life; and, when that is lacking in our conversations, sermons, or literature, we are withholding from the world that which only will nourish and bring to maturity the kingdom of God. We are afraid somebody will label us, call us dogmatic and say that we are entering into a controversy that some say is only an intellectual debate anyhow. It is said of some among us that they will avoid the controversy. Well, they can not. He who is not for the Redeemer-Savior is against him. There just is not common or neutral ground between the Lord Jesus Christ and one



who is only Teacher-Example-Ideal. Nicodemus was not born again when he called Jesus "Teacher." There is no salvation in a Teacher-Example-Ideal for we are left in our sins. We are not able to follow of ourselves. Let us have both Teacher and Redeemer, but we need the Redeemer first for we are not able to save ourselves. It is only when we have been saved and the load has been lifted and we realize that our sins have been forgiven once for all and forever because we have trusted ourselves to him as our Savior and let him do it instead of ourselves, that we become born again, children of God, able to discern spiritual things, and follow in his footsteps as we abide in him.

Any statements, even the scriptures, are only vehicles to bring our human minds or spirits into divine truth. But the scriptures are God's inspired figures and will not pass away even though the heavens and earth be shaken. It might be well for us to acknowledge our limitations and accept the fact declared in the inspired statements of scripture. We shall have nothing to lose in that direction. Brethren, let us not dodge the fact.

*Girard, Ill.*

## The Prohibition Emergency Campaign

BY RUFUS D. BOWMAN

A PROHIBITION EMERGENCY CONFERENCE was held in Washington, D. C., March 7 and 8, 1933. The initial steps in calling this Conference were taken by a few outstanding temperance leaders, but representatives from more than thirty church bodies of the United States united in giving the call. The conference was composed of representatives from supporting churches, prohibition organizations and unattached citizens who are friendly to the prohibition cause.

The purpose of the meeting was to unite the prohibition forces of our country to defeat in the states the ratification of the proposed amendment to repeal the Eighteenth Amendment. The conference was an outstanding success. Between five hundred and a thousand of the leading temperance leaders of our country considered intensively for two days an immediate program of action to save national prohibition. One could not breathe the spirit of earnestness and enthusiasm of the meeting without having hope for the triumph of national prohibition. But no blind enthusiasm was manifested. Every one realized the seriousness of our task and the emergency which exists. Every one knew that waste of time now means defeat, that only by uniting our efforts in an immediate campaign with renewed vigor do we have hope. The willingness of so many of the prohibition organizations to unite their efforts under the direction of a national committee to meet this emergency gives an added reason for us to take heart.

Bishop Edwin Holt Hughes, chairman of the confer-

ence, gave the opening address defining the purposes of the conference. His masterful message was an outstanding contribution to the success of the meeting. A few quotations from his address follow:

"We have met to employ and deploy our forces in the immediate front of our constitution and to say for the near time concerning the invaders, 'They shall not pass.'

"We are here again to serve notice on our country that, while our primary emphasis is upon one phase of our national life, we still believe that our reform is closely related to the total moral problem of our people. There are not wanting evidences that the acid that would dissolve the Eighteenth Amendment is of a kind with that which would destroy our sabbath with noisy sports; enthrone commercialism as the king of our legislation; introduce under legal sanction in our various states a betting system that will directly bring penalty and woe to more than one bank; and in due season restore that awful alliance which so long existed between the bar of the saloonist who promised light and laughter and 'the house of her whose feet take hold on death.'

"We are met, also, to assert our complete and unshaken faith in the justice and righteousness of our cause. We believe firmly that the beverage liquor traffic is inherently bad and that its long history is a constant credential of its iniquity.

"We are here in an honest effort to secure among ourselves a deeper unity in purposes and plans. Doubt-ers have more than once declared that our forces are endowed with a stubbornness that is a chief hope of our opponents. Those who are against our aims are expecting and prophesying that the representatives of our varied organizations and groups are strong enough to fight in fragmentary regiments, but not strong enough to yield to some form of federated unity. In a contest like our own, which inevitably calls for strong feeling, it is possible to mistake preferences for convictions! It is also possible to mistake organizations for causes!

"It is the serious judgment of many thousands of good men that our success in the present emergency can not possibly be fulfilled without a genuine federal plan.

"The present crisis demands a real unity as the price of our success. We have been called here primarily to unite in an effort to save and strengthen the Eighteenth Amendment. Unless here or elsewhere we achieve some form of working unity our immediate cause is lost; and we shall have to start again the laborious processes by which we reached a long-confessed goal.

"The final and high purpose of our meeting is that once more we may commend our cause to God and may seek his benediction and wisdom and strength for our plans and endeavors."

On March 6, the day before the conference opened, two committees—a committee on statement and a com-

mittee on ways and means—were at work in order to prepare a suggestive statement to the American people, some guiding principles for the conference, and a unified organization to carry out our objectives. These were presented to the conference for discussion and action. The official name of this conference as voted was *The Prohibition Emergency Conference*. The united campaign which follows will be known as *The Prohibition Emergency Campaign*. The conference decided that a united prohibition emergency campaign should be organized and carried forward vigorously and without delay with the following purposes in mind:

A. To reaffirm the principle of national prohibition by the decisive defeat in the states of the ratification of the proposed amendment to repeal the Eighteenth Amendment.

B. To restore enforcement laws in states where they have been repealed and to prevent their repeal where state action is proposed.

C. To urge the vital importance of welding together in every local community of all of the forces supporting the Eighteenth Amendment for the purpose of creating local prohibition sentiment and of giving active support to the local enforcement officials.

D. To urge the continuance through existing organizations and church agencies of a thoroughly coordinated educational campaign and the reopening of our churches to the dissemination of the facts. To support every wise movement for the instruction of the people, old and young, concerning the evil effects of the use of alcoholic beverages in any form.

E. To stress the vital importance of a demonstration by mail, telegrams and personal appeal and otherwise to impress the congress, legislatures and conventions with the extent and power of prohibition sentiment.

F. To urge the absolute unity of front and effective service on the part of various organizations and forces nationally and in every state.

In order to accomplish these ends, the conference agreed upon certain forms of effective organization. First, the conference decided to have a continuation committee made up of the ways and means committee strengthened and enlarged. The Continuation Committee was approved by the conference. It will have general supervision of the emergency campaign. Second, the conference gave authority to the Continuation Committee to appoint a large National Prohibition Emergency Committee which will include the names of prominent dries in all phases of life. This is an effort to get the prominent dries of the country to lend their influence in behalf of this cause. Third, the conference endorsed the appointment by the Continuation Committee of an Executive Committee of nine to carry forward the program adopted by this conference. The commit-

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## The Truth About Prohibition

BY FLORENCE B. GIBBLE

Chairman Women's Work of Eastern Pennsylvania

ONE of the outstanding issues before the people of the United States at the present time is prohibition. The Eighteenth, or Prohibition Amendment has been adopted, and has become a part of the constitution of the United States, and now a determined effort is being put forth to have it repealed.

Five of the outstanding arguments against the Eighteenth Amendment are:

(a) That conditions at present are worse than they were before the prohibition amendment was adopted.

(b) That the matter of regulating the liquor traffic should be left to the states.

(c) That it interferes with the personal liberty of the individual.

(d) That it is corrupting the youth of our land.

(e) That there is a loss in revenue and increased taxation for enforcement.

There is a maxim which says, "No cause is stronger than the measure of the truth in its propaganda."

When the test is applied to the cause of those who are endeavoring to break down or nullify the prohibition law, their weakness becomes apparent, for not one of the statements in wet propaganda is founded upon accuracy. Present conditions are far from satisfactory, but have they ever been satisfactory?

There has been a revolution in the American home since the adoption of the Eighteenth Amendment. The "old time" slum has vanished. When the saloon vanished—and prohibition, as it is, closed 250,000 saloons—the "old time" slum vanished with it. Instead of these disgraces to our cities, one finds better homes springing up by the thousands. The money that once went over the bar before the man reached home, is now paying for better dwelling places in which to rear children. The women and children in the homes are reaping the richest benefits of prohibition.

Of course the Eighteenth Amendment has not brought about the millennium. It has not prevented crime. President Hoover, in his message to Congress said, "It is not to be expected that any criminal law will ever be fully enforced, so long as criminals exist."

It has not put an end to the depression; but it has brought about a reasonable improvement over pre-prohibition days. History teaches us that a general improvement in the conduct of the human race has never been rapid.

Jane Addams, of Hull House, Chicago, one of the world's most prominent social workers, says that prohibition has made a new world as she knows it. And who is the better judge of the life of a nation—one whose commonest contacts are with the heirs of wealthy



families, or one who has given her life to cure the social ills of a nation?

Evangeline Booth, head of the Salvation Army, should certainly be able to express an opinion upon her wealth of experience. Recently, she declared that, in New York City, under the old system, from 1,200 to 1,300 drunks were brought into the Salvation Army Homes every night. Today, with prohibition, the number does not average more than seven. It is easy for some people to ignore that kind of testimony. But it is not easy to discredit it. She and her coworkers most emphatically declare that there is no part of the United States that has not been improved by the prohibition law, and that drinking among the poor has not increased two-fold or three-fold, but has diminished immensely.

Present conditions are far from satisfactory. Yet it is an unusual thing to see a drunken person today. I heard Bro. Rufus Bowman say that he saw more people drunk on a Saturday night in pre-prohibition days than he saw in 1930, and he traveled from Pennsylvania to Oregon. I can truthfully say I saw more people drunk on a Saturday night in pre-prohibition days than I've seen in Lititz in the last ten years.

Is more liquor sold now than before prohibition? Any one who takes a common sense look around the country knows that this is not true.

Among those you have personally known before and since the adoption of prohibition, is there, to your own certain knowledge, more or less drinking and drunkenness than there was before prohibition went into effect? Do the streets of the average city show more or less evidence of the liquor traffic since the adoption of prohibition? Is there more or less evidence of intoxication among automobile drivers in proportion to the number of automobiles used than there was prior to prohibition?

Are the railroad trains, with their Pullman cars, dining cars, and day coaches, the interurban cars and city street cars freer or less free from evidence of drinking and intoxication, since the adoption of prohibition?

Is there more evidence or less of drinking and drunkenness in and around manufacturing plants, and have industrial accidents among factory employees increased or decreased under prohibition?

Whiting Williams, one of America's leading industrial investigators, reported to a Senate committee a few months ago that he had spent a week last summer, disguised, among the jobless workers of Detroit. "I did not see," he said, "a single workman under the influence of liquor." It is unthinkable that that would be the case back in the days of the saloon.

And yet, some folks want to tell us more liquor is sold now than in pre-prohibition days, and that conditions are worse than they were before the prohibition amendment was adopted.

In a recent interview with the press Henry Ford is reported to have said: "Prohibition is a necessity in an industrial age. We have put it into the Constitution and we will never take it out. The human fact is that the United States is out in the country. The real centers of our nation are the small towns. The plain people and all the housewives are for personal freedom—from liquor."

There are those who say the matter of regulating the liquor traffic should be left to the states. Should it? State control would be our own pre-prohibition system all over again. We, as a nation, tried that for seventy-five years, and a painful experience it was, for some states—especially for our own state.

Just what was this pre-prohibition situation to which we are being urged to return? You might think, to hear it described, that it was a harmless institution, that the liquor traffic was well behaved, and the liquor interests lined up overwhelmingly on the side of decency. Everyone of us who can remember conditions before prohibition knows that the "good old days" were hopelessly vile so far as the saloon was concerned.

In 1896 the President of the Liquor Dealers of Pennsylvania wrote an article in a current magazine appealing to the saloon keepers for more decency in their business. He told them that the saloon can blame itself largely for the opposition to it, and admitted that the saloons were breeding places of all kinds of vice, promoting the social evil, and gambling.

That condition existed twenty-four years before we had prohibition when the liquor traffic was left to the states. We need only think of our own city of Lancaster to know that what he said was true. Would you like to see the liquor traffic under state control again—in a state as wet as Pennsylvania? Would we like to see the return of conditions that prevailed in pre-prohibition days, along the streets of Lancaster? Would we like to see our boys and girls openly exposed to the drink evil through advertisements, solicitation and invitation on every business corner of our towns and cities? Answer for yourself.

"Prohibition interferes with the personal liberty of the individual"—the wets are saying. "If we want to drink, we have a right to. Prohibition violates our liberty." Prohibition does curtail individual liberty. But the welfare of the family—womanhood, childhood and youth—is more precious than liberty. When people begin to live together, they must of necessity give up some liberties. Your liberty ends where the rights of your neighbor begins. The truth about the outlawry of the liquor traffic is freedom. It can not, of course, be the freedom of a savage, or of a solitary life—a Robinson Crusoe on his island, or a wild life of the wilderness. It is the freedom of a civilian, sharing in an ad-

vanced civilization, living a life rich in cultural values and social relations.

Consider our traffic laws, and officers on our highways. Do they destroy the drivers' freedom? The truth is, as it is easy to see, that millions of motor trucks, without order or rules in driving, with each driver a law unto himself, doing as he pleased, would leave nothing at all of either freedom or safety on the road.

The question of the right of the community to deprive its members of certain privileges, usually known as personal rights or liberties, depends entirely upon the benefit to the community, as compared with the loss experienced by the individual.

If inflexible science says alcohol is a poison, society, through organized government, has a right to say to the individual: "You may not use alcohol as a beverage, even though your appetite should demand it."

When the demand was made that all persons should be vaccinated, the same cry was heard that the individual was being deprived of his personal liberty. The same was true when the compulsory school law was passed; laws regulating child labor; the law requiring that milk, before it is sold, be pasteurized or come from tuberculin-tested herds; that water companies furnish pure water; that we operate our automobiles in accordance with an almost endless number of restrictions and regulations, and thousands of others; and yet, after we have experienced the effects of these restrictions, and have observed the benefits derived therefrom, there are very few who are not perfectly willing to be deprived of those privileges.

Science says alcohol is a poison. Experience has taught us that a small amount of alcohol consumed, causes one to become dizzy. A larger quantity causes a staggering gait, blood-shot eyes, and a loose tongue. A still larger quantity causes complete paralysis, and very often several days must elapse before the effects of complete intoxication entirely disappear.

Has society the right to take away from the individual the personal liberty to use as a beverage a substance which so injuriously affects the human being, and in consequence, the population as a whole? Most emphatically, *yes*.

It is also said: "The Eighteenth Amendment is corrupting the youth of our land. Prohibition must go." "It is debauching our youth. Drinking is on the increase." Is it? The colleges and other institutions of learning are selected as places where liquor is said to be used freely by the younger generation.

The Woman's Christian Temperance Union from its headquarters in Chicago made a report on a questionnaire which it recently submitted to the college Presidents of America. Replies came back representing

forty-five states. The replies were classified and tabulated as follows:

146 reported less drinking than before prohibition.

44 reported practically no drinking among students.

8 of the presidents expressed the belief that there is as much drinking as before the Eighteenth Amendment.

Luther A. Weigle, Dean of the Yale Divinity School, says: "We have thoughtlessly been blaming youth for all our present ills. But youth has little to do with them. Youth is clean and decent; today as always until it gets spoiled by wrong influences and evil opportunities. The fault lies not with youth, but with middle age; not with children, but with their parents."

A class officer in one of our great colleges says: "The chief trouble with student drinking is when the boys return from home, bringing a stock of liquor from their fathers' cellars."

Gifford Gordon, who has been making a study of conditions in the United States, writes concerning the youth of America in the following emphatic terms:

"Let me beg of you not to be influenced into believing that more young people are drinking liquor in this country today than ever before, and that they are drinking just and only because of our prohibition law. It is not so. Those who are nearest the youth of this great land are most emphatic in saying, *It is not so*. It has been my privilege to address over 300,000 young people in the junior and senior high schools and colleges during the last six years. Out of this experience I can say that I haven't met a single superintendent or principal of schools or president of any college who has any sympathy whatsoever with the talk that would have us believe that prohibition has made liquor guzzlers out of the millions of American youth. I find them much incensed over the persistency of such criticism. They call it cowardly and contemptible."

How about the loss in revenue and increased taxation for enforcement? Those desiring to legalize the sale of alcoholic beverages, insist that it would be of great assistance in raising revenue. They say that legislation permitting the manufacture and sale of beer would yield the federal government a revenue of a half billion to one and one-half billion dollars annually.

The statistical abstract of the United States in 1922 says the highest revenue ever collected on beer in the history of the nation, was 126 million dollars—the wartime tax collected in 1918. The average of annual Federal revenue from beer for the five years before the World War was 78 million dollars. More than ten times as much beer would have to be made as was produced before the war, or ten times the tax would have to be levied on the beer drinker to bring in the revenue



promised by those who favor the legalized sale of beer. Whatever is spent for liquor is not spent for food, clothes, homes, furniture, automobiles, radios, education, religion, etc. Suppose one and one-half billion dollars a year was being diverted now from the channels of legitimate industry and trade—what kind of a depression do you think we would have?

The losses, under ten years of prohibition are \$363,-000,000—blood money from liquor revenue. The gains, in these 10 years, are \$2,000,000,000 in Federal income taxes, and \$779,000,000 in automobile and gasoline taxes. If there has been a loss, where is it? It is hard to reconcile the logic of the wets.

Prohibition was built up, first of all, out of the evidence against liquor. It is doubtful if any case in the history of reform was ever more carefully prepared or more persistently pressed, educationally. In 1886 Congress enacted a law requiring that instruction concerning the effects of alcoholic liquors should be given in all schools and academies under federal control. It was largely the influence of this teaching that our country passed the Eighteenth Amendment.

But do you see what happened then? The teaching against the liquor traffic was brought to a halt, and a war for the defense of prohibition was begun. This war has raged now for thirteen years. It has been successful so far as prohibition is concerned; perhaps less successful so far as the liquor traffic is concerned.

For 75 years the dries opposed the liquor traffic with moral, social and economic arguments. For thirteen years they have been defending prohibition with political arguments. We must get back to a teaching program.

The Eighteenth Amendment is not a failure, but our present situation is serious. The liquor interests are placing their chief dependence on the wet metropolitan newspapers of the country. Few people realize the tremendous power of the daily newspaper in influencing thought and action on public questions such as this. Day by day, these newspapers are pouring poison into the minds of 60,000,000 of our people by their misrepresentation of the prohibition law.

The present situation is serious also, because of the 20 million people who have come to their majority since the Eighteenth Amendment was passed. Many of them do not recall the evils of the saloon days. They are being influenced by the wet propaganda.

Regardless of the final fate of the Eighteenth Amendment, there are some liquor laws that can never be repealed. The essential element in all liquor is ethyl alcohol, a chemical poison, which is never absorbed, never assimilated, never broken up; but goes on its way through the human body, searing, burning, destroying. That law can never be repealed.

Alcohol is always alcohol, whether in light wines, or beers, or in expensive champagnes or hard liquors. It always performs in the same way. Whether in dress suit or in overalls, its character remains the same. No legislature can ever change its nature. That law can never be repealed.

The use of alcohol has always resulted in the increase of imbecility, idiocy, insanity and mental disintegration. Asylums, jails, and poor-houses have been filled with its fruitage. That law can never be repealed.

The state of Kansas has been a prohibition state since 1880. It has been the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped. In Kansas today there are:

54 counties without any insane,  
54 counties without any feeble-minded,  
96 counties without any inebriates,  
38 counties without any poor-houses,  
53 counties without any persons in jail,  
56 counties without any representative in the State Penitentiary.

Friends, that's the truth about what prohibition will do when it is not merely a law, but an ideal, written in the hearts and lives of the men and women and boys and girls of a nation.

Before 1800 the Church of the Brethren had taken a definite stand on temperance, and no brother was allowed to distill ardent spirits. All through the years our church has had a sincere interest in the great cause.

While the present situation looks somewhat serious, we believe that the great need is teaching.

I feel confident that the Christian men and women of the United States will never consent to the repeal of the Eighteenth Amendment.

During President Wilson's last terrible illness Ray Stannard Baker visited him. They discussed the League of Nations, and Baker expressed some pessimism as to the final outcome. President Wilson half rose from his bed and almost shouted:

"We're right Baker! We're right!

That's enough!

Don't fear the outcome! We're right!

You can't fight God!

And you can't fight one of God's plans!"

And we're right in this movement for prohibition.

We're right!

Don't fear the outcome!

We're right!

We're right!

And

"Right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

*Lititz, Pa.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spencer Minnich*



## Isolated Members Keep Up Spiritual Life

FROM Virginia comes an Achievement Offering of \$7 from a brother and sister who are isolated from their church, but they say they keep up their family worship and try to live close to God. Their willingness to share with others through their Achievement Offering is one evidence that they are succeeding.

### Testimonies of Giving

#### I Am Glad

"I AM glad that the year has been prosperous with me that I can send you for missions \$15, besides what I have been giving through the year."—*A sister in Illinois.*

#### She Cried

"When I received your good letter telling of the mission need, I cried because I can not help much. I am an old widow, eighty-six years old. I love God and the church. Have been a member since I was thirteen. I would give more if I had it. I am sending you a dollar."—*A sister in Idaho.*

#### The Tithe Is His

"Am so glad he has made this \$10 possible. Our tithe this time was \$6.75. Out of that I am sending you \$5.00 and \$5.00 out of our last two weeks' tithe, making \$10. I do not live close to a Brethren church.

"Speaking of tithing, I believe that is God's way of financing his church. The tithe is his and we rob him if we do not give it, such is my belief. I love God and his cause and strive to do my little bit for him in the church of my choice.

"When I read your letter, suggesting a life story of my giving, I just dropped to my knees. I felt so humble. I have nothing to say as I felt God speaking to me to give him my all and I believe he will fulfill his promise. Pray for little unworthy me."

**Editor's Note:** Because of this good West Virginia sister's faithful record of contributions shown as follows, we asked her to tell us why she did it.

April, 1929 .....	5.00	June, 1930 .....	\$20.00
May, 1929 .....	5.00	November, 1930 .....	5.00
December, 1929 .....	6.00	December, 1930 .....	5.00
February, 1930 .....	5.00	December, 1931 .....	5.00
March, 1930 .....	5.00	December, 1932 .....	5.00
April, 1930 .....	5.00	February, 1933 .....	10.00

## Not Complaining

A GOOD man and his wife in Indiana send \$3. Their pledge calls for \$5, but they are able to send only three. They mention reverses such as three surgical operations with hospital and nursing expense, excessive taxes and a mortgage that must all be met, all of which brought embarrassment financially. They closed their letter saying, "We are not complaining, merely explaining." And they add this thought, "Praying God's blessing upon the great work of our beloved church."

## Measuring Mission Achievements

BY W. W. PETERS

### With Special Reference to the Laymen's Report

AMONG other things, the twentieth century has given us surveys, objective measures and statistical procedures in education. These are attempts at making education increasingly scientific. The survey attempts to gather data and to interpret them. The objective measure is an attempt to evaluate outcomes or aspects of education in such ways that they will not be influenced by the whims, biases and prejudices of the one doing the measuring. The attempt in the use of statistical procedure is to treat data obtained by surveys and objective measures in the most quantitatively accurate and meaningful ways.

These developments are based upon the assumption that whatever exists, exists in quantity and therefore can be measured. This assumption is true, when for that which is measured, one can find an objective unit of measurement that will apply in all cases as is possible in using the pound and the inch respectively in measuring the weight and height of a child. The weakness in the assumption is in evidence when one attempts to find an objective unit that will be an accurate measure at any time of how much a mother loves her baby, or of how much a poem or a song inspires one. There are those of us who believe that man has a number of possessions that make up his personality that are of such a nature that they can not be measured by a uniform objective unit of measurement—technocracy notwithstanding.

The above is said in no sense to undervalue the importance of surveys, objective measures and statistics in education or even in morals and religion when they are used as means rather than ends, and when they are used within their limitations. We have no right to list prejudice, ignorance and sentimentality among the legitimate limitations.

In interpreting or accepting the results and recommendations of any or all of the above procedures we should at least apply the following tests:

(1) Who sponsored the work and what was the motive? Was the motive honest and constructive or



was it intended to be destructive? Were the data and the conclusions predetermined by the sponsor and was he only trying to cloak a prejudice or support an excuse or theory by a so-called scientific procedure?

(2) Were those who did the work authoritative and competent?

(3) Are the data sufficient and representative? Generalizations or conclusions based on too few and selected cases are dangerous. Just because one missionary whom you know has not succeeded does not mean that all missionaries are failures.

(4) Was sufficient time used in gathering the data and was adequate consideration given to the reliability of the sources of the data from which the deductions are made?

No doubt the reader may think of other tests that should be applied, but to me the above are extremely significant.

The reason for all that has been said up to this point is to furnish a preface to the remainder of this article.

On Feb. 16 it was my good fortune to hear Mr. George E. Sokolsky lecture on the subject: "The Tinder Box of Asia." Mr. Sokolsky is a Jew who has lived in the Orient for seventeen years and is a New York *Times* correspondent. He is possibly one of three or four men who can speak with authority on political and economic conditions in Manchuria, China, Japan and Russia. His material was presented in a way as nearly void of sentimentality and bias as any it has ever been my privilege to hear.

And now to the point. He, a Jew, in answer to a question from the floor concerning the value of the Laymen's Report on Foreign Missions, paid a tribute to Protestant missions in China that any Protestant favorable to missions might covet to say, but in doing so he might fear to be accused of overdrawing the worthwhile contributions to the Chinese people. He said that of all the influences at work for good in China in the past one hundred and twenty-five years he considered that of the Protestant evangelical missionaries the best. Of course he recognized that mistakes and failures have accompanied some of the efforts, but over a long period of years and taking all factors into consideration Protestant missions have set into operation social, moral and educational forces that have been of immeasurable value to China. He appealed to those of us who had been supporting them to continue our support in this time of greatest need. He reminded us of the fact that practically all of the hospitals and all but three of the institutions of higher learning in China were there because of Protestant missions. He stated further that all of the representatives of the Chinese people at the League of Nations at Geneva were products of Protestant missions.

Mr. Sokolsky's two criticisms of the Laymen's Missionary Report were:

(1) A few men, non-residents of the country, in so short a time can not evaluate *adequately* a work that has been going on for so many years among a people who change so slowly.

(2) He feared that a certain philanthropist was trying to get a so-called scientific reason to reduce or to withdraw his support.

The above was given not as a part of the planned and delivered address, but merely in answer to a question from a member of the audience.

As one vitally interested in the missionary endeavor in general, and in our own church in particular, I felt moved to write as I have. May we exercise sound critical judgment when we read the report which promises to affect the future of Protestant missions in the Orient in so large a way. Above all, let us not be looking *merely* for an excuse to condone our waning missionary zeal.

*Champaign, Ill.*

## The Widow's Mite

BY EMMA HORNING

MRS. LIU moved to Ping Ting from a mountain village. She was a widow and very poor. She had a number of children to support. The first time she attended church she saw everybody dropping money into the collection basket for the Lord, but she had no money in her pocket nor at home to give to the Lord and she was much distressed. When she went home she and her daughter talked over what they would do for the next Sunday. All the money they had in the house was two cash sewed on the baby's cap for decoration. (The cash is a small, round piece of copper, of very small value and with a square hole in the center.) The daughter suggested that they put these in the collection the next Sunday for the Lord. This they did and the whole family was very happy over the affair.

The next week when they opened their bag of cornmeal to make their food, they found a damp lump of meal in the midst of it. On examining it, they found it contained two cash, the same amount that they had given for the collection. This little incident gave her great faith in the Lord's ability to supply all her needs if she but served him faithfully. The industrial department gave her sewing to do and she has been able to raise her family through trusting the Lord and incessant labor. She is a cheerful giver of the little that she earns. She has now served the Lord many years, and this year she is not only giving money to the Lord, but two afternoons a week to the Lord's work.

Thus history repeats itself. These two mites given in China by this widow may mean as much to our Lord

today as the two mites which he watched the widow cast in the treasury in Jerusalem.

*Ping Ting, Shansi, China.*

## News From the Field

### AFRICA

#### Garkida

Esther Beahm

#### The Sick Recover

Praise God the New Year found all the staff well. There had been several sick during December, but we can start the new year ready for work.

Albert Helser made a trip over into West Bura early in the month, taking along some young Christians who are going away to school.

#### Annual Meeting at Lassa

Jan. 7 the whole Marama staff came through Garkida on their way to the Annual Meeting at Lassa. In a short time the Garkida people were ready to go along with them. It was a pleasant half day's journey by car to Lassa. How different from the time when Brethren Emmert and Bonsack had to make that trip by horse back through four hot days. It was a happy and useful conference unifying our vision of the task and reaffirming those unseen forces of God which are the basis of our faith. One of the joyous features of the conference was the presence of the nine mission children.

The Beahms finally arrived from furlough Jan 30 at Garkida. The missionaries had already gone on to Lassa, so their reception was entirely indigenous. They soon followed on to Lassa and enjoyed the remaining part of the Annual Meeting.

#### The Work Goes On

The substantial and enthusiastic groups of boys and girls continue to learn in our schools. The lepers from two score tribes are being cleansed and taught. The ministry of healing is still bringing to confused folk a new and redeeming sense of God's concern for those who suffer. And the poor still have the gospel preached unto them.

Bata Tarfa and Wadu Shelangwa have started off to a government training school near Jos for the second part of their year. These two lads have already had experience in community welfare centers and represent our hope for the early future when this land will be dotted with African Christians who are faithful in sharing with others the rich joys which have come to them.

### CHINA

#### Liao Chow

I. E. Oberholtzer

#### Girls' School Vacation

At this writing schools are closed for the winter vacation and nearly all the pupils have gone home for Chinese New Year. This is a time when every one wants to be at home so they can celebrate together. Some of the girls and boys in our schools live three or four days' journey away and several walked all the way home this time. Because of preparation for war in North China and the moving of troops everywhere the animals were commandeered and have now been taken for the army. Some of these pupils come long distances in order to be in our mission school. When the parents are Christians they want them in our school, and many non-Christians recognize mission schools as better than government schools, so many make a real sacrifice

in order to have their children come to us. When the girls left, several of them agreed to try to have a little service in their homes each Sunday while away to help their neighbors and friends to know something of Jesus. This last term the Girls' school succeeded in receiving nearly full payment for their board and we hope we will not need to subsidize much more in any of their personal expenses.

#### Tidings of Great Joy

On Christmas morning, while yet asleep, we were suddenly awakened by a choir of voices singing out in the court. "What can it be?" we said one to the other. Upon peeping through the window there appeared a group of school boys, and later the hospital staff, who being filled with the spirit of Christmas, arose early to tell the tidings of great joy which the angels announced to the world when our Savior was born in the village of Bethlehem. It thrilled our hearts to know that at least some have gotten the message we have been sent to bring.

#### Christmas Joys Increased When Our Children Come Home

The joys of the Christmas season were increased by the coming home of the three Oberholtzer children—Henry, Catherine and Marie—and Howard Sollenberger who have been away several months in school at Tung-Chou, near Peiping.

#### The Christmas Story in Pantomime

This year on Christmas evening at Liao Chou, Miss Cripe added a new feature to our regular Christmas program. It was the Christmas story from the Annunciation to the visit of the Wise Men, being given in pantomime, accompanied by music from the gallery. Scripture portions in large characters were shown with the various scenes. It was a very impressive service, and we trust that many of the large crowd gathered received a new vision and a deeper appreciation of our Savior's coming to earth.

#### Village Women and Girls Reading

Another Liao Village class of women and large girls has completed the reading of the Thousand Character books and received diplomas for the same. There were nine in the class of graduates, and over twenty others who have read one, two or more of the books. The graduates, besides reading the four required books containing a thousand of the most commonly used Chinese characters, have each read three other small books on Christian teaching, have learned to sing a number of songs, and have memorized scripture verses. Each of them received a small New Testament as a graduating present. These they appreciated much. They are now able to read fairly well in it.

#### Liao City Church Assumes New Responsibilities

In a recent business meeting of the Liao city church a new organization for the year 1933 was adopted. Bro. I. E. Oberholtzer was elected elder in charge, and a committee of three Chinese were chosen to assist the deacons who are to assume responsibility for the church services, also the collection and administration of funds for the running of the church, etc. It gives us great joy to see our Chinese brethren and sisters shoulder these responsibilities, and we trust you will remember them constantly in your prayers.

#### Evangelistic Meetings in Hospital

During the last weeks of December and the first weeks of January, four weeks, Mr. Shen, an itinerating evangelist from the Presbyterian field, was invited to conduct evangelistic meetings in the hospital chapel twice a day. From his deep spiritual life he was able to give us many splendid sermons that magnified the power of Christ to forgive sin. Many expressed themselves as having received help.



## KINGDOM GLEANINGS

### Calendar for Sunday, March 26

**Sunday-school Lesson, Review:** Jesus Our Example in Service.

**Christian Workers' Meeting,** Prevailing on Injustice.

**B. Y. P. D. Programs:**

Young People—Beer and Brains.

Intermediate Girls—The Meaning of Baptism.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Two** baptized in the West Green Tree church, Pa.

**Eleven** baptized in the Shamokin church, Pa., Bro. P. J. Forney of Lancaster, Pa., evangelist.

**Two** baptized in the Greenville church, Ohio, Bro. G. E. Yoder of New Carlisle, Ohio, evangelist.

**Sixteen** baptized in the Jackson Park Memorial church, Tenn., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

**Twenty-one** baptized and two reclaimed in the York church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

**Nine** baptisms in the Bridgewater church, Va., Bro. Guy West of Bridgewater, evangelist.

**Thirty-five** baptized and four reclaimed in the First church of Toledo, Ohio, Bro. John Wieand of Bellefontaine, Ohio, evangelist.

**Sixteen** confessions and three consecrations in the Central Point church near Johnson City, Tenn., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. O. H. Feiler** of Perryton, Tex., March 12 at Cordell, Okla.

**Bro. Moyne Landis** of Pierceton, Ind., May 1 in the Lima church, Ohio.

**Bro. Moyne Landis** of Pierceton, Ind., May 22 in the Upper Deer Creek church, Ind.

\* \* \* \*

### Personal Mention

**Bro. M. Guy West** of Bridgewater, Va., will lead the Woodberry church, Baltimore, Md., in a pre-Easter revival.

**Bro. I. N. H. Beahm** says in a late communication: "This day March 17 is being quietly and gratefully celebrated in my inner self. My precious mother, Ann Showalter Beahm, was born one hundred years ago today."

**Bro. Clarence B. Fike** of Peace Valley, Mo., now a student at Bethany Seminary, and Sister Fike, Brother and Sister Wayne Gerdes and Sister West—regret we did not get her more completely identified—honored the Messenger rooms with a call last Saturday.

**With Bro. Bowman's report** on the Prohibition Emergency Conference and Sister Gible's long delayed paper on the same subject and other timely articles, we are almost having a prohibition number this week. We hope these forceful presentations will help Messenger readers to retain their sanity while so many people are losing their heads about beer and prohibition repeal.

**President R. W. Schlosser** of Elizabethtown College is scheduled for a Bible institute in the New Fairview church of Southern Pennsylvania April 22 and 23.

**Bro. John S. Lau** has been Treasurer of the Woodberry church of Baltimore for thirty-five years. The fact was fittingly recognized by the congregation by a special service on March 12. Tangible means used included a framed certificate of appreciation and Dummelow's Bible Commentary, the latter on behalf of the Finance Board.

**Membership Increase** by Bro. M. R. Zigler, a brief article on page 18 of this issue, states the significant facts revealed by the Statistical Report of the General Ministerial Board for the year ending Sept. 30, 1932. So far as numbers are concerned, there has been no depression. The net membership gain for the year was 6,489. Our total membership as of the date above was just under 150,000. With the revival of pagan tendencies in our land, there is increasing need for the moral and ethical stability which can only come from the church. That is, the destructive tendencies in modern life present a new challenge to our church. We need membership increase, but with it a higher grade of Christian living.

**When the President and Secretary** of the General Mission Board drove over to the District Meeting of Northwestern Ohio last week they did something besides contributing to the interest and value of the meeting. They showed that two can ride together, as well as walk, if they agree to do so, even though they are a good many miles apart to begin with. That is why the attendance at the late McPherson Regional Conference was larger than most people had dared to hope. Iowa brethren got together and so did those in other sections. Delegates to the Hershey Conference are planning now to do the same thing. Depressions have certain compensations of value. They provide new incentives for economy and friendliness.

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### Miscellaneous Items

**The young people's meeting** as announced last week, to be held in the Richland church on March 26, has been changed to April 9.—Eva A. Bollinger, Richland, Pa.

"**I am so sorry** I can not send more," a good woman says about her gift to missions. Another interesting thing in her letter is: "I think the Messenger is growing better."

**The Monthly Financial Statement** appears on page 24 of this issue. Due to the extra work which always goes with the closing of the books for the year, the statement could not be prepared in time for last week's paper.

"**As Was His Custom**" is the suggestive title of a sixteen-page "Manual of Church Attendance" put out by the Department of Evangelism of the Federal Council of Churches. It has some pointed things to say about the value of church attendance and ways to promote it. Do you agree that "the most expensive piece of furniture in any church is an empty pew"?

### The Easter Offering

*The call is made to every Sunday-school in the brotherhood to give a generous offering at Easter, April 16, for the cause of Christian Education. An average of 25c per pupil is needed. Designate the money for the Board of Christian Education but send it to General Mission Board, Elgin, Ill.*

**The Long Beach Letter** which the reader will find on page 24 is a communication from Mrs. Maud Mohler Trimmer, Messenger correspondent at Long Beach, Calif. The gist of her report is that all of our people are safe and have much to be thankful for. Of course property losses were sustained, but these seem as nothing beside the safety of the people concerned.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Course of Christian Missions, a History and an Interpretation**, by William Owen Carver. Fleming H. Revell. \$3.00. 320 large pages.

Traces the development of Christian missions from the beginning down to the present. Evangelical activities are stressed. Some account is taken of Catholic missionary efforts. How missions were born and nurtured in the home churches and spread to the four corners of the earth is set forth. A book to which students of missions will turn for mission facts. Believing thoroughly in missions the author finds no need to apologize for what they have attempted and accomplished.

**The Conversion of the Church**, by Samuel M. Shoemaker. Fleming H. Revell. \$1.25. 125 pages.

We have here an Episcopal rector taking the Oxford Movement and applying it to the local congregation, thus building up within rather than apart from the church. The chapter headings are—The Sins of the Church, The Conversion of Christians, Living in Touch with God, The Genius of Fellowship, and The New Church. The simplicity and sincerity of the author appeal to the reader. We have here a plan by which the best in the Oxford Movement may be laid hold of by the local congregation and the life of the membership quickened. A most helpful discussion.

**Touchstones of Success**. 256 pages. \$1.00.

Some advise never to read a book several years old; others say one should not read a book until it has been on the market for some time. For myself I refuse to abide by the advice of either party. They are both wrong. I have just read again a book of 1920 copyright. I feel it has a message for today. In fact I know it has. The book is entitled "Touchstones of Success," contains 256 pages and has one hundred and sixty authors. That does not allow much space to any writer; it also compels each one to condense, to boil down, to eliminate. As a result we have here statements of one hundred and sixty men who tell us what factors have contributed most as they have tried to do their work. The writers come from many avenues of life, few are ministers, all speak from personal experience. Let me mention a few fundamentals they stress:

Many of these men are rich, but repeatedly I read that success is not to be measured by money—there are other and higher values. Honor and honesty are vital and must be maintained at any price.

The writers have been hard workers. They enjoy work. They insist that one must fall in love with his work and that shirking never pays. Repeatedly did I read how poverty in early life helped to lay the foundation for a sturdy manhood.

Parental influence figured largely in the record of many. Family prayers, Bible reading, church and Sunday-school, the Christian religion—all these were mentioned as factors that helped to shape sturdy and upright character. How

the wife made her contribution to the husband's efforts was not overlooked. Young people who will read these pages will think soundly and choose wisely as they look for a life companion.

To succeed one dare not be a half-way man. One must be thoroughly and persistently thorough. Most people start well, but it is the finish that counts. Success in life does not come with one short sprint, but with a long drawn out Marathon. The great men of the past were not made in five-hour days. Regular, intelligent, out of doors exercise makes for strength. The wise use of one's powers builds a reserve for emergencies.

The wisdom of the ages may be found in good books. To read what others wrote, what others did has spurred many to ends they otherwise never would have attempted nor attained.

Right and wrong still retain their place in the dictionary, though modern business and modern ethics do question their use today. A seared conscience may make **money** but it never has made **men**. Great men know when to say "yes" and when to say "no." And they say these words with emphasis.

Every act has a corresponding and equal reaction. Too many forget this until it is too late.

If you would succeed attach yourself to some great and unpopular cause. History abundantly proves that they who have done this have not lived in vain. (Just now the problems of peace and war, of beer and prohibition offer rare opportunities to try one's metal.)

Experience teaches many lessons, not the least of which is that as one approaches the end of life one feels more and more that character is the one abiding asset that remains. Therefore build character.

## THE QUIET HOUR

### Feasting and Fasting

Matt. 9: 14-17; Mark 2: 18-22; Luke 5: 33-39

For Week Beginning April 2

#### A Bridal Party, Matt. 9: 15

The Pharisees fasted by the calendar. Jesus would have men fast when the heart calls them to do it (Psa. 71: 17; Jer. 32: 33; John 6: 45; Eph. 4: 21; 1 Thess. 4: 9).

#### New Cloth on Old Garment, Matt. 9: 16

Just as a new patch tears an old garment so the spirit and truth of Jesus can not be expressed in the old forms of Jewish worship (Heb. 1: 1-4; 7: 20-28; 8: 6; 9: 23; 10: 34; 11: 16, 35).

#### New Wine in Old Skins, Matt. 9: 17

This repeats the thought of the other parable, adding to it the fact that destruction of both follows the attempt to imprison new life in old forms (Mark 7: 4; Acts 15: 10; Gal. 4: 9; Col. 2: 20).

#### The Old Is Better, Luke 5: 39

Every normal man comes to love the old ways better as he grows older. Let young and old remember this. Let charity govern us all and there will be no loss nor bitterness in regard to forms which our worship shall employ (Eph. 4: 15; 1 Thess. 3: 12; Heb. 6: 1; 2 Peter 1: 5, 6; 3: 18).

#### Discussion

Why do you prefer the Christian rather than the old Pharisaic attitude toward fasting? R. H. M.



## PASTOR AND PEOPLE

### Membership Increase

BY M. R. ZIGLER

THE Yearbook of the Church of the Brethren for the year ending Sept. 30, 1932, reveals that the membership increase was 6,489. The total membership reported is 149,914. This lacks 86 in making a total of 150,000. Some churches failed to send in their reports, thus making necessary a report less than 150,000. In the Yearbook for 1932 the number of baptisms reported for the year was 7,749. The 1933 Yearbook reports 8,091 baptisms which shows an increase of 342 baptisms. If all the churches had reported, the probability is that several hundred more should be added.

The "Yearbook of American Churches," edited by Herman C. Weber and issued by the Federal Council of the Churches of Christ in America, reveals that the Church of the Brethren ranked third among the denominations of over one hundred thousand membership in increase during the last year. This year's figures will not show as large a percentage in increase.

Six districts show a loss in membership. A number of reasons for this decrease may be mentioned. Likely the districts suffering a loss would give various reasons. Some losses may be due to families moving to new locations. Others have made reports showing that an effort has been made to eliminate names of inactive members.

Certainly every member of the church should be happy that our increase has been normal and that there is no evidence of decline. Many churches throughout the Brotherhood are now in their pre-Easter programs, definitely planning to reach a large number of people who have not yet accepted Christian fellowship.

The average gain for each church was about six. Is this sufficient? Is this average a normal expectancy? Are we satisfied with it? There are those who emphasize quality over against quantity. In church affairs it is doubtful if you have quality without increase in quantity. One of the outstanding characteristics of the early church was its increase. Smallness of increase does not necessarily guarantee quality. Too many churches did not show an increase last year. Others have revealed great growth.

Soon, September will be here again. Then, another year's work will be recorded. An increase of ten per church would give a total of over 160,000 for our annual report. Has your church a definite evangelistic program for this year? Are you using this Easter time to invite people into the church? Every church should have a definite plan of evangelism which is understood and participated in by every member of the church.

Many ministers are ready to help in this program. Thousands of laymen are ready to be used in this great evangelistic movement.

Let us make this year a victorious year in winning an outstanding number of our neighbors for Christ, not for our glory, but his.

*Elgin, Ill.*

### The Salvation of the Pastor

BY X. L. COPPOCK

This Article Supplied by the Pastoral Association

THE Wise Man said, "There is nothing new under the sun." After all, this was well said. We just get at things in a new way. There is nothing new under this theme; it is just looking at the old problems in a new world. This doesn't infer the pastor is lost; it might infer that he is losing, or will be lost unless he gives to his profession all and more than his physical and spiritual ability will permit. At any rate, his problems differ much from his problems of the past. His profession has not changed in purpose, but a changing program in a changing world has changed the manners and methods of the pastoral profession. In the past the preacher and the school teacher were the unchallenged leaders of the community. The preacher was not only the administrator of spiritual things, but he was a judge of other matters and matters not minor. It was not so necessary that he canvass the community to meet with his people, for they met with him at the appointed time. This time was not twice a Sunday but twice a month or less. Most of us do not hear the expression, *preaching Sunday*, as we used to hear it. I am not so old, yet I can remember when my parents would arrange their visiting Sundays to be the days upon which there was no preaching. Folks went to church first of all to worship, and they did; they heard a sermon and a good one. However, some folks went for purposes which they do not go today. It might have been to see a neighbor about thrashing grain or helping to butcher the following week. It might have been just to mingle with the folks, for our fathers were social folks as well as we. I have heard folks say they went to wear their good clothes for there was no other place to use them. Whatever the reason they went, it all helped to build an audience for the preacher.

With the present pastor this is not true. In his community are a host of leaders. The business man, if he is a good one, is a leader. So also the farm bureau man, the teachers of public schools, the lodge man, the club leaders and others, most of whom are sought before the pastor. No one goes to church to see his neighbor, to wear a Sunday garb and many do not go to hear a sermon, for they can read and hear them at home. The Sunday paper, the radio, the good roads and

amusements of every kind do little for the pastor, but he is forced to ask himself what he can do to maintain the former prestige and usefulness of his profession.

He must do something to fill empty pews. He resorts to pageants, pantomimes and plays. These are all right in their place, and sometimes carry a stronger message than the sermon; but their place is too small and competition too strong. Other organizations are doing the same thing and have every opportunity to do it better. The pastor may try suppers and bazaars, but the church is not a commercial concern and the pews remain empty. He might join the Rotarians, the lodges and the clubs, but if he does he is clubbed to death without salvation and the last state is worse than the first.

What shall he do? In the first place, in many phases of his work he has a field all his own; he should work in this. Who of the above mentioned professions or organizations have the place in the home the pastor should have? They bid to weaken the home circle, not to strengthen it; they draw from the home, not to it. If the pastor is at home in every one's home, and every one at home in his home, he has gone far toward his salvation. The neighbors don't even compete with him, as neighborhood visiting is one of the cherished customs of the past. The time comes to every home when the circumstance that brings a visit may not be welcome, but the religious leader is.

The message of the pastor will save him, if he have a message; if he doesn't his profession is becoming a matter of history. True, the air, the magazines and platforms abound in messages—but what kind? The pastor still stands alone in rendering a message from God's Word. Yes, we've all heard this, "I can hear better sermons at home than I can at church." Too often this is true, but in most cases the persons who utter it are folks who do not know what kinds of sermons they have at church. This should not be true. Does the radio man have any monopoly upon exegesis, inspiration, education or anything else that adds to the power of the pulpit?

A message that will save the pastor must have preparation, quality and power. It is well to depend on the Lord, but too often the story about the colored brother is too true with us all. He was called upon to speak without former notice. By way of apology he said he would need to depend upon the Lord, and he reckoned it would be pretty poor stuff. We need to remember that the Lord is depending upon us to give his message to the world. Thought always was in place before speech, and it is yet, especially with the preacher. His message must have quality to inform, inspire and incite to nobler living. It must have power to get out of the heart of the preacher and get into the hearts of the listeners. A manuscript message may have the most pol-

ish but a stirring message from a burning heart will meet with the greater response. Jesus spoke with authority and they were astonished at his teaching. Do we ever astonish any one? (Oh yes, they sleep for me too, but I do my best to make them dream.) "Their hearts burned within them while he spake by the way." Jesus dared to say that the old law said, "Thou shalt not kill, but I say, He that is angry with his brother has committed murder in his heart." He dared to challenge the customs of the sacred sabbath and the formalities of the ecclesiastical Pharisees. Such a spirit and such a message is left for the pastor and such an one will save him.

The world has every profession it needs and many it does not need. However, there is still room for the pastor. The need for better roads, schools, homes and churches brought them. The need for the message and work of the ministry properly and adequately met is the salvation of the pastor.

*Dallas Center, Iowa.*

### He Likes the Brethren Teachers' Monthly

BY J. E. MILLER

Pastor Ray E. Zook of Elkhart, Iowa, appreciates the Brethren Teachers' Monthly and tells how he uses it in the following words:

"Our Teachers' Monthly furnishes a wealth of helps that no minister can afford to discard. Take a recent series from Luke and Acts as an example. The Monthly furnishes first of all a good commentary on the text. In addition, the several discussions of the text by different age groups and by our own people are a definite contribution. Then those helpful articles in the front of the Monthly are really equivalent to a good monthly journal of religious education. And these again by our own people for the most part. These are not all the good points of the Monthly, but you see why I think a minister ought to save his copies.

"For myself, I have been filing mine for more than a year and expect to continue. They will be mighty useful sometime for reference. I'm sure I'm not the first one to think of this, but I wonder how many are doing it."

Here is something not only for ministers to think about, but also for teachers and students. The Brethren Teachers' Monthly is a unique publication. It is ably edited and the contributors, both regular and occasional, cram their pages with the kind of material that is usable. It avoids much that is merely theoretical and reaches you right where you live and gives you what you need. Pastor Zook is right in what he says about the Monthly and wise in preserving his copies for future use. You will do well to follow his example. How many of you are doing it? I'm sure the editor will gladly hear from you. Some may not wish to keep the entire copy but prefer to clip certain parts. That too has its merits. Even if they should never turn to the files or clippings, the very fact of preserving has its merits as it fixes more definitely in the mind certain portions that can be recalled and used later.

*Elgin, Ill.*



## The Prohibition Emergency Campaign

(Continued From Page 9)

tee of nine is the working committee which will organize the dry forces of the country and conduct the campaign. This committee is already at work.

The committee of nine is charged with the following responsibilities:

A. To raise an emergency prohibition fund, apportioning the receipts as may be determined by the Campaign Committee.

B. To conduct a speaking campaign for the purpose of:

1. Arousing the people.
2. Filling the prohibition emergency fund.
3. Coöperating in the organization of states and communities. The speakers used shall be as much as possible volunteer and approved by the participating organizations. Their expenses only may be paid by the campaign committee.

C. To secure the nomination and so far as possible the election of delegates to the ratifying conventions who will vote against ratification of the repeal amendment. Efforts should be made to perfect organization down through states to the local community, making use as far as possible of all existing prohibition organizations.

D. To suggest the responsibility to existing organizations in the production of literature, the promotion of total abstinence, the organization of resistance to repeal and promoting a united effort in every state which has repealed its state prohibition law for the purpose of restoring that legislation.

The conference recommended that church boards be primarily responsible for a powerful inspirational and educational drive among their constituencies.

The conference also provided for the assembling once a year, oftener if necessity requires, of a meeting similar to this one.

It was not the thought of this meeting that any one of the important prohibition organizations now existing will necessarily lose its identity. The purpose is that of federated unity to accomplish a great objective in an emergency. The organization which the Prohibition Emergency Conference set up is not for permanence but for this emergency period. The prohibition Emergency Fund which will be solicited is not to take the place of what people have been giving to these participating organizations. Rather, it is a supplementary fund to make possible this emergency campaign and for increased work to be done.

Much thought and discussion was given toward framing a proper statement to guide the dries in their attitude toward state conventions called to consider the

proposed amendment to repeal the Eighteenth Amendment. I can do nothing better than quote the statement as adopted by the Conference.

"No Amendment to the Federal Constitution has ever before been submitted to conventions in the states for ratification. No state is compelled to call a convention, or to incur the expense of an election and convention. Each state is left free to constitute such conventions as it sees fit.

"In states where conventions may be held the election of delegates should be by established districts, either by the same districts by which delegates to a convention to amend the state constitution are elected, or by the districts by which members of the General Assembly, or one branch thereof, are elected. This is the historic method of representation. The election of delegates by districts in which the candidates are known to the electorate tends to insure a larger vote and a more accurate expression of the sentiment of constituencies. We are therefore opposed to legislation which seeks, either through the gerrymandering of districts or by

## "Buy the Truth and Sell It Not"

BY JOHN R. PETERS

It is seldom too late to make good resolves. Suppose we resolve to tell the truth throughout all our years, how much better 1933 will end and how much more happiness there will be! There are two extremes of truth and then the general truth. All are true if rightly applied, all are false if not.

To illustrate: Thirteen years ago a grower of fruit had the greatest yield he ever had and also that same year the highest price he had ever had before or since. Realtors picked up that truth and applied it to the industry, claiming that to be its possibility. Another grower that same year, because of neglect in former years, had the poorest yield and poorest quality, hence the lowest possible price of that year. Now to represent the industry by these extremes was simply telling the truth untruthfully. It is not so difficult to make a lie out of the truth, just misapply it and you do the trick. Almost everything is true you hear or read but has its application been true?

How dreadful, how terrible to represent our neighbor or brother by his or her extremities! What we said was true but we never stopped till we made a lie of it. Oh, that we may learn truth in its relation to the whole of whatever we represent! Could it be possible that we might not tell the gospel truth truthfully? I am sure most of the gospel writers are made to say what they never said. It is so easy to tell the truth untruthfully.

*Manson, Wash.*

the election of delegates at large, to give undue advantage to great centers of population.

"The candidates for delegates should be selected without reference to party caucus or convention, upon their announced stand for or against the repeal of the Eighteenth Amendment. The ballot should be so worded as to avoid any confusion in the mind of the voter.

"A method of determining the delegates elected should be provided which will insure that those seated in the convention will represent the majority sentiment of the district from which elected.

"Any election, whether general or special, as may seem most appropriate in the particular state, should insure the fullest expression of the people and should be held only after a sufficient time has elapsed to allow adequate discussion of the subject before the people.

"The provisions of existing law respecting the purity of the ballot, bribery and intimidation of voters, watchers at the polls, should be made applicable to the election of delegates to such a convention. If existing law is inadequate, necessary safeguards should be enacted."

The conference issued a summons to the friends of prohibition to renewed faith and courage in this critical hour. And my prayer is that the members of the Church of the Brethren will arise and answer this call.

*Elgin, Ill.*

## Jesus the Master Teacher

BY ELIZABETH WOLFE

A STUDY of the Great Teacher may be pursued under five headings: (1) the teacher himself; (2) his subjects; (3) his method; (4) his aim; (5) the results.

1. It is hardly too much to say that in religion and moral education the personality and character of the teacher count far more than do the contents and materials of his teaching. Whatever company Jesus faced he was always himself, not merely in deed, but in word. This means that he was always real. He was genuine. He never passed counterfeits, and he never made pretense.

Jesus met every test of a really great leader and teacher, and he met it heroically. When helpless men reached their trembling hands to him, when angry men threatened him, when his own followers framed their fears to him, he was always the Master, the Helper, and the Teacher.

It was the power that Jesus had that carried him through his struggles and trials.

Too often we teachers think that the early schooling we receive is enough equipment to teach. We are not watchful for new and better things. We should not be content to move along in the old groove of habit day by day, but we should be refreshed with the new thoughts. Jesus taught with patience. He was considerate; no

harshness, nothing arbitrary, no impatience, no stern rebuke, no chastisement of children can be laid to his account.

He was never in a hurry, he always had time to do a thing that should be done. At the opening of Matthew 5 we have a striking illustration of the deliberate quality of this Teacher. He sees the multitude. He then goes up into a mountain. Then he sat down and after that his disciples came unto him, and he opened his mouth and spoke unto them. Notice with what deliberation he predisposes the disciples to receive this great message.

Jesus was not a man of technical training from a great school. He had never learned as the Jewish rabbis put it; that is, he was not a product of the schools. Jesus is called Teacher at least seventy times in the Gospel of Matthew and many times in Luke.

2. The main thing that Jesus taught was the truth. In Matt. 22: 15, 16 we read: "Then went the Pharisees, and took counsel how they might entangle him in his talk, and they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men."

He made his life, which was a life of service, his greatest lesson; his words were in a sense an interpretation of that life.

Jesus came to live and establish harmony and order that men "might have life and have it more abundantly."

He had no time to discuss customs, forms and dress. He talked about justice, mercy, love and the Father. The materials of Christ's message were simple and striking and its contents could not be forgotten when once heard.

He had no deep and difficult principles to be understood only after years of study. He announced God our Father, all men our brothers and love as the universal law of life. Christ was a master of the Old Testament teachings. He made them his ready helpers and also impressed them upon the hearts of his disciples and others.

In John 7: 46 we read that never man spake like this man.

3. Jesus taught by asking questions. He used the same method in teaching an ignorant woman or a learned doctor of the law. Jesus not only put emphasis on his thoughts but he encouraged his pupils to live right.

How did Jesus impress his pupils? We are told in Matt. 7: 28 that the multitudes were astonished at his doctrine.

"Jesus went about all Galilee, teaching in their syna-

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## HOME AND FAMILY

### Portrait of Boredom

BY KATHRYN WRIGHT

She took her orchids from their box  
 With such a scornful face  
 They might have been a mass of phlox  
 Of cheap and inexpensive grace  
 From growing in a woody place.  
 She read the latest book with care . . .  
 Enough to quote, at least;  
 She spent whole hours on hands and hair,  
 And all her days she never ceased  
 To make Society her priest.  
 And every night, her dancing done,  
 And in her own still room,  
 She only knew a day was gone . . .  
 What a pity she must so consume  
 A life that promised better bloom!

*North Manchester, Ind.*

### "On the Course"

BY LE ROY H. SMELTZER

"T. W. A., Pittsburgh calling Newark."

"Newark answering Pittsburgh: Go ahead." "Cres-son, Pa. [one of the highest points of the Alleghenies], advises zero visibility and zero ceiling in the mountains. What disposition shall be made of the mail and passengers on plane 617 that we are holding at Pittsburgh?"

"Just a minute, Pittsburgh, stand by."

"T. W. A., Newark, calling Pittsburgh: Train the passengers on Pennsylvania Railroad to destination, Naylor will come for the mail in No. 9."

This is what you would hear on your radio if you were tuned to the wave length used by the Transcontinental and Western Airways.

Some minutes later, out of the T. W. A. hangar at the Newark terminal, a trim low winged monoplane goes roaring westward into the dark, threatening night.

High above the large eastern cities flies "Skippy" Naylor, listening intently to the steady whistle in his radio head phones. It is the radio beacon station sending out a combination of radio waves, a short and a long dash on one side of the course and a long and a short dash on the other side. As long as he hears the steady whistle, or combination of the dots and dashes from both sides of the course, he knows he is directly on the course. If he gets off the course one way or the other he loses the steady whistle and gets the dots and dashes warning him which side of the course he is on; the signals are such that the further off the course, the more different their characteristics become.

Glancing at his clock, "Skippy" flips the switch, changing from his beacon receiver to his short wave receiver and on the exact scheduled minute he hears:

"T. W. A., Harrisburg, calling Naylor in No. 9."

"Skippy" presses a little button on his microphone and into the night flies the words, "Naylor in No. 9 to Harrisburg. Over Lancaster flying at 3,500 feet, weather clear, visibility 20 miles."

"O. K. Skippy," comes back Harrisburg and repeats the data "Skippy" has just given and "Skippy" with a cheery, "O. K., O. K.," switches back to his beacon receiver, checks his course and roars on through the night.

Then come the mountains and the fog. On the next scheduled report, "Skippy" is in the thick of both. "T. W. A., Pittsburgh, calling Naylor in No. 9: What is your location 'Skippy'?"

"No. 9 to Pittsburgh: I don't know my location but I am on the course flying at 5,000 feet."

Later when the fog and mountains have been passed, "Skippy" calls Pittsburgh and reports his location: "No. 9 to Pittsburgh, I am out of the fog, five miles north of Greensburg, what is your surface wind?" Pittsburgh tells Naylor which way the wind is blowing on the ground and in a few minutes "Skippy" glides into the large County Airport at Pittsburgh, gets the mail, and is on his way back to the terminal at Newark.

I have never seen "Skippy" Naylor but he has taught me many lessons, no matter what his report may be, "Clear," "Unlimited" or "Zero-zero" his cheery voice is always the same, "O. K., O. K., O. K." Why can't we as Christians always answer in a cheery voice like "Skippy," and why don't we always listen to the beacon of God, and even though like "Skippy" we may not know our location, we can keep tuned to his beacon and say: "I am on the course."

"Skippy" hears hundreds of noises and signals but they do not interest him at all—he is interested in the beacon signal that guides him through the fog and mountains, and so with us as Christians; we are in the

### Time to Get Ready for Vacation School Summer, 1933

BY RUTH SHRIVER

Director of Children's Work

THERE are two new reasons why you should perhaps have a school in your community this summer:

*First*, There will be numbers of talented but unemployed college students and other people of high ability who will gladly lend you their service—if you begin planning in time. There are chances for a higher quality of leadership in vacation schools this summer than there have ever been before.

*Second*, There will likely be more children in need of the happy, wholesome environment which vacation school can afford than you and I will ever see again. They are suffering from strained, unhappy home atmosphere, caused by economic problems; you can furnish a few hours of happiness per day if you provide a helpful school.

Do it better than you have ever done it before!

*Elgin, Ill.*

fog and mountains. The only signal that ought to interest us should be the guiding voice of God. We must keep in tune with him and listen constantly to the steady guiding voice from him, and then like "Skippy" the mail pilot, soon we will be over the mountains and through the fog. When at last he calls us home may we answer with "Skippy's" cheery words, "O. K., O. K., O. K.," and make a safe landing into that Heavenly Home.

*Greensburg, Pa.*

## The Ideal Aid Society

BY SUSAN H. GINGRICH

A Talk Given at a Women's Work Meeting of Eastern Pennsylvania

THE ideal aid society is a society that has the Holy Spirit for its guide, the church for its support, and the Bible for its text book. Such an aid society will feel that "a great door and effectual is opened unto them, and there be many adversaries."

Through the guidance of the Holy Spirit the ideal aid society will be well organized. By this I mean that just as many officers will be elected as are needed to carry on the work in the most effective way.

## A Word of Gratitude and Encouragement to the Women

BY MRS. ROSS D. MURPHY

I am sure every woman and girl throughout the brotherhood is delighted to know that we almost reached \$14,000 toward our National Project, for the year 1932. Of course, we would have been glad to make it \$15,000, but realizing that we gave over a thousand dollars more than any year since launching out in our larger program, and practically two thousand dollars more than last year, I am sure that we are grateful for what the Lord has been able to do through us.

This achievement offering, so far as the women are concerned, was not alone accomplished by larger gifts from those who have always given, but more especially because of the many gifts from those who have not heretofore given. I believe many, who would gladly have given more than ever before, were compelled, because of financial embarrassment, to give even less, but the use of almost twenty thousand envelopes did bring returns. At this moment I do not know how many women responded to the special gift called for during the last month, or how many officers made that last sacrificial gift. Perhaps we shall never know. I am sure, however, that a great many did respond.

May we move forward with renewed vigor and courage. The closing days of last year have given us an excellent start for this year. You have learned the value of touching many people and securing a large number of small gifts. You have also learned the joy of sacrificial service and hard work. With this knowledge, in the way of equipment, we can accomplish almost anything that the Lord desires us to do during the year ahead. There remains no longer any doubt in our minds as to the value and practicability of our larger Women's Work Program.

*Philadelphia, Pa.*

After the organization the officers elected will work with the rest of the members of the society in such a united way that it will almost be forgotten which is the president, vice-president, etc. In union there is power. Thread, when sufficiently multiplied, will form the strongest cable. A single drop of water is a weak and powerless thing, but many drops of water, united by the force of attraction, will form a stream and many streams combined will form a river, till rivers pour their waters into the mighty oceans, whose proud waves, defying the power of man, none can stay but he who formed them. In this same way the united efforts of an ideal aid society will grow into powerful influence for good, that no one will be able to stop, and the blessing of God will be upon it.

The ideal aid society will try to get every woman in the church interested. This is a great work because it includes even those who find fault and criticize. If there is a cause for criticism the ideal society will remove the cause. And if it is false criticism the ideal society will forgive the one who criticized and it will work on, forgetting the criticism. The surest way to avoid false criticism is to get such folks interested, so that they will see the work as it really is, and I am sure that most of them would support the work instead of wasting their time in criticizing.

The ideal aid society will visit the sick and the poor in their community and look after their needs. They will take flowers to the sick and flour to the poor. Flowers do not always need to be taken to the sick and bereaved, but just a short, sympathetic visit may be made. The realization that they are remembered by the aid means much.

Considering the idea, "The light that shines farthest shines brightest at home," the ideal aid society will be awake to all needs of worthy causes in the community, and it will also respond to all calls for help in worthy causes even over the whole world. Calls come from the home mission field, from the foreign mission field, from orphanages, hospitals, our colleges, and many other organizations, from which the society will select the most worthy and will respond as they are able.

As a loyal member of this ideal aid society I will always support it. If not everything is done the way I think it should be done, I will always stay calm, realizing that the Holy Spirit is directing the work, and I may see later that I was wrong in my own ideas.

As a loyal member of this society I will pray for the society and its work and will be willing to help answer my prayers as God may be able to use me.

One of the pressing needs to help make an ideal aid society is the creating of a greater spiritual atmosphere. To accomplish this the society must have specific devotional exercises at each meeting. A portion of scripture should be read, perhaps a short talk may be given by a

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## Jesus the Master Teacher

(Continued From Page 21)

gogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

He taught them as one having authority and not as the scribes. He never wearied his class with much speaking. He knew the difference between teaching and talking. He made his hearers think, and sometimes provoked them to do most of the talking.

He taught by the power of preparation, the power of purpose, by the power of process, by the power of personality. He also taught spirit, affections, character, duties and grand principles, while human teachers taught forms, ceremonies, details and petty practices.

When Christ taught he knew the way of the human heart, and he never failed to make the most of the opportunity. Are we human teachers willing to do as much?

4. Jesus taught to influence life. The joy of saving men fired his heart and sent him forth. He was great in his aim as a teacher. Why did he teach? Why do we teach? Do you teach merely for the joy of imparting knowledge, the thrill of telling others what they did not know before?

Some people also teach because they like it as a vocation. Still others teach because they feel it is their duty to do so. But none of these rise to the level of a really great motive for teaching. They may be good, but they are not superlative.

5. Jesus left his students thoroughly in the truth he wanted them to learn. After he had gone they stepped into his place and talked with the same confident mastery of their subject. His students were transformed by his teachings. They became men of power and vision such as the world had not known. He made his students finished workmen in his cause. His teachings made teachers of those who sat at his feet.

His teachings created a movement that gathered others into it from every cause of the earth. This was the most contagious movement in the history of man. When a teacher leaves an institution like Christianity behind him as the fruit of his work he has a right to be called the Great Teacher.

*Pine Grove, Pa.*

## Monthly Financial Statement

### Conference Budget

During the month of February contributions for the Conference Budget and agencies within the budget totalled \$55,693.59. Total cash applicable to the Conference Budget for the year beginning March 1, 1932, \$201,716.24, detail as follows:

	For the month	For the year
General Mission Board .....	\$ 36,254.53	\$131,593.77
Board of Christian Education .....	138.30	2,304.87
General Ministerial Board .....	22.50	141.96
General Education Board .....	35.00	55.72
Bethany Biblical Seminary .....	732.07	4,011.44
American Bible Society .....	5.00	40.48
Undesignated Funds .....	18,506.19	63,568.00
	<hr/> \$55,693.59	<hr/> \$201,716.24

### General Mission Board

During February contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-32
World Wide Missions .....	\$ 8,591.25	\$39,716.31
Student Fellowship Fund 1931-1932 .....	347.35	1,790.77
Women's Work Project .....	7,710.82	13,835.21
Home Missions .....	552.79	2,046.17
Greene County, Virginia, Mission .....		56.19
Foreign Missions .....	1,246.99	5,124.77
Junior League Project .....	385.80	2,214.75
B. Y. P. D. Project .....	288.84	1,028.93
Home Missions Share Plan .....	60.00	267.50
Challenge Fund .....	50.00	50.00
Intermediate Project .....	111.41	409.28
India Mission .....	460.88	4,004.28
India Native Worker .....		375.00
India Boarding School .....	189.65	754.09
India Share Plan .....	633.74	2,785.40
India Missionary Supports .....	4,173.50	20,175.31
Khergam Church Building .....		10.00
China Mission .....	472.50	1,681.11
China Native Worker .....		115.12
China Boys' School .....		22.00
China Girls' School .....		16.44
China Share Plan .....	341.50	1,275.15
China Hospitals .....		25.00
China Missionary Supports .....	4,143.45	12,473.20
South China .....	30.00	130.00
Sweden Mission .....		8.37
Sweden Missionary Supports .....	583.05	1,498.41
Africa Missionary Supports .....	3,408.94	12,903.25
Africa Mission .....	1,911.87	5,500.82
Africa Share Plan .....	516.00	1,237.74
Ministerial and Missionary Relief Donations .....	5.00	5.00
China Famine Relief .....		56.84
Africa Leper .....	42.20	58.20
Student Loan .....		25.00
Conference Budget .....	18,506.19	63,568.00
Conference Budget Designated for—		
Board of Christian Education .....	63.00	583.54
Bethany Biblical Seminary .....	497.07	1,228.45
General Ministerial Board .....	22.50	141.96
General Education Board .....		20.72
American Bible Society .....	5.00	40.48

The following shows the condition of mission finances on February 28, 1933:

Income since March 1, 1932 .....	\$141,978.21
Income same period last year .....	202,825.28
Expense since March 1, 1932 .....	172,164.76
Expense same period last year .....	253,414.35
Mission deficit February 28, 1933 .....	33,096.77
Mission deficit January 31, 1933 .....	55,443.56
Decrease in deficit during February, 1933 .....	22,346.79

## CORRESPONDENCE

### LONG BEACH LETTER

Dear Friends of the Long Beach, California, Church: At my home as I write on March 13 hyacinths, violets, roses and snap dragons are blooming, birds are flying about, and children are playing just as if no catastrophe had come to our beloved city. Though at intervals we shudder at the shock of a tremor, we older people who have gone through the stress and strain are picking up the threads of life and praising God for his great mercy to us, for we still live unhurt after the earthquake of March 10.

The age-old question arises, "Why should a loving God permit so many of his faithful children to suffer so terribly?"



Why did he not prevent this?" We do not know but we do know that the love of God toward his people was never more manifest. This calamity occurred after the children were safe at home from school, the sales clerks out of the shops and the office workers had gone home. Since the brunt of the shock came to the business sections and schools of our town it is probable that if it had come earlier, hundreds, even thousands would have been killed instead of sixty-five. Our Polytechnic High School is in ruins. Five thousand children and as many adults meet there for classes at some of the periods running from eight A. M. until nine P. M., yet the quake came at supper time, when the buildings were nearly empty, so but one boy was killed.

Strangely too, of all the dead and the thousand injured, not one was a member of our church. We were all spared. Of course many lost money from damaged and depreciated property, but lives and bodies were kept. Until the inspector examines our churchhouse, we do not know the extent of injury to it. It endured hard knocks and not with impunity, but certainly the harm has not been so great as the schools and some other churches.

Why were so many good people taken, and the rest of us, no better, spared? Who knows? Certainly we who have escaped grave danger owe our lives in service out of gratitude for our safety.

We are getting on very well indeed and soon hope to be back to normal. The maimed are being cared for and the destitute are provided with water, food, beds and bedding and tent shelter. Water is furnished to the rest of us if we go to the relief stations. Otherwise we must add drops of iodine to what we have or boil it twenty minutes. Until last night we lived outdoors and slept for the most part in cars or tents, but today people have gone back to their houses. We are cooking by electricity or over camp fires on vacant lots. We have become a city of gypsies, but we hope to have our houses and gas mains inspected so that we may have gas for cooking by the end of the week.

In the meantime we are getting acquainted as city neighbors seldom do. We have suffered together and shared with each other, so henceforth we will be bound in friendship. We have found common people exceedingly kind and very brave. Out of such folks we will build a better city than we have lost.

Maud Mohler Trimmer.

Long Beach, Calif.

## NEWS FROM CHURCHES

### COLORADO

**Colorado Springs.**—Thanksgiving Day was observed with a service in the forenoon which consisted of a sermon by our pastor and music by a ladies' quartet. This was followed at noon by a basket dinner in the basement of the church where a delightful social time was spent. Nov. 13 our council was held at which time the officers for the coming year were elected: church treasurer, S. J. Heckman; church clerk, Treva Lemons; Sunday-school superintendent, Mrs. Frank Engle. Communion services were held Nov. 27. Owing to much sickness in the community attendance at the Christmas program was small. The Ladies' Aid meets every Thursday afternoon at the home of Mrs. John Frantz where quilting has been done. There has been a marked increase in attendance and much interest shown in the weekly prayer meeting which is held every Thursday evening in the homes of our members. The hour is spent in the study of the book of Revelation, ably discussed and taught by our pastor, Bro. Hinegardner; this has proved an inspiration to all of us. We are also glad to announce a slight increase in attendance in the Sunday-school. Preparations are now being made for Easter. In the morning the children will take part in a program and in the evening the young people will give a pageant. Sunday evenings before our regular services a ladies' chorus meets for practice, directed by our pastor's wife, Mrs. Hinegardner.—Mrs. Frank Engle, Colorado Springs, Colo., March 7.

### INDIANA

**Beech Grove** church met in called council Jan. 15 with Elders E. O. Norris, D. W. Bowman and C. H. Hoover present. Brother and Sister Geo. Berry were chosen and installed into the deacon's office. Bro. Jos. Shepherd was reinstated into the full ministry. We met in council March 5. Bro. C. H. Hoover was reelected elder for another year. Communion will be held May 13, breakfast and dinner being served the following day. Our B. Y. P. D. is giving some good programs. A temperance program is being prepared for the 19th and a musical program was given last Sunday evening. The group had full charge and conducted the Sunday-school once in January. It is doing splendid work and taking a great interest.—Vernie Beaver, Pendleton, Ind.

**Eel River.**—Feb. 27 our church met in council. It was decided to have our harvest meeting the first Sunday in September. We are looking forward to our revival meetings which will begin May 7. We expect Bro. J. Edwin Jarboe to assist us.—Edith Metzger, North Manchester, Ind., March 7.

**Fairview** church met in council Dec. 28 and effected a new organization for the year: Clarence Idle is clerk; Jos. Fisher, treasurer and Messenger agent; Chas. Pearson, trustee; Nancy Holloway, correspondent; Sunday-school superintendent, Willard Boyce. Both treasurers gave a favorable report showing a balance in the treasury. It was decided that the Sunday-school offerings on the first Sunday of each month be given to world-wide missions. The pastor and wife gave their annual report as follows: 44 sermons, 2 anointings, 4 funerals, 37 sick visits, 76 other visits, 21 calls, a revival meeting, 10 accessions by baptism. The Loyal Workers' class, averaging about twenty-four of our young active people, organized for definite work, choosing as their chairman Bro. Max Guim. The class decided to meet at the home of their teacher, John W. Root, Wednesday evening, to effect a more perfect organization and program for the year.—Lulu E. Root, Lafayette, Ind., March 6.

**Mexico.**—We held our annual missionary day Feb. 12. Bro. Otho Winger gave two soul-stirring messages. The sum of \$350 was raised for the support of Sister Grisso, our representative on the mission field. March 2 at the regular council three letters were granted and two received. Eld. Walter Balsbaugh will represent our church at Annual Conference, with Eld. L. E. Ockerman as alternate.—Bertha Fisher, Mexico, Ind., March 3.

**Upper Deer Creek** church met in council March 4. The church planned a Vacation Bible School for the last of June and chose Bro. Jas. R. Hunter to superintend the work. The Men's Work reported \$61.30 earned last year and gave the money to the church treasury. Sister Geneva Chamberlain and Bro. Frank Burrous were elected to the ministerial board. Bro. D. W. Kurtz will be here April 22 and 23 for three lectures. Beginning May 22 Bro. Moyne Landis will hold a revival meeting here.—Mrs. Geo. R. Murphy, Walton, Ind., March 5.

**Yellow Creek** church met in council Feb. 24. Some time ago we decided to take an offering each month to help the poor. Our Aid Society has been reorganized with Sister Susie Loucks as president. The Aid has been doing some mission work the past year. We sent \$30 to the women's project, a box of clothing valued at \$25 to the Greene County School and sewed for the needy of our church. Our church also sent a truckload of vegetables and fruits, weighing over a ton, to Chicago to be distributed among the needy; the Aid paid for the transportation of the goods. Some time ago Bro. R. H. Miller and several students from Manchester gave some interesting talks. As a result of our revival meetings last fall six were added to our church by baptism.—Mrs. Amos Hoover, Goshen, Ind., March 6.

### KANSAS

**Lone Star** church met in council March 4. Our love feast will be Saturday eve before Mother's Day with a dinner at noon on Sunday with the mothers as honored guests. Bro. Whitaker will hold special Easter services beginning on Thursday evening and ending with an Easter pageant on Sunday evening. The Brotherhood expects to entertain the Ottawa group in the near future. Ottawa will furnish the program and Lone Star will provide the refreshments. This is in return for Lone Star's visit to Ottawa last January. The work in general is moving right along under the leadership of Brother and Sister Whitaker. The Y. P. D. meets each Sunday with an attendance of thirty-five or more. A Seth Parker program is planned for the near future. The women are thoroughly organized in all departments and are going good work. The Aid meets every Thursday all day and is preparing a play to be given soon. The peace department gave a drama entitled, Loyalty, that was well received. The missionary department gave a program and drama and by the aid of the envelopes, previously passed out, the offering for the girls' schools was \$9. The Bible study department has charge of the program for March, temperance department for April and mothers and daughters for May. Each one expects to provide a program at the close of the month.—Mrs. J. W. Gorbett, Lone Star, Kans., March 8.

### MARYLAND

**Myersville.**—Our congregation was without a resident pastor for more than a year, the pulpit being supplied by Bro. Kenneth Strite of Hagerstown, Md. During October, 1932, we secured Brother and Sister Clarence Bowman of Chicago, Ill., to hold a series of meetings for one week prior to our love feast. Later the congregation gave Bro. Bowman a call to become our pastor, effective Jan. 1, which was accepted. Since they have taken up the work, church activities have

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## The Ideal Aid Society

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spiritual sister, and a season of prayer be engaged in where we can have a heart to heart talk with God.

If we are sincere during the devotional period it will be a means of helping us to conduct ourselves in words and actions during the entire meeting. The ideal aid society can not truthfully be called "the sisters' talking society," or "the sisters' gossiping society." But the conversation, if not always spiritual, will be noble and uplifting. The story is told that a number of friends were dining together. To prevent the introduction of sinful or idle conversation, one of them said, "Let us discuss the question whether we shall all get to heaven." The most unexpected suggestion induced all that were present to serious thoughts. One after the other thought, "If one of our number should be lost, I shall be the one." Even the waiters at the table became serious and thoughtful, and that suggestion resulted in the conversion of most of those present. I think each member of the ideal aid society will do well if she, before entering the meeting place, would breathe the prayer, "Set a watch, O Lord, before my mouth: keep the door of my lips."

While working during these meetings the sisters will engage in work that will bring the most money, by making different useful articles, and doing other things, always striving to go according to directions given in their text book, the Bible. That command, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," means the ideal aid society as well as any other individual person.

This society will try to get the young sisters interested in the work and it is surprising how they will respond. They can not all come to the aid society meeting during the daytime because many go to school and others work. For some time we at Annville are having meetings with our girls' classes of the Sunday-schools. We meet in the homes in the evening once a month. Some evenings we have sewing ready for them to do, other evenings we have them give a program with the aid society or missionary spirit in it. We are enjoying it and unconsciously the girls are being trained for greater usefulness in the aid society program as they grow older.

The ideal aid society from the president to the last member will become discouraged sometimes. It will become dissatisfied with the little it gets accomplished compared with what should be done. It will feel as if it failed entirely. But if it is an ideal society it will still dare to go on, as the poet says:

"Yes, you failed, though you tirelessly toiled  
And labored with passionate soul;  
The glorious prize was too high for your reach,  
And you grieve that you quite missed the goal.

Yes, the fault may be yours, as you say,  
And you feel all unworthy and weak;  
But, soul, there is meaning sublime  
In the words you so bitterly speak.  
For 'tis one of the Master's own ways  
Just to test out the trustworthy women—  
The souls who, though failing, can still keep their faith,  
And get up and go at it again."

An aid society with such a spirit will serve not only the day of their meeting, but every day of the week as opportunity is given. They will keep on loving because they must love. They will keep on giving because they can not keep from giving. They will keep on doing what they are able to do for the joy of serving in Christian work.

Read sixteen verses of the second chapter of Philipians and translate them as though God were talking to the ideal aid society, and you have the very words that I feel God would say in an exhorting way.

May the Lord bless the aid societies that they may all become more ideal, so that they may be better able to fulfill the purpose for which they were organized.

*Lebanon, Pa.*

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

### Introduction

SOME weeks ago we sent a problem in discipline to three splendid mothers in our Brotherhood, and asked each one to send us her judgment in the matter.

In response to the request, three letters that make good reading are before me and we would be glad to give them here, but have room for only the gist of each.

### The Problem

Recently in a store a mother and her little son, perhaps four years old, were standing at a counter of boxes and paper where the mother seemed to be making some purchases.

Somehow a roll of paper dropped to the floor, whether by accident it was pushed down, or was dropped by the boy, I do not know.

The first thing that attracted my attention was the stern voice of the mother saying, "Pick that up."

The child refused to do so, and again and again the mother commanded in harsh and still harsher tones, "Pick it up. Pick it up." But the boy never moved.

The mother shook him, but to no avail. Then, taking from a bag a little switch, she whipped his bare legs, meanwhile repeating over and over, "Pick it up."

Through it all the little fellow made no sound, neither shed a tear, but with a set expression which indicated determination, he looked down at the paper. His only

movement was stepping about to avoid the cut of the switch on his legs.

By this time the mother's tones were very threatening, and here and there about the store heads turned in the direction from which the sound of confusion came; and not wishing to be a curious on-looker, I walked away without knowing the outcome of the affair.

Since obedience to the mother's request seemed to be the important thing aimed at, what in your judgment would have been the best way to secure it?

### Three Comments

Evidently this child was unaccustomed to sane, kind consideration; and if he had been asked in a respectful manner to pick up the paper, the surprise might have brought a happy response even in that public place.

In fact, we do not always remember how far kindness goes with a child, and we sometimes forget that patience is the fruit of love.—*Mrs. D. M. E., California.*

It seems to me the mother was largely responsible for the child's disobedience. She had her switch with her as if expecting trouble. A child seldom does better than is expected of him. Then, too, the mother's stern command invited disobedience. A request given in a tone that says, "Of course you will do it," will nine times out of ten lead to obedience.

When the child refused to pick up the paper the mother might have given him his choice in this way: "You may pick up the paper or be punished when we get home for disobeying me. I'm going to count ten and if you pick it up by the time I say ten, all right. If not I'll pick it up and you will have to be punished."

The punishment should be severe enough that a child learns it doesn't pay to do wrong; on the other hand, obedience should be rewarded with a kind word and smile of approval.—*Mrs. W. H. S., Tennessee.*

Children must be taught to obey, yet there is a way and a wisdom in teaching obedience. Never under any circumstances should a child have to bear the humiliation of being punished in public.

No mother should ever hold up a fault or punishment to such scorching light. The sting of such a humiliation is so far-reaching that often a marred disposition results, and cruel heartaches have lasted a lifetime.—*Mrs. A. L. B. M., California.*

## On Butchering Day

BY W. E. BURROUGHS

YESTERDAY mother and I rendered the lard. We could not help but feel lonely, thinking back just a few years. We could scarcely stir the lard on account of memories of the children's suckers humming in the kettle. (These are made by cutting pieces of tenderloin

and tying a string to them.) But today there was not one. No merry laughter, no pattering feet. No one to ask papa or mama, "Want a bite?" "Here, taste mine, it's the best." No one to tell them to stay out of the way. No one to bring you a dipper of water or a stick of wood. Just mother and I to do it all. Oh, how we miss them!

After having the care of three boys and two girls, seeing them grow from babyhood into manhood and womanhood, then to have them leave us one by one—Ah, well! who would want them to stay babies and children all the time? That would be selfish. We want them to grow up and have butchering days of their own. We want them to be useful men and women to their church and country. Yet like the past days we sometimes wish, weeping, they were still upstairs sleeping. And then, too, we remember when we used to kneel in a family circle around the family altar. All took part in asking God's blessing upon us and God answered our prayers and let us all grow to be mature men and women here on earth, that when our names are called in heaven we may answer present, and the circle be unbroken. This is my prayer, that while mother and I are lonesome here on butchering day, we may not be lonesome in heaven.

*Independence, Kans.*

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Little-Breneman; Breneman-Ladd.**—In the home of the undersigned, Mr. Hobert Little and Sister Grace Breneman, both of Cedar Rapids, Iowa, and Bro. Lawrence Breneman and Miss Dora Ladd, both of Brooklyn, Iowa.—J. Schechter, Worthington, Minn.

**Ruhser-Sutton.**—By the undersigned in the home of the bride, Bro. Elmer H. Ruhser and Sister Hope E. Sutton, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

## FALLEN ASLEEP

**Bernhard,** Sister Lavina Lehman, died at her home Feb. 12, 1933, aged 52 years. Oct. 7, 1907, she married Bro. Elmer Bernhard. She is survived by her husband, two stepdaughters, two daughters and three sons. She was a faithful and devoted member of the Church of the Brethren. Funeral services at the Rheems house by Brethren Nathan Eshelman and Hiram Eshelman. Interment in the Chiques cemetery.—Mrs. Elmer Hoover, Rheems, Pa.

**Brower,** Bro. John D., aged 76 years, died at the University Hospital, Charlottesville, Jan. 27, 1933. He is survived by four sons, five grandchildren, sister and two brothers. For a number of years he had been a member of the Church of the Brethren. Funeral services in the Presbyterian church by Eld. N. W. Coffman assisted by Eld. J. C. Garber and Dr. J. C. Siler, Presbyterian.—Helen Coffman, Staunton, Va.

**Burke,** Martha Isabelle Gauer, born April 13, 1846, in Garrett County, Md., died March 2, 1933. She was married in 1881 to Adam Henry Burke who preceded her. At an early age she united with the Lutheran Church and lived a Christian life until called home. She leaves two sons and one daughter of Ogden, Mich., where she died. Funeral services at the home by Bro. Jas. A. Guthrie with further services and burial at Oberlin, Ohio.—Gertrude E. Guthrie, Blissfield, Mich.

**Christner,** Mrs. Susan Bowman, aged 77 years, wife of Bro. Jos. Christner, died Feb. 17, 1933, at her home, after a lingering illness.

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## News From Churches

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taken on new life. The B. Y. P. D. gave a Christmas pageant entitled, *They That Sit in Darkness*. Great enthusiasm is being shown by our young people. Recently they put on a attendance contest for six weeks, doubling the enrollment and maintaining an excellent attendance. They recently purchased a piano for their department. They are planning to give two plays in the near future: *Robert and Mary* and *The Old-Fashioned Mother*. Brother and Sister Bowman have already endeared themselves to the congregation. The Ladies' Aid, Men's Bible class and the congregation as a whole have presented them with various gifts. Feb. 19 it was decided to increase our Sunday-school attendance by March 5 from an average of sixty to 100. This was accomplished and our superintendent, Bro. Harry Michael, complimented our efforts and urged that the gain be maintained through the year.—Harvey R. Grossnickle, Myersville, Md., March 6.

**Westminster.**—Feb. 12 the missionary society sponsored an impressive service when the plays, *Asleep in Zion* and *Slave Girl and School Girl*, were given. The amount received through the envelopes at this time for the Women's Work project was \$51.54. The total amount given by the women's organizations of the Westminster church was \$122.81. Sunday evening, Feb. 19, the B. Y. P. D. presented the pageant, *The Lost Church*, to a large audience. The offering went toward their mission project. On Sunday morning, Feb. 26, the ladies' glee club of Elizabethtown College had charge of the service and our souls were uplifted by their spiritual songs. In the evening the Mission Band of Blue Ridge College gave a helpful program. March 1 the men's adult Bible class entertained the ladies' adult class at a banquet. About ninety were present. Dr. Little, dean of Religious Education of Western Maryland College, gave an inspiring address. The Day of Prayer service under the auspices of the interdenominational missionary council of the town was held in our church with a large attendance. Nine persons from our Sunday-school are attending the community leadership training school being held at this time. Our first special Lenten sermon was preached yesterday by our associate elder, Bro. Geo. A. Early. Special services are planned for each Sunday during the Lenten season with a week's meeting preceding Easter.—Mrs. H. Edgar Royer, Westminster, Md., March 9.

### MICHIGAN

**Woodland Country.**—At the regular council on Feb. 18 Bro. Ray Teeter was elected on the ministerial board for three years. The church decided to have a Vacation Bible School this summer. Sister Phoebe Oaks was chosen director of the school. We decided not to send a delegate to Annual Conference. For our Christmas offering we used the dime envelopes and received \$36.90 for general missions. The achievement-mission offering was \$62.25. On the evening of Dec. 30 we held a fellowship supper with about sixty surrounding the tables. Several short talks were given by home talent. Jan. 29 the district Sunday-school convention was held at our church with good interest. In the evening two plays were given, one by the U. B. young people entitled, *The Soldier of the Cross*, the other by the Coats Grove young people, *On to Victory*. Some time last fall our finance board decided that the members should help our pastor with his farm work and get out wood for him. On Jan. 12 our society met in the church for a work meeting and to serve dinner to about twenty men who were cutting wood. We also sent a truckload of vegetables to the Detroit church last fall to be distributed to the needy.—Celia Townsend, Woodland, Mich., Feb. 26.

### OHIO

**Dupont.**—March 1 our church met in council. Gladys Prowant was chosen president of Christian Workers' Meeting. Amanda Hornish and Frank Leatherman were chosen delegates to District Meeting. Our minister, Bro. Weller, has worked out a plan to have about a ten-minute program after Sunday-school and preceding preaching. A subject is chosen and each Sunday three speakers give three-minute talks. Many good and interesting thoughts are brought out.—Anna Measel, Oakwood, Ohio, March 6.

**Fairview (Ohio)** church met in council March 4. Our delegates to District Meeting are Bro. J. A. Guthrie and Bro. J. M. Fike, with Sister Guthrie, alternate. March 5 in an appropriate service the Sisters' Aid Society presented the church with a pulpit Bible. Bro. Guthrie offered a prayer of consecration. Our Sunday-school is moving along nicely with Bro. Geo. Titler as superintendent. We have preaching service each Sunday morning and every two weeks in the evening with a program on the alternate Sunday evening.—Doris Guthrie, Blissfield, Mich., March 8.

**Springfield City** church met in business meeting March 7. Our pastor, J. H. Good, was chosen delegate to Annual Conference. Wm. J. Buckley and wife were chosen delegates to District Meeting. We decided to have a week's pre-Easter service conducted by our pastor. Our pastor has been preaching a series of sermons on Sunday evenings, dealing with the deadly sins pointed out in the Bible, such as pride, covetousness, lust, envy and avarice. Each sermon is illustrated by a Bible story. In the morning service he has been preaching a series of sermons on *The Christian Doctrines and Graces*. The Y. P. D. had full charge of the evening service Feb. 19. The different adult Sunday-school classes took their turn in conducting the devotional of the Sunday-school this quarter. The Ladies' Aid has had plenty of work the past year. All the churches of the city are put-

ting forth special evangelistic efforts during this Lenten season.—Della Peifer, Springfield, Ohio, March 9.

**West Milton** church expects to meet in quarterly council March 16. We are looking forward to the twenty-fifth anniversary and homecoming of this church which we expect to celebrate April 23 with an all-day meeting and special program. We wish through the Messenger to extend an invitation to the public in general and especially to ministers having lived or conducted meetings here. A basket dinner will be served in the basement at the noon hour.—Mrs. S. C. Gnagey, West Milton, Ohio, March 9.

**West Nimishillen.**—Oct. 2 we observed Rally day with a fellowship meal at noon. Bro. Ira Long of Akron brought us a message on Harvest in the afternoon. Oct. 27 Mr. Schreiber of Canton, member of the Anti-Saloon League, gave us a splendid talk on Prohibition. Oct. 26 we held our regular business meeting. Bro. D. R. McFadden was elected elder for the coming year. The Ladies' Aid has been sewing for the Red Cross and quilting comforters to give to needy families. Some canned fruit was also given to a needy family whose home was destroyed by fire. Jan. 1 Bro. W. D. Keller took over the pastorate of our church. He has been bringing us splendid messages on the beginning of Christianity and the history of our church. Feb. 12 an offering was taken for the General Mission Board. We are planning to help the members of the East Nimishillen church present the Easter cantata, *The Garden of Joseph*. Feb. 22 we held our business meeting. Bro. Keller was chosen to conduct an evangelistic meeting some time in July or August.—Miriam Hines, North Canton, Ohio, Feb. 25.

### PENNSYLVANIA

**Heidelberg.**—An interesting letter was read to the Sunday-school from Bro. Oberholtzer and family of China. We are using the envelope system throughout the Sunday-school for the support of the girls' boarding schools on the foreign fields. Feb. 19 a special offering was taken for missions. At our regular council meeting Feb. 25 Elders Samuel Hertzler and H. K. Ober were called in to assist with the work. H. F. King was reelected elder for three years; Bro. J. L. Royer and wife were reinstated into the ministry and Bro. Alvin Bucher and wife were elected to the deacon's office. Bro. Wm. Krall and Bro. H. F. King are delegates to District Meeting and Bro. H. F. King, delegate to Annual Conference. It was decided to invite the Student Volunteers of the college to render a program at our church. The love feast is scheduled for May 9 and 10 starting at 10 A. M. Saturday evening, March 18, and Sunday following we expect Sister Martha Martin and Dean A. C. Baugher from the college to be with us in a Bible Conference.—Kathryn Brubaker, Schaefferstown, Pa., Feb. 27.

**Lost Creek.**—At our council Dec. 31 the most important business was the selection of a pastor. Bro. J. A. Buffenmyer was chosen to take up the pastorate March 1. Three of the brethren took their trucks and moved Bro. Buffenmyer's goods from Windber to Bunkertown on March 1. March 3 a reception was held welcoming the pastor and his family. Several short talks were given and Brother and Sister Buffenmyer responded. After refreshments the young people sang a welcome song and a Bible contest was conducted by Lester Benner. Our pulpits were very ably filled from Jan. 1 to March 1 by Bro. Ditmer who moved into our midst recently. Bro. Lawrence Ruble of McVeytown preached at Free Spring Feb. 5 and Bro. Earl Kipp of Newport preached at all four points Feb. 18 and 19. Sister Anetta Mow, a missionary from India, gave interesting talks at Free Spring and Bunkertown Feb. 9 and 10. Feb. 24 the members of the Free Spring Sunday-school gave an interesting missionary program in the Free Spring church. The program consisted of recitations, plays, dramatization and music. The offering was used for missionary work. Feb. 5 Bro. Ditmer, at the request of the district officers, started a two weeks' revival in Vandyke schoolhouse. This is a mission point and a union Sunday-school has been carried on here for several years by the different Sunday-schools of district No. 3 of Juniata County. Bro. Ditmer visited in all the homes which won the hearts of all. As an immediate result of the meetings thirty confessed Christ; fifteen of them were baptized and were received into church fellowship. Most of them were grown folks. Bro. Ditmer has proven himself a real missionary. The first prayer meeting at that place was held March 1 in the home of a new member, with forty-six present. The people are eager for the good old-fashioned gospel. The women of Free Spring met Feb. 22 and organized a Ladies' Aid Society. Thirteen were present. Sister Wm. Keplar was chosen president.—Mrs. Ira J. Shirk, Mifflintown, Pa., March 5.

**Mt. Joy.**—We were privileged to have with us Bro. Wm. Beahm on Sunday morning, Nov. 20. The children's department of the church school gave an interesting program on Christmas morning. In the evening the church choir sponsored a Christmas pageant, *The Spirit of Peace*. Our Christmas offering was \$43.78. A number of our young people who attended Camp Harmony along with those who attended the camp from the Greensburg and Wooddale churches gave a fine demonstration of camp life on Sunday evening, Feb. 12. This was also given in the Greensburg, Mt. Pleasant and Wooddale churches. At the evening services during the month of February our pastor gave a series of messages on *Marital Problems*. Our evening services are being unusually well attended. The B. Y. P. D. has given some splendid programs since their reorganization in October. March 19 the Ever Ready class will present the play, *The Lost Church*. The Ladies' Aid is having regular semimonthly meetings and is contributing in a fine way toward the local budget as well as to missions.—Elma Neiderhiser, Mt. Pleasant, Pa., March 7.



**Myerstown.**—Eld. Michael Kurtz gave the evening message Feb. 26, his theme being, Rejoice in the Lord. March 4 our council was held. The delegate to Annual Conference is Bro. Elias M. Frantz; alternate, Bro. J. F. King. Delegates to District Meeting are Eld. Harvey W. Frantz and Bro. Frank Layser; alternates, Brethren John A. Gible and Calvin Wagner. An all-day meeting will be held in the summer at the Tulpehocken house. A Daily Vacation Bible School will be arranged for. Our love feast date is May 27 and 28, beginning at 1:30 P. M. Brethren Robert S. Spangler and John H. Gible were elected as deacons and with their wives were installed into office. Elders S. H. Hertzler and H. K. Ober conducted the election and installation. By invitation of the welfare board Eld. B. W. S. Ebersole was present at the morning service March 5. His sermon spoke for that which is the Christlike way of living.—Alice B. Royer, Myerstown, Pa., March 8.

**Palmyra.**—A mothers and daughters' association was organized and had its first meeting March 3. A very interesting program awaited the large number of women present. Some of the topics discussed were: experiences as a housekeeper, as a minister's wife, as a business man's wife, as a farmer's wife, and as a mother. There was also special music. After the program there were many expressions of interest and appreciation. The regular council was held March 6. Four delegates were elected to District Meeting and two for Annual Conference. One trustee was chosen. The following treasurers reported: church, Sunday-school Sisters' Aid Society and Christian Workers. The Elizabethtown College quartet will render a program in song in the Palmyra church in the near future. The Bible institute under the instruction of Dean A. C. Baugher of Elizabethtown College was well attended on the evening of March 4 and all the following day. Bro. Baugher made us realize that the book of Job contains helpful lessons for us in this year of depression.—Hannah M. Eby, Palmyra, Pa., March 6.

**Shippensburg.**—Bro. Wenger from Elizabethtown College held an inspiring Bible institute at our church Feb. 11 and 12. For the past six weeks the senior Christian Endeavor has been having an interesting contest which has turned out to be encouraging to the leaders. Besides increasing the average attendance it has stimulated daily Bible reading and the attendance at the regular evening church service. From March 8 to 26 Brother and Sister Austin from McPherson, Kans., are planning to be with us to assist in holding an evangelistic campaign. Two of the group which represented our church took part in the world day of prayer program, held in one of our local churches on the afternoon of March 3. Our communion service will be held April 2 at 6:45.—Mrs. A. C. Harmon, Shippensburg, Pa., March 6.

**Walnut Grove church** under the efficient leadership of our pastor, Bro. J. A. Robinson, is steadily forging ahead in every way. January was an exceptionally good month in both attendance and interest. In January we were favored by a visit from Bro. Otho Winger who stopped long enough to give one of his splendid missionary addresses. From Feb. 12 to 26 we put forth an evangelistic effort conducted by Bro. B. F. Waltz of Altoona, Pa. During this time this sincere messenger of God brought fifty-four to make confession. Bro. Waltz has left with us many new truths and given new inspiration to our souls. The revival does not close with these meetings as our pastor carries the evangelistic spirit in his sermons throughout the entire year; he never closes a sermon without giving an invitation which resulted in a definite way from the close of 1932 campaign to the beginning of 1933 campaign; twenty-six were received into the church in this period of time. March 2 at the regular council all the business of the congregation was transacted. J. A. Robinson is delegate to Annual Conference, and Bro. J. A. Robinson, Mrs. Russel Custer, Harry Shaffer, Chester Strayer and W. L. Braugher were elected to represent the church at District Meeting. Each Tuesday and Friday afternoon the Walnut Grove church distributes soup to over 300 unemployed in this community. Our love feast will be May 7.—C. T. Noffsinger, Johnstown, Pa., March 6.

**West Green Tree.**—Since our last report two young men were received into church fellowship by baptism. Feb. 26 Eld. S. H. Hertzler from Elizabethtown preached for us at the Rheems house. March 7 the church met in council at the Green Tree house. Four certificates of membership were granted. The church decided hereafter that the various Sunday-schools elect their officers instead of the church making the election. Delegates to Annual Meeting are S. S. Shearer and Allen Ober; alternates, John E. Eshelman and S. R. McDannel. To District Meeting, Brethren John B. Brubaker, Hiram S. Eshelman and Wm. Gingrich; alternates, Ray Forney, John Buffenmyer and Harry Hoover. Our love feast will be held at the Green Tree house on May 16. Services will begin at 10 A. M.—Mrs. Elmer Hoover, Rheems, Pa., March 8.

## TENNESSEE

**Pleasant Hill.**—The quarterly council convened Feb. 25. All church officers were reelected for the ensuing year. Eld. S. H. Garst was elected on the board of trustees to fill the vacancy caused by Eld. John H. Garst's death. It was decided to have pre-Easter services again this year, beginning April 9 and closing with a love feast April 13, beginning at 7:30 o'clock. In a special called meeting Feb. 28 it was decided that an addition be built to our church. Our Aid Society will present a missionary pageant, Living Waters, in the near future. The full quota for Women's Work has been sent in. Our series of meetings will begin the latter part of August with Bro.

B. M. Rollins of Keyser, W. Va., as evangelist.—Edna Wine, Indian Springs, Tenn., March 6.

## TEXAS

**Pampa church** met at a birthday dinner at the church Sunday, March 5, in honor of our pastor, J. R. Jackson. Bro. O. H. Feiler of Perryton, Texas, came to Pampa last Saturday evening and preached for us Sunday morning. After dinner he gave a talk to the children, and Sunday evening gave a lecture in picture and song. On Monday and Tuesday nights he showed his pictures at the M. E. church on account of a larger auditorium. Bro. Feiler visited three of the ward schools and the high school and gave short talks in every room. The sixth grade English class wrote him letters of appreciation for the story of the blacksmith and the lesson it taught. On Wednesday night Bro. Feiler preached for us again and a young man and wife gave their hearts to God. We are indeed glad for Bro. Feiler's visit and the messages he brought to us.—Mrs. Charlie Pipes, Pampa, Tex., March 8.

## VIRGINIA

**Barren Ridge church** met in council Feb. 20. C. M. Driver and H. M. Garber were chosen delegates to District Meeting. Feb. 12 the women of the church gave a missionary program for the benefit of the national project. They also observed the World Day of prayer on March 3. Since our last report sixteen have been received by letter. We are looking forward to having Bro. E. H. Eby and wife with us on March 17.—Helen Coffman, Staunton, Va., March 9.

**Bridgewater church** met in council Jan. 30. Delegates were elected as follows: to Annual Conference, G. L. Wine, J. S. Flory; to District Conference, Brethren G. L. Wine, C. B. Smith, D. S. Thomas and Sister G. L. Wine. Feb. 5 Bro. Guy West began our revival meeting and continued one week. The attendance and spirit were good. Nine were added to the church by baptism. Our young people have been going out to the neighboring churches as deputation teams in the interest of peace. The Harrisonburg Y. P. D. gave a pageant in our church on a Sunday evening early in January entitled, The Unlighted Cross. It was well presented and much appreciated.—Mrs. O. F. Foley, Bridgewater, Va., March 6.

## WEST VIRGINIA

**Mission Chapel** held their regular council Aug. 27. The visiting brethren brought in favorable reports. Bro. Shanholtz and Sister Bohrer were chosen delegates to District Meeting. Bro. Chas. Grubb of Martinsburg, W. Va., began a meeting at Mission Chapel Aug. 21 continuing to Sept. 4. He preached Spirit-filled sermons that were uplifting to the congregation. Twelve were received into the church by baptism. We had a fine communion service with Eld. Shanholtz officiating, assisted by Bro. Bruce Shanholtz. On Sunday the meeting closed with a children's service. We were pleased to have with us Brother and Sister Mollet and Brother and Sister Walls from Pennsylvania. Bro. Mollet gave us a short talk that was enjoyed by all. There has been some inspiring evangelistic work done since our last report. Our congregation enjoys a spiritual atmosphere and has for years through the earnest efforts of our faithful elder, J. L. Shanholtz. At present there are three Sunday-schools, one being Evergreen. We have preaching service twice a month at this place (Mt. Dale) by Eld. Shanholtz and Bro. Geo. Yost. We recently had three revivals in our congregation held by Eld. J. L. Shanholtz.—Myrtle V. Yost, Gt. Cacapon, W. Va., March 3.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Maryland, Middle, Manor, April 20, 21.

Pennsylvania, E., Palmyra, April 26, 27.

Pennsylvania, M., Roaring Spring, April 12.

Pennsylvania, S. E., N. J., & E. N. Y., Royersford, April 20.

Pennsylvania, W., Somerset, April 17-19.

Virginia, First, Cloverdale, April 19-21.

Virginia, Northern, Green Mount, April 14, 15.

Virginia, Second, Mt. Vernon, April 26-28.

## LOVE FEASTS

### Illinois

May 28, 7:30 pm, Yellow Creek.

### Indiana

May 13, Beech Grove.

May 20, 7:30 pm, Bethany.

### Maryland

May 20, Beaver Creek.

### Missouri

May 27, Bethel.

### Ohio

April 13, 7:30 pm, Bellefontaine.

April 16, 6:30 pm, Akron, First.

May 13, 8 pm, Swan Creek.

### Pennsylvania

April 2, 6:45 pm, Shippensburg.

April 16, 7 pm, Connelville.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 9, 10, 10 am, Heidelberg.

May 13, Indian Creek.

May 14, York.

May 16, 10 am, West Green Tree at Green Tree.

May 20, 21, 10 am, Falling Spring at Hade.

May 27, 28, 1:30 pm, Myerstown.

### Tennessee

April 13, 7:30 pm, Pleasant Hill.

### Virginia

May 7, 7:15 pm, Timberville.



## Fallen Asleep

(Continued From Page 27)

She called for the anointing several days before she passed away. She is survived by her husband, three brothers, one sister, four step-daughters and two stepsons. Funeral services by W. K. Kulp. Interment in the Mt. Joy cemetery.—Elma Neiderhiser, Mt. Pleasant, Pa.

**Emmert**, Ida Sarah, eldest daughter of Henry and Mary Buck, was born at Polo, Ill., June 18, 1851, and died at Mt. Morris, Ill., Feb. 26, 1933. In 1883 she was united in marriage to Eld. John J. Emmert who had charge of the church at Mt. Carroll, Ill. Later they moved to Mt. Morris where he passed away in 1893. She is survived by her step-daughter, Mrs. W. B. Stover of Kirkland, Wasb., and six sisters. Funeral services at the Mt. Morris church by the pastor. Interment was made in the Pine Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

**Fry**, Catharine Barto, born near Harrisburg, Pa., Aug. 1, 1849, died at McFarland, Calif., Feb. 13, 1933. She married Clarence Fry, March 4, 1875; he died six years later. Soon after their marriage they accepted Christ and identified themselves with the Church of the Brethren and remained faithful until death. Surviving are a daughter, two grandsons and two brothers. Brother and Sister Fry lived in Pennsylvania. After his death she came to the middle west living a number of years at Mt. Morris, Ill. She came to McFarland in 1911 where she had lived since. During the active period of her life she was very much interested in Sunday-school work having served as superintendent and teacher of classes of all grades from primaries to adults. In her later years she was not permitted to attend services because of failing health, but she never lost her interest in the church. Funeral services by the pastor, M. Alva Long, assisted by W. C. Hanawalt and the writer. Burial in the cemetery at Delano, Calif.—Andrew Blickenstaff, McFarland, Calif.

**Geib**, Harvey Z., born Jan. 5, 1895, died Jan. 24, 1933. He is survived by his wife, Lottie (Shank), two daughters and six sons, mother, three brothers and four sisters. Funeral services at the West Green Tree church by Brethren Nathan Eshelman, Hiram Eshelman and Norman Musser. Interment in the adjoining cemetery.—Mrs. Elmer Hoover, Rheems, Pa.

**Heckman**, Bro. Henry L., son of Samuel and Marie (Hege) Heckman, born Oct. 11, 1864, near Williamson, Franklin County, Pa., died Nov. 30, 1932, at his home near Lemaster. He was a member of the Church of the Brethren for a number of years. He is survived by his widow, Mary (Etter) Heckman, five sons and two daughters. Services in Brandts church, Back Creek congregation, by Elders Albert Niswander and Maurice Mentzler. Interment in the St. Thomas cemetery.—Elizabeth Heckman, Williamson, Pa.

**Hollinger**, Sister Sarah, nee Ruhl, aged 73 years, died Feb. 18, 1933, at her home in Schaefferstown. Her husband and two children preceded her. Surviving are three daughters, six sons, thirty-five grandchildren, six great-grandchildren, four sisters and two brothers. Services at the Gible church by Eld. H. F. King assisted by Peter Heisey. Burial in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

**Kerlin**, Sister Susan Garber, born Feb. 8, 1864, died Feb. 6, 1933, after a long period of ill health. Her husband, Daniel T. Kerlin, died about seven years ago. She leaves two daughters, two sons and two brothers. Funeral services in the Bridgewater church by Brethren A. S. Thomas and M. J. Craun.—Mrs. O. F. Foley, Bridgewater, Va.

**Landis**, Sister Sadie Brandt, died Nov. 17, 1932, following an illness of some months. She had called for the anointing service several times. Her age was 53 years. In 1911 she married Harry Landis. She is survived by her husband, three daughters and four sisters. Funeral services in the East Petersburg church. Interment in the Graybill cemetery. She was a faithful member of the church of the Brethren for thirty-eight years; she also was a faithful member of the Sisters' Aid Society.—S. Clyde Weaver, East Petersburg, Pa.

**Leichty**, Sister Fae Kauffman, was born in Lagrange county, Ind., Jan. 2, 1904, died in the hospital in Elkhart, Ind., Feb. 6, 1933. Her parents, H. F. and Mae Berkey Kauffman, moved to Elkhart County when Fae was four years old and the remainder of her life was spent here. On April 24, 1932, she was married to Bro. Peter Leichty of the Mennonite Church. She is survived by her husband, her parents, one brother and three sisters. At the age of seventeen she put on Christ in baptism and ever lived a loyal, faithful Christian life. Funeral services at Rock Run church, where she had always attended services, by her pastor, J. S. Zigler, assisted by Ira S. Johns of the Mennonite church. Interment in Rock Run cemetery.—J. S. Zigler, Gosben, Ind.

**Moyer**, Sister Amanda, nee Royer, widow of John Moyer, died at her home in Schaefferstown, Feb. 26, 1933, aged 79 years. Surviving are two daughters, five grandchildren, nine great-grandchildren and one brother. Services at the Heidelberg church by Henry King and Peter Heisey. Interment in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

**Neher**, Eld. Ezra J., aged 81 years, passed away at his home, Grand Rapids, Mich., Feb. 21, 1933, after an illness of two weeks which was the result of a paralytic stroke. In March, 1878, he married Hannah M. Rawley who survives with two daughters and two sons. Bro. Neher moved with his family from Indiana to Keuka, Fla., in 1884, where he was ordained elder of the church. In 1898 he moved to Hollywood, Ala., and to Grand Rapids in 1918. Funeral services from the residence by the undersigned. Interment in Woodlawn cemetery.—Van B. Wright, Grand Rapids, Mich.

**Niswander**, Barbara C., daughter of Martin H. and Barbara Wenger Grove, born near Waynesboro, Va., April 19, 1857, died at the home of her daughter, Mrs. Ruth Strausser, near Thornburg, Iowa, Feb. 16, 1933. She married De Witt C. Niswander Dec. 24, 1882; he preceded her Aug. 9, 1903. She united with the Church of the Brethren early in life and lived true to her convictions. She leaves two sons, three daughters, two brothers and fourteen grandchildren; one son preceded her. Funeral services at English River church by the writer and interment in adjoining cemetery.—J. D. Brower, South English, Iowa.

**Page**, Dorothy May (nee Bell), wife of Joseph Page, died Jan. 24, 1933, at a Fresno hospital, after a brief illness, aged 18 years. At the age of sixteen she accepted Christ as her Savior and became a member of the Fresno Church of the Brethren. She is survived by her husband, parents, sister and four brothers. Funeral services by the undersigned and cremation of the body followed at the Fresno columbarium.—Leo H. Miller, Fresno, Calif.

**Playle**, Sister Sarah Melissa, daughter of Rev. Geo. Henry and Susan Allen Sharp, born in Mahaska County, Iowa, Nov. 24, 1858, and died at the home of her granddaughter, Mrs. Wm. J. Goebbe, in Oskaloosa, Iowa, Feb. 13, 1933, after an illness of several years. She was an example of patience to all who knew her, always cheerful and considerate of others. She accepted Christ as her Savior early in life, lived an active and conscientious Christian life, being a consistent member of the Brethren Church for forty-four years. She married Geo. L. Playle of Oskaloosa, Iowa, Oct. 6, 1878. He survives with one son, daughter, four grandchildren, three sisters and five brothers. Funeral services in Oskaloosa by Rev. M. H. Williams, pastor of the First Christian church. Burial in Forest cemetery.—Mrs. W. J. Goebbe, Oskaloosa, Iowa.

**Reniker**, Julia Ann, daughter of John and Susan Lantz McGuinnis, was born March 14, 1840, in Ohio. About 1863 she was married to Daniel Reniker at Wabash, Ind. To this union were born one son and three daughters. For about fifteen years they lived near Keyesport, Bond Co., Ill., coming from there to Carthage, Mo., where they have resided the past forty-four years. After her marriage she accepted Christ as her Savior and united with the Church of the Brethren. For a number of years she had been unable to attend services at her church because of her age, but she remained faithful until called home. She died Feb. 22, 1933, at the home of her daughter, Mrs. R. D. Scott, in Carthage, Mo. She is survived by one son, one daughter, nine grandchildren, and sixteen great-grandchildren. Her husband preceded her in death in 1922. In the absence of her pastor services were conducted by the Rev. C. E. Wagoner, pastor of the Christian church, of which her daughter is a member. Interment in the Park cemetery near Carthage.—Mrs. Lester Fike, Carthage, Mo.

**Shaffer**, Lucetta Rachel, daughter of Jacob and Sarah Faust, born Sept. 21, 1873, died Feb. 13, 1933. She united with the Church of the Brethren at the age of fifteen and throughout her life truly adorned the Gospel of our Lord in loving service to him, her family and community. Nov. 3, 1892, she married David J. Shaffer. To this union were born five sons and seven daughters. There remain her husband, four sons, five daughters, fourteen grandchildren and one sister. Services in the home and in Eden churchhouse (Tuscarawas) by the undersigned assisted by Bro. Inman. Burial in the Eden cemetery.—Elmer E. Frick, Louisville, Ohio.

**Umphlet**, Charles, son of Presly and Mary Barton Umphlet, was born in Adams County, Ohio, March 22, 1852. He left Ohio in 1874 locating in Saline County, Mo., later moving to Texas County, and then to Jasper County, Mo. He was united in marriage with Anna Glick. When in his twenties he accepted Christ and united with the Church of the Brethren, continuing in the faith until his death. All his life he was very energetic and active. The last few months he failed in health, being afflicted with heart trouble. Jan. 7, 1933, Eld. N. Oren and the writer administered the rite of anointing from which he received strength and comfort. Jan. 18 he contracted a cold which developed into pneumonia; he passed away on Jan. 24, 1933. Besides his widow he is survived by two daughters and seven grandchildren. Services by the writer in the funeral home in Carthage. Interment in Park cemetery.—Lester E. Fike, Carthage, Mo.

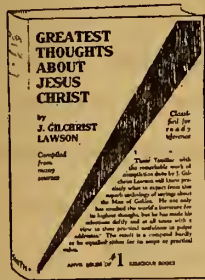
**Whittington**, Carl Eugene, born in Kansas City, Mo., Feb. 20, 1929, died at the home of his parents in Norcatur, Kans., Feb. 13, 1933. When seven months old he was adopted by J. A. and Sister Cora Whittington. Funeral services at the M. E. community church by the pastor, I. W. Torrence, and burial in Norcatur cemetery.—Mrs. Lizzie Miller, Norton, Kans.

**Williams**, Sister Josephine Rebecca, nee Tusing, died Feb. 23, 1933, in Rockingham Memorial Hospital, aged 42 years. Dec. 7, 1913, she married John Thomas Williams. A short time before her death she became a member of the Flat Rock Church of the Brethren. Her companion, one son and four daughters survive. Funeral services in the Antioch Baptist church near Orkney Springs by Eld. J. Carson Miller. Burial in the Tusing cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

**Wink**, Sister Frances M. A., wife of Wm. Wink, born Nov. 22, 1861, died at her home near Needmore in the Licking Creek congregation, Feb. 11, 1933. She fell about three weeks prior to her death and dislocated her hip. Surviving are her husband, son, two daughters and several grandchildren. She became a member of the Church of the Brethren several years ago and remained faithful. Funeral services by Bro. B. F. Waltz. Interment at the Sideling Hill Christian church.—Maggie M. Waltz, Needmore, Pa.



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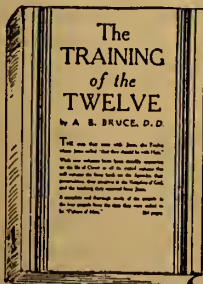
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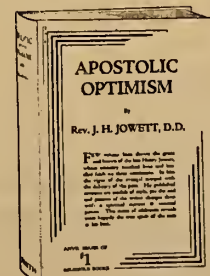
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., April 1, 1933

No. 13



Mission Church near Shan  
Tai, Kwangtung Province,  
China

See page 16 for a short  
statement concerning this  
church

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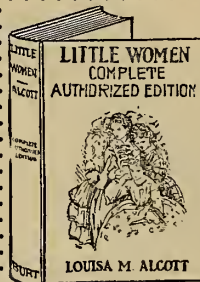
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# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

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No. 13

## EDITORIAL

### Faith With an Ache

OBSERVING that "clouds, ugliness, disappointment, defeat, sorrow, are a part of the plan of life," she went on to note the two outstanding things in a healthy human reaction to this fact. They are worth attention: "We find our place in the eternal struggle and press on, trusting in the guiding of the One who created and planned life and the universe. But it brings an ache to the heart to see suffering and distress and broken spirits while the struggle continues."

See them, both of them? First, the struggle goes on because nothing can stop it. Faith in a planned world and a Guiding One persists in spite of everything. From the depths of times like these it even rises to new heights. But, second, the ache for the "broken spirits" is just as inevitable. This too is a mark of healthy-mindedness. Do you have it, along with the other? The times demand both.

Perhaps the reason faith costs so much is that it is worth so much.

E. F.

### When and Where a Man Is Free

WHEN young Elliott Roosevelt turned down certain lucrative offers and set out for Arizona he did something which throws a bit of light on when and where a man is most apt to be free. As the President's son he found it difficult to escape those determined to use him as a tool. So it was an exhilarating thing when he turned his back on jobs with strings, and set out for the free west where he hopes to be unplagued by people seeking his influence as the President's son.

How many older men, men with families and special obligations of one kind or other, could have survived such a temptation to take the easy way to wealth? We do not say that there are not plenty of older men gladly paying the price of the larger freedom, but it is revealing that in this case it was a young man who chose the high way and older men who laid the snare.

So we can not help but feel, all things considered, that youth is freer to act unselfishly. As for where men are free, we are sure the open spaces furnish a surer escape from the sordid things of life. We have seen the man made city and felt the power of mass appeals. We have also seen a good bit of the Southwest. It does not have so much of the dark richness which makes a dense population possible, but it does have the atmosphere and far horizons which call to the men who would be free.

H. A. B.

### Rewards of the Open Mind

Tenth in a Series on New Testament Preaching

THUS far our studies in New Testament preaching have dealt with aggressive preachers. The initiative has been principally upon the side of the one bringing the message. Thus John the Baptist spoke his convictions though it cost him his head. Jesus preached the ideals of the kingdom of God though the path of duty led to the cross. Peter dared to speak out boldly on Pentecost and to the crowd which wondered. Stephen accepted the challenge of certain contentious Jews though his stand led to martyrdom.

But it is not always true that disciples must be won at such a cost. Sometimes the preacher is met more than half way by the seeker. Such is true in the case of the Ethiopian eunuch. And how sure and rewarding is the meeting when man's eagerness to know leads straight to God's messenger equipped to tell!

But let us get to the story of the Ethiopian seeker who won the rewards which come to one who seeks the truth with an open mind. A certain Ethiopian eunuch of importance, the treasurer under Candace, queen of the Ethiopians, went up to Jerusalem to worship. The twelve hundred miles which he traveled by chariot was certainly more than the equivalent of twelve thousand miles by modern conveyance. But though this man came so far, he was still not a homing Jew.



Had this Ethiopian wise man some knowledge of the pilgrimage of the queen of Sheba? Did he hope to find in Jerusalem marvels comparable to what Sheba's queen found at the court of Solomon? Or had he come into possession of some other knowledge which directed him to the Jews? Whatever it was, there was some high purpose which led him by the magnificent temples of Egypt that he might worship in Jerusalem. It would be interesting to conjecture further as to what moved this Ethiopian eunuch to make his remarkable pilgrimage.

But the Bible narrative is brief and to the point. We know simply that this seeker made the long journey to Jerusalem, worshiped there, and was returning by the Gaza road. Down the western slopes of the hills of Judea, down to the low plains leveling off toward the sea, came the Ethiopian official and his travel stained retinue. Another seeker had made the long trip to Jerusalem and was returning, not satisfied, but drawn more deeply into the marvelous web of Jewish religious thought. As this Ethiopian rode he read certain exalted passages in the book of Isaiah.

One may ask why the eunuch read from Isaiah. Did he find in the writings of this prophet certain compensations for the special disabilities and frustrations in his own private life? Had he been told in Jerusalem that Isaiah was certainly one of the most profound of the prophets, one who would repay special study? Of course, we can not know the certain answer to such questions. But as the Ethiopian caravan turned homeward by the Gaza route, the eunuch spent the solemn hours reading and meditating.

The day of the Ethiopian was at hand in realization of the ancient assertion that "the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." And so also was the day of all Gentiles at hand, for Peter was soon to learn that "God is no respecter of persons." Now in answer to the Ethiopian's need a messenger was prepared in the person of Philip, the deacon, who turned evangelist. This Philip took the desert road to Gaza, and doing so, he soon saw a strange sight. He came upon a company of Ethiopians returning from a visit to Jerusalem. The chief official, who rode in a chariot, was reading a roll of the Jewish scriptures!

When Philip got near enough to hear what was being read he knew the words were from Isaiah the prophet. He knew also that they were from that notable passage concerning the Suffering Servant. The Spirit constrained Philip to say:

"Do you indeed understand what you are reading?"

This was a bold question, as Philip well knew, but he could not refrain. However, the Ethiopian official did

not resent what the evangelist said, but turned toward him a sorely perplexed countenance. Now the eunuch's face showed he had suffered much as a seeker. Others might find some easy escape from the mysteries of life which plague men's souls, but the Ethiopian eunuch had not chosen such a cowardly course. He was a man with a hospitable mind, one reaching after every fact of life and weighing every theory of promise or hope. So Philip was not surprised to hear the Ethiopian answer:

"No, stranger, I do not fully understand the words of the prophet. Sometimes I think he must mean himself, but at other times it seems he must be speaking of another. How can I be sure what the prophet means?"

This was Philip's chance. A deacon turned preacher could now freely bring to this humble but intelligent inquirer the answers to his perplexing questions. So Philip preached Jesus, and in him the eunuch found the solution to the mysteries which gripped his mind. Philip's explanations helped him to put the last pieces into the puzzle of Jewish prophecy. Thus years of wonder and study now brought to the Ethiopian their rich harvest. Soon teacher and pupil parted, but not in sorrow. Both went their separate ways rejoicing, but most of all the eunuch, for he was in sure possession of the rewards of the open mind.

H. A. B.

### In Jig Saw Puzzle Days

EVERY age has its symbol. There are reasons why the jig saw puzzle will do for ours. That such a complicated novelty should become the rage indicates that it must answer in some intimate way to the spirit and needs of our times. Who has not seen children on the floor intent upon the jig of the week, or grown-ups at a table wrestling with a jig saw puzzle far past normal retiring hours?

So the jig saw puzzle seems to have its place not only as the latest novelty, but as the newest answer to the needs of certain classes—those eager for a new pastime, those seeking for some escape from boredom, those wanting to forget stern realities. Of course, these people know that the jig saw puzzle can not furnish the final answer to the riddles that plague them so, but it does divert and relieve. Even so the symbolism holds; that is, that many are as superficially busy with life as the jig saw puzzle fan is with the real work of the world.

One can see in the involved pattern of a jig saw puzzle, a sample of the confusion of our time; and in the grip it has on enthusiasts he can see the futile busyness of our age. Note also that when the puzzle is finally assembled, the wonder is that such a simple bit of paper or wood could be cut into such strange pieces! May it be that if one could see life whole, the problem would be far simpler than it seems?

H. A. B.

## GENERAL FORUM

### Soul Blind

BY HELEN HOAK EIKENBERRY

You would help the man whose eyes are blind,  
Who gropes and stumbles on today.  
You would take his hand and help him find  
The right path and the easy way.  
You would guard him from the dangers  
His eyes could never see.  
But what of the man whose fate is worse?  
Whose soul eyes can not see?

Will you help the man whose soul is blind?  
Who is groping and stumbling too?  
Will you take his hand and help him find  
The right way? Or will you  
Stand back and let the brother go  
Unwarned, bewildered on?  
Oh, never forget that the pitfalls he'll know  
Will take him down and down.

Oh, go to the man whose soul is blind  
To the dangers that lie in wait;  
With a loving heart and warning kind  
Point him the way before too late.  
When you turn his steps to Jesus  
His soul shall see the light,  
The light that guides, and shows to us  
The way of truth and right.

*Sterling, Ill.*

---

### The Oxford Movement

BY PAUL MOHLER

#### *First Half*

REFERENCE having been made by our editor to the Oxford Movement as a question of some interest, the writer was moved to relate his own experience and observations.

In February, 1933, an "Oxford Group" consisting of some fifty individuals from England, America, Netherlands, Switzerland, Australia, and probably one or two other countries came to Los Angeles and vicinity, making headquarters and holding several meetings at the Baltimore Hotel. All meetings were open to the public of every class, but special efforts were made to reach the "Up and Outs"—those who, by reason of their associations of wealth, culture, worldliness, etc., consider themselves to be above the reach of religious appeal.

This has been for some time a neglected class, just as were the "Down and Outs" before the advent of the Salvation Army, and it required methods just as unusual to reach them as did the latter class. As the Salvation Army adopted methods calculated to bring the one class to Christ, so the Oxford movement adopts methods for the other class. There is this fundamental difference, however: the Army is an organization and

the Oxford movement is not. You can not join it, resign from it or do anything with it except to work along with it or against it, and what you do is done in your own church relationship without change except in the quality of your life. And as the Army never rejected anybody because he happened to be rich and cultured, so the Oxford groups never reject anybody because of poverty or ignorance. Indeed, one of its most notable victories is the "changing" of Bill Pickle, the boot-legger at one of our eastern universities, Pennsylvania State College.

I did not attend the first meetings, but my curiosity was stirred by reports from them, and I attended one evening meeting at the University of Southern California, where I saw men and women in formal evening costume tell of having been changed from the bondage of selfishness and sin to freedom, victory and joy by the power of Christ. Although everything said was in good taste and the sins confessed were not generally of the gross type set forth in rescue missions, but rather those of the self-sufficient upper classes, it was essentially the same kind of thing we have heard so often in rescue missions.

Among those who "shared" their life experiences with us that evening were a young Swiss tennis player, a German lady who was head of a girls' school in Germany, instructors and others from Oxford and Edinburgh Universities, Vice Admiral Sidney Drury Lowe, who retired from the British Navy to work for peace years ago and who is a member of the executive committee of the British League of Nations Union, Olive Jones, former president of our National Education Association and a specialist in handling delinquent boys, Samuel M. Shoemaker, Jr., rector of Calvary Episcopal Church, New York, and others whose names I did not catch. All of these confessed the failure of their efforts when working without Christ, and witnessed to the power that Christ gives to those who surrender to him.

The admiral declared that his long efforts at Geneva had convinced him that both leaders and people must be changed before there could be world peace. And he had seen so many changed by Christ in this movement that he has great hopes of world peace through Christ.

Miss Jones told of her exceeding great efforts when working through organizations for social work, she having been on sixty-four such committees at one time, and the failure of all such efforts because they could not change the people.

The large audience listened attentively for two and one-half hours to these stories of experience, some of them told in language so English we could hardly understand them. Then we were invited to attend a "House Party" to be held at the Mission Inn at River-



side the following week, where we should receive further information.

I attended this house party, not from curiosity but for spiritual help which I needed and received. It was really a religious conference and institute with a heavy daily schedule of meetings, lectures, etc. It was called a house party to break down formality and to form a close and happy fellowship. In old-fashioned Dunker or modern Rotarian style, all members of the group called each other by Christian names, and others were encouraged to do the same.

The aims of the group were the same as in our own Seminary—to change the lives of people and to make them skilful life changers, working by the power of God rather than by self effort. The distinctly new things noted were the heavy emphasis placed on certain scriptural teachings which have been generally neglected, and the practical methods worked out for getting greater certainty of results.

They insist that God is more eager to guide us in every detail of life than we are to receive guidance, and that all we need to do to have daily and hourly guidance is to surrender the whole life to God to do his will in everything, then give great attention to opening the way so God can guide—fulfilling the conditions necessary. So the first period each day at the house party began with a "Quiet Time" in which all sat in silence, waiting before God, much, I suppose as the Quakers used to do. In this time, each wrote down the thoughts that came to him, especially those that came in the form of suggestions for activity. The theory is that God made the mind, therefore understands it and knows how to use it. When the life is surrendered to God and he is recognized as present, God can and will direct thought. These thoughts are written down for several reasons. First, they must be checked to see if they are in agreement with God's will as revealed in the Scriptures. Are they in complete accord with the standards of Christ in absolute honesty, absolute purity, absolute unselfishness and absolute love, the standards of life accepted by the groups as their own from Christ? If not, each thought below standard is crossed off as not being from God.

Second, they should be checked if possible by submission to another who is living under guidance. Also by comparison with known duties, it being considered that God would not direct one to the neglect of duties that are unquestionable.

Third, they are written down so they will not be forgotten. When accepted as guidance, they are faithfully followed out as being the will of God. When circumstances seem to block all efforts, that is also accepted as probable guidance, but one then goes into a bit of "quiet time" for further guidance.

When careful effort has been made to secure pure guidance, the whole matter is then committed to God to

change by further guidance if there has been error, and one goes forward with a sense of freedom and confidence, no matter how hard the work or heavy the sacrifice.

With this faith in guidance goes faith in providence. They believe that where the Lord guides, he also provides. Some of the group have means for their own support and to share with others. Others have given up good salaried positions and have no money. When out of money, they pray for more, but they take no collections and solicit no money. The only charge made is a registration fee for the house party. They are exceedingly careful as to guidance in expenditures. They live at first class hotels, not for self-indulgence but to contact the people who are there or who would go there and not to cheap places. So far, they have never lacked, and they have been going for years. They do not say much about money at any time, and do not seem to know about the depression. They are most concerned about changing lives to Christ.

*Pasadena, Calif.*

## Nobody's Business

BY REBECCA FOUTZ

HAVE you not heard people say, when speaking of some act of theirs, "That is my affair," or "It's nobody's business but my own"? Maybe you have thought or said it yourself. But did you ever consider how false such a statement is? For no matter how unknown a person may be or how humble his station in life, his acts in life as well as in dying, will affect some one else.

Some one will be better or worse, happy or troubled, because of the course we take. So in all we do we should take to heart the profound truth that "none of us liveth to himself, and no man dieth to himself" (Rom. 14: 7).

Consider history. Have not the lives of thousands, yes, millions, been changed because of the course some one pursued? This is forcibly illustrated by the World War which is within our experience. The forces that were at work in Europe for years would not have seemed of any concern to the rank and file of Americans, even if they had known of them. But when the results of those conditions reached out and took the flower of manhood from their homes and even dictated what could be bought to eat, then we were made to feel the force of this truth.

Then consider it in our daily living. Follow your course for a week, even for a day, and see how much it is altered by the acts of others? They may be strangers to you and wholly unaware that they have changed your day or upset your plans.

But this is only one side of it. We are not just crea-

tures of fate, for in the same way our acts affect others. We are both responsible and accountable for the course we follow, no matter what influences touch our lives.

Since it does matter to many besides ourselves what we do and because it is other folks' business how we live, it behooves us to consider soberly our acts. The more unselfish they are, the closer the teaching Christ gave, the easier life's burden will be for some one else, the brighter the day for another whom we may not meet until judgment.

If we follow selfish and carnal desires, it may blight the life of those near and dear as well as those who come after us. If we refuse to accept Christ as our Savior or die in dishonor, it means hopeless heartache for those who care.

As others suffer for our wrong doing, so will they benefit by our right living. It is their "affair," their "business" which course we follow. For indeed and in truth "none of us liveth to himself and no man dieth to himself."

*Philadelphia, Pa.*

## The Local Congregation

BY A. B. MILLER

### III. Its Relation to Specific Problems

THE specific problems that confront us at the present moment can not find their solution apart from the local congregation. The problems of youth must be solved in the home church. Their battles with doubt and temptation are fought on the field of the local congregation. We may get help from outside, but the sympathy and counsel, the encouragement and guidance that youth needs and craves must be principally supplied on the home base. Camps, conferences and conventions endeavor to help them find solutions, but their answers are applied and tested in the daily round of common life in the local church.

If the young men and women of our church are to come under the influence of our colleges it must be through the interest, inspiration and help of the local church. And when they return to their homes no one can tie them up and gear them into the church program if the local leaders do not do it.

The men's and women's work moves forward or lags, lives or dies, as the local congregation grapples with the problem of the liberation of its lay forces. This task does not belong to some executive officers in some distant city. It lies within the circumference of our own congregational territory.

The persistent efforts of our leaders in the field of Christian education can never become effective until operated in the local congregation. It is possible to at-

tend convention after convention, to study many books in this field, and yet live along in the local church without having one's life mean anything for the kingdom of God. For the ideals, programs and policies in the field of Christian education function, if they function at all, in the local church.

The solution of the vexing ministerial problem, common to all Protestant denominations, lies with the local congregation. The question of placement is causing serious embarrassment at present. It is an extremely delicate question because of a divided church, at least in practice, on the question of the "free" or the "supported" ministry. I shall not discuss the merits of these two types. That is not within my province, but a bit of experience may be enlightening.

It was twenty-six years ago that I attended my first ministerial meeting. One of the most interesting topics discussed was that of the scriptural authority for the supported ministry. The speaker favored it. In the general discussion others spoke favorably of it also, and apparently many others were silently saying, "Amen." One leader in that meeting even was bold to prophesy that in fifteen or twenty years the Church of the Brethren would be looking for five hundred capable, trained and consecrated ministers to put in charge of congregations on full support. I was young, not yet through college, and inexperienced; but I thought: "What a day in which to live."

Well, twenty-six years have gone by. During those years, in every district and national conference, the question has been discussed favorably. Machinery has been set up, programs built and policies adopted in our councils, and yet in the area included in that ministerial meeting, where there are more than forty congregations, only six are on full support.

I am not arguing for or against either ministerial plan, I am simply calling attention to the fact that for twenty-six years we have discussed and agreed and planned in this way on this question, and have it operating only twenty per cent. We shall find that the problem rests, in the final analysis, with the local congregation. If a change is made from the present plan, we must do it in the local congregation.

The question of churches coöperating or merging in order to support a pastor, or to more effectively promote the desired program, or both, is a very definite part of ministerial administration. Yet how can it be done, if desired? It will not be done in Annual, Regional and District Conferences. It will be done when the leaders of local congregations sit down together, pray over it, discuss it and come to a decision. Until then it will be "in the air" only. Our problems lie at the doors of our local congregations for solution.

*Hagerstown, Md.*



## Will We Keep Faith With Our Children?

BY RUFUS D. BOWMAN

General Secretary, Board of Christian Education

THERE are four pictures on these pages representing four stages of life's development—the baby, the boy on the brink of adolescence, the young couple, the happy home.

This beautiful baby captures my attention. Here is a bundle of potentialities. What will he become? Perhaps a Christian leader if he is led in the right direction. Beautiful, radiant, interesting childhood reveals



*Blessed is the baby whose home atmosphere is Christian.*

to us possibilities of a new world. We are developing a church program of children's work to help parents and local churches and districts more effectively to lead our children. Will we keep faith with childhood?

The boy with the dog challenges me. The birds, the animals and the fields are his friends. He is a hero imitator and how important are his leaders! He is just bordering on adolescence. I can almost hear him ask his parents for the privilege of becoming a member of the Frontier Boys' organization which the local church is sponsoring for intermediate boys. The opportunities of his Sunday-school class are unlimited in giving him guidance. At this age some playmates may tempt him to smoke and to do other questionable things. A church program is developing to help give guidance to our boys and girls which includes a program of moral purity teaching. Will we keep faith with our boys and girls?

One of our church leaders said: "The Frontier Boys' organization in our church kept one of my boys

from going wrong. I would like to urge the Board to give more attention to boys' work."

The young couple is attractive to me for I see the beginning of a road which leads to the founding of a home. What kind of a home will it be? Are these young people being guided in their social relationships? Are they being led to consecrate their lives to Christian service? Are they being inspired with the possibilities of a happy home? We hear rumblings of war. What are this young man's world peace ideals? Will another war lead him off to be slaughtered? Prohibition hangs in the balances and we are threatened with a return of the saloon. Can we save the day for prohibition and prevent our young people from facing the temptation of a legalized liquor traffic?

The church program in young people's work, including summer camps, aims to give guidance to young people in their social relationships, to inspire them for Christian service, and to help them to become spiritual engineers. We carry on a program of peace and temperance education with the purpose of developing well poised individuals with sound peace and temperance ideals and also to help society rid itself of the war system and the liquor traffic. Will we keep faith with youth?

One of our promising young men said, "I did not become interested in Christian work until I attended our summer camps."

The picture of the happy home is a treasure. The picture shows that the Christian education of the babies, the boy and girl, and the young couple has been good. The fruitage is this Christian home where love abides and where Christ reigns. These parents are anxious to have every possible help in training their children. Our church is developing a program of adult education and one of the chief elements of this program is



*Blessed is the boy who is guided aright in his habit-forming years.*



parent education. Will we keep faith with these parents?

To keep faith with our babies, our boys and girls, our young people and our adults, means support of the Board of Christian Education. Annual Conference has committed to this Board the responsibility for the general program of Christian education in these fields. Our chief function is to help build the program of the local church.

April 16 is the offering date for the Board of Christian Education. Our budget is \$19,500. Your offering to this work will count on the Conference Budget. The spirit of Easter is that of evangelism and Christian nurture; this makes it an appropriate time to think of the values of Christian education. An offering of 25c per pupil in your Sunday-school will raise the budget.

Our budget itself is 20% below the normal expenditures for this program. Last Conference Budget year which closed Feb. 28, we received \$13,000 on our budget. These decreased receipts crippled the program to a marked degree. Intermediate work, the children's and young people's programs were severely curtailed—and this in a time of greater need. Peace and temperance work had to be drastically reduced—and this in a time



*Blessed is the home where Christ reigns, love abides, and upon which the church sends its shining rays.*

when there is a crisis in both world peace and prohibition. The budget of \$19,500 will need to be raised to keep going the most essential parts of the program which Annual Conference has committed to the Board. We realize that much of our Brotherhood giving comes out of real sacrifice and we are endeavoring to share in that sacrifice.

Will we keep faith with our children? April 16 is the time to answer.

*Elgin, Ill.*

#### SOME SENATORS SEE THE LIGHT

Recently six United States Senators stood in the pulpit of the Foundry Methodist Episcopal Church of Washington, D. C., and urged religion as the need of today.

One Senator said: "It is more essential than anything else that we rebuild our altars of faith."

Another Senator said: "Only through a return to God can we find our salvation."

Still another said: "If we had but followed the Golden Rule we would have avoided the great war and its aftermath, the present crisis."

This is hopeful. We can only pray that more Senators will see the light.—R. D. B.

*Blessed are the young man and woman who have been taught the purest ideals of social relationships.*





## The Pharisee Whom Jesus Knew

BY GALEN B. ROYER

HE is mentioned in the Gospels about eighty-five times—in fact is the most prominently mentioned person aside from the Lord and his disciples. His name takes its meaning from a Hebrew word *to separate*. His sect sprang into existence in the second century before Christ during a period when Greek influences were changing things among the Jews. The Pharisee resisted these changes and stood for the old order of Jewish ritualism. He *technically* followed the Law.

His doctrines for the most part were good. He believed in foreordination and found no conflict therein with man's free will. He heartily accepted belief in immortality, the resurrection of the body, and the existence of spirits. In this he was opposed by the Sadducees. He claimed future rewards and punishments—the wicked to go to the place of torment, but the good to return to this life in a better body. To him religion was purely law. God's grace, if ever shown to a people, would be given to his sect, because they were strictly "doers of the law."

The Pharisee whom Jesus knew belonged to the best class of people of that day. Had he not, his name would not have been mentioned in Holy Writ. The Gospels do not abound in references to thieves, robbers, Essenes, or even Sadducees. It speaks of the Pharisee over and over.

The Pharisee whom Jesus knew loved the Scriptures. He could repeat great portions. He was a careful sabbath observer and scrupulous about feasts, so much so that if one did not follow his exact forms, the whole was a failure. The same must be said of his observance of ordinances. One can not get away from the fact that in Jesus' day the Pharisees were the best people in Palestine.

The reader has a perfect picture of a Pharisee in 1 Cor. 13. That chapter was written by one who one time was of the strictest of the sect. This rightly called "love chapter" sets forth clearly how the Pharisee had divine light without divine love. He was a great talker—could "speak with the tongues of men and of angels." Some had the "gift of prophecy" and could explain "mysteries." Of course, the Pharisees belonged to the educated class, so that he had "all knowledge." Evidently Paul knew some who had "all faith, so as to remove mountains." He tithed even the salt and pepper he put in his food. It would appear that some of them gave their "goods to feed the poor," while others for the sake of their religion gave their "bodies to be burned." Really, in high standards of life, the Pharisees were the most remarkable people of their day.

And yet! And yet! they were cast out of the king-

dom of heaven all because they did not have love! The Pharisee whom Jesus knew lacked large-heartedness, brotherliness, appreciation of others. He envied those who received any consideration. He vaunted himself, was puffed up. He took careful account of evil in others with the intent of doing them harm. He rejoiced in unrighteousness when it was found in the other fellow and would mean his downfall. He never rejoiced in the truth about some else if it would encourage or help that one. He delighted in unjust judgments, harsh censure against others and in backbiting. He busied himself in other people's affairs. He had faith without trust. He had hope in his own notions. As for love, it all centered in himself.

Now, why should there be that long, ugly and bitter conflict between him and Jesus of Nazareth? Surely there are times when good people must be separate from those not good. However, truly good people effect that separation in the greatest humility. *Their goodness* is not the outstanding feature of their separation. With the Pharisee it was. He flaunted his goodness—he proclaimed it—"I thank thee that I am not as others." As much as to say: "Stand aside; remember I am holier than you. Keep away from me." Well, anyhow, what is present day debate, or rivalry between churches? What is pushing my church forward at the expense of others in the community? What is it when people argue over the teachings of certain Scriptures? One time while I was in college a very earnest missionary from Africa made this statement in chapel: "When you go to the Bible to prove your point, the Devil speaks to you. When you go to the Bible saying, 'Lord, what wilt thou have me do?' God speaks to you." The statement was challenged, but when it was amplified the challenge was withdrawn. To explain: I have taken a stand on some point of doctrinal difference between myself and another. I go to my Bible with that stand fully occupying my mind and God can not speak to me. I can not hear his voice, nor will I get his truth in that way. Truly all this spirit of argument, of rivalry, this superiority complex that possesses some, is nothing but pride, self-idolatry. Its fruits are scisms, contentions, controversies, and all these are against godliness.

This is all well illustrated in the life and teachings of the great Apostle to the Gentiles. Behold Saul of Tarsus! What a tremendous churchman he was. What a controversialist. What untiring zeal took him forward to make havoc of the little group of believers in Jerusalem. "I'll stamp this new sect out of existence; they shall never rival the old, old faith of the fathers." Now behold Paul who "is *separated*, from his mother's womb, to be an apostle to the Gentiles." Mark his humility, condescension. Note his geniality, courtesy, catholicity, loving-kindness—oh, what a Christian gentleman he is! Note the spirit breathed in his writing.

Wonder of wonders, that one who once was a blasphemer, persecutor and injurious to God's little ones, should be by God put into this ministry. "Oh, wretched man that I am!" "Christ died for sinners and I am the chief sinner." Expressions of debasement could be multiplied.

How different the foregoing from the Pharisee whom Jesus knew. He "watched" Jesus to see if he could catch him. His attitude to other good people was such that John the Baptist called the whole sect a "generation of vipers." Jesus could not do other than denounce their self-righteousness, their hypocrisy. The Pharisee could not stand such words. They hurt his pride. He grew bitter. He plotted and had the larger part in having the Lord crucified.

Is my separation of the Pauline type?

*Johnstown, Pa.*

### Is the Depression a Weight or a Stimulant to a Church Program?

BY F. A. VANIMAN

In the days of the children of Israel, while they were sojourning in Egypt, it seems the more they were oppressed the more they multiplied. If this is true physically it may also be true spiritually. If we are at ease in Zion we are more or less inactive; but life means activity, and without activity there is little life either physical, mental or spiritual.

In the days of Jesus and the apostles it seems opposition and oppression caused the church to grow, and when persecution arose and the Christians were scattered they became nuclei for new bodies of believers and new churches sprang up all over Europe.

When Martin Luther was opposed and persecuted a new and purer religion sprang up and Jesus was exalted. Since the World War, up until 1929, while the world was prosperous and wages high and work plentiful, people became more and more independent and atheism sprang up all over the country, and many of the universities have one or more atheistic societies. Unbelief and sabbath desecration have been on the increase. Banditry, bank robbery, holdups, murder and suicide have been and are appalling. Homes are being broken up and divorces granted for very trivial reasons and it seems the world just *had* to have a depression or the whole civilization would crumble.

People everywhere are losing their farms and their homes and we are beginning to look to something higher and more lasting than earthly possessions. We are beginning to realize that lands and bonds, hogs and sheep and cattle, oil wells and gas wells, wheat, corn and oats can not bring us happiness unless we can tie to a higher power that can bring us peace of mind when these other things take wings and fly away. And is

there any other way in the world that we could be taught this lesson than through a depression such as the world is experiencing just now?

If ever there was a time when the ministry and the laymen and the Men's Work movement should get busy and help show the world the way to God it is now. People everywhere are dissatisfied and restless, looking to congress to bring relief when they should be looking to God.

*McPherson, Kans.*

### Eld. David Rowland as I Knew Him

BY J. H. MOORE

WHAT is said in the MESSENGER for March 4, about the life and labors of Eld. David Rowland, formerly of Lanark, Ill., but late of La Verne, California, stirred up my memory of life and church activities as they were experienced more than fifty-five years ago.

I then lived in Lanark, a thriving town surrounded by a most prosperous farming section, and a fine group of farmers, a large per cent of them members of the Church of the Brethren. In the town resided a number of members, some of them more than ordinarily well-to-do and influential in the community. In a most desirable residential part of the town they had, for that day, a splendid church building, and I was their preacher, or pastor, we would say these days, and the first and only city preacher in the entire district, being also the youngest preacher (31) among the Brethren in Northern Illinois.

As foreman on the editorial staff of the *Brethren at Work*, I had located in the place in the fall of 1876, a preacher of several years' standing, and being a new man in the district, it fell to my lot to do a good deal of preaching in the surrounding churches.

In the town and near the church resided a wealthy, and highly esteemed deacon, named Isaac Rowland. No man in the community had a finer standing. Everybody liked him, especially the children. In his vest pocket he often carried a bit of candy, and many a boy in church, sought to sit on his lap, or by the side of him, so as to have access to that sweet pocket.

Well, David Rowland, the subject of this sketch, was his son, and he too had a splendid standing in the community, both in the church and out of it. He was steady, frank, modest, industrious and strictly honest. He was favored with a better education than the common run of the young farmers of his day. His father had helped him to a good farm, with ample farm buildings, and being raised on a farm he easily acquired the needed skill for making farm industry a success.

When he married he was twenty-seven years old, and along with his wife united with the church the next year. As I now recall, it was in the spring of 1877



when I baptized them. This was within a few months of 56 years ago, and I still recall how easy and pleasant it was to administer the sacred rite for them. At that time of my life, as an active minister, I did a good deal of baptizing, and took special notice of the way in which different applicants received the rite, some graceful, calm and resolute, and others with more or less nervousness and timidity.

The coming of young Bro. Rowland and his splendid wife to the church at that time meant much for the congregation, Shannon, in whose territory they resided and where their membership naturally fell. So they were not in the church very long until an election was called, and Bro. David Rowland was chosen and installed in the ministry. His call to the preaching of the gospel was quite generally considered to be a very wise move upon the part of the Shannon church, which by the way was an adjoining congregation to Lanark. In the congregation there were three other preachers, and as it was not then customary to invite newly elected ministers to preach too soon after their election, there was little opportunity for Bro. Rowland to make his maiden effort inside of a few months at least. But right here something happened, and to tell the story of this incident is the major purpose of this article.

He and his wife often attended our services; it being only a few miles from our church, and his parents living just across the street from the church gave them a splendid excuse for coming to Lanark now and then.

A few weeks after his election, probably less than a half dozen, he and Sister Rowland came to a morning service. The house was full of people and not a few of his own kindred, including his parents. I had prepared to preach on the occasion, but knowing his fine standing in the community, and a desire upon the part of his many friends to hear him, I at once asked him to come forward and take part in the service. As was the custom in Northern Illinois, at that time, we had no pulpit, but a long seat, known as the preachers' bench, with a desk, or stand in front. I told him there were many present who would be pleased to hear him, that he should use the liberty, and that I would conduct the devotional services and then take care of any time he would leave at the end of his discourse, not thinking that he, just a beginner, would occupy all the time in this his first attempt at preaching.

After the devotional services and the singing of a hymn, there being no morning offering in those days, he arose, opened the large pulpit Bible and read his chosen scripture as deliberately as a man of years of experience in the pulpit. There was not the least indication of nervousness or timidity upon his part, but this was not true of some of his close relatives. To the amazement of everybody he talked for about forty minutes with almost perfect composure and deliberation. The dis-

course was well planned from start to finish, showing unexpected care in preparation. There was nothing about the effort electrifying or especially striking, but it was simply nice, and especially so as coming from a young minister, without the least experience as a preacher. As a whole the large congregation was well pleased and especially the many friends. As all the time was appropriately occupied there was nothing left for me to do but to close the services.

This settled the question as to whether Bro. Rowland could preach. As the years came and passed I was much in his company, and found him the most even tempered man of my acquaintance. I never knew him to decline, when asked to conduct any part of a religious service. He seemed always ready to preach, always had plenty to say, and a very nice even way of saying it, but was never eloquent, inspiring or emotional in the pulpit. As a preacher and elder he was a good, even tempered, all around man—practically the same day after day, but lacked in the real element of leadership. He was no master builder as Paul said of himself, but he was a substantial pillar in the church. He was no man to go out and bring in the sheaves, but a splendid man to take care of what was gathered in. In other words, he was a good, reliable stand-by having a good report of those without, and the love and confidence of all within the fold.

While his sermons may not have been strong, still they were good, spiritual, safe and never misled. By his manner of life he probably did his best preaching out of the pulpit, and will be remembered more and longer on account of the life he lived than on account of the sermons he preached.

*Sebring, Fla.*

## Shall We Dance and Play Cards?

BY OTHO WINGER

It seems strange indeed to some of us, who have known and loved the Church of the Brethren for many years, to ask the Brethren people such a question as this. It seems strange in recent years to hear reports that some of our people are engaging in these questionable diversions. It seems strange to hear Brethren ministers say that they do not dare to speak against these things even though they have definite convictions against them. It seems strange indeed that there should be resentment on the part of lovers of truth and righteousness when something is said about it. I am being asked questions about these things and I am free to state my own convictions. My answers are the result of early teaching, of observations, and of my own thinking and conviction.

"What harm is there in it?" says one. "You can't say they are wrong," says another. "If these are

(Continued on Page 20)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Lunch Savings Mean \$5.00 for Missions

OUR good brother in California who sent \$5 for missions last November which he had saved by economizing his lunches, now sends \$5 more. He testifies that the Lord has been good to him and given him health and a steady position and he is grateful.

## A Patriarchal Giver

FROM a good sister in Pennsylvania we received \$10 for the Achievement Offering. She says she will be 75 years old this year. She is the mother of 10 sons and 5 daughters. She has 73 grandchildren and 49 great grandchildren. Although our good sister has inflammatory rheumatism and suffers much, yet she has a firm faith in God and her missionary example should be an inspiration to her posterity.

## Face Medicine

A HINDU trader in India once said to a native Christian, "What medicine do you put on your face to make it shine so?" The other one answered with surprise, "I don't put on anything." "You may expect me to believe that if you like, but tell me, what do you put on?" "Nothing," answered the Christian again, "I don't put anything on." By this time the heathen was losing his patience and he said, "Yes, you do; all you Christians do. I have seen it in Agra, and I have seen it in Surat, and I have seen it in Bombay."

Then the Christian understood, and his glowing face shone all the more as he said, "Yes, I'll tell you the secret. It is happiness of heart."—*The American Messenger*.

## An Interesting Family

BY WINNIE E. CRIPE

SOME years ago while attending Bethany Biblical Seminary I purchased and read two books on Pastor Hsi, one of the greatest native evangelists China has ever had. The one was called *One of China's Scholars*, and the other *One of China's Christians*. Little did I then think I should ever see or know any of this family. In the latter book, page three-hundred-and-twenty of

the copy I have, is a picture of a Mr. Hsu who had been a convert of Pastor Hsi's and an associate worker with him afterward. After the death of Pastor Hsi this Mr. Hsu became his successor and continued Christian work on the P'ing Yao plain in south Shansi for some years.

The son of the above Mr. Hsu is now the city magistrate of Liao Chou. His daughter is in our Higher Primary School for Girls. One day Mr. Hsi's wife and aged mother, now seventy-one years old, came to call on us and when I brought out the book and showed them the picture referred to above the old lady said, "That is my husband!" She related how they were some of the first Christians in Shansi.

But I want to tell you more about the daughter, Ch'un Lan. Her father was baptized when a school boy, but he claims his life now, as an official, is too fully occupied with other duties to participate in the activities of the church here. But he appreciates Christianity and seems eager for his family to accept it. Ch'un Lan, from the time of her entrance into our school, has shown an interest in anything pertaining to the Christian religion. She says she recalls hearing her grandmother sing Christian hymns when she was a child, and she loves to sing. She is a regular attendant at church, Sunday-school and Bible classes.

During the recent term examinations several of the girls said they would not go to prayer meeting one day as they had to prepare lessons. When Ch'un Lan came out to go with us we asked if she had her lessons ready and she replied: "No, but I'm going to prayer meeting. I don't want to miss that!" She seems always eager to hear the Truth and shows a keen interest in sharing it with others, being one of the most eager to go out in the girls' group on Sunday afternoon to give a message of joy and cheer in homes of the city. Twice she has invited the group to her own home, the official's residence, and the family all seem pleased to have us come. Mr. Hsu speaks English well and always comes in from his office for a few minutes to welcome us to their home. He says, "I hope you will always feel free to come and help my family to understand the true doctrine." While he does not attend Christian services himself, he is sympathetic with all of our work and says China's greatest need is Christ.

Here is a school girl with a Christian background, but one who has had but little opportunity to develop because of official life. Officials are often transferred from one place to another and most of the time this family has been where there was no Christian church. She is responding beautifully to her present opportunities and we hope that she, with many others of our school girls and boys, may accept Christ as their Savior and be true witnesses for him.

*Liao Chow, Shansi, China.*



## A Day in the Show Yang Girls' School

BY V. GRACE CLAPPER

"TING a ling, ting a ling, ting a ling, ling." It is now 8:30 A. M., and this is the signal for the girls to gather in the assembly hall for the *hsun yu hui* (class in moral instruction). This being a registered school we are not permitted to hold religious meetings of any sort during school hours, but there is no law against praying elsewhere, for the good of this meeting which is the beginning of the day's work. The girls find their places and remain standing until the arrival of their teacher, when a loud "I, erh, san" (one, two, three), from their leader with a simultaneous bow by every girl, bespeaks their respect for the teacher, and is the signal for the beginning of class instruction. Examinations are on, and the appropriate subject of "Truthfulness" has been chosen for the morning lesson. While this is not a religious exercise, we may use characters from the history of any people as examples of right living, and it so happens that we frequently make use of the greatest character in human history. The girls are told this morning that Jesus emphasized truthfulness in living as well as in speaking, and that he told the Pharisees they were living lies, "whited sepulchres full of dead men's bones" because they were not what they pretended to be. In order to bring the lesson a little closer home, they are told the story of the girl who became valedictorian (?) of her class by dishonesty in her examinations, and therefore suffered great humiliation when her untruthfulness was discovered. The girls now know that it is possible to lie, without saying a word, and that to *t'ou k'an* (steal a look), in examinations is lying.

Next we have five minutes' intermission during which time the girls will get their books and be in readiness for the first class of the regular curriculum. Three fifty-minute periods, ten minutes of each period being devoted to intense application to the immediate subject, the remaining forty minutes to recitation, constitute the morning study program. A period of twenty minutes between the second and third periods, is given to supervised play, consisting of folk games and motion plays.

This is the delightful period of the day, the pleasure of which no girl is willing to forfeit.

The clock has struck twelve, and the bell has rung! This is Wednesday and we have "dough strings" for dinner (pulled noodles made of flour and water). Yum yum!

Dear me, just look at Chen Chu (real pearl), the smallest girl in school, she is already eating her third bowl of noodles! Why, some of us larger girls can eat only two bowls!

Oh, how the wind does blow, and look! the air is suddenly yellow with dust. Old Gobi is shaking his shaggy mane and all north China is enveloped in a cloud of dust. How cold it is, "Three coats cold" today, and we are all wearing our cotton padded garments which make us look terribly fat, but there are none of us real



*What do the girls in a boarding school learn? At the Anklesvar Boarding School in India our picture shows them busy in the school garden*

fat, but Erh Nu. When we wear so many clothes in the winter, you'd think to look at us that we couldn't bend our arms and legs, but we can just the same. Last year some good Sunday-school girls from America sent us some pretty hand towels with colored edgings for our Christmas presents. They are much too pretty to use as towels, so we are wearing them around our necks on these very cold days; strange to say, these have long since taken on the color of the present atmosphere.

Regardless of the cold wind and dust, the school girls go out to play, and return to their studies with eyes and noses full of dust. The atmosphere of the school room is warm compared with the outside air, and the moisture flows freely from dust-filled eyes and noses over dusty faces, presenting a not altogether attractive appearance. How we wish for a truck load of "Kleenex" to distribute among these children who can't afford handkerchiefs, but under the circumstances, hands,



sleeve ends, and the usual method, must suffice.

Dinner over, now come drawing, handwork and music. How we do love to work at weaving the beautifully colored paper mats! The older ones among us do cross-stitch work and tatting, but everything is covered with dust today, so we'll just learn to do some fancy stitches on colored cloth, and hope for nicer weather tomorrow, but it usually blows dust four days when it begins.

Four o'clock, school is out! "Oh, no, we have the Bible classes yet; we may attend or not, just as we choose, but nearly all of us attend one or two. I'm in the third year class, and my class doesn't recite today, but I'm going to the second year class because I want to hear the story of Joseph. I've heard it many times but I want to hear it again. The teacher said King Pharaoh said Joseph must have the spirit of God in him because he was so wise and good. I don't know exactly what the spirit of God is, but I'd like to have it too, if it makes one like Joseph."

Supper is now over as well as the evening study hour, and it is now time to wrap up in comforts and cuddle down on warm kangas. But listen! Some one is singing! Oh, it's the girls in Ch'iu Chih's room having "li pai" (worship, pronounced *lee by*). They are singing—

"Lord keep us safe this night,  
Secure from all our fears,  
May angels guard us while we sleep  
Till morning light appears."

Ch'iu Chih is a Christian you know, and she is teaching the other girls how to pray and worship God. She is a very good girl and I think every girl in the school loves her. Good night! Peacefully sleep!

And so the days come and go—successful days and days of failure for both pupils and teachers; days full of joy and days of disappointment, with broken slates and broken hearts, broken rulers and broken rules; but on the whole, there is more joy than sorrow, there are more encouragements than discouragements, more white than black serving the Lord in a little mission school in the heart of China.

*Show Yang, Shansi, China.*

#### A LETTER ABOUT SHANSI FLOODS

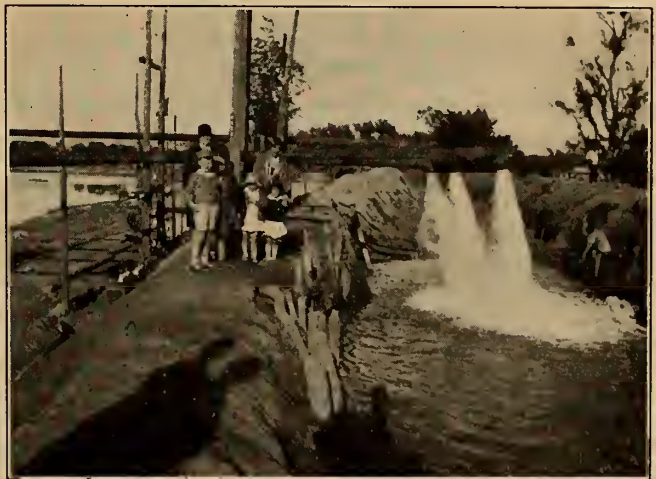
Last summer parts of our city were flooded and rumors kept coming of dreadful floods in other parts of the province. It is very unusual for Shansi to have a flood, for generally Shansi has more famine than flood. This was the first one in Shansi for over fifty years.

We had more rain last summer than I have ever seen in Shansi, and every time it rained the crushed rock paved street in front of our house became a raging river, sometimes two or three feet deep. This flood water meant sorrow for those living in the low sections of the city, for all of it ran there, soaking the sun dried brick and undermining the foundations of the kiln dried brick houses, causing

untold suffering. The city walls kept out a good bit of water but this then ran into the southwest suburb. The river overflowed and broke the dyke and water started pouring in from the river in a stream four feet deep. Inside the city, the small lake in the city park filled up and overflowed its banks and the whole southwest end was under four feet of water. People suggested making a hole in the wall to let the water out, but upon measurement they found the water outside the city in the southwest suburb to be higher than that inside, so that scheme was abandoned.

One day when the south suburb was first flooded we waited and waited for Ernest to come home for dinner. He was about an hour late and such a muddy, disreputable fellow he was when he got home! He explained that as he passed the paper mill he noticed a boat had capsized and men were pulling a man out of the water. The poor fellow was unconscious, so Ernest started first aid for drowning. This man started coming to, so he began working on the second man they had just pulled out. At this moment a big car came along. It belonged to a Chinese general here in the city. Ernest explained that if this poor man could be rushed to the mission hospital in the city he might be saved. The general's car was quite swell and he was not keen about putting a bedraggled bit of humanity into his car. Just then a big army truck drove up and the general ordered the man taken into the city. But it was too late. The man died on the way. But even so it was an object lesson to the Chinese looking on, to see a foreign man dig in and try to save a coolie wet with slimy flood water. The ordinary Chinese would stand around without lifting a finger. To them it is fate.

The local authorities here called together a committee for flood relief. This committee levied taxes on luxuries, automobiles and bus tickets and raised about \$10,000 for immediate relief. They had the local arsenal rig up the electric



Pumping water from the flood district of Tai Yuan Fu. It took months of pumping to get the flood waters out of low places in town and into the river. Mrs. Ikenberry and Mrs. Myers, with their children, are shown in the picture.

pumps you see in action in the picture. These pumped the water from the low south suburb to the canal which ran the water back to the river. They began pumping in August and kept the pumps going night and day for weeks. The picture shows only three of the four pumps in action. It was taken last October and they are still pumping. The picture shows Mrs. Myers and the writer, with their children, on the wall of the canal.

Tai Yuan Fu, Shansi, China.

Olivia D. Ikenberry.



## KINGDOM GLEANINGS

### Calendar for Sunday, April 2

**Sunday-school Lesson**, Jesus Ministering to Jews and Gentiles.—Mark 7: 1-37.

**Christian Workers' Meeting**, The Eleventh Hour Man.

**B. Y. P. D. Programs:**

Young People—Beer and Brotherhood.

Intermediate Girls—The Meaning of the Lord's Supper.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Eight** baptisms in the Bremen church, Ind.

**Three** baptisms in the West Charleston church, Ohio.

**Seven** additions to the Lowman Valley church, Va., Bro. Green Wingler of Vannoy, N. C., evangelist.

**One** baptism in the Indian Creek congregation, Pa.

**Two** baptized at Pampa, Tex., Bro. O. H. Feiler of Perryton, Tex., evangelist.

**Two** baptized in the Ashland church, Ore., Bro. J. W. Barnett and wife of Arago, Ore., evangelists.

**Eight** baptized and one reclaimed in the Sharpsburg church, Md., Bro. Harold Snider, pastor-evangelist.

**Four** baptized in the Portland church, Ore., three being converts of the Damascus mission, Bro. J. W. Barnett of Arago, Ore., evangelist.

**Six** baptized and one reclaimed in the Boiling Springs house, Lower Cumberland congregation, Pa., Bro. Robert Cocklin, local minister, in charge.

**Nineteen** baptized and two reclaimed in the Harrisburg church, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist; making a total of thirty-one baptisms since Jan. 1.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. C. Inman**, pastor, April 2 in the First church, Canton, Ohio.

**Bro. Mark Burner**, the pastor, June 18 at the Zion house, Cando congregation, N. Dak.

**Bro. S. H. Hess** of Royersford, Pa., April 30 at the Manor house, Mountville congregation, Pa.

**Bro. Chas. Dumond** of Newton, Kans., April 2 at the Wiley church, Colo.; April 17 at the McClave church, also of Colorado.

\* \* \* \*

### Personal Mention

**Northwestern Ohio** has selected Eld. J. L. Guthrie as Standing Committee delegate to the Hershey Conference, with Eld. Ralph R. Hatton as alternate.

**Bro. J. A. Buffenmyer**, formerly of Windber, Pa., should now be addressed at Bunkertown, same state, where he has taken charge of the Lost Creek congregation.

**Bro. C. L. Morningstar**, part time pastor of the North Liberty church of Northern Indiana, is available for evangelistic meetings. He can suit the time to the convenience of the congregations desiring his service. Write him at South Bend, Ind., R. 6, Box 117.

**Pastor G. G. Canfield**, Marion, Ohio, will conduct pre-Easter services beginning on Palm Sunday and closing with a communion the evening of Good Friday. On that day he is to give one of the addresses at the annual three hour union service.

**Four names** appear on the post card program of the District Ministers' Conference to be held at Rockford, Ill., Monday, April 17, 10:00 A. M. to 3:30 P. M. They are Otho Winger, J. W. Lear, Rufus D. Bowman, Edward Frantz. The Ladies' Aid will serve lunch.

**Bro. B. C. Whitmore**, residing temporarily at Wheaton, Ill., dropped into our office the other day. While open to either pastoral or general evangelistic engagements, he is specially interested at this time in pre-Easter services. Write him at 512 E. Seminary Ave., Wheaton, Ill.

**Dr. C. C. Ellis** is scheduled for two addresses in the Carlisle church of Southern Pennsylvania, Sunday, April 9. At 10:30 A. M. he will speak on "Looking Out from the Inside," and at 2:30 P. M. on "The Text of a Radiant Life." The occasion marks the dedication of certain improvements in the church interior sponsored by the Aid Society.

**Sister Minnie B. Miller** of near Burlington, W. Va., passed away March 13 after a brief illness. Mrs. Miller was the wife of Hurley U. Miller and the only sister of R. E. Arnold, for many years manager of the Brethren Publishing House. To the family and Bro. Arnold go the sincerest sympathy of his collaborators and friends throughout the brotherhood.

**Sister Mary P. Ellenberger**, West Point, Nebr., sends us a clipping about an interesting happening in her community. We quote: "Wisner Methodists have extended to Mrs. Dillon, wife of Rev. C. T. Dillon, who died in an Omaha hospital March 5, an invitation to remain in the parsonage with her children until the end of the conference year in September. They also volunteered to pay her husband's regular salary until that time. Mrs. Dillon will assume all duties in connection with the pastorate, except filling the pulpit, which will be occupied by neighboring ministers until September." Sister Ellenberger adds: "It struck me as a beautiful example of real Christianity and came as a breath of sweetness in this time of depression and gloom."

### Church of the Brethren, South China

Our cover page picture for this week shows the new churchhouse recently erected in the South China mission field. The money was secured through the efforts of Bro. Moy Gwong when in America two years ago. Some of his friends in the church helped, but it was mostly provided by Chinese brethren and their friends from Los Angeles to New York. This church was dedicated Feb. 17, and this was to be followed by an evangelistic meeting. A smaller chapel was erected also in a market town near by.

The mission is located nearly 200 miles southwest of Canton, near Shan Tai, in the Kwangtung Province. It was opened many years ago by Sister Martha Shick, now at home in California. It was taken over by the General Mission Board two years ago to be largely operated as an indigenous church, supported by the Chinese and under the care of Bro. Moy Gwong who graduated at Manchester College in 1920 and studied enough at Bethany Biblical Seminary to accumulate two full years of credits. The mission has a school with about 200 pupils and the interest seems to be hopeful.

TAKE AN OFFERING FOR THE BOARD OF CHRISTIAN EDUCATION APRIL 16

**Chairman H. L. Hartsough** of the General Ministerial Board came up from North Manchester last week to confer with Secretary M. R. Zigler. By this meeting of the smaller executive committee, the necessity for a meeting of the full Board was obviated at this time. An incidental advantage was Bro. Hartsough's stimulating presence at a conference of the Elgin staff.

**Bro. E. J. Smith**, having spent over thirty years in serving the District of Oklahoma, Panhandle of Texas and New Mexico, went to California last fall for the milder winter. He greatly desires to attend the Hershey Conference and to this end offers his services for a few revivals along the way either before or soon after the Conference. Write him at La Verne, Calif., Box 211.

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### Miscellaneous Items

**The General Mission Board** will hold its regular spring meeting next week, a little earlier than usual. The first session begins Tuesday, April 4, 10 A. M.

**The District Meeting** of Middle Maryland will be held at the Manor church April 20, 8:30 A. M., and elders' meeting April 19, at 1:30 P. M.—Ruth Alto, Sharpsburg, Md.

**Another pastor** writes in to say that the pastor who wrote Bro. M. R. Zigler as per the letter published March 18, page 11, "said a mouthful." He says amen, especially to the last paragraph.

**Sister Anetta Mow** will give an address in the interest of Women's Work on April 19 at 2:30 P. M. at the Manor church, Md. All the women of the district are requested to be present.—Ruth Alto, Sharpsburg, Md.

**A new college catalog** is always an item of interest, even at the overloaded desk of an editor. The latest to come to hand and recall college days is the catalog number of the Bridgewater College Bulletin for 1933. Our thanks are due Bridgewater for helping to keep up our file of college catalogs.

**McPherson College Day:** The Trustees of McPherson College in their annual board meeting, Feb. 20, designated April 23 as McPherson College Day, and ask that the churches throughout the districts of the College region set apart at least one service of the day, preferably the morning service, for a program in behalf of McPherson College. The address or addresses and music are to be prepared with this objective in mind and wherever at all possible an offering for the College should be taken. Our Christian colleges are suffering perhaps more than their share during this financial depression due to the inability of many young people to attend, and from lack of funds for adequate maintenance.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Evangelism—A Graphic Survey**, by Herman C. Weber. Macmillan Company. 208 pages. \$2.00.

A book with an approach that is different. Presents the growth of the churches under various conditions. Shows what effect war, prosperity, depression, revivals, etc., had upon church membership changes. The several forms of evangelism are fully treated, with an appraisal of the value of each. The graphs (there are only a limited number of them) are valuable because they present material in a most striking manner. Ministers and others who are eager to learn what their forces should accomplish and can accom-

plish, if properly used, will appreciate the author's forceful presentation of his material. The study is based on the records of seven of the larger denominations so is fairly representative of all the Protestant churches.

**Jesus in Our Teaching**, by Clarence Tucker Craig. The Abingdon Press. \$1.50. 146 pages.

The author would center religious teaching in Jesus. The teacher must know Jesus through personal religious experience and fellowship with the Great Teacher. This is one of The Abingdon Religious Education Monographs of which George Herbert Betts is the editor. Naturally you would expect the work to be somewhat critical and certain views rather modernistic. Aside from that the reader will find much helpful material and many usable suggestions that will work in his own teaching of religion.

**Six-Minute Story Talks for Children**, by John Edward Charlton. Fleming H. Revell Company. 167 pages. \$1.50.

A new book with new stories that have been well chosen and are well told. The author has kept the children in mind and makes the approach from the angle which reaches them. With each story is a reference to a Bible verse on which its teachings are based, but the story itself comes from life. That which is needless or merely ornamental has been eliminated so that you have the essential part of the story standing out in bold relief. Fifty stories in all, and they are good ones. The stories are grouped under these headings: Nature Stories, Our Feathered and Furry Friends, Heroes and Heroines, Stories with a Purpose, For Special Occasions, and The Worship Hour.

## THE QUIET HOUR

### Sabbath Observance

**Matt. 12: 1-8; Mark 2: 23-28; Luke 6: 1-5**

For Week Beginning April 9

#### The Disciples Were Hungry, Matt. 12: 1

With Jesus, human need was always a primary consideration. He is always feeding the hungry, healing the sick, comforting those who sorrow, forgiving the sinful (Matt. 4: 2; Acts 10: 10; 2 Cor. 11: 27; Psa. 38: 9).

#### Thy Disciples Do That Which Is Not Lawful, Matt. 12: 2

In their zeal for the law, the Pharisees had become very unkind and loveless (Matt. 9: 11; 15: 2; Mark 2: 7; 7: 2; Luke 15: 2; 19: 7; John 6: 41).

#### David and the Priests, Matt. 12: 3-5

In respect to holy things, the rules may be set aside, if human need require. This was the spirit of the early day. It was the Pharisee who hardened the rule so that it became oppressive (Matt. 22: 29; John 20: 9).

#### I Desire Mercy and Not Sacrifice, Matt. 12: 7

Not the odor of incense, nor the forms of worship, but the milk of human kindness is what God most desires of us (1 Sam. 15: 22; Psa. 51: 16, 17; Isa. 1: 11; Hosea 6: 6).

#### The Son of Man Is Lord Even of the Sabbath, Matt. 12: 8

Christ and his spirit are above all else in our religious life. He is Lord of the sabbath and of everything else that may claim our attention and effort (Acts 2: 36; 1 Cor. 8: 6; 12: 3).

#### Discussion

By what test or standard shall we determine what may and what may not be done on the Lord's Day? R. H. M.



## PASTOR AND PEOPLE

### The Church Program

BY LEVI K. ZIEGLER

Article Supplied by the Pastoral Association

SOME of our churches have a fairly adequate program without even calling it a program.

A planned program involves several processes which are essential to the on-going of the work. There is first of all the measurement of achievement, then the setting of goals, and the accounting of resources for reaching goals as they relate to both money and men. The program helps to correlate the various phases of the work of the church into an integrated whole.

This program is not the pastor's program. Of course he should be awake to the needs and possibilities of his people, and he should guide and suggest and help. But any really worth-while program for the local church must be built by the brains and consecration of the people whom it directly concerns.

There are many places where help may be gotten. Our staff at Elgin has suggested a program for the local church which has many excellent features. No church need adopt it without some changes to meet local conditions. *Putting the Church on a Full Time Basis* by Dr. Beaven, the several books by William A. Leach, and *The Expositor* have been most suggestive.

The program should be related to the total program of the whole church as carried forward by our Boards, Secretaries, and auxiliary organizations. It should most certainly reach out to the last and the least of the constituency of the local church. A program does not exist for its own glory. Its purpose is to aid in getting the Lord's work done better than it would otherwise be done.

For the second time in our present pastorate we outlined a program at the beginning of the fall work. We first listed all the interests of the local church. The amazingly large number of interests concern the Sunday-school, worship, finances, missions, benevolences, church attendance, organization, special features, sermons, pastoral visitation, etc. Next a questionnaire containing over fifty questions was prepared in two parts. The first part dealt with achievement; the second with goals. When all was in readiness, printed invitations were sent to representatives of all groups and organizations to be present in a planning meeting. At the appointed time in the beginning of September, an interested and expectant group came and we worked for one and one-half hours on our mutual problems. The pastor read the questions, while reactions were written by those present so that they could be tabulated, and the results known and used. These tabulated re-

sults are available for use by the Board of Christian Education, and other boards and groups.

I have come to feel that this is one of the most worthwhile things we do as a church.

Jesus had and has a program for his church. We must count him and his way in, in all our planning. Only so can we hope to have the power to run the machine which we set up.

*Waynesboro, Pa.*

### A Pastor Prays for Presidents

BY B. R. CROSS

I BELIEVE in the teaching of Paul in regard to the Christian attitude toward those who have the rule over you. I am thinking most now of those who are rulers over our land.

I do not believe any Christian can be completely sold out toward any party, but should at all times be subject to the desires of his Creator above political parties.

The history of man in the world teaches us or should teach us that his welfare is best promoted when we put the kingdom of God first.

As I have never been guilty of having used my sacred position to promote any political faith regardless of my own raising or environment, I take this opportunity to say to you that the example I shall set before you is, that as these knees have often bowed at a throne of grace in behalf of Herbert Hoover as my president, they shall now bend often for Franklin D. Roosevelt as my president. For whether you voted for him or not, he is your president as well as mine.

That as you and I have always spoken respectfully of our past presidents, we will continue to speak respectfully of our new president. President Roosevelt said in his inaugural address that he desired God to lead us and to lead him.

I implore you to pray as the scriptures teach us for those whom God hath ordained to rule over you. So with this appeal to your prayer life I am asking you to join in prayer to our God, who is rich in mercy and love, who is able to lead through every time of national need as well as personal need. Let us ask him to bless ex-President Herbert Hoover, and forgive him for any mistakes he may have made, and that he shall now lead President Franklin Roosevelt that his actions and judgments shall be toward the betterment of mankind and that our lives may be such consistent Christian lives that they shall be an influence and support to him to do the right. Let us pray.

*La Porte, Ind.*

There is enough money in the hands of church members to sow every acre of the earth with the seed of truth.—*Josiah Strong.*

## HOME AND FAMILY

### Our Home

BY DOROTHY HUFFMAN

Within this little home of ours,  
There is a mood I can't explain.  
It comes to me in leisure hours,  
That in this house as queen I reign.  
Of course it's more than palace towers,  
But oft I grumble and complain—  
"I wish that we lived here or there,  
I wish our rug was new,  
I wish I had more time to spare,  
Sometimes I get so blue!  
I wish we had more flowers in bloom,  
And more trees in the yard,  
We need new curtains for this room,  
Oh living's very hard!"  
And then when eventide comes 'round,  
And I am all alone,  
It seems to me that every sound  
Is wrapped up in our home.  
The echoes from the children near,  
The kettle's merry tune,  
Oh, everything's so very dear,  
What is that thing called gloom?

*St. Joseph, Mo.*

### Deane's Search for Work

BY ELIZABETH R. BLOUGH

"DEANE, what is wrong? Speak to me!"

"You know what's wrong—stop making a fuss."

With that Deane Thomas lay down on the couch, muttering angrily, "To be tied to a nagging, managing woman!"

His wife, Helan, backed away from him as he lay in a drunken sleep, a sleep which filled her very soul with loathing and disgust. Queer, that she had never thought of Deane as one who might get drunk.

The next morning at the breakfast table, Deane gave his explanation. "I lost my job last Friday; I've been hunting work ever since; but I can't get a thing. Last night some of the men began drinking and I didn't want to be unsociable; I didn't take much."

Helan poured out his coffee without saying anything; then before he left he told her if there was no other way, they must go to his Uncle George's farm. He found no work, and at four o'clock, he returned and said they would pack their trunks and go to the country. This was April, and the spring plowing was to be done. Helan was afraid, her eyes were big with terror as she asked, "Are there drinking men there?"

Deane answered, "I suppose so, but I am through with that." But she knew that Deane was selfish, his own wishes were paramount. Helan was sweetly reasonable; they were fortunate to have Uncle George's farm

as a refuge. The next morning they were ready and waiting when the bus for Mossy Creek left the station. It was five in the evening when they saw Uncle George waiting for them in the village. Home! He looked as if home was the one important place in the world for him.

"We are here, bag and baggage, Uncle George," said Deane.

They all got into the car and drove to the farmhouse, which was somewhat weather-beaten to be sure; but there was an air of security and safety about the very doors which did not sag, and about the wide porches which were solid and straight. The place was in excellent repair and Helan exclaimed over the comfort and coziness of the living-room.

Uncle George went right into the big kitchen as he explained, "I reckoned you'd come by this bus; and I am always hungry when I come back home. So the supper is mostly in the oven."

"And such a supper!" exclaimed Helan as they ate of the chicken, ham and potatoes, and other things.

"I forgot about your royal meals," said Deane. "What can you do, Honey?"

"I can wash the dishes, if Uncle George will let me; and tomorrow I'll try my hand at cooking, if I may."

"Tomorrow you may do whatever you please; let me take you to your bedrooms now." Uncle George showed Helan four bedrooms, each one large enough for an apartment—really larger than their apartment had been in the city. He told Helan to select their room, and use whatever she needed; there were drawers and closets filled with linens and bedding. That night Helan lay awake; she found she could pray; she told the Lord that she had been frightened and could not pray when Deane was drunk. Now here, where there was a chance for clean, sweet living, she asked for strength to overcome temptation.

In the morning, she found Uncle George in the kitchen; she watched him frying ham and making coffee. Soon, she was following him around from one well-filled cupboard to another. "Come down here," he called and she went down the cellar steps. "Oh, did you ever?" she exclaimed. "Potatoes, cabbage, turnips, and fruit! I never saw the like. Deane, just come down here."

But Deane took all the comfort and plenty of his uncle's home as a matter of course. In August, Uncle George warned Helan, "I know you are happy and contented here; but I am afraid Deane is dissatisfied. I've seen the signs before—he's restless!"

The ready tears came into Helan's eyes as she clung to Uncle George and told him her story. "Let me tell you what I have never told Deane; you seem like a father to me. My own father died before I could re-

(Continued on Page 22)



## Shall We Dance and Play Cards?

(Continued From Page 12)

wrong, then a lot of other things are wrong and one wrong thing is no worse than another." I have been surprised at some so-called liberal minded folks who have asked for liberties in what they call innocent diversions, and when granted they use these privileges to secure other liberties, and so on without number. Can a line be drawn anywhere? Must the door be thrown open without any reserve?

First, I want to give some early convictions formed about these things. When a boy I heard two things said about "playing cards," which has developed into the modern craze called "bridge." "A deck of cards is the gambler's tool the world over." "A deck of cards is the devil's prayer book." Playing cards is an old game which was formerly opposed by most Christian denominations who at all held Puritanic viewpoints of life. It is a well known fact that we have learned and can still learn from observation of newspapers and even the comic strips that "playing cards" is one of the chief instruments of gambling the world over. Of course, men can gamble on anything. You could gamble on domino, or checker, or athletics, or most anything. But as a rule you don't gamble with these things, while the gambler's universal tool is a deck of cards.

Again, it is said that the modern bridge is merely a social game. But evidence shows that there is the same old craze for gambling that there has ever been with the game. A new form of insanity known as "dementia Bridgeitis" has developed among bridge devotees in which the player becomes so possessed with his ability to play and with his chance to gain at another's loss that he becomes insane on the subject. Certainly you may reply that men can become insane about most anything, even about religion, but this does show the extent and tendency of this thing.

"A deck of cards is the devil's prayer book." The pastor of another denomination told me years ago that his Sunday evening services had been depleted because his members were scattered about in bridge parties. At that time I somewhat pitied him because of his plight. I rejoiced that I belonged to a church that was not troubled by such a thing. But now reports come from various sources that certain pastors and congregations of the Church of the Brethren have the same problem, where Sunday evening services have either been given up or have become only a shadow of what they once were, because the members are around the social bridge table.

Granted that the game itself, the act itself, is no worse than some other things, still the tendency and the implications and the results are such that the thing not only becomes questionable but positively wrong. "Abstain from all appearances of evil" is the advice of a

great Christian leader. Surely that which has led men and women into the great sin of gambling, that has interfered with the work of the kingdom of God by choking out of the hearts of men the interests of the kingdom, is both questionable and wrong. Most Protestant denominations have vigorously opposed this thing until pressure for pleasure and the seeming uselessness of opposition has caused rules to be withdrawn.

"From the Ball Room to Hell" was a book that made a great impression on me when a boy. Not only the vivid pictures of that book, but well known instances from most every community and from reform books indicate that the dance has lost none of its uses or lure in leading men and women into associations and conduct that have crushed out their love for purity and righteousness and have led them into the paths of sin. "But you don't understand. We want only the social dance in the home and in well supervised parties." Yes, I have heard about those also. But there is plenty of evidence that even such have their great temptations toward sin that isn't any better when gilded by the name "social" and "home" than when found in the lowest dens of sin and shame. And there are a plenty of young people who do not distinguish between the social dance in the home and that which is carried on in the road house or in the dens of vice. Many an inmate and devotee in the latter received his or her first lessons and craze in the former. There is no question but that the ball room has been the great entrance door into sin and shame. And anything that has such a tendency to these things is not only questionable but can be said to be positively wrong for Christians. I am not talking about other folks.

I want to give a reference to what a brilliant, progressive church leader recently said. It impressed me, for I had just recently been taken to task severely for what I had said about card playing and dancing. I heard him denounce the whole thing in words that made what I said seem like the first draft of a freshman composition. Then he went on to say that his chief and strongest opposition to the whole affair was the demands that these things made on men and women, for their time, interest, thought, and money. This great church leader says that Christians can not afford to waste their time, energy, thought, and devotion on something that makes such strenuous demands as these modern, popular diversions do. A professor in a cosmopolitan university says that bridge is worse than useless as a mental diversion.

Surely even for our young people there can be found enough activity, even enough games, for their social hours that do not lead to results such as these things do; or that do not encourage weaker brothers and sisters to engage in these things in most questionable places and with such sinful results. Surely there is

work enough for the kingdom to occupy our time and efforts that we can not afford to get engulfed in such activities as hinder the accomplishment of the greatest work of life. Surely we must watch for the thorns that choke out the growth of the kingdom in the hearts of men. This seems to me to be one of the thorns that choke the work.

I am interested in the kingdom of God. It is the greatest value in all the world. I am interested in the Church of the Brethren and am anxious that she continue to be a great promoter of the kingdom. I am interested in young people and am willing to give my life to their best interests. I am interested in helping young people engage in healthy, helpful, playful activities that do not tend to those things that crush out their spiritual life and their interest for the kingdom. But honestly, from all that I have observed about these things, I can not see how we can build great Christian characters or build an enthusiastic congregation or build mightily for the kingdom of God with bridge-crazy, dance-going church members.

I pray for the young people that they may think on these things. I pray for their parents and teachers and pastors that they may teach with all patience and love, but nevertheless teach and hold up the great ideals of the church of Jesus Christ. I pray for the Church of the Brethren that we be not engulfed in the whirlpool of worldliness as many others have been. I pray for the onward march of the kingdom of God and commend this to each of us as worthy of our greatest devotion, self-denial and sacrifice.

*North Manchester, Ind.*

## CORRESPONDENCE

### MESSENGER READERS AT HOME

Enclosed you will find \$2.00 to pay for the renewal of The Gospel Messenger for another year to Mr. and Mrs. Henry Steffen of Udell, Iowa. Mrs. Steffen tells me she has been

a subscriber to the Messenger for over forty years. She first signed for it when a girl, and it was called The Primitive Christian. Her name then was Samantha Van Meter. After her marriage the paper came to Samantha Morgan. Five years

after her husband's death, she married again and since then the paper has come to Samantha Steffen. After it is read in the Steffen home it is given to a brother-in-law, A. J. Stickler, of Centerville, Iowa, who in turn after reading it

passes it on to the Appanoose County Home for the aged inmates to read. These number over forty.

Uncle Henry and Aunt Samantha as they are lovingly called in and around Udell, are past ninety-three and eighty-six years of age. They suffered severe attacks of influenza this winter which left them very frail. Aunt Samantha has been confined to her bed since Jan. 10 and Uncle Henry is able to be up only part of the time. Before her illness Aunt Samantha always said grace at the table three times a day unless there was a visitor in the home to say it. Each evening she read a chapter in the Bible to Uncle Henry. Since I have been in their home, caring for them this winter, many times after we had retired for the night, I've heard Uncle Henry say, "Ma, hadn't we ought to say our prayer?" And then they would repeat the Lord's Prayer together, reminding one of two little children. They are much loved and respected in this community and their many friends who visit them always find a hearty welcome.

Bertha Dotson.

Udell, Iowa.

### THE RICHLAND CENTER BOOSTERS

The Men's Work organization of the Richland Center church near Summerfield, Kans., has been functioning for just about a year. We talked Men's Work for several months, perhaps for a year, before the organization was effected. Also we had introduced some activities besides the regular church services such as, community recreation, boys' work and landscaping the church grounds. When we organized, projects were started for the men to take over officially.

Our organization consists of an executive committee of five laymen and the pastor, and such committees as are needed. At present we have the Bible class committee which consists of the officers of the men's Bible class, the stewardship education committee, and the recreation committee. The stewardship education committee is placing stewardship and tithing literature once each month in the hands of the people of the community. The committee will likely also sponsor a quarter of stewardship study in the Sunday-school. The recreation committee plans and has charge of the community recreation; thus we have our recreation on days when we want it and under helpful surroundings. Last summer the recreation was largely base ball and tennis. Recreation was provided for all who wished to take part.

A special committee is appointed each month to sponsor a program, social hour, and lunch at the church, held mostly in the basement.

The executive board plans to meet at least once each month.

As briefly as possible I will mention some of the special tasks that the men's organization have undertaken:

Made a complete religious survey of the community.

Assisted several neighbors at such tasks as shucking corn.

Cut and hauled wood for the church and parsonage.

Gave four Sunday evening programs.

Sponsored two programs and a father and son banquet during father and son week.

Provided men's organization letter head stationery for all the men of the community.

Put out blotters carrying the name of the church and a little outline of its work.

Conducted a men's chorus.

Our latest project is a men's gospel team. We have given

(Continued on Page 24)





### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

*Question: A mother is worried about the fact that boys are inviting her twelve-year-old daughter to go to parties and to shows. She asks what to do about it.*

THE association of boys and girls as young friends together is a desirable thing. It is natural and wholesome, but it is something to be directed wisely.

Sooner or later every normal girl and boy is affected with "cardiac" trouble, and often the symptoms of on-coming attacks are in evidence by the time the child is able to write his age with two figures.

Parents who are possessed with healthy recollections may recall that boys and girls of a former generation were not exempt from similar heart action. And so the conditions are not to be ridiculed or thoughtlessly paraded.

On the other hand, however, the writer is old-fashioned enough to believe that twelve years of age is too young for a boy and girl to go out in society alone, and since individual chaperoning is out of date, we must look for other methods of guarding the best interests of young adolescents.

A girl's home should be open to her friends so that she may feel free to have them come, and then instead of going out with a young boy who asks her, she may invite him to spend the evening with her and her family in the home.

Should there be group gatherings or parties for these young folks in some other home, then arrangements could be made for a number of boys and girls to go together, accompanied by some of the parents or young people's leader.

Keep in close confidence with your daughter. Calmly and whole-heartedly discuss her friendships with her. Let her feel that you have not forgotten your own young days. Relive your girlhood in her experiences. You will find in it a joy precious to you both.

Explain your position by telling her why you can not consent to her "making dates" with a boy when she is so very young. She may not see things from your viewpoint at the time, but she will later appreciate her mother's counsel.

Recently I asked a young woman in her late teens how old she was when she first went out with a boy friend. In her ready reply she said this significant thing: "I wanted to go when I was twelve, but mother wouldn't let me, and now I'm glad she wouldn't."

In all our dealings with young women let us remember that the influences surrounding them should call forth our interest and kindest consideration, for girls

today are confronted with conditions and allurements to which the girlhood of many who are older was a stranger.

### Deane's Search for Work

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member him; mother did all she could. But we were often hungry and our shoes were without soles; and I shall never forget my constant fear of being put out on the streets. We could not always pay our rent. And now—look at what you are giving us—all this. And one terrible thing more, Deane was drinking, back in the city."

There was a pitiful break in Uncle George's voice as he said, "Don't tell me that; that is one thing that I can not endure; we've got to keep him away from temptation." Deane and their minister had been pals; there was no drinking at their gatherings in Mossy Creek.

The rain was beating against the windows on an October evening when Deane turned impatiently to Helan and spoke harshly, "You sit here evening after evening, an' read books and listen to the radio; a red-blooded man gets bored. Let's go back to the city where we can really live."

"On what?"

"I've got a job in sight."

Out of a quivering silence, Uncle George spoke, "I've no right to say what you shall do. But I am asking you to leave Helan here until you have the job and a home for her."

Petulant as a child, Deane answered sullenly, "Sounds as if you didn't trust me; but I am going tomorrow anyway. And when I get a job—"

Helan had to keep so busy that she was too tired to think when night came; she fried down sausage and rendered lard and baked doughnuts. And all the time she was praying that somehow God would keep them all safe. Within a week Deane came back from the city; rather subdued and quiet, not inclined to talk. He had spent all his money, and had had to walk part of the way back to the farm. He had talked with men so much worse off than he was that the contrast gave him an appreciation of the security afforded by their home with Uncle George. At the supper table he told them that he had no luck in finding a job. So for the present this must be their home.

"And there's seventy cords of wood to keep us warm when the snow-storms come," said Helan laughing for sheer happiness. "And we are all three going to the church social this evening; I just love living here."

*Bridgewater, Va.*

The future of the race marches forward on the feet of little children.—Phillips Brooks.

## Nook for Women's Work

### When Mary Spoke

THE Sunshine class had just heard the treasurer's report. Mention was made of payment of the usual pledges, money for flowers, etc. The bank had been opened, and twenty dollars found in it. The balance left in the treasury was fifty dollars.

Mary's heart beat faster. How she did want to say something about the Women's Work Project, the support of our girls' schools on mission fields. But Mary was accustomed to keep quiet and let others speak. She believed the girls would respond. But she wasn't quite sure. And it gave you such an uncomfortable feeling to talk about anything of the sort and see it die down before a motion was ever made.

Mary read her GOSPEL MESSENGER. No matter how busy she was on Friday when the mailman brought it, she just had to take peeps into it. She knew some of the girls did not take the MESSENGER, and then too perhaps some who meant to read it did not always get it done, what with other magazines crying to be read.

Mary had friends, schoolmates on the foreign fields, so she was interested in helping in the campaign for money for the girls' schools in India, China, and Africa. That was one reason she had learned to read the MESSENGER. That was why she eagerly searched the missionary page for notes from the fields. Perhaps one she knew had written some of them.

The teacher was almost ready to start the lesson. Mary decided to speak.

"I wonder if the girls would like to help in the Women's Work Project?"

"What is it?" spoke up one of the girls.

Mary explained and it was only a minute or two until a motion had been made and seconded to help.

That ten dollars was willingly contributed.

On the way home Mary decided to be less hesitant to speak where the Lord's work was concerned.

### High Lights in the Development of Women's Work—Southeastern District of Pennsylvania, Eastern New York, New Jersey and Delaware

BY MRS. WM. J. WADSWORTH, JR.

FOR a few years prior to 1913 there existed in a few of the churches of our district, organizations of women workers. Some were known as Mothers' Meetings and others as Sisters' Aid Societies. These organizations were formed at the suggestion of Annual Conference and were working as independent groups.

In 1913 the late Sister M. C. Swigart called representatives of these various societies to her home in Germantown, to ascertain just how much progress had been made along definite lines of work for the church. She called the next meeting in 1915 to be held at the home

of Sister T. F. Shoemaker in Ambler, at which time a district organization was effected. Only presidents and secretaries were called to represent their respective societies, four of whom sent delegates while five other societies sent reports of their work. It was decided that there should be held a District Sisters' Aid Society meeting each year. Their goal at this time was two-fold: namely, winning souls for Christ and stimulating interest in the forming of new societies.

It is interesting to note how the Aid Society movement grew from that time on. In 1916 there were ten societies reported out of total possibility of fourteen; in 1920 fourteen reported out of a possibility of sixteen. A lull is noted in the reports for 1925 for in that year only ten societies reported out of a possibility of seventeen. By 1930 this condition had cleared up for in that year there were sixteen reports given out of a possibility of eighteen, while in 1931 there were seventeen reports given out of a possibility of eighteen. The remaining one, however, made a contribution to the work.

The most interesting picture of our women's work is not that of growth, but rather of activities. As early as 1916 they felt they should have some major district goal for which to strive, so that year they raised \$500 toward the building of a mission somewhere in the district. They then decided that this amount should be raised each year and given toward the support of needy churches in the district.

During the war years most of our women's activities were directed toward the assistance of Red Cross work in their several localities. This perhaps accounted in part for the new experience they had to face in the following year; for in that year they ran their first deficit amounting to \$71.30. They rose to the occasion very nobly, for in that meeting the deficit was met by added pledges from societies and personal contributions.

By 1922 through a greater interest in the work they decided to take on an added project, that of a contribution to foreign work in general. In 1924 this project developed into a three-year contribution toward our Africa Hospital. In 1929 this support was transferred toward the support of our Women's and Girls' Schools in India, Africa and China. Also in 1929 they agreed to furnish a room in the Bethany Hospital, Chicago, at a cost of \$250 as a three-year project.

All the while this work was going on they also met other needs. They supported such other projects as: our Industrial School in Greene County, Virginia, "Good Will Bags" to the children of Mexico, Children's dolls and bright colored patches sent to our missionaries for distribution among the foreign children, "Treasure Chests" to the children of the Philippine Islands as well as contributions toward the support of our Orphanage at Neffsville, Pa.

It was decided in 1926 that the amount of money our

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### THE RICHLAND CENTER BOOSTERS

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our program three times and have two more calls.

Last summer, the parsonage was the scene of about six weeks of serious illness which took most of the strength and time of the pastor and wife, so the men's organization took the responsibility for most everything but the morning preaching, which in a good way shows the spirit of the men.

It is the policy of the Richland Center church to serve the entire community, and that policy is expressed very well in the men's organization. The chairman and two other members of the executive board were members of other denominations at the time of the organization. One man has since joined the Brethren Church. The recreation committee is made up of men of three different denominations, one being Brethren.

At our next board meeting we will likely appoint the following committees: Boys' work, visitation, church grounds and social service.

M. G. Blickenstaff.

Summerfield, Kans.

### THOUGHTS ON THE PROPHET JONAH

Some time ago I listened to a talk in a certain mission station on the prophet Jonah. As the preacher argued concerning the possibility of a fish swallowing a man, and the sizes of fishes now found, my thoughts went on a little journey. In my effort to recall them to what the preacher was saying I interrupted my train of thoughts with the question: Well, if you think these thoughts and method of procedure are rather threadbare, what would you yourself have to say? In answer to this question there came a few thoughts. I had not heard of them before, and perhaps they are of no value; nevertheless I jotted them down and here they are:

(1) Jonah heard the voice of God calling him. He left the land and entered a ship. How many Jonahs hear the call of God to witness for him? They also leave the land—the land of promise—the Word of God, and enter a ship—doubtful premises—excuses.

(2) And Jonah fell asleep. Have we not as Christ's witnesses fallen asleep unmindful of the peril of those around us?

(3) Notice how the sailors trusted in their gods. How true this seems to be of all those who enter into doubtful premises, those who are not founded in the Word of God. Such call upon their gods—money, power, influence, etc., to calm the storm. But this does not help. So they look around for some cause.

(4) They cast lots and the lot fell upon Jonah. Does not the world point to the Christians and the church and call them failures?

(5) And Jonah said: "Throw me overboard." We, too, like him must come to the conclusion that we must get out of that ship of doubtful premises, that we must be thrown overboard.

(6) And God prepared a great fish. Yes. God knows that when we enter that ship and are rocked with every wind of doubt and proceed to flee from him, he must prepare for us a great fish to receive us when we are thrown overboard. And the great fish he has prepared for us is his grace.

(7) Jonah prayed in the belly of the fish. We, too, when we feel the embrace of his mighty grace, learn to pray. And his grace will in due time again bring us to the solid land—the Word of God.

(8) And Jonah obeyed the call. We like Jonah will obey God.

(9) And Nineveh repented and Jonah murmured. Like Jonah, when the results of our witnessing are not what we expect, we, too, are displeased. We build us a booth of excuses like Jonah and simply fold our hands to see what becomes of the whole matter, and seemingly are careless.

(10) And God prepared a gourd. God has said: "Be ye not dismayed. . . . See, I am with you until the end of the world." But we are so prone to appropriate all such promises to our own selfish use.

(11) So God has to prepare a worm to smite the gourd. We have to be shown that God's great love is not for us to appropriate selfishly, but rather to saturate ourselves with, that it may break forth, and like the sun, bring life and healing to us and to others.

A. J. Voran.

McPherson, Kans.

### THROUGH THE BIBLE MESSAGES

I feel impressed to write a short article about the "Through the Bible Messages," which our pastor is preaching at the Sunday evening services. The sermon is very simple but to the point. A folder is printed with an outline of the book from which the sermon is taken, a copy being given to each family a week before the Sunday evening service. An urgent request is made that we read and study the book.

We recently heard the message from the book of Deuteronomy. This finishes the books of Moses. Our next book for study will be Joshua. I do not know how many of our members are availing themselves of this opportunity of reading and studying God's Word, but I do know it is not very often that we have a privilege of this kind, and if we miss this opportunity we are missing much that is worth while. We need something to bring us back to God and spiritual things, if we want this day of unrest and depression to cease. May God bless all of our pastors who are preaching such messages and may we as members of the flock be willing to do our part.

Mrs. Lois Rodabaugh.

Williamstown, Ohio.

### MORE THOUGHTS OF BYGONE DAYS

It has been said that I did not give all of my memories of the Mt. Horeb church. The church stands about five miles or more southeast of Cartersville in Cumberland County, Va. It was built in 1880 or fifty-three years ago. Bro. David Myer's daughter gave it the name, Mt. Horeb. Bro. I. N. H. Beahm is now helping to put this church in repair so that preaching services can be held there. The first brethren to preach at Mt. Horeb were from Augusta County, Va.

There were seven families of members then. One family moved away before the church was built, but another family moved in for a while. Bro. Wm. Bowser of Ohio (now deceased) was our minister. Bro. H. E. Sutton was with us as a minister for a while, or until he was called to the better home. He was called the "walking evangelist." The brethren from Botetourt County, Va., assisted us in the work. We had two deacons, Brethren Wm. Malloy and Samuel Sheets. Bro. Sheets was called to the beyond a short time after the church was built, leaving Bro. Malloy the only deacon. The writer was the first one received into the Mt. Horeb church. This was on Sept. 4, 1874. I would have come two years earlier, but my mother thought I was too



young. For several years after we moved from Roanoke County to Eastern Virginia we were deprived of church privileges. But when a few families moved in, the brethren from Augusta and Rockingham Counties came and preached for us. Then Bro. Samuel Gray and wife of Warriors Mark, Pa., spent the winter with us. He also preached for us. Bro. D. B. Garber's father and family were with us for a few years. He was a deacon. However, they moved back to where they came from before the church was built. We love to think of the good times we enjoyed when we worshipped together in our home. There are only two dear sisters left there that I know. The rest have gone to their reward. I call to mind some of the ministers we enjoyed listening to as they delivered to us the blessed word of God. Amongst these are H. C. Early, Samuel Driver, B. F. Moomaw (who was our elder when we left), Geo. Graybill and I. N. H. Beahm. While our association was so enjoyable there, may our reunion be sweeter in heaven where we shall dwell together forever.

Florida J. E. Green.

Middletown, Ind.

## NEWS FROM CHURCHES

### CALIFORNIA

**Chico** church closed a two weeks' revival series, Sunday, Feb. 26, the evangelists being Rev. and Mrs. Rodney C. Martin, from Pasadena, Calif. Two souls accepted Christ during the meetings and were baptized Sunday, March 5, after the morning service. Three others who had been awaiting baptism were received into the church at the same time. A true revival spirit is being felt in the church, following the meetings, and a personal work campaign in the town and community is now under way, which will take several months. Brother and Sister Martin are contributing most of their time in this effort, in coöperation with various other members of the church here. The prayers of interested brethren elsewhere are much needed for a harvest of many souls here who ought to come to the knowledge of Christ.—Helen Wright, Chico, Calif., March 10.

**Inglewood.**—The deputation team from La Verne College gave us a program Feb. 12 that was much appreciated. Feb. 17 we as a church went over to Bro. Peter Brubaker's at South Gate to bid him and his wife good-by as they were leaving for the east. Each family gave them a letter that they might have one or more to read each day on their journey. Feb. 23 Sister Fansler was anointed. Feb. 26 during the absence of Bro. Weddle our elder, Bro. W. H. Wertenbaker, gave us two good sermons. March 1 the district Aid officers gave us a good program. Besides quilting, our Aid made comforts for a poor family, made comforts for sale and sewed for the Red Cross. At the council meeting March 3 it was decided to keep our pastor for another year. It was also decided to have a homecoming day March 26 to which all former members and friends are invited.—Mrs. Susan B. Thomas, Inglewood, Calif., March 4.

**McFarland.**—At the regular council meeting Feb. 22 we decided to have a homecoming day in our church. April 9 is the day set for this meeting. Twenty years ago in April our church was dedicated. A cordial invitation is given to all persons who have at some time lived in the McFarland church. The week preceding Easter will be evangelistic meetings, closing with a love feast on the evening of Good Friday. During the month of March the young people of our church will give missionary programs to both Bakersfield and Lindsay congregations in exchange for programs they have given us this winter. The young people of the seven churches in our circuit will hold their spring conference in our church May 6 and 7. The first week in February Bro. J. B. Emmert, Bible teacher in La Verne College, conducted a series of Bible talks which were very inspirational and helpful. World prayer day was observed in union meeting of all churches in our town. This was held in our church with Sister Martha Shick, missionary secretary, in charge.—Veda Moomaw, McFarland, Calif., March 7.

**Rio Linda** church met in business meeting March 2. Bro. R. Goddard was installed into the ministry. We announced our love feast for March 11. We feel much encouraged since our last report; seven more have come in for associate membership, one is a minister and another a deacon.—Mrs. Levi Fisher, Rio Linda, Calif., March 8.

### FLORIDA

**Sebring.**—At our morning service Feb. 12, the achievement offering was lifted amounting to almost \$145. In the evening the women's organization of which Sister D. E. Miller, our pastor's wife, is president, put on a missionary program, after which the mite boxes were opened. Approximately \$50 was collected in this way. Feb. 19 Bro. Virgil C. Finnell came to our church and gave his illustrated lectures

to a full house of interested listeners. Feb. 26 Bro. Zobler, of Lancaster, Pa., preached for us. We greatly appreciated his interesting practical sermons. Each Sunday evening during the C. W. period, Bro. Swigart helps us in the study of the book of James. One evening each week we have a class in teacher-training, with Sister Anna Miller as the leader. We also spend one evening in the week in an effort to improve our church music, with Sister (Marguerite Bixler) Garrett as our director. Our mid-week prayer and praise service is quite well attended. All of our visiting members take an active part in the activities of the church. March 2 our Aid Society entertained the tourist ladies at dinner. About sixty were served. We appreciate the way they enter into the work of our Society, and the fine spirit and Christian fellowship.—Anna Stutsman, Sebring, Fla., March 11.

### ILLINOIS

**Brick (Oakley).**—The attendance at church services and Sunday-school has been very good. March 9 the church met in special called meeting. Levi Blickenstaff was reelected on the board of trustees; Minerva Heckman, church clerk; Neva Snoke, church correspondent; D. L. Blickenstaff, Messenger agent. Members were chosen on the ministerial, finance and welfare boards. A committee of arrangements was also appointed for District Meeting.—Neva Snoke, Cerro Gordo, Ill., March 16.

**Franklin Grove** church met in council March 11. Sister Edna Wolf was selected as delegate to Annual Meeting; she is also to represent the Y. P. D. We have a fine large group of young people under the leadership of Sister Elsie Willard; they are striving for the twenty point standard. At the December council the church officers were elected for the year. Bro. Buck was reelected elder in charge; Sister Mary Miller, Messenger agent, and the writer, church correspondent. Bro. Buck and his associate, Eld. Frank E. Wingert, have been giving us some fine sermons. The men, the women and the Y. P. D. have given interesting programs which were helpful in varying the Sunday evening services. Bro. Holly Garner and family, returned missionaries from India, were with us some time ago and we were glad for their messages. They are staying at present in Batavia with Sister Garner's parents. Bro. Chas. Bonsack and wife from Elgin were with us March 4; he gave us splendid admonition on searching the scriptures. We are planning a pre-Easter service. A committee was appointed to select teams to visit the indifferent and non-members, get them interested in church work and invite them to come to the special services which will be held from April 9 to 16. Bro. Niels Esbensen, pastor of the Freeport church, has consented to be with us at that time.—Mrs. F. E. Wingert, Franklin Grove, Ill., March 14.

**Lena** church met in business meeting March 13. We decided not to send a delegate to Annual Meeting. Plans are under way for an Easter program. We also plan to hold a series of meetings in the near future and a Vacation Bible School in Waddams Grove this summer. The men of the church cut and sawed a number of the trees on the old Louisa church ground to use as fuel in our Lena church. We have a good attendance at Sunday-school and our church seems to be prospering. We have a live Aid Society which meets every Thursday. We have done much quilting this winter. March 12 Bro. J. W. Lear from Chicago gave us a splendid sermon.—Sadie Lutz, Lena, Ill., March 14.

**Mt. Morris.**—At the beginning of the new year an all-church supper was held in the church basement which was largely attended. At that time reports from various organizations were given. Feb. 12 the B. Y. P. D. gave the pageant, Christ in America, which was also given later at Forrester and Rockford. Since the last report one has been received into the church and another awaits the rite of baptism. March 12 Mr. and Mrs. Holly Garner, returned missionaries from India, conducted our M. M. C. missionary program.—Mrs. Robert McNett, Mt. Morris, Ill., March 14.

**Okaw** congregation met in council March 4. We are expecting the Imperial quartet to be with us in the near future. Estella Emmert was chosen to serve on the Fourth of July committee. We are planning to coöperate with the Methodists in a pre-Easter meeting beginning March 26 and closing on Easter Sunday. The activities of our church are growing. We are having good crowds at both morning and evening services. The B. Y. P. D. is especially active with a growing interest and attendance.—Estella Emmert, La Place, Ill., March 12.

### INDIANA

**Osceola.**—The work here is progressing very nicely and much interest is being shown in the different activities. At the council on March 2 we voted to start a building fund as we are in need of more room. A committee has been doing some landscaping on the lawn in the way of graveling and plans for shrubbery this spring. Our Christian Workers' Meetings during January and February were conducted by the pastor, Bro. Weaver. During March Bro. Allen Weldy is conducting a series of discussions on present day problems. The juniors also have their meeting at the same time. Our Ladies' Aid has an average attendance of about twelve. The last two meetings we sewed for several members. We have made over old garments for the needy in our church. Although only a few can give, we have pledged a special Lenten offering for missions. Several of our members have been attending the leadership training school at Wakarusa and received certificates. We are planning for an Easter program.—Mrs. Allen Weldy, Mishawaka, Ind., March 14.

**Spring Creek.**—Eld. Moyne Landis presided at our quarterly council March 6. Plans were made for our revival the second week of May.

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## Nook for Women's Work

(Continued From Page 23)

women were raising to give to needy churches in the district should be transferred to our local Mission Board toward the definite retirement of the mortgage against the plant of our Brooklyn Italian Mission. It is planned that this year enough money will be raised to retire that portion of the mortgage for which our District Mission Board is responsible.

By 1930 there were several separate women's and girls' organizations working in their respective churches, striving for many and varied goals. In order that this separate work might be correlated we, like other women's societies in our brotherhood, brought all these various activities under the caption of Women's Work. We did not, however, break up the various classes and societies, but their contributions and reports were consolidated so that better work can be done under the united program.

If we were to render a financial report of our Ladies' Aid and Women's Work from 1915 to 1932 for our district as near as we can tell it would be somewhat like this:

### Sisters' Aid Society, 1915-1929, Inc.

Home Mission Contribution .....	\$27,734.00	
Foreign Mission Contribution .....	3,733.00	\$31,467.00
Balance Given to Local Churches .....		18,476.00
Total Amount Received .....		\$49,943.00

### Women's Work, 1930-1931, Inc.

Home Mission Contribution .....	\$ 4,477.00	
National Foreign Project Contribution .....	935.00	
Other Foreign Work Contributions .....	430.00	\$5,942.00
Balance Given to Local Churches .....		50.00
Total Amount Received .....		\$ 5,992.00

### Consolidated Statement, 1915-1931, Inc.

Foreign and Home Mission Projects .....	\$37,309.00	
Contribution to Local Churches .....	18,626.00	
Total Amount Received .....		\$55,935.00

We have been very happy in this experience and trust that God will help us to carry on this united work.

Norristown, Pa.



This picture of the interior of the Brooklyn Italian Mission was taken by Wm. J. Wadsworth, Jr. The inscriptions on the walls are in Italian. The one of the pulpit: "We preach nothing but Christ's crucifixion." The women of Southeastern Pennsylvania, New Jersey and Eastern New York are helping to retire the mortgage on this mission building.

In each of the churches taking part an afternoon service was held beginning at the same hour and using the same program so that all would be interceding for the same thing at the same time, even though not all were in one group. The program, Follow Thou Me, was used in all groups.

In the evening all of these groups and also a group from the Christian church of Trotwood met for a union prayer service in the Trotwood Church of the Brethren, using for prayer subjects, peace, temperance and missions.

Rev. May E. Bullock of the Christian church of Trotwood ably discussed the subject, Peace, leaving with us the thought that the only lasting peace for people and for the nations is the peace of God through Jesus Christ. Sister Goldie Killion of East Dayton church spoke on Temperance, giving us the challenge to act at once in order to prevent the return of the curse of drink. Bro. E. S. Coffman of West Dayton church gave a short talk on missions, stressing the thought that God's great love gave us Christ, but that God has no way to tell the story of Jesus except through us.

Thus ended our world day of prayer service but I pray God that the results will be as far-reaching as the subjects and the peoples for whom we have prayed.

Dayton, Ohio.

Allie K. Gnagey.

## CORRESPONDENCE

### UNION WORLD DAY OF PRAYER SERVICE

For several years the West Dayton church has observed the World Day of Prayer, either in her own or another church or with the city federation of missions. This year through the efforts of the Women's Work organizations in West Dayton, East Dayton and Trotwood churches a union service was held which was so well attended and proved such a blessing to those participating that a report of the work is worth passing on.

### WOMEN'S WORK MEETING OF SOUTHERN OHIO

The annual meeting of our women's organization of the district is one of much interest as manifested by the large number who assemble on this occasion. This year we met in the Oakland church and as usual the house was filled with interested women. The day proved to be one of real enjoyment and inspiration to all in attendance. Our district is fully organized in harmony with the national plan with a director for each of the five different lines of work. While this is not being carried out very largely in local groups as yet, we are holding out this ideal and working toward that end. The program for our meeting was planned for each director to use one half hour for her work. By means of

pageant, play and practical demonstration the different avenues of work were presented. The varied program held the attention in a splendid way. The interest was expressed sometimes by a suppressed ripple of joy, sometimes by intense quiet and again by tear filled eyes. We feel the impressions made will not be forgotten as practical methods were presented which can be carried out in the local church. The special musical number written for this occasion by a former resident of our district, was much appreciated. Following are the words of the hymn:

#### CONSECRATION PRAYER

What service, Lord, may I, thy handmaid, render thee today?  
I'll toil for thee with constancy; most gladly I'll obey.  
Take thou my love, and may it lead me wheresoe'er thou art;  
I give to thee my humble consecrated heart.

Let me perform with grace my simple tasks each passing day,  
And aid with true devotion those in need along my way;  
Lord, teach me how to minister to thirsty ones; to take  
The Living Water in thy name and for thy sake.

I have so little gold to lay before thy royal shrine,  
But use my offerings of love to bless a child of thine.  
May my petitions rise, as incense, to thy holy throne  
In intercession for some pilgrim lost and lone.

In lands beyond the dawning, or the evening's fading light,  
Across the burning desert sands souls grope in endless night;  
Afar in darkness, Lord, they stray—these ransomed ones of thine—  
Oh, quickly send thy heralds forth with Light divine!  
My efforts, talents, treasures, yes, my all to thee I bring  
That dying men may live and own thee, Savior, King!

—Martha Hamer Wingerd.

Other groups of women who might care for the words and music should correspond with Mrs. Paul Wingerd, 973 East Howard St., Pasadena, Calif. Sister Wingerd is author of both words and music.

We were honored by the presence of Mrs. John Wieand of Bellefontaine, who is our state director for Women's Work. We did not reach the full amount of our budget for the national project; but we feel sure greater sacrifices were made than in some previous years when larger amounts were given. The women of the Oakland church entertained us for the day in a most efficient and gracious manner and we thank them for their cordial hospitality. We decided to meet one year hence in the Salem church.

Mrs. Ida K. Hoover, President, 26 North Antioch St., Dayton, Ohio.

Mrs. Alfred Flora, incoming Secretary-Treasurer, Trotwood, Ohio.

Mrs. Levi Minnich, retiring Secretary-Treasurer, Greenville, Ohio.

could be expected. Mrs. Lizzie Best, who had been in bed for a number of years, and who had so patiently endured her suffering, passed away on Feb. 18. The funeral was conducted at the Home on Feb. 21 by Bro. D. G. Berkebile. A few of the old folks have had colds, but as yet no epidemic has struck them. The anointing of the oldest resident, Bro. Mose Shaffer, who will soon be 90, was performed on March 9 by Brethren Ira Blocher and Jerry Hollinger.

Greenville, Ohio.

Stanley McGowan.

#### SACRIFICIAL GIVING

At the recent Regional Conference held at La Verne, I was very much grieved at the report concerning the General Conference Budget for 1932. It had been reduced so much, and it appeared as though we were going to fall far short of reaching it even then. I happen to be so situated that I have an intimate contact with a church of another denomination. When I saw the amount of money sent to their conference from this church it made me lower my head in shame.

The church to which I refer is a college church made up of a membership of less than four hundred persons who are having as difficult time as any group of college students who have only moderate means, and yet this one church alone sent to its General Conference a sum of money equal to about one-tenth of our entire proposed budget.

No doubt the question arises at once: How can they do it in this time of depression? Among the several reasons in answer to this question may be mentioned these: First of all the members of this church believe that God really meant what he said when he spoke through Malachi, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). Not only do they believe it, but they actually practice it and have proven the Lord. He has, in return, blessed them abundantly, both financially and spiritually. They consider anything short of the tithe robbery toward God.

In the second place they feel that offerings should be given regularly over and above the tithe, for Jehovah (Mal. 3: 8) says that his people in Malachi's time were robbing him not only of tithes but of offerings as well. So regular offerings are taken as well as special "thank" offerings and the like. The mission work of this church is going forth by leaps and bounds.

Another reason that might be given for their success is the great emphasis that is placed on gospel finance in their literature. The emphasis is also carried very strongly into the home. They know what sacrifice is. A person in our own church a short time ago was heard to remark that there was no such thing as sacrifice, that we just gave what we ourselves did not need. I wonder if this person has not yet some more Christianity to experience. Should we not learn what real sacrifice is if we wish to be efficient workers for Christ?

Of course many of us do feel that we sacrifice a great deal. But may we again get the picture before us of our Master and the great sacrifice he made for us. As we look back to Calvary we see that Christ did not give one-tenth of what he had, but he gave **all**, that we who believe on him might have eternal life.

God has not asked all to suffer as our Master did, but he has asked his people to give a portion of their material

(Continued on Page 30)

#### THE DEPRESSION AND THE GREENVILLE HOME

Here at the Brethren's Home we notice the scarcity of money, of course, and it is true that people can not give as much materially as they have in the past. Every sort of religious organization is realizing greater difficulty in meeting its budget. However, there seems to be no lack at all in spirit and attempt. The aged folks are more appreciative when they realize that their relatives and friends are making greater sacrifices. Young and old of the surrounding district have not failed to remember the old folks. Every two weeks some minister preaches to them and occasionally a young people's group renders a program. On Feb. 5 a group of forty young people under the leadership of Bro. Brumbaugh from the Salem congregation gave an interesting program of music and scripture. A class from the Eaton church will give a program in the chapel on the afternoon of March 19.

The health of everybody has been as good this winter as



## News From Churches

(Continued From Page 25)

**Bro. Musselman** of Lima, Ohio, and **Bro. Landis** will exchange meetings, **Bro. Landis** going there the last week of April and first week in May. Committees were appointed for Mother's and Children's Day programs. The young married people's class will have charge of a service the morning of Easter Sunday. Our love feast will be held on Saturday evening before the close of our revival. The missionary slides were used in a service March 7 with **Sister Alice Eby** assisting. Our Sunday-school attendance for the past year and especially during the winter months has been very commendable. Almost every Sunday showed a gain over last year. All in all we have had an interesting and profitable year.—**Mrs. Ada Mishler**, South Whitley, Ind., March 11.

### IOWA

**Dry Creek.**—We have purchased a parsonage since last report to the Messenger. We felt that paying rent was a very poor policy, so secured a property with five-room house for the price of a little over three years' rent. Our quarterly council which should have been March 10 was postponed until April 14 when we expect **Bro. D. W. Miller** to be with us again. We are planning an Easter program to be given by the adults, entitled "Thirty Pieces of Silver." Our young people gave a play Feb. 25 and will render the play again at Whittier, March 17. We are planning a dedication service for our parsonage some time in May or June. We will have an all-day service with a homecoming in connection.—**Mrs. D. C. Snider**, Robins, Iowa, March 9.

**Greene** church held a quarterly meeting March 5. **Bro. Stern** brought a splendid message at 11 o'clock to an appreciative audience. We decided to have our love feast Sunday, April 23, at 7:30 P. M. Our pastor, **Bro. Schrock**, will observe Easter Sunday as decision day. Christmas Day the children of our Sunday-school presented a program. An interesting letter from **Sister Minerva Metzger** was enjoyed, bringing Christmas greetings from the mission field in China. An offering was given for world-wide missions. The home department of our Sunday-school remembered six families at Christmas time with groceries. Clothing was donated in September and again in November. Taking a brief summary of the work of the home department in the past ten years, \$106.36 was sent to Africa; \$37 to China; \$30 for world-wide missions; \$24, district missions; \$40 for our home church work. Besides this department is self-supporting. During the year 5,764 chapters of the Bible were read. In January our pastor gave us an inspiring series of sermons from the book of Titus; during February and March the series of sermons is on prayer. Our B. Y. P. D. has been having group meetings in the various homes during the winter on Sunday evenings, directed by their teacher and **Bro. Schrock**.—**Elsie A. Pyle**, Greene, Iowa, March 15.

### MICHIGAN

**Buchanan** church met in council with **Bro. Dewey Rowe** in charge. **Bro. Chris Metzler**, member of the Mission Board, was with us. **Bro. Paul Hierman** was granted membership; the letters of **Brother** and **Sister Baughman** were granted. We decided not to send a delegate to Annual Conference this year. We will not have a revival at present but **Bro. Rowe** will preach an evangelistic sermon on Sunday morning and evening during the Lenten period. We will have our communion April 15 at 7 o'clock with breakfast and morning worship on Sunday following and our Easter cantata in the evening.—**Grace Weaver**, Buchanan, Mich., March 14.

### MINNESOTA

**Root River.**—At our yearly council all officers were elected and the program for the year adopted. **Bro. Flory** was chosen elder for the year. We plan to hold four workers' conferences during the year. The first one was held in February. **Bro. Flory** has been conducting a class which has been studying the book, *The Pupil*, by **J. S. Flory**. The attendance at Sunday-school has been good during the winter. **Sister Flory** is president of our Women's Work. We plan to have a missionary program at the beginning of each month, also peace and temperance programs during the year. The young people also are planning their work for the summer.—**Cora M. Ogg**, Preston, Minn., March 13.

### MISSOURI

**Rockingham.**—Our B. Y. P. D. has been doing good work. They sent a deputation team to Shelby County Jan. 22. The same month they gave a program at the Bethany church. In February a program on Christian Service was given led by the B. Y. P. D. The young people of Bethany with their pastor and wife brought us a good temperance program in January. The men cut wood for the church and spent one day getting up wood for **Bro. M. E. Stair**. At our February council plans were made to have an evangelist come to us in September. We will have a love feast this spring. At the suggestion of **Sister E. C. Bixler**, as given in the Messenger, a paper was sent from our church to Washington. The B. Y. P. D. is sponsoring an Easter cantata directed by **Bro. Irl Newham**. March 5 the children gave a program of old hymns and their authors as an opening for Sunday-school. The Sisters' Aid has been quite busy quilting and helping with church finances.—**Mrs. Vernon Bowman**, Norborne, Mo., March 9.

### NORTH DAKOTA

**Berthold** church met in council March 7 with **Eld. D. A. Miller** presiding. As **Bro. Miller** and family are leaving for Maryland, **Bro. Jorgen Roe** of Kenmare was chosen elder for one year. **Bro. Orphic**

**Huber** was chosen as church clerk. It was decided to retain all officers for the Sunday-school for another year. **Bro. Huber** is our superintendent with **Altha Mahugh**, assistant. Since the weather is nicer, our Sunday-school is increasing. Another new class has been organized, making six in all. We have preaching every second and fourth Sunday of the month. Plans are being made for the program for the joint Sunday-school convention of the Surrey, Minot, Kenmare and Berthold churches to be held at this place.—**Ethel Berry**, Berthold, N. Dak., March 15.

### OHIO

**Greenville.**—Jan. 22 we began our revival meetings with **Bro. G. E. Yoder** as evangelist. The meetings were well attended and the messages were practical and spiritual. **Sister Glen Moyer** directed the music in a splendid way. We appreciated the helpfulness of other churches coming with special music. Two were baptized at the close of the meetings. The church met in council March 10. Since our last report twelve have been received by letter. **Brother** and **Sister Glen Moyer** have moved in the city and they are a great help and inspiration to all the services. Six letters were granted. **Bro. David Hollinger** was chosen head minister. The church treasurer and the secretary of the Aid Society gave splendid reports. The delegates to District Meeting are **Mrs. Glen Moyer**, **John Weimer** and **Ella Miller**.—**Ella Miller**, Greenville, Ohio, March 13.

**Lima** church held its quarterly council March 9. May 1 we will begin a two weeks' revival meeting with **Bro. Moyné Landis**, Piercetown, Ind., as the evangelist. Our love feast will be held the first Thursday evening following our revival meeting. Our pastor and wife were chosen as delegates to the District Meeting, with **Mrs. S. H. Vore** and **G. D. Armentrout**, alternates. Our Sunday-school is conducting an attendance campaign, making the Sunday preceding Easter as decision day.—**Hattie Kettimon**, Lima, Ohio, March 13.

**New Carlisle** church met in council March 5. **Bro. Sylvan Bookwalter**, member of the District Ministerial Board, and **Bro. J. C. Flora** of West Charleston assisted with the election of church officials. **Bro. Gump** was chosen to serve as elder for another year. **Bro. G. E. Yoder** received a strong vote to continue his pastorate another year. **Brother** **G. E. Studebaker**, **Roy Studebaker** and **Edw. Teach** were chosen delegates to District Meeting; **Bro. G. E. Yoder**, delegate to Annual Conference. At a called meeting Dec. 28 we licensed one of our young men to preach, **Bro. Lawrence Barnhart**. **Sister G. E. Studebaker** has been chosen president of the Women's Work. The women are organized in three groups: Aid Society with **Sister Ora Dredge**, president; missionary society with **Sister G. E. Yoder**, president; mothers and daughters' society with **Sister J. B. Gump**, president. We are having good attendance at both Sunday-school and church services and church work as a whole is moving along nicely.—**Mrs. H. D. Funderburg**, New Carlisle, Ohio, March 13.

**Painter Creek.**—Plans are being made for fathers and sons' banquet on the evening of the 17th in our church basement. In harmony with present financial conditions the admission fee will be sandwiches and one other dish of food. Our pre-Easter services are to be an intensive effort for soul winning in charge of our pastor, **Bro. Roy Honeyman**, who is working for a united effort on the part of the entire membership at that time. One was received by letter from the Brethren Church on Sunday morning, March 12. A committee has been appointed to beautify our church grounds this spring. Our delegates for District Meeting are **Bro. Blaine Flory** and our pastor.—**Mrs. Levi Minnich**, Greenville, Ohio, March 13.

**Pittsburg.**—We enjoyed a very interesting Christmas program on Dec. 23. At this time the children, who had been working on projects in order to raise money for the mission field, gave their offering. **Jan. 4** **Brother** and **Sister E. H. Eby**, missionaries to China, gave us an interesting illustrated program. We met in council March 4. **Brother** **Ed Miller** and **Wm. Royer** were appointed delegates to District Meeting.—**Mrs. Harley Ditmer**, Arcanum, Ohio, March 14.

**Swan Creek** church met in council March 6. **Brother** **Geo. Sampson** and **Herman Peters** were elected delegates to District Meeting. Our communion and love feast will be Saturday, May 13, at 8 P. M. An Easter pageant is being prepared and will be given by the church on Sunday evening, April 16. **Bro. Ralph R. Hatton**, pastor of the First church of Toledo, has been giving us part time pastoral work since June 1, 1932. The church voted unanimously in council March 6 to continue this plan another year if it can be worked out with the District Home Mission Board and the Toledo church.—**Mrs. Nancy Dixon**, Wauseon, Ohio, March 11.

### OREGON

**Ashland.**—Our series of meetings conducted by **Eld. J. W. Barnett** and wife closed Sunday evening, Feb. 19. We had splendid interest and spiritual sermons beneficial to all. Six came forward during this time. Two were baptized, one reconsecrated and three from a Menonite family wished to unite with their church. **Bro. Barnett** being director of ministerial work, the church, in council with him here, almost unanimously decided to license **Bro. Samuel Ellenberger** for the ministry. Our love feast was held Feb. 20 with **Bro. Barnett** officiating. Several members from Grants Pass were present.—**Mrs. M. C. Lininger**, Ashland, Ore., March 11.

### PENNSYLVANIA

**Falling Springs.**—Our church held its regular spring council at the Hade house on March 4. The Sisters' Aid Society of Shady Grove presented the church with a check for ten dollars toward medical care for one of the brethren. It also bought new linoleum and zinc



mats for beneath the stoves in the Shady Grove house. It was decided not to enlarge the Shady Grove house at present. It was decided to hold services every Sunday at the Brown's Mill house, alternating morning and evening, beginning March 12. Three letters of membership were granted to those moving away. Brethren D. Emmert Stouffer and Samuel Gearhart were elected delegates to the Annual Meeting with Brethren William Hollinger and Guy Stamy as alternates. Our love feast was set for May 20 and 21, at the Hade house, beginning in the forenoon at 10 o'clock.—Grace E. Smith, Waynesboro, Pa., March 13.

**Hanover.**—Bro. Ezra Wenger from Elizabethtown held a Bible institute Dec. 10 and 11 which was enlightening as well as interesting. The attendance was good. The church with Eld. C. L. Baker presiding met in council Dec. 14. Bro. E. E. Baugher was elected to the ministry. Although recently elected he has since filled the pulpit occasionally. Miss Anetta Mow spoke at both morning and evening services on Jan. 8. She presented some very interesting conditions concerning India. Our love feast is to be held May 7.—A. P. Hetrick, Hanover, Pa., March 11.

**Mountville.**—Our young people sang carols to several shut-ins on Christmas eve and conducted the devotional program at the Neffsville Brethren Home for the aged folks on Christmas morning. A very interesting program was rendered by the Sunday-school on Christmas evening. The Sunday-school also remembered the needy with baskets of food which were distributed by members of the school. A special missionary message was brought to us on Feb. 26 by Bro. Henry King of Myerstown. The ladies' chorus is preparing a special program of music to be given during the month of April. Our quarterly council was held March 8. Several letters were granted to folks moving out of the district. The Ladies' Aid made a very favorable report. Eld. I. N. Musser's time as elder having expired, he was reelected for another term. Bro. Harry C. Neff was elected as our delegate to Annual Meeting. Delegates to District Meeting are Bro. H. C. Neff and Sister Florence K. Herr; alternates, Brethren N. K. Musser and Willis Nolt. Bro. S. H. Hess of Royersford has promised to be with us and conduct evangelistic meetings at the Manor house beginning April 30.—Florence K. Herr, Millersville, Pa., March 14.

**Shamokin.**—Eld. P. J. Forney of Lancaster, Pa., began an evangelistic meeting here on Feb. 19 and continued two weeks. This was a good meeting, well attended, with a fine community spirit among our neighbors and churches. Eleven were baptized, one joined another church, one is to be reclaimed, and two await baptism, making fifteen who stood for Christ. Our chorus gave special music each evening and music was also given from time to time by other churches which was much appreciated. March 5 the Apollo quartet of Lancaster County gave a program of sacred music to a well-filled house. Nine times during the year baptism was administered and the church has increased over 88 per cent in membership. These new members and others gather in the pastor's home three times each week and are being taught and trained for service in the kingdom. Our love feast is set for June 4 at 3 P. M. This depression gives us plenty of new problems to solve and also a chance to prove our faith by our works. Working conditions are poor. March 1 our pastor, J. J. Scrogum, begins the fifth year of service here.—Rebecca Scrogum, Shamokin, Pa., March 13.

**York.**—Feb. 5 at the morning service Sister Anetta Mow gave us a fine talk on the customs and dress of the people in India. In the evening Bro. Rufus Bucher, Quarryville, Pa., began a revival meeting which lasted three weeks. The interest was high and the attendance large each night. The largest audience, which numbered 1,300, filled the church and Sunday-school rooms. Bro. Bucher preached forcibly and labored earnestly for the welfare of lost souls. One hundred fifty-three visits were made and as a result of these efforts twenty-one were baptized and two reclaimed. Special features of these services were the girls' chorus of Annville, Pa., and the devotions of the last service conducted by Bro. Caleb Bucher, son of the evangelist. March 19 Bro. I. S. Long, Bridgewater, Va., began a series of sermons on the fundamentals of religion. These services may possibly last two weeks. At our recent business meeting Bro. Enoch Madeira was elected church secretary. Two have been received by letter since our last report. Our love feast will be held May 14.—Florence L. Keeney, York, Pa., March 11.

## TENNESSEE

**Jackson Park Memorial** church closed a successful two weeks' meeting on Feb. 19 with Bro. B. M. Rollins of Keyser, W. Va., evangelist. He gave us some wonderful sermons which will never be forgotten. Sixteen have been baptized. Bro. I. S. Long will be at our church March 14. We are expecting Bro. C. O. Beery and wife to visit our church in April on their return from Sebring, Fla. Our pastor, Eld. S. H. Garst, preached yesterday. He will preach for the W. C. T. U. here the last Sunday in April.—Mrs. H. K. Keeble, Jonesboro, Tenn., March 13.

## VIRGINIA

**Valley Bethel** church met in council March 10. We decided to keep our pastor, W. G. Kinzie, another year. He and his wife have been with us since last June and we feel that their work here has been very satisfactory. Brethren R. E. Bussard and J. W. Bussard were elected delegates to District Meeting. A missionary program was rendered on Feb. 12 by the women of our church, at which time the envelopes for the national project were handed in, the amount being \$15.34. Our Aid Society also is working on this project. We are looking forward to a meeting to be conducted by our pastor the latter

half of August. At our December council meeting Bro. C. B. Gibbs was chosen elder for 1933.—Edna C. Bussard, Bolar, Va., March 14.

## WEST VIRGINIA

**Keyser.**—At the regular council for January Brethren Wilbur and Harry Ludwick were put in as deacons. A committee was appointed to send the resolutions for prohibition to the state, to the outgoing President and to the incoming President. The love feast has been changed from fall to spring, a week before Easter. Bro. Guy West will hold our revival beginning July 3. Brother and Sister I. S. Long of Bridgewater, Va., were here Jan. 27-29. He spoke concerning his experiences as a missionary in India.—Howard Martin, Keyser, W. Va., March 14.

**Maple Spring.**—During the past few months the advanced Sunday-school classes have had charge of our B. Y. P. D. programs. This seemed to create new interest and also furnish variety for our programs. We were all made happy by the way the membership responded on achievement Sunday, \$137.87 being lifted. March 2 at the regular council plans for the summer program were made. We look forward to having Brother and Sister E. H. Eby, returned missionaries from India, with us in a pre-Easter service. We plan to have Bro. I. S. Long with us in June in a revival. The church decided that the following points in the Egton congregation—Brookside, Glade View and Mt. Grove—should each have a semiannual council, elect a financial board, look after financing their own work with the privilege of calling on the congregation when help is needed, and elect the necessary officers to carry on the work at each point.—Mrs. Homer S. Diehl, Egton, W. Va., March 11.

**North Fork.**—Oct. 9 Bro. Joel B. Naff of Pulaski, Va., began a series of meetings which lasted to Oct. 23. Seven members were added to the church. We held our visit council on Oct. 21 when the following officers were elected: E. A. Lambert, Messenger agent; Rea M. Lambert, church correspondent; Bro. Amos Lambert, secretary and treasurer; A. S. Thomas, elder. Oct. 22 we held our love feast. Thirty-seven members surrounded the Lord's table. Bro. Joel B. Naff and Bro. E. S. Harman officiated.—Rea M. Lambert, Cherry Grove, W. Va., March 11.

**Spruce Run** church met in council March 11. We organized our Sunday-school for the coming year with Bro. M. Z. Whorley as superintendent. Bro. Chas. McDonald and A. W. Cummings were appointed delegates to District Conference. We decided to hold our revival beginning the middle of July with Bro. Kahle in charge. We decided to have a homecoming at the beginning of the revival. We organized a B. Y. P. D. with Miss Alta Boothe, president. An interesting sermon was delivered Sunday morning by Bro. Kahle.—Glenna Fleshman, Lindsie, W. Va., March 16.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Maryland, Middle, Manor, April 20, 21.

Pennsylvania, E., Palmyra, April 26, 27.

Pennsylvania, M., Roaring Spring, April 12.

Pennsylvania, S. E., N. J., & E. N. Y., Royersford, April 20.

Pennsylvania, W., Somerset, April 17-19.

Virginia, First, Cloverdale, April 19-21.

Virginia, Northern, Green Mount, April 14, 15.

Virginia, Second, Mt. Vernon, April 26-28.

## LOVE FEASTS

### California

April 22, Raisin City.

April 30, 6:30 pm, Oakland.

### Illinois

May 28, 7:30 pm, Yellow Creek.

### Indiana

April 13, 7:30 pm, Logansport.

April 18, 7 pm, Syracuse.

May 13, Beech Grove.

May 20, 7:30 pm, Bethany.

May 25, Pleasant Valley.

May 28, 7:30 pm, Bremen.

### Iowa

April 23, 7:30 pm, Greene.

May 28, Dallas Center.

### Kansas

May 6, 7:30 pm, Appanoose.

## Maryland

May 14, 6:30 pm, Westminster.

May 20, Beaver Creek.

May 27, 3:30 pm, Long Green Valley.

## Michigan

April 15, 7 pm, Buchanan.

## Missouri

May 27, Bethel.

## Ohio

April 13, 7:30 pm, Bellefontaine.

April 16, 6:30 pm, Akron, First.

May 13, 8 pm, Swan Creek.

April 13, 7:30 pm, Toledo.

## Oregon

April 29, Portland.

## Pennsylvania

April 2, 6:45 pm, Shippensburg.

April 9, 7 pm, Upper Clair.

April 14, Lititz.

April 16, 7 pm, Connellsville.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 9, 10, 10 am, Heidelberg.

May 13, Indian Creek.

May 14, York.

May 16, 10 am, West Green Tree at Green Tree.

May 20, 21, 10 am, Falling Spring at Hade.

May 27, 28, 1:30 pm, Myerstown.

## Tennessee

April 13, 7:30 pm, Pleasant Hill.

## Virginia

April 17, 7:30 pm, Lebanon.

May 7, 7:15 pm, Timberville.



**SACRIFICIAL GIVING**

(Continued From Page 27)

wealth that his Son might not have died in vain, but that this message of love and sacrifice should be carried to the millions who are in need of a loving God and an understanding Christ. Would our sacrifice be too great if we should comply with God's request or at least give a few more cents to his cause?

Let us prayerfully and thoughtfully read Mal. 3: 7-12 and then, thinking of the great sacrifice which has been made for us, let us "go to the top" with our Conference Budget for 1933.

E. Lloyd Cunningham.

Loma Linda, Calif.

**DEATH OF ELD. ANDREW J. WERTENBERGER**

The sudden and unexpected departure of Eld. Andrew J. Wertenberger was a shock to the Maple Grove church and to the entire community. On Sunday morning, Feb. 26, he and his family arose at the usual hour and were getting ready to go to church and Sunday-school. He died a few minutes after being stricken. Thus instead of worshiping with his family at the home church, he went to be with all the redeemed of earth and with his blessed Savior for whom he labored for many years.

Eld. Wertenberger was a good man and a wise counselor. At the time of his death he was elder in charge of the Maple Grove church, Kans. This position he had held for many years. He was one of the leading elders of Northwestern Kansas and will be greatly missed by the district and his home church. He served his church as deacon, minister and elder successively.

He and his wife had lived together for over fifty years, having celebrated their golden wedding anniversary on Dec. 11. His age was 72 years and 19 days. He leaves his wife, two daughters, one son, an adopted son and daughter and nineteen grandchildren.

Funeral services were held in the M. E. church in Norcatur by Eld. D. A. Crist assisted by Bro. Guy Ankenman. The body was laid away in the Norcatur cemetery.

Norton, Kans.

Lizzie Miller.

**THE PASSING OF ANNIE BELL GARBER**

Annie Bell Garber was born in Rockingham County, Va., July 15, 1855, and died at her home in King William County, Feb. 24, 1933, aged 77 years, 7 months and 9 days. She had been in failing health for some time, but was confined to her bed only a short time.

She was the adopted daughter of Harrison and Sarah Huffman Brunner, and was married to B. F. Garber Nov. 26, 1876, at Timberville, Va. To this union were born ten sons and four daughters. Twelve children and a number of grandchildren and great-grandchildren survive. One son died in 1910, and another in 1917. Her husband, Eld. B. F. Garber, died Nov. 21, 1923.

Bro. Garber was elected to the ministry in 1886, and a few years later was ordained to the eldership. In 1893 Brother and Sister Garber moved to King William County for the purpose of establishing a congregation of the Church of the Brethren in that part of the state. Three or four families had moved in from Maryland, and Bro. Garber was to serve as the minister for the little group. The land was not very productive; the most of the Maryland group returned to their former homes, leaving only four members of the church to "carry on." Brother and Sister Garber with a large family found it to be a hard struggle for many years

to obtain the necessities of life. After some years Bro. Garber worked out a mail route which was approved and he was employed to carry the mail. The older boys also obtaining employment helped, and the family enjoyed the many comforts of life. Before his death they had established themselves in a comfortable home on a good farm of their own.

During these years the thing that lay closest to their hearts was the establishment of the church of their choice in this part of the state. But it was a very slow process. Their hearts rejoiced when the congregation was organized in the city of Richmond, and Sister Garber lived to see the churchhouse built in the city and was able to attend a number of its services.

Sister Garber was baptized by her husband in 1896, and side by side they labored together in the cause they loved. She never missed a council meeting when it was possible for her to attend. She enjoyed the love feast services so much, as well as all the services of the church. Toward the last her mind failed, she did not know at all times where she was or what she was doing, but she would be talking about going to church.

Funeral services at the home were conducted by the writer, assisted by Rev. Duckwall, after which the body was laid to rest by the side of her husband in the family burying ground. The family mourns the loss of a loving mother, the community the loss of a kind, sympathetic neighbor, the church the loss of a loyal, devoted, exemplary Christian woman. But her influence continues to live in the hearts of all who knew her.

L. A. Bowman.

Richmond, Va.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Quellhorst-Crist.**—By the undersigned at the home of the bride's parents, Brother and Sister H. E. Crist, Paola, Kans., March 12, 1933, Mr. Ronald D. Quellhorst of Wellsville, Kans., and Miss Lenora Irene Crist.—H. F. Crist, Wichita, Kans.

**FALLEN ASLEEP**

**Adams,** Sister Annie, died at the home of her sister, Mrs. George K. Henning, near Lansdale, Montgomery County, Pa., Jan. 7, 1933, aged 70 years. She had been a faithful member of the Indian Creek congregation of the Church of the Brethren for many years. Her husband, Harry P. Adams, preceded her in death about thirteen years ago. She is survived by four daughters, one son, six grandchildren, three sisters and two brothers. Funeral services in the Indian Creek church with the home ministers in charge. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

**Burget,** Bro. David S., son of Adam and Barbara Snowberger Burget, was born near Millerstown, Pa., May 14, 1856, died at his home in Curryville, Pa., March 3, 1933. He was a resident of Curryville for fifty-five years. The Curryville church and many of the homes in this little village and elsewhere were built by Bro. Burget. He was an active member of the Church of the Brethren since young manhood. He lived a quiet, unassuming Christian life. He was earnest and sincere in his devotion to his Master, giving liberally of his time and means. Dec. 24, 1878, he married Sarah Jane Weyandt, who passed away July 6, 1930. Surviving are four sons, two daughters, eleven grandchildren and one great-grandchild. A few days before his passing he received the anointing. Funeral at Diehls Cross Roads church by Eld. D. I. Pepple assisted by Elders D. T. Detwiler and L. B. Hoover. Interment in the adjoining cemetery.—Mrs. Barbara S. Frederick, Woodbury, Pa.

**Clark,** Alice V., born near Johnson City, Tenn., April 19, 1856, died Jan. 23, 1933. She married Daniel Clark Feb. 20, 1883, who preceded her Aug. 25, 1924. She is survived by four sons and two daughters. At the age of forty-three she united with the Church of the Brethren, the church of her husband; prior to this she had been a member of another denomination. She was always interested in the Lord's work. Funeral



services in the home near Johnson City by the writer. Interment in the Montevista cemetery.—W. H. Swadley, Johnson City, Tenn.

**Delozier**, Charles, born April 2, 1864, at Brooks Mills, Pa., died Feb. 11, 1933, at Flowing Spring, Pa. He is survived by three sons, one stepson and five grandchildren. His wife, Jennie Delozier, died ten years ago. Bro. Delozier united with the (Progressive) Brethren Church at McKee, Pa., about forty years ago. During the last several years of his life, he was a member of the Church of the Brethren at Williamsburg, Pa. During the last few weeks of his life, he suffered with a complication of diseases. Bro. Delozier lived a quiet, simple life and endeared himself to all who knew him by his congenial nature and spirit of kindly, Christian helpfulness. The funeral services were conducted by his pastor, F. J. Byer, at the McKee Brethren church, in which cemetery he was laid to rest beside his companion.—Mrs. F. J. Byer, Williamsburg, Pa.

**Funderburg**, Bro. S. H., second son of Anthony K. and Susan Funderburg, born near New Carlisle, Ohio, June 10, 1873, died Dec. 10, 1932. May 24, 1894, he married Margaret Emma Barnhart and to this union one son was born. His death was caused by an injury he received from a fall. He is survived by his wife, son, grandson, mother, two brothers and two sisters. He united with the Church of the Brethren in the year 1895 to which faith he remained faithful until death. One of the chief joys of his life was to render service to his fellow-man. Funeral services in the New Carlisle church by the pastor, G. E. Yoder. Burial in the New Carlisle cemetery.—Ella Glick, New Carlisle, Ohio.

**Gish**, Sister Saloma Jane, a resident of Payette for many years, died at the home of her daughter, Mrs. Ed Lauer, March 7, 1933. For the past ten years she had been an invalid from the effects of a stroke. She was a member of the Brethren Church, Payette, where she attended faithfully until the time of her illness. She is survived by two sons, two daughters and six grandchildren. Funeral by her former pastor, the undersigned. Interment in Riverside cemetery.—Sam Bolinger, New Plymouth, Idaho.

**Hawbecker**, Bro. Jason, the seventh son of Peter and Nancy Hawbecker of Franklin County, Pa., was born Jan. 14, 1857, and died at his home in Batavia, Ill., on March 11, 1933, aged 76 years, 1 month and 25 days. When Jason was seventeen years old he came to Illinois, settling at Warrenville. On March 17, 1891, he was united in marriage with Miss Lila Myers of Franklin County, Pa. To this union two children were born. After one year's stay in Pennsylvania, they moved to Franklin Grove, Ill. His parents were faithful members of the Church of the Brethren, and were among the early settlers of the state. Bro. Hawbecker and his good wife united with the Church of the Brethren at Franklin Grove in the fall of 1894. Later they moved to Geneva, and in 1911 they moved to Batavia. He was a faithful member and a great lover of his church until the end. He was confined to his home for the past five years. He is survived by his wife, two children, two grandchildren and one sister. Interment in the Batavia cemetery.—C. O. Showalter, Batavia, Ill.

**Secrest**, Leonard Enoch, son of Brother and Sister J. M. Secrest, born April 14, 1900, died of a heart attack, at the home of his parents, Feb. 7, 1933. He was a member of the church, being baptized about nineteen years ago. He is survived by his parents, two brothers and five sisters. Funeral services at the Rockhill church by G. H. Swayne and Bro. Hanawalt. Interment in Orbisonia cemetery.—Mrs. Bertha Chilcoat, Rockhill Furnace, Pa.

**Shenk**, Sister Amelia, nee Hossler, born July 18, 1895, died Feb. 9, 1933. She united with the church at the age of ten years and lived an exemplary Christian life. She was an active member in the church and Sunday-school until her health failed. Aug. 23, 1917, she married Bro. J. Shank who survives with two daughters, mother, three brothers and three sisters. Her father and one brother preceded her. Funeral services at the Green Tree church by Brethren Nathan Eshelman, John Brubaker and S. S. Shearer. Interment in the Mt. Tunnel cemetery.—Mrs. Elmer Hoover, Rheems, Pa.

**Sherck**, Eliza A., daughter of Geo. B. and Lucy Altland Mummert, born Oct. 8, 1854, in York County, Pa., died March 1, 1933, at her late home in Middlebury. At the age of fifteen she united with the Church of the Brethren and remained faithful until death. In 1877 she married Isaac Sherck. To this union were born two sons and five daughters. Two daughters and her husband preceded her. She leaves two sons, three daughters, twenty grandchildren and fourteen great-grandchildren. Funeral services in the Middlebury church. Interment in the Pleasant Valley cemetery.—H. A. Claybaugh, Plymouth, Ind.

**Sipe**, Sister Maggie Berry, wife of Bro. W. H. Sipe, born in 1861, died Feb. 2, 1933, after being in ill health for about a year. Besides her husband she leaves four daughters, three sons, four sisters and one brother. She had been a faithful member of the Bridgewater church for many years. Services in the church by J. S. Flory assisted by G. L. Wine and O. D. Lambert.—Mrs. O. F. Foley, Bridgewater, Va.

**Smith**, Ruth Mae Starkey, born in Girard, Ill., May 9, 1916, died Feb. 22, 1933. She was married Jan. 20, 1932, to Leonard E. Smith. She is survived by her husband, infant daughter, parents, sister and three brothers. Funeral services at the church in Girard by A. R. Coffman. Interment in the Virden cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Smith**, Susanna Frame, born Sept. 23, 1843, near Bryan, Ohio, died at the home of her daughter, Mrs. Lillie M. Fisher, Lincoln, Nebr., Feb. 28, 1933. She married Jas. A. Smith at Elkhart, Ind., in 1866. To this union eight children were born; one son, a daughter and her husband preceded her. She united with the Church of the Brethren in her

early days and remained in it until her death, a true example of loyalty and devotion. She came to Nebraska in 1884 and lived on a farm near Kenesaw until thirteen years ago when she came to her daughter's. There are also twenty-seven grandchildren and thirty-seven great-grandchildren. Interment in Kenesaw cemetery. Service by the writer at the home, church and cemetery in Kenesaw.—Leonard Birkin, Lincoln, Nebr.

**Snyder**, Sister Martha Virginia, wife of the late John T. Snyder, died at her home in Union Bridge, Md., Feb. 18, 1933, after an illness of three weeks due to paralysis, aged 80 years. She was a daughter of Moses and Catherine Diehl. She is survived by one daughter, Mrs. G. E. Lightner, with whom she had her home, and three grandchildren. She was a member of the Church of the Brethren for many years. Services in the church by Elders J. J. John and D. O. Metz. Interment in Mountain View cemetery beside her husband who preceded her eleven years ago.—Mrs. C. C. Dickerson, Linwood, Md.

**Talhelm**, Bro. Jacob P., died in his home near Greencastle, Pa., on Feb. 20, 1933. He was aged 78 years, 1 month and 19 days. He was the last of his family, being the son of Brother William and Sister Susan (Shaffer) Talhelm. Bro. Talhelm is survived by his widow, Sister Sarah (Kriner) Talhelm, and eight children. Funeral services at the Brown's Mill house conducted by Brethren Samuel Gearhart and Welty Smith. Burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

**Thomas**, Bro. John, born Dec. 29, 1858, in Ontario, Canada, died at his home near Norton, Kans., Dec. 28, 1932. He married Amanda McCarty on Dec. 11, 1878. In the fall of 1879 they moved to Norton County, Kans., where they have resided ever since. He is survived by his companion, four children, sixteen grandchildren and one great-grandchild. At the age of twenty-three he was baptized into the Brethren Church; later he transferred his membership to the Church of the Brethren, living a consistent Christian life in this faith. Funeral services from the church by Bro. Wm. Riddlebarger. Burial in Maple Grove cemetery near by.—Lizzie Miller, Norton, Kans.

**Werner**, Sister Amanda, born Sept. 15, 1852, died at the Neffville Home, Lancaster County, Feb. 27, 1933. She is survived by three brothers and seven stepchildren. She had been quite feeble for a number of years. Services in the Black Rock church and interment in the adjoining cemetery. Brethren N. S. Sellers and C. Geiman officiated.—N. S. Sellers, Lineboro, Md.

**Whitmer**, Mary Elizabeth, eldest daughter of M. D. and Grace Whitmer, born Sept. 18, 1919, died March 7, 1933. She accepted her Lord at ten years of age, and loving deeds, kind words and devotion to church and Sunday-school were evidence of grace in her tender life. She leaves four sisters, one brother and her parents. Funeral services from the Pine Creek church by Eld. J. O. Kesler and burial at the North Liberty cemetery.—Wm. H. Summers, North Liberty, Ind.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., April 8, 1933

No. 14



HUO YU K'OU AND HIS CAMELS  
(Only Three Are Left—See Page 20 for Story)

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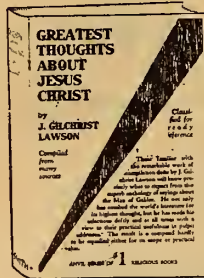
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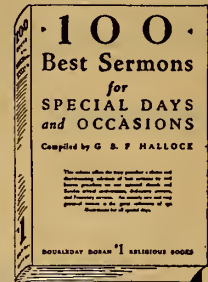
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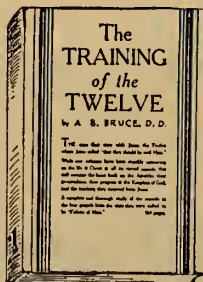
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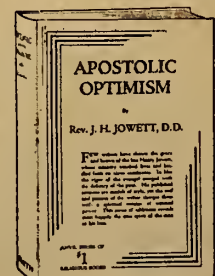
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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Elgin, Ill., April 8, 1933

No. 14

## EDITORIAL

### As the Edges Wear Off

THIS subtle and steady deadening of our finer sensibilities is a threatening thing. The other day on the train a woman went forward to the smokers' section to enjoy her cigarette with a group of smoking men. It was her privilege, of course, but some of us remembered a day when we would have expected her to find a different kind of pastime pleasure.

The First Lady of the land has said that one of the problems facing young women of our day is to learn how much liquor they can stand. A brewers' journal says the cultivation of a taste for beer among our college youth is one of our most urgent needs.

An evening's entertainment of many excellent features has sandwiched in among them others of a different type. Some are just silly and some are positively coarse, but if the clergyman who is directing the program smiles sweetly enough when he announces the numbers we know that everything is all right and that we are merely undergoing the process of learning how not to be shocked at *anything*.

All of which simply comes to this: Powerful influences of our time are at work to make things respectable which are not. Slowly but diligently they are whitening away at our capacity to "distinguish the things that differ." Are you going to allow them to do that to you?

E. F.

### The Spoiled Child of the Orient

EIGHTY years ago Japan was a closed land. Then came Commodore Perry, the opening of ports for trade, increasing contacts with the outside world. The Japanese nation was soon drawn into the full current of western civilization. In the short space of a possible lifetime the old order so changed that a hermit nation became one of the powers of the world.

And yet, there are signs that the westernization of

Japan is more apparent than real. Her chief men, though learned in all the wisdom of the west, are nevertheless realists in the oriental sense. Her soldiers, trained and equipped as the best of western armies, yet fight and die in the spirit of the sons of ancient Nippon. In a crisis the new Japan is still the old Japan at heart. Brandishing the dangerous weapons of the west, Japan now conducts herself as the spoiled child of the orient.

That is, Japan has mastered the obvious methods and tools of the occident. But she seems not to have sensed that there is more than an Assyrian element in western civilization. And missing those subtler elements of control which steady action, her conduct is such that she is forging a new wall about herself—a wall of uncertainty and fear. The pity is that such an apt pupil should be content with the second best in western civilization.

H. A. B.

### The Other Fact About the Cross

THE first one is that man finds himself at the end of his rope, unable to extricate himself from the slough of his despair. He is helpless without God, the loving, seeking, suffering, sin-bearing God who was in Christ reconciling the world unto himself. This was and is his eternal attitude to man, of which mighty fact the cross gives us our most unforgettable picture. Wherefore it is that in the cross of Christ we glory, towering o'er the wrecks of time. The ground of our hope is there, for there we see in climax how much God loves us. We see him eternally pleading with us to give him a chance to heal our hurts and take us into his own heart and life.

This bottom fact we looked at two weeks ago. We must now look at the one which lies locked fast in its embrace.

The cross is not alone the way of God in Christ; it is the way of all his children. It is the universal law of



life for God and man. It is not alone the way by which God reaches down and lifts lost men from their pit of helplessness. It is the way by which men reach out and share life with one another. And in this sharing find it for themselves (Matt. 16: 25). For it is exactly this self-committal to the interests of others, this spirit of self-surrender to the common good, which links the soul with God in his great act of self-dedication to the good of man, and makes possible the salvation he holds out to us. Without this we can not take it, we can not get close enough to him to receive it. We can not have fellowship with him, apart from fellowship with our brothers. We can not love him without loving them. And we can not love them without denying ourselves for their sake. We can not know the glory of the cross of Christ, and refuse to take up our own (Matt. 16: 24).

This other great fact about the cross is not a supplementary something which we may take or leave. We can not have the first without it. They are inextricably tied up together. We do not first get right with God and then, if we do not forget it, get right with men. We get right with both, or neither.

It is not implied that the complete establishment of right relations with our fellows is an instantaneous matter. That requires the activities of a lifetime. So does the perfecting of right relationship with God. But the attitude of heart which sets us facing forward in true brotherliness toward men is precisely that which opens up the sluice gates of the soul to the free flowing river of God's forgiving love. That is the point to be insisted on. It is the spirit of cross bearing all the way through. Forgiveness through the cleansing blood is conditioned on repentance and that means taking up one's cross in behalf of all one's brothers. There is no such thing as a personal relation to God which leaves one's fellows out of the reckoning. This isn't that kind of a world.

This second fact about the doctrine of the cross has sometimes been obscured, strange to say, by well meant but misguided zeal for the glory of the first. Men have freely granted that one who has been saved by the cross of Christ ought to take up his own cross in behalf of others, and some have gone so far as to say that he must and will, even while they failed to see this necessity as in any wise conditioning the divine bestowal of grace. They have feared it would detract from the freedom of God's bounty and introduce the idea of human merit. It does not, and they would far better run that risk than the greater one of making the cross of Christ of none effect by cutting off the only access to it.

Both facts about the cross need all the emphasis we can give them. They are interlocked securely and we'd better not try to pull them apart. Isn't it wonderful to think that we can have a small part in cherishing and

living the great thought which eternally and perfectly dominates the infinite Father Heart? In the cross of Christ on Calvary we catch a fleeting glimpse of what God is doing all the time—bearing upon his heart the grief and shame and sin of all his prodigal children. Would that that glimpse could move us to profounder gratitude for his measureless mercy to us, and to truer self-denying love for all our distressed and wayward brothers.

E. F.

### Are We Coddling Our Preachers?

It is difficult enough for ministers to preserve self-respect and a spirit of independence when they are paid for their services in cash. Though they may still feel they need to be very wise in what they preach, they can yet stand up and pay their bills like other men. But with churches going on the barter basis, there is a real danger that we may succeed in the coddling of preachers until many are as good as pauperized.

Think what will happen to the minister's spirit if he must depend for his necessities on getting a chicken here, a ham there, a cast off coat from Bro. Smith and a pound of butter or pail of milk from Bro. Brown's farm! Of course it is a fine thing to share with one's brother, even a ministering brother, but in the rush to help there must be a care lest it be carried to the point of coddling the preacher.

It may be a hard doctrine, but it is our conviction that the minister should stand on the same footing as other members of his congregation or community. Special discounts and price concessions have saved the minister pennies in cash but cost him pounds in community respect. In too many cases he has become the victim of special privilege. Regarded as a special case, even in financial matters, he has tended to lose his status as a real man in the community. If your minister must have some unusual kind of help, be careful to offer it in ways that will preserve his self-respect. Whatever else we do, we can not afford to coddle our preachers.

H. A. B.

### How to Be Respected

WE are all strong for economy in government provided we can have it at the expense of somebody else.

When Senator Borah tried to incorporate into the economy bill a feature reducing the mileage allowance of congressmen from fifteen cents to five, more nearly its actual cost, the majority of the senators voted it down. And some members of that body may continue to wonder why the senate is not held in as high esteem as it once was.

The best way to win and hold respect is to deserve it. Men who countenance what amounts to plain graft do not deserve respect.

E. F.

## GENERAL FORUM

### Men Journey Far

BY MILDRED ALLEN JEFFERY

Men journey far to Palestine  
Where once the Savior trod  
The streets of old Jerusalem  
And spoke of Father God.

Men purchase little cards and write:  
"This Inn is where we stay;  
Accommodations aren't so bad—  
The season's *good* they say."

Men view the place where Christ was born—  
Weep o'er Gethsemane—  
Pluck flowers from a stony field—  
Catch fish in Galilee.

Men kneel in homage to a crypt—  
In solemn wonder stand  
Upon Golgotha's ugly hill—  
Make souvenirs of sand.

Men seek in relic, and in place,  
Christ of antiquity;  
They make a shrine a sacred thing—  
A creed a mystery.

Men do this when they have the wealth  
And time to while away;  
But I—who neither one possess—  
Walk here with Christ today.

*Hawthorne, Calif.*

### The Local Congregation

BY A. B. MILLER

#### IV. Its World Sweep

I TURN now from the intensive nature of the Christian enterprise, to its world-wide sweep. For it has scope as well as penetrative power, length as well as breadth. Jesus Christ revealed this to his disciples just before his ascension. He made it clear then that upon this world-wide mission he would embark immediately after the coming of the Holy Spirit.

While he placed this responsibility upon each individual, he gave the great commission to a group. Whether we consider that group numbered 11, 120 or 500 it was a local congregation only. When Paul wrote or spoke on the obligations of the church to make Christ known to all the world, he addressed himself to the local congregation. Antioch interpreted it as her individual task and entered upon it single-handed. Whatever, therefore, is the scope of Christ's mission through the whole Christian church, that is the mission of every local congregation.

Go ye therefore, and make disciples of all the nations, is the obligation of my congregation as if there were no other congregation in the world. My congregation may multiply its efforts by grouping with other congrega-

tions, but we have our task delegated to us by our Lord whether we coöperate with other groups or not; but go it must.

We are responsible, first of all, for the unevangelized and unchurched men and women, young people and children of our local community, or "at Jerusalem." We are also responsible for those in near-by territory, "in Judea and Samaria." It is unreasonable and unscriptural that a local church should not shoulder its fair share of the territory just beyond its own borders.

However, the obligation of the local church does not stop there. It is under divine commission and divine compulsion to go to the "uttermost part of the earth." The mission work in foreign lands goes forward or backward therefore, as it grows forward or backward in the local congregation.

The sector of a local congregation between the radii projected from the home base and the arc at the circumference may not be large. But that area includes territory at the "uttermost part of the earth." The local church may hope to do that work more effectively and more quickly through coöperation with others, but the sector is hers to work.

I shall not discuss whether or not the Church of the Brethren has been assigned more than her share of the total unevangelized world area. The fact remains that we have been assigned, at our request, our areas. The average for every communicant Christian in Christendom is four pagans. We have assumed the responsibility for twenty pagans each, or four times the average total share.

Assuming that each congregation should accept its proportionate share of the responsibility, it would mean that a congregation of 100 has 2,000 for which it is responsible; one of 200 has 4,000; one of 500 has 10,000.

I am trying to say that every local church is responsible for carrying the gospel of Jesus Christ to men who have not accepted him and who have not heard of him, and to all within the area of a certain sector whose arc is on the farthest bounds of the earth, and no man, and no power on earth or in hell, can lift that burden of responsibility from the local church. I would that some man or woman were able to paint a picture that would show each congregational area in such a vivid manner that it would penetrate the depths of every soul. And I would have it portray this appalling fact also, that no one else is working in the sector for which you are responsible. Each congregation works its own area or the people in that area die.

Our local churches ought cheerfully to assume their full responsibility for carrying the message of our crucified and risen Lord not only to the people of the community and near-by territory, but also to the ends of the earth.

*Hagerstown, Md.*



## Half the Expected Market for Beer Does Not Exist Today

BY RUFUS D. BOWMAN

THIS is the heading of an advertisement which appeared in the *Brewery Industry*, Nov. 19, 1932, published in New York City. The statement which follows is shocking to all who are interested in the welfare of our young people. It admits that the expected market for beer does not now exist, and proposes that the prospective brewers shall plan to develop a taste for beer, starting in our colleges. We quote from the statement:

"When beer comes back, what is the first step brewers will take to restore temperate drinking among the youth of the land? It is a responsibility the brewers must assume under the new order, probably their most important public responsibility. Also it is essential in restoring beer to its former popularity. Obviously, there must be a campaign of education, and the one field in which this can be conducted is, fortunately, the most important of all for immediate and future business—the colleges.

"While the influence of the college undergraduate dominates youth in all activities, it is most powerful in beverages. Before prohibition, beer was regarded as a concomitant of a college career. Now not one-tenth of one per cent of the youth in college know what really good American beer tastes like. To them it is little more than a name, simply because they do not know how to use it, or have not acquired the taste. Beer can be restored to its former favor in colleges, which means the youth of the land, but it can not be done over night.

"So it seems that elemental reasoning makes it plain that the brewers should begin their publicity campaign in college newspapers as soon as it can be prepared. It should be a coöperative campaign for good legal beer before it can be supplied to them, and to make them have an eager appetite for it. It is one of the few instances when it is wise to create a demand that can not be supplied. Then when the law makes beer legal, the individual brewers can sell their particular products."

What has become of all the propaganda which we had been hearing about drinking among our young people increasing under prohibition? This statement is a frank admission by the wets that drinking had decreased, and that they purpose to undertake efforts to restore beer to its former popularity. To accomplish this they purpose to start with youth in our colleges and point out that brewers should start their publicity campaign of education in what they consider their most important field for immediate and future business—the colleges.

These are *our boys and girls* which the liquor industry has in mind. The statement which has been quoted exposes the plans of the liquor industry for corrupting

our young people. Congress by a two-thirds majority has voted to turn over our youth to the greed and avarice of the liquor interests. Are the fathers and mothers of our young people going to permit the liquor dealers to carry out their nefarious plans? We have faith that they will not. But there is no time to be lost. Remember that personal letters to your representatives have value.

Do your best to prevent your state from endorsing the repeal resolution.

Start a more vigorous program of temperance education at once.

Write to the Board of Christian Education, Elgin, Ill., for temperance materials.

*Elgin, Ill.*

## Does History Repeat Itself?

BY I. J. SOLLENBERGER

LIFE is full of interest—proclamations, moratoria, readjustments, distress of nations, war clouds, etc. But what is it all about? If we were not sure that God is at the helm, we might have reason to give up in despair. History teaches us that many times God has allowed calamity, disaster and reverses to come upon the people of the world because they had forgotten him. In the days of Manasseh, king of Judah, when he introduced idolatry and led the children of Judah away from God, there came a message from the Lord by the prophet, saying, "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle" (2 Kings 21: 12; also Jer. 19: 3). Could it be possible that God is allowing present day conditions to come to us because we, too, are forgetting him, and many have gone into idolatry and are bowing down to the gods of gold, self and pleasure? But what is the remedy? I am convinced that there is one. About 750 B. C. there was an impending doom hanging over the people of the wicked city of Nineveh because of their sin. The Lord sent a prophet to them telling them that in forty days their city would be destroyed. *Word came to the king.* He disrobed and clothed himself in sackcloth and ashes and sent out a proclamation to his people asking them to cry mightily unto God and to turn from their evil way. They did, and the calamity was averted. If the Christian church would make an appeal to our chief executive, President Roosevelt, by petition, asking him to make a proclamation to the people of the United States that they turn from sin and seek God in fasting and prayer, what might the result be? Since President Roosevelt did that very commendable thing before his inauguration of going to the house of God to pray for divine guidance and wisdom, it would seem that such a petition would make an appeal to him. If

this suggestion appeals to our people, why not, without delay, launch such a movement for the glory of God and his kingdom?

*Aurora, Colo.*

## Revealing the Son of God

BY D. E. CRIFE

"God . . . called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Gal. 1:16).

REVEAL means to make known, to disclose. Paul could only reveal in him that which was there, and for him to reveal the Son of God in him required that the Son really was in him. Christ was in Paul in the fullest sense, and by his work, his preaching and his conversation he so completely revealed the Son of God to the heathen who had never seen him or heard of him that large multitudes were made willing to accept Jesus Christ as their Savior.

The characteristics of Paul after his conversion were so similar to those of the Son of God that those who knew the apostle well had little difficulty in seeing the Savior of the world in him. Paul had sacrificed everything—his position in the Jewish Sanhedrin, his reputation as a faithful and zealous Jew, his learned and wealthy friends and all his worldly possessions. He devoted his talents and his life to the saving of the heathen whom he had once despised.

While Paul had not sacrificed as much as the Son of God when he left heaven for this lowly life on earth, he had sacrificed everything he once valued; he had made the supreme sacrifice and had done it just as willingly. In his ministry Paul seems to have suffered more persecutions than Jesus before he reached the cross, and he met it as patiently and as uncomplainingly. He manifested the same love and forbearance to his enemies and persecutors. In all these things he so completely revealed Christ to the heathen that they could readily understand that perfect and blameless life of the Son of God on earth.

After such a Savior was revealed to the benighted heathen they were well prepared to listen to the preaching of the gospel of salvation, and through faith accept the Son of God into their hearts. Perhaps this perfect revealing of the Son of God had as much to do in turning the world right side up as all the powerful preaching which only Paul could do, for it was the proof, the seal, that he was the apostle of the Savior of the world, whose character he could so completely show forth in his life and labor.

Was Paul the only one who has been sent out to reveal the Son of God? Is it not the first, the most important, the highest duty of every minister sent forth to preach the gospel of salvation, to reveal in his life and his labors, the Son of God? The gentleness, the

meekness, the purity, the patience, the forbearance and the love of mankind of the Savior of the world must be revealed to the sinner before the pleading call can reach the stubborn heart. No one enjoys such an opportunity, no one ought to be so fittingly qualified to reveal the characteristics of the Son of God as the minister who is sent out to preach his word.

Those who, like Paul, are sent to carry the glad tidings of salvation to a heathen world, have this task laid on their hearts as heavily as it was on Paul: to reveal the Son of God in all his perfection, his beauty of holiness, his loving kindness, and his tender mercy. With such a Savior revealed in the life of those who preach his gospel, the invitation to come unto him and be saved will be a strong appeal.

There are many faithful followers of the meek and lowly Lamb who have not been called to preach his word, yet who have a desire to assist in the building up of his kingdom. Here is an opportunity to every child of God to be useful in his service. Live such a pure, kind, meek, unselfish, self-sacrificing life that you can reveal the Son of God to every one around you. This offers a lifelong opportunity and is a worthy lifework for the best of us.

*Willows, Calif.*

## The Oxford Movement

BY PAUL MOHLER

*Second Half*

WHEN one asks the way to be changed, he is told the experience of the one who is helping him. When the one who is in sin learns that the one who is helping him was in the same condition, just as deep, he feels a fellowship and confidence. Then he is told the steps that were taken, one by one, so that he can take the same steps. There is no preaching, argument, philosophizing or persuasion. The life-changer gives his witness and leaves it to the Holy Spirit to convict. He does not try to hurry matters, but is ready to help at any time, day or night and at any necessary expense. Of course all reasonable questions are answered and the experiences of others are cited, but there is great care not to get in the way of the Spirit or to inject human methods, appeals, or emotions. Only one thing is suggested as proper—a complete surrender to live after Christ in absolute honesty, purity, unselfishness and love, and to depend entirely on the blood of Christ for cleansing and remission of all sin.

Not only is full surrender taught, but also confession and restoration. Students tell of making confessions to deans, not knowing what would be done by the school authorities, of making confessions to parents, not knowing what would be done about future relationships, etc. One told of having had to return a diploma received on



the basis of reports of work, that were untrue, the student having spent time in pleasure instead of in work. One told of having had to return a swimming championship trophy, the swimmer having been a month over age when contesting. Such things are very hard for young people to do when they expect that all of their friends will think they have gone crazy over religion, but they are accepted as part of the proposition, and they go through. And they testify to an experience of power, not from themselves, which enables them to live free from strain, worry, fear, or shame, and with a glorious purpose in life. They claim that it is the greatest adventure in the world, most thrilling in interest every day and hour, to live with Christ and for him.

And for failures, immediate confession and restoration is the course. Confession is to God, of course, but it is made more real by confession to some person in whom one can have complete confidence. Group meetings are largely "sharing" experiences of success or failure, confessions in public being general if details would not edify; and when confessions are made in private, it is after the direction of James 5: 16, each confessing to the other.

The Scriptures are read and studied daily for spiritual food and to learn God's will for living. Not much is said about the future, the chief interest being in doing the will of God in the present, counting that the future is with God and our part is to be busy in his work now.

Especial interest is taken in the "Up and Outs" for another reason. So many of these are in positions of leadership in education, business, finance, industry and politics that changing them means changing everything they touch. If we can not vote good men into office, why not change those we do vote in? And that is being done in an ever-increasing measure.

Why don't they preach to them? Because people have built up within themselves fortifications against church, preaching, singing, praying, and even the religious terminology in common use among Christian people. These people have to be reached from their unfortified side with nothing to alarm them. They are not afraid of being "changed" as they might be of being converted. And "sharing" does not sound as religious as confession. They would not listen to a sermon or a song, but they will listen to some fellow of their own class telling of how he was changed. And they get interested in it as in any new thing. Then the Holy Spirit can work. After they are changed, they use the same method for changing others. It is a never ending chain movement.

One young man who had occupied a very high position at Oxford said that the proposition appealed to him because of his scientific training. He had learned in science not to argue about things but to put them in a

test tube and try them out. This just looked to him like the same thing: just to put his life into the test tube by full surrender and see what would result. The very strict and careful instructions for thorough surrender and painstaking fulfillment of all conditions did not frighten him. He was used to taking that kind of care in scientific experiments and would not have had confidence in the results if such care had not been taken. Were the standards too high? Oh, no, not at all. If God's power can be drawn upon, no difficulty can be too great. The higher the standard, the more interesting and convincing is the test. If any reader has any doubts about its working, all he has to do is to try it himself. It is just the old challenge of John 7: 17.

There was not much talk about the theory of things. Most of the instruction was along practical lines: telling us how to live the surrendered and guided life and how to get others to do the same. There were about 300 registered, about twenty per cent being ministers, of all denominations. I doubt if anyone there ever had had such a heart-searching, sin-discovering experience before. Letters were written in all directions to straighten up things forgotten through years that have passed. Husbands and wives were drawn together, parents and children united as never before. The life-changers insist that it is easier to change the out-and-out sinners than the "good people," but they got to the "good people" in that house party. It will take some of us years to straighten up matters, especially in money matters when money is so hard to get for repaying what is due. But where interest in the matter has flagged or where intention has been weak, restitution has again become a live issue.

The group went from here to San Francisco. If guided to do so, some will return to Southern California for another house party, for the Riverside meeting was one of the most powerful in a spiritual way they have ever had, and that would seem to encourage further efforts here.

Now a word as to why it is called the Oxford Movement in view of the fact that it began years ago in the life of the Pennsylvania Dutch son of a Lutheran missionary to China, who has a most remarkable zeal, power and skill in changing men to Christ by personal work and who has been doing this kind of work all over the world. Also in view of the further fact that, next to Frank Buchman in leadership is Sam Shoemaker, rector of Calvary Episcopal Church of New York, who met Buchman while engaged in social work in China under the direction of Princeton University.

It seems to be because when Buchman reached Oxford University he found such a hearty response and so much help, and the movement spread so widely through that school that when a group went to Southern Africa, the Oxford element was so strong that the South Afri-

cans began calling them the Oxford Group, and the name has stuck. Of course Oxford has done much for the movement, especially in the help given by Canon L. W. Grensted, one of the foremost scholars and psychologists in the Church of England, Oriel Professor of the philosophy of the Christian religion, etc., who has given to and received from the groups, much of great value, and who sometimes travels with groups in their work. Indeed, Oxford does seem to be the home base for the work at present. The book of the groups, "For Sinners Only," has been the leading seller in London since its publication last July, 117,000 having been sold there. But the whole movement is needed as badly here as there, and anybody of any class or condition in life can enjoy its blessings, comforts and power if he "willeth to do his will."

*Pasadena, Calif.*

### That White Lily

BY EZRA FLORY

A RESCUE station started in a city. Everything was made clean and inviting. One evening a ragged and dirty woman entered. She was treated kindly and when she left a white lily was put in her hand. A few days later she came in again. But now she had her face and hands washed.

A man was ill in an institution for the insane. An attendant was kind and encouraged him, saying: "You are yet worth much and we want to see you get well." That patient recovered. The kindness of the nurse gave him heart and he began to recuperate. His life today dates from a little mercy. He has preached and lectured thousands of times since then.

Of the more than one hundred thirty letters received at a recent anniversary, the writer was touched to tears no more than when one who years ago was teased and nagged, but now wrote, "I remember how all the fellows fussed me but *you* spoke kindly to me." He is now a man and I'll not soon forget Mosie.

After preaching a great sermon a preacher met a poor leper who begged a bit of comfort. How it touches our hearts to know that the miracle of healing was more than physical help. It is a moral miracle showing the very heart of our Lord.

A rough dog meets me when I go down town. At first I kicked him. Now I pat him on the head and he is a good friend. Even a dog responds to a little kindness.

Lincoln one time stopped to replace some tiny birds into their nest when going to an important function. He said: "Had I not helped them I could not have slept well that night."

"Some men curse God because thorns are on roses.

Let us thank God that he put roses on thorns."

*New Paris, Ind.*

### Look Out for that Gold-Brick!

BY GEORGIA ROBERTSON

IF we heed the slogan of The Better Business Bureau, "Before you invest investigate," we shall not take that gold-brick being forced upon us. Before election it was declared worth two billion dollars, now only one and a half or two million! Investigation *proves* it is a gold-brick and a deadly boomerang!

"Beer is the poor man's drink" and to get even two hundred million in beer revenue would take from pockets of wage-earners about five times that amount—one billion dollars—leaving them and their families that much less for food, clothing, shelter, and other necessities and comforts. Also earning-power and hence buying-power of drinking workmen would be further decreased.

According to a statement of S. W. Luitwieler in the Contributor's Column of the *Boston Evening Transcript* founded on figures from the Census Office, "It takes 484 men in ordinary industry to produce as much as 100 men produce in the brewing industry." Loss to other industries of one billion dollars spent for beer would throw many laborers out of jobs while taking on slightly more than one-fifth that number in the beer industry. So the return of beer would increase unemployment!

Diverting one billion dollars from productive industry to beer would retard business recovery.

Furthermore, an appalling amount in taxes and private charity goes for medical, nursing, and hospital care for the poor, and drink would increase their number. Wet physicians admit "alcohol is a poison" and there is much of it even in 3.2 beer in the quantity ordinarily taken and it slowly but surely poisons the body and injures health.

The National Tuberculosis Society stated, "Alcohol opens the door for tuberculosis," the disease that until our intensive campaign against it carried off more victims than any other disease. Money spent for beer instead of food results in undernourishment, malnutrition, sickness and disease among the members of the family.

Beer of low alcoholic content will not be revenue producing; if high it will be intoxicating—as will also a large amount of beer of low alcoholic content. What matters it to you what per cent of alcohol is declared nonintoxicating if one who is easily susceptible—the amount varies with different persons—is just enough affected so he can not stop his car instantly, resulting in the death of you or your child?

It will be easier for bootleggers to avoid detection with beer legalized than under prohibition, and brewers have already asked to be protected if beer comes back. They tremble at thought of what the racketeers will do



The wets are now silent about return of the saloon; they know it will return with legalized beer.

Underneath all this cry for return of beer and for repeal the real underlying motive is *greed*. It is the brewers, liquor interests, and those holding stock in these interests who are clamoring for return of beer and for repeal, and some millionaires who want to shift taxes to the shoulders of the working people, and also want to pave the way for the return of high-powered legalized intoxicants for themselves; also some foreign born, the smart set, and those who ape them.

Shall we rob millions of our children of food, clothes, health and happiness to enrich brewers, liquor dealers, and millionaires? Will our church people stand idly by and see our children robbed, and the souls and bodies of our people sold for an illusive liquor revenue? Are we as a nation willing to fall so low? It is unthinkable! If we do shall we not hear the voice of God saying, "Thy brother's blood crieth unto me from the ground"?

*Washington, D. C.*

### Teach! Teach! Teach!

BY H. SPENSER MINNICH

THEN teach still more. We really don't know just where to stop teaching. Jesus taught and then he taught them again. In his last and great commission he said we should teach, baptize and then teach. It is perfectly evident that any Christian church understanding the example and spirit of Jesus will continually make *teaching* one of the main cornerstones of the church program.

This leads us to call attention to the Board of Christian Education, appointed by Annual Conference to organize, vitalize, supervise and direct the teaching program of the church. Perhaps you can not find the Board's commission stated in these exact words, but essentially that is what the Board is elected to do.

Conference elected capable members living in various parts of the brotherhood to serve the church in this educational way. The members are:

- C. S. Ikenberry, Chairman, Daleville, Va.*
- C. Ernest Davis, Vice-Chairman, Independence, Kans.*
- H. K. Ober, Elizabethtown, Pa.*
- L. W. Shultz, North Manchester, Ind.*
- J. M. Henry, Bridgewater, Va.*
- Eva Trostle, Chicago, Ill.*
- R. E. Mohler, McPherson, Kans.*
- Mrs. R. D. Murphy, Philadelphia, Pa.*
- P. G. Stahly, South Bend, Ind.*

These people serve in their capacity as Board members without any salary. They employ secretaries at the Elgin office to direct the work.

Rufus D. Bowman is General Secretary and gives special attention to Sunday-school, leadership training,

temperance, peace and moral welfare. Dan West is treasurer and has the big task of guiding and supervising the growth of young people. Ruth Shriver is Director of Children's Work. She toils faithfully with leaders of children to help them get started aright.

Editors E. G. Hoff, Maud Newcomer and Edith Barnes are elected by this Board and coöperate with the secretaries in working for the growth of the members of the church.

Annual Conference in assigning work to this Board has authorized them to ask and secure from the church \$19,500, for their work this year. More is needed, but in the light of other needs and financial distress this is all that is asked.

The Easter offering appeal to the Sunday-schools asks for this money. We say *appeal* for that is what it is. There is no taxation. All the money the Board uses comes from freewill giving from the Sunday-schools. The Board's service is primarily a benefit to the Sunday-schools. For this reason the appeal is addressed especially to Sunday-schools.

Whatever your school gives in this offering becomes a credit to the account of your congregation in the Record of Giving to the Conference Budget. We can and ought to reach the full sum this Easter. Superintendents should aim to raise 25c per enrolled member. If all do this well the sum will be raised.

The treasurer of the General Mission Board has been designated to receive funds for all Boards in the Conference Budget. Send your remittance to General Mission Board, Elgin, Ill., and ask that it be credited to the Board of Christian Education. Find remittance blank on page 29.

*Elgin, Ill.*

### Selecting Helpful Hymns

BY P. L. HUFFAKER

"Great is song used to great ends,  
It is music's golden sea, setting toward eternity."  
—Tennyson.

#### Responsibility

THE responsibility for the selection of helpful hymns lies in the hands of the pastor and minister of music. The helpfulness of the hymn in the worship service, depends upon the degree to which both these people accept their responsibility.

Many times the pastor selects the hymns and hands the list to the minister of music just before the service, thus handicapping him, because of lack of time to adequately prepare the text and music for helpful interpretation. In this case the singing degenerates into mere mechanical motion which has no depth or helpfulness.

Often when the minister of music selects the hymns

(Continued on Page 20)

## PASTOR AND PEOPLE

### The Minister's Attitude Toward Science

BY G. K. WALKER

Article Supplied by Pastoral Association

SOME people think that the minister should have nothing, or at least little, to do with science. I do not belong to that group. It seems to me that the attitude of the minister toward science, should be that of a learner; of sympathy with it; of interest and knowledge concerning its great achievements.

Science is knowledge reduced to a system. "Science is a correlated body of absolute knowledge." Science means "to know," not to guess—which is mere hypothesis. The dictionary says: "Science is knowledge gained and verified by exact observation, and correct thinking." Science has to do with exact knowledge of facts. With true science the minister should have no objections. He should have objections and protests with pseudo-science, and hypotheses in science, if these are imposed upon us as facts.

The minister can not afford to be ignorant of science and its great accomplishments today. Science has done an incalculable amount of good for humanity. Many of our finest household utilities, which have reduced drudgery to a minimum, such as the sweeper, the ironer, the wash-machine, electric lights, the radio, etc., are the products of science. Most of our successful efforts toward materially mastering disease today, are the results of science.

It is true that science has been used and can be used for evil purposes, such as war. But this is not the true purpose of science. For "the purpose of both science and religion is to find truth and promote the good in the world" (Blanchard).

Thomas Edison, one of the greatest scientists, said that the thing which gave him the most pleasure of all his discoveries was the invention of the incandescent light. Why? Because, by its use the poor man may light up his little cottage, as well as the rich man his palace.

I have no objections to knowledge as presented by facts. I do not believe that religion has anything to fear in that science will supplant it. Religion can do what science never can do. Likewise, science can do what religion was not intended to do. A student came to me the other day, with a question, upon which she was to write a paper, "Will science displace God?" Plenty of the real and greatest scientists, like Herschel, Faraday, Agassiz, Robert A. Millikan, and others are really devout believers in God. Take Michael Pupin, as another example. He says he has the faith of his good old mother.

Our children today are taught science in the public schools and colleges, and we must be prepared to think intelligently with them. Rightly taught, true science is a great blessing. Pseudo-science, taught as truth and fact, is a great curse. The minister must learn to discriminate, and be able to help his folk to see the sophistry and inconsistency in so-called science. But the minister has a great opportunity, if he is able, to help his people, especially students along the lines of science. I once preached a few sermons on the subject, "Did Man Descend From the Monkey?" A High School student and her mother greatly thanked me for the help from it, because, just at that time, the daughter was having some evolution teaching given to her in the schoolroom, and her faith was beclouded. This was helping her over a difficult place in her thinking.

If we can present a thing from the scientific viewpoint today, our children will listen to us far more readily, and then we can touch their lives spiritually.

Temperance should be retaught in all our grades, from the standpoint of science. Years ago, in the public schools, we taught the evil effects of alcohol on the human body, and this teaching had most telling results in helping to bring about sentiment toward the Eighteenth Amendment. We must get back right now to that same kind of teaching, with all the latest information and apparatus, and experiments to create a new consciousness on the disastrous effects of liquor and narcotics on the human system, even upon the unborn.

The minister can and should use science as a great aid in his preaching and teaching. This often is his point of contact to deepest spiritual life. We as preachers must therefore not oppose, but apply science to our way of life, spiritually, morally and physically.

*La Verne, Calif.*

### His Last Night

BY DAVID F. WARNER

It is an inner circle communion. Jesus is at the Last Supper for a final and most intimate occasion. But, distressingly, the twelve were in an unhappy and undisciplined mood. And, in such temper of mind, there is precipitated a love crisis.

Who is to be the girded slave? Ah, these are not towel disciples, after all! Why? A quarrel rose among them as to which of them could be considered the greatest. And Jesus speaks: "Which is the greatest, guest or servant? Is it not the guest? But I am among you as a servant." And look! Our Lord rises from supper, puts on the slave's towel, and lovingly washes the feet of his disciples. What a dramatic condescension to the need of jealousy, greed, and hate! The while black tragedy waits without.

The apostle says: "Have this mind in you which



was also in Christ Jesus; who emptied himself, taking the form of a servant, becoming obedient even unto death." A plain Methodist minister foolishly believed this, and started to wash the feet of those in the slums of East London. Today William Booth is among the immortals; and his Army is still seeking out the streets of pain and need.

Lent has no magic redemption. But it is a seasonal occasion to remind us that we need not go far to find feet to wash. The call is to get our towel and basin of water, for "a servant is not greater than his Lord."

"Christ washed the feet of Judas!  
Yet all his lurking sin was bare to him,  
His bargain with the priests, and more than this,  
In Olivet, beneath the moonlight dim,  
Aforehand knew and felt his treacherous kiss.  
And so if we have ever felt the wrong  
Of trampled rights, of caste, it matters not;  
Whate'er the soul has felt or suffered long,  
O heart, this one thing should not be forgot:  
Christ washed the feet of Judas."

*Sunman, Ind.*

### "Marching With the King"

BY LESTER E. FIKE

"And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21: 9).

THE setting of the text is that of Jesus entering Jerusalem on Sunday of the last week of his life, which today we call Holy Week. It was the last secular Sunday. Jesus was riding upon "a colt, the foal of an ass," fulfilling the prophecy of Isa. 62: 11. He was offering himself as a king to the people. A great multitude followed with him, throwing their garments and palm branches in his path, and shouting praise.

This king is not a king of war and strife but one of patience and peace; not one of suppression and tyranny but one whose reign will bring joy and victory to his subjects. His kingdom is not a physical world dominion but one of spiritual sovereignty in the hearts of men. He is not a temporal and temporary king but one who will reign eternally.

There is a difference in "marching with him" and "marching with the crowd that follows him." Look at the scoffing Pharisees who asked Jesus to rebuke those who were acclaiming him king (Luke 19: 39). Then there were the soldiers who at his trial called him king and pretended to worship him but did so in mockery (Mark 15: 16-20). Others of this type were weak-kneed Pilate (John 19: 19-22), the taunting chief priests, the scribes, and the elders (Matt. 27: 39-44).

Those who actually marched with him were of course going the way he went. They were those who knew him best, his disciples. In this multitude there were

lepers whom he had cleansed, the lame he had made whole, the sick he had healed and sinners he had forgiven. They knew his power by their own experience. It was these who proclaimed him king and burst forth in hosannas.

And so it is today, multitudes are still marching with him while some only march with the crowd. From America and Europe, waking Asia and hopeful Africa, even from the islands of the sea, from desert and jungle, from home and city street, from slum and palace, from farm and shop, from all races and ages, come the countless voices of the redeemed of the world in worship to swell the praises of our King.

Where, dear reader, do you stand today? Do you scoff as did the Pharisees? Do you, like the soldiers, cry "King" in mockery? Are you, like Pilate, confessing that Jesus is King, but too weak and cowardly to accept him? Or do you in true devotion bow before him pledging him full allegiance? May we cease to look on, but cry "King" in reverence. Let us march with the King who triumphs victoriously and help swell the chorus of praise and hosannas. Let us make him our King and crown him Lord of all for—

"If we do not crown him Lord of all  
We do not crown him Lord at all."

*Carthage, Mo.*

### From the Morning's Mail

"Our youngest son ——— is now located as pastor of the ——— church. When he left he took with him 25 or 30 of the Gish Books which he thought would be most useful to him. You may take my name off the list and put his on instead. I do not care longer to accumulate books. I was careful to have the full list of the Gish Books for this son whom I expect to become a useful man to the church. He and his little family are happy in their new work."

Don't tell me that the sons of ministers do not enter the ministry. And don't tell me that fathers and mothers who have spent much time in the ministry are not eager to help their children into the same experience. This father has labored long and well for the church. Besides he has been successful in business. At his age he does not feel to increase his library, but he is eager that his son shall benefit from the Gish Fund Books in the future as he has in the past.

It is right that those advanced in years no longer invest in books as formerly. But it is not right that our young ministers cease to secure and read good books. The Gish Fund makes it possible for them to average a book a month without much expense. These books are carefully selected and will help any young minister grow. In fact all active ministers should avail themselves of just as many of the Gish Books as they will read and assimilate.

Here is a suggestion: Suppose for your next conference, meeting or program—whatever you may call it in your state district—you assign as one of the topics: "The Gish Books I Have Secured and Read During the Past Twelve Months." Let it be understood that each one present make a personal report of his own case. It will not take long and the time would be well spent. Try it and report.—J. E. M.





# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Breaking Bread with Christ

"WE had company for supper last evening," said Laban, the son of Cleopas. "Doctor Luke was here with father, home from Jerusalem, and another man—a stranger. I liked him best of all."

A group of boys the age of Laban stood round the



door of the synagogue in Emmaus on a Monday morning waiting for the rabbi who would hear their lessons.

They drew closer around him as the boy continued his story.

"Our visitor looked something like the rabbi, but he was younger and more gentle. He smiled at me.

"Suddenly he disappeared!

"Yes, sir," the excited boy continued, "he was there sitting across the table from father. I stood watching him. I turned away for a moment to help mother with a dish and . . . he was gone!"

"Father and Doctor Luke think that our guest was the Messiah. Think of it! He who shall redeem Israel, here for supper last evening. Jesus is risen from the dead!"

### You, Too, May Entertain Him

Laban had helped to entertain Christ at supper. You, too, may entertain him, if you will invite him.

Jesus often ate with his disciples. Eating together, then as now, was more than mere eating; it was a token of friendship. In Jerusalem on a Thursday evening

just before he appeared in the home of Cleopas, Jesus, knowing that he would be crucified the next day, gathered his disciples at a meal. He asked them, as often as they should eat together in that special way, to remember him.

When, in church you go to the communion table, you are remembering this last meal which Jesus ate with his disciples just before his death.

### A Token of Friendship

Boys and girls and men and women all over the world go to the communion table just as you do. In the Church of the Brethren there are almost five thousand, eight hundred people in lands outside of the United States who go to this communion table as guests of our Lord Jesus Christ. The Lord's table is still a token of friendship. You and I and all these other thousands of people, black and white, brown and yellow, are friends because we are all the guests of Christ.

But we may also remember the evening when Jesus sat down at table with Cleopas and Doctor Luke and with Laban, looking on and helping to serve. When I was a boy, there was a motto on the wall of our dining-room, "Christ is the unseen guest at every meal." That motto always makes me think of the home in Emmaus.

### An Important Guest

In Northern Europe there was once a great archbishop of the church. He could have ridden among his people in a coach drawn by eight horses; but he preferred to walk. Suddenly at supper time, the archbishop would appear in a simple dress in the cottage of a poor peasant family and would eat their humble meal with them.

Think what the boys and girls would say next morning, "The archbishop was our guest last night!"

But, if we invite him, all of us may say, "Jesus Christ was our guest last night."

### A Meal in China

A missionary in China was traveling alone in a sparsely settled district when night came. He turned aside into a miserable little hut where, with true Chinese courtesy, the father and mother and five little children invited him to eat with them.

Would you have accepted the invitation?

This missionary did. There was a little rice and a scrap of pork, all the meat they would have that week. There were chop sticks and little bowls to hold with one's thumb and finger, under one's chin.

After supper these people fell to talking with the missionary. He could speak their language. He had spent years learning how to do it. He told them of Christ, how he lived a life of love, how he was crucified, how he rose from the dead and ate with Cleopas and his family at Emmaus.

"Tell us more! Tell us more," said the little Chinese family.



After a few weeks, when the missionary was going that way again, he stopped in at the little hut. He learned that his Chinese friends were preparing to become members of their Christian church. Christ was a guest at one more table and soon there would be a mother and father and five Chinese boys and girls presenting themselves as guests at the table of the Lord.

Year after year the number of boys and girls who eat with us at Christ's table is growing because of our missionaries and because of the money that you and I put into the missionary collections for our friends and fellow-Christians overseas.

### Methods for Mission Workers Oriental Students on Modern Missions

(Pastors, Sunday-school teachers and mission study leaders may well ponder carefully these frank admonitions as indicating the method of approach necessary for a successful ministry among present day Orientals. In fact, does the matter not go deeper than mere methods into the realm of spiritual attitudes which represent most truly the mind of the Master in his dealings with man?)

THIRTY Chinese students at the University of Pennsylvania were recently invited to dine with an outgoing missionary under appointment as a nurse in their native land. After a simple meal the gathering was turned into an informal round table of advice. The twenty-two students present were asked to prepare the missionary for what she was soon to meet in China, as well as to give her any advice or admonitions they deemed desirable. They were a mixture of Buddhists, Mohammedans, Christians, and open-minded inquirers of no declared faith. For more than two hours they held the floor and their admonitions were a symposium of practical suggestions both for foreign workers and for their backers at home. The following is what they advised:

Do not become high-hat, giving our people the feeling that you are superior to them and that your country is greater than their country.

Have an abundance of patience, for there will be many things to irritate.

Do not go to our country feeling that just because you come from a foreign country you can boss us around.

The trouble with so many missionaries in our country has been that they are not as well prepared as the Chinese whom they try to win to their religion.

Rid yourself of all racial feeling; for the Chinese folks to whom you minister will soon sense any feeling of racial superiority.

Adapt yourself as soon as possible to the absence of all United States conveniences, such as a bath tub in every home, running hot water in abundance, etc., and do not constantly remind us that you are missing these conveniences.

Do not be overcome by discouragements. You will

meet many more than we have met as students in your country.

Missionaries must show the real spirit of America to China to offset the disillusionment of our people because of the way foreign countries have treated us in the past.

Medical service makes friends much more quickly because it is an easier way to demonstrate friendship.

When you sail up the river to Shanghai, you will see the gunboats of so many nations anchored in the river. Ask yourself the question that educated Chinese are always asking—"Why? Why? Why?"

Learn to play with us, for it is the easiest way in every country to become acquainted.

We ought to do away with the term "missionary" which has come to have an unpleasant significance. I do not know what to offer, but it ought to be something like "international friend."—Taken from *The Missionary Review of the World*.

### Suggestion for Women's Missionary Society Program Building

A CERTAIN missionary society has chosen for its year's theme: "Gateways to Fellowship." The keynote is: "Looking for gateways; that is our task. Gateways of fellowship, gateways that last." The poem, *The Little Gate to God*, can be very effectively used in the devotional services. The following are some of the themes as worked out in the different programs during the year: A Look Ahead, Look to Thy Neighbors, Look to the Harvest, Look Unto Him, A Look Around, Look Up, A Look Across the Sea, Look and Praise, A Look Forward. Much of good can be worked into these programs; they make a very inviting theme for the year.

### Suggestions for a School of Missions

MANY churches hold their world-friendship classes on six successive mid-week meeting nights (called Family Nights) with a simple, net-cost supper for all, a class period for all ages, then an assembly period of half an hour following, this latter having a devotional service, a stereopticon exhibit, an address, a dramatic sketch, a pageant or a demonstration to round up and focus each lesson. Others use the Sunday evening service hour for a like period. The young people replace their usual service from 6:30 to 7:30 with a study class, all others excepting the younger children (who work out their projects in Sunday-school) coming in at 7:30 for a fifteen-minute "sing," then dispersing to their various study groups. One pastor reports three classes meeting at the church school hour, three at 6:30 Sunday evening and one on Thursday in connection with the prayer meeting. Inspiring services are usually

arranged for the culmination of each "school": a pageant dramatizing one or more of the study books; shadow pictures (very effective) presenting an engaging missionary theme or story, the lantern set on the floor about twelve feet to the rear of the tightly stretched screen so as to symmetrize the figures, each participating group carrying on and off its own properties for speeding shifts, the reader of the narrative at side or front giving the explanatory text in advance of each scene, the lights in the auditorium being turned off when visibility is to be reduced; an international dinner with tables elaborately decorated to represent various foreign countries, hosts and hostesses in native costume, each table entertaining as guests of honor all the nationals of its variety to be assembled from the community and furnishing its own appropriate quota to program, etc.—From *The Missionary Review of the World*.

### How Juniors Are Working at Brethren, Michigan

THE juniors at Brethren, Mich., have their own organization, including president, vice-president, secretary, treasurer, chorister and sunshine committee.

This group have been especially active in the missionary projects during the years, but they have also helped in the regular church services as you will see. Their leader writes: "Our juniors have been very active in work that has brought no financial gain, but spiritual gain to themselves and others. They are especially talented in singing. They have helped me in a number of programs in other churches, taking part in quartets, duets and solos, also readings and worship services. At our Sunday-school convention at Onekema, Mich., of the eight northern churches of Michigan, they gave the morning worship. In the absence of the pastor this fall and winter, the juniors have helped fill the evening programs by giving plays, songs and readings. They gave the Christmas program to a full house. A school teacher remarked that she did not realize there was so much available talent.

"For the past four years we have had a junior missionary project box. In June last year we made our box and sealed it. The juniors then dropped in their savings and earnings. The pastor made a special announcement concerning their project box and the juniors gave the evening audiences a chance to assist in filling in their box. Some of the children raised chickens, some worked for their parents. One father, who was interested in the work the children were doing, gave all the quarters which he received for his work. Many things were made and sold.

"Upon opening the box at Christmas time we found that they had raised \$21.50. They were immediately ready to begin the project work for 1933. We realize

that the amount was not large, but upon knowing that the factories took no beans or pickles and that they snipped beans for a cent a pound, we felt that it was very good."

### Junior Worship Program

(To be used in connection with the junior missionary project)

**Hymn:** Should be one with the world friendship thought.

**Call to Worship:**

Each whispering breeze,  
Each opening bud,  
Each leaflet under the sod  
Bids us be quiet, reverent, as  
We worship the one True God.

**Invocation:**

**Hymn:** "We've a Story to Tell to the Nations."

**Scripture:** Tell and explain the beautiful story of the Samaritan woman at the well, and emphasize how graciously Christ talked to her. Help the children to see that Christ did not let class or color interfere with his helpfulness.

**Story:** "The Village Maid of Cathay." This is a lovely story of a Chinese girl. You will find it in the issues of the 22nd and 29th of April in Our Boys and Girls. Perhaps one of the junior children would like to tell the story.

**Prayer.**

**Offering.**

**Note:** The leaflet, **Choosing Chinese Chums**, will explain the 1933 junior missionary project. You may secure copies from the General Mission Board, free of charge.

### News from the Field

#### CHINA

#### Ping Ting

Anna Crumpacker

#### When a Recruit Arrives

When Corda Wertz, R. N., came to spend Christmas with us, Ping Ting station felt they had one of the greatest Christmas gifts obtainable. The Chinese were also very happy for her coming. It has been so long since we have had any recruits. We realize that most of us are "looking toward the sunset," as there is only one other member of our station who is under fifty years of age. Miss Wertz expressed joy at the prospect of such a large opportunity for service. We are looking forward most eagerly to the coming of Dr. and Mrs. Parker in the autumn of 1933.

#### Hospital Reorganized

Because of internal difficulties, it seemed best to close the hospital for a month. We have been busy indeed cleaning and reorganizing. Dr. Tai is our new superintendent. In 1932 he rendered very efficient service and we believe that under the new organization he will be even more efficient.

#### Spiritual Appreciation

Our Christmas programs were very impressive. On Christmas eve the teachers in the boys' school and the men nurses gave a play based on Pilgrim's Progress. On Christmas evening a pageant was given. The church was crowded but the order was excellent. We could not but rejoice over the wonderful advancement in spiritual appreciation as we

(Continued on Page 20)



## KINGDOM GLEANINGS

### Calendar for Sunday, April 9

**Sunday-school Lesson,** Jesus Requires Confession and Loyalty.—Mark 8:27-38.

**Christian Workers' Meeting,** Nothing but Leaves.

**B. Y. P. D. Programs:**

Young People—Problems of Friendship and Courtship.

Intermediate Girls—Ringin' True to My Church.

Intermediate Boys—What Would You Do?



### Gains for the Kingdom

**One** baptism in the Leamersville church, Pa.

**Six** baptisms in the Plymouth church, Ind.

**One** baptism in the Middletown church, Ind.

**Five** baptisms in the Sunnyside church, Wash.

**Two** baptized in the Dallas Center church, Iowa.

**Eight** baptisms in the Bethany church, Philadelphia, Pa.

**Two** baptisms in the Fresno church, Calif.

**Three** baptisms in the Beaver Creek church, Ohio, Bro. R. H. Nicodemus of Huntington, Ind., evangelist.

**Three** baptisms in the White Oak congregation, Pa., Bro. Diller Myer of Bareville, Pa., evangelist.

**Eight** baptisms in the Martinsburg church, Pa., Bro. Ray O. Shank of Flora, Ind., evangelist.

**Eight** baptized in the Clover Creek church, Pa., Bro. Levi Garst of Salem, Va., evangelist.

**Fourteen** decisions and one reclaimed in the Rouzerville church, Pa., Bro. H. M. Snively of Carlisle, Pa., evangelist.

**Eight** baptisms in the Fraternity church, N. C., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. B. F. Petry** of Burnettsville, Ind., April 6-16 at the Pike Creek house, Monticello church, Ind.

**Bro. B. M. Rollins** of Keyser, W. Va., March 27 in the church at Bassenger, Fla.

**Bro. E. E. Barnhart**, the pastor, in pre-Easter meetings in the Glendale church, Ariz.

**Bro. Galen T. Lehman**, the pastor, April 5 in the Cedar Rapids church, Iowa, closing with a love feast on the 13th.



### Personal Mention

**Bro. P. L. Huffaker** is busily engaged in organizing a music fellowship of the musicians of our church who are in the music profession. This fellowship is under the auspices of the Music Commission.

**Sister Nettie M. Senger**, writing from Chin Chou, Shansi, China, about her long delayed furlough, said: "We talked it over and decided that I should go, and pray that the way open for me to return, since I am three years overdue. We plan to leave Shanghai March 26 on the Empress of Canada third class. I hope to spend at least part of the summer in Iowa and plan to have some time before fall with my home church and all my brothers and sisters and relatives includ-

ing friends. My plans are at God's disposal to change or break as he sees fit."

**Bro. J. L. Shanholtz** of Levels, W. Va., elder in charge of the Capon Chapel congregation, is much afflicted. A broken arm has recently been added to his suffering. He would appreciate the prayers of the brotherhood in his behalf.

**Bro. E. H. Eby and wife** write us from Timberville, Va.: "We will be engaged in the pre-Easter service of the Egton congregation, W. Va., April 9 to 16. Our address will be Oakland, Md. The Lord is blessing us and our work greatly."

**Sister Katie S. Long**, R. 4, Hagerstown, Md., has lately come into possession of a copy of Teeter's Commentary, two volumes, in first class condition, which she is willing to dispose of. Any reader interested may do well to communicate with her.

**Dr. D. W. Kurtz** is scheduled for addresses in the Lower Stillwater church of Southern Ohio as follows: Friday, April 14, 7:45 P. M., "The Three Crosses"; Saturday, 7:45 P. M., "The Passion Play"; Easter Sunday, 10:30 A. M., "The Gospel of Victory"; 7:30 P. M., "The Symphony of Life."

**Pastor A. B. Miller**, Hagerstown, Md., describing their observance of "Loyalty Sunday," March 26, tells about a man who came forward in response to the invitation and asked permission to speak. "And that man, before that audience of perhaps 550 or 600 people made a clean confession and asked the church's forgiveness. I have been in this work for twenty-eight years all told but never have I seen or heard anything like it before. The congregation was put to the test by me, and such a raising of hands, indicating their forgiveness was a sight to see. The effect on the church was as good to see as his brief remarks were to hear."

**Bro. P. R. Keltner**, veteran church leader of Northern Illinois now residing at Freeport, passed the eightieth milestone of life's journey March 23. The Freeport church and community friends made a delightful little surprise affair of it after the midweek prayer service. Both these facts came to our attention too late for earlier mention, but it is not too late for all of us to extend our congratulations and to wish Bro. Keltner yet many more happy returns. The recognition by the church was especially fitting since it was through Bro. Keltner's ministry that this congregation had its beginning. Bro. Niels Esbensen has been pastor for the last five years.



### Miscellaneous Items

**Juniata College** was next in order to claim the thanks of the Messenger for a copy of her latest catalogue number of the college bulletin.

**The A Cappella choir** and the male quartet of McPherson College will broadcast from KFBI, Abilene, Kans., Sunday, April 9, 3:00 to 4:00 P. M. Dean Replogle will give a short talk.

**The Morning Devotions** over WWJ, Detroit News Station, for Holy Week, April 10-15 will be led by Pastor Arthur O. Mote and the Church Choir of the Detroit church, Mich. The hour is 7:30 to 8:00 A. M., Eastern Standard Time.

**REMEMBER THE BOARD OF CHRISTIAN EDUCATION WITH AN OFFERING APRIL 16**

**Men of Northern Indiana, Attention!** Turn to page 21 for an important announcement concerning the spring meeting of Men's Work for the district. This meeting is to be held at the Bethany church. There will be an afternoon and evening session with a fellowship supper at 5:15 P. M. Notify Claud Hawbaker, 1021 E. Donald St., South Bend, Ind., of the number of men and boys desiring supper. There is no set price for the meal, but an offering will be taken. Men from other districts are invited.

**District Conference Program,** First District of Virginia, Cloverdale church, April 19-21. Elders' conference, Wednesday, 2 P. M. Wednesday, 7:30 P. M., Address, Our Next Step in the Prohibition Crisis.—R. R. Peters. World Peace.—H. Spenser Edmunds. Thursday, 9:30 A. M., Worship and Devotional Address.—M. R. Zigler. 10:15, Women's Conference and Men's Conference: 1:15 P. M., Address, Projecting the Christ Life into the Daily Life of the People.—C. G. Hesse. The Loyalty Test of Our Local Church.—W. M. Kahle. 7:30 P. M., The Meaning of Christian Stewardship.—F. A. Myers. A Modern Approach to Our Missionary Problems.—M. R. Zigler. Friday, 9 A. M., Business Session.—C. S. Ikenberry, Daleville, Va.

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## Notes From Our Schools

### Bethany Biblical Seminary

Mention was made in a former issue of The Gospel Messenger of the Abram Cassel and D. L. Miller libraries which came to us from Mt. Morris College. We are eager to get these books on shelves in the library. The books are here, plans are made for the shelving, and both the carpenters and the librarians are ready to do their work. But money to buy the shelf materials is lacking. Our alumni will recall that our project this year was for this very purpose. A liberal response from all our Alumni members now will make it possible to proceed with properly housing these two valuable libraries.

The librarian wishes to thank the district clerks and several pastors who have sent us district meeting minutes, both back numbers and current minutes. The districts that have sent us the 1932 minutes are: Western Canada, Idaho and Western Montana, Northern Illinois and Wisconsin, Middle Iowa, Southern Iowa, Michigan, Southern Missouri and Arkansas, Northwestern Ohio, Oregon, and North Dakota and Eastern Montana. We shall appreciate it if these districts and all others will put our library on their permanent mailing list. We shall be glad to receive any back copies of minutes that any individuals may be willing to contribute to our library. We desire, as nearly as possible, a complete file from all the districts.

If your church wishes to make further contribution to the Conference Budget, and at the same time wishes to help meet current needs of the workers at Bethany, just send along more of your food products. More will come in very well now and for the months following. Whatever kinds of things you can eat, we can too. Remember you receive credit toward the Conference Budget for whatever you send or bring. If you have any question about the transportation please write us. We certainly appreciate what several of the churches and individuals have already done.

### Manchester College

Manchester College has been the center of a great deal of debating activity this year. On Feb. 24 and 25, eighty-two debate teams from 32 colleges in the middle west held 196

debates on the college campus. During the year Manchester College teams have held fifty intercollegiate debates and 68 intramural debates. Twice one of the Manchester teams debated with a team from Purdue University, the debate being broadcast over WOWO from Ft. Wayne. March 31 and April 1, the Indiana State High School Debating League held their annual contest here. Prof. Geo. Beauchamp, our debate coach, was the founder and promoter of this league.

Vernon Van Dyke of Winona Lake, Indiana, one of our active debaters, won the state oratorical contest and will represent Manchester in the interstate contest.

April 7 and 8, the Mid-West Conference of the International Relations Club will be held on the campus. Forty-three colleges and universities of Indiana, Illinois, Michigan and Wisconsin are members of this conference. Some speakers of national and international fame are on the program.

The Mother and Daughter Banquet recently brought together four hundred fifty mothers and daughters for the evening. Many fathers who came with the mothers were entertained by a committee of the faculty men. Following this program, the annual play by the faculty members was given, directed by Mrs. B. F. Wampler. At least fifteen hundred people were present.

## THE QUIET HOUR

### Jesus Calls the Twelve

Mark 3: 13-19; Luke 6: 12-16

For Week Beginning April 16

#### Into the Mountain, Mark 3: 13

Why? Certainly, for prayer. There is no more important work than the selection of men (Gen. 2: 22; Ex. 3: 1, 2; 19: 11, 20; 1 Kings 18: 19; Mark 9: 2).

#### Whom He Would, Mark 3: 13

Jesus chose men in whom he saw possibilities of growth and usefulness. This was no random selection (Isa. 56: 10-12; Ezek. 3: 17-21; Acts 20: 17-35; 2 Tim. 2: 1-20).

#### That They Might Be With Him, Mark 3: 14

They could not be with him without being changed. To think of him and love him is to grow like him (Matt. 18: 20; Luke 24: 15; Acts 4: 13; 1 Cor. 1: 9; 1 John 1: 3).

#### To Preach and Cast Out Demons, Mark 3: 14, 15

They were commissioned to speak and to act. Truth and service were their responsibility (Matt. 10: 7, 27; Mark 16: 15; Luke 9: 2, 60; Acts 5: 20; Luke 10: 19; 12: 12; Acts 4: 33).

#### Them He Surnamed, Mark 3: 17

Why did he give them other names? It was a means to the character change which he wished to work in them (Isa. 56: 5; 62: 2; Acts 11: 26; Rom. 3: 12).

#### Pairs, Mark 3: 17-19

Observe, they are named in pairs. We are never at our best when alone. We need the support of Christian friendship (Psa. 119: 63; Mal. 3: 16; Acts 2: 42; Phil. 1: 3; 1 John 1: 7).

#### Discussion

Can you describe the characters of certain of the disciples? Was there a variety of character among the twelve?

R. H. M.



## HOME AND FAMILY

### Things

I promised when Good Friday came  
To keep the afternoon quite free  
For contemplation of the shame  
Christ bore on Calvary for me.

Things crowded thickly in between  
The little spaces saved for him;  
I thought of shades of crepe de chine,  
Of Easter hats of latest trim—

Of hyacinth and daffodil,  
Of crimson tulip and narcissus,  
Of Easter baskets yet to fill,  
Of happy children's Easter pieces—

Of Easter menus to prepare,  
What hour I ought to take communion,  
Of what each one of us should wear,  
At Easter's family reunion.

The day is gone, and bowed with shame  
My tardy heart repentance brings;  
The one excuse that I can name,  
Is thinking far too much of things.

—Ada C. Sell, in *Anthology of American Poetry Magazine*.

### Work for Louise

BY ADA CASSELL SELL

LOUISE had, for three months after graduation, labeled herself mentally, college graduate. Dazed by the glamour that all commencement activities left upon her, she felt very much protected by her diploma, by her degree. It was with real relaxation that she settled down at home for a real vacation after four years of hard work. She had joined two teachers' agencies.

Surely in her state or in one of the other of the forty-eight, near or far, she would be needed. English teachers were needed everywhere. She fell to dreaming. Even if the offer, a very good one it would have to be, came from the Philippines, she might consider it. In fact, she was not sure but that she should prefer that, after a year or two of teaching in the United States.

It turned out that the agencies had little to offer. Every position they notified Louise about, was unsuitable. She couldn't teach French, she couldn't teach Physics. Everything but her own specialty came to her notice. But she had specialized in English, and did not presume to make a stab at Science.

Louise became frantic. Surely, surely, she could get a position somewhere! But the weeks passed, the months passed, and she was no nearer landing one. It seemed scarcely any teachers got married that year, from reports. Some schools were going to get along with fewer teachers. Those who did have positions did not know how long their salaries would be forthcoming.

The disappointed girl went to the local supervisor. He liked her record, her health and character certificate, everything. But there was not a thing open. He was very sorry.

The schools opened and Louise was left at a loose end, with nothing to occupy her time. Her mother assured her she was only too glad to have her at home. She begged her to try to be content, and just live happily, helping here and there, reading, sewing. Louise's mother knew how hard it was for the girl. After the feeling one gets through the accumulated four years of college—a feeling of preparation for life—to find one's self so unnecessary after all! The wise mother prayed that peace and content should find their way to Louise's soul.

One of Louise's good friends was manager at the five-and-ten. He knew what was going on in Louise's restless mind. No harm in calling.

Louise answered.

"The toy counter? Must I tell you at once? Tomorrow? Yes. Thanks."

It would be something to do. A little earned. She had been a big expense to her folks for years. She decided to try to call Mr. Brooks that day. Why wait?

At first she could not get the manager. The longer she had to wait, the more eager she was to tell him she would come. After an interminable length of time, she heard his voice.

"Mr. Brooks? I'll be glad to do it. May I come in tomorrow? At 8:30? Many thanks."

It made Mr. Brooks happy to hear the note of eagerness in Louise's voice.

The routine of everyday work was fine for Louise. She enjoyed the work, especially since it was at the toy counter. She had to deal mostly with the children, and after all, nothing was more charming to her than to watch the changing lights in the eyes of the little ones. To see the ready smiles. To help to choose. There was the little lame boy who had to have his own particular ten-cent dump-truck always blue. The little girl who was collecting a wardrobe for dolly, adding a new garment each Saturday night. Louise was pleased to order pink sacques. She did so want one for her Betty Jane! There were the babies who made lunges at the rattles their mothers were selecting, with the help of Louise.

Louise came home at night, tired but happy. She helped with supper, and if she stayed at home, she always had a magazine or book crying to be read. Or she helped Sis or Gordon, in Junior High, with their evening work. Or wrote to some of her college friends. Louise's mother was glad to see the girl picking up the threads of friendships sort of laid aside after college days had become established. There were two girls at the five-and-ten Louise was especially fond of, and was

beginning to have at her home some evenings.

Everything was fine until the letter came. The letter that spoiled everything for Louise. Once more she was afflicted with discontent. The letter was harmless in itself, well meaning, and all that. But it made Louise unhappy.

Prof. Howard would be in the city during Thanksgiving vacation, and would call at Louise's home, the day before Thanksgiving.

"Don't you tell him I'm working at the five-and-ten!" Louise warned her mother. Poor Mrs. Dern's heart ached. She had been so proud of Louise's adjustment, after the struggle. Was she to see a second struggle? There was no reason in the world why Louise should dread Prof. Howard's visit.

"I just know he'll ask me how many classes I have, how many pupils, what text-books we use, and everything!"

"Louise, dear!"

"He'll go back to college telling them what a failure I am!"

No use talking to the girl in that mood. Might as well let time take care of things.

Prof. Howard arrived. Mrs. Dern and her daughter had just finished the dishes and sat down in the living-room. The greetings were scarcely exchanged before Sis rushed in impetuously.

"Lou! Mrs. Airy said be sure to bring half a dozen balls from your counter for her Monday. Different colors!"

Louise blushed. Prof. Howard made no comment. Mrs. Dern was glad it was out. She had not seen any need for concealing the fact of Louise's kind of work. It was not embarrassing, this visit, after that. Prof. Howard told lots of interesting things about their Alma Mater. Louise devoured every word. It was nice to have been there at school, even if one couldn't find teaching jobs.

It was when mother was busy with Sis and Gordon, that Prof. Howard spoke to Louise.

"I'm so glad you are busy, and happy."

Louise blushed painfully. Then she decided to tell.

"I was ashamed to have you find out I am not teaching," she faltered.

"The only thing I see that you need be ashamed of, is the fact that you were ashamed," replied her former teacher sternly.

"You enjoy the work, do you not? It is the best you can do in these days, I am sure. What I am proud of is how you have settled your own particular problem of adjustment. I must admit I have seen one or two of your classmates who seem to be waiting for the world to lay something fine in their hands, instead of being useful citizens here and now."

Louise was soon talking rapidly, telling about her experiences at the toy counter. What an opportunity it gave her to study child nature. There was never a dull moment when a child was at her counter.

Before Prof. Howard left he did have a surprise, a Thanksgiving gift he called it, for Louise. It was an offer to be assistant in English the following year, at Louise's Alma Mater. Louise rejoiced that her bad temper had not made him withhold the offer from her. Her heart was full of Thanksgiving that night.

Altoona, Pa.

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

*The mother of three little folks between the ages of five and nine years is anxious to provide such Sunday afternoon amusements as will be in keeping with the day, and at the same time give her children happy anticipations as they look forward each week to Sunday.*

THE reply to this request consists of suggestions from three of our sisters who have been asked to give us some of the benefit of their experience in this particular.

On my desk are their responses. Each letter is a real treat to read, and is worthy of being published in full. We are sorry we must quote but briefly from each.

*Letter No. 1.* It seems to me every family Sunday should include three features—joy, recreation and compensation, and whatever is planned should be done with these points in mind.

Our own children often play with the R—— children who are older. They love to act plays, sometimes a Bible story heard in Sunday-school but more often one of their own making.

Sometimes our children are entertained with puzzles, design blocks and educational games. Sometimes we sing or have stories.

One Sunday the children served refreshments of water and apples while the adults acted as their guests.

Whenever possible we take afternoon strolls with the children. In winter we watch squirrels and chipmunks, and in summer have a picnic by some lovely stream.

We feel we have unusual opportunity to teach about God in nature where we live among the mountains.—*Mrs. A. H., North Carolina.*

*No. 2.* One time we lived in a mountainous district where there were many wild flowers during spring and summer. On one trip we found thirty or forty different kinds of flowers.

One day we went out among the massive rocks where we found to our joy an ideal place to illustrate the

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## Selecting Helpful Hymns

(Continued From Page 10)

he leaves this matter until his arrival at church, and in some cases until he gets up to lead the hymn; then comes the hasty leafing through the hymn book and the result, mere mechanics again rather than helpful hymns.

The positive side to this matter is as follows: The pastor should select the hymns a week or two in advance and hand them to the minister of music so that he may prepare a helpful rendition of the music and text. If the minister of music selects the hymns he should know the theme of the sermon and service a week or two in advance so that he may select hymns that will develop this theme. His list of hymns should then be submitted to the pastor for suggestion.

Most authorities on church music agree that the ideal way to select helpful hymns for worship is that the pastor and minister of music have a definite time to meet and discuss the theme and need of a particular service. Then each has a part in the planning and feels his responsibility for the helpfulness of the service.

"Nothing is of consequence unless it makes a difference." To make a difference in the life of the congregation, hymns must be helpful; to be helpful they must be planned for ahead of time, with a unity of purpose on the part of the pastor and minister of music.

*South Bend, Ind.*

## News from the Field

(Continued From Page 15)

thought of the crude plays of twenty years ago and the beautiful inspiring pageant of 1932.

### About Mrs. Jung

During our Christmas service, dear old Mrs. Jung left us for her home in glory. Again we were made to think of the blessing of the gospel. Twenty years ago she was so opposed to Christianity, so afraid of us and of the teaching of the gospel. About nineteen years ago her husband died. They were very poor. Her stepson was believing a little of the gospel and was opposed to some superstitious funeral rites. She insisted on four suits of clothing for her husband's body, one for each of the four seasons in the world beyond. That brought trouble to the home. Finally, to make peace, the boy consented but told her he would never get clothing like that for her when she died. Her heart finally opened to the gospel and for about fifteen years she had been a happy disciple of our Lord. Her life grew sweeter day by day. She was anxious to leave this world to go to dwell in her heavenly home.

Again we have come to the most opportune time of the year for evangelism. Sister Mary Schaeffer and Bro. Yin are in the eastern part of our district holding Bible classes. Bro. Crumpacker has gone for about a month's stay in the southern part. During their absence our local pulpit is being filled by deacons and lay preachers.

### What a Banner Can Mean

The boys' and girls' government schools presented the church large red satin banners, bearing inscriptions of ap-

preciation to the church of Jesus Christ. Think what this means at a time when the national government is opposed to religious training in the schools! We do thank God for this token of open-mindedness on the part of the government school teachers.

### Show Yang

V. Grace Clapper

(See Cover Page Picture)

### A Christian Camel Driver

Bro. Huo Yu K'ou is a camel driver and a warm-hearted Christian as well. Until recently he was the owner of eleven camels, but now he has only three. Eight of his camels were commandeered by the soldiers and enlisted for service in the skirmish with Japan at Shanhaikuan. This means a loss of eight hundred and fifty dollars to Bro. Huo, and he has no hope of recovering them. Had the hired man who was sent with them, not been so fearful, they might have been returned to him in time, but "He was an hireling, whose own the camels were not," and he fled.

Bro. Huo always wears a smile which many times breaks into a hearty laugh. A few days ago some one asked him how he could be so happy and continue to laugh when his camels were thus stolen, which constituted a large part of his living. He replied that it was because he had Christ in his heart. During the pre-Christmas Bible Conference, he was asked to lead one of the morning watch services, and he used for his text, Matt. 19: 24, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." He spoke with authority when he said that a camel must get rid of his load before it is possible for him to go through the "Needle's Eye" in the large gates of Oriental walled cities, and that it is impossible to unload without kneeling outside the gate. "The rich man too," said Bro. Huo, "must kneel and get rid of his burden before he can enter the kingdom of God." His familiarity with these useful "Ships of the Desert," added new meaning to this, our Master's teaching.

### Revival at Show Yang

The church at Show Yang has just closed a seven days' revival meeting, conducted by Rev. Li Yueh Han (John Lee) of the China Inland Mission. During these days we feel that showers of blessing have truly been ours. The attendance might have been better had it not been for the theatrical performances that were going on in the city at the same time, which kept some non-Christians away, who otherwise might have been in attendance. Nearly all of our Christians attended regularly, and were greatly blessed. Several were blessed in an unusual way. Many who were cold and indifferent have reconsecrated their lives to the Master. Pray that this may be but the beginning of a great revival in our midst! We believe that China can best be won to Christ by consecrated native workers, but Spirit-filled missionaries are still needed to keep the work moving. Pray that we may be faithful to the call of God, and that our ardor in his service may not be cooled by the criticisms of mere men!

"It's not what you'd do with a million  
If riches should e'er be your lot,  
But what are you doing at present  
With the dollar and dime you've got?"

## CORRESPONDENCE

### MEN OF NORTHERN INDIANA, ATTENTION!

The attention of men of Northern Indiana is called to the spring meeting of the Men's Work organization to be held at the Bethany Church of the Brethren, located on U. S. Route 6, nine miles east of Nappanee, Ind.,  $\frac{3}{4}$  mile east of State Road 15, on Sunday, April 30. A meeting will be held at 2:15 P. M., a fellowship supper at 5:15 P. M., and a general meeting for men, women, and children at 7:15 P. M.

There will be an election of officers at the afternoon meeting. Addresses will be given on "Men Helping the Church," and "Men's Attitude Toward Temperance."

The fellowship supper will be provided by Bethany B. Y. P. D. There is no set price placed on the meal, but an offering will be taken. The proceeds will go to the district B. Y. P. D. An open forum on "What Men Can Do in Men's Work" will be held at the fellowship supper meeting.

At the 7:15 meeting, Mr. J. W. Leipold of Elkhart, Ind., will give an address on "Christian Men, Economics and Government." Mr. Leipold was employed in a bank in Germany after the world war, and learned much of economics under adverse conditions. Since Mr. Leipold came to the United States, he has become an American citizen and has studied the attitudes of Americans toward their citizenship. He has a message that we all need in our Christian life today.

Each church is requested to notify the Secretary of Northern Indiana Men's Work of the number of men and boys who will attend the fellowship supper. This is necessary in order that the Bethany people can provide the meal. The Bethany church has given us a hearty welcome to their church, and we should cooperate to this extent.

Men from other districts are invited to the meetings. Please advise of the number that desire supper.

Claud Hawbaker, Sec'y. No. Ind. Men's Work.  
1021 E. Donald St., South Bend, Ind.

### A CHURCH EXPRESSES APPRECIATION

"Expression of appreciation is very much needed in these times; I can not shout it too loudly or say it too emphatically."—Dr. Kurtz.

Expressions of appreciation for worthy folks are often wasted on ears that hear not because they have been removed from the locality where service has been given. Warm human appreciation of a pastor's work warms his heart and challenges him to more noble thoughts and deeds.

The First Church of the Brethren in South Bend, Ind., set aside Sunday, March 12, as Pastors' Day, in recognition of the pastor, Bro. J. Clyde Forney, who has untiringly served this church for the past eight years. Without the pastor's knowledge a committee composed of H. L. Chambers, Mrs. A. G. Perkey and Blanche Stauffer arranged the program and mailed a copy to each member of the church and to the pastor's many friends in the city.

The program of the day was as follows: After the regular church school, Bro. Rufus D. Bowman from Elgin spoke at the morning service on the subject, "Building a Dynamic Church." This address was very inspirational and helpful to pastor and members. From 4:30-5:30 o'clock a special recognition service was held. Brief expressions of appreciation were given by: Mary Ryan, who represented the Y. P.

D.; Galen Sargent, who represented the Sunday-school; G. Fred Wiedman, representing the business men of South Bend; and P. G. Stahly, who spoke for the church. Bro. Stahly was treasurer of the church for fourteen years, also on the pastoral committee when Bro. Forney came to South Bend. Rev. Rhys Price Jones of the Westminster Presbyterian Church, with his own Welsh forcefulness, spoke for the ministers of the city. All of these speakers expressed friendly feeling for Bro. Forney and high regard for his contribution to the groups they represented. At 5:30 o'clock a reception for the pastor and family was held in the basement of the church; light lunch was served to all. The activities of the day were climaxed by a challenging address by Dr. D. W. Kurtz. In his own inimitable manner he spoke to an audience of more than five hundred people on the subject, The Pastor. He listed the qualities and responsibilities of the pastor, closing with a very fine and fitting tribute to Bro. Forney, whom he has known for many years.

South Bend, Ind.

Mrs. P. L. Huffaker.

### FRUITS OF A SERIES OF MEETINGS HELD FIFTY-SIX YEARS AGO

"Yet with all his patience, pains and encouraging remarks, of the half dozen or more who came into the church with me, I can not count one besides myself who is in the church today, or any other church as far as I know." This is a quotation from an article by a brother in No. 8 of The Gospel Messenger, and it put me to thinking of the time and circumstances when I gave my heart to the Lord. By the permission of our kind editor I would like to tell about something of the far-reaching results of that revival. This meeting was held in the Pine Grove church of the Quemahoning congregation, Somerset County, Pennsylvania, by Elder Stephen H. Bashor of Whitesville, Mo., in March, 1877. If I remember correctly he was less than twenty-five years of age then. He was called to the ministry at the age of twenty-two years and almost immediately entered the evangelistic field. He was considered the most successful evangelist in the church at that time and it was estimated that ten thousand persons were brought into the church through his ministry.

I can recall eleven who were baptized as a result of this meeting, all single people, except two, and eight of them were young ladies; the youngest one, my sister, Mrs. Jemima E. Dietz, who died in Detroit in 1925, was only twelve years old. I was fifteen. The encouraging thing is that of this group of eleven, all but one became active workers in the church and their influence is widespread, even today. All but four have gone to eternity, but in the families started by these faithful young Christians at least 160 have been or are now members of the Church of the Brethren, seven are ministers, five are deacons and there are many teachers, Sunday-school officers and music leaders. Their activities have extended or do now extend over eight churches in Somerset County, Pennsylvania, nine in Cambria County, Pennsylvania, and four in the Eastern District of Virginia; also in Detroit, Mich., and Waterloo and South Waterloo, Iowa, and other western churches. Elder Bashor also preached in the Maple Spring and Sipesville churches of the same congregation and in all there were about a score and a half of accessions to the church which in that day was considered unusual. And although Elder Bashor not many years after became active in the division of the church, and one of the founders of the Progressive Church, all these converts remained loyal to the mother church. I rejoice in

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### Around the Table

(Continued From Page 19)

meaning of an echo, thus giving a better understanding of the little poem *Echoes* which the children had learned. There, in the midst of God's handiwork, a most perfect illustration was before us.

A mother might take the trees as a study for her children, and the birds also. This would surely be helpful to even the real small boys and girls.—*Mrs. R. C. F., Oregon. Former Missionary to China.*

No. 3. Since we live in town one of the things my children have enjoyed most of all on Sunday afternoons is to take a walk into the edge of town or into the country and observe nature. We try to see something new or at least different from those seen during the week.

Other times we walk into a new part of town, exploring unfamiliar streets.

Another interesting study would be to notice the architecture of the different houses, also the kinds of shrubbery used, observing how it adds or detracts from the beauty of the home. Occasionally the walk might lead to the home of a friend for a brief call.

Again, read an interesting book. By choosing one with short, disconnected chapters there would be no difficulty in reading from it only once a week.

Quiet, suitable games always interest the little folks if mother plays with them, and often she does not have time to play during the week.

Occasionally it might be wise to invite one or more of the children's friends for Sunday dinner, and for a few hours in the afternoon.

Let the children take turns in playing host or hostess with mother as the guest. This can be made educational as well as interesting. A few light refreshments prepared beforehand will add much to the occasion.—*Mrs. C. C. S., Pennsylvania.*

### The Joy of the Cross

BY LULU TERFORD

It is a peculiar truth that there is joy in a cross. We believe the Scriptures which have promises both present and future. When one is suffering from his cross he must not forget the joy connected therewith. Christian joy comes through the knowledge that one is doing his duty as a Christian. There is joy in sacrifice. The greatest of joy comes through spreading the gospel which saves souls. There is joy in refusing to take part in things of this world that are not conducive to spiritual advancement. Jesus Christ saw all of this joy in store for his followers. It is the Holy Spirit that leads us in our Christian activities. The gospel must be carried to unbelievers. But we should ever keep in mind that spreading the gospel is not done without opposition from the adversary. Members enjoying them-

selves socially, who are not experiencing the joy of the cross, have pitched their tents in the valley of laziness with no future reward in view. Others are marching on through rugged mountain paths saving souls and gathering in lost sheep. What a triumphant victory to experience the joy of the cross!

*Glendale, Calif.*

### Christianity and Women

BY D. C. REBER

CHRISTIANITY is woman's greatest blessing. The realization of this fact by many women accounts for women outnumbering men in the church membership.

What is the status of woman by creation? She was created from man after man in order to be a helpmeet for him. Man is given priority to woman in creation. As a work of creation, woman is the crown of creation. Her function and mission are indispensable to man. She is the complement to man's existence. Without a woman, the race would perish. Man is only half a man until he has found his better half. Man is fitted to work and rule. Woman was created to love, beget, and suffer. She is the glory of the man.

In uncivilized society, woman's inferiority and even degradation are very much insisted on. Woman's place is strictly adhered to. She is held on a level with the brute. She performs menial labor. She is inferior to her husband because she is physically weaker. She is considered as man's property acquired by force or purchase. The home is her exclusive sphere and she is seldom seen in public with her husband.

In civilized though pagan lands woman's status is little higher. She is believed to be soulless and socially insignificant.

In China and India woman is considered as the servant of her husband and unworthy of educational privileges. Among the ancient Jews, family life was the purest and highest of antiquity. The wife was regarded as the companion and equal of the husband. The girls were given equal consideration with the boys educationally. The child was accepted as the gift of God. Monogamy was the rule in the Jewish home.

In ancient Greece, the status of woman in Sparta was higher than in Athens. Her own room in her house was the world of the Athenian woman. Her husband exercised authority over her and she did not appear in public unless her countenance was veiled. Socially and intellectually her position was inferior. In Sparta she was respected and patriotic, rearing her children for her state. Girls as well as boys received a training that was physical and moral principally.

In pagan culture, woman reached her highest plane in Rome. Roman motherhood possessed a unique freedom, dignity, and power before Rome's decline occurred, due to corruption. While the husband was the

head of the home, yet the wife had the care and education of the children for the first seven years instead of the father, nurse or slave. The mother's influence in the home was supreme, and was no doubt a source of the tremendous power which Rome as a nation exercised throughout the world.

The husband's duty lay in public life and in no way interfered with the mother's work in the home. She possessed such virtues as fidelity to her husband, love for her children, and queenly guardianship of the sacred precincts of the home. She even was permitted to appear in public with her husband as at banquets. She was her husband's helpmeet in business as well as in household affairs, and he often consulted her on affairs of state.

The whole house was hers, not being confined to separate apartments as at Athens. She received her husband's guests and sat at table with them.

In public the Roman matron's dress secured for her the most profound respect. Men made way for her in the street. At the games, in the theaters, and at the great religious ceremonies of the state she had a place. Her birthday was sacredly observed by the members of her household. On the first of March, a great festival called Matronalia was celebrated by the people giving presents to their wives and mothers.

Although her literary education was very limited, yet she spoke the purest and best Latin known in the most cultivated circles.

In the last years of the Roman Republic when wealth and luxury became prevalent, the purity or dignity of the Roman women declined. Divorce was frequent. Profligacy and impurity corrupted the home life of the Roman, a thing which inevitably occurs from the lack of the saving power of Christianity.

Women hold an important place in the Bible. The Old Testament gives a picture of a virtuous woman (Prov. 31: 10-31) which in modern times has not been attained. Solomon mentions not only the wise women but also the angry, contentious, brawling kind. In the New Testament the extremes are spoken of as holy and silly.

The Bible portrays woman in her true and highest sphere as the wife of one man. The highest concrete expression of womanhood is Mary, the mother of Christ. Christ treated woman tenderly and recognized her as capable of great faith. Even in the depth of sin, he lifted her out of her fallen state and gave her hope.

Women were among the first to accept Christianity through the preaching of the apostles. The first Christian convert in Europe was Lydia. Women were found engaged in church work throughout the Christian era. And the growth and extension of God's kingdom is due in great measure to the loyalty and courage of Christian women.

The Bible states the duties of husband and wife in the marriage relation, and if explicitly followed will result in happy, prosperous Christian homes. In the home, woman is at her best. The disintegration of the modern home is one of the many disastrous by-products of the World War. When the men were called to the army, the women took their places. Women discovered that they could fill many positions of trust efficiently. The result is that women have displaced men permanently and the great tidal wave of unemployment has swept over the world.

Recent surveys show that the largest number of women outside the home are engaged in clerical work, teaching, sales and publicity work. Their highest income is obtained from business and professional occupations. But woman's proper place is as a home-maker. If wisdom dictates a different calling in particular cases, then teaching, authorship, nursing and church or benevolent work should call her talents to useful and honorable careers. As a Christian missionary in foreign countries she has proven herself very successful. By a comparison of the condition of heathen women with that of Christian women today can woman's debt to Christianity be properly understood and appreciated.

*North Manchester, Ind.*

### "I'm Glad I Am Living This Morning"

BY MARGIE JOHN GARST

THE morning was such a busy one—as most of them have a way of being. This special morning everything seemed out of tune; the clock with its merry good morning chimes failed to waken the members of the household at the accustomed hour (because some one had neglected to set it properly). The house itself seemed a bit more tumbled than usual. The floors that were mopped carefully the day before, and the furniture that was polished so nicely, all needed the same going over (as usual). The bedrooms, too, needed a thorough renovating; also the kitchen and the pantry! What a nice way they had of just waiting for the housewife to come to that stack of breakfast dishes and pots and pans and . . .

But on the library table was this little poem written by a Virginia girl:

I'm glad I'm living this morning  
Because the day is so fair,  
And I feel God's presence so keenly  
About me, everywhere.

The heavens declare his glory,  
The trees seem to speak of his power.  
And I see his matchless beauty  
In each small growing flower.

The rocks all tell of his wonder,  
In the hills his strength I see;

(Continued on Page 26)



## FRUITS OF A SERIES OF MEETINGS

(Continued From Page 21)

being able to make this contribution as in contrast to the article referred to in the beginning of this article. May we all remain faithful to the end!

Jerome E. Blough.

Johnstown, Pa.

## NEWS FROM CHURCHES

## CALIFORNIA

**Oakland.**—Dec. 18 we enjoyed a musical program given by the Laurel school P. T. A. choral. Waterford church brought another generous load of food products to be distributed at Christmas time. A splendid program was given on Christmas morning by the children of the Sunday-school. Jan. 20 our women's organization held a joint meeting. The speaker was Mrs. Spencer, chairman of the Oakland council of women, and her subject, The Other Wise Woman. Mrs. Ethel Bowser of Fresno, another guest, gave an interesting account of the women's work in the Fresno church. Feb. 19 the pastors of Oakland exchanged pulpits. Pastor Boaz spoke at the Fruitvale Methodist church and we were privileged to hear a Rev. Prince of the Methodist church. Feb. 22 the three adult Sunday-school classes gave Pastor Boaz and family a surprise grocery shower. Our regular business meeting was held Feb. 24. The love feast will be held April 30 at 6:30 P. M. The Loyal Workers' class held a prayer and song service with Grandma Southard March 5, the occasion being her ninety-fourth birthday. Recently the Friendly Indian boys' club started a fund to buy new curtains for the church basement. The three adult Sunday-school classes came to their aid with the result that the material was purchased and made up by the woman's auxiliary. Appropriate programs are being prepared for Easter Sunday for the morning and evening services. The Y. P. D. is working on a play to be presented in the near future.—Mary Heisel Woody, Oakland, Calif., March 15.

**Raisin City** church met in business meeting on March 12. Bro. Chalmer Faw and wife were asked to continue their pastoral services until September, 1934. Through the untiring efforts of Pastor Faw and wife much good is being done in our church and community. Our church and Sunday-school attendance is steadily increasing. The primary and junior departments will give a program Easter morning. In the evening the young people will present a cantata. March 6 the Ladies' Aid served the district teacher and trustee banquet. By this means \$19 was added to the Aid fund. The Aid has had a busy winter, helping the needy and doing other sewing. At present the Aid is quilting for Mrs. Faw. Our pastor plans to give us a week of pre-Easter services. Our communion has been set for April 22.—Mrs. J. N. Young, Raisin City, Calif., March 16.

**Rio Linda** church held her love feast March 11 with about forty surrounding the Lord's table. Our elder, Bro. J. R. Wine, officiated. Bro. W. R. Brubaker and family also were with us. On Sunday morning Bro. Brubaker gave us a wonderful message. Since our last report those awaiting the rite have been baptized by Bro. J. Ernst. Since Feb. 1 seven have been taken in by baptism and ten received as associate members. Our Ladies' Aid is now wishing to get started in the quilting project. If any who read this wish to help in this way, write to the undersigned.—Mrs. Levi Fisher, Rio Linda, Calif., March 15.

## COLORADO

**Haxtun.**—Feb. 5 our church enjoyed the pictures, Two of India's Children, showing some of the results of the work sponsored by the junior project. At present the juniors are studying the topics from the Junior Leader. Our B. Y. P. D. is discussing miscellaneous subjects of interest to their group. During the Christian Workers' hour each Sunday evening the adult division is studying the Book of Acts, led by Bro. Burl Bradley. The interest is fine. We plan to lift a missionary offering for our district work on April 9 and will have our love feast on April 14 at 7:30.—Rosabelle Grabill, Haxtun, Colo., March 21.

## FLORIDA

**Miami.**—As intended, we met at the home of Brother and Sister Noah Cripe, near Homestead, for services March 19. There was a good attendance, forty-six being present. We had an interesting discussion of the Sunday-school lesson, followed by a sermon by Bro. J. H. Morris, our elder. We had dinner, a social hour or two; and then we met again and listened to interesting talks by Brethren J. H. Morris, C. C. Price and Simon Richardson. We met at five-thirty for our love feast services. Bro. Morris gave a talk on the self-examination part of the service. Bro. Simon Richardson officiated. Twenty-seven members were at the tables; and they were from widely separated homes. The feast was spiritual. A collection of \$11.22 was taken up for the state mission work. Part of the amount was given by those who could not be present. Some who would have been glad to be with us were hindered by sickness. Our next meeting will be held at the home of Brother and Sister Cripe on April 16.—Grant Mahan, Homestead, Fla., March 21.

**Tampa.**—We feel that we have cause for rejoicing in the fact that at last a lot has been secured for our new mission home. It will be only a small building but it will thus be possible for us to have

meetings even when it rains, which we can not have now. Also a fuller program of church activities for our community. We have a small group of spiritually growing folks who took part in the World Day of Prayer observance for the first time.—Sarah H. Lauver, Tampa, Fla., March 21.

## ILLINOIS

**Cherry Grove.**—At the business meeting on March 9 two letters of membership were received and one was granted. It was decided to hold our love feast on June 4. It was also agreed that our church unite with the churches in town in evangelistic services during the week beginning April 2, this to be followed by pre-Easter services in the local church according to the pastor's plans. Definite plans were also made to erase our church deficit. The Hope Circle class is planning some definite activities to increase their work in the church and community in the near future. The men of the church are planning to acquire a tract of timber to work up into fuel for the church for next fall and winter. A special Easter service is in preparation.—Mrs. Vinnie Brunner, Lanark, Ill., March 21.

## INDIANA

**Bremen.**—At our quarterly council one letter of membership was received. Plans were made for the District Meeting which is to be held here in August. Our love feast will be held May 28 at 7:30 P. M. Jan. 29 our young people entertained the sectional conference of the B. Y. P. D. of Northern Indiana. An interesting program was enjoyed. Eight have been received into the church by baptism since our last report, at the close of our revivals. We feel that the Spirit is still at work among us and are sure others will make the good choice soon. Of the eighteen who have been received by baptism this winter one was an intermediate, five were young people and the other twelve, parents or grandparents. The interest and attendance at all services, and especially at Sunday-school, are better than ever. There is a fine spirit of coöperation among the members.—Mrs. E. Lee Burrous, Bremen, Ind., March 20.

**Clear Creek.**—During the last three months our church has had many inspiring programs. The deputation team from Manchester College gave a helpful program. Cathryn Weddle brought her glee club from Lancaster school and gave a fine musical program. Our own young people gave the play, The Dream of Queen Esther. At our council meeting the members, through the advice of our pastor, E. H. Gilbert, offered the ministry to two young men who accepted: Paul Weddle and J. Daniel Groff. March 19 the former gave his first sermon which was much appreciated.—Mrs. E. H. Gilbert, North Manchester, Ind., March 21.

**Logansport.**—On Sunday evening, March 5, Bro. Milo G. Huffman gave us the message. A missionary society was organized Feb. 23, the purpose being to meet each month and give a program based on missionary materials. Hon. Frank E. Wright presented the temperance issue in a masterful way at our church on Feb. 12. We met in council March 16. Favorable reports of the various organizations were given. The date of our communion is April 13, 7:30. We decided to adopt the unified service beginning the first Sunday in April.—Grace Smith, Walton, Ind., March 20.

**Middletown.**—We met in council March 19. One was baptized and received into the church the same day. We expect to have services a few evenings before Easter. Our Sunday-school is improving. We reorganized our Aid Society for another year. Bro. Carpenter from Anderson preached an uplifting sermon for us today on the subject, True Religion.—Florida Green, Middletown, Ind., March 19.

**Pleasant Valley** congregation met in council March 5. The date was set for our love feast and communion, Thursday, May 25. On the morning of March 5 Bro. Weybright, a student from North Manchester, gave us an interesting talk on Peace and War. Jonas Miller, a Menonite missionary from Africa, is expecting to be here Sunday morning, April 9, to give us a talk concerning his work. Two were received into the congregation by letter. The average at Sunday-school has been around sixty and we expect a better average during the summer. We are enjoying our get-together meetings the last Friday of each month. We go from house to house and have good attendance. The time is spent in scripture reading, singing and prayer and visiting after our supper. Our pastor, Bro. Noble Bowman, has been giving us a spiritual sermon every Sunday morning. In the evening programs are conducted by Bro. Roush which are very interesting; he has been giving us some splendid talks.—Mrs. Wm. W. Bowman, Middlebury, Ind., March 18.

**Pyrmont.**—The church met in business session March 11. Several officers were reelected. March 17 and 18 twenty-five of our young people attended the county young people's council of religious education at Flora. On Sunday night, March 19, they gave a full report of the meeting which was enjoyed by all present. Our Sunday-school and church attendance has been good.—Mrs. Kate Sommer, Delphi, Ind., March 21.

**Roann** congregation met in council March 16. Two letters were granted and also a recommendation letter was given. The trustees are to make arrangements about getting wood for the church for next year. Feb. 5 Bro. Frank Baldwin of Sterling, Ill., preached for us on the subject, Know You Are a Christian. Feb. 19 the Servants of the Master had charge of the preaching hour and proved we have some talented young people. March 8 Miss Young from Indianapolis, Ind., gave us three good talks on Sunday-school work with the primaries. Attendance at services has increased lately.—Mary A. Heeter, Roann, Ind., March 20.



**Santa Fe** church met in council March 6. Eld. T. A. Shively was re-elected for another year. J. Earl Fewell was chosen clerk. The ministerial committee reported having secured Eld. Chas. R. Oberlin to hold a revival some time in September. A committee for the church program for the year was chosen. Omer Wolf was chosen trustee for three years. The writer was chosen Messenger agent and correspondent. Pre-Easter services will be held with the home ministers in charge.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 24.

## IOWA

**Dallas Center.**—Our church convened in business session March 10, at which time it was decided to hold evangelistic meetings during the two weeks before Easter. They will be under the direction of Bro. Ray Zook of Elkhart, Iowa. A short time before the Christmas season we rejoiced when at a morning service, two were received into the church by baptism—one a youth and the other an elderly man, the grandfather of Bro. Harold Royer who is serving as missionary in Africa. During the winter months the Y. P. D. has presented several instructive and interesting pageants. Our communion will be held on Sunday evening, May 28.—Mrs. W. H. Royer, Dallas Center, Iowa, March 17.

**Indian Creek.**—The Sunday-school gave a fine program at Christmas. The young people gave a play, The Spirit of Christmas, to an appreciative audience. Our Sunday-school has been doing well this winter in attendance. T. U. Reed and family from Adel have moved into our congregation; he will be our pastor. We are glad for their help and we feel that our church work will grow. There was a reception March 9 at the church for Bro. Reed and family. A short program was rendered, including a talk by Bro. Reed. There was also a donation of things for the pastor and family. Refreshments were served and we all enjoyed the fellowship together. Plans are made for an Easter program. The Ladies' Aid is busy quilting; we sold a friendship quilt which brought \$28 for the Aid.—Mrs. Alice Gooden, Maxwell, Iowa, March 20.

## KANSAS

**Appanose** church met in business meeting March 3. It was decided to hold a communion on May 6, commencing at 7:30 P. M. Feb. 8 two of our members, Brother and Sister S. H. Flora, quietly celebrated their golden wedding. Both are in fairly good health and are regular attendants at church services. The Sunday-school is preparing an Easter program.—Mrs. J. M. Ward, Pomona, Kans., March 20.

## MARYLAND

**Piney Creek.**—The semiannual council meeting of the church was held March 11, with Eld. C. F. Bucher presiding. Eld. E. C. Bixler and Bro. Berkley Bowman were with us also. These brethren took the vote for a deacon, the choice being Bro. Birnie Rinaman. Bro. Bucher was re-elected overseer of the church for another year. Delegates to District Meeting were chosen as follows: Bro. Birnie Bowers and Edw. Forney; alternates, Eld. S. K. Utz and Daniel Teeter; Sunday-school superintendent, Bro. Edw. Forney; Maurice Bowers, assistant. The latter is also prayer meeting leader. We decided to hold our love feast May 13, 2:30 P. M. The day following the council, March 12, Bro. Bixler came to us again and preached an instructive sermon, after which Bro. Rinaman was installed into the deacon's office. Our B. Y. P. D. and Sunday-school are in a prosperous condition; the latter will be reorganized April 2.—Teresa S. Forney, Taneytown, Md., March 16.

**Sharpsburg** church enjoyed a week's revival from Feb. 5 to 12 conducted by our pastor, Bro. Harold Snider. Each of the ten services was a spiritual feast both in sermon and song. The whole congregation received inspiration and help so as to be ready for "His Second Coming," which was the subject of Bro. Snider's last sermon of this series. Eight were received by baptism, one was reclaimed and three are uniting with other churches. The baptismal service was held in Hagerstown church Feb. 26.—Ruth Alto, Sharpsburg, Md., March 20.

## MICHIGAN

**Flint.**—Saturday evening and Sunday, March 18 and 19, Sister Alice Ebey, India missionary, gave three talks, one being to the children. All were much appreciated with almost a full house for each meeting. Sunday morning the school gave a temperance program. In the afternoon at our regular council meeting Bro. Arthur Taylor was called to the ministry. Our elder, Bro. L. H. Prowant, officiated. Brethren Perry Arnold and Perry Hoover helped in the work of the afternoon. We also appreciated the presence of their families. Plans are being made for a Vacation Bible School this spring. Instead of having their regular class meeting Friday night, the young people and others attended a temperance play given at the Methodist tabernacle.—Mary E. Prowant, Durand, Mich., March 20.

**Midland.**—Starting Feb. 12 we enjoyed a two weeks' series of meetings held by three local ministers: J. L. Van Meter, our pastor; J. M. Fradenburgh, and Rev. M. E. Perkins from the Baptist church. Although there were no converts we feel that some good seed was sown. March 11 we met in council with our pastor in charge, due to the absence of Eld. Chas. Spencer. Fifteen letters were granted to members who have moved from the congregation. We are looking forward to another series of meetings to be held by Bro. Forror. We plan to have our love feast in June. We have been enjoying larger crowds at Sunday-school. Our young people's class in particular has been growing. We are planning two plays in the young people's class for the Easter program.—Mrs. Ray Baker, Midland, Mich., March 20.

**Woodland Village.**—Our Sunday-school gave the Christmas pageant, "We Have Seen His Star." The annual fellowship dinner was also

given in December. Both gatherings were well attended and much appreciated by those present. The pre-Easter services will be started by our pastor April 9, with services each evening. He will be assisted by the state evangelist, Bro. Forror, from April 12 to 16. A joint communion of the two Woodland congregations will be held at this place on the evening of April 17.—Grace E. Messner, Woodland, Mich., March 18.

## NEBRASKA

**Bethel** church held its semiannual business session March 17. Robert L. Sink was unanimously re-elected elder and pastor for another year. It was decided to organize a men's organization. Our pastor, Robert L. Sink, and Bro. Leonard Birkin of the Lincoln church are contemplating an exchange of pulpits for a week of pre-Easter services with a love feast at the close. Our Sunday-school and church services are being well attended with good interest. The young people's class gave a pageant on Christmas eve, Star Gleams. Feb. 12 they gave two short plays, The Revelation and Asleep in Zion, which were very inspiring.—Mrs. Ella Saylor, Carleton, Nebr., March 21.

## NORTH CAROLINA

**Fraternity.**—We feel that we as a church have been quite fortunate for the past few months in having some of our church leaders in our midst. Being somewhat isolated from churches of our own faith, and surrounded by churches that are stronger, numerically, than we, makes it more enjoyable to have our own leaders with us. Bro. Guy West was with us last August in a series of meetings. Bro. M. R. Zigler was here in November and told us how we might make our own church a greater force for righteousness in the community. In the early part of January Bro. Earl Flory, wife and two daughters from the China mission field, gave us a better understanding of our work over there. On Feb. 15 Brother and Sister Oliver H. Austin came to us in a special revival effort, and labored earnestly until March 5. A short time after their arrival, Brother and Sister Austin had won their way into the hearts of our folks, and were leading us into a closer fellowship with our Christ. One of the interesting features of this meeting was the fact that all folks were at the church early to enjoy the inspirational song service and story hour under the direction of Sister Austin, which in a wonderful way prepared the audience for the forceful messages of Bro. Austin. Bro. Austin preached twenty-one interesting and inspiring sermons to record-breaking crowds. We have never had a meeting which was as largely attended throughout as this one. We feel that this meeting has been a great blessing to our church and community. Not only the spirit of loyalty and devotion in service in our own little band, but the spirit of brotherliness and cooperation among the sister churches has been fostered. Brother and Sister Austin with our elder, H. J. Woodie, and wife made more than one hundred calls in the different homes. As a direct visible result of these meetings there were nine confessions, eight for baptism and one came back into fellowship, making a total of twenty-three that have been added to our church within the last seven months. On March 10 our church met in regular quarterly council. Our church decided to ask Bro. John R. Snyder of Tyrone, Pa., to serve us as evangelist for 1934.—E. C. Woodie, Winston-Salem, N. C., March 21.

## NORTH DAKOTA

**Cando** congregation met in members' meeting March 14. A program for the summer's activities of the church was outlined. Our pastor, Bro. Mark Burner, will conduct pre-Easter services at the Cando house. A two weeks' Vacation Bible School will begin immediately at the close of our public schools with Bro. Burner and wife as superintendents. June 18 a revival meeting will begin at the Zion house with Bro. Burner as evangelist. A love feast will be held at the close. Two love feasts will be held, once in the summer, the other in the fall. Delegates to District Conference are Mrs. J. H. Duffey, W. W. Smeltzer and Mrs. Mark Burner, with Bro. Burner and Mrs. Chas. Kensing, alternates. The dime investment of the children in the primary department resulted in \$9 which was sent to the boys and girls' schools in foreign lands. The Ladies' Aid has been sewing on Red Cross material; many needy families are being cared for. A Bible study class has been in progress during the winter under the able instruction of our pastor.—Mrs. G. W. Newcomer, Cando, N. Dak., March 20.

## OHIO

**East Dayton.**—Our elder, Bro. Hugh Cloppert, preached a very helpful sermon on Jan. 8. Jan. 22 Mr. and Mrs. Morrow, returned Methodist missionaries from Africa, gave instructive talks about the African field. Feb. 5 Bro. Crosswhite of Eaton was with us for both services. The achievement offering amounting to \$30 was lifted at the morning service. Feb. 12 the evening service was dismissed in order that we might be privileged to hear Bro. Kurtz at the West Dayton church. Feb. 26 Bro. Cloppert was again with us for the morning service. In the evening the men's chorus of the Happy Corner church was with us. March 5 Bro. John Gump of New Carlisle was here in the interest of the Brethren Home at Greenville. At our council meeting March 7 Sister Killian and Sister Mary C. Couser were chosen delegates to District Meeting. The time for our love feast was set for June 3 at 6:30 P. M. Bro. Lester Heisey of Laura, Ohio, has been engaged to conduct our pre-Easter services. Because of the illness of Sister Killian the pulpit was supplied by Bro. Dorsey Hodgden on March 12 and by Bro. Daniel Weimer on March 19.—Lida Baldwin, Dayton, Ohio, March 24.

(Continued on Page 28)



## "I'm Glad I Am Living This Morning"

(Continued From Page 23)

And the birds are singing his praises  
In the songs that they sing to me.

I read in the daylight his greatness,  
And the night speaks again of his power;  
The raindrops talk of his kindness  
In each refreshing shower.

Oh, I'm glad to be living this morning  
In a world of beauty so rare,  
Where the God of heaven is hovering  
About me everywhere.

The morning hours! How do we greet them? Will we think of our duties as irksome? Will we see only chaos and unpleasant surroundings or be glad that ours is a task and in doing that task God's presence may be very near, if in our doing we have the gladsome spirit that should be ours.

How oft we fail to know the beauties of the morning hour because our thoughts are so completely absorbed with just things. If we could but pause long enough in our morning rush to say with our girlish poet,

The heavens declare his glory,  
The trees seem to speak of his power,  
And I see his matchless beauty  
In each small growing flower.

How often we fail to look to the heavens! How often we take the beauty of the trees for granted! What a joy in the early morning hours to enjoy the stillness of the forest, or the quietness of our lawns under the leafy canopy of God's creation with God's flowers blossoming at our feet! Pity that human being who sees nothing in the foliage of the trees and the coloring in the flowers but money, and maybe not even that recompense. Could we but see God in the tiniest of the soul-cheering blossoms!

"I'm glad I'm living this morning," should be our awakening thought as we enter each new day, each new day with its sunrise of hope or maybe its shadows of disappointment. If the day dawns for us with naught but happiness to bless our day, let us not fail to remember the Creator of our happiness. Should the dawning awaken us to the consciousness of regret, and sorrow and remorse, let us still know that "God is in his heaven" and 'tis he alone who can heal the broken-hearted and bring joy and peace again.

Oh, it is nice to be living when a heart of love and understanding is ours, when even the rocks all tell of his wonder, and in the hills his strength we see. It is nice to hear the song birds' message and study the harmony of the song, with discordant notes ever absent. It is a joyous realization to feel one's self in tune with the Infinite; this is possible when our lives are in harmony with the Master Teacher.

Oh, I'm glad to be living this morning  
In a world of beauty so rare  
When the God of Heaven is hovering  
About me everywhere.

Oh, yes, the house was yet to be put in order, it had the same untidy appearance, but how different the task of cleaning seemed . . . different because of the cheering little message of the poet; different because of the resolve to think of something more lovely; different because "the God of heaven is hovering about me everywhere."

*Salem, Va.*

## CORRESPONDENCE

### AN INTERESTING COMPARISON

The two articles, "Seeking an Easy Pastorate," and "A Pastor Speaks His Mind," in the recent Gospel Messenger, furnish material for an interesting comparison. The quotations in the first article, "When we cease to bleed, we cease to bless," and "He who would preach a crucified Christ must himself be a crucified man," contain the foundation principle in favor of the difficult task. Is it not the difficult tasks that enable the preacher to grow? And as the article says, "The successful minister must grow." Again, "No preacher has a message unless the Word of God has yielded up to him its secrets." "The Word of God yields its secrets only to the one who digs for its spiritual gold." Difficult? Yes, for a time at least, but it abundantly rewards.

How about a pastor who wants a yearly program worked out for his local needs? Does he realize that the program he seeks is clearly defined in the Book which should be the source of all his messages? Does he have access to the Holy Spirit who is promised as the interpreter of that program? "The pastor can't do everything." Is one of his tasks knowing how to get the other fellow to do his share? Or is he seeking an easy pastorate? "Great things could be done were there no one to throw a monkey wrench into the machinery." Would they be great if they were accomplished without difficulty? Perhaps the Messenger agent has never been instructed personally and privately, as to her duties. While this might be done by any lay member, yet who more than the pastor, should be qualified to give personal and kindly instruction and suggestions as to the approach in securing subscriptions? If she is a busy housewife she no doubt finds much to do that is more agreeable than arguing with people who are hard up and don't realize any loss in not having the Messenger. It would be perfectly proper for the pastor to land one occasionally himself, turn it over to her and tell her how he did it. If she is being paid for each subscription she probably feels that people will think she is working for the money and that adds to the difficulty. Methinks, that is a service any consecrated Christian would be glad to do for the joy it affords. When a church is, "knocked in the head," who is responsible? Is God able to prevent it if the forces are properly marshaled in his name? "If the pastor is wrong, kick him out; if others are wrong, kick them out." If that method were pursued where would growth and development come in? Kicking a wrong pastor out would, in all probability, be kicking him onto another church, and while you might get one better in one respect, no doubt, he would be weaker in several other respects. The time would be spent in getting ac-

quainted and neither church nor pastor would have gained anything. Is not the lack of spiritual development, both in our churches and pastors, due to the fact that so many of our pastors are kicked out, or go of their own accord, from one place to another so they can preach over the same sermons and avoid difficulties in discipline? Is it not better to hold on to a pastor and help him to overcome weaknesses and grow, along with the church, "in stature and in favor with God and man"? Might it be possible that the reason that pastor has not been kicked out is because there are members in his church who feel that it is better to develop one pastor than to spend all the time getting acquainted? In all probability if that pastor will determine to tackle the difficult task he will find the program he needs in the Book that is supposed to supply his material and inspiration. What is true about the pastor in regard to "kicking out," is equally true in regard to others who may be in the wrong. Is not the surest and best way to kill an enemy, through kindness to make him a friend?

Viriden, Ill.

Emma Carstensen.

### THE ANNUAL DISTRICT CONFERENCE OF NORTHWESTERN OHIO

District Meeting for Northwestern Ohio convened this year in the Silver Creek church near Pioneer, Ohio, March 14 to 16 inclusive. Elders from the district gathered at 1 o'clock Tuesday for business session with Eld. J. J. Anglemyer as moderator. Unfinished business brought reports of the work in two of the churches of the district. Both reports showed splendid progress in the work in the respective churches. Nominations were made for the various Boards and committees. The names of Elders Walter Swihart and W. C. Detrick were added to the elders' list and the brethren were welcomed to the elders' body.

The meetings of Tuesday evening and Wednesday were inspirational in character, the main emphasis being upon missions and Christian education. Eld. Chas. D. Bonsack of Elgin spoke appealingly on "The Necessity of the Church." I. C. Paul stressed our home mission work with the theme, "America, a Christian Nation?" Eld. Jay Hornish brought the missionary address of the second day with force and conviction. Eld. John Wieand presented the educational address on the theme, "The Teaching Church." Bro. Wieand's conviction is that the church must be a teaching church and that only as she teaches does she serve. An open forum on Christian education in the district brought several interesting discussions. Bro. A. P. Musselman followed this with a short but to the point address on, "Whither Bound in Christian Education?" Bro. J. J. Anglemyer in speaking of "Keeping the Church Serving," gave an inspiring picture of the serving church, using as background, a New Testament church that served. A program sponsored by the Women's Work group and a fellowship supper following brought the work of the women in the district to our attention. Mrs. Adam Ebey, on furlough from India, spoke twice in this connection. Her remarks were informational and inspiring to members of the Women's organization of the church. She spoke directly of the results of Women's Work in India.

The business session convened on Thursday. Eld. J. J. Anglemyer served as Moderator. Reports of our home and foreign mission giving, the work in our mission churches, the Home for the Aged, were good. We feel encouraged that while not all was done that might have been done, visible results were many. We are going on to victory even

"in times like these." Eld. J. L. Guthrie was selected as member of Standing Committee this year, with Eld. Ralph R. Hatton as alternate. Invitations from the Lima and Pleasant View churches for the meeting for 1934 were received, the latter being accepted.

The visiting brethren—Eld. Chas. D. Bonsack of Elgin, Elders E. B. Bagwell, Edward Kintner, and G. A. Snider of Manchester, and D. G. Berkebile of Southern Ohio—added much to the spirit and interest of the meeting.

Lima, Ohio.

I. C. Paul.

### EMMA WHISLER SHIVELY

On Feb. 16, that very cold day when the earth was blanketed in snow and the wind ran wild, the family and friends of Bro. Levi S. Shively, in the Sterling, Ill., cemetery, stood by the open grave and laid to rest the body of Sister Shively whose spirit had taken its flight to the home beyond, on Feb. 14, at the Ball Hospital, Muncie, Ind., where she had undergone an operation and was receiving the most scientific treatment that medical skill knows in treating that unconquered disease, cancer. A former operation had given relief but failed to effect a cure.

In one of her last letters she spoke of her severe suffering, her keen desire to do Christian work, and her burning passion to remain with her family at least until she had seen her four boys through to manhood. She could not understand why apparently it was to be otherwise. But she was resigned to whatever was in store for her. When she was anointed she expressed a deep longing to be healed that she might live and serve, if it were the Lord's will. Weak in body, she was rich in love and unfaltering in faith and devotion to her Lord.

Sister Shively was an active and efficient worker in the church and Sunday-school. When advised that she was laboring beyond her strength she often remarked that she loved the work and must do it. Because she felt that her days might be cut short she was the more eager to make them count for good. Devoted to her church and Lord, she was a true helpmate to her husband and an ideal mother to her sons, always considerate and helpful.

She was born at Ashland, Nebr., April 13, 1882, the daughter of Brother George E. and Sister Elmira S. Whisler, being one of their four children. Early in her life her parents moved to Mt. Morris, Ill., in order that they might bring up their family in a thriving and favorable church environment. In her eleventh year Emma united with the Church of the Brethren whose fellowship she enjoyed throughout her natural life. To her the church meant much and was a strong spiritual force.

Her education was secured in the public schools and in Mount Morris College from which she was graduated in 1911 with the A. B. degree. During the years that her husband served as teacher, one of the managers and president of her alma mater, she made their house an open home for faculty and students alike.

She leaves to cherish her memory her husband, four sons, Willard, Forest, Ralph and John, her father, one brother, Samuel, and one sister, Myrtle Billsborough with her two children, not to mention the host of friends scattered far and wide. Gone she will long be remembered by all of these.

Funeral services were conducted at Muncie by her pastor, Bro. Reuben Boomershine, assisted by a local pastor. This service was largely attended by the church people, classes from the grade and junior high schools and from Ball State

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

**Fostoria.**—March 9 the church assembled in council. Our presiding elder, Bro. G. A. Snider, gave a constructive and instructive exhortation, his aim being to strengthen the church. Bro. Geo. Garner, of the District Ministerial Board, also spoke briefly. Reports were given and three letters of membership granted. One new member was elected on the educational board. Delegates elected to District Meeting were Brethren F. M. Buckingham and Walter Swihart. By a unanimous vote the church retains Bro. Swihart as pastor for another year, and Bro. Geo. Garner was elected presiding elder. Under the preaching and teaching of Bro. Swihart the church has moved forward in a spiritual way and has been greatly strengthened. Our young people are earnest and active in the Sunday-school, C. W. and other programs, besides their B. Y. P. D. meetings. The study of the book of Revelation is nearly completed, having been taught by the pastor. Much interest was manifested by both teacher and class. Recently we have remodeled the pulpit platform and laid a new carpet, this being made possible through the activities of the Home Builders' class and the Ladies' Aid. The Sunday-school, under the supervision of Bro. Willis Schubert, is showing marked interest both in attendance and study. The chorus, under the instruction of Bro. David Painter, is progressing nicely. March 19 the C. W. hour will be devoted to a musicale rendered by the chorus. Special Easter services will begin April 9 and continue throughout the week, closing this program with an Easter decision day.—J. C. Warstler, Fostoria, Ohio, March 13.

**Stony Creek.**—Our regular council was held March 3. Delegates to District Meeting were Bro. L. C. Huber and Mrs. C. W. Warstler; Bro. Warstler is the delegate to Annual Conference. The work is going forward in a fine spirit of cooperation. Fifteen men spent the day recently in beautifying the church property. Our B. Y. P. D. has resumed Sunday evening services under the direction of our pastor. Much interest has been taken in the doctrinal subjects which he brings to us. Preparations are being made for an Easter pageant to be given by members of the B. Y. P. D. under the direction of Mrs. Warstler. We have been having some inspiring music by members of our junior male quartet.—Mary Snyder, Bellefontaine, Ohio, March 20.

**Toledo.**—The First church closed a most successful revival which began Feb. 19, and closed March 5, with Bro. John Wicand, Bellefontaine, Ohio, evangelist. We had good interest and a full house every night. The total attendance was 4,180 with an average attendance of 249. Bro. Wicand and Bro. Hatton called in 165 homes covering a territory of 510 miles, during these two weeks. The result of this revival was forty-seven at the altar, thirty-five baptisms, four reclaimed, one received by letter, four reconsecrations, and three awaiting baptism. Bro. Hatton's aim was twelve baptisms for the year. We rejoice that this aim has been reached, with a total of fifty-seven new members added to the church since March 1, 1932. A reception was given the new members March 8. A short program was given, followed by a social period and refreshments. Our Sunday-school continues to grow with an average attendance for the year of 129; average attendance at morning worship, 93; average attendance at evening service, 89; total calls made by the pastor for the year, 2,011; covering 11,789 miles; total baptisms for year 49; attendance at all services and all church activities for the year is 21,778.—Mrs. H. E. McKimmy, Toledo, Ohio, March 13.

**West Charleston.**—Our people enjoyed a two weeks' meeting, beginning Feb. 12, with Bro. R. H. Nicodemus presenting the book of John. We were hungry for just this gospel, made clear and plain to us. There is nothing so convincing or inspirational as the truth, simply and clearly presented. On the evening of March 2 three of our Sunday-school young people were received into the church by baptism. Feb. 9 our regular business meeting was held. Delegates to District Meeting were chosen as follows: Mrs. D. Senseman and Everett Hay; alternates, Wray Barnhart and Walter Hawke. On Sunday morning, March 19, Robert Noffsinger, president of Y. P. D. cabinet of Southern Ohio, gave a short talk to our young people.—Mrs. J. C. Flora, Dayton, Ohio, March 20.

### OREGON

**Portland.**—On Feb. 12 Samuel Marlow, a middle-aged man and head of a family, was baptized. This family was reached through a community survey made some time ago. Bro. Leander Smith, our presiding elder, met with us in a council meeting Feb. 24. The date for our love feast was set for April 29. It was decided in the council meeting that every member of the church be responsible for the conversion of at least one soul during the pre-Easter season, by means of prayer, visitation and the distribution of tracts. Our pastor, Bro. F. H. Barr, has been conducting a leadership training school in our church. For six consecutive Monday evenings we participated in a union leadership training school sponsored by the Portland Council of Churches with our pastor director. The school in our church will be resumed soon again. Brother and Sister J. W. Barnett of Arago, Ore., held a series of evangelistic meetings at the Damascus mission Feb. 26-March 12. As a result of the meetings five were converted, three of whom were baptized as members of the Portland Church of the Brethren.—Rebecca Barr, Portland, Ore., March 18.

### PENNSYLVANIA

**Chiques.**—Feb. 5 Bro. S. H. Hertzler preached at the Chiques house on the Beatitudes. One of the Chiques Sunday-school classes sponsored the service and selected the text. Our council meeting was held

Feb. 25. The reports show we have a membership of 292; gained, 9; lost by death, 3 during 1932. A committee was appointed to look into the matter of organizing a B. Y. P. D. Delegates to Annual Meeting are Brethren H. L. Hess and B. G. Stauffer; to District Meeting, Brethren D. G. Gible, Elmer Zug and Henry B. Shearer. Our love feast is to be held at the Chiques house May 30 and 31, 10 A. M., Decoration Day. The writer was reappointed as Messenger correspondent. March 11 and 12 Brethren Schlosser and Hertzler from Elizabethtown were with us at the Mt. Hope house conducting a Bible institute. Bro. Hertzler spoke on Hebrews and Bro. Schlosser on Church Doctrines and the Apostolic Church. These messages were greatly appreciated. Our young people expect to render a program at the Chiques house April 2 in charge of Sister Alma Ginder. An Easter program in charge of Sister Margaret Ginder will be given at the Chiques house. The C. W. Society is sponsoring a musicale at the Chiques house April 30 in charge of Bro. D. G. Eshelman. The Sunshine class of the Mt. Hope Sunday-school will render a program the evening of May 7 and on May 14 the Mother's Day program in charge of Sister Florence Ginder will be given at the Chiques house.—Fanny Zug Shearer, Manheim, Pa., March 13.

**Clover Creek.**—Beginning Feb. 28 and closing March 15 our church experienced an inspirational revival with Bro. Levi Garst of Salem, Va., evangelist. He brought Spirit-filled messages from God's Word and labored earnestly for the salvation of souls and the strengthening of the church. Eight confessed Christ and were baptized March 20. Delegations came from many of our neighboring churches and rendered special music which was much appreciated. Jan. 22 Bro. Calvert N. Ellis of Juniata College was with us in a Bible institute. He gave us three very interesting messages from the Book of Amos. Five teachers from our Sunday-school have just completed a course in standard leadership training and will graduate March 26. Our B. Y. P. D. is active under the direction of Sister Helen Brumbaugh. They are helping support Desmond Bittinger in Africa. Our Sisters' Aid meets regularly and is doing a splendid work. Our young people have been greatly interested in the Bible reading contest which will end March 31.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., March 22.

**Harrisburg.**—Our evangelistic meetings began Sunday evening, Feb. 5, with Eld. I. S. Long of Bridgewater, Va., as our evangelist. We feel we have been strengthened and our church built up spiritually through the labors of Bro. Long in the two weeks that he was with us. As a direct result of his sermons twenty-one accepted Christ as their Savior. Nineteen were received by baptism and two reclaimed. One was received by letter during the meetings. Sunday morning, Feb. 19, an offering for the General Mission Board was received which amounted to \$66.15. During the Sunday evening services of January seven were received by baptism and one by letter. Since the close of the meetings three have accepted Christ and have been received by baptism, making a total of thirty-one by baptism and two by letter since Jan. 1. In our pastor's report last night in council it was revealed that 146 have been added to the Harrisburg church by baptism, letter and reclaimed, during the present pastorate which is now going into the fourth year. The average attending the morning church service for January was 224 and for the evening service 268. We are taking up the study of the Book of Acts under the leadership of our pastor, Bro. Whitacre, in our prayer meeting with a very fine attendance. Delegates elected to District Meeting are Bro. I. F. Baker, Bro. Abram Zuck and Sister Nellie Crozier; to the Hershey Annual Conference, J. E. Whitacre and Abram Zuck. The Ladies' Aid meeting last Thursday reflected all officers of last year.—Mrs. Warren Snively, Harrisburg, Pa., March 10.

**Hershey.**—The church met in council March 6. The delegates to Annual Conference are Brother and Sister J. I. Baugher; to District Meeting, Milton Bashore, John Stahley and Isaac Brandt. Bro. Ebersole was reelected elder in charge for one year. The pastoral committee reported, after an every member canvass, a good majority in favor of a pastor and ready to help support one. The committee was continued, to try to find the right man and report to the church, presenting the names of at least three men. Elders H. K. Ober and Monroe Miller assisted in the work. Feb. 26 a missionary program was rendered under the direction of the missionary committee. Bro. Alva Harsch, now a student at Elizabethtown College, gave a splendid address. Jan. 29 the Junior League gave us a program in connection with the slides on India. They also brought their project money which amounted to \$95.83; this with the money from the Sunday-school makes the achievement offering \$277.36. Sunday morning, Feb. 12, Bro. Noah Sellers from Lineboro, Md., brought us an inspiring message. The Christian Workers' board is arranging for a pre-Easter service.—Mary Bashore, Hershey, Pa., March 20.

**Indian Creek** congregation met in council March 4 with Eld. Elmer M. Moyer presiding. One new member was received by letter and one by baptism since our last report. Bro. Elmer Moyer was reelected elder-in-charge of our congregation for a term of three years. Eld. Moyer was also chosen as our delegate to Annual Conference with Bro. A. A. Price, alternate. Brethren David Cassel and Jacob Price were elected District Meeting delegates. The very interesting annual report of the Sisters' Aid Society was presented by their secretary. Items of special interest in the same being their liberal contributions to the cause of home and foreign missions and other conditions of need. We enjoyed a very interesting Bible institute Feb. 18 and 19 with Bro. Ezra Wenger of the faculty of Elizabethtown College as instructor. He brought us four very helpful and greatly practical messages on this occasion. We contemplate having a series of special evening services during the week preceding our spring love feast which will be held on the afternoon and evening of May 13. Our an-



nual community singing, which has become an occasion of great interest and inspiration, is scheduled to be held on Sunday afternoon, May 21.—Mathias P. Landis, Vernfield, Pa., March 15.

**Long Run.**—On March 12 Harvey Markley of Lititz brought us an interesting morning sermon on the subject of Mercy and Divine Mission. Another very pleasing sermon was given in the evening on the subject, Seeking His Opportunity. The Bible class was taught by Bro. Norman Reber.—Mrs. Quinton Kunkle, Parryville, Pa., March 18.

**Lower Cumberland.**—Our several church schools rendered Christmas programs, that at the Boiling Springs house being given on Dec. 18 to a full house. Since the beginning of the year several church business meetings have been held. Sister Anetta Mow gave us new insight into the work being done on the foreign field. Feb. 19 Bro. Robert Cocklin, one of our local ministers, began revival services at the Boiling Springs house. The attendance and interest were exceptional, and it seemed wise to continue the services one week longer than originally planned, making three weeks. As a direct result six have been baptized, one reclaimed, and a number await baptism. The Word was presented in such a way that each one was made to feel it is the strength of our nation, written for just such a time as this. Bro. Ralph Schlosser of Elizabethtown will be at the Mohler house to conduct a Bible institute on the evening of March 25, and all day Sunday, the 26th. We also expect to have Bro. D. W. Kurtz with us at the Boiling Springs house on Tuesday evening, June 6.—Mrs. O. J. Hassinger, Carlisle, Pa., March 13.

### VIRGINIA

**Lebanon church** met in council March 8. Ira Kline and Edgar Wine are delegates to District Meeting; alternates, Emmet Wine and W. A. Cline. Our love feast will be held Easter Monday, April 17, at 7:30 P. M. The Ladies' Aid rendered a program recently, giving the play, Jesus Calls Us. The World Day of Prayer was observed March 3. Two have been received by letter since our last report.—Lila B. Wine, Mt. Sidney, Va., March 14.

**Lowman Valley.**—We have had a good meeting—the best revival we ever had. The Lord has been with us and blessed us. Bro. Green Wiegler, evangelist, from the Blue Ridge in North Carolina, preached for two weeks with power from God's Word. There were seven additions to the church.—Alva Farrington, Marion, Va., March 21.

**Pleasant Valley church** met in council March 18. It was decided to hold Easter services by the home brethren, beginning April 16 and continuing until April 23. The ministerial board is to secure an evangelist to conduct our series of meetings some time during the year. At a previous meeting Bro. H. E. Reed was reelected church clerk and the writer, Messenger correspondent.—Mrs. John H. Lester, Sowers, Va., March 21.

**Pleasant Valley (2nd Dist.).**—We met in council on March 18. The finance and treasurer's reports were given. Our love feast will be held on April 15 beginning at 4 P. M. The following were elected delegates to District Meeting: Brethren M. L. Wright, E. M. Grove and B. F. Miller; alternates, E. L. Wampler, S. L. Wampler and F. L. Garber. Delegates to Annual Conference, Brethren S. D. Miller and F. L. Garber; alternates, D. A. Cline and B. F. Miller, Sr. It was decided to have a series of meetings during the summer.—Mrs. M. C. Williams, Mt. Sidney, Va., March 21.

### WASHINGTON

**Sunnyside church** met in council March 10. One was reclaimed at this meeting. On the Sunday following we had a basket dinner following the morning service. Afterward we had baptismal services when five were received, making a total of twelve baptisms for this congregation during the past year. Six of these were baptized at Hanford, Wash., where Bro. Geo. Strycker and family with a few other faithful members have their home and are doing a good work. The love feast for Outlook and Sunnyside will be held at Sunnyside April 14.—Pearl H. Boyd, Sunnyside, Wash., March 21.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Maryland, Middle, Manor, April 20, 21.

Pennsylvania, E., Palmyra, April 26, 27.

Pennsylvania, M., Roaring Spring, April 12.

Pennsylvania, S. E., N. J., & E. N. Y., Royersford, April 20.

Pennsylvania, W., Somerset, April 17-19.

Virginia, First, Cloverdale, April 19-21.

Virginia, Northern, Green Mount, April 14, 15.

Virginia, Second, Mt. Vernon, April 26-28.

### LOVE FEASTS

#### California

April 22, Raisin City.

April 30, 6:30 pm, Oakland.

#### Colorado

April 14, 7:30 pm, Haxtun.

#### Illinois

May 28, 7:30 pm, Yellow Creek.

#### Indiana

April 13, 7:30 pm, Logansport.

April 16, Kokomo.

April 18, 7 pm, Syracuse.

April 22, 7:30 pm, Nettle Creek.

May 13, Beech Grove.

May 20, 7:30 pm, Bethany.

May 20, 7:30 pm, Cedar Lake.

May 25, Pleasant Valley.

May 28, 7:30 pm, Bremen.

#### Iowa

April 14, Sheldon.

April 23, 7:30 pm, Greene.

May 27, 7:30 pm, Des Moines Valley.

May 28, Dallas Center.

#### Kansas

May 6, 7:30 pm, Appanoose.

#### Maryland

May 13, 2:30 pm, Piney Creek.

May 14, 6:30 pm, Westminster.

May 20, Beaver Creek.

May 27, 3:30 pm, Long Green Valley.

#### Michigan

April 15, 7 pm, Buchanan.

#### Missouri

May 20, Shoal Creek.

May 27, Bethel.

#### Ohio

April 13, 7:30 pm, Toledo.

April 13, 7:30 pm, Bellefontaine.

April 16, 6:30 pm, Akron, First.

April 23, 7:30 pm, Canton, First.

May 20, 8 pm, Swan Creek.

#### Oregon

April 15, 7:30 pm, Albany.

April 29, Portland.

May 6, Mabel.

#### Pennsylvania

April 9, 7 pm, Upper Claar.

April 13, 7:30 pm, Bethany, Philadelphia.

April 14, Lititz.

April 16, 7 pm, Connellsville.

April 19, 6:30 pm, Waynesboro.

April 30, Dunnings Creek at New Paris.

May 7, 6:30 pm, Roaring Spring.

May 7, Chambersburg.

May 6, 7, 10 am, Little Swatara at Ziegler.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 9, 10, 10 am, Heidelberg.

May 13, Indian Creek.

May 14, Elizabethtown.

May 14, York.

May 16, 10 am, West Green Tree at Green Tree.

May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 21, 10 am, Falling Spring at Hade.

May 24, 25, 10 am, West Conestoga at Middle Creek.

May 27, 28, 1:30 pm, Myerstown.

May 28, Leamersville.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

#### Tennessee

April 13, 7:30 pm, Pleasant Hill.

#### Virginia

April 15, 4 pm, Pleasant Valley (2nd).

April 16, 7:15 pm, Moscow.

April 17, 7:30 pm, Lebanon.

May 7, 7:15 pm, Timbersville.

#### Washington

April 14, Sunnyside.

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## Easter Christian Education Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars as an offering for Board of Christian Education.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

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## EMMA WHISLER SHIVELY

(Continued From Page 27)

College, in which Bro. Shively teaches. Later services were held at Sterling conducted by the writer assisted by C. D. Bonsack and J. F. Baldwin. The college had delegated one of its faculty members to accompany the family to Sterling and render whatever service he could. Thus did it show its sympathy.

Besides her interest in her family and church Sister Shively was active in the community. As evidence of this I need but quote the following sent to the family by the Memorial Committee of the Visiting Nurse Association of Muncie:

"Your friends" (I omit the names) "have sent to the Visiting Nurse Association gifts to be used as a memorial to Mrs. Shively. Her name has been placed on our Memorial Record and a nurse will take care of the unfortunate sick of Muncie in her memory.

"The Memorial Fund provides perpetual care as only the interest is used and Mrs. Shively's memory will be kept alive in Muncie by loving service to the living."

Is not that a better service than burying a casket in flowers after a loved one has been taken away? It certainly is. Why not flowers for the sick and the living, and a memorial gift that will minister to the sick and needy for years to come?

J. E. Miller.

Elgin, Ill.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bryant-Wilson.**—By their pastor, W. R. Argabright, at the home of the bride's parents, March 18, 1933, Bro. Chester Lee Bryant of Deepwater, Mo., and Sister Geraldine Kathryn Wilson of Clinton, Mo.—Erma Lucille Argabright, Deepwater, Mo.

**Delauter-Fields.**—By the undersigned at the parsonage, March 18, 1933, Charles D. Delauter and Sarah E. Fields.—H. L. Hartsough, North Manchester, Ind.

**Hetrick-Jones.**—By the undersigned at the home of the bride's parents, March 12, 1933, Mr. Cletus E. Hetrick of Lineboro, Md., and Sister Minnie I. Jones of Westminster, Md.—N. S. Sellers, Lineboro, Md.

**Nesbitt-Booz.**—By the undersigned in the parsonage, Feb. 17, 1933, Benj. M. Nesbitt of Walnut Bottom and Ada E. Booz of Shippensburg.—H. M. Snively, Carlisle, Pa.

**Topp-Stedman.**—By the undersigned in the Carrington church, March 12, 1933, Orin Carl Topp and Violet June Stedman.—G. I. Michael, Carrington, N. Dak.

**Wisler-Frelich.**—By the undersigned at the home of the bridegroom's parents, March 2, 1933, Alpheus Wisler and Christine Frelich.—G. I. Michael, Cando, N. Dak.

## FALLEN ASLEEP

**Akers,** Julian, seven-year-old son of Bro. and Mrs. Chymer Akers, died at his home at Alum Ridge, Va., Dec. 24, 1932. He leaves his father and mother, two sisters and one brother. Services at the home by Elders H. L. and Michael Reed. Interment in cemetery near his home.—Mrs. John H. Lester, Sowers, Va.

**Anderson,** Sudie Brallier, born April 23, 1865, near Vinco, Cambria County, Pa., died March 14, 1933, in the hospital, Indiana, Pa., aged 68 years. She was the last survivor of the fourteen children of Samuel and Susannah Good Brallier. A sister, Ellen Roberts Wareham, died Feb. 10, 1933. Her husband died forty-three years ago. She was affiliated with the church for over fifty years. Surviving are a half brother and half sister, her stepmother, two stepsisters, one daughter, eight grandchildren, and three great-grandchildren. Funeral services were held at the Walnut Grove church by J. A. Robinson assisted by S. W. Pearce. Interment in Headricks cemetery.—C. T. Noffsinger, Johnstown, Pa.

**Bollinger,** Sister Ella Kreider, wife of Benjamin Bollinger, was born Nov. 11, 1874, died at her home near Lincoln, Pa., March 13, 1933, aged 58 years. She is survived by her husband, eight children and fourteen grandchildren. Funeral services were held in the Middle Creek church by the home ministers. Interment in adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

**Bovey,** Martin Lester, son of John and Zella Bovey, born near Hagerstown, Md., died at the hospital, Abilene, Kans., Sept. 14, 1932, aged 39 years. June 18, 1927, he married Miss Elsie Berger. Early in life he united with the Church of the Brethren and after his marriage, with the Evangelical Church. He is survived by his wife, son, parents, four sisters and three brothers. Funeral services at the Holland church by C. A. Shank assisted by E. H. Dahm. Burial in the Fairview cemetery.—Mrs. Harry R. Lehman, Abilene, Kans.

**Bowman,** Sister Kate, daughter of Joseph Mowbray, born at Mt. Clinton, Va., Nov. 18, 1866, died March 7, 1933. She was the widow of Floyd S. Bowman who preceded her about three years ago. She was a member of the Church of the Brethren. Having no children of her own she raised seven foster children, all of whom survive, also four brothers. She died at the hospital at Charlottesville, Va. Funeral in Valley church by Bro. Davis Nolley. Interment in Valley cemetery by the side of her husband.—Vernie F. Diehl, Nokesville, Va.

**Conn,** Sister Ann, died at her home in Middletown, Ind., Jan. 12, 1933. She was born May 2, 1847, in Virginia, the daughter of Eld. Martin Roadcap. Four children survive with one sister, fourteen grandchildren and fifteen great-grandchildren. She was a member of the Brethren Church for a number of years. She was anointed a short time before her death. She married Eli A. Conn Sept. 24, 1865; he passed away several years ago. Funeral services at the Middletown church by Bro. Estell McCullough and Wm. Dillon. Interment in Miller cemetery.—Florida J. E. Green, Middletown, Ind.

**Fattic,** Mary Ann, daughter of Jacob and Phoebe Ann Scothern Huff, died at the home of her son, Andrew Fattic, southwest of Middletown, Feb. 25, 1933. Had she lived until March 30 she would have been 94 years old. She was a member of the Congregational Church. Her husband preceded her several years ago. She leaves two sons, several grandchildren and one great-grandchild. Funeral services at the home. Interment in the Miller cemetery.—Florida Green, Middletown, Ind.

**Fish,** Emma, died Dec. 6, 1932, at the home of her daughter, Mrs. Lee Wood, in Middletown, Ind. She was born in Middletown, Ind., March 1, 1862, the daughter of Jos. and Effie (McCune) Moore. She married Alonzo B. Fish Dec. 29, 1881. Surviving are five children and her husband, three sisters, two brothers, ten grandchildren and three great-grandchildren. She was a member of the Methodist Church. Funeral services at the church by her pastor, A. E. Leese. Interment in Miller cemetery.—Florida J. E. Green, Middletown, Ind.

**Funderburg,** Rebecca, died at her home near Markle, Ind., March 13, 1933, aged 88 years. She was a member of the Markle Church of the Brethren for forty years. She is survived by six children, one of whom is Eld. Daniel Funderburg. Her husband died thirty-five years ago and one son preceded her nearly ten years ago. Funeral services by the writer at Markle church and interment at Barnes Chapel.—D. B. Garber, Markle, Ind.

**Grass,** Sister Nancy Virginia Rosan, died at the Timberville Old Folks' Home, Jan. 22, 1933, aged 90 years, 9 months and 28 days. She had been a guest of the Home for over twenty years. Surviving are several nieces and nephews. Brief services at the Home with burial near Stuarts Draft, Va., with services conducted by Brethren Samuel D. Lindsay and S. W. Wine.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Grove,** Catherine Ann, daughter of Joel and Susan Wine Flory, born in Rockingham County, Va., May 15, 1856, died at her home in South English March 8, 1933. She had been ill since Jan. 1 and pneumonia developed which resulted in her death two days later. She came with her parents to Iowa in 1861. She was one of a family of five. Two sisters and a brother survive. She united with the Church of the Brethren and had been a faithful and devoted member for nearly sixty years. She married Jos. W. Grove Dec. 24, 1878; they celebrated their fiftieth wedding anniversary in 1928. Her husband passed away seven months later. Four children survive with eleven grandchildren. Funeral service from the church by John D. Brower. Burial in the near-by cemetery.—Sarah Grove, Kinross, Iowa.

**Haines,** Sarah Cathrine, second child of Stephen L. and Cathrine Markey Smith, born near Sidney, Ind., died Feb. 18, 1933, aged 68 years. At an early age she united with the Church of the Brethren and lived faithful until death. She married Schuyler Grant Haines Jan. 13, 1889. To this union seven children were born, five of whom survive with the father and seven grandchildren. At the time of her marriage she and her husband moved to the neighborhood of North Bethel church near Mound City, Mo. In 1915 the family moved to a farm near Virginia, Iowa, where she lived since. Though isolated from the church she frequently sent contributions toward the support of the Osceola church. Funeral in the M. E. church, New Virginia, by the writer assisted by Rev. Moore, pastor.—A. T. Hoffert, Osceola, Iowa.

**Hosler,** Sister Emma, wife of Bro. John E. Hosler, died Feb. 26, 1933, at her home in Lititz, Pa., aged 76 years. She is survived by her husband, five children, seventeen grandchildren and two sisters. Funeral services in the Graybill meetinghouse by Elders J. I. Byler and J. W. Hevener. Interment in the adjoining cemetery.—Florence B. Gibbel, Lititz, Pa.



**Kinzie**, Archie Raymond, born near Lone Star, Kans., died in the hospital in Hutchinson, Kans., Feb. 18, 1933, aged 33 years. He united with the Church of the Brethren at McPherson, Kans., in the fall of 1911, during a revival held by Geo. W. Flory of Covington, Ohio. Dec. 25, 1921, he married Ruby Garnet Pike of Nickerson, Kans. He was stricken with appendicitis Feb. 11 and removed to the hospital for an operation. Besides his wife and two sons he leaves his parents, Brother and Sister W. A. Kinzie of Navarre, Kans., two brothers and a sister. Funeral services in the Salem church near Nickerson, by the writer. Burial in Memorial cemetery west of Hutchinson.—E. B. Van Pelt, Nickerson, Kans.

**Kreider**, Bro. Christian S., son of Bro. John S. and Sister Elizabeth Kreider, nee Smith, born Aug. 10, 1883, died March 8, 1933. He was a faithful and active member of the Church of the Brethren for a number of years. He is survived by his companion Mary (nee Krall), two sons, five brothers and five sisters. Funeral services at the Heidelberg church by Eld. Nathan Martin, assisted by Brethren S. K. Wenger, A. S. Heisey and Michael Kurtz. Interment in the adjoining cemetery.—Amy E. Heisey, Lebanon, Pa.

**Lehigh**, Mrs. Sarah, died at the home of her daughter, Mrs. Chas. H. Harding, Hanover, from a complication of diseases. She was in her eighty-fifth year and had rounded out more than three score years of a staunch and faithful Christian life. She was the widow of Amos Lehigh who died about eleven years ago. Surviving are eight children, one stepson, thirty-six grandchildren, thirty-two great-grandchildren. Funeral services at Mummert's meetinghouse near Abbottstown by Elders J. E. Myers and J. M. Stauffer. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

**McKee**, Florence L., widow of Samuel McKee, died at her home in Mapleville, Md., Feb. 5, 1933, after an illness of two months with heart trouble, aged 79 years. She was a devoted member of the Church of the Brethren for a number of years. She is survived by three brothers, one sister and three stepsons. Funeral services in Fahrney church by David Petre and Harry Rowland. Interment in cemetery adjoining the church.—Katie M. Fahrney, Mapleville, Md.

**Miller**, Minnie B., wife of Hurley U. Miller, was born July 20, 1880, near Burlington, Mineral County, W. Va. She died March 13, 1933, aged 52 years, 7 months and 24 days. She was the daughter of Eld. Daniel B. and Mary B. Arnold. She leaves her husband, three daughters, two sons and two grandchildren; also, one brother, Robert E. Arnold, who is business manager of the Brethren Publishing House of the Church of the Brethren in Elgin, Ill. Early in life she united with the Church of the Brethren and lived a loyal and consistent life to the end. She was a loyal Christian woman and neighbor. She was a sweet singer, and before she passed away she sang the hymn, Loyalty to Christ. We feel our loss is her eternal gain and we meekly bow and say, "Thy will be done." Funeral services at Maple Spring church near Egton, W. Va., by Emra T. Fike, assisted by Ezra Fike. Interment in the new cemetery at Egton.—L. H. Fike, Oakland, Md.

**Naff**, Sarah Mildred, daughter of Eld. J. B. and Eliza Eller Naff, born in Franklin County, Va., Dec. 20, 1859, died Feb. 26, 1933, at the home of her brother, Eld. D. C. Naff, of Roanoke County, Va. She is survived by three sisters and one brother. She had been a loyal and consistent member of the Church of the Brethren for about sixty-two years. A few weeks before her death she called for the anointing, a service in which she had great faith. Funeral services at the Peters Creek church, of which she was a member, by the writer, assisted by Eld. Levi Garst. Interment in Peters Creek cemetery.—J. S. Showalter, Roanoke, Va.

**Painter**, Lucinda Jane (Heltzel), born in Henry County, Ill., Oct. 15, 1857, died Feb. 26, 1933, at the Old Folks' Home in Fostoria, Ohio, where she had resided the past five years. She was one of a family of twelve children of Peter J. and Mary Heltzel. When quite young she moved with her parents to Ohio where she grew to womanhood. Aug. 19, 1882, she married David L. Painter who died Sept. 28, 1903. To this union six children were born, two of whom preceded her. There are also three brothers, three sisters, nine grandchildren and two great-grandchildren. Funeral services in Fostoria by Eld. Walter Swihart.—J. C. Warstler, Fostoria, Ohio.

**Peiffer**, Bro. George, born July 16, 1884, died Feb. 18, 1933, aged 48 years, 7 months and 2 days. Bro. Peiffer died in the Temple University hospital, Philadelphia, following an operation for an abscess on the brain. He is survived by his widow, Sister Bertha (Shockey) Peiffer, and twelve children; one half sister and one half brother. Brother and Sister Peiffer buried their oldest child (Henry) on Feb. 27, 1932. Bro. Peiffer was baptized March 1, 1931. Funeral services at the Price's church conducted by Bro. D. Emmert Stouffer assisted by the other home ministers. Interment in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

**Pierson**, Amanda, daughter of Jacob and Hannah Gump, born in Delaware County, Ind., March 6, 1861, died March 3, 1933. She spent her life of seventy-two years in the county of her birth. She married Jas. H. Pierson March 9, 1878. Together they united with the Church of the Brethren in 1882 to which faith they were both much devoted and lived true and loyal until death. Her husband who was a deacon preceded her Jan. 5, 1909. To them were born one son and twin daughters. The daughters survive with two brothers and nine grandchildren. Services at the Union Grove house, Mississinewa church by the undersigned and Eld. I. E. Weaver. Burial in Union Grove cemetery.—J. Andrew Miller, Muncie, Ind.

**Pratt**, Sister Elsie Elnora Rench, aged 56 years, 10 months and 16 days, died in the Multnomah Hospital, March 2, 1933, following an oper-

ation. She is greatly missed by the Portland congregation. Her life was one of fruitful Christian service. Funeral services in the Portland church with the pastor, F. H. Barr, officiating. Interment was made in the Rose City cemetery.—Rebecca Barr, Portland, Ore.

**Riggins**, Sister Samantha Anna, wife of Jesse Riggins, of Butte Falls, Ore., born in Marshall County, Ind., April 7, 1865, died in the community hospital in Medford, Ore., Feb. 17, 1933. She called for the anointing service some days before her death. Her husband and two daughters survive. Funeral services in Medford by M. C. Lininger. Burial at Butte Falls, Ore.—Mrs. M. C. Lininger, Ashland, Ore.

**Royer**, Sister Susan B., widow of John R. Royer, died at the home of her only daughter, Mrs. D. W. Withers, in Lititz, March 14, 1933, aged 84 years. Funeral services at the home by Elders J. I. Byler and H. M. Eberly. Interment in the Middle Creek cemetery.—Florence B. Gibbel, Lititz, Pa.

**Shaar**, Sister Sarah, was born May 21, 1851; died March 20, 1933, at the Brethren Home at Neffsville, Pa. She is survived by one sister. Funeral services at the United Zion church at Rothsville by Brethren A. H. Hoffer, H. B. Markley and R. E. Myer. Interment in the adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

**Shaffer**, Margaret Elizabeth (Short), wife of Bro. Cornelius Shaffer of Hooversville, Pa., was born Dec. 15, 1860, and died Feb. 25, 1933. She is survived by her husband, three daughters, two sons and sixteen grandchildren. She was baptized March 26, 1877, by Eld. S. H. Bashor and lived an exemplary Christian life in her home and community. Funeral services by her pastor, John F. Graham, in the Berkey church, with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Shaver**, Sister Barbara V. Miller, died at her home near Mt. Sidney, Va., March 4, 1933, aged 84 years. She was the daughter of Daniel and Rebecca Miller and lived her entire life on the same farm. She joined the Church of the Brethren in her youth and lived a faithful Christian life. She married Bro. M. H. Shaver Oct. 26, 1871. To this union were born four daughters and one son. Her husband died Sept. 8, 1928. She was sick only a week, being at church two weeks before her death. She is survived by four daughters, twenty-six grandchildren and eight great-grandchildren, all who have reached the age of accountability being members of the church. Funeral services at Pleasant Valley church by Eld. P. F. Cline assisted by Eld. Chas. Long. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Showalter**, John R. W., died at his home in Timberville, Va., at the age of 66 years. He was a member of the Church of the Brethren and took an active part in church work. Surviving are his widow, one son and one brother. Funeral services from the Timberville church in charge of John T. Glick assisted by Samuel D. Lindsay. Interment in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Sterner**, Catherine, daughter of Mr. and Mrs. Jacob Poister, born in Somerset County, Pa., Feb. 27, 1863, died March 20, 1933. She moved to Kansas and settled in Dickinson County in 1878. She married Job Sterner June 29, 1884. They moved to a farm near Navarre and in 1917 they retired to their comfortable home in Navarre where they lived the remainder of their allotted time. The husband died Sept. 4, 1925. She united with the church during her early womanhood and lived a beautiful Christian life. She suffered from rheumatism and other complications for months. Three sons survive with three grandchildren, six brothers and three sisters. Funeral services by the writer assisted by Eld. C. A. Shank. Interment in the Navarre cemetery.—W. A. Kinzie, Navarre, Kans.

**Thompson**, Bro. Lyman Burton, aged 56 years, 11 months and 7 days, died March 10, 1933. He had been broken in health for about seventeen years and confined almost entirely to his home for two years. Services were held by the pastor, F. H. Barr. Interment was made in the Multnomah Park cemetery.—Rebecca Barr, Portland, Ore.

**Unthank**, Susan Elma Frazier, born Dec. 8, 1841, died Nov. 14, 1932. She married Alfred W. Unthank Oct. 10, 1863. He died July 31, 1918. Five children remain with eleven grandchildren and eight great-grandchildren. She was a faithful member of the Methodist Church. She spent the greater part of her life after her marriage in Middletown, Ind. Six years ago she with her daughter moved to California where she spent her last days. Funeral services at Whittier, Calif. Interment in Mountain View cemetery, Pasadena.—Florida J. E. Green, Middletown, Ind.

**Vaughan**, Dr. William A., died at his home in Timberville, Va., after an illness of several weeks, aged 73 years. Dr. Vaughan was a life-long resident of the Timberville community and practiced medicine for nearly fifty years. He was a member of the Methodist Church. The funeral was held in the Timberville Church of the Brethren and was said to be the largest ever held in this vicinity. Services were conducted by A. B. Miller of Hagerstown, Md., assisted by Brethren John T. Glick and Samuel D. Lindsay. Burial was made in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Weightman**, Albert, born in Iowa, died at Anderson, Ind., Jan. 24, 1933, aged 74 years. Death was the result of injuries received from a fall. He was taken to the hospital where he lingered five weeks. He made his home with his son after the death of his wife in 1918. He leaves a son, two grandchildren and four great-grandchildren. He had been blind for several years. He was a member of the Congregational church. His remains were brought to Middletown. Funeral services by Bro. Estell McCullough. Interment in Miller cemetery.—Florida J. E. Green, Middletown, Ind.



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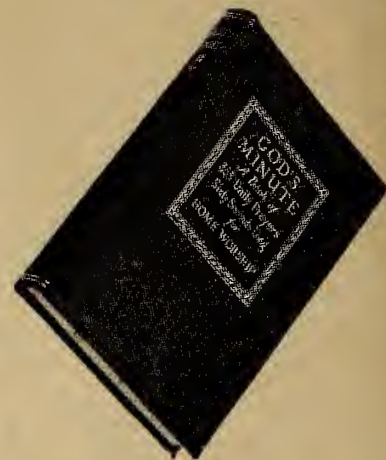
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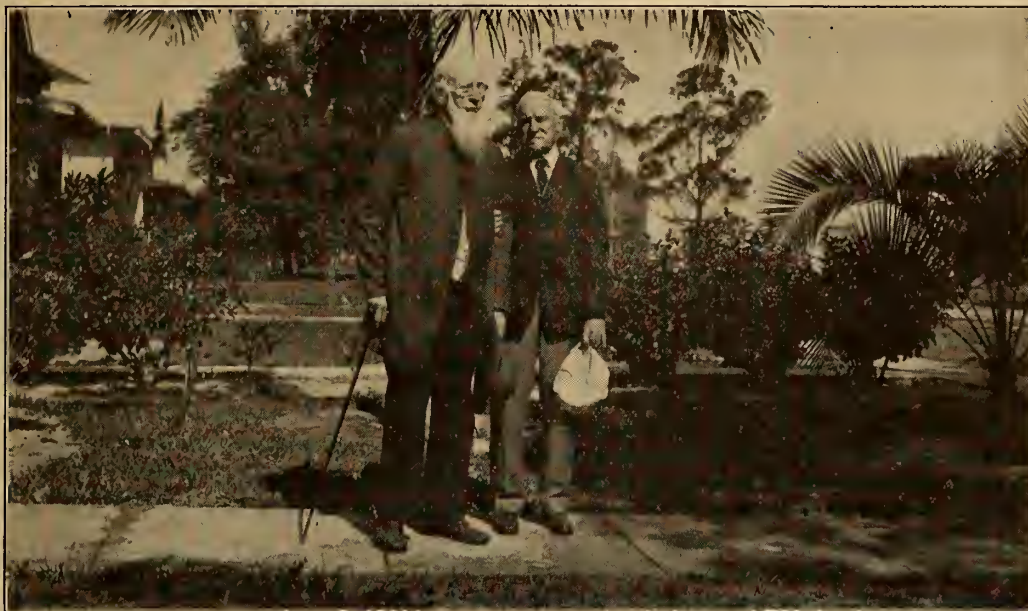
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., April 15, 1933

No. 15



A PRE-EASTER SCENE AT SEBRING, FLORIDA

*This picture of Eld. J. H. Moore and Bro. J. J. Oller was taken in front of the Moore home at Sebring, Fla., March 25, 1933. Bro. Moore passed his eighty-seventh milestone April 8. The picture was furnished us by Bro. J. K. Miller of Cedar Rapids, Iowa, who attended the April Mission Board Meeting on the return trip from Florida. We are sure many Messenger readers will enjoy this pre-Easter scene from Florida.*

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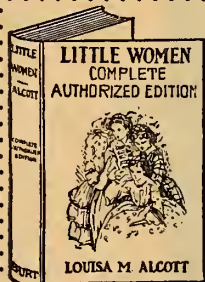


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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., April 15, 1933

No. 15

## EDITORIAL

### Who Will Save the Nation?

It is said that it takes all kinds of people to make a world. Whether such is an absolute requirement we do not know, but the fact remains that there are all kinds of people in the world—in a nation—even in most communities. Yet, however many kinds it takes to make a world, we are more and more convinced that there are not so many kinds able to save the world, the nation, or even a community.

For example, we can not expect much from the average politician. In a democracy, those in power represent the majority, and a majority rolled up in an election may register nothing more than a tidal sweep of mob thinking. At its best, a majority judgment as rendered at the polls is but a cross section of average thinking. There have been enough martyrs burned at the stake, and great men denied their opportunity, to prove that millions are fallible, and generally less dependable than a serious thinking minority.

It is our conviction that if the nation is to be saved it must be by the efforts of a conscientious and hard-working minority who seek the common good according to the best light they have. The prohibition situation is a case made to fit our thesis. Why are legislators falling over each other to get in line to vote repeal? Is it conviction or politics? Meanwhile, if the nation is to be saved it must be through the efforts of those who are too level-headed to yield to the wet propaganda and too unselfish to think only of private advantage.

H. A. B.

### Two Grades of Contentment

"I HAVE sometimes wished that I were more like —, that I would not take matters so seriously, say no and forget all about it."

Ah, yes, that would rid us of many of our troubles, and many there be that do it just that way. But souls

sensitive to the greatest values can not do it that way. They must listen carefully to the call of opportunity, and weigh and wait and wonder and pray and choose.

It is more bother than the other way but the contentment to which it leads is deeper, richer, sweeter.

E. F.

### The Lord Is Alive

THERE is one fact about early Christian history which no theory of the resurrection of Christ can ever explain away. Something happened which put life into a hope that was dead. And that life was so virile and lasting that the gates of Hades could not prevail against it. Through fire and sword it lived and grew. Because of it men endured every conceivable torture of body and anguish of spirit. Because of it the church is today.

The full significance of this becomes clearer when we remember that the one apostle who figured in this movement more than any other, if not more than all the rest together, was not one of the original company. He had not known Jesus in the flesh. Yet there was none for whom the resurrection had more meaning. None was a more positive witness to the fact. He too had seen the risen Lord. And that more truly, more understandingly, than many others. For it had been God's pleasure to reveal his Son in him (Gal. 1: 16). He had seen with the inner eye. He had soul contact with his living Lord. It was *that* fact in the experience of these early witness bearers that gave the church its power. And its joy, in spite of everything. It is that same fact that gives the church today whatever power and joy it has, and will give it more when it looms larger in Christian consciousness.

It is indeed a heart warming word that Easter brings us. It is hardly possible to overstate the importance of the resurrection doctrine for Christian history and Christian faith. It deserves all the emphasis Paul puts



on it in First Corinthians fifteen. But the core of it—and we have no stronger witness for this than Paul himself—the core of it is something deeper than a well attested external fact. It's farther in, farther down. The new body to which Paul invites us to look forward is not a physical one of flesh and blood. What finally became of the physical body of Jesus remains a mystery which no theory of his resurrection and ascension has completely cleared. It is just as well. We need to be driven to anchor our faith where it can hold. That bedrock of essential truth is that the cross was not the end of Jesus Christ but only a new beginning. He continued to live, and that with more glorious and powerful effectiveness than before, *because* the ultimate entity in this universe is spirit.

This rock hewn and all satisfying truth has a still greater implication. We have been using the term Lord with reference to Jesus our crucified Christ. Let us recall now what it was that gave him that exalted title—the fact that God was so completely in him. Lord indeed, he was so only as the Vicegerent of his Father. He, the Father, God, is final Lord and All in All. To know and say then that the Lord is alive is to know and say that God is, and is a rewarder of them that diligently seek him, rewarding them with comfort, guidance, strength, faith, hope, joy.

It may be that we shall have to take time off one of these weeks to say a word to our rationalistic friends who want to remind us that all this talk savors strongly of mysticism. We shall make short work of this and admit the charge, but the word we are aching for a chance to say to them is: "And you're another!"

Meanwhile, and afterward, we shall do well to take Peter's counsel and "rejoice greatly with joy unspeakable and full of glory." The Lord is alive! E. F.

### In Times of Depression

HERE'S another little story from real life that you will be glad to know about. You will easily understand why one of the fathers concerned in it says: "I feel grateful for such an attitude of helpfulness in the person of my own son."

The fathers may go unnamed but let's call the one son Frank, since that is not his real name, and George will do very well for the name of the other boy.

George had a bad fit of the blues. He was thoroughly discouraged, wanted to quit and go home. He was trying to write a letter, asking his father to come after him. He would write a while and cry a while. It was in that mood that he went to Frank's room. When at last he had his letter finished Frank asked to see it. He read it and tore it to pieces. From start to finish it was a tale of utter despair. He persuaded George to sleep with him that night and they would talk things over.

Next morning Frank asked George to move his belongings over to his room and stay with him, also to write another letter to his father, which he did. This one had a different tone.

George is coming on fine now and is happy in his work. So is Frank. So are two fathers.

Not much of a story perhaps, but there is a moral in it somewhere, good for boys and the fathers of them and all their kindred.

E. F.

### Do We Need the Church?

THE church is a common target for criticism these days—so common that one may well pause to ask himself the question: Just why do I think we need the church? You will doubtless think of other points, but here are a few reasons which may serve as a starter—

1. We need the church as a fellowship for men of unique interests. There are men in the world, who, though far from perfect, are nevertheless desirous of doing the best they know. That is, the church is for the mutual aid of those who take righteousness seriously, and particularly for those who wish to unite their energies to realize certain worthy ends.

2. There is plenty of evidence in the land today indicating that the world will not get better of itself. Somewhere and somehow there must be definite and unselfish organization to meet the aggressive forces of evil. Sin is fascinating. There are those who are doing everything in their power to make it more so. The church is the key organization for marshaling the forces opposed to virulent evil.

3. Moral standards do not remain fixed. It is easier for them to recede than to remain at a high level. In the field of morality we are always in imminent danger of losing what has been gained. A church is an organization of those desirous of maintaining the best in the good life which has been revealed to the group.

4. Our world is a world of mystery—increasingly so. Vital religion seeks to answer life's fundamental problems. But no religious system faces these problems so fearlessly as Christianity. Jesus was particularly concerned with the persistent problem of life adjustment. Thus the church represents the coöperative effort toward the realization of new spiritual satisfactions.

5. There are many reform organizations in the world, but nothing which attempts such fundamental work as the Christian church. Its method is to meet and deal with evil at its source—the individual human heart. All true reform begins with the conversion of the individual. So here, again, we must depend upon the church with its emphasis upon the new life.

H. A. B.

## GENERAL FORUM

### A Wondrous Tale

BY J. B. EMMERT

The manger, cross and empty tomb  
Mutely tell a wondrous tale  
Of tragic need, of boundless grace;  
God and man do they unveil.

The One Supreme, in yearning love,  
Gave his Son at need's great call;  
But man, so rude through selfish greed  
Gave him but a cattle stall.

As Son of man he liv'd and serv'd,  
Lifting men from sin and dross;  
But, awful deed, some hating him,  
Nail'd him to a horrid cross.

The Prince of Life lay cold in death.  
Hope was lost in midnight gloom.  
But he arose and coming forth  
Left for aye an empty tomb.

Thus death by life was overcome;  
Hate by love was far outdone:  
Such wondrous love and grace and pow'r  
God has shown us through his Son.

For aye he lives and loves and lifts,  
Helping, saving all who ask.  
Go, make him known to all mankind;  
He empowers for the task.

*Deceased, April 8, 1933.*

### The Living Lord

BY EZRA FLORY

THE artless and radiant truth of the story told by the disciples impresses itself upon us as we read, "The Lord is risen." We listen to the testimony of the disciples and conclude that they told the truth. It can not be that men who gave their lives enthusiastically for such a noble cause lied about the message that constitutes the very heart of the gospels and epistles. They were themselves not self-deceived. The nature of their undertaking and the spirit of the men who sought to publish a record of this event; the personal toils, dangers and suffering for the cause; their devotion of time, earnestness and sincerity, all scout the idea that they were untrue.

The resurrection is not better substantiated than the other miracles. But more weight is attached to it because the first teachers of Christianity assert it. Every single scripture of the New Testament recognizes the resurrection. Every epistle of every apostle, every author contemporary with the apostles, every author immediately succeeding the apostles, and every writing from that age to the present, genuine or spurious, on the side of Christianity or against it, concurs in repre-

senting the resurrection of Christ as an article of the earthly history of Christ.

We listen to the testimony of these men. We look into their faces; we regard their lives and cry, "Now is Christ risen from the dead!" That is what Paul did when he wrote to the church at Corinth where some doubted and denied the resurrection. It was denied on two grounds. One held, "There is no resurrection of the dead" (1 Cor. 15: 12). That is what materialists in all ages have said. They teach that when the body dies, everything dies, for man is only a superior animal. They admit that Christ was wise and loving, but deny that men saw him alive again. They think this only a story that came out of over-heated brains, that was born of mere phantasy. Some denied the resurrection of Christ on the grounds that resurrection merely meant a new life in the souls of men who accept him. We call these spiritualists. These say that in every believer, "The resurrection is past already."

Paul summed up the witness and replied. Let us remember that Paul's reply (1 Cor. 15) was written less than thirty years after Jesus arose. Some of the witnesses were still living (1 Cor. 15: 5). Paul does not cite all the evidences. It is not the amount but the *sufficiency* of the evidence which he has in view. He calls them up in chronological order. Peter knew Christ. He had staked his life on Christ's resurrection. There were other disciples with him. They were not men to be deceived. Then he declares five hundred believers saw him at one time. They were pilgrims who came to Jerusalem for the passover, saw the Lamb of God slain, but later saw him in his glory. There was James, the Lord's brother, who had been hard to convince, but who became the fearless leader of the church at Jerusalem. Then we come to Paul himself. Christ was not far away to them. He felt it when the church was persecuted and said, "Saul, Saul, why persecutest thou *me*?" It was to an enemy that he appeared this time. What event has witnesses as these? Dare we accuse them of untruth or carelessness?

Paul draws certain conclusions also. He said, "*Jesus is alive.*" He is not a tender memory. He was the living Lord of the gospel Paul and others preached. He died, and was buried, and arose again, and "we have seen." In Paul's thought it was *the same Jesus* as lived at Nazareth who visited his people. His body was buried, but it arose again. It had become a glorified body. "Flesh and blood can not inherit the kingdom of God." The same body appeared with its marks in the hands and in the feet. He is the same Jesus still. He talked with his disciples. He appeared at different times and in different ways, and in different places. He could pass in and out when the door was closed. He spoke the same loving words, "Peace be to you." He ate with the disciples. They touched him.



Another lesson, "We shall see him as he is." He was "the firstfruits of them that slept." There is no other such proof of this heart-exulting verity. Nature gives us hints of a resurrection. Reason sums up probabilities. Only the fact that Christ has conquered sin and death, and that his love will not let us go, enables us to visit the graves of our dead with a soft song of hope, and to meet the angel of death with the cry, "All hail!"

*New Paris, Ind.*

## The Easter Faith—Why and How

BY OLIVE A. SMITH

THE attempt to think of Easter apart from the consideration of physical death is futile and evasive. Death and the resurrection are inseparably linked together. The seeming finality of death has slain the faith in immortality for many a noble human soul. And today the seeming finality of the unfortunate conditions of human life, has robbed many a soul of the joy and assurance which we should have on this Easter Day.

During the past year the Great Reaper has worked more ceaselessly than usual. Worry, privation, humiliation, and the consciousness of defeat have stilled many a valiant heart and caused many a keen brain to cease to function. An incident of a few weeks ago in my own community is typical of thousands, perhaps, in our harassed land.

While playing with his two little boys, a young business man of my acquaintance dropped dead. His was a rare soul, apparently untouched by the greed, cynicism, and "hard-boiled" philosophy which often seems to belong to modern business. Bravely, hopefully, happily, and in deep Christian faith he had battled with physical weakness and financial perplexities. A life grounded on the highest type of idealism, a life singularly happy in human relationships and efficient in service, cut off at forty years of age. In a world where men cringe and cower he was unafraid. In a land disgraced by unhappy homes and nameless disloyalties, his home life shone as an ideal of happiness and perfect companionship.

Probably no one of us who gathered about that bier was able, for the time, to suppress, mentally, the word "cruel." We thought of the symbolism of the beautiful American flag draped about him. He would not—could not kill, or bear arms as a killer. Yet his passion for service had enabled him to minister to others during the entire period of the World War. "Why," we thought, "must it be so?" Stunned by the seeming incongruity of it all, we listened to the familiar words: "In my Father's house are many mansions. . . . He shall not come to me, but I shall go to him. . . . It is sown a natural body, it is raised a spiritual

body. . . . O Death, where is thy sting, O grave, where is thy victory?"

Such consolations are like soothing applications on the surface of a wound. For a true and deeper healing we are indebted to time and an earnest study of the why and how of the faith in immortality. The truth is that the Christian world is beginning to refute the old doctrine that immortality is incapable of proof. The newer school of science teaches that the proof of inference is, practically, as sure, as final, as the proof which the astronomer has of the movements of the heavenly bodies or the chemist secures by use of his test tubes. We can not see or feel the substance called "ether" which is present in the atmosphere. Yet the phenomena of light prove its existence. Our modern chemists have discovered the existence of ions and corpuscles, both of which are invisible and intangible. They know, by inference, of the existence of these divisions of matter. Science has advanced and truth has been established by the men who have launched into their research on the basis of this method of inference.

Here are the great facts of human existence. Men are born with the nature which leads to aspiration and struggle, to battle and achievement. We have the consciousness of divinity, the longings for achievement, the subconscious realization of powers which we can not here operate to any satisfactory end. Everything is unfinished, fragmentary, merely suggestive in its essence, of something which, we feel, connects with these efforts. The invisible world of realization is just as tangible as the ether or the ion. Both are equally outside of the realm of human sensory experience.

## Meditation

BY MYRA BROOKS WELCH

From thoughts of death I stand aloof—  
The pall . . . the bier . . . the moan,  
. . . The anguished tear . . .  
The grave and its grim finality . . .  
Hope? . . . Ah, the proof,  
A grain of wheat unplanted, abides alone.  
But sown? . . . It springs to life!  
. . . Here is a mystery, . . .  
Corruption . . . incorruption . . .  
Mortal . . . why, this is immortality!  
Now through a glass—darkly . . .  
But some day face to face!  
. . . A sinner, saved by grace!  
A cross on Calvary—darkness—gloom,  
Night . . .  
Sunrise! Light! An empty tomb!  
Go . . . Tell Peter he is not dead,  
Not dead, not dead but risen!  
The tomb no longer is a prison!  
Lord Jesus I believe! To be with thee!  
Ah . . . this life for all eternity.

*La Verne, Calif.*

Shall we, then, continue to speak of the "hope" and the "dream" of immortality? Shall we not rather accept it as a fact proved as surely as any fact of life?

We can not read history and remain unimpressed with the likeness of our age to the time immediately preceding the coming of Christ. For five centuries there had been study, exploration, test and trial in an effort to find faith and hope for the race. Philosophy, ethics, and various mystery religions held sway. There was skepticism, as there is today. No one knew where to turn for a knowledge of the true way of life. Into this world which corresponds to the cultured, intellectual, pleasure-mad chaos of today came the lowly Nazarene. He taught and demonstrated that life consisted not in any of those things for which the race was striving. He proved himself to be the Son of God. But he died an ignominious death and was classified merely as another fanatic. Then came the resurrection, the ascension, and the awful, but glorified task of preaching Christianity and suffering his death for the preaching.

When we are able to get a true perspective, our Easter faith seems eminently real and effective. And, strangely, it surges back into the human soul with renewed power at every Easter dawn. But we need to get farther away from the narrow, self-centered conception of mere personal advantage. It means new life, new power, a well-nigh complete domination of the spiritual forces of life. We can but wonder what would be the effect on our chaotic world if every one would persistently ask the question: "What would Jesus have me do?" Then, indeed, there might be an Easter Day which would mean a "new life."

Jesus himself is the answer to the "why" of the Easter faith. He is the answer to the "how," when we live and walk with him.

*Topeka, Kans.*

## Seeing God

BY MAUD MOHLER TRIMMER

In the heart of every believer lies the secret desire to see and know God as men see and know each other. But no man has ever seen the Father in this way. Since the Bible tells us that God created man in his own image, men have visualized him as a man, aged, seated upon a throne. But that may not be the meaning of the text at all. Man is made in the likeness of the Creator because he is intelligent, loving and creative. The likeness may be in characteristics only.

Men crave something tangible in their God. They crave eyes that love and a hand that strengthens or encourages. But God is not material. The Bible tells us that he is a Spirit. Therefore he can not be known through the physical senses, but must be discerned by the spiritual nature. He may be discovered through

the senses by his manifestations, and that is how he is recognized by mortal man.

To all races God has been made manifest through the various forms of nature. So Paul interpreted God to the Athenians who erected the altar to the unknown god. And after him countless other men have looked at the perfection of a flower or the various color tones and shapes of leaves and marveled that God could have made the world so beautiful. He has spoken to men through the sea, the storm, the charm of a summer day, the majesty of mountains and the music of birds. David saw God in all forms of nature.

Probably most men who think of God other than as a human being, associate him with light and radiance. That is how he appeared to Paul and Moses. It is best not to try to picture him. The golden sunshine and the soft touch of a summer breeze are indeed eloquent of the mercy and love of God, especially since in childhood so many located heaven somewhere in the firmament. But the soft dark that comes to soothe aching eyes and weary nerves and to bring the gift of slumber is also an evidence of his loving presence and watchfulness.

Basil King speaks of the great discoveries, inventions, giant machinery and even the joy of a family as indicative of the presence of God in the world. Since he is all righteousness and supreme in intelligence he may be found in every good revelation to the mind of man. Because he is all love, all innocent pleasures must be of him. God is present in the great productions of artists, painters, musicians, poets and writers.

In no place is God more evident than in the life and countenance of some good Christian who has devoted a lifetime to growing into his likeness. We sometimes see aged men and women with a winsome sweetness in their faces, peace and contentment in their eyes, gentleness and kindness in their manner and possessed of great strength to resist wrong. Then we know what God is like. A sin that may be as bad as drunkenness or vice, is that of giving way to bad moods, indulging in sarcastic speech and merciless adverse criticism, when by all means the face should be a mirror to reflect God. How wicked it is to hide the God life within even temporarily. Yet men and women who have claimed to be Christians, who have lived exemplary lives in every other way, have had tantrums of temper or used biting sarcasm in the home circle. Some one has said that the worst sins are those of disposition. That is because by such sins a veil is drawn before the Father. Every Christian ought to so live that the God life within is revealed in face and manner.

God shows himself in so many ways that he ought to be well known to all men. He is to those who seek him through the evidence he sends. No one should



enjoy any pleasure, great or small, without thinking of the Father who gave it and remembering to thank him. The eye that is trained to look for traces of the Father will find them. As the Christian develops in his life with God there come times when he is keenly aware of a Divine presence, and other times when he knows that his prayer is to be answered before it comes to pass. Those who have not this knowledge need only to wait and pray and it will come.

*Long Beach, Calif.*

## Elements of Church Strength

BY OLIVER H. AUSTIN

Dedicatory Sermon for the Greenwood House, Mountain Grove, Missouri

WE are here to dedicate this House of God to this community and to humanity at large. It is here that men may sing the hymns of the church, pray together, study the Bible, the book of the church, and have fellowship with one another under the most helpful influence. This building is set apart that it may be a blessing to all, both old and young, who come within its walls. It is here that they can find counsel in time of stress, warning in time of danger, love in time of sadness and inspiration in hours of discouragement.

It is no doubt true that we sometimes have false notions about church strength. We know that numbers do not always equal strength, neither does wealth nor large and adequate buildings, nor a good location, however important these may be. Church strength is derived from vision, sacrifice, spirituality, service, fellowship and such as I shall further mention.

Loyalty is a great factor in accomplishing things. The people who made this beautiful building possible were loyal to their work. Now if the building is to fulfill its purpose and mission, there must be a loyalty to the truth of God which will give you freedom. And if the truth shall make you free, then you shall be free indeed.

We also need intelligence. The church is suffering today through the lack of intelligent Christian living. The Christian life is the life of the Spirit and would teach us the science of living well with one another according to Christ.

Since you have been active in the constructing of this building, you must now be doubly active in the service of Christ and the church. We need more enthusiasm in the work of the church. A strong church can not be builded out of deadheads, knockers, grumblers, fault-finders, pouters and quitters, but out of men and women of vision and high endeavor.

Fidelity is a very important factor in church work and this should not be expected of the ministry only, but every member of the church should manifest the same degree of fidelity that is expected of the ministry.



Greenwood House, Mountain Grove, Missouri

Faithfulness to the worship of the church, to the teaching of the church, to the symbols of the church and to the governing body of the church is expected of all.

If this church is to fully serve this community, there must needs be unity among its members. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This building is here because of unity of mind, "for the people had a mind to work." In the words of Paul, "I beseech you to walk worthily, giving diligence to keep the unity of the Spirit in the bonds of peace."

You people are to be highly commended that you are dedicating this house free from debt. You did not go to the extreme of building more lavishly than you could afford, but you have erected an edifice that is substantial and ample for your needs. In this you are a noble example to the whole brotherhood.

Now, as we face the stress and strain of the present age, we as Christians shall need to learn anew the great lesson of systematic and liberal giving to the cause of righteousness and service. We need system in our church work not only in our giving but in all the activities of the church from the taking care of the house and grounds to the program of worship. Paul says, "Give as the Lord has prospered you, lay by in store each week." May we pledge ourselves anew to give of our means, our time, and our talents that this beautiful church here in the Ozarks may continue to be a beacon light shining afar that men may be guided safely home.

*McPherson, Kans.*

The child takes the same head to Sunday-school on Sunday morning that he takes to the public school on Monday morning.

## God's Care for His People

BY WM. J. TINKLE

A VERY choice messenger of God was in need. He had not feared to stand alone before kings and hostile popular majorities and pronounce the judgment of God. He was one whom God had in mind to take home to himself without the pangs of death, and even to send him back to the earth to comfort his Son. This man Elijah had incurred the wrath of the king by delivering God's decree, and must be cared for in seclusion.

What entertainment should be accorded to such a famous personage? Some foreign court, where one of God's wealthy servants, after the manner of Job or Melchizedek, lived apart from Israel? Quite the reverse, for we see him sent to the lonely, rocky dells of the brook Cherith. When this brook dried up he went to a widow who did not have enough for herself and son. What ill luck for the prophet if he had not liked barley cakes!

Elijah's income was not in proportion to his worth, while the prophets of Baal were faring sumptuously at the queen's table. He was not able to lay up for his old age, nor was he free to care for any property which he may have amassed when he lived at Gilead. But being cared for so differently from the way man would do it, he could not forget that God was the source of his protection, or that he had an important work to do for God.

These are days when many find it necessary to dig deeper into the ways of God, so unlike our own, or else give up their faith in his protection. We forget that the protection is promised to *us*, not to our *property*. Besides, many of us have not learned to discriminate between our wants and our needs. Furthermore we may have missed the guidance of the Holy Spirit somewhere along the road, so that it takes the Lord a long time to tow us out of the muddy detour.

God allows us to suffer misfortunes and persecutions, for somehow his work is not accomplished without them. But he steps in to avert calamity. When Balaam was hired to curse God's people he blessed them instead, and was powerless to do otherwise. The Lord also comforts his chosen ones in words. Often they say but little about it, lest they be not believed. To one of his servants, while he prayed, the Lord spoke these words: "The heavens and the earth are mine; and do you think I would begrudge you enough to satisfy your needs?" These words, so like the promises of the Bible, and so like God's dealings with his people, can not be doubted.

We should not forget that God may be trying to help his needy ones through us. You or I may be the widow of Zarephath; and the one in need, a prophet who will call down the blessing of heaven upon our household.

God's care for his own is as real today as it ever was, for he changes not. "We know that to them that love God, all things work together for good" (Rom. 8:28).

*Huntington, W. Va.*

## "It Is Finished"

BY G. F. WAGONER

THE desire of all nations had come. In the dim light of an Oriental dawn a small group of ancient men, eager-faced, expectant-eyed, with hands outreached to clasp the star, urged their gaunt camels to greater speed. They poured out their hearts' oblations to a mangled Babe. They presented the most precious gifts of their native lands.

They were the embodiment of the universal desire, the longing for, the searching after the Faultless, the Pure. In that far-away East, whence they came, were other eyes that longed to see, other hearts that longed to worship. Long had they waited, fervently had they hoped, ardently had they searched in vain. In Babylon, in Egypt, in Ur, in the almost unknown countries of the barbarian nations was known the great desire. Idolaters bowed down before their images of stone, but he was not there. Greece sought him in living marble and found him not. The far-marching of Rome's victorious legions was an unsatisfying gesture. The Great Desire remained unsatisfied.

But now the desire of all nations had come, and dwelt among men in the insignificant country of Palestine. He came "that they might have life, and that they might have it more abundantly." He came as the Light of the world to light every one that cometh into the world. He came to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and to open the prisons to them that are bound. He came that he might satisfy "the longing soul, and fill the hungry soul with goodness." He came as the kinsman redeemer to redeem the human soul from error; as the Savior of mankind to satisfy the demands of a broken law; as the Son of God to lead the way toward the perfection of the Faultless and the Pure. Yes, the desire of all nations had come.

But now he hung on the Roman cross, the emblem of ignominy and shame. Although his enemies scoffed and jeered, and rejoiced at his seeming defeat, yet this adorning of the cross was the crowning achievement of a gloriously fruitful life. But in this hour of his supreme triumph there was no exultant shout of victory on his lips. At this completion of the most stupendous task of all history there was no boast of achievement. Out of the soul-filling satisfaction that comes from the realization of a noble task well done, he uttered the simple statement: "It is finished."

What a simple statement, and yet how replete with



potent significance. The malice and enmity of his persecutors had now done their worst. They had heaped upon him the greatest indignity; they had extracted from his suffering body the fullest measure of revenge. But now he was no more subject to their power. No more would he suffer the pangs of hunger and thirst, or the discomfort of a night of exposure on the unprotected shores of Galilee. No more would his back suffer from the lash of the Roman scourge, nor his brow from the crown of thorns. All that is past. "It is finished."

But I am persuaded that if the hardships of his life, or the suffering of his death had any place in his consciousness at the moment of this utterance, it must have been a very remote place, indeed. Of how much greater moment was the knowledge that he had accomplished the thing for which he had despised the shame, endured the cross, and was now ready to enter the joy that was set before him! The work of man's redemption was now being completed, with full satisfaction made to the justice of God, a fountain of grace opened that shall ever flow, a foundation of peace and happiness laid that shall never fail. Now the veil is rent in twain, the wall of partition is taken down, and the poorest soul may with full confidence and assurance approach the Supreme Personal Power of all the universe, the Great "I Am." The desire of all nations had come and made himself available to whomsoever will. "It is finished."

In the garden of Gethsemane he prayed: "Thy will be done." On the cross he might have said: "Thy will has been done." He longed for the cross because there, only, could he perform his supreme act of service to those unto whom he chose to minister. He preferred the suffering of Calvary to the shouting applause of the multitude who would have honored him as their king in Cæsar's stead. He preferred to die, the just for the unjust, the sinless for the sinner, rather than accept anything less than complete reconciliation between God and repentant man. Had he accepted a crown from the admiring multitude, the throne he would have occupied could never have taken the soul-saving significance of the cross. He might have healed their sick, unstopped deaf ears, opened blind eyes, fed the hungry, and even raised the dead, yet his work would not have been finished. Never from such a throne could he have uttered the sixth word of the cross, for it is on the cross that God enters into the fullest union with man. In the garden of Eden, sentence was passed on rebellious humanity. Of a certain tree it was said, "In the day thou eatest thereof thou shalt surely die." It is only in death that the Prince of Life conquers death, and makes his believers partakers of his victory. It is only Jesus the Crucified One who can be Jesus the Savior. "It cost more to redeem humanity than to create it. Creation was accomplished by speaking the

word; redemption was brought about only by the shedding of blood."

What a wondrous transforming power is exerted by this finished task. How glorious is the change made in the lives and ideals of men by the Christ of Calvary! His teachings, translated into human conduct, bring into realization men's fondest dreams and noblest aspirations. He has given us love for hate, purity for lust, brotherhood for misanthropy, optimism for cynicism, and hope for despair.

But the work of our Christ is not finished. No sooner had he completed one task by his sacrifice on Calvary than he began another. The wise men from the East brought gifts of gold, frankincense, and myrrh, signifying perhaps unwittingly his three-fold office of prophet, priest, and king. His prophetic work is finished, but he is "a priest forever after the order of Melchizedek," and has "sat down on the right hand of the Majesty on high." The righteousness of Stephen enabled his vision to pierce the ethereal realm, and in the hour of his martyrdom he saw Jesus, not sitting, but standing at the right hand of God. That same intense interest in the suffering of a saint which caused Jesus to rise from his seat in majesty and stand in intercession at the throne of God is yet available to every saint everywhere. Jesus has the same interest in every

(Continued on Page 20)

## Lord, Speed the Day!

BY T. G. WEAVER

MUST mankind ever thus, in frenzied hate, pour out its sacred blood that baser passions may be satisfied? Shall erring humankind ne'er sense its folly and humbly choose posterity to bless with noble creative mind, God-given and holy in purpose; with noble love that heals the aching heart; with tender hands that soothe the fevered brow and bind the wounds so cruelly rent?

Shall sweethearts weep, shall mothers mourn, shall fathers groan, and kindred grieve through ages aye for tender companionship, theirs to enjoy but for some cruel war which robbed them of that priceless jewel?

Lord, speed the day when men shall rise from selfish ambition and heartless greed to live with loving tenderness and learn that Deity in dust doth dwell; that each doth err in words unkind and passionate deeds which make the heart to bleed and hates arise, yet sorrowing seeks to be forgiven; that each in his saner moments longs for understanding and friendship which make of all a common brotherhood and crown the pearl of God's creation with nobility and helpfulness sincere; that men's lives are nobler far lived for others' good, than sacrificed on bloody fields where hatreds blind the eye and hide from view the God that in another shines.

*Wakarusu, Ind.*

## PASTOR AND PEOPLE

### The Preparatory Sermon

BY M. R. WOLFE

THE love feast marks the peak of spiritual occasions in the Church of the Brethren. It has always been a unique service in the church and its influence in maintaining a spirit of brotherliness among our people has been very great. If our people had always been ready for the occasion and had allowed the spirit of the love feast to dominate their lives, the history of the church would be different in certain places. The meeting itself offers opportunity for rich experiences in fellowship and devotion, while the services and ceremonies portray deep things of the Spirit to those who are ready for the experience. It is to this task of preparing the members that the minister must set himself in his preparatory sermon.

It matters little whether this sermon be given in the morning as is common now, or in the afternoon as was the former practice; the important thing is to know that the person who preaches knows it full well and knows it in time to really be ready. In most of our churches the elder expects some visiting brother to do this preaching. This may be best in case the one happening to visit can really preach this type of sermon. It would be a safer plan to invite the minister ahead of time to preach the preparatory sermon. The time it is given is not so important but the contents are important. There are certain elements to which the minister should give special thought in the preparation of the sermon.

In the first place, it must be spiritually inspiring. The hearts of the hearers should be warmed to desire an intimate communion with God. The warming and drawing power must be the Christ. He must be so exalted that his church becomes lovely. His redemptive work must be central, for without it the love feast is meaningless except as a social occasion. The best preparation is soul awakening to spiritual desire, not a harassing of the soul by a portrayal of human frailty and sin. The consciousness of one's sins may cause regrets and tears and a feeling of depression, but this does not lift one out of himself to higher living. The surest way for one to become really aware of the weight of his weakness and sin is to attempt to rise. It is only when one sees and desires the better that he is willing to leave the lower. Repentance is possibly only when one hungers and desires the higher, nobler and purer. Some way the minister must lift his people in this sermon so that they will be so spiritually expectant that they will clean up within in order that they may experience real communion with God and man.

It was the general practice of the church in the past

to do considerable talking during the love feast service. The purpose of these talks was to explain the doctrines and in many cases to defend them. This practice is rapidly passing, and with profit in most cases; but there is an element that was valuable in this practice which we can not afford to lose. While these speeches were very similar and a sort of formal presentation was made at each meeting, there was some definite teaching as to the meaning of the ordinances which the members received, especially the younger ones. This work can very fittingly be given in this preparatory sermon. Here the minister can interpret the symbols and ordinances and give the spiritual meaning. It might be good for the minister to so study the ordinances occasionally that he may officiate at the feast with more meaning.

That he might inform, inspire and lead his people to hunger for spiritual food is always the minister's task, but it should be especially his prayer and thought when he prepares his love feast sermon.

*New Windsor, Md.*

### The Professor Needs a Lariat

BY H. H. HELMAN

A CERTAIN professor in a large university has suggested that we don't know God, but only know how he works. To use him is like using electricity. We have found out how electricity works, though we don't know really what it is. But without knowing what it is, we harness it and make it do wonders for us. The problem is, according to this professor, not to find out more about God, but more about how he works. Then harness him and put him to work doing wonders for us.

If we have a personal friend whom we wish to help us in some way, do we first find out how that friend works, and then by our ingenuity, harness him so that he must help us? We certainly do not. Rather, we try to know this friend better. We cultivate intimacy with him. We talk with him. We communicate our needs. We seek his interest in them. We want our friend to *voluntarily* help us. We do not wish to lasso him and drag him into our service. Our friend has a personality that is to be respected.

Can you imagine a more impersonal view of God than that held by this professor? When thoroughly analyzed it is a most egotistic view. Here is man. He is an ingenious creature. He needs the help of God (or something!). There is lots of power in God. Yet it is supposed he doesn't know enough to bestow his power upon these ingenious human beings. So one must study him carefully to discover how he works. Then he must find ways and means of harnessing this power and putting it to work! By his wit man secures God's help!

Altogether too many folks are looking for the tech-



nique of *using* God, instead of seeking God himself. That is why humanity is backing away from him. His help is preferred to his own presence. Witness the difference between this concept and attitude, and Jesus' relation to God. He always addressed God as a personal Being. He called him Father. He spoke to him and with him. He coöperated with him and worked for him. He revealed him as the intimate God of men. Somehow we all prefer Jesus' view of God to this professor's idea of him. His was a real God who loves and cares, not just a force to be harnessed. Those who approach God, via Jesus, will discover more than a force. They will find a responsive Person eager to fellowship with them and ready to help and bless.

Elgin, Ill.

### Why God Answers Prayer

BY PAUL MOHLER

It is common to ask why God does not answer certain prayers. A careful study of the principles and conditions of prayer as set forth in the scriptures reveals a standard much higher than is generally realized. In the light of scripture teaching and in view of the very weak and faulty efforts at prayer made by the most of us when we do pray, one is moved to change the question and ask how and why God can find it possible to answer as many prayers as he does.

In my effort to account for prayer answers received by persons who certainly fail to fulfill some of the conditions which are said to be necessary to successful prayer, I have turned to a consideration of God and his will toward man. This reveals his infinite power and ability to work all things after the counsel of his will. It reveals an infinite love that can will only that which is good. It reveals indeed his will which provides for the working out of the counsel of his love, waiting only upon the acquiescence of the will of man, to whom all good is offered but not forced.

The will of man seems to be the channel through which God's good must flow to man. It is like a water pipe with water pressing down from the fountain head, but closed by a valve. Open the valve but a trifle, and the water seeps through, and it is amazing how much water can flow through a minute opening when the pressure is high. The pressure of God's love is very high, so that when man's will coincides with God's just a little, and faith is strong enough to turn the valve but a trifle, an amazing flood of blessings comes through.

It is like a magneto pushing its current through a circuit. If the conductors and connections be faulty, a strong magneto will still push its current through and produce something of a spark, though nothing like what it could do if connections and conductors were efficient. When God can get so much of blessing through such

poor conductors with connections so often broken by sin and unbelief, what could he do if body, soul and spirit were clean and whole and wired up to him with perfect faith and love?

It is like farming. A very poor farmer with poor soil poorly prepared, with poor seed half sown, can still get something from God in the course of the season, but how much better God can give him food if he build up the soil in fertility, prepare the ground properly and sow it carefully with good seed. Thank God he does respond to poor farming, else how would the poor ignorant Hindoo live even as well as he does! But thank God also that he is always ready to increase the blessing when man provides better channels through which the food may come.

Thank God for the many blessings that come through prayers carelessly offered by men not fully obedient to his will, not living as closely to him as they should, not asking from the highest motives, not entirely free from hypocrisy, and not even as deeply in earnest as they should be. But thank God also that richer and more abundant blessings reward us when we seek to know his will and make our prayers in accordance thereto, with all humility, consecration, faith and love, in the name of Jesus, for the glory of God and the blessing of man, including ourselves.

Pasadena, Calif.

### From the Morning's Mail

"Kindly send me a list of books on sex relations suitable for young people contemplating marriage—books dealing with the problems of life calculated to guide a young couple in their married life. Wanted at once."

That's a big order for immediate delivery. Serious problems face young people contemplating marriage. There are books and books on this subject. Here are a few.

*Ought to Know Books* have long proved their worth and are widely read. In this case these four apply: *What a Young Man Ought to Know*, *What a Young Husband Ought to Know*, *What a Young Woman Ought to Know*, and *What a Young Wife Ought to Know*. Each, \$1.00.

*Men, Women, and God*, by A. Herbert Gray. A physician writes on this subject and relates both men and women to God in their family life. \$1.50.

*Husband, Wife and Home*, by Charles F. Goss. A helpful book stressing the spiritual relations rather than merely sex relations. \$1.50.

*Christ in the Home*, by Gerrit Verkuy. A book that helps to build a Christian home. Will help any family. \$1.50.

*Love and Courtship*, by Catherine Booth-Clibborn. A popular and helpful message exalting the Christian view of love and marriage.

*The Fine Art of Motherhood*, by Ella Broadus Robertson. A book for wives and mothers who would understand and appreciate the joys of motherhood. \$1.50.

A few dollars spent for books of this class will be a better investment for those thinking of marriage than any amount spent at the movies or in mere joy riding. —J. E. M.



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Our Mission Dollar

THE General Mission Board in administering the general mission work of the church spent during the past fiscal year \$172,164.76. The figures below show where the money was used and the percentage for each field. The figures for the previous year reveal that there was a marked reduction during the past year. India led by cutting her expenses almost in half.

The mission deficit on March 1, 1933, stood at \$33,096. On March 1, 1932, it stood at \$2,910. The Board made a great effort to reduce in keeping with mission receipts, but even then the deficit grew. In the year ahead there is a task for both the churches and the Board. For the former the task is to increase mission giving to meet the urgent needs of the world, and for the latter more efforts will be made to keep the expenditures to what the church gives.

### HOW THE MISSION DOLLAR WAS SPENT

For Year Ending Feb. 29 and 28

	1932		1933	
	Expense	Per Cent	Expense	Per Cent
India Mission .....	\$110,109.66	43.45%	\$59,364.05	34.48%
China Mission .....	35,329.16	13.94	33,581.91	19.51
Sweden Mission .....	8,670.76	3.42	5,222.95	3.03
Denmark Mission ...	180.60	.07	234.50	.14
South China Mission	371.42	.15	411.33	.24
Africa Mission .....	40,535.63	16.00	31,203.64	18.12
Home Missions .....	39,806.48	15.70	26,664.75	15.49
Administration .....	10,361.30	4.09	8,474.53	4.92
Missionary Education and Promotion ....	8,049.34	3.18	7,007.10	4.07
	\$253,414.35	100. %	\$172,164.76	100. %

## Ping Ting Evangelistic Notes

BY EMMA HORNING

DURING the first five days of a Chinese New Year season the city seems deserted. Shops of all kinds are closed and few people are seen on the streets. Although the city seems dead, it is really very much alive. For all from far and near are gathered together in their own homes having a good time. They are eating the good food prepared for this occasion, wearing their best clothing, and worshiping their new paper gods. But on the sixth day the whole city bursts into life again, and everybody is ready to receive callers. Men,

women and children, dressed in their brightest, are seen on the street going to call on their relatives.

This is the day we always open Evangelistic Week, for we are then welcome in all the homes for they are just waiting for callers. This year we printed invitations to the evangelistic program held at the church each afternoon. Each forenoon the Christians called in the homes of the city and surrounding villages and gave out the invitations. Each afternoon the church was filled with people.

The program followed the texts for the China Evangelist Week material. The general subject was: "There is no other name given whereby men can be saved." Bright pictures decorated the church. Special music was prepared and given. New songs were learned and sung by the congregation each day. Several talks were given each meeting, and a playlet was given at the close of each program impressing the truth preached. The subject of Christian freedom was illustrated by playing the Book of Philemon. The subject, "The Wages of Sin Is Death," was illustrated by a play giving the story of the rich man and Lazarus. Tracts were given to all as they passed out, and Bibles sold to those who desired them.

Following these programs there were six days of special meetings led by Mr. John Li, a noted evangelist of China. These meetings were held twice a day—the forenoon for Christians and the afternoon for everybody. He held the audience spellbound with his stories, taken from Chinese history and from his own wide experience in Christian work all over China.

One of the stories he told was of a Christian whose wife, two sons and two daughters were killed by the Boxer uprising of 1900. Later the Boxer was caught and imprisoned. Then the official called the Christian and asked him how he wanted the Boxer killed. The official offered to do just as the Christian directed for the Boxer's punishment—skin him alive, behead him, take out his heart or anything else, for nothing was too bad for a person who had killed a whole family. The Christian thought a while, then said he would have to go home and ask Jesus what he should say.

The official consented and the Christian went home and read the Bible. He prayed much of the night and found that Jesus loved his enemies, and said that we should pray for enemies and do them good. The next day when he was taken before the official for his answer he said that the Boxer should be released and not harmed in any way.

The official was very much surprised. He felt the Christian must not have understood Jesus—that he should go back and ask him again. So the Christian went back and read the Bible again and prayed still more earnestly. This time he found that Paul also said we should love our enemies and heap coals of fire on



their heads in order that they might be purged of their sins.

The next day he gave the official the same answer, so the prisoner was brought forth and told how the Christian had forgiven him. He had no words to express his gratitude, so the Christian took him to his home and taught him the Bible. He was soon converted and became a wonderful evangelist, bringing many souls to Christ.

*Ping Ting Chow, Shansi, China.*

## Missionary Association of Waynesboro, Pennsylvania

BY SUDIE M. WINGERT

The story told here is a most interesting and informing one. It is interesting because of the facts it gives; it is informing because it covers enough time to give one the perspective of a movement. Thus one sees how the kindling of interest in missions through missionary education leads to notable gifts in life and means. Waynesboro has one of the most generous givers in the Church of the Brethren. His spirit has served to challenge the whole congregation. The record of Waynesboro's giving toward the general work of the Brotherhood for the last five years is as follows: 1929, \$7,740.48; 1930, \$15,887.61; 1931, \$7,994.43; 1932, \$7,292.03; 1933, \$6,668.49.—Ed.

ON Wednesday evening, March 8, our Missionary Association rendered a program in commemoration of the fortieth anniversary of its organization. Four of the charter members, all of the Benedict family, were present at the meeting.

Letters were read from Mrs. W. B. Stover and Holly P. Garner, former members of our association who have served on the India mission field. Special music, consisting of two quartets and a duet, was given. Those who sang in the one quartet joined the association thirty-nine years ago. A short history of the association was given by the writer who has been a member for thirty-eight years. At the conclusion of her sketch she read the names of our forty-three departed members, after which we paused for a brief memorial service led by our pastor, Eld. L. K. Ziegler.

Previous to the organization of the Missionary Association the young women of our church had an organization known as the "Young Sisters' Missionary Circle." It was to a meeting of this circle that the young brethren were invited on March 13, 1893. At this meeting it was decided to form a larger organization, including both brethren and sisters, for the purpose of "our spiritual improvement and for the advancement of the missionary cause." A temporary organization was formed by electing Edith Newcomer president and Lizzie Hollinger, secretary.

At a meeting one week later a permanent organization was formed after which eighteen persons signed the constitution and by-laws of the "Missionary Association of the German Baptist Brethren Church of Waynesboro, Pa." Six weeks later the membership was twenty-one. Of this number thirteen are living.

For many years the meetings were held in homes on

the first Monday evening of each month. The last few years they have been held in the church on the first Wednesday evening of each month. The earlier meetings were sometimes quite lengthy, due in part to the social period which followed the rendering of the program and which preceded the session for the consideration of new business. As there were no other social church functions in those days this period was greatly enjoyed and did much to strengthen our bonds of fellowship.

The period for new business was usually very interesting. It was enjoyed especially by those of an argumentative frame of mind because of the discussions which arose from our efforts to adhere closely to parliamentary rules. The rules of order from "Cushing's Manual for Deliberative Assemblies" was our guide in these sessions. "I rise to a point of order," was frequently heard. In one of the minutes I noted that a motion made by Jesse B. Emmert concerning our supporting a missionary on the foreign field was declared "out of order," because at that time he had not yet formally become a member of the association.

For many years the association was the governing body of our Sunday evening young people's meeting. For ten years committees appointed by the association selected lists of topics for these meetings and had the topic cards printed. When the committee was appointed in 1893 it was instructed to show topics to some of the older members of the church for their approval before having the cards printed. In February, 1894, a member was appointed "to ask the ministering brethren if it would be permissible to take up a collection at young people's meeting to defray the expenses of the topic cards."

It was through the association that we began having church ushers. A decision was made in January, 1894, that the president should privately appoint ushers after getting the consent of the elder to do so. For several years thereafter the church usher committee was among the president's yearly appointments.

From the beginning our programs have been of a missionary educative type. During the first year two evenings were given to the study of India and one to the study of Japan. Other topics discussed that year were: What is missionary work? importance of missionary work; demand for missionary work; difficulties of missionary work; encouragements to missionary work; how can we get money for missionary work? During the first three years the association subscribed for the *Missionary Review* from which it got help for the programs. This paper was discontinued in favor of the *Missionary Visitor*. Special music had an important place on these programs. The rendering of music by a mixed quartet, a ladies' quartet, a trio and a duet in one evening shows the musical ability of its

early members. For the last several years we have been using the women's foreign mission study books for some of our programs. For some we consider our own mission fields and other missionary and evangelistic work. Occasionally we invite one of our missionaries on furlough to address us. Last year Sister Catherine Ziegler was here in May and Sister Anetta Mow in December.

Probably one of the most far-reaching and worthwhile outgrowths of our association was the Missionary Reading Circle. It was started some time previous to July 15, 1894, for the personal benefit of our own group. Through the enthusiasm of Bro. Wilbur B. Stover it was later enlarged with the object of creating greater missionary sentiment and zeal throughout the brotherhood. The following organization with headquarters at Waynesboro was effected: President, W. B. Stover of Bulsar, India; vice-president, J. R. Snyder, Bellefontaine, Ohio; treasurer, James Neff, Covington, Ohio; secretary, Edith R. Newcomer, Waynesboro, Pa. That the hope of the organizers was realized is testified to by Sister Georgiana Hoke in the *Missionary Visitor* of May, 1904: "Our Missionary Reading Circle deserves the credit for directly or indirectly causing a great share of the missionary inspiration found today in our brotherhood."

During the years we have given many contributions for various kinds of missionary work at home and abroad. Our first contribution was given in June, 1893, to a sister in Kansas toward the erection of a church. Since then we have made other contributions for the same purpose in the United States, Asia and Europe. We have contributed to city missionary work in Chicago, Brooklyn and Baltimore. For many years we sent monthly contributions to Bro. Quinlan at the latter place to help with his Bible school for boys.

During the last several years we have confined our giving almost exclusively to the support of a worker on the foreign field. We supported Sister Mamie Quinter (1904-14) and Sister Nora Arnold Lichty (1904-18) during their terms of service in India. Following Sister Quinter's death we supported Sister Lizzie Flory in China. At present we are supporting Bro. Minor M. Myers in China. During these years the support for one year advanced from \$250 to \$550.

Through the liberality of Bro. J. J. Oller in 1925 the association made a challenge to the individual Sunday-school classes by which it agreed to double any amount which they would give to missions in addition to what they were already giving. Through this challenge \$9,950 has been sent to the General Mission Board.

As we scan the pages of the minutes of the association we become reminiscent. We are filled with gratitude for the happy experiences of fellowship which

have been ours and for the various opportunities we have had of sharing with our Master, even in our meager way, "the great first work of the church."

Waynesboro, Pa.

## News from the Field

### AFRICA

#### Garkida

Harold A. Royer

#### Government Grants

The government has given the Garkida Boys' School and the Leper Colony liberal grants of money for this year. The Leper Colony will use its share to buy equipment for the new hospital. The hospital is being built from government and British Empire Leprosy Relief Fund donations.

#### Visitors

We are looking forward to the visit of the Lieut. Governor of Nigeria who plans to be here Feb. 26. We trust that his visit may prove a benefit to the mission and its work.

Our station has been favored with visitors from sister missions. Rev. and Mrs. Farrant, the former Field Secretary of the Sudan United Mission, was with us a few days and gave us helpful suggestions. Now Dr. and Mrs. Lockett from the Baptist Mission are here for a few days. We welcome the visitors and hope that we may be a help to each other.

#### Marama

Lucile Heckman

#### First Fruits

Sunday, Feb. 5, was a great day here. Fourteen young men were baptized in the pool of water at the back of the compound. Six others made their covenant to follow the "Jesus road." That makes a total of forty-five who have taken such a covenant. The baptisms were the first to take place in this section of Buraland. Will you not pray with us that these fourteen may grow in grace and knowledge of their Savior, and also that many others may lay hold upon him. The road which they have elected to follow will not be an easy one. All the traditions of their families and of their tribe are set against them. May they be strong!

#### District Meeting

The Fourth District Meeting of the Church of the Brethren in Africa was held at Marama, Feb. 8-10. Besides the delegates a number of the Christian group at Garkida attended the meetings and helped to make the occasion a very memorable one. The local Christians with their wives entertained the African delegates in a very fine way, and all seemed to thoroughly enjoy the fellowship with those of like faith. The meeting began with a series of sessions of an inspirational nature, followed by a love feast on Thursday evening which was participated in by fifty communicants. The high point in the business session, which came on Friday morning, was the reports from the various workers in the community welfare centers. This work has been going on just a year and to hear the reports convinced one of the worth of the work, and of the wonderful way in which God has blessed the work.

#### School

The school has settled down to a steady progress. The attendance is not quite so high as it was in the months previous to the harvest, but we have nearly 100 in attend-

(Continued on Page 26)



## KINGDOM GLEANINGS

### Calendar for Sunday, April 16

**Sunday-school Lesson, Easter.**—1 Cor. 15: 1-8, 20-26.

**Christian Workers' Meeting,** Such a Small Thing as a Seed Proclaims the Greatest Truth of Life.

#### B. Y. P. D. Programs:

Young People—Problems for Young Home Builders.

Intermediate Girls—We Have a Living Christ.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

Six baptisms in the Pontiac church, Mich.

Two baptisms in the Pampa church, Texas.

Seven baptisms in the Twin Falls church, Idaho.

Four more baptisms in the Boiling Springs house, Lower Cumberland congregation, Pa.

Ten baptized in the Arcadia church, Fla., Bro. B. M. Rolins of Keyser, W. Va., evangelist.

Four baptized at Blainsport house, Springville congregation, Pa., Bro. F. S. Carper of Palmyra, Pa., evangelist.

Two baptized in the San Bernardino church, Calif., Bro. J. E. Steinour of Los Angeles, Calif., evangelist.

Nineteen baptisms in the Harrisonburg church, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

Thirty-three baptized in the Shippensburg church, Pa., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Chas. Forror** of Brethren, Mich., April 23 in the Battle Creek church, Mich.

**Bro. C. W. Warstler**, the pastor, May 1 in the Stony Creek church, Ohio.

**Bro. Chas. Dumond** of Newton, Kans., April 17 in the McClave church, Colo.

**Bro. D. D. Fleishman**, the pastor, April 16 in the Big Creek church, Okla.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., April 19 to May 7 at Mt. Vernon church, Stuarts Draft, Va.

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### Personal Mention

**Sister Laura Shock**, on furlough from China, was the only representative at the Board meeting from the fields abroad.

**Pastor A. R. Showalter**, Monticello, Ind., was one of our last week's callers and an attendant at some of the Mission Board sessions.

**Bro. H. F. Crist** expects to close his pastoral work in the First church, Wichita, Sept. 1 and will be available for a pastoral engagement after that date. Address him at 1301 N. St. Francis St., Wichita, Kans.

**Dr. A. R. Kepler**, Executive Secretary of the Church of Christ in China, was present at the opening of the Mission Board meeting. After leading a brief but impressive devotional period, he spoke at some length on conditions in China, both religious and political. He has visited our mission in Shansi and knows personally several of our mission-

aries. His long residence in the country and thorough familiarity with all phases of its life, including the Japanese-Chinese conflict, made his talk very informing and interesting.

**Pastor Galen B. Royer** wishes to secure a copy of Canright's Seventh Day Adventism Renounced, now out of print. If you can put him on the track of one write him at 406 Chandler Ave., Johnstown, Pa.

**Bro. J. F. Appleman**, according to late word from H. O. Appleman, "is seriously sick." He is suffering from a general breakdown, which we judge is due in part at least to sorrow over the recent passing of Mrs. Appleman.

**Bro. S. W. Wine**, R. 2, Staunton, Va., writes us a fine appreciation of the church paper. He says it is a spiritual gold mine to pastors like himself who are laboring to tide the hard hit congregations through the depression.

**Bro. J. K. Miller**, of Cedar Rapids, Iowa, when he is at home, came up from his winter's sojourn at Sebring, Fla., just in time for the Mission Board meeting. We are indebted to his thoughtful kindness for the picture which appears on the front cover page.

**Eld. John Rowland** of Maugansville, Md., passed on to his reward Friday night, March 31, after an illness of about eight months. He was in his eighty-first year and a recognized leader in his district, having given forty-five years of faithful ministry to the cause. More extended notice will appear later in our columns.

**Bro. I. N. H. Beahm** wishes to add a brief word to his tribute to Bro. M. G. Early, which appears on page 27. Reaching us too late to insert in its proper place we append it here: "Bro. Early served on Standing Committee several terms. On one occasion when I could not well be absent from school work, it was an honor and a pleasure to have him serve as alternate delegate at the Sedalia Conference. He was par excellent on all committee work."

**Eld. I. W. Taylor** of Ephrata, Pa., passed into his final sleep on Monday, April 3. He was seventy-seven years of age and for many years one of Eastern Pennsylvania's strong and stalwart leaders. His faithful service in the councils of the church at large in many important capacities, including that of Moderator of the General Conference, made him widely known. We shall hope to have for early publication a suitable account of his life and labors.

**When Bro. J. B. Emmert** left his home at La Verne, Calif., for the Mission Board Meeting he was not feeling very well. On reaching Chicago Monday, April 3, he felt unable to participate in the meeting and tarried with friends there, suspecting nothing serious. When it became evident that he was really quite ill, he was removed to Bethany hospital and given the best possible care of physicians and nurses. It was found that he had pneumonia. As is often the way of this treacherous malady, it made rapid progress and at five o'clock Saturday morning his spirit slipped away. This is not the time to speak in greater detail of his tragic going, nor of his unique record of faithful and most efficient service in the home land and abroad, and the high quality of his Christian manhood. Brief services were held in Bethany Chapel at 8 o'clock Sunday morning, in which Bro. Bonsack was the principal speaker. Bro. Winger, who had driven up from North Manchester with Sister Winger and Sister Alice King Ebey, spoke of Bro. Emmert's service on the Mission Board. Present at this service also were Bro. H. D. Emmert, brother of the deceased, who had come from Cleveland with his wife, and one daughter, Anna Emmert

Bolinger who with her husband had come up from Southern Ohio. At 10:30 the two last named took train for California with the body to be laid to rest beside that of the beloved companion, Sister Gertrude Rowland Emmert of sacred memory. Final services were to be held at La Verne, probably Wednesday.

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### Miscellaneous Items

**Any church** having at least two dozen copies of Hymns of Praise in good condition, limp cloth, shaped notes, which it is willing to dispose of, is invited to correspond with Mrs. Anna Rigler, Lake Istokpoga, Fla.

**A report of the business** transacted last week at the spring meeting of the General Mission Board will be found in our next issue. Except for the unfortunate contingency which prevented Bro. Emmert's attendance as noted elsewhere, the full Board membership was present.

**Holidaysburg church** will hold its twenty-fifth anniversary May 7. A cordial invitation is given to all who have at some time lived in the bounds of this church. Letters will be read from those who can not attend. This will be an all-day meeting, lunch to be served in the church. Come and spend the day with us.—Elmer J. Brubaker, Holidaysburg, Pa.

**Reading Clerk, Njida Kwara**—and the writing clerk was Bukara Tarfa, the treasurer, Inuwa Mshelia. Besides three addresses made by missionaries ten natives made talks. The burden of the messages by natives was: We should have more missionary enthusiasm toward our own folk and tribes around us. Reports were made by natives from four community centers. Can you guess by these strange names which of our mission fields they represent? In next week's Messenger there will be a report of this District Meeting.

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### Summer Schools for Town and Country Pastors

Interdenominational summer schools for town and country pastors have now been conducted over a period of twenty years. The courses offered at schools are therefore tested by long experience. The main purposes of the session held are: (1) To help pastors become acquainted with tested methods of town and country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts with agricultural leaders.

The cost of attending schools is being kept down to an absolute minimum. Camping facilities are available in some cases. Charges are made only for board, room and registration and these costs range from about \$15 to about \$25 for the two weeks' session. Certain of the Home Missions Boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their Boards to learn if scholarships are available and on what terms. At certain of the schools there are special activities for women.

Write to the Dean or Director of the school listed below that is nearest to you or that you are interested in attending for an announcement of courses, faculty and other information; also to M. R. Zigler, Home Mission and Ministerial Secretary, Elgin, Ill.

**Rural Church School**, Nashville, Tenn., Vanderbilt University. Dean George B. Winton. April 17-28.

**Rural Leadership School**, Madison, Wis., University of Wisconsin. Prof. J. H. Kolb. June 26-July 7.

**Auburn Summer School of Theology**, Auburn, N. Y. Prof. H. L. Reed. June 26-Aug. 7.

**School for Town and Country Ministers**, East Lansing, Mich., Michigan State College. Prof. Eben Mumford. July 3-20.

**Virginia Summer School for Rural Ministers**, Blacksburg, Va., Virginia Polytechnic Institute. Pro. B. L. Hummell. July 25-Aug. 4.

**Summer School for Town and Country Ministers**, Ithaca, N. Y., Cornell University. Prof. Dwight Sanderson. July 17-28.

**Summer School for Rural Pastors**, Brookings, S. D., South Dakota State College. Prof. W. F. Kumlien. July 11-21.

**Summer School for Ministers and Christian Workers**, Hollister, Mo. Rev. C. E. Van Der Maaten, 724 Grand Ave., Springfield, Mo. Aug. 1-11.

**Pastors' School and State Ministers' Conference**, Jackson's Mill, West Va. Dr. E. J. Woolfer, Dean, Salem, West Va. May 15-19.

**Institute for Town and Country Ministers**, Y. M. C. A. College, Springfield, Mass. Prof. A. Z. Mann. June 19-24.

**Rural Leadership School**, Purdue University, Lafayette, Ind. Prof. O. F. Hall. June 26-July 7.

**Rural Welfare Conference**, United Churches of Canada, Ontario Ladies' College, Whitby, Ont. Rev. Manson Doyle, 523 Wesley Building, Toronto. July 31-Aug. 4.

## THE QUIET HOUR

### The Beatitudes

**Matt. 5: 3-12; Luke 6: 20-26**

For Week Beginning April 23

#### The Poor in Spirit, Matt. 5: 3

You can not help the self-sufficient man. The first step in suffering a need is to become aware of it (Prov. 16: 19; 22: 4; 29: 23; Isa. 57: 15; Matt. 18: 4).

#### They That Mourn, Matt. 5: 4

That is, those who have taken to heart the great amount of suffering which is in the world (Psa. 34: 18; 51: 17; Isa. 66: 2; Joel 2: 13; 2 Cor. 7: 10).

#### The Meek, Matt. 5: 5

The meek are those who are willing to meet a new need or situation when it arises. They know how to change (Zeph. 2: 3; Luke 6: 29; Gal. 5: 22; Jas. 1: 21; 1 Peter 3: 4).

#### Those Who Hunger and Thirst, Matt. 5: 6

There is too much ease and comfort these days. There is need for more passionate desire (2 Chron. 15: 15; Psa. 38: 9; 73: 25; Isa. 26: 9; 1 Peter 2: 2; Isa. 42: 2).

#### The Merciful, Matt. 5: 7

This is a virtue which touches others. Kindness begets kindness. Those who show it will receive it (Prov. 3: 3; 11: 17; Mic. 6: 8; Luke 6: 36).

#### The Pure in Heart, Matt. 5: 8

For those who would see and know God there is just one condition. We must grow more and more like him (Psa. 24: 3, 4; 1 Tim. 1: 5; 5: 22; 1 Peter 1: 22).

#### The Peacemakers, Matt. 5: 9

They are called children of God for there is no work so like God's work as that of reconciliation and peacemaking (Prov. 12: 20; Rom. 14: 9).

#### The Persecuted, Matt. 5: 10-12

The more we pay for our faith the more precious it is. Those who have the surest title to the kingdom are the ones who suffer for it (Job 5: 17; 23: 10; Psa. 119: 67; 2 Cor. 4: 17; Heb. 12: 11).

#### Discussion

Point out the contrasts between Jesus' conception of a happy man and the world's conception. R. H. M.



## HOME AND FAMILY

### Hope Reborn

BY HELEN HOAK EIKENBERRY

Fearful, weighed by grief not understood,  
Grief that paralyzed and darkened,  
Grief that froze the blood  
Of those who saw their Hope go wounded,  
Shattered to the grave—the mournful end  
Of all that men held dear.  
The end, they thought; for magnitude of suffering  
Can stifle hope at its first breath.

Prophecies there were. But frail remembrance  
Of things proclaimed can scarce be counted, nor utterance  
Of faith in this, the darkest hour of all time.  
Ah, men borne high by faithfulness and thought sublime  
Must sink beneath the agony of this.

Where was the gladness, where the bliss  
That he had wakened in the hearts of those who called  
him Friend?  
Gone when the cruel hour had snatched him for the grave,  
the end!

No! Not the end! The Love that erstwhile taught the lips  
of men to sing  
Could not forsake. Could not light all the years ahead  
With shining hope, to sink thus dead,  
And close to darkness glories that the eyes of men should  
see  
In future ages—in eternity.

Oh, hope comes yet again to hearts of grief.  
Sorrow, pain, they are but brief.  
With man; for he was made to live short years in mortal  
guise.  
His home is not the earth, his home the skies.  
He sees the wounded Christ die meekly. Then his eyes  
Can see no more. He seeks the tomb in sadness  
To pay homage to the One who was. But lo! The stone  
Is rolled away. An angel waits alone.  
The night has passed away,  
And with it death. Christ lives today!

*Sterling, Ill.*

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### Guinivere

BY ELIZABETH R. BLOUGH

LAURINE PRICE stopped outside a florist's window to rest her eyes on the display. These were flowers for the rich, plaster white lilies for the background, and violets and lavender orchids in front. She wondered why rich people did not buy more beauty when they so easily could. They would order roses over the telephone when they might proudly choose among such Easter blossoms as these. She turned away as a woman carrying a baby passed her, the soft bundle in her arms. Laurine did not even glance back at her. The window was no longer enchanted; the charm had gone from the flowers. In sudden weariness, she went over to her

Chevrolet and drove back to the suburb where she lived. At an iron gateway, she turned and drove slowly into the graveyard connected with their church, then parked her car.

More slowly, she walked until she came to a small grave, pitifully small. She was seated there, unconscious of everything else, as women are at such moments, when she heard light footsteps, and she found some one coming close to her, then a slip of a girl was kneeling beside her.

"It's nice to have a real grave, all your own, isn't it?" She seemed to fear that she had made a wrong beginning, so she explained: "My parents are dead somewhere's, but I've never seen their graves; if I could sit by 'em it wouldn't be so bad." The rough, slender, work-scarred hands were pressed tightly together as she knelt on the ground, where a fine snow was sifted evenly over the brown earth. There was something rarely spiritual about the delicate features—or was it the look of suffering about the mouth?—which made Laurine shrink back as she wondered whether the child was abused. She asked her where she lived.

"Down at old Hen Naugle's; I hate ugly things, so most of the time I am a princess and live in a castle, where my vassals and pages come at my bidding."

Laurine understood; she too had lived in castles and played "Let's pretend." Very softly, she asked, "What is your name?"

"Guinivere."

"What a beautiful name!"

"Isn't it?" The small face glowed with satisfaction. "Miss Naugle keeps calling me, 'Annie,' and I answer her. But when I can find a truly mother, I most know she'll call me Guinivere." All the longing of seven orphaned years was in her voice as she asked, "What is your little girl's name?" Laurine shook her head, and the child continued, as she crept closer to her:

"I most know, you've seen inside of a church. I saw one where there was a cross covered with flowers and green vines, like in Paradise. They kept a singing:

"There'll be no more sorrow there,  
There'll be no more sorrow there,  
In heaven above, where all is love,  
There'll be no more sorrow there."

And of course I'd like to see my parents there with harps in their hands; but of course I never have, not really."

"My dear, you are cold and shivering."

"So are you; sometimes I am a wandering minstrel old and poor who begs his bread from door to door. But I'd rather be a princess with golden hair and eyes as grey as glass. I expect you know about the happy land far, far away, where saints and glory stand—" But here Laurine interrupted her, they were both very cold. Through the softly falling snow, she led Annie

to her coupe; they were going to the Naugles'. In her heart was a great thankfulness; she had got back to something unexpectedly dear and divine; that was the faith in a Savior who had blessed children.

She left the child in the car while she talked to Mrs. Naugle, a hard-faced woman. She wanted a bigger girl, this one had come from the County Orphan Asylum. Feeling sure that all details could be safely left to Herbert, Laurine drove swiftly home. Herbert came out to the walk to meet her, asking: "Is there anything wrong? I have been quite anxious, it is late." Then half laughingly, he confessed; "You've plumb spoilt me by always being where I want you to be."

"But you see I've brought a visitor." She laid a coaxing hand on his arm. "Wait a little, until we are ready for dinner." She took Guinivere upstairs to the bathroom first of all. Awed into silence by the strangeness of all this, and by the thorough scrubbing she received, the little one was pathetically anxious to not cause more trouble than she must. Laurine soon found a few old things in which she could dress her. Some hasty basting transformed one of her own yellow dresses, so that the child could wear it that evening. Her dark hair was soft and pretty when combed.

At last she spoke: "You called me Guinivere, but every minute I am a wondering if this is going to last. Will you be gone when I shut my eyes?" Laurine told her to close them tight and see. She did, then she said with tears of earnestness: "Whatever goes, if you'll only stay I'll never wish for another thing, not even angels bright and fair; you're prettier than they are. Won't you wait and see how much I love you and how much work I do before you send me away?"

Laurine pressed the thin hands to her breast as she said: "Yes, I'll wait."

The neighbors! How did they know? Mrs. Laird came in the next morning, bringing her Rebecca. "She ought to know our little girls, and I brought a few old dresses. Rebecca is eight, you see." In a few minutes, the children were talking about Rebecca's doll.

Sophia Adams brought some underwear and stockings, also a pair of shoes which fitted. When she got home she told her husband, "It's pitiful to see them. Herbert's eyes just follow the child, wherever she goes, while Laurine finds some excuse to hold her or smooth her hair. They are love starved; Laurine says it seems as if it was to be that the little one found her in the cemetery. And she sent a big load of her plants to the church this morning; oh, I am so glad for them all."

"Herbert, she a darling," confided Laurine, "and she's going to be far prettier when I have given her the care a child needs. It's going to be wonderful to buy clothes and other things; I know you are glad we found her." Herbert thought that she did not know how this

child had opened the gates of joy and thanksgiving for both of them. For Laurine had refused to be comforted after the baby was gone. In caring for this homeless waif, she now found new joy and hope. Her eyes were starry as she said: "You know, this is Easter Sunday, and I have no colored eggs for her; I must run over to Sophia's for a few." But even then the Harman twins were at the door bearing a small basket between them which they proudly offered to Guinivere. It contained eggs, rainbow hued for Guinivere. She accepted them with a cry of joy; she was bubbling over with the rare happiness of a child who appreciates love and beauty. Please God this Easter tide had brought a tremulous line about Laurine's mouth that had been hardening; there could be smiles and tears back of her eyes now. Easter had come to their home, softened with generous thought, stilled with peace, joyous with love.

*Bridgewater, Va.*

## The Unfinished Task

BY LEO LILLIAN WISE

"UNCLE DAVID," Priscilla was much troubled, "there go Carl and Nina on their way to the cemetery again. Some one told me that they go every day. Something should be done to help them."

"Dear, dear," worried Aunt Ella, "the poor young things! Doctor Jimmie was more than brother to them, he was father and mother combined."

"Plus a hundred other things," said Uncle David soberly. "Doctor Jimmie was unique in his ways, a gallant flame that seems to have been extinguished prematurely."

"Carl and Nina are not old enough to have acquired the sustaining power of faith to see them through this hour of anguish." Priscilla was looking out of the window after the young brother and sister wending their way to the quiet city upon the hill circled about by magnificent trees.

For several years, as Aunt Ella had said, Doctor Jimmie Ferris had been father and mother to his orphaned brother and sister. They three were all that had lived out of a large family. And he had been companion, counselor well beloved by the other two. He was just through his internship when it became needful for him to take upon himself the charge of rearing the children.

And everyone had noted what success he had in keeping the home upon a lovely basis. And with rapture the two had hailed his return at night. In spite of a rapidly growing practice he had managed to have many an outing with Carl and Nina—explorings they had called them.

The two were now in their last year of high school, eager to be off in training for their life work. An epi-

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## "It Is Finished"

(Continued From Page 10)

Cephas today whom he would strengthen into a Peter, that he had of yore, and he would yet convert every sincere but erring Saul into a Paul. He knows the trials and difficulties that beset the paths of his saints, and he jealously guards them all the way. He knows the cunning and the wiles of the tempter; he knows the weakness of the flesh although the spirit may desire the best. And "he ever liveth to make intercession for them," "wherefore he is able to save them to the uttermost that come to God by him." Jesus Christ is God's love gift to the world. "For God so loved the world that he gave his only begotten Son." The believers are the Father's love gift to the Son. In that intercessory prayer, uttered on the way to Gethsemane, "seven times did Jesus speak of the believers as given to him of the Father. And he returns them to a joint care with the Father, so that the believers' security rests upon the Father's faithfulness to the Son." Surely a greater security could not be desired. So the intercessory work of our high priest is not completed as long as any of his saints need his advocacy with the Father in the hour of danger. But when he shall have placed the last enemy under his feet, gathered all his saints unto himself, and cast Satan forever into the bottomless pit, then he may say again as he said on Calvary, "It is finished."

*Arcadia, Ind.*

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## Wild Grapes

BY LEWIS H. BRUMBAUGH

THIS was the subject of a sermon which was preached by one of the world's greatest preachers. He was not only a preacher of great power but he also deserves to rank among the most noted poets of all time. In addition he was a genius in the realm of statesmanship. He lived over seven centuries before the beginning of the Christian era. His name was Isaiah and his home was Jerusalem.

Isaiah belonged to the aristocracy of his day. He moved in the circle of princes and kings. He was a man of high birth and high ideals. He knew the customs and the costumes of those who constituted the supposedly upper social strata of his city. He gives us a good pen picture of the haughty wealthy daughters of Zion tripping nicely up and down the streets of Jerusalem. Their toilette was most extravagant and luxurious. They displayed the most expensive veils, shawls, and fine linens. They wore earrings and finger rings, silver bells about their ankles, and costly jewels on their noses. Isaiah can describe all this luxury; but he also knows the hard tasks of the great mass of common folk, whom Lincoln said that God must love because he

made so many of them. Isaiah was qualified to preach: first, because he knew God; secondly, because he knew the needs of the people whom he meant to serve.

One of his first sermons Isaiah addresses to a group of shallow sinful people who were making merry at a vintage festival. He speaks to them in a parable. His sentences are polished and spoken in a form that is poetic and beautiful. He tells his hearers of a husbandman who planted a vineyard of choicest vines. He located his vineyard on the top of a productive hill where the sun's rays and the fertile soil might coöperate to create a bountiful crop. For protection he built a stone wall around his vineyard, and a watch tower within it. He pruned the vines carefully and cultivated the ground diligently. He did all that a husbandman could do to help his vineyard produce a gladdening crop. And when in high anticipation he came to gather the ripened fruit, he found upon the vines small sour wild grapes, instead of the large luscious fruit which he had a right to expect there.

Isaiah makes the application of his story with volcanic power. "The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his cherished plantation." One translator has nicely preserved the remarkable play upon words in these two lines:

"And he looked for *equity*, but behold! *iniquity*,  
And for *right*, but behold! a *riot*."

Isaiah was simply facing the facts as they existed in his day. What more could God do than what he had done for Judah, yet what a harvest of wild grapes she had produced. Property had become concentrated into the hands of a few who drank their wine in bowls and lived in boundless luxury. The masses were shamefully oppressed and were drinking the bitter cup of want and misery. Graft and bribery were rampant. A poor man could not secure justice in the courts. In international affairs Judah was determined to pursue a selfish policy that was bound to bring disaster. In the realm of religion there was decadence. The people had lost a true conception of God and as a consequence had also lost a true sense of moral values. Scepticism had made its inroads upon true religion. The people of Judah had been led and taught by God, but prosperity led them to forget their lessons and they were now failing "to do justly, love mercy and walk humbly with their God."

Would Isaiah's sermon on "Wild Grapes" be pertinent right here in our own day? What about the fruitage of our present-day American civilization? Haven't our international policies of the last several decades produced wild grapes? In our economic life what a deplorable fruitage of misery for both rich and poor! And in our political life the fruit is not only wild—but also rotten.

*Westminster, Md.*



## TO FRIENDS OF THE LONG BEACH CHURCH

I know that you will be happy to know that our church-house suffered but trifling damages in the recent earthquake. The building inspector has permitted us to resume our regular services in it. Our evangelistic services will begin Easter Sunday. Last Sunday and today we held full services in the building.

You will also rejoice to know that not more than four or five suffered considerable financial loss. Most of us have minor damages which can be repaired at no great expense. Our greatest cost has been in strained nerves.

Considering that we had a population of about a hundred fifty thousand, there were few casualties. The new sky scrapers and other new and well constructed buildings were but little damaged. The great havoc was in brick and poorly built old buildings.

The city is being repaired and rebuilt with almost unbelievable speed, while the people show unexpected courage. What is surprising is that new buildings are being erected and people are moving in. At first, naturally, we had an exodus of terrified people. Some have returned, and people who had not formerly lived here, but always wanted to, have moved in. Perhaps some hoped for employment, but it is the policy of our officials to give work to our unemployed who were here before the great quake and there are enough of these so that no others can be used as yet.

Long Beach, Calif.

Maud M. Trimmer.

## NEWS FROM CHURCHES

## CALIFORNIA

**Fresno** church held its quarterly business meeting March 14. One letter has been granted, two received by baptism and three by letter since our last report. The various organizations of the church and Sunday-school have been doing some fine work. The girls' club which numbers about forty is taking up art work at present under a special instructor. They have also been doing home mission work. The women's auxiliary has been a wonderful help to the church by getting more of the women to take an active part in church activities. At our auxiliary meeting March 16 eighty were present. Mrs. Hayes, a social welfare worker, gave an interesting talk on her work with the Indians. During the past months we have been sewing for the Red Cross and for needy families. We have also been studying China and India missions. The junior choir, under the direction of Mrs. Wilma Erdman, has been doing some splendid work. They give a special number of music every Sunday evening. The Christian Endeavor has been holding services at the county hospital the past two Sunday evenings. Bro. Harrison Frantz from La Verne was with us a few days beginning March 5 and conducted some wonderful Bible lessons. March 19 the Reedley Y. P. D. gave a splendid program on Home Missions. Easter programs will be given April 16; the children will present theirs before Sunday-school and the choir during the preaching hour. Our Sunday-school is increasing in numbers as well as interest.—Iva King, Fresno, Calif., March 23.

**Pasadena** congregation has been enjoying some rich spiritual blessings this year. In our World Friendship course we made a study of mission work among the American Indians in the adult department. For the seventh session we had reports from the different departments, and a pageant depicting Christianity coming to the Navajo hogan. Also splendid displays of Indian and Chinese handwork. One evening Miss Trejo, an Indian girl, gave us a talk about her people in Guatemala, Central America. She is a student at college preparing for medical mission work to her own people. Mr. Bailey also showed pictures and told us about his studies among the Navajos. During this time the Covina and Pasadena women's missionary societies exchanged programs. This was helpful not only from a program standpoint but for the spirit of friendship and cooperation manifested. Recently Bro. Netzley brought a group of young people from the Japanese Sunday-school where some of our people teach, and they gave us a good program. We have been having a splendid series of sermons by our pastor, F. S. Eisenbise, on Jesus, the Master Teacher and His Teachings. Beginning March 26 Bro. E. M. Studebaker of La Verne will conduct a six day Bible institute. Attendance at all services has been very good. Our average in Sunday-school has been approximately 230. The women's missionary society and wom-

en's Bible class are both quite active in promoting a more unified spirit among the members.—Lucy L. Mohler, Pasadena, Calif., March 22.

## IDAHO

**Fruitland.**—The bright spring sunshine seems to be an inspiration which helps our Sunday session attendance to grow. Considerable enthusiasm is in evidence and all the departments are being benefited. The revival of the C. W. and B. Y. P. D. is quite successful and good programs are enjoyed each Sunday evening. During the winter months the Fidelis Sunday-school class held its business meetings on Sunday. The members brought their lunch baskets and all seemed to enjoy the fellowship together.—Reina Jenks, Fruitland, Idaho, March 28.

## INDIANA

**Kokomo** church met in council March 6. Eight letters were received and two granted; one brother was reinstated. Bro. Elmer Phipps was received back into the ministry (Brethren John Root and D. W. Bowman conducted this part of the service). One member was chosen on the ministerial board. We intend to have a week of pre-Easter services followed by our love feast on Easter Sunday, April 16. Prior to our council meeting a group of young people from Indianapolis, Muncie, Anderson and Arcadia visited the Kokomo church and presented the play, Out of the Shadows, which was much appreciated.—Mrs. Anna Davis, Kokomo, Ind., March 29.

**North Liberty** church met March 14 in council. We decided not to send a delegate to Conference this year. Sunday morning, March 26, Bro. J. Fred Ullery of Goshen, Ind., gave us a very startling and educational word picture on prohibition lines. In the afternoon and evening the B. Y. P. D. cabinet of Northern Indiana furnished the program for the young people of this section. Bro. Morningstar continues to hold forth the word each Sunday morning in his forceful manner. Our Sisters' Aid is still busy, though of course not able to accomplish, financially, what we formerly did. During the past year we held several pastry sales and one bazaar. We made and donated clothing and bedding, also gave canned vegetables and groceries to various poor families. Recently we united with the M. E. ladies and held a mother and daughter banquet. It was a well attended and helpful meeting as well as a financial success.—Una C. Steele, Walkerton, Ind., March 30.

**Plymouth** church met in council March 15. Since our last report six members have been received into the church by baptism and five by letter. The church certainly feels the loss of our beloved Sister Appleman. Her work, her prayers and that inspiration meant so much. The church has received a wonderful blessing through the coming of Brethren G. A. Snider, E. B. Bagwell and Ralph G. Rarick, all of North Manchester. Each has done his best to assist in the services. Bro. Harley of Bethany also was with us recently. Following his sermon, which was very good, an offering was taken for our seminary. The Aid Society has been meeting every Wednesday because of so much work to do. We are cooperating with five other Protestant churches in evangelistic services which are being well attended. Souls are being touched for God through the preaching of our city ministers.—Cecil Reed, Plymouth, Ind., March 28.

## IOWA

**Des Moines Valley.**—The date of our love feast is set for May 27 at 7:30 P. M. We will also serve a basket dinner on Sunday. The children's department gave the Christmas program and the B. Y. P. D. is to give the Easter program. It will be a one act play entitled, Release. A Men's Work organization was recently effected with J. L. Howard, president. In cooperation with the Ladies' Aid Society they have undertaken the care and beautification of the church premises. Feb. 19 while the pastor was absent the men gave the evening program. Our number has been increased by the recent coming to us of the members of the Ankeny congregation. Having sold their church building, they are placing their membership with our congregation. We are glad to welcome to our fellowship this splendid group of workers. A revival meeting has been planned for the summer, to be held by X. L. Coppock, while our pastor goes to the Dallas Center church to hold revival meetings. We think the exchange of meetings a good idea for these times.—Mrs. S. S. Miller, Ankeny, Iowa, March 27.

**Sheldon.**—The council met March 4 with J. E. Rolston presiding. Officers were elected for the coming six months, Bro. Edgar Lee Glessner being superintendent. Delegate to Annual Meeting is Bro. Paul Evens. Our love feast will be held April 14, Good Friday.—Grace B. Kimmel, Sheldon, Iowa, March 25.

## KANSAS

**Ottawa.**—The Women's Work of the church is now fully organized. The mothers and daughters selected Mrs. Ellis Keim as their president. Feb. 19 a most interesting program was rendered under the auspices of the men's Bible class of which Bro. Lewis Myres is president. The program varied with sermonettes both from the laity of their class as well as the ministry, readings, special musical and vocal numbers. Feb. 22 our elder, Bro. W. B. DeVilbiss, and Pastor Howard Keim and their wives drove to McPherson to attend the regional meeting held at that place. On the same date a meeting for all Sunday-school officers and teachers of the city of Ottawa was held in the First Baptist church. Feb. 26 the young people of our church

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## The Unfinished Task

(Continued From Page 19)

demic of influenza had swept through their small city. Nothing serious at first, but all at once it seemed as though the easy cases became pneumonia, terminating in death. Within a few days many had died. Among that number was Doctor Jimmie. And the blow had crushed the brother and sister.

A day or so after Priscilla had said "something should be done to help them," Uncle David walked out to the cemetery. He often visits this quiet retreat, not having a horror of the place, but liking to walk about the final earthly resting places of so many whom he has known and loved. And there he was when Carl and Nina came upon their daily visit.

For a few moments the two stood silent. Uncle David thought there was a poignant heart ache in their quiet postures, more of intense suffering than if they had given audible vent to their grief. Bottled up, it was, and he saw there must be a quiet relaxing, else there might be a break down terrible to behold.

After a bit he walked across to where they stood. It may have been that just at first they resented his joining them; it may have looked like an impertinence upon his part. But as he did not say anything at first, just stood looking down at the wreaths that somehow defied elements of weather, the two accepted his presence.

"You know," there was a wistful accent in his voice as he spoke softly, "that as it nears the Easter time I think I can realize more keenly how the followers of the Christ felt when he was sealed in the new tomb."

"Sir," it was Nina who asked, "what do you mean?"

"For three years," Uncle David answered her, "folks had been following Jesus and listening to his talk. They did not begin to understand all that he said to them. But his acts of healing ministry needed no explanation. They saw him feed the hungry, they heard him rebuke the Pharisees, comfort the mourning and bless the children.

"They had learned to love him with all the intensity of their souls, had joined in hailing him as the King, and then like a crash of overturning mountains, their hopes had crashed when he was crucified upon Calvary! That was a sad hour when seemingly all the forces of adversaries had gained a victory! Momentarily they forgot all that he had said to them. They did not remember that they were to proclaim a healing gospel to folks. They forgot that they were to be messengers. Then came a day when the impossible happened. The Jesus whom they had loved had conquered Death itself! Now hereafter they were to remember bit by bit the words he had told them. They were to recall that he had said they should be witness bearers and lights set upon hills to light men unto him, the Savior of the

world. Oh, it was many a day before they saw all the meaning in pregnant words he had said to them."

Quietly Uncle David talked, closer came the two until Nina was catching hold of his arm. Their young tortured eyes never left his face. Inwardly the man of God was praying, praying that he might use the right word, the right message, the thing that would help them the most.

Then as he paused half expectantly they began opening the founts of grief, they were unfolding as in panoramic form their life with the idolized brother. They were telling how he had lived with them, how he had gone into the woods with them and unfolded new beauties; telling of twilight hours beside the murmuring waters; telling how he had counseled them in their school activities. They were telling how he taught them to win or lose with an equal grace.

Somehow the words tumbled, rushed and poured forth like waters that had been dammed back and just now released. And then it was with soreness that Carl had said:

"Why did God take him away just now?"

"I don't know," quietly said Uncle David, "there are so many times that I haven't known. But do you know that there is always an unfinished task left? Jesus had not completed his work, but he trusted others to carry out his cherished plans." For a moment he was silent, a silence that was searching. And then he asked: "Are you sure that Doctor Jimmie didn't leave an unfinished task?"

Startled by the sudden thought the two looked at

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

*Question: Will you please suggest some books that hold forth the best ideals for a girl in early adolescence to read, also a good book for a mother to read?*

*Radiant Girlhood* by Eleanor V. Wood. Price 50c.

*Beautiful Girlhood* by Mabel Hale. Price \$1. This book was mentioned some months ago in this column.

*Alice Freeman Palmer* by George Herbert Palmer. Price \$2.25. Any girl's life will be enriched by reading the life story of Mrs. Palmer as told by her husband in this book. Mother and daughter will find a treat in reading it together.

An excellent book for a mother is *Our Girls and Our Times* by Caroline Benedict Burrell. Price \$1.25.

You will feel repaid as a parent (whether or not you have a boy in your home) for reading also *That Boy of Ours* by Kirtley. The books mentioned may be ordered through the Brethren Publishing House, Elgin, Ill.

him, and then again it was Nina who could speak first: "Why, there are many unfinished tasks he left. Oh, how he hated disease, anything that prevented the natural development. You know that there were babies younger than himself and before Carl and me who died from childhood diseases. Why, he will expect us to carry on his experiments toward the eradication of them!"

"Yes," nodded Carl, "he will expect us to carry on."

And that is the message of the Easter Day for all who sorrow and mourn the loss of their loved ones.

*Bellefontaine, Ohio.*

## Selecting Helpful Hymns

BY P. L. HUFFAKER

"God sent his singers on the earth  
With songs of sadness and of mirth,  
That they might touch the hearts of men,  
And lead them back to heaven again."

—Longfellow.

### Minister of Music

IN order to accept and be worthy of the responsibility of choosing hymns that will help, the minister of music should be trained for his position and improve himself in service. This should be schooling, where possible; but in any case, personal reading and study of hymnology are possible. His position should not depend upon the whim of congregational election, but on careful selection by a music committee and pastor. Then these qualities of study can be properly determined and fostered.

*Spirituality.* The first quality of the minister of music is spirituality—which comes from depth of spiritual experience in meditation and prayer in the inner chamber. This is the source of power in leadership; our Master went up to the mountain to pray and returned renewed in strength and helpfulness; so let it be with the minister of music. Then he will be able to sense depth or shallowness in the text of the song and be better able to select hymns that have spiritual help in them. He should be, as Lorenz says, "A musician by the grace of God as well as the grace of practice."

*Knowledge.* Every minister of music should know his Bible so that he may understand and appreciate the textual material in hymns. Many of our finest hymns are adaptations of the psalms, and most of them have references to the scripture in them. This knowledge is of tremendous value in the selection and interpretation of the hymn in a helpful manner. Need we say that the minister of music should know his hymn book, which is the "Bible in poetic form"? It is a lamentable fact that in a great many cases knowledge of the hymn book is confined to a few much used hymns, thus prohibiting a wide and helpful selection. Knowledge of the material in the hymn book may be gained by studying the indexes at the beginning or close of the book. There

one will find classified, under subject titles, all the hymns in the book. This makes it handy to follow a theme. In the index of composers there are many illustrious names such as Bach, Handel, Wagner, Mason and many others who should be a familiar inspiration to the minister of music. In the index of authors many great names appear, such as: Watts, Wesley and Crosby. Their hymns speak of noble Christian life in spite of trials; and by them we are helped to face life squarely and trust in God. It helps the minister of music to know the lives back of the song; and the sharing of this knowledge with the congregation makes the hymn a living thing which will help them to live a better life.

*Musically.* In times past any one who could "raise the tune" was allowed to choose and lead the hymns; but we hope that time is past. The standards of acceptable musicianship have been rapidly rising in the home, public school and concert fields. The radio has aided in the stimulation of a demand for the best in sacred music. Some of our church musicians have been keeping up, while others are falling by the wayside of mediocrity, and allowing the musical standards of the church to remain below those of any other field. To be really helpful and able to choose helpful hymns the minister of music must be judge of musical values. He must test whether the music is singable and determine whether it is a fit emotional vehicle for the expression of the words. Often there are two possible tunes for a hymn. For example, "Jesus, Lover of My Soul" has two commonly used tunes. *Martyn* is distinctly a congregational tune that any group could sing. *Refuge* is a more intricate tune that requires preparation and is more often used as a special number. To accomplish this requires a wide study of music and constant practice of voice and instrument so that the agency for expression may not falter for want of efficient knowledge of technique.

Thus we see that the minister of music must earn the right to choose helpful hymns by being spiritually awake, technically right, and musically sound.

*South Bend, Ind.*

## What Price for a Home?

BY WM. E. WHITE

OFTEN in this age of hurry and commercialism we lose ourselves in the scramble for wealth, honor, or as some may say, success. Success in life, and what is it? Is it success when we pass to our eternal home and leave behind broad acres of well tilled land, bank stock or much city property? Is it in being considered a financial genius by a few of our competitors? Our mind goes back to a loved classmate in college who married, who married well. Her husband was a financial genius who died leaving her much wealth. On his home prop-

(Continued on Page 26)



## News From Churches

(Continued From Page 21)

engaged in a program, The Christian's Money, ending with a playlet, Tithing. We are most fortunate indeed to have local talent for most of these occasions in the Webber brothers who play a number of different instruments and who also sing. March 4 was the date of our council meeting. The date of our communion is set for the last Sunday in April at 7 P. M. Pastor Keim outlined a visitation plan whereby all the families in our section were called on by some of the committee. The parent-teacher association of one of our city schools invited our pastor to give an address at one of their meetings; he responded in a very commendable way. During the two weeks of teacher-training work conducted by the churches of Ottawa, our pastor is instructing in one course. The ladies' Bible class will present a missionary play in the near future. Under the auspices of the temperance and peace committee, several different departments will put on a program on the subject of temperance. The men's Bible class is sponsoring a program to be given in the Lone Star church on April 1. Bro. Keim is carrying our minds through a series of thoughts of the Lenten and pre-Easter time.—Mrs. J. E. Ott, Ottawa, Kans., March 25.

**Quinter.**—March 4 our church met in council. The time set for our love feast is June 4 beginning at 11 o'clock, in an all-day service. Any one expecting to go to Annual Meeting from the West who can conveniently stop, is cordially invited to enjoy the service with us. Feb. 12 the young people of three churches in our town met in a service during the Christian Workers' hour for the purpose of creating a better friendship. They gave an excellent program under the leadership of Bro. Earl Leopold. March 26 our senior Bible class put on the program for the evening, in the form of a debate. The question was, Resolved, that home missions are of more importance than foreign missions. With the coöperation of our musical department, furnishing both instrumental and vocal music, much interest was created. The judges decided in favor of foreign missions.—Mary M. Bishop, Quinter, Kans., March 26.

### MARYLAND

**Cumberland.**—This church coöperated in the union evangelistic campaign conducted by Rev. Gypsy Smith, Jr., the last three weeks of January. We feel this has greatly helped all Christians in Cumberland to renew their vows to God and has bound us closer to each other. Following this great feast we enjoyed another two weeks' meeting beginning Feb. 5 conducted by Evangelist H. Q. Rhodes of Berlin, Pa. At our January council Brother and Sister J. W. Fyock tendered their resignation as pastors, becoming effective June 30. Not being unkind of their loyalty and labor of service given to the church here, we feel Cumberland as a whole will miss them. Bro. Fyock was active and successful in coöperation with other churches and served as a member of the official staff of the ministerial union of the city. Our Sunday-school is working nicely under the leadership of M. S. Duncan. At the last quarterly council, March 2, we elected Lelah Trail as delegate to District Conference. The delegates for Annual Conference are to be appointed at a later date.—Lelah B. Trail, Cumberland, Md., March 27.

### MICHIGAN

**Brethren.**—Since our pastor has been chosen as state evangelist, he is serving the home church on half time. Home talent is taking care of the services while he is gone. Our senior young people gave the missionary play, The Pill Bottle, to a large and appreciative audience. The young people have given different programs of readings, music and speaking. Our juniors also have cared for a number of services including the Christmas program. They are now preparing a program for Easter. Our W. C. T. U. is very active. They have given a number of programs; they are planning another temperance program to be given in the near future. Different individuals have filled the pulpit at a number of services. Although we miss the pastor, we feel that much talent is being developed. Our church and Sunday-school attendance has been very good this winter. The young people sponsored the missionary offering at Christmas by giving out the dime folders; their offering was \$26. The juniors had their missionary box which held over \$21. Our Aid Society has been very active in helping the needy in many ways. Although we are unable to make anything financially we are doing things that count for more than dollars and cents in the lives of others.—Elizabeth Brower, Brethren, Mich., March 25.

**Hart.**—Sept. 23 at the quarterly council officers were elected for the new year. Bro. J. J. Hamm was reelected presiding elder; Bro. Roy G. Engle, foreman; Nick Redding, clerk; Orval Personnett, Sunday-school superintendent. Feb. 19 we again met in council. We unanimously expressed our appreciation of Bro. Engle's services as pastor and asked him to stay another year. We appointed a committee to make arrangements for the joint Sunday-school meeting of the eight lake shore schools to be held here April 30. We expect Bro. Chas. Forror to be with us in a series of meetings some time this spring. Four letters have been granted since our last report.—Fannie Smith, Hart, Mich., March 28.

**Pontiac.**—Our church enjoyed a week of Bible study on the Life of Jesus in charge of Sister Alice K. Ehey, returned missionary from India. From 4 to 5 o'clock she had the juniors and intermediates and the adults from 7:30 to 9:30. Sunday at the close of her meeting six young girls came forward for baptism. March 28 the Ladies' Aid met

at the home of Brother and Sister E. J. Ebey in honor of Sister Mary King, to help her celebrate her eighty-sixth birthday. Her daughter, Alice K. Ebey, was there also. We expect to have the Easter play, In the Hearts of Men.—Mrs. Ray E. Fleming, Pontiac, Mich., March 30.

### MINNESOTA

**Lewiston** church met in council March 6. The most important business was to elect a pastor and Bro. Eddy was unanimously chosen for another year. Mr. and Mrs. Eddy have been with us over three years and under their leadership and through the coöperation of the church and community, progress has been made. Inspiration is being added to the services by special music. Plans are under way for an Easter cantata to be given Good Friday evening, April 14. It was decided to have a communion service the forepart of June. We voted to have a week of revival meetings in the fall, led by our pastor. Miss Schechter of Worthington, Minn., returned missionary on furlough from Africa, will be with us April 2.—Mrs. Lulu Williams, Lewiston, Minn., March 27.

### MISSOURI

**Greenwood.**—March 10 our church and community enjoyed a program presented by Bro. Lester Fike of Carthage. The work of the district was reviewed; then followed illustrated songs beautifully presented on slides, the audience singing the hymns. Pictures of the Africa mission field were shown and explained by Bro. Fike. An offering was taken at the close of the service. The first Sunday in each month we have been especially favored by a written sermon by Bro. O. H. Austin. Our group has found them to be intensely interesting and helpful since the recent meeting in December. Mrs. Glen Alderson is sponsoring a program to be presented by the children and choir for Easter. A committee of arrangements has been appointed, looking forward to the District Meeting in August.—Dorothy Oxley, Mountain Grove, Mo., March 27.

**Shoal Creek** church met in council March 11. We decided to hold our love feast May 20. Bro. Gripe and wife are both in poor health this winter and are not able to be with us regularly. I am sure they would appreciate your prayers.—Mrs. Wilbert Erisman, Fairview, Mo., March 24.

### NEBRASKA

**Beatrice.**—Our church held an all-day meeting on March 26. A fine program was given in the morning followed by dinner served in the church basement. About sixty were present for the dinner. It has been decided to hold one of these get-together meetings each quarter. Pre-Easter services will be held April 9-16 conducted by Bro. Lee Crist of Skidmore, Mo.—Vera Langworthy, Beatrice, Nebr., April 1.

### NORTH CAROLINA

**Sheltontown** members met in a business session on Jan. 7. New officers were elected as follows: Bro. N. C. Reed, elder and pastor; Bro. Roland Kirkman, Sunday-school superintendent; Sister Hazel Sutphin, Messenger agent; Sister Mary Lee Durham, correspondent. Another meeting was held March 19 and a committee was appointed to visit a number of the members. We have been getting some aid from the Federal Relief for improving the church grounds. We believe when it is finished it will be worth much to the church.—Mary Lee Durham, Mt. Airy, N. C., March 27.

### OHIO

**Beaver Creek.**—Bro. J. H. Eidemiller presided at the March business meeting. The second week in November was set for the beginning of our annual evangelistic services with Bro. H. M. Coppock as evangelist. The annual love feast will be the second Sunday of this series of meetings. Mrs. Nettie Moler and H. C. Haverstick were elected delegates to the District Meeting and Mrs. Friend Couser and Mrs. Joe Coy, alternates. An interesting missionary program was given in charge of Mrs. F. Couser and Mrs. C. M. Stebbins. The offering amounted to \$29.49. Mrs. Couser was guest speaker at a union World Day of Prayer service; five churches of the township took part in a most impressive worship program. The newly organized young married folks' class, taught by Friend Couser, is growing rapidly. In six years the original married folks' class has twice been divided, first into separate men's and women's classes and now the young married folks' class is the latest branch. Mrs. Couser gave a very interesting and helpful talk to the children March 19. In spite of the depression, attendance at Sunday-school and church is increasing and the offerings are not diminishing. Three young people were baptized following the two weeks' evangelistic services conducted by Bro. R. H. Nicodemus. This was his third revival here. His forceful sermons from Romans, etc., drew large audiences of deeply interested listeners. Special musical numbers were given by members from adjoining churches and our own members. F. Couser had charge of the music.—Mrs. Henry M. Stewart, Xenia, Ohio, March 30.

**Danville.**—The pastor preached a series of six sermons on the first two chapters of First John. At the business meeting held March 2, by-laws were adopted for beautifying and regulating the cemetery. The pastor was elected delegate to Annual Conference. The girls' chorus is preparing music for the Easter service. The program of Christian Religion by Hugh Heckman was studied this winter by the teacher-training class. The eleven members of the Home Department seem to be enjoying the Sunday-school lessons and papers, even though they can not attend regular services.—Pearl Ross, Danville, Ohio, March 27.



**Donnels Creek** church met in business meeting March 8. Bro. R. F. Flory was chosen delegate to Annual Conference. The delegates to District Meeting are Brethren Fred Teach and John Woodard. Bro. Lon Metzger was installed into the office of deacon, the service being in charge of Bro. Yoder of New Carlisle. The yearly report of the Aid Society was given. We expect our elder, Bro. H. M. Coppock, to assist us in a series of meetings in the near future. Brethren Wm. Buckley and Jacob Gingrich have been preaching for us recently. Bro. Flory asked to be relieved from preaching for a few months during his heavy school work.—Ruth Drescher, Springfield, Ohio, March 24.

**Lower Miami** church met in council March 2. Our delegates to District Meeting are Bro. Jesse Noffsinger and Bro. Chas. Stebbins; to Annual Conference, Bro. J. O. Garst. The women of the church observed the World Day of Prayer on March 3. Bro. Paul Noffsinger, who is home from Manchester College, gave us two spiritual sermons. The church decided to have pre-Easter services on Thursday, Friday and Saturday evenings. The children of the Sunday-school will give a program on Sunday morning and the young people's chorus a program in the evening.—Pearl Ruble, Dayton, Ohio, April 1.

**Pleasant Hill** church met in a members' meeting March 1. A delegate to Annual Meeting will be chosen at the next meeting. Brethren Isaac Beery, Lester Sollenberger and John Snider are delegates to District Meeting. A love feast will be held on Easter evening, April 16. March 12 a young people's group of Southern Ohio gave a program here. Our people will cooperate in pre-Easter services with the other churches of the town.—Mary West, Covington, Ohio, April 1.

**Silver Creek.**—March 4 at the quarterly council committees and arrangements were set forward to care for our District Conference to be held March 14 and 15 at our church. Many and good were the messages brought to us by able speakers. Bro. Bonsack of the General Mission Board gave two very good talks on mission work and its support. Others that brought rich spiritual messages were Bro. I. C. Paul on America, a Christian Nation; Bro. J. J. Anglemeyer on Keeping the Church Serving; Bro. Jay F. Hornish gave a missionary address; Bro. A. P. Musselman, a talk on Christian Education; Bro. John Wieand, a sermon on The Teaching Church. Sister Alice Ebey, returned missionary, also gave a talk on her work in India. It was a spiritual feast long to be remembered by those who heard the word set forth.—Mrs. Noah Long, Sr., Pioneer, Ohio, March 28.

## OREGON

**Mabel** congregation had Thanksgiving and Christmas services. At each service we made an offering for mission work. We are now planning for an Easter service. The Willamette Valley Sunday-schools and B. Y. P. D. will hold their semiannual convention at Mabel, May 7.—H. H. Ritter, Mabel, Ore., March 22.

## PENNSYLVANIA

**Bethany.**—The church held evangelistic services Feb. 26 to March 5 with Evangelist Frank E. Kates of Newtown, Pa., and Anthony Zeoli, Italian evangelist, in charge. The campaign was preceded by cottage prayer meetings. There were eight conversions and many reconsecrations. Bro. H. K. Garman of Ambler preached March 12 on The Three Would-be Followers, after which baptism was administered by him. Special pre-Easter services will be held in the church followed by our love feast and communion April 13, 7:30 P. M.—Margaret E. Mahler, Philadelphia, Pa., March 25.

**Big Swatara** church held its council meeting March 12. David Gingrich, S. B. Shiffer and Josiah Gingrich were chosen delegates to District Meeting. Eld. Thos. Patrick is delegate to Annual Conference. The Bible institute March 18 and 19 under the instruction of A. C. Baugher, dean of Elizabethtown College, was well attended. He taught from the book of Job which was very instructive. The date for our love feast has been changed from the second Thursday in May to the third Saturday and Sunday in May to begin at 10 A. M., Hanoverdale.—Mrs. Jas. N. Wright, Hummelstown, Pa., March 29.

**Chambersburg** church met in council March 22. Church officers were elected as follows: Bro. Lightner, elder; Bro. Jerome Miller, church clerk; Bro. Stanley Faust, trustee. Brother and Sister Grapes were elected delegates to Annual Conference. The women of our church recently organized an Aid Society with Sister Grapes as president. Much interest is manifested and we hope to do much good in the future. Our love feast will be held on the evening of May 7.—Ina M. Brumbaugh, Chambersburg, Pa., March 23.

**Dunnings Creek** congregation met in council at Point churchhouse March 12. Our communion service has been planned for April 30 at New Paris house. Sister Ross Callihan and Bro. Sewell Rogers were chosen delegates to District Meeting at Roaring Spring. The remodeling of the Holsinger house is progressing nicely.—Mrs. Sewell Rogers, Alum Bank, Pa., March 27.

**Elizabethtown.**—At our church council March 9 one was reinstated into fellowship. We received the treasurer's report in leaflet form which was very satisfactory. Martha Martin, chair-lady of our missionary committee, made a statement in reference to the Bittingers on the Africa field, saying that the exact time of going home is to be determined by the field staff, and that the general board will look after them when they come. We send one query to District Meeting, inquiring about placing Katherine Ziegler, returned India missionary, in some work in our district. Delegates to General Conference are H.

K. Ober and S. H. Hertzler; alternates, A. C. Baugher and R. W. Schlosser. To District Conference, Paul Grubb, Jno. Hershman, A. C. Baugher, M. B. Miller. We decided to hold pre-Easter services for three nights and evangelistic meetings next November previous to our love feast the second Sunday in November.—M. B. Miller, Elizabethtown, Pa., March 25.

**Leamersville** church met in council Feb. 28. We set a definite time for our love feast: the last Sunday in May and the last Sunday in October. Our love feast will be May 28. Bro. Horace Clapper was re-elected pastor for another year. Mrs. Showalter and F. A. Langham have been elected delegates to District Meeting and Mrs. Graybill, delegate to Annual Meeting. Since our last report one has been baptized. Our Friday evening teachers' meeting is growing.—Mrs. David Koonen, Roaring Spring, Pa., March 27.

**Lititz.**—Eld. A. C. Baugher, dean of Elizabethtown College, conducted a most helpful Bible institute Feb. 25 and 26, using the subject, The Book of Job. March 5 a young people's meeting was held, the subject being, The Sunday-school. The Qualifications of a Good Sunday-school Teacher was discussed by Bro. Madison Deitrich. The male chorus and the Peiffer sisters rendered special music. Eld. A. P. Wenger of Ephrata gave the address of the evening on, Helping Youth Find Positive Religious Convictions. Our church met in council March 15. One brother was reinstated and six letters of membership were granted. Our delegates to Annual Meeting are Sister Lizzie Hershey and Eld. H. M. Eberly; to District Meeting, Eld. J. I. Byler, H. E. Niles and — Reidenbaugh. We will have pre-Easter services April 9-16. Our love feast will be held April 14.—Florence B. Gibbel, Lititz, Pa., March 20.

**Little Swatara.**—March 12 a male quartet from Schuylkill rendered several selections at the Merkey house. Our council meeting was held March 18. Delegates to Annual Meeting are Brethren Ira Gibbel and Geo. Snyder; to District Meeting, Brethren Henry Ziegler, Jacob Merkey, Joseph Meyer. March 19 Eld. Samuel Hess of the Mingo church preached at the Frystown house. Our love feast will be held May 6 and 7 at 10 o'clock at the Ziegler house. An Easter program will be held at Frystown on the eve of April 16. Seven certificates of membership were granted since our last report.—Elizabeth Meyer, Myerstown, Pa., March 25.

**Martinsburg.**—Bro. Ray O. Shank of Flora, Ind., conducted a two weeks' series of meetings for us Feb. 13-26. Throughout the meetings the interest and attendance were all that could be desired. Bro. Shank delivered sixteen Spirit-filled and appealing sermons. The singing and special music were fine with our chorister, Geo. B. Wineland, and his assistants, Mrs. I. Harvey Kagarise and Lester H. Holsinger, in charge. The men's glee club sang on two occasions and there were also selections by the chorus which added to the interest of the meetings. As a result eight were baptized; two have also been received into the church by letter recently. The B. Y. P. D. of Roaring Spring rendered an interesting program in our church on Sunday evening, March 12. On Sunday morning the ministers of the Morrison's Cove ministerium exchanged pulpits. Rev. V. D. Nangle, pastor of Williamsburg Lutheran church, preached for us. Our Y. P. D. gave a program on Church Music in the Clover Creek church some weeks ago. Mrs. H. B. Rhodes is adult advisor of the Y. P. D. and Paul Keiper, president.—Kathryn L. Lehman, Martinsburg, Pa., March 22.

**New Fairview.**—March 27 we met in council. Our official board nominated several evangelists and the church elected three; Norman K. Musser was previously engaged for this year. For the following three years we chose Rufus Bucher, Frank Carper, John E. Rowland. Bro. L. Elmer Leas will be engaged to teach in song one evening a week during the summer. Our semiannual love feast will be held May 21. Our farm treasurer's report was accepted. We decided to represent at Conference this year, the following delegates being chosen: Paul Godfrey and David Fitz; alternates, Irvin Myers, Robert S. Krout. R. W. Schlosser of Elizabethtown College will conduct our Bible institute April 22 and 23.—H. B. Markey, York, Pa., March 29.

**Philadelphia (First).**—A Washington birthday dinner was given by the Sunday-school to those who attended seven Sundays out of eight since the first of the year; also to new members and to those who brought them. Union Lenten services are held each afternoon in the Bethlehem Presbyterian church. Bro. Ross D. Murphy and neighboring pastors participate. Sunday evening, Feb. 19, the Boy Scouts had charge of the services. The district Scout chairman presented the Hoover Awards to our troop. Bro. Russel Esray is Scout Master. The March Sunday evening services were conducted by various organizations. On the 5th a missionary program was given by the girls' club on the theme, Friendship (China). "Of such is the kingdom" was beautifully illustrated with slides. Sister Almeha Rhan, director. On the 12th the Women's Council had the program; theme, China (Lady Fourth Daughter of Today). Slides were given, showing the Brethren Missions in China. Sister W. C. Rosenberger, director. The 19th the week-day church school conducted the services; theme, More About Jesus. The children had charge of the worship services and gave several exercises. Julia Platt, returned missionary from India, interested the children and grown-ups by giving her experiences on the mission field.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 26.

**Pittsburgh.**—As if to try to say, "Praise God for our spiritual as well as temporal blessings of the winter just past," our church plans some special meetings during the week preceding Easter. Services

(Continued on Page 28)



## What Price for a Home?

(Continued From Page 23)

erty he gained fifteen thousand dollars, quite a successful deal surely, but when we saw her prematurely gray hair and heard her say, "Oh, if I could only have some one with whom I could neighbor, some one of kindred faith in whom to confide," we could see this genius had sold his own and his wife's life and their usefulness to the cause of Christ (for both were talented) for fifteen thousand dollars, goods delivered.

Again, a young husband and wife wish to unite with the church, but lo, the devil shows them a bargain in a farm eighteen miles from the church. They buy, but find themselves in an ungodly community. He falls. What price for a home? Not only the money paid but his eternal salvation and maybe his entire family lost to Christ. Was it a bargain in a home? For Satan it surely was.

Again, an elder of the church seeking a home buys a beautiful home far from church associations and lives there many years. Meanwhile his children grow to maturity away from Christ. What price for the home? Lately we laid away to await the second coming of our Savior a young sister who had married away from church associations. She sometimes succeeded in attending services once or twice a year, but her family scarcely know their mother's church and there is but little likelihood of things changing. What price paid? A life's service lost and the children—who can say?

What is the price of a home? Not the dollars given when the deed is signed. No, it is the amount reckoned when the life is closed, be it in gray hair and lines brought by loneliness, be it life's service lost, or in young lives being developed in unfavorable surroundings. Some of us may receive the commendation of Satan when we finish paying for that home, but when the recording angel balances the book of life will he enter the fifteen thousand dollars on the profit or loss side? Here we say, "Well done," then quarrel about who shall inherit the money. Do we fall in prayer and plead, "Here am I, send me where I can be of use to thee," or is it where we can sell our lives for dollars?

*Citronelle, Ala.*

## News from the Field

(Continued From Page 15)

ance and it is quite as many as we can care for properly with the available rooms, equipment and teachers. The five classes are being taught by boys from the Garkida School. They can scarcely be called teachers as yet, as they themselves have completed not more than six school years. They will soon be returning to Garkida for further training and others will take their places.

### Dispensary

Patients are coming in from all parts of our territory. Our circle is growing larger and larger. We are now treating

no less than sixty cases daily. Superstition is slowly being overcome and confidence in our medicines is growing. This is especially evident in the number of obstetrical cases being brought to us. Within the last two weeks we have had two nice babies and a pair of twins. But alas! twins are not at all welcome in these families for they think that the one child must be an evil spirit and in order to do away with it, both children are generally left to starve to death.

## CORRESPONDENCE

### SECOND DISTRICT OF VIRGINIA ANNUAL CONFERENCE

Mount Vernon Church, Stuarts Draft, Va., April 26-28

THEME: GROWTH IN CHRISTIAN LOYALTY

John S. Flory, Moderator

N. D. Cool, Secretary

Nelson T. Huffman, Chorister

Wednesday Afternoon, April 26

The Elders of the District will meet at the church at two o'clock

Wednesday Evening, April 26, Work of the Laity

Orville C. Flory, Presiding

7:30 Service of Worship—Mrs. Mary Philips

7:50 Address: "What the Men of the Church Might Do"—M. R. Zigler

8:20 Special Music

8:30 Address: "Developing Christian Loyalty in the Home"—Mary O. Miller

Special Music

Offering

Thursday Morning, April 27, Missionary and Ministerial Conference

S. D. Miller, Presiding

9:30 Service of Worship—Byron M. Flory

9:45 Address: "The Minister Leading the Way"—Fred D. Dove

10:15 Address: "Every Member at His Work"—W. M. Kahle

10:45 Congregational Singing—Nelson T. Huffman, Leading  
Special Music

11:00 Address: "Loyalty Beyond the Local Church"—M. R. Zigler

11:30 General Discussion—I. S. Long, Leading  
Offering

Thursday Afternoon, April 27, Educational Program

B. B. Garber, Presiding

1:30 Service of Worship—J. C. Garber

1:45 Address: "Increase in the Second District of Virginia"—C. A. Click

2:15 Address: "Standing by the College"—John C. Myers

2:45 Congregational Singing—Nelson T. Huffman, Leading

3:00 Address: "Our Temperance and Peace Principles"—J. M. Henry

General Discussion—B. B. Garber, Leading  
Offering

Thursday Evening, April 27, Young People's Program

D. A. Cline, Jr., Presiding

7:30 Service of Worship—Alice Graybill  
Bridgewater Ladies' Quartette

- 7:50 Address: "The Place of Young People in the Church"—J. T. Glick  
 8:15 Reading—Viola Click  
 8:25 Address: "Serving in the Church We Love"—Merlin Garber  
 Male Quartette  
 8:45 Address: "Loyalty to Our Ideals"—W. H. Sanger  
 Offering

#### Friday Morning, April 28

10:00 Business Session of the Conference—John S. Flory, Presiding

Note: 1. At the close of the forenoon session an offering from the churches for the General District budget will be taken.

Note: 2. The congregation which entertains the meeting will be responsible only for the lodging and entertainment of those who stay in the community at night. Others will be expected to provide their own lunch. See Minutes of the 1929 Conference.

#### Program Committee—

Minor C. Miller, Chairman  
 W. H. Sanger  
 Mrs. E. B. Craun  
 John S. Flory, Ex-officio  
 N. D. Cool, Ex-officio

### OLD TIME INCIDENTS AGAIN

What was said in Messenger No. 5 about Uncle Sam Eshelman's long connection with the Publishing House and the comments that it brought forth, especially what Bro. J. H. Moore said in No. 11, stirred quite an interest among my friends. This chapter of my life was new to most of them. And while Bro. Moore was rather profuse in his eulogy, he certainly did set a good example for others. He did not wait to speak his words of love and appreciation above the coffin lid. He brought his alabaster box of approving, cheering words while the ears could hear and the heart could be thrilled and made happier by them.

If our friends have alabaster boxes laid away, boxes full of perfumes of sympathy and affection, they had better bring them to the living in their weary hours of gloom and sadness when they can be refreshed and cheered by them. Let us learn to anoint our friends before their burial. Flowers on the coffin cast no fragrance backward over a weary life.

My life was not so closely devoted to literature as was Bro. Moore's, and for what little attainment I have made as a writer I owe much to him. He urged me to write and the columns of the paper were always open to my productions.

In the later years of my life I am complimented as a literary man—called writer, historian and poet. To me it is embarrassing. I feel that I am overestimated and undeserving of the compliments bestowed.

But I want to tell my younger brethren of the ministry that whatever of usefulness I may have been to my fellowmen in the past, present or future, my education was not received in the college or seminary. The education of Bro. Moore and myself started in the crude equipment of pioneer life, when books were few and deficient in merit, and with teachers whose rating was exceedingly low. The foundation of my education was laid in an upper room of my father's log house by the light of a tallow dip and continued (not finished) in the rugged road of experience.

While Bro. Moore and myself do not have the letters attached to our names that colleges confer, yet we did what we could in pioneer work to make such attainments possible to the present generation. I was associated with the men who blazed the way heading towards better educational privileges for our children. It was then like the voice of one crying in the wilderness. I was secretary of the first meeting that resulted in the birth of Juniata College. And while silver and gold I had not to give, yet such as I had I gave. I acted as president of the board of advisors for a period of twenty years. I officiated at the installation of many of the church officials. Among the number were Amos Haines, M. G. Brumbaugh and C. C. Ellis.

I am older by one year, and longer in the ministry by a number of years than Bro. Moore. Some of our writings are in books in permanent form. His literary life with his native ability enabled him to do a greater work and cover a larger field than I did or was capable of doing. As an expositor and defender of the doctrines of the New Testament as practiced by the Church of the Brethren he stands in the front ranks. His books and tracts need no revision—rather republishing. Bro. Moore and I have lived in the same period of time. We were pioneers in Sunday-schools, mission work, colleges and in the publishing of tracts, books and papers, but our time of service is fast drawing to a close. We are only waiting—serenely—sweetly waiting in the twilight of life till the last scenes of life shall forever close about us.

The Lord has been good to us, led us all the way and brought us on to advanced life in health of body with our mental faculties still in working order. Our deeds are recorded in the volumes of eternity. Our regret is that we did so little for the One who did so much for us.

May the historians who speak of our work consider the disadvantages under which we wrought and tell more of what we made possible for others to do than what we did ourselves.

Jas. A. Sell.

Hollidaysburg, Pa.

### A TRIBUTE TO BRO. M. G. EARLY

The interesting narrative so well written by Bro. E. C. Crumpacker on the life and labors of Eld. M. G. Early of Nokesville, Va., is quite concise and complete. Yet a word of tribute from a long-time neighbor, one who often sat with him in close fellowship, may be pertinent.

Bro. M. G. Early was a man of sterling personal worth—a man of integrity, honest conviction and courageous action. He was known in the councils of the church amid many phases of work for about one-third of a century.

Amid all the problems of a new church district in both corrective and constructive religious work, he stood head and shoulders above his fellows. As moderator of a district conference, he was calm, steady, impartial, businesslike. During his fifteen years as elder in charge of the Nokesville church, there were vital councils on many different problems. Here one could witness a second Antioch church, but Bro. Early stood like a second Barnabas. There was much dissension, aggression, disputation; yet the Holy Spirit seemed to temper all. Meetings closed with the spirit of fellowship, conciliation and unity. Those were palmy days for the Nokesville congregation. There seemed a freedom from clan and clique, from intrigue and fatigue. Differences and problems arose, but they were threshed out fairly and fully in the open, as in that first great Jerusalem conference.

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## News From Churches

(Continued From Page 25)

will be held each evening from Wednesday until Saturday. The Good Friday meetings have been especially impressive with our pastor, Eld. N. M. Shideler, presiding in previous years. While many of our devoted supporters in this depression have been unable to even attend services regularly, some have doubled their efforts to keep the work going and each sermon seems to be a vitalizing agent to keep up faith. The love feast will be held May 7, the council April 5. Delegates will be chosen for District Meeting to be held April 19.—M. Elizabeth Barnett, Pittsburgh, Pa., March 31.

**Quemahoning** (Maple Spring).—Council meeting was held Jan. 4. Eld. D. W. Rummel was reelected presiding elder; Sister Jennie Thomas, clerk; J. B. Ferguson, Messenger agent; the writer, corresponding secretary. The community chorus under the direction of Prof. Harris rendered a program Jan. 8. Jan. 21 a program was rendered by the B. Y. P. D. of the church. The Volunteer Mission Band of Juniata College rendered a program the evening of Feb. 11. Feb. 26 a program was rendered by the Loyal Bible class. Our Sunday-school attendance is increasing, 294 being enrolled at present. Bro. Paul Weaver is superintendent. March 19 a program was rendered by the Friendship Bible class. The main speaker was Bro. Telford Blough of Johnstown, who gave an interesting talk concerning his recent trip in Europe, the characteristics and customs of the people in the different countries visited. The Ladies' Aid is having regular semimonthly meetings and is contributing in a fine way toward the local budget, to missions and to the needy. World Day of Prayer was observed March 3 by the women of the church. A fitting program was rendered, Mrs. J. S. Zimmerman and Mrs. Speicher being the main speakers. A teacher-training class under the leadership of W. D. Rummel is held every Sunday evening. We are planning to have pre-Easter services for one week. Bro. J. S. Zimmerman of Kansas City, Mo., is to give the messages. Our pastor, M. J. Weaver, has been giving us very appropriate Lenten sermons.—Mrs. D. E. Stutzman, Hollsopple, Pa., March 26.

**Roaring Spring**.—We held our regular quarterly council on March 6. Our delegates to Annual Meeting are Bro. Early and wife with Bro. L. R. Hoover as alternate. Delegates to District Meeting are Brother and Sister Early, Bro. Elmer Hoover and Bro. Chas. Weber. Bro. Early was kept at home with rheumatism for several weeks and our pulpit was filled by Bro. D. P. Hoover of New Enterprise and Bro. Fred Zook of Martinsburg, Pa. We are glad to state that Bro. Early is able to take his place in the pulpit again. Sunday evening, March 19, the Truth Seekers' Bible class rendered the pageant, The Evangel of the Cross. The offering was given to our district home mission apportionment. On Sunday evening, March 5, we enjoyed a program of choruses, duets, etc., and a reading by Miss Marian Holinger. The music was in charge of our chorister, Bro. J. J. Brumbaugh. Our love feast will be held May 7 at 6:30. The District and Ministerial Meetings of Middle Pennsylvania will be held in our church beginning April 11. The men's Bible class has been repainting the basement of our church and otherwise renovating it. The work is being done gratis as men have more time than money these days. The a cappella choir of Juniata College rendered a beautiful sacred concert in our church Sunday evening, March 26.—Mrs. Lena M. Hoover, Roaring Spring, Pa., March 27.

**Rouzeville**.—Our series of revival meetings was held March 5 to 19 with Bro. Harper M. Snavelly of Carlisle, evangelist. His sermons were very helpful and inspiring. He gave short talks to the children which were interesting to both young and old. As a result of these meetings there were fourteen confessions; twelve of these have been baptized. Although the revival has closed, the spirit of these meetings will continue with us. The Christian Workers' Meeting held an election on March 26; the new president is Bro. Ed Eigenbrode.—Mildred L. Palmer, Rouzeville, Pa., March 26.

**Schuylkill**.—The young people's program held March 5 was well attended. Addresses were given by Bro. S. G. Fahnestock of Lebanon with special music by the Lititz male chorus. Several topics were discussed by the young people. The delegate to Annual Conference is Eld. S. K. Wenger; alternate, Bro. Chas. Morgan. Delegates to the District Meeting are Bro. Jesse Kintzel and Bro. M. I. Homer; alternates, Eld. Elias Morgan and Bro. Wm. R. Dohner. We expect to have an Easter program with the promise of Eld. Phares Forney to give the address. Our love feast will be held at the Big Dam house on May 20 and 21, services to begin at 10 A. M.—Mrs. Carrie Zechman, Pine Grove, Pa., March 29.

**Shippensburg** church from March 8 to 26 engaged in one of the most inspiring and encouraging campaigns in her history under the able direction of Brother and Sister Oliver H. Austin of McPherson, Kans. Never has our church worked together with such perfect harmony and unity as in this meeting. Two nights previous to our revival, under the direction of our pastor, Bro. Reber, five teams composed of two individuals visited the homes of all the members and the Sunday-school pupils, extending a personal invitation to attend the meeting. During the meeting our pastor and evangelists called in one hundred homes; thus many new contacts were made which resulted in decisions in sixteen new homes. From the first night to the last the attendance was excellent, the other churches of Shippensburg and our neighboring sister churches cooperating splendidly. Bro. Austin's sermons were vital and challenging. The congregational singing un-

der Sister Austin's direction was an inspiration to all. Two other attractive features of the meeting were her beautiful stories and her junior chorus. Everyone enjoyed hearing the children sing those delightful little choruses, and these songs and stories taught the children many truths that they will never forget. As a direct result of the meeting there were forty-one confessions of whom thirty-three have been baptized, one reconsecrated and the others await the rite. Of these converts seventeen are adults, several being heads of families. We are observing our communion on April 9.—Mrs. A. C. Harmon, Shippensburg, Pa., March 28.

**Springville** church met in council at the Mohler house March 18. The following delegates were elected: to Annual Conference, Brethren R. P. Royer, E. M. Dinger; alternates, Brethren J. Bitzer Johns and I. W. Taylor. To District Meeting, Brethren R. P. Royer, E. M. Dinger, I. G. Mohler; alternates, Brethren Amos Heisey, Jacob Leininger, J. Bitzer Johns. An all-day meeting will be held in July at the Mohler house. We also expect two representatives from Elizabethtown College to conduct a Bible institute. March 12 Eld. F. S. Carper from Palmyra opened a series of meetings at the Blainsport house which were well attended. He preached Spirit-filled sermons that were uplifting to the congregation. Two accepted Christ. Our love feast will be held May 16 and 17 at the Mohler house at 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., March 29.

**White Oak**.—Our revival conducted from Jan. 8 to 22 by Bro. Diller Myer was largely attended, and we feel that the church was edified by his strong sermons. As a direct result three were baptized. Feb. 23 the church met in annual council. It was decided that we hold two revivals each year instead of three, with the exception of every fourth year, when we will have three meetings. An offering was lifted for missions. Our love feast will be held May 17 and 18 at Graybills and May 31 and June 1 at Kreiders, both at 1:30 P. M. The Longenecker Sunday-school will open again on Sunday, April 2.—Graybill Hershey, Manheim, Pa., March 27.

## TEXAS

**Alamo**.—The first love feast ever held by the Brethren in the Lower Rio Grande Valley was held at the home of Brother and Sister Huffman near La Feria March 5. The afternoon was ideal. Everything in preparation was complete and all met with a spirit of worship. After the Sunday-school lesson and a sermon by Bro. Pitzer, we had a short intermission while the tables were prepared. We were called together by a song and took our places around the Lord's tables. This indeed proved to be a feast to hungry souls. Some had not enjoyed this privilege for ten years and one couple said for twenty years. It is a great pleasure to serve these people.—John R. Pitzer, Alamo, Tex., March 21.

## VIRGINIA

**Brick**.—Our regular council was held Jan. 15 when church officers were chosen for the year: Sister Essie Boitnott, secretary; the Aid Society, Messenger agent; the writer, correspondent. The Aid also elected Sister J. B. Peters as president. The ministerial committee was asked to secure an evangelist for the series of meetings this fall. Feb. 12 our field director, Bro. Henry Eller, conducted two services for us. Brother and Sister Eby were at our church the fourth Sunday afternoon of February. Their talks were scriptural and timely on the theme of Christian Stewardship. Our elder, Bro. J. B. Peters, preached March 12 on The Christian's Attitude toward the Church. He called a special meeting of the members in the afternoon to discuss some problems of the church and the importance of having a selected goal and striving to reach it.—Thelma Flora, Boone Mill, Va., March 27.

**Elk Run**.—Feb. 26 five Bridgewater young folks brought us an excellent peace program. Brother and Sister Eby gave an illustrated missionary program March 7. Bro. Eby's lecture was especially strong and forceful. At our quarterly council March 13 Brethren A. S. Thomas and J. M. Foster were with us and assisted in the work. We decided to have an old folks' singing on April 3. The delegate to Annual Meeting is N. J. Miller; alternate, W. H. Zigler; delegates to District Meeting, D. H. Smith, W. O. Varner, S. L. Huffman; alternates, E. D. Smith, J. H. Gordon and W. H. Zigler.—Esther E. Miller, Mt. Solon, Va., March 21.

**Greenmount** church met in council March 18. Howard Kline was appointed Sunday-school superintendent for the Pine Grove church and Frank Fitzsimmons for Melrose. Delegates elected to Annual Meeting were Elders J. W. Wampler and I. C. Senger; to District Meeting, D. R. Miller, W. S. Miller, Walter Wampler and Annie Miller. The District Meeting convenes with us April 15 and 16. Our Y. P. D. has been having the services of the student ministers of Bridgewater College this winter and find them quite interesting. Paul H. Bowman of the college has also been with us in a series of lectures on the history of Christianity and the Brethren church. One is yet to be given. These have been intensely interesting and instructive. We had the slides on Women's Work shown at the church several weeks ago. Sister Effie Long gave the lecture.—Mrs. D. C. Myers, Harrisonburg, Va., March 21.

**Linville Creek**.—Our quarterly council was held March 15. The reports of the financial committee and Aid Society were encouraging. We decided to send one delegate to Annual Meeting and Bro. Jos. W. Miller was chosen with Bro. J. C. Meyers as alternate. The delegates chosen for District Meeting are Brethren J. L. Humbert, D. S. Wampler and Jos. Miller, with Sisters Rachel Myers, Nellie Wampler and Noah Wine as alternates. We were especially fortunate in having



with us Sister Effie Long who gave an illustrated lecture on the Women's Work in the foreign fields. Bro. Byron Flory gave an inspiring talk to the B. Y. P. D. Brother and Sister E. H. Eby gave an illustrated lecture on March 19. Some of the activities of the B. Y. P. D. were shown in the pageant, The Unlighted Cross, and a debate on foreign missions versus home missions.—Mary Wine, Broadway, Va., March 30.

**Oak Grove church** met in council March 9. Bro. H. C. Spangler and Sister Gladys Eller were elected delegates to the District Meeting; Sister Julia Hensley and Bro. Newton Wertz, alternates. Committees were appointed to investigate and try to improve the church lawn. Brother and Sister Eby recently gave us a splendid service which was much enjoyed and well attended. The women of the church gave a program March 26 consisting of music, poems and a series of pantomimes representing the outstanding events in a woman's life. A sunrise service is being planned for the Easter season. Several from our congregation attended the teacher-training school held the latter part of February at First church, Roanoke. Seven pupils received credits.—Mrs. Horace Spangler, Roanoke, Va., March 30.

**Peters Creek church** met in council March 7. M. C. Garst, L. S. Shepherd and G. B. Showalter were chosen delegates to District Meeting. Bro. J. S. Showalter was elected delegate to Annual Conference with D. C. Naff as alternate. Feb. 12 we enjoyed a splendid program given in the interest of Women's Work. Mrs. P. E. Faw of Central church, Roanoke City, gave us a helpful message. A short pageant, The Magic Box, was presented by the young people of our church in connection with this program. An offering of \$17.50 was received at the close of this service.—Mary E. Naff, Roanoke, Va., March 24.

**Pulaski.**—Our church attendance has held up well during the winter months. The B. Y. P. D. is a promising feature. Much interest is being taken in an attendance contest being held at present. Very interesting and helpful programs are presented each Sunday evening, the average attendance being about thirty. March 5 a junior Y. P. D. was organized with Mrs. F. F. Ward as adult advisor. We have great hopes for this department and believe it will grow and add much to our church. Our pastor, Bro. Joel Naff, held a revival in Hiwassee in November. Four were baptized at that time. Bro. Floyd Akers opened a mission there four years ago and up to this time has baptized thirty members. Bro. Naff continues preaching for them once a month. They have good attendance at prayer meeting and expect to organize a Sunday-school in the near future. Nov. 16 we had with us Bro. M. R. Zigler of Elgin, Bro. Henry Eller and Bro. John Naff. Very interesting talks were given which were greatly enjoyed by all present. Jan. 26 we had the pleasure of having with us Brother and Sister E. H. Eby, missionaries, who gave illustrated lectures which were very inspiring and helpful.—Mary Parter, Pulaski, Va., March 16.

**Salem church** met in council March 18. Officers were chosen for the year; the writer is Messenger agent and correspondent. All other officers remain the same with L. R. Dettra, elder; Mrs. W. L. Riggleman, church clerk. Delegates to District Meeting which will be held in the Greenmount church April 14 and 15 are Brethren C. M. Myers and C. Fahnestock. Our Sunday-school which was reorganized some time ago is progressing nicely with Bro. Robert Lynn as superintendent. As we have no preaching here on the second and fourth Sundays we entertain the children for a short while after Sunday-school by story telling, recitations, songs and occasionally a dialogue, but the children seem to enjoy more than anything else the alphabet of Bible characters. We entered the Bible study contest which is put on by our field worker, Bro. J. Galen Wampler, for all the Sunday-schools of the district during the months of January, February and March. This study proves very helpful. The Sunday-school meeting of the Northern District will be held in the Wakeman's Grove church May 19 and 20.—Hester F. Riggleman, Stephens City, Va., March 25.

**Timberville.**—The women of the church have been meeting weekly for all-day quilting on Thursdays. A special meeting was held March 8 with fifty-four women present. The Lenten season is being observed with our worship meditation directed toward the meaning of Lent. Our pastor with the assistance of home ministers will conduct worship each evening of Passion Week. The Lenten worship will close with an Easteride story presented in music on Easter Sunday evening, April 16. The young people presented a musical program on Sunday evening of March 19. This program consisted of both vocal and instrumental music. Our love feast will be held May 7, beginning at 7:15 P. M., with preparatory worship at the regular morning service.—Mrs. Samuel D. Lindsay, Timberville, Va., March 24.

## WASHINGTON

**North Spokane church** met in council March 11. One letter was given out and important matters taken care of. The Sunday-school is preparing an Easter program and the choir an Easter cantata. We are to hold a series of revival meetings beginning a week before Easter with the love feast to follow. The meetings are to be conducted by our pastor, Bro. D. Warren Shock. May 7 we will meet at North Spokane church for a joint Sunday-school convention, with Mt. Hope and Forest Center churches taking part in the program.—Mrs. John McFarlen, Spokane, Wash., March 30.

## WISCONSIN

**Chippewa Valley.**—At the regular church council in January the officers were elected for the year. Our regular services have been

greatly handicapped this winter on account of bad roads and sickness. Our pastor, Bro. Howard Peden, was not able to fill the pulpit for four Sundays. On March 26 the superintendent, Sister Agnes Myers, devoted the Sunday-school hour to the subject of prohibition. Our pastor and superintendent are both working on a series of subjects leading up to decision day on Easter.—Mrs. Howard Peden, Mondovi, Wis., April 1.

**Stanley church** met in council March 17. The committee chosen to provide wood for the church reported approximately twenty cords had been cut. Our pastor, Bro. O. L. Harley, resigned to take effect June 1. Bro. Harley will return to his former pastorate at the White Rapids church. We decided to hold our love feast the latter part of May, the date to be decided later. Our Sunday-school is gaining in attendance.—Mrs. Jacob Winkler, Stanley, Wis., March 21.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Maryland, Middle, Manor, April 20, 21.

Ohio, Southern, Brookville, May 3, 4.

Pennsylvania, E., Palmyra, April 26, 27.

Pennsylvania, S. E., N. J., & E. N. Y., Royersford, April 20.

Pennsylvania, W., Somerset, April 17-19.

Virginia, First, Cloverdale, April 19-21.

Virginia, Northern, Green Mount, April 14, 15.

Virginia, Second, Mt. Vernon, April 26-28.

## LOVE FEASTS

### California

April 22, 7 pm, Modesto.

April 22, 7:30 pm, Laton.

April 22, Raisin City.

April 30, 6:30 pm, Oakland.

### Illinois

May 28, 7:30 pm, Yellow Creek.

June 4, Cherry Grove.

### Indiana

April 16, Kokomo.

April 18, 7 pm, Syracuse.

April 22, 7:30 pm, Nettle Creek.

May 13, Beech Grove.

May 20, 7:30 pm, Bethany.

May 20, 7:30 pm, Cedar Lake.

May 21, Pleasant Hill, all-day.

May 25, Pleasant Valley.

May 28, 7:30 pm, Bremen.

June 1, Bango.

### Iowa

April 23, 7:30 pm, Greene.

May 27, 7:30 pm, Des Moines Valley.

May 28, Dallas Center.

June 10, 11, Fernald.

### Kansas

May 6, 7:30 pm, Appanoose.

### Maryland

April 23, Frederick.

April 29, 2 pm, Longmeadow.

May 13, 2:30 pm, Piney Creek.

May 14, 6:30 pm, Westminster.

May 20, Beaver Creek.

May 27, 3:30 pm, Long Green Valley.

May 27, 4 pm, Brownsville.

### Michigan

April 15, 7 pm, Buchanan.

April 30, Battle Creek.

May 28, Pontiac.

### Missouri

May 20, Shoal Creek.

May 27, Bethel.

## Ohio

April 16, Pleasant Hill.

April 16, 6:30 pm, Akron, First.

April 23, 7:30 pm, Canton, First.

May 7, 7:30 pm, Stony Creek.

May 20, 8 pm, Swan Creek.

## Oregon

April 15, 7:30 pm, Albany.

April 29, Portland.

May 6, Mabel.

## Pennsylvania

April 16, 7 pm, Rock Hill house.

April 16, 6:30 pm, Somerset.

April 16, 7 pm, Connellsville.

April 19, 6:30 pm, Waynesboro.

April 30, 9:30 am, Lower Cumberland, Mohler house.

April 30, Dunning's Creek at New Paris.

May 7, 6:30 pm, Roaring Spring.

May 7, Chambersburg.

May 6, 7, 10 am, Little Swatara at Ziegler.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 7, Pittsburgh.

May 7, Lancaster.

May 9, 10, 10 am, Heidelberg.

May 13, 14, 1:30 pm, East Petersburg.

May 13, 14, 10 am, Fredericksburg at Meyer house.

May 13, 14, Annville.

May 13, Indian Creek.

May 14, Elizabethtown.

May 14, York.

May 16, 10 am, West Green Tree at Green Tree.

May 16, 17, 9:30 am, Springville at Mohler house.

May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 21, 10 am, Falling Spring at Hade.

May 20, 21, 2 pm, Maiden Creek.

May 20, 21, 10 am, Schuylkill at Big Dam.

May 21, New Fairview.

May 24, 25, 10 am, West Conestoga at Middle Creek.

May 27, 2 pm, Akron.

May 27, 1:30 pm, Conestoga at Bareville.

May 27, 28, 1:30 pm, Myerstown.

May 28, Leamersville.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

June 3, 4, 10 am, Upton.

June 4, 3 pm, Shamokin.

June 4, 5, 2 pm, Conewago at Bachmanville.

## Virginia

April 15, 4 pm, Pleasant Valley (2nd).

April 16, 7:15 pm, Moscow.

April 17, 7:30 pm, Lebanon.

May 7, 7:15 pm, Timberville.

May 13, 4 pm, Mill Creek.

May 27, 5 pm, Rileyville.



### A TRIBUTE TO BRO. M. G. EARLY

(Continued From Page 27)

The all-day councils were seasons of refreshing. Everybody wanted to be there. Meetings were brimful of interest from start to finish. Bro. Early was one who knew the value of conclusions reached, through conference discussion. Recall how our Brotherhood liked to buy and loved to read the Full Report of Conference in the days of James Quinter, R. H. Miller, Daniel P. Saylor, I. J. Rosenberger, S. Z. Sharp, Wm. M. Howe, S. N. McCann and of a host of others. Bro. Early was a master in charge of a dissenting group struggling for unity.

Hebron Seminary went on for some eight or ten years with unabated interest and telling worth to Eastern Virginia with Bro. Early as president of the board of trustees. It later took four queries to District Conference in four different years to merge it with Bridgewater College, so deeply had the school taken hold of our people through his wise leadership.

Bro. Early went to school to my father. He sent to school to me. He was a near and good neighbor. He was one of the dearest and closest church counselors I ever knew, and such through many years of stressing church work. His fellowship was like the dew of Hermon. His going is a tragic loss to me.

Eld. M. G. Early was a good preacher, not in the many words, but in much wisdom. He did not have the fearless, dashing oratory of his first cousin, Eld. John Harshbarger of Mill Creek fame, nor yet of that other first cousin, our own H. C. Early, the peerless preacher of Mill Creek renown. But M. G. was a good preacher. He was modest, earnest, sincere, pleading, spiritual, impressive, effective. He was a good and great elder and bishop.

As president of the ministerial board he was aggressive yet wise and conservative. He deplored tendencies in church affairs not leading to deeper consecration to God. He was deeply loyal to the Brotherhood and to her holy teachings. Bro. Early was a genuinely educated man, not in the sense of the college wall and scientific laboratory, but in the sense of being able to do what he undertook. He knew the facts of life. He knew how to act liberally and benevolently. He knew his God. He had the Holy Spirit. He knew how to bear persecution even from his own fellows. In his home he was a model and well worthy the queenly and godly woman who meant so much to his great life work. The memory of such a man is a precious legacy to his loyal household and to all who knew him as a true specimen of mankind. May God hallow that memory forever!

I. N. H. Beahm.

Nokesville, Va.

### FORTIETH WEDDING ANNIVERSARY

A large number of the membership of the Lower Miami church assembled at the home of Eld. J. O. Garst and wife to honor them on their fortieth wedding anniversary on the evening of March 23.

Bro. Garst is the elder of the Lower Miami congregation and during the thirty-eight years of his ministry most of his time has been given to the upbuilding of the church in this community with some intervals of service at the Middletown, East Dayton and Troy churches. However he always maintained his connection with the Lower Miami church and residence at the same place in this community, where he and his good wife, formerly Miss Eliza A. Huffer, a life-long resident, began their married life forty years ago.

Of Eld. Garst's immediate family there were present: his two sons, both of whom are ministers—John Garst, superintendent of the Highland, Ohio, schools and Lawrence A. Garst, a teacher in the Waynesville, Ohio, high school; also his daughter, Mrs. Grace Brown, a teacher in the Jefferson Township school near her father's home. Also present were Brother and Sister Irvin Hyer who acted as best man and bridesmaid forty years ago. Eld. Garst and his wife were the recipients of several gifts from the members of the congregation, especially from the men's Bible class of which he is the teacher. Eld. Garst is remembered not only for his past and present services to the church but as the author of the Southern Ohio Church History.

Dayton, Ohio.

Pearl Ruble.

### THE PASSING OF GALEN R. SELL

Bro. Galen R. Sell, a lifelong member of the Woodbury church and Sunday-school, answered the final summons and passed to his reward Feb. 11, 1933, aged 41 years, 7 months and 6 days. Death was due to paralysis. Three years ago he suffered a stroke from which he partially recovered, but one week before his passing he suffered a second stroke and his condition remained critical until the end.



Bro. Sell, oldest son of John H. and Annie Replogle Sell, was born at Salemville, Pa., July 5, 1891. He grew to manhood on the farm and attended the public school and Juniata College. He taught five terms in his home and adjoining townships.

Aug. 15, 1917, he married Merab Haffly. They went to farming on the Sell homestead and remained there until four years ago when they purchased a farm near Woodbury, where they resided since.

He confessed Christ in early youth and united with the Church of the Brethren. He was a faithful and loyal member in the various activities of the church. In the Sunday-school he served as teacher and assistant superintendent. For the Woodbury congregation he served as deacon and financial secretary until failing health forced him to resign. His life was full of interest for his family, his community and the church he loved so well. In addition to his wife and son he is survived by his father and two brothers.

Funeral services at the Woodbury church by Eld. J. E. Rowland assisted by Elders D. I. Pepple and J. H. Clapper. Interment in the Replogle cemetery.

Woodbury, Pa.

Mrs. Barbara S. Frederick.

### A PLAN TO GET MESSENGER SUBSCRIBERS

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But there is an unfortunate condition in our church life today. An amazingly large per cent of our people do not read it. What happens? They too often grow inactive, lose interest and the church loses a vast amount of power. The church must have this dormant power awakened and harnessed to the wheel, so that the great first work of the church—missionary work—will move forward and not lack or have to retrench.

Many remedies are offered and many pleas are made for a larger list of subscribers, but the desired effect is not reached. Will you grant the privilege of adding one more as follows: Let every active pastor or elder in charge appoint some brother, who first of all is interested in the cause, to canvass his church for subscribers. Now, of



course, will come the excuses. The first likely the lack of money, but let the brother not give up at this, but take chickens, eggs, wood, a pig or two, as the case may be, or find the subscriber a job for a day, or buy something of him that can be turned into money—corn, oats, wheat, apples, potatoes or whatever it may be, just so you sell them the “year’s subscription to the Messenger.” It will add power to the church. Let every live pastor interested in adding life to his church try this. “Where the Messenger goes, the church grows.”

Clark C. Myers.

Mondovi, Wis.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Benroth-Guthrie.**—At the pastor's home, by the undersigned on March 27, 1933, Mr. Howard Benroth, Bluffton, Ohio, and Sister Lois Naomi Guthrie, Blissfield, Mich.—J. A. Guthrie, Blissfield, Mich.

**Martin-Hufford.**—By the undersigned at his home March 25, 1933, Mr. John C. Martin of Bareville, Pa., and Mrs. Virgie L. Hufford of Farmersville, Pa.—H. B. Yoder, Lancaster, Pa.

**Pedersen-Throne.**—By the undersigned at the home of O. J. Pedersen, Seattle, Wash., March 6, 1933, Bro. Howard Pedersen of Seattle, Wash., and Sister Mary Throne of La Verne, Calif.—Earl W. Roop, Seattle, Wash.

## FALLEN ASLEEP

**Angle,** Peggy Jean, daughter of Brother and Sister Raymond Angle, born Jan. 13, 1932, died at the home of her parents, Dec. 30, 1932, a victim of infantile paralysis. Funeral services at the Piedmont church by Bro. J. B. Peters assisted by D. A. and J. A. Montgomery. Interment in the cemetery near the church.—Thelma Flora, Boone Mill, Va.

**Bowers,** Sister Mary, daughter of the late Jacob G. and Esther Bowers, born July 5, 1852, died March 13, 1933. She was a faithful member of the Church of the Brethren at Lancaster for over ten years, coming to Lancaster from the Mountville congregation. She was the last member of her family. She was ill about one week with a cold which developed into pneumonia. Funeral services from her home in Lancaster by the writer assisted by Eld. Norman Musser. Interment in Silver Springs cemetery.—H. B. Yoder, Lancaster, Pa.

**Cripe,** Sister Louisa, nee Metzger, born in Mahoning County, Ohio, Sept. 28, 1833, died March 24, 1933, at the home of her daughter, Mrs. Larmon Foote, near North Liberty, Ind. In 1854 she married Samuel Cullar and to this union were born eight children, four of whom survive. In her early married life she moved to Elkhart County, Ind., and while residing there she and her husband united with the Church of the Brethren. They later moved to Kansas where they lived for eight years. Here her husband died in 1874. She then moved to St. Joseph County, Ind., where she had since resided. In 1892 she married John Cripe who also preceded her. She ever remained a true and loyal member of the church of her choice. She called for the anointing service about a week before her death and greatly rejoiced in the blessing it brought her. Funeral at the Oak Grove church by the undersigned. Burial in North Liberty cemetery.—C. M. Yoder, South Bend, Ind.

**Davis,** Elbridge A., born in East Germantown, Ind., Aug. 3, 1852, died at Kokomo, Ind., Dec. 14, 1932. He was the son of Wm. and Charlotte Davis. He married Frances Anna Funk Oct. 5, 1880. To them were born ten children. He is survived by the widow, eight children, nine grandchildren, one great-grandson and six step-grandchildren. He united with the Church of the Brethren about nineteen years ago and had lived a faithful and loyal life. About eight weeks before his death he called for the anointing. Services by Bro. Perry Coblentz assisted by Bro. Alva Hewitt. Interment in the Albright cemetery.—Mrs. Francis A. Davis, Kokomo, Ind.

**Dinger,** Robert Lee, infant son of Evan E. and Sallie (Burkholder) Dinger of Cocalico, died March 10, 1933, at the Lancaster hospital. He is survived by his parents and one sister. Services at the Cocalico church by Bro. John Myer. Interment in the Fairview cemetery, Denver.—Mrs. Lida M. Zug, Lincoln, Pa.

**Frahm,** Bro. Gus, died March 8, 1933, after two years of ill health, aged 40 years. He united with the Church of the Brethren in 1922. He is survived by his wife, Olive Wright Frahm, father and mother, Theodore and Ada Frahm, and two brothers. Funeral services by Bro. O. F. Jones, pastor in charge. Interment in the Oak Hill cemetery.—Mrs. Ray E. Fleming, Pontiac, Mich.

**Holler,** Albert Aden, born March 2, 1883, died Feb. 26, 1933. He was the son of the late William H. and Emma Holler. He was twice married; he leaves his second wife and two small children, and two sons by his former marriage. One daughter preceded him. He is also survived by two brothers and six sisters. He was a faithful member of the Church of the Brethren. His influence and presence will be greatly missed. Funeral services at the Wakeman Grove church by the writer assisted by Rev. B. S. Dasher, Lutheran. Interment in the cemetery near by.—O. F. Bowman, Harrisonburg, Va.

**Kimmel,** Laura Everetta (Stronks), was born Sept. 8, 1884, at Baldwin, Wis. The family moved to Alton, Iowa, in 1894 and to Sheldon in 1897. She married Jas. B. Kimmel June 20, 1907. Four children were born to them. There are also three sisters and two brothers who survive with the father and mother, Mr. and Mrs. H. E. Stronks. She loved the church. She served as superintendent of the Bible department and also as teacher of the young people's class. She was interested in the public schools and the better civic welfare of the community. She died March 9, 1933, following a week's illness. Funeral services at the Church of the Brethren by J. E. Rolston assisted by Rev. Edwin Booth and H. Wingert.—Grace B. Kimmel, Sheldon, Iowa.

**Lintecom,** Ada Dell, wife of N. E. Lintecom of Beckley, W. Va., was born May 17, 1885, died March 13, 1933. She was a member of the Brethren Church for twenty-five years. She is survived by her husband and one daughter, two brothers and two sisters. She was the daughter of James Treadway and Lisey Treadway. One daughter preceded her five years ago. A short time before she passed away she was anointed. Funeral services in the Crab Orchard Brethren church by the undersigned. Burial in Sunset Memorial Park.—E. L. Clower, Fayetteville, W. Va.

**Mackey,** John Wm., born in Randolph County, Ill., April 17, 1854, died in Marcola, Ore., Jan. 11, 1933. He lived a while in Kansas and Missouri, coming to Oregon in 1883. Sept. 11, 1889, he married Ida Workman of Mabel, Ore., who survives with two sons, one daughter, eight grandchildren, one sister and three brothers. Funeral services by the undersigned in the Mabel church. Interment near the church.—H. H. Ritter, Mabel, Ore.

**Mondabaugh,** Samuel Wilbur, son of Wm. H. and Elizabeth Mondabaugh, was born near Mt. Morris, Ill., July 6, 1875, died at his home near Sheldon, Feb. 16, 1933. In 1918 his father passed away and since then he had made a home for his mother. A year ago in order to be near his brother, he and his mother returned to Sheldon. He had never married. He joined the Brethren Church at the age of twenty-one and lived faithful to his convictions until the end. He leaves one brother and his mother.—Grace B. Kimmel, Sheldon, Iowa.

**Painter,** Amanda, died at her home in Cromwell Township, Jan. 3, 1933, aged about 79 years. Painter, Samuel, died at the same place Feb. 9, 1933, aged 85 years. This couple were united in marriage in 1873. They were members of the Church of the Brethren. They are survived by eight sons and two daughters. Funeral services by their pastor, H. W. Hanawalt.—Mrs. Bertha Chilcoat, Rockhill Furnace, Pa.

**Simmons,** Elizabeth, daughter of John and Catherine Ullery, born Jan. 7, 1841, in Darke County, Ohio, and died at the home of her daughter, near Buchanan, Mich., of paralysis, March 16, 1933. She married Jacob Rensberger in February, 1862, who died many years ago. To this union seven children were born; one son and two daughters survive with five grandchildren and three great-grandchildren. In January, 1910, she married Aaron Simmons who passed away two years later. She was a devoted member of the Church of the Brethren. Funeral services at the North Liberty church by Bro. H. A. Claubach. Interment in the North Liberty cemetery.—Una C. Steele, Walkerton, Ind.

**Spitzer,** Mrs. Elizabeth Catherine, wife of Noah Spitzer, and daughter of Mr. and Mrs. Michael Lohr, was born Feb. 6, 1851, died Nov. 10, 1932. She is survived by two sons and two daughters. Her husband and two children preceded her. Funeral services at Linville Creek by Bro. I. W. Miller and S. D. Zigler. Burial in the cemetery near by. She was a faithful member of the Church of the Brethren since 1878.—Mary Wine, Broadway, Va.

**Stark,** Daniel, of Strasburg, Va., died at the Winchester hospital after several days' illness. He was a member of the Church of the Brethren for a number of years. Surviving are seven children. Funeral from the Timberville Church of the Brethren in charge of Eld. John T. Glick assisted by Samuel D. Lindsay. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Younce,** Gola Wm., only son of Brother and Sister Wm. Younce, was born near Gardner, Kans., July 22, 1883, and died at the home of his mother, March 17, 1933. He spent his entire life on the farm where he was born. He is survived by his mother and four sisters. Services by the pastor at Gardner in the Baptist church. Interment in the Gardner cemetery.—Mrs. W. W. Blough, Olathe, Kans.

**Zinn,** Bro. Wm. Lloyd, born at East Berlin, Adams County, Oct. 10, 1889, died March 11, 1933. Death resulted almost instantaneously following an automobile accident. He is survived by the widow Minnie (Zepp) Zinn, seven children, all at home, his mother, one brother, two sisters and one half brother. Services at Mummerts meetinghouse near East Berlin by Eld. C. L. Baker, J. M. Stauffer and E. E. Baugher. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.



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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., April 22, 1933

No. 16

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# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., April 22, 1933

No. 16

## EDITORIAL

### They Can All Teach You

It is a common mistake of cultured leaders to under-rate the knowledge and ability of the unlettered. And thus to miss not only the fine privilege of appreciating and encouraging some timid toiler, but the opportunity to enrich their own understanding and capacity to serve.

People who have had little contact with books and none at all with aristocratic circles may know more of life as most people live it than the profoundest scholar. Pastors and teachers and editors should know that for their own better balancing and equipment the friendship of these humble folk is worth cultivating. They have seen and heard things. They have felt much. Get in on the inside of their lives and they will surprise you with their practical wisdom and their deep insight.

If the result should be to take some of the conceit out of you and deepen your feeling of brotherhood with all mankind, the cause of the kingdom will not have suffered thereby.

E. F.

### Keeping Up the Supply

A PASTOR friend just dropped in with such a realistic and yet cheery word that I must tell you about it. He wondered how I was standing up under the present distress. When I told him I was finding much to be glad for in spite of so many distracting things, he said: "Our hearts are bleeding all the time and we feel virtue [strength] going out of us as we touch the people seeking relief of one kind or another." But the way he said it showed how great a privilege he counted it to be able thus to serve his needy fellows.

He showed too that he understood well how, and how alone, one can stand this constant drain upon his spiritual vitality. He must himself keep very close to the Source of it. This he can do only by alternating between his contacts with human wretchedness and the

secret chamber, where he is alone with God, recharging the batteries of his spent and wearied soul. His grace is sufficient for us, brethren.

E. F.

### Discovering What God Is Like

Eleventh in a Series on New Testament Preaching

THE story of Peter's mission to Cornelius and the group the latter had called together is one of the significant and suggestive accounts of New Testament preaching. The facts in the case are not only intrinsically interesting, but well known to Bible readers for the added reason that they are twice-told. Acts ten contains the first telling, and the first half of Acts eleven Peter's retelling for the benefit of certain contentious brethren at Jerusalem.

For the present purpose the main consideration is not a recounting of familiar details; it is rather the study of the account for any unique light thrown upon New Testament preaching in particular and Christian preaching in general. And a part of that uniqueness surely consists in certain discoveries concerning the character of God. These discoveries were not all made by the inquiring Cornelius and his friends. Some of them were made by the surprised preacher of the occasion, the six brethren with him, and the critics back at Jerusalem. This may be some indication of their importance to others.

That God is inescapable is certainly one of the first things which must have occurred to Cornelius and all who read his story. Now Cornelius was evidently a Roman of the upper class. And as such he belonged to the group who had lost faith in the gods of the early Roman fathers. Yet, in turning from the gods who had failed them, the life problems of the thoughtful Romans of later times were not solved. There was still a hunger and thirst for the God who is more than commensurate with man's idea of the universe.

Cornelius was such a Roman. And though he had



left Italy and the gods of his fathers behind, Cornelius soon discovered that he had not escaped from God. Indeed, as he came to know more and more of the Jews, the more he must have been convinced that they worshiped a Being who fulfilled the requirements set by his enlarging concept of the world. And being a conscientious man, Cornelius lived up to the best light he knew. He was devout, one who feared God, generous, and given to prayer.

And as he lived thus the way was open for a more complete discovery of what God is like. Thus there came a day when Cornelius learned that God is more than inescapable. The additional thing which he learned was that God is friendly. Cornelius had a vision in which the angel of God commended him for his devoutness and generosity. "Thy prayers and thine alms are gone up for a memorial before God." Nor was this all. The holy visitor told him whom to reach for more light on the better way.

Now to understand that one is approved, and to have a conviction of the next step, is warming to the heart of any man. And so it must have been to Cornelius who had found that God is a Friend. He was beginning to realize what the Master came to teach: That God is a Father and mindful of his children.

But God is more than friendly. He is actively and concretely loving in that he seeks after man. It is one thing to think of God as seeking those who know him; it is quite another, and a more significant thing to understand that God is continually reaching out for those who vaguely grope for him, or who at times might even try to escape him. Cornelius must have been impressed with some such thought as this when he reviewed his own experiences. For not only did he send for Peter, but he was soon to discover that Peter was sent to him! In other words, the seeker is also sought after by a friendly God. A realization of the meaning of these facts came to Peter with difficulty. He seems to have been more surprised than Cornelius. Here were points on which the preacher for the occasion had more to learn than the inquirer. Peter registered a tremendous mental advance when he said: "Of a truth I perceive God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

Finally, the whole chain of experiences which came to Cornelius as a thoughtful Roman must have impressed him with this, that God is ever larger than one's concept of him. Much as the thinking man of today senses in our revised concepts of the universe a new compulsion to seek out the majestic Ruler of all, so this orderly-minded Roman must have hungered and thirsted for more knowledge of the true God. And in seeking he not only found God, but found him to be more than he expected—a living well of discovery.

It is frequently in the heart of man to desire to seek out God completely, even to set up an idol, or a finished concept, and worship in peace. But such is not the true nature of God. He who goes in quest of God, finds more than he expects as discovery leads to discovery. Such was true in the case of Cornelius. It was this aspect of God's character which so surprised Peter. And as for the idea of limiting God, it was Isaiah who held up such illogical notions to ridicule. Said he: "Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? . . . Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking."

Many other things regarding New Testament preaching can be learned from the Cornelius story. But it is something to learn that preaching is often a real adventure, that it may lead to new and vital concepts upon the part of preacher as well as inquirer. In the Cornelius case discovery centered around the character of God: that amongst other things, he is inescapable, friendly, loving and vastly more than the human mind can grasp. But the unknowable and uncertain concerning God is not to be deplored. Rather, these are the challenging and yeasty elements in our thought of him which lead one from discovery to discovery. In this also one must look for the guarantee that he is not only more, but better than we can know or think. H. A. B.

### Meeting of the General Mission Board

THE General Mission Board met in regular session April 4 and 5. All members were present except Bro. J. B. Emmert who was detained by illness after reaching Chicago. Sister Laura J. Shock was the only missionary present. Dr. A. J. Kepler, a missionary in China for thirty-two years, and now secretary of the Church of Christ in China, led the devotional period and gave a most informing talk on present conditions in China, besides paying genuine tribute to the workers in our China Mission.

But few meetings of the Board in twenty-five years have been approached with more anxiety. Board members were face to face with the figures of the close of the fiscal year ending February 28, which indicated the most drastic cut in our work in its history. The banking situation added much confusion and uncertainty to the outlook. Foreign missionaries are detained at home and workers in America are helpless in the face of needs. As one missionary puts it, "We can make bricks without straw, but it is hard to make them without clay." While we feel that likely many are doing all they can to support the work, spiritually and financially,

## GENERAL FORUM

### The Seeker's Prayer

BY FREDA FOURMAN

New pine needles and rain,  
Misty gray covering the green;  
Hope darkened by pain!  
O God, will I never see?  
Show me clearly the light.  
Blow the misty gray away.  
In my soul close out the night,  
And let thy day hold sway.

*Bradford, Ohio.*

### War and Its Effects on Morals

BY LUTHER L. MASON

IN the discussion of this subject we shall think of morals as consisting of the ethics of right living. When an individual or group ignores or violates a principle known to be essential to the development of the mental, physical and spiritual life, morals have been lowered.

The fact that war is used as an international policy has much harmful effect before any war is declared. Economic greed is one of the greatest causes of war: The men of great wealth reason that the government will support and protect them if they choose to make investments in other countries. This fact may cause them to go into the foreign country and there exploit that country and even use violent and corrupt means to accomplish their aims. Thus an anticipated war by these men, in case it is needed, may have urged them on in the breaking down of their morals in business dealing. If these men knew they would not be held up and supported by their government, they would have to build up their business on the basis of high morals and fair dealing, and thus their standards would be raised to a higher level instead of being continually lowered. Society would be the recipient of the benefit as well as the business man engaged.

Then, too, an anticipated war will cause a government to become unfair and tyrannical, disturbing the desire for fair and right relationships between nations. This may bring about social conflicts between those who will gain by a war and those who will not. However, if a war be started, propaganda may be able to overcome the social conflict between classes during the war, but it will probably be intensified and break out worse than ever after the war is over. Thus the morals of a group may be disturbed and lowered by an anticipated war.

Next, we shall look briefly into the conditions during an active conflict. Governments use every means possible to stir the emotions and passions of their citizens

and if possible get them into a frenzy. In this state they are not in a rational state of mind, but will be led into unthought-of conduct. Young men are urged to believe that it is their God-given privilege to serve their government by going out and destroying their fellow-men, when the day before it was murder and punishable by death by this same government! Ministers are called on to instruct the good people of their churches to hate the nation with whom they are in conflict, though they had been taught that love was the emotional attitude for the individual to possess toward his fellow-men. In war times school teachers are expected to teach children to hate those whom they were formerly taught to understand and appreciate.

What is the effect of all this? It means a violation of the individual and group moral conscience which had taken a long period to build up, and ultimately that the individual and group must suffer because of it. Thus we see that in the heat of war public and private morality and the conscience of the individual and the conscience of the group are ignored and disregarded. This disregard for morals is probably no greater in those individuals engaged in the actual conflict than in those who are left at home. This, then, accounts for the fact that the morals of society at large are shattered during a national conflict.

The most harm and greatest degree of destruction to morals is not previous to a war, nor during a period of war; but comes in the years following a war. The moral conscience may be broken down in a very brief period, though it may take generations to build a moral conscience in the societal group. For instance, if the individual is taught to murder, steal, lie and cheat until he is convinced that this is the right thing to do, how are you going to prevent his continuation of this when his government no longer needs and desires that kind of service? He no longer has that moral force to direct or repress his actions. When youths are taught to hate and disregard the rights of others, they continue to do it. Then arises disregard for law. Perhaps it would not be right to say disregard for morals because morals have to a large extent been overthrown and are gone.

What, then, will the effect be on society? If moral responsibility and understanding increase as the super-organic element in society progresses in development, will the weakening of morals and the destruction of the conscience of the societal group in this higher development have greater or less harmful effects? It is reasonable to expect greater harm where greater responsibility and enlightenment is disregarded. If and when society reaches the point where it no longer has a high moral consciousness because of dissipation, then the cultural and spiritual element of society is paralyzed and the organic element may sink into decay.

*Margo, Va.*



## Why I Don't Dance

BY RAYMOND PETERS

DANCING is a much discussed and debated question. It is a form of entertainment that becomes a very serious question for many of our young people. To be fair to the group who believe in the merits of dancing, we must admit that there are some rewards to be received from it. It is my conviction, however, that the disadvantages of dancing outweigh the advantages. It is not the purpose of this paper to discuss the advantages of dancing but to discuss the things that have influenced me not to dance. The following are some of those influences:

*Because of my heritage.* My parents, my church and my environment have all shed their influence against the dance. These reasons have not been presented as intelligently as they might have been. However, I was made to believe that dancing had some harmful things about it and that it was wrong. This reason has kept me from participating when I had the opportunity.

*Because of my observation and study.* I have never been able to find anything at a dance that appealed to the highest and best self, nothing inspiring or elevating. I have never been challenged to the big worth while things by the crowd or the environment of the dance. On the other hand, the modern dance appeals to the lower nature of individuals, and especially is this true of the male sex. One can not rise higher than his thoughts. We know that a large per cent of the people who participate in the modern dance are aroused sexually. Often our youth are faced with this temptation before they are prepared to overcome. Thus many times the dance leads to immorality. Therefore the dance often leads to a dissipated life.

It is my observation that there are associated with the modern dance many evils which are more questionable than dancing. Many homes have been made unhappy and even broken because of the misunderstanding and jealousy arising from the dance. We have facts to show that the dance is often a forerunner of divorces. It is interesting to note that the institutions and organizations that have taught against dancing have a very much lower divorce rate than those that do not. In the homes that have had the most influence upon me, neither the parents danced nor did they permit dancing. Furthermore, the personalities that have had the greatest influence upon my life have been people who did not dance.

*Because of my influence.* If I thought that I could dance without harming myself, I could not dance. I am convinced that dancing is harmful to a large majority of people. If by my dancing, I would influence some one to dance it would be wrong. It is my conviction that in determining our conduct we must take into

account the other person much more than we do. Our conduct is often to satisfy our own desires without much consideration of the person who might be weaker than we, and yet he may be looking to us as an example. These are some of the reasons why I do not dance.

Daleville, Va.

## Emergence From the Clan

BY C. H. SHAMBERGER

PROFESSOR MALLOTT has rendered valuable service through these columns by appraising two Brethren conferences. There remains a third conference which he should visit and upon which he should express his observations. If and when he reports the Conference of the Church of the Brethren its value will be in proportion to the extent in which he employs the same frankness he exercised in the previous reports. The task will be somewhat simplified by the fact that certain things which he has said of the other two groups are quite true of the third group.

One of the things common to all three branches is the trend away from that which was distinctly Dunkard (I use that word not because of any particular fancy for it but because it expresses in a word what nothing else does with comparable accuracy).

The movement of the Brethren (Progressives) was more rapid than that of the Church of the Brethren or the Old Order Brethren. That was to be expected from the very urges out of which the denomination came into existence. The emphasis of the Old Order Brethren upon the more conservative tenets would logically cause them to perpetuate the Dunkard pattern longer than the others. The Church of the Brethren occupies a position in between the two extremes and Prof. Malcott has well shown the comparative trends.

Most of us rather easily exaggerate the extent of change within our time, but making fair allowance for such weakness it seems fair to say that the movement away from the Dunkard pattern within the past twenty or twenty-five years has greatly exceeded that of any other like period of years. This change has been due more to the impact of conditions from without the church than it has from within.

The Church of the Brethren prior to 1910 was predominantly rural. And to be a farmer at that time was different from being one today with all the modern improvements and influences. Rural free delivery, automobiles, telephones, consolidated schools, improved farm machinery and radio have made the farmer a different type of person in many respects. As long as the membership lived in rural communities it was natural to maintain sameness throughout the denomination. People of one class usually find it possible to converse and think readily with those of their own kind. But

they are often hard put to have fellowship with some one whose living and thinking are decidedly different. A baker in New York would find it easier to talk with a baker from California than he would to talk with a bricklayer from New Jersey.

As long as the church was rural a brother from Pennsylvania going to Annual Conference in Indiana could join up with a brother from Virginia and have natural fellowship. Later they might meet a brother from Kansas and the fellowship was easily extended. They had a great many things in common. They farmed the soil, dressed alike—on the farm and when they went to church—listened to the same type of doctrinal sermons, sent their children to the same little red schoolhouses, did about the same things and refrained from doing the same things.

Perhaps it is because of knowing so much about my own group and so little about others that makes me feel that with the exception of a few churches like the Mennonite and Quaker, the Church of the Brethren maintained greater uniformity than most denominations did. Up until rather recently anyone who knew anything about a Dunkard knew just about what he was like. It made little difference whether he lived in Maryland or California he looked much alike and held about the same attitudes toward all questions. The pattern was distinctly rural. So much so that we have only begun to have city churches. In the past our churches have been rural whether they happened to be in the open country or within the city limits. That is one reason why we have had such ordinary success in the cities. A church which has always been in the cities would probably do equally poorly at developing country churches.

The emphasis upon those things which were distinctive tended inevitably toward clannishness. So much so that the person whose interests led him away from the group usually found himself ostracized. If his associations were in the nature of things different from those of the group it was difficult for them to understand him. If he varied from them they doubted his sincerity because he was no longer like them.

However things have changed decidedly. There are places where the fixed pattern remains but the number grows less and less. We have emerged from the clan with such amazing rapidity that many of those things which obtained for generations have been completely forgotten except by older people. There are so many of us who are everything else but farmers, and even those who are rural are not as they used to be. Not only so, but we never can go back to the things which are part of an outlived era. Those who repine for the good old days are pursuing a disappointing hope. On the other hand those who have accepted the inevitability of change have not set forth any clear picture of where we are heading. They are much better able to tell

where we have come from than they are to tell where we are going. We have lost our distinctiveness without developing anything comparable to the day when everyone knew what it meant to be a Dunkard.

*Elgin, Ill.*

## Love Feasts Here and There

BY ROLAND L. HOWE

### *First Half*

It is not the purpose of the Master to assemble the church as worthy guests at his table, nor limit the privilege to a degree of fitness, but rather to welcome into spiritual union a body of believers who are conscious of their unworthiness and who entertain a sincere desire to grow in grace. He invites participation not only to bring to the surface the weak undercurrent of human love, but to develop a touch of the Divine. In the light of this, we entertain a deep concern for those who hold themselves aloof at times from these holy ordinances, and thus miss the opportunity to overcome spiritual weakness, and lose power to build for the future. There is no gainsaying the sacredness and seriousness of the service, but so are the Lord's Day and other days, and life itself, so far as concerns our debt to faith and constancy.

The little group of brethren who unthinkingly met the Servant in the person of the Master on that holy evening which marks the first service of the kind, were far removed from spiritual perfection. Had their love been manifest as true and constant, and their faith well established, the feet-washing scene might have quickly passed as a mere oriental incident. But they were human. They were striving for prominence without observing the virtues that distinguish it. They were making themselves comfortable outside the realm of personal service, while vying with each other for a front seat inside the kingdom. They were a self-elevated group where none volunteered to serve. It was because they could not see beyond themselves that the Great Teacher assembled them "in class" for a lesson that lives through the ages. He reversed human precedent by effacing all conflicting lines. He glorified the incident. He standardized a simple, homely, eastern custom. He spiritualized that custom and set it up as a religious ceremony for the occident as well as the orient. Wherever intelligently observed throughout the wide world, it symbolizes a desire for spiritual cleanliness and a willingness to live for others.

Does it not thus become your duty and mine, and our sacred privilege, to meet regularly with this same unseen but ever-present Teacher that we, too, may be taught to forget self and learn to serve more and more? But we must carry the lesson far beyond our brother's feet to catch the meaning of the Teacher. It confronts



us morning, noon, and evening in every phase of the Christian life.

Go back with me 118 years, three years before the church building was dedicated, and note that

"1814

April 3rd We Had Love Feast at Germantown."

This brief record appears in a book of original entry, and mutely affirms that "We" has unmistakable reference to an already organized group of Brethren worshipping in Philadelphia, regardless of historical statements questioning the claim of the late Martin G. Brumbaugh, and that "It does not appear that Philadelphia . . . was anything more than a mission of the Germantown Church."

What a thrill these brief lines give:

"1826

Nov. 16 Love Feast and Communion for the first time in Philadelphia. H. Livermore communed."

Harriet Livermore, born April 14, 1788, died in her 81st year. She was of high birth; of unusual intellectual attainments; her whims and wishes in the many diversions of a young life unstintingly gratified by an indulgent father. From an abstract of her pen written at the age of thirty-seven we learn—

"It was in September A. D. 1811, tired of the vain thoughtless life I had led, sick of the world, disappointed in all my hopes of sublunary bliss, I drew up a resolution in my mind to become a religious person. Neither fear of hell, nor desire of heaven influenced the motive."

What a creed! Heaven no doubt comes to earth to such a person. We wonder how many "religious" people have set aside both hope of reward and fear of punishment to live the Christian life with *love* as the prime motive. Harriet Livermore, the "Guest" in Whittier's "Snow Bound"; self-styled "The Pilgrim Stranger"; sprinkled in infancy; confirmed an Episcopalian at fourteen; joined the Congregationalists; became attached to the Quakers; baptized a Baptist; eminently successful as an evangelist here and abroad; and communed with the Brethren in the old Crown Street Church—what a sequence!

Col. T. E. Major, the son of Sarah Righter Major, our only sister preacher, writes at length to Rev. S. T. Livermore under date of Oct. 25, 1884, describing the activities of Miss Livermore, her coming to Philadelphia Aug. 24, 1826, of her welcome to the Brethren pulpit by Eld. Peter Keyser, and

"here it was that my mother heard The Pilgrim Stranger and as the first fruits of her labors in Philadelphia was the conversion of my mother whom Harriet Livermore ever afterwards called 'My daughter.'"

This brief entry further tells the story: (four days before the Love Feast)

"1826

Nov. 12 Miss Righter, John Righter's daughter, Baptized by Peter Keyser."

The example of her spiritual mother encouraged Sarah likewise to tell the story of redemption and under her faithful ministration many were brought to the Savior, among whom no less a person than young Abram Harley Cassel who became one of the greatest men of the church, and perhaps the most widely known member of his time outside the church. Thus from small beginnings, on a firm foundation, the gospel pyramid has kept ever rising from generation to generation.

It becomes my privilege to pass on to you a touching incident related to me by Catherine A. Hartmann, now in her eightieth year, who took me under her motherly wing in the early nineties when I was new in the city—the daughter and widow respectively of Isaiah G. Harley and Charles C. Hartmann, two of our stalwart supports in the days gone by.

The scene is laid in the Marshall Street church fifty or more years ago. The time was evening; the occasion, love feast. The service had progressed to the ordinance of feet-washing. A half dozen or more colored sisters had withdrawn from the tables and were grouped together, apart, waiting the observance. The single mode was in practice. It would have been appropriate had one of their number taken the initiative. But this did not happen; they sat, and waited. Whether they were not disposed to proceed, or whether they had not been previously informed or instructed, if that were necessary, will probably never be known. It takes but a few seconds to develop a tense situation like this, and it threatened embarrassment. It also takes as little or less for willing hands to act. Meanwhile the

### Just a Little Different

BY JULIA GRAYDON

OVER the radio one Sunday came the following benediction, "May the love of God and the fellowship of the Holy Spirit be with us all till Jesus comes."

It is the last part that made an impression because it is so beautiful and just a little different—"Till Jesus comes." Think of the long years of waiting before he came the first time, then only to be scoffed at by many who refused to believe that he was the promised Messiah.

And now centuries have passed and we are looking for him to come again, "when every eye shall see him." Many now dead longed to live that they might be on the earth when he came.

"Till Jesus comes"—we say it reverently and lovingly. We are willing to wait, for we know when he comes he will set the sad world right, and these troubles and depressions will flee before him. Many today are saying, "Come quickly, Lord Jesus."

Harrisburg, Pa.

other sisters were "busy" with their own. Some might call it "marking time." Conscious of the moment, Sister Geiger promptly "redeemed the time" and came forward to serve—the wealthiest woman in the congregation, and perhaps the most humble! Unusual? Yes. But she was an unusual woman. She knew no conflicting lines. She was strikingly modest, devoutly serene, and always unassuming in her every move of service. And she served much. Had she failed to respond to the urge of the instant—but why speculate?—she meekly assumed the self-assignment, reverently knelt at the sister's feet, and willingly gave her best. How much it parallels the scene in the "upper room" where the Lord and Master became the Servant, you may picture as you will.

*Philadelphia, Pa.*

### Liquor as a Revenue Producer!

BY I. S. LONG

SOME folks appear to want liquors licensed and sold, under some sort of control, for *revenue* purposes. Personally, I believe it would result in far greater drinking than we saw under prohibition. I am old enough to recall conditions under the open saloon system before the war.

You boys and girls might well believe what we older folks tell you of the old days. But if not, perhaps a quotation from India might interest you. It is taken from the fine British publication, named *Abkari*:

"A revenue which is derived from the degradation of the people will be worse than no revenue at all. We have yet to learn that the substitution of licit liquor for the illicit article will bring any benefit to the consumers. On the contrary, they will be encouraged to think that by drinking government liquor they are rendering a public service, and they may easily construe that as a good reason for drinking as much of it as possible. But how is it possible for the government to win respect by resorting to such methods as these? In the eyes of India, the sale of liquor does not become any more reputable because it is carried on under official auspices and used as a means of making up provincial deficits.

"Again, experience shows that in the long run the revenue itself will suffer if it is made to depend upon a traffic which impoverishes the people. True prosperity will never be promoted by the multiplication of liquor shops, and it will bring little credit to any government to take over the business of those who are now engaged in illicit sales. A sober people will show more taxable capacity than those ruined by drink, even if it is distributed by authorized agents."

Moreover, it will interest you to know that caste Hindus and all Moslems are teetotalers. Their religions do

not permit them to drink liquor. Only low and outcasts drink, usually. A "drinking and warring Christianity" can never conquer India for Christ! Let us be "the light of the world."

*Bridgewater, Va.*

### Well Tried

BY PAUL B. STUDEBAKER

"And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart; nevertheless thou shalt not build the house: but thy son, that shall come forth out of thy loins, he shall build the house unto my name" (1 Kings 8: 18, 19).

THESE words are found in Solomon's biography, but in reality they belong to David's. The history of the time, to which the king refers, is found in the second book of Samuel. The picture is that of David wrapped in deep meditation. Out of meditation there usually come some good things. David had recently built for himself a magnificent mansion, which he was enjoying very much. But when he thought of the Lord, he was ashamed that he had never had a permanent house, but had dwelt in a tent. So David began thinking of a house for the Lord. To build such seemed to be a noble thing to do. For a beautiful house of worship speaks of the love and devotion of those who construct it. Yet it was not for David to do this. David had been a man of war and God wanted a man of peace to do this work. David was permitted to gather the materials, but the building of the temple was left to his son, Solomon.

Yet the Lord said, "Thou didst well that it was in thine heart." It is a fine thing and the Lord is pleased when we have noble ideals, great plans and purposes, and yet must see them lie undone. David's plan was a good one, but it was a dream which had to be left for Solomon to carry out.

It takes two classes of people to make a world, the men who dream and the men who make this a reality. Fulton's steamboat as it floated on the Hudson was a dream. It took the dreamers of later generations to perfect the floating palaces which cross the ocean today. Marconi's wireless apparatus was a dream of which we today are enjoying the reality in the radio. Some are dreaming of television. Some day it will be a commonplace and we will be able to see our friends no matter where they are. These are but a few illustrations to show that the dreamer is just as necessary as the one who carries out the dream.

When David was told that he was not to do the actual work, he did not fly into a violent passion. He accepted God's decision joyously and set about doing the work permitted to him. What a beautiful spirit! This should be our attitude when the dreams we have and



the plans we lay go crumbling into the dust. Perhaps it was well that it was in thine heart. Others will see the value of your plan and will make it a reality. God will bless us just the same, for no matter who builds the upper and lower part, God is worshiped by the whole edifice. In his wisdom others may reap the harvest; but reward will be given to those who plan and try even though they fail.

But we must try. We must work faithfully and be sure we do our part. We may be surprised at what the Lord will permit us to do. A little boy came home from school one day and said: "I will try to do everything my teacher tells me to do even if I can't, then maybe I can." There is a bit of good philosophy in what the little fellow said, for we never know how much we can do till we actually try. Parents who faithfully do their duty by their children receive the faithful parents' blessing even if the children do not turn out as they should. The Sunday-school teacher who faithfully sows the precious seed "Shall come again rejoicing" even if another gathers the harvest.

Sin does not lie in failure, but in an unpurposeful, unwilling heart.

O, how many a glorious record  
Had the angels of me kept,  
Had I done instead of doubted—  
Had I warred instead of wept.

*Nappanee, Ind.*

### Gain for Loss

BY SARA C. SHISLER

At a camp meeting service the chairman announced that Brother — had lost his purse containing six dollars. He stated that this brother and his wife were leaving the following day to open work in a new territory and that the six dollars in the purse was all the money they had. He suggested that all who so desired come forward and place their offering into a plate which he placed on the edge of the platform, and thus make up the loss.

Immediately people began to respond in a way that showed they were not only willing but eager to give. When the money had been counted the leader announced that it amounted to fifteen dollars and twenty-six cents. Here was gain not loss for the man and his wife.

This was a rather ordinary happening in a way, but the incident made me think of the deficit in the Lord's treasury once again. The spontaneity and eagerness of the givers of the fifteen dollars and twenty-six cents I can not forget. It was very clearly seen to be a love offering. That man and his wife through past service and fellowship had endeared themselves to those peo-

ple, and when they were in need their friends gave gladly to meet that need. They gave without thought of the depression, so it seemed at least.

Then I thought of the Master's need, of the millions of his little ones black, yellow, red and white, who are hungry, sick, naked, in prison, and lost in sin; of the detained missionaries whose hearts are breaking to go back; of all missionaries whose hearts are burning to carry the message to the multitudes yet untouched, but who must bear the heartache of retrenchment instead; of the missionaries who at the risk of health are staying loyally by their task because there is not enough money for them to come home to a well-earned rest; of the worthiness of our Master to receive from his called-out ones gifts which "cost something."

The Master is standing in the midst of his church, his sacrifice and service completed. The group is a living testimony of the blessings of life as they come through Christ Jesus. He is standing in the midst of a people who have had every opportunity of physical, mental and spiritual development. They are fed, clothed, and have comfortable homes. They know the meaning of love and companionship in the home. They know the peace of heart that comes from forgiveness of sins. They are free, gloriously free from fear, superstition, and ignorance.

As he stands in the midst, he asks for tithes and offerings that his little ones may have Life. He asks no more, only what love should prompt every Christian to give. Some respond eagerly, joyously with a real love-offering, one that costs something. But many answer with only part of their tithe, a very small part perhaps. They decided how much they shall give instead of allowing the Book and the Holy Spirit and appreciation for the blessings of life to decide. They withhold part of the tithe to buy a new model, to buy new furniture or new clothes, or to deposit in bank. They argue thus. Surely no one is expected to sacrifice his self-respect by not keeping up with or a little ahead of his neighbors. They have worked hard for their money and it is certainly their right to have comfortable homes, good clothes and to save money to care for them in case of illness, accident and old age. And so the Master still waits.

When love prompts, every need is quickly met. Let us be honest and put the cause of lack of funds for the Master's work where it belongs. It is true that many people have less money than they had ten years ago. But it is also true that the church gave only a small per cent of her tithe in times of prosperity. The whole tithe now would allow expansion instead of retrenchment. It would also mean increased power and joy.

If we loved enough there would be money enough. The depression the church is suffering from is not one of money but one caused by a lack of love and sacrifice.

The latter is far more depressing than the former. And it kills spirituality most certainly.

We have at last discovered that the kingdom's interests can not be carried on with left-over time, energy or possessions but that it requires now as it always has real self-denial and sacrifice prompted by love. What are we going to do about it? If we continue to hide behind the depression as an excuse for not doing what we ought to do, greater disaster is ahead. Can we say we love him when we withhold part of the tithe? And where are the offerings? Let us make a real love-offering and make up the Master's loss by multiplication.

Vernfield, Pa.

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## Unity

BY J. F. GRAYBILL

UNITY, in an age like this, can not be too much emphasized. This is an age in which practically everything is falling to pieces. Along all the line from small civic and Christian organizations to the largest kingdoms this is evident.

This depression is hitting the farmers of Denmark, as well as of the world. They have repeatedly asked "Riksdag" to give them relief, but all in vain. They organized into a political party that in less than a year has grown in number to over 100,000 in this little country. They want to make an advance at the election and are campaigning. I attended one of their meetings the other day. The keynote in their speeches was *unity*. Their hope is in unity. United in a common cause they will win more adherents. With a united front they will be able to press their cause and win their goal.

An army's strategy is based on the same principle. If an enemy can sow discord it has won much of the battle. This was demonstrated during the World War as well as in the late conflict between China and Japan. I have even seen it in rival churches. "United we stand. Divided we fall." Our arch-enemy knows this and is most cunning in his endeavor to cause the church's defeat in this way. And how often has he succeeded!

This is why Christ so fervently prayed: "That they may be one, as we are one." "That they *all* may be one." That they might be *perfectly joined in one*, that the world may know Christ was sent of God. In the mind of Christ unity had a great missionary element. "That the world may know." Christian unity, united with God through Christ Jesus, and being one with each other, living in unity and peace, is a most powerful testimony to the world. A testimony that speaks louder, and is more effective, than peace conventions and peace treaties of our day.

Unity will outlive the depression as nothing else can. It will hold good in politics, in industry, in society and

in kingdom extension. What good can money accomplish in a divided organization? The more money the longer and more intense the fray, until the contending parties have devoured each other. Divided we fall. United, with less money, will take us farther and build up the kingdom firmer than division with much money. Unity with the money needed, will do the work. But division with little means at demand will seal our doom. And no amount of money will be able to rescue us from it.

May the Church of the Brethren stand united as one in Christ Jesus and say: "This one thing I do; forgetting that which is behind, conquering the surrounding difficulties, we press forward toward the mark of the prize of our high calling in Christ Jesus." May the church rally unitedly to the task. Oppression made of the children of Israel a great united nation. Let the depression weld more securely our unity and give strength for the emergency and prove to make for a greater brotherhood and an extension of the kingdom that will be an honor and glory to God.

Malmö, Sweden.

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## The Way to Prevent Bootlegging

BY GEORGIA ROBERTSON

THE way to prevent bootlegging is not by repealing the Eighteenth Amendment, but by taking *all* the *profits* out of bootlegging.

In saloon days neither the rich powerful liquor interests—though they knew the bootleggers were eating into their profits—nor the United States government—that was losing liquor taxes through them—could prevent bootlegging.

Under prohibition, bootlegging offers large profits because the so-called smart set, and those who ape them, patronize bootleggers, though they are loudest in their complaints against bootlegging. Under the legalized sale of liquor with a government tax, bootlegging also affords large profits. The *higher* the tax the greater the incentive to bootlegging because the *profit is increased*, also the incentive for the buyer to get cheaper liquor. The *lower* the government tax the cheaper legalized liquor and the greater the amount consumed and the money spent for it that is diverted from business in general and from labor it employs. The working man also through drink becomes less profitable to himself and to his employer.

Let those who are so loud in their protests against bootlegging and so tearful over loss of government taxes on bootleg liquor demand a law that will confiscate, not only as at present, property used in manufacture, sale, and transportation of illegal liquor, and the liquor itself, but also *all profits* made from it; not just the regular income tax every one having a certain amount of property pays on it, but *every dollar* made on illegal



liquor under prohibition. Also let a per cent of the property confiscated go to any one reporting the case, thus giving an incentive to hunt out and report bootlegging. Then it would become so *unprofitable* it would be stamped out!

Let us not sell the souls and bodies of our people for an illusive government tax on legalized liquor! It would not rid us of bootlegging, and it would flood the country with both foreign and domestic liquor, and prevent the sale of one or more billion dollars' worth of other commodities, thus retarding business recovery and increasing unemployment!

*Washington, D. C.*

## Conference Business

### Southern California and Arizona

The La Verne congregation, through the District Meeting of Southern California and Arizona, asks the Annual Conference of 1933 to decide to hold the Annual Conference of 1934 in Southern California.

Request granted.

### Western Canada

We, the District Mission Board, through the District Meeting of Western Canada, petition Annual Conference that the expenses of the members of the Standing Committee delegates be pooled.

Passed to Annual Conference.

### Eastern Colorado and New Mexico

The Sterling church petitions District Meeting of Eastern Colorado, to be held at Antioch on Aug. 20, 21 and 22, 1932, to call for the Annual Meeting of 1934 to be held in the Western Zone, preferably at Colorado Springs.

Request granted.

### Southern Indiana

We, the B. Y. P. D. of the Anderson Church of the Brethren, submit the following resolution to the District B. Y. P. D. of Southern Indiana in conference assembled July 10, 1932, at Anderson, Indiana:

"Be it resolved that the District B. Y. P. D. of Southern Indiana petition, through the Sunday School Board of said District, the District Meeting of Southern Indiana, assembled in the White church, Aug. 25, 1932, as follows:

"That the District Meeting institute some method of procedure for the improvement of our present ministry and the establishment of standards for the training and election of new ministers.

"Approved and passed by the B. Y. P. D. of Southern Indiana."

Passed to Annual Conference.

### Middle Iowa

We, the elders of Middle Iowa, recommend to the delegate body of District Meeting, that they extend a call to the Annual Conference of 1933, asking that the conference of 1934 be held in the zone between the Mississippi River and the Rocky Mountains.

Request granted.

### North Dakota and Eastern Montana

We, the Brethren of the Minot church, petition Annual

Meeting through District Meeting of North Dakota and Eastern Montana as follows: Since matrimony is a sacred institution, what should be the attitude of the Church of the Brethren towards members who go before an officer of the law to be married? What steps should be taken to discourage this practice?

Passed to Annual Meeting.

### First District of West Virginia

We, the Eglon congregation, petition Annual Conference through District Meeting of the First District of West Virginia to tell us how we can best protest against paying taxes for military purposes.

Passed to Annual Conference.

## What Is Salvation?

BY WILMER R. KENSINGER

IN this day and age salvation is frequently and emphatically declared from the pulpit as the central blessing of Christianity. By the term is usually meant some bestowal of divine favor that is granted outright to the believer. In the minds of many people it is thought of as a deed to a mansion in the future world, or as some sort of fire insurance policy against a place of eternal torment. To escape hell and enter heaven is the desire of most folk. Often heaven is conceived of in an Epicurean sort of way, as a place where every wish is granted, where there are no dark shadows, where it can be said: "Soul, thou hast much goods laid up for the many years of eternity; take thine ease, eat, drink, and be merry."

The New Testament as a whole does not countenance any such idea. There salvation is not looked upon as a deed or benefice but more as a marriage. It is not some thing or things handed to the believer, but an opportunity presented to him; an opportunity of giving himself wholly into the hands of his Master and Lord. After all, opportunities are the greatest blessings that can be bestowed upon anyone. The best way to help a poor man is not to overwhelm him with money, thus taking away his self-respect and making a pauper out of him, but to give him a chance to get on his own feet and help himself. The best teacher doesn't do the thinking for the pupil but stimulates him to do his own thinking. What the pupil derives is not a lot of knowledge but an inspiration—an opportunity. The highest spiritual blessings too, are not things but opportunities. Thus the faithful servant who had profitably used his ten talents was given the oversight of ten cities, which was hardly a gift but rather a chance for greater service. So when a man asks a girl to be his wife he is not offering her a present, but an opportunity for his companionship in a venture of self-sacrifice; and when the young lady accepts the proposal she is not receiving a multitude of gifts, but a chance for devotion and service with the man and his work. Of course this high

(Continued on Page 20)



## MISSIONS

*This Department  
Conducted by  
H. Spenser Minnich*



### Meeting of the General Mission Board

(Continued From Page 4)

in these trying times, yet the situation creates problems difficult to meet.

The absence of Bro. Emmert was keenly felt. His sudden death was tragic in its unexpectedness. Detained in Chicago because of illness reported to the Board as only a severe cold, the Board proceeded with their meeting. Immediately upon the close of the meeting Bro. Emmert was found to have pneumonia. Notwithstanding all efforts of physicians and nurses, he quietly left us for the Problemless Land of light and knowledge, leaving us to carry on as best we can. In this report we can not pay just tribute to the great service of Bro. Emmert except to say that because of his deep interest in the church and missions, because of his experience as a missionary and in visiting the mission fields and because of his thoughtfulness and deep convictions of faith, he was a valuable member of the Board. His contributions and great soul will be missed indeed. The Board and the church have lost a valued leader and a Christian gentleman.

Because the meeting was made two weeks earlier, to have all members in attendance, the business from India did not arrive until the meeting was adjourned. However, there were more needs than could be met, and enough problems to solve as it was. Among items considered was a decision to furnish a missionary or help from the office at the expense of the Board to teach missions in Bethany Biblical Seminary. A small grant was made for literature in Africa, which is an always pressing need in every mission field. The secretary was asked to represent the Board on a committee specially interested in missions among the rural peoples. Most of our mission work is among just such classes where the need and opportunity seem greatest.

Facing the figures in the treasurer's report was courageously done. It showed that the total expenditures of the year were just \$81,249.59 less than the year before—a reduction of 32%, or one-third for the year. Facing a small deficit and an uncertain year, we are asking the fields to reduce another ten per cent in the present year. About \$30,000 of the reduction in the

past year was made possible in the advantage of exchange in money on all fields. The rest was reduced work and economies wherever at all possible. This reduction will mean no missionaries returning to India in all probability, with one to Africa and China, each. China having been without a doctor from America for several years, except the visit of the Doctors Cottrell, the Board will send them a doctor this year in the person of Dr. D. M. Parker, and his wife, now in Chicago, the former of whom comes from California and the latter from Pennsylvania. A doctor and nurses are badly needed in Africa, where health conditions are poor and transportation more than difficult. These calls dare not be delayed, though the Board asks the Mission to arrange the time of furloughs so that one doctor at least may be on the field. Distance makes two almost imperative. But we are forced to close our eyes to many pressing needs everywhere and try to cultivate the seed already sown and protect the work so promising and in which so much life has been invested.

The salaries of secretaries and others were again reduced to share in making the dollar go as far as possible. Grants were made so far as possible to help churches in the homeland. About thirty-five or forty different places will be helped in the homeland. Much more should be done in this line but limited funds make it impossible.

The Board is grateful for the help of the congregations and the sacrifice of many to sustain the work in these times. They shall not lead into great deficits in these uncertain days, but shall do the best to maintain the work within the giving of the church. The total expenditures six years ago were \$365,137.20. The year just closed they were \$172,164.75. The Lord is blessing our sacrifice, for while risks of life are being made and buildings neglected the church on the mission field is growing and native leadership is increasingly assuming responsibility. Do pray for the work and the workers.

C. D. B.

### Twenty-five Years of Work in the Dangs

BY C. G. SHULL

It was a happy church which assembled in the auditorium of the school building at Ahwa on the evening of Dec. 16. The people had gathered to welcome the delegates and others attending the fourteenth Annual Meeting of our Marathi District. But this was a special meeting, for in addition to the regular features, there was to be the dedication of the new church at Ahwa, and more important even than this, the jubilee celebration commemorating twenty-five years of Christian service in the Dangs.

The dedication of the new church occurred on the morning following the welcome service and the various features of the occasion represented a happy blending



of Eastern and Western customs. During the past the Ahwa church had worshiped at two other places. The first of these was in the small room of an old school building. It was just outside this building that the crowd assembled on the dedication morning. There was a salute and prayer was offered. Then with singing and music the crowd, numbering several hundred, marched in procession to the new school building which for more than a decade had been the place of worship for the Ahwa church. Here the procession halted for another brief prayer of thanksgiving. Then they proceeded to the new church building. As the music and singing continued all marched completely around the new building. The leaders of the procession then stepped upon the veranda and Bro. A. F. Bollinger, the missionary in charge at Ahwa, handed the key of the church to our mission chairman, Bro. J. M. Blough. After appropriate remarks and prayer by Bro. Blough the crowd filed in to dedicate this church to the service of God and to the glory of Christ. One is constrained to remark that there are few places in India, yes in the world, where there is a greater need for the teaching and service of a Christian church.

The program committee had fittingly selected as chairman of the dedicatory service Bro. Nathalal, one of our Indian elders and one of our first workers in the

Dangs. Rev. S. L. Salvi, of a neighboring mission, delivered the dedicatory sermon, impressing upon his hearers the purity of life and character which are necessary to acceptable worship in the house of God.

Had one from America been visiting this Indian church service, he would have noticed that all, both missionaries and Indians, had removed their shoes before entering the church. In India the custom is similar to that in the days of Moses. "Take off thy shoes from off thy feet for the place whereon thou standest is holy ground." The Ahwa church has requested that no one enter the new church building without removing his shoes. Such a custom makes a good impression on visiting non-Christians and if it helps those worshipping to remember the holiness of God's house and the conditions of acceptable worship, the observance of this custom will be a blessing to the Ahwa church.

The Dangs diwan, chief Indian government officer of the territory, and one who has served in the Dangs continuously during twenty-three years of the mission's twenty-five-year period, was present at the dedication service and made appropriate remarks. The audience and building reminded one of the fact that God has made of one every nation of men that they should seek after him. In the audience were Americans, Indian Christians, Hindus and simple aborigines. The church

## The Village Bhagat Turns Christian

BY FLORENCE M. BOLLINGER



*Idol at Ahwa. From such as this there is a turning to Christ*

SUNDAY, Feb. 26, was a day of new beginnings for some of our Ahwa village people. In early afternoon at the ringing of the church bell the people gathered at the church and then went to the river a mile distant where six of our men received Christian baptism. In this group was one man of special interest. He has been the village Bhagat for years. Many times in the wee hours of the night by the sound of the tom-toms and the glow of the campfire we would know that the Bhagat was performing heathen rites of worship for the people. Especially when a new baby was born into a family it was a temptation even among Christian people to call in the Bhagat. He was a man of influence, that not always good, and a leader among the people. Since his request for baptism several months ago, he and the other five have been taught of our great Leader and Savior Jesus Christ and of God the Father. How we do hope and pray that these new teachings will help him to forget his old practices and become a leader for good.

Another having received baptism showed indications of new birth through Jesus Christ. He had been married in Hindu fashion, or at least had a wife for several years. He now desired the marriage ceremony after the Christian manner. So about an hour after the baptismal service many friends gathered in the church to witness for a second time the wedding ceremony of Gopal and Jharnke. We hope that these two will have the desire and strength to establish a truly Christian home in the village community.

*Ahwa, Dangs, India.*



itself has been erected through the combined labors and sacrifice of two different peoples. All were "workers together with him" in accomplishing the task. On the evening of dedication day between two and three hundred people enjoyed an outdoor fellowship meal. All were bountifully fed by the Ahwa church as a token of gratitude for God's blessings.

#### The Jubilee Service

On Monday following the dedication of Saturday there was held the twenty-five-year jubilee service. In this meeting the audience was given a panoramic view of what God has wrought in the Dangs during twenty-five years. Eld. Nathalal, mentioned above, was the first speaker. He was followed by Kishon Shende, a retired school teacher, who has been in the Dangs continuously since the beginning of the work. He and the Dangs diwan have had unique opportunities to observe progress during this quarter of a century. There have been tremendous changes both material and spiritual. When the first missionaries went to the Dangs they spent four days on the trip, journeying by ox-cart all the way from Bulsar. The railway has now been built to within twenty miles of Ahwa, and the generous gift of Sister Royer's friends in Pennsylvania, the mission motor, takes you the rest of the journey in a short time. Roads have been greatly improved in the territory and several government officers use autos in their touring. A crowd of us from Vada motored this year the 150 miles from Vada to Ahwa to attend the meetings. In the early days of the work no one would have dreamed of such events.

One of the most impressive features of the jubilee service was the reading of a letter written by Eld. J. M. Pittenger of Huntingdon, Pa. Bro. Pittenger was the first missionary to be located in the Dangs and spent the greater part of two terms of service there. It has been thirteen years since he left India but the memory of those days and the interest and prayers of the family for the work at Ahwa will never cease. Our hearts burned within us as he told in simple and humble manner of the hardships, sacrifice and struggles of those early days. Here was devotion of spirit which has never been published, but which nevertheless is worthy of a place. The kindly greetings in Bro. Pittenger's letter reminded one of the personal touches of affection in the letters of Paul to his various churches.

It was a bold act of faith, courage and consecration on the part of the mission to open work in the Dangs at the request of government and after at least one other mission had declined the task. But time has amply justified the step. The church building is the center of Christian light and worship for the present membership of 200. Two of their own young men, products of the community, are now licensed ministers, taking their turns regularly with the missionary in filling the pulpit.

Both of them have attended our Marathi Bible School and completed a two-year course. Others have also completed the course and are working as teachers in the villages. Two of these represented their church as delegates to the District Meeting. Several young men who have received training in the boarding school are now in government service doing work for which they would not have qualified had it not been for the teaching the mission has given them.

The roll of the missionaries who have served in the Dangs in varying periods of from one to seven years includes also the Ebeyes, Garners, Shulls, Bloughs, Kaylors, Butterbaughs (it was here that Bro. Butterbaugh died in service), and the present staff of Brother and Sister A. F. Bollinger, B. Mary Royer and Ella Ebbert. Time fails us in giving any detailed account of the work in its various stages, but it may be mentioned that much of the labor and sacrifice in initiating and carrying forward the church building project was done by Bro. Garner who unfortunately could not remain on the field until the work was finished.

Rev. S. L. Salvi who preached the dedicatory sermon also gave several other helpful addresses. The District

(Continued on Page 20)

### District Meeting—Africa—1933

BY DESMOND BITTINGER

The 1933 District Meeting of the First District of Africa was held the twelfth day of the tenth moon (Feb. 8-10). It was held for the first time in Bornu, the province where it was hoped ten years ago to locate the first mission. At that time it was closed to us, and has been as a promised land ever since. The station entertaining the meeting was Marama.

District Meeting proper was preceded by three inspirational meetings at each of which several natives and one missionary—Kulp, Helser and Beahm respectively—spoke on the following subjects: How can the missionary help the people of Margiland and Buraland? How can we work together for the growth of the church? How can we work together for the saving of the tribes around us? Ten natives spoke and the burden of the inspirational message was that we should all have more missionary enthusiasm toward our own folk and the tribes around us.

Thursday evening was given over to the love feast, the first in Bornu. The elder in charge was Bittinger; the communicants numbered forty-eight.

Friday morning District Meeting convened. Officers were elected as follows: Elder in Charge, William M. Beahm; Reading Clerk, Njida Kwari; Writing Clerk, Bukari Tarfa; Treasurer, Inuwa Mshelia.

Reports were made from community centers for the past year: Risku for Duhu, Yerkowa for Kwajeffa, Machar for Gardemna, Hippiya for Birni.

The main business of the year was the discussion of the reports and problems of the community centers. A spirit of missionary enthusiasm seems to be firing the Africa church.

New community center workers were approved: Yadika to Lakoja, Talbwa to Lakoja, Malam to Gardemna.

Marama, Nigeria.



## KINGDOM GLEANINGS

### Calendar for Sunday, April 23

**Sunday-school Lesson,** Jesus Rebukes Self-seeking.—Mark 9: 30-50.

**Christian Workers' Meeting,** Life Through Death.

#### B. Y. P. D. Programs:

Young People—Problems for Young Home Builders, "Dollars and Sense."

Intermediate Girls—The Sermon on the Mount.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

One baptism at Miami, Fla.

One baptism at Glendale, Ariz.

Four baptized in the Bellwood church, Pa.

One baptism in the First church, Des Moines, Iowa.

Three baptisms in the Anderson church, Ind.

Four baptized in the Bellefontaine church, Ohio.

Eleven baptized in the Cedar Rapids church, Iowa.

Eight baptisms in the Washita church, Okla., Bro. O. H. Feiler of Perryton, Tex., evangelist.

Seven baptisms in the Beaver Creek church, Va., Bro. J. M. Henry of Bridgewater, Va., evangelist.

Five baptisms in the Sunnyland church, Fla., Bro. C. O. Beery of Martinsburg, Pa., evangelist.

Five baptisms in the La Verne church, Calif., Bro. Leland Brubaker of Covina, Calif., evangelist; two other baptisms.

Twenty-six baptisms in the Maple Avenue church, Canton, Ohio, Bro. John Wicand of Bellefontaine, Ohio, evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. B. Heisey** of Long Beach, Calif., May 8 in the Santa Ana church, Calif.

**Brother and Sister I. S. Long** of Bridgewater, Va., April 23 in the Sangerville church, Va.

**Bro. W. T. Luckett** of Hutchinson, Kans., April 17 in the Fredonia church, Kans.

**Bro. Chas. Forror** of Brethren, Mich., May 5-14 in the Thornapple church, Mich.

**Bro. Ernest Muntzing** of Maysville, W. Va., May 14 in the Montezuma house, Beaver Creek congregation, Va.

**Bro. Wm. Zobler** of Lancaster, Pa., May 4-14 at the Fogelsanger house, Ridge congregation, near Shippensburg, Pa.

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### Personal Mention

**Western Colorado and Utah** is to be represented on the Hershey Standing Committee by Eld. R. N. Leatherman.

**Sister Ella Ebbert** landed at New York April 11 returning from India on furlough, after a year's delay beyond the regular time. Her home is at Quinter, Kans.

**Bro. J. Hugh Heckman** of McPherson is ill of complications following an attack of the flu. His long and heroic struggle against health handicaps gives special point to his desire for an interest in your prayers.

**Middle Pennsylvania** has selected Elders C. L. Cox, J. H. Clapper, and D. I. Pepple as Standing Committee delegates to the coming Conference, with Elders M. Clyde Horst, B. F. Waltz and W. S. Long as alternates.

**Bro. E. M. Hertzler**, pastor of the First Church, Brooklyn, N. Y., is available for evangelistic meetings. He can suit the time to the convenience of the congregations desiring his service. Write him at 358 60th St., Brooklyn, N. Y.

**Bro. J. H. Moore's** "Some Old Time Incidents" in the Messenger of March 18 stirred up some more memories. In the last paragraph he referred to the moving of the publishing outfit from Lanark to Mount Morris by sled through the deep snow. School had just dismissed at the Eldorado schoolhouse, eight miles west of Mount Morris, when the moving party passed that point. Sister Jacob S. Ulfers, now of Beach, North Dakota, was one of a group of children who ran out and jumped on the sled for a ride home. So her granddaughter Viola L. Mogle informs us.

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### Miscellaneous Items

The first installment of Conference business is printed on page 12 of this issue.

"From April 20 to May 20 the country will be covered in various sections by 'Peace Messengers' who will stir up interest in the petition, getting signatures, and carrying back the sentiment of the people to the White House on May 20." So reads a part of the plan of the Women's International League for Peace and Freedom, a plan by which these women hope to secure an immediate and drastic cut in military and naval costs for the release of funds for relief and general welfare. Indeed it does seem strange that our gov-

### What! Conference Offering Again?

So they say.

May 21 is the date.

Seems like we just had a Conference Offering. We did, but that was May, 1932. If time seems to roll too fast it is a sign you have been busy.

But with the many personal and local problems what shall we do about the Conference Offering?

I rode to work this morning with a salesman. On his dash board was this sign:

#### SALESMAN'S DUTIES

##### Sell Goods

I asked myself, how would a comparable sign for Christians read:

#### CHRISTIAN'S DUTIES

##### Preach Christ

That is what the Conference Offering means. Regardless of any obstacles it is our business and privilege to preach Christ through church channels represented in the Conference Budget. We increase our understanding of this budget when we think of it as Missions and Church Service.

By Missions we mean extending the gospel to those abroad or at home who have not had the opportunity to understand it.

By Church Service is implied the brotherhood guidance and help in matters such as Christian education, our brotherhood Sunday-school work, planning for our children and young people, training and supervision of the ministry and pension provision for disabled ministers and missionaries.

ernment should still be spending nearly \$2,000,000 per day for war purposes when over-taxation is tending to bankrupt the country and millions of men remain out of work.

**Notice:** A musical reading entitled, "Love's Lighted Candle" which was written by Myra Brooks Welch, is ready for use. It is a lovely story for Mother's Day in rhyming verse. It requires about fifteen minutes to put it on. Price 5c in mimeograph form. Secure from the National Council of Women's Work, Elgin, Ill.

"**Buy Dry**" is not given the front page as yet, but it is a slogan for a movement which certainly has its possibilities. The wet papers are trying to laugh it off, but when Rev. William S. Abernethy of Washington, D. C., explained his "buy dry" idea to the tenth annual convention of the women's national committee for law enforcement, "500 women dries clapped and cheered their approval." See also an item on page 20.

**Men's Work**, volume 1, number 2, is on our desk. It is published at Roanoke, Va., by the laymen of the First District of Virginia. It is a live little journal as you can see for yourself by the following quotation: "Many other interesting things you miss if you are not a Messenger subscriber. Let the Men's Work assist you in getting the church paper into your home. Every home in the Brethren Church should be on their mailing list."

**A Missionary Meeting** is to be held in connection with District Meeting at Palmyra church, Pa., on April 26. Forenoon session, 9:30. The Career of the Apostle Paul.—Paul Myer. David Livingstone.—Martha Martin. Wilbur Stover. —Florence Herr. Missionary Address.—Chas. D. Bonsack. 1 P. M. Witnesses in the Home Community.—Ralph Jones. In the Uttermost Parts of the Earth.—Carl Zeigler. Missionary Address.—Chas. D. Bonsack. Evening Session. Reports from Field Workers. Sermon.—Committee, Roy S. Forney, John Myer, S. G. Meyer.

"**We are anxious** to secure the attendance at church of every member in our community. . . . With this in mind the men of the Cloverdale Brethren church are going out to make a census of our countryside. When this survey is completed we will have some interesting information to give you. Let's know the truth and then do something about it. We are soliciting the coöperation of every citizen in the campaign. We want to make our community the best possible. We live here. It is our home. Why not get together about the best things, and work together to realize them?" The Countryside Visitor, Cloverdale, Va., Bro. F. A. Myers, pastor.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Growing Up With Our Children**, by W. H. Burger. Association Press. 83 pages. \$1.00.

A book for parents of teen age children who are eager to meet their growing inquisitiveness concerning sex and sex life. The author has based his material on facts gathered directly from growing boys and girls and parents. Not a sensational book, but one that seriously faces the problems with which boys and girls are faced. Throughout one feels that the book exalts sex so that those who follow its suggestions will, without embarrassment, be able to meet each new question satisfactorily. Parents will appreciate the fine

bibliography at the end of each of the seven chapters, and the Appendix which tabulates the results of a series of tests taken by boys and girls.

**Cain Lackey—A Miracle of Grace**, by Joel B. Naff. Milton Publishing Co. 94 pages. 25c. The story of a crude, untutored mountaineer, who was converted under the preaching of Eld. J. A. Dove, and himself became an "old time preacher" in the Church of the Brethren. The author is pastor of the Church of the Brethren at Pulaski, Va. He knows Bro. Lackey well and tells his story in a delightful manner. The book portrays life among a class of people who at times take matters into their own hands and settle disputes in a primitive fashion. But he uses this material as a background on which to build a better community. The same energy and enthusiasm that Cain Lackey displayed when he was "the vilest of sinners" he used to the glory of God and the conversion of sinners when he himself became a Christian. The story has a general appeal, but will find its largest field in the Old Dominion State where Bro. Lackey has always lived and in the home community where he has labored earnestly in his own striking way. It is rather unusual to write the story of such a man while he is still living, but the author felt that others should know it as well as the small circle in which this "miracle of grace" has been wrought. The book may be secured from the Brethren Publishing House, or from the author.

## THE QUIET HOUR

### A Higher Standard

Matt. 5: 21-48; Luke 6: 27-36

For Week Beginning April 30

#### From Outward Act to Inner Motive

Jesus goes back of the act to the motive out of which it springs. He passes from the hand to the heart (1 Cor. 13: 13; Gal. 5: 6, 22; Eph. 3: 17-19; 5: 2; Col. 3: 14; 1 John 4: 16).

#### From External Authority to Inner Control

The boss of the Christian is within his own heart (Matt. 7: 29; 28: 18; Mark 1: 27; John 5: 27; Matt. 16: 19; 18: 18; John 20: 23; Acts 16: 4).

#### From Pride to Humility

The man who keeps a law grows proud of what he does. The man who works for love is never satisfied with what he has accomplished (Micah 6: 8; Luke 14: 10; 22: 26; Rom. 12: 3).

#### From Partial Righteousness to Perfect Love

He never claims to have achieved it but the Christian aims at nothing less than the holiness of God (Matt. 19: 21; Col. 3: 14; James 2: 22; 3: 2; 1 John 2: 5).

#### From Narrow to Broad Sympathy

Love knows no barriers of race or class. It owes its debt of kindness to all (Acts 20: 35; Rom. 15: 1; Heb. 13: 3; James 1: 27).

#### From Negative to Positive

Not what we shall not do but what we shall do is of chief importance (Matt. 3: 10; 7: 15-20; Luke 13: 6; 19: 20; Heb. 6: 8).

#### Discussion

Name other contrasting features of the law and the gospel. Can you point out any mistaken notions as to the difference between the two?  
R. H. M.



## PASTOR AND PEOPLE

### The Minister's Library

BY J. PERRY PRATHER

Article Furnished by the Pastoral Association

ADDISON said: "Reading is to the mind what exercise is to the body." The value of a minister's library is not determined by the number of volumes it contains, but by the quality, variety and use made of the books in it. There are preachers who would be stronger in their ministry if they read fewer books and better books. The best service a book can render unto a minister is to make him think. A question: Do you have books that make you think?

It was one book written by Andrew Fuller, *The Gospel Worthy of All Acceptance*, which settled the missionary call for William Carey. Just two books and a commentary changed the life of Robert Morrison. David Livingstone read the life of Henry Martyn, missionary to the Mohammedans, and of Charles Gutzlaff, medical missionary to China, and his life purpose was fixed. Any book that will so change the life of a man deserves a place in my library or yours.

There are ministers who think they must read everything that comes from the press, and feel a bit chagrined if some parishioner has read a book his pastor has never heard of. This superficial attitude in building a library or in reading, usually reveals itself in a display of quotations. Such a minister behind the pulpit "is only a library bound in human skin." He may know what others think without having any definite convictions himself. There are, however, few ministers who read too much and too widely. It is simply too bad for a congregation whose minister has ceased to read. He soon rattles.

A minister's library ought to contain select volumes on *poetry*, for poetry is a lofty interpretation of life. Poetry gives form and vision, revealing in vivid and deathless beauty, the deepest thoughts that stir the souls of men. My brethren, we ought to be acquainted with the genius and insight of a poet like Dante who could gather together the voices of ten silent centuries, forge them into a shaft like the Divine Comedy and hurl it at a dark and lost world as a ray of light and hope. The theme of all great poetry from Homer to Edgar Guest is sin, retribution and reconciliation. Such ought to be our themes, for "they constitute the plot of human drama" of life as it was and is today. Just a few good ones: Hill's *World's Great Religious Poetry*, Millard's *The Supplemental Bible*, Homer, Dante, Shakespeare, Milton, Guest, and others.

There ought to be volumes of biography for impulse and comfort, such as lives of great missionaries and men who dared the world, and of great preachers such

as *Great Men of the Christian Church* by Walker, *Some Living Masters of the Pulpit* by Joseph Fort Newton, *Some Princes of the Pulpit*, a two-volume set, and *Morning Stars*; also volumes of history for proportion and perspective. A sad comment on life today is that most are so short-sighted, seeing only the signs of the times without knowledge of the vast sweep of history and its message. Get the message and breath of the centuries, then you can hear Cromwell say, "I Appeal to Time." Schaff's seven volume *Church History*; Fisher's, Walker's and Kurtz's one volume *Histories*, and many other good ones not dealing directly with the church will help with proportion and perspective. Add a few Old Testament histories, as well as New Testament for information concerning Biblical times.

You need the Bible for fire and prophetic utterance. It is taken for granted that a minister has a good Bible dictionary like Hastings', a good Commentary, Encyclopedia, Concordance and various versions of the Bible. In short, my brethren, keep company with the kings and queens of human thought for keenness of insight, a delicacy of touch, and an energy of persuasion which this muddled and fearful world needs. Last, but not least, we ought to have some classic books in Christian Education. *Principles of Education!* What are they? We ought to know. The Master was first of all a teacher, making the very heart of the great commission that of teaching. It is taken for granted that a minister will read the books in his library.

You ought to use your library. After you have one it is your workshop. Make it work for you among your membership and friends. Invite your people into your library. Suggest to them interesting books they might want to read. Too many good books are idle. If they inspire you do not forget that others are human also. In my library are books that have been read by more than twenty people each. The name of reader and date of reading being recorded in the fly leaf of the book. Mark the preacher who thinks and makes others think with him.

*Ashland, Ohio.*

### Let the Pastor Examine Himself First

(From a Recent Sermon)

BY ONE OF THEM

WHAT is wrong with your pastor? I fear I am spiritually sick. I know the world is sick. It has always been sick, and especially sick of late. I know also that the church is sick. It has never been in perfect health, but it is supposed to be unusually sick just now. Some months ago, I asked myself, "Now, just whom does that mean?" I am a member of the church, in good standing, and a pastor. Can it mean me? I began to search for the answer to that question and, from that

moment, this sick church business began to grow serious with me.

I started out to locate the symptoms of the disease in my church, and I found them. Jesus said: "And I, if I be lifted up from the earth will draw all men unto myself" (John 12: 32). I found that these words are not being noticeably fulfilled in my church, at least to my knowledge. I have not been able to lead my people to lift up Christ in such a way that large numbers are being drawn to him. However, I found something that disturbed me still more. I found that I have been unable to lead my own membership very far. I submit to you the following facts as the basis of the last statement:

I have been serving you nearly five years, 1928 to 1932. On the average during this period, I have been able to get only 55% of my people to communion even once a year; only 48% to attend church services regularly; only 53% to attend Sunday-school regularly; only 43% to contribute; only 40% to maintain a record of good standing (members in good standing do three things, namely: commune, attend church services regularly, and contribute); and only 70% to be even active (members classified as active may do *but one* of the above three things). Those hindered for reasons beyond their control are included in the above percentages. Furthermore, attendance at public services and the communion, and contributing of one's means are scriptural doctrines. They were explained and solemnly assented to at baptism by each individual. And yet, I can get but about half of the membership to respect their own word given in their baptismal covenant. Do you wonder now that I fear my spiritual vitality is at low ebb?

All Protestant churches are grappling with these same problems. Many have had a norm for classifying members as active or in good standing. Fortunately, or unfortunately, we have not had such a norm. If others had held on to all they received, as we have done, their percentages would be doubtless, about as ours. You will understand, therefore, that I do not consider my congregation worse than others. I believe it is a typical average church. However, it is the only place where I can test out my life-power. Then, again, I do not mean to imply that the pastor may be the only one sick in the congregation. Nor need you infer that I am suspicious that he is even the sickest one. Probably, there are many sick, and some worse off. It is logical, however, to consider the pastor's case first.

I repeat the question: "What is wrong with your pastor?" This situation can not be chargeable to common causes. It can not be because of your attitude to

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The social conscience of any group of people is a sacred thing, however wrong it may be, because it is what can go on.

me; that has been fine. I doubt, also, if it centers in methods of work. Ministers of all shades of differences of temperament and policies have the same problem. Do you suggest economic conditions, our splendid equipment, the bigness of the general program, the unusual program of music, or the type of our organization? I doubt if the trouble lies in any of these, because for the first half of the period we had unusual prosperity, and during the last half unheard-of depression. Again, during the first half of the period we had poor facilities, an unsightly building, a modest general program, very little pretence in the field of music and a simple organization. The results in 1928 and the results in 1932 were practically the same. And churches having more, or less, fare about as we do.

Brethren, whatever may be said or done about the things mentioned above, I have a conviction that we can adapt and adjust, cut out and add on to them until doomsday and not materially change the results. Our need goes deeper. Our need is changed people, and that means, I fear, not only the indifferent, but also the apparently faithful members; not only church officials, but also the pastor. And my conviction is strengthened by the report of Mr. Roger Babson. He recently conducted a survey among non-church goers. Their reasons for not attending church services were grouped under four heads. The first reason given was: "The average sermon is uninteresting, unintelligible and unhelpful to the average man." Certainly such a statement is food for thought for pastors.

It would be interesting to borrow, if it were possible, other people's eyes and look at oneself through them occasionally. Some have been gracious enough to suggest that I am, in some measure at least, educationally minded, musically minded, socially minded and practically minded. After this sermon, if you have not done so before, you may add that I am statistically minded. What a string of compliments! And yet, upon reflection, I find that any infidel of our city might possess all of them to a high degree. And upon further reflection, I do not recall that many individuals, if any, have crowned the list with spiritually minded! Why? Is it because the words are spoiled through using or because conscience could not be stretched so far?

You may not agree with Babson's conclusion as to one of the causes of the present church situation, and you may not be interested much in these reflections, but you will agree that *something* is certainly wrong when a pastor can lead his people no further on. I shall appreciate your coöperation in this effort to locate the share of responsibility resting upon him in this situation. You may turn your eyes upon *yourself*, also, if you desire to do so. For, some time later, the Lord may lead us to ask what is wrong with you. Our present concern, however, is with the pastor, and in that concern we covet your prayers.



## What Is Salvation?

(Continued From Page 12)

ideal is not prevalent today for many marry selfishly, expecting ease, pleasure, or what not, and the whole thing ends in a divorce court. Now when the soul accepts Christ it is not receiving some great gift to be used selfishly—or a spiritual divorce is inevitable—but it is taking an opportunity for devotion and service with him and in his cause.

It is not common to find people thinking in these terms today. Our blessed gospel has become vitiated and has been made an instrument ministering to the selfishness of people rather than opening up a realm of devotion and self-sacrifice. To dwell in ease and luxury has become our goal rather than to suffer hardship as good soldiers of our Master and Lord. The present economic depression is at once a result of this deplorable tendency and an indication of its existence. Selfishness even though disguised with the name of orthodox religion or clothed in religious ardor and emotion always ends in chaos. Likewise the present unrest shows what has been our master despite our loud-mouthed professions. We have tried to serve both God and Mammon and we end by serving Mammon alone. It is certainly heartrending to hear the present cry for "work" and realize what is meant. Do people want to give themselves to some piece of constructive work, to some ideal; or do they want to get enough money to eat, drink and live at ease?

Or, again, mistaken as they were in their ideals, once soldiers willingly gave "their last full measure of devotion" for "God and country." Now what? In another field our youth are taught to "get" an education and frequently our idealists put out statements of the money value of a college training. Why is it that we so seldom hear young people wanting to go to school in order to prepare themselves the better to serve God and fellow-men? Why is it that an alarmingly high percentage of college graduates—and those who have gone to denominational schools too—are not even lukewarm in church work? This is not idle fact but can be substantiated by the pastors of many of our congregations. A father wanted his son to go into professional work. So he began to save for that boy's education until his thriftiness became quite generally known and had a startling effect upon his church work and giving. The son had eyes to see and he came to look upon school as a holiday. As a consequence he never so much as finished college. Another father scorned anything that might bring in money even for his children's education if it compromised any of his highest ideals. He was never able to give his sons any money, nothing but an example of self-sacrifice, and today those sons are all in the very work he had planned for them.

Underlying all these considerations is the funda-

mental conception of salvation and what a person is saved to. The tacit assumption with which most of us are content is that a man gets something either in this life or in the next, thus ministering to his elemental selfishness. Hence people are led to say, "I'm a member of the church, I've been baptized. Therefore I can eat, drink and be merry, for tomorrow I will go to heaven and continue there." Whereas the Biblical ideal is that a man has the opportunity of giving himself wholly to Christ and his kingdom. "Our utmost for the highest" is the watchword. We dare not forget that since "Jesus paid it all, . . . all to him I owe." His all for us, our all for him.

And he said unto all, "If any man would come after me, let him deny himself and take up his cross daily, and follow me. For whosoever would *save* his life shall lose it; but whosoever shall lose his life for my sake shall *save* it."

"For I through the law died unto the law, that I might live *unto God*. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

*Mt. Pleasant, Pa.*

## Twenty-five Years of Work in the Dangs

(Continued From Page 15)

Meeting proper consisted largely of reports of regular committees. A plan of associate membership was adopted giving certain privileges to Christians who move into our midst. Our churches rightly feel a responsibility in providing spiritual care for these members and the churches also need their help and support. Bro. Garner was selected to represent the District on the Standing Committee of 1933.

The first District Meeting of the Marathi area convened at Ahwa fourteen years ago. This year we held the meeting in the new church. In the good pleasure of our heavenly Father there will be many more such meetings in this house of worship.

*Vada, India.*

## CORRESPONDENCE

### BRETHREN TAKE STAND ON NEW LEGALIZED BREW

The following is from the Elgin Courier-News for April 10

At the Sunday evening services of the Church of the Brethren, Rev. B. F. Waas compared the liquor and tobacco business, with its large profits, "from exploiting men and women for gain," to the attitude of the Sadducees in the time of Christ who through religion exploited their subjects for financial gain. After the sermon the congregation considered what should be its attitude towards those who will sell the new beer, and today the following statement of purpose was made:

As is well known, the Church of the Brethren has had a long history of opposition to all forms of the liquor busi-



ness. In 1778, fifteen years before the Whisky Rebellion in Pennsylvania with which President Washington had to deal, the Church of the Brethren in general conference took an open and positive stand against liquor. The records of the church show that it has been opposed to the manufacture and sale of liquor, has been opposed to its members aiding in its manufacture, and has even urged that they should not sell grain to those who were directly turning it into drink. With such a background one can readily understand why the Brethren are strong temperance people.

Those present last evening decided to patronize those business men who do not handle the new drink. This does not mean that they have a personal feeling towards those who sell it. From principle, the Brethren can not well do otherwise. They have back of them this rich and consistent temperance heritage; they personally are a temperate people; they believe thoroughly that drink is a curse; they feel that they should do their part in promoting temperance, and they do not want to send their boys and girls to stores where drink is on display and sale.

A committee was appointed to coöperate with other organizations that are opposed to the sale of beer and repeal of the Eighteenth Amendment.—Courier-News, Elgin, Ill.

## Monthly Financial Statement

### Conference Budget

During the month of March contributions for the Conference Budget and agencies within the budget totalled \$4,037.87. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$4,037.87, detail as follows:

	For the month	For the year
General Mission Board .....	\$3,192.78	\$3,192.78
Ministerial & Missionary Relief .....	40.00	40.00
Board of Christian Education .....	28.14	28.14
Bethany Biblical Seminary .....	307.37	307.37
Undesignated Funds .....	469.58	469.58
	\$4,037.87	\$4,037.87

### General Mission Board

During March contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions .....	\$1,187.40	\$1,187.40
Student Fellowship Fund, 1931-1932 .....	8.03	8.03
Women's Work Project .....	315.11	315.11
Home Missions .....	9.00	9.00
Foreign Missions .....	79.05	79.05
Junior League .....	83.41	83.41
B. Y. P. D. Project .....	74.76	74.76
Intermediate Project .....	2.41	2.41
India Mission .....	78.25	78.25
India Boarding School .....	42.50	42.50
India Share Plan .....	131.25	131.25
India Missionary Supports .....	481.71	481.71
China Mission .....	12.67	12.67
China Share Plan .....	6.25	6.25
China Missionary Supports .....	247.82	247.82
Africa Missionary Supports .....	331.91	331.91
Africa Mission .....	95.00	95.00
Africa Share Plan .....	6.25	6.25
Ministerial & Missionary Relief .....	40.00	40.00
Conference Budget .....	469.58	469.58
Conference Budget Designated for— Bethany Biblical Seminary .....	41.00	41.00

The following shows the condition of mission finances on March 31, 1933:

Income since March 1, 1933 .....	\$ 7,232.78
Income same period last year .....	8,248.23
Expense since March 1, 1933 .....	18,758.61
Expense same period last year .....	16,384.68
Mission deficit March 31, 1933 .....	44,622.60
Mission deficit February 28, 1933 .....	33,096.77
Increase in Deficit during March, 1933 .....	11,525.83

## MEN'S WORK AT THE McPHERSON REGIONAL CONFERENCE

In connection with the recent regional conference held at McPherson College, one hour was given over to Men's Work. Each year this hour in a way serves as a clearing house for the exchange of ideas, and the stimulating of the less active groups in their efforts to serve the church in a larger way.

More than fifty churches were represented at the conference this year, the largest number that has ever been present at a similar meeting. One especially hopeful reaction that could not help but be received at this meeting was the genuine interest that was manifest by the pastors of churches that have active Men's Work groups. More than two-thirds of the churches represented have Men's Work organizations.

Almost all of the activities reported were of a local nature, and this is not bad in such a time as this, when most of our local churches are struggling to carry on at the home base, but the time certainly should not be far distant when Men's Work sees a larger vision—the vision of the whole church, and a needy world. Men's Work should attack some large project and carry it through to a successful conclusion. More than two hundred local churches now have Men's Work and the possibilities of such a united group are almost limitless. We can and we will do bigger things, and the expressions heard at the McPherson conference would lead one to feel that the men of that region will do their part in most any great and worth-while project.

McPherson, Kans.

R. E. Mohler.

## NEWS FROM CHURCHES

### CALIFORNIA

**Hermosa Beach.**—On March 26 after the morning service we met for a fellowship basket dinner. Afterward we enjoyed an interesting program which was prepared by Bro. Stephens, a blind brother. The program consisted of talks, various types of music, etc. The district Aid officers met with our Aid on March 2. After working in the forenoon and having dinner together, they gave us a helpful, inspiring program. The various departments of the church work are growing.—Mrs. Vinna Bowman, Hermosa Beach, Calif., April 4.

**Modesto.**—Bro. M. S. Frantz of Empire, Calif., was with us in a revival service March 13 to 24. The meetings were very uplifting and well attended. We had special music by different churches in town and by the home people. We are having our love feast April 22. The women met March 30 to discuss plans for the Women's Work. A committee of four will be chosen for the working nucleus. Several months ago Bro. O. E. Messamer from Adel, Iowa, visited here and gave several good messages.—Irene Kauffman, Modesto, Calif., April 3.

**San Bernardino.**—The young people are to present the cantata, Easter Angels, under the direction of C. F. Dunker, who with his family is helping in our work here now. One week of pre-Easter sermons will be given by Pastor Platt. From March 12 to 26 Bro. J. E. Steinour of Los Angeles held a revival meeting with Miss Mabel Rieger as song leader. Two young people were baptized. On the 27th seventy-three communed at our spring love feast. J. P. Dickey of Hemet and C. S. Hoff of Imperial assisted Bro. Steinour on this occasion. Visiting ministers since the first of the year have been: L. D. Bosserman, Jacob Funk, Royal Glick, Fred Brunk, and Chalmer Faw. On March 2 Harrison Frantz was in charge of our quarterly council. We were very happy for the all-day visit of the district Aid officers on Feb. 15. Our offering for the Women's Work project amounted to over \$22. Bible study in connection with the weekly Aid meetings is being begun. Lillian Spurlock was recently elected president of the young people's Christian Endeavor group. We are having a candle lighting and consecration service for the installation of the new officers, with the county C. E. chairman in charge. The adult group is studying a mission book on China with John Ries as leader. The work of the mothers and daughters' society is being started under the direction of Mrs. Lillian Johnston. We are looking forward to a special program for Mother's Day.—Hazel Rothrock, San Bernardino, Calif., April 2.

(Continued on Page 24)



## HOME AND FAMILY

### Love Is the Key

BY ADA SELL

Love is the key to everything—  
Our children's happiness and trust;  
Their truth, obedience ever wing  
To those who truly love them most.

Love is the key to everything—  
A lad's and maiden's confidence;  
It to life's mystery can bring  
Far more than jest or rank pretense.

It's love that helps us all to serve,  
However small the scope may be;  
It gives life's road the proper curve,  
And spurs us to eternity.

It's love that opens wide the purse  
That aids a needy fellow-man;  
But oh! the love on Calvary's cross  
Atoning for a creature's sin!

*Altoona, Pa.*

### Canned Love

BY ALICE SELL

"Oh dear, Miss Susie Jane is at it again. Just smell that vinegar and spices! One would think Susie Jane had a large family of ten or twelve, instead of her being a lone spinster. Goodness me, what *will* she do with it all?"

"Now, now, Mary Ann, why trouble yourself over Susie Jane's canning? Perhaps she is expecting company. Perhaps she is planning on taking in boarders. Why, Mary Ann, perhaps she is planning on getting married," said mother quickly.

"Oh-O-O-O-oh, that's a good one, mother! Susie Jane planning on getting married! Why, no one would have her. As for her getting company, why, we've lived right by the side of her these eighteen months and never a bit of company has she had yet. Why—"

"Well, Mary Ann, we are as much to blame as anyone. If we had gone to see her, she would have had that much at least. No doubt Susie Jane gets lonesome, of course she does, and just because she keeps her porch so spotless is no reason why we should be afraid to step on it. I am going over this afternoon, and I am not going to change my dress first, either. Just because Susie Jane moved here a stranger, and never speaks or smiles when she passes us, is no reason why we should act this way any longer. It's high time we did our Christian duty, Mary Ann," and mother hastily arose and firmly walked to the door and opened it.

Mary Ann whistled. "Whew, mother, you made a long speech. Why, you know folks say she's so stingy that—"

"Never mind what folks say. Are you coming with me or are you not?" said mother as she stood in the doorway.

Ann jumped to her feet. "Oh, I am coming, mother. Just a minute until I smooth up my golden curls," and Ann hastily ran to the mirror. "What will we say when she answers the door, mother? Shall we say, 'Oh, excuse us for tracking up your mirror-like porch'?"

"For shame, Mary Ann," scolded mother as she closed the door. "We will say no such thing. We will just walk right in in a neighborly way and apologize for being so unneighborly."

"Oh, all right, mother," said Mary Ann demurely. "We—why, mother, she sees us coming—maybe we better walk right past as if we were in a hurry."

But by this time mother had hold of Mary Ann's arm and was marching her right up the porch steps. In a moment she was ringing the bell. They could hear quick footsteps. "Oh—she's coming, mother," whispered Mary Ann.

The door opened and Susie Jane faced them. Tall, straight, stiffly she stood, her keen grey eyes seeming to look past them.

"I guess we made a mistake—" began Mary Ann, but mother stepped ahead of her and said: "Good morning, Miss Jane, we smelled your canning and just couldn't resist the temptation to stop a bit. I always like company when I can. It makes the work lighter, somehow. We are your next door neighbors, although we have no right to call ourselves such."

A smile flickered on Susie Jane's face as she said, "Come right in. I am busy canning love."

"Canning love," gasped Mary Ann, "what do you mean?" and Mary Ann gave mother a look which seemed to say, "I told you it was not safe to come."

But Susie Jane burst out laughing. It was a pretty laugh and somehow when she laughed she didn't seem stiff at all. Why, she was pretty and—and—sweet, at least that was what Mary Ann was thinking.

"Yes," smiled Susie Jane, "I am canning love. Just come and see," and she led the way into the kitchen. There on the table were dozens of cans already filled and each one was labeled.

"Oh," said Mary Ann, "you label all of them don't you?"

"Yes, they are all labeled. You see I did not can them for myself. I am living alone and do not need much. Come, we will go into the basement. I shall carry these down, for they are ready," and Miss Jane opened the basement door.

Mary Ann ran quickly forward, "Oh, let me help you."

"Yes, you may," smiled Susie Jane as she led the

way. Miss Jane turned on the light revealing shelf after shelf of fruit all prettily labeled.

"Oh, what do you do with it all?" gasped Mary Ann.

"Read and see," laughed Miss Jane. "See, here is a long row marked, 'For the minister's family.' Here is a row marked, 'For the Orphans' Home.' Here is a row marked, 'For the needy in the church.' Here is a row marked, 'For special charity calls.' Here is one, 'For the sick.' This is canned beef and chicken with nice rich broth. Here is a row marked, 'For an emergency.'"

Mary Ann drew a long breath, and clutching her mother's arm she said, "And she says this is *canned love*. I never saw so much useful love in my life before."

Mary Ann's mother turned away. Her eyes were filled with tears. Chokingly she said, "I thought I knew what love and sympathy was in these depression days, but I never heard of anything like this. Hereafter, Mary Ann, we shall have canned love, too. Miss Jane here has revealed her heart of gold. From this day on I shall be a different neighbor."

On the way home Mary Ann said: "And just think, mother, we thought her stiff and homely and—and—stingy. Why, it is we who are stingy, not she. She evidently goes to the market and buys this just for other people. She's the dearest, sweetest woman. Hereafter I shall never judge by outward appearances again."

"Yes," said mother reflectively, "'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' What a crown will be hers, and what a barrenness is ours."

*Chicago, Ill.*

### Selecting Helpful Hymns

BY P. L. HUFFAKER

"How sour is sweetest music when time is broke and no proportion kept."—Shakespeare.

#### Pastor

UPON the pastor's shoulders lies the responsibility for the smooth running of all the parts of the church program, and their relations to each other. The worship service is one of the most important parts of the church program. It is the people's approach to God, and is one of the vital agencies for the development of spiritual life; therefore it should demand careful study and preparation on the part of the pastor.

First of all the pastor should be able to build a worship program that will lead people to God, not to any personality or beautiful set up of things. To do this he must keep proportion between the different parts of the service, giving scripture, prayer and music proper places and amount of time. He should study the textual material in hymns and determine whether the

theology of the hymn would be helpful to people as they face the problems of today. He should understand the nature of the emotional appeal of music and use it as a means to lead people to worship, and not to beautiful music for the sake of music. Even the sweetest music will sour a worship service if no proportion is kept and too much music is used, creating an emotional debauch rather than dignified worship.

The pastor must in a tactful way secure the coöperation of his minister of music. He must learn to coöperate with him at all times, thus creating a helpful attitude between leaders in worship and the result will be helpful hymns. The busy pastor may need to delegate the responsibility in some of the above points to the minister of music. Where the minister of music is not prepared to handle the responsibility the pastor should challenge him to "study to show himself approved unto God, a workman that needeth not to be ashamed, right-ly" choosing helpful hymns, under the guidance and supervision of the pastor.

Thus we see that the pastor is responsible for the co-ordination of all parts of the church work, in which music is a vital part. He is responsible for the building of the worship service in coöperation with the minister of music.

*South Bend, Ind.*

### An Old Hymn Book

BY H. H. KEIM

NAMPA, Idaho, supports a Saturday public auction. Some fifteen years ago the writer saw the auctioneer hold in his hands a few books, one of which was an old Brethren Hymn Book. He bid a dime and got the lot. The name on the fly leaf, Samuel Wagoner, showed its former ownership, no location, no date. Inquiry among the then resident membership gave no clue. Doubtless one of the daughters or granddaughters of the owner, under another name, had lived here and had moved away. Time was when church members moving West sometimes left their religion back beyond the Rockies.

I often look at the old book. In it are the pencil marks made by a baby perhaps belonging to the thoughtless mother. The original of this book was published by James Quinter, Covington, Ohio, 1867. In the old meetinghouse at Elk Lick, Pa., hundreds of them were stacked up on the front seats and passed around at the beginning of each service. Later we got the Hymnal.

It was from a hymn book like this that I heard Bro. Quinter read the 810th hymn almost with his dying breath, for he passed away while on his knees in prayer a few minutes after the hymn was sung. God took him. The occasion was Annual Conference at North Manchester, 1888. Hymn 713 was sung entire by my ma-

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## News From Churches

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**Santa Ana church** held a very successful mothers and daughters' banquet on the evening of March 25 with Mrs. Mary Shaffer, member of the Board of Christian Education, as speaker. A week of pre-Easter meetings will be conducted by the pastor and on May 8 we are expecting Bro. H. B. Heisey of Long Beach to be with us in a two weeks' evangelistic meeting. The men's brotherhood is sponsoring a regular weekly meeting for the old people at the County Home which is very much enjoyed by the old people and is proving an opportunity for service for both old and young. The Aid Society is busy quilting and recently donated a quantity of bandages and several comforters to the earthquake sufferers of Long Beach. Brother and Sister Harlan J. Brooks were with us Sunday morning, April 2. Sister Brooks gave a talk to the children and Bro. Brooks brought the morning message.—Mrs. F. A. Flora, Santa Ana, Calif., April 3.

### CANADA

**Irricana.**—First church met in council. Bro. Bertram Webber was licensed to the ministry for six months during which time he will serve as pastor in our congregation. Bro. Webber has visited our church several times of late and delivered some very inspiring sermons. We are happy to have Brother and Sister Webber and family move into our midst and feel that they will be a great help here in the Lord's work. Our women's organization has met regularly this winter. The work is progressing and they have extended much help to those in need. The Sunday-school attendance is increasing again. An effort is being made to organize the young people into active work.—Mrs. Paul E. Wagoner, Airdrie, Alta., April 1.

### COLORADO

**McClave.**—March 5 Rev. Murphy, pastor of the Church of Christ of Enid, Okla., preached for us. Our pastor, Bro. John Oxley, preached at the Wiley church on Sunday evening, March 19, also the evening of March 26. Programs were given during the preaching hour at our church in the pastor's absence. Bro. Chas. Dumond, pastor of the Newton church, Kans., who began a revival at the Wiley church April 2, will begin a revival in our church on April 17. Special prayer meetings are being held and we are looking forward to a good meeting.—Mrs. Mabel Cline, McClave, Colo., April 5.

### DELAWARE

**Farmington.**—Early in February four young men, representatives of the Student Volunteer Band of Bridgewater College, had charge of our morning service. March 5 a similar group from Juniata, accompanied by Bro. Louis Knepper, was with us. Both programs, which consisted of splendid quartets and talks on subjects related to mission work, were very much enjoyed. The peace committee held a special service March 19.—Mrs. H. G. Baker, Bridgeville, Del., April 3.

### FLORIDA

**Sunnyland.**—The church here has been having some wonderful blessings this winter. Bro. M. R. Zigler was with us one evening and gave a message in pictures of some of the churches of the Brotherhood and of the Publishing House, which we enjoyed very much. Bro. Finnell gave a lecture at the school one morning, and at night showed pictures and gave a lecture at the church telling the evils of some of the advertising of tobacco. March 19 Bro. C. O. Beery of Martinsburg, Pa., came to hold a week's meeting. We started by having Sunday-school and preaching, then went to the lake and had a community dinner. At 2 o'clock F. W. K. Bailey, our county superintendent of schools, gave a good talk, followed by Bro. Beery. About 125 neighbors and friends enjoyed the day with us. We celebrated in honor of all the birthdays in March. Bro. Beery was among the thirteen who had birthdays. He preached the word in its purity and simplicity. As a direct result five confessed Christ and were baptized. At the regular council on Thursday we decided to have an Easter program followed by the love feast in the evening.—Anna Rigler, Lake Istokpoga, Fla., April 3.

### IDAHO

**Twin Falls.**—The church here is progressing nicely under the faithful and efficient work of our pastor and wife, Brother and Sister H. S. Will. During February they planned to have the entire constituency of the church visit at their home. Different groups met there each Friday evening: the intermediates, young people, the older people and the young married people. Bro. Will arranged for the entertainment for the different groups. Sister Will, with the help of a few members, furnished refreshments. These socials were greatly enjoyed and appreciated. Feb. 12 seven were received into the church by baptism. Feb. 26 we held our winter council meeting. Reports of the work were more favorable than usual. Among other things we balanced our budget. April 9 we are having an every-member service. A number of our families living some distance from the church have not been able to attend. Preparations are being made for Easter. In the morning the sermon by the pastor will be followed by a baptismal service. In the evening the children will give a program. Sunday evening following Easter the young people will give a pageant. The Ladies' Aid reorganized in February. We have been meeting every week with good attendance.—Mrs. Etta Melton, Twin Falls, Idaho, April 3.

### INDIANA

**Flora.**—The regular quarterly council of the church was held April 5. Two letters of membership were granted and reports from various departments of church activities were given. It being the time for the consideration of the pastoral question, Bro. Chas. Oberlin, representing the District Ministerial Board, took charge. It was unanimously decided to retain Bro. R. O. Shank as pastor for another year, beginning Sept. 1. Plans were made for our series of meetings to be held by the pastor beginning Oct. 9 and closing with a love feast. Bro. Shank was chosen as our delegate to Annual Conference. The church reaffirmed her position on the temperance question and pledged her loyalty to the conference decisions of former years. Believing that a change in the order of our Sunday morning services might prove helpful, it was decided to meet at 9:30 for preaching service and follow this with the regular Sunday-school session.—Mrs. Catherine Eikenberry, Flora, Ind., April 4.

**Pine Creek.**—Recently a representative of the Anti-Saloon League delivered a lecture at the church. We took up a collection of \$23.10 to be used in the interest of prohibition. On March 1 our pastor, H. A. Claybaugh, and wife moved into our midst. A number of brethren and sisters were on hand to help them get settled. A week or so later a reception was tendered them and many gifts of food were brought in for them. A fellowship lunch and social hour were enjoyed, about 100 being present. The pastor and wife have already visited most of the members, sick folk and shut-ins. A regional B. Y. P. D. conference at North Liberty was quite well attended by our young people. The Easter program is to be rendered by the Sunday-school classes of Brother and Sister Stanley Houser and the Mother's Day program by the classes of young married folk. From now on and through the summer months the regular services begin with Sunday-school at 9:30 and preaching at 10:30, consisting of Bro. Claybaugh's exposition of the gospel of John. For the present, evening services begin at 7 o'clock; Bible hour from the first epistle of John followed by a short sermon; B. Y. P. D. in charge of Sister Claybaugh.—Wm. H. Summers, North Liberty, Ind., April 3.

**Pipe Creek church** met in council March 11. Bro. Ernest Shively and Bro. Milo Huffman and wife were installed in the ministry. Bro. Chas. Oberlin of Peru conducted this service. Our communion will be June 3 beginning at 6 o'clock. A Vacation Bible School will be held this summer, probably the last part of June. Two quartets from Manchester College under the direction of Bro. Boyer gave a musical program March 19. The young people's rally was held here March 26. Groups were present from Peru, Logansport, Mexico and Santa Fe. All meetings were well attended and much interest was shown. In the evening a play was presented by the B. Y. P. D. of the Manchester church. The young people are preparing an Easter program.—Martha O. Hessong, Peru, Ind., April 3.

**Syracuse.**—Large delegations from this congregation had the privilege of hearing Bro. Edw. Stump in the revival at Bethany. The program and visit from the Wawaka congregation Sunday evening, Jan. 29, were enjoyed very much by our congregation. Their chorus under the leadership of Riley Kendall presented several special numbers in song. Mrs. Frick gave a reading and Bro. Hoover delivered a message on the subject of Service. Bro. Jarboe then made an evangelistic appeal and seven persons came forward for church membership. Our evangelistic services each Sunday evening are unusually well attended and beyond expectation in interest and results. Thirty-three public decisions for church membership have been made since the first of the year. Thirty-one have been added to the church. Every department of our Sunday-school shows a steady growth. The average attendance so far this year has been about 226. The young people have organized a mission study class under the direction of Mrs. Jarboe. They meet each Sunday evening and are studying, Our Missions Abroad. The Good Cheer and young people's classes are planning a Bible drama, Esther, which will be given in the near future. Mr. Wright, author of the bone dry law, gave an address at a W. C. T. U. meeting in our church Feb. 29. April 9 we plan to start a revival. May 7 will be homecoming and anniversary day. Feb. 2 our Ladies' Aid was pleased to have as guests two members of the Mission Board, Bro. C. Metzler and Bro. Homer Weldy and their wives. At this meeting it was decided to have a contest which will last until Mother's Day. Credits are given for attendance, offering and work done. The Aid is growing in a remarkable way and a fine lot of work is being done. March 16 the Aid had as special guest and speaker, Mrs. Rose Shively of Plymouth, secretary of the women's missionary societies of the church in Northern Indiana. Mrs. Maud Jones spent the day at our Aid meeting March 30 and delivered a much appreciated message in the afternoon.—Mrs. Peter Plew, Syracuse, Ind., April 1.

### IOWA

**Fernald.**—The men of our church and of the Lutheran church in the same village, working together, cut and sawed wood enough for about two years' needs. The wood was donated by a man not a member of either church. We are encouraging our juniors to take a project to assist in the Chinese children's fund. We are one quarter ahead on our African share plan. Our love feast is to be June 10 and 11.—Lee Dadisman, Nevada, Iowa, April 3.

**South Keokuk.**—At our March council meeting Mary Lough was reelected Sunday-school superintendent. Sisters Mabel Wonderlich and Ida Brown were elected delegates to District Meeting. Mary



Lough was elected Sunday-school delegate. Sunday, July 2, has been set as the date for our love feast. We decided to hold council meetings semiannually instead of quarterly. The Sunday-school is having an attendance contest, the women against the men. The women are ahead at present. The attendance has been good this winter, both at church and Sunday-school.—Enid Wonderlich, Keokuk, Iowa, April 1.

### MARYLAND

**Brownsville.**—Our men recently organized and since have been very active. They distributed groceries to about thirty-five needy families and have built a much needed macadam road around the church. We greatly appreciated having Bro. C. D. Bonsack with us on Sunday morning, March 19; he gave us an inspiring message. Our church met in council April 1. Bro. A. B. Miller of Hagers-town gave an interesting and instructive talk on What Our Church Stands For. Delegates to District Meeting are Brethren J. W. Phillips, Clarence Gordon, Robert Martin and Frank Badger. Our pastor, Bro. S. Earl Mitchell, is delegate to Annual Meeting. The love feast will be Saturday afternoon, May 27, 4 o'clock.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 3.

**Frederick.**—Feb. 10 the men of our church held a supper at which time an organization was effected. The speaker was J. Herbert Miller of Baltimore. He gave an instructive and inspiring address on the opportunities for service for the men of the church. The officers were elected, president being Harry B. Grove. Under this new organization cottage prayer meetings are being held once a week. Feb. 19 Bro. Wm. Kinsey of Westminster, Md., began a week's meeting consisting of Bible lessons and lectures illustrated by slides and crayon. These meetings were well attended and much appreciated by the members of the church. March 16 Sister Anetta Mow, furloughed India missionary, met with the women of the church for a missionary discussion. March 17 she met the Board of Christian Education at the parsonage. March 19 our pulpit was filled by Sister Mow, who gave us a very instructive talk concerning the mission work and girls' schools in India. March 24 we held our semi-annual council. Delegates elected to District Meeting are Mrs. J. F. Danner and Millard G. Wilson; G. E. Brengle, alternate. Jesse C. Shaver was reelected on the nominating committee. Brother and Sister Wilson were chosen for another year beginning Sept. 1, 1933. Our love feast is to be held April 23.—Mrs. John W. Wolfe, Frederick, Md., March 26.

**Locust Grove** church met in council April 1. Our love feast will be held May 13 at 6 o'clock. Delegates to District Meeting are Bro. Wm. Baker and Bro. Ernest Leatherman, with Russell Klein and Sister Louisa Schneider, alternates. Bro. D. E. Klein was chosen elder for the coming year; the writer, Messenger agent and correspondent for five years. Sister Anetta Mow, missionary from India, was with us March 22 and 23. Her talks were very interesting and inspiring.—Bessie R. Purdum, Mt. Airy, Md., April 4.

**Pipe Creek.**—Realizing that Pipe Creek was one of the first congregations to be organized in this country after the beginning of our fraternity, we have decided to have a homecoming and celebration in honor of our founding in the year 1758, which makes this year 175 years since it was organized. A large part of the territory comprised in what is now known as the Eastern District of Maryland was originally Pipe Creek territory. The date has not been definitely decided but the Sunday following Annual Meeting at Hershey has been tentatively thought of, since a large number of folks have emigrated to all parts of the west from this congregation and it would be possible for some of them to stop off on their way home from the Conference to attend this meeting. When final arrangements have been completed the announcement will be made in the Messenger. We are hoping that all interested folks will begin to make their plans to attend as everybody will be welcome. April 1 the church met in council meeting. The reports of the various committees were given and approved. Delegates were elected to District and Annual Meetings. Plans were made for the above homecoming.—Mrs. W. Speicher, Uniontown, Md., April 4.

**Westernport.**—March 12 revival services opened at Frostburg church with Bro. Guy West as evangelist, assisted by the pastor, A. J. Beeghly. There were a number of conversions. This revival lasted two weeks. March 26 we had installation of new officers for the Christian Union. March 31 students of Blue Ridge College gave a musical entertainment which was much enjoyed. April 2 we had special services for the dedication of new hymnals.—Bertha Linkswiler, Westernport, Md., April 2.

### MICHIGAN

**Battle Creek** church held its members' meeting March 25. Owing to the fact that our church like many others is carrying on without a pastor, Eld. H. A. Weller was chosen church foreman. The other offices made vacant by the removal of Brother and Sister Weisel to Ohio were filled. We regret having lost these members. Five letters of membership were granted. Our church is now coöperating with the other churches of the city in a pre-Easter revival. This to be followed by one week's meeting in our own church conducted by Bro. Chas. Forror of Brethren, Mich., starting April 23 and closing with our love feast April 30.—Mrs. M. Burroughs, Battle Creek, Mich., April 3.

### NORTH DAKOTA

**Carrington** church held a members' meeting March 28. As our elder expects to be gone, the work of the June council was also

taken care of at this time. Church officers were elected, retaining Bro. Michael as elder; Bro. Wenger, secretary; Jos. Kreps, treasurer; Sister Ella McKee, church correspondent and Messenger agent. Delegates to District Meeting are Loyd Thomas and Florence Cook. It was decided to have a series of meetings in June with a communion at the close.—Mrs. Daisy B. Kreps, Carrington, N. Dak., April 4.

**Kenmare** church met in council March 25. A decision was made to hold a two weeks' Vacation Bible School in the Kenmare church. This will be the first such school we have had. March 26 preceding Sunday-school we had several special numbers. Following Sunday-school Eld. D. T. Dierdorff gave a splendid sermon from the text, "Let us lay aside every weight and the sin which doth so easily beset us," etc. He was assisted in the service by Eld. Jorgen Boe. The attendance was good and everyone enjoyed the service. Eld. Dierdorff was accompanied on his trip by Bro. Cover of Minot.—Mrs. Ada Stice, Kenmare, N. Dak., April 3.

### OHIO

**Canton** (Maple Avenue).—Our revival meetings began March 20 and continued until April 3 with Bro. John Wieand of Bellefontaine, Ohio, evangelist. The meetings were well attended and the messages practical and spiritual. Bro. D. J. Lantz directed the music in a splendid way. We appreciated the helpfulness of other churches coming in with special music. The average attendance during the meeting was 169; confessions, 32; baptisms, 26; awaiting baptism, 2; calls made during the meetings, 135. Bro. Wieand encouraged the reading of God's Word while the meetings were in progress and every evening called for a report, 2,436 chapters being read. Our work here has had a healthy growth. Since our organization in October, 1931, with forty charter members, fifty-three have been baptized and received into fellowship.—J. F. Kahler, Canton, Ohio, April 5.

**Maple Grove.**—The work here has been moving along nicely. Five of our members attended the leadership training school at Ashland and received certificates. At the council March 15 Bro. O. Royer of Alliance and Bro. Petry of Mogadore, members of the District Ministerial Board, assisted in licensing one of our young men to preach, Bro. John Johnson. Communion services will be May 28. Committees have been appointed to sponsor the papering of the church. Representatives from other races attending Oberlin Seminary have been scheduled to preach Sunday evenings at the church. March 12 Rev. Fisher, a Negro, gave a very interesting sermon. March 26 a Korean told about his country and people. April 30 a Filipino will speak on What Jesus Means to My People. The Sunday-school has voted to entertain the district Sunday-school convention in June. The young people are making plans for a Mother's Day program.—Mrs. Arther Showalter, Nankin, Ohio, April 3.

**Oakland** church met in council April 4. We elected as delegates to District Meeting Brethren Harvey Marlin, D. M. Boyer and R. T. Waggoner. Three letters of membership were received and three granted. Our annual communion will be held May 28. Sunday evening, March 26, the missionary committee had charge of the services. Dr. J. P. Gible filled the pulpit, giving us a thought-provoking sermon on the subject of missions. The interest in the Sunday services is encouraging. The attendance at Sunday-school and at the morning services especially is quite good, averaging about 175. Very few leave after Sunday-school and it is not unusual for the attendance at church services to be somewhat larger than at Sunday-school. On Sunday evening B. Y. P. D. meetings and church services are held jointly. The young people conduct the devotionals, followed by discussion, after which the pastor has charge. His sermons are often built around the evening topic of discussion.—Emma K. Beshore, Bradford, Ohio, April 4.

**Springfield** (N. E.).—Jan. 8 the mother and daughter society rendered an interesting program on, Why a Mothers and Daughters' Association? Jan. 14 the members convened in a business session. Bro. E. S. Petry of Hamilton, Ohio, a brother of our pastor, gave us two inspiring messages on Jan. 15, also two on Jan. 22. Mrs. E. S. Petry conducted the opening exercises of the Sunday-school on Jan. 22 with all the children and adults assembled in one group. Feb. 26 Bro. Wilmer Petry occupied the pulpit, giving us two interesting sermons on the subjects: Christian Liabilities and Why Did Jesus Come? Feb. 12 the mothers and daughters gave an interesting missionary program.—Mrs. Fred Young, Mogadore, Ohio, April 3.

### OKLAHOMA

**Bartlesville.**—The church met in council March 12 and elected Sunday-school officers, Bro. Joe Campbell being general superintendent. The interest in Sunday-school and church is growing. The church voted to keep Brother and Sister Smith another year, starting Sept. 1. The past year we have had thirty-nine baptisms and received two by letter. We have Bible study at the church every Wednesday evening with good attendance. We have cottage prayer meetings on Thursday evenings. Brother and Sister Geo. Eller of Cordell, Okla., returning from the regional meeting at McPherson, Kans., stopped over and gave us a good message. We expect to have a revival meeting this spring.—Mrs. Hazel Campbell, Bartlesville, Okla., April 1.

### PENNSYLVANIA

**Akron** church assembled in council March 18. The temperance, (Continued on Page 28)



## An Old Hymn Book

(Continued From Page 23)

ternal grandfather, Eld. Joseph Arnold of Virginia (born 1798, died 1878). After he returned from a day of toil with shirt sleeves rolled above his elbows he would often sing this old hymn:

"The day is past and gone  
The evening shades appear,  
O may we all remember well,  
The night of death draws near."

No singing thrilled my soul like these early songs. Grandfather took a long walk out over the hills; held his usual evening worship and went to bed. At midnight he awoke and bade the folks good-by, for God took him.

These are a few of the thoughts that came with a brief perusal of the old hymn book I had not seen in years. It was worth a dime—and more.

*Nampa, Idaho.*

## How Do You Receive Chastening?

BY ELEANOR J. BRUMBAUGH

HUMAN nature does not enjoy chastisement, but as we grow in grace we learn its meaning, and receive it as a blessing. When I was a child I did something for which I was to be whipped. Father said to me, "Go and get a rod." I went and soon returned with something like a straw. Father took it, looked it over and handed it to me, saying, "That will not do. Get a good one." I found a good one, and felt the smart. We read in the Book that if we are not willing to suffer chastisement we are not true children. How do we receive chastisement? Something depends on the person giving it. God sometimes sends chastening that we may learn. Are we willing to receive it?

A dear little boy while at play did not have a firm hold on the stone he threw. It took a course he did not expect, struck a small window near the ground and broke the glass. The boy was frightened. He did not hide, but hurried in to his mother, saying, "I threw a stone that went through Uncle John's window and broke it. You may whip me, if you want to." I suggested that he be not whipped. His willingness to take it saved him from getting it. Why should God's children be chastened? It is God's way of teaching. There are some questions we should not attempt to answer. We need not be ashamed to say, "I do not know." But we should be ashamed to pretend to answer all. Receive chastening because our Father knows. "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4: 12, 13).

*Huntingdon, Pa.*

## CORRESPONDENCE

### IN MEMORY OF LEVI MILLER

Levi E. Miller, son of Eli and Mary Kauffman Miller, was born in Holmes County, Ohio, Sept. 2, 1843, and died at the home of a daughter, Mrs. Lavina Ganger, Goshen, Ind., Feb. 4, 1933.



He married Mary Farmwalt on April 9, 1863. To this union were born nine children, three of whom with the mother preceded him. Besides the six children there are also four sisters, two brothers, twenty-seven grandchildren, fifty-seven great-grandchildren and three great-great-grandchildren.

Bro. Miller united with the Church of the Brethren in the Gravelton congregation in 1878. He was elected to the office of deacon in 1882 and to the ministry in 1884, in which capacity he served the church

of his choice faithfully nearly half a century, thirty years of this time having been spent in Washington and California.

The church as well as the family has lost a good counselor and father, one who in spite of disappointments and sorrows, could look on the bright side of life. How fitting to his life are the words of the poet:

"Life's race well run  
Life's work well done,  
Life's crown well won,  
Now comes rest."

Goshen, Ind.

Lottie M. Stutsman.

### MAPLE GROVE CHILD RESCUE HOME

At the request of the Eglon congregation the Child Rescue Committee of the First District of West Virginia was empowered to confer with the Second District of West Virginia and Western Maryland in regard to establishing a receiving home for needy children. Accordingly the above Home was purchased near Eglon, W. Va., and went into operation May 15, 1921. The farm, which contains ninety-three acres nearly all cleared, cost \$7,000 and the stock \$1,500.

The board of directors soon found the farmhouse too small and inadequate for the increasing work. In 1926 a new and commodious house with a modern hot water heating plant and electricity was dedicated. This house has a parlor, spacious dining room, kitchen, play room, two bath rooms, several clothes rooms and fourteen bedrooms. There is also a sleeping ward in the attic which would accommodate about thirty children. A fine basement is under the entire building. There is an automatic hot and cold water supply.

In 1931 through the kindness of friends at Terra Alta a beautiful grove adjoining the premises was purchased and a tabernacle erected (30 by 70 feet) suitable for the reunions held the first Sunday in July each year. The tabernacle is also used for young people's conferences.

The Home has enjoyed the confidence of the entire sur-



rounding country and the people have been very liberal in supporting the institution which has been much appreciated by the board of directors. During the twelve years the Home has been in operation 142 children have been in the Home or passed through the direction of the management. Every child who has been old enough and under the care of the Home a reasonable time has accepted Christ. Surely the Home has been a blessing in a wonderful way in saving children. Many hearts have been made to love children more and been blessed as they gave to this worthy cause.

The premises have been beautified by planting a number of pine trees and rhododendron which is the state flower.

The management has been trying in every possible way to cut down expenses. They are to be congratulated on securing the splendid and efficient help of Brother and Sister Hamilton and daughter to direct the Home. The Board appreciates the fact that Bro. Hamilton has agreed to care for the Home for less than half the price paid before.

The writer served as secretary-treasurer for over six years but because of poor health the last few years repeatedly asked to be relieved. Dec. 8 I again tendered my resignation and the Board kindly accepted. Bro. T. F. Valentine of Belington, W. Va., was appointed as secretary-treasurer to whom all funds should be sent. All presents for the Home should be sent direct, addressed to the Matron, Maple Grove Child Rescue Home, Oakland, Md.

The Home has had some very dark days due in part to the depression. The Home depends to a considerable extent on children who are supported, but now, because of the condition of business generally, people can not support the children and either withdraw them or leave them for the Home to care for. During the depression the Home has been involved in debt and it is to be hoped that friends will rally to its help. Contributions have fallen off, we think, not because of a loss of friends, but because of lack of money to give.

Mother's Day, May 14, has again been set for all the Sunday-schools and churches in the First and Second Districts of West Virginia and Western Maryland to lift an offering for the Home. The reunion at the Home will be the first Sunday in July.

Emra T. Fike, Retiring  
Oakland, Md. Secretary-Treasurer.

### AN INTERESTING MAN GONE

A great national storm was on. The Union army had left Washington in the splendor of militant glory. This army met the Southern forces on the plains of Manassas in the first battle there. On the very day that Jackson was styled "Stonewall," Toutant Beauregard Wood was born Aug. 1, 1861, near Bemo Bluff, Va. It was at Spring Garden, the old Wood homestead overlooking the noble James River, with its half a hundred slaves. He died March 21, 1933, amid the beauties of his birthplace. He was the youngest of fourteen children—four girls and ten boys—born to Henry Washington Wood and Phebe Ann Walton Wood.

Of these fourteen, Sister Julia Ann Wood Kauffman, sweetly sacred in Brethren history, was number four. Rector Muller officiated at the impressive requiem occasion at home and at the Brems Grace Episcopal church where the remains were laid to rest.

Only Mrs. Mary Wood Wilkinson remains of the famous fourteen. She is high in the 80's and presides in queenly dignity over the old colonial home, where Sister Julia A. Wood was born, lived, and died, and where Eld. Joseph Kauffman her husband died after he had served briefly as pastor of Mt. Horeb church, twenty miles away. Here, too,

is where Bro. Beahm performed his first marriage ceremony January 11, 1891.

The grandfather was born in England and the grandmother was born at Limerick, Ireland. She was specially noted for her deep piety, which was manifest in Sister Julia Ann as so well known to our people a generation ago.

Bro. Howard Miller of "Landmark" and "Inglenook" fame visited this Wood family and colonial home more than fifty years since, and then gave a vivid write-up to our church paper.

This late T. B. Wood, through his sister, became interested in our people. He and Bro. Jacob S. Flory entered into contract for young Wood at eighteen to try the "Big West." Bro. Flory sent money for the aspiring boy to come to Colorado and help in the Rocky Mountain Tea and Buffalo Robe business with him. He served joyfully with Bro. Flory for some years. Later he took a homestead and proved up. He carried on business for years.

Miss Jessie Edith Ross was born in Kentucky. She migrated also to Colorado and taught school. On Jan. 8, 1899, she and T. B. Wood were married in Denver. A boy died in infancy. Stanley Jesse Wood was born Sept. 1, 1901. This Stanley has become a most faithful and loyal son and business man. He already has a lovely home with modern conveniences, one thrown open to appreciative parents as their own home also. Stanley will take tender care of his wonderful and widowed mother.

This interesting man, with a marvelous background, was an unusual conversationalist. He had the advantage of travel and good books. He seemed cleverest when talking on "Sister Julia" and her people. Like his famous sister he was highly intellectual and greatly in love with the Brethren. They moved back to Virginia in 1904. The son has his beautiful home in Norfolk.

A good neighbor, a staunch citizen, a hard worker, an observant traveler, a historian, a Virginia gentleman, a devoted kinsman is gone.

I. N. H. Beahm.

Nokesville, Va.

### FEARING NOT THE DEPRESSION—A TESTIMONY AND AN AUTOBIOGRAPHY

#### 1. The Testimony

Of all persons, I should naturally be a suffering victim of the present financial situation. Instead, I am more free from worries regarding material needs than ever before in my life, though nearing my sixty-sixth year. Born a weakling, my health was seriously impaired by sickness during my youth. Possessed of ordinary financial judgment, with no means laid by and without work when the financial depression came on, here am I through the providence of God bountifully supplied with food and clothing and enjoying ideal home surroundings. Also I have light labor, assuring a continuance of these until life upon earth is ended.

Because this is not accidental, but according to divine laws which surely apply to all persons who can abide in them, I write to give hope to all who fear suffering for the material needs of this life.

#### 2. The Autobiography

When I accepted Jesus Christ as my Savior I took his words in Matt. 6: 22-32 as the rule of my daily walk, depending upon his assurance in verse 33: "Seek ye first the kingdom of God, and his righteousness, and all these things [the material things] shall be added unto you." As "God is

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## News From Churches

(Continued From Page 25)

missionary and lookout committees were merged to be known as the welfare board, consisting of five members. David Snader and S. N. Wolf were elected delegates to District Meeting; the latter is also delegate to Annual Conference. The love feast will be held May 27, 2 P. M. On March 5 Bro. Galen Kilbepner of Ephrata preached a very fitting temperance sermon.—David H. Snader, Akron, Pa., April 1.

**Annville.**—At the council meeting on March 4 our elder, W. W. Hartman, was reelected for a term of three years. Two members were reinstated and one was received from another church. Our delegates to Annual Meeting are Brethren W. W. Hartman and S. G. Bucher; to District Meeting, Brethren H. B. Longenecker and C. H. Winters. Our prayer meeting leader is Bro. Ammon Smith. Several letters of membership were granted and also a few received.—Sarah Winters, Lebanon, Pa., March 31.

**Conemaugh.**—A program was given on Sunday morning, Feb. 26, on the theme, Christ has only one way—through you. Following the special music, devotions and reading an address was given by Bro. S. W. Pearce on Personal Contact. The money we raised from this program was for the General Mission Board for world-wide missions; the offering was \$31.13. The second program was in charge of the Women's Work organization. We invited the missionary women from the Conemaugh Brethren church who also took part in the program. Last year they invited us to take part in their mission program, so this year we returned the invitation. The four principal talks were as follows: Christ's Call to Me Is Fellowship, by Mrs. Grover Snyder; Christ's Call to Me Is Service, by Sister Agnes Thomas; Christ's Call to Me Is Loyalty, by Mrs. Rorabaugh; Christ's Call to Me Is Consecration, by W. H. Schaffer.—Dollie Richter, Conemaugh, Pa., March 31.

**Conestoga.**—Feb. 12 the Willing Workers' class rendered a program at the Old Folks' Home, Neffsville. March 11 at the regular council Eld. D. S. Meyer was elected delegate to Annual Meeting. District Meeting delegates are D. S. Myer and Martin Ebersole. Bro. A. Hess was elected trustee at the Eaby house. The Ladies' Aid gave a favorable report. Our love feast will be held May 27 at 1:30 at the Bareville house. March 5 the young people of the Fairview congregation rendered a peace program at the Bareville house.—Aaron Binkley, Bird-in-Hand, Pa., April 4.

**Conewago.**—Our church met in council March 2. Elders S. H. Hertzler and H. K. Ober from Elizabethtown were present for some special work. Delegate to Annual Conference is John Hostetter; alternate, J. B. Aldinger; to District Meeting, E. W. Brandt and Hiram W. Gible; alternates, Allen Shissler and Clayton Hollinger. It was decided to have our love feast June 4 and 5 at the Bachmanville house starting at 2 P. M., Sunday afternoon. April 9 representatives from Elizabethtown College will conduct a Bible institute at the Conewago house. E. H. Meyer from the college has started a music class at the Conewago house which will have thirteen lessons. May 7 in the evening we will have a young people's program at the Conewago house. H. K. Ober from Elizabethtown is expected to give the main address.—Mary G. Gible, Elizabethtown, Pa., April 3.

**Fredericksburg.**—Dec. 26 a Christmas program was rendered by the Union-house Sunday-school. The children had some fine selections and Bro. Irwin Heisey gave a talk. We had union services over New Year's for two weeks in Fredericksburg, all the churches taking part. Two services were held in our churchhouse. Rev. Risinger of St. John's Reformed church preached the first week and Bro. Irwin Heisey the second week. At the council meeting March 11 delegates were elected to Annual Meeting: Eld. E. M. Wenger and S. G. Meyer; for District Meeting, Irwin Heisey and Samuel Wenger. Our love feast will be held May 13 and 14 at 10 A. M., at the Meyer house.—Mrs. Annie L. Weaver, Lebanon, Pa., April 1.

**Hatfield** congregation met in quarterly church conference on March 25. Since our Sunday-school is growing both in attendance and interest, our present equipment seems to be inadequate. We have arranged to change the basement in the Hatfield churchhouse, providing permanent partitions which will also give us additional rooms for the juvenile departments. We decided to conduct a Daily Vacation Bible School this year in the latter part of July, this being our first attempt with such a school. Other plans and improvements are in progress. It may be that we shall be deprived of a service or two during June because the state highway department is improving the road passing our Hatfield church building. The delegate to Annual Meeting is Bro. David N. Cassel; alternate, Bro. Wm. M. Delp. Delegates to District Meeting are Brethren Wm. M. Delp and Peter M. Frederick; alternates, Brethren Arthur K. Landes and Norman S. Frederick. A fair offering was taken in behalf of the annual missionary program, also to replenish our church treasury.—J. Herman Rosenberger, Souderton, Pa., April 4.

**Lancaster.**—On Jan. 8 Rev. Stoddard preached the morning sermon. Bro. Henry Bucher preached his first sermon in January. Feb. 4 and 5 was our Bible institute conducted by Bro. Ralph Schlosser. He taught Hebrews. Mr. Clinton Howard spoke also during the morning session on Feb. 5. Feb. 26 the octette of the young people's group rendered a program on Sunday evening. March 8 was our regular quarterly council. We decided to send

two delegates to Annual Meeting. They are Bro. H. B. Yoder and Bro. Henry Bucher. The delegates to District Meeting are Bro. Henry Bucher, Bro. Ernest Miller and Sister Emma Landis. We decided to have a Vacation Bible School this summer. Mrs. Wm. Glassmire was appointed superintendent. The Y. P. D. group asked for separate Sunday evening meetings and were given the privilege. March 26 Bro. H. F. King from the Heidelberg church preached the morning sermon. In the evening the quartet of Elizabethtown College rendered a musical program which we all enjoyed. This program was sponsored by the Y. P. D. group. Our love feast and communion will be May 7.—Dora N. Sauder, Rohrerstown, Pa., April 3.

**Maiden Creek** church met in council March 18. The church decided to lift an offering every Sunday. One evening service a month for May, June, July and August was decided upon. These services are scheduled for the last Sunday of the month with no morning service. The delegate to Annual Meeting is Bro. Henry Reber; alternate, Bro. David Markey. The delegates to District Meeting are Brethren John S. Reber and David Markey; alternates, Sisters Alice Markey and Edith Reber. We held our annual church visit March 11. Our love feast will be held May 20 and 21 beginning at 2 P. M.—Mrs. Edith Fretz Reber, Mohrsville, Pa., April 3.

**New Enterprise.**—At the quarterly council meeting April 5 delegates were elected to District Meeting: D. O. Cottrell, Rosetta Cottrell, D. T. Detwiler and Warren Kagarise. A request is being sent to District Meeting calling for that meeting for next year. It was decided to continue furnishing the church directory for the congregation. Trustees were elected for the cemetery which is a separate corporation but its trustees are controlled by the church. To cut down expenses the missionary society has offered to keep the church in order this year by assigning a Sunday-school class to care for it each month. D. T. Detwiler was reelected as elder and D. O. Cottrell was continued as pastor. Since the first of the year an educational meeting has been held at the Waterside house by Lewis Knepper, and a three session Bible institute at the Salemville house by Calvert N. Ellis, who brought addresses from the Prophet Amos for 1933. Our communion will be May 7 at 6 P. M. Eld. G. S. Strausbaugh is to conduct a revival at the Salemville house following Annual Conference.—Mrs. Rosetta Cottrell, New Enterprise, Pa., April 6.

**Newville.**—We met in council March 20. One member was reclaimed. Bro. Roy Shultz was reelected love feast foreman for three years. Our elder, Bro. Clarence B. Sollenberger, was elected delegate to Annual Conference. We are looking forward to having Bro. N. S. Sellers with us in an evangelistic meeting to terminate with the love feast May 21. Bro. A. C. Baugher of Elizabethtown expects to be with us April 22 and 23 to conduct a Bible institute. Bro. Sollenberger has organized a men's chorus. The Sunday-school attendance is good, 102 being the highest attendance this winter. A missionary program committee was appointed at the last council, so we expect to have some stirring programs in the near future. The Ladies' Aid Society recently reorganized with Sister Florence Shultz as president.—Mrs. John E. Cohick, Newville, Pa., April 5.

**Palmyra.**—March 19 we had the pleasure of having Bro. Caleb Bucher of Quarryville with us in our evening service. He spoke to the B. Y. P. D. on the subject, Finding the Right Road. He also spoke to the Junior League. His subject for the church service was, The Way of Love. April 2 our Sunday-school observed its spring rally with a fine attendance. At the evening service the Elizabethtown College alumni quartet rendered a temperance program. Two splendid sermonettes given by Bro. Galen Kilbepner and Bro. Henry Bucher, as well as the spiritual songs by the quartet, were very much enjoyed by all present. During the Lenten season instead of our regular prayer meeting, we had church services each Wednesday evening in charge of the home ministers. Our love feast will be held May 7.—Mae E. Basebore, Palmyra, Pa., April 6.

**Upton.**—Our regular council was held March 18 at the Upton house. Elders present at the council were J. D. Wilson, M. B. Mentzer, Edgar Landis; minister, Norman Dentler, and ten deacons. Annual Meeting delegates are Edgar Landis and Samuel Hawbaker; alternates Norman Dentler, H. A. Etter, J. D. Wilson. The date set for our love feast is June 3 and 4, 10 A. M.—Nelson L. Wilson, Greencastle, Pa., April 4.

## TENNESSEE

**Meadow Branch** church met in council Feb. 26 and elected the following officers: A. M. Laughrun, elder; Frank Isenberg, pastor; Carl Hileman, secretary. March 23 a stereopticon lecture, Why Girls Smoke, was given by Virgil C. Fennell. His lecture was interesting from beginning to end. It was also inspiring, and we trust that much good is being done by Bro. Fennell to combat the evils of the cigaret and tobacco habit.—Charlie Samsel, Bean Station, Tenn., April 3.

## TEXAS

**Pampa.**—On Sunday night, March 19, Bro. J. R. Jackson baptized the two converts who came forward while Bro. O. H. Feiler was here. March 26 in the afternoon the church held the quarterly meeting with Bro. J. R. Jackson in charge. They decided that the pastor should have charge of pre-Easter services beginning April 9. On Thursday night we will have our love feast. On Easter Sunday the Sunday-school will give a program.—Mrs. Charlie Pipes, Pampa, Tex., April 3.



## VIRGINIA

**Harrisonburg.**—During the first two weeks of March the church enjoyed a spiritual feast through the evangelistic campaign put on by Bro. M. Guy West of Bridgewater. The meeting was one of the best and was outstanding in a number of ways in that from the third night the auditorium and adjoining Sunday-school rooms were packed to capacity. In spite of the fact that the banks were closed through most of the meeting, the financial quota went quite a bit over the top. Additions to the church were the largest in years, there being thirty-five in number. Bro. West is the evangelist for our southeastern division; he is a live, earnest worker and is awake to the opportunities in spiritual work; he is doing much toward strengthening the churches. Activity and service are the key words of his campaigns. Several evenings illustrated songs were shown and sung, making the message doubly impressive. The music too was an enjoyable feature of the meeting, led by Prof. Nelson T. Huffman of Bridgewater College, with his solos and quartets from the college, also from some of the churches round about. At each service just before the devotional, Bro. Huffman had the choir and audience sing the little theme song of the meeting, "Turn Your Eyes Upon Jesus." A choir of from twenty to thirty voices added much to the interest of the meeting, as did the junior choir which Bro. Huffman called into service during the meeting. Bro. West addressed the young people during the Y. P. D. hour on the first Sunday night on the subject of, A Good Name. The second Sunday night the young people's program had to be called off on account of crowded conditions. Bro. West spoke to the juniors on Sunday evening, March 12. One evening after services the young people had a social with Bro. West as their guest. He addressed them on the subject, Youth at Its Best, using as an illustrated lesson, Christ Among the Doctors. March 15 and 22 there were baptismal services, the last one being followed by a social or get-acquainted meeting in honor of the new members.—Mrs. A. Fred Cline, Harrisonburg, Va., March 28.

**Mill Creek church** met in council March 25. Delegates were elected: to Annual Conference, Bro. Homer Miller with Bro. Wilber Garber as alternate; to District Conference, C. D. Cline, A. E. Wilberger, M. P. Hartman and I. J. Long. Bro. Homer Miller was retained as part time pastor for the ensuing year. He is an arduous worker; besides his nine months of teaching in public school, he reported on last year's pastoral work, 158 calls, 308 visits to members and 160 visits to non-members. Brother and Sister Miller's efforts are much appreciated. Sister Miller is very good in work with our young people. It was decided that Bro. I. S. Long of Bridgewater should conduct our series of meetings in October. Our love feast will be held May 13 beginning at 4 o'clock. Our Sunday-school was granted the privilege of setting a time for decision day. The achievement mission offering was \$350. The Aid Society gave its yearly report: amount paid in by Eastern Aid, \$127; Western Aid, \$142.18. We have been engaged in sewing for the Red Cross. The day which was set apart for prayer service was observed by the Aid members in their respective homes. Amount paid in through the envelopes for Women's Work project was \$7.25. Our B. Y. P. D. is going forward in a most encouraging way under the leadership of our pastor, Bro. Miller, assisted by Bro. Wilber Garber. A New Year's program was sponsored by this organization Jan. 8 entitled, Entering the Portals of 1933. At a previous meeting Bro. C. E. Long addressed the B. Y. P. D. on some phases of worship. Feb. 13 the B. Y. P. D. held a social with 110 members in attendance.—Mrs. I. J. Long, Port Republic, Va., March 31.

**Mt. Zion church** met in council March 25. Bro. J. Frank Spitzer was chosen to represent us at District Meeting. Brother and Sister Enoch Eby were with us April 1 and 2. Saturday night Bro. Eby delivered an illustrated lecture on the Holy Land which was much enjoyed. Sunday morning his sermon was on Stewardship. Sister Eby told stories which the children especially enjoyed. Our Vacation Bible School will begin May 22.—Mrs. K. F. Aleshire, Luray, Va., April 6.

**Rileyville.**—Our church met in council April 1. Our treasurer reported that pastoral support and current expenses have been paid up ending Feb. 28. Our quota in home and foreign missions also has been paid. Our evergreen Sunday-school is progressing nicely. The love feast will be held Saturday, May 27, 5 o'clock. Bro. Paul Rupel will be with us. Brethren T. W. Brumback and J. W. Atwood were appointed delegates to District Meeting. Bro. A. L. Huffman was appointed as one of the trustees to fill a vacancy. We are planning to have a homecoming to celebrate the twenty-fifth anniversary of the building of our church, following a revival by Bro. Guy West. Brother and Sister E. H. Eby, returned missionaries from India, gave us an illustrated lecture last Thursday evening.—Mrs. Lora Huffman, Rileyville, Va., April 3.

## WEST VIRGINIA

**Tearcoat church** met in council March 31. Bro. S. Paul Daugherty was elected as elder and pastor for another year. Brethren Ray Grapes and Vernie Davis were elected deacons. We organized the Sunday-school and Bro. Stein Hockman was appointed superintendent with Sister Mary Jane Grapes, assistant. Nellie Combs was appointed Messenger agent. We are happy to say that by the willingness and generous pledges of the members we were able to lift the church indebtedness. The church received by letter Brother and

Sister Stein Hockman and three children; they recently moved here from Purgittsville. Bro. J. H. Cassady of Washington, D. C., will hold our series of meetings this summer.—Nellie Combs, Pleasant Dale, W. Va., April 3.

## ANNOUNCEMENTS

## DISTRICT MEETINGS

Maryland, Eastern, Long Green Valley, April 26.

Ohio, Southern, Brookville, May 3, 4.

Pennsylvania, E., Palmyra, April 26, 27.

Virginia, Second, Mt. Vernon, April 26-28.

## LOVE FEASTS

## California

April 22, 7:30 pm, Hermosa Beach.

April 22, 7 pm, Modesto.

April 22, 7:30 pm, Laton.

April 22, Raisin City.

April 30, 6:30 pm, Oakland.

## Illinois

April 21, 7 pm, Girard.

May 7, 7 pm, Lanark.

May 28, 7:30 pm, Yellow Creek.

June 4, Cherry Grove.

## Indiana

April 22, 7:30 pm, Nettle Creek.

April 29, Mississinewa.

May 6, 7:30 pm, Anderson.

May 13, North Webster.

May 13, 7:30 pm, Buck Creek.

May 13, 7 pm, Wawaka.

May 13, Beech Grove.

May 20, 7:30 pm, Bethany.

May 20, 7:30 pm, Cedar Lake.

May 21, Pleasant Hill, all-day.

May 25, Pleasant Valley.

May 28, 7:30 pm, Bremen.

June 1, Bauge.

June 3, 6 pm, Pipe Creek.

## Iowa

April 23, 7:30 pm, Greene.

May 21, Des Moines, First.

May 27, Libertyville.

May 27, 7:30 pm, Des Moines Valley.

May 28, Dallas Center.

June 10, 11, Fernald.

## Kansas

April 28, 7:30 pm, White Rock.

May 1, Fredonia.

May 6, 7:30 pm, Appanoose.

June 4, 11 am, Quinter.

## Maryland

April 23, Frederick.

April 29, 2 pm, Longmeadow.

April 30, 5 pm, Woodberry (Baltimore).

May 7, 6:30 pm, Pipe Creek.

May 13, 6 pm, Locust Grove.

May 13, 2:30 pm, Piney Creek.

May 14, 6:30 pm, Westminster.

May 20, Beaver Creek.

May 27, 3:30 pm, Long Green Valley.

May 27, 4 pm, Brownsville.

## Michigan

April 30, Battle Creek.

May 13, 8 pm, Thornapple.

May 28, Pontiac.

## Missouri

May 20, Shoal Creek.

May 27, Bethel.

## Ohio

April 23, 7:30 pm, Canton, First.

May 7, 7:30 pm, Stony Creek.

May 20, 8 pm, Swan Creek.

May 28, Maple Grove.

May 28, Oakland.

June 3, 6:30 pm, East Dayton.

June 4, 7:30 pm, Wooster.

June 10, 10:30 am, Silver Creek.

## Oklahoma

April 29, 7:30 pm, Big Creek near Cushing.

## Oregon

April 29, Portland.

May 6, Mabel.

## Pennsylvania

April 30, 4 pm, Harrisburg.

April 30, Bellwood.

April 30, 9:30 am, Lower Cumberland, Mohler house.

April 30, Dunnings Creek at New Paris.

May 7, 6 pm, Mechanicsburg.

May 7, 6:30 pm, Huntingdon.

May 7, 6:30 pm, Philadelphia (First).

May 7, 6:30 pm, Roaring Spring.

May 7, Chambersburg.

May 6, 7, 10 am, Little Swatara at Ziegler.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 7, Pittsburgh.

May 7, Lancaster.

May 7, Palmyra.

May 7, 6 pm, New Enterprise.

May 9, 10, 10 am, Heidelberg.

May 13, Mechanic Grove.

May 13, 1:30 pm, Spring Grove at Kemper house.

May 13, 14, 1:30 pm, East Petersburg.

May 13, 14, 10 am, Fredericksburg at Meyer house.

May 13, 14, Annville.

May 13, Indian Creek.

May 14, Elizabethtown.

May 14, York.

May 14, Ridge at Fogelsanger, all-day.

May 16, 10 am, West Green Tree at Green Tree.

May 16, 17, 9:30 am, Springville at Mohler house.

May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 7:30 pm, Jennersville.

May 21, Newville.

May 20, 21, 10 am, Falling Spring at Hade.

May 20, 21, 2 pm, Maiden Creek.

May 20, 21, 10 am, Schuylkill at Big Dam.

May 21, New Fairview.

May 24, 25, 10 am, West Conestoga at Middle Creek.

May 27, Lower Claar.

May 27, 2 pm, Akron.

May 27, 1:30 pm, Conestoga at Bareville.

May 27, 28, 1:30 pm, Myerstown.

May 28, Leamersville.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

June 3, 4, 10 am, Upton.

June 4, 3 pm, Shamokin.

June 4, 5, 2 pm, Conewago at Bachmanville.

## Virginia

May 6, 5 pm, Bethlehem at Monte Vista.

May 7, 7:15 pm, Timberville.

May 13, 4 pm, Mill Creek.

May 20, 7 pm, Midland.

May 27, 5 pm, Rileyville.

June 3, 7 pm, Unity.



## FEARING NOT THE DEPRESSION

(Continued From Page 27)

love," the kingdom of God meant to me the kingdom of love. As "sin is the transgression of the law" (1 John 3: 4), I understood the law referred to as being the law of perfect love.

I saw God's ideal of man in the flesh as Jesus the Christ. So he became my Ideal of perfect love. Just as two persons approaching a distant point from different angles are certain to come together as they approach the point in question, so my ideal of life in the flesh being the same as that of my heavenly Father—centered upon Jesus—I continually approached oneness with him.

In course of time, to perfect me in love, he poured upon me the baptism of the Holy Spirit in great fullness. And notwithstanding the prejudice I had felt, and many persons feel, against the so-called tongues movement, I then spoke in tongues as "the Spirit gave utterance." Not that I consider the speaking in tongues as essential in every case to the full baptism of the Holy Spirit, since the gift of tongues is only one of the gifts of the Spirit. Other gifts may be received instead, but as I was at the time teaching Pentecostal believers the way of life, it was naturally an aid to me to reach them; that is, to have had an experience which the better appealed to them.

To me this mighty baptism was the power to love all life with my whole being, as had been far from possible before then. I was also open to the voice of the Spirit henceforth. This baptism was experienced more than twenty years ago, yet strange as it may seem to the reader, it has taken me almost all of that period to be able to live daily in the perfection of love to God and to all life that I experienced for some days at that time. I am of the opinion that this is the experience of all who receive the baptism. It is a glory of the Lord too great to be at once maintained amidst the trials of one's daily life in the flesh. So for a time I dropped away from the perfection of love in the face of all my efforts to continue in it. But persistence of effort and earnest prayer at last enabled me to live daily in the wonderful kingdom of love, or kingdom of God, unto the satisfying of my aspirations in a ministry which makes the struggle far more than worth while, and assures me of "all these things" (the material supplies) being added unto me.

## The Protection of the Blood

Permit me to add further as a warning and an assurance, that they who live in the kingdom of perfect love will surely attract to themselves many persons to try them sorely; for it is evil persons who are often the most bereft of love. Their hunger for love attracts them to the one who loves greatly. Trust in God to remove them when the trials are too great. From the unseen there will be attracted hosts who hunger for love, who would fain fasten themselves upon the mortals who love, draining them of their life force in the blood, and causing weakness they do not understand. These are powers such as St. Paul refers to in Eph. 6: 12. Yet be not alarmed; the sure protection is in the blood of Jesus, asserted firmly and often, both silently and aloud. When this rule is adhered to, and then only, is it safe to love with one's whole being, that our God may be glorified. For, while Jesus so loved, his blood was held sacred against the attacks of the powers of darkness then and forever afterwards.

Los Angeles, Calif.

John E. Mohler.

## EVANGELISTIC DRIVE

The Ministerial Board appreciated the splendid response of the ministry of the First District of West Virginia to their call for ministers to hold series of meetings and were sorry we could not use all who offered help.

The program arranged for this summer is as follows: B. W. Smith at Mt. Grove; Geo. W. Vansickle at Rhodes or Mt. Run; L. H. Fike at Striped Schoolhouse; J. S. Whitacre at Sugarland; Howard Whitacre at Mackeysville; Alva Harsh at Cross; S. Paul Daugherty at Union Chapel; M. L. Riggleman at Dixie; India Hockman at Brights Hollow; Zina G. Cosner at Emboden; Otis Johnson at Taylor Schoolhouse.

It is to be hoped that the various congregations will take up an offering some time in June for this splendid work and forward to the undersigned. Last year the offerings were very few, consequently the ministers received but little for their services. Will you pray for these brethren who have volunteered to do this work, and when possible at all help in the meetings?

Emra T. Fike,

Oakland, Md.

Secretary Ministerial Board.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Rhoten-Crouse.**—At the home of the bride's parents, by the writer, on March 18, 1933, Mr. Ora E. Rhoten and Miss Mary C. Crouse, both of Adel, Iowa.—O. E. Messamer, Adel, Iowa.

**Robinson-Messamer.**—At the home of and by the undersigned, April 1, 1933, Mr. Emory Robinson of Dallas Center, Iowa, and Miss Lois Messamer of Minburn, Iowa.—O. E. Messamer, Adel, Iowa.

## FALLEN ASLEEP

**Balsbaugh,** Sister Lizzie H., born June 26, 1852, died March 21, 1933. She was the daughter of Mr. and Mrs. Valentine Balsbaugh. She died at her home in Bachmanville where she had been a resident for many years. She had been a member of the Church of the Brethren for sixty-four years. Services at the Bachmanville church with the home ministers in charge. Interment in the Spring Creek cemetery at Hershey.—Mary G. Gible, Elizabethtown, Pa.

**Beard,** Mary Catherine, was born in Westminster, Md., in the year of 1862; she died March 2, 1933. She accepted Christ in the Four Mile church at Kitchel, Ind., and was a loyal member of the Church of the Brethren for more than fifty years. In 1920 she came to Los Angeles, Calif., and placed her membership with the Calvary Church of the Brethren of that city. Her death came after months of illness. She is survived by a sister, Margaret, and a brother, C. E., both of Los Angeles, and by five half sisters, and two half brothers of Pennsylvania. The funeral service was held in the Compton Avenue Brethren church, by Bro. H. B. Heisey, who was assisted by Bro. Cashman, pastor of the church in which the service was conducted. Interment was made in the Inglewood Memorial Park. Those who knew Sister Beard were impressed with the simplicity of her faith and the devoutness of her character. She lived for her Lord.—H. B. Heisey, Long Beach, Calif.

**Beard, Mrs. Wm.,** born near Syracuse, Ind., April 4, 1863, died Feb. 15, 1933. She lived near Syracuse all her life. She was the daughter of Henry and Mary Ann Coy. May 14, 1882, she married Wm. Beard. She united with the Church of the Brethren while young and remained faithful until death. Surviving are her husband, daughter, three brothers, four sisters and four grandchildren. Services at the Syracuse church. Interment in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

**Bowman,** Sister Elizabeth, aged 74 years, died of a heart attack. She had gone to Florida to spend a few months with her niece. While out on the beach in trying to get away from a wave, she fell and broke her hip. She was the widow of B. N. Bowman who preceded her a good many years ago. She was faithful in the church services and was a member of the church from girlhood. She is survived by a son and four daughters. Funeral services in the Harrisonburg church by Bro. D. H. Miller assisted by Bro. N. D. Cool. Interment in the city cemetery by the side of her husband.—Mrs. A. F. Cline, Harrisonburg, Va.



**Dean**, Bro. Benj. Franklin, aged 43 years, died in Rockingham Memorial Hospital of blood poisoning after about ten days' illness. He had owned and operated a restaurant in Harrisonburg for a number of years. He was a man of kindness and consideration for the poor, feeding many who could not repay except in appreciation. He is survived by his wife and six children. He was also the eldest of a family of eighteen children, all of whom survive with his father and mother. Funeral services at the Harrisonburg church by Bro. D. H. Miller and Dr. E. B. Jackson. Interment in the city cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Dilling**, Desta Mae, daughter of George and Rachel Ann Kestle, was born Aug. 30, 1886, near Headlee, Ind. She passed away at the Saint Joseph's hospital in Logansport, Ind., March 24, 1933; death was due to a stroke of apoplexy. She had submitted to an operation just two weeks before her death and was making very satisfactory progress towards recovery. She was united in marriage to Earl Dilling Dec. 15, 1908. To this union three sons were born, who survive with their father. Her aged father, four brothers and one sister share the grief of her family. She united with the Presbyterian Church early in life and came into the fellowship of the Church of the Brethren in January, 1920. She was an earnest working Christian woman upon whom many duties fell. At the time of her death she was serving as President of the Women's Work. She was very active in the Aid Society which feels keenly the loss of her faithful leadership, and adopted appropriate resolutions of appreciation and sympathy. Funeral services were conducted at the Pike Creek church by the writer who used the last chapter of Proverbs as a tribute to her and as an ideal for others to follow as she had done in life. Bro. Charles Oberlin, a former pastor, assisted in the service. Interment was made in the cemetery near the church she loved and served.—A. R. Showalter, Monticello, Ind.

**Dingee**, Lydia Maude, daughter of Jonas and Harriet Leedy, born in Huntington County, Ind., died at Halstead, Kans., March 22, 1933, aged 73 years. Death was due to pneumonia following an operation. In 1879 she came to Abilene, Kans., with her parents. Here she married E. H. Dingee July 28, 1886. For the past thirty-six years they had resided in Minneapolis. Early in life she became affiliated with the Church of the Brethren and for many years she had maintained a contributing membership in the same church at McPherson, Kans. During her residence in Minneapolis she was a faithful worker in the Presbyterian church, especially in the women's missionary society and in the sabbath school. She was one of six children, four of whom are living. She also leaves her husband and two children. Services from the home by J. C. Everett assisted by C. A. Shank. Burial at Salina, Kans.—Chas. C. Dingee, Minneapolis, Kans.

**Flory**, Sister Sarah, aged 71 years, died at her home in Harrisonburg, Jan. 25, 1933, of pleurisy and a heart attack. She was the daughter of Isaac and Barbara Bowman. She lived in the Garber church community until about ten years ago when she and her husband, J. Sol. Flory, quit active farm life and moved to Harrisonburg. She had not enjoyed the best of health in the last two years, which kept her from many of the regular services of the church; yet on love feast occasions or special services she made an effort to attend. She is survived by five stepchildren and two brothers. Funeral in the Harrisonburg church by Bro. Luther Miller assisted by Bro. D. H. Miller. Burial in the Bridgewater cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Gingrich**, Anna Mary, infant daughter of Brother and Sister Frank Gingrich, died March 19, 1933, of pneumonia. Funeral services from the residence by Bro. W. W. Hartman. Interment at Shellsville.—Sarah Winters, Lebanon, Pa.

**Herman**, Mrs. Lilly M., nee Logan, was born March 25, 1872, in Iowa, and passed on March 23, 1933, at Omak, Wash. She came across the plains by ox team with her parents in 1881, first locating in Oregon, later moving on to Washington. On Oct. 7, 1894, she was united in marriage to J. G. E. Herman; to this union ten children were born, four of whom preceded her; there remain her husband, one son and five daughters, also twenty grandchildren and two great-grandchildren. She united with the church in 1914 at the Forest Center church, Wash. Funeral services at Okanogan by the writer. Interment in the Okanoma cemetery near Omak.—J. U. G. Stiversson, Tonasket, Wash.

**Holder**, Bro. Daniel E., died Jan. 13, 1933, aged 67 years. He married Virginia Hoffmaster. To this union were born four sons and three daughters, who survive with eight grandchildren. In early life he united with the Church of the Brethren to which he was loyal to the end. He was a regular attendant at Sunday-school and church and served in a number of activities. Services in the Brownsville church by Eld. John Bowlus assisted by his pastor, S. Earl Mitchell. Burial in the cemetery adjoining.—Mrs. Ira L. Kaetzel, Brownsville, Md.

**Imler**, Levi, of Imletown, was born Dec. 20, 1848, died March 30, 1933. He became a member of the Church of the Brethren over fifty years ago. It was one of his regrets that he was isolated from attending the church services. There was at one time a mission church near where he lived, but it has not been kept up for many years. Funeral services by Eld. D. T. Detwiler assisted by Eld. L. T. Stuckey.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Kolberg**, Edonna Elizabeth, born in 1914, died March 24, 1933, at her home near Syracuse where she lived all her life. She was the daughter of Mr. and Mrs. Arthur Kolberg. Tuberculosis caused her death. She united with the Church of the Brethren when fifteen years old. Surviving are her parents, six sisters and one brother. Services at the Syracuse church. Interment at Indian Village.—Mrs. Peter Plew, Syracuse, Ind.

**Ledford**, Mrs. Laura, wife of J. E. Ledford, died at her home west of Mineral, Kans., Feb. 17, 1933, aged 69 years, 11 months and 1 day. Funeral services at the M. E. church by Rev. Fred Clark. Burial in the Star cemetery. Laura Holdeman, daughter of Eld. and Mrs. Christian Holdeman, was born in Wayne County, Ohio, and in 1880 moved with her parents to Jasper County, Mo. She was married Feb. 15, 1883, to Geo. M. Harvey. To this union three children were born. After the death of her husband she married Henry P. Neff who also passed away. She married J. Everett Ledford July 28, 1897. To this union four children were born. In early life she united with the Brethren Church. There being no Brethren church in the community she later united with the M. E. church in Mineral. She is survived by her husband and six children, also one sister, one brother, six grandchildren and one great-grandchild.—Mrs. H. L. Bishop, Carthage, Mo.

**Miller**, Mary Smouse, was born April 30, 1889, died Dec. 28, 1932. Her mother, Nancy Smouse Replogle, preceded her last May. She had always been active in the work of her Master. Funeral services conducted by Bro. G. L. Baker, assisted by Eld. D. T. Detwiler.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Murry**, Bro. Chas. Henry, born in 1871 at Morrison, Ill., and died at his home near Wheaton, Ill., March 17, 1933. He was the son of Daniel and Cordelia Murry of Whiteside County, Ill. His parents came from Pennsylvania and were among the early settlers of Illinois. He married Miss Ada Zollers on March 5, 1894. He united with the Church of the Brethren in 1925. Surviving are his wife, two children, two grandchildren, two brothers and two sisters. He had been in poor health since an operation over a year ago. Interment in the west side cemetery, Batavia.—C. O. Showalter, Batavia, Ill.

**Myer**, Mary, daughter of Isaac and Sarah (Mellenger) Eikenberry, was born in Carroll County, Ind., Nov. 6, 1847, died Feb. 28, 1933, at the family residence near Flora. Aug. 29, 1870, she married John B. Myer; eleven children were born to them. Two sons died in infancy and on May 19, 1924, the husband died. She united with the Church of the Brethren while young in years. For sixty-five years she lived a consistent and devoted Christian life. Surviving are nine children, four grandchildren, four great-grandchildren and one brother. Funeral services in the Flora church by the writer and interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

**Searer**, Sister Susan, nee Weber, born near Nappanee, Ind., June 30, 1859, died near Wakarusa, Ind., Dec. 22, 1932. She married Bro. Geo. W. Searer March 20, 1881. To them were born three sons and five daughters, all of whom survive with her husband. She lived near Wakarusa for the last thirty-six years. She was a charter member of the Wakarusa congregation, always being faithful in the service of her Master. Funeral services in the church. Burial in the Olive cemetery.—C. Metzler, Wakarusa, Ind.

**Showalter**, Benjamin Franklin, born Oct. 10, 1859, died March 25, 1933, at his home in Shady Grove, Pa., following an illness from hardening of the arteries. He was the son of Levi and Louisa (Guyer) Showalter. He is survived by his wife, Sister Annie (Hollinger) Showalter, two sons living near Shady Grove and two sisters living in the West. Funeral services at the Broadfording, Maryland, church conducted by Brethren Samuel Gearhart and D. E. Stouffer. Burial in the cemetery adjoining. It was in the Showalter home that our sainted Bro. D. L. Miller was so lovingly cared for during his last illness.—Grace E. Smith, Waynesboro, Pa.

**Varner**, Mrs. Catherine Neff, died at the age of 82 years, at her home near Stony Man. She married Jacob H. Varner fifty-six years ago; he preceded her a little more than a year ago. Two sons survive. From her early years she was a member of Mt. Zion Brethren church. The funeral was held at Mt. Zion by her pastor, A. J. Caricofe. Interment in the cemetery near by.—Mrs. K. F. Aleshire, Luray, Va.

**Vernier**, Emmaline, daughter of Samuel and Lydia Hershburger, born in Indiana, Aug. 25, 1847, died at Chippewa Lake, Mich., March 2, 1933, at the home of her son. She united with the Church of the Brethren in girlhood and lived a faithful Christian life. Surviving are two sons and three daughters, ten grandchildren and eighteen great-grandchildren. During the latter part of her life she made her home with her children, and each one was anxious to have her come and in each community she was known and loved. She died a short time after suffering a stroke. Funeral services at the Christian church of Alma, Mich., by Eld. J. F. Sherrick. Interment in the Alma cemetery.—Mrs. Grace Sherrick, Carson City, Mich.

**Walter**, Mrs. Mary Elizabeth, died April 4, 1933, aged 67 years. Her parents were Aaron and Rachel Eash Mentzer, to whom were born four children; she is the first to pass on. She married Lewis Walter Sept. 20, 1890. They had seven children; one son died in Camp Lee in 1918; there are four grandchildren. Over sixty years were spent in the New Enterprise church, of which she had been a member for fifty years. Funeral services by D. O. Cottrell assisted by D. T. Detwiler.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Wetzel**, Bro. D. M., aged 72, died Feb. 27, 1933, of a heart attack. He came to Virginia from Pennsylvania while a young man and located on a farm in the Mill Creek congregation. It was here he became interested in growing fine seeds and plants, and specialized along this line. About twenty years ago he left the farm and started a seed store in Harrisonburg. He is survived by his widow, five sons and seven daughters. Funeral services at the Harrisonburg church by Bro. C. E. Long assisted by Brethren D. H. Miller and N. D. Cool. Interment in the Mill Creek cemetery.—Mrs. A. F. Cline, Harrisonburg, Va.



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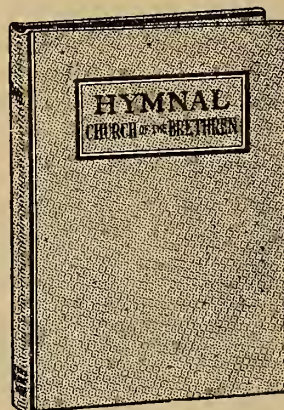
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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., April 29, 1933

No. 17

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## SHIPS DON'T COME IN . . . THEY ARE BROUGHT IN



WILL the world get better? Not of its own accord. It can be made better. God never intended the world to writhe in distress. He yearns that man should turn from sin and that righteousness prevail in the earth. Using us as his instruments God can build a glorious world. The missionaries are faithful in their tasks. The General Boards are rendering service to the church in America. The work depends on the Conference Offering. A successful offering is an achievement. Remember, ships don't come in; they are brought in.

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May 21 is Suggested as Offering Sunday

#### How to Get Ready for It

1. *Announce the offering several Sundays in advance of May 21.*
2. *Preach sermons setting forth the Brotherhood work.*
3. *Realize the new world unity. Conditions must improve elsewhere before they can be ideal here.*
4. *Organize to make sure every member knows of the work and the need.*
5. *Set your goal to increase over last year's Conference Offering.*
6. *Classes should set goals they will try to reach. The new Mission and Church Service Shares offer a good method for classes.*
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., April 29, 1933

No. 17

## EDITORIAL

### Comparing Values

WE had a meeting on relative values. The object was to determine which of the church activities is most indispensable, or which, to put it another way, could take a twenty-five per cent cut in program with the least damage to the cause. You know it was a lively meeting. The problem is about as easy as John and Mary had when they tried to decide which of their seven children could best be spared.

Did you ever hear Doctor Kurtz explain what another world war would do to us? He can soon have you seeing that if such a catastrophe should befall us *nothing* would matter after that. Whence it follows that the task of greatest moment is to prevent another war. He is just as effective in convincing you that the matter of supreme importance is winning the world through childhood. For does not everything in the future depend on the children of today? Absolutely. And the President of the Seminary can easily show you also that the very heart of the whole problem is a properly trained church leadership. Everything hinges on that. And so forth. Q. E. D.

The truth about this is that any one of these values with all its implications is so great that our little minds can not comprehend it all, and accurate appraisal is impossible. But the study helped us. The new impression of the bigness of all of them made us see how dependent they are on each other.

There are other problems in relative values worthy of attention. For instance, this: What shall it profit a man if he gain the whole world and lose his own soul?

E. F.

### Medievalism in Germany

RECENT news from Germany has made strange reading, for in many ways it suggests the spirit and mental outlook of the medieval period in European history. Old superstitions are returning with Wotan elevated to

Moses' seat. Democracy has been displaced by an amazing concentration of power in few and unsteady hands. Meanwhile the boasted tolerance of other days has given way to a frenzied nationalism recalling the excesses of the Inquisition.

And much as in the middle ages, the Jews have been set upon as convenient victims. But if there is any lesson written broadly in all the history of western nations, it is the utter folly of stultifying or exiling the best brains in a land. If the humiliation of the Jews in Germany turns out to be more than a foolish gesture, then in the long run it will be the fatherland, and not the Jews, who will pay and pay. The names which have made Germany great in the arts and sciences have been disproportionately Jewish. Where, then, will Germany rate if she succeeds in divesting herself of some of her best brains?

H. A. B.

### Loss or Gain?

It was an humble home on the farm. This home was blessed with children, so the parents besides the responsibility of providing sustenance became interested in building character. To provide more comforts and to furnish a greater degree of permanency, a farm of considerable size was purchased and improved. The price was not considered exorbitant at the time of the purchase.

Later, difficult days set in. Taxes continued to mount; the yearly interest on the mortgage had to be paid, and the disparity between the cost of production and the rate of income grew more disheartening and burdensome. How can these people meet obligations so long as it requires four dollars of produce to pay one dollar of indebtedness?

Indeed the situation has grown constantly worse with these people. The danger of foreclosure is imminent. The picture of years of hard toil with all the accumulation of the years reduced to the vanishing point is quite



unpleasant. What can be done furnishes the daily round of conversation. One of several courses seems inevitable. In the hope of outflanking the depression begging for leniency might be tried. If this fails, then foreclosure or taking advantage of the bankrupt law will reduce them to tenancy.

There may be other courses open, but whatever method is pursued, one thing is obvious, that is, these people being Christian "must not do evil that good may come." There is a way to lose that wins, and there is a way of gain, that inflicts heavy loss. There are moral values, and these are greater than the material profits. To be reduced to penury may be indeed painful, but to be dishonest, in order to save one from financial loss, is infinitely worse. It may be unhandy to have to start once more at the bottom of the economic ladder, and especially after the years have brought wrinkles in the face and gray hairs on the head; but, that situation is far better than to gain material advantage at the loss of unblemished character. What price gain!

"What shall it profit a man, if he gain the whole world and lose his own soul?"—Jesus.

\* \* \* \*

The man was a churchman, yes, a deacon of the church. It was in the time of a former depression. One that many now living know about only historically. Prices were about as bad as they are now. The farmers were "hard put" to make ends meet. This deacon had retired to the village and depended upon rent from the farm to provide living expenses, pay taxes, and other bills.

During the course of a conversation, which had become a bit exciting, the deacon became quite prophetic, and this was his oracle: "What we need, to change this situation, is another war." Then he recited some history. He told with gusto of a former war period in which prices of farm products and live stock values soared. Of course it would be better if it were a foreign war. It was plainly evident that he would relish participation in the profits of such a catastrophe.

You must not get the notion that this man was dishonorable. Probably no man in the community had a better reputation for honesty. Moreover, his place in the assembly of the saints was seldom vacant. He was quite meticulous with reference to church rituals and church traditions. He would have given his vote without hesitation to dismiss blundering and careless members. He was revered by the whole country-side as a Christian gentleman.

Worthy as all of the above sounds, the deacon had a very subtle philosophy. Seemingly, he could enjoy material prosperity at the awful price of human misery. He could tolerate the destruction of human life, he could consent to a system that would destroy the finest values of the race, that would turn human beings into

vultures, that would mortgage the future of unborn generations, and that would turn back the wheels of progress for centuries—all of this and more for the sake of personal material gain. What price prosperity!

"What shall it profit a man if he gain the whole world and lose his own soul?"—Jesus.

\* \* \* \*

For several generations the homes, the schools, and the churches of this great commonwealth diligently taught the evil effects of alcohol as a beverage, the iniquitous practices of the institutions that profited by its sale, and the unethical relations set up by our government to take revenue for such liberties.

This constant and progressive emphasis finally ripened into a mighty demonstration. With shame and remorse for past sins, the sober people of this country registered a remonstrance which wrote the Eighteenth Amendment into our national constitution, that provided a statutory controlling act, and that flabbergasted the wet forces of this nation.

To be sure, this legislative act did not solve all of the problems. Prohibitory acts could not be expected to stop all of the manufacture, the sale, and the use of alcoholic beverages. No reform measure wholly prohibits any crime. The wet group acknowledged, however, that the job was done all too well to suit them. Although family grog-shops and bootleg industries carried on because officers unsympathetic with the reform measure were in control, nevertheless, any one who lived during the saloon days, and who has any sense of honesty, will testify to the great change that this federal action produced.

After the first stunning effect had worn off, the brewing interests began laying plans to start a campaign of propaganda which would turn the unsophisticated on saloon history against this "puritanical" obtrusiveness. For years the most honorable and highly respectable citizens have been satirized, caricatured and besmirched for their part in promoting the prohibition program. The subtle methods of the wet propagandists succeeded so well that some of the people who once opposed the wet regime became very groggy. This mental aberration produced in these people first, self-pity, and then self-censure, so that in this spirit of trepidity many of them deserted to the ranks of the enemies of moral righteousness.

In order to bring this about, the liquor interests commandeered daily newspapers, weekly and monthly magazines, the shows and theaters, the radio, some professors in colleges and universities, many bar associations and medical staffs, women's organizations, and in many cases church pulpits. Finally, both the Republican and Democratic conventions were staged in Chicago because these propagandists knew that both the

(Continued on Page 20)

## GENERAL FORUM

### My Day

BY RUTH SLOAN WENIGER

I'll live today, for it alone is mine;  
The problem and the worries that upset  
Are in the past, or have not come as yet;  
So, past and future to God I resign.  
As roses leave their petals on the sod,  
So yesterday left joy, it left some pain,  
Some opportunities that will not come again—  
It was my day, it now belongs to God.  
Tomorrow? It has not yet come to me,  
Save for the star of hope upon its brow,  
About tomorrow, nothing do I know;  
I hope by faith, to solve its mystery,  
Tomorrow still is God's, 'twill soon be mine,  
But I am trusting that great Love Divine.

Cleveland, Kans.

### A Simple Prophecy

BY H. H. NYE

THE present age is unique as a moral crisis. The period through which we are moving as a world and as an American nation is a recurrence in the ebb of a moral cycle. Who of us can remember the time when there was such a glittering accumulation of moral issues confronting society? What an array: poverty, not by famine or pestilence but insolubly evident in the midst of glowing possibilities of prosperity; the open Sunday; sex promiscuity and liquor advocacy. Are not these an avalanche of moral depravity that call for prophetic vision and fearless utterance?

It was my unusual privilege recently to listen to two strong and sturdy advocates of prohibition in spite of the recent election landslide. Dr. Clarence True Wilson, Secretary of the Methodist Board of Temperance and Moral Reform, ventured to cite the following *conspiracies* that underlie the present reaction toward beer and light liquors and the flouting of the Eighteenth Amendment of the American constitution. First, the metropolitan press through its subtle advertisements, has prepared the American mind; second, the rich who desire to force the poor man to substitute for the payment of income and property taxes and thus barter lives and souls to balance costly and inflated budgets; third, the play group, the childless woman, the pleasure lovers who so love their daily thrills they would encounter the moral risk of alcoholic stimulants; fourth, a small group of politicians who planned the major party platforms in such subtle fashion that the individual could not vote dry effectively. I was strongly impressed with the fact that these forms of moral defiance have been at the heart of the recent crisis.

On the other hand, Bishop Edwin Holt Hughes,

president of the same Methodist board, ventured the following optimistic and challenging *prophecies*: First, there will be a tremendous reaction toward the dry issue in the next four years. The election outcome was not a wet mandate but a Democratic mandate for moral adjustment and economic healing; second, parents will upon more sober and mature thought owe their children an apology for yielding to the wet issue at the polls in a moment of intense desire for mere change of administration. A powerful but small minority still stood by President Washington in quelling the Whiskey Rebellion of Pennsylvania farmers in 1794. Third, beer advocates will be a moral handicap for forty years to come through inciting disrespect for law and moral standards set by Christian, God-fearing and sincere folk. Fourth, the return of beer will bring with it its attendant evils. We may assume that the saloon will not return, but some center like it with merely an assumed name will make the same diabolical effort to mislead the American youth. What American boy will express his gratitude and appreciation to his father and mother twenty-five years from now for voting the return of drinking places and all their associated temptations! Fifth, the immediate issue will become so clear that the most honest people can not straddle it.

Bishop Anderson, a mature Christian, saw a fist fight on a western train. The men began to draw blood and tear clothing. What is a sincere Christian's duty in such a tense moment? He thought hard and fast. Tall and towering man that he was, he arose and softly and meaningfully sang: "Nearer, my God, to thee; nearer to thee." The soft strains of music gripped the angry men. Fists opened; arms dropped. They separated and sat down. No, America can not drink beer profusely and sing: "Nearer, my God, to thee"; nor can it tempt its youth to the uttermost and sing:

"O say! can you see by the dawn's early light,  
What so proudly we hailed at the twilight's last gleaming?"

But rather shall the better thinking folk of America protect their youth and verify the refrain:

"Oh say, does that star-spangled banner yet wave,  
O'er the land of the free, and the home of the brave?"

Huntingdon, Pa.

### Sobriety—Whither Bound?

BY A. T. HOFFERT

PROHIBITION is not an end in itself; it serves as one important means to an end—sobriety. If we let sobriety slip from our national life, we shall meet increasing hazards to life in factories and upon public highways.

Temperance education is not an end in itself; it serves as an important method of securing national sobriety. Sobriety is only one important characteristic of a righteous nation.

Moral suasion through temperance instruction ap-



pealed to inner forces of self-restraint. However, in the midst of drinking companions and open saloons inner restraints frequently broke down; the ignorant, the weak and the erring became victims of drunkenness.

Temperance advocates found it necessary to deal with the liquor traffic, to make outer conditions favorable to abstinence from drink. This in turn led to local option, state and national prohibition. The latter attained, temperance workers generally rested on their oars, feeling their job was done. Moral suasion—the appeal to inner restraints alone—failed to bring national sobriety. Neither can prohibition—the regulation of outer conditions—carry the day alone. Because we neglected teaching and the formation of an intelligent and wholesome public sentiment favorable to law observance and enforcement, prohibition has been at a serious handicap. It has succeeded far more than its enemies admit.

It is not my purpose to consider the mighty forces arrayed against prohibition. There are those who believe sobriety will be served by the repeal of the Eighteenth Amendment. I do not share that opinion. Will the legalizing of beer of low alcoholic content do it? Never! Why not?

To legalize the making and sale of beer gives it the stamp of public approval. To tax it for revenue purposes not only gives the brewing business larger public favor, but also gives it political power and favor before the government. This will give the drinking of beer greater social approval which means more drinking. To secure the desired alcoholic effect one glass of 3.05 (or 3.2) per cent beer will be followed by another and yet another until at least semi-intoxication results. Some drinkers are more easily intoxicated than others. A man need not be drunk to be a hazard upon the highway. A semi-intoxicated person will take greater risks, be less cautious in time of danger and less able to act quickly and properly when face to face with a crisis on the highway. Furthermore, public approval of beer means the public must share the responsibilities of its traffic. Even though the beer approved by government should not be intoxicating, it will cultivate a thirst for drinks of stronger alcoholic content and thus will perpetuate an appetite for stronger liquor. Hence, we need not expect that legalizing beer will make us a sober nation.

Time, more time, is required to wean a nation from long established drinking habits. Kansas tolerated open joints in her cities for a quarter century following the enactment of state-wide prohibition. Liquor was sold and homes debauched. Out of one such home came forth a mother, the wife of a drunkard, armed with a hatchet, conquering and to conquer. Wherever she entered liquor joints, caved in beer kegs, broken bottles and flowing liquor spoke eloquently the wrath of an

enraged mother. As a result of her campaign liquor ceased to be sold openly in Kansas and a tremendous emphasis was given the prohibition cause throughout the country. Give prohibition more time.

Sobriety—whither bound? It will suffer a retreat if we cast prohibition aside; it will suffer a retreat if we depend solely upon temperance instruction and regulation to stem the tide; it will suffer a retreat if we do not give prohibition more time to accomplish its great mission. What the enlightening influence of universal temperance instruction may accomplish, what the dynamic transforming influences of a vital Christian faith may accomplish, what the protecting influence of the law may accomplish—these all by working unitedly and working continuously will write *sobriety* on the heart and life activities of the nation. Fifty years is not too long for such an achievement!

*Osceola, Iowa.*

## Our Denominational Dilemma

BY C. H. SHAMBERGER

Most everyone has opportunity to see how children act when they get out from a home where they have been told exactly what they can do and what they can not do. Those who have rebelled at restrictions are apt to go places and do things that they were not allowed to do. Those who have not been rebellious are apt to conform their lives to the pattern set for them. Others may continue to have high regard for their parents but seek to do things differently from what they were taught.

The Church of the Brethren today has representatives of all three classes. There are those who have revolted at anything "Dunkard." The doctrines and practices of the church not only lack in appeal to them but are almost repulsive. Just as a child may be blinded to the good characteristics of his parents, these members of the church are not aware of the values within the church. Later in life they may come to appreciate them, but now they simply can not see them.

The second group are not critical. They may not like everything about the church but they do not concern themselves greatly about it. They could not give any adequate defense of the church but they go ahead observing its practices without any special questioning.

The third group are more aggressive. They continue to function through the church but want to do things differently. Since they can not always be original they look about to see how others do and are often inclined to employ their methods.

The second and third groups carry forward the work of the denomination. Most of those of the first group are lost. They either lose their identity with any denomination or affiliate with some church which offers them opportunity for religious development in keeping

with their inclinations. The second group become the complacent members of the church. The third group are at once the hope and the problem of the church. They are the hope in that they determine to continue in it even though they are not satisfied with it. They look for improvement through constructive change. They create a problem because they insist upon change before they have any clearly defined idea of what they are changing to.

There was a long period of time when it was generally accepted that individuals and congregations either accepted the well recognized beliefs and practices of the church or got out. But in recent times they have come to believe that it was feasible to do things differently and still remain within the church. One does not have to go back far into the history of the church to see how many attitudes have changed from arbitrary prohibitions to tolerance. Ordinarily the decisions of Conference have followed practices rather than preceded them. For that reason the church has not had an aggressive program. And since many individuals have become dissatisfied with the old ways and the church has not offered new ways they have had to look without the denomination for procedures. The most logical places to look are within other denominations. The result of such trends has been that the Church of the Brethren has changed from being unlike other denominations to being somewhat like most all of them. An observer going about throughout the church could find almost anything ranging from highly emotional evangelistic appeal of the "Holy Rollers" to an adapted form of the Episcopalian liturgical worship.

The rapidity of the change from the old positions has resulted in diminishing enthusiasm for the traditions of the church. Older people are not inclined to say much about things which they no longer embrace and the time will not be far distant when the younger generation simply will know but little about those things which were distinctly Dunkard.

When that situation exists it raises a question which can not be easily brushed aside. When a congregation bears the name of the Church of the Brethren but has little which is essentially different from other churches in the community its right to continued existence is open to serious questioning. This is especially true if the community is overchurched, resulting in mediocre leadership because of limited resources. This is no more true of the Church of the Brethren than any other denomination which has lost its identity, but we must approach the problem from our own viewpoint.

Protestant denominations came into existence because of the conviction of their founders that they had an understanding of truth that could only be perpetuated through the organization and maintenance of a denomination. When the time comes that the members

of that church no longer attach significance to those particular emphases the necessity arises of finding some other bases for its continuance. The traditions of the church will carry it on for some time but not for long. We are witnessing in our day a great agreement among Protestant churches regarding the essentials of the Christian message. As denominations get away from the things which have been peculiar to them they emphasize more and more the things which they have in common. As that becomes increasingly true they will have to look to new reasons for continued existence.

Perhaps they will have to fall back upon the organizational work of the church. Having organized for what they believe to be a good work they will insist that the church must be maintained to perpetuate the good work in progress. They will also set forth all of the problems involved in any merger or closer coördination with other church bodies. But the thinking group within the church will incessantly keep asking questions which can not be satisfied by superficial answers. Among those questions certainly will be, "What is to become of a denomination which has suddenly changed from its traditional position without having a definite idea of where it is going and how it will arrive?"

*Elgin, Ill.*

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## Love Feasts Here and There

BY ROLAND L. HOWE

### *Second Half*

THE Lord's Supper in some of our churches has receded dangerously near a visionary point in the visionary sense. The complex, impetuous life that we lead, with its innumerable short-cuts, brings us often to do no more than is just necessary to "get by" and keep within, so to speak. But there is a higher motive, too. It is neither the time nor place to satisfy an appetite, as such. Many are trying to observe it more and more as a meal where love is supreme, and where Christian fellowship is more than bread and meat. Preparation in keeping with both is the Christian lead. The Philadelphia church serves nothing more than unbuttered rolls, cheese and water. This menu, I believe, would embarrass many of our devout elderly brethren and sisters, and others not so devout and elderly, who are accustomed to a "full supper," to say nothing of our youth whose stomachs are the prominent seat of attention if not of religion. If my memory serves me, it was custom in many churches, and it still may be, to serve large tureens of delicious soup and great platters of juicy roast beef, with bread, butter, apple-butter, coffee and tea. And water! Good water, too—better than our Schuylkill. At home, father furnished the beef from our own herd for many years, and mother the communion bread. This symbol became so closely identified



with its source that when mother could no longer prepare it, grave fears were entertained as to whether it could really be made "just right"!

Let us glance at the itemized expense of the second communion in the Philadelphia church held "3 mo. 27, 1828"—

To cash for candels to Isaiah Turner .....	\$0.75
24 lb. butter at 12½ .....	3.00
20 lb. sugar for cake at 10 .....	2.00
18 lb. sugar at 10 .....	1.80
10 lbs. Java Coffee at 20 .....	2.00
100 lbs. flower .....	3.08
2 dozen eggs at 10 .....	.20
3 qts. cream at 25 .....	.75
15 qts. milk at 5 .....	.75
1 mug broak 21 cracked .....	.16
7 lbs. flower & baking & yeast .....	2.75
Portridge of pints to and from meetinghouse ....	.62½
Printed cards for admittance .....	1.25
To a man to watch Crown Street door .....	.75

\$19.86½

Against this outlay \$33.25 was subscribed, \$6.50 coming from members of the Germantown church, leaving a balance of \$13.38½.

No mention is made in this list of wine, but a little farther on we note the following additional entries:

Wine for communion .....	\$0.75
Unleavened bread .....	.50
1 Barl Charcoal .....	.31
To Susan Douglas sending down table cloths ....	.25
Washing table cloths .....	.50

\$2.31

It was custom to receive the public by card. A policeman was stationed at the door to properly discriminate and see that "good order prevailed."

On June 8, 1891, a motion was passed to discontinue the practice of extending to visitors the courtesy of something to eat or carry home with them. Almost immediately the church recalled the motion and the practice was resumed until a few years ago it was definitely abandoned. The long established routine of clearing the tables following dismissal always introduced an aftermath of clatter and confusion altogether in negative contrast to the peaceful quietude of the service just concluded. To conserve the spirit of the evening and to further promote orderliness, the tables with their contents are now left undisturbed until the following morning. Thus quiet retreat from the solemnity of the occasion carries outside the door a benediction in keeping with the observance within.

The entire service consumes not to exceed an hour and a quarter, and then the members are quickly lost from each other again in the whirl of busy life. What another contrast to childhood days when the "Big Meetin'" spring and fall stood high in hope as "big things in little lives," and great events in older ones:

Dinner at the church for those from a distance; the gradual approach through the examination sermon in the afternoon; a pre-service supper for non-members and those who sought to dull the edge of appetite preparatory to less unworthiness at the Lord's table; sleeping in the barn to provide room at home for the guests; and preaching the next day while the maximum number of members were "of one accord in one place"—A two-day feast, definitely disproving on those occasions at least that "Time goes on crutches." It was all too quickly here and gone.

On Nov. 4, 1868, the members met at 10 A. M. to confer with an Annual Meeting Committee composed of Daniel P. Saylor, H. D. Davy, B. F. Moomaw, Moses Miller, and James Quinter. The church practiced the single mode of feet-washing, and the Committee aimed to introduce the double mode. What constituted a "full supper" was another subject of adjustment. The meal in the Philadelphia church had lapsed into gradual decline until it became noticeable for its

(Continued on Page 20)

## Jesse Benedict Emmert

BY C. D. BONSACK

THE church at home, as well as our mission fields, will share in the loss to the church, Christian education and missions through the death of our dear brother, Jesse B. Emmert. Being a member of the General Mission Board, he left his home at La Verne, California, the last day of March to attend the April meeting of the Board at Elgin. He had a cold when he left home which grew worse on the way. His daughter Anna, who had been married about six weeks before to Marvin Bollinger, accompanied him on the trip. Her husband met them in Chicago and immediately took them to the home of a friend, and later to Bethany Hospital. Notwithstanding the best that nurses and physicians could do, even to the use of a tent in which oxygen was administered at Bethany Hospital, he passed away at five o'clock on the morning of April 8, from pneumonia.

A brief service was held at the chapel in Bethany Biblical Seminary early Sunday morning, April 9, in which Brethren Otho Winger, J. W. Lear, Edward Frantz, J. M. Moore, and the writer each had a brief part. Many of Bro. Emmert's friends around Chicago, including his brother Harvey D. Emmert, pastor of the Church of the Brethren in Cleveland, Ohio, and his wife, were present. After this service the daughter, with her husband, accompanied the body back to La Verne, California, where the funeral was held Wednesday afternoon, April 12. The large attendance of a thousand people indicated the esteem in which he was held by the community and the churches of Southern



These qualities he possessed to a high degree. He completed the normal course at Juniata College in 1897, with a financial surplus by working in the shops at Waynesboro and Altoona. While in college he became a member of the church, being baptized at Waynesboro, Dec. 29, 1895. This changed the whole current of his life, however, and Christian work enlisted his attention. Many students will remember his talks and prayers which helped them into Christian service. He completed this college work in 1902 and that same fall sailed for the India mission field. He was joined two years later by Sister Gertrude Rowland, of Maryland, who had been a fellow student at Juniata and who became his wife.

They gave sixteen years to the work in India, which was most satisfactory and helpful. He continued study at Juniata College during his second furlough and was deeply disappointed when on account of Mrs. Emmert's health they could not return to the field. The Sunday-schools of Southern California had supported Mrs. Emmert, and when they could not return to the mission field, this district requested Bro. Emmert to become director of religious education. Here he did splendid service as he could, along with the tender care given to his suffering wife.

In India Bro. Emmert gave a many-sided service. As a mechanic he helped to erect many of the buildings. His deep and rich Christian life made him always an evangelist. Both by training and personality he became a good teacher. His skill in details made him thorough in language and he became a translator of some ability. He was elected elder at Bulsar in 1909. These gifts were further developed into leadership and increasing usefulness in the home church. His natural gifts and studious habits, his devotion to the church, and religion, his sympathetic nature and deep convictions of right, made him one of God's noblemen.

The writer shared his close comradeship for six months to visit the missions of West Africa. A trip of this kind, with its trials, and unusual experiences, is a test of one's life. Bro. Emmert proved most congenial and helpful at all times. His unfailing faith and loyalty, his dry humor and spirit of tolerance, his deep convictions held with sympathy, and his devotion to Christ and the church made him a constant helper and an inspiring comrade.

In the passing of Bro. Emmert the church has lost an interested and helpful leader. The Mission Board a most valued member. The college a faithful teacher and servant. His family a devoted father and comrade. The world a Christian gentleman. There will be those who rise up and "call him blessed" in at least three continents, whose lives were touched by his inspiring goodness.

*Elgin, Ill.*

California. The services were in charge of Bro. G. K. Walker, pastor of the La Verne Church of which Bro. Emmert was elder at the time of his death. Bro. Walker was assisted by President E. M. Studebaker and Harrison A. Frantz, both of La Verne College, in which the deceased had given the last twelve years as teacher of Bible and religious education. He was also a member of its Board of Trustees and for the past several years president of that board. His body was buried in the beautiful Evergreen Cemetery at La Verne beside that of his wife, who passed away about nine years before.

Jesse Benedict Emmert was the son of Joseph E. and Elizabeth Benedict Emmert and was born near Waynesboro, Pennsylvania, Oct. 11, 1873. Besides his brother already mentioned, he leaves a half brother and two sisters, all residing in Pennsylvania. He also leaves three children, Lloyd, Anna and Mary. The former is married and teaching at Ojai, California. Anna was married as stated above, a few weeks prior to her father's death, and Mary is a sophomore at La Verne College. Bro. Emmert gave almost maternal devotion to his family after the death of their good mother. He was rewarded in seeing them reach splendid manhood and womanhood before his departure.

Bro. Emmert's ancestors were godly people, and members of the Church of the Brethren for many generations. His father was a mechanic and inventor.



## Forgetting God

BY EZRA FLORY

THE thirteenth chapter of Numbers gives an account of the twelve chosen men whom Moses sent to spy out the Promised Land. One of the strangest things is the report these men brought, after being assured God would be with them. It is strange they saw walled cities and giants, without seeing God, when they declared: "It is a goodly land, and surely it floweth with milk and honey."

Fear cheats many a man out of his heritage. Some people think themselves very conservative and cautious, when in reality they are simply cowards. The line of difference here is very thin. God was to give the victory. His people were asked to, "go up and possess." Struggle would end in victory. Life is tempered and strengthened in no other way.

Abraham forgot God in Egypt when he schemed to protect his wife. Moses one time forgot God and smote the rock. Rugged Elijah at the foot of Carmel forgot him. Most men do so. "The goodness of God leadeth thee to repentance." He has graciously given himself to us for the needs and difficulties of life. But we do seem to forget both his presence and power, and our privilege of counting on him constantly. No one seems to have remembered God fully. Peter forgot him. Do we see the goodness of God in multiplied blessings?

*New Paris, Ind.*

## If You Are Planning for a Vacation School

BY RUTH SHRIVER

THERE are plenty of children in financially distressed homes and plenty of temporarily unemployed people who are competent to assist and teach in a vacation school. *This is an opportune time for a summer vacation school.*

If you are planning for one, you will be interested in the following materials:

**I. Leaflet 118**—"Materials for Vacation Schools, 1933" (free). Order leaflet from Board of Christian Education, 22 S. State St., Elgin, Ill. The main textbooks suggested are the same ones as have been used for several years:

**Beginner, 1st year**—"Kindergarten Course for the Daily Vacation Church School"—Moddy—95c.

**Beginner, 2nd year**—"Beginners in God's World"—Shields—\$1.85.

**Primary, 1st year**—"Learning God's Way"—Dudley—\$1.75.

**Primary, 2nd year**—"God's Children Living Together"—Dudley—\$1.75.

**Primary, 3rd year**—"Adventures in Friendliness"—Brown—\$1.75.

**Junior, 1st year**—"Conquests for God"—Miller—\$1.35.

**Junior, 2nd year**—"Heroic Lives"—Miller—\$1.35.

**Junior, 3rd year**—"Knights of Service."

**Intermediate, 1st year**—"Life and Times of Jesus"—

Grant—\$1.00 each for pupils' and teachers' manual; or "Problems in Living"—Cowles—75c each for pupils' and teachers' manual.

**Intermediate, 2nd year**—"The Heroic Age"—Clyde—75c.

**Intermediate, 3rd year**—"Everyday Adventures on Pioneer Trails of Christian Living"—17 leaflets @ 15c each. Each leaflet has material in it for several discussions. The teacher should choose from list on materials (leaflet 118) those which will fit her group best.

**II. Syllabus**—15c.

**III. Service Bulletin No. 803**—"Curriculum Materials for Vacation Church Schools"—15c. For use if you want to choose a curriculum for a community vacation school, or to arrange a different curriculum from the one mentioned above. It outlines courses published by various denominations. About one-half page is devoted to describing each of the courses, giving the objectives, situations, methods used, and all information necessary to make an intelligent selection of courses for beginner, primary, junior, and intermediate groups. Order from Board of Christian Education, 22 S. State St., Elgin, Ill.

**IV. Standard for the Vacation Church School, with Scoring Manual**—A valuable help to leaders in evaluating, checking, and improving their program. Standard, 15c per copy; scoring manual, 10c per copy. Order from Board of Christian Education, 22 S. State St., Elgin, Ill.

**V. Educational Bulletin, No. 602**—The Vacation Church School—a 55-page bulletin giving practical suggestions on organization and administration. Price, 25c. Order from Board of Christian Education, Elgin, Ill.

**VI. Helpful Books for Directors**—"Administering the Vacation Church School"—Armentrout—\$1.00; "A Summer Program for the Church School"—Krumbine—\$1.50.

**VII. Magazine**—"The Guide"—for Weekday and Vacation Church School Workers, issued quarterly. Price, 50c per year.

**VIII. Report Blanks.** Blanks are free, from Board of Christian Education. Three should be filled out: one to be kept in your church, one to be sent to your District Board of Christian Education, and one to the Board of Christian Education, Elgin.

**IX. Enrollment Cards.** One for each pupil. 40c per hundred.

For books on handcraft and other expressional activity, and materials for worship periods, the director should consult leaflet 118 and Service Bulletin No. 803 (both mentioned above). All materials can be ordered from Brethren Publishing House, Elgin, Ill., unless otherwise specified.

**Nine-tenths of the success of your school depends on adequate preparation beforehand.** Teachers should be chosen and classroom materials placed in their hands at least a month before the school begins.

*"To reverence the personality of the child, and to believe in the validity of the child's experience; to interpret truth as ministrative to unfolding life; to show the way of life by crystallizing truth into life; to be not the less a guide but the more a friend; to master by the winsomeness of sympathy; to learn the art of looking upon the world through another's eyes, and thinking another's thoughts after him; to prize all enrichment of life, but only as a means of enriching another's life; to believe in the supremacy of love and to obey the law of the cross; these are a teacher's ideals."*

*Elgin, Ill.*

## PASTOR AND PEOPLE

### The Pastor's Attitude to War

BY F. E. McCUNE

Article Supplied by Pastoral Association

FEW claims are more pressing on the Christian church today than an aggressive attitude against war and all warlike influences. We are ashamed of the past. We look with hope and faith to the future. Slowly but surely the war spirit is being outlawed. War makers are driven hard and harder to defend it. Each new experience of war with its wickedness drives us anew to seek the ways of peace. The teaching and life of our Master clearly point that way.

This growth of peace sentiment has made the conflict all the more intense. War leaders and organizations have the upper hand in matters of publicity. They use the glamor of the uniform, the martial appeal of drums and war glory to enhance their cause. Neither do they hesitate to use all the baser tendencies of men such as hate, envy, greed and fear to promote the more or less natural instincts of fighting.

The militarists have gone far indeed in peace times to promote their interests. The new naturalization tests show their effective strength. The alien who refuses to endorse war is denied citizenship. This means that we members of the Church of the Brethren, if true to our faith, would be denied citizenship. They may easily go a step farther and say that we who are citizens and pacifists should be denied its privileges because of our attitude to war. Our faith which cost so much in suffering and persecution in years past may demand a big price even today. Then it cost property, liberty and even life itself. It may do so again.

These conditions demand of ministers a broad knowledge of Christian truth and genuine conviction. They must know what they believe and why. They must look more and more to Jesus, become saturated with his spirit, his manner of life and his teachings. Only so can they be well fortified for their work as leaders. They must look well at the causes of war, the evils of its methods and the terrible results that follow in its train for years to come. It would be well to know the spirit that has guided governments in the international relations of the past generations. The greed and ruthlessness of leaders is shown in the life of Bismarck, the Iron Chancellor of Europe. Then knowing something of war and its evils and the way of love with its mighty power he shall be strong in his faith and at the same time be best equipped for leading his people in the right ways.

Yes, I know there are other doctrines besides peace. We must give the whole gospel. Life needs all of re-

vealed truth to withstand temptations to find joy, power and victory. Peace is a vital truth. Peace is closely connected with the two great commandments—relation to God and man. And therefore when taught it should be taught with a full understanding of its need and power.

Teachers of peace must have a pacific spirit. It is possible to stand for peace in anything but an humble spirit. Peace meetings have been broken up by fights. Jesus somehow could teach most unacceptable truth to natural man in a most effective way. His ministers must learn how he did it and imitate him. The appeal of truth and gentleness has power in the midst of arrogance, pride and hauteur.

Such a leader will be well equipped to solve another hard question. What shall be the relation of the church to organizations more or less permeated with the war spirit? What shall we do on July Fourth? What part shall we play in Memorial and Armistice day services? We can be consistent peace advocates and still honor those who gave their lives for what they believed a noble and just cause. But we would be false to our cause if we do not at all times clearly and forcibly set forth Jesus, the Prince of Peace, and show too how terribly war has failed.

This is not easy. The minister is not called to an easy task, a fact I sometimes fear we have forgotten. He is called to represent his Master. And if he represents him truly there will be work, hard work and sacrifice. But only in such a fashion can the minister show himself worthy to be classed among the saints.

But what is the future of peace? The victory of peace is not your business; that is in the hands of the Lord. But it is your business to be a minister of the Prince of Peace. What about slavery? Legal slavery was banished and the bodies and souls of men are now free. The economic rights of the workers all over the world have been recognized more and more. Just read history if you wish this verified. So shall it be with world peace. There is a God in the heaven. There is inherent in man a spirit that is restless in the midst of wickedness. Peace and justice will come. Meditate on these words of Isaiah and do your work courageously: "A bruised reed will he not break, a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law."

*Mt. Morris, Ill.*

### Personal Evangelism

BY R. E. MOHLER

IF the world is ever to be saved, much of this salvation must come as a result of personal evangelism. A high type of Christian living alone does not seem to be



enough to reach some folks. Many of the finest Christian people whom you know, even though they desire that some of their very best friends should become Christians, seem unable to approach the question of religion when talking with them, even though they may speak with ease on every other imaginable subject.

Three things are observable in studying the problem of personal evangelism. They are as follows: First, the hesitancy shown by almost 100% of the folks when it comes to doing work of this kind. Second, the ease of the task when once it is tried, and third, the satisfaction one feels after having made the venture.

The three observations noted above were recently expressed by a young Christian in a workers' conference. They so nearly express the feelings that the average worker undergoes, that they are worthy of our thought.

In days of strain such as these when men fail to find satisfaction in the things of life, why not try a new task, one that gives satisfaction? Just what would you take for the consciousness that you through your efforts had won some one to the Christian life who otherwise would never have known our Lord as his Savior?

*McPherson, Kans.*

### Heroes of Peace

BY JOHN E. STONER

Winfred Grenfell

ON Easter Sunday 1908 word came to Dr. Grenfell that a boy was seriously ill sixty miles away. The doctor went out along the shore of trackless, treacherous Labrador in a race with death. In his path lay an arm of the sea. Floating ice, driven landward by the bitter wind, seemed to provide a safe short cut. To go around might mean fatal delay. Without a moment's hesitation Dr. Grenfell headed across. Suddenly there came a shift in the wind. The brittle foam between two ice pans broke; the sledge dropped into the sub-zero salt water, carrying the good doctor with it. He managed to cut the dogs loose before they were dragged in by the sledge and to pull himself out with the dogs on a great slab of ice which was moving toward the open sea. To try to swim ashore would have meant being ground to death between blocks of floating ice. There was no help. Wet as he was he could do nothing but wait. Night came. The cold became more bitter. All of his extra clothes had been lost with the sledge. To keep from freezing, he was forced to kill three of his dogs and wrap himself up in their skins. Morning came and he took his shirt off and tied it to a pole made out of the long bones of his dogs. Some fishermen saw his desperate signal. When they reached him just in time, he was sorry that they had to leave their work and to bother with him; and then before he became unconscious, he gave directions for bringing the sick boy to him.

His nursing the sick boy back to health and his own

recovery from the frightful exposure conclude a story of true heroism.

*Ft. Wayne, Ind.*

### Selecting Helpful Hymns

BY P. L. HUFFAKER

"Oh for a thousand tongues to sing  
My dear Redeemer's praise,  
The glories of my God and King  
And wonders of his name."

#### Factors to Be Considered

*The Congregation.* The most important factor in the selection of hymns is the needs of the congregation. First of all, do the members need a different kind of musical food? Has their musical food been the matchless hymns of the ages or the emotional crumbs that drop from the Master's table in the form of so-called gospel songs? Some of these crumbs have been helpful in nourishing the spiritual man, and to that extent they do approach the hymn class. But the great mass of them appeal to surface emotion and foot action, not to soul emotion and life action; thus their dynamic helpfulness is little if any. Does the congregation have a large repertoire of great hymns? If not, provision should be made to teach them the great hymns found in our hymnal, so that a helpful selection may be possible.

What is the cultural background of the congregation? Can they understand the imagery of the hymn? If not, the hymn should be explained briefly so that its helpfulness may be increased. The content of the hymn must be studied to determine its helpfulness to the group.

What attitudes do you wish to build into the lives of the congregation? The theology of a number of our hymns furnishes another worldly atmosphere, a withdrawal from strife, an escape from life. For example: *I'm But a Stranger Here, Heaven Is My Home, I'm a Pilgrim*, and songs of that type. In these times we need to build attitudes of hope and trust through hymns like *God Send Us Men, Strong Son of God, Immortal Love* and hymns of dynamic action as, *Give of Your Best to the Master, A Charge to Keep I Have*. Christ prayed in the high priestly prayer: I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one. Are we serving the Master in this prayer, through the right choice of hymns? Another attitude taken in some of our hymns is *Saved by Grace, Nothing in My Hand I Bring*. How much better for these times: *Jesus Calls Us, Let the Lower Lights Be Burning*, a genuine challenge to serve. The minister of music has a real opportunity to mould right attitudes through choosing hymns.

Thus we see that the needs, cultural background, repertoire and desirable attitudes of the congregation must be considered in the selecting of helpful hymns.

*South Bend, Ind.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## **Eight Districts Increased Brotherhood Giving**

FOR the year which closed Feb. 28, 1933, eight districts have the satisfaction of knowing they increased their giving to Missions and Church Service (Conference Budget) over the preceding year. They are as follows:

	1932	1933
Florida and Georgia .....	\$ 940.52	\$1,059.36
Maryland, Eastern .....	8,006.38	8,037.63
Maryland, Middle .....	4,761.49	4,882.04
Missouri, Northern .....	678.31	764.18
Virginia, First .....	3,078.94	3,118.96
Virginia, Second .....	5,854.75	6,787.79
Virginia, Southern .....	990.82	1,190.33
West Virginia, Second .....	163.50	190.23

### **Ten Highest Per Capita Districts**

Pennsylvania, Eastern .....	\$3.52
California, Southern .....	3.33
Iowa, Middle .....	2.78
Pennsylvania, Southern .....	2.25
Illinois, Northern and Wisconsin .....	2.20
Maryland, Eastern .....	1.91
Pennsylvania, Southeastern .....	1.91
Florida and Georgia .....	1.89
Indiana, Middle .....	1.78
Maryland, Middle .....	1.54

### **Ten Districts Giving Largest Sums**

Pennsylvania, Eastern .....	\$31,565.87
Pennsylvania, Southern .....	13,233.97
Pennsylvania, Middle .....	12,348.27
Ohio, Southern .....	11,545.43
California, Southern .....	11,177.17
Indiana, Middle .....	9,881.18
Illinois, Northern .....	9,789.25
Pennsylvania, Western .....	9,105.32
Indiana, Northern .....	8,656.34
Maryland, Eastern .....	8,037.63

### **What Will We Do This Year?**

A record will be kept this year of every congregation and district that increases its giving over last year. The Conference Budget calls for \$275,000. Inasmuch as receipts this past year were only \$201,716 it does not seem likely that we will reach the full amount. But rather than to change the goal in this period of uncertainty let every congregation strive to do its best, increasing over last year if possible. Rather than pull our goals down, let them stand to represent a suitable attainment for normal times and go as far toward the goal as possible. Better days are coming and we do not want to get the habit of thinking of the Lord's work in small terms.

H. S. M.

## **A Leper Church Service**

BY MRS. GLADYS H. ROYER

I SHALL never forget the first time that I came to the Leper Colony to church. The service was held "under the old church roof" as we are accustomed to calling it. The wind had blown the church roof off onto the ground some time previously.

The place was poorly ventilated. Folk began coming. Many at that time were cripples, women and men with no fingers or toes, crippled ones scarcely able to walk, some with their faces puffed out with nodules, and others with huge ulcers. Some wore very little clothing, but others wore big flowing gowns that seemed to have seen months of service without coming in contact with soap and water. And then any one that knows about tropical ulcers can imagine the terrible odor in that poorly ventilated room.

I could not understand any of the sermon which was preached in Bura and changed into Fulani, so I had plenty of time to think. We had come all this way hoping that we would be assigned to this work and now I was wishing to get away from this place as soon as possible.

It was not many weeks until we had made friends with a number of these same folk. How different I felt! Now we are good friends and forget that they are crippled and deformed; we want to help them to learn the better way of life and to make them as comfortable as possible.

Boys and girls, young men and women may be seen in the camp for treatment also. That is where our hopes lie. They are the ones who go home to salute their relatives and tell them of the better way of living, and we hope that when their disease is arrested many of them will go to their various villages and tell of the Savior who heals their souls as well as their bodies.

Now it saddens us to think that many folk are still



*Dedication Day at the Leper Colony Church. Note that only a part of the crowd is shown in the picture.*





Here are a few of the scores under treatment at the Leper Colony. They are injected every four or five days for as many years to accomplish a cure. Mutilated hands show why leprosy is such a dreaded disease.

in the villages and we look forward to the time when many more can hear of the Master's saving grace.

There is a group of about twenty-five Christians in the camp now. Not all have been baptized but all have made a public confession and are trying to do the best they know. Some of these have come from our sister missions and we are glad for their influence and help in the group.

About nine months ago the Christians in the colony began conducting Sunday morning service. Four or five of the young men and boys, all under twenty years old, take turns preaching. Oftentimes at the close of the service some one will stand up saying that he wants to give a testimony, or to ask the group to pray that he may be forgiven for some sin.

And so our church in Africa grows. We hope the Lord will see fit to provide funds that these folk may still receive help for both body and soul.

*Garkida, Nigeria.*

## Where Is Your Treasure?

BY J. M. BLOUGH

THIS is a splendid time for all of us to ask ourselves the question, Where is my treasure? Many have lost their jobs and so have no means of earning a livelihood; many have lost their homes and so have no place of their own where they can live; many have lost their savings in the bank and so have nothing from which to draw for needful expenses; many have lost their investments and so have no income from that source. Have we any treasure left?

The answer to this question depends upon what we did in the days of prosperity and what we are doing now. Jesus taught us plainly: "*Lay not up for your-*

*selves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is there will thy heart be also.*" Through this severe financial depression Jesus is trying to teach us this important lesson by giving us concrete examples in rapid succession. Are we learning the lesson?

Treasures in heaven are safe and secure. Have we any treasure there? If our hearts are there we have a sure proof that we have a treasure there. Now just what did we do in the days of prosperity? How did we use our money? We gave some to missions. Is any one sorry he did? Does any one wish he had back the money which he gave to the Lord so that he might have it now to use? I trust not. What you gave to the Lord in the past is the only safe treasure you have now. It can not be lost. Many Christian people are repenting when they remember how they spent their money in the days of plenty. Now they wish they had given it to the Lord instead of buying that extra farm or property, or bonds or stock, or laying it up in that bank that failed. What a treasure they might have laid up in heaven if they had given that money to some good cause like feeding the poor or supporting the pastor or paying off the church debt or preaching the gospel. What we do unto the least of Christ's brethren we do unto him, and in this way we may have treasure in heaven. Jesus said to one young man: "Sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven."

What are we doing now to insure a treasure in heaven? True, we have very little income, but what are we doing with it? Are we using it all on ourselves, or are we serving mankind with it? No matter how small our income is the Lord wants his share; no matter how little we may have, yet by a proper use of it we may lay up treasure in heaven. The day is coming when we shall wish we had laid up an abundant treasure in the safe of heaven. Suppose we could look into that safe now, would we find a treasure there in our name? And how large would it be?

God is still the Ruler of the universe; he still cares for his own; his work in the world is not finished yet. Suppose our resources have dwindled and our income is small, is that any reason why our Captain's flag should go trailing in the dust? God loves the poor, and it is the poor who for the most part have done the Lord's work during the centuries. Let no one be discouraged. Look up; trust your heavenly Father who cares for the sparrow; use whatever he gives you in an unselfish way; do the Lord's work; lay up treasure in heaven; be brave; go forward. Shall we close our missions and leave the nations to their fate? Or shall we serve the



Lord by serving the needy (and who is more needy than they who need the gospel), and by doing so lay up for ourselves treasures in heaven? Let us do now as we shall wish when we see the bank of heaven opened.

*Vyara, India.*

## India Annual Mission Conference

BY MRS. B. M. MOW

PROBLEMS of transition, adjustment, growth, and finance are not confined to America. Our 1933 Annual Mission Conference has just closed, after a wrestling with such problems. The conference motto, "We are workers together with God" (1 Cor. 3: 9), was brought to us with a challenge on the first day in Sister B. Mary Royer's practical discussion of 1 Cor. 13. Sometimes it is difficult to be workers together—but she made us want to be. For an hour on two days Bro. Shull led our thought on the much discussed Laymen's Report, "Rethinking Missions." Many have only found fault in their discussions of the book; but Bro. Shull chose for consideration the points which are beneficial and a challenge to us. Especially did he bring out the emphasis on our living the Christ life.

A diversion in our program was a message from one of our Indian elders, Bro. Premchand G. Bhagat, on: How Can Missionaries Serve the Indian Church More Efficiently? It was a heart-searching message for those of us who have come so far to represent Christ to these people. I quote his closing paragraph:

"At the end I wish to say that we need your help, so it is your main and first duty to help the Indian church. You have to work in a way whereby day by day the mission may decrease and the church may increase. Be sure that the Indian church is yours and you are for the Indian church. We are yours and you are ours. If we think like this I am sure that in no time we will be able to make the church independent. Do you want to see this? If you do, please be ready, have a whole-hearted purpose, prepare a plan by which your purpose may be fulfilled, execute it with the coöperation of the Indians, have confidence in them, and work with hearts full of love. If it is done like this, I am sure that the church will be more efficient. . . . What I want to put in your mind is the word *church*. Please take the church with you. Work for the church, pray for it, and try to make *it* strong. . . . Think more and more, day and night, about the church and help it to grow. We thank you for the help which has been given up to now; but what we want for the present is, that you make us strong, put more responsibility on the church, and help us to take that responsibility, by which the kingdom of God may grow bigger and bigger."

The evangelistic work, including village schools, has already been turned over to the control of the Indian church. The school plant at Bulsar was granted to the

Indians at this conference. A board of Indian Christians appointed by the recent Gujarati District Meeting, with authority to act, brought a request for the use or control of the mission hospital at Bulsar. A fear had grown in the community some time ago that the surgical unit there would be closed. As a result of this the non-Christian friends sent in a petition with about 3,000 signatures of leading professional and business men of Bulsar and a large surrounding area, begging that a surgical unit be kept. Dr. Fox had offered himself to serve under the Indian church, and had been released by the mission for that purpose. So the church accepted this offer; and in accord with the plea of the non-Christian community, and with the encouragement given by the offer of a number of benefactors among them to contribute very substantial financial support, this hospital board made the above request. Much time was given to the discussion of this project; just what is possible for the immediate future is not yet clear.

One of our difficult problems, of course, was that of finance. When we discussed the matter somewhat theoretically we wished we could say to the home church that we are ready to serve India without a money budget—but when we got down to the details of the problem in our business sessions, with the budget on the board before us, it was a different matter and a sad one. A large amount had to be cut off. Where should it be cut? Practically every phase of the work had already been cut to the quick in the budgets as made out. We hoped we should not need to suffer the drastic further cuts that were necessary last year. But we dare spend no more this year. This cutting must mean, *which* work shall we close? which workers (getting six or eight dollars a month) shall we turn off into the army of the unemployed? We seek the more earnestly for the doors of service which are not opened or closed by the key of gold. Since conditions are so bad, we decided for 1934 to ask the home church for no specific amount, but to accept whatever can be sent to us, and divide that amount to our best ability. We know many are suffering in America. But if you could be side by side with our Indian church and her problems, I am thinking that some of the fine appointments of many Brethren homes and churches would be simpler, and many things seemingly essential would fade into the realm of the unnecessary.

On Sunday evening (Mar. 5) we had a very happy occasion when three of our young girls, Lorita Shull, Erma Alley, and Marjorie Miller were received into the church by baptism. Bro. Ziegler directed the service in a very beautiful manner. And we all renewed our allegiance to the Master who is altogether lovely, and worthy to be followed anywhere. We remember with new courage his promise to be with us always.

*Jalalpor, India.*



## KINGDOM GLEANINGS

### Calendar for Sunday, April 30

**Sunday-school Lesson**, Jesus Sets New Standards of Living.—Mark 10: 1-31.

**Christian Workers' Meeting**, The Folly of Human Reckoning.

#### **B. Y. P. D. Programs:**

Young People—Some Problems for Young Home Builders, "House and Home."

Intermediate Girls—Ambitions.

Intermediate Boys—What Would You Do?



### Gains for the Kingdom

**Four** baptized in the Annville church, Pa.

**Five** baptized in the First church, Toledo, Ohio.

**Two** baptisms in the Goshen City church, Ind.

**Two** baptisms in the Black Swamp church, Ohio.

**Four** baptized in the Brownsville church, Md.

**Forty-three** additions in the Uniontown church, Pa.

**One** baptism at Ft. Lauderdale, Fla.

**Eight** baptisms in the First church, Philadelphia, Pa.

**Three** baptisms in the Richmond church, Va.

**Eight** baptized in the Defiance church, Ohio, Bro. C. L. Kintner, pastor-evangelist.

**Six** additions to the Greensprings church, Ohio, Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

**Four** baptized and five reclaimed in the Frostburg church, Md., Bro. Guy West of Bridgewater, Va., evangelist.

**Twenty** baptized in the Nappanee church, Ind., Bro. G. G. Canfield of Marion, Ohio, evangelist.

**Two** baptized and one received on former baptism in the West Alexandria church, Ohio.

**Three** baptisms in the Spring Grove church, Pa.

**Forty-six** baptisms in the Juniata Park church, Pa., Bro. R. Paul Miller of Berne, Ind., evangelist.

**Sixteen** baptisms in the Peru church, Ind.

**Seven** baptisms in the Daleville church, Va., Bro. Raymond R. Peters, pastor-evangelist.

**Four** baptized in the church at Warrensburg, Mo., Bro. B. F. Summer, pastor-evangelist.

**Twenty-one** baptisms in the Salem church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Twenty** baptized in First church, Philadelphia, Pa., the result of personal work by Sunday-school teachers and the pastor.

**Seven** baptized in the Huntingdon church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist; forty-three confessions.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Graybill G. Hershey** of Manheim, Pa., April 30 in the Lane house, West Conestoga congregation, Pa.

**Bro. Robert Cocklin** of Mechanicsburg, Pa., May 14 in the Huntsdale church, Pa.

**Bro. John Wieand** of Bellefontaine, Ohio, April 24 in the Middletown church, Ohio.

**Bro. E. C. Woodie** of Winston-Salem, N. C., May 21 in the Mechanic Grove church, Pa.

**Bro. Phares Forney** of East Petersburg, Pa., May 14 at Earlville house, Conestoga congregation, Pa.

**Bro. D. E. Stouffer** of Chambersburg, Pa., May 21 at the Kreider house, White Oak church, Pa.

**Bro. Earl C. Bowser** of Altoona, Pa., May 24 in the Cross Roads church, Martinsburg, Pa.

**Bro. S. G. Bucher** of Annville, Pa., May 7 in the Welsh Run church, Pa.

**Bro. E. S. Kipp**, the pastor, May 30 in the Mt. Olivet congregation, Pa.

**Bro. Howard A. Merkey** of Manheim, Pa., May 7 at the Codorus house, Codorus congregation, Pa.

**Bro. S. C. Godfrey** of Red Lion, Pa., May 14 at the South Annville house, Annville church, Pa.

**Bro. Ralph G. Rarick** of North Manchester, Ind., June 18 in the Berkey church, Shade Creek congregation, Pa.; Bro. John Graham of Windber, Pa., May 21 in the Sugar Grove church.

### A Special Offer to You

The Gospel Messenger is one of the very best religious magazines—none equals it for Brethren homes. No matter how good the Messenger is, it benefits directly only those who read it. As a rule only those can read it regularly into whose homes it comes.

Some of the Messenger's most enthusiastic supporters are feeling the pinch of the depression. They know the value of the Messenger and they want it, but funds have been short with them. We desire to help all such as far as possible in this emergency. Hence this special offer. What is it?

*We will send The Gospel Messenger from now until Jan. 1, 1934, for one dollar. This means that those who avail themselves of this opportunity may have the Messenger for eight months for less than three cents a week.*

Will you, ministers, in all your pulpits announce this offer to your people on Sunday, April 30? Your enthusiastic support will go far towards leading your members to subscribe?

Will you, Messenger agents, get busy at once, on the phone and by personal contact, and solicit every home in your congregation? *The Messenger for eight months, till Jan. 1, 1934, will make a strong appeal.*

Here is a chance for our young people who are looking for some work to do. Why not our young people in each congregation get busy and secure at least a dozen Messenger subscriptions at this low rate? They can do it. How many will do it?

Our several Boards use the Messenger as their publicity agent. Through its printed pages they reach the individual members in the local congregation. Help your Boards do their work by securing additional readers of their messages as they appear in the Messenger from week to week.

This special DOLLAR offer is for you. Its success depends on what you will do. Announce the offer, speak of it, push it. Your own interest will beget interest in others. Let's make Sunday, April 30, one great church day for the Messenger, for the General Boards, for missions, for the entire church.

Send in your subscriptions through the local agent, through your own group, or direct to the Brethren Publishing House.

And remember that to get the benefit of the full eight months you must act at once.—J. E. M.

### Personal Mention

**Eld. J. L. Guthrie** of LaFayette, Ohio, is in a position to hold two revivals during 1933.

**Bro. Ira M. Hoover** passed over to the other side on Easter Sunday at his home at Plattsburg, Mo. We await further particulars.

**Sister Mary Schaeffer**, just returned from China, was a last week's visitor at the Mission Board offices. So also were Dr. D. M. Parker and wife, under appointment for the China field.

**Bro. E. M. Butterbaugh** of the Auditing Committee dropped into the Messenger offices for a few minutes the other day. He said Bro. J. J. Oller, the other member, was not coming out this time and so he was rounding up the reports to send back for Bro. Oller's inspection.

**Our linotype room** is in sorrow. Bro. John Hamilton is head of this division and Sister Hamilton is also an occasional operator on the machines which put your Messenger into type. Thursday of last week their little Charles not yet three years old was run over as a neighbor was backing his car out of the garage, and received injuries which proved fatal within a few hours. They need your sympathy.

**Bro. J. Edwin Jarboe and wife** are completing three years of pastoral ministry with the Syracuse church of Northern Indiana, during which time a discouraged and disorganized group has become a live working body of over 200 members. Sunday, May 7, the church will have a Homecoming Anniversary program, in which Bro. Christian Metzler of the District Mission Board will be the principal speaker of the day.

**Bro. J. Hugh Heckman's** illness mentioned last week, it grieves us greatly to record, came to its fateful end last Saturday night. And thus another of our choicest men has passed beyond our sight. The rare quality of his Christian manhood, the exquisite fineness of his spirit, his genius as a teacher in the classroom, in the pulpit and on the printed page, the unselfish heroism shown in his years of sacrificial devotion to his work against the handicap of suffering and physical weakness—all this must be left for later telling. Suffice it to note here our sorrow at his going, our sympathy for the bereaved family and our joy in the rich heritage he has left us.

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### Miscellaneous Items

**"We are still holding on,"** but it is very hard. Only about four or five men in the church who have any income." Was this what inspired the pastor to preach an extra good sermon, a synopsis of which he is going to pass on to you? "Very hard" and "still holding on" together make a fine background for good sermons and good living.

**The anniversary** of the founding of our church at Thomas falls on May 4. The following Sunday, May 7, we plan to celebrate the event with a homecoming day and basket dinner. Any former members who can come are most cordially invited to be with us at this time, or to send us a letter to be read at the meeting.—Haven Hutchison, Thomas, Okla.

**The Philadelphia Inquirer**, in response to a correspondent's question about the early history of our Germantown church, gave the question more space and more careful attention than one often finds in matters of this kind. Barring a slight mistake in date which should have been 1719 instead of 1717, the main facts and personalities involved in the Peter Becker migration and settlement at Germantown are

quite well given. For the clipping we are indebted to the kindness of Mrs. H. M. Sell, Hollidaysburg, Pa.

**A Ministers' and Women's Work Conference**, to which are invited ministers from Middle, Southeastern and Western Pennsylvania and women from the Eastern Zone, will be held May 1 and 2 at Juniata College, Huntingdon, Pa. Ministers' Conference, Monday, 7:30 P. M. Islam as a World Problem.—Dr. S. M. Zwemer. Tuesday, 8:30 A. M., The Unified Church Program. For the Children's Department.—T. F. Henry. For the Young People.—Geo. L. Detweiler. For the Adults.—N. M. Shideler. Unifying the Whole Christian Education Program.—H. K. Ober. 10 A. M., Address by Dr. Zwemer. 10:45 A. M., The Holy Spirit in the Work of the Ministry.—M. Clyde Horst. 1 P. M., Developing Lay Leadership.—B. F. Waltz. What Does the Local Church Owe the College?—R. E. Shober. What Does the College Owe the Local Church?—I. Harvey Brumbaugh. His Ministers a Flame of Fire.—Dr. Zwemer. Women's Work program (conference of regional and district officers), 8:30 A. M. General Conference, 10:45 A. M. 1 P. M., President's Address.—Mrs. C. V. Mierley. Address.—Miss Bessie Rohrer.—Lewis S. Knepper, Huntingdon, Pa.

## THE QUIET HOUR

### Alms, Prayer and Fasting

Matt. 6: 1-18

For Week Beginning May 7

#### To Be Seen of Men

He sets out on a sandy road who pays very much attention to either the praise or blame of men (Matt. 23: 5; Esther 1: 4; Luke 20: 46; Acts 25: 23).

#### They Have Their Reward

They have drawn all their money and spent it. When the mind is trained to enjoy the praise of men it is unable to receive the rewards God gives (John 5: 41-44; Num. 22: 17; Job 29: 8; Psa. 49: 12; Dan. 2: 6).

#### Let Not Thy Left Hand Know

Let righteousness grow without the modern mania for publicity. Let good deeds be anonymous (Dan. 6: 10; Acts 10: 9).

#### Honesty in Prayer

Let the lips express what is in the heart. Words used in prayer must be genuine (Isa. 1: 13; 29: 13; Matt. 23: 23; Gal. 4: 10, 11; Col. 2: 20; 2 Tim. 3: 5).

#### In the Closet

The world must be shut out in order that one may more fully realize the presence of God, that his will may take more complete hold upon us (Deut. 9: 25; 1 Sam. 15: 11; 1 Kings 17: 19, 20).

#### Forgive

The unforgiving temper makes prayer impossible. We can not love God if we are ill toward our brothers (Mark 11: 25; Luke 17: 4; Eph. 4: 32; Col. 3: 13).

#### Hide Pain With Joy

"He never complained," was a tribute paid to a saint who recently passed on. He did not care to appear unto men as a sufferer, though he often suffered (1 Sam. 16: 7; Matt. 23: 27; John 7: 24; 2 Cor. 5: 12; 10: 7).

#### Discussion

What are some modern conditions which have accentuated the love of praise? How can this mania be overcome?

R. H. M.



## HOME AND FAMILY

### My Prayer

BY EDNA CLARK COFFMAN

Give what is best, dear Lord.  
 I know not how to ask  
 The things I need of thee  
 To best perform my task.  
 So many things I need  
 From thy great store of grace  
 And love that thou dost shed  
 Each day upon our race.  
 Give what I need of sun,  
 Aye, shadows too, I need.  
 May I abound in joy,  
 And may I also bleed.  
 I would not pray that thou  
 Should'st clear my path from shade;  
 But may the love of Christ  
 Ne'er from my vision fade.  
 O Holy Spirit, speak  
 And make my groanings heard;  
 Keep me in constant touch  
 With that great living Word—  
 That I may hear, "Well done,"  
 When thou hast closed my quest.  
 Help me to bear my cross  
 And know for me 'tis best.

*Yakima, Wash.*

### Joan's Decision

BY EMELYN HAWBAKER

"LIFE is a stage over which men are forever marching, some aimlessly drifting and heedlessly following the throng, while others, with a firm, quick step are gazing steadfastly into the hazy future, eager for the joy of expressing that inner-self, that constant impelling force within the breast which demands to do something worth while in life. The most satisfying experience in the world is the one that has lifted some weaker comrade up to an easier, clearer path, as well as to lift himself."

Joan was attracted by these words. They were only a few thoughts of a great lecturer, but how they gripped and aroused a desire within her being to be one of those who would be worth while.

Joan dropped the magazine on the table and walked out of the room and out across the campus to where she often retreated when she felt the need of being alone. It was a warm July day and every one around the school seemed to be dreamy. Joan had come to summer school in order that she might fit herself more efficiently for her new position as vocational guidance director of the Piermont High School. She was the only daughter of a widowed mother who lived in a small

town not many miles from the school. Her only brother, Tim, often motored in from the village and took her home for a little while, for he was very fond of his sister, Joan. Joan had many friends and had been quite popular in her graduating class a few years before, although she was a rather serious type and seemed older than her years.

While she was musing and humming to herself she heard Tim's voice. He was coming toward her for he had found her at this place on previous occasions. "Hi there, sis," came the greeting. "Hello, Tim, did you come for me? I hope so, for most of the crowd have gone home over Sunday."

"Well, I'm glad I came. I got a hunch that you wanted to see me," said Tim with a laugh.

"Tim is always like that—so full of life and eager to take me by surprise," Joan thought to herself.

Tim chatted with the girls on the porch while Joan packed her bag and soon they were speeding over the country toward home. It was a real thrill to see the stacks of hay, the wheat shocks, and the acres and acres of corn waving in the breeze.

"It's great just to be alive a day like this," burst out Joan finally.

"I've been wondering how you are getting on with that vocation stuff, Joan. Do you think you can make it interesting to high students? I wish you could teach at home while I'm in school, sis. What's it all about anyhow?" asked Tim.

"Well, Tim, after all is said and done, this life is just a matter of choices and it is my business to guide the student to make a choice of some vocation for his life's work," Joan answered.

"Huh, not such a small job, you picked, I say," Tim remarked, "but don't take it too seriously, Joan, what's the use?"

"Why, don't you think choosing our life's work is a serious matter? It's much more important than most folks seem to think. That's the reason I chose to teach the subject. There are too many square pegs in round holes as one writer calls them, too many failures and half-hearted people not living, but only existing. I am going to do what I can to help my students find their niche in life and work at it for the joy of it, Tim," said Joan.

"That was quite a nice little speech," teased Tim, "but there's more truth than poetry in what you're saying." And Tim never forgot his sister's little speech either and recalled it again and again in after years when he had ample reason to be proud of Joan and she of Tim.

After all the greetings of neighbors and friends, the family sat down for their evening meal and Mother Nether announced the fact that a young minister was to speak at the church on Sunday morning, "and his

subject is so unusual," she said, quizzically. "It is on the board in front of the church. It is, 'Our First Choice.' The text is that familiar one, 'Seek ye first the kingdom.'"

"That sounds interesting," said Joan.

The next morning the family was eager to hear the strange minister and the interesting sermon. Joan wanted to learn all she could about making choices.

The minister was a very able speaker and possessed a pleasant and likable personality as well, which impressed his listeners, and drew them, in an inspiring way. The sermon was one long to be remembered by the Nether family.

Tim, anxious to see the expression on Joan's face, said, "Say, by the way, sis, the young reverend is still in the sea, nobody's fished him out yet. There's your chance for a good catch," and away he went with his chum to a class picnic.

Joan confessed that the honest, sincere, manly manner of the young man attracted her, but she was much more affected by his message. It gripped her and held her but she said nothing about it.

It was months later when Joan received her first check for her work in the Piermont High School. The

## Never Had Time

BY GRACE GROVE ZIMMERMAN

EFFIE MASON's family consisted of herself, her husband, Dan, and their four children. Every Sunday morning Effie washed and dressed all four of them and sent them off to Sunday-school with their father. But she did not go herself. What with picking up strewn garments, dusting, mopping, and cooking she did not have time to go.

By and by the children grew up, married, and left the parental home to make homes of their own. But still Effie did not have time to go to church. There were always some unfinished household tasks that demanded her time. When invited to join the Ladies' Aid she said she did not have time for that. She refused to join the missionary society because she did not have time to attend. Likewise she never went to prayer meeting because she did not have time.

But the Lord called Effie one day and took her away from her dusting, mopping and scrubbing, and they buried her in the graveyard adjoining the church whose services she never had time to attend.

After the funeral folks said: "Poor Effie, she is done with mopping and scrubbing now. She kept a beautiful house, but she never had time for the things which moth or dust can not corrupt and which fade not away."

*Frederick, Md.*

struggle that had gone on within herself no one could ever know. When life's curtain is drawn back and we glimpse therein, we only know what we see, and can never know the heart throbs hidden there. Joan had debated and decided, doubted and reconsidered, and again debated the problem in her mind because she well knew her mother's opinion about the money she had borrowed from Cousin John for her summer's schooling and that she was expected to repay it with the year's earnings.

What would mother, Cousin John, and Ella, her classmates, and all the rest think and say when they learned that she had joined the Tither's League? This was the result of the young minister's sermon on that never-to-be forgotten Sunday morning in July.

Just as she had expected, everybody was very much upset over her pledge. First, Mother Nether approached her upon her next visit home, about her payments to Cousin John, and when Joan told her about the pledge, mother asked her what she was thinking about, and if she didn't intend to be as good as her word.

Then the high school class asked her to their annual bridge party, and when she declined, saying that she had joined the Tither's League, and that a bridge party would be out of step with that sort of a pledge, the members looked at her in amazement, and even Tim told her that she was crazy to cause so much criticism over a notion like that. But Joan only answered, "Tim, I've made a choice and I can't go back on it, I just can't."

Tim stopped short on his way to the door for he realized that Joan meant to keep her pledge. He also knew that Joan meant to do it in the face of opposition. Tim's heart went out to Joan, for he knew how she had fought for that decision. He knew, too, that Joan would have to do without those pretty dresses she had talked to him about. Yes, and he knew that this was the first time that Joan had ever refused to heed her mother's advice. Now all her class pals would put the "goody, goody" stamp on her and that would settle her good times with them. "How can she do it?" Tim thought to himself.

It was a heavy heart that Joan carried back to Piermont, but that test among her own people and life-long friends only made her more determined to stay by her pledge, for she had thought it through and was convinced that hers was the great and first choice.

Down deep in her heart, she wished she might again meet and talk with the young minister, for she was hungry for sympathetic and understanding comradeship.

It was spring vacation. Joan's first year of vocational guidance teaching was about over, and what a year it had been! It had meant one of great trials and

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## Love Feasts Here and There

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near absence. The order of the regular Lord's Day service had also slightly strayed from custom.

The opposing parties swayed to and fro through three long sessions: morning, afternoon, and evening—replete with discussions under varied degrees of temperature. The church declined to make any change in the "mode." The Committee then conceded the right to hold to the single mode, but that if we "went out to organize any church," we must introduce the other. The church "strenuously and unanimously" objected to this. Failing here, the Committee devoted its time to other points. In summing up its third written decision, it stated: "if you will do this, we will bear with you." The church strongly objected to the word "bear," which was finally changed in the following fourth redrafted signed decision, to "*bear with one another*," before a compromise was reached (John Price was present to represent the Germantown church):

Whereas the brethren of the Philadelphia and Germantown churches seem to feel assured that the practice of foot-washing in said churches has always been in the single mode, we find it necessary to bear with one another, and will do so, provided you restore the old order of the brethren in having a full supper at communion meetings, the salutation of the kiss at the same time, and the practice of two brethren praying at the commencement and close of our general meetings of worship, when there are two present, concluding each prayer with the Lord's prayer. If you will agree to this we will report to the Annual Meeting accordingly, to which a majority of the members voted: "We will agree to this as far as practicable."

Oct. 5, 1869, "A proposition was made that we have at our next love feast and communion, beef, bread, rusk, and coffee." The minutes of a special church meeting Nov. 10, 1869, conducted by visiting Eld. Grabbill Myers, set forth indiscriminate communion and fellowship with other denominations as "contrary to the order of the Brotherhood thereby bringing trouble and contentions into our congregation," and a very rigid resolution was adopted: "forgiving one another all that is past, we will henceforth, by the help of the Lord, avoid giving offence in these particulars, and will enforce discipline upon all those members who hereafter thus offend."

April 28, 1930, the church decided that the pastor should extend an invitation to any Christian present at our love feast who was willing to join in the full service. Prior thereto, "close communion" was upheld.

Nov. 2, 1914, four silver communion plates were presented to the church by the Ladies' Aid Society.

Dec. 12, 1916, the church decided to adopt individual communion cups, and on April 23, 1917, the service was reported purchased and presented by an unnamed

donor, to whom the church extended a vote of thanks to be conveyed by J. M. Fogelsanger!

Jan. 22, 1923, the church approved a recommendation of the Deacon Board for the purchase of a pastor's communion set.

Oct. 28, 1929, the time of the love feast was changed from Thursday to Sunday, resulting in increased attendance.

Philadelphia, Pa.

## Keeping Alive Spiritually

BY OLIVER H. AUSTIN

ONE ought not make the fatal mistake of thinking his whole duty is done when he has publicly professed faith in the Lord and has united with the church. The truth of the matter is that the public profession of faith in Christ is but a declaration to the world of a change

## Loss or Gain?

(Continued From Page 4)

newspapers of the city and the galleries would stimulate sentiment and increase momentum which would make the steam-roller more effective. So artfully was this accomplished that Mr. Hoover, then President, candidate Roosevelt, now President, virtually led the forces for repeal.

Now, Congress has passed a bill and the President has signed it, thus making it statutory. This act takes the place of the Volstead Act and attempts to legalize intoxicating beverages. This act is surely a violation of the Eighteenth Amendment which has not yet been repealed. At the same time the federal government set in motion the method of special state conventions in order to repeal, if possible, the Eighteenth Amendment. The states are now getting under way to test the will of the people of this commonwealth on one of the most pernicious and diabolical institutions, i. e., the legalized liquor traffic.

One must wonder where the members of the "old line temperance organization"—the church—will stand in this trying hour? The balance of power is in the hands of her membership. It is doubtful if the liquor business could return without the assistance of some of them. I have been told that some of the members of our own fraternity are standing with the enemy of moral welfare. Why is this so? It can not be because they want to drink, neither because they believe the sale of intoxicating beverages is right! It must be in the hope that beer restored will help them to pay taxes, mortgages, etc. "Woe to him that putteth the bottle to his neighbor's lips!" What price voting!

"What will it profit a man if he gain the whole world and lose his own soul?"—Jesus. J. W. I.

of masters and loyalties and a purpose to live a new life by the grace of God. The individual is not always at fault when the new life fails to develop. Sometimes the church is at fault in failing to provide suitable activity for her membership. Often the failure is made through sheer indifference and refusal to accept any responsibility.

May I suggest some duties of the church member that will tend to promote spiritual life? Church attendance is one of the simplest duties of the church member. It is not a mere privilege for which he pays and has value received—like dues are accepted in a club in lieu of comforts provided. Absence from the church service is to be out of touch largely with the Spirit and pulse of the work of the church. It may seem to you a small thing to be absent from the worship of God's house, but your soul and the kingdom of God have suffered irreparable loss by the missing of just one service. Therefore—for your own sake, for the pastor's sake, for the kingdom's sake, yea! and for God's sake, be in your place every sabbath morning and evening.

Promptness is a great asset in promoting spiritual life. Tardiness at times may be excusable, but usually it is an unpardonable offense against the courtesies of the house of God. The people of God are worshipping, their thoughts are centered on him, they are communing with the invisible Christ, and why should they be disturbed by the habitual late comer? Tardiness and persistent occupation of a back seat are two marks of the indifferent Christian.

"Oh, worship the Lord in the spirit of holiness." Enter the church reverently, seat yourself quietly, bow your head for a moment in prayer and then give the hour to the contemplation of God and his goodness. The service in its entirety is to instruct you, strengthen your faith, and aid in your devotions. Therefore follow reverently the reading of the Word, pray with your pastor as he leads, sing with the spirit and with understanding, "Worship the Father in Spirit and in truth: for the Father seeketh such to worship him."

Give liberally to the support of the church. Give regularly, give proportionately, give systematically. Systematic giving is undoubtedly intelligent giving. If the tithe system does not appeal to you as being scriptural, surely the principle of stewardship is abundantly emphasized, and with it you will wish to comply. But possibly you should read again and see if God does not require at your hand the tenth of your increase as he requires one-seventh of your time. The Christian life is essentially a life of sacrifice. Often money represents little of sacrifice and nothing of personality. The gift of money may not at all satisfy your debt to God. However, whatever it may mean to its donor, it contains great possibilities for the church. In the printing of literature, sustaining of pulpits, propelling of ma-

chinery, erecting of buildings, establishing institutions, directing enterprises thereby glorifying God. Give money that the service you can not render, some other may perform. Prove God by giving that which belongeth to him, and see if he will not open the windows of heaven and pour out a blessing upon you.

Seek the fellowship of God's people. Christian sympathy comforts more souls than the pulpits. Sympathy is far more eloquent than the tongues of men and of angels. Truly "The hosts of God's true and tried are the forests of oaks lifting the vining Christians to the skies." Use every opportunity to show yourself a friend to the weaker brother, one who needs your fellowship.

Loyalty to the church school is essential to spiritual life. It may be less formal, but it is not less a divine institution than the preaching service and often more valuable. This service is especially adapted for the children, but it is also helpful for the adults for we are all "children of God," and sad the day when we have ceased to be learners sitting meekly at the Master's feet. If we can no longer learn from those who teach, then we ourselves might teach. Furthermore, the church school is the most important evangelistic agency of the church. You can not afford to refuse to be enlisted in it.

The sacraments of the church should be observed if the believer is to be kept alive. The first of these is baptism which signifies our change of loyalties. After the signing of our loyalty pledge, we need other things to help us in our development. Every believer should be at the tables of the Lord on communion day. Nothing but serious illness should keep him away. This sacrament is expressly intended for the "unworthy" who have been made worthy through their faith in Christ. One of the memorable sentences of the risen Lord was this: "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always."

As a member of the church it is your privilege as well as your duty to be present at its business meetings. The officers of the church are your officers, the affairs of the church, your affairs. Therefore you owe it to your congregation and yourself to be present with your voice and vote—"Not slothful in business, fervent in spirit, serving the Lord."

Be an intelligent church member by familiarizing yourself with the affairs of your denomination through the church paper. No political document or murder case should possess greater interest for the Christian than literature that pertaineth to his kingdom and its growth. Every family should possess the church paper which will keep them in touch with the progress of events within the church at large.

The family altar should be kept up by those who wish



## Joan's Decision

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yet one of success. An inward peace that was worth all it was costing, was hers.

The students and teachers had asked for Joan's return, and the severe experience through which she had passed, had made the work so vital in her life that her message in the school room was so forceful that the students grasped the importance of it to an unusual degree. Joan experienced the joy in work well done. She had gained an experience-centered education, and the satisfaction that she was able to so blend her spiritual life with her secular life gave her a sense of joy. Joan was as metal drawn through refiner's fire, and the result was genuine character, tried and true. The smile that Joan wore those days was one that would not wear off because it came from the soul.

During the winter months, Joan had an opportunity to do some office work for the Superintendent for which she had received very good pay, and by which she met her payments to Cousin John when she returned home. Joan had taken God's promises at their face value, and had found them sure and steadfast. She would never again debate and doubt, she thought to herself.

In Joan's absence during the long winter months, the young minister had been called repeatedly to the little village church, and the people were awakening to his message.

Without Joan's knowledge the opinion of her friends back home had changed toward her and some one had told the minister of her pledge.

Tim's teasing prediction had not been so far wrong after all, for the young man saw to it that he and Joan became life partners. Joan had earned the place at his side because she had dared to be a "doer of the word and not a hearer only," when the storms raged and her cross was heavy. She had heeded the command, "Seek ye first the kingdom," and the promise that all things would be added unto her came in full measure as the years came and went.

*South Bend, Ind.*

## Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

Some months ago we were privileged to form brief acquaintance with an interesting young woman whose pleasing manner readily won for her the way into new friendships.

As we met day after day for a time, it was not long until we found common ground for conversation, and a little later I ventured to ask why she decided to leave her New England people to make her home in far-away California.

With perfect poise, but with the freedom of one talking to a familiar friend, she told her story which in substance was this: "My mother loved society, but cared little for home and family. She frequently went away leaving us for days at a time in father's care. But for an auntie who helped out as much as she could, I do not know how father could have kept us all together. Mother seemed to love us in a way, but never wanted to be bothered with us or hindered from going out with her society friends, and so she came and went as she wished. We grew up and went out for ourselves. Mother now lives alone in her ten-roomed house undisturbed by any one of her six children, and she longingly wonders why none of us care to share the home with her."

What a mental picture such a story gives!

We have been thinking lately of the many homes much **unlike** the one mentioned, and it seems fitting that we should hear first-handed from some of this other kind. With this purpose in mind we wrote to a number of our sisters asking them to give to the Messenger readers some "high points" in their childhood days—early home experiences which have vitally influenced them in later life.

These women are responding splendidly, and as we read the letters we can not but breathe a prayer of thankfulness to God for the fathers and mothers who so nobly lived and taught in their homes that the church today is being blessed by the lives of their daughters who are now some of our strong Christian women, and the mother-home-builders among us.

We who sit around this great table are to hear some of the gem-thought from these letters received. You can not afford to miss the spiritual uplift they bring.

### Three Letters in Appreciation of Home

I am grateful for this opportunity to express in a small degree all that I owe to my mother and father.

My character was undoubtedly moulded by the commonplace incidents of daily life in my childhood.

The daily reading of the Bible, the evenings spent in singing hymns of praise, the unflagging attendance at Sunday-school and church, and more than all, the presence of my father and mother who practiced love, kindness and the other precepts of Christ by living them.

I was one of a large family of children and our parents, with a just hand, divided the tasks; each of us had her part in the home duties which part she was definitely expected to do daily.

I am satisfied that the discipline gained in learning to do my part, and the high ideals for which my parents stood and which they so impressively taught to their children now enables me to hold the love of my own sons and the respect of my community.—Mrs. C. N. V., California.

Perhaps the following experience may help some one else as it has helped me. I was eleven years old when several persons were to be baptized, and my sister expressed herself in these words: "Whew! I'd hate to be baptized today. It's so cold." Then mother said: "Sister, couldn't you do that much for Jesus?" Mother's words made a deep impression on me. I could not get away from them for months. Finally I promised my Lord I would be baptized.

One day I asked mother if one could commune without being baptized. Mother said "No," and then almost in the same breath she added, "Would you like to be baptized?"

What peace and joy my mother's understanding heart



brought to me. Her little daughter sat by her at the next communion meeting.—Mrs. S. L. W., Michigan.

First and foremost was the practice of daily Bible reading and prayer. The Thirteenth Chapter of First Corinthians stands out above all other scriptures.

Parts of this chapter were read and explained to us every day until we could repeat it from memory. This great message has been an inspiration to me all along the way.

One of the most enjoyable and helpful experiences of my childhood came as a member of a girls' club which my mother organized for the little girls of our community.

The meetings were opened in a businesslike way, the time spent in sewing and in outdoor games. We closed with singing, reading from some good book and then a short prayer.

Sunday afternoons we children with mother and father spent many happy hours out in the woods enjoying God's great outdoors.—Miss A. C., Kansas.

## CORRESPONDENCE

### PASSING OF JOSEPH Y. NISHIKAWA

The following is taken from the Glendora, Calif., Press. The notice was sent us by Mrs. John A. Netzley who adds that Mrs. Nishikawa was baptized in October of 1920 by Bro. J. J. Yoder, then on the way with Bro. J. H. B. Williams to visit our mission fields.

Joseph Y. Nishikawa was born in the picturesque old garden city of Kumamoto, Japan. He was left an orphan in his early youth, and should have known comfort, for his father had been a gentleman of noble rank. But at his death the wealth of the family passed beyond his son's re-possession, and he was placed in a mission school of the Church of England. While there, the lonely, earnest and affectionate boy became endeared to his teachers and embraced Christianity. He was also given his Christian name.



At the age of eighteen years he was persuaded by relatives to come to the United States where they hoped he would become a rich man. While he had acquired some English, yet he experienced many discouragements. His itinerary and quest led him through most of the states west of the Rockies.

While industrious and eager, he did not possess the sturdiness and endurance of many of his countrymen, which caused him to frequently seek new service. But two things buoyed him up: his joy in the presence of his Savior, and the additional knowledge of English and the manners of

men he was storing up for his life's work—at that time unknown to him.

So, in the providence of God, he one day arrived in Glendora. Here he was impressed by the beauty of the place and, for the most part, the friendliness of the people. Though only a laborer, in orchards, gardens or homes, his friendly manner, ready smile and willing attitude found him friends.

Being a Christian, he cared not for the pleasures and games of the boys at the camp, but rather, on the Day of Rest, taking his well-worn Bible, he was wont to seek a quiet retreat in the hills or at some house of worship. Thus it was, and having heard somewhat of the Church of the Brethren, he came in our midst, usually bringing some of his friends.

In 1914, a special Sunday-school class was formed solely of Japanese with Mr. Nishikawa serving as interpreter. In the next year he showed his ability and helpfulness when evening classes were arranged and a number of Japanese boys availed themselves of the opportunity particularly to learn the English language, though lessons in the Bible were also given.

These experiences were fruitful in Rev. Nishikawa's life. He gained a knowledge of what the Lord would have him do—bear witness of him to his own people. He gave himself more assiduously to study of the Scriptures. He received baptism and later was elected to the ministry in the Church of the Brethren.

Sept. 17, 1917, he sailed for Japan. He was glad. He was going home. Not with much earthly riches, but a wealth of the love of God. He had been absent fourteen years.

On his voyage he had a bit of St. Paul's experience. A terrible storm raged, threatening to break the ship in pieces. The ship's crew lost hope, and officials bade men turn to their gods. Joseph prayed. He said he was not greatly alarmed for he knew if the Lord wanted him at home he would take them safely through. They did land safely amidst the tumult of disaster following a typhoon and tidal wave.

In a few months he was married to the girl to whom he had been betrothed in early childhood, with whom he spent nearly 15 happy years. During most of this time they lived in Kobe. Here he opened a school in his home, teaching English literature and other subjects, but the message of the Bible was that which he took chief delight in making clear. School-men from both high school and colleges sought his aid in language. His good wife was ever his standby. She learned speedily to both speak and write in English, and forsaking the idols of her father's house, accepted Christ her Savior and was baptized in 1920.

In this work he was assisted financially through the years by the Church of the Brethren of Glendora, until the organization of the Independent Church of the Brethren was effected with whom he affiliated, and who continued his assistance.

His home in Kobe was also enjoyed by quite a number of missionaries on their way to and from their fields in North and South China and India. How happy he was to entertain them, and what joy to greet those of his own beloved fellowship! They will miss him and his wife and their genial and lovely hospitality when they pause in Kobe to change boats.

A little more than a year ago, Rev. Nishikawa and his wife returned to their childhood home in Kumamoto. The

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## Keeping Alive Spiritually

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to live spiritually. The mightiest religious influences of earth are produced in that quiet moment when father, mother and children kneel together around the family altar in humble devotion before God. Give up what you will, but let this custom prevail and all along your journey through life it will be as a beacon light, leading you on and on till the close of the day and the end of the way. Then you shall hear that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

*McPherson, Kans.*

## NEWS FROM CHURCHES

### CALIFORNIA

**Laton.**—Since our last report a much needed addition of two rooms has been made to the parsonage. Jan. 15 the Y. P. D. of the Raisin City church gave us a fine program at the 11 o'clock service, after which a basket lunch was served. The afternoon was spent in social recreation. President Studebaker of La Verne College was with us Feb. 12 to 17, bringing us a Bible lesson followed by a sermon each evening. The attendance and interest were good. On the last evening a pot-luck dinner was enjoyed by a large crowd after which Bro. Studebaker brought another challenging message, followed by an offering for the college. Bro. Studebaker and the pastor called on practically all the members in their homes. He also gave addresses to the student bodies of five high schools and two grammar schools. His work was much appreciated by the church and community, and we feel that a new interest has been awakened for La Verne College. The Reedley Y. P. D. group gave us a splendid program on March 12, after which a basket lunch was served and a social time was enjoyed. Our Y. P. D. group gave return programs at the Reedley and Raisin City churches recently. It is inspiring the way these groups witness for Christ. At the regular council on March 20 the date for our love feast was set: April 22, 7:30 P. M.—Mrs. Sadie Price, Laton, Calif., March 30.

**La Verne** church has just passed through a blessed experience of awakening and reconsecration stimulated by Bro. Leland Brubaker in a series of evangelistic services. He preached with convincing power that the Christian must radiate his belief in his whole being and in his every act. Five made the good confession and were received into the church by baptism at the close of the meeting. Two others have been baptized since our last report. The choir, La Verne College Choral Union, and the various departments of the Sunday-school are getting ready for Easter programs. The young married men's Sunday-school class has taken on new life under the leadership of Roy Hylton. The women of the church have decided to launch the "circle plan" of holding mothers and daughters' and missionary meetings. The sisters of the church have been divided into four groups to meet in homes once a month with a joint missionary and mothers and daughters' program. It is believed that this method will secure the interest of more sisters than the old method of one missionary meeting a month and mothers and daughters' meeting once a quarter. A day of prayer and fasting was observed March 25 in the interest of the evangelistic campaign and certain other subjects.—Grace Hileman Miller, La Verne, Calif., April 7.

### ILLINOIS

**Dixon** church has had a steady growth in attendance at all services during the winter. In our Sunday-school we have a number who are doing personal work, inviting folks to church and giving encouragement. We can always see fine results from this work. Our Bible study of Wednesday evenings has had an average attendance of twenty during the winter. Our Ladies' Aid has been active helping the needy of our city; many homes have been made more cheerful because of their efforts. They have not made much money but we feel that their work can not be counted in dollars and cents. Our young people are to be complimented for their fine work and support. We can depend on them both in attendance and financial support. They always remain for the preaching service both morning and evening for which we are very thankful. A special effort has been made to plan an interesting and spiritual Sunday evening service and by the help of the young people we feel that we have accomplished our aim. We have had many compliments from those not members of our church for the fine way in which our young people take hold of the work. March 26 the Dixon churches united in a tabernacle meeting with Rev. Grady T. Cantrell as the evangelist. A great influence for good is going out from these meetings. We plan to

observe National Music Week beginning May 7. Musical programs will be planned for each evening. Our communion service will be held Sunday evening, May 14, at 7:00 o'clock. When in Dixon make us a visit. We welcome strangers and make every one feel at home.—Mrs. Lillie M. Thompson, Dixon, Ill., April 14.

### INDIANA

**Goshen City** church met in council April 4. Several letters were received and granted and two received by baptism since our last report. Our love feast will be held in the near future. The financial reports for church and Sunday-school showed that so far we have been able to keep out of debt and have a little ahead. Our missionary achievement offering, taken the last of February, was \$114.11. March 26 the young people of the church presented The Sacrifice. It was presented the second time on March 31 to a full house. It is a good missionary play and was given to raise funds for the young people's mission project. The young people's class has an average attendance of sixty faithful and willing workers. Our B. Y. P. D. meets each Sunday evening. Our junior-intermediate choir is also an active group. The Ladies' Aid meets each Wednesday to sew and quilt. The Aid and missionary society have been sewing for the needy and helping the Red Cross. Each Tuesday evening we meet at church for prayer meeting. We have been studying the book of Hebrews with Bro. George, our pastor, as leader. On Thursday afternoons we have cottage prayer meetings.—Lillie Tulley, Goshen, Ind., April 14.

**La Porte** church is growing rapidly. Since Nov. 1, 1932, thirty-one have been baptized into the kingdom. The outstanding ministers who have been with us and delivered inspiring messages are: Edward Frantz, D. W. Kurtz, R. H. Miller with the deputation team. The pastor has been conducting an evangelistic campaign and expects the climax on Easter Sunday. Our Sunday-school attendance has been splendid with an average of 113. Prayer meetings also are filled with spiritual teachings; the attendance has been averaging forty-three.—Mrs. Kenneth Murphy, La Porte, Ind., April 10.

**Maple Grove** church (So.) met in council April 1. Twelve of our Sunday-school children made their decision to come into the church recently. We planned for an instruction class to be conducted each Sunday morning for the new converts by Bro. Ira T. Hiatt. The baptismal service will be held some time in June. We plan to have our love feast at that time also.—Mrs. Vincent Youngblood, Center Point, Ind., April 10.

**Mt. Pleasant** (No. Ind.) church met in council March 3 with Bro. C. C. Cripe in charge. It was worth while for us to be there just for the sermonette he gave before the business session, on the subject, Should a Christian Worry? Our love feast will be held June 3. Bro. Bagwell and Bro. Snider from North Manchester gave us some inspiration on Sunday evening, April 2. Bro. Snider brought the message.—Mrs. Willard Sellers, Plymouth, Ind., April 11.

**Salem** church met in council April 1. Our former pastor, Bro. Clyde M. Joseph, and family were with us. Five letters were received and three granted. Two have been reclaimed since our last report. Our pre-Easter service was called off since our pastor, who was to conduct it, is quarantined for scarlet fever.—Cornelius Hagle, Knox, Ind., April 10.

### IOWA

**Libertyville** church met in council March 4. Our love feast will be held Saturday evening, May 27. April 2 Sunday-school officers were elected with Vane Hunt, superintendent. Plans are being made for a Sunday-school attendance contest to begin April 16 and close Aug. 27.—Mrs. J. Warren Davis, Fairfield, Iowa, April 10.

### KANSAS

**Prairie View** church met in council April 2. Sister Emma Armantrout was reelected superintendent, with Sister Elizabeth Dague, assistant. A B. Y. P. D. has been organized and is having Sunday evening meetings with the families in their homes. They elected Bro. Glen Stover as president, and Dale Bowers, vice-president. The attendance has been around fifty-five at each meeting. After the meeting they sing for a time and once each month, on Friday evening, they have a social entertainment. Our average attendance at Sunday-school and church has increased and is about seventy now. The church decided to have the love feast Sunday evening, June 4, at 7:30 o'clock.—Minnie Dague, Scott City, Kans., April 13.

### MARYLAND

**Monocacy** congregation met in council March 25. Chas. Stover and E. P. Schildt were chosen as delegates to District Meeting, with L. J. Flohr and Jesse P. Weybright, alternates. Bro. Stover was elected delegate to Annual Meeting, with Bro. L. J. Flohr, alternate. Bro. Stover was also reelected as elder in charge for another year. Our home ministers will begin a series of meetings on May 14 to last one week and close with the love feast Sunday evening, May 21, beginning at 6 o'clock. Elders Jos. Bowman and Marshal Wolfe, visitors, assisted in our council meeting. On Sunday evening, April 2, Sister Anetta Mow, returned missionary from India, came into our congregation and held three evening meetings. She told us many things about the work on the mission field. She also met with the Sisters' Aid on Tuesday. We enjoyed her presence very much and she gave us many helpful suggestions.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 14.



**Peachblossom.**—April 7 the young people of the Fairview Sunday-school did very creditable work in the rendition of the biblical play, *The Daughter of Jephthah*. This is also to be given at a Sunday-school social of the M. E. church south of Easton. April 2 a peace program was given by a number of young people and children at the Easton house. We have been fortunate in having inspirational programs presented by quartets of the Volunteer Mission Bands of Bridgewater and Juniata Colleges. In the fall Brethren Roy Forney and Caleb Bucher gave us a helpful week-end institute on Religious Education. Our love feast will be held in the Fairview house May 21.—Mrs. C. W. Walbridge, Easton, Md., April 12.

**Thurmont.**—At our semiannual business meeting April 7 A. W. Ecker and T. S. Fike were elected delegates to District Meeting; the latter is delegate to Annual Conference. A. W. Ecker is church clerk. T. S. Fike, elder in charge, was asked to secure an evangelist to hold a series of meetings in the near future.—Helen Dern, Thurmont, Md., April 10.

## NEBRASKA

**Lincoln.**—The evening of Feb. 5 the young people had charge of the services which included the unveiling of the beautiful picture, *Jesus on the Mount of Olives*. This was presented to the church by the young people. They had won the second prize in the temperance play presented last fall and thus the picture was purchased. Following the presentation talk and the unveiling there was an impressive candle lighting service and a reconsecration service. Bro. Birkin, accompanied by Sisters Minnie Horsh and Mildred Treadwell, attended the conference at McPherson Feb. 19 to 24. They reported a very good conference.—Lena Foster, Lincoln, Nebr., April 10.

## OHIO

**Bellefontaine.**—On Thursday evening of Holy Week the Bellefontaine church assembled around the tables to observe the Lord's Supper. Sixty-one were present to participate. All but three are members of the local congregation. Eld. J. L. Guthrie officiated. Earlier in the evening four were baptized, two mothers and their sons. Last Sunday one man was received on former baptism. The Sunday-school has been growing in recent months. Nearly every one remains for the morning worship and sermon. Some very interesting programs have been sponsored recently by subordinate organizations of the church. At one Sunday evening service while the pastor was conducting a revival in Canton, Ohio, Miss Florence Cleland, who was for a time teaching in the school in India where our missionaries' children attend, appeared in costume and spoke, telling of the mission work in India. The most notable point of growth in our church has been in the men's group. This is not only in numbers but in personal, spiritual development and in united effort for the church. The men of the church meet one night each week for prayer, Bible study and singing. The attendance at these meetings is on the increase. A number of them have quit the use of tobacco. Others are fighting the habit. Some have found that a Testament fits very well where the tobacco had been carried. They make frequent use of it too. A gate man at a busy railroad crossing read eleven chapters of Hebrews one evening while on duty. Some have regular scripture reading with the children each evening. Others spend much spare time in Bible study. The women have one regular meeting each month. In addition to this they conduct one or more home Bible classes each week with shut-ins. While the ladies are aggressive in money making, this is not considered the most important phase of their work. They are aiming first of all to function as a spiritual part of a spiritually minded church. There is marked spiritual interest and development among some of the younger members of the church. Our Bible study in connection with prayer meeting has been along the lines indicated on the Brethren card. Only on the extremely cold night of the winter did our prayer meeting attendance drop as low as thirty.—John Wieand, Bellefontaine, Ohio, April 14.

**Union City** (So. Ohio) church met in council March 17. Two letters were received; we are glad for some families who have moved into our midst to help us in the work of the kingdom. This being the regular time to decide concerning our pastor for another year, Bro. Ivan Erbaugh and wife were again chosen. Bro. Erbaugh and Bro. Ira Mikesell were selected as delegates to District Meeting. We are having one week of pre-Easter services with Bro. Erbaugh doing the preaching. He has been giving us some expository sermons on the Book of Romans, showing us Paul's wonderful doctrine on justification by faith. Our Sunday-school has been well attended, also our evening services during the winter. We were glad for the message brought us a few Sundays ago by Bro. Parker Filbrun from the Bear Creek church. We have been studying the Sunday-school lessons in our mid-week prayer services. The young people of the city met at the Church of Christ on Sunday evening, March 26, to plan for some work in the near future.—Mrs. Wm. Netzley, Union City, Ind., April 10.

## OKLAHOMA

**Washita.**—Our pastor, Bro. Geo. R. Eller, and wife were given a vacation during the month of January. Splendid programs were rendered by various family groups during the preaching hours. Interest and talent shown in these programs were outstanding. March 12 our two weeks' revival meeting began with Bro. O. H. Feiler as evangelist. The messages, both illustrated and verbal, proved to be helpful and inspirational to our community at large. Nine accepted Christ, eight of whom were baptized while one desired to unite with another church. The meetings closed with our love feast on Monday

evening. At our church council April 3 it was decided to retain our pastor for another year. It was also decided to carry out plans of raising a cotton crop this year for the purpose of helping the church financially. The joint Sunday-school rally was held at this place April 2 with a large attendance. A splendid program was given to an appreciative audience. These meetings are creating a feeling of good will among the various denominations. The young people of the Sunday-school are conducting an attendance campaign which began Jan. 1 and closes May 1. Interest and attendance have increased and we hope to hold our new, interested members. We have a class meeting the first Wednesday evening of each month in the various homes of the community. Plans are being made for future entertainment and goals for our young people.—Esther Brubaker, Cordell, Okla., April 11.

## OREGON

**Weston.**—At our last council meeting Bro. Noah Bonewitz was elected superintendent and Bro. Chas. Barklow, elder. Bro. Barklow spent one Sunday with us this winter which we enjoyed very much. We have a fine class of about twenty young people. We have a small membership but all are faithful in attendance.—Mrs. E. E. Tucker, Weston, Ore., April 11.

## PENNSYLVANIA

**Annvile.**—During the beginning of March Bro. R. W. Schlosser of Elizabethtown conducted a Bible institute at the Annville house. His theme was based on the Book of Hebrews and his talks were helpful and inspiring. Four were received into church fellowship by baptism and one by letter since our last report. Our revival is to begin at the South Annville house on May 14, Bro. S. C. Godfrey, evangelist.—Sarah Winters, Lebanon, Pa., April 18.

**Bellwood** people are rejoicing over their new basement. For some time a building committee has been investigating the possibilities of more room and the work was definitely started Feb. 21. A room thirty by thirty feet in size with several twin windows was completed in a short time and dedicated April 2 with the elder preaching the dedicatory sermon in the morning and the pastor, Bro. H. Paul Cox, continuing the service in the evening. The total cost of the enterprise approximates \$1,000 for material, labor and equipment, the labor being contributed by the church membership and interested friends. The project was dedicated free from debt. The additional room will greatly relieve the present congestion which is caused by an increased attendance. Since the last report four have been baptized and several more will be baptized at the Easter service. At a recent church council meeting, the pastor and his wife were elected delegates to the District Meeting which will convene at Roaring Spring. Mrs. Lulu McCaulley was elected to go from the Aid. Mrs. Wesley Walters is the Aid alternate. The Aid ladies and the Gleaners' class have been busy earning money to aid with the financing of local church needs. Other classes are also working. The B. Y. P. D. has enjoyed the Bible reading contest which just closed in our district. The daily reading has meant much to them. A deputation of six Volunteers were here from Juniata College March 26, and gave their inspiring messages. We are looking forward to the Easter services and to the communion April 30. With an attendance around 250 for several months, we are expecting 300 Easter morning. We are, especially, thinking of our communion. We want to make it the biggest and best, leaving something in the hearts and lives of men and women that is lasting. We enjoyed the lantern slides of our mission fields, April 2, which was made possible by the Women's Work organization of our district and Ernest Miller of Altoona.—Mrs. H. Paul Cox, Bellwood, Pa., April 10.

**Cherry Lane.**—The work here is moving along nicely. Our Sunday-school attendance has dropped some during the last quarter due to weather conditions, bad roads, and considerable sickness. With nice weather and better roads it is picking up again. A number of new pupils have been enrolled. Seven from our school and three from the Black Valley school were enrolled in the Everett leadership training school the past semester. Our pastor, Bro. Replogle, was one of the teachers, giving course number 2, "Principles of Teaching." Beginning April 25 he will give course No. 1, "The Pupil," here at Cherry Lane. Our regular council convened April 4 with our elder, Bro. E. M. Detwiler, presiding. Bro. Detwiler was reelected as our elder. Sister D. G. Koontz and the writer represented the church at District Meeting. Our pastor will represent us at the Annual Conference at Hershey. We are planning for a week's meeting prior to our love feast and communion which will be held Sunday, May 21.—Mrs. A. Jay Replogle, Everett, Pa., April 17.

**Clover Creek.**—The quarterly business meeting of the congregation was held in the Fredericksburg house April 7. Delegates to District Meeting were J. B. Beach, I. C. Holsoapple, G. B. Wineland, Arch Brumbaugh and L. B. Hoover. Delegates to Annual Conference are, Bro. A. R. Coffman and Bro. I. C. Holsoapple. It was decided to purchase a parsonage at Martinsburg for the Clover Creek congregation. We expect our new pastor, Bro. A. R. Coffman, of Girard, Ill., to arrive and take up his duties June 1. Our B. Y. P. D. at Fredericksburg rendered a good Easter program Sunday night, April 16. The program consisted of music, readings and a pageant, *The Witnesses*. Several new members have been received by letter since our last report.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., April 19.

**Codorus** church met in council April 17. Delegates to Annual Conference are Brethren Obed Frey and D. Edw. Keeney; alternates,

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## PASSING OF JOSEPH Y. NISHIKAWA

(Continued From Page 23)

strain had proved too much for his health and they decided it was best to go back.

His last severe illness lasted but a few days. His sorrowing wife writes:

"On Nov. 26 he was stricken with an effusion of blood on the brain, causing partial paralysis, but he peacefully passed away."

His wife, one sister and numerous friends in many parts of this country, as well as other lands, mourn the loss of a true and noble associate and coworker.

## CHIPS FROM THE REPAIR SHOP

While yet in the grade schools of McPherson, Kans., I almost worshiped that grand old man, Daniel Vaniman. My parents often read his Messenger articles entitled—"Chips From the Workhouse." How many readers remember those articles? Now that my body is temporarily unnerved my mind insists on scattering some chips from the repair shop.

It was in the year 1899 that McPherson College academy graduates chose as their class motto, "Push." "Little" Enoch Eby, member of that class, says he has found in India and America three classes of people: Immovable, movable and them that moves 'em. To move 'em, including one's self, requires "push" on a large scale.

The writer's graduation, in this same class, was followed by thirty-one consecutive years of teaching, during which time, study was carried on in singing, speech, piano, oil painting, and the degrees A. B. and A. M. acquired. All these years have been spent, save one year in the University of Southern California, in our Brethren colleges—McPherson, Manchester, Bethany Bible School and La Verne. A substitute has never been a necessity.

However, the spirit of change is in the air. It was not through choice to respond to the changed atmosphere, but at noon Oct. 20, 1933, I locked my classroom door and went home ill. A good doctor was called. "Rest in bed and no company," he ordered. To be assigned to bed for forty days for the purpose of becoming as wooden as possible was the most unhappy discipline ever given to me. Though the body was quiet the mind was insistent upon hewing some chips to be placed in a basket and passed around. Maybe no one needs this little basket of chips? I am sure there are many who do not!

You see that biggest chip on top of the pile? It was chopped off while thinking thus—it would be a blessing if every human being were stricken for a few days some time in their early adult life. They would learn to appreciate health, would, no doubt, give time and attention to the care of their body, giving it a surer chance of surviving the demands of its owner.

Not only would these stricken ones learn to appreciate health, but they too would have an understanding heart, one at leisure from itself to soothe and sympathize with those in the sick chamber. Unless we learn to feel for things in which we have no personal interest we can attain nothing generous or noble. "Next to love, sympathy is the divinest passion of the human heart."

Those not untutored in suffering know that it is hard to keep on "the sunny side of the road," when under a snow bank of illness. The glasses of the sick one are usually tinted quite too blue to see the glory of the sunshine. It is easy for the robust to think, when hearing of another's ailment, O, so and so is in for repairs, but some one will keep

an eye on him until he is out and at it again. I must bustle along against time!

One lesson the writer has learned since in the repair shop, which she hopes to never forget, is to remember the shut-in. Can she ever be happy in church or social events again unless something be done first for that one, who through illness, is deprived of joys she expects to experience? Perhaps no one, sick or well, can explain the mental and spiritual vault to a sick one which accompanies the smallest token of sympathetic remembrance.

The various tokens of sympathy one may present are legion. Perhaps, some one might receive suggestions for cheery deeds from the ready hands of my Samaritan friends. As Thackeray has said, "Ah! thank heaven travelers find Samaritans as well as Levites on life's road." Words are inadequate to express the appreciation for all the inspiring symbols given to me from friends, far and near, during my solitude. They came in the form of beautiful notes, letters, cards, dainty dishes, complete meals, wholesome drinks, choice fruits, articles to add to physical comfort, choice prose, cheerful poems, photos, originally drawn pictures from Mexican children, groups of children singing below my window, valentines from college girls, remembrances from my "Mystery Friend" (see Messenger Feb. 25, '33, page 9), short visits from those who assured their daily prayers for recovery, and flowers, cut and potted. The sick chamber resembled a beautiful flower garden.

Is any organization tempted to dispense with its flower committee? Do not yield for flowers are love's truest language. A passion for flowers is about the only one which long sickness leaves untouched with its chilling influence. "Flowers," said Beecher, "are the sweetest things God ever made and forgot to put souls into."

"They speak of hope to the fainting heart,  
With a voice of promise they come and part,  
They sleep in the dust through the wintry hours  
They break forth in glory—bring flowers, bright flowers."

It is in sickness that we most feel the need of that sympathy which shows how much we all depend one upon the other for our comfort and even necessities. George Eliot says: "Our deeds determine us as much as we determine our deeds." Shall we do those deeds for the shut-in today which will excite new hope, and add to our harvest for eternity?

Laura Esther Haugh.

La Verne, Calif.

## HEART THROB NUMBER FOUR

This happened before Christmas and we have been wanting to tell you about it before now, but we have been so busy that we could not get everything done just when we wanted to.

From Vacation Bible Schools and Sunday-schools where children had been told about our Chinese work in Chicago came scrap books, story books made from Sunday-school papers, jointed animals, vases, framed pictures, doll beds with dollies in them, cut picture puzzles, wash cloth mittens made from Turkish toweling, nuts, etc. These were all to be used for Christmas gifts for our Chinese mothers and children.

Some of the places from which they came were Cedar Mills and Greenville, Ohio; Franklin Grove and Elgin Illinois; Brethren, Michigan, and other places. One of the junior boys in Elgin, learning of some of our needs, sent us a dollar to buy paper and cord for wrapping and tying.

The week before Christmas we had a happy time sorting tying and marking the different packages. Lillian Grisso



one of our India missionaries, helped us one forenoon, and she got as much joy out of it as we did. She said it made her think of Christmas in India. We delivered one hundred and thirty-five packages. How I wish that each one of you could have seen the joy and happiness that lighted up the faces of these boys and girls, and the mothers too. And I wish you could have heard their words of appreciation as they received the gifts. You would have felt more than repaid for what you had done.

We explained to them that the gifts were made and sent by American children from other towns and states who were interested in them. Then the mothers would say, "Too much work, too much work." We told them you loved to do the work because you love Jesus and because you love everybody. May he richly bless you for your gifts of love.

Allie Eisenbise.

Chicago, Ill.

### THE PASSING OF ELDER DAVID KENDIG

Eld. E. D. Kendig of Stuarts Draft, Va., was buried at the Mount Vernon church, Jan. 17, 1933, at the age of 82 years and 8 months.

All his life Bro. Kendig had led an active career. Never very robust, his abundant energy sometimes carried him beyond his strength. His last illness was brief. He was recovering from an attack of flu when caught in a sprinkle of rain from which he took a chill and passed away in a few days.

As a young man he attended the Brethren's Normal, as Juniata College was then called. When the school work at Spring Creek, Va., was started in 1880, which has grown into Bridgewater College, he was chosen as one of its first board of trustees; and he was the last of the original board to pass away, fifty-three years after his first appointment.

In 1870 the Mount Vernon congregation built its first permanent church, a commodious brick structure. In March of the next year, although the building was not finished, a council meeting was held in it and Bro. Kendig was elected to the ministry.

He felt at once that he wanted to serve his church. But this was before the Virginia churches had begun to hold protracted meetings, so he joined his uncle, James R. Gish, in an evangelistic campaign in Arkansas. Returning later, he established his home near the place of his birth and lived the rest of his life in the Mount Vernon congregation.

He served in the ministry sixty-two years, and was in the eldership thirty-three years. He was repeatedly an officer of District Meeting, and for some years was in demand as an evangelist. He possessed a fine social nature and was a friend of young people.

Bro. Kendig was married three times. His first wife lived only a short time. His second wife was a daughter of Eld. David Long of Maryland. To this marriage was born one son, Robert, who passed away about fifteen years ago leaving a son, Robert, Jr. This young man, the only direct heir, was the pride of his grandfather. His third wife was Ida Garber of Mount Sidney, Va., who survives him.

Eld. Kendig was a leader in his community. He was one of its best farmers. He planted the first commercial apple orchard in the section where he lived. He was known for his public spirited interest in whatever was for the good of the community.

But his primary interest was the church. He loved the church and he loved its service. He was among the first in the Shenandoah Valley to engage in holding series of meet-

ings. He was among the first to urge the pastoral care of the churches. He was enthusiastic about Sunday-school work and missions at home and abroad and a liberal supporter of them.

The funeral service was largely attended, the writer giving the address from Philpp. 3: 13, 14. He was assisted in the service by two of Bro. Kendig's former pastors, Eld. C. B. Smith and Guy Stump.

Jno. S. Flory.

Bridgewater, Va.

### MR. JONES AND HIS RED PIGS

On Saturday, April 1, a resident of this community, whom we will call Mr. Jones, planted corn and beans, and made a hot bed for sweet potatoes. Then in the afternoon he started to town to buy some pigs. He met a neighbor man, so he went with him. This man was without money and without a job.

Mr. Jones bought four pigs. On the way home he began to think what Jesus would do if he had four pigs and his neighbor none. So Mr. Jones debated the question all the way. Just before he reached home he said in his heart: "Lord, I will do just as you want me to do with these pigs."

The result was the neighbor got one pig. Under the circumstances this meant a real sacrifice to Mr. Jones. But the man who got the free pig was so pleased that he told most all whom he met.

The next day at church, Sunday-school and preaching services seemed better to Mr. Jones because he had done a good deed the day before. Now this is written in the hope that some one else may get a pig, and some other Mr. Jones the joy of giving it, thus proving the wisdom of Jesus when he said, "It is more blessed to give than to receive."

Schoolfield, Va.

W. C. Swift.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Whicker-Wagner.**—By Eld. Orlando Ogden, at the home of the bride's father, on Feb. 18, 1933, Ralph Whicker and Sister Lesta Wagner, both of Unionville, Iowa.—Ruth Ogden, Unionville, Iowa.

**Weigold-Stahl.**—By the undersigned at his home in Glendale, Ariz., March 16, 1933, Vernon W. Weigold and Flossie Stahl.—E. E. Barnhart, Glendale, Ariz.

## FALLEN ASLEEP

**Baughman,** Mrs. Laura D., daughter of the late Philip and Sarah Roser, died at her home near Lineboro, Md., April 5, 1933, aged 70 years. She is survived by her husband, two sons and two daughters. She was a member of the Lineboro Reformed church. Services in the Black Rock Church of the Brethren by Rev. John Hollenbaugh, Reformed, and Bro. N. S. Sellers. Interment in cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Boaz,** Sister Kathryn, wife of Daniel M. Boaz of Hatfield, Pa., died March 13, 1933, aged sixty-four years. After an illness of about a years she died of heart failure. She is survived by her husband and two children: Mrs. George Worley of Philadelphia and Roy D. Boaz, of New Haven, Conn., and one grandson. Funeral services at the Brethren church at Vernfield, Pa. Bro. H. K. Garman of Philadelphia officiated, assisted by Bro. Elmer T. Moyer of Vernfield.—Elizabeth R. Blough, Bridgewater, Va.

**Brown,** Sister Barbara, died at the home of her daughter, Ethel Brown Juckett, in Los Angeles, March 13, 1933. Her maiden name was Greider and she was born near Delphi, Ind., April 10, 1854. She spent ten years in North Dakota and twenty in California. She married

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## News From Churches

(Continued From Page 25)

**Brethren Geo. Keeney and Martin M. Hartman.** Our church held pre-Easter services at the Codorus house with good attendance throughout the week. April 9 an Easter program was rendered at the Shrewsbury house. Sister Anetta Mow, returned missionary from India, gave several lectures at the Codorus and Shrewsbury houses Jan. 19-22. A Bible institute was held at the latter house March 11 and 12 by Bro. A. C. Baugher of Elizabethtown. He discussed the Book of Job. We are beginning a revival meeting at the Codorus house May 7 by Bro. Howard A. Merkey of Manheim, Pa. Our love feast will be held May 28 at the Codorus house.—Esther B. Hartman, York, Pa., April 18.

**Huntingdon.**—During the past quarter the worship service program included sermons by Calvert N. Ellis, Warren D. Bowman, H. H. Nye, all of the college, Rev. Edward H. Jones, pastor of the Presbyterian church of State College, an address by Miss Anetta Mow, of India, a program by the Volunteer Group of the college, and a sacred concert by the a cappella choir of the college. The evangelistic services in February were conducted by Bro. M. J. Brougher, of Greensburg, the music being in charge of Prof. J. W. Yoder. As a result of the inspirational services forty-three confessed Christ. Seven were baptized on Sunday, Feb. 19. The others, mostly boys and girls, have been attending a pastors' training class, since the meetings, and will be baptized Easter morning. The community leadership training school closed March 27. There was an enrollment of 129. Twenty-six of this number were from our church and Sunday-school. We had the largest enrollment of any church. Calvert N. Ellis and Prof. C. L. Rowland, from our congregation, served as instructors, while the pastor acted as dean of the school. A quarterly meeting of the adult department of the Sunday-school, under the direction of Bro. S. M. Gehrett, superintendent, was recently held in the Sunday-school room of the church. An educational talk was given by Bro. R. B. Stambaugh with regard to Poland and its present status in world affairs. A voluntary prayer service is held each Sunday evening before the regular services, and is proving to be a source of spiritual power. The spring communion service will be held Sunday evening, May 7, at 6:30.—R. B. Stambaugh, Huntingdon, Pa., April 13.

**Huntsdale church** met in council April 11. The delegate to Annual Conference is Eld. A. A. Evans; alternate, Jno. A. Leer. Evangelistic services will begin Sunday evening, May 14, continuing for two weeks. These services will be conducted by Bro. Robert Cocklin of Mechanicsburg, Pa. Our meeting will be closed Sunday evening, May 28, with the love feast. The Christian Endeavor workers gave a play entitled, His Cross, on Easter Sunday evening.—Mrs. J. G. Hutchison, Huntsdale, Pa., April 13.

**Jennersville church** met in council March 31. R. P. Bucher was reappointed elder in charge; other officers also were retained. The Sunday-school superintendent is Bro. Everett Sprengle, and the assistant, Bro. Cline Griffith. Delegates to District Meeting are Bro. Everett Sprengle and Sister Pearl Wimmer; alternates, Brethren Robert Wimmer and J. T. Wickham. Delegate to Annual Meeting is Bro. Cline Griffith; alternate, Sister Ethel Griffith. March 5 Sister Martha Martin of Elizabethtown gave us an inspiring talk on the Beatitudes. April 9 Bro. David Kilhefner of West Chester, Pa., gave us a splendid sermon on The Crucifixion of Christ. Our young people's meeting is doing nicely and is progressing. Our love feast will be May 20 at 7:30 o'clock.—Maude Mills, Lincoln University, Pa., April 10.

**Koontz church** met in council with Eld. D. I. Pepple presiding. Delegates to both District and Annual Conferences were elected, after which Eld. B. F. Waltz, who was called, read the scripture pertaining to an election of a minister and made a few remarks. The church decided to accept three young brethren, the vote being so close. All three not being present, they will be licensed in the near future.—H. S. Koontz, New Enterprise, Pa., April 17.

**Long Run.**—The message brought to us on Sunday was a very powerful one; it was delivered by our elder, S. G. Meyers, on the subject, His Wonderful Hands. Everybody is looking to our elder and brother for good services; the messages are always so stirring and deep.—Mrs. Quinton A. Kunkle, Parryville, Pa., April 7.

**Lower Conewago congregation** met for the spring business meeting April 1 at the Bermudian house. S. S. Shaffer and Eld. O. W. Cook are Annual Meeting delegates, with Eld. C. H. Altland and K. D. Henry, alternates. Bro. Geo. Sowers was reelected trustee for the Bermudian house. Regular church services will continue as before at the Wolgamuth house. Our love feast will be at the Bermudian house on May 28, commencing with Sunday-school at 9:30 and the examination sermon at 10:30, the services continuing all day.—Mrs. Irene H. Mummert, Dover, Pa., April 14.

**Mechanicsburg.**—After about two and a half years of satisfactory service as pastor of this church, Bro. Jos. Rittenhouse closed his duties here Feb. 28. The writer assumed these duties on March 1. March 5 the installation services were conducted by Bro. Grant Group, member of the District Ministerial Board. On the following Tuesday evening the church met in council with Eld. Sollenberger present. Most of the church officers were elected for another term. The pastor was chosen as conference representative. On Wednesday evening a large number of members and friends met in the church for a re-

ception for the new pastor and family. After a period of worship and several addresses, a social hour was spent. The monthly missionary program was rendered in a splendid way on the evening of April 3. May 3 we expect Sarah Shisler to be with us and on June 3, D. W. Kurtz. Interest and attendance in all of our services are increasing. Our love feast will be changed from May 20 to May 7.—John E. Rowland, Mechanicsburg, Pa., April 11.

**Philadelphia (First).**—April 2 was decision day and we were pleased to see fifteen Sunday-school children accept their Savior. Palm Sunday morning two were received by baptism; one of these handed in her letter from the Lutheran Church; it was read just before her baptism. In the evening six Sunday-school children were received into the church by baptism. During Lent on Sunday evenings Sister Murphy is conducting a study of the Book of Mark. Our love feast and communion will be held Sunday evening, May 7, at 6:30. The delegates to District Meeting are Sisters H. K. Hoar and H. S. Delp, Brethren Frank Crentz and Milton Kammer. The delegates to Annual Conference are Bro. Ross D. Murphy and the writer; alternates, Sister Ross D. Murphy and H. H. Funk.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 11.

**Ridge.**—The church met in council March 19. Bro. Jos. Burkhart was appointed delegate to Hershey Conference. Plans were also made for our coming revival service when Bro. Wm. Zobler of Lancaster will be with us from May 4 to 14. An all-day service has been planned for May 14 with communion in the evening. We plan to have sabbath evening church services once a month during the summer. Recently we have had church services on Sunday morning only. We greatly enjoyed Sister Anetta Mow's visit.—Mrs. John Booz, Shippenburg, Pa., April 10.

**Scalp Level.**—A farewell reception was held in the church for Bro. J. A. Buffenmyer and family Feb. 22. An elaborate program was prepared and given by members of the three churches in Scalp Level. Bro. Galen Blough, Rummel, was toastmaster at the reception which was well attended. Bro. Buffenmyer moved to Bunkertown on March 1. Since that time the pulpit has been supplied by visiting ministers.—Florence V. Seese, Scalp Level, Pa., April 11.

**Walnut Grove.**—In looking back over the activities of the church for the month of March we find that 3,164 people were in attendance at morning and evening church services. Our pastor, Bro. J. A. Robinson, is always a busy man; in addition to his preparation for two sermons each week, he has found time to make 3,167 pastoral calls during the year. Also he teaches a Bible study class each Wednesday after the close of prayer meeting which is attended by sixty to seventy-five people. On March 19 we were favored by a splendid deputation team sent us by Juniata College. The regular quarterly meeting of the women's organization was held March 24 when a missionary playlet entitled, From Small Beginnings, was given. Afterward a Hindu lunch consisting of rice and curry, cookies and tea was served. The attendance at these meetings is gradually growing under the efficient leadership of Mrs. J. A. Robinson. An offering of \$120 was given to the district women's organization. The Sunday-school has had an average attendance of 500 during the month of March.—C. T. Noffsinger, Johnstown, Pa., April 14.

**West Conestoga congregation** assembled in regular council April 8. In the absence of an elder, the ministerial board took hold of the work, and Eld. H. K. Ober acted as moderator. Delegates for District Meeting are H. B. Markley, R. E. Myer, and P. B. Myer. Delegates to Annual Conference are H. B. Markley and R. E. Myer. Special business taken into consideration was the installation of Paul B. Myer into the ministry, and choosing of H. B. Markley as elder in charge for one year, to succeed Eld. I. W. Taylor who has passed to his reward. We expect to begin a series of meetings at the Lane house on April 30, conducted by Bro. Graybill G. Hershey of Manheim, Pa. Also decided to have an all-day meeting at the Middle Creek house on June 25 at which time we expect to have some of the services conducted in the German language.—S. M. Fahnestock, Lititz, Pa., April 13.

**Yellow Creek church** met in council March 29. Harry K. Clapper and John H. Burket were elected delegates to District Meeting with E. Paul Dilling and Geo. Clapper, alternates. The church has taken a stand for the eighteenth amendment. Our love feast will be held June 4 at 7 o'clock at Bethel house.—Mrs. Bertha Snyder, Hopewell, Pa., April 11.

## VIRGINIA

**Beaver Creek.**—Our regular council was held April 1. Ministers were present from Sangerville and Elk Run congregations. Delegates to Annual Meeting were elected as follows: Eld. A. S. Thomas, S. D. Glick; to District Meeting, W. W. Wine, C. C. Croushorn, S. E. Garber, M. L. Miller. A protracted meeting will be held in the Montezuma house by Bro. Ernest Muntzing of Maysville, W. Va., beginning May 14. At a meeting held at Beaver Creek by Bro. J. M. Henry of Bridgewater, Va., seven were added to the church by baptism.—Mrs. S. E. Garber, Bridgewater, Va., April 11.

**Branch.**—Bro. W. M. Kahle was with us March 20 and 21. On Monday night he talked to the older people and on Tuesday night to the young folks. He also visited us and gave an instructive talk at our all-day Aid sewing. Bro. L. S. Miller of the Cooks Creek congregation preached for us April 9. The B. Y. P. D. gave a series of programs recently which were interesting and well attended. First, The Ideal Boy was discussed by the girls; second, the boys discussed The Ideal Girl; third, the Homebuilders' class discussed The



Ideal Home. Some of the young folks from Bridgewater College were with us last Sunday night in the interest of peace.—Stella V. Wine, Bridgewater, Va., April 14.

**Midland** church met in council March 4. Bro. Hinegardner was chosen delegate to Annual Meeting with Bro. S. K. Andes, alternate. The love feast will be held at Midland house May 20 at 7 o'clock. Ray Andes was elected president of the Y. P. D. Because of the severe weather and bad roads this department discontinued meetings for the winter to be resumed at Easter. We are looking forward to a series of meetings at Hazel River church in the summer.—Mrs. Lelia Andes, Bealeton, Va., April 10.

**Richmond** church met in council April 8 with Eld. W. A. Myers presiding. Regular reports of work were given and we were glad to note our church indebtedness has been decreased a little since last report. The Aid Society some months ago started an apron around for contributions to be sewn under patches, these contributions to apply towards reducing the church debt. These patches were opened the first of April and the contributions amounted to \$35.80, which sum was turned over to apply against the church debt. Since our last report, three were added to the church by baptism and four by letter. Dr. F. J. Wampler was elected delegate to Annual Meeting with Brethren Lawrence Bowman and Jesse Bowman as alternates. Hon. J. A. Garber spoke to an appreciative audience on Sunday night, March 12. The attendance at Sunday-school and church services has been better than for the same period last year. Our offerings are running about the same for this period. We are looking forward to our series of meetings beginning April 18 conducted by Bro. Guy West.—Mrs. F. J. Wampler, Richmond, Va.

**Sangerville** church met in council March 3. Brother and Sister Eby gave an illustrated lecture here on March 7. March 31 we met in visit council. The visiting brethren gave a good report of their work. Our delegates to Annual Conference are Brethren J. M. Foster and J. L. Driver; to District Conference, Brethren S. L. Wine, A. J. Miller, J. S. Wine and C. A. Click. A vote was taken for a minister and it being almost a tie, Brethren Glen Wine and Caleb Kiracofe were both chosen. Brother and Sister I. S. Long will begin a revival for us on April 23. At the beginning of 1932 we had a membership of 646; now it is 637.—Meda G. Argenbright, Sangerville, Va., April 10.

**Unity.**—On Sunday morning, March 5, several members of the Mission Band of Bridgewater College gave us a splendid program. On March 12 Bro. Byron Flory and daughter from the China mission field filled our appointments both morning and evening, giving us interesting talks on our work there. March 26 Brother and Sister E. H. Eby, who have spent fourteen years in the India mission field, were with us. Bro. Eby delivered an inspiring message on Stewardship in the morning, followed by a helpful message in the evening. Our regular business meeting was held April 1. The love feast will be held at the Bethel house June 3 at 7 P. M. Our social committee planned a men's fellowship supper for April 7. Bro. M. R. Zigler gave a stirring address to the seventy men present. We hope to effect an organization for Men's Work in the near future. This spring a special effort was made, with good results, to improve the attendance in our Sunday-school. We are looking forward to the twentieth anniversary and homecoming of our congregation which we expect to celebrate June 18 with an all-day meeting and basket dinner. We expect Bro. I. S. Long to conduct a revival for us at the Fairview house sometime in July.—Ida Brower Roller, New Market, Va., April 11.

## WEST VIRGINIA

**Berkeley** church met in council April 2. Bro. Harry Rowland was chosen to serve as elder for another year. Sisters Ramsburg and Lightner were chosen delegates to District Meeting with Bro. Ramsburg and John Miller, alternates. Bro. John Lightner was chosen delegate to Annual Meeting with Bro. Gish, alternate. We decided to hold our love feast May 28 at 2:30 P. M. in the Vanclevessville house.—Lucy D. Miller, Martinsburg, W. Va., April 11.

**Smiths Chapel** church met in council April 9. Miss Mable Harmon and Sister Florence Kahle were elected delegates to District Meeting with Bro. Geo. Hylton, alternate. Sister S. B. Broughman will hold our revival meeting later on; this will make the eighth meeting she has held here. Bro. C. P. Hylton has been ill for several months. We pray that he may soon be better, for his faithful service in the church is greatly missed. Our B. Y. P. D. assisted by Bro. E. H. Kahle and Mrs. Brookman gave a series of plays on and after New Year's, entitled, The Old-Fashioned Mother. Bro. E. H. Kahle preaches for us every fourth Sunday.—Mrs. Garnet Tiller, Princeton, W. Va., April 11.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

### DISTRICT MEETINGS

Ohio, Southern, Brookville, May 3, 4.

Virginia, Second, Mt. Vernon, April 26-28.

### LOVE FEASTS

#### California

April 30, 6:30 pm, Oakland.

#### Illinois

May 7, 7 pm, Lanark.

May 7, 7:30 pm, Franklin Grove.

May 14, 7 pm, Dixon.

May 20, 7:30 pm, Panther Creek.  
May 28, 7:30 pm, Yellow Creek.  
June 4, Cherry Grove.

#### Indiana

April 29, Mississinewa.  
May 6, 7:30 pm, Anderson.  
May 9, 7:45 pm, Goshen City.  
May 13, North Webster.  
May 13, 7:30 pm, Buck Creek.  
May 13, 7 pm, Wawaka.  
May 13, Beech Grove.  
May 18, Elkhart Valley.  
May 20, 7:30 pm, Upper Fall Creek.  
May 20, 7:30 pm, Bethany.  
May 20, 7:30 pm, Cedar Lake.  
May 21, Pleasant Hill, all-day.  
May 25, Pleasant Valley.  
May 27, 7 pm, English Prairie.  
May 28, 7:30 pm, Bremen.  
June 1, Baugo.  
June 1, Middlebury.  
June 3, 6 pm, Pipe Creek.  
June 3, Mt. Pleasant (No.).

#### Iowa

May 6, 7:30 pm, Fairview.  
May 21, Des Moines, First.  
May 27, Libertyville.  
May 27, 7:30 pm, Des Moines Valley.  
May 27, 8 pm, Spring Creek.  
May 28, Dallas Center.  
June 2, Prairie City.  
June 10, 11, Fernald.

#### Kansas

May 1, Fredonia.  
May 6, 7:30 pm, AppanOOSE.  
May 13, Verdigris.  
June 4, 11 am, Quinter.  
June 4, 7:30 pm, Prairie View.

#### Maryland

April 29, 2 pm, Longmeadow.  
April 30, 5 pm, Woodberry (Baltimore).  
May 7, 6:30 pm, Pipe Creek.  
May 13, 6 pm, Locust Grove.  
May 13, 4 pm, Manor.  
May 14, 4 pm, Pleasant View.  
May 14, 6:30 pm, Westminster.  
May 20, Beaver Creek.  
May 20, 2:30 pm, Piney Creek.  
May 21, Peachblossom at Fairview.  
May 21, 6 pm, Monocacy.  
May 27, 3:30 pm, Long Green Valley.  
May 27, 4 pm, Brownsville.  
May 27, 2 pm, Broadfording.

#### Michigan

April 30, Battle Creek.  
May 13, 8 pm, Thornapple.  
May 28, Pontiac.

#### Minnesota

May 14, Worthington.

#### Missouri

May 20, Shoal Creek.  
May 27, Bethel.

#### Ohio

May 7, 7:30 pm, Pleasant View.  
May 7, 7:30 pm, Stony Creek.  
May 20, 8 pm, Swan Creek.  
May 27, 7:30 pm, West Alexandria.  
May 28, Maple Grove.  
May 28, Oakland.  
June 3, 6:30 pm, East Dayton.  
June 4, 7:30 pm, Greensprings.  
June 4, 7:30 pm, Wooster.  
June 10, 10:30 am, Silver Creek.

#### Oklahoma

April 29, 7:30 pm, Big Creek near Cushing.  
May 10, 7:30 pm, Oklahoma City.

#### Oregon

April 29, Portland.  
May 6, Mabel.

#### Pennsylvania

April 30, 4 pm, Harrisburg.  
April 30, Bellwood.

April 30, 9:30 am, Lower Cumberland, Mohler house.  
April 30, Dunning's Creek at New Paris.

April 30, Clover Creek.

May 7, Martinsburg.

May 7, 6:30 pm, Woodbury at Replogle house.

May 7, 6 pm, Mechanicsburg.

May 7, 6:30 pm, Huntingdon.

May 7, 6:30 pm, Philadelphia (First).

May 7, 6:30 pm, Roaring Spring.

May 7, Chambersburg.

May 6, 7, 10 am, Little Swatara at Ziegler.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 7, Pittsburgh.

May 7, Lancaster.

May 7, Palmyra.

May 7, 6 pm, New Enterprise.

May 9, 10, 10 am, Heidelberg.

May 13, Mechanic Grove.

May 13, 1:30 pm, Spring Grove at Kemper house.

May 13, 14, 1:30 pm, Richland.

May 13, 14, 1:30 pm, East Petersburg.

May 13, 14, 10 am, Fredericksburg at Meyer house.

May 13, 14, Annville.

May 13, Indian Creek.

May 14, Elizabethtown.

May 14, York.

May 14, Ridge at Fogelsanger, all-day.

May 14, Mt. Olivet.

May 16, 10 am, West Green Tree at Green Tree.

May 16, 17, 9:30 am, Springville at Mohler house.

May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 7:30 pm, Jennersville.

May 20, Mountville house.

May 20, 1:30 pm, Welsh Run.

May 21, Newville.

May 20, 21, 10 am, Falling Spring at Hade.

May 20, 21, 2 pm, Maiden Creek.

May 20, 21, 10 am, Schuylkill at Big Dam.

May 21, New Fairview.

May 21, 6:30 pm, Koontz.

May 21, Cherry Lane.

May 24, 25, 10 am, West Conestoga at Middle Creek.

May 27, Lower Claar.

May 27, 2 pm, Akron.

May 27, 1:30 pm, Conestoga at Bareville.

May 27, 28, 1:30 pm, Myerstown.

May 28, Leamersville.

May 28, Lower Conewago at Bermudian.

May 28, 6:30 pm, Huntsdale.

May 28, Codorus at Codorus house.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

June 3, 4, 10 am, Upton.

June 4, 7 pm, Yellow Creek at Bethel.

June 4, Shade Creek at Berkeley house.

June 4, 3 pm, Shamokin.

June 4, 5, 2 pm, Conewago at Bachmanville.

#### Virginia

May 6, 5 pm, Bethlehem at Monte Vista.

May 7, 7:15 pm, Timberville.

May 13, Middle River.

May 13, 4 pm, Mill Creek.

May 20, 7 pm, Midland.

May 27, 5 pm, Rileyville.

June 3, 7 pm, Unity.

#### West Virginia

May 28, 2:30 pm, Berkeley at Vanclevessville.



## Fallen Asleep

(Continued From Page 27)

Abraham Brown in Indiana. To this union nine children were born, seven of whom are living. She also leaves eighteen grandchildren and two great-grandchildren. She united with the Church of the Brethren in early life and was an active member to the end. Funeral services were conducted in the La Verne church by Galen K. Walker. Interment was made in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Burger**, Barbara E. Kagarice, born Dec. 10, 1847, in Bedford County, Pa., died at Cawker City, Kans., March 28, 1933. She married Samuel H. Burger on Dec. 15, 1865, at Oregon, Ill. To this union were born thirteen children, of whom eleven are living. The husband died Oct. 28, 1915. There are also sixty-one grandchildren, fifty-three great-grandchildren, two sisters and three brothers. She united with the Brethren Church at Portis, Kans., many years ago and always lived a consistent Christian life. For several years she had made her home with her daughter, Mrs. Ed Henry, and family. Funeral services at the Methodist church in Cawker City by the undersigned. Interment in Rose Valley cemetery.—Lewis Naylor, Covert, Kans.

**Custer**, Daniel J., of Blough, Pa., born Oct. 25, 1864, died March 22, 1933. He is survived by one son, daughter, two sisters and a brother. He was a member of the Church of the Brethren, Shade Creek congregation. Funeral services by his pastor, John F. Graham, in the Ridge church, with interment in Custer's cemetery near Hollsopple, Pa.—Mrs. John F. Graham, Windber, Pa.

**Deahl**, Bro. Chas. Clark, died March 30, 1933, following an operation. He was born Aug. 12, 1865, and was the only child of Silas and Lydia Deahl. He married Sister Sophronia Jennings Nov. 14, 1866, who preceded him Sept. 1, 1910. To this union were born two sons and two daughters who survive. Following the death of his first wife he married Sister Minnie M. Jennings who, with her son and daughter, survives. He united with the Church of the Brethren early in life and had been a faithful member. He served the church faithfully in the deacon's office. The funeral was in the Fairview church conducted by Bro. Orlando Ogden. Interment in the cemetery adjoining the church.—Ruth Ogden, Unionville, Iowa.

**Graybill**, Sister Minnie L., daughter of Abram and Mary Y. Buf-fenmyer, born in Lancaster County, Pa., died at her home in Manheim, Pa., March 25, 1933, aged 46 years. She married Harry B. Graybill Oct. 20, 1904. In 1921 they moved to Sebring, Fla., returning to Manheim in 1928. She united with the Church of the Brethren at the age of twelve in which fellowship she remained until death. Last October she underwent an operation and later complications developed. During the six weeks of her illness she called for the anointing. She leaves her husband, six children, two grandchildren, three brothers and four sisters. Services at Graybills church by the home ministers—Brethren Chas. D. Cassel, C. W. Gibbel and Milton L. Hershey. Burial in the adjoining cemetery.—Mrs. A. Stehman, Manheim, Pa.

**Harshman**, Sarah Moomaw, born Sept. 3, 1862, near Ragersville, Ohio. She was the daughter of Martin and Elizabeth Engle Moomaw, and one of the family of six sons and two daughters, five of whom survive. She married Simon Harshman Feb. 19, 1888; he survives with two sons. At about eighteen years of age she united with the Church of the Brethren and was a faithful worker in her sphere of activities. She passed away at her home in Orrville, March 26, shortly after a paralytic stroke. Interment in the Paradise cemetery. Services by Brethren D. R. McFadden and D. M. Brubaker.—Miriam Hoff Fetter, Weilersville, Ohio.

**Hoffman**, Jacob J., died at the home of his son, Elmer Hoffman, near Windber, March 28, 1933, aged 85 years. He was a faithful member of the Scalp Level Church of the Brethren for many years. He leaves nine grandchildren and twelve great-grandchildren. He was the last member of a family of six. Funeral services in the Scalp Level church by J. A. Robinson. Interment in the Daniel Hoffman homestead cemetery, Paint Township.—Florence V. Seese, Scalp Level, Pa.

**Johnsonbaugh**, Katherine Wike, wife of Chas. E. Johnsonbaugh, died at her home, Anderson, Ind., March 20, 1933, aged 69 years. In February, 1876, when meetings were held in the Salamonie Church of the Brethren, she joined the church and was baptized. She lived an unassuming, faithful Christian life.—Icy M. Nelson, Anderson, Ind.

**Laudis**, Sister Mary Betts, born in Carroll County, Ind., Oct. 11, 1858, died Nov. 24, 1932, at her home in Davenport, Okla. She was married in 1877 to Parker Jewett. Later moving to Kansas they located at Liberty, where their five children were born and the father died. The family then came to Oklahoma, making their home near the town of Davenport. She married Eld. Geo. W. Landis on March 11, 1900, and was a devoted companion and helper in the work of the church and a real mother to his six children. One son was born to this union with whom she resided after the death of Bro. Landis about six years ago. She was isolated from the church for several years but attended when possible the love feasts and was devoted to the cause. Services by Bro. D. D. Fleishman at Cushing. Burial in the cemetery near Davenport.—Mrs. S. C. Pip-penger, Cushing, Okla.

**Lehmer**, Oliver W., 67 years of age, died March 1, 1933, at his home in Alhambra, Calif. He was born in Franklinton, Pa., and came to

California from Kansas in 1891. He graduated from McPherson College, Kans., and taught school four years. While living in Kansas he united with the Church of the Brethren. He married Vinnie Eshelman at McPherson in 1890. After coming to California he held a number of important railway positions, the last being that of general manager of the Yosemite Valley road at Merced. He is survived by his wife, daughter, two grandchildren and three sisters.—Bernice Lehmer Jones, Alhambra, Calif.

**Moyer**, Jonas S., of Hatfield, Pa., died on March 15, 1933, after an illness of about three weeks, aged sixty-eight years. He was long and prominently identified with Hatfield municipal affairs. As a school man Bro. Moyer was interested in all educational activities of the town. He was married to Mattie H. Delp, who survives him. They had one daughter who died in infancy. A foster daughter, Mrs. Charles Burkhardt, with her daughter, also survives him. Funeral services at the Brethren church at Vernfield conducted by Bro. H. K. Garman of Philadelphia, assisted by Bro. Elmer E. Moyer of Vernfield Pa.—Elizabeth R. Blough, Bridgewater, Va.

**Murfin**, Sister Carrie, daughter of Daniel and Rebecca McCombs, born near Polo, Ill., July 26, 1913. She united with the Church of the Brethren at the age of fourteen. She married John M. Murfin of Sterling, Ill., Dec. 4, 1931. She is survived by her husband, one son, mother, father, one sister and three brothers. Funeral services in the Sterling church by her pastor, the undersigned, assisted by her former pastor, Eld. Wm. E. Thompson. Interment in the Riverside cemetery.—J. F. Baldwin, Sterling, Ill.

**Ogden**, Harriett, wife of John Ogden, died March 12, 1933, at the Ottumwa Hospital, aged 49 years. She united with the Church of the Brethren in 1917 and remained a faithful member. She leaves her husband, four sons and two daughters. Funeral services at the Fairview church by Eld. Anthony Sanger. Interment in the Fairview cemetery.—Ruth Ogden, Unionville, Iowa.

**Shaffer**, Harvey, of Hooversville, Pa., born Nov. 12, 1866, died March 27, 1933. He is survived by his widow, Mrs. Jennie (Herring) Shaffer, seven sons, six daughters, fifty-six grandchildren, three brothers and a sister. Two children preceded him. He was a lifelong member of the Church of the Brethren, Shade Creek congregation. Funeral services by his pastor, John F. Graham, in the Berkey church, with interment in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Snyder**, Mrs. Nancy Guyer, born Aug. 8, 1855, died April 4, 1933. She was baptized in the Snake Spring Valley church in 1877. Two years before that she married Henry A. Snyder who preceded her. She was always much interested in the work of the church.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Wine**, Bro. Edw. G., of Dayton, was born June 19, 1876. He died Feb. 18, 1933, at Rockingham Memorial Hospital, after an eight weeks' illness of influenza and pleurisy. He was a son of the late S. N. and Eliza Wine. He united with the Church of the Brethren at an early age and lived a consistent life. July 17, 1900, he married Sister Lula Eye. He is survived by his wife, son, granddaughter and one brother. Funeral services at the Branch church by Eld. J. M. Foster assisted by Eld. S. I. Bowman. Interment in the adjoining cemetery.—Stella V. Wine, Bridgewater, Va.

**Wolf**, Harvey Leroy, son of David and Effie Wolf, born in Cass County, Ind., on June 21, 1896, died March 5, 1933. From childhood he was much interested in the work of the church and found great joy in attending services. At the age of thirteen he united with the Church of the Brethren. He completed a normal course and spent several years in teaching. He was graduated from Manchester College in 1922. He married Miss Lydia Bright and together they planned to prepare for the work of the Lord on the Africa field. It soon became evident, however, that his health would not permit their going. June 5, 1922, he was called to the work of the ministry and was ordained in the Upper Deer Creek congregation. A year was spent in the seminary at Chicago in further preparation for that work. He served the Pine Grove church of Southern Virginia as part time pastor for a year and a half and was also a teacher in the high school of that community. About six years ago he suffered a nervous breakdown from which he never fully recovered; the past five years were spent in the hospital at Logansport. Surviving are the companion, parents, four brothers and one sister. Funeral in the Upper Deer Creek church by the writer assisted by Jas. R. Hunter. Interment in the Hoover cemetery.—Ray O. Shank, Flora, Ind.

**Yount**, Mrs. Jessie, 23, died at the residence of her father, Oscar Jarnagin, at Neoton, after a brief illness. Funeral services from the Baptist church of Grainger County by Rev. Mathew Oliver. Interment in the church cemetery. She is survived by her husband, J. Andrew Yount, one son, father and mother, and two brothers. She was a member of the Brethren Church.—Charlie Samsel, Bean Station, Tenn.

**Young**, John Frederick, son of Allen and Mary Young, was born Sept. 11, 1894, in Portage County, Ohio, died March 11, 1933. His only sister passed away in 1921. His entire life was spent in and near his birthplace. He united with the Church of the Brethren while in school at North Manchester, Ind., in October, 1915. Sept. 11, 1917, he married Marie Reynolds. He had been working for the past few years in Canton, Ohio, but in November, 1931, he came to live with his parents at Mogadore. He leaves his parents and one daughter. About three weeks before his passing he called for the anointing and received much comfort from the service. Funeral in the Springfield church by Bro. C. H. Petry. Interment in the adjoining Maple Hill cemetery.—Mrs. Fred E. Young, Mogadore, Ohio.



## OFFICIAL DIRECTORY

## BOARDS AND COMMITTEES

## GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.  
J. J. Yoder, Vice-Chairman, McPherson, Kans.  
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.  
Levi Garst, Salem, Va.  
J. B. Emmert, deceased.  
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Industrial School, Geer, Va.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Wertz, Corda L., 1932.

## Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
Metzger, Minerva, 1910.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Ncher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

## Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
Flory, Edna, Catawba Sanatorium, Va., 1917.  
Schaeffer, Mary, care Roy L. Schaeffer, 505 Hand Ave., Lancaster, Pa., 1917.  
Senger, Nettie M., care Nellie M. Senger, 803 Summit Ave., Seattle, Wash. (Swedish Hospital), 1916.  
Shock, Laura, 926 Poplar St., Huntington, Ind., 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Bosler, Dr. Howard A., and Edith, 1931.  
Helsler, Albert D., 1922, and Lola, 1923.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.  
Utz, Ruth, 1930.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Horn, Evelyn J., 1930.

## Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damatura, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.

Heckman, Clarence C., and Lucile, 1924.  
On Furlough  
Harper, Clara, Ashland, Ohio, 1926.  
Rupel, Paul, and Naomi, Stanley, Va., % H. E. Wakeman, 1929.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.  
Ziegler, Emma K., 1930.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.

## Mow, Baxter M., and Anna B., 1923.

## Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.

## Nickey, Dr. Barbara M., 1915.

## Swartz, Goldie E., 1916.

## Jalalpor, Surat District, India

Miller, Sadie J., 1903.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

## Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

## Vyara, Surat, India

Blough, J. M., and Anna, 1903.

Widdowson, Olive, 1912.

## Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks Harlan J., and Ruth, 3612 University Ave., Los Angeles, Calif., 1924.  
Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
Garner, H. P., and Kathryn, 164 N. Prairie St., Batavia, Ill., 1916.  
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

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Vol. 82

Elgin, Ill., May 6, 1933

No. 18

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## WE ARE ALL MYSTICS AT LAST .

*An Editorial*

## IS THERE A PIONEER AMONG YOU?

*By C. H. Shamberger*

## ECONOMIC DISTRESS

*By Chester Miller*

## OUR CONFERENCE OFFERING

*By Chas. D. Bonsack*

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*By Anetta C. Mow*

## NEWS FROM THE FIELD

*By Moy Gwông*

## THE GIRL WHO WAS STRONGER THAN LEPROSY

*By Effie V. Long*

TWELVE DEPARTMENTS, INCLUDING: Editorial—  
General Forum—Missions—Pastor and People—Home  
and Family—Kingdom Gleanings—Correspondence—An-  
nouncements—News From Churches—Etc.



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Bring ye all the tithes into the storehouse.  
— Malachi 3:10

Keep the  
**CHURCH SERVING**  
through the  
**CONFERENCE OFFERING**

This Offering is for our Brotherhood Work  
authorized by Annual Conference

Remember the Words of the Lord Jesus:  
"It is more blessed to give than to receive." — Acts 20:35

Remember! Ships don't come in; they are brought in!

The cross was the high price Jesus paid for our redemption. Self-denial will be the price of a successful Conference Offering.

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., May 6, 1933

No. 18

## EDITORIAL

### What Men Ask of Life

WHAT men ask of life is often simple indeed when reduced to its lowest terms. Howard S. Braucher, Secretary of the National Recreation Association, is authority for the statement that the things unemployed men most desire are: a warm place to go, something to read, quiet games, discussion, music, things to make.

If this seems too simple a statement of what average men desire of life, consider that the wages of the employed, even the unlimited resources of the very rich, do not carry one much beyond certain variations or refinements of the list. A place to go, or something to occupy the mind or hands, is the usual requirement.

As a matter of fact, when not spurred by some stark necessity, the generality of men are pretty easy to satisfy. Some find heart's desire in blowing rings of smoke, some in the numbing effects of alcohol or other drugs, some in sports, conversation, meditation or creative efforts of some sort. Is it any wonder men need the goad of pain to cause them to look up?

H. A. B.

### What "The Touch of Love" Is Doing

How very right this pastor is: "There are new heights constantly ahead." But let him go on with his own story:

"I seem to be in an expectant mood nearly all the time. I availed myself of the opportunity of spending an hour with the janitor this Saturday afternoon, and I found that he too was inspired. He had cleaned nearly every corner he could find, rearranged some things and somehow I could see the touch of love in the way things looked. He was getting the baptistry ready for four applicants who are to be baptized tomorrow evening, and was looking forward to another group who are counting the cost.

"Then I visited the Sunday-school superintendent a week or so ago and he is starting a church building

group. Each one is to give a penny a day until the church is built. It is catching fire and we believe their faith will carry them through.

"Then last Friday evening a sister who is near the end of life's race had a neighborhood prayer meeting at her house. The finance board or at least the chairman was disturbed for fear we might have too high a budget for missions and would not be able to meet our home needs. But the response brought forth more than \$2.50 per capita and I believe by the end of the fiscal year there will be some over to help some other church who is not able to meet their quota."

Now what do you think of a spirit like that? Looks as if there is something like real life there, doesn't it? There is a difference in churches, in pastors, in people. Verily, "there are new heights constantly ahead." But some folks will never reach them.

E. F.

### We Are All Mystics at Last

THE boldness of faith is really quite remarkable, isn't it? How can it speak so confidently as, for instance, those early Christians did about their living Lord—a Lord who had died and yet was alive, who had gone away and yet was with them? One of them even said that Christ was living in him. It was not his own self any more that was running things in that organism which people saw and talked with. It was Christ.

Here is mysticism, surely, running wild, not that calm and sober reasoning which postpones conclusions until all the facts have been marshaled, surveyed and weighed. It just cuts across lots and arrives at once. It sees, and knows, without the bother of constructing syllogisms. But suppose—just to turn argumentative for a moment and include all the possibilities—suppose it does see. There is such a thing, you know. There are people, for example, who can see that the whole is greater than a part. Suppose then that the direct discovery of the living Lord within Paul's self, or any oth-



er self, is a fact. That would be about the biggest fact in the whole survey, the one above all others which no fact finder could afford to miss.

It is of course well known that men and women sometimes "see things" which are not there. That is why care is necessary in appraising claims. There is the test of time and the experience and observation of other people to be considered. All possible checks may properly be invoked. The result of this is not to invalidate everything but to put some things beyond all reasonable question.

One's patience with some of these learned dialecticians would be taxed beyond endurance, but for the humorous side of their procedure. This is what makes it tolerable to live with them. Deficient in a sense of humor themselves they do not realize how funny it is to see them exhibiting and practicing the very things they have shown can not exist. Clarence Darrow can reason away the freedom of the will to anybody's complete dissatisfaction. He can show you that all your so-called choices are predetermined by antecedent conditions which you are powerless to change. And then he and you both will go right on making decisions which you will insist might have been different. At least you would better not intimate to Mr. Darrow that he *can not* change his mind and decide to take that case after all.

A good friend who, like Plato, can reason well, astonished me a while ago by admitting that the conclusions reached should be tested by what Jesus said. How do we know that he was right? Well, the experience of the race shows it. How so? O we just see that it does. Precisely. That is what we see. If anyone doesn't see that, well, it's just too bad. It is exceedingly comforting to know that nearly everybody does. It inspires hope that everybody can, if he looks.

You see philosophers have to live too. They can't be philosophizing all the time. They spend most of their time building great thought systems, thinking out all kinds of wonderful and impossible things. But when it comes to the bottom facts of everyday life, they are quite human. Then they fall back on Mud Creek common sense. They see what they see. And like all the rest of us, *that is what they live by*.

It is delightfully refreshing to hear so eminent a thinker as Professor Hocking saying: "As I find myself so I find therewith an immediate sense of God." And how good it is, how it deepens the sense of our common humanity and brotherhood, to recall that this was the experience of the prodigal son. When he came to *himself* he saw his *father* and the satisfying bounties of his father's house. It's a good place to go. It's the place to find our Father. Down in the depths of your own honest, hungry self, there you will find God.

E. F.

## Bible Time Depressions

THE Bible covers a sweep of thousands of years of history. While the writers of its pages are primarily concerned with the religious aspects of life, it is impossible to separate these from the economic and social problems of the times. Thus there is in the Bible ample material for a thesis on Depressions in Bible Times.

One might begin with the up and down period of the judges when good and bad times followed the rise and decline of Hebrew leaders. During this time of disorganization in Hebrew life, relief came only when some unselfish judge arose and was able to bring a measure of order out of chaos.

Then there came the age of the kingdom with certain new types of depressions. Here national organization was not lacking; rather it was achieved and developed until it brought burdens too hard to bear. That is, the reigns of David and Solomon may be thought of as a boom period during which the kingdom reached its greatest physical limits. It was also a time in which the cost of government increased tremendously. Especially is this true of Solomon's reign. Though a time of peace, expenditures for buildings, trade ventures and the support of the court were on a vast scale. When Rehoboam came to the throne there was a taxpayers' rebellion which culminated in a division of the kingdom.

The division of the kingdom was the cause of yet another kind of depression. For division led to strife and even war between the northern and the southern kingdoms. The reader can find the account of the first war between Judah and Israel in 2 Chron. 13. The decisive battle was joined with Abijah's 400,000 men surrounded by Jeroboam's army of 800,000. But victory went to the men of Judah, Israel losing 500,000 choice men slain. After such a loss one can understand why Israel "was brought under at that time," or suffered from a war induced depression.

From the depressions characteristic of disorganized times, to those following overspending and wars engaged in by ambitious kings, one may now pass to the hard times pictured by the prophets. Here the difficulty seems to be that class was pitted against class. There was the sort of internal dissension and group selfishness which makes not only for depressions, but for eventual national decline. A nation which is a house divided against itself can not expect to stand.

But what is the point of even a cursory review of Bible time depressions? It is to reveal the essential parallel between ancient and modern periods of economic stress. Then national disorganization, overorganization with excessive taxation or war, class conflict with the decline in true morality and patriotism all resulted in depressions. And similar cankers are the principal causes of our troubles today.

H. A. B.

## GENERAL FORUM

### God Speaks to Me

Out of the dews of morning,  
From every flower and tree,  
Out of the dew-damp meadows,  
God speaks to me.

Out of the voice of thunder,  
From purple mists at sea,  
Out of the dreaming woodland,  
God speaks to me.

Out of the forest echoes  
Or humming of the bee,  
In smiles of happy children,  
God speaks to me.

—Harriet Markham Gill in *Presbyterian Advance*.

### Is There a Pioneer Among You?

BY C. H. SHAMBERGER

THE pioneer holds an important place in American history. The first settlers were pioneers of the first order. They left countries steeped in traditions which we of a young country can only imagine. They had courage as well as convictions. Those who made the greatest impress upon this continent had ideals and a spirit of adventure.

As life became stabilized on the Atlantic seaboard people either became satisfied to stay in their communities or they wanted to go west. It is interesting to study those individuals who pushed into new territory when things became too settled. They often had to leave those who claimed they had every reason for leaving England, but could not see why anyone should leave Massachusetts and go away out into Ohio.

It has only been in recent years that we have become aware of the passing of the frontier. Colonization schemes began to lose their lure. Homesteading became unthinkable. The movement was to the city away from the farms. When we reached that point the pioneer spirit had become something to read about rather than something to be lived.

There are certain characteristics common to a pioneer almost anywhere you find him. He is apt to believe there is a better place than the one where he is, and that it is worth the risk of going to it. He is aware of the hazards, but would rather fail trying to go to a better place than to be safe where he is.

It has taken a good while to discover that the crisis through which we are passing affords opportunity for a rebirth of the pioneer spirit. It was not difficult to grow used to shorter hours and a readjustment to income upward only. Even farmers did not work as hard as they once did. Why should they when it was possible to increase the mortgage for anything that

was needed? Even after the crash came we refused to believe that we would not return to easy living in six months at the most. That is why we have a "depression" rather than a "panic." In 1930 a man said, "There is one thing I won't do, that's reduce my standard of living." His statement was typical of the thinking of that time. The "prosperity-around-the-corner" theory held on for an amazing length of time. And while July, 1932, may have been the low point, there is general agreement that the ascent will take much longer than the descent. There is going to be time for pioneering.

One way is to discover that there can be happiness with frugal living. A Nebraska pioneer did not make himself miserable by telling every one he used to live in a log house in Indiana. He looked forward to the time when he would have a better house in Nebraska than he had ever had. When he did get the house he knew its value because of what it had cost him. He reaped where he had sown.

It is much easier to belittle things when we have money to buy things than it is to discover how to live happily without things. Much talk about simple living has been theory. Many can now do the much finer thing of adventuring in simple living.

Another opportunity for pioneering comes through vocational readjustment. Thousands of people have spent years doing things they thoroughly disliked. But they did not have the courage to change and do what they believe they should do. Now they are left without choice. Some will go upon the charities quite willingly. Others will do their best, but still be unable to find anything to do which will sustain them. Yet others will welcome the opportunity to do something adventurous. Years later they will be grateful for the discoveries they have made.

If we begin making discoveries in such realms of experience we may become aware that much of the spirit of pioneering had gone out of our religion—that we had conformed our religion to the times in which we were living. It may come as a surprise to us that we had been praising all the pioneers of the faith without embodying their spirit in our lives. We may even come to see that Jesus was very much a pioneer and that our own Christian living will mean more to us if we are willing to do some pioneering in it.

*Elgin, Ill.*

### Economic Distress

BY CHESTER MILLER

SUFFERING and want abound in the midst of plenty. Men form in lines to receive crusts of bread while elevators bulge with cheap wheat. What is the root of this evil? Millions are unemployed, and the standard



of living for many others is very low. Children are pale and thin from undernourishment when there is an abundant supply of food. Meanwhile farmers' backs are weary under the load of taxes and mortgages. What is the cause of these social and economic maladjustments?

In a continually changing world we try to attain balance in all our activities. A balance attained in one decade may be almost completely destroyed in the next by changed conditions in our social world. Yet balance is one of our fundamental goals. We speak of balanced budgets, balanced diets, balance between work and play, balance between production and consumption. Even in nature around us a kind of balance is maintained among the number and types of animals and plants. Changing conditions disturb one balance and another is achieved by changed methods.

In our economic activities we have especially failed to maintain balance in the past few years. Balance between production and consumption has been seriously disturbed through the inequal distribution of wealth and income. We produce commodities with little or no thought of how much should be or could be consumed; or having produced enormously, we give little thought to how goods are to be consumed or who is to consume them. Many who are in need have not the wherewithal to buy. Many others have no need for more goods, though they have much with which to buy. Any semblance of balance that we had in the past has been interfered with by changing conditions. Continual change, however, is the essence of the universe. Life itself is gradual growth, development—change. Science and invention have wrought many changes in our environment and in human relationships. The difficulty lies in our refusal to meet these changed conditions with new social and economic methods. The world changes rapidly, our social philosophy slowly. Changed conditions require new political and social tactics. Current monstrous maladjustments are the result of a lack of balance in a changing world; effective grappling with these problems calls for new methods.

Out of our pioneer days when vast unsettled lands lay to the west awaiting the arrival of adventurous and liberty-loving people, there came in use the phrase: "Ours is a land of equal opportunity." Those dissatisfied with their economic lot, could stake out some uncultivated acres and shift for themselves. This alternative is no longer open to the economically oppressed, yet political orators still use the above phrase to catch votes. We still cling tenaciously to the equal opportunity philosophy in a complex and interdependent society when a large portion of the population are employees and must depend upon others for a job. Our smug thinking is befitting an eighteenth century world. We depend upon muddling through instead of social

experimentation to bring about balance in a changed world. We drift along in lethargy while around us privation turns hearts bitter.

In my opinion the grievances of the American workman and farmer of today are as great as those of the American colonists who courageously and successfully protested against the conditions foisted upon them by those who had no regard for their welfare. Today the oppressed raise few and feeble words against the system that keeps them in economic chains. Instead of courageous protest they utter only the opinions handed down to them by the privileged few. Of course, the fortunate few oppose any change that threatens their comfortable and powerful position. However, communities are formed and governments founded for the benefit of all. Social justice, need we be reminded, is the basis of community progress and happiness. In a changing world we develop and progress by maintaining balance, and we can not maintain balance in the face of these changed conditions without adopting new and progressive methods.

The introduction of the machine has freed us from many disagreeable tasks and has tremendously increased our productive ability. But the machine age with its mass production has made us much more dependent upon one another. Each of us produces only a few of the things we consume. We specialize and produce great quantities of one or a few goods, and most of these we exchange for articles produced by others. If suddenly dropped on a Robinson Crusoe Island, most of us would have a difficult struggle for existence. The complex and interdependent nature of our economic system makes the need for balance more acute. A few monkey wrenches thrown into the gears disturb the whole system. A few persons receiving enormous incomes reduce the purchasing power of the others. Since the recipient of a large income spends only a small part of it for consumers' goods, the system of production and consumption is thrown out of balance. Thus many go hungry that a few may feast.

What to do about it? How are we to restore and maintain balance in a changing world? Every few years we have been experiencing depressions accompanied by much unemployment and hardship. Even in so-called prosperous years many can not maintain a decent standard of living. Need this be? Must we frequently undergo these periods of suffering that scar the souls of men? Since we can not always attain perfect balance we will always have periods of business stagnation, but we can alleviate the suffering and want that accompany these depressions if we take the proper steps. The important thing is that we think in new channels and adopt new tactics to meet new problems and changed conditions. What shall these tactics be? What action should we take to overcome the maladjust-

ments and catastrophes of our economic system? In the next article I shall discuss some progressive proposals for restoring economic balance.

*Columbus, Ohio.*

### Birds of a Feather

BY J. M. HENRY

"BIRDS of a feather flock together" is the way the adage runs. This article is dry on wet birds. Who has run this United States into a dripping wet parade before the eyes of the world in so short a time? The story is not only amazing but startling. The average American would hardly believe the facts if they did not come from authoritative sources.

In April and May, 1930, the United States Senate Lobby Investigating Committee held hearings to get the inside story of the lobby and political activities of certain anti-prohibition organizations. The private papers and correspondence, books, accounts, and minutes of board meetings of these wet organizations were seized and brought to Washington and the officers and chief contributors were forced by compulsory measures to testify about the inside work of their organizations. The story brought out is one of sordid political corruption and selfish greed by a group of rich men planning to place the burden of taxation on the shoulders of the poor, helpless, working people and beer drinkers.

Prof. H. L. Wilgus of the University of Michigan has published some of the startling facts in the *Ann Arbor Tribune* of Aug. 31, 1932. He has exposed villany in high places and has thrown light upon the old mother bird of these wet organizations. There are three highly organized and powerfully financed wet organizations set up in the United States.

1. The old mother bird is the Association Against the Prohibition Amendment organized by a young lawyer, W. H. Stayton in Washington, D. C., more than a decade ago. The organization as in operation in 1930 was: W. H. Stayton, chairman of board, salary \$10,000, with secretary, salary \$7,500; Henry H. Curran, President in charge of political department (right-hand man of Jouett Shouse and John J. Raskob in 1928 and in 1932 campaigns), salary \$25,000, with assistant, salary \$7,500, and secretary, salary \$7,920; Jouett Shouse has recently been added to the political department, salary not revealed; Larkin Mead, Vice-President in charge of information, salary \$15,000, with a secretary for authors and artists' committee, salary \$6,600, and so on—twenty-four highly paid national and state workers.

2. The Association Against the Prohibition Amendment was a men's brood, but it soon hatched out the second wet bird—The Women's Organization for National Prohibition Reform. A flock of female

birds soon began to twitter. They did not go as far as the men. They were women and only meant to reform. Who were these wet lady birds? Mrs. Charles H. Sabin was selected as old mother bird of these reformers and became the President of the Women's Organization for National Prohibition Reform. She is the wife of Charles H. Sabin, director and treasurer of the Association Against the Prohibition Amendment. Mother Sabin took under her wing Mrs. P. S. Dupont, Mrs. H. B. Joy, Mrs. C. T. Kelly, Mrs. Cortlandt Nicoll, and other female wet birds, and they are wives of officers or directors of A. A. P. A. "Birds of a feather flock together."

3. But two parent wet bird organizations would be a failure if they died off and left no little peepies; so the Young Crusaders were hatched out to get the young people of the United States under their damp wings. Who are the young birds acting as leaders of these groups? Charles Sabin, Jr., Lamont Dupont, 3rd, and so on, are executive commanders of these Young Crusaders. All are sons of persons interested in the parent organizations. "Birds of a feather flock together."

These three wet organizations have raised millions of dollars, subsidized the American press, hired writers, bought radio announcements and flooded America with a deceptive and insidious propaganda comparable to the George Creel propaganda machine in the World War. One of the amazing things about all of it is the easy way in which the American people have been misled. Beware of these wet birds, for they flock together and Holy Writ would say, "Come ye out from among them."

*Bridgewater, Va.*

### As Givers Does God Like Us?

BY J. H. MOORE

WHAT do I think about mission work? Well, I seriously question whether any religious body can be a genuine New Testament church, as the Master intended it should be, without being interested in mission work. What I mean by mission work is, reaching out after others. No finer type of this can be conceived than that evidenced by the scattered members of the Jerusalem church, following the persecution, going everywhere preaching the gospel. Since they had to go they wisely decided to extend the border of Zion to the very limit of their personal influence.

As I view it, this spirit and purpose should characterize the action of every Christian group, local, provincial and general. That was the spirit of all the apostolic congregations. The members, whether few or many, entered a city to mold the lives of people for Christ, but not to be molded by worldly influences. This was the spirit of our brethren in Germany, and when driven out



of Europe they transplanted the same on American soil, first in the east, and then across the continent.

The reason it was home mission work in the start was because of the greatness of the unoccupied field before them. Later they began looking across the seas into non-Christian lands. They heard the "Go ye," and felt the mission spirit stirred in them to the limit. And now, so far as I understand, it is the purpose not only to take care of our home interest, but to reach out and do our part in Christianizing the multitudes that know not the one and true God.

What is our part in this great work? For an answer go stand by the grave of W. B. Stover, far to the northwest, and the grave of J. H. B. Williams, on the eastern shore of Africa, and reflect for a moment. They made the supreme sacrifice. What are we doing? Or, rather, what should we do? As compared with the two mentioned and other graves, the records of thousands in our own ranks dim almost to the imperceptible.

And this, too, in the very face of the inspired declaration: "God loveth a cheerful giver" (2 Cor. 9:7). In other words, "God likes a cheerful giver." A cheerful giver is always a liberal giver. Why love or like a cheerful liberal giver? With such helpers God can do wonders. If the millions now naming the name of Christ, belonged to this class they could easily turn the unconverted part of the world upside down.

But, seriously speaking, what of those who are not cheerful and liberal givers? Does God like them? In converting the unsaved masses can the Spirit count on them? Before dropping their bit into the Conference plate will they please pause and ponder over this question: Does God, does the Holy Spirit, does Jesus like the way I am doing? Do we think much of self and little of others? Or, do we think little of self and much of others? In the interest of common humanity, would it not be more Christlike for each and all of us to balance up more evenly in what we do for self and what we do for others? A little sober thinking along this line might add many a dollar to the approaching Conference offering.

*Sebring, Fla.*

### **Down with Child Robbery for Revenue!**

BY GEORGIA ROBERTSON

It is unthinkable that a Christian nation can be willing to allow its children to be robbed of their food to furnish revenue to help balance the budget! But that is the plan!

"Beer is the poor man's drink," and when he spends his money for it he can not buy the daily amount of milk, fruit, and vegetables that each of his children need for the proper development of teeth, bones and mental ability.

It is now well known that children who do not have

the right kind of food in adequate amount will have poor, soft, defective teeth and bones resulting in various diseased conditions and retarded mental development that will handicap them for life.

The number of such handicapped children will be enormously increased by the return of legalized beer and other intoxicants—legalized for revenue!

Are our church people going to make no effective effort against this cruel robbery of our helpless children and their toiling mothers?

Is it sound finance thus to injure for life the nation's greatest asset—its children—for revenue? How many of them will later become inefficient citizens and public charges upon the community?

Legalizing beer and other intoxicants for revenue is but taking money out of one of Uncle Sam's pockets and putting it in another pocket. Beer and other intoxicants waste and destroy the earning ability of the people, and will put many of them in the breadline, the criminal class, and the charity wards of our hospitals, and starve millions of our children while increasing enormously the wealth of only a very few brewers, distillers, and liquor people, and those millionaires, who, it is alleged, bought up controlling interests in large hotels that were hard pressed, expecting to reap large fortunes from the sale of intoxicants in them. These are the interests, it seems to have been clearly shown, that have put up the money to fight for the return of legalized beer and wine that will rob our children of their needed food.

How can one rise from his knees after praying, "thy will be done on earth as in heaven, give us this day our daily bread," and then give his silent consent to such robbery of the children's "daily bread," or pray, "lead us not into temptation but deliver us from evil," and then sanction, or consent to, the return of legalized beer and the saloon with its constant temptation to evil and crime?

Visualize those millions of little children doomed to starvation rations and thus injured for life, and those boys and girls who will be debauched by the return of legalized beer and wine and of the saloon, and those drunken fathers reeling home as in the old days of licensed drink. Beer and wine will bring a flood of advertising as already promised, and they will also be the entering wedge for distilled liquors.

Will our nation thus bow down to the golden calf of "beer for revenue to balance the budget," forgetting the divine command, "Thou shalt have no other gods before me," and then expect his aid to save us from this sea of depression and wreckage?

*Washington, D. C.*

The truths a man carries about with him are the tools with which he is to do his work.—Oliver Wendell Holmes.

## Our Conference Offering

BY CHAS. D. BONSAK

WHAT ought our Conference Offering to be this year? Whatever the amount, it ought to be our best, and cheerfully given. We have learned the folly of dollars for selfish purposes only. We have a new sense of spiritual values. Never was the message of the church more needed in all the world. We do not have much money, but perhaps a greater appreciation of Christianity, which is better. If we begin now and encourage others, even with our losses we can surprise ourselves and please God with the spirit and amount of our giving this year.

There are a lot of secondary hindrances to giving, such as lack of system, poor coöperation, and indifferent leadership. But there are basic hindrances which need to be faced in times like these.

*Ignorance of God* is one of them. This is God's world. He created it. Its laws of progress and prosperity rest in his wisdom and love. To selfishly keep all we get is both poor Christianity and poor business. God loves and God gives. Our daily life is in his hands. We prosper most when our faith and support are given for the things that please him. This would be true with our earthly fathers. How much more of our Father in heaven!

*Ignorance of life.* So much of life is only to make a living. And often that means living at the expense of the rights of others and of our own highest joy. Yet we know that such living leads to friendlessness, godlessness and disaster. Courage to do the right is the finest heroism, consideration for others the highest courtesy, and sharing human needs brings life's richest moments. Jesus gave the world the finest example of a gentleman. He came to minister and thus gave life its greatest fragrance and richest meaning. His was life at its very best!

*Ignorance of money.* We scarcely know what money is. Some think it is secular and unholy, that it might desecrate the church! But risk themselves dangerously! Money represents life, skill and talents. It is a medium of exchange whereby life in America can meet need in Africa. It enables us to feed the hungry, comfort the aged, and give the gospel to men everywhere. Money is just as holy and spiritual as human life itself. Invested in a farm or factory it will give bread for the toiler, and sometimes interest on the investment. Dedicated to Christ, it has unlimited power for blessing. May the Lord who watches by the treasury see in our gifts the full measure of our living, whether it be a mite or a million!

*Ignorance of the church.* How it is criticized! And how often used for a mere personal convenience, such

as providing a minister for times of sickness, and giving our children the only religious teaching they get! It is considered narrow because it opposes beer or other self-indulgence. Yet the spirit of the church is the only thing that will prevent our civilization from going the way of Rome or Babylon. The church is the builder of character, the guardian of our homes, the messenger of salvation because it is the body of Christ. These days increasingly need her ministry of hope, her counsel for righteousness, and her passion of sympathy, and a Savior for all the world.

This is not a time for despair, but for heroic faith and action. Let us pray for the spirit of devotion and sacrifice and plan to make our Conference Offering worthy of the Lord, the church, and the world needs; that await such a demonstration of our faith.

*Elgin, Ill.*

## Do We Need Our Religious Ceremonies?

BY FORREST L. WELLER

INCREASE in ritual has always accompanied the development of religious groups. The Christian church has witnessed changes in many of its forms, yet certain ceremonies have persisted for centuries. Where modifications have been made local conditions and local demands have played a very effective part.

The Church of the Brethren shares with many other religious groups a certain stress on distinctive ritualistic forms. Within the last few decades changes in transportation, communication, and commerce have laid bare fundamental problems in regard to ceremonial and doctrinal consistency. The Church of the Brethren is not alone in her problem. She can not live isolated from other religious faiths.

Arbitrary divisions are frequently misleading, but there appear to be two general classes in regard to church ceremonials. For some, a decline in reverence for certain forms is indicative of a slow process of disintegration. To them ceremonial consistency is paramount. There are others, equally honest, who favor modifications. Each group has a defense for its particular contentions. Some people are very ill at ease when they discover that some ceremony of the church was practiced from antiquity, perhaps even by some barbaric tribe before the advent of the Christian era. Others discount ritual which was practiced by people in conditions widely different from ours today. They contend that revision should attend other social, economic and industrial changes. Of course some openly contend that there has been a lost significance.

Now it is extremely important to note that, whatever the contentions, the defenses are far less important than the causes back of the attitudes. Our arguments are



frequently merely social justifications. Back of our beliefs are certain fundamental experiences which are surely but slowly shaping these tendencies. One should not be made to feel that belief in old forms is anything disparaging. Neither is it an indication of lack of religious fervor for one to see deeper religious experience in new forms. It is only an indication that, as a church, our members are seeking a variety in religious experiences. But what are the causes?

The author shares with many of his readers experience in attending religious services in both types of so-called "high" ritualistic organizations, or those who stress true ritual and those whose religious releases take the form of extreme physical contortions such as jumping; etc. A careful study of the daily experiences of these members indicates a complexity which is somewhat different in the two groups. A member of the ritualistic body could no more enjoy the unbounded release of the one group than could a member of that group enjoy the extreme ritual of the former. I am well aware that I have used extremes but have done so for clarity.

Religious ritual performs two great functions for the participant. In the first place, it provides a defined method of religious release. This is very much like other experiences of life. From the cradle to the grave we are hedged about with ceremonies. Frequently they get in our way, but usually they save us a vast amount of embarrassment and uncertainty. Our daily courtesies and social graces remove a vast amount of worry. There is a *right* way to meet a friend. Society has prescribed a *right* way to do hundreds of little acts and we need only follow her form to be proper. But we act not primarily because of the stimulus of society. Down deep in life are demands for expression. This is as true in religion as elsewhere. The person who has never been taught to pray goes through agony many times because he is seeking a release for his troubled soul. Ceremonies provide the proper procedure by which the individual may release emotional strain. It has been found that suicides are very rare among those who have a great and abiding religious life. In the great strains of life they find comfort and security in a Friend who never fails them. He who has never been extremely uncertain and driven to the limits of his knowledge and strength can not appreciate comfort so derived.

Hence there are ceremonies of condolence and comfort as well as those which stimulate action. A person whose life has been hedged with adversity finds religious services cold which do not provide ceremonies of peace and comfort. Others find their greatest joy in ceremonies which deal with brotherhood, humility and other virtues. Hence it is only to be expected that some should find in certain ceremonies more than comes to other members. In this we need to be a bit tolerant

and appreciative. Perhaps our degree of brotherliness will be indicated by the extent to which we can appreciate our slight differences in life experiences.

Dr. Kimball Young, in a recent volume in *Social Psychology*, states that as Protestantism has tended to give up its emotionalism, its ritual and ceremony, there has been a great increase in lodges of all sorts. In this manner the members secure status and release not otherwise afforded. They thereby supposedly secure a vital release and compensation. Thus it would seem we must appreciate man's demands for ritualism.

There is a second great value in ceremony. Not only does it provide an orderly release, but it tends to induce certain attitudes. Because of this it is a powerful factor in maintaining uniformity. Even if one were to waive the theological demands of the Brethren communion he would still find great values therein. As a group of people surround communion tables, sing together, reflect over common traditions and experiences, they are thereby more surely unified. Of course, there are some who do not share the full extent of joy experienced by others. However, the exceptions do not invalidate the principle. It is just as true that whenever certain ceremonies no longer bring the desired attitudes to a majority of the members there will be changes. Our church is but one of many that have observed this factor. Churches such as the Friends, who sought to abandon ritual, found that the experiences of the people demanded a certain form both for release as well as to induce the proper attitudes. Note, for instance, the morning devotional services of many churches.

Hence we must be aware of the fact that ceremonies have values other than their theological teachings, great as the latter may be. Tradition is much a part of customary practices. Changes which are too far-reaching would rob many of love, reverence, and worship which they ordinarily find in their religious functions. On the other hand, there are those who find it a bit hard to secure from certain forms the benefits which they should derive. There is a great need for an emphasis on the meanings and experiences to be derived from our church ceremonies. We may well ask whether our people are securing from our doctrines, devotions, rituals and forms the life attitudes which they should. Ceremonies need to be given content and meaning. They should aid one in participating in the present life situations and still maintain moral and spiritual integrity. It is not a time for blind dogmatism but rather a time for brotherly helpfulness and consideration. We surely must not underestimate the values of ritual. Neither do we dare to stress too much certain unique features. Rather we should appreciate the hunger and longings which each person has and the great responsibility of the church in meeting this need.

Chicago, Ill.



## PASTOR AND PEOPLE

### The Spirit Filled Minister

BY MOYNE LANDIS

Article Supplied by Pastoral Association

A PROMINENT educator was recently approached by a fellow-passenger, who being a stranger, opened the conversation in the customary manner of commercialists by asking, "What is your line?" To this the educator replied, "I am dealing in spirits." If the educator answered correctly in this age of increasing vocational training, how much more accurately could a Christian minister answer that question in the same words.

Yes, the minister deals primarily with the spirits of men. His work is largely in the field of the intangibles. He deals in motives, ideals, aspirations, resolutions and soul impulses. This statement does not mean that he must totally ignore the material, but that he must constantly use the material things as a means of arriving at the spiritual. The material is always the medium—never the end—always the servant—never the lord.

I hold it to be the function of the Christian minister to bring his people into a vital and genuine contact with the Infinite. He stands continually in that sacred priestly position as the medium between God and man. This is his position always, whether in or out of the pulpit. This is entirely a spiritual function.

It is generally conceded that the most forceful element in preaching is the personality of the minister that is unconsciously, but assuredly, woven into his work. Personality is a combination of many traits each of which is a product of some particular phase of our being. The most important trait of the minister's personality is his spiritual attitude created by his contacts with the Infinite. The highest tribute that I have ever heard paid to any minister was these words: "Whenever I hear him speak, it always makes me think of Jesus." This leads me to the conclusion that the minister's chief task is to develop his spiritual life.

I consider a minister's work to have been successful whenever he succeeds in bringing his people into an attitude of mind where they feel the quickening influence of God's Spirit. There are so many sources to which men may go for mere mental stimulant, for entertainment, for social and political expedients; but there is only one place designed to bring spiritual enrichment to a man's soul, that is the sanctuary. There the minister performs his highest service when he becomes the interpreter of God to men and warms their souls into a spiritual glow.

Perhaps it is not sufficient to merely cite the need for the minister's spiritual development, but to suggest

some ways of adding this most needed trait to his personality. Every contact that one makes with God adds materially to his spiritual enrichment. These contacts may be made in a variety of ways. May I insist that there is a need for every minister to have a profound belief in the personality of the Holy Spirit, and that he seeks his abiding place in the hearts of men.

It also seems to me that there is a great need that more time be used for meditation—those supreme moments when we listen and God speaks. If we would permit God to speak to us more, we would speak to men more effectively. The counterpart of this activity is when we speak to God. This communication produces spiritual understanding and adds to the spiritual enrichment of one's spiritual life.

There is a pressing need for devotional reading on the part of the minister. The spiritual streams run dry except they be replenished from the Eternal Life-Giving Fountain.

There is also the need of spiritual discipline. Except the spiritual powers of the minister's life enable him to administer a discipline to himself and practice self-control in all things, his example will be ineffective to those whom he should lead to the high plains of self-mastery.

It is altogether possible that a minister will find some medium for spiritual growth that will be peculiar to himself. If so, it should be employed. It is not so much a question of methods used, but rather of reaching the goal of the Spirit-filled life. For this, there is no substitute. To this, all things are secondary. When this end is achieved, it will be said of him as it was of those heroic souls of the early church, "They took knowledge of them, that they had been with Jesus."

*Sidney, Ind.*

### The Pure in Heart

BY GUY E. WAMPLER

Abstract of sermon used for rural church day service in the Maple Glen church. See also page 26. May 21 is Rural Life Sunday this year.

"Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully" (Psa. 24: 3, 4).

THE pure in heart live in Jehovah's presence. Rural communities help to develop pure hearts. Rural people are so close to God's great outdoors. Here you have the mountains with their invitation to climb. The mountains' great call to man is one of aspiration. They speak of high ideals and noble aims. From their heights broad views are gained and strength is received. The mountains have always played an important part in the history of man. The Scriptures are studded with mountain-top experiences. Remember the mountains—Ararat, Sinai, Hermon, Carmel, Calvary.

The world's greatest sermon was given from a mountainside. Read it carefully while you are sitting on the



top of a mountain and it will be richer, and more meaningful to you. This is true for boys, girls, and youth as well as for adults.

The valley is the voice of duty. It speaks of toil. It promises provision, for the richest soil is found here. It is in the valley that we find homes and home life. Here people are toiling and sharing. Here one is face to face with the obligation to do his duty. It is man's work for it has been entrusted to him by the Great Power who gives man a place in the great scheme of life. The valley gives the opportunity to express your loyalty to the Great Creator and to discover the joy of work.

In the rural community you have the trees, the birds, and the flowers—things which Christ noticed, appreciated and used to teach great lessons.

This is my Father's world,  
And to my list'ning ears,  
All nature sings, and round me rings

The music of the spheres.  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees, of skies and seas,  
His hand the wonders wrought.

This is my Father's world,  
The birds their carols raise,  
The morning light, the lily white,  
Declare their Maker's praise.  
This is my Father's world,  
He shines in all that's fair;  
In the rustling grass I hear him pass,  
He speaks to me everywhere.

This is my Father's world,  
O let me ne'er forget,  
Though the wrong seems oft so strong,  
God is the Ruler yet.  
This is my Father's world,  
The battle is not done,  
Jesus who died shall be satisfied,  
And earth and heaven be one.

"Blessed are the pure in heart, for they shall see God" (Matt. 5: 8). This statement of the Master from the Sermon on the Mount carries a great promise; yet as great as that promise of seeing God is, there is something more important in this verse. It is this: a pure heart gives the best service. Jesus was in the world as "he that serveth." The Christian people are here to continue serving today. In this serving one very important requirement is a pure heart. This gives endurance and strength. It gives clear vision and wisdom. It gives a keen sense of spiritual values which will enable you to fit the little things in life into the one supreme goal of seeking his kingdom. This will increase the desire to see like God and to see him.

Rural communities help to develop clean hearts which give the best service and the assurance of serving and living with God.

Salisbury, Pa.

## Selecting Helpful Hymns

BY P. L. HUFFAKER

"Enter into his gates with thanksgiving  
And into his courts with praise."

### Factors to Be Considered

*The Occasion.* Another of the important factors entering into the helpfulness of a given hymn is the occasion for its use. In a worship service the time of day lends itself, and should be considered in selecting of hymns. Some hymns such as *Sun of My Soul* and *Abide With Me* are essentially evening hymns and would be out of place in a morning service. *Day Is Dying in the West* makes a beautiful and helpful call to worship for an evening worship service, and is used, as such, for vespers in Y. P. camps. Two excellent morning worship hymns are: *Still, Still With Thee When Purple Morning Breaketh*, *When Morning Gilds the Skies*. Such hymns as these help to start the sabbath day with a proper spirit of devotion and praise.

The church year should be considered in the selection of hymns. Special seasons, such as Christmas and Easter, have their appropriate music in keeping with the spirit and message of the occasion. There is a large amount of music literature written for these days so that a helpful selection is possible by study and forethought. The error often made is, that the minister of music selects only a few of the better known hymns of the season like, *Silent Night* or *He Arose*, and fails to bring to the people many bright gems of helpfulness and inspiration, which lie embedded in the hymn book, waiting his effort to dig them out.

Paul said to the Corinthians: "Let all things be done decently and in order." Therefore there should be an order of service with a theme, and the hymns should help build the theme into the souls of the people. The place of the hymn in the order of worship should be carefully considered so that it may be helpful. The first hymn should be a call to worship as, *Oh Worship the Lord in the Beauty of Holiness*. The hymn preceding the scripture should be one pertaining to the text read or the Bible as, "The spirit breathes upon the word." Just before prayer such hymns as *Take Time to Be Holy* prepare a devotional attitude in the people, lifting their spiritual eyes to the throne of grace.

The hymn before the sermon should provoke thought about the theme of the sermon, paving the way for a spiritual feast. The hymn following the sermon should challenge to consecrated action, as *Take My Life and Let It Be*, or *Oh, Master, Let Me Walk With Thee*. In all of the above hymns the congregation is giving response to the mood and message of the hour. As this is done all are united in close fellowship with the others and with God, therefore much thought should be given

(Continued on Page 19)



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Missionary Offerings

BENEVOLENT contributions of every kind have suffered acutely from the economic depression. Salaries have decreased, and the income from invested funds has decreased even more. The ordinary person contributes less to benevolence, and the large givers contribute much less than in former days. While all this is perfectly natural, it is lamentable. Abandoned missionary work at home or abroad means that great sums spent in laying foundations have been made useless or next to useless. When we begin again new foundation work will have to be done again. Because of all the foregoing it is supremely important that no present work shall be abandoned, and yet one of three things is bound to happen. The missionary boards must plunge into debt, present work must be abandoned, or contributions will have to be increased.—*Selected.*

### Brethren Under the Missionscope

BY ANETTA C. MOW

*(By a Missionary Who Has Had a Chance to Observe)*

SOME people say that our church is largely a congregational church, with each congregation carrying on its own program very much to suit its own local membership. In the main, this characterization is true. Common beliefs very largely bind the whole 1,030 of our churches together into a common unit, yet some of the attitudes taken toward church programs, organizations, boards directing the work of the church and foreign missionary endeavor vary widely in different churches. There are churches in which the proportion of members who believe in a world-wide program and who diligently support foreign mission work, along with their home duties, is large; there are other churches where the proportion is much smaller; and there are a few churches whose members criticize and show no concern at all.

But it is a joy to know that the proportion of members who are sympathetic with mission work is far greater than those who find fault. Even "in such days as these," the majority of members are expressing concern and interest in our program of foreign work. Very frequently after hearing a report of the work in

a daughter-church across the sea, some one grasps your hand and says, "How I appreciate that message, and how I rejoice in the growth of the church over there." Again and again some one says, "How I would love to give more if I only had it to give." Time and time again some one puts a dollar into the offering and apologizes that it is not ten dollars or more. When such incidents occur, they invariably happen in a church where the elder and pastor and ministers are committed to the spirit of missions. Such attitudes among the members are found in churches where the ministers have long been dedicated to the program of foreign missions, where they have been teaching and preaching and praying missions, where they have intelligently developed the knowledge and interests of their people. It seems evident that the big responsibility stands at the door of the minister. "Where there is no vision the people perish," is as true today as in the day when Solomon made the observation.

Almost without exception, lethargy for foreign mission work is seen in churches which have had little or no systematic instruction regarding the aim and purpose of our foreign program. Provincialism is the word which describes the situation best. The members have had no intelligent instruction, the minister has not known or cared, himself, and the people do not know what the work of the church is in other lands. Local burdens fill the minds of the members, and they do not realize that they have no vision. Minor cares, such as "tithing mint and cummin," crowd out the wider and weightier matters. "All nations," "all creatures," and "every nation" are forgotten. Christian internationalism is unknown among them. Such churches remind one of the story of the poor man who was so busy fishing for minnows in the shallow pond in his backyard, that he never heard the roar of the ocean which stretched vast miles away before his front doorstep.

As yet in our churches, few of the sophisticated type of criticisms of missions are heard. Displacements of ancient cultures, the plea of anthropologists to keep hands off, interpenetration of faiths, and the charge against the inadequacy of Christianity itself, etc., are questions which do not bother many of our members today.

But there are some expressions of doubt and criticism. Some of these are doubtless honest; some are but camouflaged excuses to escape giving. All honest questions are soon answered when explanations are made in a sympathetic, intelligent, and kindly way. Such questions arise because of an ignorance of real conditions. When facts are understood the difficulty is gone. It seems evident that many members do not read the church publications carefully, else many of their questions would already have been answered. Instances are known where materials, which would be a great



help in acquainting the churches with conditions on our foreign fields, are sent to churches and heads of departments, and sad to say some of these things are never shared with the churches, but instead are tossed into the wastebasket with the complaint that the mission board spends too much postage in sending out such circulars. Too often the earnest work and efforts of our church boards and organizations are criticized. Not infrequently the doubt is expressed that all the money given to foreign missions does not reach the field, that too large a percentage is used up in administration, that board members and secretaries are getting too much pay, and that missionaries receive too much salary. These constitute the type of criticisms foreign missions have faced all through the years—they are the “stock in trade.” And yet some honest souls ask them honestly, and deserve a frank statement of facts. In not a few cases, it is evident that some of these doubts had been awakened when some one, not sympathetic with missions, passed on a bit of gossip. Criticisms based on lack of sympathy are hard to answer, because in most cases even the answer is not accepted.

A few people seem to imply that enough money has been sent abroad; that money should be kept at home in the future. Money seems to be the tap-root at the end of many questions. When certain members wonder why the India church is not yet self-supporting after thirty-eight years of existence (in a caste-ridden, poverty-stricken land), the question locates itself back to the matter of money. Money touches all of us very closely. We want our money for the things we want most. An estimate has been made that church members in America spend four times as much every year for chewing gum as they do for foreign missions! At one of our Annual Conferences recently there was enough money spent on ice cream and soda waters, by the members of our church, to keep dozens of our India girls in school for one year. Woe to the church in America when she would spend all her money on herself!

True, attitudes toward our missionary program vary in different churches. Criticisms there are and always will be. But it is with a grateful heart that one sees the spirit of missions growing in our church body. The majority of our 150,000 membership believes in foreign missions, and the warm sympathy and interest and intelligence shown among the churches in these days when it is so difficult to give money to the cause of world-wide missions, augurs well for the days ahead. Churches giving all they can now out of their poverty, giving proportionally and systematically and prayerfully—whether rich or poor, are churches which are building the kingdom of God. The Women's Societies, all over our Brotherhood, faithfully carrying on, earning here a penny and there a nickel, saving the mites, to help with local expenses at home and to send to proj-

ects abroad, show an attitude of loyal allegiance among the women. There is much room for more of the same spirit among the men; and what might not our young people do, both for the mother church at home and for the daughter churches abroad, if they decided to press the kingdom of God forward!

Is this the time, O church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront;  
Stern duties wait our nation, never wont  
To play the laggard, when God's will was found?  
No! Rather strengthen stakes and lengthen cords.  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fulness is the Lord's;  
Great things attempt for him, great things expect,  
Whose love imperial is, whose power sublime!

*On Furlough.*

—Selected.

## Our Joys in the West-Land

BY C. H. HINEGARDNER

### Glimpses of Home Mission Work

ON Christmas morning, 1929, we motored from Akron, Ohio, to Colorado Springs, Colo., to take charge of a circuit of three churches. It was no small undertaking to start with one of our small boys ill, and in the midst of winter, on a trip of this kind. Now we can say that amid snow and cold, under the goodness of God, we made the trip in five days, averaging around 300 miles per day. Our home for the first year and eight months was in the new parsonage at the Antioch church, which is forty miles east of Colorado Springs. This is a spacious dry farming community. After having lived in the heart of Chicago for five years, it was quite different to find people here living miles and miles from each other. Strong ties bind us to all three of these churches and many times have our hearts gone out to the Antioch and Falcon community churches where sand storms sweep the country both spring and fall, and blizzards come in winter. We came into this country at the beginning of a great drought which has not yet subsided.

The program of work here has been to reach every

A RETURNED missionary on furlough from India walked the streets of New York. She was lonely. “In America people do not speak about Jesus as they do in India,” she was thinking. She stepped into an elevator. The Negro boy at the controls was singing: “What a Friend We Have in Jesus!” The missionary smiled. “I am so glad to know that you love Jesus,” she said. “Everybody that rides in my car knows that,” said the boy.



church for a sermon each Sunday and as far as possible a Bible study period during the week. For over two years we have driven the 100 miles each Sunday, preaching three sermons and most of the time conducting a Bible study class extra, missing but a couple of times on account of impassable snow blockades. During the week there are the pastoral duties with prayer and Bible study meetings. At present we are reaching almost as many people through these study classes as at church on Sunday. We are conducting on the average three of these study and prayer periods per week. Mileage covered averages around a thousand or more miles per month.

At this time we can see growth in two of these churches. Had not the drought continued so long we are sure the Antioch church would have grown more than either of the other two. Fourteen were baptized there and several received letters in this time. But drought conditions have forced people to move out faster than we could win others to take their places. Thus to date the church at Antioch shows a considerable decrease in resident members. We are most happy for the growth which has taken place in the other two churches.

With careful planning and economy, which I feel all of God's children should strive for, we can say we have as yet lacked nothing. The three churches and the District Mission Board have stood unanimously back of the work and assisted in every possible way. We express our deepest gratitude to all these. And for the good which has been accomplished we give all the glory and honor to God.

*Colorado Springs, Colo.*

## News from the Field

### South China

#### Moy Gwong

Most of the money for this church was provided by Chinese friends of Moy Gwong and of the church in America. It is the hope of the General Mission Board that this work may become entirely supported by the Chinese church and friends. A picture of the church building was shown on the cover of the April 1 Messenger.

#### Dedication Day

Three years ago the members of the South China Mission of the Church of the Brethren felt very keenly the need of a churchhouse for the worship of God. This led a group of us to pray, and after much prayer and consideration, a three-year forward movement was organized and a committee of five elected to plan to raise funds for the new church. After having heard of this plan, one of our good sisters voluntarily gave \$200 local money for the start. Afterward money was gradually given by local people here as well as by the American and Chinese friends in America. God has blessed us beyond our expectation. Finally, enough funds were in hand not only for a church, but also for a chapel in town.

The church and the chapel were completed in November, 1932. Feb. 17, 1933, was decided upon as the date on which to dedicate these houses to our heavenly Father for his

holy service. The dedication service was very inspiring. Christians and non-Christians came from far and near to attend the meeting; the attendance was about 500. Rev. Au from Canton preached a sermon on the following subject: "Present Your Body a Living Sacrifice." It was a highly spiritual message. To God we give all praise, honor and glory.

#### Revival Meeting

The revival meeting began on the day after the dedication. The weather was fair and the interest throughout the meeting was excellent. Rev. Au had given some wonderful messages, and some of the subjects discussed were as follows: "God So Loved the World," "How to Obtain Eternal Life," "Be Born Again" and "Repentance." During the meeting twelve souls stood up to confess Christ as their personal Savior. All the members feel that they are greatly strengthened in their faith in the Master by these spiritual feasts. At the close of the meeting a communion was observed and fifty Christians took part in the service.

#### Preaching at the New Chapel

Our church is located in the country about a half mile from town. We have felt many times before that we might secure a place in town for preaching the gospel to those who can not come out to the church. Prayer has been answered, and God has provided a place for us to preach his word there. During the revival the evening services were held at the chapel. Each night the house was full, and most of the hearers were merchants and workmen of the town. For the four evenings 986 people came to hear the message. Last Sunday (March 5) we had Sunday-school and preaching there for the first time. Sixty-two came for the Sunday-school and a few more for preaching service.

#### Home Prayer Meeting

At the beginning of this year it was decided at the members' meeting that a weekly prayer meeting should be held at the homes of the members. We find it to be very helpful not only to the members themselves, but also to their neighbors as well. At places where we have been, we have always found a number of the neighbors who were glad to meet with us, and we find them very open to the message.

#### Two Days of Bible Study

Jan. 25 and 26 we enjoyed two days of Bible study and prayer. The Chinese New Year came at this time, which means that people in the community were having a vacation. In spite of the cold weather a very nice group of Christians gathered to study the Word of God. Two inspiring and helpful sermons were given by Rev. Chan from Sunning City. A study of the Sermon on the Mount was led by the writer. Earnest prayer was made to God on behalf of our nation at this time of trouble and war. We believe that justice will conquer injustice and God conquer war.

#### Day School

Our school is coeducational. There are 220 pupils in school this year. This is the largest enrollment in the history of the school. These pupils come from thirty-nine villages and 197 different families. Out of this number nineteen pupils are children of our own members.

As a Christian school our aim is to teach the Bible and lead the pupils to know God and to follow the Master. On each day we have a half hour morning worship with the pupils before class. The Bible is taught to all pupils at the class hours. Thank God for this opportunity to teach the Word to these young souls. We pray that the seed sown in these hearts will grow and bear fruit to glorify our Father in heaven.



## KINGDOM GLEANINGS

### Calendar for Sunday, May 7

**Sunday-school Lesson**, Jesus Faces the Cross.—Mark 10: 32-52.

**Christian Workers' Meeting**, Stewardship in Giving.

#### B. Y. P. D. Programs:

Young People—Friends and Others, The Marks of Friendship.

Intermediate Girls—Where Our Missionary Gifts Go.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Five** baptized in the Swan Creek church, Ohio.

**One** baptized in the First church, Toledo, Ohio.

**One** baptism in the church at Independence, Kans.

**Four** baptisms in the Osceola church, Mo.

**Six** baptisms in the Wenatchee Valley church, Wash.

**Three** baptisms in the Royersford church, Pa.

**Four** baptisms in the Everett church, Pa.

**Seven** baptisms in the Spray church, N. C.

**Four** baptisms in the Reedley church, Calif.

**Two** baptisms in the Prices Creek church, Ohio.

**Four** baptisms in the La Porte church, Ind.

**Two** baptisms in the Bradford church, Ohio.

**Thirteen** baptisms in the Ambler church, Pa.

**Three** baptisms in the Phoenix church, Ariz.

**Four** baptisms in the Rummel church, Pa.

**Nine** baptisms in the Germantown church, Pa.

**Five** additions to the Albany church, Ore., the result of pre-Easter services by the pastor.

**Three** baptisms in the San Diego church, Calif.

**Four** baptisms in the Lansing church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

**Five** baptisms in the Wiley church, Colo., Bro. Chas. Du-mond of Newton, Kans., evangelist.

**Seven** baptisms in the West Wichita church, Kans.

**Fourteen** baptisms in the Somerset church, Pa., Bro. T. R. Coffman, pastor-evangelist.

**Five** baptisms in the White Rock church, Kans., Bro. O. H. Feiler of Perryton, Tex., evangelist.

**Ten** baptisms in the Lost Creek congregation, Pa., Bunkertown house, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

**Twenty-one** baptisms in the Connellsville church, Pa., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Noah Sellers** of Lineboro, Md., May 21 at the Newville church, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., May 10-28 at Windber church, Pa.

**Bro. W. K. Kulp**, the elder, April 30 to May 14 in the Wooddale church, Pa.

**Brother and Sister John Wieand** of Bellefontaine, Ohio, May 21 in the Chippewa church, Ohio.

**Bro. O. H. Feiler** of Perryton, Tex., April 23 in the Burr Oak church, Kans.

**Bro. A. J. Beeghly** of Westernport, Md., May 22 in the Shady Grove house of the Sandy Creek congregation, W. Va.

\* \* \* \*

### Personal Mention

**Bro. Earl E. Jarboe** of Springdale, Ark., has time for several revival meetings this summer and fall.

**Middle Maryland** has selected Eld. S. F. Spitzer for the 1933 Standing Committee with Eld. D. R. Petre as alternate.

**Eastern Pennsylvania** has selected as her representatives on the Hershey Standing Committee, Elders H. K. Ober, F. S. Carper and S. H. Hertzler.

**Standing Committee delegates** to the Hershey Conference from the First District of Virginia are Elders C. G. Hesse and Levi Garst, with Elders C. S. Ikenberry and E. C. Crum-packer as alternates.

**Eastern Maryland** has elected the following delegates to Standing Committee of the Annual Conference at Hershey: Elders John J. John and Edward C. Bixler; alternates: Elders M. R. Wolfe and J. S. Noffsinger.

**The Standing Committee delegates** to the Hershey Conference from Southeastern Pennsylvania, New Jersey and Eastern New York are Elders Trostle P. Dick and R. D. Murphy; alternates, Elders H. T. Horne and W. G. Nyce.

**Western Pennsylvania** has selected Elders Galen R. Blough, John D. Ellis and Ralph E. Shober as Standing Committee delegates to the Hershey Conference, with Elders M. J. Weaver, N. D. Cosner and H. Q. Rhodes as alternates.

"**The Men's Bible Class**, Pasadena church concurring, offer thanks to the Father for the gift of this good man's life, and pray that it may not be lost to the world, but pass from heart to heart in never dying currents of spiritual power, working out in deeds of loving kindness." From resolutions of sympathy and appreciation, referring to the passing of our lamented Brother Jesse B. Emmert.

\* \* \* \*

### Miscellaneous Items

**Notice** to the Churches of North Dakota and Eastern Montana: All papers, queries and reports intended for our District Conference, to be held July 14, must be in my hands not later than June 5 in order to get them in the conference booklet.—Ray Harris, Minot, N. Dak.

**The following extract** is from a letter descriptive of activities in the South Saint Joseph church of Northern Missouri, Bro. E. N. Huffman, pastor: "We are giving about an average of 465 feeds a day now to the unemployed. It takes a load of food to do it. We have a wood gang who cut their own wood and we get donation hauling so as to save the city and county lots of money that way, and if one needs medical care, we provide for them, in fact all their needs are in a way provided for. It makes one big family. Some of them get almost to blows sometimes and we must interfere, but have not yet called an officer. Two brothers got into a fight in the alley this morning and I sent the guilty one home without his breakfast. One was reported lousy and this eve we will make a thorough examination. Some get to spooning and we must shut them down. We have some troubles between man and wife also and must adjust them. It's one of the greatest places for one to be tried out I ever saw. I might write a volume of experiences, but wish you could see for yourself. One little child fell off the stairway last eve and gave us a thrill of excitement. It seems better this morn."

## Conference Business

### First District of Virginia

Since there is an error in the scripture references on the present Credential Blank, and since it is a known fact that only a small number of the delegates to District or Annual Conference read the cited scripture references before signing the credential, we, the members of the First Church of Roanoke, Virginia, petition Annual Conference through the District Conference of the First District of Virginia, to have the scripture references omitted or correct the error and omit the words in section 4, "have carefully read the scriptures cited in the above declaration and," making the section read, "As a delegate to the above-named Conference, I promise prayerfully to consider," etc.

Passed to Annual Conference.

### Middle Pennsylvania

The Ardenheim church in special council hereby requests the District Meeting of Middle Pennsylvania to ask of the General Conference to pass the following:

1. We earnestly petition our General Conference to formulate a suitable petition to the President of the United States requesting him to appoint and proclaim a special day for the people of this land, either in private or in assemblies, to engage in humiliation, confession, fasting, prayer and supplication to the God of nations, urging that we confess our sins—personal and national—humiliate our hearts, praying for the forgiveness of our sins, and the averting of the calamities now upon us and threatening us and our country; praying that crime and wrong may be detected and corrected, that we not only confess our sins but forsake them; praying that the sanctity of law and right may be upheld and that society and righteous government and protection and guaranty of property and person and life may obtain; that lawful industries may again become operative, that men may have honorable and remunerative employment and opportunity to earn their bread in honest labor and honorable sweat: praying that wisdom and integrity and discernment and conscience and guidance from God may be vouchsafed to the men who stand as leaders and arbiters in dealing with the momentous problems of state—in the legislative, judicial and executive departments of our nation, as servants of the most high God and servitors of the people; praying that our nation may still be a nation whose God is Jehovah; that the people may proceed in the enjoyment of peace and prosperity and live for the glory of God.

2. If such general or national appointment should not be made, this General Conference is requested to arrange for such a function in our own church, and the officers of the meeting be authorized to appoint the day and make the call, urging all congregations and members to lay aside all other causes whatsoever and unite in carrying out these provisions as the Holy Spirit may suggest. And so we shall ever pray.

Unanimously passed by the church and sent to District Meeting.

Passed by District Meeting and sent to Annual Meeting.

### Report of Committee on Certain Changes for Committee of Arrangements

#### Query of 1932

The Sabetha church petitions District Conference of 1931, that, owing to the increasing difficulty of financing the locating and caring for our Annual Conferences, especially in some zones where the committees are large and widely scattered, the District Meeting of the Northeastern District of Kansas petition the Annual Conference of 1932 to authorize a change in the plan of financing, the locating and caring for future Conferences, and the appointing of locating

committees. The following plan is suggested: A Committee of Arrangements, composed of three members, shall be appointed by Annual Conference for each zone that is recognized by Conference. (If it would seem to be advisable, only delegates from the respective zones in question would be entitled to a vote on the appointment of the committee members for that zone.) This committee of three would be charged with the locating and caring for the Conference when it was awarded to their zone. The expense of these committees would be paid by the Annual Conference treasurer. This expense money to be provided for through a registration fee of fifty (50) cents for each delegate to Conference and Standing Committee; said fee to be paid at the time of the presentation of the delegate's credentials.

Motion to amend the paper so as to read, that the registration fee be one dollar (\$1) instead of fifty (50) cents for each delegate.

Motion with the amendment passed and sent to Annual Conference.

Answer of Conference: Committed to a committee of three to report to Conference of 1933.

Committee: H. K. Ober, J. J. Yoder, Charles D. Bonsack.

To the Conference of 1933 at Hershey, Pennsylvania.

Greeting:

Owing to the extraordinary financial conditions which the Brotherhood has been experiencing, with the rest of the world, your committee has felt it unwise to consider or offer anything to the Conference involving any increased cost of maintaining it.

We therefore ask for more time for the adjustment of conditions and the privilege of reporting to the Conference next year.

H. K. Ober.

J. J. Yoder.

Chas. D. Bonsack.

## THE QUIET HOUR

### Trust and Worry

Matt. 6: 19-34

For Week Beginning May 14

#### The Treasure and the Heart

We grow to love that in which we invest our time, effort and money (Job 20: 28; Jer. 17: 11; Matt. 19: 21; Luke 12: 33; 1 Tim. 6: 19; Rev. 3: 18).

#### The Single Eye; the Lofty Aim

Nothing so surely enlightens the life as a high purpose loyally pursued (Job 22: 28; Psalms 112: 4; Isaiah 60: 22; Deut. 28: 54; Prov. 23: 6; Mark 7: 22; Luke 11: 34).

#### Two Masters

There is no such thing. He who thinks he serves both is merely ignorant of the fact that he serves the evil one (Luke 16: 13; 1 Cor. 10: 21; Jas. 1: 8; 4: 8).

#### Be Not Anxious

We are not to serve mammon, nor to be anxious about the things life needs. God will provide them (Psalms 127: 2; Luke 10: 41; 12: 29; 21: 34; Philippians 4: 6; 1 Peter 5: 7).

#### Behold the Birds

God cares for them as they do their part, not otherwise. So will he care for us. The willfully idle should go hungry (Psalms 8: 34; Matt. 13: 31; Mark 4: 28; 13: 28).

#### Seek First the Kingdom of Heaven

Suppose all men everywhere did this, would there not be enough for all? God's provisions are sufficient for his children. The reason some starve is that others have more than they can use (Numbers 3: 13; Deut. 26: 2; 1 Kings 17: 13).

#### Discussion

Have recent experiences shown how moth and rust can corrupt our treasure? Name men who have had a single eye. What was the evidence of it in their lives? Does Jesus forbid the forethought which would prepare against a future time of need? Explain.

R. H. M.



## HOME AND FAMILY

### Pray and Do

BY ADA CASSELL SELL

God, if thy all-wise heart demands,  
This sacrifice,  
Upon thy precious altar stands  
My dearest prize.

Dear child of mine, I hear your prayer;  
Your heart is true;  
Your sacrifice is standing there,  
But, will you do?

You can not take too long to pray  
Or praise or sing,  
But now I'd like to have you say,  
I'll do for him.

*Altoona, Pa.*

### The Girl Who Was Stronger Than Leprosy

BY EFFIE V. LONG

**Note.** This true story would make the basis of a fine presentation of our missionary project for a Women's Work meeting or Missionary Society program. Here is one answer to the question: Are mission schools for girls worth while?

DHIRAJ'S parents were dead. An uncle and auntie of the same village, who were childless, took the little waif and cared for her to the best of their knowledge. The old woman used to say, "Yes, we call her Dhiraj for she is such a patient child." Dhiraj means patience. When Patience was six the mission opened a little school in the village and she was one of the first pupils. The old man and his wife could scarcely make ends meet, but they worked hard. They denied themselves for this child, and even went to bed hungry to let her have enough to keep her strong and well. Though they were illiterate they wanted her to be educated, even as far as the fourth grade.

One day as school closed for vacation the missionary suggested that all who could, and had passed the fourth grade, should come in to the Mission Station School. It would mean some expense for they should furnish their own clothes!

On opening day a happy little girl trudged into the mission premises. All her possessions were in a bundle on her head, a change of clothing, and a little brass bowl. With her were an old man and woman, barefoot, dust-covered, poorly clothed, but respectful. Soon they bade little Patience good-bye and began their twelve-mile journey back home to their lonely shack.

Dhiraj was happy and progressed. So it went on year after year. They were delighted that their little girl was growing into a "great woman." One day the auntie walked the twelve miles from her village to bring the idol of her heart four ears of corn from their own field!

One day news came to the Miss Saheb of the old lady's illness. She told Dhiraj. Of course, she wanted to go home, and they began to prepare for the journey. Meanwhile, one came from the village with the message that Patience's auntie was dead. Poor Patience! It was a blow to her—all she had in the world, almost. Of course, now it was too late to see her face as burial must be done soon after death in a hot climate. But the missionary called her and said she would go by cart with her to her village. The old man was so pleased they came, and thought it an honor to have her *ride* back home. "Now you may need our little Dhiraj to help you cook, draw water, grind, etc.," said the missionary. "No, no, lady, I do not ask her to stay with an old man like me. You take her. Make her into a great woman. I will get on here, somehow." After prayer with the old man they departed for their own town.

With the other girls Patience soon forgot her grief. She studied well, and was of a sweet disposition. She was now beginning the first year in Practical Arts—a course to prepare girls for life whether it be teacher, nurse, evangelist, or home-maker. After some months it was noticed that Patience was not well. She seemed to be running a temperature. So the Miss Saheb took her to the Mission Hospital at Bulsar, one hundred miles away. On examination Drs. Cottrell found a bright spot on her arm which they pronounced leprosy. Poor girl! How could they tell her—now so happy with a promising life before her, only to be cut off soon by such a dreadful disease!

After they were home the Miss Saheb said: "Patience, you have a disease that may take a long time to cure. So in a week I'm taking you to Miraj, four hundred miles away, and the doctors there will see what they can do for you. You know they have good doctors and nurses there. In the meantime you must not be with the other girls here, but must live in that little room and eat and sleep alone, for they might also get the disease."

Poor Patience burst out crying, "Miss Saheb, tell me, do I have leprosy? I know the Doctors Saheb looked at that spot on my arm a long time. Oh, I don't want to go away! What will become of Uncle? I can't go to him during vacation as I used to. Oh, what shall I do?"

"Don't weep, girlie, we will see the big Dr. Saheb at Miraj and until then do not worry. Does not our loving Father care for his own?"

The old Uncle came and it was a sad farewell, for he never again would see his own little Dhiraj, who, he had hoped and prayed, would become a "great lady" some day.

At ten that night, Dhiraj, with the Miss Saheb, started on their 400-mile journey to Miraj. They trav-

eled third class and lay all night on the hard board benches of the coach. Of course, they "upholstered" it with their own bedding.

Next evening they arrived and all seemed so nice and clean about the place. It should be, for was not this the far-famed Hospital of Dr. Wanless of Miraj? The nurses and doctors were so courteous Dhiraj could not think she was a patient and had come here to stay. In the excitement she did not even feel at all ill! But when the doctors had pronounced it the dread leprosy and she and the missionary were walking over to the leper camp, her heart began to sink within her. She was assigned to her own little room with its white, clean bed. The Miss Saheb helped her to unpack and arrange her few belongings, making it as homelike as possible. Once, with pleading eyes she looked up at the missionary and said: "Miss Saheb, are you really going to leave me here?" "Yes, Dhiraj, I must. Such are the doctor's orders. But they will take good care of you, give you medicine every day, and by and by we hope you will be entirely well and can come back to us and be with the girls again. Let us pray daily for our Father to heal you and then let us look forward to the day you can return to us. You have admired that motto on the wall in our bungalow. It is true. And I will write you and the girls will also write, so time will go by quickly. Don't forget to read your Bible and to pray. God bless you, dear girl. Good-bye." And the missionary was gone.

Patience mustered up all her courage and walked about trying to hum a tune. They came with food, and allowed her to cook her own meals in the corner of her room. How glad she was now that she had learned how to cook food well, while in the Practical Arts School.

About night-fall an old lady, a leper, came hobbling

### Selecting Helpful Hymns

(Continued From Page 12)

to this factor, that the hymns may be helpful in reaching these objectives.

*In Conclusion.* We see that the responsibility for the selection of helpful hymns lies in the hands of the pastor in coöperation with the minister of music. In earning the right to this responsibility they must prepare themselves spiritually and technically through the study of hymns. They must consider the textual material of the hymns, the needs of the congregation, and the occasion for the use of hymns. When this is done helpful hymns will be the result.

Finally, Brethren, whatsoever hymns are challenging to better and more abundant living, whatsoever hymns are singable, whatsoever hymns are helpful, if there be any worship, if there be any praise, think on and select these hymns.

*South Bend, Ind.*

up to her room and sat in the doorway. Dhiraj wanted to say, "Oh, please do not come in," but she at once remembered that she too was a leper. But see this poor specimen of the ravages of that disease! Her toes are gone so she hobbles with a cane. Some of her fingers are gone. Her nose has been eaten away and the corner of her mouth, showing her teeth. She told Dhiraj not to fear her for she, too, by and by might look just like this! Comforting thought to this poor girl! In a few minutes she hobbled on. Then Dhiraj closed her door, fell over on her bed, and, weeping: "Oh, Lord, must I become like that?" She cried herself to sleep.

Soon it was found that Patience was a dependable and apt girl. She was allowed to help give the treatment to many other patients daily. In the afternoons she would gather up all the little children, the tainted ones, in the Camp, and began to teach them. She had only one primer, but the nurses seeing what she was doing, supplied her with books. She was delighted and soon had a flourishing school for the little tots. At evening, when the sun was set, she would begin to sing some of the children's songs she had learned in school and soon all the children would come running. But it was not only the children! Almost the whole Camp would turn out to hear her tell Bible stories and to sing. It was their bright spot in the day.

Patience wrote home to the Miss Saheb and the girls telling them what she was really doing. The folks at once began to prepare little books filled with pictures cut from magazines and catalogs to send to the little tots who have so little that is cheery about them.

Every month she would send a letter to the faithful old Uncle. He would walk the weary miles to the mission house to get the letter and have it read to him several times, then fold it and put it carefully into his pocket, and slowly retrace his steps to his lonely cabin.

By and by it was announced that Dhiraj was pronounced cured of leprosy! She had responded to treatment, as she had begun taking treatment in the early stages. All thought how delighted she would be to get back home. But after a night to think and pray over it, she asked to be allowed to stay on. The nurse was astonished and asked why.

"I have come to love these folks in the two years I have been here, and I feel they need me so much. If I go away who will care for them to teach them? If I go out to other places there are many there to help with teaching, but here there is no one. May I stay?"

"Of course, you may stay and we are delighted to have you. The children and older ones, too, have been less trouble since you are here, and more easy to care for, since they have something to do. And you seem able to find so many nice things for them to do! Where did you learn it?"

(Continued on Page 22)



## NEWS FROM CHURCHES

### CALIFORNIA

**Reedley** church met in council March 13. Bro. Paul Miller was elected superintendent to fill an unexpired term. The church called two young brethren to the ministry. March 26 Bro. Stanley Keller was installed in an appropriate service and April 23 Bro. Paul Miller will be installed. On Easter Sunday four of our Sunday-school scholars were baptized; others are awaiting the rite. At the evening service an interesting program was given by the children and young people.—Our love feast will be held April 23.—Blanche Clark, Reedley, Calif., April 20.

**San Diego.**—Our pre-Easter services were conducted by our pastor, Bro. Cleo Beery, and three juniors were baptized. A short Easter program was given by the primaries and juniors following Sunday-school; the young people's group had an appropriate service before the evening sermon. Interest and increased attendance are evident in most of our departments. Our record attendance for Sunday-school is 157. Our young people are developing real spiritual growth and achievement. Pastor Beery is leading an interesting group of intermediates in C. E. work. His leadership and his splendid sermons are very highly appreciated.—Lois Masterson, San Diego, Calif., April 20.

**Waterford** church met in council with our elder, V. O. Whitmer, presiding. It was decided to have a Vacation Bible School and Sister Hattie Deardorf was chosen director. We will invite the community to cooperate. Since our last report one has been reinstated into full fellowship. During the past six weeks the C. W. has given some programs on temperance. It has also been favored by special speakers from Modesto, namely, Dr. Davis who spoke on *The Effect of Alcohol on Mind and Body*, and Prof. Bachman who spoke on *What Science Teaches About Alcohol*. April 2 Capt. Morris of the traffic squad gave a talk on *Law Enforcement*. April 14 we held our love feast with about 150 present. Bro. Isaac Hylton of Modesto officiated.—Alta Colbert, Waterford, Calif., April 20.

### DELAWARE

**Richardson Park.**—During Holy Week we held services each night, the messages being brought by guest speakers. Special music was also enjoyed. The young people are looking forward to the conference to be held in the country church near Pottstown, Pa. The young people are having Bible study each Sunday evening conducted by Bro. Wilbur M. Bantz, the pastor. The Sunday-school attendance has been holding its own, the average for the last three months being 133. The church met in council April 3. The church elected Bro. Bantz as delegate to Annual Conference. We are looking forward to our love feast to be held soon.—Rhoda Best, Elsmere, Del., April 15.

### FLORIDA

**Miami.**—We met for services yesterday at the home of Brother and Sister Noah Cripe. Thirty-five were present, and we had the pleasure of having Bro. W. J. Swigart with us. He gave us a most helpful and encouraging sermon after our Sunday-school lesson. Then we had dinner, which was interrupted by an Easter shower. Following the social hour Bro. Swigart spoke to us again, to our profit. Members were present from West Palm Beach, Ft. Lauderdale and Miami. A collection of \$6.47 was taken for church work, partly local. It should have been stated in our previous note that before our services last month a sister was received into the church at Ft. Lauderdale by baptism. We shall be very glad to have any of our ministers come to us and give us helpful messages on any of our meeting days; and the presence of any other members will help us. Our next meeting is to be at the home of Brother and Sister Westfall, 5720 S. W. 20th St., Miami, May 21.—Grant Mahan, Homestead, Fla., April 17.

**Tampa.**—On Sunday morning, April 9, Brother and Sister C. O. Beery from Pennsylvania began evangelistic services at the mission in East Tampa. On account of rain the meetings were transferred to the home of the writer, where they continued throughout the week with good interest. On Easter morning we had the largest attendance of the year. Preceding the evening service the pageant, *Children of the Way*, was presented to an interested audience. Brother and Sister Beery have the fine quality of being able to adapt themselves to people and conditions as they find them. We hope in the near future to reap more of the fruits of Bro. Beery's ministry. Work on the new building is in progress.—Sarah H. Lauver, Tampa, Fla., April 17.

### IDAHO

**Nampa.**—Pastor A. P. Becker and wife are in their sixth year here. Their constant energy in the work resulted in nine being baptized since the last revival, showing a rather continuous growth. We had 251 in Sunday-school on Easter. At the last quarterly council the church voted that Bro. Becker should hold two weeks of revival previous to Easter. The pastor labored diligently and gave strong appeals to the unsaved, yet only one came out. The Easter meeting was largely attended. In the evening a play, *The Rich Young Ruler*, was effectively rendered by the young people of the church, sponsored by the pastor and wife.—H. H. Keim, Nampa, Idaho, April 17.

### ILLINOIS

**Panther Creek** church held their council meeting April 2. The pastor with Bro. Curtis McCauley was chosen delegate to District Meeting. It was decided to hold our communion service May 20 beginning at 7:30 P. M. The church decided to have a revival meeting this fall. By a unanimous vote the church retains Bro. Small as pastor for another year. On Sunday morning, April 2, Bro. W. E. West of Shannon, Ill., preached a good sermon for us.—Alta E. Small, Roanoke, Ill., April 15.

### INDIANA

**Elkhart Valley** church met in council March 30. The date for the communion is May 18. Three church representatives for the prohibition movement were appointed, namely, Paul Kendall, Mearl Brumbaugh and Marshall Wallin. It was decided that a religious education board should be appointed. April 16 Prof. D. W. Boyer with his quartets rendered a splendid Easter program in song.—Mary Kreider, Goshen, Ind., April 17.

**English Prairie (Ind.)**—There will be no services at our church Sunday because of the township Sunday-school convention which will be held at Brighton public school building. It was decided at our recent council to have our love feast on Saturday evening, May 27, beginning at 7 o'clock. Our Easter program given Sunday morning by the younger folks was well rendered and an offering was taken for missions.—Mrs. Wm. McKenzie, Burr Oak, Mich., April 18.

**Middlebury** church met in council April 7. Our love feast will be held on Thursday evening, June 1. Bro. Geo. Weybright was with us on March 12, giving us a lecture on Peace. Bro. Burton Metzler of Bethany Biblical Seminary will be our pastor for the coming year. He and his family are moving to Middlebury and will occupy the parsonage.—Mrs. Ida Mishler, Middlebury, Ind., April 19.

**Middletown.**—We had Easter services beginning Friday evening and closing last evening. The attendance was small on account of the inclemency of the weather. Sunday-school is quite interesting but the attendance has not been quite so good on account of sickness.—Florida J. E. Green, Middletown, Ind., April 17.

**Nappanee** church held their revival meetings from March 19 to April 2 with Bro. G. G. Canfield preaching and Sister Cora Stahly leading the song service. Bro. Canfield also rendered several numbers in song. There was splendid interest throughout the meetings. As a direct result twenty were baptized, one awaits the rite and two were received from other denominations. We held our communion service at the close of the meetings, with Bro. Canfield officiating. Visiting ministers were Bro. Theo. Miller of Plymouth and Glen Rummel. At the regular business meeting on April 13 it was decided not to send a delegate to Annual Meeting. A committee is to make plans to enlarge our basement for Sunday-school rooms which are much needed. Bro. Studebaker will be retained as our pastor. Sister Studebaker is able to take up some of her work again.—Mrs. Almeda Geyer, Nappanee, Ind., April 17.

**Peru.**—Several members attended the Miami County school of religious education Jan. 25 to Feb. 22 at the First Brethren church, gaining several credits. At our last council a Junior League was organized under the leadership of Mrs. Ivah Bittel and Clarence Orpurt. This department is growing with keen interest. A special service for the old people was held on April 2. The oldest member present (eighty-nine years) received a Bible as a gift. Fourteen were present over seventy years old, each receiving a small token. In the evening there was a service for our young people. An interesting stereopticon lecture on *Women's Work* was given by our pastor April 19. A union Good Friday service was held in the United Brethren church. Attendance and interest in the Thursday evening prayer meetings have been growing. Interesting topics have been discussed which have been a great help to all. Special Lenten topics were used and prayers offered for the unsaved in our midst; great good has been accomplished. Lenten services began on Palm Sunday and continued throughout the week. There was a meditation and silent prayer period over the noon hour during the four days and old hymns were softly played on the organ. On Easter Sunday the sunrise service was followed with breakfast. We had a record attendance of over 300 scholars in the Sunday-school. Special music and beautiful Easter anthems were sung by the choir during all services. This choir consists of twelve voices and was organized almost four years ago by the choir director, Orville Sonafrank, and has been under his direction since, giving inspiring and efficient help in the services. All services were in charge of the home pastor, Chas. R. Oberlin; during these special evangelistic services sixteen were received into the kingdom. The past several Sunday evenings there have been special services for adults. Several of our young people attended the union sunrise service at the First M. E. church. Since our last report there have been sixteen baptisms and one awaits the rite.—Mrs. Rose Sonafrank, Peru, Ind., April 17.

**Wabash (Country).**—In November Bro. Moyne Landis was with us in the interest of religious education. Bro. Otho Winger and three college students gave interesting talks and our own Sunday-school gave a missionary program. We also joined with the other churches of the township in a union Thanksgiving service. At the time of our regular business meeting, March 2, the men met in the morning and cut wood for the church. April 2 Bro. E. S. Brubaker celebrated his seventy-eighth birthday by preaching a splendid sermon. Afterward the congregation gathered at the Brubaker home for a surprise dinner. Bro. Brubaker has spent his entire ministry of forty-one years



at this place. The young people have given some very good programs. One Sunday they had charge of services, including Sunday-school. They also gave Christmas and Easter programs. The young people's organization of the southern district of Wabash County held a sunrise service in our church Easter morning.—Mrs. Lula Pulley, Wabash, Ind., April 19.

## IOWA

**Cedar Rapids.**—Pre-Easter meetings closed with a love feast on Thursday evening with tables filled by communicants. Eleven were received by baptism, five by letter and twenty-one into full fellowship by reconfession of faith. Bro. Lehman's work has borne fruitage, deservedly, as a result of faithful, hard-working efforts. The church had a full Easter day program with a sermon in the morning and a pageant by the young people in the evening. One more was received by letter and two by reconfession, making a total of forty for the Easter season.—S. B. Miller, Cedar Rapids, Iowa, April 17.

**Dry Creek.**—April 19 our church met in council. Plans for the coming year were discussed and our pastor, Bro. D. C. Snider, was asked to stay another year. It was also decided that the church be painted and a committee was appointed to look after the work and secure the paint. We are looking forward to the young people's conference which will be held here some time in June, the date to be announced later.—Mrs. D. C. Snider, Robins, Iowa, April 20.

**Prairie City** church met in council March 26 at which time Bro. Ben Buckingham was reelected elder for another year; Carl Elrod, treasurer; Merlin Brewer, clerk; the writer, Messenger correspondent. Delegates to District Conference are Bro. J. B. Bowie and wife, with Ben Buckingham and Merlin Brewer, alternates. We decided to hold our love feast June 2. Our Women's Work council, of which Mrs. Flossie Buckingham is president, is taking up the book, *Lady Fourth Daughter of China*. On Easter Sunday we enjoyed a fine program rendered by the Sunday-school. Several good talks were given besides readings, songs and recitations. We rejoiced to have with us Price Brubaker and Ralph Buckingham who are attending McPherson College, also Brother and Sister I. W. Brubaker of Des Moines and Sister McClellan and daughter of Newton.—Lida Cadwallader, Prairie City, Iowa, April 18.

**Union Ridge** church met in council March 12. It was decided to hold our communion services the forepart of June. A program was given Easter morning and in the evening a few special numbers were rendered. Our Aid Society has met every two weeks in the different homes in all-day meetings during the winter months.—Mrs. J. R. Allen, Dumont, Iowa, April 21.

## KANSAS

**Independence.**—Passion Week was observed by special services conducted by our pastor, C. Ernest Davis. They were concluded on Easter Sunday by a sunrise service and breakfast for the B. Y. P. D., held at Table Mound; the regular Sunday morning services, featuring an Easter sermon by the pastor; and by a program in the evening given by our children and young people. One of our Sunday-school girls was received by baptism after the morning service. A special feature of the week was our love feast on Thursday evening. Our elder, Bro. R. E. Loshbaugh, of Fredonia, Kans., officiated at this service. At the recent quarterly council two were restored to fellowship and then granted letters of membership to be presented to the congregation where they now reside. Our pastor participated in the union three-hour service held in Independence on Good Friday. We expect to hold a D. V. B. S. for two weeks during the vacation period.—Mrs. J. L. Amos, Independence, Kans., April 17.

**Olathe** church has been moving along steadily. The new officers have been functioning since the first of the year. A Men's Work has been organized for the purpose of beautifying the church lot and helping out the church finance program by putting out the Lord's acre. The Ladies' Aid has been very successful thus far, inasmuch as this is newly revived work in the local church. They have made a number of much needed improvements in the church as well as helping finance the local program. The Junior Aid, composed of the intermediate girls and some of the boys, all under the direction of the Aid Society president, presented the church with a new pulpit rug and two pulpit chairs. We had union Easter meetings, the last three services being held in our church. Our Easter service consisted of the presentation of *The King Triumphant* by a reader and chorus. Our B. Y. P. D. has been doing good work each Sunday night. The adult division decided at the beginning of the year to devote the first two Sunday nights of the month to a systematic study of the Bible, the third Sunday to missions and the fourth to the discussion of young people's problems. The pastor has been giving sermons conducive to higher standards of Christian living and a better understanding of God's Word. Recently the church lot has been made more attractive by the planting of flowers and shrubbery, sponsored by the Ladies' Aid.—Mrs. Lucy A. Blough, Olathe, Kans., April 20.

**Ottawa.**—As a follow up to the every home canvass recently conducted, the church enjoyed a pre-Easter service. Our pastor, Bro. Howard Keim, Jr., conducted the services each evening, and on Good Friday all the churches of the city united in services in one of the down town churches. Our pastor also assisted in the sunrise service when all the young people of the different churches and of the college of our city met on a hill southwest of town. The regular Easter services at our church began with a program by the little folks and continued with music, sermon and song, closing with the baptismal service in the evening. April 19 Bro. Thompson, pastor of the Ap-

panoose church, and his congregation paid our church a visit, putting on an Easter pageant. We enjoy the visits of adjoining congregations as it broadens our views and enlarges our circle of friends. Some time ago the Lone Star congregation, pastor and people, put on a program for us, our church returning the visit in the form of a mixed program.—Mrs. J. E. Ott, Ottawa, Kans., April 20.

**West Wichita.**—Mrs. Wagoner, missionary from India, and her two daughters were with us Jan. 30. Mrs. Wagoner delivered an inspiring sermon on missionary work. Some of the young people attended the regional conference at Hutchinson, Feb. 19. The biannual birthday dinner was held in the basement of the church Feb. 26. This time those whose birthdays were in the latter half of 1932 were honored. Bro. Ruthrauff attended the pastors' conference at McPherson in February. A successful series of meetings was held the week preceding Easter. The meetings opened each evening with a period of quiet meditation in the darkened auditorium, with pictures, shown by means of a lantern, and soft music. Friday night the Crusader Class presented a drama, *The Challenge of the Cross*, and Sunday night the intermediate girls presented a three-act play, *The Alabaster Box*, a story of Mary, Martha and Lazarus during the time of the trial, crucifixion, and resurrection of Christ. The attendance during the latter part of the week and Easter Sunday ran about 115 for services. The Sunday-school attendance was 142. Since the last report, seven have entered the church by baptism and six by letter. Baptismal services were held Wednesday evening after Easter. After an enjoyable winter session of cottage prayer meetings, they are again being held in the church. Study of the Gospel of John is progressing. A large percentage of our Sunday-school teachers made up the representation of this church at the teachers' training school, sponsored by the community council of churches, during part of February and March. Dr. Schwalm, president of McPherson College, was with us March 26, and delivered the evening sermon. April 7 was men and boys' night, and the evening was divided between fun and seriousness. Prof. Mohler of McPherson College gave the address of the evening. Last fall, the men and boys made a pledge to furnish the winter's fuel needs, and they have certainly kept that promise. They have spent many a day chopping and hauling that the furnace room might be stacked with wood. The Ladies' Aid sponsored a waffle supper in the church basement, March 24, the proceeds of which went toward their pledge to the church for the year. They sew at the Wichita Children's Home once a month. The young people have been quite active recently. Many of them attended the Akita Conference, sponsored by the Christian Youth Council of the city, Feb. 26—March 4. This conference provided lectures on the modern economic problems by Owen Geer of Chicago, and recreational problems by Chester Bower, national recreational leader, also of Chicago. Young people's night was March 26. The young people's C. E. group plans to exchange programs with the East Side group soon. They also presented a three-act play, *The Path Across the Hill*, to raise money toward the church budget. The attendance was so large that the play was repeated. Plans are being made to present it again, probably out of the city. Mrs. Herbert Ruthrauff directed it.—Dorothy Stephens, Wichita, Kans., April 21.

## MARYLAND

**Broadfording.**—The work of the church has been progressing since our last writing. We appreciate the help which Brethren J. W. Whitacre and E. S. Rowland have given our home ministers. Jan. 30 the a cappella choir of Juniata College under the direction of Prof. C. L. Rowland rendered a splendid concert to a large and appreciative audience. We were glad for the helpful message of Bro. Schlosser of Elizabethtown on the morning of Feb. 12. Feb. 19 the Sunday-school lifted the achievement offering amounting to \$48.58. April 5 the church met in council. Eld. C. M. Hicks was elected delegate to Annual Conference. Brethren Frank Carbaugh, Russel Ocker and Clyde Cunningham are delegates to District Meeting. May 27 at 2 P. M. is the date for our love feast. The B. Y. P. D. has been giving helpful programs under the direction of Sister Mary Hykes, president. An impressive service was given on Good Friday night, entitled, *Into Galilee*. Easter Sunday was observed by a special evangelistic message in the morning by Bro. J. Harvey Martin and a program by the Sunday-school children in the evening. The B. Y. P. D. plans to have Bro. E. Russel Hicks give a series of talks on our church history.—Mrs. J. Richard Reid, Hagerstown, Md., April 19.

**Brownsville.**—A leadership training class was conducted by our pastor, Bro. S. Earl Mitchell, closing the week before the pre-Easter services. About thirty attended regularly and it was an interesting and inspiring class. Almost all will receive credits for the work done. Our pre-Easter services were well attended. Rev. H. A. Erdman, pastor of the Lutheran church of Burkittsville, preached on Monday night; Eld. J. S. Bowlus on Tuesday night; and Bro. Clarence Bowman, pastor of Myersville church, on Wednesday night; Bro. Mitchell preached the other nights. A dramatic worship program was given at our sunrise services Sunday morning. At the regular services a little babe was consecrated and at the close of the service four decided for Christ and were baptized on Monday. The risen Christ truly becomes real to us in these holy experiences of the resurrection day.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 17.

**Bush Creek.**—The Pleasant Hill church met in council on March 25. Various officers were elected, Messenger correspondent being Helen Main. Delegates to District Meeting are Walter Burrall and John

(Continued on Page 24)



## The Girl Who Was Stronger Than Leprosy

(Continued From Page 19)

"In our Practical Arts School back home," was the simple reply. "Then we need to have hundreds of such schools all over this land of India!" said the nurse.

Patience wrote to the Miss Saheb: "Don't you know I am cured! But somehow, I want to stay here now. I like the work, and they need me here. I am happier now than I have ever been and I believe it's because I am helping others. Give my salaams to the girls. And, Miss Saheb, please look after Uncle. When he gets too old to care for himself and to walk in to the mission will you please see that he is cared for? I would like to see him but it is a long journey. Take care of him, and I'll keep writing. God bless you and our dear school there. Loving greetings, Dhiraj. P. S. Miss Saheb, I have made a motto like the one you have on your wall in the bungalow and have it on my wall. *Prayer Changes Things.*"

*Bridgewater, Va.*

## Nook for Women's Work

### Learning a Thousand Chinese Characters

BY EMMA HORNING

WHEN we came to Ping Ting not a girl could read or write. We opened a girls' school and by and by the government opened one also. Now many girls can read and write, but still there are hundreds who can not go to school. This picture shows a four-month class which we opened for such girls. In the four months they read four books, learning a thousand different characters. Mrs. Li, who stands back of them, was their teacher and taught them two hours each afternoon. How hard they did study, and when they finished they were given a little diploma.

Haven Crumpacker was in this class. You will see her in the front row on the left. This class learned to



*Learning a Thousand Chinese Characters*

sing a number of songs. You will see a Chinese song on the chart at the back. They like singing very much.

## Helpful Program Material

A MUSICAL reading, "Love's Lighted Candle," by Myra Brooks Welch is ready for use. It is in attractive booklet form. It can be used in a Mother's Day program or for a Mothers and Daughters' program. It is a beautiful story in rhyming verse of a mother's lasting influence. Price 5c.

A playlet, "Over the Tea Cups," by Minneva J. Neher, one of our own missionaries to China, is also ready for use. It is a very simple play requiring two characters. It will make a good number for a missionary society program. It is not dramatic, but the story is interesting and instructive. Two characters required. Time 15 minutes. Price 5c.

Another playlet, "Homes and Homes," by Mrs. Dr. Lloyd Studebaker will make a very fine number for your Home Builder's Circle. Four characters are required, two mothers and two girls. Time 15 minutes. It is a negative and positive picture of home and school coöperation. Free.

*Note:* Secure all of the above program material from the National Council of Women's work, Elgin, Ill. Postage for mailing will be greatly appreciated.

## Getting Ready for Conference

It is time every women's work group was planning a special gift for Conference this year. We are stressing special gifts rather than an exhibit. Last year over \$500 was raised through the Conference Offering. Conference Budget credit is given for all gifts to women's work. Your offering may be sent to the Elgin office before Conference. This is especially convenient for groups which will not be represented at Conference this year. Those groups which will be represented should send their money along with their representatives. In either case will you be sure to designate it for women's work and indicate the congregation and district from which it comes. *This is very important.* Secure envelopes for your offering from the National Council of Women's Work, Elgin, Ill.

The whole Conference program begins earlier in the week than usual. Plan to be there June 7. This will be the opening program for women's work (1:30 to 3:30 P. M.) and will stress the work of our regions and districts. This program will be especially helpful to regional and district officers. The program of more general interest will be Wednesday evening from 7:00 to 9:00 o'clock. The missionary program will be held on Thursday, June 8, from 3:00 to 5:00. At this time our offering will be received.

We are looking forward to a rich feast again this year, filled with helpful suggestions and inspiration.



### Notice to Our District Secretaries

WE must still work harder to try to understand our fiscal year in women's work. Here is a suggestion which will aid you in making out your yearly reports. Save all the receipts which are issued to you for women's work gifts, between the dates of March 1, 1933, and March 1, 1934. Then, too, will you try to be more accurate in designating money sent in? Be sure to mark it for women's work and from what congregation and district it comes. This coöperation will be greatly appreciated by the National Secretary-Treasurer and it will help you to be more accurate. I believe that we could have come nearer to our goal this year, had we been more careful.—*Secretary-Treasurer.*

### Some Reports Are Still Out

WILL those secretaries who are responsible for district reports please see that they are in at the first date possible?

### What We Actually Did

THE exact amount raised by the women of the brotherhood for the year 1932 was \$13,835.21. This is \$2,261.24 better than last year.

### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

#### More Letters in Appreciation of Home

I hardly know what or how to tell what I wish to say in order to give my parents the credit due them for all they mean to me.

My childhood home was always open to ministers and missionaries. This association my parents felt would be wholesome for their children, and the impressions thus made are appreciated to this day.

Family worship was always kept up. Mother often spoke of her strong belief in prayer, and if disturbed by any problems in the family, the church or the community and I could not find her about her regular duties I would go to her room. If the door was closed I well knew where she was. Sometimes I would quietly peep in and then seeing her in prayer would slip away knowing that the Lord and mother would soon have the problem worked out.

After rearing five children of their own my parents demonstrated their Christianity by giving a home to three orphan children and bestowing upon them as much love as they did upon those of their own kin.—Mrs. G. G. C., Ohio.

Every day I have occasion to recall something said or done in my childhood home that now means so much to me.

Our parents always chummed with us as children and as we grew older they were thoughtful about our social life, especially in providing wholesome entertainment for us with our friends. They entertained also many of our church leaders and made special efforts to have us all at home on such occasions.

Some of the happiest times of my childhood were the

periods of worship in our home when we took part in Bible reading and in prayer or gathered around the piano and sang familiar church hymns.

I have always been thankful too for the teaching we had on peace and temperance. I feel this in a special way now that we work out among people who have not had teaching on these subjects.—Mrs. S. H. F., Virginia.

All my life I have remembered one of my father's prayers.

In our home on the farm we always had family worship just before we had our morning meal. This particular morning my mother was quite ill and father with the children about him prayed for us and for mother's recovery. This touched and stirred my heart deeply, and the impressions made on me that morning I shall never forget.

We had a custom of reading books in the evening after the work of the day was done. Father and each child able to read well took turns reading aloud while mother sat near by and did the mending. This was a happy time for the whole family.

It has greatly helped me to know that my parents gave me a clean heritage, and that I was permitted to be born with a healthy body and a normal mind.

As children we understood well that our parents stood for honesty, sincerity and Christian uprightness in every way. They explained to us what the ideals of the home were and what they had a right to expect of us as their children.

When I think of my childhood I recall a home which had a spiritual rather than a materialistic emphasis, a home which took a positive attitude toward life and religion.

I recall also the freedom given me in choosing my vocation. I confided in my parents and knew they had a keen interest in me, but they gave me opportunity to choose for myself. I realize now that we can not give our good homes enough credit for the help they have given us.—Mrs. J. C. F., Indiana.

## CORRESPONDENCE

### MIDDLE PENNSYLVANIA DISTRICT MEETING

The Annual Conference and associated gatherings of the Middle District of Pennsylvania convened in the Roaring Spring congregation April 11-13. The representation was good and the interest excellent.

The Elders' Meeting was held on Tuesday afternoon and was replete with suggestions to "Contend earnestly for the faith once for all delivered." Three ordinations were approved and referred to the Ministerial Board.

The convention features of the meeting were rich in their wealth of thought. The ministerial meeting had for its theme, "The Christian Home" and every address was well received. Enthusiastic meetings in the interest of Women's work, and Laymen's activities were also held at various times.

The Conference proper was in charge of Elder Charles Cox as Moderator. On Wednesday evening he gave a most masterful address on "Life's Supreme Purpose." Excellent messages in song were brought by the Girls' Choir of the Huntingdon congregation. Passion Week thoughts had a large place in the various devotional exercises.

The docket of business was not heavy, being made up largely of unfinished business, reports, and elections. One paper was sent to General Conference. Elders C. L. Cox,

(Continued on Page 26)



## News From Churches

(Continued from Page 21)

**Main.** with Chas. Harshman and Eld. J. M. Burrall, alternates. Our pastor, Bro. Ellis Wagoner, will represent us at Annual Meeting. Our evangelistic meetings will be held in August. April 14 our B. Y. P. D. gave their Easter service, consisting of a pantomime and drama. Our Sunday-school is increasing and we have a bright outlook for the future.—Helen Main, Mt. Airy, Md., April 17.

**Denton.**—Sunday, Jan. 15, Paul Bowman of Bridgewater College gave us two uplifting sermons. March 2 the women's Bible class of our Sunday-school gave a covered dish supper, having as guests the men's Bible class; about sixty attended. Our Women's Work is progressing under the efficient leadership of Sister Anna Seese. March 5 Bro. Byron Flory, returned missionary from China, and Bro. M. R. Zigler spoke to us in the morning and at 6:30 in the evening Bro. Zigler gave another inspiring talk and showed pictures of our churches and colleges. At 8 o'clock Bro. Lewis Knepper and four students of the Juniata Volunteer group brought us messages in song and word. March 12 delegates from our young people's conference of the county and the delegates attending the regional conference at Wilmington gave inspiring reports. Our delegates to the national temperance conference in Washington gave their report March 19. At the quarterly council April 2 Brethren J. W. Krabill and N. A. Seese were elected delegates to District Meeting, and Brethren N. A. Seese and Wm. McDaniel to Annual Conference. Our communion will be May 7 at 7 P. M.—Mrs. C. A. Pentz, Denton, Md., April 21.

**Frostburg** church just closed a successful revival. Bro. Guy West, regional evangelist, delivered many inspiring sermons. Four were baptized and five reclaimed for the kingdom. We feel that all have been greatly blessed. The Y. P. D. is growing and we are looking forward to greater results than ever before.—Marilla Anderson, Frostburg, Md., April 15.

**Manor.**—The congregation met in business meeting April 1 with Eld. Harry Rowland in charge. Bro. Rowland was reelected elder for another year. Two new members were appointed on the finance committee and Bro. Walter Greene was elected church trustee. Delegates to District Meeting, to be held at this place, are Brethren Chas. Litten and Wm. Wyand; alternates, Bro. Chas. D. Coffman and Sister Ruth Reichard. Our communion service will be held May 13 at 4 P. M. April 23 we expect to have Bro. Eby with us to deliver his illustrated lecture on The Customs of India. The B. Y. P. D. rendered an interesting and appropriate Easter service April 9 consisting of readings, music, exercises and pageants.—Naomi H. Coffman, Fairplay, Md., April 15.

**Meadow Branch** congregation met in regular council March 16 in the Westminster church with the undersigned elder presiding. Two letters were received and four granted. All committees reported progress in their regular work in the church organization. Bro. Jno. T. Royer who has had rather serious affliction, resigned as the town treasurer and Bro. Wm. Yingling was elected in his stead. The building committee report some things yet needed which they will endeavor to get as early as possible. Unpaid pledges are still coming in on the building fund indebtedness. Delegates to District Meeting are Brethren Frank Garner, Arthur Naill and L. H. Brumbaugh; to Annual Meeting, Brethren J. W. Thomas and Geo. A. Early. The country Aid Society recently had an all-day meeting with a few visitors in attendance in honor of the birthday of Sister Howard Warehime. The elder in charge of both Meadow Branch and Long Green Valley congregations and his wife entertained the Long Green Valley church Aid Society and their families at dinner on Good Friday, April 14. Between fifty and sixty were present. The Sunday-school in the country had decision day on Easter Sunday. The sermon from Rom. 6:13 for the occasion was delivered by the writer, after which two of the Sunday-school girls applied for church membership. The B. Y. P. D. rendered a good program on Easter evening in the Meadow Branch church.—Wm. E. Roop, Westminster, Md., April 17.

### MICHIGAN

**Lansing** church met in business meeting April 1. We decided to hold our love feast May 21. Jan. 31 Edw. Kintner of North Manchester preached at the morning service which was appreciated very much. Feb. 5 Chas. Forror, state evangelist, came and held a week's meeting, ending Feb. 12. These meetings were well attended, and the whole church was inspired by his sermons. Four were received into the church by baptism, one awaits the rite and two were received by letter. The B. Y. P. D. is discussing chosen subjects of interest to their group every Sunday evening, with their adult advisors, Brother and Sister H. W. Peters. The C. W. meeting, organized the first of the year, is progressing nicely. The Ladies' Aid bought an organ in January and placed it in the basement for the primary department which was appreciated very much. We had a fine Easter program Sunday night. Eld. Bollinger is improving nicely since his accident in December; he is able to get around now without crutches.—Chas. Tombaugh, Lansing, Mich., April 20.

### MINNESOTA

**Worthington.**—Communion services will be held on Sunday evening, May 14. On Easter morning the children's department gave an interesting program which was followed by the Easter message delivered by Sister Elsie Finckh. Special music was furnished during

the Sunday-school and worship services. In the evening the Home-builders' class presented a pageant, The Risen Christ. All these services were well attended and enjoyed very much. Our church will hold a Vacation Bible School this summer with Sister Elsie Finckh as superintendent.—Mrs. H. H. Hauenstein, Reading, Minn., April 17.

### MISSOURI

**Osceola** church met in council April 8 with Eld. W. W. Keltner presiding. It was decided to have a two weeks' revival and love feast sometime in September. Bro. Keltner preached for us Sunday morning and evening and baptized four into the church that day.—Mrs. Mary C. Replogle, Osceola, Mo., April 20.

### NEBRASKA

**Omaha.**—At our March business meeting matters were disposed of in a pleasing manner by our pastor, Bro. Caskey, in the absence of our elder, Bro. Meck. It was unanimously decided to retain Bro. Caskey as pastor for another year beginning Sept. 1. We will have our communion April 20.—Mrs. A. J. Fry, Omaha, Nebr., April 15.

### NORTH CAROLINA

**Spray** church met in council March 15. We plan to have another teacher-training school some time this summer, with Bro. H. C. Ellder of Boone Mill in charge. Plans are being made for a revival soon. Our pastor, Bro. Peters, has been preaching some stirring sermons. As a result seven have been baptized recently. The men have sodded the church lawn; they also plan to build an addition to the church. The Ladies' Aid gave an oyster supper for the purpose of raising funds for missions; \$24 was cleared. The juniors gave an Easter pageant. Our Sunday-school and B. Y. P. D. are going along nicely.—Mrs. C. W. Agee, Spray, N. C., April 21.

### NORTH DAKOTA

**James River** and Carrington churches held a joint all-day Easter service at the James River church, with good attendance. There were Sunday-school and an Easter sermon by Eld. G. I. Michael in the forenoon. A basket dinner and social hour were enjoyed by all. An interesting program was given in the afternoon by both churches.—Mrs. Daisy B. Kreps, Carrington, N. Dak., April 21.

### OHIO

**Bethany.**—For some time the mission board and members of the Cedar Mills and Rennels Run churches have felt the need of a more central location for the church building. In October plans were made to move the Rennels Run church one mile southeast of Cedar Mills, a fine location, on a good gravelled road. One acre of ground was purchased, the church was moved and the dedication service was held Jan. 15. This church is now known as the Bethany church. The service was in charge of Bro. Walter Swinger of Peebles, Ohio, and Bro. Skeels of West Union, Ohio, assisted by the pastor, Bro. Otto Laursen. The new parsonage was completed Feb. 22 and is located on the ground purchased for the church. The Laursens moved in and are enjoying their new home. Our interest and attendance are good and the work looks encouraging. Since our last report two have been added to the church. The revival started on the night of the dedication, conducted by the pastor. Much good was accomplished. An Easter pageant, A Call to Christian Service, was rendered by the young people and children.—Mrs. Viola Staggs, West Union, Ohio, April 21.

**Black River** church met in council April 15. We decided to have a spring and fall love feast. Easter evening the young people rendered the program, The Dawn Immortal. The Y. P. D. meets each Sunday evening, using for their discussion the programs from Our Young People. The Ladies' Aid has been actively engaged in quilting at the weekly meetings, also sewing for the needy in the community.—Effie Orr, Spencer, Ohio, April 21.

**Black Swamp.**—Our pastor preached a series of sermons on Lent leading up to Easter. On Palm Sunday his subject was, The Triumphal Entry Into Jerusalem. In the evening the B. Y. P. D. gave a musical program followed by a sermon on the subject, Sovereignty of the Cross, the basis of Palm Sunday. On Good Friday in the morning, The Watchers at the Cross; in the evening and on Saturday evening, The Footprints of Jesus, and on Sunday morning, The Power of Jesus' Resurrection. Sunday afternoon a short service was held and two of our Sunday-school scholars were baptized. In the evening we held our love feast with our pastor, Bro. Garner, officiating. Our Sunday-school is increasing, the enrollment being 116. On April 9, 112 were present.—Mrs. Asenath Baker, Lemoyne, Ohio, April 18.

**Castine.**—Bro. D. R. McFadden held our revival meetings during the latter part of November. Splendid and worth-while meetings were well attended throughout the two weeks. Two were added to our membership. March 18 we met in council. Sister Katie Crawford is to represent us at Annual Meeting. Bro. Willis Wondle and Bro. Glenn Rust were chosen delegates to District Meeting. Bro. Robert Noffsinger of Dayton, Ohio, spoke to us on April 9 on the subject, Twenty Thousand Dunkers for Peace.—Mrs. Glenn Rust, West Manchester, Ohio, April 15.

**Center.**—The work here is progressing. Despite the fact that many can not drive their cars, the attendance is good. One has been received into the church; two have been granted letters and two have died. Of these one was the oldest member of our congregation, being over ninety-four years of age. Our quarterly council was held April 12. It was decided to hold a love feast August 26. M. M. Taylor is



our delegate to Annual Conference; Florence Royer and G. W. Riemenschneider are delegates to the District Sunday-school Convention.—Mrs. G. W. Riemenschneider, East Canton, Ohio, April 14.

**Defiance.**—We met in council March 11. Church officers were elected for the coming year. Bro. Leonard Schwaderer and Sister Lottie Noffsinger were chosen delegates to District Meeting; Bro. Chas. Kintner and Sister Ethel Rangler, alternates. On Feb. 22 our Ladies' Aid held their eleventh anniversary supper. A large number were present and a good program was rendered. March 5 a group of young folks from Manchester College gave us an interesting program of songs, music and a dramatization of Hagar. April 2 our pastor, Bro. C. L. Kintner, closed a successful meeting. Eight were gained for the kingdom.—Mrs. Lizzie Derge, Defiance, Ohio, April 15.

**Greensprings** church has just closed a series of revival services conducted by Bro. D. G. Berkebile of Bradford, Ohio. As a result six young people were received into church fellowship and the church deeply feels the need of striving more diligently in the Master's service. Bro. Berkebile laid before us very graphically the great truths of God. Delegates representing the church at District Meeting at Silver Creek were S. U. Snively and Sister Caroline Eberly. Our communion service will be held June 4 at 7:30 P. M.—Mrs. Leonard Snively, Old Fort, Ohio, April 14.

**Harris Creek** church met in council March 24 with Eld. D. G. Berkebile as moderator. One letter was granted and two received since our last report. It was decided that the Sunday-school cabinet see whether a Vacation Bible School can be arranged for. The church and Sunday-school treasurers, auditing committee and Aid secretary gave their reports. Our delegates to District Meeting are Sister D. G. Berkebile and Bro. Albert Warner; alternates, Sisters Almada Yoder and Anna Hollinger. Our pastor conducted pre-Easter services for three nights. Bro. Berkebile was retained for another year beginning with September. On Easter evening a cantata was rendered by the chorus.—Mrs. Bertha L. Hoover, Bradford, Ohio, April 20.

**Prices Creek.**—March 3 members of the Evangelical church came and together we observed the World Day of Prayer, using the program, Follow Thou Me. March 17 we met in members' meeting with our elder, Bro. H. Jesse Baker, presiding. Bro. Baker was retained as pastor for another year. Five letters of membership were granted. Brethren H. Jesse Baker and E. C. Burnett were chosen to represent us at District Conference; we decided not to send a delegate to Annual Meeting. On Easter Sunday two, a husband and wife, gave their hearts to the Lord and were baptized. In the evening the Y. P. D. and the junior girls presented the cantata, The Garden of Joseph.—Mrs. Ada Weaver, Eldorado, Ohio, April 18.

**Salem.**—Sunday evening, Feb. 5, the young people of Ft. McKinley church gave us a program about the Ten Traits of Character. Feb. 14 we met in business council. Delegates to District Meeting were chosen: Bro. E. E. Brumbaugh, Earl Gorrill, A. H. Bucklew and Sister Katie Flory. We recently closed a splendid revival. Bro. J. O. Winger of North Manchester, Ind., was with us March 19 to April 2. His sermons were spiritual and forceful. The attendance was splendid throughout the meetings. Special music was rendered which added much to the interest of the meetings. As a result twenty-one were received into the church by baptism. March 22 the Aid Society held an all-day meeting. In the morning sewing was done for Bethany Hospital. After dinner Bro. J. O. Winger gave a short talk to the women. In the afternoon the Women's Work was organized, the president being Maggie Puterbaugh.—Naomi Sibert, Union, Ohio, April 17.

**West Alexandria** church has set May 27, 7:30 P. M., as the date for the communion service. Two have been baptized and one received on former baptism since the last writing. The young people's class gave the Easter play. Bro. Jonas Groff will represent us at Annual Meeting. Bro. Groff and Bro. W. G. Campbell are delegates to District Meeting.—Russell S. Landis, West Alexandria, Ohio, April 17.

**Zion Hill.**—A week's service was conducted April 9 to 16 by our pastor, Bro. G. S. Strausbaugh, which concluded with the love feast and communion. The quarterly business meeting is to be held April 21. We have weekly Sunday services and also mid-week services of song, prayer and Bible study.—Lucille Lehman, Columbiana, Ohio, April 19.

## OKLAHOMA

**Thomas.**—Our love feast was held April 13 with Bro. E. R. Herndon officiating. A number of our young people and children are investing in missionary projects for the summer. The anniversary of the founding of our church falls on May 4. The following Sunday, May 7, we plan to celebrate the event with a homecoming day and basket dinner. Former members who can come are most cordially invited to be with us at this time or to send us a letter to be read at the meeting.—Haven Hutchison, Thomas, Okla., April 20.

## PENNSYLVANIA

**Everett.**—Since our last report four have been added to the church by baptism. There was a quarantine against scarlet fever for a month during the winter which debarred children and young people under sixteen from church and Sunday-school services. This interfered greatly with our attendance, and even yet we have not fully recovered from its effects. We have a very live B. Y. P. D. which meets every two weeks. The young people are very much in earnest and the church is looking forward hopefully to their help in the future. Attendance is increasing both at evening services and at

the mid-week prayer meeting which is encouraging to our pastor. The following were delegates from our congregation to the District Meeting: Mrs. Mary Mountain, Bro. Howard Simmons and our pastor, Bro. E. M. Detwiler. The second semester of the training school for church workers was held in our church and ended March 27. Eight will receive international diplomas at commencement in May.—Mrs. Francis Baker, Everett, Pa., April 21.

**Juniata Park** church has gone through a season of refreshing and the church as a whole has been spiritually built up. Feb. 7 Calvert N. Ellis gave an inspiring address to the newly organized Men's Work group. March 6 we began a three weeks' revival meeting with Bro. R. Paul Miller of Berne, Ind., evangelist. As a result 137 publicly confessed Christ as their Savior. Almost half of the number were first confessions, the remainder were reconsecrations. Forty-six have been baptized and many more await the rite. Since Sept. 1 sixty-one have been baptized in this church. Our Sunday-school has been numbering 212; likewise that number have been in church, as well as forty to fifty in attendance at Riggles Gap church. Easter Sunday evening we had the largest communion service ever held in this church, 190 communicants being present. The service was conducted by the pastor and Bro. D. B. Maddocks of Altoona. Our prayer meetings are largely attended, approximately 125 being present. The pastor, Bro. Earl C. Bowser, represented the church at District Meeting. Our pastor will be going to Martinsburg, Pa., to hold a revival meeting in the Cross Roads church beginning May 24 and continuing until June 4. Bro. J. R. Snyder was unanimously elected as our elder for another year.—Mrs. Earl C. Bowser, Juniata Park, Altoona, Pa., April 17.

**Locust Grove** church met in council April 12. Prior to the business session the young people rendered a short program. Delegates elected to District Meeting are Brethren W. G. Wilson and Blair Berkebile. It was decided to hold a series of meetings some time in June, with our pastor, Bro. L. B. Harshbarger, in charge. At present, at the Sunday evening services, our pastor is preaching a series of sermons based on the Book of Daniel.—Mrs. W. G. Wilson, Johnstown, Pa., April 14.

**Long Run.**—The message we received April 9 was a very fitting one for Palm Sunday, the theme being, Who Is This (Matt. 21)? The evening sermon was a stirring message entitled, Nicodemus the Inquirer, given to us by Bro. Harvey B. Markley of Lititz, Pa. Bro. Norman Reber is lending a helping hand by teaching the lessons as they are given in the book of Matthew.—Mrs. Quinton A. Kunkle, Parryville, Pa., April 14.

**Lost Creek.**—April 2 our pastor, Bro. J. A. Buffenmyer, began a revival in the Bunkertown church. The interest and attendance were good throughout the entire meeting which lasted two weeks, closing with the love feast service on Easter Sunday evening. About 225 communicants surrounded the Lord's tables, the largest number yet at this place. Ten were received into the church by baptism on Easter Sunday and four await the rite. The visiting ministers at the love feast were Eld. Greene Shively and wife and Bro. M. W. Mensch and wife from Middleburg. The church has been spiritually revived and strengthened. The B. Y. P. D. meetings at Free Spring and Bunkertown are growing in interest and attendance. The Sunday-schools at both places have increased in attendance since our last report.—Mrs. Ira J. Shirk, Mifflintown, Pa., April 19.

**Mechanic Grove** church met in council March 20. Our elder, Rufus Bucher, was reelected for three years. Brethren Wickham and Griffith were present. The delegates to District Meeting are Frank Schneider and Clyde Kreider; to Annual Meeting, Caleb Bucher; alternate, Uriah Fasnacht. Our love feast will be held May 13. The revival meetings beginning May 21 will be conducted by Bro. E. C. Woodie of Winston-Salem, N. C. An interdenominational young people's conference of the nineteenth district of Lancaster County will be held in our church May 21 when Bro. Woodie will address us. We have the promise of D. W. Kurtz to be with us the evening of June 19. The baccalaureate service of our local high school will be held in our church April 30 when Rufus Bucher will give the address. The Ladies' Aid work is progressing nicely.—Martha Bucher, Quarryville, Pa., April 14.

**Mt. Olivet.**—Dec. 13 Sister Anetta Mow, returned missionary, came to our congregation, but the weather being very bad the service was conducted at the home of our pastor, Bro. E. S. Kipp. The work has been progressing very favorably during the winter months. The Sunday-school rendered a short Easter program at which time we took an offering for the Children's Home at Carlisle. We are planning for a revival service commencing May 30, to be conducted by our pastor. Our annual members' meeting will be May 13 followed by our love feast the next day, May 14. We will have an all-day service: Sunday-school at 9:30 with the examination sermon following.—Mrs. Ada Brandt, Millerstown, Pa., April 17.

**Norristown** church had a very helpful day in its observance of Easter. The Sunday-school gave an interesting, well-prepared program, followed by an instructive and enjoyable talk by the pastor, Bro. W. J. Wadsworth. In the evening the love feast was impressively conducted by the pastor and five deacons and their wives. Three of the deacons, Brethren Albert Gotschall, Victor Herr and Duncan Forsythe, were elected to this office on April 7, their regular installation being arranged for an early date. Also on April 7 our pastor was unanimously reelected for another year. The attendance is increasing and though strain and anxiety are evident here as else-

(Continued on Page 28)



## MIDDLE PENNSYLVANIA DISTRICT MEETING

(Continued From Page 23)

J. H. Clapper, and D. I. Pepple, were chosen delegates to General Conference, with Elders M. C. Horst, B. F. Waltz, and W. S. Long, alternates. Elder H. H. Nye was chosen Moderator for next year, with Elder B. F. Waltz as Assistant. A resolution reaffirming our position on the temperance question was adopted. The meeting for 1934 was granted to New Enterprise.

The Roaring Spring people, under the leadership of their pastor, Elder S. P. Early, cared for the meeting in a very efficient manner, maintaining fully the Morrisons' Cove tradition of hospitality.

Lewistown, Pa.

M. Clyde Horst,  
Assistant Clerk.

## RURAL CHURCH AND HOMECOMING DAY

See also in Pastor and People department the article entitled: The Pure in Heart

The farmers and their sons are finishing the morning chores while the wives and daughters are packing lunch. It is rural church and homecoming day for the Maple Glen church. This church is located in a fertile little valley surrounded by mountains, one of which is the highest point in the state of Pennsylvania.

A committee had planned the program for the day. Another had provided for the things which would be needed at the church. Everything was ready for the day. Invitations had been sent to the people who had grown to manhood and womanhood in this community but who live elsewhere at present. A neighboring Sunday-school had been invited to share the services of the day with us. There were 132 present for Sunday-school instead of the usual group of sixty-five to eighty.

When the people entered the auditorium they immediately saw these words, "Welcome Home," which were arranged in the form of an arch and placed on the wall at the back of the stage. Then the rhododendron, which grows so well here, and the other flowers used in decorating gave their message of beauty and fragrance. The morning worship service and sermon were in keeping with the day and the community.

Following the benediction the women placed the dinner on the tables, a dinner such as Pennsylvania women know how to prepare so well. The two hours between the morning and afternoon sessions were used for eating and fellowship. During this time old acquaintances were renewed and strengthened and new acquaintances formed.

The auditorium and Sunday-school rooms were filled for the afternoon session. Some time was spent in singing a number of familiar hymns. Bro. E. J. Egan of Chambersburg, Pa., but formerly one of the home boys, spoke on, "The Maple Glen Church as I Remember It." Then Bro. P. S. Davis spoke on, "The Influence of the Maple Glen Church." Dr. Curtis H. Springer discussed, "The Place of the Church in the Rural Community." Special music by the young people of the local church and by some people of the Meyersdale church enriched the services throughout the day.

Just a short while before this occasion the church building received a new white dress. This was not purchased on the installment plan, but it had not been paid for in full. The offering for the afternoon session was used to help make the final payment.

Following the close of the afternoon session the people were free to visit and go to their homes just as they de-

sired. The day is history but the memory of it will continue to be in the minds of those who were present for many years. The people left with a kindlier feeling for the Maple Glen church. They were glad for the day with its beauty, its fellowship and its worship.

Guy E. Wampler.

Salisbury, Pa.

## WILL YOUR NAME BE IN THE INDEX?

New collections of hymns and tunes are being made as the years roll on. New writers of hymns and composers of tunes are producing material, some of which finds its way into these publications. Some of these tunes and hymns doubtless will, because of their spiritual value, live indefinitely; others may endure for various periods of time, while many of them may never be printed the second time. Such has been the history of hymnic literature. In the present-day hymnals are found the names of hymnists and composers who lived and wrote in the centuries as they came and went since the beginning of the Christian era. In "Lyric Religion," by H. Augustine Smith, a classification of hymns by centuries is given. The numbers belonging to the various centuries are as follows: First or second century, "Gloria Patri." It is thought that the first half of this may go back to the time of the apostles. The author's name is not known. Third century, "Shepherd of Tender Youth," by Clement of Alexandria. This is the oldest hymn in common use. Fourth century, "Te Deum Laudamus," the origin of which is shrouded in mystery. However, according to a beautiful legend, it was spontaneously composed and sung, antiphonally, by Saints Ambrose and Augustine at the latter's baptism on Easter Sunday, April 25, 387 A. D. Sixth century, "Welcome, Happy Morning," by Venantius Honorius Clementianus Fortunatus. Eighth century, "Christian, Dost Thou See Them?" by Andrew of Crete; also "The Day of Resurrection," by John of Damascus. Ninth century, "All Glory, Laud and Honor," by Theodulph of Orleans. Twelfth century, "Jerusalem, the Golden," by Bernard of Cluny. Sixteenth century, "A Mighty Fortress Is Our God," by Martin Luther. Seventeenth century, "Praise God From Whom All Blessings Flow," by Bishop Thomas Ken. Eighteenth century, "All Hail the Power of Jesus' Name," by Edward Perronet, and twenty others by about a dozen different authors. Nineteenth century, "Abide With Me," by Henry F. Lyte, and about one hundred others by nearly the same number of authors. Twentieth century, "This Is My Father's World," by Maltbie D. Babcock, and about fifteen others by a dozen authors.

These hymns we have, especially those of the early centuries, because, owing to their intrinsic spiritual and religious value, they live. Though they had to withstand severe criticism and the turmoils of controversies, imprisonment and martyrdom, some of the finest hymns now in general use were written under seemingly unfavorable circumstances. God's Word is eternal, and any written message that comes from above can not die. Some of these lay dormant for years, but in God's own time they came to light, and have blessed the world wherever the Christian church has touched the souls of men. While the earth stands these gems will not perish, because they speak forth eternal verities.

Thus the worship services have been enriched because these men and women used their God-given talents in such a way as to multiply their value many fold in comforts, rejoicings and praise in the lives of millions of their fellow beings.

The names of these servants of God are in the indexes of



the hymnals, not because the authors had any thoughts that such would be their destiny, but because of the everlasting worth of what they wrote. So it will be in times to come. If any one has the talent and the urge to write a hymn, or to compose a tune, let it be done out of a heart filled with the love of God, and he will take care of results. The heart children thus brought into being may not become immediately popular, nor find a place in a compilation of hymns and tunes, but this should not lead to discouragement. Many of the hymns and tunes which are now current will be dropped in course of time. This will make room for others. But let not your writing be done with the purpose of getting your name in the index, or with the hope of making money, or anything of that kind, for in such a case disappointment is almost sure to follow. But, surely, there must be those among our young people whom God could use in this field. If the call comes heed it. Though it might seem that there is an abundance of such material now published, and waiting to be used, there is always "room at the top." Your efforts may not build for you earthly mansions nor make your name world famous, but your response to an urge, as from God, may give to the Christian world a hymn or a tune which will be a blessing to the souls of God's people.

William Beery.

Elgin, Ill.

#### IN MEMORIAM

Sister Fannie Mohler, widow of Eld. Levi S. Mohler, died March 16, 1933, aged 81 years. She was living at the home of her daughter, Mrs. John F. Miller, Nokesville, Va., when death came. Surviving are four daughters, eight grandchildren and eight great-grandchildren.

Sister Mohler was a devoted member of the Church of the Brethren for over sixty-five years. She believed it necessary to obey the whole gospel to inherit eternal life. This she contended for throughout her Christian life and especially in her declining years. She enjoyed going to church services and always encouraged the ministers to preach the whole gospel. She spent much time in reading God's Word and always took her part in family worship. Her husband, a minister of the gospel and an evangelist, held 134 series of meetings which took him away from home many times. During his absence she and her five children kept the home.

Services at the church at Mechanicsburg by Eld. H. K. Ober assisted by Eld. Oliver Cook, J. E. Trimmer, Bro. Rowland and Bro. Henry Miller.

W. E. Cocklin.

Mechanicsburg, Pa.

#### ELD. HERMAN S. GUYER

Herman S. Guyer, aged minister of the Church of the Brethren, died at his home near New Enterprise, March 9, 1933, of complications, having been in failing health for several years.

Bro. Guyer was the eighth of ten children born to Adam and Elizabeth Snyder Guyer at New Enterprise, Feb. 25, 1860. His early life was spent in farming.

He united with the Church of the Brethren in 1891. He was active in Sunday-school work, serving as a superintendent and a teacher. He was called to the deacon's office June 8, 1895, to the ministry Dec. 25, 1901, and ordained July 20, 1908. All this advancement was made in the Snake Spring congregation.

Bro. Guyer was a regular attendant at the District Meetings and served nine times as delegate to the Annual Conference. Since the organization of the Koontz congregation

he had been its elder until several months ago when he was relieved by his own request.

He married Hannah B., daughter of John N. and Anna Bulger Teeter. She survives with one daughter, two grandchildren, one brother and three sisters.

Funeral services at the Koontz church by D. T. Detwiler assisted by D. I. Pepple and Tobias Henry. Interment in the Koontz cemetery.

H. S. Koontz.

New Enterprise, Pa.

#### SISTER JOSEPHINE BROWER DICKEY

Josephine Brower Dickey, daughter of Josiah and Elizabeth Brower, was born near Wabash, Ind., July 20, 1863, and departed this life at St. Margaret's Hospital, La Salle, Ill., March 21, 1933, at the age of 69 years, 7 months and 1 day.



The early years of her life were spent near Roann, Ind. On Nov. 22, 1881, she was united in marriage to John S. Dickey and this union was unbroken for more than fifty-one years. She was the mother of nine children: Lawrence and Jesse of South Bend, Ind.; Howard and Millard of North Manchester; Orville of Omaha, Nebr.; Mrs. Curtis Leaf of La Salle, Ill.; Mrs. Russel Dierdorf of Blue Mound, Kans.; Dallas of Vermilion, S. Dak.; and Clifford

of Eufaula, Okla., all of whom with the father and husband survive. She also leaves two brothers and one sister, thirteen grandchildren and one great-grandchild.

She united with the Church of the Brethren in her girlhood and she always made the church and her family the outstanding objectives of her life. The integrity of her character was throughout her life made manifest in her loyalty to and defense of the church and the sacred things of life. The most precious memory of her children was that quality which portrayed the spirit of sacrifice for all that is noble and enduring. With her other duties as wife and mother she performed her responsibilities as a minister's wife cheerfully and well. She lived with grace and dignity the gospel her husband preached.

Funeral service at North Manchester by L. H. Eby, R. H. Miller, and H. L. Hartsough.

H. L. Hartsough.

North Manchester, Ind.

#### DISTRICT CONFERENCE OF FIRST DISTRICT OF VIRGINIA

The District Conference of the First District of Virginia met with the Cloverdale congregation on April 19, 1933.

Eld. D. C. Naff, who had been elected a year ago as moderator, had an afflicted hand and was unable to be present. Elder J. S. Showalter was elected moderator for the meeting.

Wednesday evening there were two strong addresses, one by Raymond R. Peters on Prohibition and another on the subject of World Peace by Dr. H. Spencer Edmunds, pastor of the Second Presbyterian Church of Roanoke, Va.

Sectional conferences were held Thursday morning; one for the women's work and one for the men's work, after

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## News From Churches

(Continued From Page 25)

where, still a hopeful outlook for the year seems to prevail.—Carrie W. Ellis, Norristown, Pa., April 17.

**Royersford.**—On Easter Sunday the pastor preached on the subject, The Easter Angel. In the evening, after speaking on the subject of Baptism, three members of the Sunday-school were received by baptism. One young man who had formerly been baptized elsewhere was received into the fellowship of the church. Our church will be represented by delegate to the Hershey Conference. Bro. W. S. Price and Bro. Lawrence High were delegates to District Conference.—Mary F. High, Spring City, Pa., April 21.

**Shade Creek.**—At our quarterly council meeting April 6, one brother was reinstated into fellowship. Bro. Graham was elected delegate to Annual Meeting; alternate, Bro. Boyd Lehman. Delegates to District Meeting are Brethren Chas. Shaffer and Boyd Lehman and Sisters Pearl Weaver and Marian Dull. Our love feast will be held June 4 at the Berkey house. The Berkey community chorus rendered an Easter cantata, The Dawn Immortal. World Day of Prayer was observed by the women of the Berkey and Sugar Grove churches. A revival meeting has been planned to begin June 18 in the Berkey church with Bro. Ralph G. Rarick, evangelist. A missionary meeting was held in the Ridge house Feb. 12; an offering was lifted for home missions. May 21 Bro. John Graham will begin an evangelistic meeting in the Sugar Grove church to continue two weeks.—Nellie Lehman, Blough, Pa., April 17.

**Spring Grove.**—Three young folks were received into the church and baptized who made confession during a series of meetings held by Bro. Rufus Bucher of Quarryville, Pa., in the Akron church. April 2 Bro. S. N. Wolf of Akron preached at the Blue Ball house. The church keenly feels the loss of a good elder. Bro. I. W. Taylor had charge of the church at this place for the last thirty-four years. He preached his last sermon to us Jan. 22 from Acts 11: 22-24, in which he strongly expressed his desire to see the grace of God manifested in the life of the believer. The church met in council April 15. Bro. Milton Stoner was elected elder in charge for three years. Delegate to Annual Conference is Bro. Noah Martin; alternate, Bro. Simon Landis. Delegates to District Meeting: Brethren Horace Wanner and Simon Landis; alternates, Brethren Amos Martin and Walter Good. Bro. Morris Trimmer was elected trustee of the Blue Ball house to fill the vacancy left by Bro. Taylor. It was decided to have an all-day homecoming sometime this summer.—Noah W. Martin, Ephrata, Pa., April 17.

**Spring Run.**—April 2 the ladies' chorus of the Mennonite church of Belleville gave us an interesting worship program. On Easter morning a program was rendered by our Sunday-school. The attendance at both Sunday-school and preaching services has been good. Our evangelistic services will begin May 6. Delegates to District Meeting were Brethren L. G. Ruble, Loyd Swigart, Philip Anderson and Ira Masemore. Sister Rettie Rupert represented the Women's Work. Quite a number of others also attended. Our Y. P. D. chorus has been rendering splendid service in our meetings, as well as giving programs at several other points.—Maggie Gill, McVeytown, Pa., April 20.

**Welsh Run** church met in council April 15. We elected Bro. Clyde Shipp as superintendent for the coming year. Our delegates to District Meeting are Brethren Frank Laughlin and Clyde Shipp; alternates, Albert J. Martin and the writer. Our delegate to Annual Conference is W. H. Hunsberger; alternate, C. H. Hunsberger. We elected Bro. Clyde Shipp to the office of deacon. We expect to commence our series of meetings on May 7 with Bro. S. G. Bucher as evangelist, closing with the love feast on May 20 at 1:30 P. M.—John D. Martin, Mercersburg, Pa., April 17.

**Woodbury.**—Since the last report the Altoona Rescue Mission rendered an excellent program of sacred music at the Curry house. March 26 a similar program was rendered at the Replogle house by the a cappella choir of Juniata College under the direction of Prof. C. L. Rowland. Our regular quarterly council was held at the Holsinger house April 8. H. H. Brumbaugh, J. H. Clapper and Paul A. Stayer represented our congregation at the District Conference. Delegates to Annual Meeting are Elders J. H. Clapper and H. H. Brumbaugh with Elders D. I. Pepple and F. H. Mohr, alternates. The Sunday-school conference and young people's rally of circuit No. 3 will convene in the Replogle house April 23. Our love feast will be held at the Replogle house May 7 at 6:30, services at 10:30 by the pastor, Bro. J. H. Clapper.—Mrs. Barbara S. Frederick, Woodbury, Pa., April 17.

**Wooddale** church met in council April 6. Mrs. Amelia Ullery and Mrs. Hazel Wilson were chosen as delegates to District Meeting with the writer and Mrs. J. M. Keefer as alternates. Sister Ullery was also chosen delegate to Annual Meeting. Our revival meeting will begin April 30 and close with communion on May 14. Our elder, Bro. Kulp, will be the evangelist. Our church services have been well attended, especially on Sunday evenings. On Sunday evenings during April our pastor, Bro. J. E. Jones, has been preaching a series of sermons on Matrimony.—Amelia Jones, Wooddale, Pa., April 20.

## TENNESSEE

**New Hope** church met in council March 11 with Eld. A. M. Laughrun presiding. The church decided to have a love feast on May 13,

beginning at 6 P. M. Bro. Laughrun gave four pre-Easter messages and the B. Y. P. D. gave an Easter program on Sunday night.—Mrs. Mary K. Clark, Jonesboro, Tenn., April 19.

## TEXAS

**Nocona.**—While we have no resident pastor, we have been able to have preaching service on an average of two Sundays in a month. Evangelist Fred E. Maxey's family is still located with us and while Bro. Maxey is busy in the evangelistic field, his work so far has been close enough so that he can visit his family and preach for us. He was with us the second and third Sundays in April and at each service we could not seat the crowd that came out. Bro. Maxey has, in the last six months, established open door missions in the cities of Wichita Falls and Gainesville, Tex. Last week he was on the air from radio station KGGF, Oklahoma City. The Holy Spirit is working mightily in our midst and we are praying for a great revival.—Mrs. Abe Molsbee, Nocona, Tex., April 17.

## VIRGINIA

**Crab Orchard.**—Our pastor, Bro. Eugene Kahle, filled his regular appointments Saturday night and Sunday. After preaching service a short business session was held to select a delegate to District Meeting and also to choose a date for our revival. As winter has departed and the sun creeps out, bringing new life, our Sunday-school has increased considerably.—Velta Wood, Crab Orchard, Va., April 3.

**Daleville.**—The men of the church are fully organized now and doing some fine work. They put a new roof on the church this winter. Last month they gave a banquet for the men of the community in the academy dining room. Through visitation they are trying to increase Sunday-school and church attendance. The Aid Society sponsored the World Day of Prayer program on the afternoon of March 3. Brother and Sister E. H. Eby, returned missionaries, took part in the program. They also gave an interesting picture program of India one night, and Bro. Eby preached for us at the morning services while here. The women gave a missionary program on Feb. 1 at the morning church service on The Women's Work and what they are doing. At the quarterly council April 2 interesting reports were made by various departments of the church. Delegates elected to District Meeting were Bro. J. T. Layman, R. R. Peters, C. C. Ikenberry. Our pastor, Bro. R. R. Peters, and wife notified the church that at the end of their pastoral year, they were leaving to continue their education. Our pastor has just closed a series of successful and inspirational meetings held during Passion Week, ending with the communion service on Easter Sunday night. By way of preparation fifteen cottage prayer meetings were held the week preceding. The choir under the leadership of Mrs. Peters assisted in the services each night. There were seven conversions. Since October there have been twenty-six conversions in the congregation and one was received by letter.—Dorothy M. Huff, Troutville, Va., April 21.

**Johnsville.**—We met in council recently. Bro. Levi Garst will hold a two weeks' revival beginning the last of August, closing the second Saturday and Sunday in September with the love feast. Bro. Spradlin was elected elder at the council meeting in November. The church was in favor of giving Bro. Barton the second degree in the ministry. Delegates were elected to District Meeting: J. E. Barton

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and O. E. Wells. We have Sunday-school every Sunday at 10 o'clock with Wilbur Hylton, superintendent, and O. E. Wells, assistant; preaching every second Sunday with Bro. Spradlin in charge; also the third Sunday with Bro. Barton in charge. Our next council meeting will be held the second Saturday in July.—Maud Wells, Blacksburg, Va., April 17.

**Middle River.**—March 17 Brother and Sister Eby, missionaries from India, gave an illustrated lecture which was enjoyed by every one. Our B. Y. P. D. recently gave the temperance play, Paying the Fiddler. Our mothers and daughters' service for March was enjoyed. Mrs. L. C. Miller of Bridgewater gave a talk and Misses Nedrow and Woodie gave a concert of sacred music. We decided to appoint a delegate to Annual Meeting later. Our delegates to District Conference are Brethren J. W. Wright, J. W. Garber and M. L. Garber. Bro. W. M. Kahle was with us April 4 and 5. Our love feast will be May 13.—Mrs. F. Y. Garber, Waynesboro, Va., April 15.

**Red Oak Grove.**—We met in council at Stonewall April 1. Bro. D. G. Dehart and Bro. James Vest were appointed as a committee to see the members and neighbors around Stonewall about having a series of meetings sometime during the year. We were glad to have with us on Feb. 3 Brother and Sister E. H. Eby, returned missionaries from India. April 2 Bro. Herman Spangler of Beaver Creek congregation preached for us.—Mrs. O. R. Whitlock, Floyd, Va., April 17.

**Roanoke (Ninth St.).**—Feb. 12 a missionary program was given by the women of the church. Many spoke of it as being the best yet. The picture slides were used, showing very effectively how our money is being used in the foreign field. The week following on Wednesday night, Brother and Sister Eby also brought a message with pictures of the Holy Land. The World Day of Prayer was observed by taking a prayer service to the homes of the shut-ins. During the winter months, because of interest at the mid-week service, the auditorium was used in place of the Sunday-school rooms. The Women's Work program, as well as the Men's Work, has added to the interest of the hour. Peace and temperance have been added to the women's program. The young ladies' Sunday-school class secured nineteen new subscriptions for the Christian Herald, which not only added some to the treasury but added greatly to the reading matter of the class members. The money from the Angelus class supper was sent direct to Elgin in order to get in before March 1. The Aid Society held an Easter sale of cakes, the proceeds to be given in the special Easter offering toward the church budget. The men's Bible class, taught by Bro. C. E. Trout, each Wednesday evening before the prayer service, is growing in interest and numbers. The pre-Easter service conducted by Bro. H. Allen Hoover, Bro. C. E. Trout and the pastor was well attended. On account of these services it was decided to have no Easter pageant. The joint Easter service for the young people was held at the Central church. Ten members of our Y. P. D. were present. The Y. P. D. is taking on new life and contributing much toward the development of latent talent. Delegate to Annual Conference is the pastor, with Allen Hoover, alternate. During May a special effort will be made to get The Gospel Messenger into the homes of more of our members.—Mrs. Levi Garst, Salem, Va., April 22.

## WASHINGTON

**Yakima.**—March 3 our Aid met at the home of our elder and invalid wife, Brother and Sister Enoch Faw, for the World Day of Prayer service. We had a good meeting and Sister Faw, who has been a shut-in for so long, enjoyed our coming. March 12 Bro. J. R. Peter, wife and son, after spending the winter in California returned to their home at Manson, Wash. They stopped over with us and he delivered a good sermon. Our love feast will be May 20 at 8 P. M. Easter morning the children gave a program and in the evening some of our young people gave a play. March 21 our Aid Society gave a program which included an old-fashioned spelling match. Afterward we served cake and coffee, which netted us \$7.00. We are still sewing and helping the needy in all ways possible. Our joint Sunday-school convention with Outlook, Yakima and Sunnyside will be held at Outlook May 21.—Katie Baldwin, Yakima, Wash., April 21.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

### LOVE FEASTS

#### California

May 21, 4 pm, Los Angeles, First.

#### Illinois

May 7, 7 pm, Lanark.  
May 7, 7:30 pm, Franklin Grove.  
May 7, 7 pm, Mt. Morris.  
May 14, 7 pm, Dixon.  
May 20, 7:30 pm, Panther Creek.  
May 21, 7:30 pm, Lena.  
May 28, 7:30 pm, Yellow Creek.  
June 4, Cherry Grove.

#### Indiana

May 6, 7:30 pm, Anderson.

May 9, 7:45 pm, Goshen City.

May 13, 7:30 pm, Second South Bend.

May 13, Monticello.

May 13, North Webster.

May 13, 7:30 pm, Buck Creek.

May 13, 7 pm, Wawaka.

May 13, Beech Grove.

May 18, Elkhart Valley.

May 20, 7:30 pm, Upper Fall Creek.

May 20, 7:30 pm, Bethany.

May 20, 7:30 pm, Cedar Lake.

May 20, 7:30 pm, Arcadia.

May 21, 7 pm, Ft. Wayne.

May 21, Pleasant Hill, all-day.

May 24, 7 pm, Wakarusa.

May 25, Pleasant Valley.

May 27, New Salem.

May 27, 7 pm, English Prairie.

May 28, 7:30 pm, Bremen.

June 1, Baugo.

June 1, Middlebury.

June 3, 6 pm, Pipe Creek.

June 3, Mt. Pleasant (No.).

June 17, Camp Creek.

#### Iowa

May 6, 7:30 pm, Fairview.

May 21, Des Moines, First.

May 21, Muscatine.

May 27, Libertyville.

May 27, 7:30 pm, Des Moines Valley.

May 27, 8 pm, Spring Creek.

May 28, Dallas Center.

June 2, Prairie City.

June 10, 11, Fernald.

#### Kansas

May 6, 7:30 pm, Appanoose.

May 13, Parsons.

May 13, Verdigris.

June 4, 11 am, Quinter.

June 4, 7:30 pm, Prairie View.

#### Maryland

May 7, 6 pm; Washington City (D. C.).

May 7, Denton.

May 7, 6:30 pm, Pipe Creek.

May 13, 6 pm, Locust Grove.

May 13, 4 pm, Manor.

May 14, 4 pm, Pleasant View.

May 14, 7 pm, Ridgely.

May 14, 6:30 pm, Westminster.

May 20, Beaver Creek.

May 20, 2:30 pm, Piney Creek.

May 21, Peachblossom at Fairview.

May 21, 6 pm, Monocacy.

May 27, 3:30 pm, Long Green Valley.

May 27, 4 pm, Brownsville.

May 27, 2 pm, Broadfording.

#### Michigan

May 13, 8 pm, Thornapple.

May 21, Lansing.

May 28, Pontiac.

June 25, Midland.

June 25, Beaverton.

#### Minnesota

May 14, Worthington.

May 21, Root River.

#### Missouri

May 20, Shoal Creek.

May 27, Bethel.

#### Ohio

May 7, 7:30 pm, Pleasant View.

May 7, 7:30 pm, Stony Creek.

May 20, 8 pm, Swan Creek.

May 27, 7:30 pm, West Alexandria.

May 28, Maple Grove.

May 28, Oakland.

June 3, 6:30 pm, East Dayton.

June 4, 7:30 pm, Greensprings.

June 4, 7:30 pm, Wooster.

June 10, 10:30 am, Silver Creek.

#### Oklahoma

May 10, 7:30 pm, Oklahoma City.

#### Oregon

May 6, Mabel.

#### Pennsylvania

May 7, 6:30 pm, Everett.

May 7, 7 pm, Stonerstown.

May 7, Martinsburg.

May 7, 6:30 pm, Woodbury at Replogle house.

May 7, 6 pm, Mechanicsburg.

May 7, 6:30 pm, Huntingdon.

May 7, 6:30 pm, Philadelphia (First).

May 7, 6:30 pm, Roaring Spring.

May 7, Chambersburg.

May 6, 7, 10 am, Little Swatara at Ziegler.

May 7, Hanover.

May 7, Walnut Grove (Johnstown).

May 7, Pittsburgh.

May 7, Lancaster.

May 7, Palmyra.

May 7, 6 pm, New Enterprise.

May 9, 10, 1 am, Heidelberg.

May 13, Mechanic Grove.

May 13, 1:30 pm, Spring Grove at Kemper house.

May 13, 14, 1:30 pm, Midway.

May 13, 14, 1:30 pm, Richland.

May 13, 14, 1:30 pm, East Petersburg.

May 13, 14, 10 am, Fredericksburg at Meyer house.

May 13, 14, Annville.

May 13, Indian Creek.

May 14, Elizabethtown.

May 14, York.

May 14, Ridge at Fogelsanger, all-day.

May 14, Mt. Olivet.

May 14, Wooddale.

May 14, 6:30 pm, Rummel.

May 14, Altoona, 28th St.

May 16, 10 am, West Green Tree at Green Tree.

May 16, 17, 9:30 am, Springville at Mohler house.

May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 7 pm, Buffalo.

May 20, 7:30 pm, Jennersville.

May 20, 21, 1:30 pm, Mountville house.

May 20, 1:30 pm, Welsh Run.

May 21, Newville.

May 20, 21, 10 am, Falling Spring at Hade.

May 20, 21, 2 pm, Maiden Creek.

May 20, 21, 10 am, Schuylkill at Big Dam.

May 21, New Fairview.

May 21, 6:30 pm, Koontz.

May 21, Cherry Lane.

May 20, 21, 1:30 pm, Upper Conewago at Mummerts.

May 20, 21, 10 am, Big Swatara at Hanoverdale.

May 21, 7 pm, Ambler.

May 24, 25, 10 am, West Conestoga at Middle Creek.

May 27, Lower Clair.

May 27, 2 pm, Akron.

May 27, 1:30 pm, Conestoga at Bareville.

May 27, 28, 1:30 pm, Myerstown.

May 28, Leamersville.

May 28, Lower Conewago at Bermudian.

May 28, 6:30 pm, Huntsdale.

May 28, Codorus at Codorus house.

May 28, Carlisle.

May 28, 7 pm, Coventry.

May 27, 28, 10 am, Upper Codorus at Black Rock.

May 28, 6:30 pm, Middle Creek.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

June 3, 4, 10 am, Upton.

June 4, 7 pm, Yellow Creek at Bethel.

June 4, Shade Creek at Berkeley house.

June 4, 3 pm, Shamokin.

June 4, 5, 2 pm, Conewago at Bachmanville.

June 18, 6:30 pm, Penn Run.

May 13, 6 pm, New Hope.

#### Tennessee

May 6, 5 pm, Bethlehem at Monte Vista.

May 7, 7:15 pm, Timberville.

May 13, Middle River.

May 13, 4 pm, Mill Creek.

May 20, 7 pm, Midland.

May 27, 5 pm, Rileysville.

June 3, 7 pm, Unity.

#### Washington

May 20, 8 pm, Yakima.

#### West Virginia

May 28, 2:30 pm, Berkeley at Vanclevessville.



## FIRST DISTRICT OF VIRGINIA CONFERENCE

(Continued From Page 27)

which Frank E. Williar, principal of Daleville Academy, Daleville, Va., gave an address on: Our Larger Teaching Task. Bro. Williar emphasized the fact that since Daleville Academy is to close the churches have a much greater responsibility in the development of leaders.

On Thursday there were strong addresses by C. G. Hesse, W. M. Kahle, F. A. Myers. The closing address was delivered by M. R. Zigler on the subject: "A Modern Approach to Our Missionary Problem."

The business session was held Friday. Elders C. G. Hesse and Levi Garst were elected delegates to the Standing Committee with Elders C. S. Ikenberry and E. C. Crumpacker as alternates.

Eld. Levi Garst was elected moderator for next year with C. M. Key as reader. The writer was elected secretary from 1932 for a period of three years.

D. P. Hylton.

Roanoke, Va.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fausch-Kendall.**—By the undersigned at the home of the bride's parents, at Bluffton, Ind., April 2, 1933, Mr. Edward H. Fausch and Miss Roda Kendall.—A. R. Eikenberry, North Manchester, Ind.

**Shaffer-Werner.**—By the undersigned at his residence, April 15, 1933, Mr. Hiram Shaffer of Spring Grove, Pa., and Sister Mildred Werner of Brodbeck, Pa.—N. S. Sellers, Lineboro, Md.

**Swigart-Moyer.**—By the undersigned in the Fort McKinley church, March 7, 1933, M. C. Swigart, pastor of the church in Germantown, Philadelphia, Pa., and Mrs. Frances L. Moyer of North Manchester, Ind.—C. F. McKee, Dayton, Ohio.

## FALLEN ASLEEP

**Blackwell,** Sallie Holt, born July 25, 1849, died March 11, 1933. She married Isaac Blackwell and to them were born six sons and one daughter; three sons and the daughter survive. Her husband died June 11, 1932. She was the last one of the Holt family. She had been a member of the Brethren Church for forty years or more. Funeral services at Stonewall church by Eld. W. F. Vest and Dr. R. G. See. Interment in Blackwell cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

**Blickenstaff,** Bro. David D., born in Clinton County, Ind., April 17, 1850, died April 6, 1933, at his home in Middletown, Ind. He married Hannah Wagoner in 1868; ten children were born to them. Four children preceded him and the mother died June 1, 1911. His second marriage was to Fannie Nicewander Sept. 17, 1918. He was a faithful member of the Church of the Brethren and held the office of deacon for many years. He had been a resident of Middletown for eight years. He and his wife, who also was ill, were anointed at the same time. He leaves his wife, six children, twenty-nine grandchildren, and seventeen great-grandchildren. Funeral service at the church in Middletown by Bro. Isaac Wike assisted by Bro. Ora Zirkle. Interment in the cemetery at Pymont.—Florida J. E. Green, Middletown, Ind.

**Bloom,** Bro. Jasper Lincoln, died April 2, 1933, at his home near New Windsor, Md., aged 71 years. For many years he was a member of the Sams Creek congregation of the Church of the Brethren. His wife, who was a faithful member of the church, preceded him some years ago. Five children survive with twelve grandchildren, two great-grandchildren, one sister and one brother. Funeral services in the Sams Creek church by Eld. Wm. E. Roop. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

**Briggs,** Bro. Benjamin F., died at his home in Parsons, Kans., April 6, 1933, aged 80 years, 3 months and 8 days. He was born in Chicago, Ill., in 1852 and came to Kansas in 1876 with his mother and twin brothers. In 1879 he married Alice Burkett. His wife, two daughters, and three sons survive him. Although a severe sufferer from Bright's disease, he retained a keen interest in local and world affairs until the very last. His goodly store of Biblical truth was a source of comfort through many trying days and nights. Services were conducted in the home by the writer, assisted by E. W. Armstrong, pastor of the First Presbyterian church, Parsons, to which

church his wife belongs. Interment was in the Oakwood cemetery, Parsons.—C. Ernest Davis, Independence, Kans.

**Crawford,** Sister Cora, widow of Robert Crawford, died in the hospital, Philadelphia, Pa., March 27, 1933, aged 62 years. Surviving are three sons and two daughters. Services by Rufus Bucher, assisted by John Wickham, in the Mechanic Grove church. Interment in the adjoining cemetery.—Martha Bucher, Quarryville, Pa.

**Dickerson,** Sister Byrd, aged 66, died at her home near Christiansburg, Va., April 12, 1933. She lived about a week following a stroke. She formerly was a member of the Baptist Church but became a member of the Brethren Church Nov. 8, 1932. Funeral services at her home by the writer assisted by the Baptist pastor. She leaves her husband, five daughters and two sons.—H. S. Spradling, Christiansburg, Va.

**Erb,** George Raymond, son of Geo. and Sister Eva Replogle Erb, died of pneumonia, at the parental home, near Woodbury, Pa., April 2, 1933, aged 6 years. He leaves father, mother and one brother. Services at the Replogle house by Elders J. H. Clapper and D. I. Pepple. Interment in the Replogle cemetery.—Mrs. Barbara S. Frederick, Woodbury, Pa.

**Fox,** Sister Sarah Margaret, daughter of Ira and Delilah Madison, born in Dixon, Ill., Aug. 12, 1892, died at her home in Denver, Colo., March 26, 1933, after three days' illness of pneumonia. At the death of her mother, when she was eight years old, she went to the home of Brother and Sister Elmer Cline where she remained until her marriage. At twelve years of age she united with the Church of the Brethren and remained faithful to her vows. Dec. 3, 1914, she married Benj. R. Fox. In 1917 they moved to Colorado, thinking the higher altitude might benefit her health. She was a faithful, consecrated Christian, always active in various departments of church work, also in the W. C. T. U. She is survived by her husband, son, father and foster father and three sisters. Funeral services at Franklin Grove church by Eld. O. D. Buck. Interment in the near-by cemetery.—Mrs. F. E. Wingert, Franklin Grove, Ill.

**Harlacher,** Emma, only daughter of Lewis and Emma Border Boserman, born in Adams County, Pa., died March 5, 1933, aged 56 years. In 1895 she married G. W. Harlacher. The following year they moved to Shady Nook farm located along the Big Conewago creek in York County. She reared a family of seven children and lived to see all unite with the church. She is survived by her husband and the seven children. Shortly after their marriage they united with the church and lived consistently thereafter. Services by Eld. C. L. Baker and the home ministers at the Bermudian church in Lower Conewago congregation where she worshiped for thirty-six years. Burial in the Mummert cemetery.—Irene H. Mummert, Dover, Pa.

**Hoff,** Mary, eldest child of Henry and Margaret Wolford, was born near Hanover, Pa., Dec. 11, 1842. With her parents she came to Ohio nearly seventy-five years ago; they first located in Darke County near Greenville. In 1868 she married Daniel Hoff. To this union were born two sons and three daughters. Early in life she and her husband united with the Church of the Brethren and remained true to their Christian faith. In 1892 the husband died. Since 1911 she made her home with the different members of her family. The devotion of both children and grandchildren was beautiful to see and equalled only by her deep appreciation of this tender love. She died March 26, 1933, at the home of her daughter, Mrs. Catherine Cloyd, near West Manchester. She leaves one son, two daughters, one sister, fourteen grandchildren and twelve great-grandchildren. Funeral by Bro. I. G. Blocher assisted by Bro. H. Jesse Baker in the Prices Creek church.—Ada Weaver, Eldorado, Ohio.

**Hoover,** Jeremiah B., died of a complication of diseases at his home near Henrietta, Pa., in the Clover Creek congregation, March 11, 1933, aged 59 years. He was the son of Isaac C. and Mary Anne Hoover. He leaves his widow, one daughter, two sons, one sister and two brothers. He lived on the old homestead opposite the Diehls Cross Road church all his lifetime. This was the homestead of his parents, grandparents and great-grandparents. He was a faithful, consistent member of the Church of the Brethren from early youth. He served in the deacon's office for many years. He was a loyal supporter of the Cross Road congregation. Funeral services in the church by D. I. Pepple assisted by J. B. Miller and F. R. Zook. Interment in the cemetery opposite the church.—L. B. Hoover, Curryville, Pa.

**Kirk,** Bro. David F., born at Walnut, Juniata County, Nov. 6, 1860, died at his home at Brookland Mills, Pa., March 17, 1933. He is survived by his wife, who was Miss Annie Aurand, five children, thirteen grandchildren, two sisters and one brother. Two children preceded him. Funeral services at the home by Bro. L. Ruble and Rev. F. E. Andrews. Burial in the Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

**Landis,** Ida (Jenkins), born in Franklin County, Pa., June 26, 1846, died Jan. 16, 1933, at the home of her daughter, Mrs. H. C. Gearhart of McVeytown. Her husband, Geo. Landis, preceded her twenty-five years ago. She is survived by one daughter and four grandchildren. She was a faithful member of the Church of the Brethren for many years.—Maggie Gill, McVeytown, Pa.

**Miller,** Sister Mary Ann Buchanan, wife of Henry Miller, deceased, born in Ohio, Oct. 8, 1853, died March 13, 1933, at the home of her niece, Esther Harland, in McVeytown, Pa. She is survived by one son, Edward of Altoona, Pa. Burial by the side of her husband in Ryde cemetery.—Maggie Gill, McVeytown, Pa.



**Murphy**, Sister Adelia, daughter of Brother and Sister Peter Ficky, was born near Friendsville, Md., and died at her home in Uniontown, Pa., Jan. 30, 1933, aged 54 years. Her husband, William Everly Murphy, preceded her, also an infant daughter, her parents and several brothers and sisters. She united with the Church of the Brethren several years ago. Funeral services in her late home by Bro. J. E. Whitacre and her pastor, Bro. C. C. Sollenberger. Burial in Sylvan Heights cemetery.—Ella McKnight, Uniontown, Pa.

**Pittman**, Elmer Ellsworth, died March 28, 1933, at his home, aged 71 years. He was a member of the Cherry Lane Church of the Brethren for many years. He had been in failing health for some time prior to his death. He is survived by his wife, three sons and two daughters. Funeral services in the Cherry Lane church by E. M. Detwiler and his pastor, A. Jay Replogle. Interment in the cemetery adjoining the church.—Mrs. A. Jay Replogle, Everett, Pa.

**Pringle**, Mary, died at her home near Newtonville, Ohio, April 6, 1933. She was born in Kentucky Aug. 27, 1865. She married W. A. Lovell in 1884; they had ten children, nine of whom are living. After his death she came to Ohio. She was active in the M. E. Church where she had her membership. She married Bro. Frank Pringle Dec. 23, 1930. Funeral services by her pastor assisted by Bro. R. C. Davidson. Interment at Cynthia, Ky.—Anna Lesh, Goshen, Ohio.

**Rosenborough**, Sister Lura, died at the Lewistown Hospital, March 28, 1933, aged 45 years. She was the daughter of James and Anna (Rupert) Swigart. She is survived by her husband, Samuel Rosenborough, two sons, daughter, grandchild, brother, sister and a half sister. Funeral services at the Spring Run churchhouse by Bro. H. W. Hanawalt. Interment in the cemetery at that place.—Maggie Gill, McVeytown, Pa.

**Rudisill**, Jno. Paul, son of Solomon and Eliza Hoke Rudisill, born at Porters Sideling, Pa., died at his home, April 6, 1933, aged 63 years. He married Sadie F. Lind Oct. 6, 1901. She survives with three children. Practically all his married life was spent on his father's farm where he passed away. He had been a member of the German Reformed Church but when thirty-three years old he became a member of the Church of the Brethren and lived a very devoted and consecrated life. His father, mother, sisters and one brother preceded him. Funeral at Woodland church by the writer. Interment in the cemetery near by.—D. E. Eshelman, Canton, Ill.

**Secrest**, Bro. Marvin, died at his home near Welsh Run, March 28, 1933, aged 52 years. He was a lifelong member of the Brethren Church at Welsh Run. He served in the position of deacon for a number of years. He was also president of the Christian Workers' Meeting. He is survived by his widow, Mrs. Virgie A. Secrest, three sons, four daughters, mother, five sisters and two brothers. Services at the Welsh Run church by Eld. D. M. Zuck assisted by the home brethren and Bro. A. M. Niswander. Interment in cemetery adjoining.—John D. Martin, Mercersburg, Pa.

**Slater**, Margaret Arlene, born March 9, 1930, died April 3, 1933. She was the older of two daughters of Orville and Sister Ina M. Slater. Death followed an operation for appendicitis. Services by the writer at the church in Conway Springs.—Ralph W. Quakenbush, Conway Springs, Kans.

**Slaughter**, Mrs. M. A., daughter of Levi and Catherine Harter Weddle, born in Floyd County, May 11, 1852, died at the age of 80 years, 10 months and 21 days. She married J. M. Slaughter Oct. 31, 1872, who preceded her nine years ago. Surviving are three sons and one daughter, three brothers, one sister, fifteen grandchildren and seven great-grandchildren. She had been a faithful member of the Brethren Church for fifty-five years. Funeral in the Smith River church by Brethren W. E. Lackey, A. N. Hylton, Leroy Weddle and S. L. Ross. Burial in the family burying ground.—S. L. Ross, Buffalo Ridge, Va.

**Smith**, Bro. John Edward, son of Brother and Sister Solomon K. Smith, was born in Covington, Ohio, Jan. 28, 1869. He came with his parents to Delaware County, Ind., in 1888. When he was seventeen years old he united with the Church of the Brethren, remaining faithful until death. He was united in marriage to Sister Mattie A. Sala, daughter of Eld. Geo. W. Sala, of Hartford City, Ind., Sept. 13, 1890. To this union were born two sons and four daughters. He, with his family, moved to Wabash County several years ago where he had the advantage of Manchester College for his children. After the education of his children he moved to Indianapolis, Ind. Last June he with his wife went to South Texas where two of their daughters live, expecting to remain a year. In November he suffered a slight stroke, and was apparently recovering. On March 21 he had another stroke which resulted in his death, March 31, at the age of 64 years, 2 months and 3 days. He is survived by his wife, two sons, four daughters and nine grandchildren. Funeral services were held at Edinburg, Texas, by Eld. John R. Pitzer of Alamo, Texas. The remains were brought back to his home in Indianapolis where services were conducted by his pastor, Bro. Russell G. West, and on the following day grave-side services were held in Union cemetery near Eaton, Ind., by the writer.—Geo. L. Studebaker, Muncie, Ind.

**Snyder**, Peter B., son of John and Katharine Snyder, died March 23, 1933, aged 94 years, 9 months and 8 days. He was born near East Canton and lived most of his life not far from there. His wife, Lavina Wenger, preceded him Jan. 15, 1920. Two sons were born into this home. He united with the Church of the Brethren Nov. 26, 1879, and some years later was called to serve in the office of deacon; he

filled this place well until the infirmities of age prevented his service. Burial in Center cemetery. Services by M. M. Taylor.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

**Southern**, Sister Emma Merkey, wife of John Southern, died at her home March 15, 1933, after a year of illness, aged 54 years. She is survived by her husband and two daughters. Services by Bro. Rufus Bucher assisted by Brethren Habecker and Fasnacht. Interment in the adjoining cemetery.—Martha Bucher, Quarryville, Pa.

**Wampler**, Sister Angie S., widow of Samuel D. Wampler, born April 10, 1863, died at the home of her daughter, Mrs. Wade Drumheller, at Waynesboro, Va., Feb. 1, 1933, aged 69 years. She became paralyzed several years ago. She is survived by two sons, two daughters and eight grandchildren. Funeral service at Middle River Church of the Brethren, of which she was a member for a number of years, by Bro. B. B. Garber assisted by Bro. D. B. Garber. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

**Werner**, Sister Rosa M., born May 26, 1883, died March 29, 1933. Death resulted from several strokes of apoplexy. She resided with her sister Emma in Codorus Township. She is survived by two brothers and three sisters. Funeral services in the Chestnut Grove Church of the Brethren by Brethren N. S. Sellers and E. S. Miller. Interment in the adjoining cemetery.—N. S. Sellers, Lineboro, Md.

**Weyand**, Fred R., born in Somerset County, Pa., died April 9, 1933, aged 46 years. He had been a resident of Stark County since 1910 and lived in Louisville the last seventeen years. He married Jennie L. Clapper Sept. 9, 1916. He united with the Church of the Brethren Dec. 11, 1910, and lived a consistent Christian life, taking an active part in the work of the church. April 8, 1931, he was elected to the deacon's office. He is survived by his widow, two daughters, son, three sisters and four brothers. Burial in Center cemetery. Services by M. M. Taylor assisted by A. H. Miller.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

**Wise**, Mary Marker, born near Gettysburg, Ohio, died April 9, 1933, aged 90 years and 9 days. She was a daughter of Jacob and Sarah Marker who were pioneers of Darke County, Ohio. In 1865 she married Isaac Wise of Nappanee, Ind. To them were born seven children, two having died in infancy. In 1883 the family moved to Peabody, Kans., and in 1902 to Conway Springs. Bro. Wise passed away in 1911. She was converted at the age of twenty and joined the Presbyterian Church; after her marriage she joined the Church of the Brethren and had been a faithful member. She and her husband were pioneer members of the Peabody congregation. Her life has been a great inspiration to all who knew her. In July she was taken ill and called for the anointing. She leaves five children, twenty-one grandchildren and forty-four great-grandchildren. Services from the church in Conway Springs by the writer assisted by Rev. McNeil, Methodist.—Ralph W. Quakenbush, Conway Springs, Kans.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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∴ JUNE 11 ∴

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INCLUDING THE MISSIONARY VISITOR

Vol. 82

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No. 19



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# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

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## EDITORIAL

### When You Come to Yourself

SPEAKING of the young man who "came to himself," did you notice how he got there? He came by way of the far country. He had to do that, because his heart was out there, but he soon awoke to find that that heart of his had stolen another march on him and had slipped away, back to his father's house. The far country was a land of great promise and of greater disappointment. A costly detour, wasn't it, but it did bring the young man to himself.

He came also by way of the loss of his substance. That too was necessary but not the far country method which he used. Instead of wasting his wealth in riotous living he might have used it in bringing blessing to his fellows in need. He could have arrived at himself sooner and with much less of travel discomfort. One's true self always lies beyond material substance and to get there one must go through this, but there is a better way of making the journey than the way of waste.

The enchantment of distance and the deceitfulness of riches are treacherous places on the road to oneself. That destination lies beyond them. When once you have passed them you are not far from home, yourself and God.

E. F.

### The New Heroism

PROBLEMS in conduct are arising in ways which call for a new heroism. The forces of evil are resurgent and aggressive. They can only be overmatched by a spirit which can stand up under the most subtle forms of persecution.

For one after another ancient judgments are being flouted because some one wants to do as he or she pleases. Over and over the prodigal type insists on re-checking the results of human experience. Now this procedure would not seem so foolish if it were not unnecessary. Somewhere and sometime men should de-

velop heroism enough to stand by the things which have been proved.

Take the case of drink. Thousands of years ago it was written in the wisdom literature of the eastern peoples that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." What then, is the point to a recheck of a problem in conduct which was answered before America was discovered, yes, even before Europe was civilized?

Where are the heroes and heroines who will stand by the things which are true and lovely, even though evil is resurgent and aggressive? When the tide begins to flow the other way it will be glorious to be numbered with those who stood by the right because they were wise enough to profit by the experience of the race.

H. A. B.

### To Doctors of Motherhood

MRS. OTELIA COMPTON was educated, in so far as anybody can be educated in an institution for that purpose, at Western College, Oxford, Ohio. She "earned her way through it piecemeal during a ten year struggle against adversity." This is interesting fact number one. Number two is the interesting fact that her alma mater has recently awarded her the honorary degree of Doctor of Laws "because of her achievements." The most interesting fact of all is number three. Here it is as told in the May issue of the *Scientific American*: "Chief among these achievements are the valuable children she has given to the world. One of her sons is the physicist K. T. Compton, recently made president of the Massachusetts Institute of Technology. Another is the physicist A. H. Compton of the University of Chicago, discoverer of the 'Compton effect' in atomic physics, and a Nobel Physics Prize winner. Both are widely known leaders in science."

This is something different. Honorary degrees for



distinguished service and sometimes for less worthy cause are no novelty, but who ever heard of motherhood being thus honored? Yet why not? What Western College has done is not only an original and beautiful thing. It is a scientific thing, as the scientific journal we have quoted points out. The rearing of great sons and daughters is a scientific achievement, and we do well to recognize it as such, particularly in the light of certain tendencies of our time. It is no mere pretty sentiment, it is sound sense and sober fact that has made eminent men say that the honors which have come to them should, in large part at least, be laid in the lap of their mothers.

It does seem, however, that this kind of award is altogether inadequate. One feels that the degree is honored more than the recipient of it. Why should it be Doctor of Laws in such a case? Presumably because this degree has come to rank with the highest, regardless of the particular field of achievement, and the college knew of none that would carry a greater honor. Perhaps also the president remembered that verse in Proverbs which says, "Forsake not the law of thy mother," and found in that a special fitness in this degree. Or maybe he is just one of the sensible persons who know that nobody else knows as much about the laws of life which make for real happiness and success as do mothers of this type, and so decided that this would be a good way to give this old degree, Doctor of Laws, some new dignity.

Thus it is quite possible in one way or another to work up a fairly good case for the scholastic title selected. In the light of precedent, and no precedent, the college did the best it could. Yet we are not quite satisfied. Doctor of Laws is not good enough. It is not distinctive enough. It is too common, too easy to get, too much involved in confusion. It does not tell enough. The kind of achievement we are considering here is so superlatively fine and so different from every other in the scientific field that it should have a degree of its very own. It should be one so distinctive, so definitely limited in scope that it can not be laid hands on and carried off for any other purpose whatsoever. And it should be so rich and meaningful and simple that it would need no explanation.

About six months ago we heard Vice President Woodward of the University of Chicago say that if the university had courage enough it would abolish the whole degree business. Some day a completely disillusioned body of educational authority will do this. But since neither the institution named nor any other of like repute now has the courage of its convictions in this matter, we are likely to have this ancient custom with us for some time to come. We feel quite justified therefore in adding to the already long list of scholastic degrees, one more, a degree for mothers. Not for all

mothers, understand, but only for the properly qualified ones.

Candidates for this honor will please come forward. The invitation is extended to all mothers who have been cured of the itch for a more distinguished "career," including those who never caught the disease; to all mothers who know that there is no nobler life work than the bearing and rearing of children whose lives bless mankind, and are giving themselves in whole-hearted devotion to this greatest achievement known to science.

Upon all such mothers THE GOSPEL MESSENGER hereby confers the degree *Doctor of Motherhood*. And it is the happier in doing this because it realizes fully that by this action it honors itself more than it can honor the mothers.

E. F.

### **"Beer, Beace and Brosberity"**

It is a most amazing thing, this "beer, beace and brosberity" movement which the gullible American has swallowed as the very gospel of life. It can only be explained upon the basis of the discoveries of the late P. T. Barnum, which checks with that of our psychologists—to wit, that at least half our population are in mentality nothing but children, and therefore easily turned toward the latest Alice in Wonderland adventure.

For example, who can make sense of the promise that the new beer will be non-intoxicating when the state's attorney for Kane County expects an increase in drunken drivers, a beer retailer in Minneapolis offers free transportation home for those who become drunk or intoxicated, and out at San Francisco it is discovered that the new beer is not essentially different from the old in alcoholic content!

If there are intelligent beings on Mars, and if they know what has happened in America, they must be moved with pity for those who can put two and two together and get five, or any other answer they want. One can not help but wonder where our smart business men were when it was decided beer would rejuvenate business. Dollars spent for beer can not go for the substantial necessities of life. At least that is the way arithmetic used to work, even in pre-prohibition days.

Recently the W. C. T. U. of Evanston, Ill., published a list of the things beer politicians first promised us. Here is the list if you want to see how we are progressing: A billion dollars a year in taxes, immediate prosperity, agriculture relief, a million men returning to work, no more gangsters, no more crime, no more speakeasies, no more drunkenness, no more depression, no more hard drinking, perfect law enforcement, rehabilitation of youth. Soon we should know whether we are headed toward "beace and brosberity," or just bain and boverty.

H. A. B.

## GENERAL FORUM

### White Carnations

BY MYRA BROOKS WELCH

I like a plot where white carnations are;  
 Their perfume is sweet as the muted prayer  
 From a mother's lips, elusive and fair  
 As the light that falls from a distant star.  
 Like the soft beat of a recurring bar  
 Of plaintive melody that seeks to wear  
 Heart barriers down, so these white emblems bear  
 Love's messages to me from gates ajar;  
 They're flung upon each passing breeze that sings  
 Across the hills; they're carried by each bee  
 That honeyed nectar sips and homeward wings  
 His way, his duty done unwittingly.  
 I like soft melody—a silver star—  
 And a garden where white carnations are.

*La Verne, Calif.*

### Bird Mothers and Human

BY B. C. WHITMORE

Used by WLS in the Little Brown Church Service of March 19

TRUE love always points toward sacrifice; its footprints lead in the direction of a cross. Love lives only in giving of itself. The realm of nature abounds in examples of this noble trait. Herein is set forth an account of the tragic love in the life of a little bird of the sparrow family known as the "cheepie," sometimes called the grass sparrow. These birds usually build their nests in clumps of small trees, bushes or weeds and their little families often become the prey of owls, hawks, snakes and other enemies.

It was during the dry season one long hot summer that the well in our yard went dry. It was a good well of pure soft water, but, with the outflow greater than the inflow, it would naturally go dry. That always meant carrying water, which was an unwelcome chore for a boy who had a chronic affliction of tiredness in hot weather. If mother ever heard a complaint she would tritely answer: "We never miss the water till the well goes dry," which still holds good.

It was fortunate that we had a never-failing spring at the foot of the hill about one hundred and fifty yards away. We often had lots of fun running up and down that hill on certain occasions, but not so when two pails of water composed the burden on the upgrade, while the overambitious sun poured its wrath down on that hillside.

On one occasion when making one of those irksome journeys to the spring I chanced upon a very strange and startling sight indeed. There in the bushes not more than three or four yards from the spring I saw one of those innocent little "cheepie" birds in great distress, fluttering and screaming in a most plaintive

manner. At once I noticed by the dull coat of feathers that it was a mother bird. From her wild antics I strongly suspected there was an enemy lurking somewhere near, and that the bird likely feared this prowler would molest her little family.

Here my interest in carrying water was lost for the time being, and coming a few paces nearer to the bush I noticed the bird circling 'round and 'round from branch to branch, each time lowering itself closer and closer to the ground. There suddenly my eyes fell on the unsightly creature that was causing all this terrible disturbance. It was none other than one of the two large black snakes which made their home in a large hollow oak a short distance beyond the spring. Of course the ugly black creature appeared quite innocent and harmless as he lay there all curled up in a heap. He appeared not to be bothering anybody. That is where their subtleness lies. It's that way with most things evil. Yes, the snake appeared quite harmless—all but those sharp little jet-black eyes. There is where the mischief was flashing. The impression of that awful scene still haunts me. The innocent little mother bird, with her great natural mother instinct to protect her young, was trying her best to frighten away that prowling monster. But the thing that was actually happening was quite different. The ugly reptile, with his sharp piercing eyes was paralyzing her instinct of self-preservation and rendering futile her high and noble purpose. She was, in simple truth laying herself in true vicarious love on the altar of sacrifice for those she supremely loved. Isn't that the true mother-spirit, as well as that of the loving Father?

That spectacle of nature magic also shattered my own strength, as, in fear and trembling, I felt sure something exasperating was about to occur. I am not quite sure of all that transpired in those few moments. I pitied the little bird to such an extent I could have cried. Maybe I did. But why didn't I throw a stick or a stone and perhaps change that awful picture? Well, I didn't, and the terrible thing which I greatly feared did happen—that slimy demon carefully raised its ugly head and suddenly opening its great mouth seized the little bird and swallowed it, forthwith. Then that old serpent, that represents the arch enemy of man since Eden, stole away to his dungeon in the hollow tree.

Straightway I turned on my heels and made hot tracks for the house, forgetting all about my errand—water buckets, water and all. More than likely I broke the record in hill-climbing, for my boyish soul was bursting to relate the startling news to mother who would certainly be able to tell why, O why, such a thing should happen. That dear wise mother, possessed with the same mother-spirit of that little bird, and with similar experiences on several occasions watching at the bedside of her own little ones, listened intently to her



laddie as he told her of his unusual experience.

Mother was not a highly educated person so far as book knowledge goes, but she was not lacking in the knowledge to be gained in the school of experience, which had been her teacher. She wisely told me there were some things that happen around us all the time that can not be explained, but here again she made good use of this opportunity as she usually did to teach some rich timely lesson to the children. In a very comprehensive and affectionate manner she looked through the eye-windows into my youthful soul and said: "It seems that mothers are most all alike—they are all very much concerned about their children. We would offer our own very lives time and again if we could save our children from suffering and trouble."

I shall never cease to be grateful for the many lessons received from my dear mother in the days of my childhood.

*Wheaton, Ill.*

## The Eagles Gather Together

BY J. M. HENRY

It was an adage last week about birds flocking together which it was found had its application to the Association Against the Prohibition Amendment and the other allied wet organizations which have been responsible for the false and misleading propaganda of the wet forces in the United States. This week our text comes from Holy Writ. "Wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24: 28). This text has its setting in a context where Jesus was talking about false leaders. The Master warned his disciples not to listen to the false leaders of his day. Would he say anything different today?

Do we hear a chorus of voices going up over the land saying, "Certainly Jesus would talk that way today"? Then why have so many professedly good followers of Jesus given up the fight against booze leaders and false propagandists? Where is that holy zeal for social righteousness, that fervor for human welfare which was once so manifest?

Many have been led to believe that the prohibition amendment is dead, and when some people saw the eagles gathered together they retreated. Who said the prohibition amendment was dead? The rich, the thirsty booze advocate, the selfish politician, the covetous money seekers and such like. The facts should be known. Who are these devouring eagles who are gathering around what they now hope is the dead carcass of a great moral experiment?

Between the years 1929 and 1932 the Association Against the Prohibition Amendment raised nearly \$8,000,000 to tear down the Eighteenth Amendment. 76% was given by 53 multimillionaires. The remaining 24%

was donated by 8,965 rich and semi-rich people. The persons giving more than \$80,000 were as follows: P. S. DuPont, \$138,332; Irene DuPont, \$108,583; Lamont DuPont, \$122,083; John K. Raskob, \$122,083; E. S. Harkness, \$112,083; A. C. James, \$87,500; and R. T. Crane, \$92,500.

In addition to spending vast amounts of money, for what other purpose have the eagles gathered together? Space will permit a brief survey of three things:

1. *Control Elections.* In 1928 the Association Against the Prohibition Amendment conducted state district campaigns in states as follows: 1 in Colorado, 11 in Illinois, 2 in Indiana, 3 in Iowa, 7 in Michigan, 5 in Minnesota, 1 in New Hampshire, 7 in New Jersey, 5 in New York, 9 in Pennsylvania, 1 in Vermont, 1 in Washington and 1 in Wisconsin, aiding 56 wet candidates and spending \$125,994 in wet campaigns.

Their next move was in the direction of state nullification. Massachusetts was one of the first to be tackled. In Wisconsin they spent \$29,000 and helped repeal the dry laws of that state. They estimated that \$1,000,000 would be needed, of which \$200,000 was subscribed, to repeal dry laws in other states in 1930. To date they have succeeded in 15 states and other states are soon to follow.

2. *Influence Courts and Judges.* One of the directors of the Association Against the Prohibition Amendment has written personal letters to two members of the Supreme Court of the United States, as to the validity of the Eighteenth Amendment and suggested that the Judges of that Court were not in touch with the wet sentiment in the United States. Another director secretly worked for the election of a wet Judge of the Supreme Court of Wisconsin.

3. *Control Educational Facilities.* The Association Against the Prohibition Amendment has a committee of 800 of the most prominent authors, artists, and cartoonists in the United States, with Irvin Cobb at their head and Mr. Morse as their prolific writer, to prepare articles which are published in magazines under the name of some prominent person, as was the case of an article which appeared in the *North American Review* purporting to be by James Wadsworth of New York. They furnish wet speeches for congressmen to be sent out under franking privilege. Nearly 1,000 newspapers published in 1929, 350,000,000 printings of articles furnished by the Association Against the Prohibition Amendment.

Can any man or woman, after reading facts like these which are taken from the United States Senate Lobby Committee—investigating anti-prohibition organizations—fail to see that more than prohibition is at stake when a few selfish, unpatriotic "malefactors of great wealth" can so corrupt politics—state and national—and lead a nation of voters astray and break down the

supreme law of the land? Let us hear the warning of the Christ, "For there shall arise false prophets and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect."

*Bridgewater, Va.*

## Give Your Best Gift of All

BY LELAND S. BRUBAKER

IT was Thanksgiving Day. Offerings were being placed by the Chinese on a long table which had been put in front of the pulpit of the Ping Ting church. Wheat, flour, beans, pumpkins, eggs, chickens, money and articles of all descriptions were placed on the table. They gave of what they possessed, not much in material value perhaps, but great in the sight of him who understands thoroughly each individual giver.

Sir Launfal rode forth in the enthusiasm of youth with all the power and glory that belonged to his age. He sought the Holy Grail. And as he started he threw in contempt a gold coin to a beggar. Years passed by and as an old worn out man, a man who had missed the quest of life, he shared his simple crust with his brother and lo, behold that which he had so far sought in vain was now his.

Jehovah said to his people at one time, "What unto me is the multitude of your sacrifices? I have had enough of the burnt offerings of rams. . . . Wash you, make you clean, put away the evil of your doings before mine eyes; cease to do evil, learn to do well; seek justice, relieve the oppressed; judge the fatherless, plead for the widow" (Isa. 1: 11-17). They were withholding the best gift of all—themselves—and that was what Jehovah wanted most of all. "My son, give me thine heart," is the call that comes from the past of a thousand yesterdays and is also the call that comes with clarion clearness to each one today.

As we approach Annual Conference and our offering for the Lord's work, may there come first of all a gift that will gladden the heart of God himself. That gift is a consecrated heart. A sincere and contrite heart asks no quarter but works, supports and gives to the full extent of its powers. Peter condemned Sapphira and Ananias when they said they had given all but had withheld part of the price. Shall we not be condemned in like manner if we give, saying we have given as much as we can, when in fact we have held back much for self?

We seek God in all his majesty, power and strength. We ask that he endue us with his Spirit. We ask for his divine guidance. We ask for his divine presence. But how can these things be when we put self first in so many things that pertain to God's kingdom? God's spirit flows to us and through us to others. But if this three cornered circuit is broken, we lose that which we seek most.

No money to buy food with, but money to buy gas for the car. No money for clothing, but money for tobacco and beer. No money for the church, but money for picture shows and whatnots. Nothing for God but something for everything else. O God forbid that such should be our attitude. We remember thy words, "Return unto me and I will return unto you. Wherein shall we return? Will a man rob God? Yet ye rob me. Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now, herewith, saith Jehovah of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 7-10).

Give! Give first your heart to him. Return unto him. Then peace such as the world knows nothing about; joy which can not be otherwise attained; and intimate personal fellowship with Christ shall be yours. Annual Conference needs first your heart, cleansed, renewed with the presence of the Christ, and then your gifts will pour into the treasury, and they shall be blessed too, because they come from a willing and glad hand. The gift without the giver is bare. God wants the giver first and then his gift. "My son, give me thine heart."

*Covina, Calif.*

## Economic Uplift

BY CHESTER MILLER

IN the last article I pointed out that our social and economic difficulties are the result of the lack of balance in a changing world. We need new ideas to combat these problems. The plight of the farmer and worker arose largely from the same cause, and consequently remedial measures that will help one will help the other.

Two of the progressive proposals to be discussed deal with the maldistribution of wealth and income while the other two deal with the insecurities of economic life. More equality and more security are the goals.

The burden of taxation comes not so much from the amount of taxes collected as from the fact that it is not collected on the basis of ability to pay. A small per cent of the people own a large per cent of the wealth, yet they do not pay their proportionate share of taxes. The most equitable tax from the standpoint of ability to pay is the income tax. With very high rates on the high incomes it serves also to check the amassing of huge fortunes. I see no reason why anyone should have an income of more than a million dollars. Even a great share of that over \$500,000 could well be taken in taxes. If one can not get along with a half-million dollars, need he get along at all?

Huge fortunes can also be discouraged by high in-



heritance and gift taxes. Why should anyone inherit or be given more than half a million dollars? We have no assurance that it will be used for social betterment instead of on selfish or harmful projects.

One of the major causes of our economic plight is the lack of purchasing power by the consuming masses. Great inequalities in the distribution of wealth and income mean that many must suffer along on a meagre income or on relief doles. These persons—and there are millions of them—have little or no purchasing power. They can not buy even sufficient quantities of necessities that farmers and merchants are eager to sell. Many must go without proper medical and dental aid while many physicians and dentists hear the wolf howling at the back door.

Income taxes and inheritance taxes, especially high on the large incomes and inheritance, will tend to prevent gross inequalities in the distribution of wealth and income. As a result purchasing power will be stimulated and maintained.

#### **Economic Security**

The insecurity arising from old age and unemployment, as it bears down upon men in our complex and interdependent economic system, has burned fear into the hearts of men. Many face old age with little or no savings. Perhaps some savings have been lost, but in the intense economic struggle with machines replacing men there is little opportunity to provide for early enforced retirement. Slack seasons and depressions turn many out of their jobs. After small savings are gone, spirit-broken men and women fall upon meagre relief doles.

In recent years horses have been replaced on the farm by tractors, yet horses graze in the same pastures and winter in the same stable as in more useful days. They are not turned out to suffer and starve.

Men and women are the tools of industry, yet industry cares little about what happens to their employees when they are no longer needed on the production line. The earnings of most workers are so low that even in so-called prosperous times many can not maintain a decent standard of living. Still they are expected to lay away huge savings to provide for sickness, unemployment and old age. Many who did invest their savings in a modest home have seen it pass from their hands at a sheriff's sale. There is little incentive to save if it is to be lost through closed banks, worthless stocks, and bankrupt businesses or tied up in frozen assets of building and loan companies.

So when unemployment comes, the worker goes on the public dole—supported by taxpayers. If old age catches him unprovided, he is herded over the hill to the poorhouse—a pride-stripping method of relief.

Industry provides reserves in years of good earnings in order to pay dividends in lean years. Stockholders

are not pressed to maintain a decent standard of living and can easily forego a small scaling down of dividends in the good years. Why should not industry make the same provision for workers? When no longer needed, industry turns its employees out in the street. Then they must be taken care of by relief agencies, public and private. In the present depression about eighty per cent of the money for relief of the unemployed has come from public treasuries—taxpayers' pockets.

In our economic and social system needs persist long before we are willing to adopt effective remedial measures. We just drift along until shocked into our good wits by unbearable hardship and privation. In a changing social order we are loath to adopt new and effective methods. The adoption of some progressive proposals such as I have outlined above will bring some relief to oppressed farmers and workers. They may not entirely restore balance in a changing world, but having adopted them we can turn our attention to other needed progressive measures. We shall probably never reach Utopia, but the solution of vexing social problems in a changing world can only come from continual social experimentation. If we reconstruct our social philosophy courageously and progressively, we may emerge from chaos a brave new world fit for intelligent human beings.

*Columbus, Ohio.*

### **The Ray of Hope**

BY JOHN E. STONER

JAPAN has withdrawn from the circle of civilized nations; she has chosen the way of the sword. Hitler has come to power in Germany after carrying on a campaign for several years in which he has promised everything he could think of to a desperate country. Now that he has power, a still more desperate people may expect him to carry out at least some of his promises. And if he does, it is hard to see how war can be averted. In South America actual war goes on. And everywhere pain and suffering dull the fear of war.

There is one ray of hope on the international horizon. President Roosevelt has officially recognized the stake of the United States in a prosperous and peaceful world. This has appeared in three ways. First, Norman Davis was sent to Europe with the widest powers ever given to an American ambassador. Second, President Roosevelt invited fifty-three nations to confer with him to prepare a program for the world economic conference which is to meet in June, and third, he has asked Congress to give him power to readjust tariff barriers.

Let us trust the ray of hope, American leadership, will be increased to a sun's brightness by public support of whatever new policies are necessary.

*Ft. Wayne, Ind.*

## Greater Works

BY PAUL MOHLER

WHEN Jesus told his disciples that they should do greater works than he had done (John 14: 12), he was not raising false hopes. He was announcing the coming of a new era in which men would work with God in exercising the lovingkindness, justice, and righteousness in the earth in which he delights (Jer. 9: 24).

That such a combination of forces and coöperation in effort between God and man is entirely practical was abundantly proven in the centuries immediately following its institution. That is history. That it is equally practical today is disputed. Those who believe it is, point to great successes of today. Those who doubt point to what they consider great failures.

The modern method of deciding questions of practical import is to experiment. By fulfilling all the conditions necessary to fair trial, we make certain that the result of the experiment shall decide the question. If it works, it is practical. If it does not work, but shows encouraging signs, we continue our experiments, exercising greater care in providing right conditions, watching carefully against any possible mishap or oversight, so as to insure that every possibility of success may be realized. Often we do not wait for perfect results before beginning the practical use of the device or process. The steam engine has been in use for a long time, but it is not yet perfect, although it has been steadily improved in the light of use and experience. The same may be said of the baking of bread, the curing of meats, and—the teaching of geography.

If that same combination and coöperation between God and man is still needed, why not try it? We have tried about everything else that can be suggested, including education and legislation, and still the world is in turmoil, strife, distress and darkness. Before we either give up in despair or run off after any other ideas, theories or notions, why not try the Lord's method of setting things right?

How often we have heard the boast that we Brethren obey the whole gospel. We were raised on that idea. But how many of those who made this boast or believed it have ever given serious consideration to this proposition made so long ago by the Lord and accepted so fully by his first disciples with such striking success? Just to check up on your congregation, just announce next Sunday that you wish to meet all those who would like to try out this proposition of the Lord's, and see how many respond. It might be interesting. But do not let them catch you unprepared to lead them in learning and accepting all the conditions necessary to success in the effort. You will need to give very earnest heed to all that the Lord said to his disciples that last night and much that John has to say in his third epistle,

as well as some other sections of the Scriptures. This is not a matter for superficial thinking or half-hearted effort. It is either the greatest door of opportunity ever opened to men who wish to see a better world, or it is the greatest hoax ever perpetrated upon a simple, trustful people. Give it a fair trial and see what comes of it.

*Pasadena, Calif.*

## The Effect of Reductions in Mission Giving

BY CHAS. D. BONSAACK

Our mission program in five years has been reduced in annual expenditures from \$365,137.70 to \$172,164.76. The number of active missionaries from about 125 to 93. The former more than one-half, and the latter about one-fourth. The reduction in expenditures last year under the year before was \$81,249.59. It is safe to say that about half of these reductions are accounted for in advantages of exchange, reduced salaries of missionaries and secretaries, in reduced building programs, and other possible economies of operation. The other half is more or less a reduction in actual work on the field, such as no help for buildings, no summer pastors, less for districts in America, closed schools, dismissed native workers, less missionaries, no buildings, building repairs postponed, no extension work, with many calls for schools and workers unheeded in the foreign field.

Are such reductions serious? Of course they are! It is well to remember, however, that the Christian religion is too vital to be wholly destroyed by our economic shortcomings. Jesus changed the world by his life and not by money. The life of the missionary, well lived, far exceeds the program for which he must have money, but likely he needs a bit to live at all! Moreover, there are many compensations in all our misfortunes. Native leaders assume larger responsibility and sacrifice in these times. Much like in a home when the mother is invalided—the children assume responsibility to their profit and learn something new about mother apart from the drudgery of domestic routine. But no one would *choose that course* for such lessons. They should be taught otherwise.

It shall be the policy of the General Mission Board, as much as possible, to keep the work within the giving of our people. Cables have gone to the fields to reduce expenditures at least ten per cent under last year. We are encouraging reductions on the following basis: *First*, give responsibility to native leadership. *Second*, conserve the church rather than the institution, if either must be sacrificed. *Third*, allow missionaries to drop out whose work can be spared with least injury to the cause. *Fourth*, evaluate all work on its spiritual quality and urgent necessity. We know every mission is doing its best to preserve the ground gained, so far as



possible. Reductions seem to have gone almost as far as much of the work can endure without closing a field, yet none of us know fully how much sacrifice we can make until we lose ourselves in a great work for God, which we believe every worker is doing.

The present plans for the year seem likely to mean no missionaries returned to India. The field is older and more prepared native leaders are available. To China it is hoped that Dr. D. M. Parker and his wife, Martha Neiderhiser Parker, R. N., can be sent. We may also return one worker. Since there is no American physician at all in China the work needs one exceedingly to tie up the medical work with the spiritual purposes of the other departments of the Mission. Africa has unlimited need and opportunity. A doctor is much needed to safeguard health in a treacherous climate with the help of a couple of nurses. But we may be forced to try to hold our own by returning only one worker now on furlough.

Some of these fields, as well as work at home, will suffer severely in such a reduced program. We give these facts to the church so that you may pray with us that the strength of the missionaries may not fail in carrying these extra burdens and sacrifices. Also that knowing the need, you may feel with others to make a little more sacrifice to maintain the work in these difficult times which is so well begun, and which promises so much for the world and the Lord, who gave his best and *all*!

*Elgin, Ill.*

### The Measure of a Man

BY OLIVER H. AUSTIN

"RUN ye to and fro through the streets . . . and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth." It was Lord Byron who said: "It is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." Sir Walter Scott in his last moments, speaking to Lockhart said: "Be a good man. Nothing else will give you any comfort at the last." It seems that the need all through the ages has not been for more men, nearly so much as it has been for those who bear the marks of a real man.

As I write on this subject I am not thinking of the measure of a man physically, nor of his standing in social affairs, nor the wealth he may control, neither am I thinking of the length of his days. "For a man's life consisteth not in the abundance of things which he possesseth." Life is that to which a man is—*alive*. It is not length but breadth. For a man to be alive only to appetite, passion, and to money-making, but not to self-control, goodness, kindness, purity, love, God and eternal hope, is to be all but dead. Some men may not

be dead, but they are nearly so because they have lost their appreciation of the good and their grip on God.

One often hears the statement—*He is a real man*—but what is meant by the remark? Is the individual a real man because he can smoke so many camels a day, down so much booze, swear like the devil or lie like a Trojan? Is a man a real fellow because he can tell dirty yarns and drag young men and women down? Just recently a man poured out his story to me, and asked that I warn men about foul talk and suggestive remarks, claiming that was what caused his downfall. He was living a double life, but now he is trying desperately hard to come back and be a decent member of society.

Through my study of economics I find that a thing is valuable only when its production is greater than its consumption. Therefore, the value of a man is equal to his production less his consumption. When his production is less than his consumption, he has little value, he is in varying degrees, just a social parasite. When his production equals his consumption, he merely justifies his existence. When his production exceeds his consumption he is an economic success. When his economic success is devoted to things which strengthen and uplift himself and his neighbors, he is a social success. When each man's acquisition is equal to his production, justice has been attained, and progress is assured. This attainment is the task of every man and the test of his quality. The greatest task given to any man is to live a manly life, to please God and serve his generation in all places and under every condition of life.

The true measure of a man is to be found not in that which is seen, but in that which is not seen. The unseen gives character to the seen. Life is measured by the unseen forces behind the seen. Man is not measured by how long he lives but by how well he lives and how nobly he thinks. The possibility of thinking lifts man above the brute creation and places him in harmony with the great Master Mind. "Methuselah lived and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years and he died." We are not told that he had one worth while thought in all those years. We are only told that he begat sons and daughters and then he died. Jesus Christ lived only one-thirtieth as long and it is said of him that never man spake as he. And one could search the world of literature and could never find a more perfect rule of conduct than has been given us by the One we call Jesus. God even wrote his creed for his people in the life of this man. Paul lived just one fifteenth as long as Methuselah and his letters are counted among the best literature of the world. Surely it is not how long we live but how much we live that counts.

Man is rightly measured by the height of his ideals,



the depth of his convictions, the breadth of his sympathies and the length of his sacrifices. All great personalities have been made such because of their ideals born in conviction, nurtured in sympathy and brought to maturity through sacrifice. Then if we would be great, let us heighten our ideals, deepen our convictions, broaden our sympathies and lengthen our sacrifices.

May I close with these lines from Josiah Gilbert Holland:

"God give us men! A time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie; . . .  
Tall men, sun-crowned, who live above the fog  
In public duty, and in private thinking."

*McPherson, Kans.*

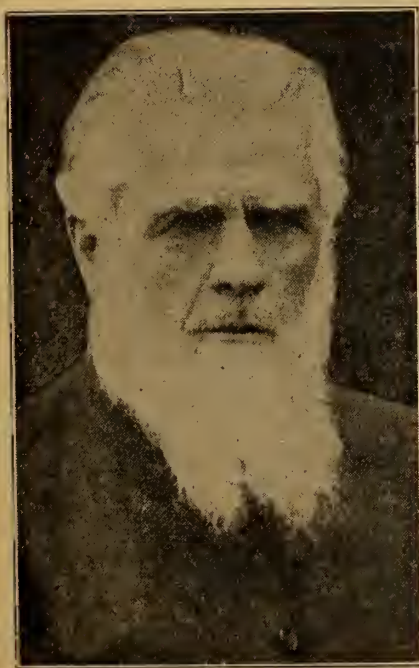
## Life of Eld. I. W. Taylor

BY S. H. HERTZLER

What follows is a brief sketch of the life of Eld. I. W. Taylor, and the family register would indicate the following: parents, John and Sophia (nee Weaver) Taylor; born,

Feb. 20, 1856, Bro. Taylor being the youngest of sixteen children. He is survived by only one of these, Eld. Samuel Taylor of Ephrata, Pa., who is 82 years old.

Bro. Taylor was first married to Catharine Shirk. Two children born to this union survive: Mary, wife of Horace Buffenmeyer and Ida, wife of Eld. Milton Stoner. His second wife was Hettie Groff. To this marriage two children were born: Ruth, wife of H. Spenser



Frey and Isaac W., Junior. He is survived by his wife, the brother referred to, four children, nine grandchildren and two great-grandchildren.

The subject of this sketch answered the call of his Lord, whom he served, April 3, 1933, aged 77 years, 1 month and 13 days. Bro. Taylor had been in failing health since November last, but the immediate cause of death was paralysis.

Some of the outstanding facts of his church life are: baptized in 1880; elected to the deacon's office in 1889; elected to the ministry in 1891; advanced to the second degree in 1894; ordained in 1899. Bro. Taylor served as elder in charge of nine churches at different times, sometimes as many as four at the same time. He was moderator of the District Meet-

ing of Eastern Pennsylvania eleven times and of the General Conference four times. He represented the district on Standing Committee fifteen times. He served as trustee and secretary of the board of trustees of Elizabethtown College twelve years and was business manager two years. He served at least fifteen years as one of the directors of the Neffsville Brethren Home and was superintendent of the same for ten years. It should be stated that he was one of the prime movers in planning and locating this Home, which is regarded as a model for the purpose for which it is being used. He was a member of the District Mission Board from 1898 to the time of his demise with the exception of a few years and even then he was district secretary for the board. He was a member of the District Ministerial Board continuously since the office was created and president of both of the latter boards nearly all of this time. He served faithfully and efficiently on many committees for the district and General Conference. He performed many marriage ceremonies and officiated at very many funerals even to within a few weeks of his release from the body.

As a public speaker he was thought-provoking, forceful, convincing. He had a good voice and used good English, but his sincerity and good clean Christian life gave emphasis and weight to his well-thought-out messages. He was not moved by every wind of doctrine, but stood firmly by the fundamental doctrines of the faith.

Why was he called to serve in so large a measure in all the functions of the ministry? (1) He was a Christian with a pleasing personality. (2) He had both native and acquired ability which fitted him admirably to sense a situation. (3) He had rare tact. He could reprimand and rebuke when occasion demanded without incurring the enmity of the one rebuked. (4) When tasks were assigned him he did not only accept them, but performed them so well that his services were in constant demand. When he passed away he left three churches without a presiding elder and four district offices to be supplied.

The following extract from the Ephrata Review is in place here: "Although his many friends knew of his illness, the death of Eld. Taylor came as a shock, as he was held in the highest regard and esteem by all with whom he ever came in contact. His life was guided with a sincerity and devotion to his church that was beyond reproach. Eld. Taylor found and made friends in all his activities, whether religious or secular, as his upright and honorable methods of dealing with his fellow-men caused them to seek and hold his confidence."

In his secular pursuits he was a blacksmith coach builder and cabinet maker. He was a master mechanic. The same honest, conscientious devotion that distinguished him in his church work also applied in his business activities.

The fruitage of such a consecrated life lived in such self-abnegation and simplicity, touching the lives of so many people for good, will only be revealed when we shall no longer see through a glass darkly but face to face and know as we are known.

Although the weather was somewhat inclement, the large church near Ephrata was too small to accommodate the people who attended his funeral on April 6. An overflow service was conducted in the basement of the church. Eld. Taylor had requested that Eld. J. H. Longenecker and the writer officiate at his funeral provided they should survive him. Eld. Longenecker not having fully recovered from a recent illness, took only a small part of the service, and Eld. H. B. Yoder was substituted.

Elizabethtown, Pa.



## Hershey Conference Daily Program

**Wednesday, June 7**

Chairman for the Day: R. W. Schlosser

### BUSINESS SESSIONS OF BOARDS:

Community Building

1. General Mission Board—Music Room
2. General Ministerial Board—Boys' Secretary's Office
3. General Education Board—Men's Secretary's Office
4. Board of Christian Education—Library Reference Room

1:00- Standing Committee—Assembly Room

### 1:30- 3:30 SECTIONAL CONFERENCES:

1. Pastors, Superintendents, and Local Administrative Officers, Zigler, Bowman, Minnich—Little Theater, Main Floor
2. Men's Work, R. E. Mohler—Balcony, Little Theater
3. Women's Work, Mrs. Ross D. Murphy—Mezzanine Social Room
4. Young People, Dan West—Gymnasium Balcony
5. Children's Workers, Ruth Shriver—
6. Choristers, A. F. Brightbill—Rostrum, Convention Hall

5:00- 6:00 Chorus Rehearsal—Rostrum, Convention Hall

### 7:00- 9:00 SECTIONAL CONFERENCES:

1. Pastors, Superintendents, and Local Administrative Officers, Zigler, Bowman, Minnich—Balcony, Little Theater
2. Men's Work, R. E. Mohler—Little Theater, Main Floor
3. Women's Work, Mrs. Ross Murphy—Mezzanine Social Room
4. Young People, Dan West—Gymnasium Balcony
5. Children's Workers, Ruth Shriver—
6. Choristers, A. F. Brightbill—Rostrum, Convention Hall

9:00- 9:45 Chorus Rehearsal—Rostrum, Convention Hall

**Thursday, June 8**

Chairman for the Day: J. M. Moore

### 9:00-11:30 SECTIONAL CONFERENCES:

1. Pastors, Superintendents, and Local Administrative Officers, Zigler, Bowman, Minnich—Mezzanine Social Room
2. Men's and Women's Work, R. E. Mohler and Mrs. Ross Murphy—Convention Hall
3. Young People, Dan West—Gymnasium Balcony
4. Children's Workers, Ruth Shriver—
5. Choristers, A. F. Brightbill—Little Theater

### 1:30- 3:30 SECTIONAL CONFERENCES: JOINT SESSION—Convention Hall

Report of Findings in Sectional Conferences

3:30- 5:00 Women's Mission Project Program—Convention Hall

5:00- 6:00 Chorus Rehearsal—Rostrum, Convention Hall

6:00- 6:50 Opening Public Session—Convention Hall

Bible Book Study, The Gospel According to Saint Mark, C. N. Ellis

7:45- 8:00 Worship (C. D. Bonsack, Chairman)

8:00- 8:30 Address of Welcome—The Church of Our Forefathers, H. K. Ober

8:30- 9:00 Response—The Contribution of the East to the West, F. E. Mallott

9:00- 9:45 Chorus Rehearsal—Rostrum, Convention Hall

**Friday, June 9**

Chairman for the Day: R. W. Schlosser

8:00- 8:30 Morning Worship—Convention Hall

9:00 Credential Committee

8:40 9:00 Address, George William Brown, American Bible Society—Convention Hall

### 9:00-10:30 THEME:

The Teaching of the Bible Concerning Property, Frank N. Sargent

The Place of Money in the Church Program, Otho Winger

Our Leisure Time for the Kingdom, Levi K. Ziegler—Convention Hall

10:40-11:40 Bible Hour—Jesus Christ, Our Redeemer and Lord, Edward Frantz—Convention Hall

1:30- 3:30 THEME: Issues Confronting the Church—Convention Hall

1. Meeting the Present Temperance Situation, A. C. Baugher

2. The Call for World Brotherhood, Paul Bowman

3. Integrity in the Face of Debt, F. S. Carper

4:00- 4:30 Persecution of an African Christian (Dramatic Presentation), Paul Rupel—Hillside Auditorium

5:00- 6:00 Christian Education in Church of the Brethren (Illustrated), R. D. Bowman—Hillside Auditorium

Chorus Rehearsal—Rostrum, Convention Hall

6:00- 6:50 Bible Book Study—The Acts of the Apostles, R. H. Miller—Convention Hall

7:00- 7:15 Worship

7:15 Opening Business Session:

Committee Appointments Announced

Letters of Greeting

Conference Sermon, C. D. Bonsack—Convention Hall

Chorus Rehearsal—Rostrum, Convention Hall

**Saturday, June 10**

Chairman for the Day: J. M. Moore

8:00- 8:30 Morning Worship—Convention Hall

8:00 College Trustees and Officers—Hillside Auditorium

1. The Brethren College Survey, Robert L. Kelley

2. Fund Raising in Current Times, J. S. Noffsinger

8:40-10:30 THEME: Youth and the Church

1. Things in the Church That Challenge Youth, Elmer Royer

2. The Young People's Part in the Program of the Church, Raymond Peters

3. Shall There Be a Young Brethren Movement? I. Harvey Brumbaugh

10:40-11:40 Bible Hour—Paul, the Interpreter of Jesus, D. W. Kurtz—Convention Hall

1:30- 3:30 THEME: Denominational Church Life—Convention Hall

1. A Wholesale Denominational Loyalty, J. W. Lear.

2. A Message from the Brethren Church, C. H. Ashman

3. Wholesome Denominational Coöperation, (Speaker to be named)

3:45 Peace Pageant—The Unknown Soldier Speaks—Convention Hall

4:00- 4:30 Indian Church First Fruits Service, H. P. Garner—Hillside Auditorium

4:30- 5:00 Chinese Home Life (Talk from cloth charts), Mary Schaeffer—Hillside Auditorium

5:00- 6:00 A Picture-Story of Our Publications, E. G. Hoff

Chorus Rehearsal—Rostrum, Convention Hall

6:00- 6:50 Bible Book Study—The Book of First Samuel, M. R. Wolfe—Convention Hall

6:00 Educational Dinner, Paul H. Bowman, Toastmaster

7:00- 7:45 Call to a Chinese Family (Dramatic Presentation), arranged by Nettie Senger—Convention Hall

7:45- 8:00 Worship—Convention Hall

8:00 Sermon—The Bible as a Guide for Christian Living, J. A. Robinson

9:00- 9:45 Chorus Rehearsal—Rostrum, Convention Hall

**Sunday, June 11**

Chairman for the Day: A. R. Coffman

9:00- 9:30 Morning Worship—Convention Hall

9:30-10:30 Sunday School Hour—To be announced

10:45-11:30 Sermon—The Christian Philosophy of Life, C. C. Ellis—Convention Hall

Sermon—The Message of the Church to a Lost World, Levi Garst—Hillside Auditorium

Sermon—Resources of Righteousness, F. E. McCune—Little Theater

Sermon— —, J. O. Winger—Band Shell

12:45- 1:20 Mission Work in India, arranged by Ida C. Shumaker—Hillside Auditorium

1:30- 3:30 THEME: Jesus in Our Modern Life—Convention Hall

1. In Our Personal and Family Life, R. P. Bucher

2. In Our Social and Economic Life, William T. Sanger

3. In Our National and International Life, V. F. Schwalm

4:00- 5:00 Student Volunteers, Alva Harsh, Chairman—Convention Hall

(Continued on Page 20)



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Where Do Brethren Stand?

IN the annual record of giving for church purposes, the Church of the Brethren does not occupy a very high place among the 25 denominations as reported by statistics of the United Stewardship Council for 1932. Our total giving for congregational expenses, budget benevolences and other benevolence aside from our general and district budgets is \$9.46 per capita. We are rated as twenty-third among twenty-five leading denominations. For our denominational benevolences we gave \$3.15 per capita which gives us a rating of fourteenth.

How well do we hold up in giving, in these disturbed times? Our Conference Budget receipts for the year ending Feb. 28, 1933, showed we had dropped 14% below the preceding year. The Methodist Episcopal Church for ten months ending March 31 was running about 25% below the corresponding previous period. The Presbyterian Church in the United States normally ends its year March 31. On account of the bank holiday their year was extended a month. One of their secretaries wrote estimating that they would fall 25 or 30% below the previous year. The Northern Baptist Church will close their year April 30. Their executive secretary estimates they will fall 26% below the year before.

It appears that the Church of the Brethren never attained the heights in giving reported by others but that in "these times" we have succeeded in giving more nearly in a normal way.

In the light of these facts how do you feel? What do you want to do? There are always three courses open. To do less, to continue on the same basis, or to register an increase. To decide which, we should think of the need, of our financial ability and of the love in our hearts. Concerning the first none of us require further information to realize the desperate need for Christ and his life-giving message. Concerning our finances, we can always find some one who is poorer, who gives more and is happy about it. But the real test is not the need, nor our financial standing, but our love for Christ, the church and our fellow-men. How much

do we love? The Conference Offering for our worldwide church enterprise gives us ample opportunity to register ourselves.

### "In Christ There Is No East or West"

BY LUCILLE S. WEST

"WILL you help in special music in the program for the International Women's Club?" This question came from a beaming face of deep earnestness, and a voice and words that suggested the far country of Hungary. She was President of the Club, and assumed her duties with a devotedness that insures efficient leadership.

Our quartette practiced and then we gathered in the reception room of the Y. W. C. A. We waited with keen expectancy. What was this club? Whom would we see and how many would be there, were the thoughts running through our minds, as we sat waiting for the crowd to gather.

In adjoining rooms, we could see little groups, working busily with needle and thread. And they seemed to be busily engaged in noisy chats as well as sewing. The neat little squares of blue and pink and white could be seen lying on tables, and others being cut. Some of them had great spools of cord and were crocheting rugs. Others were planning patterns for a baby's tiny garments.

We waited for the program to begin. One by one they would fasten the needle securely in the thread and come into the reception room. We watched eagerly and tried to look friendly and cheerful. In came a young Mexican mother, who wore a winsome smile. Her face was neatly framed by coal black hair, combed comfortably tight and gathered by a few pins in the back. She carried her baby, not yet a year old. Christene, or something like that, was her name. The clear blackness of her eyes suggested a story in itself. It was her first baby and she guarded its every move. Her other Mexican friends gathered and after greeting each other, they seated themselves on a low bench under the long line of windows. Then gathered the German ladies, a number of them, the Hungarian lady and her friends, the French lady and the Irish lady. They seemed to naturally group themselves, though not exclusive. The Jewish and Greek ladies were not present, we learned later, because they were very devoutly observing the ordinance of Holy Week, this being the week before Easter. They were fasting in remembrance of the suffering of our Lord.

We must not go farther in the story, before introducing the lady who seemed to be the whole reception committee. She is an American, tall and seemingly strong, to carry others' burdens, or at least share with them. She was a sharer-of-life. Her very presence summoned goodwill and friendliness. She invited the Mexican ladies who had seated themselves on the low



bench, to a more "comfy" chair. She walked among them, asking them about their husbands, babies, daughters and how their home work was going. All this time, too, there was friendly chatter here and there among them. They were as one, though from different countries.

The president came in soon and with calmness and poise, though her program was not written out item for item, on a slip of paper. Very informally it began. There were readings, and songs and a few words now and then from the listeners. Each number was audibly praised by word and by the clap of thankful hands. We sang once, twice, three times, and then one of the group sang a solo. The program did not need the fine veneer polish of formality, because this lacking quality was more than made up by a wholesome spirit. The main speaker, a missionary to Mexico, was not there on time, but they couldn't wait for her, so they repaired to their sewing again. Without word of instruction or direction they were at it. We were invited to stay for refreshments and we did.

After they had sewed a while the speaker came and talked to them very informally, about how they celebrate Easter in Mexico. The Mexican sisters seemed to enjoy it, though they could not understand all she was saying. We walked among them, commenting on their work. How jolly and glad they were for fellowship with each other.

And now plain white cups and small plates were placed on tables and we were invited to sit up. Plates of cake were placed here and there. There were all colors of cake and all of them had on a different dress. Some were queer little shaped cakes which had been fried in deep fat, and were a rich brown color. One seemed to carry a superior air, with a top of coconut. Maybe it was the coconut that gave it a snobbish air. But anyway even though it probably had much of American heritage in its veins, it did not need to carry such an air, for it was not so much better than the others. They ate courteously and joyously. It was such good fellowship.

They left one by one to go to their homes, one in the box car along the river, others to low roofed huts on some far street in the town, or to some dingy apartment above one of the down town shops, to cook the evening meal and prepare a homey atmosphere. As they were going the leader brought in tiny garments which were cut and ready to be sewed. She asked them to help and they responded until all were handed out. They, busy mothers, were to sew them and bring them back to the next meeting, which would be in two weeks, and they then would be given to some other busy mother in need.

"Does this club take money to carry on?" we asked.

"Oh, yes, but it is self-supporting. The only one in

our whole Y. W. organization that is self-supporting. They furnish their own refreshments, but there are cards to buy for sick ones, and clothes to buy for needy ones, and new garments to buy for expectant mothers. The leader also told of a little Mexican girl who had been in the hospital for two months, and who is still anemic. She needs a special diet. This club is furnishing oranges and vegetables. And as we were wondering how they got their money, a tall vase was set on the table, and they put in their money, a penny or a nickel. The leader said they used the tall necked vase so that they do not need to let any one see the size of their gift. And she laughed understandingly.

"Are they always so happy and helpful to each other, even though they are from different countries?" we asked. "Oh, no," she laughed, "not *always*. Sometimes they show a little resentment toward a mother who is careless about her baby. But usually they are friendly, and forgive each other quickly."

They left. One turned to wave a friendly farewell.

What a feast of eternal truth, for those of us, who appear too busy with routine and schedule to grasp and practice the finer fellowships! We relearned the truth and breadth of brotherhood. In friendly circles, in homely chats, in busy corners, "in Christ, there is no east or west."

*Elgin, Ill.*

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## Methods for Mission Workers

### New Missionary Playlet

*Over the Tea Cups* by Minneva J. Neher is ready for use. It is a conversation between two Chinese Bible women. It is very simple, but interesting and instructive. It would be good for a missionary society program, especially for those groups using the book, *Lady Fourth Daughter of China*. Order your copy of the playlet from the General Mission Board. Price 5c.

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### To Junior Project Leaders

Just receiving a regular offering on a set Sunday for the missionary project is not much of a project. We have prepared mimeographed diagrams on cardboard which can easily be made into missionary banks. These banks can then be taken home and will be a gracious reminder of their work on the project. The designs on the diagram link with the project theme. Order from the General Mission Board, Elgin, Ill. They are free of charge, but postage for mailing them would be appreciated. Be sure to state the number of diagrams needed.

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### Junior Missionary Worship Program

**Theme:** Juniors as Stewards.

**Hymn:** "I Gave My Life for Thee."

**Stewardship Thought** (by a Junior):

I believe—

That God is the Owner of all.

That I am his steward and must account for all that I am and have.

That God requires me to give a definite proportion of my income for his service, in acknowledgment of his ownership and of my stewardship.

That I should use all the rest—what I spend and what I save—in ways that are pleasing to God.

**Scriptural Thought:** What is a steward? See 1 Cor. 4: 2; 1 Tim. 6: 20; Luke 16: 12. Why should we be stewards? Gen. 14: 22; Ezek. 18: 4; Psa. 24: 1; Psa. 50: 10; How should we think of money? Deut. 8: 11, 14, 17, 18; Eph. 4: 28; 1 Tim. 6: 7. (The above may be given by Juniors.)

**Story:** "Cheery Chinese Chums" can be found in Our Boys and Girls for April 15. The story, The Village Maid of Cathay, will appear May 20 and 27.

**Prayer.**

**Offering.**

**Hymn:** "We Give Thee But Thine Own."

### List of World Friendship Books for Children

Father, we thy children thank thee  
For the books we love to read—  
They are keys to wisdom's treasure  
Opening all the lore we need;  
They are trips to lands of pleasure.  
Father, books are friends indeed.

All books listed below may be ordered through the Brethren Publishing House, Elgin, Ill., at price quoted. This should be especially helpful to project leaders.

#### PRIMARY PROJECT COURSES

**Bhaskar and His Friends** by Clara G. Labaree. A course on India. Boards, \$1.00; paper, 75 cents.

**Children of Sea and Sun** by Mabel Garrett Wagner. A course on the Caribbean Islands. Boards, \$1.00; paper, 75 cents.

**Filipino Playmates** by Jean Moore Cavell. Boards, \$1.00; paper, 75 cents.

**Rafael and Consuelo** by Florence Crannell Means and Harriett Fullen. A course on Mexicans in the United States. Boards, \$1.00; paper, 75 cents.

**Windows into Alaska** (Teacher's Edition) by Gertrude Chandler Warner. Cloth, 75 cents.

**Indian Playmates of Navajo Land** by Ethel M. Baader. Cloth, 75 cents.

**Musa, Son of Egypt** by Jeanette Eloise Perkins and Mary Entwistle. Cloth, 75 cents; paper, 50 cents.

**Kin Chan and the Crab** by Berthae Converse and Mabel Garrett Wagner. A course on Japan. Cloth, 75 cents.

**The Call Drum** (Teacher's Edition) by Mary Entwistle and Elizabeth Harris. A course on Africa. Boards, 75 cents.

**Chinese Children of Woodcutter's Lane.** A reading book for boys and girls written by Priscilla Holton, formerly a missionary in China. Cloth, 85 cents.

#### PRIMARY READING BOOKS

**Little Kin Chan** by Berthae Harris Converse. These are the stories contained in Kin Chan and the Crab, printed in attractive form for children. Cloth, \$1.00.

**The Story of Musa** by Mary Entwistle. A children's story-book edition of the delightful tales in Musa, Son of Egypt. Cloth, \$1.00.

**The World in a Barn** by Gertrude Chandler Warner. Nine friendly children, an old barn and an inventive uncle furnish the background for a fascinating story. Cloth, \$1.25.

**The World on a Farm** by Gertrude Chandler Warner. A runaway pig, a swimming race, and fascinating adventures in world friendship make a charming story. Cloth, \$1.00.

**Windows into Alaska** (Story-Book Edition) by Gertrude Chandler Warner. Bobby's first summer in Alaska. Cloth, 75 cents.

**Friends of Ours** by Elizabeth Colson. Stories for primary children showing their dependence on the working people of home and foreign lands. Cloth, 75 cents.

**Children of the Chief** by Mary Entwistle. Adventures in Africa. Paper, 40 cents.

**On the Road** by Mary Entwistle. Adventures in India. Boards, 60 cents.

#### JUNIOR PROJECT COURSES

**The Golden Sparrow** by Irene Mason Harper. A course on India. Boards, \$1.00; paper, 75 cents.

**Sugar is Sweet** by Dorothy F. McConnell and Margaret E. Forsyth. A course on the Caribbean Islands. Boards, \$1.00; paper, 75 cents.

**Jewels the Giant Dropped** by Edith Eberle and Grace McGavran. A course on the Philippines. Boards, \$1.00; paper, 75 cents.

**In the African Bush** by Jewel Huelster Schwab. Cloth, 75 cents.

**Under the North Star** by Katharine Gladfelter. A course on Alaska. Cloth, 75 cents.

**Our Japanese Friends** by Ruth Isabel Seabury. Cloth, 75 cents.

**Friends of the Caravan Trails** by Elizabeth Harris. A course on boys and girls in Bible Lands. Cloth, 75 cents; paper, 50 cents.

**Building the Americas** by Sara Estelle Haskin. A course on Latin America. Cloth, 75 cents; paper, 50 cents.

**Friendship Center in China** by Wilhelmina Stooker and Janet Hill. Paper, 50 cents.

**Better Americans, Numbers I, II, and III.** A three-year course of home mission lessons—three volumes. Each, cloth, 75 cents.

**New Joy.** This book was written by Carolyn Sewall, missionary in China, and Charlotte Chambers Jones, specialist in elementary education. It contains stories, teaching plans and suggestions for handwork and dramatizations. Cloth, \$1.00; paper, 75 cents.

#### JUNIOR READING BOOKS

**Porto Rican Neighbors** by Charles W. St. John. Stories about boys and girls in Porto Rico. Cloth, \$1.00

**Jumping Beans** (Story-Book Edition) by Robert N. McLean. A delightful story of a Mexican family that came to the United States. Cloth, \$1.00.

**Uncle Sam's Family** by Dorothy McConnell. Stories of boys and girls of many nationalities who live in America. Cloth, \$1.00.

**Mr. Friend O' Man** by Jay T. Stocking. Financial dialogs between "Query Queer" and "The Wise and Wonder Man" that help children understand community life. Cloth, 60 cents.

**The Honorable Crimson Tree** by Anita B. Ferris. A book

(Continued on Page 18)



## KINGDOM GLEANINGS

### Calendar for Sunday, May 14

**Sunday-school Lesson,** Jesus Asserts His Kingship.—Mark 11:1-33.

**Christian Workers' Meeting,** The Mother Bird.

**B. Y. P. D. Programs:**

Young People—Living With Others.

Intermediate Girls—Honoring Mother Today and All the Time.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the Greene church, Iowa.

**Sixteen** baptized in the Johnson City church, Tenn.

**Fifteen** baptisms in the First church, Chicago, Ill.

**Five** baptisms in the Lanark church, Ill.

**Nine** baptisms in the First church, Wichita, Kans.

**Eleven** baptisms in the Rocky Ford church, Colo.

**Six** baptisms in the First church, Roanoke, Va.

**Five** baptisms in the Rice Lake church, Wis.

**Thirteen** baptisms in the Huntington church, Ind.

**Ten** baptisms in the Polo church, Ill.

**Five** baptisms in the Glendale Mission, Calif.

**Two** baptisms in the Milledgeville church, Ill.

**Two** baptisms in the Fairview church, Ind.

**Two** more baptisms in the Germantown church, Pa.

**Two** baptisms in the Panther Creek church, Iowa.

**Seventeen** baptisms in the Auburn church, Ind.

**Two** baptisms in the Monitor church, Kans.

**Twenty-six** baptisms in New Philadelphia church, Ohio, Walter M. Young, pastor-evangelist.

**Nine** baptisms in the First church, Wichita, Kans., by personal work in connection with Holy Week services.

**Twenty-nine** baptisms in the Tyrone church, Pa., Bro. R. Paul Miller of Berne, Ind., evangelist.

**Five** baptisms in the Albany church, Ore., Bro. L. Smith, pastor-evangelist.

**Eight** baptisms in the Lincoln church, Nebr., Bro. R. L. Sink of Carleton, Nebr., evangelist.

**Four** baptisms in the Christiansburg church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

**Nine** baptized in the Buchanan church, Mich., Bro. Dewey Rowe, pastor-evangelist.

**Sixteen** baptized at Kushn church, Somerset, Pa., Bro. I. R. Pletcher of Connellsville, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. E. A. Edwards** of Clymer, Pa., May 15 in the Glade Run church, Pa.

**Bro. B. W. S. Ebersole** of Hershey, Pa., May 21 at the Mingo house, Mingo congregation, Pa.

**Bro. J. Oscar Winger** of North Manchester, Ind., June 18 in the Lanark church, Ill.

**Bro. M. J. Brougher** of Greensburg, Pa., May 15 in the Pittsburg church, Ohio.

**Bro. S. Paul Daugherty** of Pleasant Dale, W. Va., May 14 in the Union Chapel church, in connection with evangelistic drive of First District of W. Va.

**Bro. J. M. Boaz** of Oakland, Calif., May 7 in the Chico church, Calif.

**Bro. F. R. Zook** of Martinsburg, Pa., May 7-14 in Albright church, Pa.

**Bro. I. S. Long** of Bridgewater, Va., May 14 at Stone Bridge church, Licking Creek congregation, Md.

\* \* \* \*

### Personal Mention

**Bro. J. F. Burton**, 2325 Des Moines St., Des Moines, Iowa, writes us that he is now available for either pastoral or evangelistic work.

**Eastern Pennsylvania's** alternate delegates for the Hershey Standing Committee are Elders J. C. Zug, R. W. Schlosser and Henry King. This information we did not have last week.

**Standing Committee delegates** to the Hershey Conference from the Second District of Virginia are Elders A. S. Thomas and C. B. Smith, with Elders John S. Flory and B. B. Garber as alternates.

**Bro. Bruce Flora** of Mount Sidney, Va., was one of our recent visitors. He is much interested in the "Twenty Thousand Dunkers for Peace" movement of which he is the head, a fact which goes far to explain why the Young People's Director brought him around.

**Bro. A. C. Wieand** gave us the first call for a long time Monday morning of last week. He was out to attend the meeting of the District Board of Administration of which he is a member. We used the opportunity to ask him what one is to say to college and seminary graduates in a time like this. He asked whether the gospel and the fundamental verities aren't the same as always. So far as we could see, they are. And right there we left the matter.

**Pastor F. E. McCune** of Mount Morris was another early last week's visitor, the fact being due to that Board of Administration meeting. But it is Sister McCune who, as head of the District Women's Work, is a member of the Board, and she graciously brought her husband along. And Bro. McCune put us in debt to him by bringing for our files several old volumes of the Gospel Visitor which had been found in a house in which Bro. S. Z. Sharp had once lived. The papers bear the address label of Eld. D. E. Price, who had passed his copies on to Bro. Sharp perhaps. Do things like that ever make you think about anything?

### Family Prayers in China

Photo and Explanation by Emma Horning, Ping Ting, Shansi, China

One of the points of the Five Year Movement in China is family prayers in the Christian homes. Here is a family who has caught the spirit as well as the form. Mr. Liu and his family are very earnest Christians and are shown here reading the Bible together.

Their zeal is not by any means confined to their own home for they are great church workers. Mrs. Liu became so concerned for her aged mother and other home folks that she spent several months with them last winter teaching them the Bible. The last time she came to church she was so happy to tell us that her mother is learning to pray and wants to be baptized soon. She says that others are interested also.

"Thy word is a lamp unto my feet and a light unto my path."

**Sister J. Hugh Heckman** and children, Grace, Paul and Vera, wish to express their deepest thanks for the many messages of sympathy received during the illness and death of their beloved husband and father. An interest in your prayers is solicited that they may live on in the same noble, Christian way in which he lived.

**The passing of Bro. Ira M. Hoover** of Plattsburg, Mo., on Easter Sunday, was mentioned in our issue of April 29. A late number of the Plattsburg Leader speaks at some length of his lifelong devotion to the church and her interests, his influential connection with many community activities and his service as a trustee of McPherson College.

**Bro. J. B. Deeter** of West Milton, Ohio, former Annual Conference Treasurer, has favored this office with a copy of the West Milton Record for April 26, containing an elaborate account of the recent celebration of the twenty-fifth anniversary of the organization of the West Milton congregation. The beginning of Brethren history in that community goes back more than a hundred years, but this particular church unit was established only twenty-five years ago. We note that Bro. W. J. Heisey, missionary to China, hails from this congregation and participated in the celebration. Also that the superintendent of the Sunday-school is our newest layman member of the General Mission Board, Bro. B. F. Studebaker.

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### Miscellaneous Items

**Ethics in Church Finance** is the title of a new leaflet issued by the Council of Boards. It was prepared in response to requests for some brief statement of the principles which underlie sound church finance. The leaflet is free and may be ordered from the Council of Boards, Church of the Brethren, Elgin, Ill.

**The Share Plan** for the support of our Conference Budget is a method by which individuals, congregations, Sunday-schools, classes, and organizations can provide special support for the general brotherhood work, and in return receive information of progress and achievements. Shares will be issued in amounts from \$25 to \$100. For detailed information write General Mission Board, Elgin, Ill.

**To the Churches** of Northwestern Ohio: There is an urgent need that the District Treasurer be supplied with funds to cover bills that must be paid at once. The treasury is empty. Will those in charge of congregations see to it that at least a part of the allowance by the District Meeting be sent in now that these necessary items of expense may be paid. Send to L. C. Huber, Treasurer, R. 1, Bellefontaine, Ohio.

**Conference Transportation Notice.**—The Railroad Associations (except Western, see next paragraph) will reduce their fares for those going to the Annual Conference at Hershey, Pa., to a basis of one and one-third of the regular one way fare for the round trip. The round trip concession will be granted on the Identification Certificate plan. The reduced fare going will be in effect June 3, 4, 5 and 7, 8, 9 and 10. Before being honored for return passage, return portions thereof must be validated at Hershey, Pa., from June 6, 1933, to and including thirty days in addition to date of sale. On account of the illness of Transportation Agent J. F. Appleman, the certificates are being sent out by the undersigned. Pastors and elders of congregations should inform their parishioners of this rate. Send for the certificates you need. Enclose self-addressed stamped envelope

when ordering.—J. W. Lear, 3435 Van Buren St., Chicago, Ill.

Western Association regulations are as follows: Tickets may be routed via the same route in both directions and also may be routed via any authorized route in one direction and via any other authorized route in the reverse direction at fares made, one-half of the round trip, fares applying from starting point to destination via route used on the going trip plus one-half of the round trip fares applying from starting point to destination via route used on return trip, usual additional charges to apply via indirect routes in Western territory. Going date sale as follows: Colorado (Julesburg only), Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, Northern Michigan, North Dakota, Wisconsin, June 3-5 and 7-10. Colorado (except Julesburg), Wyoming, June 2-4 and 6-9. Montana, Southern Idaho, June 1-3 and 5-8. Arizona, California, Nevada, New Mexico, Northern Idaho, Oregon, Utah, Washington, May 31-June 4 and June 3-9.

## THE QUIET HOUR

### John's Question and Jesus' Answer

Matt. 11: 2-19; Luke 7: 18-35

For Week Beginning May 21

#### John Was in Prison

John had looked for the Messiah, the deliverer of his people, the victorious champion of righteousness. Now that he should languish in prison was a sore trial indeed (Gen. 29: 20; 1 Kings 22: 27; Jer. 37: 15; Acts 5: 18; 16: 23).

#### He Sent His Inquiry to Jesus

In making up his mind about Jesus he would learn more about him, so he sends his inquiry directly to him. The man whose doubts lead him in this direction will surely come to the light (Gen. 15: 8; Judges 6: 17; John 20: 25; Acts 12: 14, 15).

#### Tell John the Things Ye Hear and See

Jesus does not attempt to make John's decision for him. He shows him the facts and points out the blessedness of those who believe them. The rest he leaves to the decision of John himself (Isa. 62: 6; Mark 5: 18, 19; Acts 1: 8; 2 Tim. 1: 8; 1 Peter 3: 15).

#### Jesus' Appreciation of John

He is more than a prophet, the greatest of those born of woman before Jesus revealed the new way of love (Matt. 5: 19; Matt. 20: 26; 23: 11; Luke 1: 15).

#### A Period of Violence

The old system was one of law, the new works by love. In passing from the old to the new, a period of violence is apt to intervene. Men break away from the old who are not yet ready to obey the impulses of love (Gal. 5: 13; Prov. 10: 12; 1 John 2: 10).

#### Like Unresponsive Children

That generation would neither respond to John's stern appeal nor to the more joyous and human approach of Jesus (Deut. 32: 5; Prov. 30: 12; Matt. 3: 7; 12: 39; Luke 9: 41; Acts 2: 40).

#### Discussion

Was there an element of wrong in the questioning of John? Why should Jesus deal with it so patiently? Why did Jesus hold such a high opinion of John? In what respect is the least of Jesus' followers greater than John?

R. H. M.



## PASTOR AND PEOPLE

### The Pastor as a Christian

BY HOMER CASKEY

LET us face the question fair and square, with no one present but our Lord: How many allow the machinery of organization and the clamor of many difficulties to crowd out the real passion for lost souls that was so beautifully manifested in Christ? When such a calamity happens to us, we are sinners. There is danger, then, of a pastor being unchristian.

I am not discounting the value of organization, for we need the best possible. Nor would I have us live seclusively. We need also to keep the passion for lost souls burning within our breasts. We disappoint our Master the minute we become lukewarm in his work. We have many difficulties to encounter; so did Christ. Yet difficulties are but opportunities which may lead to greater achievements. The present crisis is an acid test for the pastor. In spite of all the difficulties presented to Jesus by the people of his time, and some of them were very petty ones, he always saw the hearts that needed cleansing. It was that passionate love which prompted him to make the *supreme* sacrifice. That same love must dominate the pastor's life until he can say with Paul: "The love of Christ constraineth me."

The question was asked in a Matthew class the other day: "Do you believe that Jesus Christ is living in the world today?" The answer was, "Yes." As Christians, our "lives are hid with Christ in God." It is "Christ living in us." The church and the world have a right to expect holy living by the pastors. There is a responsibility upon us that should make us tremble, also make us glad. We should regard the call, the ordination service, and the installation as pastor of the church now serving as sort of an Ebenezer, or as a wide gulf over which it is impossible for us to return. Christ should be in us serving the people. With this conviction of mind and heart we go forth, revealing God, bringing redemption to the lost by the reconciliation of Christ's blood.

These are challenging days, as much so as the first or sixteenth century days were. How do we compare with the pastors of those days? If the worst is yet to come, are we so closely related to Christ that we can go through perils of hunger with a poorly clad body? Can we endure persecution for the cause we have espoused? Or have we become so accustomed to modern parsonages and enclosed cars equipped with electric fans and double geared heaters that we are in no shape to endure the hardships of a real soldier? Paul's life was so completely merged with Christ's that he called the

scars on his body "the marks of the Lord Jesus." Do our parishioners see such loyalty in us? "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

*Omaha, Nebr.*

### The Mother of Men

BY HELEN HOAK EIKENBERRY

A MOTHER of men who are strong and ambitious, a mother of women whose courage does not break, whose love does not die—a mother of the world's men and women—she is the symbol of your mother and my mother, of beauty which years of loving and praying have made mature, of simple grace which only sincerity can inspire.

She is shyly proud, this little mother, for she can hold to her heart and claim for her own the men of thought, daring and sacrifice—men who do not fade from the memory of the world. It is to the little mother with quiet manner and gentle touch that all men in the greatest of their triumphs turn with reverence and gratitude. Men of greatness know what is the truest greatness. They will tell you of the guidance, the sacrifice and the yearnings of an unassuming mother who finds her reward in joy at the forming and perfecting

### List of World Friendship Books

(Continued From Page 15)

of the new China where boys join corn clubs and girls swat flies. Boards, 60 cents.

**The Wonderland of India** by Helen M. Rockey and Harold B. Hunting. Description and stories of Indian life. Cloth, 65 cents.

**Under Many Flags** by Katharine Scherer Cronk and Elsie Singmaster. Biographical sketches of great missionaries. Cloth, 65 cents.

**Stay-at-Home Journeys** by Agnes Wilson Osborne. Stories of different kinds of home mission work. Cloth, 60 cents.

**Stories of Brotherhood** by Harold B. Hunting. Biographical sketches of fifteen men and women whose lives have been spent to help others at home or abroad. Cloth, 75 cents.

**Habeeb: A Boy of Palestine** by Mary Entwistle. The home life of a Moslem boy who is influenced by Christian schools. Cloth, 80 cents.

**A Travel Book for Juniors** by Hanson. A trip around the world for juniors. Cloth, \$1.00.

**China's Children** by Saunders. A story of how they live, play and study. Cloth, \$1.25.

**Missing Katchina** by Moon. An authentic story of two Navajo children. Cloth, \$2.00.

**Our Wonderful World** by Howe. To make the world real to Juniors. Cloth, \$1.40.

**Rainbow Missionary Stories** by Rudy. A story of the boys and girls of China as they really are. Cloth, \$1.50.

**Tim Towser** by Diven. An Alaskan dog story by a Presbyterian minister. Cloth, \$2.00.



of noble men and women. That is the reward she seeks. In silence she rejoices, content to live withdrawn from the demonstrations of praise which often proclaim lesser greatness.

The love of mother wishes not to be acclaimed. From a little house she watches her children with confidence as they step for the first time across her threshold into the world. Always she watches with the same hopefulness in the little house—undiscovered. Then one day a son is honored for well-earned achievement. The little mother's joy is complete. Soon her boy returns to the humble home to share with her his triumph. With him go the eyes of the world, and behold the mother—the inspiration.

This is the same little mother to whom the men and women of all time have turned when the praise of the world was loudest—the little mother who inspires all men to noble deeds, smiling and content in her seclusion.

*Sterling, Ill.*

## As I Knew My Father

BY PAUL H. BOWMAN

I knew my father better than I ever knew any other man. His life was an open book. I think he cherished no plans or purposes which were not fully and frankly revealed to his family. If I knew my father at all the service of Christ stood first in his life. Then came the interests of family, church, and neighbor. These interests ruled his life.

As a man, my father was the soul of integrity. The desire to do right was an abiding passion of his heart. He loved generosity. He hated dishonesty and selfishness. He loved peace and was grieved at discord. He was tenderhearted, gentle, and retiring in manner. He was courteous and hospitable. He was independent and slow to ask a favor. When he made promises he expected to fulfil them to the letter. He expected the same of others. In this respect he was exacting and at times severe. He had a degree of pride—the pride which leads a man to guard his reputation, preserve his honor, do his work well, and give due attention to personal appearance. He was calm in judgment, rich in good sense, and deliberate in action. He could not be stampeded. He worked hard, had a fine sense of humor, and enjoyed wholesome play and simple sports. He loved his neighbors and bestowed favors with generous heart and hand. I never knew my father to withhold his moral and financial support from any good cause which sought his help.

As a minister and churchman he sensed the essentials in life and religion. He stood for the spirit rather than the law. He believed in consistency and tempered many church councils with moderation. He believed that the practice of religion in everyday life was more essential than form and ceremony. His sermons were rich in exhortations to Christ-like living. They were charged with earnestness and deep feeling. He loved great preachers and talked much of greatness of mind and heart in men. His father was an elder in the church, as was also his father-in-law. One of his two brothers is an elder and minister. Two of his four sons are ministers and one of his daughters is a missionary. One of his sons-in-law and three of his nephews are min-

isters. He belonged to a family of ministers and is the last of a long line to bear his family name in the Tennessee district.

As a father and husband he rejoiced in his family. He had a profound understanding of child nature and maintained throughout his life an appreciation of youth. He inspired in his children an ambition to do something worthwhile in life and gave them every opportunity within his power for training and development. He loved his family deeply and sought to provide protection and comfort for all. The legacy of life which he has left is unblemished in the minds of his children.

My father, Samuel Joseph Bowman, was the third child of Joseph B. Bowman, Jr., and Susanna Arnold Bowman. He was born on Jan. 18, 1861, in Washington County, Tennessee. His grandfather was Joseph B. Bowman, Sr., who married Christinna Beahm, of Rockingham County, Virginia, in 1819, as his second wife. His great-grandfather was Jacob Bowman, also a resident of Rockingham County. In August, 1886, my father was married to Sue Virginia Bowman, the only daughter of Elder George C. Bowman, who was for many years so widely known among the churches of the South. In February, 1909, he was united in his second marriage to Virginia Morrell. To the first union seven children were born—four sons and three daughters. To the second union four children were born—all daughters. The eleven children all survive him and all are members of the Church of the Brethren, except the youngest, who is but seven years of age.

In 1888 my father was called to the ministry in the Knob Creek congregation, which is the oldest congregation of the Tennessee district. In 1904 he was ordained to the eldership. He served in the ministry of the Knob Creek church for forty-five years. He was also active in the work of the district. He held many revival meetings in connection with his professional duties. He served twice on the Standing Committee. He was four times moderator of the District Conference and eleven times the reading clerk. He served on the District Mission Board and the District Ministerial Board for many years and was for several years a trustee of Daleville College and later of Bridgewater-Daleville College.

As a young man my father was ambitious for an education. His father was unfavorable to education and vigorously opposed his son's going to college. His mother, a rare soul, understood more perfectly her son's aspirations and expressed her sympathy with a share of her personal savings. Thus assisted by his mother, my father entered dental college at Nashville, Tennessee, and completed his course in 1885. He began the practice of dentistry in Floyd County, Virginia, in 1886. The following year he returned to Tennessee where he spent the rest of his life. He was considered the oldest dentist in point of service in the eastern part of the state.

My father closed his earthly career on March 4, 1933, at three-forty P. M. He had just passed his seventy-second birthday. His mind was clear until the last. Nine of his eleven children were at his bedside in the moment of death. He was fully aware of the significance of his failing strength and dispatched messages calling his family together just twenty-four hours before the end came. He sat in his bedroom for five hours as death came on, refusing to lie down, inquiring of his children's welfare, smiling occasionally, and carefully avoiding any reference to the approaching event of which he was clearly conscious and which he knew rested so heavily on the hearts of his wife and children. We

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## Hershey Conference Daily Program

(Continued From Page 12)

- 5:00- 6:00 Christian Education in Church of the Brethren (Illustrated), R. D. Bowman—Hillside Auditorium  
 5:00- 5:50 Conference Music Program—Convention Hall  
 6:00- 6:50 Bible Book Study—The Book of Ephesians, John A. Garber—Convention Hall  
 7:45- 8:00 Worship—Convention Hall  
 8:00 Sermon—Our Appreciation of God as Father, I. S. Long  
 Sermon—Constant Sharing in His Spirit, Merlin G. Shull—Hillside Auditorium

### Monday, June 12

Chairman for the Day: J. E. Miller

- 8:30- 9:00 Morning Worship—Convention Hall  
 9:00 Business Session—Convention Hall  
 1:30- 4:00 Missionary Convocation—Convention Hall  
 Chairman, Otho Winger  
 Worship, George E. Yoder  
 Address, M. Clyde Horst  
 Offering, Otho Winger, directing  
 Consecration Prayer, John C. Zug  
 4:00- 5:00 Joint College Reunion, J. S. Flory, Chairman—Convention Hall  
 6:00- 6:50 Bible Book Study—The Book of Judges, J. S. Flory—Convention Hall  
 7:45- 8:00 Worship—Convention Hall  
 8:00 Sermon—Training For Christian Service, M. J. Brougher

### Tuesday, June 13

- 8:00 Business Session—Convention Hall

## Conference Business

### Second District of Virginia

We, the District Mission Board petition the Annual Conference of 1933 through the district conference of the Second District of Virginia to appoint a committee of three capable Brethren to make a careful study of and report to the Conference on the following related problems:

1. The advisability of organizing the brotherhood by regions and giving official recognition to regional conferences as a part of our general church organization.
2. The advisability of locating our Annual Conference permanently and holding it once in two years instead of annually as at present.
3. If some such changes as suggested above are considered practical, to submit a plan of general church organization in harmony with the recommendations of the report. Passed to Annual Conference.

### Report of Committee on Deacon

To the Annual Conference of 1933, greetings:

We, your committee, after carefully and prayerfully studying the sentiment of the brotherhood which was ascertained by questionnaires being sent to all parts of the brotherhood, and after a careful study of the New Testament Scriptures, together with a comparative study of the history of the church from the Apostolic Age to the present, submit the following report:

1. That the deacon be elected for life or so long as he is faithful and diligent in the duties of his office, and that he be installed by the laying on of hands.
2. That since sisters are used in the ministry, the local church be given the privilege, if it so desires, to elect sisters to the office of deaconess, and that they be installed in the same manner and for the same term of service as the deacons.
3. That each congregation be granted the privilege to de-

cide when deacons and deaconesses move into other congregations, than those in which they were elected, whether such are to be received with their office.

4. That the local church be granted the privilege to elect Boards of Administration with terms of office of three years to which boards may be assigned the specific administrative duties which they are to perform.

5. That brethren and sisters be given the privilege to volunteer for the office of deacon and deaconess on the same basis and in the same manner as volunteer ministers are accepted with a period of probation of not more than one year.

Committee: C. S. Ikenberry, H. K. Ober, Galen K. Walker, Rufus Bucher, J. Clyde Forney.

## CORRESPONDENCE

### SECTIONAL CONFERENCE FOR CHORISTERS HERSHEY, PENNSYLVANIA

Prof. George Detweiler will be general director of the Conference music. Beginning Wednesday afternoon, June 7, 1933, at 1:30 o'clock, a series of three conferences of two hours each will be held: (1) Wednesday afternoon, 1:30-3:30; (2) Wednesday evening, 7:00-9:00; (3) Thursday morning, 9:00-11:30. Then Thursday afternoon a joint session will be held when a report of findings in Sectional Conferences will be given.

The writer will direct the sectional conference.

In the conference for Choristers subjects such as "Chorister's Problems," "Methods of Leadership," "Hymn Interpretation," "Accompaniments," "Congregational Singing," "Methods of Stimulating Congregation Singing," etc., will be discussed.

At this early date we are unable to give the program in detail. However, it is our hope to have the college leadership of the eastern colleges present to make contributions in form of papers or speeches. We would have the choristers, especially in the eastern churches, feel free to speak on any subject presented in the conference. The purpose of the conference will be to furnish vision, enthusiasm and direction to the leadership in things musical.

Chicago, Ill.

A. F. Brightbill.

### ARE YOU A MEMBER OF STANDING COMMITTEE?

Are you? Then remember that Conference of 1931 said, "A brief report of the conditions of the districts shall be given to Standing Committee by a delegate from the district and a report of the work of Standing Committee shall be given before the elders of the district and of the Annual Conference to the District Meeting." There is the duty and privilege simply stated.

The Standing Committee of 1932 attempted to carry out this recommendation. Each district was given the opportunity to make its report through a Standing Committee member. After it was all over a straw vote was taken as to what the Standing Committee thought of its own reports. Some thought well of the new venture, some not so well and a few were non-committal. In general, I think, the feeling was that such reports should deal briefly with the condition and needs of the several districts, but that it would not be well to give the reports too much of a flavor of an after-dinner speech. With fifty-four delegates to report, one can readily see how the reports might become monotonous or drift from what the Conference desired.



Should each delegate reporting take only one minute an hour would soon be taken up; should each delegate use five minutes the half of a ten-hour day would be consumed. Delegates will do well to think through what they wish to say and boil to the minimum the essentials they wish to stress.—J. E. Miller, Conference Secretary.

## NEWS FROM CHURCHES

### ARIZONA

**Phoenix.**—Since our report in February three have been added to the church by baptism and one by letter. Our quarterly meeting was held in March. The church is progressing spiritually under the leadership of Brother and Sister Frank Howell. They were unanimously chosen to continue another year. Our week of pre-Easter services was helpful and inspiring. A program was rendered by the Sunday-school Easter morning and a pageant, The Challenge of the Cross, in the evening. Our love feast was held on Monday evening following with a good attendance. Bro. Earl Barnhart of Glendale officiated. On Wednesday of the same week a few of our number attended the love feast at Glendale when Bro. Howell took charge. We are happy in the fact that with the help of our District Mission Board we have completed the payments on our parsonage.—Mrs. H. M. Fields, Phoenix, Ariz., April 24.

### CALIFORNIA

**Chico** church observed Easter with an appropriate program, given in the evening during the preaching hour. There was singing under the supervision of our able program committee and a play given by the junior girls under the direction of their teacher. For four Sundays preceding Easter short talks were given by young men from the young people's class. Our congregation has just finished a house canvass in the church vicinity for the purpose of creating a greater interest in church and Sunday-school attendance. The result has been greater than we anticipated. The attendance has increased from ninety-one to 130 in four Sundays. Our goal has been set for 150 by July 1 at which time we plan a Sunday-school picnic. Feb. 26 a program was given by the young people during the Christian Workers' hour, featuring a song sermon and a play, The Lost Sheep. On Jan. 1 our church entertained the northern circuit of the B. Y. P. D. in an all-day meeting, the program consisting of interesting talks by representatives from the different churches: Rio Linda, Chico, Live Oak, Codora, Elk Creek. The following subjects were treated: Need of Cooperation in the Church of Today, Opportunities for Service in the Community, in the Church Work, in the Sunday-school, in the Christian Workers, and Possibilities for Leadership. Brother and Sister Martin who have been in our midst since holding a series of meetings in February, left for Wenatchee, Wash. For several Sundays Bro. Reynolds' sermons have been of an evangelistic type preparatory to the two weeks' revival to start May 7 with Bro. J. M. Boaz of Oakland, evangelist. The meetings will close with a love feast May 21.—Helen Wright, Chico, Calif., April 27.

**Live Oak.**—Our pastor, Bro. Wilbur I. Liskey, conducted pre-Easter services which renewed our souls. At each service there was appropriate music. Sunday night, April 9, Bro. Rodney Martin preached for us. Our aged brother, C. W. Davis, and wife have gone for an extended visit with their daughter, Mrs. R. H. Ott, and family of Dorris, Calif. We are glad to have Bro. J. M. Davis and family of La Verne locate with us. Our Aid Society is still busy. We have a splendid group of young people; they are joining the Christian Endeavor Society so as to be able to attend their conferences, etc.—Mrs. Frank Ott, Live Oak, Calif., April 24.

**Los Angeles.**—First church enjoyed a very fine program on Easter morning. The attendance was unusually large. April 23 we enjoyed having with us Brother and Sister Brooks, missionaries from India, for both morning and evening services. They brought us some interesting experiences and an inspiring message. Our love feast will be held on Sunday, May 21, at 4 P. M.—Esther P. Shultz, Los Angeles, Calif., April 25.

### COLORADO

**Rocky Ford.**—April 26 we met for our communion service with Eld. Roy E. Miller officiating. About 140 were seated at the tables, it being a new and blessed experience for several new converts. For the past several Sundays our pastor has preached evangelistic sermons and extended the invitation; twelve accepted and confessed Christ. Eleven were baptized at the close of the service last Sunday night and one awaits the rite. Eight of this number are young married people. March 19 an offering of \$10 was taken for the earthquake sufferers and sent to the Long Beach church to be used where needed. April 9 V. F. Schwalm of McPherson brought us the morning message in the interest of Christian education; an offering of \$30.55 was taken for the college. Easter morning the young people of the city churches met on Reservoir Hill for sunrise services, following which they gathered at the Brethren church for a fellowship breakfast. Bro. Hostetler preached an Easter sermon at 11 o'clock and in the evening a short program was given.—Blanche Frantz, Rocky Ford, Colo., April 27.

**Wiley.**—Since Jan. 1 we have had the following Sunday morning programs: a temperance play, two missionary programs, one of peace, one given by the men's fellowship class, one by the young people and another by those who attended the regional conference at McPherson in February. As speakers we have had Bro. Fields, Bro. John Oxley, Herschel Horn, H. D. Fasnacht and Bro. Schwalm. On the evenings of March 19 and 26 Bro. Oxley came from McClave and spoke to us in preparation for our two weeks' pre-Easter meetings which were conducted by Chas. Dumond of Newton, Kans. As a result ten went forward; five of these have already been baptized and two are transferring their letters as associate members. On Easter a large children's chorus sang three songs. On March 16 the Ladies' Aid served dinner to the men who planted twenty-six American elm trees north of the church building. These trees with the elms planted last spring are growing nicely. Our church with the Methodists had a church sale on March 25; our share of receipts was about \$100. The Aid has served three sale dinners this year, bringing some much needed money into the treasury.—Naomi E. Fasnacht, Wiley, Colo., April 24.

### FLORIDA

**Seneca.**—Easter for most of the Floridians proved to be rather a cloudy day with heavy showers in the early morning. However, by Sunday-school time the rain had ceased and an unusual number were present to hear the program given at the church hour. The Easter story, while old, is ever new when told by the children in songs and readings; this they did in a delightful manner, the adults helping in various ways. We were made glad in the evening with an Easter message from our elder, A. D. Crist. The mothers and daughters are planning an interesting program for Mother's Day.—Fannie Marshall, Eustis, Fla., April 26.

### ILLINOIS

**Chicago (First).**—On Feb. 12 the Bethany Girls had charge of the evening service and discussed the subject, "Woman's Place in the Present World Situation." The Loyal Temperance League met at the church Feb. 14 and had a very interesting program. About fifty children were present and some of the parents. On Feb. 19 installation services were conducted for the officers of the several groups of our Women's Work. A committee was appointed by our Council of Women's Work to work with the pastor to organize and carry on the pre-Easter crusade. Volunteers were secured for visitation by passing out questionnaires, each member signing up for the kind of work he could do. The membership was visited first and their interest and prayers solicited. All were urged to invite outside people to the services and do as much personal work as possible. The week before Easter we had meetings each evening, the sermons being delivered by the local ministers. We received much inspiration from the splendid services rendered by the combined choirs of the school and the church, before and during the Easter season. On Friday evening this group of more than eighty voices gave the cantata, "The Seven Last Words," to a large and appreciative audience. The Faith Players have given several impressive programs during the last couple months. A number of our young people attended the B. Y. P. D. rally at Rockford, March 19. The new officers of the B. Y. P. D. were installed April 16, using a candle-lighting service. The adult forum has had a number of speakers from over the city on varied subjects. The children are in separate services three Sundays in the month, and one Sunday they come into the church auditorium with their teachers, at which time the pastor delivers a sermon suitable for the occasion. Bro. Kurtz gave his lecture on "Winning the World Through Childhood" at the church March 26 and also spoke on Good Friday at the Chicago Temple in the loop. At our March business meeting, our pastor, Bro. James M. Moore, accepted the church's proposition and remains as our pastor for another year. Fifteen have been received into the church by baptism since our last report and one was reclaimed. Three of these were Chinese men. Our communion service was held the evenings of April 23 and 24 so that all our membership could be accommodated. Bro. A. C. Wicand and Bro. James H. Elrod officiated at these services.—Martha E. Lear, Chicago, Ill., April 25.

**Lanark.**—We have been enjoying many spiritual blessings under the leadership of Brother and Sister I. D. Leatherman. Feb. 8 our Y. P. D. presented the play, Mother O' Mine. Bro. J. Oscar Winger, field secretary for Manchester College, talked to the young people and preached for us Sunday evening, March 12. We are looking forward to Bro. Winger's coming again June 18 when he will begin a two weeks' series of evangelistic services. Our quarterly business meeting was held March 23. Our pastor goes to Conference as a representative of the district. We had two weeks of pre-Easter services, the first week being a union service in the First Brethren church, with each pastor preaching one sermon. Holy Week each church held its own services and our pastor gave us fine sermons. As a fitting climax five came forward Easter Sunday morning to be received by baptism and seven more were received by letter. At the evening service the pageant, A Mother's Easter Faith, was given. At the April meeting of the missionary society the ladies of the First Brethren church were guests. D. W. Kurtz will deliver the high school commencement address on May 25.—Mrs. Clyde Broadwater, Lanark, Ill., April 27.

**West Branch.**—Our church convened in business session April 9. Cecil Armbruster and Velma Williams were elected delegates to District Meeting. Our love feast will be held May 14, 7 P. M. A program was given on Easter evening. Two Sunday-school girls were

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## HOME AND FAMILY

### To You—Mothers

BY MILDRED MICHAEL

There's a beautiful thing called friendship,  
In this world of gladness and woe.  
It surrounds me, enfolds me, protects me,  
And is with me wherever I go.

There are poems sublimely written,  
And my spirit is lifted above  
The sordid, the petty, the wicked,  
To the heights of Infinite Love.

There are marvelous paintings hanging  
In the galleries and halls of fame,  
And I gaze with awe and with wonder,  
And with praise for the artist's name.

But back of these beautiful friendships  
And the joys which they bring to me,  
Back of the poems and the paintings,  
And the songs of glad victory,

Is a mother's love-light burning  
And a mother's ceaseless, tender care,  
A life of sacrifice and service  
And a Christian mother's holy prayer.

So back of the good in this world,  
Back of the great, the clean, the true,  
The banner of motherhood waves, unfurled,  
Because of mothers just like you.

*Flora, Ind.*

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### His Mother

BY LEO LILLIAN WISE

(*Mother's Day Story*)

LUTHER WALES sat at his desk, his work ignored. He was tired, tired almost to the point of complete exhaustion. The winter had been a hard one. Problems had been vexatious. He had been unjustly accused by folks. This morning it was hard to take up the daily routine.

Tomorrow would be Mother's Day; all these vivid reminders in the newspapers made him homesick. He had sent the yearly gift to his mother. Tomorrow morning she would have his flowers to take with her to church. No, he had not forgotten his mother, never had.

But with this almost overpowering mood of fatigue there was nothing he so much desired as to see his mother's face. Suddenly he reached out for timetables, he did not feel equal to the task of driving his own car, he began to figure. Calling home he told his wife of his decision, only to have her warm approval and the promise that she would meet him with a bag packed for the week-end visit. Alice would stay at home, she had an important part in the church program the next day.

As he neared his boyhood home town Luther Wales felt a bit of the load lifting from his tired heart. Perhaps that was because he had laid aside his work for a few hours. But he thought it was more due to the fact that he would soon see his mother's face.

Grandma Wales met him at the door with a glad smile. "Why, son," she said, "do you know I had the feeling you'd come today!"

Standing upon her tiptoes she kissed him, and somehow she had him sitting in the chair he liked, had brought him a fresh cooling drink. Meanwhile keeping up a line of questions. Was Alice well?—and the children?—how had he been? "Seems as if you're not looking as keen as you should."

Ah, but it was good, good to be at home—just he and mother! The supper was placed upon the table, his favorite preserves, little biscuits, cold meat. And she asking him to return thanks. As he ate slowly his gaze kept returning to his mother's face. What was the secret of her serenity, what inner source of strength?

After supper she sent him to the corner grocery for some things needful for the next day's meals. In the twilight hours he felt more and more refreshed. That evening was a restful one; then came time for going to bed. And with her mindful thoughts of his comforts, it brought back the sense of being a boy at mother's knee.

He sat beside his mother in the little church during the worship hour, listened to the sermon about *Motherhood*. Back home again for dinner, he insisted upon helping with the dishes. And then, in the living room, his mother asked: "And now, my son, what has been bothering you?"

For a moment he looked at her amazed, then he stammered: "Why, mother! how did you know anything was wrong?"

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### The Heart of Mother

BY HELEN HOAK EIKENBERRY

Mother's heart is a heart that loves  
With a love that is brave and strong.  
'Tis not the love of a knight who dares,  
But the simple love of a heart that cares.  
A heart that loves in a quiet way,  
Not the far-famed love of a hero gay.  
Ah, mother's love is a love of tears, of sorrows and sighs;  
But it knows not fears.

Mother's heart is a heart of joy,  
The greatest joy in the world.  
'Tis not a wild and a jubilant glee,  
But a sweet content as deep as the sea.  
A heart that rejoices from day to day,  
And expresses its joy in a quiet way.  
Ah, mother's heart is a heart of tears, but it thrills with joy;  
And it knows not fears.

*Sterling, Ill.*

Before making reply she looked up at the pictured face of his father that hung upon the wall. She began thoughtfully: "Because you have the same look in your eyes that your father used to have. And I learned to know what that look meant.

"You remember that in the sitting room at the old farm house your grandmother Wales' picture hung at a certain place year after year.

"Your father and his mother had been unusually close in their friendship. She was not much beyond middle life when she died, and somehow it made an ache that your father never quite recovered from. There were troublesome days then just as there are to-day. And your father carried a heavy load, a load that was well nigh crushing.

"By day he could go out among men and laugh and smile and folks would say, 'Isn't it wonderful the way Abner carries on?' But they did not know the nights. For night after night he could not sleep. When he couldn't stand it to remain in bed any longer he would slip out of bed and sit for hours looking up into the picture of his mother. He told me afterward that it seemed as if she fairly talked to him. Night after night he had determined to go out and end his life, but his mother's pictured face kept him from taking his life. He gathered strength from her somehow. Even in his last sickness when folks thought that he was talking to me in his delirium, I knew better; he was talking to his mother, telling her the deep thoughts in his heart. How do I know? Because he would look as if hunting for something, and when he would see his mother's picture

he was satisfied. Now laddie, tell me a little of your burden."

And so for hours Luther Wales talked to his mother, talked as he had not dreamed he could. Saw her nod thoughtfully, approve of this and suggest at other times. The load that had threatened to send him under was being lifted by this quiet talk with his wise understanding mother. And the message that he carried in his heart as he went homeward was:

"When you are discouraged, when all disaster seems imminent, when crushing blows are beating your soul, talk to me whether I'm here or in eternity. Your mother knows when you are honest, when you're trying to do your level best. Your mother believes in you even though the world refuses to see the integrity of your motives. Do your best to do right; by and by the Lord will give you your reward."

*Bellefontaine, Ohio.*

### Mother's Salary

BY MRS. CHARLES E. ZUNKEL

A CERTAIN paper once sent this question to all of its subscribers: "What is the most beautiful word in the language?" There were various answers given, but the larger number agreed that it was either "home" or "mother." The word "home" represents the most important institution in the world, the most important unit of society. The church, the school, the government and the state can not be strong and enduring without the home. Drummond says, "If the first concern of a nation is its homes it matters not what is second or third."

And yet the question has been wisely asked, "What is home without a mother?" No home is complete without a mother. Hence the importance of motherhood can not be overestimated. Lucy Wheelock, in her book, "Talks to Mothers," says that "the mothers of our country hold the fate of America in their hands today."

When we realize the importance of motherhood we are made to ask ourselves why so many girls are looking to marriage and home as something of a last resort. During the last twenty-five years a great change has come about in the status of women. Women in large numbers are entering fields of service which used to belong entirely to men. All doors to labor which she really wishes to enter are now open to her. There are women doctors, women lawyers, women working in machine shops and even women blacksmiths; one woman is a veterinary surgeon.

This increased opportunity for women in business has made many unwilling to marry. Young women and girls seem to be looking to these other fields of service as something more honorable, more worthy, more pleasing. Is motherhood a thing to be scorned? Are the re-

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Typical of the mothers of the nineteenth century was Mrs. Nancy Jane Snider, born in 1829 and deceased in 1921. In the ninety-two years she lived she saw Indiana change from pioneer to modern conditions. Picture furnished by Bro. Ralph G. Rarick of North Manchester, Ind.



## News From Churches

(Continued From Page 21)

baptized just before this service. A committee has worked out an outline for the Sunday evening services which will be held twice each month. Our Aid Society recently donated the money to buy paint for our church. The Loyal Banner class recently sponsored a play at Haldane and Mt. Morris, the proceeds being given to the church.—Anna Laura Butterbaugh, Polo, Ill., April 26.

### INDIANA

**Fort Wayne.**—Feb. 26 Bro. Kermit Eby, who has recently gone to Japan, spoke to the young people's group and gave the morning address on Conditions in the Far East. That evening the Sisters' Aid Society presented a play in which the story of Dorcas was told. March 6 the church enjoyed two missionary plays given by the young people of the Cedar Creek congregation. In March the Aid Society sponsored a church family supper which was well attended. The Easter message was carried through all the services on that day: the early morning worship, the forenoon service and the play, *He Lives*, given by the young married people's class. Our love feast has been appointed for May 21. Although some of our families are still leaving for lack of employment, and a number of letters have been granted, seven letters have recently been received. All the group meetings are keeping up their attendance and interest. The Sunday evening attendance at the worship hour has been quite encouraging.—Margaret G. Stoner, Ft. Wayne, Ind., April 25.

**New Salem.**—The time appointed for our love feast is May 27. On April 23 at our regular service six Sunday-school boys and girls came forward asking to be received into the church; baptismal services will be held on May 7. Preparations are being made for a Mother's Day program. Bro. Russell Weller of North Webster has been preaching for us each alternate Sunday morning and evening. The other appointments are being filled by the home ministers. Attendance has been better this winter than usual. The young people's class has from thirty to forty in attendance at Sunday-school. They also have some interesting programs on Sunday evening. Bro. R. H. Miller with some young people from Manchester College gave us an interesting program a short time ago. The Aid Society has been busy sewing for the needy in our community and elsewhere.—Mrs. Doris A. Stout, Milford, Ind., April 24.

**South Bend (Second).**—A beautiful and impressive Easter program, The Calvary Way, was enjoyed by a splendid crowd on Sunday evening. Our communion service will be held May 13 at 7:30 P. M.—Mrs. H. E. Swinehart, South Bend, Ind., April 25.

**Spring Creek church** observed guest day on April 2, each member bringing a guest to the morning service. Many new and old time friends worshiped with us that day. The birthday of our pastor, Bro. Moyne Landis, and also his fifteenth anniversary as pastor, was observed. In this capacity he has served us well for the past fourteen years in word and example and has given great encouragement. Among the surprises for Bro. Landis was the presence of Bro. Otho Winger, a guest, who gave a brief talk bestowing honor upon our pastor and his family. April 23 Bro. Musselman of Lima, Ohio, began a series of revival efforts here.—Mrs. Ada Mishler, South Whitley, Ind., April 24.

### IOWA

**Greene.**—Beginning with March 29, each Sunday morning, our pastor, Bro. C. E. Schrock, gave us inspiring messages leading up to Easter morning which was also decision day. One of our junior boys of the Sunday-school decided for Christ. In the evening the children of the Sunday-school presented an Easter program, followed by a splendid pageant by the B. Y. P. D., *The Risen Lord*, directed by the pastor and wife. April 23 our pastor delivered a fine sermon prior to the love feast in the evening, after which he gave the invitation. One young man from the B. Y. P. D., a mother and a recent bride decided for Christ. At 2:30 P. M. baptism was administered to four applicants. We met at 7:30 for the love feast services with our pastor officiating. April 24 our pastor and wife with four others held a love feast service at the home of Sister W. H. Pyle who has been a shut-in for more than two years. The same evening Bro. Schrock officiated at another similar service at the home of Bro. Fred Cuffel who has been ill for some time.—Elsie A. Pyle, Greene, Iowa, April 25.

**Ivester.**—Our communion was held on Good Friday evening, with Bro. Gnagy, Bro. Galen Albright and Bro. D. L. Butler officiating. The play, *Release*, given on Palm Sunday evening, by Sister Gnagy's class of young married people, was very impressive and much appreciated. The Easter message given in story and song service, entitled *The Prince of Life*, had in it a wonderful message. The pastor, Bro. Gnagy, has tendered his resignation to take effect Sept. 1. Brother and Sister Gnagy have labored intensely for the advancement of the kingdom in our community. Some sixty souls have been taken into the church during their pastorate. Bro. Gnagy has received a call to become director of the work of the Board of Christian Education in central Missouri, including Warrensburg and Kansas City. The position includes supervision of young people's work, Men's Work, peace and moral welfare and other associated interests. During the past winter the men's brotherhood of the church has supplied the parsonage with wood. They raised over \$100 for the church budget through the sponsoring of a "pig and corn club" and expect to sponsor another club for 1933. The workers' conference has been

having regular meetings every two months. At the May meeting W. H. Yoder, chairman of the District Board of Christian Education, is to be the guest speaker. At our last council meeting Bro. Earl Frantz of Sabetha, Kans., was unanimously called by the church to fill the vacancy left by Bro. Gnagy. He has accepted and will be with us Sept. 1.—Mrs. Joe W. Albright, Ivester, Iowa, April 24.

**South Waterloo.**—The Girl Reserves and Hi-Y boys provided a full evening's program at our church on March 5. Sunday morning, March 19, we enjoyed the visit of M. R. Zigler, Elgin, Ill., with his interesting discourse. The following Sunday the men's Bible class with their companion class, the Loyal Helpers, and their families, a group numbering nearly 100, remained at the church for a farewell dinner and program honoring three families who were leaving to take up duties in other localities. Easter Sunday was a beautiful day and three wonderful services were enjoyed. At 5 A. M. the young people's group with their sponsors, Brother and Sister Yoder, and with Rev. Warren Steeves from a Waterloo city church to direct their thoughts, met for a sunrise service which was followed by an Easter breakfast. Forenoon services were in their usual order with special numbers of music. In the evening a chorus with a number of other special groups and soloists brought us an evening of Easter music. An attendance contest in the Y. P. D. is progressing in an interesting manner. The temperance program for four months in our church is as follows: a powerful temperance sermon last Sunday by our pastor. The May program includes a Sunday evening W. C. T. U. program, the main feature being the play, *The Commander-in-Chief*. May 18 a W. C. T. U. institute will be held with the coöperation of the city union. In June the men of the church will provide the program, while July calls for a contest in temperance readings. Our temperance superintendent, Everett Snively, gives bimonthly talks during the Sunday-school hour which are making an impression on the minds of children and adults alike.—Mrs. W. O. Tannreuther, Waterloo, Iowa, April 29.

### KANSAS

**Verdigris church** met in council April 9. Our love feast will be held May 13. Bro. Lester Fike has been engaged to hold our revival meetings this fall. Our delegate to Annual Conference is Bro. Bruce Flora. Bro. Bruce Flora was installed into the ministry and our pastor, Bro. Oscar Fike, and wife into the eldership. We gave a pageant April 16, *The Challenge of the Cross*, which was largely attended and greatly enjoyed for the message it brought.—Leita E. Quakenbush, Madison, Kans., April 25.

**Wichita.**—First church enjoyed an inspirational series of meetings during Holy Week from Tuesday to Saturday. Nine were baptized into the kingdom during this meeting. Rev. Baxter of the Calvary Presbyterian and Rev. Alexander of the Brotherhood Presbyterian each brought us an interesting sermon. Our pastor, H. F. Crist, conducted the other two meetings. A group of worshipers met at the church for a sunrise Easter service. The children of the Sunday-school presented the program at the morning service, and at night a play entitled, *The Call*, was given. On the following Monday 120 enjoyed the blessing of the communion. The young people of our church have been exchanging C. W. programs with neighboring churches and the interest shown is gratifying.—Orpha Highbarger, Wichita, Kans., April 29.

### MICHIGAN

**Beaverton church** met in council March 4. A financial report and budget were accepted for the coming year. Plans were started for a Vacation Bible School to be held during the early part of the summer. Two letters of membership were granted. Our love feast will be held Sunday evening, June 25. Easter Sunday evening the young people gave a play, *Pilgrims of the Way*. A committee is preparing a program for Mother's Day.—Mrs. Perry R. Hoover, Beaverton, Mich., April 25.

**Buchanan.**—A new addition was constructed by the men's organization recently. It comprises an extension of about ten feet the full width of the building, affording a commodious rostrum and baptistry. The Ladies' Aid furnished the means for the interior decorating. This accomplishment reflects the constructive work which has been done by Bro. Dewey Rowe since he took over the pastoral charge a year ago last December. At that time we had an enrollment of fifty members with a small average attendance. Since that time eighty members have been added by conversion or letter, bringing the church enrollment up to 130. Our average regular attendance for the past three months has been about 100. April 15 we enjoyed our love feast with 136 communing. Bro. C. C. Cripe of Auburn, Ind., was in charge. Just before the communion services nine were baptized, being won for the kingdom by the inspiring sermons which Bro. Rowe has been giving on Sunday evenings. Sunday morning we had worship at 6:30 followed by breakfast. At Sunday-school 143 were present. Sunday evening the new rostrum was used for the presentation of the cantata, *Pæans of Victory*, by a choir of twenty-six voices, directed by Bro. Geo. Heater of South Bend. A beautiful painting, executed for the church by C. E. Koenigship, is to be placed over the baptistry. It shows an idealized mountain and river scene in Palestine. Our dedication services will be held May 21 when Bro. Clyde Forney of First South Bend church will be with us.—Mrs. Grace Weaver, Buchanan, Mich.

**Midland.**—The week preceding Easter we redecorated our church building, repainting the ceiling and papering the walls. Bro. Paul Lentz, formerly of Ohio, furnished the money for this. We enjoyed



a splendid program on Easter evening. There was a play, two pantomimes and several recitations and readings, playlets and songs. The young people enjoyed an Easter sunrise service at the home of Mr. and Mrs. Ray Baker. Bro. Chas. Forrer will be with us the week preceding our communion, which is June 25. The Ladies' Aid decided to change its name to Brethren Sewing Circle. We have also organized a mothers and daughters' club. We are planning to give a program for Mother's Day.—Mrs. Ray Baker, Midland, Mich., April 24.

### MISSOURI

**Oak Grove.**—Services were held each evening the week before Easter by home ministers Bro. Abel Killingsworth and Samuel Beeghly. A program was given Easter morning with Sister Grace Stump in charge; the love feast was held in the evening. A short time ago Bro. Lester Fike of Carthage, gave us an illustrated lecture on the mission work in Africa. The Ladies' Aid is busy quilting. Plans are being made for a joint Sunday-school convention to be held at Oak Grove church June 4.—Mrs. Grace McClung, Collins, Mo., April 29.

### NEBRASKA

**Lincoln.**—Bro. R. L. Sink held one week's meeting in this church prior to Easter; eight were baptized. Bro. Leonard Birkin is holding a week's meeting in the Bethel church, Carleton, Nebr., May 1 to 7. These meetings were by exchange of the above two pastors, with no expense except that of transportation.—L. Birkin, Lincoln, Nebr., April 29.

### OHIO

**Alvada.**—The young people's class, The Harvesters, met at the Old Folks' Home at Fostoria on April 26. The Oak Grove group conducted their regular monthly meeting in which an open forum was led by the president, Wilson Fruth. The group at the home also took part in the program. A letter was read to the group from Sister Fay Moyer of Garkida, Nigeria.—Glenn Fruth, Alvada, Ohio, April 28.

**Bradford.**—We have received two mothers by baptism and several members by letter recently. Five letters were granted. Our pre-Easter services were conducted by the pastor, Eld. S. E. Porter. We enjoyed a sunrise service Easter morning, also a program following Sunday-school which was attended by 230. The pastor with Bro. N. C. Bookwalter will represent us at District Conference.—J. E. Overholser, Bradford, Ohio, April 24.

**Chippewa.**—Our young people met with those of East Chippewa, Black River and Wooster on Feb. 10 and spent an enjoyable evening together. In addition to the social hour an interesting and worthwhile discussion of Twenty Thousand Duncers for Peace was led by Bro. Dodge of Black River. Sunday morning, March 19, the welfare committee presented an instructive and challenging peace program. At the regular business meeting of the church on April 6 plans were made for repairs and painting of the churchhouse. This work has been started and will be finished in the near future. Brother and Sister John Wieand of Bellefontaine, Ohio, will conduct our revival meetings which will begin May 21. Easter Sunday we enjoyed an informal program on the theme, The Breaking Day.—Ruth Irvin, Creston, Ohio, April 24.

**Hartville.**—The three churches of our town observed World Day of Prayer March 3 with a union service in our church. The churches of our town jointly sponsored and conducted a leadership training course covering a period of ten weeks. This school was held in the Lutheran church with Rev. A. C. Renoll, pastor of the Reformed church, acting as dean, assisted by Bro. C. H. Deardorff, Sister Virginia Bixler and Rev. G. M. Lubold as instructors. Our church was well represented in the school. Union Lenten services were conducted the week preceding Passion Week with the ministers of the three churches officiating. Our own congregation also conducted a series of meetings during Passion Week with C. H. Deardorff and S. S. Shoemaker in charge. Bro. W. D. Keller of the East Nimishillen church delivered an inspirational sermon during this meeting. Union Good Friday service was held in the Lutheran church. Easter morning a union sunrise service was held in the Reformed church. Our love feast service, to have been held on Easter evening, was recalled on account of the passing of our beloved Sister Frances Brumbaugh. In the evening our membership was invited to attend services at the East Nimishillen church when the cantata, The Garden of Joseph, was presented by the combined choruses of the East and West Nimishillen Brethren churches. Our church held its quarterly business meeting March 21. Due to the financial conditions in our church we decided to cancel our engagement with Bro. Ober for evangelistic services this summer. Delegate to Annual Conference will be selected at a later date. The membership voted for a Sunday-school outing some time during the summer.—Ethel Stickler, Hartville, Ohio, April 24.

**Painter Creek.**—One week of intensive pre-Easter evangelistic effort in soul saving with our pastor, Bro. Roy Honeyman, in charge—this was our plan. Results of the week: good attendance, fine interest, and impressive sermons holding up the crucified and risen Christ as the only hope of salvation. Souls were impressed but none had presented themselves as candidates for the kingdom. We planned two more nights—three came. Then we said one more night—five came. Then we said continue over Sunday. In all, twelve expressed their desire to enlist for God and serve him the rest of their days. There was great joy among us as well as among the heavenly host to see parents and children pledging allegiance to the King of kings. The

average attendance of our Sunday-school for the three Sundays of the revival was 217. The Red River Sunday-school dismissed two Sundays and joined in services here. Six have recently been received by letter. Plans are being made for our mothers and daughters' fellowship supper May 12.—Mrs. Levi Minnich, Greenville, Ohio, April 24.

**White Cottage.**—The B. Y. P. D. attendance contest closed with a banquet March 25. Dr. Carpenter of the First Church of Christ, Zanesville, was the main speaker, his subject being, Foundation of Kingdom Building. About forty-five were present. Some of our young people are quite active in the Allied Youth and more need to be, as the cause of temperance and law enforcement is an important one just now. The Y. P. D. sponsored a sunrise service Easter morning when about fifty, young and old, wended their way to the church. They also sponsored a cheer program whereby many were brought to Sunday-school and church who seldom get out, thus making a record attendance of 140 for Sunday-school on Easter morning. Our Easter program, The Calvary Way, was presented to an appreciative audience. At the semiannual council April 4 officers of the church and Sunday-school were chosen. Bro. Clyde Mulligan is to continue as elder. Our pastor, Bro. Clinton I. Weber, has been attending college near here for the last three years, and wishing to finish, offered to stay at a slightly reduced salary which the church finally accepted. The Webers will be with us another year. Like most churches we have been hard hit by the depression and our offerings have dropped greatly the last few months. The Aid Society has been trying to bear more than its part, not only of the financial burden but in helping many others of the church and community. They have done considerable sewing for the Red Cross, helping to clothe the needy. The Junior Band is growing both in numbers and interest. The Bible verse contest was a good incentive as well as instructive. They often have from forty to fifty present besides an occasional visitor. The average attendance for the past six months was twenty-one. The Home Department reports additions for each quarter; a few have been transferred to the main school. The present enrollment is twenty-nine, of whom eighteen are members of our church. A few children are on this roll; all seem to enjoy the lessons greatly. This department is self-supporting and often helps with the other work of

(Continued on Page 28)

### CUT HERE

## Conference Offering for Missions and Church Service

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars as an offering for Board of Christian Education.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....



## Mother's Salary

(Continued From Page 23)

wards of the business woman greater than those of the mother? Jane Addams, founder of Hull House in Chicago, once said when being complimented on her wonderful work, "I would exchange it all for a pair of baby hands."

For the earnest woman with high ideals both for her own individual life and for her home, it is possible to give up the desire for a business career by finding that career in home-making. Many women with superior talent and queenly personalities are finding in their homes everything that characterizes a career. They are finding an opportunity for the fullest self-expression, the use and development of their finest talents, appreciation for their ability and gratitude for their noble service, as well as the growth in character which crowns every high career. Mere money has little to do with it. Queen mothers are found equally among the poor and the rich.

The girl who goes out into industry or into professional or public life, reaps as her reward personal freedom. She has to depend on no one. She supports herself and consequently can live much as she chooses. In cases of unusual service rendered, or great success achieved, she may gain for herself honor. Probably she gains popularity in certain social friendships, clubs and cliques.

And what is mother's reward, mother's salary? Not necessarily honor, or popularity, and certainly not personal freedom. Mother lives a rather quiet, unnoticed, confining life. If honor comes, it comes when she does not need it nearly so much as she does during the stress and strain of her labors. It comes when the family is reared and out in the world's work.

Mother's reward is in the delights and wonders of her little child. Ella Robertson, the author of "The Fine Art of Motherhood," says, "There are many delightful tasks in this world. Gardening is one, or building a house, teaching, or playing a musical instrument, or a hundred other things which rouse the faculties and achieve results. But a woman who has brought up even one child can match thrills with anybody."

Josephine Carpenter in her little poem, "Joy," says:

"I'm foolish about you, perhaps,  
You cunning, wee bit of a thing.  
But somehow, there's no joy so sweet  
To me in this world as the cling  
Of your arms round my neck, and the feel  
Of your rose-petal cheek 'gainst my own.  
Oh, 'tis only to mother that God  
Lets bliss so exquisite be known."

Again, mother's reward is in a soul fashioned after God. She has the joy of putting into a little soul the qualities of life and character that are immortal. In her great task she is in partnership with God.

"A partnership with God is motherhood,  
What strength, what purity, what self-control:  
What love, what wisdom should belong to her  
Who helps God fashion an immortal soul."

When the child comes to mature years and is out in his place in the world's work, living a noble Christian life, mother's reward comes in a sense of joy for a work well done. Whenever and wherever you see a truly great man or woman, you may be sure there was a great mother first. Archer Wallace has written a book, "Mothers of Famous Men," in which he gives the biographies of the mothers of fifteen men who have become famous. He shows how the quiet but powerful influence of a mother is the acknowledged source of the success of each of these great men.

Augustine, one of the saintliest and most scholarly of early Christians, who exercised a tremendous influence over others which lasts even till the present day, paid his mother this tribute: "It was owing to the faithful and daily prayers of my mother that I did not perish."

Benjamin West, one of the world's most famous painters, said: "A kiss from my mother made me a painter."

Booker T. Washington became recognized as the foremost educator of the colored people in the world. In his later life he said of his mother, who was a slave: "My dear mother had a large fund of good, hard, common sense which enabled her to meet and master every situation. If I have done anything in life worthy of attention, I feel sure that I inherited the disposition from my mother."

We might tell many other incidents illustrative of the fact that back of a truly great man is a great mother. What greater happiness could anyone experience than that which comes with the realization that with God's help you have given to the world a great and useful life!

What a great joy was that of the mother of Lord Haldane. Lord Haldane twice occupied the position of Lord Chancellor of Britain, and he became one of the greatest statesmen of his generation. At times the press of the duties he had to bear was enough to crush the life out of most men, and it is a remarkable thing that beginning with the year 1877—the year his father died—he wrote a letter to his mother every day for forty-eight years. It is an extraordinary affection of a son for his mother. What a happy mother to have such a son!

Do you think this mother would have exchanged careers with the lonely woman with the hungry heart who in her early twenties gave up home life and motherhood for the dazzling joys of a stage career, or a business career, and who now, as the plaudits grow fainter, goes down toward the sunset alone?

Happy is the woman who in her old age has the lov-

ing and tender care of an appreciative son or daughter! Mother, as she has grown old, beautifully old, her hair streaked with grey, her dim eyes still full of mother love and sympathy, her toil-worn hands and her bent form bespeaking long years of sacrifice and labor, is still reaping her reward. Her children are returning some of the love which was so freely given to them. What a rare privilege to be able to make mother, in her old age, joyous and happy! A small girl was one time seen carrying her baby brother who was quite a good-sized little chap. "My, that's a heavy burden for you," a passing stranger remarked. To which the little girl replied, "He's not a burden, he's my brother." It is such a feeling as this that the sons and daughters of noble Christian mothers have when God gives them the blessed privilege of caring for their mothers in old age. This happiness of having dear ones to love you and care for you as long as life lasts is a part of mother's rich reward—a part of her well-earned salary.

Solomon says in Prov. 31: 28: "Her children shall rise up and call her blessed; her husband also, and he praiseth her."

*Chicago, Ill.*

### A Mother's Farewell Letter

What must be the thoughts of a mother who realizes she must leave her little family forever so far as this world is concerned? In 1865 Mrs. Ellen M. Reese penned such a letter for the two small daughters she was about to leave. What follows is that cherished message as it has come down through the years.—Ed.

My precious, beloved children—

If God in his great goodness be pleased to spare your lives after I have passed away, it is my earnest desire that you may sometimes find comfort in these few lines and I write them now that my dear little ones may always have them as an abiding testimony of their mother's never dying love for them.

Had it been our Father's will to leave me with you, I can not tell you what pleasure I would have taken in guiding with my own hands your little trembling feet, to have kissed away your every sorrow, to have soothed all your cares, planned all your innocent pleasures and to have told you, as you grew older, the story of your Savior's love. I have often indulged in fond, proud hopes of the comfort my little girls would be when they grew up, but God has planned it otherwise, and he does all things for the best. My darling children, never feel that you are without a mother, but think of her as in heaven, waiting for you, for to that happy place I trust that God in his great mercy will take my soul, and I feel that he will let my spirit hover over my precious darlings. It is because of his precious promises that I feel comforted in leaving you. He has said in his holy word that "Even all the hairs of your head are numbered," that "Not a sparrow falls to the ground without his knowledge." He has said also, that "His eyes are upon the righteous and his ear is open unto their cry"; "The angel of the Lord encampeth round them that fear him." "I love them that love me, and they that seek me early shall find me," were the blessed Savior's own words.

My little ones, it is your mother's greatest desire and prayer for you that you grow up to be good and love and serve the blessed Savior, and in parting from you I want to

tell you some things, and I trust my dear little girls will not forget Mama's wishes. First, never forget to kneel down and pray to God to take care of you each night before you go to sleep. Mama taught you both prayers before you could talk plain. Take good care of the Bibles I have given you and when you get old enough, read and study them carefully. Then I always want you to love each other. Try to make each other happy, be unselfish, each giving the preference to her sister. So if one should be called to lie down in the cold grave, the other would not be grieved in her sorrow by remembering that she had been unkind to her sister. You, dear Lizzie, try always to do right that little Gertrude may follow in your footsteps. Remember she will look up to you and be influenced by your example. Always study your dear Papa's wishes and comfort. Try to repay him for all he does for you by making good use of all opportunities he provides for your improvement and endeavor to be such daughters as he will feel proud to call his; and if your dear grandmothers' lives are spared I want you to love them tenderly and do all you can to make them happy and comfortable. If in God's kind providence your home should be with either of them, wait on them, help them all you can; or if your home be far from them, write to them and love them for Mama's sake. And now, my dearest children, I will say again, love each other, pray to God to make you among the lambs in his flock, to teach and help you to do right. Pray to him to keep you from sinning against him, and so you will be happy and God will bless you. You, my dearest little ones, will no doubt have sorrow and trouble sometimes, every one has. God means all these things for our good. But if you love him he will always protect you and no arrows of the wicked shall have power to touch you. And when he sees fit to take you away from this world, he will take you to himself to be forever happy. And then, my precious little ones, may we all meet in our Father's house an unbroken little family, to dwell together in his presence, and be blessed forever, is the prayer of your devoted mother.

## CORRESPONDENCE

### ELDER ASA BOWMAN

Eld. Asa Bowman was born Aug. 12, 1863, in Floyd County, Va., and died Jan. 6, 1933. He was the youngest son of the family. He was born in a good family, his grandfather and father, Chrisley and Peter Bowman, were ministers. His education was limited, but as he grew older he added to his knowledge by reading, keeping young in spirit and views. He united with the church Jan. 11, 1885, was elected to the ministry in 1902 and ordained to the eldership in 1914. He very faithfully served his church and Lord throughout life.

Dec. 9, 1888, he married Martha Ellen Yearout. To this union were born six sons and five daughters. One son preceded him. There are also one brother and two sisters. Father was greatly concerned about the welfare of his children, and most especially about their spiritual welfare. There was no such thing as missing Sunday-school or church unless there was sickness. And thus through a period of forty-eight years father labored faithfully and earnestly in the work of the ministry of the gospel in his home district. When failing health made it advisable to retire from active service he responded only to such occasional calls as health and home conditions would permit. With his family he moved to Montgomery County, Va., in 1921 and in 1930

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## News From Churches

(Continued From Page 25)

the Sunday-school. The Lend a Hand class, which united with the young people, having a sum of money in their treasury, purchased bookracks for the church last fall. We raised our pledge toward the support of Sister Evelyn Horn, our missionary to Africa.—Mrs. J. F. Shrider, South Zanesville, Ohio, April 25.

### OREGON

**Albany** church held a week of pre-Easter meetings conducted by our pastor, Eld. Leander Smith. As a result five were received into the church by baptism. April 15 we had our semiannual love feast with fifty communicants at the tables. Eld. F. H. Barr officiated, assisted by Eld. H. H. Ritter. April 16 the Sunday-school children rendered an appropriate Easter program in the morning, followed with a sermon by the pastor. Our Sunday-school attendance is increasing since the spring weather has come. The Aid Society meets on Thursday afternoons of each month with good attendance and interest.—Jennie Holl, Corvallis, Ore., April 27.

### PENNSYLVANIA

**Altoona.**—The Twenty-eighth Street church met in its regular quarterly business meeting April 8. Delegates elected to the District Conference were B. F. Waltz, S. N. Brumbaugh and Mrs. Dessa Colta-baugh. Brethren Waltz and Maddocks were chosen as delegates to represent our congregation at the Annual Conference. Bro. Waltz was reelected by a very large majority to serve as our pastor for another year. Bro. Waltz begins his fourteenth year as our pastor the first Sunday in May. In recognition of this, Eld. Maddocks appointed a committee to arrange for a program fitting to the occasion. On the second Sunday of May, which will be the 14th, the semiannual love feast will be held. The men of the church are now organized and gave a special program in the church with Prof. L. H. Hinkle of Bedford, Pa., giving the main address. Good interest is being manifested in all lines of church work and Twenty-eighth Street church is looking forward to greater gains for the Master's cause.—S. W. Snyder, 609 26th Street, Altoona, Pa.

**Carlisle** church met in council. Bro. Rowland assisted the local ministerial board to take the voice of the congregation with reference to electing a pastor. The church unanimously elected Bro. Snavelly pastor and fixed the term for two years. We recently rededicated our church after the Sisters' Aid had the building renovated and a new carpet laid. Bro. C. C. Ellis spoke both morning and afternoon. On Easter the young folks gave a pageant fitting the occasion. Our love feast will be held May 28. We have seeded our church lawn and hope to beautify the grounds in general. We expect to have Bro. Kurtz with us June 3.—J. E. Faulkner, Carlisle, Pa., April 25.

**Connellsville.**—On March 29 Brother and Sister Oliver H. Austin of McPherson, Kans., began evangelistic meetings in our church. The meetings were very well attended throughout, in face of the fact that we had many rainy evenings and then, too, several of the other churches were having pre-Easter services. Bro. Austin's messages were very helpful and inspiring, and Sister Austin exercised her usual talent in directing the music and conducting the children's hour. One hundred twenty visits were made in the homes by our pastor and the Austins. As a direct result twenty-one were baptized and two await baptism. The meeting closed with love feast and communion on Easter Sunday evening with 160 surrounding the tables.—Mrs. Ralph E. Shober, Connellsville, Pa., April 24.

**Glade Run.**—Our revival will begin May 15 and continue for two weeks, closing with a love feast. The evangelist chosen for these services is E. A. Edwards of Clymer, Pa. Since spring has come and the roads are getting better, we are having larger attendance and expect to have a good revival.—Mrs. Carman Bowser, Kittanning, Pa., April 25.

**Long Run.**—April 16 we were entertained by a group of young men from Elizabethtown College who were accompanied by Eld. S. G. Meyers. A splendid Easter program was given and everybody enjoyed the services. The morning message on April 23 was brought to us by our elder on the subject, Love. In the evening Bro. Chas. Ziegler had charge of the meeting. Bro. Chester Jones had charge of the prayer meeting on Wednesday evening.—Mrs. Quinton A. Kunkle, Parrisville, Pa., April 29.

**Meyersdale** church met in business meeting April 12 at which time we decided to hold our love feast the first Sunday in May. During Holy Week we had services with a different minister each evening. Through these efforts one young girl gave her heart to Christ. Mrs. Geo. Detweiler was elected delegate to Annual Meeting. April 22 the a cappella choir gave one of the best programs ever given here. Again this year we will have a Daily Vacation Bible School which will begin some time in June.—Mrs. Lloyd Vought, Meyersdale, Pa., April 24.

**Middle Creek.**—At the council April 15 the election of new officers resulted as follows: Elder, H. H. Kimmel; associate, W. F. Berkebile; clerk, W. H. Meyers; treasurer, M. A. Walker. It was decided to hold the next council May 20. Our communion will be held May 28 at 6:30 P. M.—Anna Ferner, Rockwood, Pa., April 24.

**Midway** church held the quarterly council at Midway on March 25. S. K. Wenger and S. G. Fahnestock were elected delegates to Annual Conference at Hershey; alternates, Nathan Martin and Wm. Forry. The congregation will hold its love feast on May 13 and 14 beginning

at 1:30 P. M. On Sunday morning, April 23, Bro. Alton Bucher of the Richland congregation spoke to us on The Second Coming of Christ.—Amy E. Heisey, Lebanon, Pa., April 24.

**Mingo** church met in regular council March 11. Our revival meetings will begin May 21, at the Mingo house, with Bro. B. W. S. Eber-sole of Hershey as evangelist. Our love feast will be June 3, at 2 P. M. The Sisters' Aid Society gave a report of the splendid work they have been doing during the past year. Delegate to Annual Meeting is Eld. J. N. Cassel with Bro. Ralph Jones as alternate. Delegates to District Meeting are Bro. Amos Buckwalter and Bro. E. E. Hoffman with Bro. A. H. Gottshalk and Eld. J. N. Cassel as alternates. Feb. 18 and 19 Bro. R. W. Schlosser gave us some splendid lessons from the Book of Hebrews. March 19 a group of Volunteers from Elizabethtown College gave us an inspiring program.—Carrie K. Hoffman, Collegeville, Pa., April 25.

**Penn Run** congregation met in council April 2. Mrs. Christina Fyock and Miss Dorothy Fyock are delegates to District Meeting; alternate, H. A. Holsopple. Our love feast will be held June 18 at 6:30 P. M. The date and evangelist for our services to be held this summer were left in the hands of the pastoral committee. Our Aid Society has made a quilt and a comforter which were given to homeless families.—Bessie Widdowson, Penn Run, Pa., April 24.

**Rummel.**—April 6 our church met in council. It was decided to hold our love feast May 14 at 6:30 P. M. We have been very fortunate to secure Bro. Tobias Henry, Johnstown, Pa., to hold our series of meetings some time this fall. Our delegates to District Meeting were Brother and Sister Galen Blough and Bro. Lewis Penrod. Bro. Galen Blough was chosen delegate to Annual Meeting with Bro. James Murphy, alternate. The first week in March we had union evangelistic meetings in our community, the first three services being held in the neighboring Lutheran church and the last three in our church. The speakers were ministers from Windber. The community as a whole was greatly helped. The spirit of the meeting was one of unity, although several denominations took part. On Sunday evenings prior to Easter the pastor gave a series of sermons on The Seven Sayings of the Cross. A short program was given by the children on Easter morning. In the afternoon four were added to the church by baptism. A mothers and daughters' program is being planned at this time. The Aid Society has set May 24 for donation day at which time they will have a get-together program in the afternoon.—Mrs. Warren Hoover, Windber, Pa., April 24.

**Somerset.**—At the quarterly council April 3 reports were submitted showing a steady growth and interest in the work at this place. A religious drama entitled, Great Possessions, was very well rendered by home talent of the C. I. C. class April 9. The same group will render this drama at other points in the near future. One week of evangelistic meetings was held by the pastor, T. Rodney Coffman, resulting in fourteen being received into the church by baptism and four by letter. The love feast and communion followed on Sunday night, April 16. We feel there has been a spiritual uplift in this week of revival. The District Conference was held in the Somerset church April 17-19. Three hundred delegates were present from fifty-two different churches. The a cappella choir of Juniata College rendered a beautiful sacred concert in our church on April 21.—Mrs. H. R. Knepper, Somerset, Pa., April 24.

**Springfield.**—On Sunday evening, March 12, the Plus Ultra class gave a missionary program which was enjoyed by all present. The church met in council on March 18. The delegate to the District Meeting was Bro. Elmer Bachman. Delegate to the Annual Conference is Bro. Benj. Hottel. Easter morning the Sunday-school rendered an interesting program to a large audience. Attendance at both Sunday-school and church is very encouraging. Our love feast will be held on Sunday evening, May 28.—Martha Jacoby, Coopersburg, Pa., April 25.

### TENNESSEE

**Johnson City.**—Our pre-Easter services were conducted by the pastor, Bro. Merlin C. Shull, with the aid of a group of personal workers. Two weeks before Easter these personal workers met at the church each evening and went out to visit in the homes of the community. The pastor conducted a class on Sunday morning for the juniors and intermediates on "What Does It Mean to Be a Christian?" As a result of this work, sixteen boys and girls were baptized. The impressive communion service on Thursday before Easter was well attended. "The Challenge of the Cross," a pageant, was given on Wednesday preceding Easter. On Easter evening a play, "In the Hearts of Men," was given by a group of the young people. Bro. Virgil C. Finnell gave two splendid programs in our church on the simple life, with special emphasis on abstinence from the use of tobacco. In addition he appeared in several of the city schools while in Johnson City. Bro. R. B. Pritchett, pastor of the French Broad church, brought us a message on April 23. The pastor is attending the Vanderbilt Rural Church School at Nashville.—Mary R. Allison, Johnson City, Tenn., April 23.

### VIRGINIA

**Belmont** congregation met in council April 8 at the Belmont church. Brethren G. T. Yagel and R. E. Mason were chosen delegates to District Meeting with Brethren W. R. Brooks and L. L. Mason as alternates. The delegate to Annual Meeting is to be appointed later. It was decided to hold a series of meetings at Brooks Mission this summer, the evangelist to be secured by the ministerial committee. The educational committee was instructed to investigate the advisability



of having a Vacation Bible School at the Belmont church. The young men's Bible class was appointed to care for the church lawn.—Hannah M. Mason, Don, Va., April 25.

**Christiansburg.**—Feb. 13 we began our revival meetings with Bro. Guy West of Bridgewater as evangelist. He preached sixteen inspiring sermons and as a result four were baptized, four await the rite and seven reconsecrated their lives to the Lord. We feel that the church has been greatly built up by Bro. West's earnest work. The church met in council March 11. We decided to hold our love feast May 13. The B. Y. P. D. has been reorganized recently and is planning to do more work in the future. Our Sunday-school and prayer meetings are showing a growing interest. We organized a women's missionary society in February. The Aid meets once a month and is doing excellent work. We recently bought new song books, Worship and Praise, for our church services. On Easter Bro. Edgar Martin from our congregation, but now a student at Bridgewater College, preached an appropriate sermon. A collection of \$10.35 was taken for missions.—Mrs. Ira M. Hylton, Christiansburg, Va., April 28.

**St. Paul (Va.)**—The Brethren mission of Mt. Airy, N. C., working out from St. Paul church of Cana, Va., met in a business session April 22 for the purpose of organizing a Sunday-school. Our elder, W. J. Payne, presided. We have been working here in this city for about two years under the guidance and help of Bro. Payne. Our work has consisted of holding cottage prayer meetings and other services necessary. Recently we have been able to secure a building. We have a wonderful opportunity here.—W. M. Leftwich, Mt. Airy, N. C., April 24.

### WASHINGTON

**Wenatchee Valley.**—The Easter season marked the close of our series of meetings. The messages were brought by Bro. A. L. Sellers, district evangelist. The attendance was small but we trust that seeds have been sown which will bear much fruit. Six were baptized preceding the communion service on April 17. The church mourns with the pastor, Bro. Breon, who was called to Kansas by the death of his mother. The service on Easter morning was enriched by the messages of Sister Nettie Senger who visited us en route from the field in China. The local Christian Education board has appointed Bro. Jay Eller and Sister Breon as executives of the Daily Vacation Bible school to be held in June. Plans are under way to reach an increasing number of children with a richer program than ever before.—Geraldine Eller, Wenatchee, Wash., April 20.

### WISCONSIN

**Rice Lake church** experienced an Easter season of spiritual blessings. During Passion Week we united in services with other churches of the city. Easter morning a good program was given by the Sunday-school followed by a consecration service for seven mothers and their babies. On Easter evening the "Challenge of the Cross" was given. The attendance was good for all services on Easter. Five were baptized on Wednesday evening, April 19, and there were two more decisions since. Bro. J. W. Lear, Bro. Mathis and Bro. Funderburg were with us in a service April 24. Our love feast will be held on Friday evening, May 12. The ninth annual young people's conference of the Wisconsin churches will be held at Rice Lake church May 5 to 7.—A. S. Brubaker, Rice Lake, Wis., April 28.

**Stanley.**—Bro. D. D. Funderburg from Rockford, Ill., Bro. J. W. Lear, Chicago, and Bro. J. H. Mathis, Milledgeville, Ill., met in union council meeting April 23 with the Maple Grove and Worden churches at the Stanley church for the purpose of making arrangements for securing a pastor for the coming year. Brother and Sister O. L. Harley have tendered their resignation and are moving back to the White Rapids church to take up a pastorate there. The churches were unanimous in their desire to retain Bro. Harley, but having had a call to take up the work in his home church he decided in their favor. A committee was appointed to select a pastor. The Sunday-school is growing in attendance since the wintry weather has passed. Bro. Lear preached a stirring sermon in the evening which was much appreciated. Our Friday evening prayer meetings are very interesting and are well attended.—Mrs. Jacob Winkler, Stanley, Wis., April 26.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

### LOVE FEASTS

#### California

May 21, 4 pm, Los Angeles, First.  
May 21, Chico.  
June 7, 5 pm, Glendale Mission.

#### Illinois

May 14, 7 pm, West Branch.  
May 14, 7 pm, Dixon.  
May 20, 7:30 pm, Panther Creek.

May 21, 7:30 pm, Lena.  
May 21, 7 pm, Milledgeville.  
May 21, 7 pm, Sterling.  
May 28, 7:30 pm, Yellow Creek.  
June 4, Cherry Grove.

#### Indiana

May 13, 7:30 pm, Second South Bend.  
May 13, Monticello.  
May 13, North Webster.  
May 13, 7:30 pm, Buck Creek.  
May 13, 7 pm, Wawaka.  
May 13, Beech Grove.  
May 18, Elkhart Valley.

May 20, 7:30 pm, Upper Fall Creek.

May 20, 7:30 pm, Bethany.  
May 20, 7:30 pm, Cedar Lake.  
May 20, 7:30 pm, Arcadia.  
May 21, 7 pm, Ft. Wayne.  
May 21, Pleasant Hill, all-day.  
May 24, 7 pm, Wakarusa.  
May 25, Pleasant Valley.  
May 27, New Salem.  
May 27, 7 pm, English Prairie.  
May 28, 7:30 pm, Bremen.  
June 1, Baugo.  
June 1, Middlebury.  
June 3, 6 pm, Pipe Creek.  
June 3, Mt. Pleasant (No.).  
June 17, Camp Creek.

#### Iowa

May 21, Des Moines, First.  
May 21, Muscatine.  
May 27, Libertyville.  
May 27, 7:30 pm, Des Moines Valley.  
May 27, 8 pm, Spring Creek.  
May 28, Dallas Center.  
May 28, 7:30 pm, South Waterloo.  
June 2, Prairie City.  
June 10, 11, Fernald.

#### Kansas

May 13, 7 pm, Monitor.  
May 13, Parsons.  
May 13, Verdigris.  
June 4, 11 am, Quinter.  
June 4, 7:30 pm, Prairie View.

#### Maryland

May 13, 6 pm, Locust Grove.  
May 13, 4 pm, Manor.  
May 14, 4 pm, Pleasant View.  
May 14, 7 pm, Ridgely.  
May 14, 6:30 pm, Westminster.  
May 20, Beaver Creek.  
May 20, 2:30 pm, Piney Creek.  
May 21, Peachblossom at Fairview.

May 21, 6 pm, Monocacy.  
May 27, 3:30 pm, Long Green Valley.

May 27, 4 pm, Brownsville.  
May 27, 2 pm, Broadfording.  
May 27, 4 pm, Middletown Valley at Grossnickle house.  
May 28, 6:30 pm, Beaver Dam.

#### Michigan

May 13, 8 pm, Thornapple.  
May 21, Lansing.  
May 28, Pontiac.  
June 25, Midland.  
June 25, Beaverton.

#### Minnesota

May 14, Worthington.  
May 21, Root River.

#### Missouri

May 20, Shoal Creek.  
May 27, Bethel.

#### Ohio

May 20, 7:30 pm, Middle District.  
May 20, 8 pm, Swan Creek.  
May 27, 7:30 pm, West Alexandria.  
May 28, Maple Grove.  
May 28, Oakland.  
June 3, 6:30 pm, East Dayton.  
June 3, 7:30 pm, Bear Creek.  
June 4, 6:30 pm, New Philadelphia.  
June 4, 7:30 pm, Greensprings.  
June 4, 7:30 pm, Wooster.  
June 10, 10:30 am, Silver Creek.  
June 17, 10:30 am, Poplar Ridge.

#### Pennsylvania

May 13, Mechanic Grove.  
May 13, 14, 4 pm, Pleasant Hill house, Pleasant Hill.  
May 13, 2 pm, Hershey.  
May 13, 1:30 pm, Spring Grove at Kemper house.  
May 13, 14, 1:30 pm, Midway.  
May 13, 14, 1:30 pm, Richland.

May 13, 14, 1:30 pm, East Petersburg.

May 13, 14, 10 am, Fredericksburg at Meyer house.  
May 13, 14, Annville.  
May 13, Indian Creek.  
May 14, Elizabethtown.  
May 14, York.  
May 14, Ridge at Fogelsanger, all-day.  
May 14, Mt. Olivet.  
May 14, Wooddale.  
May 14, 6:30 pm, Rummel.  
May 14, Altoona, 28th St.  
May 14, Albright.  
May 16, 10 am, West Green Tree at Green Tree.  
May 16, 17, 9:30 am, Springville at Mohler house.  
May 17, 18, 1:30 pm, White Oak at Graybill.

May 20, 6 pm, Spring Run at Pine Glen.  
May 20, 7 pm, Buffalo.  
May 20, 7:30 pm, Jennersville.  
May 20, 21, 1:30 pm, Mountville house.  
May 20, 1:30 pm, Welsh Run.  
May 21, Newville.  
May 20, 21, 10 am, Falling Spring at Hade.

May 20, 21, 2 pm, Maiden Creek.  
May 20, 21, 10 am, Schuylkill at Big Dam.  
May 21, New Fairview.  
May 21, 6:30 pm, Koonz.  
May 21, Cherry Lane.  
May 20, 21, 1:30 pm, Upper Conewago at Mummerts.  
May 20, 21, 10 am, Big Swatara at Hanoverdale.

May 21, 7 pm, Ambler.  
May 24, 25, 10 am, West Conestoga at Middle Creek.  
May 27, Lower Clear.  
May 27, 2 pm, Akron.  
May 27, 1:30 pm, Conestoga at Bareville.  
May 27, 28, 1:30 pm, Myerstown.  
May 27, 28, 10 am, Upper Codorus at Black Rock.

May 28, Leamersville.  
May 28, Lower Conewago at Bermudian.  
May 28, 6:30 pm, Huntsdale.  
May 28, Codorus at Codorus house.

May 28, Carlisle.  
May 28, 7 pm, Coventry.  
May 28, 6:30 pm, Middle Creek.  
May 28, Springfield.  
May 30, 31, 10 am, Chiques.  
May 31, June 1, 1:30 pm, White Oak at Kreiders.  
June 3, 2 pm, Mingo.  
June 3, 4, 10 am, Upton.

June 4, 7 pm, Yellow Creek at Bethel.  
June 4, Shade Creek at Berkey house.

June 4, 3 pm, Shamokin.  
June 4, 5, 2 pm, Conewago at Bachmanville.  
June 18, 6:30 pm, Penn Run.

#### Tennessee

May 13, 6 pm, New Hope.

#### Virginia

May 13, Middle River.  
May 13, 4 pm, Mill Creek.  
May 13, 5 pm, Christiansburg.  
May 20, 4:30 pm, Hinton Grove (Cooks Creek).  
May 20, 7 pm, Midland.  
May 27, 5 pm, Rileville.  
June 3, 7 pm, Unity.

#### Washington

May 20, 8 pm, Yakima.

#### West Virginia

May 28, 2:30 pm, Berkeley at Vancelesville.

#### Wisconsin

June 17, Chippewa Valley.



**ELDER ASA BOWMAN**

(Continued From Page 27)

to the city of Roanoke where he spent the remaining days of his life.

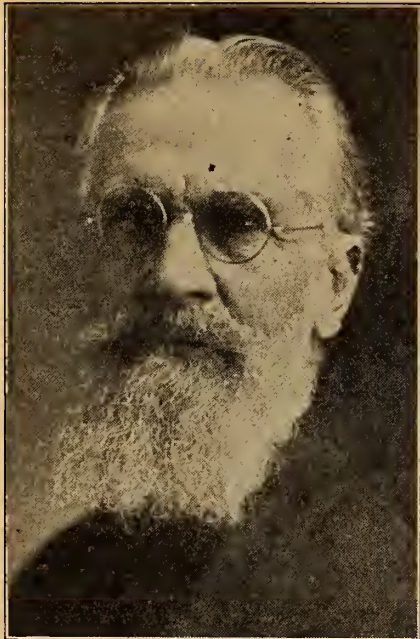
A short service was held at his home in Roanoke and also in the Christiansburg church by Eld. Levi Garst and H. S. Spradlin. Interment was in Sunset cemetery. Thus ends the life of a beloved father whose presence and counsel will be greatly missed in the home, the church and the community.

Charles T. Bowman.

Christiansburg, Va.

**ELD. JOHN ROWLAND**

March 31 the spirit of our Christian father (for only as such we knew him) took its return to him who gave it. He left us with blessed memories and a rich and goodly heritage of a devout,



sincere and faithful Christian influence. Father was born July 9, 1852, near Hagerstown, Md. In 1874 he married Susan Miller and they were privileged to live together for fifty-nine years, sharing together the problems and cares of life. But most of all, in a beautiful spirit of union and harmony did they render long years of service to the church.

Father united with the church

at the age of eighteen years, was elected as a deacon at the age of thirty-two, and three years later was called to the ministry in the Beaver Creek church, Md. He served unselfishly and most faithfully in this capacity until six months ago when health did not permit continuing. His service was largely given in the Beaver Creek, Welsh Run and Broadfording congregations. He was one of the leading elders in the Middle District of Maryland for thirty-five years. In the home he and mother had a very definite religious program. Though always very busy on the farm, they took time for family worship. The fire on this altar never went out. The blessing of this influence was such even to their hired men that some said when they left our home, "I hate to go, I may never get into a home where prayer is always offered." Others said he was a Christian man during the week days as well as on Sunday. From January, 1931, to January, 1932, father read the New Testament through thirteen times alone in family worship. His earnest Christian life was a benediction to his children, and especially to the writer who for twenty-five years followed in his footsteps in the work of the church.

He completed all arrangements in detail for his funeral about a year ago, requesting Bro. C. M. Hicks, a colaborer, to officiate and other home ministers to assist. It was one

of the largest funerals in the county and in the Broadfording church for some years. We committed his body to mother earth in the beautiful little spot in the Broadfording cemetery which he and mother selected.

Mechanicsburg, Pa.

John E. Rowland.

**AS I KNEW MY FATHER**

(Continued From Page 19)

marvel at his courage, composure and cheerfulness as he fought so valiantly for an extension of life by mere moments of time. "Human nature is stubborn," he declared and a moment later sank back on his pillow and was gone, a victim of inward cancer.

His body rests on a high hill overlooking the scenes of his early manhood and in the shadow of a little church which he helped build and maintain. The services were conducted by Elders I. S. Long and M. C. Shull, in the Knob Creek church, at eleven A. M., on Monday, March 6, 1933.

Bridgewater, Va.

**HAS IT EVER OCCURRED TO YOU?**

Has it ever occurred to you that the hymnody of the church has been a factor of considerable consequence in the history and workings of the Christian religion? That the spiritual power and efficiency of the church has been measured largely by the complexion and manner of use of her hymnody? That her hymnody has been the source of much controversy, bitterness and division, and also a means of uniting the people in the worship of God? That, in some instances, owing to disagreements, hymnody has been banished from the church service and remained silent for many years? That the influence of the hymnody of the church, in the way of inculcating and preserving the doctrines of the Scriptures in the church has been next to, if not equal to, that of the Bible? That it is a subject of vital importance for study by the ministry, not only, but by the laity as well? That as a subject for contemplation and research it is not only fascinating but also spiritually edifying? That church hymnody is a comprehensive study, involving church history, biographies of influential men and women of the church, or rulers of nations, of the hymn writers and music composers whose work has been invaluable to the successful carrying on of the work of the kingdom, and the history of church music? That the hymnody of the church holds a wealth of spiritual nourishment, which makes for happy living, now and evermore? That the masses of the people get their religious conceptions, largely, from the hymns they sing? That the hymnody of the church has been an indispensable element in the successful propagation of the work of the church, and the evangelization of the world?

Elgin, Ill.

William Beery.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Ashbrook-Haynes.**—By the undersigned at his home, April 8, 1933, Luther Glen Ashbrook and Virginia Lucille Haynes, both of Richmond, Va.—L. A. Bowman, Richmond, Va.

**Coggins-Starkey.**—By the undersigned, at his home, April 15, 1933, James Henry Coggins and Ruth Irene Starkey, both of Richmond, Va.—L. A. Bowman, Richmond, Va.



**Zuck-Emmert.**—At the home of and by the undersigned, April 13, 1933, Mr. Jesse H. Zuck of Dallas Center, Iowa, and Mrs. Ida B. Emmert of Redfield, Iowa.—C. B. Rowe, Dallas Center, Iowa.

## FALLEN ASLEEP

**Beresford,** Sister Elizabeth Cornell, aged 77 years, born at Troy, Pa., in 1856. She came to Linn County, Iowa, with her parents in 1859. She married Francis Beresford in 1875. For the last fifteen years she had lived with her brother, now deceased. She was a member of the Church of the Brethren at Robins, Iowa, where she died at the home of her daughter, Mrs. G. A. Emmons. Funeral services by the writer at Marion. Interment at Mt. Vernon, Iowa.—S. B. Miller, Cedar Rapids, Iowa.

**Bishop,** Bro. Jacob B., born April 15, 1854, died April 14, 1933. He was the eldest son of Michael and Katherine Bishop. He was born and spent his entire life in Adams Township, Defiance County, Ohio. May 7, 1882, he married Mary Jane Lehman. She survives with two daughters, two sons, seven grandchildren and one great-grandchild. He was a devoted member of the Church of the Brethren, serving as a deacon and trustee of the church and living a faithful, consistent Christian life. Services in the Poplar Ridge church by Bro. John Flory assisted by Bro. Jay F. Hornish. Interment in the church cemetery.—Mrs. Grace L. Bishop, Defiance, Ohio.

**Bucher,** Sister Sallie, nee Krall, born Oct. 24, 1864, died April 2, 1933. She was baptized April 9, 1893, and remained a faithful follower of her Lord. She is survived by three sons, five daughters, seventeen grandchildren and four great-grandchildren. Funeral services at the Midway church by Nathan Martin and Perry B. Sanger.—Amy E. Heisey, Lebanon, Pa.

**Crawford,** Bro. Joseph, a well known resident of Everett, Pa., and a Civil War veteran, died at his home March 25, 1933. He was born Sept. 8, 1846, at Robinsonville, Pa., and was a son of William and Maria Crawford. Five children survive with two brothers and two sisters. His wife died Feb. 15, 1930. Funeral services at the church by his pastor, E. M. Detwiler.—Mrs. Francis Baker, Everett, Pa.

**Flory,** Sister Sarah, aged 82 years, died March 26, 1933, at the home of Mrs. J. H. Flory near Dayton. She had been in ill health for some time but her condition did not become critical until a few weeks prior to her death. She was a devout member of the Church of the Brethren for many years. She enjoyed the anointing service sometime before her last illness. She attended church regularly as long as health permitted and lived a quiet Christian life. She was the last surviving member of the family of Joel and Elizabeth Flory. She is survived by a sister-in-law, three nephews and three nieces. Funeral at the Dayton church by Elders H. C. Early and S. I. Bowman. Interment in Bridgewater cemetery.—Ruth Bowman, Harrisonburg, Va.

**Kesner,** Bro. Geo. W., died —. The funeral was conducted by Eld. P. I. Garber April 2, 1933. He united with the church a few years ago.—Gracie A. Shreve, Petersburg, W. Va.

**Kilpatrick,** John H., was born in Cullman, Ala., May 26, 1868, died at his home in Herington, Kans., March 30, 1933. He was united in marriage to Miss Mary Collins in 1897. To this union were born one son and three daughters. This companion departed in 1908. A second marriage was with Sister Etta Bowers on July 2, 1927. He is survived by his wife, four children by his former marriage, two stepsons and one stepdaughter and by his aged mother. Funeral services were conducted from the Herington funeral home by the writer. Burial was made in the Rose Bank cemetery near Ramona, Kans.—W. A. Kinzie, Navarre, Kans.

**Kuykendall,** Sister Ida Bell, born Aug. 28, 1877, died Feb. 11, 1933, aged 56 years, 5 months and 13 days. She married Geo. Kuykendall Jan. 25, 1903. To this union were born nine children; one son preceded her several years ago. Funeral services by Eld. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Lantz,** Elizabeth, the oldest daughter of Joseph and Nancy Kennedy, born in Howard County, Ind., Oct. 25, 1850, died at her home Oct. 12, 1932. She united with the Church of the Brethren at the age of eighteen. She was married Aug. 27, 1871, to Samuel E. Lantz, and lived to celebrate with him their sixty-first wedding anniversary. In the fall of 1886 they moved to McPherson County, Kans., and several years later came to this section of the state, spending the past thirty-eight years near Madison. She is survived by her husband, one sister, four brothers, six children, twenty-seven grandchildren and seven great-grandchildren.—Leita E. Quakenbush, Madison, Kans.

**Maust,** Minnie (Filk), born Nov. 30, 1852, in Stettin, Germany, died April 11, 1933, at her home in Preston, Minn. In 1870 she married Chas. Daberkow who died about eight years later. To this union three children were born. In 1879 she married John Maust. Six children were born to them. Her second husband passed away in 1911. She became a Christian early in life and was faithful to the end. For about forty years she had been a member of the Root River Church of the Brethren. She leaves one daughter, two sons, nine grandchildren and five great-grandchildren. Funeral services at the Evangelical church in Preston by Bro. J. S. Flory assisted by Rev. M. P. Northern.—Cora M. Ogg, Preston, Minn.

**Meck,** Sister Mary Mohler, was born July 15, 1859, near Ephrata, Pa., the seventh of eight children of Cyrus and Mary Mohler. She was the last surviving member of the family, and departed this life on April 12, 1933. She was a direct descendant of Ludwick Mohler who arrived in America on Aug. 29, 1730, in the ship Thistle of Glasgow. On Nov. 5, 1882, she was united in marriage to Levi L. Meck. To this union three children were born. She united with the Church of the Brethren at an early age, and the work of the kingdom was ever in her heart. On Feb. 24, 1886, she came with her husband and children to Butler County, Nebr., where she resided until her death. She leaves her husband, one son and one daughter, four grandchildren and one great-grandchild. Funeral services in the Octavia church, conducted by the undersigned, assisted by Rev. H. C. Richmond of the Baptist church. Interment in the Edholm cemetery.—Robert L. Sink, Carleton, Nebr.

**Miller,** Jacob, of Wooddale, born Aug. 15, 1861, died April 15, 1933. He leaves his wife, Mrs. Martha Miller, five daughters, two sons, thirty-six grandchildren and seven great-grandchildren. June 21, 1932, he was baptized by the pastor. Funeral services at the home of his son, Wm. Miller, of Mt. Pleasant, by Bro. J. Ewing Jones. Burial in the Mt. Pleasant cemetery.—Amelia Florence Jones, Wooddale, Pa.

**Miller,** Mrs. Wm., daughter of Mr. and Mrs. Lewis J. Knepper of Berlin, Pa., died March 21, 1933, aged 75 years. She was a resident of Somerset County and died at the home of her daughter, Mrs. J. M. Shellenberger, of York, Pa., where she had made her home for over six years. Her husband preceded her fourteen years ago. She leaves three daughters, one son, six grandchildren and three brothers. She was a consistent member of the Church of the Brethren for fifty-five years. Interment in the Husband cemetery at Somerset. Services by T. R. Coffman.—Mrs. H. R. Knepper, Somerset, Pa.

**Mohler,** Ruth Marie, six months' old daughter of Brother and Sister Harry G. Mohler of Lititz, Pa., died April 10, 1933. Private services by Eld. J. I. Byler and John G. Hershey. Interment in Machpelah cemetery.—Florence B. Gibbel, Lititz, Pa.

**Mongold,** Bro. John A., born Sept. 22, 1877, died at the age of 55 years, 5 months and 19 days: He married Mary Jane Cullers thirty-one years ago. To this union were born five daughters and two sons. He is survived by the widow, six children and nine grandchildren. One daughter preceded him a few months ago. He united with the Church of the Brethren at an early age; he filled the office of deacon faithfully for a number of years. Funeral services by Eld. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Myer,** Sister Mary A., widow of Bro. Mahlon R. Myer, died April 12, 1933, at the home of her daughter, Mrs. Landis Stehman, in Lititz, Pa., aged 69 years. Brother and Sister Myer served in the deacon's office for a number of years in the Conestoga congregation. She was loyal to her church and her helpfulness in the Sisters' Aid Society will be remembered. She is survived by two sons, two daughters, a daughter-in-law and twenty-one grandchildren. Services in the Lititz church by Elders Nathan Martin and H. M. Eberly. Interment in the Bareville cemetery.—Florence B. Gibbel, Lititz, Pa.

**Range,** Sister Sarah Keebler, died on April 14, 1933, at the home of her son, J. M. Range, Johnson City, Tenn. She was born in Washington County, Tenn., eighty-seven years ago. On Jan. 4, 1872, she married Jacob B. Range who preceded her eleven years. Surviving her are three sons, six grandchildren, one sister and one brother. At an early age, she became a member of the Church of the Brethren, in which she served faithfully until she was called for service in that greater Kingdom. She was an active member of the Aid Society until illness compelled her to take her bed a few months before her death. Her faithful attendance at the Sunday morning services was an added inspiration to the church. The funeral service was conducted at the First church by her pastor, Bro. Merlin C. Shull, assisted by Elders W. H. Swadley and A. M. Laughrun, and Dr. William F. Blackard of the Munsey Memorial Methodist church. Interment in the Monte Vista Burial Park.—Mary R. Allison, Johnson City, Tenn.

**Schrock,** Elias J., aged 80 years, died at his home in Meyersdale, March 19, 1933. He was not married. He is survived by one sister, Mrs. W. B. Cook. He was a member of the church from boyhood and was faithful in attending services. He also served as a deacon for many years. Funeral services at his home by the pastor, Geo. Detweiler.—Mrs. Lloyd Vought, Meyersdale, Pa.

**Shelbaer,** Joseph, born in the Province of Quebec, Canada, Nov. 16, 1853, died at the home of his daughter, Mrs. Harvey Saylor, at Roscoe, Pa., March 9, 1933. He was reared in the Roman Catholic faith but upon coming to Somerset County associated with members of the Church of the Brethren and when yet a young man united with the church. He remained a faithful and active member. His body was brought to his home town for burial. Services by his pastor, Geo. Detweiler.—Mrs. Lloyd Vought, Meyersdale, Pa.

**Shreve,** Bro. Chas. W., died April 6, 1933, aged 89 years. He was the only son of John and Hannah Shreve. His mother died when he was only six years old. He served four years in the Civil War. At the age of twenty-five he united with the Church of the Brethren, living a life of usefulness. He was anointed a few days before he died. He is survived by five children, a large number of grandchildren and several great-grandchildren and his wife. Funeral services at Bethel church by Eld. P. I. Garber assisted by Eld. E. W. Fike and Eld. A. S. Arnold. Burial in the cemetery near his old home place.—Gracie A. Shreve, Petersburg, W. Va.



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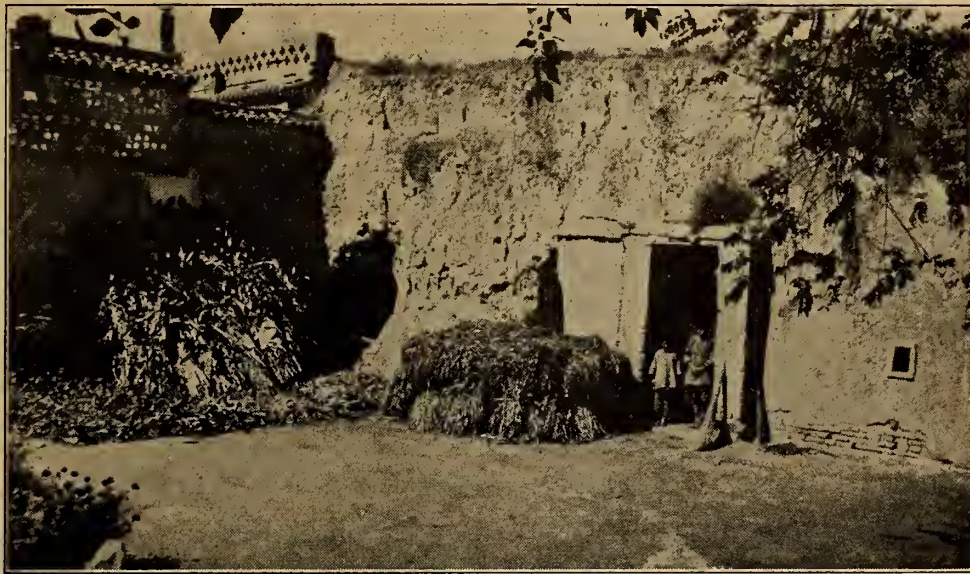
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., May 20, 1933

No. 20



*How would you like to live in a cave home? Here is a picture of the exterior of a cave home in China. See page 14 for an interior view. The smooth yard in front is a thrashing floor. Sheaves of millet are piled at one side of the door. Photo by Minneva Neher*

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### When Some Fail to Lift

ONE of the hardest things about hard times is the way that some folks will contrive to make a soft place for themselves. They refuse to carry their share of the load. They join in the shouting but they do not lift much. They lean mostly.

People like that should have the blisters laid on them good and plenty. The application should be made with love, not hate, with a genuine desire to help them and the cause, not to get revenge. Some of them can be shamed out of it, in part at least. But when all is said and done, the fact remains that those who sacrifice most must expect to sacrifice yet more. They must endure a good deal of injustice.

It isn't fair, but that is the way the work of the kingdom gets done. It wasn't fair the way they treated Jesus, but since when is the disciple greater than his Lord? They who love most suffer most. And serve the cause most. He loved unto the end. What greater glory than to love and suffer and serve with him?

E. F.

### Making a Double Acquaintance

WHEN that younger son of the parable "came to himself" he made two great discoveries. The first was, of course, himself, his very inmost, real, true self. He had not known himself before. His acquaintance with that important person was too superficial. Now he found values, hungers, possibilities, the presence of which he had not suspected. He wanted something utterly different, something which only the new father he had found could give him.

That new father was his second great find. O yes, he had had a father before but he had not known him. He never knew he needed him. Now he sees him as his only hope. He will cheerfully accept any station in his father's household, however lowly, if he can but share his limitless bounty. What a change for this

self-sufficient, proud young man! And it all came as the result of coming to himself.

Some of us have learned how easy it is to make a mental wall out of certain superficial impressions about those we live and work with, a wall which shuts us out from a close acquaintance with them. So it was with the fellow-townsmen of Jesus. So it was in some measure even with Jesus' own disciples who had been with him a long time and yet did not know him. But did you realize that exactly that same thing is true of our acquaintance with ourselves?

We may live with ourselves for years in gross ignorance of ourselves because we take for granted that our readiest impulses and loudest clamors constitute *us*, when in truth these are only the shell which hides from sight our real selves within. These real selves of us richly repay acquaintance. That is where our Father lives.

E. F.

### The Increasing Purpose of God

Twelfth in a Series on New Testament Preaching

IN Acts Thirteen one discovers a new master amongst New Testament preachers. The voice is that of Saul, also called Paul. The time is that of his first missionary journey. The campaign through Cyprus had come to an end. It seems to have been a success. Nevertheless John Mark turned back at Perga, one southern door to Asia Minor. But Paul and Barnabas pressed on into new territory. And they finally came to Antioch of Pisidia, where it was Paul who stood up to speak.

It should be remembered that it was Barnabas and Saul who were sent out. Also that Paul was originally sponsored by Barnabas. Yet, as time passed it was Paul who took the lead. One need not suppose that there was a formal decision to exchange places. Rather, as temperamentally fitted for the rôle, it is likely that Paul more and more became the leader until, as



Paphos was left behind, the group functioned as "Paul and his company."

Though the tour through Cyprus was evidently a success, there is little indication as to exactly what was preached. When Barnabas and Paul landed at Salamis they began by proclaiming "the word of God in the synagogues of the Jews." This was, of course, what might be expected from hints as to what constituted the substance of Paul's earlier preaching. For example, at Damascus, after his conversion, Paul "straightway in the synagogues . . . proclaimed Jesus, that he is the Son of God." Later at Jerusalem he "disputed against the Grecian Jews." That is, so far as Paul's earliest preaching was concerned, he was under the spell of Stephen's method, and his field was that of preaching to the Grecian Jews. Hence the Cyprian campaign apparently saw Paul perfecting his approach to synagogue groups.

Now the importance of Paul's sermon as reported in Acts Thirteen lies partly in this: It is the first detailed sample of what was preached on the first missionary journey, and also the first recorded sermon of Paul. Even rather casual reading should disclose several things about the sermon. In its beginning it reminds one of Stephen; the argumentative section is more like what one would expect of Peter. Yet, there is a significant logical relation as between parts, and there emerges a theme which suggests the rise of a new master in New Testament preaching.

Now what did Paul preach as he tried to reach the synagogue group in Antioch of Pisidia? Here was a new group of the sort to which Paul and Barnabas had been preaching. It may therefore be assumed that Paul would use his customary materials and approach which he had found so successful in Cyprus. That is, the sermon at Antioch of Pisidia may be taken not only as a sample sermon for Paul, but as representative of the preaching done on that first missionary journey. For this reason it becomes of special interest to see just what Paul preached.

Paul began his sermon with a swift review of familiar Hebrew history. But it was a review with a definite purpose. Materials selected with a distinct theme in mind. "God . . . chose our fathers," to exalt, lead and care for as a nursing-father. He gave them cleared land for an inheritance; judges, a prophet and a king; he finally raised up David. This last statement opened the way for a discussion of the relation between David and Jesus, whom he next presents as the promised Savior. The discussion through this part of the sermon reminds one of Peter, but before Paul concludes he adds touches of his own, finally ending with an appeal recalling Stephen's conclusion to his defense. Yet Paul's concluding thought is drawn from a different Old Testament source.

It has been suggested that Paul's review of Hebrew history was for a definite purpose. But just what was that purpose? First of all, Hebrew history was the obvious common ground from which he might proceed to preach Jesus as the Christ—as the culmination of God's increasing purpose in his dealings with his chosen people. With unique and compelling logic Paul presents this great and gripping theme. Now the source of this interpretation of God in human history is interesting. For this sermon of Paul's, as well as such subsequent writings as the letter to the Romans, shows that he was influenced by one of the briefest, yet greatest of Old Testament books—that of the prophet Habakkuk. However, while Paul's debt to others is evident—to Stephen and Peter for method and matter, and to Habakkuk for the underlying theme—the result was something unique and distinctly Pauline.

As for the theme, the prophet had gotten no farther with man's response to the revelation of the increasing purpose of God than that the righteous live by faith. That is, God is operating in human affairs, but he is difficult to follow. Paul goes the next step and proclaims that "by him [Christ] every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." That is, Jesus is identified as the culmination of God's increasing purpose in his dealings with man.

Is any man so foolish as to reject the personal and practical implications of this interpretation of God's purpose for man? Did Paul recall the final appeal of Stephen when convicted mad men gnashed on the martyr with their teeth? Suggesting again Paul's dependence upon Habakkuk, it is interesting to note that he concludes with a warning from that book:

"Behold, ye despisers, and wonder, and perish;

For I work a work in your days,

A work which ye shall in no wise believe, if one declare it unto you."

Thus Paul's sermon to the people of Pisidian Antioch came to an end. As they went out they asked "that these same words might be spoken to them the next sabbath." It is hoped this brief study of Paul's first recorded sermon may suggest some of the reasons why his preaching was effective. And if once effective, may it not be that modern ministers have something to learn from this master amongst New Testament preachers?

Perhaps these are some of the things: (1) The importance of a grasp of history for the light it throws on God's increasing purpose and man's fitting response. (2) That there is power in logical, cogent preaching. (3) That the problems and uncertainties of a new age do not preclude a positive message; rightly understood they may be made to reveal the next step in God's increasing purpose. (4) That Paul gleaned from many fields, but he never surrendered the thinker's right to originality and reinterpretation.

H. A. B.

## GENERAL FORUM

### The Passing of the Saints

BY BENJAMIN H. VAN DYKE

In Memoriam: Jesse B. Emmert, J. Hugh Heckman

Time, with his searching eyes and keen-edged blade,  
 In stalking through the haunts and homes of men,  
 Time, relentless foe of all the Eternal made,  
 Hath lately cut down two, and strode his way again.  
 The one, with eyes toward God and hands toward human  
 need,  
 Had passed the halfway mark in life's short span,  
 And thousands in the end will bless his name indeed,  
 As one who loved his Lord and fellow-man.  
 The younger of the two—ah, dear, good friend,  
 I would that I might place upon thy bier  
 A wreath of gold, for one who, to the end,  
 In grace and Christian cheerfulness was without peer.  
 But let us not grieve. The heaven from which they drink  
 May be not far from us—much nearer than we think.

*Los Angeles, Calif.*

### Strength in Tennessee

BY M. R. ZIGLER

Ministerial and Home Mission Secretary

LAST fall, in company with John B. White, President of the District Mission Board, we visited most of the thirty congregations in the District of Tennessee. Other Board members joined us on part of the trip. The District of Tennessee includes the states of Alabama and Kentucky. There are but few churches in the district outside of the state of Tennessee. Most of the churches are located in the northeastern part of the state. The membership of the district, according to the 1933 Yearbook, is 2,454.

The tour began with a love feast at the Pleasant Hill church where S. H. Garst is the elder and closed with a love feast at French Broad where Reuel Pritchett is in charge. In order to visit most of the churches, many of the congregations had to be visited during the day. The response was very excellent on the part of the local church leaders. The purpose of the tour was to present the general work of our church, the district work and to help in every way possible the local church activities.

We enjoyed the hospitality of many firesides. Because of the nature of our work we found our way to most of the ministers' homes. Among these were the abodes of S. H. Garst, Merlin Shull, S. J. Bowman, J. B. Hilbert, J. D. Clark, Frank Isenberg, A. M. Laughrun, A. E. Nead, William Wine, J. F. Lewis and Reuel Pritchett. To one who had been in the district previously the passing of some of the older ministers was very noticeable. Among these were Daniel Bowman and P. D. Reed. S. J. Bowman has passed on since this tour was made.

Recalling the churches, conversations, the people, the communities, the homes of the Brethren in Tennessee, there is one thing that stands out. It is *strength*.

Through the sturdy and strong leadership of the days gone by, this district possesses a unique history. This inheritance has been passed on to the leadership of the present day. True to the trust, the ministers and the District Board members are looking forward to a greater and more effective work. The idea of retreat is not entertained. Advancement is the goal.

The program of Christian education holds a large place in the life of the congregations. Most of the churches have evergreen Sunday-schools and there is a keen desire on the part of the leaders to keep them up to standard. Among the smaller churches the Sunday-school is the only service that is conducted regularly every Sunday. The District Board is doing much to encourage the educational program and the results are in evidence.

The spirit of evangelism is strong. The ministry and laity are energetic in securing a larger membership. Nearly every minister in the district is experienced in conducting evangelistic meetings. In view of the fact that only one church has a full time pastor, most of the congregations must depend on this type of evangelistic efforts. The churches have been very successful in keeping up their membership and the outlook for the future is bright.

There is evidence that the women of the churches are taking their church membership seriously and are giving life not only to the Women's Work of the church, but also to the Sunday-school, young people's interests and missionary endeavors.

The youth of the district is awake and taking part in the affairs of the church. There is a fine group of young men who have accepted the ministry, many of whom are college trained. Youth conferences are held and deputation teams visit churches in the interest of young people's work.

Throughout the district there is a strong urge that Tennessee shall assume its part of the general work of the church and support the missionary program. Also, that it shall serve in its field to make the churches as strong as possible and that it shall expand. There is a hope that it will be able to send forth missionaries and strong church leaders in the future as it has in the past.

Putting all our experiences together, I can not help but see a vision in which the members of the Church of the Brethren in Tennessee are stepping out on faith to a glorious future. Strong men, courageous women and Spirit-filled youth are joining together building on the past towards a goal that an unseen spirit is setting for them.

*Elgin, Ill.*



## Beginnings of the Church of the Brethren in Tennessee

BY JOHN B. WHITE

IN this day of easy and rapid communication we often wonder why we are burdened with so many denominations. But viewing the situation historically, and over a period of more than two hundred years, it is far more remarkable that denominations have held together as well as they have and that the number is as it is after all political restraint was removed and so many miles separated each small group from the next. This is especially true of the Church of the Brethren in the eighteenth and early nineteenth centuries. Among the Brethren there was no bishop to speak with authority, no specific creed and often personal contacts were few and far between. Possibly the history of the Brethren in America can furnish no better illustration of loyalty at a long range than that exemplified by those sturdy Dunker pioneers who settled in Tennessee and North Carolina prior to 1800 and immediately afterwards.

An accurate knowledge of those early movements, the motives, the dreams, the disappointments, the joys and sorrows of those frontiers—men can only be partially told. But the more we know about ourselves as individuals and as a denomination, and especially as regional or district units, the more comprehensive and helpful becomes our sympathy, without which true progress is impossible. From the standpoint of organization, here is possibly the outstanding weakness of the Church of the Brethren. It usually affords much encouragement to any one who is performing a difficult task to know whence he came, what he now is and what he may become. The past and present should indicate possibilities. To me history has no other practical value.

For generations there has been a fundamental difference between the North and the South. It was true of the old South and it is true of the new South. That difference of viewpoint lies so deep that many of the South's leading thinkers today would eagerly vote for separation from the Union if it could be brought about in peace. With this in mind it is not strange that some of our major denominations make slight headway in healing the breach caused by the slavery issue about three generations ago. Because of some fundamental religious tenets of the Brethren, those issues which led to the Civil War had little if any direct influence upon Dunker thinking, yet the fact remains that we are all more or less victims of our environment. Southern Dunker homes were by no means solidly back of Abraham Lincoln. There was division of opinion, but no thought on the part of leaders, of disruption of the church because the organization was very flexible and

there was a strong feeling that all were brethren. The typical Southerner resents authority if it has the slightest tinge of arbitrariness. Even Southern Methodists are bent on demoting their bishops. This spirit of independence is very characteristic of those who call themselves Brethren in the south. That bus driver with wide experience in every section of the country was right when he observed that the Southerner is usually very courteous and hospitable, but at the same time exceedingly particular about his rights.

Now the only reason for this lengthy introduction is to give a partial background against which might be thrown Southern Dunkers in action over a period of almost two hundred years in the South and six to seven generations in Tennessee. He may have changed his environment some with respect to things typically Southern, but it would possibly be easier to prove that he, too, has largely become a victim of circumstances.

Practically all early Dunkers in America were German. This race has never shown an outstanding eagerness for exploration, but it has never been slow in capitalizing the findings of the trail breaker. Possibly no race has been so universally successful on the frontier nor has another shown such rare judgment in choosing a home in an untried wilderness. They were the very first to establish homes in the Valley of Virginia and were ever on the frontier until that wave of homeseekers penetrated western North Carolina and eastern Tennessee. For slightly more than a century they moved forward on this wilderness road to the southeast. The increasing intensity of the slavery issue about 1830, along with the strong appeal made by the fine farming land of the northwest, practically terminated German migration into Tennessee. The number of Germans who came as far as the headwaters of the Tennessee River was small, for we are told that before 1800 it was never as much as 3% of the total population. The number of Dunkers was much smaller. Then followed what may be called the most complete isolation of Dunkers in the history of the church. For more than a generation 175 miles separated these people from their nearest Brethren. Not until after the Civil War was a better means of communication established than the horse-drawn vehicle.

Practically all of these Germans in the then "far west" made good. There is no evidence of any racial clash in Tennessee, due possibly to the fact that they were few in number and coöperation with the English and Scotch-Irish was imperative. Tennessee received its first permanent European blood about 1769. The exact time of the arrival of the first Dunkers is not known. 1782 is usually given as the earliest date. Doubtless this is a little early. The point which needs emphasis here is that these Dunkers were practically isolated until after the Civil War. The occasional

preacher going back and forth on horseback furnished the contact link. The wilderness altered these people but it did not completely swallow them. They became leaders in their communities. In 1800 they organized their first church and it was necessary to have preaching in both German and English. This same organization, Knob Creek, built the first churchhouse in the state, set for the propagation of the faith of the Brethren, in the year 1834. This original house of worship would seat about 400 and was allowed to stand to serve the church until 1905. Before the Civil War at least six other churches were organized, namely, Cedar Grove, White Horn, Pleasant Hill, Limestone, Pleasant View and Pleasant Valley. Other churches which have been organized more than fifty years are Mountain Valley, Meadow Branch, French Broad and Pleasant Mount.

It should be observed to the credit as well as the discredit of these pioneers that they were never in haste to build a house for worship. It is characteristic of Dunkers from Germantown to the Mississippi to wait about one generation in each locality before dedicating a house of worship. It is German thrift or economy perhaps, rather than Dunker. They worshiped in homes. The Dunkers, unlike many of their fellow Germans, usually built substantial residences, the best on the frontier in that early period. They built for the years to come with the material means at their disposal, and although they lost many sons and daughters by marriage, migration, and because they were unwilling to yield certain traditions, yet in every locality where they have labored, their influence has been of great worth.

These people, with a Dunker heritage, in many cases reaching back to the very beginning of the church in Germany, are now not isolated as they once were, but the fact remains they are Southern and therefore do not react after the manner of a Westerner. They love the church, but often do not understand its program; they may not see, in some instances, the value of missions or the necessity of spending money to push a good work. Indeed, some have an isolation which is dangerous and must be broken up to permit of real progress in the name of Christ.

One can not fully know the past, nor can we with accuracy evaluate the present tendencies. It is even more baffling to enter the rôle of prophet; nevertheless, the future of every worth-while institution is very closely related to the nature of the study made by leaders, kind of information assembled and the recommendations submitted and adopted. Much effort has been put forth to no avail in the Tennessee District. What now should be strong churches are in some cases practically extinct, and in other cases are merely sleeping because vision has been and is lacking. It is the conviction of many that the crisis is now being passed.

It is a Southern characteristic to break new ground slowly. However, it can be done and it must be done for there is a mind to move forward.

*Nashville, Tenn.*

## Migration of Dunkers From the Tennessee District

BY R. B. PRITCHETT

THE migration of any race or group of people, when accurately surveyed, always constitutes one of those sectors of history which never fail to arrest the attention of the most casual reader. For it is so full of human interest, has life and activity and adventure in abundance. It often has its tragic aspects when an attempt is made to answer the question: Why did those people seek homes elsewhere? If this article is worth anything beyond a mere record of a few facts, this problem must be faced by those who read, and faced understandingly. For all churches in many localities this subject has its favorable and unfavorable aspects. We are living in a country where little or no serious attempt has been made to prevent migration. Speaking in broad terms, we have been a nation of rovers until recent years. The habit is still with us. By it we build and we tear down, we break old alliances and we form new.

Economic advantage has been the urge among Dunkers as often as among other church or non-church people. Stories told by those who had seen the beauties and tested the fertility of the wide valleys of the upper East Tennessee, about 150 years ago, must have made a very strong appeal to those earliest Dunker families, bearing such common names as Bowman, Simmons, Shanks and Krous. They were German, and it can not be successfully refuted that these people, when on the frontier, were able business men and sought economic advantage. The risk may have seemed great, but it did not turn them back as they made their way through more than 300 miles of wilderness to make their homes in a land of strangers just at the time when the inhabitants were beginning to think of statehood. These families, along with others who may have come at the same time or later, organized the first churches of the Brethren in Tennessee, namely: Knob Creek and Cedar Grove. The first named was the mother church in point of time by many years. It is not clear as to the responsibility of the first for the organization of the second. Since that early date possibly more than forty churches have been organized in the district (there are now 30). All the churches for the first 100 years, more or less, were confined to the east Tennessee region. The first railroad to penetrate this country came in 1856. Before that date the markets for produce were poor. Cattle were often driven 400 miles to market. Water trans-



portation was risky and led westward. Farming could not have been very profitable. The Mississippi Valley, with its safer outlet to world markets and its cheap and fertile lands took many westward in search of better fortune. Among these should be mentioned such names as, Bashor, Taylor, Sherfy, Garber, Bowman, Garst and Dove. The Civil War came on. Dunkers were especially opposed to the war and again others went north and west to escape its consequences in their lives. When that war was over and the South lay helpless, still others went west in answer to the call of a new country.

It was during this time that one of two brothers, twins of remarkable likeness and with equal ability in the pulpit, heard and answered the call of Texas. This remarkable business man, Abraham Molsby, was a son of David Molsby and Margaret Simmons Molsby. His twin brother who remained to serve at home, was Eld. Samuel Molsby. The father was active in his opposition to slavery while yet a young man. Both the boys were very systematic in all they did, careful and painstaking in their records, each having kept a diary during the greater portion of his life. Until the removal of the one familiarly known as Abe, to Texas, these brothers lived in large brick houses on opposite sides of the road and only a few hundred yards from the Cedar Grove church, near Rogersville. When important church gatherings were held at this church it was not uncommon for them to entertain seventy-five guests. Many stories are told as to how their guests would get them confused and how their parishioners could not, in many cases, tell which was preaching. The same confusion arose in business relations. At one time their congregation had seven elders. As a result of migration, death and other causes, at the present time there is not a resident minister and the members are few and scattered.

On the other hand, after the descendants of Eld. Abe Molsby have lived in Texas a little more than a generation, there is the strong and influential Nacona church, also about 60 children, grandchildren and great-grandchildren and many others touched by this saintly man, who would arise to call that sad parting at Rogersville about forty years ago the turning of the ways, the work of the hand of God. Not all middle-aged or young men who went west during those times have exerted so tremendous an influence. The stories which are told at Rogersville of a visit of Abe to the old home town, several years after moving west, speak in glowing terms of the high esteem in which this old Christian soldier was held by men and women, boys and girls in all walks of life. He having failed to come on the appointed day, they returned the following day in even greater numbers to shake the hand of one who had meant so much to the life of the community.

I next mention Eld. Geo. Branscom of North Carolina. In reality this most earnest worker did not leave the district. He left Tennessee and went to North Carolina when both states were in the same district. He was born in the Knob Creek congregation and has been most successful in the matter of building churches where the faith of the Brethren was unknown. His life is an illustration of what may be done by many young men who go out to serve in an unselfish manner. He has many times represented his district on the Standing Committee.

Tennessee can not claim J. H. B. Williams except in an indirect manner. His mother was one of a well-known family of Bashors who moved to Missouri some time before her marriage. She was a sister of the late Mrs. I. N. Taylor of Sebring, Fla., and a brother was the late Stephen Bashor of Iowa, at one time the best known evangelist of the Brethren church. The maternal grandmother of J. H. B. Williams was a daughter of Joseph Bowman, one of the original Bowmans who came from Virginia to Tennessee about 150 years ago. The latter is traditionally known as Deacon Bowman, but the writer can recall that at least seventeen of his descendants have been called to the ministry of the Church of the Brethren.

Tennessee is also glad it has a claim upon Eld. J. A. Dove of Cloverdale, Va. The writer well remembers Bro. Dove as a young man, coming to his father to sign up for a school. He was a successful teacher. In him Virginia has had one of its most capable religious leaders, having for years been affiliated with the Daleville and Bridgewater schools as a trustee and patron. He has also rendered an important service to the church in general as a member of the Conference Program Committee.

Eld. A. G. Crosswhite of Eaton, Ohio, also hails from this southern clime. He has efficiently served several churches in the middle west.

Elders N. N. Garst of California and John P. Bowman of Maryland, great-grandson and grandson respectively of Deacon Bowman, mentioned above, point to Tennessee as the land of their nativity. Earl M. Bowman, the son of John P., is a Tennessean by birth. Earl M. is a very able preacher and has successfully served as pastor of several of our large city churches.

Ralph and Roy White of Naperville and Chicago, Ill., respectively, are products of the Tennessee District, although born in Alabama. These are of the younger group who are making a distinct contribution to the church. The first named was for several years pastor of the Johnson City church. He has great ability as a pastor.

From the family of Dr. S. J. Bowman three should be mentioned. The elder son, Dr. Paul H. of Bridgewater, Va., is well and favorably known to the broth-

erhood as the President of Bridgewater-Daleville System and as a member of the General Ministerial Board. He has been most successful both as an educator and as a preacher and orator. Anna Bowman Seese, now of Maryland, has served two terms on the China mission field. J. Price is an active member of the Central church, Roanoke, Va., a business man of ability and a teacher of science in the city high school.

Last but not least of these distinguished sons, we mention W. O. Beckner of Elgin, Ill., well and favorably known throughout the church. Tennesseans have not forgotten him, nor has he forgotten Tennessee.

So far as known all who have been mentioned above openly and without pressure from home or abroad agreed to serve elsewhere. But about 60 years ago considerable pressure must have been brought to bear when three young men, John, Price and Benjamin Moomaw, of Roanoke, Va., induced three sisters, Honora, Lucinda and Maggie Bowman, daughters of John H. and granddaughters of deacon Joseph Bowman, to cast their lot with them in a common task of uplift at the above mentioned city. They and their progeny have served in various responsible places with distinction. Others have been given and some received in exchange and so far as known these transactions have proven mutually beneficial.

To make this list seem more complete such names as Sherfy, Sharp, Rodeffer, Newcomer, Jordon, Garber, Davis, Crouch, Brubaker and many others should be mentioned. They may all be numbered among the faithful and there is not space to even suggest their deeds, which have made them more than conquerors. They were all men and women of great faith.

*White Pine, Tenn.*

## Chickens Will Come Home to Roost

BY J. M. HENRY

THE radio announcers, the news reels in movies, the cartoonists, the wet newspaper headlines are all singing a panegyric of praise for the return of beer. A nation of wet, thirsty people have apparently gone mad for the new day of booze. Many youth of the land, who know nothing of the evils of the old saloon and the liquor crowd, are laughing to scorn the dry advocate who is standing firm for temperance and sobriety.

The writer was amazed recently in a student body of one of the best Christian colleges in the South when he heard the president of the college give a description of what he experienced in the old saloon days and suggested some such condition might be expected if alcohol returned under the license system. Some students laughed at the tragic scenes depicted, others thought it all fancy, and a lack of seriousness was manifested in a large majority of the more than two hundred students present. If such is the reaction in a select group of stu-

dents, and if it is at all typical, what may we find in the rank and file of the American people? Certainly, no one is wise enough to foretell what the tragedies are going to be in our American civilization which will result from the destructive propaganda let loose by the Association Against the Prohibition Amendment and their allied wet organizations. But of one thing we can be sure "the chickens will come home to roost." Of course, Saint Paul put it another way when he used the figure of sowing. The text is still there: "For whatsoever a man soweth that shall he also reap."

This nation has had let loose on it a deluge of falsehood, deception and delusion which must bring a tragic harvest of misery, woe, sorrow and ruin. The wets have sowed, but who will reap the harvest? They forgot to tell us that there are 26,500,000 autos on the roads of America which need sober, steady drivers to insure our national safety. They failed to inform us that in Germany the wet driver is given a card of warning which reads: "The smallest quantities of alcohol (beer, wine, spirits, etc.) are injurious to the motor driver. It is a widespread error that small quantities have no deleterious effect. On the contrary, they cause at first an increase of self-confidence, followed by premature fatigue, and thus weaken one's capacity for swift discrimination and reaction in the presence of danger." As the wets sow the highways of this nation with booze drivers just that sure will we reap a harvest of crime, accidents and death.

What about our boys and girls in high school and college? In the last twelve years under the worst conditions of the Eighteenth Amendment the high school enrollment in the United States has increased from about 2,000,000 to 5,000,000—the most remarkable advance in the history of civilization. A somewhat similar situation is true of the colleges. What do the brewers propose for these young people? *The Brewing Industry* on Nov. 9, 1932, in an issue proposing an advertising campaign in college magazines and newspapers said:

"Not one-tenth of one per cent of the youth in college know what really good American beer tastes like. To them it is little more than a name. They will have to be educated. But beer can be restored to its former favor in colleges which means the youth of the land. It can not be done over night."

In the campaign of propaganda for the last ten years, or more, we have been told by the wets that the youth of America are drinking more than they ever did; now the brewers say the youth know nothing about how beer tastes and the liquor dealers will say the same thing about their product a little later. If the college and high school magazines become subsidized by the wets like the daily newspapers, let fathers and mothers take warning, the young drunken chickens will come home to roost.



The wets have set out to defeat every dry candidate in state and nation, which means that they aim to control the political life of this country. The time is not far distant when the wet and dry issue can not be muddled with economic. The moral crisis will come to the front and some voters will have to make their choice between party and principle. If the Christian voters of this country get aligned with the wet advocates by refusing to give up party lines, when the moral sobriety of the nation is at stake, then they must expect the chickens to come flocking home to roost. "Be not deceived, God is not mocked: for whatsoever a man [or a nation of voters] soweth, that shall he also reap."

*Bridgewater, Va.*

## J. Hugh Heckman

BY V. F. SCHWALM

Jacob Hugh Heckman was born near Hammond, Piatt County, Illinois, on July 17, 1887. He grew to manhood at Cerro Gordo, Ill. At the age of twenty he sought the



climate of Colorado for his health and lived for three years at Rocky Ford. Since that time he has made his home in successive order at Mount Morris, Chicago, and Oak Park, Ill., at Fruita, Colo., and McPherson, Kans.

Bro. Heckman came naturally to a deep interest in spiritual things through generations of godly ancestry and the influence of home and church. He united with the Church of the Brethren in Cer-

ro Gordo in 1902 and was called to the ministry by that congregation in 1905. Immediately he assumed some pulpit responsibility and preached in the home church and at the newly-opened mission in Springfield, Ill. He assisted actively in the work of the church at Rocky Ford, Colo., and in the District of S. W. Kansas and Eastern Colorado. When the mission was opened at Colorado Springs he was regular pulpit supply for several months. He held summer pastorates at Decatur, Ill., and Greensprings, Ohio, was pastor for one year at the Bethany church in Chicago, and for three years was pastor of the church at Fruita, Colo. He was ordained to the eldership by the Chicago church in 1916. As health permitted he held series of meetings and Bible Institutes in many churches.

It was Professor Heckman's own estimate of himself that his greatest contribution to the church and society lay in the teaching of religion. He began teaching in the Sunday-school at the age of fifteen and only ill health at intervals kept him from a continuous record. His education was secured in the grades and the high school of Cerro Gordo, at

Colorado College, Mount Morris College, Bethany Biblical Seminary, and the University of Chicago. He was for ten years a teacher in Bethany, leaving there to seek recuperation in Colorado in 1925. After three years at Fruita, in 1928 he accepted the position of professor of Bible and Philosophy in McPherson College, which place he held for five years.

As a young man Bro. Heckman took an early interest in our church periodicals and contributed occasionally to them. Since 1920 he has contributed a weekly page to *The Teachers' Monthly* on *The Lesson in Everyday Life*. He was co-author of the *Second Year Teacher Training Book of The Elgin Press*, in which he has a course of lessons on the *Program of the Christian Religion*. Only last summer The Elgin Press published Bro. Heckman's latest book, *The Teacher's Appreciation of the Old Testament*. At the time of his death Bro. Heckman was working on two additional books for the Board of Christian Education: *The Teachers' Appreciation of the New Testament* and a *Doctrinal Book for Young People*. Twice he served on Standing Committee and at two Conferences had charge of the Bible Hour.

Jacob Hugh was the youngest of ten children born to David and Elizabeth Miller Heckman. The mother, one daughter and five sons have passed on before, including B. F. Heckman, the Missionary to China. Those surviving are the father, David Heckman of Morrill, Kans.; two brothers, William T. and I. D. Heckman of Cerro Gordo, Ill.; and one sister, Mrs. Ellen Wagoner, formerly of India, now of McPherson, Kans.

On Aug. 19, 1911, J. Hugh Heckman was married to Jennie A. Sellers of Fostoria, Ohio, who has ever been a faithful companion in sickness and in health. The three children born of this union are Grace Kathryn, Paul Hugh, and Vera Maurine.

The subject of this sketch has always lived in the conviction that the truth of God and the human heart were made for each other. He labored to enlarge in himself a conquering faith in his Lord and a sincere love for his fellow-men, and has come to the end of his days in a happy assurance of blessedness yet to be.

Unquestionably there has passed from our midst a very extraordinary man—one of the most revered, the most beloved and one of the best men it has ever been my lot to know. What was the combination of qualities that produced such a character and what was the secret of his beautiful life?

Bro. Heckman was a man with a strong intellect. The frailty of his body did not affect the quality of his mind. His mind was brilliant, and original. Many times in repartee, in debate or in his writings the subtle brilliance of his mind was evident. But he was also profound. The most profound philosophical discussions did not baffle him. He saw clearly and expressed his thoughts in clear, simple language. I have seen him take passages couched in long, many-syllabled words and rewrite them into clear simple English, retaining the thought but simplifying the language. This intellectual quality in his life saved him from sentimentalism in religion. Mere emotional excitement had no appeal to him unless there was also present a body of truth that gave strength and stability.

A second quality of his life was the warmth of spiritual fervor that he maintained. Many men of intellectual strength become cold and, not seldom, hard. Bro. Heckman succeeded in the most difficult art of exercising a discriminating intelligence and maintaining at the same time a degree of spiritual fervor. Who of us have not sat in his



class and listened to him unfold some great spiritual truth while his heart became warm, his face became radiant, until it seemed his frail body could not contain the powerful emotion of his soul!

It is this combination of qualities that made him a great teacher of religion. Here we had the scholar and something of the evangelist combined. He saw into the heart of things and he had passion that gave a glow to his words. This caused scores of students to flock to his classroom. Many have said that his writings in the Teachers' Monthly have been most helpful.

Bro. Heckman was a genial, companionable friend. Ill health, which might have driven many lesser men to self-pity, did not so affect him. He maintained a healthy many-sided interest in life and was able to converse intelligently

(Continued on Page 20)

## PASTOR AND PEOPLE

### The Minister's Personality

BY WM. KINSEY

WHAT is personality? Two faculties of a person are intelligence (reason) and free-will, or self-consciousness, and self-determination, or thought and action. Whatever possesses these is a person. Hence the distinction between man, the brute and the inanimate.

God has personality, and so have all human beings. God has personality but not corporeity; human beings have both personality and corporeity. Christ (except for the years of his incarnation), the Holy Spirit, and the Devil, have personalities, but not corporeity. They are all persons.

But we shall not discuss personality as such, nor the minister as a person. We are all persons; but we are not all ministers. We shall discuss briefly the minister's personality more from the angle of his calling, and as regards *corporeity or person, individuality, and magnetism*.

*First, the Minister's Personality as Regards His Corporeity or Physical and Personal Appearance.* He should have a good appearance. His hair should be properly combed and as becomes him. His clothes should be modest, but good. They should fit. Colors and shades should be such as go together and suit the person. Loud colors and outstanding stripes are to be avoided. When the person is seen and not the clothes, he is well dressed. The garments should be clean and pressed. Loose hairs and dandruff about the collar and shoulders are—well, inexcusable. Stains, especially on the vest, are bad. The teeth should be well brushed, and the breath, pure and inoffensive. There should be the clean shave; if whiskers are worn, they should be sanitary and properly groomed. Hands and nails should be clean and manicured. Shoes should be shined. Sit or stand properly on platform, and elsewhere. There is no virtue in slouchiness. Much slovenliness is merely laziness; and God puts no premium on either.

Good looks are a personality asset. "Consider the lilies of the field." God dressed them beautifully. Solomon could not equal them. Yes, appear well—John the Baptist, and the shaggy prophets notwithstanding.

*Second, the Minister's Personality as Regards His Individuality.* "The difference between our personality and our individuality is that our personality is the sum-total of us and our individuality is particularly the will of us. That which is unique about our personality is our individuality." We should be ourselves, or natural. Our originality lies in our individuality, and it is often sacrificed in trying to ape a Billy Sunday. Let the minister be himself in his mannerisms, voice and appearance. This does not bar cultivation for improvement. Trying to talk like some else, or trying to be tall when one is short, or to be a two-hundred-and-fifty-pounder when one is light in weight, is quite offensive. Originality lies in individuality; and individuality equates uniqueness.

*Third, the Minister's Personality as Regards His Magnetism.* His magnetism may be in his individualities or uniqueness; as for example: style of sayings, or wit; certain bearings; and dispositions. Or his magnetism may be in his appearance. We have in mind now the large, fine, physique. Or magnetism may be in the pastor's messages. We have heard and seen such personalities in greatly deformed bodies. Or his magnetism may center in his great soul or spirit. The more the minister is possessed of these things the greater is his personality and the magnetism thereof.

Westminster, Md.

### Churches and the Depression

CHURCHES, colleges and hospitals have survived the depression thus far better than business and financial institutions, according to the results of a study made by A. C. Marts, president of Marts & Lundy of New York.

During the past three years one of every twenty-two business and industrial concerns went into bankruptcy, and one of every six banks has been closed, he said, but only one of every forty four-year colleges has been closed, because of finances, one of every forty-five hospitals, and only one in every 2,344 churches has been foreclosed.

"There are two main reasons for this survival record," Mr. Marts said. "The first is that our churches, colleges and hospitals have been far more conservative in their expansion plans than business. Business usually borrowed money for expansion, and the aggregate debt on business and industry is well over 50% of its valuation. Philanthropic institutions usually raised the money before they expanded, and cut their cloth to fit their means. Consequently, there is only a 10% aggregate debt on all our 210,000 church edifices, and only a



4% aggregate debt on the property and endowments of our 680 colleges. Indeed, the churches, colleges and hospitals which are in the worst financial difficulties today are those which violated the conservative practices and borrowed money for new buildings. They are having a desperate struggle to maintain their work and service their debts."

The other chief reason for the greater survival he attributed to the unselfish attitude of ministers, college presidents and faculties, and hospital employees toward their salaries. They initiated cuts in their own salaries all the way from 10% to 75% in order to meet decreased income quickly and enable their institutions to survive. This social attitude is to be compared with the resistance of executives and employees of industry and government to salary and wage cuts, and reveals why the latter have not been able to adjust themselves as quickly to shrinking receipts.

"Our churches, colleges and hospitals," he concluded, "have shown themselves thus far to be sound of heart and body. The coming winter will prove a tragic test for many of them, but their friends are proud of their seaworthiness thus far and are wishing for them a safe voyage to the quieter seas that are before us."—*Record of Christian Work, February, 1933.*

## The Fact and the Power

BY FRED E. MAXEY

### An After-Easter Meditation

THE day in the year of 1933 known as Easter, like all preceding Easters, has become history. We, of the Church of the Brethren, like the rest of the Christian churches, have observed the day with appropriate prayers, invocations, vocal and instrumental music and special Easter sermons. We believe, of course all of us do, in the resurrection. Some of us may differ in our belief as to the details of his resurrection, but we believe that Christ arose. But it strikes me that there is a comparatively small number of folk in Christian countries who do not believe the same thing, i. e., that Jesus arose from the dead. So if our observance of Easter means no more than to manifest to the world that we accept the fact of the resurrection, then we have not made much of an impression on the unsaved portion of mankind. From the hour in which Paul met Jesus on the road to Damascus, it is evident that he never doubted the fact of the resurrection of Jesus Christ from the grave. Yet, after Paul had been a Christian for a number of years, we hear him cry: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Then there must be a difference between the fact of his resurrection and the *power* of his resurrection. I find only one general reason given in the Bible for the death of Jesus, and that is because of

sin, but I find at least seven reasons given for his resurrection: (1) Because of what he is—being the eternal Son, it is not possible for him to be holden of death (Acts 2: 24). (2) He arose because of who he is—being the Son of David, he must yet sit upon David's throne (2 Sam. 7: 16; Luke 1: 31-33; Acts 2: 25-31; Rom. 1: 3, 4). (3) He arose to be Head over all things to the church which is his body (Eph. 1: 22, 23). (4) He arose to be the Giver of resurrection life (John 12: 24). (5) He arose to impart his resurrection power (Matt. 28: 18; Rom. 6: 4; Eph. 1: 19, 20). (6) He arose that sinners might be justified (Rom. 4: 25). (7) He arose that he might appear in heaven as the pattern, or first-fruits, of all who, being saved and conformed to him, will yet appear with him in glory (1 Cor. 15: 20-23; Philpp. 3: 20, 21). That word *conformed*, is the thing that causes me to think. It is so definite, the definition is, *conformed*, make like, similar.

The day before Easter I was thinking, I was praying, I was trying to prepare—that is, put the finishing touch on the Easter message we were to bring Easter morning. I wondered if we do not make our Easter programs pleasing to the eye, our Easter sermons fine from the standpoint of rhetoric, but fail to distinguish between the fact of the resurrection and the *power* of the resurrection? After all, is not the all important point, have we appropriated the *power* of his resurrection? I mean that impelling, propelling *power*. Do we possess that power that drives us forward, urges us onward and upward in spite of the many obstacles we encounter on the way? Has that power driven out envy, jealousy, false pride, indifference, selfishness, covetousness, bigotry, sectarianism, and many other things which assail and retard our spiritual growth, hindering our service for him who arose? Let us go on with our Easter programs and special sermons, but let us not "omit the weightier matters." I am persuaded that the law of appropriation governs this business of *power*, that it is there for us if we will but avail ourselves of it. It may be well to know *of* this power, but what counts in our lives is *knowing, feeling and experiencing* the power. My old car ran out of gas two miles from a filling station, it spit a time or two and stopped. I knew for a fact that there was a gas station two miles ahead, but the *fact* would not move the car. No, I had to put the gas in before the car would move by its own power. If we would but appropriate this power, every day would be Easter. And then we would have the joy of the risen life, the faith of the risen life, and be a walking advertisement for what the resurrection power will do in the lives of men. I know a man like this. I have never seen him with a new Easter suit, but he always wears an Easter smile. He has really appropriated the *power*, he "rejoices in all things."

Nocona, Texas.



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Acts of the Apostles in India

This simple and brief account of the girl who became an evangelist, and the witch doctor who gave up his magic though it cost his living, reads to us like a modern version of the Acts of the Apostles. The writer of the sketch is Chaganlal Virchand, head master of the Girls' School at Jalalpor, where his wife is also a teacher.—Ed.

To the east of Jalalpor, eight and ten miles respectively, are the villages Rajwada and Mahudi. In these two places we have had workers for some years who are doing what they can to enhance the work. From these and other villages boys—and girls also—have been attending our boarding schools. Mahudi is a center for many villages around it, so that love feasts have been held here and the Christians from these various villages always attend the feasts. In this way the work has been strengthened from day to day.

A number of girls have come from the village Vaglavd to the Jalalpor school. One girl from this village, who is especially bent toward evangelizing, has done some splendid personal work. Kasi has been faithful teaching her parents and several times her father has told us how she shows them what to do when they sit to eat. "Father, we do not eat without thanking God for our food." So she has taught them the need of prayer—prayer for food, prayer for every good thing, for life, for health, for keeping power. She told them it is wrong to use liquor, wrong to worship idols. "We must worship the true God. Believe on the Lord Jesus Christ. He is our Savior, he is our salvation."

The writer and Sunderlal have been making frequent visits to the village where lives this little evangelist. She has paved the way for us. We also laid stress on Christ our salvation, the wrongness of worshipping idols, until these ideas have become indelible in the minds of these people.

As a result, on March 30, we went to the village, and here in a beautiful river, seventeen people were baptized. The Lord be praised that in Bro. J. B. Emmert's time a chief of a village was baptized near here. However, some years ago that man went to his reward. But now again, one of the chiefs has become a Christian here.

One of special mention, among those baptized, is a

witch doctor who for years has practised witchcraft, sorcery and his black art on many poor and ignorant people. At first when we tried to show him the folly of his witchcraft he would not take heed at all. In fact, he declared that his god told him he should not be baptized. But we showed him what becomes of those who practice these things, and read to him from Acts 13: 6-12. Then he had the notion that he could be a Christian and still practise these things.

However, he let sixteen souls be baptized, though he still clung to his idea of witchcraft; for, said he, "I have made my living this way and it means making a living another way, if I give this up." He asked us to come and see his god, which we did. We went to the hut and saw it. There we read Psa. 115: 2-8 and Acts 17: 22-27 explaining the passages to the best of our ability. Upon this he lost faith in the little god of the hut and became a follower of Christ that very day. Before we left the village we went again to the river, and in a very impressive way, did this lame sorcerer kneel in the water, praying himself with his hands together toward heaven, asking the Lord of heaven to help him live faithful. He wanted to be a true disciple of Christ.

We went back six days after his baptism and found that he had not gone to the little god in the hut. It stands there untouched, unloved—and may it be destroyed next time we go there. He no longer finds pleasure in witchcraft, and may the Lord keep him and all the others faithful, is our prayer. Won't you also pray for him and the sixteen others? Today we found eight more souls who wish to come and be followers of Christ.

### Three in a Bed Girls' School in Africa

Note: This will be of special interest to the Women's Work project givers

WE have about three hundred in the school now. About fifty of them are boarding school girls. Let me tell you a little about the girls. Last year when the Boarding School was opened in the spring for the first time, the Buras said, "Where will they get even one parent who will let his girl come to the school to live?" Even we wondered if we really could get a few at least. But even last year we were able to have about thirty in the boarding school, and very much to the astonishment of the Buras and even to us. This year there are many more girls than we can accommodate. We planned the building for twenty with two in a bed. When many came and begged to be permitted to sleep three in a bed, rather than be turned away, I let them do it. That made provision for thirty girls. Then more and more came, begging to sleep on the floor, even with no mat or blanket if there were none—anything to stay. Now I am allowing about fifty girls to sleep there, some on



beds and some on the floor. I just did not have the heart nor the courage to send the girls away. That is, not all of them. I wanted to keep the largest of them. But I have sent home I suppose fifteen or twenty of the smaller ones because there was no room. If only we could make another building for them we could keep them and not have to send them away from Christian influence back to their heathen homes. It is all because we do not have the money to make another building. It takes but a little money, but we do not have that. And so the girls must go back home. These are all girls from a distance. Those from Garkida can come every day and sleep at home. In the Boys' Boarding School there is more room because it is much older and they have buildings enough at present.—*Faye Moyer in letter to Northeastern Ohio Sunday-schools.*

## News From the Field

### CHINA

#### Liaochow

Elizabeth W. Oberholtzer

#### Bible Classes for Members and Inquirers

Following the Chinese New Year, which this year fell on Feb. 26, we took advantage of the leisure among the city and village people. In the city of Liao there was conducted a four period Bible class for four days. Sisters Anna Hutchison and Winnie Cripe, Pastor Chang and Mr. Wang from the hospital gave the instruction on phases of child training, preparation and delivery of the Christian message, the Holy Spirit in our work, and a round table at the close of each day. There was a daily attendance of from eighty to one hundred. This group meeting then divided up into smaller groups which for another seven days went out into the near-by villages with the Christian message.

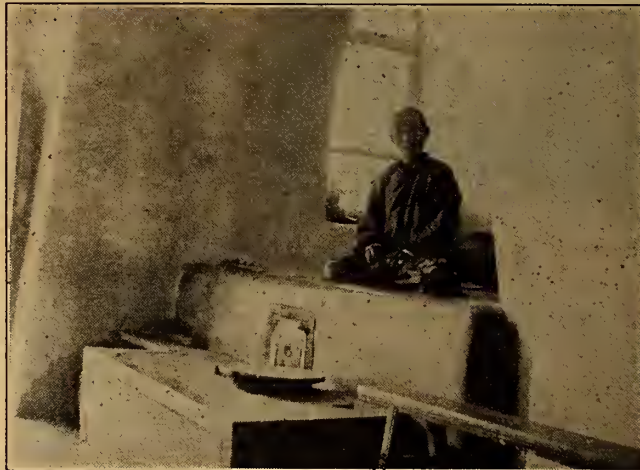
#### Encouraging Personal Work

At the same time Bro. Oberholtzer was leading the members of the country field into personal evangelistic efforts. At Han-t'ou and Ma-tien the members were grouped to go to their friends two by two and in a conversational way speak of their own Christian experience and on the Jesus religion as the conversation gave opportunity. There was no preaching done. Bro. Oberholtzer encouraged them beforehand to think out for themselves what they were going to say, sing and pray as they talked heart to heart with the ones they wished to win. The missionary then planned to accompany each group so as to stimulate courage, but himself took no initiative and spoke very little. The illiterate members felt very happy over their efforts which were more effective than a long sermon by an evangelist.

#### Examples of Personal Work

At one place there is a good Catholic Christian who has for several years faithfully worshiped with us. Although he himself has not yet decided to turn Protestant, he has led his four sons and his wife into the Church of the Brethren. He lives in a cave house on the mountain and has interested a number of his neighbors in the doctrine. During the winter he has gathered a number of them into his home and has taught them the 1,000 characters requisite for reading the gospels. In another mountain locality, one or two Chinese settlers came from the China Inland church and carried the gospel message to a dozen or more mountain homes.

They were here a whole year before we knew it. Then we sent an evangelist to visit them. And when the missionary first visited them in February they were able to say: "The whole mountain has turned Christian and taken down their idols," meaning the new settlers who have recently located



Inside of a Cave Home in China  
See cover page picture for an exterior view

there. Poor they are, and money they have none, yet they are planning to cave into the mountain and prepare for themselves a place of worship.

#### Catholic and Protestant Will Worship Together

In quite another direction we have another group of baptized Christians, good, bad and indifferent. Among them is a very respectable member who has stood against the odds of his community for over fifteen years. Is it because Bro. Crumpacker baptized him? When only fourteen years old in 1900, he took part in slaying upward of thirty Christians and sympathizers of the doctrine. The sword used is now preserved in the museum of Elizabethtown College. In March we held a Bible class in his court with evangelists Nieh, Chang and Bro. Oberholtzer leading. In the same city there is another interesting Christian family, Catholic. The son is postmaster of the city. The father is now seventy-five years old, but well preserved and well read in the New Testament. He was already a Christian in 1900 but escaped the Boxers in a marvelous way. The parents of the postmaster's wife were also Catholic Christians at the time of the Boxers and lived in Tai Yuan Fu, where the father and three brothers were martyred. These three—the postmaster, his wife and his father tell a thrilling story. Yet they have never recanted their faith. They being the only Catholic family at this place, we have suggested to them that they and our brother unite for weekly worship, to which both parties gladly agreed. Bro. Oberholtzer found no difficulty in worshipping with these and we hope the united efforts of these two interested homes may be the beginning of a revival in that city.

#### A Registered School Asks for a Bible Class

A number of boys from our school have come to Bro. Solenberger for Bible teaching. The subject is, "The Life of Christ." These boys enjoy coming to the foreign home for their instruction and it opens a fine opportunity for later contacts with parents, brothers and sisters when spring opens up for follow-up work. The old religions of China are passing away before the eyes of youth and they have to choose between Bolshevism and Christianity. The future of China will depend on the choice they make.



### Girls' Club Work

Our "Spread the Light Society" were eager to go to work as soon as the girls returned to school after New Year's vacation. The first Sunday they were back in school they asked to hold a little service for Mrs. Chang, our postmaster's wife. She is a young woman afflicted with tuberculosis. She has lain several months in a plaster of Paris cast. The girls have taken a special interest in her and love to go to sing, tell stories and pray with her. She loves to have them come.

### Death of Little Ya Ke (James)

Ya Ke, the two-year-old boy of one of the teachers in our women's school, died of measles. An appropriate service was held in the women's school court and the little body was taken to the mission graveyard on the hillside for Christian burial, near the grave of his little sister, who was drowned in an open well several years ago. How different was this child's burial from that of small children of the same age whose parents are not Christian, who believe that such young children have no souls, and do not bury them, but throw them out to be devoured by roaming dogs.

### A Beautiful Dream

This was the third child this stricken mother has been called to part with. Though touchingly submissive and trustful, she felt her loss very keenly. A few nights after her child's death, she had a dream in which she saw, Ya Ke again. Claspings his hand, she asked, "Ya Ke, where are you now?" He replied, "I am in heaven with Jesus." "Do you have peace?" He said, "Yes, I have peace." Then finally she said, "Ya Ke, do you get homesick for mother?" To which he replied, "No, I don't get homesick," and then disappeared from sight. The mother's heart was comforted, feeling that God had given her this beautiful dream.

### The World Day of Prayer

We at first planned to invite all the Christian women of the city to meet with us at the school to observe The World Day of Prayer, but as the epidemic of measles had already broken out, we felt it best not to meet in the school chapel. The call came for us to meet at the church with all the Christians. We were glad to bring the greater needs of the world before this eager group and had a season of uplifting, intercessory prayer together.

## In Appreciation of Bro. J. B. Emmert

J. B. EMMERT, THE MISSIONARY

BY I. S. LONG

The writer first learned to know Bro. Emmert at the Harrisburg, Pa., Annual Conference in 1902, and was delighted by his charm of character and consecration to a great cause. He had something to do with our own going out to India a year later.

During his first term Bro. Emmert was our industrial missionary. He had charge of "the shop," the Indians said. Today there are a number of carpenters and several contractors who may be called "his boys." These contractors are able to design and build like any of our ordinary buildings in America, today.

During his second term in India, Bro. Emmert did evangelistic work in the Jalalpor territory, and started work anew in a field that had been closed for a time. This was caste-ridden territory, and hence was considered difficult. In addition, Bro. Emmert took great interest in the Sunday-school work throughout the mission, and inspired many to

study the Word. For several years also he wrote the Sunday-school notes, used by all the churches of Gujarat. In all these ways his work and service were much appreciated.

I am sure Bro. Emmert will live long in the hearts of the India church. He was well esteemed, both within and without the church. He was an earnest worker, always at it, and had the welfare of the Indians on his heart. He had large sympathy, and this, by the way, is the first qualification of a true missionary. His family life too was ideal. A Christian home has wonderful value in influence in a foreign land.

The writer was a fellow-worker in fairly close contact for some fifteen years, and had some correspondence in the years since Bro. Emmert was in the homeland, so his going means the loss of a true friend and brother. The kingdom here below loses a valiant worker, and his fine family a devoted father. To the dear children left behind, our sincere sympathy is extended. Nevertheless, what wonderful memories of sincerity, of devotion to duty, of consecration to a great cause, and of high resolve to please his Master are theirs!

Bridgewater, Va.

### BRO. J. B. EMMERT AND LA VERNE STUDENT VOLUNTEERS

The passing of Bro. Emmert has been a great shock to the student body of La Verne College. Every student knew him as teacher and friend, but now we miss his kindly smile and wise counsel. Especially is he missed by the Student Volunteer Band whose advisor he had been for several years. He was keenly interested in the group, urging us to do all we could to grow in Christian character and service.

Bro. Emmert taught us by his life that human personality is of infinite worth. He was a splendid example of Christian manhood. He led his students to a greater knowledge of those things which make life beautiful and help to develop Christian character. We know more of Jesus and the heavenly Father, of love and faith, for having known Bro. Emmert. He showed us the joy and beauty of a truly Christian life.

Two especially memorable occasions when Bro. Emmert spoke to the Volunteer Band this year must be mentioned. Once he spoke to us about "What the Church Expects of You." He urged us to accept and meet the tasks and problems of the church as they shall be passed on to us; and, united with the Lord Jesus Christ, to carry on, trusting him for strength and grace. Christ and his followers can shape the world of tomorrow. At another time he discussed with us the subject of surrender. He could speak with understanding because his own life was an example of active devotion to Christ and his cause.

He has left the church to those who remain. We must carry on without him, but we have his Christ and God who can make us strong for the work. United with Christ and personally devoted to him, we, too, can live a life of love that will transform the world.

Hazel Kennedy,

La Verne, Calif.

Secretary of Student Volunteers.

THE recent India census reports that its Christian population has increased 25 per cent in ten years. This is at a rate of one and one-half times greater than the population increase. The Christian section of the population now is reported as 5,961,794 as against less than 5,000,000 ten years ago.



## KINGDOM GLEANINGS

### Calendar for Sunday, May 21

**Sunday-school Lesson**, Jesus Answers His Adversaries.—Mark 12: 1-44.

**Christian Workers' Meeting**, The Measure of Spiritual Experience.

#### B. Y. P. D. Programs:

Young People—Race Prejudice.

Intermediate Girls—What the Bible Says About Goodwill.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Five** baptisms in the Roxbury church, Pa.

**Seven** baptisms in the Cabool congregation, Mo.

**Six** baptisms in the Douglas Park church, Chicago, Ill.

**One** baptized and two reinstated in the Elkhart City church, Ind.

**Three** baptized in the Batavia church, Ill.

**Eight** baptized in the Woodberry, Baltimore church, Md., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Twelve** baptized in the Syracuse church, Ind.

**Three** baptized in the Oakland church, Calif.

**Six** baptisms in the Raisin City church, Calif.

**Two** conversions in the Blue River church, Ind., the result of Easter services, Bro. L. U. Kreider, pastor-evangelist.

**Ten** baptisms in the Green Tree church, Pa., the result of Holy Week services.

**Twelve** baptisms in the First church, Philadelphia, Pa.

**Two** baptisms in the Hartville church, Ohio.

**Two** baptisms in the Morrill church, Kans.

**Twenty-four** baptisms in the Crummett Run church, W. Va.

**Two** baptized in the Myrtle Point church, Ore.

**Seven** baptized in the Waynesboro church, Pa.

**Twenty-nine** baptisms in the First church, Detroit, Mich.

**Two** baptisms in the Grand Rapids church, Mich.

**Two** baptisms in the Bear Run church, Pa.

**Two** baptisms in the West Branch church, Ill.

**Seventeen** baptized in the Fredonia church, Kans., Bro. W. T. Luckett and the pastor, R. E. Loshbaugh, in charge.

**Twelve** added to the Mt. Vernon church, Va., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Three** baptisms in the Phoenix church, Ariz., pre-Easter services by the pastor, Frank D. Howell.

**Eight** baptized and two reclaimed in the Petersburg church, W. Va., Bro. Jesse Whitacre of Greencastle, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. G. I. Michael** of Cando, N. Dak., May 21 in the Vida church, Mont., and June 11 in the Milk River Valley church, Mont.

**Bro. Norman Musser** of Columbia, Pa., May 21 at the Green Tree house, West Green Tree congregation, Pa.

**Bro. Earl W. Fike** of Maysville, W. Va., May 21 in the Sipesville church, Pa.

**Bro. B. M. Rollins** of Keyser, W. Va., May 15 in the Limestone church, Tenn.

### Personal Mention

**Bro. G. W. Kieffaber**, 523 S. Arlington St., Akron, Ohio, is available for two evangelistic meetings before Oct. 1.

**Northern Missouri** sends Eld. Oscar Diehl to represent the district on the Hershey Standing Committee, with Eld. D. D. Harner as alternate.

**Bro. H. M. Landis** of Tampa, Fla., will speak over WMBR, Tampa, Sunday, May 28, 1:00 to 1:30 P. M., Eastern Standard Time. His subject is "Why I Am a Dunker."

**Southern Ohio** has chosen Elders J. H. Eidemiller, Chas. L. Flory and J. O. Click for the Hershey Standing Committee, with Elders H. M. Coppock, E. S. Coffman and I. G. Blocher as alternates.

**Sister Sara G. Replogle**, formerly missionary to India, writes the mission rooms of the passing of her mother, Sister Andrew Replogle, of New Enterprise, Pa., in the early morning of Friday, May 12.

**Bro. John W. Root** of Lafayette, Ind., writes us of the damage done to the church building of the Fairview congregation by the severe wind storm which passed through that section Monday evening, May 1. The roof was largely torn away, rafters and all, and the rainfall which followed will make interior repairs necessary. Services have been abandoned for the time being.

**Doctor Kurtz**, not Dean Gilkey, preaches the Bethany Baccalaureate sermon Sunday, May 21, 11 A. M. It is the Inauguration Monday, 10 A. M., "at which Dean Charles Gilkey gives the main address." The announcement sent us for publication last week was incomplete and therefore inaccurate. And you will remember, please, that Sept. 11 is the opening date for the scholastic year 1933-34.

**Doctor Kurtz** is listed to speak in Pennsylvania churches en route to Conference as follows: June 1, Waynesboro; June 2, Shippensburg; June 3, Mechanicsburg; June 4, 10:30 A. M., Huntsdale; 2:30 P. M., Harrisburg; 7:30 P. M., Carlisle; June 5, York; June 6, Boiling Springs. After Conference he will speak in Richland, Lebanon, Reading, Ephrata, Lancaster, Lititz, Chiques, Mechanic Grove, on dates to be arranged.

**Bro. J. J. Yoder** writes us in response to our request concerning the baptism of the Japanese sister, the death of whose husband was recorded in our issue of April 29. Elsewhere in this issue Bro. Winger contributes further interesting facts about the Japanese home which he and Sister Winger visited five years ago. Bro. Yoder says: "It was my privilege to baptize Mrs. Nishikawa. It was done at 9 A. M., Oct. 1, 1920, in a Baptist church. The Baptist pastor had everything ready when we arrived at the church and about twenty of his members with himself were present. She was very happy to join the church to which her husband belonged."

**Bro. J. B. Deeter** of West Milton, Ohio, former Annual Conference Treasurer, has favored this office with a copy of the West Milton Record for April 26, containing an elaborate account of the recent celebration of the twenty-fifth anniversary of the organization of the West Milton congregation. The beginning of Brethren history in that community goes back more than a hundred years, but this particular church unit was established only twenty-five years ago. We note that Bro. W. J. Heisey, missionary to China, hails from this congregation and participated in the celebration. Also that the superintendent of the Sunday-school is our newest layman member of the General Mission Board, Bro. B. F. Studebaker.

**Bro. J. F. Appelman**, our Transportation Agent, on account of illness, is unable to give his usual careful attention to Conference railroad arrangements and Bro. J. W. Lear is acting in this capacity for him. This fact was noted casually in the announcement of last week, but attention is called to it again. Correspondence about rates, identification certificates, etc., should be addressed to J. W. Lear, 3435 Van Buren St., Chicago, Ill.

\* \* \* \*

### Miscellaneous Items

**June 4** is the date set for the dedication of the new mission building, located at 50th Street and 23rd Avenue East, Tampa, Fla.—Sarah H. Lauver, Tampa, Fla.

**Western Pennsylvania** has appointed a committee of ten representative business men of the district to study the financial program and recommend a future policy.

**Ethics in Church Finance** is the title of a new leaflet issued by the Council of Boards. It was prepared in response to requests for some brief statement of the prin-

(Continued on Page 24)

\* \* \* \*

### With Our Schools

#### Manchester College

**The Annual Commencement Exercises** at Manchester College will be held on Friday morning, May 26, 9 o'clock, in the Gymnasium Auditorium. Dr. Wm. E. Bovard of Chicago will deliver the class address. More than two hundred graduates will receive degrees and diplomas. Friends and patrons of the college are invited to this commencement and to the events of the week preceding: The baccalaureate sermon will be delivered by President Otho Winger in the Gymnasium Auditorium, Sunday evening, May 21. The Music Department will give a concert in the chapel May 23, 7:30 P. M. The Play Production class will give the program on Wednesday evening at 8 o'clock, in the Gymnasium Auditorium. Thursday will be alumni day. Delegates from the various chapters will meet for the business session at 1 P. M. The annual alumni dinner will be held at 5 P. M. President V. F. Schwalm of McPherson College, class of '13, will deliver the public address for the alumni in the chapel at 8 P. M. The public is invited to this meeting.

\* \* \* \*

### Standing Committee for 1933

Africa, First,  
California, Northern, .....Andrew Blickenstaff  
California, Southern and Arizona, Leland S. Brubaker, Galen K. Walker  
Canada, Western, .....J. H. Brubaker  
China, .....B. M. Flory  
Colorado, Eastern, .....S. G. Nickey  
Colorado, Western and Utah, .....R. N. Leatherman  
Denmark,  
Florida and Georgia,  
Idaho and Western Montana, .....Clement Bontrager  
Illinois, Northern and Wisconsin, .....I. D. Leatherman  
Illinois, Southern, .....A. R. Coffman  
India, First,  
India, Second, .....H. P. Garner  
Indiana, Middle, .....Otho Winger, Chas. R. Oberlin  
Indiana, Northern, .....H. A. Claybaugh, David Metzler  
Indiana, Southern, .....W. J. Heisey  
Iowa, Middle, .....Ray E. Zook  
Iowa, Northern, Minnesota and S. Dak., .....W. O. Tannreuther  
Iowa, Southern, .....Glenn Carr  
Kansas, Northeastern, .....Earl M. Frantz  
Kansas, Northwestern, .....D. A. Crist  
Kansas, Southeastern, .....Quincy D. Reed  
Kansas, Southwestern, .....H. F. Richards  
Maryland, Eastern, .....John J. John, Edward C. Bixler  
Maryland, Middle, .....S. F. Spitzer  
Maryland, Western, .....J. E. Walls  
Michigan, .....Chas. A. Spencer  
Missouri, Middle,

Missouri, Northern .....Oscar Diehl  
Missouri, Southern and Arkansas, .....Floyd L. Jarboe  
Nebraska, .....Paul K. Brandt  
North Dakota and E. Montana, .....D. A. Miller  
North and South Carolina,  
Ohio, Northwestern, .....J. L. Guthrie  
Ohio, Northeastern, .....C. H. Deardorff, Oliver Royer  
Ohio, Southern, .....J. H. Eidemiller, Chas. L. Flory, J. O. Click  
Oklahoma, Panhandle of Texas and New Mexico, .....E. F. Weaver  
Oregon,  
Pennsylvania, Eastern, .....H. K. Ober, F. S. Carper, S. H. Hertzler  
Pennsylvania, Middle, .....C. L. Cox, J. H. Clapper, D. I. Pepple  
Pennsylvania, S. E., New Jersey and E. New York,  
.....Trostile P. Dick, R. D. Murphy  
Pennsylvania, Southern, .....H. M. Stover, W. G. Group  
Pennsylvania, Western,  
.....Galen R. Blough, John D. Ellis, Ralph E. Shober  
Sweden,  
Tennessee,  
Texas and Louisiana, .....J. F. Hoke  
Virginia, Eastern, .....I. N. Zigler  
Virginia, First, .....C. G. Hesse, Levi Garst  
Virginia, Northern,  
Virginia, Second, .....A. S. Thomas, C. B. Smith  
Virginia, Southern, .....H. W. Peters, J. A. Naff  
Washington, .....Earl Breon  
West Virginia, First, .....Jeremiah Thomas  
West Virginia, Second, .....H. C. Sanders

## THE QUIET HOUR

### Neglected Opportunity

Matt. 11: 20-30

For Week Beginning April 30

#### Cities Wherein Most of His Mighty Works Were Done, v. 20

These cities were responsible because God had wrought great things within them. Our responsibility is measured by our blessings (Luke 19: 37; John 9: 4; 10: 25; 15: 20).

#### If They Had Been Done in Tyre and Sidon, v. 21

Would some other people have used our blessings more unselfishly than we (Eccles. 8: 11; Hag. 2: 17)?

#### Death Is the Price of Neglected Opportunity, v. 23

We may think that we do nothing in the face of an opportunity to repent, or to do good that we remain just as we were before. This is not so. Death is the price of this habit (Matt. 16: 18; Luke 16: 23; Acts 2: 2; Rev. 1: 18).

#### Sodom and Gomorrah, v. 24

No event in their knowledge was a more emphatic example of judgment than this. Yet the judgment of him who neglects a greater opportunity will be far more severe (Gen. 13: 13; 18: 20; Isa. 3: 9; Luke 7: 29).

#### A Prayer of Thanksgiving, vs. 25, 27

Jesus is thankful for those who have heard and heeded his word. All has been in harmony with God's will and he is therefore satisfied (Psa. 18: 30; 145: 17; Isa. 55: 9; Dan. 4: 37; Hos. 14: 9).

#### Father and Son

If we know Jesus we know God. We can not know God apart from him. Through him we have access to all God can give, "For," says Jesus, "all things are delivered unto me of my Father" (Deut. 18: 18; John 8: 26; 12: 49; 14: 10; 17: 8).

#### The Greatest Words of the Bible, vs. 29, 30

Do you know them from memory? The best study one can make of them is to store them in his heart (Gen. 7: 1; Isa. 1: 18; 55: 1; Matt. 22: 4; Luke 14: 17; Rev. 22: 17).

#### Discussion

The fishing and farming communities along the lake of Galilee as well as the official classes at Jerusalem rejected Jesus. What was the cause in each case? Do these causes operate today? Explain.

R. H. M.



## HOME AND FAMILY

### The Line to Cross

BY INA RUTH BARLOW

One time my life was sinful,  
And my heart was full of dross,  
For the line 'twixt me and Jesus  
I had never tried to cross.

Then conviction came, and caused me  
To see just where I stood,  
As it brought to me a picture  
Of the cross, and Christ's shed blood.

Then I thought of how he'd suffered,  
Just to free my soul from sin,  
And I opened wide my heart's door,  
Gladly bade him enter in.

Now my life is filled with gladness,  
And my heart is free from dross,  
For the line 'twixt me and Jesus,  
I, at last, have stepped across.

*Bulls Gap, Tenn.*

### The Movies

BY LEO LILLIAN WISE

"COME right in," called Aunt Jane kindly as she stood at the cabinet rolling out dough for an apple pie, "take a chair and set down, Bertha. How are you this morning?"

"Oh, just about as usual I guess." Bertha is a frail, nervous, slim body, somehow she gives the appearance of being ready to run just any minute. But she isn't that busy really.

"My land, Aunt Jane!" Bertha expostulated, "do you bake pies every day?"

"Not quite that often," smiled Aunt Jane as she deftly placed the apples for a plump pie, "but David is home today and I'm making a special one for him."

"Well, I don't blame you making a fuss over your only son," sighed Bertha. "By the way, my boy has a birthday next week."

"That's right," mused Aunt Jane, "let me see, he'll be ten or is it nine?"

"Jimmie will be ten years old," his mother said proudly. "I'm having a party for him. Inviting nine boys, so with him that will make ten."

"That will be nice," said Aunt Jane; "are you having them after school and for supper?"

"Having them for supper and then they will take in a movie," answered Bertha waxing enthusiastic over the plans for her son.

"Oh, I see," somehow there was decided disapproval in the older woman's voice that was not overlooked by Bertha.

"You know that Mrs. Frazer, the banker's wife, had

a party for her boy just lately on his tenth birthday and they went to the picture show," Bertha was on the defensive.

"Yes, I remember," nodded Aunt Jane. "I recall that the picture they witnessed was one filmed in Africa by a man and wife who are noted for that work. But what will the film be next week?"

"I'm sure I don't know," confessed Bertha taken back a bit, "but you know how it is these days, youngsters go to see all the pictures that come along."

"More's the pity," Aunt Jane said it thoughtfully, "they see the good along with the bad. And a child does not have the discriminating power that an adult is supposed to be blessed with. If the picture is calculated to frighten, he does not realize that the make-up was used to create just such effects. They are frightened, or saddened, and take things so to heart. I wonder about the future for children who are fairly regular in movie attendance."

"Why, Aunt Jane," Bertha's eyes opened wide, "I'm sure that going to the movies doesn't hurt Jimmie. Do you think so?"

"Well, I'm just wondering about it," admitted Aunt Jane. "You see I've been reading some articles on the findings of a four-year investigation, supported by the Payne Fund, and it is rather a striking thing."

"Tell me about it." Aunt Jane had to give Bertha credit for willingness to be fair-minded.

"Well," began Aunt Jane, "the first article dealt with the effects physically upon youngsters such as your Jimmie going frequently to the movies. By the way, is Jimmie ever crabbed and grouchy when he gets up?"

"We—el yes," Bertha said reluctantly, "he is like a cross bear some mornings."

"Particularly after he has been to a movie?" questioned Aunt Jane searchingly.

Bertha studied for a moment. "Yes, I guess it doesn't agree with him to be up late nights."

"I wonder if you ever were troubled by nightmares when you were a youngster," mused Aunt Jane. "I can well remember how frightened I've been by some terrible dream. Oh, how I would struggle for hours, so it seemed, to move and get away from some hideous terror. Well, what kind of an effect upon a child's nerves do you suppose some of the present day films have? Are you aware that sometimes he is seeing life a little too raw? And do you know that in some of the larger theatres there is a trained nurse on duty to take care of over-taxed nerves? If you are with your boy you can reassure him that the scene is mere make-belief. But suppose next week some night Jimmie and his nine friends go to the movie by themselves and it happens to be a hair raising picture, what then? I wonder how tortured nerves can get by when little folks are expected to sit quietly and behave normally? No won-

der boys and girls are addicted to finger nail biting. And I can imagine their ties feel too tight. Or stomachs feel quivery."

"But, my land, Aunt Jane," defended Bertha, "haven't you heard boys playing bandits, or desperadoes? And the whooping and yelling that they carried on!"

"I know," again Aunt Jane nodded, "but after all they knew each other's grimaces, and they were working off excess energy."

"I see," Bertha was thinking seriously, "you think it is better to be working off energy in the open rather than being worked up to excitement in the darkened theatre?"

"I think it would augur better for the future," said Aunt Jane warmly. "We talk about the need of children being in the open, the necessity for them to spend time in creative play. Passive attention for from two to four hours inside a movie can hardly be called invigorating. You have read time and again about parents asking the police to hunt for a lost child and perhaps that child was found to have been sitting inside the theatre house for hours. Just seeing the same thing over and over."

"Well, what would you suggest that I should do for Jimmie's birthday?" Bertha was not reconciled to setting aside her plans.

"Why, that isn't for me to say," Aunt Jane was kindly as ever. "I give you credit for being a woman of resource."

A week later Jimmie himself came in to thank Aunt Jane for having given him some coveted materials for his little work-shop.

"That's all right, Jimmie," Aunt Jane beamed upon him, "did you have a good time at your party?"

"Did we?" he almost shouted, "why, the fellows all thought it was a cracker jack of a party! My Uncle Calvin took us on a treasure hunt. And what a time we had! You'd ought to have seen Tubby Wells fall over a little log and roll down hill, he's so fat! Then when we got back home mother had the jolliest supper for us, roast chicken, mashed potatoes, gravy, ice cream and cake. And then we had a mystic maze that kept us guessing and getting tangled up an' everything! They all said it was the best party they ever had."

Aunt Jane smiled happily; there was no bad after-taste to this party.

*Bellefontaine, Ohio.*

## Why I Don't Play Cards

BY EDNA HARMON SMITH

It was around the hearthstone in a dear mountain home I first received instructions as to what my parents considered right or wrong. Among other worldly amusements, card playing was listed as wrong. Our

evenings were never spent with a deck of cards, but the time was spent in story-telling, singing, reading or conversing. It was dear of my parents to guide when I was young and tender, and now that I have grown older, I can clearly judge that card playing is wrong.

In the Book of books, which is our light and guide, we find these words, "Abstain from all appearances of evil." One only needs to observe the results of such an amusement as card playing to see the evils. If I should relate stories of card games in mountain homes, old shacks, secluded wooded spots or marble palaces, many pathetic pictures would appear. Men losing all their money, terrible language falling from the mouths of human beings, and very often a life was lost. Many times when the true story is known of a wayward person, a gambler or thief, his first experience was in a friendly card game in some home. It is true, stronger persons may play and not weaken to this extent, but a weak person may go far into the depths of sin. Pictures of this type would keep me from playing cards.

Today when we peep into the homes of our land, whether it be city or rural, we find a large percentage of them sponsoring card playing. There seems to be a great craze for bridge, and many lovely folks are becoming bridge fans. To me the word bridge means something strong, and worth-while, something built for a good purpose, but I fear for the American home if it continues to build its "Bridge of Social Contact" with paper cards. It will fall because of the heavy load of social evils that tread it, such as triangular love affairs, costly misunderstandings, playing to win at any cost, neglect of home, church and God.

When I took the vow of church membership, to God and to the church, I renounced Satan and the vain pomp and glory of the world and promised to refrain from indulging in those things out of keeping with a Christian profession. Card playing is out of keeping with Christ's ways and teachings. If a life is to count for him, and if it sheds the right influence, it must be kept in tune with him. We can't play cards during the week and expect to exemplify the highest type of living to a Sunday-school class on Sunday.

Summarizing, by expressing in a few words why I do not play cards—

- (1) Parental training
- (2) Waste of time
- (3) Undermines the home
- (4) Bad influence for youth
- (5) Neglect of duty
- (6) Develops gamblers
- (7) Encourages dishonesty
- (8) Many evil results
- (9) Not Christlike

*Charlotte, N. C.*



## J. Hugh Heckman

(Continued From Page 11)

with friends on many subjects. He seemed to love companionship. He did not confine his friendships to a few chosen associates. The circle of his friendships included old men, and women, men in different social circles from his own, working men and women, young people. I have seen men farthest removed from him in education or in social position seek his companionship in the most beautiful and natural way in his home or on the veranda, and they found there a kindly interest in the things that concerned them. And yet he had a wholesome reserve that did not admit every one into the holy of holies of his life unless he had first proved his right to be so admitted. Bro. Heckman may be longest remembered by many for the fine quality of his friendship.

There was a nobility in his life. A nobility in which there was the absence of all that is low, or base or mean, or petty or selfish. No one could be in the presence of Bro. Heckman and be little or base or mean. Not that he rebuked in words, but the very dignity and beauty of his life made littleness and pettiness seem so out of place.

If there is another quality, I would mention, it is the calm poise and courage with which he faced the hardest things life asks of any of us, and did it without murmuring or complaining. To suffer as he suffered, and to maintain through it all a beautiful victorious faith, a calm poise, a radiance of countenance that becomes a source of inspiration and help to others is a conquest most glorious. Surely he too "was made perfect through suffering."

The glory of that face was the revelation of a hope that there lay realms of undiscovered truth on ahead, that religious experience did not end here, that friendships more abiding and more satisfying lay in the future in a land free from the limitations of the flesh.

Bro. Heckman was Professor of Bible and Philosophy in McPherson College from February, 1928, save for one semester when he was compelled to rest, due to ill health, until he had to give up his class work six weeks before his death. During this time he grew steadily weaker. The end came quietly shortly after midnight in the early moments of Sunday, April 23. He was at the time of his death 45 years, 9 months and 6 days of age.

Thus there has come to the end of his earthly career a masterful teacher, a genial friend, a wise counsellor, a good father, a loyal husband and a great Christian.

Bro. Heckman's brother John died about 3 months ago. After Bro. J. Hugh's death the following poem was found in his desk. How truly it fits his own case:

"We watched him die? Nay! Rather say,  
We saw him enter into life!  
This brother of our common clay,  
Who loved his friends and in full faith  
Responded to the call of his best Friend  
To learn the secret of eternal rest.  
It is the last of earth. The fact is grief  
Only to those who stay. Weep not for him  
Whose great heart now is free."

McPherson, Kans.

### J. HUGH HECKMAN—A TRIBUTE

He was so practical, rational, sane and spiritual in his philosophy and religion, always constructive, simple, and without guile. Afflicted yet hopeful and optimistic; suffering without complaint; unselfish, tolerant without compromise, our dear friend Heckman is dead. It was midnight as he quietly fell asleep—so needed by his family, by the college, by the church. We are inexpressibly sad. Our college has lost its most vital influence for good. The place he made is one which must be forever vacant. Other good Christian men will come and go, of him it must be said as it was said of my most beloved teacher, Dr. Wilbur Thoburn, who also passed out in the prime of

life, killed by the same disease: "Other men will lecture on the unity of life and the soundness of God's universe, but there can be but one such as he [Heckman], and his place in the college must be his alone."

"He was broadminded without laxity, tolerant without indifference, free without irreverence." He lived near God. That he felt and knew and cherished the immortal life is our highest assurance of his immortality, and though we shall see his face no more, there is something that remains. He touched us individually. We shall never be quite the same again.

"Not by his simple eloquence he won,  
Straight forward as the story of a child;  
Not by his doctrine pure and undefiled,  
Drawn from the teachings of his Father's Son:

"But this: That never word or act or sham  
Was his; he could have taught us: 'As I am,  
Be all of you.' His eloquence he lived.  
The truth he sought and found and loved, he lived;  
Between his doctrines and himself no strife;  
He lived them, and men loved him for his life."

Joseph Hutchinson.  
H. J. Harnly.

McPherson, Kans.

## Monthly Financial Statement

### Conference Budget

During the month of April contributions for the Conference Budget and agencies within the budget totalled \$9,573.02. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$5,535.15, details as follows:

	For the month	For the year
General Mission Board .....	\$3,486.40	\$6,679.18
Ministerial & Missionary Relief .....		40.00
Board of Christian Education .....	1,263.43	1,291.57
Bethany Biblical Seminary .....	310.99	618.36
General Ministerial Board .....	6.00	6.00
General Education Board .....	6.00	6.00
Undesignated Funds .....	462.33	931.91
	\$5,535.15	\$9,573.02

### General Mission Board

During April contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions .....	\$ 838.94	\$2,026.34
Student Fellowship Fund, 1931-1932 .....		8.03
Women's Work Project .....	248.26	563.37
Home Missions .....	194.35	203.35
Foreign Missions .....	294.41	373.46
Junior League .....	37.73	121.14
B. Y. P. D. Project .....	10.45	85.21
Intermediate Project .....	46.41	48.82
India Mission .....	64.81	143.06
India Boarding School .....		42.50
India Share Plan .....	177.50	308.75
India Missionary Supports .....	387.05	668.76
China Mission .....	72.90	85.57
China Girls' School .....	10.00	10.00
China Share Plan .....		6.25
China Missionary Supports .....	105.17	352.99
Sweden Mission .....	5.00	5.00
Africa Missionary Supports .....	867.59	1,199.50
Africa Mission .....	113.20	208.20
Africa Share Plan .....	1.00	7.25
Ministerial & Missionary Relief .....		40.00
Africa Leper .....	11.63	11.63
Poor Relief .....	10.00	10.00
Conference Budget .....	462.33	931.91
Conference Budget Designated for—		
Bethany Biblical Seminary .....	58.23	99.23
Board of Christian Education .....	791.29	791.29
General Ministerial Board .....	6.00	6.00
General Education Board .....	6.00	6.00

The following shows the condition of mission finances on April 30, 1933:

Income since March 1, 1933 .....	\$19,947.53
Income same period last year .....	13,991.71
Expense since March 1, 1933 .....	26,526.26
Expense same period last year .....	25,910.74
Mission deficit April 30, 1933 .....	39,675.50
Mission deficit March 31, 1933 .....	44,662.60
Decrease in deficit during April, 1933 .....	4,987.10

## CORRESPONDENCE

### DISTRICT CONFERENCE

The Southern Ohio District Conference was held in the Brookville church May 3 and 4. The annual address to the elders was given on Wednesday by Eld. D. W. Kurtz who stressed the things for which the Church of the Brethren stands, and the need of emphasizing them, especially to the young people. The Wednesday evening service was devoted to the missionary interests of the church.

Eld. H. M. Coppock, representing the District Mission Board, spoke on the subject, Gleanings from the Home Field. Eld. D. W. Kurtz represented the General Conference program, speaking from the text, "The Love of Christ Constraineth Me."

Thursday morning the business session of the conference opened with ninety-five delegates present representing forty-two churches. Eld. Chas. L. Flory of Piqua presided, assisted by Eld. J. O. Click of Covington as reader, and the writer as secretary.

The officers of the meeting were chosen as delegates to Standing Committee, with Elders H. M. Coppock, E. S. Coffman and I. G. Blocher as alternates. No queries were sent to Annual Conference.

Mr. Sellers and Mr. Probst presented the plan for defeating the Mosier Bill, considered as dangerous to the expression of the real sentiment on the repeal of the Eighteenth Amendment.

The thought expressed in the missionary sermon by Dr. Kurtz, "The love of Christ constraineth me," was the dominant note of the conference. The hymnic prayer, the devotional scripture and remarks, the spirit of the discussion gave evidence of this thought.

With this impelling force the churches of the district can go forth with faith and courage to meet the problems of the local district and world-wide fields.

New Carlisle, Ohio.

J. H. Eidemiller.

### ONE OF THE FAMILY

Recently I had the unusual experience of being without The Gospel Messenger, due to a little misunderstanding between myself and the church agent. Having been a reader of our publications since old enough to read, I, perhaps, felt more keenly the absence of our church paper for a few weeks.

My parents, though not endowed with an overabundance of this world's goods, always managed in some way to take the church paper. The Gospel Visitor being the first I recollect reading, and then the Primitive Christian and the Brethren at Work. Both of these publications, until they were merged into The Gospel Messenger, found a place in my parental home.

When founding our own home, more than fifty years ago, The Gospel Messenger was one among the list of publications found on our library table. The few weeks, referred to above, that we were without the good old Messenger made it more appreciated. It has been in the home for so long that we feel as though it is "one of the family." As long as it is my pleasure to have a home here I assure you that it is my purpose to be a strong supporter of The Gospel Messenger.

In going into the homes of some of our members I notice that our church paper is not found among their daily papers

and magazines. No wonder that so many of our children are lost to the church. Parents should keep posted on the doings of the brotherhood, and those having children should see that they are interested in the work and doings of the church. May God bless our church publications.

The recent articles of Bro. Sell and Bro. J. H. Moore were of more than ordinary interest to me. And the work of Bro. Eshelman so long in the service of the Publishing House should be appreciated, and there is no doubt but what it is, by the large family of The Gospel Messenger. While I enjoy reading the many good wholesome articles written by our younger brethren, somehow those written by our old pioneer brethren who have made possible our church publications are of more than ordinary interest to me.

May our Father continue to bless all, from our editor to the many contributors, that they may continue to give us the gospel message through the Messenger. May it be the means of bringing souls to Christ, and of encouraging and building them up in him.

Muncie, Ind.

Geo. L. Studebaker.

### YOUNG PEOPLE'S CONFERENCE

The Tenth Semiannual Young People's Conference of the Church of the Brethren of Southeastern Pennsylvania, New Jersey and New York was held April 21 and 22, in the Coventry church near Pottstown.

All during this conference the Spirit of God was felt in a very real way. One could not be the same after attending such a fine conference as we had. The theme of the conference was "Abundant Living," and the guest speakers were C. Addison Raws and Mrs. Harvey Borton of the Keswick Conference in New Jersey.

There is but one way to have the abundant life and that is when he is there. The great desire of God is that we might know the love of Christ. Oftentimes the cares of life, business and the things of the world take much of our time, but in order to be filled we must go back to Calvary. There must be a difference between the children of God and those of the world. His presence can make this separation possible, but if we do not let his presence separate us from sin and the world, then sin and the world will separate us from him. His fullness can fill us if we give him all we have, then we will get all he has. What a privilege we have to let Christ come in and transform our lives!

In the various discussion groups which were held, much help was received by the young people as to how to find the will of God for their lives, and a number of questions and problems of vital importance to each and every one of us were discussed. God's Word will give us victory over sin and power in service through Christ as Savior, Lord and Life.

Saturday afternoon the group was divided and conference periods were held. "Prayer"—Mr. Raws. "The Will of God for Me"—Mrs. Borton. "Material vs. Spiritual in Abundant Living"—Bro. Bantz.

The climax of the conference was on Saturday evening when Mr. Raws gave the closing message on the "Surrendered Life," 1 Cor. 6: 17-19, "Ye are not your own"; and 2 Cor. 5: 15, "Live unto him." We have been bought with a price. Jesus went alone to Calvary that we through faith might be saved. His love demands our all. There is but one surrender, and that is to surrender self. One can not have the true joy a person should have until he is willing to surrender his life to Christ and let Christ rule supremely in his life.

(Continued on Page 24)



## CORRESPONDENCE

### COMBINED MALE CHORUSES

Hershey Conference, June 8-15

It is our hope that leaders of male choruses will appreciate the value of combining with all other forces from the churches in a united effort, reaching a climax Sunday evening in choral numbers presented during the music hour.

If all the male choruses will bring their copies of Alexander's Male Choir book along, it will make possible 200 or more men singing together. Can you imagine such numbers as "Beloved Now Are We the Sons of God," by McGranahan, No. 114; "God Shall Wipe Away All Tears," by Stebbins, No. 142; "Blessed Is He That Readeth," by Colburn, No. 131; "Crossing the Bar," No. 126; "For God So Loved the World," No. 113; and numerous other possibilities sung by at least 200 men in a well balanced voice ensemble? I ask you again, Can you imagine it? The combined male chorus will be the male section of the Conference chorus.

In addition to excellent chorals from "Hymns and Carols," a collection which Northwestern University has kindly loaned for our use, among which is the much beloved "Lo! How Rose E'er Blooming," the Conference choir will sing Sullivan's "The Lost Chord" for the closing number of the music program.

A. F. Brightbill.

Chicago, Ill.

### STIRRED MEMORIES

The homegoing of Bro. Wilbur Stover and recently that of Bro. Jesse Emmert, and the history of the Missionary Association of Waynesboro, Pa., by Sister Sudie Wingert in the April 15 Gospel Messenger, started the unrolling of some of my earliest memories. A desire to add a little to the record prompts me to write this. I literally grew up on missions. Anything else was hardly possible for a child who attended the Waynesboro church at that time.

I can just remember Bro. Stover calling in our home before leaving for India the first time. Also of attending the farewell service for the Stovers at the church. And later of Bro. Emmert being taken into the church. His father was a consecrated deacon whose devotion lives in memory.

While I was a young child when these things occurred, they have never faded from memory. In later life one is grateful that environment was such that early impressions were of this kind. To me this has always been an unanswerable argument for taking small children to church services. Naturally they do not understand all that is said or done, but it leaves an influence in their lives that can never be wholly erased.

The adults were not the only ones who had missionary meetings as told of in the aforementioned history. Several sisters started them for the children during the early days of the adult work.

While the memory of some trivial incidents (though they did not seem so at the time) connected with these meetings, remains, yet the main purpose was not forgotten. We met in the children's or leaders' homes. On one occasion a chair was broken. I suppose that it was not possible for us to sit still, but maybe the chair had some weak points too.

Later there was a mission band for teen age girls. While I came up through both of these mission endeavors, yet I can also recall attending the meetings of the adult society while yet a child, and joining it when old enough.

When we started to support missionaries, they and others would stop to visit our church on the way to the field. This made stirring meetings of the missionary association. It was such things that furnished thrills for us then. They were the kind that left one better. There is no need to go outside of the church for thrills, for there is no greater thrill than the gospel.

There are many interesting things that could be told of people and occasions connected with these missionary endeavors, but I will give only one. As far as I know this has not been published before.

When Bro. Stovers were ready to return to India after their first furlough, a farewell service was again held at the Waynesboro church. Bro. Emmert was present as one of the party going out. Eld. David Price of Mt. Morris, Ill., who was a native of Waynesboro, also was there. Each of them spoke, Bro. Price first. He had baptized Bro. Stover and said how little he realized then what his coming would mean to the church.

Then Bro. Stover told of what his thought and desire was when Bro. Price baptized him. Then he said that at the farewell service before going out the first time, as he went down the aisle after the dismissal, he met Jesse and he said to him, "Is it possible that I am going to India with the gospel and you are not a Christian?" And that now when he was returning, Jesse was ready to go along and how he rejoiced for this.

This unusual link of people and events left a clear and vivid memory with one child who was present in that crowded church that evening.

The labors of all three are now closed here. Together again they can review them on the other side. But their influence goes on, multiplied in other lives.

Philadelphia, Pa.

Rebecca Foutz.

### AMONG THE ISOLATED IN FLORIDA

Monthly meetings are conducted for our members along the East Coast from West Palm Beach to Homestead. Brethren T. Simon Richardson and C. C. Price have charge two months out of three and the district field man goes once each quarter. Then once each year we have a love feast for them. These home feasts have been so much appreciated by all who can and do come that we always look forward to February or March for them. Each year there are between twenty-five and thirty gathered in Brother and Sister Cripe's home at Homestead. The one held March 19 was a very spiritual feast at which most of the members were present. One new member, baptized in the morning of the same day, was privileged to have part. Bro. Richardson officiated.

The district man left Groveland at two o'clock Saturday, arriving at Miami about seven on Sunday morning, and then on to Bro. Cripe's where the meeting was to be held. The Sunday-school opened at 10 o'clock. After the lesson and a sermon, the baskets were hunted up and the noon lunch was served. When all things were cleared away, an afternoon service was held. Each minister had part in the service, Bro. C. C. Price leading off.

The fellowship was enjoyed by all. Some had never met before, but were soon acquainted and enjoying each other's company. After the feast was over, many returned to their homes and others stayed in the community, some at Bro. Mahan's, others at Bro. Price's, while the ones from Venice, Tampa and Groveland stayed at the Cripe home so that they could get an early start on the homeward way. After



a good breakfast with Mother Cripe, we were on the way toward Ft. Myers, via the Tamiami Trail.

When we looked at the speedometer at home we found it had changed by 760 miles from Saturday noon to Monday evening. We had traveled some of the finest roads in our beautiful state. Some of the roads have been in use many years, but others are more recently made. Around Ft. Myers there were signs indicating that the town was built many years ago, but Venice and some other places have been there but a few years.

J. H. Morris.

Groveland, Fla.

#### PRE-EASTER MEETING, MEN'S WORK, MIDDLE DISTRICT OF INDIANA

The Pre-Easter meeting of the Men's Work of Middle Indiana was held April 9 at the Mexico church. Two hundred men were present, representing thirteen different Men's Work Groups. Two groups were present from the District of Northern Indiana, one from Monticello and one from South Bend.

The program consisted of music and inspirational addresses. Special music was furnished by the Glee Club from North Manchester. Addresses were given by Dean C. W. Holl of Manchester College, Brethren DeWitt Miller, B. F. Wampler, and others. The two themes especially stressed were: "Men's Work in Relation to Church Attendance" and "Men's Work as It Relates to Evangelism."

The entire program was highly inspirational and every man that attended returned to his home church inspired to be of greater service. An offering was lifted for the promotion of Men's Work.

Denver, Ind.

Tony Fisher.

#### DISTRICT CONFERENCE

The District Conference of Southeastern Pennsylvania, New Jersey and Eastern New York was held in the Royersford church on April 19 and 20. The Women's Council and ministers' group held separate sessions in the morning, while a program of general interest occupied the afternoon. Temperance and Peace addresses were given. Mrs. John Lester of Pottstown spoke on the topic, Is Military Training a Preparatory Force for Peace and Security? The facts which led to the World War were presented in a masterly way and left one distinct impression: Military preparation did not preserve peace and security, but it did definitely hinder the efforts made to avoid conflict.

Two instructive messages were given in the evening to a well filled house by Bro. Wadsworth of Norristown and Bro. R. D. Murphy of Philadelphia. Bro. Swigart presented the cause of the District Mission Board and received pledges for the coming year.

The conference proper was held on Thursday. Forty delegates were seated, representing all but one of the eighteen congregations of the district. The officers in charge of the meeting were: Moderator, Eld. Q. A. Holsoapple; reading clerk, Eld. Trostle P. Dick; Bro. Murphy is writing clerk.

A query asking that the cause of Christian education be placed in the hands of a board elected by the District Conference was granted, and the board of five members was elected.

Delegates to Standing Committee are Eld. Trostle P. Dick and Eld. R. D. Murphy. (If we are limited to one delegate—membership is 3,262—then Bro. Murphy is alternate.)

Financial reports were read and accepted. The District Mission Board and other district work was reported. Vacancies were filled by the reelection of members.

Next year the meeting will be held in the Geiger Memorial church, Philadelphia.

Mary F. High.

Spring City, Pa.

#### DISTRICT MEETING OF WESTERN PENNSYLVANIA

The District Meeting of Western Pennsylvania, held at Somerset April 17-19, was marked by good attendance, difficult problems frankly faced, and a number of important decisions made. Chief among these decisions was a change in the time of the meeting from the first Tuesday and Wednesday after Easter, to the fourth Tuesday and Wednesday of October, and with this change in time a change in the type of program for Tuesday afternoons and evenings. In the afternoon representatives of all interests of the district meet together to hear reports and build a district program for the year. In the evening a conference sermon will be given, followed by the ordination of elders and recognition of new pastors. Then will follow the regular missionary meeting. The Board of Christian Education and the Welfare Board were merged. A committee of ten representative business men of the district were appointed to study the financial program and recommend a future policy.

The meeting opened Monday evening with a Welfare program at which time Prof. H. H. Nye of Juniata College spoke convincingly of the fact that prohibition has been a successful experiment where it has been tried. The Men's Work and Women's Work conferences were well attended and reports showed their work progressing. A good spirit prevailed throughout the meeting of the elders, and as already noted, the District Meeting proper was a day full of busy activity, thoughtful consideration, and prayerful decision.

The retiring moderator was Eld. J. A. Robinson, the moderator of the year, Elder M. J. Brougher, and the moderator elect is Eld. George L. Detweiler. Delegates to Annual Conference are Galen R. Blough, J. D. Ellis, R. E. Shober, with M. J. Weaver, N. D. Cosner, H. Q. Rhodes, alternates.

#### Resolutions Adopted at the District Meeting

Whereas, our heavenly Father in this time of universal distress and want has been mindful of and merciful to his people; and whereas there has been apparent laxity on moral issues of the present day; and whereas there has been much pressure brought against the Eighteenth Amendment by the wet forces of our nation; and whereas we believe that many of our problems, both moral and economic, are the result either directly or indirectly of the evils of war; and whereas we believe the best solution for the ills of mankind is found through the purity of the individual and the ideals and relations of the group as taught by the Master himself; therefore, be it resolved:

That we, the District Conference of the Church of the Brethren of Western Pennsylvania, reaffirm the faith of our fathers in the church:

(1) As to the upholding of the Eighteenth Amendment. We believe prohibition has done much good; therefore we urge every member to use his influence to retain the Eighteenth Amendment.

(2) The message of Christ when he said, "Peace on earth among men of goodwill," needs to be emphasized today

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## YOUNG PEOPLE'S CONFERENCE

(Continued From Page 21)

The lives of a number of young people were changed during this conference. For the first time some were willing to say "I surrender all" and others rededicated their lives in service for the Master. We feel that our responsibility is greater now because we were drawn closer to him during this conference, and our sincere prayer is that we may be able to share with others the joy and peace that come by surrendering all to him.

Jeness M. Shepherd,  
Sec. of the Delaware Group.

## Miscellaneous Items

(Continued From Page 17)

ciples which underlie sound church finance. The leaflet is free and may be ordered from the Council of Boards, Church of the Brethren, Elgin, Ill.

**The Third Regional Educational, Temperance and Purity Meeting** of Southern Pennsylvania will be held in the New Fairview church, Sunday, June 4. Young people's conference will be held at the same time and place.

**The Share Plan** for the support of our Conference Budget is a method by which individuals, congregations, Sunday-schools, classes, and organizations can provide Shares will be issued in amounts from \$25 to \$100. For special support for the general brotherhood work, and in return receive information of progress and achievements. tailed information write General Mission Board, Elgin, Ill.

**Memorial Day Program** at the Mingo church, Pa., Skip-pack house, will be held May 30 beginning at 9:30 A. M. The subjects to be discussed are similar to those in the Ascension Day Program for the Schuylkill church, but the speakers will be different. Mary Schaeffer, a returned missionary from China, is scheduled to speak at this program also. See announcement of the Ascension Day Program on page 24.

**Ascension Day Program**, May 25, at the Schuylkill church, Big Dam house, will stress Sunday-school and mission interests. The morning program beginning at 9:30 o'clock will consist of special music, a reading and four addresses on the Sunday-school teacher. The afternoon speakers will present "Christ, the Solution of the Problems of the World." Mary Schaeffer, a returned missionary from China, is also scheduled to speak.

**Conference Booklet.** The Hershey Conference Booklet is ready for delivery. It contains the various programs, the Annual Reports, the unfinished and new business and the Conference music. In all there are 80 pages. The price by mail is 25 cents. At Conference the price will be 20 cents. Those not especially interested beforehand will secure their copy on the grounds. Others who desire to study the business before arriving at Hershey should order at once. Be sure you do not delay ordering until it is too late for the mails to bring you your copy.

**Statement of Lodging Committee.** Lodging in Hershey homes will be ample. General rates are 75c per person per night, some at \$1.00 per person per night. The Hershey Management have about 40 single rooms for men and about 30 single rooms for women in the Community Building located on the square opposite the Inn. They also have about 50 single rooms for men in the Club House built next to the swimming pool. The rates are \$1.00 per night or \$6.00 for the week at both places. There will also be rooms at the Inn. The Lodging Committee discourages writing in for reservations unless you expect to arrive before June 7. Any

one coming later and wishing reservations will need to pay in advance for full time. We think this unnecessary as room is ample.—Chester M. Ebersole, 48 E. High St., Hummelstown, Pa.

**The Stranglehold of the Brewers.** The April 14 issue of The Civic Bulletin, of Albany, N. Y., is devoted to reprinting the most startling facts in Ernest Gordon's great book, "When the Brewers Had the Stranglehold." This Bulletin shows how the brewers raised their corruption funds and how they spent them; how they bought the press and labor leaders, corrupted politics and sought to break down the U. S. Constitution. A copy of this 16-page Civic Bulletin, containing over 20,000 words, giving so many startling facts concerning the brewers, taken from official sources, can be had for only ten cents, by addressing its editor, Rev. O. R. Miller, Albany, N. Y.

**Special Notice to Singers.** The Conference Choir is open to church choruses, college choirs, choristers, quartets, male choruses and all those who have a reasonable singing voice and ability to read music. We urge in particular that the choirs and song leaders of the individual churches respond. Rehearsals will be held each evening at five o'clock and nine o'clock until Saturday evening, when the final rehearsal will be held. The program will be given Sunday evening at five o'clock in the Convention Hall. There will be no music of real difficulty used. No one who is a song leader need hesitate. Should you have copies of the following, bring them along to the Conference: Haydn's "The Heavens Are Telling," Sullivan's "The Lost Chord," and "Cesar Franck's 150th Psalm." Inquiries should be mailed to A. F. Brightbill, 3435 W. Van Buren St., Chicago, Ill.

"It is no secret that millionaires by the dozen were produced directly by the World War. These men rose up and blessed—I heard it with my own ears—the very institution that was killing the flower of the manhood of the leading civilized nations of the world. Such cared not for the blood that was so freely spilled in the name of high-sounding phrases uttered not only by the press and the politicians but by the Christian pulpit as well. They cared only that their wealth increased by leaps and bounds." Which is why Bro. Floyd H. Miller of Greenville, Ohio, urges support of the resolution which proposes "an amendment to the Constitution granting power to Congress in time of war to take property for military and non-military purposes without payment of profit when conscripting persons for military or non-military purposes." He believes in taking the profit out of war. He says: "Let us who have taught peace for more than two centuries support this move to remove one of its chief causes. Let us inform our congressmen and senators that we are for the move."

## NEWS FROM CHURCHES

## CALIFORNIA

**Glendale Mission**—Council meeting was held April 21. Eld. H. A. Frantz presided. Two letters were reported received and two granted. The church is being completed as finances permit. The baptistry and hot water heater have recently been installed. The baptistry was dedicated Easter day. Five Sunday-school children were baptized by the pastor, Bro. Geo. C. Carl. H. J. Brooks and wife, missionaries to India, were present March 26. Sister Brooks talked to the Sunday-school children and Bro. Brooks brought the morning sermon. Bro. J. Z. Gilbert preached for us the evenings of April 12 and 14. The horticultural committee is beautifying the church grounds. March 23 the district officers of Women's Work met with our society here. Mrs. H. A. Frantz who represents the District mothers and daughters' department gave an interesting reading, "Missionary Mary." Mrs. W. H. Neher explained that their mission is to help and inspire,



and truly great benefits are derived from their visits. Communion services will be held here June 7 at 5 P. M.—Lulu Terford, Glendale, Calif., April 27.

**Oakland** church received a real treat when President Studebaker of La Verne College came to us March 19-23 and gave a series of Bible lessons and sermons. A large audience was in attendance at each service. On the evening of the 23rd nearly a hundred people gathered in the church dining hall for a pot luck supper, after which Bro. Studebaker gave us another inspirational message. At our last workers' conference we decided to put on a Vacation Church School program one half day each week for four weeks this summer, the department superintendents and their teachers to have charge. The churches of the city were divided in groups for the Good Friday services and we were privileged to attend the Tenth Avenue Baptist church. Because of this arrangement we held our special Easter week service at the regular Wednesday prayer meeting. Pastor Boaz led in an interesting discussion on the Seven Last Words of Christ. Several of our number attended the union sunrise service at Lakeside Park Easter morning. The Y. P. D. went caroling Easter morning after which they enjoyed breakfast at the church. The departments of the Sunday-school gave a fine program of recitations and songs at the morning service. For several weeks preceding Easter, Paul Wilkinson, our Sunday-school superintendent, put on a special feature at the Sunday-school in an effort to help the boys and girls decide to give their lives to Christ. As a result Pastor Boaz received three of our Sunday-school scholars into church fellowship by baptism on Easter morning. The Loyal Workers' class had charge in the evening and gave a dramatic worship service entitled, *The Light of Life*. April 30 the pastor was ill and Sister Boaz gave us a splendid talk. Our communion service in the evening was in charge of the deacons with Bro. W. T. Wilkinson officiating. Pastor Boaz will hold an evangelistic meeting at the Chico church during May. The Orion Four male quartet from La Verne College will give us a program June 25. Our Sunday-school enrollment has increased to 179 and the interest and attendance are good. The women's auxiliary of the church is doing a splendid work making garments for the Red Cross. Because of the neatness of their work, the garments were selected to be sent to the Philippine Islands.—Mary Heisel Woody, Oakland, Calif., May 1.

**Raisin City.**—During the week of the revival which was conducted by Pastor Chalmer Faw, the Spirit worked in the hearts of those that had not yet accepted Christ. The church was made to rejoice when six asked for baptism and two expressed their desire to become associate members. The baptismal services were held on the eve of our love feast, April 22. Fifty people gathered around the Lord's table to partake of the communion. Pastor Faw officiated, assisted by Eld. Harvey Snell of Riverdale, Bro. Leo Miller of Fresno, and Brethren D. H. Forney and W. H. Meyers of Raisin City. The Easter cantata given by the young people and directed by Sister Faw was much appreciated as evinced by the large audience that gathered to hear it. The "Birthday Supper" will be given during the month of May. The program for this supper will be conducted by the missionary committee.—Mrs. J. N. Young, Raisin City, Calif., May 3.

## IDAHO

**Bowmont** church gave a wonderful program Easter Sunday, The Christian Trail, in which about fifty children and young people took part. It was a wonderful message for all Christians. Our pastor, H. G.



This picture of a baptismal scene in Tennessee was furnished by W. O. Beckner of Elgin, Ill. We hope our readers enjoy the articles on Tennessee in this issue.

Shank, also added a message which was food to weary souls. Our Sunday-school is progressing nicely with Bro. H. Yoder as superintendent. Our Aid meets next Thursday for an all-day meeting; we will piece quilts and do some quilting.—Mrs. V. W. Goodman, Nampa, Idaho, May 3.

**Fruitland.**—The chorus of twenty-five voices rendered an Easter cantata to an audience of 200 and will present the same at Payette soon. We are glad for the return to our community of Brother and Sister Lyle Brown and family. The Fidelis Sunday-school class held a basket dinner in their honor. The District Meeting will be held at the Fruitland church June 27-29. The primary and junior Sunday-school teachers entertained their respective groups at delightful Easter parties. The Payette church presented an excellent musical program here on April 30.—Reina Jenks, Fruitland, Idaho, May 3.

## ILLINOIS

**La Motte Prairie.**—Our church met in council April 22. By a unanimous vote Bro. D. C. Ritchey was asked to remain and he consented to do so, for which we are very glad. We talked over plans for paying him and a committee was appointed to again solicit each member to see what could be done. He sacrifices much to stay with us. This is a hard field to work but within the last two years eighteen have been baptized and one young man was installed into the ministry. The attendance at our services has grown too. In February we put on a play, *Nanu Waits*, and a little later it was given at the Allison Prairie church. In return Allison Prairie came here one Sunday with the play, *Robert and Mary*. We plan to have our Vacation Bible School this summer with Sister Mary Gault as instructor. Plans were made to have our series of meetings in September with Eld. I. D. Heckman as evangelist.—Florence Seymour, Palestine, Ill., May 4.

**Milledgeville.**—Our Sunday-school attendance has been splendid. The teachers and workers had a series of meetings to study Standard B. Special emphasis has been given to missionary education the past few months. A special program was given by the missionary committee and they also sponsored the play, *Larola*. We were also fortunate to have Brethren C. D. Bonsack and Otho Winger of the General Mission Board give us inspiring messages. Two children were baptized by our pastor on Good Friday evening after which we had a worship service. Our Easter program was given Sunday evening. The communion will be Sunday, May 21, at 7 P. M. We are planning to have a mothers and daughters' supper May 12, followed by a program with Mrs. E. G. Hoff of Elgin as the speaker. The play, *The Light That Did Not Fail*, will be given on Mother's Day evening. We were glad to have Bro. W. E. West of Mt. Morris and Bro. Robert Tulley of Goshen, Ind., bring us messages recently.—Mrs. Abe Reiff, Milledgeville, Ill., April 30.

**Sterling.**—A loyalty campaign beginning four weeks preceding Easter led up to a very successful Easter service. The evening meeting on each of the four Sundays was conducted by the four adult classes of the Sunday-school. Prayer services were also held during Easter week. The children presented a program on Easter morning. Two members were received by letter. A class in temperance instruction has been started among the young people and intermediates of the Sunday-school, and is meeting with a very fine response. The Ladies' Aid has organized a missionary society in conjunction with the Aid, and although it is yet a new project, it is meeting with a great amount of interest. On March 12, due to the illness of our pastor, Bro. Baldwin, Bro. J. O. Winger of Manchester College preached for us in the morning, and his sermon, "The Road to Victory," was full of inspiration. In the evening Mr. Ventura, a local man, and a native of the Philippine Islands, delivered a lecture and showed lantern slides of his native land. Bro. John Heckman of Polo, Ill., filled the pulpit on the two following Sundays, as our pastor was not yet able to be with us. Bro. Heckman's sermons are always sincere and particularly helpful. An all-church social was held on Tuesday evening, April 25, the evening's entertainment being in charge of Bob Tully of Manchester College, whom we were fortunate enough to secure for the occasion. We are glad to report that now Bro. Baldwin has sufficiently recovered from his illness to be able to take up his pastoral duties again. We are looking forward to our love feast, which is to be held on Sunday evening, May 21.—Helen Hoak Eikenberry, Sterling, Ill.

**Woodland** church held services the week preceding Easter, also the week following, conducted by Bro. Max Hartsough of Cygnet, Ohio. The Sunday-school gave a short program in the morning and the B. Y. P. D. gave an Easter play in the evening. The church feels that it has been greatly blessed by Bro. Hartsough's efforts; two were received into the church. April 24 the church met in business meeting. We have secured Bro. Hartsough as part-time pastor and he plans to take up the work soon. We were pleased to have Bro. Geo. Miller of La Place bring a message to us last Sunday morning. A large number of our young people were attending a convention at Springfield.—Mrs. Reuben Wickert, Ipava, Ill., May 2.

## INDIANA

**Auburn** church began a week's meeting on April 23. Bro. Mark Cripe, our pastor's son, preached very able sermons. The meetings were well attended. Sister Hawkins led the song service which was also very inspiring. We had special music at each service. May 1 we had an impressive service when seventeen received baptism in our new baptistry. Five of these came from our neighboring churches. We expect in the near future to organize a mothers and daughters' meeting. Our Aid Society has not been so very active of late. We sent a large box of clothing to Chicago during the winter and helped some

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**DISTRICT MEETING OF WESTERN PENNSYLVANIA**

(Continued From Page 23)

more than ever. We commit ourselves to this teaching in private and public life. We urge its application in international relationships.

(3) That we emphasize the importance of personal purity. We believe the use of cigarettes is harmful to the physical growth of our boys and girls. We deplore the disgraceful use of feminine purity in billboard advertising for the sale of cigarettes; this practice is destructive of the spirit and virtue of womanhood as well as destructive of the growing ideals of our boys and girls. We ask for greater purity and fine living in our individual lives.

Johnstown, Pa.

T. F. Henry, Clerk.

**LEARNING FROM A CHILD**

And a little child shall lead them—this we find to be true with the natural child as well as with the Christ child.

Many years ago when our children were small, a man at our house asked if he could smoke. I said he could if he wanted to. He was sitting near the cradle where our youngest child was resting in peace. In less than a minute after the man began to smoke the little child was choking and coughing. The man was enjoying his smoke and failed to notice the effect it had on the child until I called his attention to it. Then he went out of the house to finish his smoke. But he failed to take with him all of the foul air. This proved to me that I have no right to smoke in our own house or to allow anyone else to do so, on account of the effect it has on others.

This occurred some years after I thought I was converted. However, I had been baptized by a preacher who used tobacco. The preacher required me to answer yea to the following questions: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer: Yea. Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea. Dost thou covenant with God, in Christ Jesus, to be faithful until death? Answer: Yea. Then I was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and received into the church with a handshake and holy kiss. I was already free from tobacco using, and as far back as the church has a record of its conference decisions, tobacco using has been strongly condemned, and especially among the preachers.

It is claimed that every natural child has a right to be well born. And we contend that everyone converted to the principles of Christ has a right to be well born into the Church of Christ, and to be well protected, having pure air to breathe, both natural and spiritual. In many homes the air is so impure it is better for a child to be born as Christ was, in a stable. And certainly the spiritual air of the church should be purer than the air outside if it is to attract the better class of people who are seeking salvation from worldliness. It is neither the natural child nor the Christ child that leads people into forbidden paths; it is the enemy and his agents. A certain cigarette advertisement says: "There is not a cough in a car load." While our babe said by its coughing, "There are a number in every smoke." And even tobacco advertisers admit it affects the throat. One company says their tobaccos are best because they are toasted; another claims theirs are better because they are not toasted. It is for the tobacco promoters and the users of tobacco to prove to us there is any virtue, mor-

ally or spiritually, in the whole business. They had better take a lesson from the babe in the cradle and the Christ child, who still has a following against which "the gates of hell shall not prevail." And do not be deceived by the various religious organizations that are competing for numbers by opening wide "the gates of hell" to various things forbidden by Christ and his followers, and even by good moralists outside of the church. If the churches are to convert these people it is certain they must show them a better life than the outsiders are living.

B. F. Wampler.

Carthage, Mo.

**VOLUNTEER CONFERENCE**

Bridgewater College in Virginia was hostess to the volunteer groups from the other eastern colleges at a Volunteer Conference over the week-end of March 17-19, beginning with registration on Friday afternoon, and ending with dinner in the college dining hall on Sunday noon. The theme of the conference was "Modern Missions." Juniata College of Huntingdon, Pa., had the largest delegation, composed of twenty-seven students and faculty members. Elizabethtown College, of Elizabethtown, Pa., had twelve delegates and Blue Ridge College in New Windsor, Md., sent four representatives. Alva Harsh of Elizabethtown College, who is president of the United Student Volunteers of the Church of the Brethren, and Harold Row, president of the Bridgewater Volunteer organization, were mainly responsible for the success of the meetings. All of the delegates greatly appreciated the hospitality of the local group.

The main speakers for the conference were Bro. C. D. Bonsack, and Dr. Calvert N. Ellis, professor at Juniata College. Bro. Bonsack spoke first on the subject, "Some Modern Trends in Missions" in which he mentioned the following: (1) Desire for more sympathetic understanding of human people—knowledge of customs, religion, etc., of the people with whom one works. (2) Necessity, joy, and hope of coöperation with government. (3) Attempt to harmonize evangelism in its right proportion with industry. Instead of putting strongest men in places of honor, put them in places of need. (4) Emphasis on life—a missionary must know what he is doing, be well trained, and be humble of heart. (5) Attempt to build a church rather than a mission. In a second address, "Present Urgent Needs in Missions," Bro. Bonsack gave the following: (1) Needs for missions: (a) unity of world, (b) heart hunger for peace and a square deal, (c) failure of old religions, (d) chaos, distress, uncertainty in world conditions. (2) Needs in missions: (a) needs of the church in the field should be understood by the home church, (b) fundamental faith in the living God, (c) suitable messengers to interpret Christianity.

Dr. Calvert Ellis' messages very fittingly carried out the theme of the conference. In his first address, "Facing a Frontier," he stated that the governing principle of the church, which is the cause of missions, is lost, and unless the church recovers a living relationship to a living God, the cause of the church as well as the cause of missions will lose its value. The church has a real problem to face. Dr. Ellis gave the final address of the conference in the church on Sunday morning on the subject, "The 1933 Disciple." He named the following necessary characteristics for a present day disciple: (1) Knowledge of the year in which he is living; (2) knowledge of human need; (3) consciousness of a power able to minister to that need. Power never comes by mingling with crowds. It comes by quiet meditation and devotion.



Other inspiring messages were brought by Dr. Paul H. Bowman of Bridgewater College, by Earl Mitchell, last year's president of the United Student Volunteers, and by Bro. Galen Wampler who is doing home mission work in Virginia. Dr. Bowman spoke on "The Dilemma of Modern Christianity." He stated that battles today are battles in philosophies, ideas, and concepts—battles in the hearts of men. There are today four conflicting philosophies: militarism, communism, facism, democracy. Present day Christianity rests on education, understanding, morality and recognition of the rights of others.

Bro. Mitchell's subject, "What a Volunteer Can Do After College," was one on which he was very capable of speaking. He gave some fine advice to those volunteers who are looking forward to service when their college days are over. He said: "Don't be afraid of a small task with small pay among simple people, and don't let the good hinder you from the better. Aim high, go straight, be thorough, keep sweet." The essence of his message can be summed up in the simple word "glow," the letters standing for give, live, originate, and work.

Each college volunteer organization had part in the program by leading the devotional service at the various meetings, and by furnishing special music. Extra features of the conference were a play, "Adam and Eva," presented by the Junior class on Friday evening; a missionary drama by the Bridgewater volunteers; president's message by Alva Harsh, an illustrated lecture by the Elizabethtown group, movies of last year's conference at Blue Ridge and of Juniata College by Brother Knepper of Juniata, and a movie, "Prosperity," under the auspices of the local college on Saturday evening.

Next year the conference will be at Juniata College.  
Huntingdon, Pa. Martha Howe.

#### MORE ABOUT JOSEPH Y. NISHIKAWA

Some of the readers of The Gospel Messenger are personally acquainted with the subject of this sketch. Many more have heard of him. Every member of the Church of the Brethren will be sorry to hear of the death of the only Japanese minister of our church.

At the age of eighteen he came to the United States hoping to gain wealth. Though he worked with other Japanese laborers, he manifested his interest in the Christian life and the Christian church. On Sundays he would spend his time in Bible study or where Christian services were held. He thus came in touch with the Church of the Brethren in Glendora, Calif., where he was baptized, April 9, 1916.

He sailed for his homeland, Sept. 17, 1917. A few months after arrival in Japan he was married to the young woman to whom he had been betrothed in childhood. She was baptized as a member of the Church of the Brethren by Bro. J. J. Yoder when he and Bro. J. H. B. Williams were in Japan in 1920. Though raised in the religion of Japan she became a Christian and an earnest helper of her husband.

For the most part Brother and Sister Nishikawa lived in Kobe. Here they were visited by various members of the church who were traveling through Japan. The picture shown here was taken by the writer when he and Mrs. Winger were in Japan in June, 1928. The Nishikawas are standing in the doorway of their Japanese home and are dressed in their native costumes. The attire of Sister

Nishikawa shows the beautiful kimono and the obe, or sash, of handsome colors. His dress is that of a professional teacher. Their home is small but clean and beautiful. Their very small plat of ground in front illustrates the Japanese love of beauty, for it was planted with well chosen shrubs and flowers. The rooms within were neatly kept. As we sat on the floor, in Japanese fashion, Bro. Nishikawa entertained us most interestingly while his good wife was very attentive in serving us tea and making us welcome.

During our various visits, talks and walks we discussed many things about the church and national conditions. Bro. Nishikawa could see both sides of the questions that threaten peaceful relations between Japan and the United States. He saw the mistakes of his own countrymen. He did not criticize so much the actions of the United States, but did say that had our government done what it did in a Christian manner, it would have had much influence on Japan. On every question he was concerned to know what the Christian point of view should be. He is a great example of the truth that in every nation he that feareth God and worketh righteousness is accepted of him.

Just recently the writer received the following letter from Sister Nishikawa:

"I am sorry to state that Mr. Nishikawa died on the fifth of December, 1932. He suddenly got ill in the midnight of 26th of Nov. and since then could not speak distinctly, became partially paralyzed and died a peaceful death. He died of a disease of an effusion of blood on the brain. I had thought to write you for a long time but have not until now, because I am not able to write a long letter in English, so I have written information of his death nowhere until today. Joseph Y. Nishikawa at the time of his death was 47 years, 11 months and 13 days. May God bless you.—Mrs. Miye Nishikawa, 434 Oye-Machi Oye, Kumamota, Japan."

And may God bless Sister Nishikawa, who is now deprived of the help and comfort of her husband, and who will have many problems in the future. The brethren and sisters who have known our Japanese sister or her husband, and others also, may do her good by a letter of interest and goodwill.

Otho Winger.

North Manchester, Indiana.



Home of Brother and Sister Joseph Y. Nishikawa

#### PASSING OF SISTER M. C. CZIGANS

Sister M. C. Czigans, born April 9, 1847, in Hampshire County, Va., died April 27, 1933, in the home of her daughter, Mrs. Geo. Norman, in Weston, W. Va., with whom she and her husband lived for the last few years. She had been an invalid for ten years and had been seriously ill for some

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## News From Churches

(Continued From Page 25)

in sewing for the poor in our own town, as there are many needy here as well as elsewhere.—Mrs. M. A. Hanson, Auburn, Ind., May 2.

**Buck Creek** congregation met in council March 11. The church decided not to send a delegate to Annual Conference this year. April 13 the church met in a called council to finish the work which was postponed from March 11. Bro. O. D. Werking was with us and installed Bro. Lewis Deardorff, our licensed minister, who is attending Manchester College. The church also made some plans in regard to raising money to finance the Old Folks' Home. Bro. Lewis Deardorff spoke for us on Easter morning.—Mrs. Mollie Deardorff, Mooreland, Ind., May 3.

**Fairview**.—Two new members were added to the church by baptism on March 12 and five by letter in the last two months. We enjoyed a fine musical program Easter morning given by the young people's class, conducted by Bro. Albert Harshbarger and wife. They are now planning a Mother's Day program. Our Sunday-school attendance on Easter was 107, that being the largest so far this year.—Nancy Holloway, Lafayette, Ind., May 1.

**Huntington**.—On Feb. 28 the church began its Lenten observance with a pot-luck supper in the basement of the church. This was a social occasion and booster meeting for the Lenten programs. Each Sunday morning during Lent, Bro. Miller, our pastor, preached very challenging and helpful sermons from the Sermon on the Mount. Each Sunday evening there was some special feature. March 5 was family night with quite a few attending by families. The sermon was, "Religion at Home." March 12 was bring-a-friend night with a sermon, "Religion in Society." March 19 was for the discouraged and troubled. The sermon was, "Religion and Trouble." March 26 was old favorite hymn night. April 2 the young people sponsored the program. Each Wednesday evening during Lent the other ministers of our church in Huntington County brought very helpful messages: March 8 Bro. Goodmiller, March 15 Bro. Gilbert, March 22 Bro. Eberly, March 29 Bro. Kreider and April 5 Bro. Teach. April 9, a minister from the M. E. Conference was guest speaker at the morning service and in the evening we started our Holy Week services. Each evening we had, during the worship period, a dramatic reading illustrated by stereopticon slides and illustrated hymns. Following the worship period Bro. Miller preached on some phase of Christ's passion. Good Friday evening we observed our Lord's supper and holy communion with Bro. E. H. Gilbert of the Clear Creek church officiating, assisted by Bro. Will Ulrich and our pastor. Our church cooperated in the union Good Friday afternoon service and in the sunrise prayer service on Easter morning. Our services were largely attended Easter day. In the evening the choir gave the story-cantata, "The Prince of Life," under the direction of Mrs. A. C. Emley. As a result of the Easter services thirteen were received into the church by baptism. At our last council meeting the church authorized the ministerial board to engage the services of Brother and Sister Miller for another year, starting Sept. 1, 1933. Although many have ceased driving their cars and many others are discouraged, our crowds increased all during Lent until now they are larger than a year ago.—Iona McHenry, Huntington, Ind., May 1.

**Richmond Mission**.—In September, 1932, Brother and Sister Walter J. Heisey, returned missionaries from China, took over pastoral charge of the Richmond Mission. They are supported by the General Mission Board and are working faithfully for the cause at this place. In October the Sunday-school was reorganized and the graded lessons adopted. A junior-primary department was added with Sister Heisey as superintendent. Under her direction the primaries are studying "Children of Other Lands" and the juniors are taking up the missionary project, "Choosing Chinese Chums." Our Aid Society has recently been reorganized with Mrs. Heisey, president. We meet twice a month for work. Since January we have received thirteen members by letter and five by baptism. Our membership now is fifty-nine. Our pastor conducted a week's pre-Easter meeting. Bro. O. D. Werking, member of the District Mission Board, is our elder.—Mrs. Albert Murphy, Richmond, Ind., May 3.

**Syracuse**.—Our average attendance for the first three months of 1933 was 230, a gain over the same period a year ago. Ten new members were added to our Cradle Roll during this quarter. We more than reached our goal set for attendance on rally day on April 9, with 359 attending Sunday morning services. This was also the first night of revival held the week preceding Easter, in which fifteen persons came forward for church membership. Twelve were baptized and three received by letter. April 13 the Ladies' Aid was privileged to have as guests and speakers Brother and Sister Ezra Flory. The contest among the members of the Aid is creating much interest and a fine attendance. Much work is being done. The contest will close Mother's Day. The elementary department of the Sunday-school gave an entertainment on Easter morning. April 18 we enjoyed our love feast. April 25 Brother and Sister Jarboe took over 400 bottles of the grape and tomato juice which our folks canned last fall to the Bethany Biblical Seminary, Chicago.—Mrs. Peter Plew, Syracuse, Ind., May 3.

**Turkey Creek**.—At our recent council meeting Sister Alice Atkinson was elected church clerk and Mervin Mishler was reelected church treasurer. We decided not to send a delegate to Annual Conference this year. March 19 Bro. Geo. Weybright of Syracuse gave an address on Peace. On Easter Sunday the children and young people rendered a program. Bro. G. A. Snider of North Manchester gave us a splendid practical sermon on April 30. Our Christian Workers' Meeting is moving on nicely under the leadership of Bro. Roy Fox. Since our last

report we have lost two of our aged members by death—Bro. Franklin Brumbaugh and Sister Sarah Keck. The district ministerial meeting was held at our church March 18.—Ada Fisher, Milford, Ind., April 30.

## IOWA

**Council Bluffs**.—Splendid meetings were held the week preceding Easter. In response to Bro. Homer Caskey's appeal three young people and one woman gave their hearts to the Lord. We feel especially blessed by the baptism of a young lady who had previously been a minister and worker in another church and field. She recently was elected president of the B. Y. P. D. We enjoyed the love feast on April 17.—Fern Snethen, Council Bluffs, Iowa, May 1.

**Panther Creek**.—Our church is looking forward to a revival meeting in June to be held by Brother and Sister Oliver Austin. We will not represent at Annual Conference this year. Sister Elta Reed was given a license to preach for one year. Robert Bentall was chosen as church clerk. Our Sunday-school and church services are well attended. The Men's Work is progressing very nicely; they are planning to beautify our church grounds this spring. Two were recently received into the church by baptism. We enjoyed a splendid love feast Sunday evening, April 23, with Bro. O. E. Messamer officiating. The writer was elected correspondent for one year.—Mrs. Susie Wicks, Adel, Iowa, May 1.

**Salem**.—Easter Sunday the children's division gave an impressive program consisting of scripture readings, recitations and music. Our Sunday-school superintendent has been having the different classes and departments conduct the worship service which gives each one a part to do. Sunday morning, April 30, Ruth Walter gave an interesting report of the state Sunday-school convention which met at Independence, Iowa. The children's division is taking the Chinese project work this year, studying the book, New Joy, which they find very interesting. They are planning to collect pictures and snap shots this summer to send the Chinese children. The church attendance has been good this spring and interest in the work is fine. We are planning on a revival meeting early this fall. Our love feast will be May 14.—Mrs. Fred J. Riley, Lenox, Iowa, May 4.

## KANSAS

**Calvary** church met in council with Eld. Keltner in charge. On Easter evening we had a program and a good play given by the young folks. Since our last report Bro. Frank Hopfinger was installed into the ministry. Eld. DeVilbiss of Ottawa and Eld. Frantz of Sabetha were present with Eld. Keltner.—J. C. Kalebaugh, Kansas City, Kans., April 30.

**Monitor** church convened in quarterly business meeting April 14. V. F. Schwalm will represent us at Annual Meeting. The love feast will be held May 13 at 7 P. M. Our men's organization is taking great interest in the church lawn, trimming and planting trees. We enjoyed six talks each Sunday previous to Easter by six young people, then observed Easter as decision day. Two young people were baptized that day. Bro. Ora Garber and wife are back from the east and efficiently serving the church again. Our Vacation Bible School commenced May 1 to continue two weeks.—Mrs. E. L. Crumpacker, McPherson, Kans., May 2.

**Osage** church met in council on March 1. Church officers were elected. Bro. D. P. Neher being reelected as elder. Committees were chosen to investigate and make plans concerning the Daily Vacation Bible School and a series of evangelistic meetings. Seven of the members of the Osage church have died since Nov. 1. The Y. P. D. of the church recently presented a prohibition play, Gingerbread and Home Brew. An Easter program of talks and special music was given at the evening services April 16. Bro. D. P. Neher gave the Easter morning address.—Susie Wylie, McCune, Kans., May 1.

**Richland Center** church met in council April 6. One member was elected on the ministerial board. Bro. Fred Van Nortwick was chosen on the trustee board. Our communion service is to be held the first Sunday in June. We decided to have a Christian Workers' Meeting on Sunday evenings. Archie Van Nortwick was chosen superintendent of the young people; Bro. Blickenstaff, superintendent of the adult department; Mrs. Joe Young and Mrs. Earl Lynch, superintendents of juniors.—Mrs. Eva Fralin, Summerfield, Kans., May 3.

## MARYLAND

**Beaver Dam**.—At our spring council Eld. D. O. Metz was reelected elder for three years. Sister Anetta Mow visited our congregation from April 6 to 10. She met with the Sisters' Aid on the 6th and also delivered four interesting and instructive talks on the life and customs of India, and the beneficial results of the mission work there. Our love feast will be held May 28 at 6:30 P. M.—Jesse R. Klein, LeGore, Md., May 1.

**Westernport**.—April 16 an Easter program was given at the church in the morning by the juniors and intermediates. April 21 Brother and Sister Eby, missionaries of India, gave a lecture on their work in the foreign field. Pictures were shown of India and the Holy Land. April 30 a musical program of outside talent was presented at the Christian Workers' Meeting. This department meets every Sunday evening at 6:30.—B. Linkswiler, Westernport, Md., May 1.

## MICHIGAN

**Grand Rapids**.—Jan. 15 a drive was put on to raise the back salary of the pastor. Thirteen organizations took part and raised \$202. During the last quarter two elderly persons were baptized. The council meeting was held March 20 with our elder, Bro. Forror, presiding.



Hereafter our pastor will act as foreman, except in necessary meetings. This is being done to save expense. Bro. Van B. Wright will be our pastor for another year. As an outgrowth of the Christmas service, Bro. S. A. Weaver has offered his services as a minister. The mid-week services are well attended with good interest. Various speakers choose subjects relative to local church and territory; a splendid forum is the result. Bro. Forrer held a week's revival prior to the council meeting. The messages were much enjoyed. April 8 Dan West gave an interesting message especially to the young people. The Men's Work is progressing very nicely. Several men cut wood on shares at Bro. Weaver's, Elmdale, to economize on church fuel bill. They are also having bookracks made. Bro. Good is furnishing the material and making them; Bro. Volk and his son will finish and install. We are very thankful for this convenience. The missionary society's aim is 100 per cent loyalty among the women. Each is to contribute in some way to this work. We make on an average of 100 dozen doughnuts each week and about half is profit. We give \$5 per week to the church and have pledged \$75 to our loan payment. The Sunday-school has made a remarkable increase within the past quarter. We have a graph chart on which the superintendent records the attendance. Since the lessons have been in Mark that book has been read about sixty times by various persons.—Eunice Patrick, Ada, Mich., May 1.

### MISSOURI

**Warrensburg.**—Our pre-Easter services conducted by Bro. B. F. Summer, our pastor, were very beneficial to those privileged to attend. As a result of the meeting four were baptized after preaching services on Easter evening. Mr. and Mrs. Gibbs of Kansas City, Mo., organized two groups, one for the men, the other for the mothers and daughters. The council meeting was held April 25, preceded by a prayer service. It was decided to try having communion services in the spring and June 25 was the date set for this year. Bro. B. F. Summer, wife and daughter presented their letters to the church. The church will not send a delegate to Annual Conference this year.—Gertrude Cull, Warrensburg, Mo., May 4.

### OHIO

**Georgetown.**—Bro. S. A. Blessing presided at our March council. Bro. Cool and Bro. Lester Heisey were chosen delegates to District Meeting. The church decided to use the freewill offering plan to raise money for the church. The young married people's class gave an Easter program, followed with a message by our elder, Bro. Blessing. The young people's class will give a program on Mother's Day. We are expecting Bro. Bucher of Pennsylvania to assist us in a series of meetings in August.—Mrs. Emma Heisey, Laura, Ohio, April 21.

**Upper Twin.**—Since there are two preaching points in this local district, Eaton and Gratis, and each has its own separate program of work but under the same elder—N. B. Wine of Dayton—I must confine my notes to the Eaton group. Bro. Clarence Erbaugh of New Lebanon, Ohio, has been serving this group as pastor very acceptably since last September. At a recent business meeting plans were made to lift part of our load. In lieu of our present system of church administration where complications arise from overlapping duties of various board members, the church has under consideration a board of control consisting of nine members which sits in judgment on all matters concerning the church and her various auxiliaries. There will be a correlation of boards where their work is somewhat similar and a chairman will act in council for the whole board. This will not affect the deacon body or curtail their important business, but rather augment their work. We are to have a community sale this fall and hope by this effort to raise some much needed funds, for both local and district needs. The mothers and daughters' banquet was a success, also the fathers and sons' banquet held a few weeks later. D. W. Kurtz who was secured for the occasion was at his best and delivered his famous lecture on, The Philosophy of Fellowship. The attendance and interest at all services throughout the winter have been very good. Our pastor and the writer were chosen delegates to District Meeting, and will also represent at Annual Meeting if they go. The B. Y. P. D. is holding the banner, having won it in a group contest for three consecutive meetings in the largest attendance. They recently gave a program at the Old Folks and Orphans' Home at Greenville and are open for engagement wherever there is opportunity.—A. G. Crosswhite, Eaton, Ohio, May 4.

### PENNSYLVANIA

**Coventry.**—The Volunteer Band from Juniata College gave an inspiring missionary program Sunday afternoon, March 19. The choir, under the leadership of S. Boyd Dickey, rendered a fine musical program on Palm Sunday. The intermediate department gave a play on Easter evening. The delegates to the District Meeting were Bro. Geo. Kreps, Bro. W. E. Wampler and Sister Ella Henzey. The love feast will be Sunday, May 28, at 7 P. M.—Elizabeth Kulp, Pottstown, Pa., May 1.

**Uniontown.**—Ninety-one were enrolled in our school of missions held Feb. 13-17. The adults, taught by the pastor, studied "Living Issues in China." Bro. Geo. W. Wright and the young people discussed "As It Looks to Young China." Mrs. Chas. Collier and the juniors considered "New Joy," and Mrs. Quinter Barnthouse and the primaries learned about "The Children of Woodcutter's Lane." We had an average of sixty during the week. Our church cooperated with the other churches of the city in the World Day of Prayer March 3. Sunday evening, March 5, a demonstration of one day's activities at Camp Harmony was presented by a number of campers. Others in the audience recalled happy experiences of the Harmony Assembly, held

each year for those who do not come within the age groups: A class in leadership training has been organized with an enrollment of twenty-eight. Bro. Sollenberger is teaching the course, using as a textbook, "The Pupil." At our last quarterly council, delegates to District Meeting were chosen: Mrs. Jas. Fearer, Thelma Cunningham and Alfred Johnson. Mrs. Geo. W. Wright will represent our Aid Society. Bro. C. C. Sollenberger and Bro. Wright will represent the church at Annual Meeting. One of our home ministers, Bro. S. W. Fike, has been conducting a Sunday-school at Meadowbrook where a few of our members reside. Recently Bro. C. C. Sollenberger held evangelistic services for them, resulting in thirty-two being received by baptism and three by statement. These with seven others received by baptism and one reclaimed make a total of forty-three additions since Feb. 1. Since the revival several of the brethren here assisted in organizing the Meadowbrook mission for work under the guidance of the Uniontown church. The mission has a membership of fifty-eight. Plans are being made to provide regular services for them. The churches of the city enjoyed the union noon-day services held during Holy Week and the three-hour service on Good Friday, at which time six ministers preached, each in a half hour service. Pre-Easter services were held in our church each evening of the week preceding the communion service on Good Friday. About 190 surrounded the table. A splendid program was given by the children of our church school on Easter Sunday morning.—Ella McKnight, Uniontown, Pa., April 18.

### VIRGINIA

**Cedar Run** (Linville Creek).—On Sunday morning, April 23, a group of young folks of the Mission Band of Bridgewater College came to us with a splendid program which was much enjoyed by all. Our Sunday-school is progressing very satisfactorily. A number took part in the Bible reading contest and made good grades. The Aid Society is also doing a fine work. Our love feast will be held May 27 at 6 o'clock. We are expecting Bro. Jesse Ziegler of Ridgely, Md., now a student at Bridgewater College, to hold our series of meetings beginning Aug. 13.—Fannie L. Mason, Broadway, Va., May 2.

**Cloverdale.**—We have just completed the program of our loyalty crusade. It is our hope that the interest and enthusiasm which this campaign aroused will make a permanent contribution to our church. March 5 the men of the church were organized to make a complete census of our community. March 12 was roll call and loyalty day with a special sermon by Pastor F. A. Myers. In the evening, men's night service, Judge R. C. Jackson of Roanoke City brought a stirring message on Loyalty. A special feature of this service was the music of a large men's chorus under the direction of Bro. A. D. Miller. March 19, family day, Bro. Minor C. Miller brought a timely message on Religion and the Home. Forty-four families were represented at this service, thirteen of which were 100 per cent. In the evening, women's night, the pageant, Glimpses in a Woman's Life, was rendered to a large and appreciative audience. On community day the superintendent of public schools, E. A. Painter, was the speaker. In the evening Bro. F. E. Williar spoke on the theme, Changing Our Habits to Balance Our Budget. April 2, church and Sunday-school day, Paul H. Bowman brought the message and remained to be the guest speaker of the young people at the evening service, using the challenging subject, Youth Crusading for Christ. April 9, Palm Sunday, was the day of challenge and consecration in the crusade. We had four evening services during Passion Week. Easter Sunday night a choir beautifully rendered the cantata, Easter Joy. Sixteen of our number graduated from the standard training school held at Daleville Academy Feb. 12-17. We delighted in the inspiration and fellowship of the District Conference which convened at the Cloverdale church April 19-21. Delegates were Brethren Q. J. Flory, R. G. Layman and C. W. Kinzie.—Mary C. Garber, Roanoke, Va., April 24.

**Copper Hill** church met in council April 1. We reorganized our Sunday-school with Bro. N. P. Shaver, superintendent, and Bro. J. E. Wimmer, assistant. Three were received into the church, to be baptized May 28. The young folks gave a program on Easter evening which everyone enjoyed. We are expecting our field workers and some other church workers to be with us May 27. Bro. Levi Garst of Salem, Va., will conduct a series of meetings for us the latter part of August.—Ruth Shaver, Bent Mountain, Va., May 4.

**Terrace View.**—On March 26 the Sunday-school was organized; at present we have ninety-two on the roll and there are others coming. April 30 the young people organized their group with Carson Woodford, president. We are going to try to make this a great success.—Inez E. Preas, Lowry, Va., May 1.

**Roanoke** (First).—Feb. 5 D. W. Kurtz gave a message in the interest of achievement Sunday. There was a good representation from the churches of First District. Feb. 12 a missionary pageant was given by the Dorcas Bible class, the theme being, A New Vision. Music was furnished by the junior choir. Our pastor's wife, Mrs. C. G. Hesse, is the teacher of the Bible class, also the instructor of the junior choir. The T. E. L. Bible class gave a banquet on Feb. 23. Guests were the pastor and wife, superintendent and wife and the chorister and wife. The past year the class was divided into four circles, each to work toward a goal of \$25. The amount received was \$127 which will be used for the building fund of the church. Feb. 26 Bro. M. R. Zigler gave us a message with slides. Our leadership training school was held Feb. 27 through March 4. The total enrollment was fifty-two, thirty-two being from First church. We were fortunate in having Bro. M. R. Zigler as an instructor. Services were

(Continued on Page 32)



**PASSING OF SISTER M. C. CZIGANS**

(Continued From Page 27)

time. She was the youngest member of the family of Elizabeth and John Friedly.

May 19, 1870, she married M. C. Czigans, Civil War veteran. They resided at Auburn, W. Va., for several years. To this union were born one son and eight daughters. Surviving are the husband, seven daughters and one son.

Sister Czigans was a faithful member of the Church of the Brethren for over fifty years, and with her husband was among the first members and organizers of the Pleasant Valley congregation in Gilmer County, W. Va. Bro. Czigans was a minister in charge of this church for over forty years but has now retired.

Sister Czigans was a kind mother and companion, and bore her suffering with Christian patience.

Funeral services were conducted by the writer in the home of her daughter in Weston. Obed Hamstead.

Morgantown, W. Va.

**IN MEMORY OF ONE TWICE SET FREE**

More than eighty-three years ago a little colored boy was born in the slave quarters on a large plantation in Kentucky. His name was Richard Cunningham. Though born in such lowly conditions Richard grew up to be a faithful member of our church.

Of those early days when he was yet a slave he could recall much. For example, on one occasion his mother intervened when her mistress was about to whip little Richard. The master came in at this juncture and asked Mrs. Cunningham for an explanation. She said: "Richard has never been whipped by a woman, and never will be!" The master's answer was to call in two men slaves, have them tie Richard's mother to a tree, and whip her so severely the little son never forgot the scene. To his dying day he remembered how his mother's arms had been drawn around the whipping tree, and her hands tied. And there she took a whipping to spare her son. A few days after this experience Mrs. Cunningham told the slave holder he had better sell them. When he asked why, she said: "I am not going to stay here. If you do not sell us, we will drown in the river." So mother and son were sold, and happily, to a better master.

The usual facts recorded in an obituary are as follows: Richard, son of Joseph and Ellen Cunningham, was born in Bourbon County, Ky., Jan. 24, 1850, and died Dec. 24, 1932. In 1868 he was united in marriage with Miss Reecy Elliot. To this union two children were born, both of whom with the mother preceded him.

On Dec. 27, 1877, he married Mrs. Mary Finley Reed. To this union twelve children were born. Three of the girls and two boys have preceded him.

In 1888 he was happily converted and united with the Church of the Brethren to which he remained loyal to the end. So often in life he spoke of being freed twice, once from the bondage of human slavery and once from the bondage of sin. He loved to attend services but had been deprived of that privilege by illness for more than three years.

His loyalty was not confined to his church and family, but his neighbors were also a part of his life and to them he was always ready to lend a helping hand. He spent the greater part of his life in this community, having come here in 1885.

He leaves the widow, who has been his faithful and loyal companion throughout fifty-five years of life together, two

daughters, five sons, a stepson—to whom he had been a real father—twenty-seven grandchildren and five great-grandchildren.

John W. Flora.

Kokomo, Ind.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Anspach-Kissling.**—At the residence of and by the undersigned, April 27, 1933, Mr. Charles Anspach of Ada, Ohio, and Miss Goldie Kissling of McGuffey, Ohio.—J. L. Guthrie, La Fayette, Ohio.

**Booth-Miller.**—By the bride's grandfather, Eld. D. B. Miller, at the home of the bride's parents, Mr. and Mrs. P. J. Miller of Whittier, Calif., April 16, 1933, Bro. John A. Booth of Covina and Sister Hazel M. Miller, Whittier, Calif.—D. B. Miller, Whittier, Calif.

**Flora-Shirky.**—By the undersigned at the home of the bride's parents, Mr. and Mrs. G. E. Shirky, April 16, 1933, Bruce Flora and Dorothy Shirky, both of Madison, Kans.—Oscar R. Fike, Gridley, Kans.

**Irwin-Gump.**—By the undersigned March 12, 1933, at the home of the bride's parents, Brother and Sister Chas. Gump, Bro. Paul Irwin of Arrowwood, Alta., Canada, and Sister Elizabeth Gump of Irricana, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

**Snow-Short.**—At the home of Mrs. E. E. Andrews, by the undersigned, April 1, 1933, Elmo Snow and Florence Short, both of Richmond, Va.—L. A. Bowman, Richmond, Va.

**FALLEN ASLEEP**

**Anderson,** John, born Dec. 7, 1865, died March 17, 1933, at his home. His first wife was Miss Sarah Henderson; from this union one daughter survives. In 1895 he married Miss Almada Smith. To them three sons were born. Besides the widow and two sons he is survived by thirteen grandchildren and three great-grandchildren. He united with the Church of the Brethren two years ago. Funeral services at the church by Bro. Obed Hamstead. Burial in the Mt. Union cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

**Bard,** Samuel LeRoy, aged 43 years, died of pneumonia, in the Phoenixville Hospital, on Nov. 10, 1932. He is survived by his wife, Edna Carter, and eight children. Funeral services by his pastor, Bro. H. S. Replogle. Interment in Green Tree cemetery. He is missed in church and Sunday-school.—Susan J. Famous, Royersford, Pa.

**Bare,** Harry, aged 60 years, died suddenly of a stroke, Jan. 16, 1933, at his home, Oaks, Pa. He is survived by his wife and six children. Funeral services by his pastor, Bro. H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

**Benson,** John W., son of Abraham and Sophia Frantz Benson, born near Springfield, Ohio, Aug. 13, 1861, died April 16, 1933. He married Miss Jennie T. Wiegance Aug. 17, 1882. To this union were born two sons, one preceding him a year ago. He leaves his widow, one son, brother and sister. He was an active member of the Church of the Brethren and he derived a great deal of joy and profit from his church association. Funeral services at the New Carlisle church by the pastor, G. E. Yoder, assisted by D. S. Dredge. Interment in the New Carlisle cemetery.—Mrs. H. D. Funderburg, New Carlisle, Ohio.

**Bossert,** Chester, aged 60 years, died suddenly of hemorrhage, Jan. 12, 1933, at his home, Yerkess, Pa. He is survived by his wife and five children. Funeral services by his pastor, Bro. H. S. Replogle. Interment in the Mennonite cemetery, Yerkess.—Susan J. Famous, Royersford, Pa.

**Bratton,** Richeson Grant, born near McVeytown, March 9, 1864, died March 26, 1933, at his home of his son Harvey, who resides near McVeytown. He was married March 13, 1890, to Sara Jane Brenneman who preceded him five years ago. Four sons and one daughter survive. He was a faithful member of the Church of the Brethren for many years. Funeral services in the Spring Run church by Brethren L. G. Ruble and Wilbur Swigart. Burial in the cemetery near by.—Maggie Gill, McVeytown, Pa.

**Clark,** Mark Bruce, son of John A. and Elizabeth Jane Clark, born at Metamora, Ill., June 9, 1864, died at his home in Wichita, April 19, 1933. June 2, 1887, he married Mary A. Sheard. He joined the Christian Church in early life and remained in the faith until death. He leaves his wife, one daughter, three sons, brother and ten grandchildren. Funeral services in the Christian church by the undersigned, assisted by the pastor of the church. Burial service at Severy, Kans., at his old home.—H. F. Crist, Wichita, Kans.

**Clendenen,** Bro. Andrew, son of Peter and Elizabeth Clendenen, born June 5, 1858, died April 21, 1933. He united with the Church of the Brethren March 1, 1896, and was elected to the deacon's office Oct. 2,



1906. He was a faithful member of the church and a regular attendant at the services. He is survived by his widow, who was Sister Elizabeth Fieandt. Funeral services by Elders J. H. Longenecker, F. S. Carper and J. C. Zug. Interment in the Spring Creek cemetery.—Mae E. Basehore, Palmyra, Pa.

**Deviny, John**, son of Timothy and Julia Deviny, born Oct. 18, 1845, in Elkhart County, Ind., died April 16, 1933. Jan. 10, 1869, he married Hanna Stockman who preceded him four years ago. He leaves three daughters, two sons, one sister, thirteen grandchildren and twenty great-grandchildren. He passed away suddenly at the home of his daughter, Mrs. Ruth Roose. He had been a member of the Church of the Brethren for nearly fifty years, serving his Master faithfully. Funeral at Mt. Pleasant church by the writer, assisted by Bro. Floyd Leeper.—G. A. Zook, North Manchester, Ind.

**Francis, Mary Jane**, wife of the late J. U. Francis, Sr., died of a stroke, at her home, Oaks, Pa., on Feb. 25, 1933, aged 85 years. Four children survive. Funeral services by her pastor, Bro. H. S. Replogle. Interment in Green Tree cemetery. She was a faithful member of the church and home department.—Susan J. Famous, Royersford, Pa.

**Garber, Mrs. Susan**, died at her home at East Freedom, aged 79 years. She was the daughter of David and Lavina Helsel, the oldest member of a family of eight children. She married Alexander Garber on Aug. 10, 1876, who survives with one brother. She was a life-long member of the Church of the Brethren and had resided at East Freedom for the past nineteen years. Funeral services at the Albright church by the pastor, Jacob Kinsel, assisted by Blair Hoover. Interment in the Albright cemetery.—Nora Wentz, Roaring Spring, Pa.

**Griffin, Allen**, died at his home, Mont Clare, Pa., April 6, 1933, aged 69 years. He is survived by his wife. Bro. H. S. Replogle conducted the funeral service. Interment in Green Tree cemetery. He was a member of the men's Bible class and faithful in his attendance at church and Sunday-school.—Susan J. Famous, Royersford, Pa.

**Grim, John L.**, died at his home near Singers Glen, March 30, 1933, aged 74 years. He had been in failing health for several years. He was a consistent member of the Lutheran Church and was highly respected in the community in which he lived. He is survived by his widow, who was Sister Annie Kline, one son, daughter and a number of grandchildren. Services at the Green Mount church by his pastor, Rev. Blank, assisted by Rev. Oliver and Eld. I. C. Senger. Interment in the Green Mt. cemetery.—Mrs. D. C. Myers, Harrisonburg, Va.

**Haverstick, Sister Lizzie**, daughter of Franklin and Catherine Haverstick, died April 7, 1933, at the Miami Valley Hospital in Dayton, aged 55 years. Her sudden passing has brought sadness to many, yet has cast a hallowed influence over the Beaver Creek church of which she had been a member for thirty-seven years. Funeral services at the church by the writer assisted by E. Friend Couser.—J. H. Eidemiller, New Carlisle, Ohio.

**Johnson, Elmer V.**, of Oaks, Pa., died March 3, 1933, in the Phoenixville Hospital, aged 54 years. He is survived by his wife and three children. Funeral services by his pastor, Bro. H. S. Replogle. Interment in Green Tree cemetery. He was faithful in church and Sunday-school attendance.—Susan J. Famous, Royersford, Pa.

**Jones, Sister Louise**, aged 79 years, died March 1, 1933, at the home of her daughter, near Figsboro, Va. She was the daughter of Billy and Joanna Walker. She united with the Church of the Brethren during her early married life and remained faithful through the years. On account of ill health she was confined to her home for a number of years. Surviving are her husband, son, four daughters, twenty-nine grandchildren and fourteen great-grandchildren. Funeral services in the home of a daughter by S. H. Flora. Interment in a near-by cemetery.—Mrs. S. H. Flora, Sago, Va.

**Martin, Sister Annie**, daughter of Jacob and Mary Myers, died at the home of her sister, Mrs. Ferry, in Baltimore, Md., Feb. 25, 1933, aged 72 years. She was anointed during her illness and this service was a great comfort to her. She was born near Millstone, Md., in the Licking Creek congregation, where she became a member of the Church of the Brethren when very young. All these years she was a faithful and active Christian. In 1886 she married Henry B. Martin who died four years ago. She is survived by two sisters and two foster children. She was a great worker in the Ladies' Aid and at the time of her death was president of the Aid at Mercersburg in the Welsh Run district. Funeral services in the Welsh Run house by Eld. D. M. Zuck and Bro. David Petre. Interment in the near-by cemetery.—Mrs. H. L. Lenherr, Mercersburg, Pa.

**Monroe, Geo. Willard**, oldest son of Jesse and Catherine Monroe, born Feb. 27, 1860, in Grant County, Ind., died April 21, 1933, at his home near Muncie, Ind., following a lingering illness. He was married to Mary Frances Fleming; she survives with two sons, three daughters, two brothers and three sisters, twenty-seven grandchildren and two great-grandchildren. He had been a resident of Delaware County, Ind., for many years. Funeral services in the home by the writer, and burial in Union cemetery near Eaton.—J. Andrew Miller, Muncie, Ind.

**Myers, Nathan**, son of Isaac and Sarah Myers, born in Pennsylvania on Jan. 10, 1847, died March 24, 1933. When quite young he moved with his parents to Illinois. Here he enlisted in the 17th Illinois Volunteer Cavalry, Company F, and was honorably discharged from the service at the close of the war. Dec. 22, 1870, he married

Catherine Rhodes. In 1875 they moved to Dallas County, Iowa. His wife died Jan. 28, 1877, leaving one son. Feb. 10, 1878, he married Mary Emma Beaver who also preceded him. He leaves eight children, twenty grandchildren, eleven great-grandchildren, one brother and three sisters.—Mrs. Susie Wicks, Adel, Iowa.

**Oxley, Sister Emma Bell**, born in Henry County, Ind., Nov. 8, 1878, died at the hospital in Muncie April 11, 1933. She united with the Church of the Brethren at Buck Creek on Dec. 16, 1897. Feb. 1, 1899, she married John E. Oxley. To this union were born five children; the oldest son died at the age of twenty. As a Christian she was ever ready to do what she could. Funeral service at Buck Creek by Bro. Geo. L. Studebaker assisted by L. L. Teeter. Burial in the Mooreland cemetery.—Mrs. Mollie Deardorff, Mooreland, Ind.

**Pugh, Bro. John**, born in Wales, May 7, 1859, passed away in the hospital at Santa Ana, Calif., April 12, 1933. Funeral services by the undersigned at Winbiger's Funeral Home; entombment in Fairhaven mausoleum.—Fred A. Flora, Santa Ana, Calif.

**Reiman, Sarah Schrock**, born June 10, 1844, died at the home of her son, April 24, 1933. She was married to John F. Reiman March 10, 1866. Her husband preceded her about fifteen years ago. To this union were born three sons and four daughters, of whom three daughters and one son survive with nine grandchildren, seventeen great-grandchildren and one great-great-grandchild. She was the last of a family of eleven. She was born, reared, lived and died in Stony Creek township. She lived a most consistent life in the church since youth. She was buried in the Brotherton cemetery. Services by Eld. H. Q. Rhodes.—B. B. Dickey, Berlin, Pa.

**Schock, John D.**, was born in Seneca County, Ohio, Sept. 25, 1849, and passed away March 20, 1933. His home for sixty-five years had been in Blue Springs, Nebr., to which place he came as a pioneer. Though not holding his membership in the Brethren Church, he was in every other way one of us. Jan. 30, 1873, he married Sister Susan B. Snavelly of Ohio. Six children were born to them. A great sorrow came to him in her death, March 8, 1919. One year later he married Sister Catherine Snavelly, a sister of the first wife. Bro. Schock was a regular attendant at our church services and an ardent supporter of the church in every way. His talent was the making of money, and feeling that his talent was from God he made use of his means as a faithful steward should. Besides being a regular contributor to our local church, much of his wealth was heartily given to the church in the interests of Christian education and missions, the General Mission Board at Elgin, and McPherson College being the recipients. At his death the South Beatrice church was found to be a legatee in his will. He gave humbly, feeling it a duty he owed to his fellow-men. Two children still live as well as his faithful wife. Funeral by Bro. Paul K. Brandt, Bro. J. J. Yoder, Bro. V. F. Schwalm and Bro. J. S. Dell.—Pearl D. Brandt, Holmesville, Nebr.

**Smalley, Cathrine**, died at her home April 30, 1933, at the age of 77 years. She was the daughter of James and Cathrine (Ulrich) Smalley and was born on the farm where she died. She was young in years when her mother was taken by death, and she bravely assumed the duties of helping her father make a home for the younger members of the family. In September, 1932, she received baptism by the undersigned. She leaves one brother and two sisters. Funeral at the residence by the undersigned, assisted by Rev. Turner. Interment at the Oak Hill cemetery near Upper Sandusky, Ohio.—J. L. Guthrie, La-Fayette, Ohio.

**Stoll, Claude**, of Oaks, Pa., aged 50 years, died at Phoenixville Hospital, Feb. 24, 1933, after a prolonged illness. His wife and six children survive. Funeral services by Bro. H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

**Stump, Catherine Malinda**, daughter of Frederick and Margaret Weheneman, died April 19, 1933, aged 61 years. Sept. 16, 1890, she married Anderson Stump. To this union were born nine children; the husband and two daughters preceded her. She was baptized in the Christian Church in May, 1887, and in the Lower Miami Church of the Brethren Nov. 6, 1926. Besides the children she leaves one sister, three brothers, thirteen grandchildren and one great-grandchild. Funeral services by J. O. Garst at the Lower Miami church. Burial at Houston, Ohio.—Pearl Ruble, Dayton, Ohio.

**Van Horn, Everett**, son of Dan and Abbie Van Horn, died at the Elkhart hospital, April 30, 1933, of complications. He was born Aug. 8, 1902, in South Bend, and resided there until three years ago. Dec. 24, 1925, he married Dorothy Stull who survives with two children and two sisters. Sept. 26, 1926, he was baptized in the Church of the Brethren. He was a devoted Christian and although his years were numbered, his life meant much to those with whom he came in contact. Funeral services by Eld. Frank Kreider in the Elkhart Valley church. Interment in the Prairie Street cemetery.—Mary Kreider, Goshen, Ind.

**Yeager, Annie**, wife of Harry S. Yeager, Royersford, Pa., died April 4, 1933, at the home of her daughter, Mrs. Wm. Yeager, at Harrisburg, Pa., aged 62 years. Funeral services at her home, Royersford, by her former pastor, Bro. C. F. McKee, and Bro. H. S. Replogle. Interment in Green Tree cemetery. Her husband and two children survive. As long as health permitted she was interested in church, Sunday-school, Christian Endeavor, W. C. T. U. activities. She taught music and was interested in providing activities for the development of the young folks of her neighborhood.—Susan J. Famous, Royersford, Pa.



## News From Churches

(Continued From Page 29)

held each night the week preceding Easter. As a result six came into the church by baptism. Easter evening a cantata was given by the choir, a wonderful message in song. The council met April 3. First church will observe her fortieth anniversary in September. Delegates were elected to District Meeting, also to Annual Conference. We will invite Bro. D. W. Miller to be our evangelist this fall. A committee was appointed to sponsor the missionary sentiment throughout the year.—Mrs. Irvin Wray, Roanoke, Va., April 28.

## WASHINGTON

**Spokane.**—A surprise wedding anniversary celebration was arranged for our pastor, Bro. D. Warren Shock, and wife. An enjoyable evening was spent by members and friends. We feel very fortunate in having such a pastor and companion to carry our church work along. Union Easter sunrise services were held at 6 o'clock in the morning with 175 attending a solemn hour of worship. At 10:30 an Easter program was given by our Sunday-school. A cantata was given in the evening, The Thorn Crowned King, directed by Mrs. Shock. The Ladies' Aid met at the home of Mrs. Stipe in an all-day meeting with twenty-three in attendance. The next meeting will be held at the home of Mrs. Royal Force. Pre-Easter meetings were held by our pastor in which much good was done. A Sunday-school convention will be held by Chewelah, Grays and Spokane in our North Spokane church May 7.—Mrs. John McFarlen, Spokane, Wash., April 29.

## WEST VIRGINIA

**Beansettlement.**—The church met in council April 29. Officers chosen for the year are: Bro. B. W. Smith, elder; Roy M. Heare, church clerk and treasurer; Geo. Hoke, Messenger agent; the writer, correspondent. We also elected and installed to the deacon's office Brethren Roy H. Heare and Amzie Poland. Bro. M. L. Riggelman was elected delegate to Annual Conference. We decided to hold our council meeting quarterly instead of semiannually. Bro. Roy K. Miller, Keyser, W. Va., will begin a series of meetings at this place in early August. Our love feast will be Saturday before the first Sunday in September. Bro. Smith also preached for us on Saturday night and Sunday morning which was much appreciated.—Lottie M. Riggelman, Rockoak, W. Va., May 1.

**Capon Chapel** congregation met in council April 15. Bro. Shanholtz was reelected as elder in charge of our congregation for another year. The officers were all retained. The brethren brought in a good report. Our elder, who was much afflicted and had his arm broken, is improving slowly.—Myrtle V. Yost, Gt. Cacapon, W. Va., May 1.

**Crummett Run** church met in council April 2. It was decided to have a series of meetings in the congregation this fall, also to have a Sunday-school convention sometime during the summer. Bro. Bennett has decided to continue preaching for us throughout the summer. Twenty-four were added to the church by baptism since our last report.—Clara R. Bodkin, Sugar Grove, W. Va., May 9.

**Maple Spring.**—Brother and Sister E. H. Eby, returned missionaries from India, worshiped with us during Easter and the week preceding. Illustrated lectures of their travels in the Holy Land were given at various churches in the congregation. An appeal was made at each church for the unsaved to accept salvation. The needs of India were brought closely to us by talks and illustrations of conditions there. Letters, telegrams and petitions have been sent as an appeal to retain the eighteenth amendment. The young people have been giving musical programs to isolated members and friends in the community. Attendance and interest are good at our various services and we look forward to the summer's work with new courage.—Mrs. Homer S. Diehl, W. Va., May 1.

**Morgantown.**—The quarterly council was held April 4. A temperance committee was appointed. It was decided to elect two deacons in the near future. Brethren Hamstead and Robert Sterner were chosen delegates to District Meeting. An Easter program was given by the Sunday-school. The men's Bible class sponsored a supper at which the ladies were very generous with their service. The Queen Esther class gave a supper which was a great success. It was decided at the council to have Bro. Guy West hold a series of meetings for us next year. All departments of the church are at work. The Sunday-school is increasing in numbers and interest. Bro. Marcellus Faulkner is superintendent.—Mrs. Samuel Hayes, Morgantown, W. Va., May 4.

**Salem.**—Our regular quarterly council was held in April. Brother and Sister E. H. Eby, former missionaries to India, were with us and gave illustrated lectures which were enjoyed by a large audience. The Sunday-school gave an Easter program and they are also planning for a Mother's Day program. Our Sunday-school is progressing nicely with the organized classes putting on an attendance contest which is very interesting.—Alma G. Thomas, Brandonville, W. Va., May 11.

## WISCONSIN

**Chippewa Valley.**—April 21 we held our spring council with Eld. D. D. Funderburg presiding. Brethren J. W. Lear and J. H. Mathis were also present. Five letters were granted. Two vacancies were left by the granting of these letters. Sister Emma Baker was elected to fill the unexpired term of Sunday-school superintendent. It was decided to hold our love feast June 17. We are planning a homecoming to be held near Menominee, June 4.—Mrs. Howard Peden, Mondovi, Wis., April 1.

## ANNOUNCEMENTS

## ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

## LOVE FEASTS

## California

May 21, 4 pm, Los Angeles, First.  
May 21, Chico.  
June 7, 5 pm, Glendale Mission.

## Colorado

June 4, Denver.

## Idaho

June 3, 7:30 pm, Nezperce.

## Illinois

May 20, 7:30 pm, Panther Creek.  
May 21, 7:30 pm, Lena.  
May 21, 7 pm, Milledgeville.  
May 21, 7 pm, Sterling.  
May 28, 7:30 pm, Yellow Creek.  
June 4, Cherry Grove.

## Indiana

May 20, 7:30 pm, Blue River.  
May 20, 7:30 pm, Upper Fall Creek.  
May 20, 7:30 pm, Bethany.  
May 20, 7:30 pm, Cedar Lake.  
May 20, 7:30 pm, Arcadia.  
May 21, 7 pm, Ft. Wayne.  
May 21, Pleasant Hill, all-day.  
May 24, 7 pm, Wakarusa.  
May 25, Pleasant Valley.  
May 27, New Salem.  
May 27, 7 pm, English Prairie.  
June 1, Baugo.  
June 1, Middlebury.  
June 3, 6 pm, Pipe Creek.  
June 3, Mt. Pleasant (No.).  
June 4, Bremen.  
June 17, Camp Creek.

## Iowa

May 20, 7 pm, Iowa River.  
May 21, Des Moines, First.  
May 21, Muscatine.  
May 27, Libertyville.  
May 27, 7:30 pm, Des Moines Valley.  
May 27, 8 pm, Spring Creek.  
May 28, Dallas Center.  
May 28, 7:30 pm, South Waterloo.  
June 2, Prairie City.  
June 10, 11, Fernald.

## Kansas

May 28, Morrill.  
June 3, North Solomon.  
June 4, 11 am, Quinter.  
June 4, 7:30 pm, Prairie View.

## Maryland

May 20, Beaver Creek.  
May 20, 2:30 pm, Piney Creek.  
May 21, Peachblossom at Fairview.  
May 21, 6 pm, Monocacy.  
May 27, 3:30 pm, Long Green Valley.  
May 27, 4 pm, Brownsville.  
May 27, 2 pm, Broadfording.  
May 27, 4 pm, Middletown Valley at Grossnickle house.  
May 28, 6:30 pm, Beaver Dam.

## Michigan

May 21, Lansing.  
May 21, Pontiac.  
May 27, 7 pm, Lake View.  
June 3, 7:30 pm, Elmdale.  
June 25, Midland.  
June 25, Beaverton.

## Minnesota

May 21, Root River.

## Missouri

May 20, Shoal Creek.  
May 27, Bethel.  
May 27, Cabool house (Cabool).  
June 25, Warrensburg.

## Ohio

May 20, 7:30 pm, Middle District.  
May 20, 8 pm, Swan Creek.  
May 20, 7:30 pm, West Charleston.  
May 27, 7:30 pm, Bear Creek.  
May 27, 7:30 pm, West Alexandria.  
May 28, Owl Creek.  
May 28, Maple Grove.  
May 28, Oakland.  
May 28, Eagle Creek.  
June 3, 7 pm, Black River.  
June 3, 6:30 pm, East Dayton.  
June 4, 6:30 pm, New Philadelphia.  
June 4, 7:30 pm, Greensprings.  
June 4, 7:30 pm, Wooster.  
June 4, Olivet.

## Pennsylvania

May 20, 6 pm, Spring Run at Pine Glen.  
May 20, 7 pm, Buffalo.  
May 20, 7:30 pm, Jennersville.  
May 20, 21, 1:30 pm, Mountville house.  
May 20, 1:30 pm, Welsh Run.  
May 20, 21, 10 am, Falling Spring at Hade.  
May 20, 21, 2 pm, Maiden Creek.  
May 20, 21, 10 am, Schuylkill at Big Dam.  
May 21, New Fairview.  
May 21, 6:30 pm, Koontz.  
May 21, Cherry Lane.  
May 20, 21, 1:30 pm, Upper Conewago at Mummerts.  
May 20, 21, 10 am, Big Swatara at Hanoverdale.  
May 21, 7 pm, Ambler.  
May 21, Parkerford.  
May 21, Albright.  
May 24, 25, 10 am, West Conestoga at Middle Creek.  
May 27, Lower Klar.  
May 27, 2 pm, Akron.  
May 27, 1:30 pm, Conestoga at Bareville.  
May 27, 28, 1:30 pm, Myerstown.  
May 27, 28, 10 am, Upper Codorus at Black Rock.  
May 27, 28, 10 am, Antietam in Prices churchhouse.  
May 28, 2:30 pm, Marsh Creek.  
May 28, Leamersville.  
May 28, Lower Conewago at Bermudian.  
May 28, 6:30 pm, Huntsdale.  
May 28, Codorus at Codorus house.  
May 28, Carlisle.  
May 28, 7 pm, Coventry.  
May 28, 6:30 pm, Middle Creek.  
May 28, Springfield.  
May 30, 31, 10 am, Chiques.  
May 31, June 1, 1:30 pm, White Oak at Kreiders.  
June 3, 2 pm, Mingo.  
June 3, 4, 10 am, Upton.  
June 4, 5, 2 pm, Conewago at Bachmanville.

## Virginia

May 20, 4:30 pm, Hinton Grove (Cooks Creek).  
May 20, 7 pm, Midland.  
May 27, 6 pm, Cedar Run, Linville Creek.  
May 27, 5 pm, Rileyville.  
June 3, 7 pm, Unity.

## Washington

May 20, 8 pm, Yakima.  
May 27, Richland Valley.

## West Virginia

May 28, 2:30 pm, Berkeley at Vanclevessville.

## Wisconsin

June 17, Chippewa Valley.

# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., May 27, 1933

No. 21

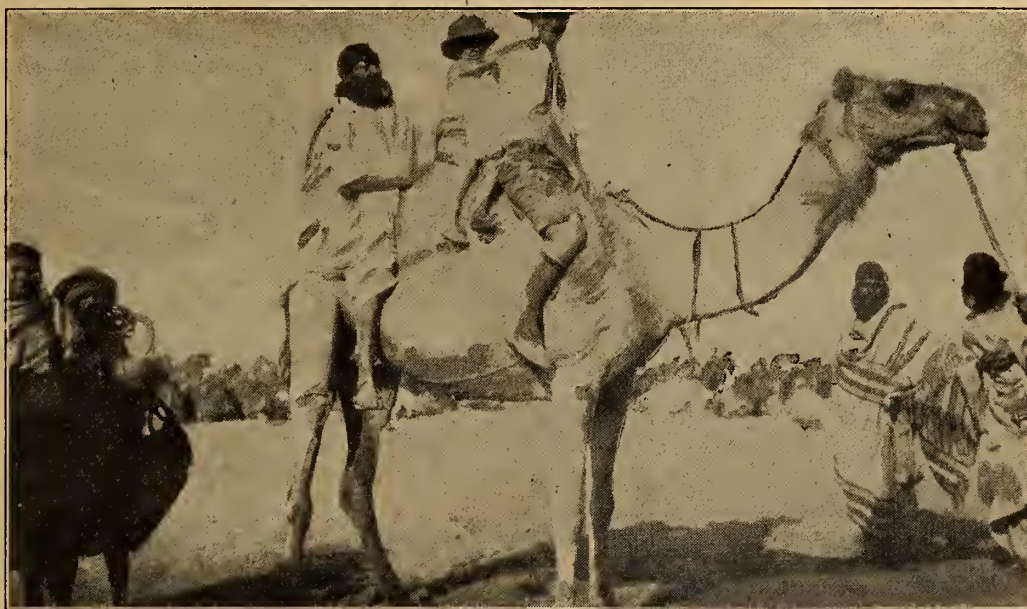


Photo By Bittinger

CAMELS OF KANO

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## AMERICA

Industrial School, Geer, Va.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
Metzger, Minerva, 1910.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
Flory, Edna, Catawba Sanatorium, Va., 1917.  
Schaeffer, Mary, care Roy L. Schaeffer, 505 Hand Ave., Lancaster, Pa., 1917.  
Senger, Nettie M., South English, Iowa, 1916.  
Shock, Laura, 926 Poplar St., Huntington, Ind., 1916.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Estber, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Helsler, Albert D., 1922, and Lola, 1923.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.  
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Horn, Evelyn J., 1930.

Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.

Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Harper, Clara, Ashland, Ohio, 1926.

Rupel, Paul, and Naomi, Stanley, Va., 1917.

H. E. Wakeman, 1929.

## INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.  
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.

Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks, Harlan J., and Ruth, La Verne, Calif., 1924.  
Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
Garner, H. P., and Kathryn, R. 2, N. Manchester, Ind., 1916.  
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., May 27, 1933

No. 21

## EDITORIAL

### Churches That Do Not Die

WHEN population shifts leave churchhouses empty the true story may not be as depressing as appearances would suggest. For the fact is that a deserted house does not always mean that the real church is dead. It may still be living and functioning in the lives of scattered members.

Such, at least, is the footnote to the story of one western church. In a near-by city there were four families, all products of the deserted church, that were furnishing vital religious leadership. Nor was this all. In another near-by town were other active members from the little church. And in a distant state there was a pastor, who as a boy, had been converted in the deserted church.

Of course, it is not always that such an encouraging footnote can be added to the story. Yet, perhaps oftener than we realize, the good that is done in some little church in some isolated community goes on and on, multiplying in lives invested in other churches and communities.

H. A. B.

### This Letter Makes One Think

"WHEN one starts on the subject of the changes in the church there is likely to be no end. . . . I agree with you there are many fine souls in the church, many sincere expressions of brotherly love, as you mentioned in the editorials. We of this day are inclined to get the Elijah blues and, figuratively speaking, crawl under the juniper tree and despair that we only are left. But I am inclined to prophesy that the congregations such as you mentioned are growing increasingly less and will continue to do so with the increase"—

But that is about as far as we should go, perhaps, with this brother's interesting letter. Let us hope that his fears about the lessening number of those fine congregations will turn out to be unfounded. Yet the in-

evitable question persists: Can't we make changes confessedly good without losing values that are precious? Why not keep only the best in both the old and the new?

Have one more taste of this thought-provoking letter: "I have to keep quiet and avoid excitement, so I am timid about getting stirred up over the things I can not help, and let the Lord run the government, or at least trust that he is keeping watch, and over the church too." He closes with a reference to "These troublous times which are teaching so many of life's true values." That is a good thought to leave with us, isn't it? But are you and I among the apt learners? E. F.

### How to Face the New Day

Thirteenth in a Series on New Testament Preaching

THE men of our times are facing a new day. But so have the men of every generation. Of course, in relatively static periods the ordeal element in life adjustment is not so serious. And yet, in any case, there is some strain and tragedy which may be obviated by an appeal to experience. For this reason Acts Fifteen is of special interest to the student of New Testament preaching.

The chapter in question reveals something of both methods devised to maintain unity in the face of differences. Details of all that led up to the first Jerusalem conference can not be recovered, but the broad aspects of cause and spirit are evident. Naturally the spread of Christianity soon put strain on the Jewish husk. And the more so as this development tended to set in relief the intrinsic differences between two divergent cultures—that of the Jews and that of the Gentiles.

While Christianity tended to bring these differences to light, its real aim was to dissolve cultural animosities and further the freedom which is based on brotherhood.



The spirit of the new movement ran counter both to Jewish exclusiveness and Gentile license. However, it was doubtless easier for the Gentiles to submit to a new discipline than for the Jews to change from one regimen to another. At any rate the Pharisaic group in the early church forced the issue on Mosaic conformity.

Thus the apostolic church was soon obliged to deal in detail with the problem of how to face the new day. So here is the place to recall that Jesus had laid down the general principle which should apply—that the institution is made for man, and not man for the institution. Thus against certain of the customs of his people Jesus had taken a determined stand. Yet it must not be overlooked that he recognized the value in forms. He was baptized, he accepted the essential validity of the law, he instituted ceremonies, and he left his followers with a definite commission. The point of his teaching was that form and organization are good so long as they contribute to the development of personality.

Now while such an interpretation is simple in theory, it is difficult to apply in practice. Take the rite of circumcision as the focal point in the division of sentiment leading up to the Jerusalem conference. Should this Jewish rite be required of the Gentiles? Many Jews thought so. However, the facts are that although the operation is approved by modern medical science, yet circumcision is not a point upon which to determine the destiny of man. Many have lived happy and useful lives without benefit of circumcision. But in Paul's day, or when the operation had so much religious significance, the question was not so easily settled.

The controversy over the place of Jewish form in Christian life grew apace and came to an issue at Antioch. It reached a pass where Paul was moved to resist Peter to his face. In other words, the stress produced by the clash of cultures, raised for the early Christians their version of the perennial question: How shall we face the new day? Or, specifically, how can the controversy over circumcision be resolved to the point that Jew and Gentile can agree to disagree, thus saving the unity of the church?

We look back to the early church and commend the appeal to the conference method for solving the problem. But in doing so we forget that what is standard practice for our day, was for them the discovery of a new instrument of conciliation. That is, the conference method was as new to them as the brain trust to a modern American.

What, then, can be learned about facing the new day from the case reported in Acts Fifteen? Students of New Testament preaching can learn a number of things. They can make sure of the underlying principle which should govern change: Does it make for the release of personality? They can use the simple, two-

fold test applied by the apostles. That is, does the innovation work and does it agree with the "words of the prophets"—the truth so far revealed? Also, they can cultivate the fine spirit exhibited by the men who had to decide this momentous problem for the early church.

Consider this spirit as revealed in the speeches made at that first church conference. At first there was much questioning, and perhaps a spirit of division was growing. Then Peter rose up. But he did not argue. Rather, he reviewed his experience in preaching to the Gentiles. It had been a revealing adventure for him. He had seen their hearts cleansed by faith. He had seen that God made no distinction on racial lines. He appealed for patience and charity in dealing with the Gentiles. It was such a speech as moves men to silence because the heart is touched.

Then Barnabas arose. In all that Jerusalem congregation no man had a finer record than he. In generosity, he had laid at the feet of the apostles the price of a goodly field. In magnanimity he had sponsored Saul who became Paul. He had been a leader in the work amongst the Gentiles. But of all these things he said nothing, save to rehearse "what signs and wonders God had wrought among the Gentiles through them." Paul also testified to the same point.

Now the moderator of this first church conference was James, a forthright and practical person. He sensed that it was time for the chairman to sum up the testimony and make a few suggestions. And this he did in a brief speech emphasizing two points. First, how God had blessed the work amongst the Gentiles. Second, "to this agree the words of the prophets," which he was at pains to quote at some length. And then he gave his judgment—much as a magistrate might announce a decision. This was whole-heartedly accepted, and thus for the early church division and consequent disaster averted. So Acts Fifteen has something for the student of New Testament preaching even though it does not detail a preaching occasion.

H. A. B.

## Two Days and Two Moods

THE day was fine, just such as a day in May can be, and the man was so overwhelmed with a sense of the futility of his work that he could scarcely work at all. What was the use, when it did no good?

Another May day was rainy and cold, about as gloomy as a day in any month can be, and the man was light-hearted and free, happy in his work which went unusually well.

Why the difference? It wasn't the weather, that's one thing sure. Nor the man's health, for it was equally good on both days. Something inside of him, evidently. He has promised to try to find out what it was.

E. F.

## GENERAL FORUM

### Winocracy

BY H. ATLEE BRUMBAUGH

Never turn yourself and quit,  
Grasp your share of task and luck;  
Thrust yourself right into it;  
That's the way to show your pluck.

Never give a peevish wail,  
When you think your task is tough;  
Don't give up! You'll never fail,  
If you're made of winning stuff.

When you face your hardest test,  
Show you're made of grit and grin;  
Step right up and do your best,  
That's the surest way to win.

Never murmur, never whine,  
Show the world you have the grit;  
Face your task and keep in line,  
Then you're sure to master it.

When the struggle's almost done,  
And you lose your faith to do;  
Then the test has just begun,  
Don't give up! To self be true!

You should never shun your test;  
Face your task and then begin;  
Brace right up and do your best;  
With your best you're bound to win.

Trust in God to help you through;  
He'll befriend you to the end;  
There's no better plan for you;  
Face your task and be his friend.

Altoona, Pa.

### National Integrity

BY HAROLD E. PLETCHER

IN a period of change—when all the world is groping blindly for higher standards of existence—when conflicts arise concerning moral codes as well as economic law—when respect for law is trembling in the balance of general observance—are we as citizens of this nation justified in assuming an indifferent attitude toward facts of government? Can a nation long exist with governmental organization which so often demands contempt rather than respect?

As children we were taught that our nation was established on a foundation built by characters of high repute. Washington, Jefferson, Hamilton, and scores of others were named among the leaders whose conscientious foresight and general ability developed a nation which offered the highest that any nation could offer. At that time we were glad to accept the facts of our national integrity and we naturally assumed the attitude of respect for men who created or protected such integrity.

Later as we studied modern history we found a break in our mental picture. The calm and judicious legislature, such as we formerly pictured, changed into a group of politicians whose actions were often ridiculous in the extreme. As a result we doubted, to some extent, the authority of government. At least the question mark was inserted in our respect for some leaders. Newspaper items, often featuring the grotesque or at least absurd happenings in congress, only increased our skepticism toward political methods.

Questionable lobbying; speeches influenced by personal greed or prejudices; reports, false or otherwise, of petty points of conflicts or discussion—each and all contributed to the growth of contempt. But what of it when professional and business men, college students, farmers, and all joke about the type of politician exemplified by the mentioned grievances?

The fact that the word *politician* correctly used stands for an honorable profession or occupation is forgotten. The original observance of sincere legislation is overlooked. Above all, the men who attempt to do justice as officeholders are often classed with the unscrupulous few. In short, the failure of a few has served as a bitter condiment which renders the entire morsel unfit for general consumption.

Such conditions as these demand attention. Calm indifference or even a half-hearted thrust at the political failures is not tolerable when an extended view of the result is considered. Can young people fully respect all laws when the makers of some ordinances are so lacking in admirable qualities?

To gain the confidence of youth our government must be guarded against further scandal. More men, who have the mental and moral stamina, should be nominated and elected into governmental offices. Care should be taken by each voter, so that he or she knows before the election which man is to be intrusted to each office and then an effort should be made to be at the polls for the election.

We should no more take chances on letting improper characters enter our governmental offices than we should allow improper thoughts and acts to govern one's own person.

Let us start inquiring today about the character of local officeseekers. Perhaps the home church organizations would find it advisable to solicit the personal statements of candidates who are unknown from a character standpoint. Good character references, carefully guarded from party prejudices and selfish interests, would be a worthy undertaking for any organization to secure in relation to their community's officeholders. At least each individual should vote and while voting he should vote intelligently.

By so doing and by developing a community spirit of



intolerance for governmental absurdities we could easily establish a step toward firm organization. The young people may scorn some political practices, but yet they all respect their early opinions of our nation being an invincible power upholding the rights of God-fearing men.

Our nation is not lost. As long as men can see our nation's weak points and as long as a desire for improvement prevails we can develop a new respect for law and order. When once again we develop a national respect for law, and when we place a premium on characters of high repute, we shall find ourselves living in a new age—not only of material developments—but mainly in an age of social improvement.

Syracuse, N. Y.

## Do We Believe in Peace?

BY BEN STONER

A survey of the questionnaire sent to the ministers of the Church of the Brethren

"EVERYONE knows the position of the Church of the Brethren on peace." "Not one minister out of fifty in our church can talk intelligently on the subject of peace."

"Historically our church has stood firm in wartime upon the principle of non-resistance." "We were radical at the Goshen Conference and later had to get down on our knees at Washington and retreat to keep from going to jail."

"The teachings of Jesus stand unalterably opposed to every principle of war and no Christian can co-operate in any way with the war machine." "We must not be radicals; let us be careful; such action might lead to no little discomfort."

And these are the statements of men who are well acquainted with our church. Yes, these apparently contradictory statements are not in their settings, but even so, some feel a keen desire to know just how the church does stand. The records of Annual Conference present a united front, and the official records of the church are clear, but the more information the better.

In the autumn of 1931 thirteen young people of the church met at North Manchester. They were not delegates—there was nothing official in the meeting. They thought and planned. Then they acted. They decided to send a questionnaire to each of the 2,825 ministers of our church, and it was done. Nearly 1,600 replied at once. Here is a synopsis of their replies:

*Question No. 1: Do you believe that war is necessary?* No—1,468; yes, 29; no answer, 59. The group that answered no, used the following explanation: War is against Christ's teachings. It is unreasonable, cruel, expensive, beneath the standards of our civili-

zation, and if allowed to continue will destroy our civilization.

The affirmative group of twenty-nine felt that the scriptures foretold war, and that the nature of the world made it necessary for self-protection and for the punishment of bad nations.

*Question No. 2: Would you bear arms, or support, or urge anyone else to do so in case of war?* No, 1,476; yes, 25; no answer, 45. On this question there was no little confusion. Some confessed helplessness, others fear. The great majority were firm, but to some the problem of taxes, drafts, moral support, suffering of dependents, or issues of this type, revealed deep-rooted fears.

*Question No. 3: Would you preach peace if it cost you your job?* Yes, 1,426; no, 58; no answer, 82. Obedience to Christ's teachings, and to his way of living seemed to be the keynote of these direct and unflinching answers.

The comments of the negative voters were beligerent. One felt that it was a matter of emotion versus intelligence (intelligence will answer no). Another asked how many of the thirteen who asked such questions were married (none of them were). The majority of the negative felt it to be dependent upon circumstances, occupation, community feeling, etc.

*Question No. 4: Do you object to your name being published with your views?* No, 1,426; yes, 69; no answer, 60. "I wish to do all I can for the cause of peace." The minority felt that it would be inexpedient, boastful, unnecessary, and a probable cause of trouble.

*Question No. 5: Do you favor the United States taking a lead in total disarmament?* Yes, 1,358; no, 102; no answer, 96. The affirmative group felt that a Christian nation could do no less, that the United States was in a position and under obligation to lead, and that there are better means of protection than armament.

The negatives were scattered with nearly as many points of view as individuals. The following are suggestive: it is impossible; look at Japan; we are not ready; no other defense exists; how can we fight without arms; let others go first; force must rule the world; and the question is too deep. Several mixed arms with police force.

*Question No. 6: Do you favor the United States entering the World Court?* Yes, 1,232; no, 210; undecided or uninformed, 214. The first group consistently felt that this was the reasonable road to peace. Some felt that it was also "God's will," better than the League, and that the United States should be an active member instead of a "sitter in."

Those who answered no felt that it might cause strife, it is none of our business, we are not ready, the court is a failure, and we must "beware of entangling

alliances." The "undecided" group expressed a strong desire for more information.

*Question No. 7: Do you favor the United States entering the League of Nations?* Yes, 990; no, 285; no answer, 280. The group answering affirmatively is divided into two parts: the larger one basing its views on accomplishments and victories of the League against wars. The other section favored it on grounds that any attempts toward peace were a move in the right direction.

The negative were quite a bit like the negatives of question No. 6. In addition to this there were fears of debt cancellation, more loss of gold, a man-made plan, politics, and its inability to function. One felt that it was a colored organization. Again, another large number felt uninformed.

The comments written on the questionnaires in the space provided for such can not be treated here. They touch the fields of theology, economics, political science, sociology, and history. Do they record the thinking of our church? the direction we are traveling?

The brevity of this article permits of reliability chiefly in the tabulation of votes. The comments could be treated reasonably only in a thesis of considerable size. The returned questionnaires are bound together with all of the comments. This volume, together with a statistical survey and abstract prepared by George Weybright of Syracuse, Ind., may be examined by any one desiring to know more.

*Ladoga, Ind.*

## The Cost of Peace

BY JOHN E. STONER

ONE reason why there is so much danger of war today is because hungry men become frantic. You can't expect a man to starve within sight of food without making an effort to get it.

The men who have spent their lives studying trade and the production of goods are practically unanimous in agreeing that there will have to be some downward change in war debts and tariff barriers before we can hope to have a great deal of business improvement. There is one thing certain, war debts and high tariffs do not make for prosperity, else we would be prosperous beyond measure because the world has more war debts and higher tariffs than it has ever had before.

The suffering of depressions is bad; the death, moral and physical, of war is infinitely worse. Now many people may feel that high tariffs and the collection of the money owed us by Europe are very good for our country, even though the men who know most about such matters say not, but if lowering them is the price to pay for prosperity and peace, will it not be a cheap price? Good things usually cost.

President Roosevelt has asked for power to lower tariffs. He will get it if the people of the United States want him to have it. So far as human knowledge goes, the economic road we have been traveling leads toward war. At worst a different road could but carry us in the same direction. Shall we try the new road?

*Ft. Wayne, Ind.*

## Why I Am Going to Japan

BY KERMIT R. EBY

WITH regular intervals in the world's history wars have interrupted the course of man's progress. These interruptions are often caused by a fatal lack of information in regard to the point of view of both parties involved.

Today, many people in the United States are actually admitting that war with Japan lies within the course of events; others by their mere passivity are giving tacit consent to the above.

The Church of the Brethren is a pacifist church. It stands for and always has stood for world peace based on the teachings of Christ. Many of its young men have suffered for their support of this thesis. Unfortunately, in many cases, we remain passive in our position on peace during times when there is freedom from war. This is not enough. As the militarist prepares for war, so must *we* prepare for peace. One can not consistently claim the benefits of pacifism during war times if one does not support it in peace times.

If another war comes, we can rest assured that militant pacifists or socialists will be crushed quickly. The present order will permit no opposition. The trend everywhere is away from democracy to aggressive and militant nationalism. If we expect to have any voice for the ideals that we claim, then, we must begin asserting it now. I am convinced that the future will demand either the conformity of pacifist groups or their destruction.

What, then, is our present task? First and foremost, we must be informed; so well informed that our spokesmen need apologize to no one. We must be able to defend our position, not only on the basis of Christian teachings, but also from the viewpoint of the realistic internationalism. Ignorance has always been the enemy of progress. Therefore, I hope to gain, by firsthand experience, the facts concerning the far eastern situation.

Secondly, I hope to give this information freely and conscientiously both to the church and to the school. It is for this reason, that I have dedicated my life to an effort to know as much as possible about Asia and its problems, and to interpret them to America. Back of this lies the irresistible conviction that "if we know the truth, the truth shall make us free."



Lastly, I am going to Japan because I am convinced that the United States and Japan are rivals in the Pacific, and that unless some desperate efforts are made to prevent it, war will be the result. While both nations are avowing their advocacy of peace, the clash of interests goes relentlessly on.

The only possible check on such an inevitable end is the refusal of Americans and Japanese to be the victims of such a destiny. If you believe as I do, you are invited to share the task. The youth of America and the youth of Japan must join hands and protest to the last against a sacrifice of the idealisms of peace. If we fail, the last hope fails within us. *We dare not fail.*

*On Board Princess Victoria.*

### North and South Carolina

BY M. R. ZIGLER

NORTH AND SOUTH CAROLINA followed our visit to Tennessee. Most of the churches of this district are close to the churches of Tennessee. It would not be difficult for these two districts to be one. The churches of these two districts are located, for the most part, in eastern Tennessee and western North Carolina. Only a few members live in South Carolina.

The membership in North and South Carolina is 1,395. The gain in membership last year was 102. Five ministers are partially supported. No church provides a full time support.

Very little information historically is available in printed form regarding this district. However, a visit to these churches will reveal that there is a very interesting history that is unwritten; a history that is only waiting to be discovered by some one and written down. Most of this history is in the mind and records of Eld. G. A. Branscom, who has given most of his life to the churches of this district. The imprint of his life is on every church. Others are now giving their lives sacrificially throughout the district in the Christian ministry.

There are twenty-four congregations in the district. All are in the open country excepting one village church. There are twenty-eight ministers. Most of the churches are located in the mountain area of the state.

Ferdie Rohrer and his wife have been partially supported to assist in the work of the district. The program of Christian education has been emphasized and excellent results are very evident. Most of the churches do not have regular preaching services every Sunday. However, the Sunday-school does meet every Sunday and is, therefore, the most vital part of our church life in the district.

The ministry of the district has laid a strong foundation. The average age of the ministers of the district is getting high. However, several young men are in

school training for the Christian ministry and we hope they will return to this district to carry on the work of the future.

Every church is interested in evangelism. The churches are growing. Leaders of the district are looking ahead and are facing the future with a determination to make our churches more effective in this great, growing region. The young people are promising their lives for the future program.

*Elgin, Ill.*

### This and That in Florida

BY J. H. MOORE

EARLY on Monday morning, May 8, Bro. W. J. Swigart at the wheel of his own car, accompanied by his wife, drove out of Sebring, headed for the north, and their home at Huntingdon, Pa. He is rather an old man, 83 and past, for such a long drive. But he left us in fine physical condition, his eyesight only slightly dimmed, and his mind still keen and ever alert. In my library during the passing months of the winter, we spent some pleasant hours, for he took pleasure in diving into my books. On the evening before he left we enjoyed a pleasant half hour together.

In the beginning of life I had four years' start of him, but in early educational privileges he forged far ahead. And still in church and along literary lines our lives have paralleled, he in the east and myself in the west. On the Conference platform we had often met, and in my editorial work I handled a hundred or more pages of his splendid manuscript, but it was never our good fortune to become intimately associated until we met here in Sebring. After years of successful labor in the schoolroom, Juniata College, he wisely decided to spend his remaining winter months, so far as possible, in this genial clime, just the climate for the aged. He and Sister Swigart have been with us for several winters, and no two people coming to our community are more highly appreciated, and more loved, and this is saying a good deal, when we consider the high type of the class of visitors who come to us winter after winter.

While with us Bro. Swigart is far from being an idler. Near by is a large lake, circled by ten miles a hard surfaced road. The lake abounds in fish and he knows just how to angle in his full share of the finny tribe. Day after day, and really the most of them, he may be found on the shore of this charming sheet of water. One day he hooked a ten-pound black bass, and for not a few moments had the time of his life, in fishing experience, landing his prize. Well, just such experience as that puts pep into the average preacher. But during the passing months he did more than wield the fishing rod. Each Sunday morning he taught the men's Sunday-school class, and in the evening, before the preach-

(Continued on Page 20)

## As Eight Summers Pass in North Carolina

BY FERDIE ROHRER

PERHAPS no section in all of the states has witnessed such a change during the past few years as has western North Carolina. This growth and development has been well balanced and normal, I believe. As a result the mountain sections have felt less severely the pangs of the depression.

Politically, North Carolina is representative of any progressive southern state. Normally she is democratic with a few counties which maintain a strong republican line. Recently a modified form of the Australian Ballot was authorized which has relieved to some extent the opportunity for foul play during elections.

Two years ago a county welfare officer was secured. From this office the compulsory school attendance law is enforced, the Red Cross work cared for and county distribution of the Federal Relief money effected. This country, of course, has a high per cent of poor people, but a low per cent of poverty stricken folks. My own county can scarcely keep enough inmates to justify a county poor farm. An adjoining county has recently abandoned its farm as there was no need to justify its continuance. I have served for the past few months, as one to help distribute the federal aid in this section of the county. The first month's allotment was used only in part, but since that time there has been a continuous stream of those who have recently had misfortune. It is my honest opinion that, with the exception of a few worthy cases, this relief will react to our detriment.

The fine hospitality found among the mountain folks can scarcely be equaled. If, during this period of development, the people let go of this trait, they will have lost a real virtue indeed.

The family semicircle around the open fire place provides a most sacred occasion, where the children are instructed in the fundamentals of life. Around the fire-side the Holy Scriptures are read and discussed at great length. On long winter evenings the mother will read stories from the Old Testament for the entertainment of young and old. The banjo and guitar are common to most families and serve to bind more firmly the family social ties.

Economically speaking our country is poor; only a few have accumulated a small fortune. Yet, as stated above, few are in real poverty. There is much truth in the common saying: "You can live in the mountains of North Carolina and do the least work of any place." Nature has wonderfully blessed this section in that such a great variety of foods can be grown, and many even grow wild. The section is distinctly rural, the county seats, usually the largest towns, are only a few hundred in population. People have long learned to depend on the soil for their bread. Thus a sturdy type of men has been developed.

The spinning wheel and the loom are rapidly being stored in attics because finished cloth can be bought so cheaply. Gradually but surely the homes are becoming less independent and more dependent upon factory made goods.

The literacy of the country has much room for improvement. The present school system, which the state has recently taken over, will almost destroy illiteracy in this generation. With the coming of good roads many school consolidations have been effected. New brick school buildings are appearing at numerous places which give most children the advantages of high school.

The religion of this section is one hundred per cent Protestant. Though a large per cent of the population belongs to no church, yet most all belong to or lean toward some denomination. In the mountain sections the dominating churches are those of the Baptists and the Methodists. The Presbyterians have recently arrived on the scene and are making rapid strides in establishing churches. There are now in this county four seminary trained workers on full time. In the past five years four new church buildings, three of native stone and one of wood, have been erected. In other words, they are here with a program and are getting results.

Certain conservative branches of the Baptist church have in time past numerically dominated. They actively resist all forms of Sunday-school work, vacation and church school programs. As a consequence there are large areas where Sunday-schools are unknown to the children. Then those country Sunday-schools that are in progress most likely will close during the winter.

In this field the Church of the Brethren has, since the early settlement, played its part. The curve of progress would show periods of advancement and periods of depression. Long before the Civil War our brethren were firmly established in the fertile valleys of the Blue Ridge. Pioneer ministers from Tennessee and Virginia had passed by and proclaimed the gospel at every opportunity. Like Paul of old these men had power not only to win converts but to inspire men to take up the ministry and carry on.

Living with the institution of slavery our ministers fearlessly condemned it. Consequently only the most resolute and God-fearing remained active. Naturally our church was not a popular one in the south and for this reason we are as yet numerically small.

However, men of ability went forth and established churches in the unworked sections. All this came about during the period of the free ministry in our church. Later, for various reasons, leaders left the mountain country. Congregations were left without ministers and as a natural consequence they began to suffer. Young men were not interested in the ministry, churchhouses suffered decay and church organizations were being disbanded. The cry was, "We have no preacher."



At that time it seemed unwise to attempt any other effort than to maintain our present organized churches. There were a number of places where no church was working that had to wait. Conditions such as these were a challenge to the ministry and laity of the district.

We are glad to say that through a united effort by the ministers of the district a program has been launched. We are determined that the wall shall not only be rebuilt where fallen, but that it shall be built longer and stronger.

In order to assist in setting the work going several leaders from outside the district have come in. It is our earnest prayer that in the near future the young men and women who are now preparing for and who are now entering this great work may carry on. Furthermore, we trust that the laity of the various churches may realize more clearly their responsibility in supporting the ministry. Uniting our hearts and our efforts in this common cause the kingdom will spread to the far reaches of this section.

*Jefferson, N. C.*

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### God's World

BY LEONARD BIRKIN

THIS is God's World, even though evil is very present in it. The devil is not responsible for the creation of its beauties; its trees, its flowers, its many hidden treasures, nor its cattle and sheep upon a thousand hills.

God made every hill and dale, every lake and sea, and after all was created, he gave it to man and said, subdue it. Never at any time has God said, "Let the devil take it." Instead, Jesus his Son planted in it a tiny seed which should grow into a magnificent tree able to cover all the earth. That tree is the kingdom of God.

Today the devil is bidding high for this world. He is seeking to dull the minds of men with liquor. He is winning politicians to his standard. He is putting lies into many a mouth, and calling them the truth.

What Jesus would do for this world and humanity is positive: lift up the fallen, heal the sick, raise the dead, and offer to all eternal life. Whosoever will, may come to him in their need, though their sins be as scarlet. Now, if you think that liquor should come back to this nation of ours; if you think that enforcement should cease, I would ask you if you really think that that which is entirely opposite to the program of Jesus, should be thrust upon this nation? Has liquor ever raised up the fallen, healed the sick, raised the dead? No, it has done none of these things. Has liquor ever given unto any man, eternal life, or its promise? No, but it has led many men to damnation.

Love worketh no ill to his neighbor, only that which

is good. Then drink is not love, the only thing it does to your neighbor is evil.

I was raised in a country where liquor was easily secured. I have seen its damnable work against the homes of men and women; I have seen it separate man and wife; I have seen it turn a man's children from their father; I have seen it make a man lose his moral character and purity. I myself have lived in its midst, and have seen the hand of liquor, that hand which we are being told today will do so much good. I could show to you chains that it has forged about the legs and bodies of countless children in the slums of England. I would like to ask him who favors repeal of the Eighteenth Amendment to show me one, yes, even one good or helpful thing that liquor has ever done! It has never lifted up any man; it has never clothed the poor nor fed the hungry; it has caused more murder than any other thing. Before the Eighteenth Amendment, in Chicago alone, we are told, there were 7,200 saloons, places of hell, with bright lights and jazz to bring in their victims. And law-breaking even then, was as great or greater, than it is today. The law allowed the sale to men; but every night women, girls, and boys bought liquor in the back rooms. In the *Chicago Tribune* of June, 1914, it was revealed that in twenty-four hours 14,000 women and girls alone, visited those back rooms of hell's suburb, in but three streets of Chicago. Drink has caused more misery than any other thing.

Jesus Christ is depending upon me, he is depending upon you to keep this nation free from that which would be its curse. This is my Father's world, let's keep it his.

*Lincoln, Nebr.*

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### The Oxford Group Movement—A Criticism

BY EDGAR C. DE BOLT

IN a recent issue of THE GOSPEL MESSENGER there appeared an article under the title *The Oxford Movement*. The writer, no doubt, gave an accurate account of his observations as he came in contact with the group, and has truthfully related his personal experience as he sees and interprets it; but I wonder if the writer has not, like so many others, come under the spell of the movement and hence its captivating effect has probably blinded his eyes to some very subtle and inherent dangers.

My conclusion after reading the article was that the writer is a positive advocate of the movement and in hearty sympathy with its theory. In fact, the reader gets the impression after noting the height of the writer's enthusiasm that he would almost be willing to recommend the Oxford Movement as a substitute for the church.

I do not question the spirit in which the article was written, and it certainly is not my purpose to criticise unduly; yet I feel the article will have an unhealthful effect on many readers and will predispose them in favor of the Oxford Movement to the extent of their believing that it contains everything necessary to the salvation of the soul. Yet a careful analysis of the movement's concepts and practices will show that it is not entirely Scriptural in that it leaves out, or at least makes no mention of (if so, very infrequently), the only basis for salvation.

Without a question the Oxford Group Movement has some true teachings; and, as the writer pointed out, blessed results. This was the burden of the article and the writer was successful in achieving the objective he evidently had in mind. But he should have pointed out its deficiencies in order to prevent the formation of a biased judgment. That which he has neglected to do, I will attempt to supply.

The consummating of this dispensation of grace will be marked, according to the Word of God, by a multiplication of unsound doctrines. It will be characterized as the time, when men having a form of godliness, will deny the power thereof (2 Tim. 3: 5); and according to 2 Tim. 4: 3, as a time when men will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; as a time when false teachings will be so subtle that the very elect will be deceived. The day of apostasy is upon us with all its isms, when most of Protestantism can best be characterized as *part-truthism*. In such a classification I would place the Oxford Movement. As I understand the article, and gather from other sources, a great emphasis is placed upon the reality of sin, confession, personal evangelism and guidance for daily living. These are excellent in their place, but must be preceded by an acceptance of Christ's atoning work on the cross. Christ is not an Example for faith, but the Object of faith. A true concept of Christ must center not so much upon *what* he did, important as that is, but upon *who* he was and is. A man could not have atoned for the sins of the world, but Deity could, and the deity of Christ must be accepted. "There is none other name under heaven given among men, whereby we must be saved." It is Christ and he only who can remove the penalty of sin. The verdict of Rom. 3: 10 is that the whole world is guilty before God. Of what use is it to be kept from the power of sin if we have not been saved from the penalty of sin? The activities of the Oxford Movement seem to be attempts to be kept from the dominion of sin. The guilt of sin still remains unless there is an acceptance of Christ as one's personal Substitute and Savior.

Reformation and regeneration are not synonyms. The one is culture; the other Christianity in its true

sense. Culture is making the most of what a man is by nature; regeneration is the endowment of a new life, it is exotic. The Oxford Group seems to move on the assumption that the terms are interchangeable—that salvation comes by merit when the New Testament plainly teaches it is by grace through faith. Without doubt the movement has been instrumental in the reformation of life, but according to John 3: 3, the best moral character in the world will not inherit eternal life.

A careful study of the groups will result in the conclusion that the teachings of the movement are tainted strongly with liberalism. No questions are asked as to what a man believes. Doctrine is minimized and experience emphasized. Upon such grounds believers and unbelievers can fellowship with freedom. The assertion is often made today that Christianity is a life, not a doctrine. But to put experience ahead of doctrine is reversing the logical order. What was it in the Epistle to the Galatians that caused the contention between Paul and the Judaizers? It was very subtle for it concerned the order of three steps. According to the teachings of the Judaizers, man (first) believes in Christ, then (second) to the best of his ability keeps God's law, then (third) is justified before God. But the teaching of Paul shows the true order: (1) a man believes Christ, then (2) he is justified before God and (3) proceeds to keep God's law. Justification precedes sanctification; the former is an event, the other a process.

Dr. J. Gresham Machen in his *Christianity and Liberalism* clearly sums up the issue: "But if one fact is clear, . . . it is that the Christian movement at its inception was not just a way of life in the modern sense, but a way of life founded upon a message. It is based, not upon mere feeling, not upon a mere program of work, but upon an account of facts. In other words, it was based upon doctrine." And again: "*Christ died*—that is history; *Christ died for our sins*—that is doctrine. Without these two elements joined in an absolutely indissoluble union, there is no Christianity." Hence what a man believes is of vital importance. The doctrinal basis of Christianity can not be argued away. A man may err in either one of two directions and the sin of the one error is as great as the sin of the other: (1) true doctrine and wrong lives, (2) false doctrine and right lives. The Oxford Movement errs in the second.

I present this discussion to stimulate critical thinking on the part of Christians, to point out that we must examine every new teaching, and like the Bereans, search our Scriptures daily to find out if these things are so.

Dunellen, N. J.



## PASTOR AND PEOPLE

### Pulpit Bible Reading

BY F. J. BYER

"And they read in the book, in the law of God distinctly; and they gave the sense, so that they understood the reading" (Neh. 8: 8).

THE opportunity that pulpit Bible reading offers is often sadly neglected. It may and should be made one of the most impressive and helpful features of the church service. Careful thought should be taken to make the selection of the scripture passage appropriate to the rest of the service, having in mind the results to be attained. Then the rendition should be as carefully prepared for effectiveness as the sermon itself. Being the direct message from God's open book, it is even more important than what the preacher may say. And there is no reason why the minister should not have as good attention while he reads the Scriptures as while he preaches. The reader should bear in mind that he has as strong a relationship with the audience while he reads as while he preaches, remembering that he is the mouthpiece for a great message which is for the people and that it should be read as *unto them*. Directness will thus be attained, which is an important factor in getting and holding attention.

A study of Jesus and his reading of the Scriptures reveals the character of his reading. In Luke 4: 17 we read that "he opened the book and found the place where it is written." This shows previous thought. He knew which scripture he wanted for the occasion. And when he had finished reading and closed the book, Luke tells us that "the eyes of all that were in the synagogue were fastened on him." He had not only given it thought beforehand, but realized keenly its importance at the time he read. The gift that brings such results as to have the eyes of all in the audience fastened on one by the mere reading of the Scriptures may well be earnestly coveted and cultivated. Jesus made the prophet's message ring again with life. The truth of it was born again in his great soul and came forth through his expressive power. That is what gripped his audience, and that is what is needed to grip audiences today.

The first requisite for good reading is to have the author's thought well in mind. This may require careful analysis and exegetical study of the portion to be read. Otherwise, important points are likely to be overlooked, and groups of ideas may not get their proper phrasing and inflection necessary to relate them clearly. For example, I refer to the instance where the rich young man, yearning for eternal life and seeking it of Jesus, called him the good teacher (Mark 10: 17). Now Jesus' reply is frequently read, "Why callest thou me

good?" placing the phrase-accent upon "me," which implies, I am not good. Jesus never thus implied a denial of his own goodness, for he himself declared his equality and oneness with the Father. What he evidently wanted to teach the young man was that if he recognized him as good, he must admit him as the one sent from God, the Messiah, and that accordingly he was expected to follow him. So he asked him the question, "Why callest thou me *good*?" placing the phrase-accent upon "good," as much as to say, only God is good, and if you see that in me you are right. I can tell how to obtain eternal life.

As to the relative importance of ideas I refer, for example, to the instance in Luke 11: 9 where Jesus said, "Ask, and it shall be given you." This passage is sometimes read with the rising inflection upon "ask." The rising inflection implies anticipation. It is an index pointing to that which is ahead. Thus hearers are not impressed with the importance of asking as the Master intended, for the rising inflection upon "ask" makes it subjunctive in sense. But it really is imperative. Hence the word should be uttered with an emphasis as an idea in itself. This will lend weight to it and so, stress the importance of asking.

For an example of the rising inflection, we quote from Matthew 18: 15: "If thy brother sin against thee, go, show him his fault." Here the anticipation is directed to one's duty in such a circumstance, rather than to the party sinned against or to the one who did the wrong. Hence the rising inflection comes upon the pronoun "thee." These examples show the importance of proper movements of voice in indicating the relation of ideas and in bringing out coherence and unity of thought. The principles of grouping and phrasing are indispensable to interpreting an author in oral reading. And pulpit Bible readers should remember that it is what the inspired authors meant that becomes gospel to us. To convey anything else than this misrepresents them and this is serious.

No less important than the foregoing principles of expression is the principle of adapting one's style of reading to the style of the author. When he is poetic, the reader must not be prosy; when he is stirred, the reader must not be calm; when he is descriptive, the reader must not be scientific in manner. It is possible, even with an accurate understanding of his thought, to fail in representing his feelings. We must not only express his thought by proper phrase accent, modulation and inflection, but also his feelings through tone-color. This is possible only through a thorough appreciation of the author's situation, feelings and purpose. More is required than mere intellectual knowledge of his thought. Tone is the language of the soul, and not until there is an inner experience similar to what the author had can the reader rightly interpret him to an au-



dience. Without that experience the rendition will be devoid of the appropriate tone-quality, for this is determined by the heart and this only will reach the heart. The utterances of the inspired writers glow not only with loftiness of thought, but also with the warmth of intense feeling. And no one has the moral right to read for an audience the glowing passages of Isaiah, or the heart-searching words of Jesus, or the stirring discourses of Paul, as if reading a report or an editorial. Intellect never appeals to the heart. And pulpit Bible reading should not come short of living over again, on the part of the reader, the heart-felt experiences which are recorded in the selection.

However, to give attention to the tone of voice while reading will make it artificial. The intellect knows too little to determine the tone of voice through which the soul-experience is to be expressed. The part the intellect has to play here is to bring the organs of speech under such training and control that there will be a free response of these physical organs to the demands of the soul. When these organs are thus free from all strictures and there is a clear understanding of the thought, it should be meditated upon, "brooded" over, or mused upon until the "fire burns." This stimulates the imagination and arouses true feeling. After such preparation on the part of the reader, an author's thought and feeling is in a sense born again in the human soul. Then the reading is vital and the truth expressed is active and living. Let it be remembered that God speaks through the personality of his messengers as well as through their lips. The reading messenger must be the incarnation, in a sense, of what the passage represents—literally charged with its meaning. He must be moved by the actual spirit of the author in the passage read, telling it with all the wonder of a new story, or with commensurate feeling of profound impression. Under such conditions, the experiences of the soul will come through a flow of tone that will reach the hearts of men. Such rendition of the inspired passage from the open pages of the Book, and such yielding to its eloquence can not but prove to be a large factor in moral and religious education, as well as spiritual inspiration in the assembly of Divine worship.

*Williamsburg, Pa.*

## The Rural Church School at Vanderbilt University, Nashville, Tennessee

BY MERLIN C. SHULL

Each spring for several years groups of ministers from our church have had the great privilege of attending, for two weeks, the rural School for Ministers at Vanderbilt. This year, Everett Fisher, A. L. Warner, S. D. Lindsey and the writer were the representatives from our church. Several others were awarded scholarships but could not attend. The school provides free tuition, board and room for all who are fortunate enough to secure scholarships. We who

attended this year wish to thank most heartily the General Ministerial Board for their part in making possible our presence at this inspiring and helpful school. We feel that our ministers should avail themselves, when at all possible, of such splendid opportunities for personal enrichment and the strengthening of their ministry. We are also very grateful to the far-visioned leaders of the Vanderbilt School of Religion for their great interest in the rural church of America. For these schools are always preëminent among the rural church schools and are arranged in accordance with the newest and best conceptions of university extension and adult education work. Distinguished educators and religious leaders conduct the classes. A special feature of the school is the Cole Lectures, given this year by Dr. Henry Sloane Coffin, President of the Union Theological Seminary, New York City, on the general theme: "What Men Are Asking: Some Current Questions in Religion." These lectures were very stimulating and should prove a real contribution to the religious thought and life of the church.

The school this year opened on April 17 and closed April 28. Two hundred and twenty-eight ministers were in attendance, representing two states and sixteen denominations.

Johnson City, Tenn.

## United Missionary Meetings

BY Q. A. HOLSOPPLE

"Eternal Values in a Changing World," was the theme of a two-day conference held in Philadelphia, April 27 and 28. A committee representing the local churches in coöperation with Foreign Missions Conference arranged a program in which the outstanding leaders, Dr. Sam Higginbottom, Dr. E. Stanley Jones and Miss Carol Chen were presented. There were sessions for various groups in which addresses were given by one or more of these leaders. The following groups assembled at various times in several of the large churches: women's meeting, men's dinner, ministers' round table, two students' luncheons, and a mass meeting especially for students.

The writer was present at the Men's Dinner Conference, and the Ministers' Round Table, but did not have the privilege of hearing Miss Chen of China. She is prepared to do educational work when she returns to her homeland.

Due to personal contacts made while in India it was a special privilege for the writer to attend these meetings and to hear the messages of Drs. Higginbottom and Jones. A visit was made to the agricultural institute at Allahabad, India, in 1915. Even though it was near the beginning of this daring experiment, marvelous progress was being made. For example, boys of high caste and royal birth were found working side by side with others of humbler rank. At the men's meeting in Philadelphia, it was of deep interest to hear Dr. Higginbottom set forth the Christian philosophy which underlies his work. India is rich in agricultural possibilities; the Royal Commission on Agriculture has done a stupendous work in pointing the way to agricultural advancement; yet India's millions go hungry. "There is need for a change of attitude," says the commission made up of Hindus, Mohammedans, and scientific experts. This change is just what the missionary enterprise contemplates, and is being accomplished when the gospel of Christ is effectively presented. "The chief hindrances to economic progress," says Dr. Higginbottom, "is the barrier of caste, superstition which prevents the killing of pests (such as rats), and

(Continued on Page 23)





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnick*



### The Christian Message Grows More Welcome

ELIZA B. MILLER, who has been on our India mission field since 1900, writes: "It is interesting to me to see how things have changed in the last twenty years. People are so much more open and hospitable. The old animosities and suspicions seem to have worn away. Everywhere there is the friendly coöperative spirit. Hearty invitations come from all quarters. It is a pleasure to be here and to respond to the invitations of the people."

Sister Miller wrote this paragraph in response to this question: "If funds can not be made available for the maintenance of all our institutions, such as schools, will it be possible for a missionary to go among the people in their homes and fields and to present Christ in some acceptable way?" The splendid work which our schools and hospitals have done in the past thirty years should be credited with this increasingly favorable reception to the Christian message.

### Where People Live as in Abraham's Day

BY DESMOND BITTINGER

(See Cover Page)

Several weeks ago, Mrs. Bittinger and I, feeling the need of a rest now long overdue, decided that we would again go to the North and see some camel caravans arrive from Tripoli and Egypt.

The work being so arranged that we could leave it for a while, we began to pack the Harley-Davidson motorbike. We packed it to the limit, for in Africa one must literally take up his bed and all his other traveling paraphernalia when he walks or rides. He must take along enough water for the day, for in a region bordering the Sahara he seldom sees a stream or water hole, and when he does he dare not drink of its water unboiled for fear of tropical fevers and other diseases prevalent in African waters. He must take all his food and enough pots and kettles to cook it, and what he may add to it by the use of his rifle. He takes his rifle, for all Africa is a hunting ground and he may depend on it for his meat supply. If he goes by motor he must take sufficient gasoline and oil to carry him the several hundred miles between places where he can secure it. If he is going where other white folks are he must take some changes of clothes. All of this with a family of four in a motorbike begins to make it full.

Kano, the great Morocco leather city, was our destina-

tion. Morocco leather got its name from Morocco, a country on the Mediterranean Sea from where it was formerly marketed; but it is made by the hand of black folks in Kano and must cross the Sahara desert to the north before it ever reaches Morocco.

It was our hope to get some leather and some hand worked brass and silver, all articles for which Kano is famous. We also wished to see some of the cross-desert caravans arriving and starting. We were not disappointed in any of our hopes for the trip.

We followed a round about trail and after eight hundred miles through the bush we saw at last the walls of the great city, famous before the days of Christ and probably looking now just about as it did in the days of Abraham.

The people of Kano had a civilization all their own centuries ago. They had guns and gunpowder which they never got from China. They had a system of writing, good carpentry and excellent masonry, while other parts of Africa close at hand were cannibal.

The wall as we drove around part of it was a marvel in a modern age. We followed it for eight miles (not all of one side of it) looking for a gate wide enough to get a motorcycle through. The wall was forty feet high in its prime and wide enough for two cars to ride abreast on its summit, or perhaps it would be more in keeping to say for six horsemen to ride abreast around the top of the wall. At the gates the walls were thicker and higher. The gates were narrow cuts or holes through the walls with great iron gates half way through to close at night or on the approach of an enemy. Most of the gates were not wide enough for the entry of a motor. We passed what seemed to be a sheep gate, a water gate, a donkey gate, and others, and finally found one we could enter. We crossed a bridge over the moat that surrounds all the wall and squeezed through the gate.

At once it was as if we had driven our motor into Abraham's back yard, as if one had driven through a hole in a sixty-foot wall and at the same time driven through a veil of six thousand years of civilization.

I haven't space in one article to describe all we saw. But look at any picture of Bible times, Abraham or Christ, and you have it: narrow, winding, hilly streets; mud walls and houses, following no prescribed shape or plan; flowing robes, long beards, turbaned heads, lower parts of faces covered; thousands of sheep and donkeys intermingled with thousands of men, women, boys, girls, choking the streets so that one proceeds very slowly if at all; open sewers reeking with refuse; washermen and washerwomen sitting in them flailing their clothes over the stones in an attempt to make them cleaner or dirtier; occasional prostrations along the entire street when an elder or chief man happens to come along, perfuming the entire street with the odor of his perfumed body.

And outside the walls camels, acres of them, some one some two humps, some fattened for the long desert journey, some thin and bearing great sores because of just having crossed the desert. Cattle also are there carrying burdens, and men and women by thousands as burden bearers.

We rode the camels, we looked again and again at the great city and we came home. We came home wondering whether after all these folks who dress and look and think like the folks among whom the Son of Man had his being shouldn't be able to understand and interpret for us the message we bring them better than we can interpret it to them.

Marama, Nigeria, Africa.



## News From the Field

### INDIA

Umalla—Vali

Eliza B. Miller

#### Home Again!

Yes, how fine to be back, to be back among old friends and to be making new ones each day! And what a friendly land India is! Everybody sociable here. The Eastern world is so different; the very salutation, "salaam" (peace be with you), means so much to the stranger as well as to the sojourner in the land.

#### Depression in India

Cotton is king these days as it is being picked, taken to market, and put through the gins. It is calling men and women from all the walks of life to handling it. Yes, cotton is king in everything but the price. Every farmer will tell you that the cotton is fine, but the price too low. You at home understand this. Men, women and children are working in the gin at eight, twelve, and sixteen cents per day. One mother here in our community, the mother of seven children, works from early morning until late into the night for twenty cents a day.

#### Examinations

Our Sunday-school Juniors at Vali all passed in their examinations with marks giving them New Testaments as prizes. It was one little girl's first experience in a written examination. She did not know whether she should enter. After seeing her marks she felt she had gotten more than she deserved.

Village schools are having their annual examinations. A little boy in the Vali School has been laid up at home for a few weeks with a bruised leg. When calling to see him recently he said: "On Monday father is going to carry me to school, so that I won't fall down in the examination and lose my whole year." He wants to get through.

#### A Christian Carpenter

A large land owner in a distant village called two Christian carpenters to build his house because he said they lost less time than the Hindu carpenters who are addicted to the smoking habit. One of the Christian carpenters one day asked the land owner why he did not become a Christian. To this he replied: "How can I without knowing what

Christianity is?" The Christian carpenter now feels that it is his duty to teach him, and has taken his Bible with him to work.

#### A Busy Woman

The little group of Christians at Undi held their semi-annual love feast at the end of February during the week while the missionary camp was in their midst. The little group is made up of farmers, carpenters, day laborers and transients whose work takes them to the hill country during part of the year. A little Sunday-school is organized and the regular Sunday-school course is being followed. All through the Raj Pipla hill country are little groups or families of Christians. In one village the wife of one of the Christians, being educated to the fifth grade, has become the writer and reader for the villages near by. When letters are to be written or letters are to be read the unlettered come to her. In this way she is rendering valuable service. She is also being urged to open a little school for the children. She is a busy housewife, yet finds time between acts to serve her friends and neighbors in a commendable way.

Going in and out in the homes of all classes in the villages one is over and over again impressed with the words of Jesus: "The harvest truly is plenteous, but the laborers are few."

#### Our Missionary Children

Our missionary school children have left the station. We are lonely without them, but we know the cool of the mountain-top in the pursuit of their daily studies is better for them than the heat of the plains with its noise, confusion, dust filth and no school. How brave they are to be willing to be separated from parents and to adapt themselves to new surroundings and to strangers! Their cheery letters each week assure us that they are happy in their work.

Dahanu

Anna Brumbaugh

#### A Change of Seasons

The hot season is again here with the boarding children looking forward to vacation and many folks looking to the cool refreshing hills.

This week marks the close of the weekly medical trips into the district for the year. Beginning in November, 1932,

(Continued on Page 22)



#### SEBRING AID SOCIETY

Here is a recent picture of the Sebring, Fla., Aid Society. It was organized in 1916 with Sister J. H. Moore as president. Sister Mary Stutzman, the present secretary and treasurer, writes: "Most of our money is made by quilting. We have never had a complaint, and have done work for people from many different states. We have given fifty dollars to help build every church in the district since we organized, besides much in our own congregation and to all the projects the sisters have cared for. Very much credit is due our tourist sisters for what we have done, as there are some who are in the eighties that are among our most energetic workers."



## KINGDOM GLEANINGS

### Calendar for Sunday, May 28

**Sunday-school Lesson**, Jesus and His Friends.—Mark 13: 1—14: 9.

**Christian Workers' Meeting**, The Price of Compassion.

#### B. Y. P. D. Programs:

Young People—Class Distinction.

Intermediate Girls—Jonah—Foreign Missionary.

Intermediate Boys—What Would You Do?

\* \* \*

### Gains for the Kingdom

**Eighteen** baptisms in the First church, Altoona, Pa.

**Five** baptisms in the First Grand Valley church, Colo.

**Seventeen** baptized in the Auburn church, Ind.

**Nine** baptized at Burr Oak church, Kans., Bro. O. H. Feiler of Perryton, Tex., evangelist.

**Five** baptized in the Emanuel church, Va., Bro. J. L. Driver, home minister, in charge.

**Eight** baptisms in the West Eel River church, Ind., Bro. Hugh Miller, pastor-evangelist.

**Five** baptized in the Akron church, Ohio, Bro. Ira Long, pastor-evangelist.

**Eight** baptisms in the Fostoria church, Ohio, pre-Easter services by the pastor, Bro. Walter Swihart.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Brother and Sister Oliver H. Austin** of McPherson, Kans., June 18 to July 2 in the Panther Creek church, Adel, Iowa.

**Bro. J. M. Geary**, the pastor, May 27 to June 4 at the County Line church at Champion, Pa.

**Bro. L. H. Root** of Minneapolis, Minn., June 25 in the Surrey church, N. Dak.

\* \* \*

### Personal Mention

**Bro. A. R. Coffman** is taking up a new field of pastoral activity June 1, and his address is changed accordingly from Girard, Ill., to Martinsburg, Pa.

**Bro. J. W. Lear** led the 7:30 worship over WMAQ this week, an interesting fact we are sorry not to have known in time for mention in our last issue.

**Florida and Georgia**, according to information received too late for earlier mention, will have Eld. H. A. Spanogle as Standing Committee delegate at the Hershey Conference.

**Bro. I. D. Heckman** will represent Southern Illinois on Standing Committee this year, in view of Bro. A. R. Coffman's change of residence as noted elsewhere on this page.

**Bro. E. O. Slater**, 426 Hayward Ave., Ames, Iowa, wonders whether "there may be some church in the brotherhood needing ministerial help where they may also need a well trained teacher of wide experience in their school."

**Bro. Ezra Flory** had been a preacher exactly thirty-two years on May 16, and in that time he had delivered 6,267 sermons and addresses. This bit of interesting information came to us as the result of a call at his home at New Paris, Ind., by Bro. H. Spenser Minnich. And that without finding the Florys at home! Yes, these are days of strange happenings.

**Bro. Alvin Kline** of the Greene County Industrial School, Geer, Va., will be available for evangelistic meetings after July 15. Churches in Virginia and Maryland will be preferable.

**Sister Nettie M. Senger**, lately returned from the China Mission field on her long delayed furlough, was a last week's visitor at the Publishing House. The local congregation greatly enjoyed her inspiring message on Sunday morning.

**Bro. J. H. Moore** says in a recent communication: "I am not planning to attend the Conference this year. With my defective hearing I would be quite handicapped in conversing with hundreds whom I would be only too glad to meet. Still, I will be with you in spirit and pray that the meeting may be one of the highest and most helpful type." Speaking of the picture which appeared on the front cover page of our April 15 issue and of the many sympathetic responses which came to him, he says a few readers got him and Bro. Oller confused, leaving the latter "looking like an old time Dunker preacher with a full beard" and himself without one. He hardly knows where the compliment belongs.

**Bro. Kermit Eby's** "Why I Am Going to Japan" has been delayed in making its appearance, for which we are sorry. He landed in Japan April 21 and has been seeing things already. He says: "There are two things that never end in Japan, babies and bicycles. Everyone rides a bicycle. The streets are literally filled with them. Babies are seen everywhere, snugly tied to some little sister's or mother's back. . . . Everywhere we go we are treated with the utmost cordiality. No people excel the Japanese in the arts of politeness. Everyone bows and smiles and does his best to make us happy. . . . We are meeting the 'brains' of the nation. Every minute is full. Three and five meetings a day with statesmen, professors and economists. Am getting sheaves of notes."

\* \* \*

### Miscellaneous Items

**Rev. Harvey Hostetler** of California, Iowa, reports that the printing of his history of the Christian Stutzman and Barbara Hochstetler descendants is unavoidably delayed because of a fire that destroyed all of his completed records of 12,000 families. He is again preparing the material but it will take him two years to redo the work. He desires all who have not yet reported to do so at once.

### He Has Read the Church Paper Fifty-four Years

"Dear Editor of The Gospel Messenger: I want to tell you I am more than pleased with the Messenger. Last August my subscription expired and we were not able to renew it, because of finances. So we had to do without until the church found this out and then they had it sent to us. Now we can again read the church paper.

"I have been a reader of the Brethren literature for fifty-four years. When you have read it that long and must do without it for a month it makes one feel lonesome.

"I am well pleased with the present form of the Messenger. I like to read the editorials, mission news and all the other pages. Being crippled and seventy-eight years old I have more time to read than formerly.

"I think the head of every family in the brotherhood should have the Messenger in his house, both for his own sake, and in order that the children may see what the church is doing for the salvation of others."

**To the Churches of Michigan.** Those having queries for the next District Meeting or material that should go into the printed District Meeting program should please forward them to me at once.—Harley V. Townsend, Secretary of the Program Committee, R. 2, Woodland, Mich.

**Of Men's Work** in a Kansas church the pastor writes: "Our men reorganized last week, and we are started on the second year. Indications are for a better year than last, and it was a great year in our Men's Work. Perhaps it would be better to be more conservative and say a worth-while year. But I surely am enthusiastic about Men's Work."

\* \* \* \*

### Program for Children's Workers' Conference

**Community Building, Hershey, June 7-8, 1933**

General Theme—"What Shall We Do for This Child?"

"There was a child went forth every day . . .  
And all that he saw became a part of him."

**Wednesday Afternoon, June 7, 1:30-3:30**

Theme—This Child—What Native Equipment Does He Bring to Us? Twisted Grown-ups from Misunderstood Children.—Ruth Shriver.

Master Teachers.—Prof. Minor C. Miller.

**Wednesday Evening, June 7, 7:00-9:00**

**C. Ernest Davis, Chairman**

Theme—This Child—The World He Lives In

A District Director Thinks Out Loud About Children's Work.

A Playlet—Things Go Wrong—and Right—in Smithville. A demonstration of how a workers' conference did things the wrong way—and then the right way. Prepared and directed by Brother and Sister D. Howard Keiper.

The Child—The World He Lives In—"Remakers of Mankind."—Prof. Minor C. Miller.  
Quartet.

**Thursday Morning, June 8, 9:00-11:30**

**C. S. Ikenberry, Chairman**

Theme—What Shall We Do for This Child?

Music.

A Jury Panel Discussion, in which the representative child leaders of the community (any community) come together to agree upon "What Shall We Do for This Child?"

A Public School Superintendent, .....H. B. Speicher  
A Parent, .....Mrs. H. B. Speicher  
A Sunday School Teacher, .....Mary Grace Martin  
A Pastor, .....Ross D. Murphy  
A Psychologist, .....Ruth Shriver  
A Child, .....  
The Community Grouch, .....Foster Statler  
Discussion Leader, .....L. W. Shultz

Closing Challenge of the Conference—Service of Consecration.—Ruth Shriver.

Music in charge of Prof. Nevin Fisher.

**Saturday, 5:00-7:00 P. M.—Fellowship Supper**

Supper for pastors, Sunday-school superintendents and workers with children in charge of J. H. Bowman, Edna Mohler and Mrs. Eva Brallier. Meet in front of Hershey Inn at 5 o'clock. Will you drive your car? Short distance from Hershey. H. K. Ober will speak on "Gray Distances."

**Exhibit** in charge of Mary E. Keiper, District Director of Children's Work, Middle Pennsylvania. Handwork furnished by Pennsylvania children.

**5:00 P. M. each day**, District Directors of Children's Work meet in Community Building, Board of Christian Education Room.

**Hours for children**, in charge of Mrs. J. D. Reber, Direc-

tor of Children's Work, Southern Pennsylvania. Friday, Saturday and Monday: 8:40-11:40; Sunday: 9:30-10:30.

**Chorus** of Pennsylvania children at beginning of church service, Sunday morning.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Songs of the Valley.** 12 pages. Price, 25 cents; special prices in quantity lots.

A collection of hymns and poems especially adapted for those who have gone through the valley of sorrow. For ministers to leave with the family after the funeral, or when call is made to comfort the sorrowing. Printed in two colors and bound in paper with gold stamp.

**The Sunny Side of the Road.** 32 pages. Price, 30 cents; special prices in quantity lots.

Printed in two colors. A fine collection of poems and scripture verses for the convalescent. Six pages for notes and names on which may be kept the record of the sick, recording those items one wishes to remember but all too soon forgets. The pages are printed in two colors. The deckle edge cover adds to its beauty.

Both of these booklets are published by Edgar Rothrock and Company.

## THE QUIET HOUR

### The Savior, a Sinner and a Pharisee

**Luke 7: 36-50**

For Week Beginning June 4

#### In a Pharisee's House, V. 36

There was no barrier that could separate Jesus from a man except the man's unwillingness to accept his friendship (Matt. 3: 7; 15: 1; 16: 1; 19: 3; 23: 2; Luke 7: 30; 18: 10; Acts 5: 34; 23: 6).

#### When She Knew That He Was There She Came, V. 37

What was there about Jesus that drew all men to him, especially the common people (Matt. 8: 3; Matt. 21: 31; Luke 7: 29; John 8: 11)?

#### Her Gift, V. 38

It included the sincere love of her heart as well as what her hands could bring (Gen. 27: 34; Isa. 15: 3; Rom. 16: 2; Prov. 31: 20; 2 Kings 4: 10).

#### This Woman That Toucheth Him Is a Sinner, V. 39

Here are two ideas of goodness. One is afraid to touch a sinner. The other fears only to become partaker of the sin. One seeks only to save himself. The other is concerned to bring salvation to those around him (Isa. 58: 2; 65: 5; Jer. 2: 35; Matt. 6: 5).

#### Which of Them Therefore Will Love Him Most? V. 42

The man who feels himself most deeply indebted to God is the one whose love will be greatest. The measure of our love is the measure of our standing in the kingdom (Psa. 103: 3; 130: 4; Matt. 6: 14; Acts 13: 38; Eph. 1: 7; 1 John 1: 9).

#### Discussion

Are these two forms of religion with us still? Name the particular characteristics and actions which grow out of this spirit.

R. H. M.



## HOME AND FAMILY

### Mother-to-Be

BY KATHRYN WRIGHT

You're to know, my Nazareth,  
More than marriage, birth, and death—

More than just the ancient round,  
Old as old and still profound.

Any village knows such things—  
Common human happenings.

Here a Son of God shall go  
Through all days that children know.

My son too, he shall be taught  
Happy service, careful thought.

Joseph shall instruct his hands;  
I shall give him soft commands . . .

Some still nights I shall arise,  
Show my Jesus star-blown skies.

Childhood, boyhood, teen-age here,  
One by one shall disappear.

One far day I'll find him gone.  
Gone! My Jesus! Little son!

Strong for uses I know not,  
Part of some predestined plot . . .

Nazareth, my heart is glad  
We're to share this little Lad—

Even for a little while  
Hear his laughter, see his smile!

*North Manchester, Ind.*

### Fences

BY OMA KARN

DWELLING number 825, a modern brick structure, is well up on the avenue. At the front, on each side of the house, running the width of the lawn, is a vine-trellised lattice. A stout wicket gate in the right hand lattice gives entrance to a grassy expanse of lawn in the rear. This lawn is enclosed. On each side, joining the lattice at the front is a close-set, close-clipped, rather high hedge of privet. Across the back of the lawn from the garage to the opposite hedge is a modern wood and metal fence.

In this enclosure two little children play contentedly throughout the long summer days. The place is well equipped for play. There is a sand pile; a fountain in the shallow pool where a child can fish, wade, or dabble to its heart content. There is a doll house, and a tool house, both of which are movable and can easily be rolled into the children's corner in the garage in case of bad weather. Two tiny plats of earth bear witness of small brother's skill in raising vegetables and wee sister's effort at raising flowers. Occasionally there is

the company of other children. And occasionally the children are entertained at the homes of little friends. Whether at home or abroad they are never seen playing on the street.

Those passing the place admire it for the beauty of its landscaping. Few are aware that there is purpose other than that of ornamental in the close hedging in of the rear lot. The boyhood home of the father of the children was in a tenement in one of our large cities. He has said that until his twelfth year his playground was a fire escape, an alley, and the open street. As long as life lasts he will deplore some of the contacts made during those unfolding years of his childhood. When a little son was born into his home he resolved that the child should be spared, as much as was possible, from similar contaminating influences. Before the baby could toddle the lattices were up at the side of the house and the privet hedge putting on a thrifty growth. A year later the garage was turned facing the alley and the wood and metal fence erected.

Comments among those acquainted with this "mid-victorian" method of restraint are interesting and varied. A man said: "What are you going to do when the little tykes begin to reason for themselves and proceed to break through the hedge or climb the fence to liberty?" And the father, alley-wise, made reply: "I shall have had the child through the most impressionable period of his life."

A woman friend remarked: "What an idea! Fancy keeping children penned up in these enlightened times!" The mother, a grade teacher before her marriage, promptly retorted, "Better held in now by barriers love has placed about them, than later penned in by bars an outraged law has made a necessity."

Is not the mother correct in her statement? Why are so many of the youth of our time criminals? In all too many cases is it not that they have not been protected from the association that tends to the making of criminals?

A new family moved into the neighborhood. They seemed like nice people. The four children were friendly young folk who soon had the children of the entire block frequenting their backyard. A young mother, her eight-year-old daughter one of the crowd, listening in one day, was appalled at what she heard. She wisely contrived ways and means of keeping little daughter, whether alone or at play with others, in the privacy of their own backyard. She as wisely concluded that some light tasks for which daughter was responsible each day fitted strategically into her scheme for more home training and less street training.

Fences? Yes, with some other good old-fashioned conveniences, they are coming back. Not in the old-time slat and wire monstrosities of our childhood mem-

ory, but in the modern order of beauty combined with utility. So fences are coming back in the form of hedges of box, of privet, and of the lovely white spirea—fences of rustic wood and of metal hidden in shrubbery or softened in outline by rioting red ramblers and other climbers. The old-time fences vanished because of their ugliness and the detriment they were to the free use of motor vehicles. We paid a dear price for their going. With them went much of the comfort and the security of the dweller in the country and the peace of mind of parents in towns and cities. Their going removed privacy. People lost sight of respect for property rights. The children of towns and cities found unlimited privilege to follow the do-as-I-please course of adventure so dear to juvenile hearts. Our country is now reaping the result of these unrestricted privileges.

No, we do not want the return of the homely wooden, iron and wire fences. Parental restriction so stringent as to interfere with the natural and proper development of a child's mind is every bit as undesirable. But would we not be benefited by returning to the principle taught in the Scriptures that what God loves and cherishes he walls about with a hedge of protection?

And what is more precious, or more worthy of being protected and cherished, than the budding soul of a little child?

*Ashland, Ohio.*

### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

#### "I Was Sick and Ye Visited Me"

To visit the sick is clearly the Christian's duty and privilege. The ability to visit in a manner beneficial to the patient is an accomplishment sufficiently important to merit a place among the "best gifts" which Paul says we should covet. How shall we visit?

Today in our imagination we again sit as a group of sisters around this table while listening to two of our number whose training and experience qualify them to give helpful suggestions on how to visit the sick. Miss E. M. G., R. N., of Buhl Hospital, Sharon, Pa., is our first speaker.

"Have you ever been ill? Did you have many visitors? What did they talk about? Did you feel cheered and rested after their visit, or were you weak and nervous? Visiting the sick is an art which comparatively few people have acquired. Some visitors are a veritable godsend in helping the patient to recover, while others retard recovery sometimes as much as several days. May I give you a few points to be considered when you call upon the sick?

"Visiting hours in the hospital must be observed except in very unusual circumstances. Ministers may usually visit their parishioners at any hour; however, a minister will receive more hearty cooperation from hospital authorities if he observes visiting hours whenever possible.

"As a visitor, whether you stand or sit while in the sick room, be sure that your position is such as will enable the patient to see you without any turning or straining on his part. Surely we hardly need mention that no one should rock in a chair during the visit. Do not necessitate that the patient look constantly toward the light.

"Nothing is of greater importance than your conversation. Do not tell the patient that he looks bad, nor that you had a friend who suffered from the same ailment and that he died after a short illness. Talk of pleasant, entertaining things from outside. Avoid criticism of the hospital or of the physician. Both may be good although you may not like them.

"Remember that the nurse is not permitted to tell you about the patient's illness, his operation, pulse, temperature, etc. That is the doctor's privilege. You will save embarrassment for all concerned by leaving the room without being asked to do so when the nurse comes in to care for the patient. Know when to end your visit. Leave before the patient is tired. Gifts of books, games and flowers and remembrances by postcards and letters are always helpful to convalescents."

Mrs. F. E. S., R. N., of Bethany Hospital has also some interesting things to tell us. Here is what she says on the art of visiting the sick:

"To the patient a visit may mean one of three things: it may be merely a colorless episode in the monotonous routine of the day, a nerveracking ordeal to be endured rather than enjoyed, or it may be a refreshing experience pointing healthward and bringing happy contentment.

"It is well to enter the sick room with the thought of ministering to some need of the sick one. Be sure to keep your poise regardless of how shocked, grieved or irritated you may feel. Control the tone of your voice, keeping it well modulated yet distinct. Never speak in a loud, high pitch, and never whisper in or near the sick room. Give careful attention when the patient speaks. Do not ask him to repeat.

"Choose carefully the subjects of conversation. Avoid dwelling upon the patient's condition. Omit the mention of your own ills, any sad news or distressing happenings of the neighborhood.

"Bring into the sickroom good cheer, fresh interests from the outside. An amusing incident or the clever sayings of a child usually bring a pleasant response. When safe to do so, bring a baby to the bedside for a moment. I once paused by the side of a dear woman who was paralyzed, to show her a wee baby. Several weeks later when I entered her room her face brightened as she said 'Wasn't that a dear little face?' The glimpse of a baby face had brought her joy for weeks.

"Often after a visitor leaves, the nurse finds her patient with a quickened pulse and a new anxiety in face and voice. Hence a visitor should always try to leave the patient encouraged and in better spirits than she found her. Observe the sick one and note the effect of your presence."



## This and That in Florida

(Continued From Page 8)

ing hour, conducted a Bible class. Now and then he filled the pulpit, and took an active part in the mid-week prayer meeting. On Sunday morning, the day before he left, he preached a sermon, that will not soon be forgotten on "Real Selfishness," using for his text what is said about James and John speaking in advance, as they sought for the privilege of occupying the most favored seats, by the side of the Master, in the coming kingdom.

During the passing weeks of the winter we had other preachers with us, near a dozen of them, and some of them talkers of more than ordinary ability, all of them of decidedly creditable standing, a credit to the church as well as a credit to the community. Besides these there were well onto a hundred visiting members, some of them spending the entire winter with us. We all admired the type of membership thus represented. Such visitors, whether their stay be long or short, prove a wonderful help as well as an inspiration to the Church of the Brethren at Sebring. Their coming each fall surely gladdens our hearts.

Some have asked why so many of our people come to Sebring for the winter. One reason is, and probably the main one, because our commodious church is located in the very best part of the town, and is practically surrounded by members, with plenty of rooming facilities in the immediate locality. For our house of worship we could not have secured a better location. Unfortunately, however, this has not been the privilege of all of our churches in the state. Some of the houses are too far to one side of the town or cities where located. A lack of means, and possibly a bit of foresight, may have led to this mistake. To correct this mistake should from now on be the aim of every church being thus handicapped. We hear of the mistake being remedied in at least one of our most promising congregations. In establishing churches in new localities, in the north and west, hundreds of congregations have found their work greatly handicapped because of the lack of a bit foresight along this line. All over the United States our people have learned the value of locating our houses within easy reach of those to be benefited by our services.

As I view the situation the outlook for our people in the south is promising. For us much of the south is virgin soil, and needs to be worked much after the plan of planting and establishing churches in the west. The problem must be solved by leaders of strong faith, and capable of taking care of themselves, until the congregations thus built up become strong enough to come to the aid of supported, or partly supported pastors. And all of this for the reason that the Home Department of the General Mission Board does not have at its com-

mand sufficient means to supply the kind of leaders needed on new and undeveloped fields.

These advanced leaders need not necessarily be what we consider well educated men, but they should be good men, exemplary men, who in their efforts to provide for their own needs will not indulge in the speculative methods that sometimes bring members into bad repute. The preacher who would build up a church and make it a power for good in the community must live above and beyond everything that is questionable. Such were the pioneer leaders who established the early congregations all over Ohio, Indiana, Illinois and beyond the great Father of Waters. A good creditable shepherd in any community, leading his flock to pastures new and fresh, be the flock large or small, always spells success.

*Sebring, Fla.*

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## A Dream

BY W. J. SWIGART

"Old men shall dream dreams." Dreams, for the most part, concern themselves with the past and the present. However, weird and confused and contorted, they seem to arise out of conditions and facts of experience—badly broken up or mixed up as they may be. Visions mostly are forth and forward and are built up of imaginings; they concern expectancy or prospects or forethought of the future. Young men, in the considerations of life, have most of it before them, and little behind them. Old men have much of life already passed. They have something from which dreams arise. Not that old and Christ-imbuéd men do not have much, very much, in high and holy expectancy, bright visions and glorious assurances to look forward to.

In dreams (in my dreams, at least) friends are not dead. My father died in 1890, and mother a few years later. My older brothers are gone, years past. Many friends have dropped away from me—but not in my dreams. They still appear, smiling and talking with me as of yore—not as ghosts or spirits, but in flesh and clothing, entirely natural to them and to me, as though nothing had taken place.

A good lady asked me once: "Do you believe in dreams?" I said: "I certainly do. I dream every night, and, I think, some nights all night; and in daytime too, if I sleep. Sometimes the only real assurance I have that I was asleep is from the vagaries of the dream-thoughts from which I awakened. I have grand entertainments every night from the fantastic dreams that flit around my pillow." Of course, this good lady wanted my committal on the omens and forecasts connected with dreams.

But it is not a discursive treatise on dreams that motivates me as I write, but a dream I had last night. "A whisper mine ear received, in thoughts from the

visions [or dreams] of the night, when deep sleep fall-eth on men."

It was a Sunday-school convention up in Middle Pennsylvania, where for fifty years I mingled and participated in such meetings—and which were always full of spiritual uplift and interest. But this one of my dream was super-extra. The very atmosphere seemed charged with spiritual power and devoutness, and conditions were intense.

This dream was not made up of odds and ends and fragments of sayings and doings and experiences, of unnatural fantasies where men are now men, and now animals or trees, and vice-versa—as many of my dreams are—broken and varied and illogical and disconnected, like a fantastic medley. It was clear, logical, connected and purposeful to the end.

I used to think of dreams as sleepy and slow, as dreamy. But dreaming must be a very rapid process—more rapid than ordinary thought. My "nap" had been less than an hour, but the dream followed through a program of two day sessions and a prolonged evening session, with the intensity and spirituality increasing to climax at the very close. So intense it became the meeting could hardly be closed. And after it was closed they could not get it dismissed—like some other Dunker meetings we know of outside of dreamland. The people did not want to be dismissed, they stood and waited in groups and talked—not in gossip or friendly visiting chat—but of the importance and the haste of the King's business, which had been so persuasively stressed. They talked of the importance of carrying on for the Lord and his kingdom of vowing fidelity to it all.

There had been nothing funny or diverting, no display. There had been no formal resolutions, nothing about meals or meal tickets. No one had any interests

### Why I Do Not Dance or Play Cards

1. My father and mother taught me that dancing and card playing were wrong and I can not get away from the impression which their teaching made upon me.

2. We have two babies at our home and I do not want their memories in these early years to linger around the card table and dance hall.

3. I have never known any persons who were habitual card players or dancers who impressed me with their spirituality.

4. I do not believe that dynamic leadership for the kingdom of God can be inspired and developed in the dance hall or around the card table.

5. I have seen in young life the harmful effects of both card playing and dancing.

6. I believe that there are more wholesome forms of recreation which will develop us physically, socially and morally.—*Rufus D. Bowman.*

to boost. There was nothing about recreation periods. Or, if these were mentioned for information, it was merely incidentally—like the chaff and straw are incidental to the production of the wheat. There was no reference to the conditions extant in the country and the world. Even persons and personalities seemed to vanish, or be forgotten in the one dominating spell of extolling Jehovah in his divine, triune functions as Creator, Redeemer and Comforter; there was the lifting up of the cross, exalting the Crucified One; there was magnifying of the importance of God's Word in the world, getting it into the minds and consciences of men and women and children. It seemed to be conceded that to the Sunday-schools of the country much of this important work is committed, and for this purpose the Sunday-school exists. Organization, records, reports, choirs, orchestras and contests are mere incidentals, as the wrapper that brings in the magazine. The object, heart and purpose of each session of the Sunday-school is the lesson of the day. Everything should be subordinated and made contributory to the end, that the Word of God may become hid within the heart of men that they may not sin against God. Christians may not only be comforted and encouraged on their way, but learn to forget self and become more faithful and efficient in their thought of others and in testimony of Jesus—first in Jerusalem (in their own homes) then in Judea and to the uttermost parts, that others may be brought into the kingdom.

So it went on through all the day. The devout and spiritual dominating from the opening devotional period which was in charge of Bro. I. Harvey Brumbaugh to the closing meditations in charge of Bro. M. J. Brougher of Western Pennsylvania. Men and women spake as they were moved by the Holy Ghost. Nobody was wearied, no one was irked. Every one was interested; everybody seemed to be convicted, then quickened and inspired. Everybody seemed possessed with the urge to be used.

It was a great convention. It was a good convention, because it brought the desired results. And then I awoke, and behold, it was a dream! But it was a very interesting one—so interesting that when the morning came I thus wrote it out for my own conning, remembering and satisfaction. And now that it is written, I am half minded to "offer" it—even if my friends may smile and only say: "Behold this dreamer."

It was a dream; but maybe, a vision, too. This was a model convention, or meeting in spirit and results. It was on the order of Pentecost when the Holy Spirit seemed to have full and clear right of way in the minds of speakers and hearers alike. It was a model for all meetings, for all Christian work and enterprise. If our coming Annual Conference, in all of its varied func-

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## News From the Field

(Continued From Page 15)

they have been made without a break. At these bazaars not only was physical help given, but spiritual help as well. Religious literature was sold. At night, lantern lectures on the Life of Christ or Parables were given. We feel that real service was rendered in the district and that those rendering it have grown in grace through this experience. We look forward with anticipation to the work starting after the rains again.

### Growing Evangelistic Spirit

We take pleasure in reporting that there seems to be a growing evangelistic spirit among us. Aside from the evangelism on the medical trips and the daily evangelistic work on the compound, the school girls, medical group and men's group, make weekly visits to near-by villages to give programs. The magic lantern is usually used, although not always. One Sunday night the school girls gave a temperance program, including a play in a village several miles away. It was a fine experience for them and the villagers had a real message given them. We know that this service is bound to tell for the kingdom.

The school girls are a happy group, always looking out to serve and to go out into the villages. They love to sing and carry flowers to the hospital patients each Sunday morning. With their splendid spirit we look forward to a number of fine Christian workers in the future. May their number increase.

### Medical Work

Since Miss Messer is at language school at Mahableswar, Dr. Dickey and helpers have their hands full in coping with the heavy medical work. The hospital ward on the second floor is now in use and the patient lines filled to overflowing. With the larger number of patients, there is encouragement everywhere. The nurses get better training and the Bible woman has a wider field for service. It is fine to know how the patients respond to the message and how they read the word for themselves. The influence of the work done in his name can not be measured.

## CORRESPONDENCE

### BETHANY HOSPITAL

On a recent Sunday evening at the First church in Chicago, Bethany Hospital sponsored a program commemorating National Hospital Day which is May 12 each year.

H. F. Sanger of the General Education Board and also of the hospital division of the American Medical Association was chairman of the meeting.

Dr. M. T. MacEachern, director of hospital activities of the American College of Surgeons, and one of the foremost hospital men in North America, presented a masterful address on the Contribution of the Hospital to the Life of Today. While the address was intended to be general, specific application could easily be made to our own church hospital.

This spring marks another epoch in the educational history of our church and especially the hospital. We are about to graduate the first nurses ever educated under our own church supervision.

On Sunday evening, June 4, the baccalaureate sermon will be given in the first church by Eld. A. C. Wieand. On the evening of June 6, and 8 o'clock, also at the First Church,

will be our first annual graduating exercises. The address will be given by Eld. Edgar Rothrock of California on the subject: "The Glory of the Pioneer."

Our friends en route to the Hershey Conference as well as all others within suitable distance of Chicago are cordially invited to share this new experience with us.

The hospital along with every other organization has felt the force of the economic situation in the country. Through it all the Lord has blessed the work and we believe there are greater things ahead.

There seems to be no end to the many compliments that are being expressed by the patients. Only eternity can fully evaluate the worth of the service.

Omer B. Maphis,  
Superintendent.

Chicago, Ill.

### MY CONVICTIONS UNDER PRESENT CONDITIONS

There are some of God's children that are face to face with some of the greatest problems that they have ever faced. The last congress and legislative bodies have passed laws that are putting many to the supreme test. In some states with the passing of the beer bill, they have made it mandatory that city officials shall issue permits to sell beer, which is against many a Christian's teaching and conscience.

We have been taught from youth up, that the use and sale of intoxicant liquors are contrary to the teaching of the Bible. The Lord through the prophets and men of God has always sounded a note of warning, and condemnation against its use and distribution.

Many of us have convictions that are sacred and can not be violated. And some have been given official positions in which we serve on different boards that affect and control lives and destinies of many municipalities of this land of ours. We feel the responsibility of the trusts given us and hold them sacred.

The wets are rejoicing over their victory and are demanding that the law be adhered to at once. Our convictions are that those who sanction the sale and use of liquor are partakers of their deeds.

We are wondering how any individual can lend his support to something that is so destructive to character and virtue; that will rob our boys and girls of their manhood and womanhood; that will destroy practically all the Christian teaching of the past; that will breed crime, and vice; that will bring sorrow, blight and disease and poverty in our homes. Drink will make a fiend of a father, a widow of the wife, an orphan of the child, and furnish victims for our jails, penitentiaries and asylums. It will produce liars, thieves and blasphemers. Booze is the enemy of God, the friend of the devil, and will be the downfall of our nation.

I have another conviction—that whatsoever I sanction by voice or pen, or ballot box, I am a partaker of the results, good or bad. I have cast my influence in that direction and shall account for the deeds done in the body.

I am convinced of something more: that present conditions are in accord with past campaign promises and policies. They promised us beer and the repeal of the Eighteenth Amendment, and they are making their promises good. The permitting of beer is the first step on the downward road.

I have yet other convictions. That I can not get down upon my knees and pray, "Thy kingdom come and thy will be done on earth as it is in heaven," and then close my prayer and say, "Lord, lead us not into temptation,"



and support the beer bill. How can a person sell his soul and eternal interests and bring condemnation upon humanity for a mess of pottage in the form of a glass of beer? I am wondering how many are willing to stand upon their convictions as based on Biblical teaching?

I know that we are hard hit financially and have been for some time. But beer with all its near relatives will never bring back prosperity. To vote to legalize beer and repeal the Eighteenth Amendment that we may receive more for our labor and produce is a serious proposition. Much of it will be blood money, it will burn our pockets, for, "Woe to him that buildeth his home by unrighteousness, and his chambers by wrong."

One more statement. Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him God will destroy, which temple ye are." Purity is one of the qualifications of a child of God. Defilement has always separated the Lord from his people.

The above statements are the convictions and experience of many of God's children who are in official position today.

## United Missionary Meetings

(Continued From Page 13)

reverence for the cow, which has made the country 'cattle poor.'" The program of Jesus as announced to the Jewish congregation in Nazareth outlines the task which the missionary proposes to follow.

It is no discourtesy to other speakers to state that the high point of interest was in the addresses of Dr. Jones. To the thousand men in the dinner conference he presented the motive which underlies the enterprise. After suggesting that the movement has been criticised because of mixed motives in which political imperialism, denominational pride and spiritual impertinence have figured, he presented the fundamental motive that the Christian is missionary because he can not be otherwise. The essential quality of the religion of the Christian is that it must be shared with others.

Conducting a round table discussion when the ministers present had given a considerable number of questions relative to the movement, Dr. Jones centered his thought about the message. Some evidently fear that the tendency to give a larger appreciation to the values of non-Christian faiths robs the missionary of a distinctive message. Hence the question: Has he a message; if so, what is it? Dr. Jones has had an opportunity to discover sympathetically what religion means to the oriental, and has a genuine appreciation of its worth. He has also discovered the futility of the effort to give to the Oriental much of the non-essential forms which Christianity has developed in the West. However, the central truth of Christianity which he conceives to be God revealed in Jesus Christ, is that for which humanity everywhere is seeking. The presentation of Jesus Christ as the Savior of men constitutes the missionary message. This can be given only through the total of the messenger's life; not exclusively words, but certainly not excluding them.

A series of similar conferences has been arranged during the month of May at many centers in Eastern states. It is suggested that if any of our people are having difficulty in reference to the missionary enterprise it will be of real benefit to attend one of these conferences and catch some of these spirits of these men who are giving their lives and finding them in still larger measure.

Royersford, Pa.

What shall we do? We need your prayers and moral support, in the present crisis. Can we depend upon you? Let us pray.

M. W. Eikenberry.

Dallas Center, Iowa.

## THE CONFERENCE CHORUS

The primary purpose of the Hershey Conference choir will be threefold in nature:

1. To develop choral ideals through the rehearsals held each afternoon from five to six o'clock, and also from nine to ten o'clock in the evening.

2. To furnish a choral background for the congregational singing each public session. Antiphonal singing will engage the interest of all attending.

3. To participate in the hymn festival program on Sunday evening from five to six o'clock, to be held in the Auditorium.

A. F. Brightbill,

Chicago, Ill.

Director Conference Chorus.

## A TRIBUTE TO BRO. JESSE B. EMMERT

The death of Bro. Jesse comes as a great shock to me and I feel the loss keenly as he was a very close friend and co-worker for many years. I met him first at Juniata College in 1896 where we spent six years together. He was an outstanding religious leader in the College and I always admired him for his devotion and activity in every religious work. For several years he walked regularly out into the country several miles to conduct a Sunday-school. For several years he had charge of the Orphans' Home near the College and at the same time carried on his college work. He had no time for athletics but he always took time for religious work.

In 1899 the first Student Volunteer Band was organized at Juniata and Bro. Emmert was the leading spirit in it and also its first president. He had attended the Student Volunteer Convention the year before and so was instrumental in starting the movement in Juniata. And of the members of that first band in its earliest years the following were sent to the foreign field: Brother and Sister Emmert, Sister Mary Quinter, Brother and Sister Pittenger, Sister Ida Himmelsbaugh, and the writer and his wife.

When Bro. Stovers were on their first furlough in 1902 Bro. Jesse was appointed to India and came out with them and Bro. Lichty that fall. After some months of language study at Bulsar he was sent to Jalalpor to live with the Forneys, and took charge of that station when they went on furlough early in 1904. Here we lived with him for almost a year while he managed the orphanage, school, carpenter shop and district work.

From here we were both transferred to Bulsar where for some years we lived together in the same bungalow and ate at the same table, the women taking their turns at house-keeping. He had charge of the industrial work, being a splendid mechanic himself. A number of carpenters here learned their trade while he had charge of the shop. He always did his full share of church and mission work. He was the first District Sunday-school Secretary in India and did much to advance the Sunday-school work in the early years.

When they returned from their first furlough in 1911 they were again stationed at Bulsar and stayed there until Sister Emmert's health failed and they were sent back to Jalalpor again in 1913 for a more quiet place to work. Then it was that the true missionary spirit of the Emmerts shone

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## A Dream

(Continued From Page 21)

tions from its first invocation to the final benedictory prayer were arranged and carried through in this temper probably some of our "unsolvable problems" would find solution, new light dawn, new life and growth be manifest, and hope and courage and gladness spring up. "May Jesus Christ be praised." Amen.

Huntingdon, Pa.

## Conference Business

### DIVORCE AND REMARRIAGE

We, the French Broad Church of the Brethren, petition the District Meeting of Tennessee, which assembles at the New Hope church Aug. 13, 14 and 15, 1931, to ask the General Conference of 1932: Whether a man or woman may be received into the church by baptism, who has been divorced for reasons other than fornication or adultery and then remarries and has a family? The first marriage and divorce, the second marriage and several years of married life with a number of children born to the second union all precede a knowledge of the teaching of the Bible, a knowledge of the stand the church has taken on the divorce question as well as a convicting knowledge of sin.

Passed the Tennessee District Meeting August 14, 1931.

Answer of Conference: We commit this paper to a committee of three to consider the whole question of divorce and remarriage, and report to next Conference.

Committee: David Metzler, A. C. Wieand, Otho Winger.

### ANSWER OF COMMITTEE

#### I. The Teaching of the Scriptures

The teaching of Jesus concerning divorce is to be found in the following scriptures: Matt. 5: 27-32; 19: 3-9; Mark 10: 2-12; Luke 16: 18. From these scriptures the following truths seem evident:

##### 1. The Original Intention of God.

"From the beginning of creation" God's will for men and women was the establishment of the home through the marriage of one man and one woman for life (Gen. 1: 27; 2: 18, 24; Mark 10: 9). Throughout the scriptures the sacredness and importance of the home was emphasized. Anything that tends to break the marriage relation and destroy the home is severely condemned. The only reason why Moses made an exception to this fundamental law was the sinful natures of men (Mark 10: 4, 5).

##### 2. The Teaching of Jesus.

Jesus upheld the original decree of God (Mark 10: 7-9). His teaching may be summarized as follows:

- (a) Anyone who divorces a companion and marries another commits adultery.
- (b) Anyone who marries a divorced person commits adultery.
- (c) There is only one legitimate cause for divorce—"except it be for fornication."

But does this exception permit remarriage, or only provide for **legal separation**? Neither Mark nor Luke states this exception. The sacredness and permanence of the home, as ordained by God, would not be in harmony with **remarriage**. Neither would the teaching of Paul (1 Cor. 7: 10 and 11). The only interpretation that would seem to harmonize these scriptures is that, while fornication would be a sufficient cause for divorce, it would not be a legitimate reason for **remarriage**.

##### 3. The Teaching of the Apostles.

While there are many references in the teachings of the apostles upholding purity of life for both married and unmarried persons, the direct references to divorce are to be

found in Rom. 7: 1-3 and 1 Cor. 7: 10-17. From these scriptures the following points seem evident:

- (a) Men and women should not divorce their companions. They are bound to them as long as their companions live.
- (b) If men or women leave their companions, let them remain unmarried, or else be reconciled to their companions.

#### 4. The Practice of the Apostolic Church.

The only references to apostolic practice concerning divorce and church membership are to be found in 1 Tim. 3: 2, 12; Tit. 1: 6. The implication of these scriptures would seem to be that, while the church was upholding the original law of God and the teachings of Jesus, yet persons with more than one living companion were sometimes admitted to church membership but not to official position in the church.

### II. The Duty of the Church

The responsibility of the church regarding marriage is made plain by the following considerations:

- (a) The inspired utterances of both the Old and New Testaments revealing the social and sacred relationship of marriage;
- (b) The growing disregard for this divinely ordained institution;
- (c) The various agencies creating sentiment against the sacredness of marriage and the home;
- (d) The evils resulting from broken homes.

Therefore,

1. It shall be the duty of the officials of the church to work in every way possible to uphold the sacredness of the marriage relation and to encourage the building up of real Christian homes.

2. Ordained ministers performing marriage ceremonies should exercise care not to officiate at weddings where the contracting parties already have one or more living companions.

3. Elders, pastors, ministers, Sunday-school teachers and the Board of Christian Education shall, in their respective fields of service, provide proper instruction both to the youth and to the married concerning the sacredness of marriage and the home in order that the purity, dignity, and happiness of these divine institutions may be maintained.

### III. Dealing with Exceptions

While thus faithfully upholding the fundamental law of marriage as ordained by God and as taught by Jesus and his apostles, and while diligently teaching and testifying to these principles to all persons, especially the youth and the membership of the church, what is to be the attitude of the church towards receiving or holding as members those who are divorced or who have committed the sins of fornication and adultery?

1. Since "neither fornicators nor adulterers can enter the kingdom of God," the church cannot hold as members either unmarried or married persons who have committed the sins of fornication and adultery, unless they sincerely repent and refrain from these sins (Gal. 5: 19-21; Eph. 5: 3-5; 1 Cor. 6: 9-10).

Such persons, however, may be led to see their sin and repent and be forgiven and held as members. As Paul said, they may be "washed" and "sanctified," and "justified, in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6: 11; compare also 2 Cor. 2: 5-8).



2. When a married person, who has a former companion living, applies for membership in the church, the officials, after securing information about the case, may present the application to the church. If there seems to be evidence of repentance from sin and a desire to live as nearly right as possible thereafter, the church, praying the direction of the Holy Spirit, shall decide whether such person shall be received as a member.

3. The same procedure may be taken concerning holding as members those in the church who marry again while a former companion is living.

4. In receiving or retaining such persons as members, the church is not ignoring the Christian ideal of marriage but is making an exception for the truly repentant, giving them the advantages of church membership and commending them to the mercy, love and grace of God—as it seems evident that the apostolic church sometimes did.

David Metzler (Parts I and II),  
A. C. Wieand, Otho Winger.

## NEWS FROM CHURCHES

### CALIFORNIA

**Covina.**—The pastor, Bro. Leland S. Brubaker, conducted helpful and inspiring services the week just preceding Easter. Plans had been made for Bro. Emmert to lead us in a study of the book of Acts during that time, but his sudden passing made other plans necessary. Splendid interest was shown in the meetings which culminated in a union Good Friday service in our church with the Rev. Shamel of the Methodist church bringing the message. Our people cooperated in a community sunrise service on the hills south of Covina on Easter morning. It is hoped that this event is the beginning of an annual observance. The young people went caroling before the sunrise service and later served breakfast in the church dining room to a large crowd. Interest and attendance at both Sunday-school and church services have shown a marked increase since Easter. Two members have been received by letter since our last report. Sunday, April 30, our pastor exchanged pulpits with Bro. Forest Eisenbise of Pasadena for the morning service. Bro. Eisenbise brought us a good sermon on "Unoccupied Territory." In the evening Sister Nettie Senger spoke to us on "China of Today." We wish she could have been with us longer for we were thrilled by her enthusiasm for Christ and China. We are looking forward to our annual mothers and daughters' banquet to be held May 11.—Hazel Kennedy, Covina, Calif., May 5.

**Empire.**—The church here is moving along in its spiritual endeavor under the very earnest and able leadership of our pastor, M. S. Frantz, who is giving us helpful and timely messages. March 5 to 10 Bro. E. M. Studebaker of La Verne College was with us in a Bible institute and sermon lectures which were much appreciated by all. Our pre-Easter meetings were conducted by J. I. Coffman from April 5 to 16 with splendid interest and strong sermons. Three were baptized. Easter evening the service was in charge of the young people who gave an interesting play, Barabbas. Our love feast was April 17 with J. I. Coffman officiating. Our regular services are largely attended and the Sunday-school enrollment is good, with almost 100 per cent attendance of teachers and scholars. Ed Heiny is superintendent. The Aid Society is busy every week with their helpful assistance in every needed place. They served dinner to a group of men who cut down trees for fuel for the church. The women of the church are being organized into the mothers and daughters' work and hope to enlist every woman in our community in some helpful part of our work.—Minnie B. White, Empire, Calif., May 10.

**Lindsay.**—We enjoyed a real treat in having Bro. Studebaker, president of La Verne College, with us during the week of Feb. 19-24. Each evening he brought us a splendid period of Bible study and sermon. These were much enjoyed by those privileged to hear them. On the closing evening a fellowship dinner was enjoyed by a large crowd. March 17 was our Sunday-school social. There was a potluck supper followed by a program by the adult classes. March 19 the young people from McFarland gave us a splendid exchange program. We enjoy these programs because of the inspiration and fellowship they bring. Some very fine talks and music were given. On the evening of March 26 some of the county C. E. workers held an institute in our church. We are glad to welcome our pastor home again after his two weeks' absence. The pulpit was filled by the home folks. Eld. H. F. Maust preached the morning sermon. April 9 in the evening the ladies' auxiliary gave a temperance program. Easter morning the children gave a program and in the evening a cantata was given.—Effie Metzger, Strathmore, Calif., May 12.

**Pomona.**—At our regular business meeting April 3 our pastor, Bro. A. O. Brubaker, was chosen for another year. We decided to join with the other churches of the city in the Gipsy Smith soul-winning cam-

paign to be held here this fall. March 21 our pastor underwent a major operation. His recovery is somewhat slow, but last Sunday we rejoiced to have him again give us a message from the pulpit. The missionary society sponsored a surprise shower for the pastor's family on Easter. It proved to be a complete surprise and gave happiness to those who gave as well as to those who received. The Aid Society at their all-day meeting April 26 enjoyed splendid messages from the district officers who were making their annual visit to the societies.—Evalena Porter Blocher, Pomona, Calif., May 5.

### COLORADO

**Denver.**—The members of the Denver church enjoyed two weeks' pre-Easter services conducted by the pastor, Bro. I. J. Sollenberger. He gave us very uplifting messages. Five boys were received into the church by baptism. Our Easter play, "The Alabaster Box," was delayed on account of illness. It will be presented May 7. Our Aid Society is progressing nicely with Sister Hazel Hardman, president. We all miss our dear sister, Margaret Fox, since the Lord called her home. June 4 is the date set for our love feast.—Malissa Dove, Denver, Colo., May 6.

### FLORIDA

**Sebring.**—The members of Sebring and others, enjoyed a very spiritual love feast on the evening of April 30. There were eighty communicants present. Bro. C. O. Beery of Martinsburg, Pa., officiated. The Sunday-school rendered a good program on Easter Sunday, which was well received. Our winter visitors have most all gone north for the summer. Many of them are planning an early return next season. Brother and Sister Swigart are among the last to go. Though several years past the three score and ten mark, they have rendered splendid service during the winter. Bro. Swigart drives his own car on the long trip from Sebring to their home in Huntingdon, Pa. Bro. B. M. Rollins of Keyser, V. Va., spent some time with us. He preached one week at the Bassenger Mission, where Bro. L. L. Lininger has been serving as pastor for several months. Plans are under advisement to effect an organization in the near future at that point. At a recent council meeting it was decided, by a large majority, to retain Brother and Sister Miller as pastors for another year, beginning Sept. 1. Bro. Miller has done very commendable and satisfactory work. Bro. H. A. Spanogle has been selected as a member on the Standing Committee from this district. The pastors of our city have joined in a series of open air meetings, in the interest of better morals and to present a solid front against such evils as every city must face at this time.—Anna Stutsman, Sebring, Fla., May 10.

### IDAHO

**Nampa.**—The church has set times for love feasts: the first Friday in May and first Friday in November. This plan was adopted years ago. May 5 our spring love feast was held with 141 communing. Bro. S. G. Bucher of Astoria, Ill., who is with our pastor, A. P. Becker, his son-in-law, conducted the services in a very capable manner. A reverent spirit pervaded the whole assembly.—H. H. Keim, Nampa, Idaho, May 8.

**Nezperce** church met in business meeting April 2. We decided to represent at District Meeting by delegate if possible. We instructed our clerk to send a letter of appreciation to Mr. Mead, representative of Lewis County, for his stand on the dry question. Our love feast will be June 3 at 7:30. The Sunday-school gave an interesting program on Easter. Since the first of the year we have been giving a monthly dinner for all whose birthdays are in that particular month. These have been well attended and much enjoyed. The dinner is followed by a short program of singing, talks and musical numbers.—Mattie E. Thomas, Nezperce, Idaho, May 8.

### ILLINOIS

**Batavia.**—At our regular business meeting the first of the year, we elected two brethren to serve as deacons; they with their wives were installed at a Sunday morning service. We had two special programs on Easter. The children gave a program in the morning at which time our Easter offering was taken. In the evening our choir gave the Easter message in song. This was the beginning of services held throughout the week conducted by Bro. Ralph White of Naperville. On account of pre-Easter services at that church, we had ours following Easter. Three of the Sunday-school children were baptized Sunday morning, April 23. In the afternoon we held our love feast. The first of the year we decided to set apart the third Thursday in each month to be known as church night, supper to be served and the proceeds to help with church expenses. Any or all committees functioning for the church were to have their meetings at this time. We have had four of these meetings and are well pleased with the results.—Edith Stuttle, Batavia, Ill., May 10.

**Chicago** (Douglas Park).—We have just closed a season of rich spiritual growth. Our church entered the seven weeks' loyalty crusade sponsored by a number of Protestant churches of the city, and this greatly helped in making our Easter services a success. For two weeks leading up to Easter we were able to secure Bro. Floyd Mallott as our evangelist and he gave us some wonderful Spirit-filled messages. On Easter Sunday we had baptismal services when a father, two mothers and three Sunday-school pupils entered the Christian life. On April 26 we enjoyed our love feast which was a real climax to this season of spiritual blessings. There are others near the kingdom and we expect to see this spirit of revival continue throughout the year.—Bertha Boggs, Chicago, Ill., May 7.

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**A TRIBUTE TO BRO. JESSE B. EMMERT**

(Continued From Page 23)

out in its brilliancy. Sister Emmert's health was such that doctors urged return to America and the Mission also would gladly have sent them, but they preferred to stay on and do what they could, and they did do a great work during their last five years in India. Bro. Emmert was secretary of the mission, and when the writer's health failed in 1914 he took over the writing of the Sunday-school Quarterly Notes. Sister Emmert bravely kept on in weakness caring for the home and teaching her own children. Those were hard years for them, but the mission, and especially Jalalpor station, rejoice in what they did during those years. Jalalpor took on new life then and for the first time in its history villagers began to become Christians.

The Emmerts were very devoted and conscientious workers; it was a delight to work with them and have them as neighbors and coworkers. The mission was eager for their return to the field after their last furlough, which is good evidence of their worth. They have been greatly missed. Sister Emmert was a model in patient suffering and a fine mother. Bro. Jesse was a good preacher and personal worker.

Both were very good missionaries. God bless their children who seem so close to us. May they follow in their parents' footsteps.

J. M. Blough.

Vyara, via Surat, India.

**REMINISCENCES**

In his brief mention of the passing of Eld. David Kendig of Virginia, Bro. John S. Flory says many good things about this godly man whom I met rather accidentally in the winter of 1879. It was at Bro. B. C. Moomaw's at Green Forest, now Buena Vista, Va. He was a house guest of his brother-in-law, both having married Bowman girls at Johnson City, Tenn., and I being a distant cousin to both through this channel. While it was a very enjoyable place to spend the holidays, we were forced to prolong our visit because of a heavy snowfall common to this mountainous section of the state.

While thus snowbound Bro. Ben suggested that we have a meeting at a schoolhouse, as the snow was kept off the tow path on the James River and Kanawha Canal because of the packet-boat service toward Richmond. I was then in my twenty-second year and Bro. Kendig under thirty; and neither of us had had much experience—he in the wilds of Arkansas and I in the Tuckaleechee Cove, Tenn., an extension of the Oakland church and between two friendly tribes of Cherokee Indians. They were very emotional and averse to milder manifestations of the Spirit as held by the Friends and Brethren. Cousin Ben was a good singer and promised to look after that feature of the work, furnish means of transportation and entertainment for the evangelists, and what else could we do but accept?

Before starting, his wife reminded me that I was not "in the order" of our church and volunteered her services to alter my Prince Albert coat, to which I readily consented. It was the first and last case, to my knowledge, where a Presbyterian lady rounded the corners of a Dunker preacher's coat. Bro. Kendig was from a more conservative section and passed favorable inspection.

The meeting was a pronounced success as to additions, but when time came to baptize, neither of us had high enough promotion to administer the sacred rite. There was no organization near and so we sent for Bro. Pursley who

worked on the outskirts, to come and take care of our converts. He could not come and so we appealed to Bro. B. F. Moomaw, elder of some of the churches in the valley. His reply was, "Take care of your own converts; anyone who is skillful enough to catch fish should know how to string them."

It was a beautiful day as we met on the banks of that historic old stream to induct a goodly number into the kingdom. And Bro. Kendig, in a few, well chosen words, pictured anew the scene "On Jordan's Stormy Banks." To the hundreds of onlookers from Lexington and neighboring towns and villages, it was an object lesson never to be forgotten.

A. G. Crosswhite.

Eaton, Ohio.

**MEN'S WORK IN MARYLAND**

It seems to be the trend of most of our live churches to be falling in line in organizing the Men's Work movement. Frederick City church is no exception. On Jan. 26 we organized in our church such a movement with forty men present. Bro. Herbert Miller of Baltimore was with us; he is in charge of this work for the brotherhood in this section.

Since organizing we have held several executive committee meetings and have sponsored a number of cottage prayer meetings in the community. In coöperation with the pastor we conducted a personal visitation prior to our revival held during Passion Week. Our pastor turned one night of the revival over to us and we conducted the services, nearly every man taking some part in this meeting.

We are optimistic over the outcome of this work and feel that the future holds great things in store for us. We believe that the average layman will become more interested in church work if he is given something to do. We never know how much talent is lying dormant until it has a chance to exert itself. We want all the churches that have an organization, as well as those that anticipate organizing, to know that we wish them great success.

Frederick, Md.

Harry B. Grove.

**BEER**

While eating my lunch several weeks ago in a local restaurant three men were sitting at one of the tables. Two of them were priests. While awaiting their order they each drank a bottle of beer. After drinking this their meals were brought in, but before eating, they said grace. Why didn't they return thanks before drinking the beer rather than after drinking? Of course, Protestants do not feel the importance of alcoholic liquors as much as the Catholics, and no doubt their act, according to their way of thinking, was in order.

One of the chain stores of this city wasn't satisfied with sales, even though they led the way in volume of business, so added beer, stacking it man-high in the center of the store. Since then many customers who never have been compelled to patronize saloons to obtain groceries, have gone next door (another chain store). The trade of this business it appears has increased from 25% to 50%, necessitating additional clerks. The other store has since moved their beer back into a back room. They have it if you want it, but they aren't bragging about it any longer.

Several years ago there was displayed before our eyes in the newspapers by a company making cigarettes, words to this effect: "For slimness reach for a ..... instead of a sweet." The candy makers issued a protest against this and



the government put a curb on this form of advertising inasmuch as tobacco was confused with a food product. Now some one has published an article in which he tells of the danger of obesity in the use of beer, and the wets through their spokesmen, the wet press, are trying to prescribe a schedule of consumption which they claim will not induce fatness. Some of us still recall that the saloon areas of saloon days were pretty well identified by the red noses and rounded forms usually seen either sitting, standing or lying on the outside. When women and children are crying for food and clothing it is sad that men are crying for beer.

Frederick, Md.

Jesse C. Shaver.

### ELD. MADISON WINE

Eld. Madison Wine was born in Sullivan County, Tenn., Dec. 19, 1873, being the sixth child in a family of eleven—seven sons and four daughters—born to Jacob and Elizabeth (Bowman) Wine.



Before he was one year old his parents moved to Jefferson County in what is now the French Broad congregation, Tenn., where Eld. Jacob Wine took charge of the mission point. The French Broad church was organized shortly after.

Bro. Wine attended the county school at Spring Creek near his home and finished a course in Moyers Academy at Dandridge, Tenn. He then

taught school one winter in a neighboring school. While still in his teens he joined the Church of the Brethren. When he was twenty-three years of age he moved to Fruitdale, Ala., expecting to complete his education in the Brethren college there. After spending a short time in the school he resumed teaching in the public schools of Washington County, Ala.

He had been at Fruitdale only a short time when the church called him to the ministry and he became active in that position.

On March 18, 1900, he married Sister Julia May Stover. To this union were born three sons and two daughters, all of whom are living. Sister Wine died Nov. 23, 1922. On Sept. 1, 1923, Bro. Wine was united in marriage to Sister Nora Henard of Hawkins County, Tenn.

Bro. Wine entered into rest March 11, 1933, and was placed beside his first wife in the Fruitdale cemetery. He leaves his second companion, four brothers and three sisters, three sons and two daughters, six grandchildren and a multitude of friends in the community in which he lived. Bro. Wine had been an invalid for several years, but attended church services regularly even when he had to be helped into the church. His fatherly advice had been a great help to the cause.

Funeral services were conducted by the undersigned, using as a text 1 Thess. 4: 13: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Citronelle, Ala.

G. W. Petcher.

### ALBERT WILSON MILLER

Albert Wilson Miller, D. V. M., aged forty-four years, died on Feb. 23, 1933, about ten minutes after being rushed to Rockingham Memorial Hospital, having been stricken with apoplexy while operating on stock at Weyers Cave.

Dr. Miller was born on a farm home near Bridgewater and attended the schools of his community, also attending Bridgewater College and graduating when a young man. Through his ambition to push forward in whatever seemed an opportunity for success, he entered Indiana Veterinary College at Indianapolis, Ind., making his own way, graduating in 1912. Immediately afterward he began his profession in Monterey, a little town among the mountains of Highland County, Va.

His desire for greater opportunities in business, and also to be near a church of his choice, brought him and his family to Harrisonburg in 1918. Through the love for his profession and tact in business, his practice grew until he enjoyed one of the largest accredited to anyone, many times being called out of the state for special surgery which study he had taken up since graduation.

He was a man of great possibilities. His love for his home, his family, his community and his church made him a man of many friends. The one word of his life was progress and things prospered in his hand. He saw only the bright side of everything—was always joyful, helpful and kind.

At the time of his death he was serving as church trustee, as a member of the finance board, also on our publicity committee. His wife, Sister Rebecca E. Zigler, and four daughters survive, also his father and mother and two brothers.

His whole life was beautifully summed up in this text which was used at the funeral: "Arise, let us go hence." The funeral at the Harrisonburg church was conducted by Eld. N. D. Cool assisted by Bro. D. H. Miller and Bro. Jno. S. Flory. Burial at Bridgewater.

Harrisonburg, Va.

Mrs. A. Fred Cline.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Haney-Thomason.**—By the undersigned at the home of the bride's brother at Caruthers, Calif., April 2, 1933, Mr. Lewis Haney and Miss Lola Thomason, both of Caruthers.—Chalmer Faw, Raisin City, Calif.

**Naragon-Keiser.**—By the undersigned, at the home of the bride's parents, May 6, 1933, Brother Raymond Naragon of North Liberty, Ind., and Sister Dorothy Keiser of Lakeville, Ind.—H. A. Claybaugh, Plymouth, Ind.

## FALLEN ASLEEP

**Barkdoll,** Sylvia Gladys, infant daughter of Galen E. and Bernice (Snively) Barkdoll, died March 11, 1933. She leaves parents, two sisters and one brother. Funeral at the South Loup church by Bro. C. E. Trombley of Kearney. Interment in the Pleasant Valley cemetery.—John Kelley, Litchfield, Nebr.

**Barklow,** Geo. Wilber, born Dec. 20, 1877, in Coos County, Ore., near Myrtle Point, died at his home in Eugene, Ore., March 24, 1933. He leaves his wife, two daughters, one brother and three sisters. Funeral services in Eugene by Rev. Wilson, Baptist. Interment in the Rest Haven cemetery near Eugene. He was a deacon of the Myrtle Point church.—C. H. Barklow, Myrtle Point, Ore.

**Bouse,** Josephine Alberta, was born May 26, 1908 at Ottawa, Kans., the daughter of Barton L. and Catherine (Frantz) Bouse. She united with the church Dec. 8, 1917. Her death on April 28 ended an illness of over two years. After an attack of influenza, complications developed which caused her considerable suffering and brought about her untimely death. The mother and a sister survive. Funeral service was held from the McVey mortuary, with Howard H. Keim, Jr., officiating. Interment was in Highland cemetery.—Howard H. Keim, Jr., Ottawa, Kans.

**Brougher,** Bro. Herman, born Feb. 23, 1851, died of complications at his son's home, April 13, 1933. He married Ellen Liphart Jan. 17, 1875. To this union were born four children. His wife and three children preceded him. He is survived by one son and two grandchildren. He united with the Church of the Brethren many years ago and remained loyal to the end. Funeral services by the writer at the Fairview church. Interment in the adjoining cemetery.—J. W. Wegley, Somerset, Pa.

**Brumbaugh,** Frances, daughter of Henry and Mary Gehman, born near Louisville, Ohio, Nov. 18, 1869, died April 14, 1933, at a hospital in Canton, Ohio, following an operation. She married Francis Brumbaugh, Feb. 7, 1889. The husband survives with two sons, two brothers and three grandchildren. She united with the Church of the Brethren Jan. 28, 1888. Her church relationship was one of constant, happy activity until the last few months. Just a few days before her passing she called for the anointing service which afforded her much comfort. For over twenty-five years and until her recent illness she taught a Sunday-school class. For twelve years she served as a

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## News From Churches

(Continued From Page 25)

**Springfield.**—A rally for the young people of Southern Illinois was held April 30 at the Springfield church. The theme for the day was, Adventuring. In the forenoon Dan West talked to the group on Adventuring in Worship, and Bro. A. R. Coffman gave the morning sermon on Adventuring With God. In the afternoon Dan West discussed, Adventuring in Service, and Bro. Roy Brady led the topic, Adventuring in World Friendship. The day closed with a social supper hour from 4 to 5 o'clock. One hundred seventy-five young people were present. Six young people from La Motte Prairie came 175 miles. Virden church had thirty present, the largest number from any church. Cerro Gordo won the pennant given in the attendance-mileage contest. —Mary Rohrer, President, Canton, Ill., May 5.

**Springfield.**—On April 28 the young people of the district assembled at the Springfield church for a rally. About 150 young people enjoyed the inspiration of the day. Dan West and Bro. Coffman of Girard were the speakers. Dinner at noon and a lunch in the evening were served by the Ladies' Aid of the church. The pastors of the Virden, Girard, and Springfield churches exchanged pulpits for service during Holy Week. A communion service closed the Springfield meetings. The pastor of the church expects to receive his B. D. degree from the seminary on May 22. D. W. Kurtz will again speak at the Central Illinois Summer Union Service in Springfield on Aug. 13. This is a large interdenominational summer Sunday evening meeting. On the morning of that day, Bro. Kurtz will speak in our church. A Vacation Bible School will be conducted June 19-30.—R. M. Brady, Springfield, Ill., May 6.

### INDIANA

**Bremen.**—Our love feast has been changed from May 28 to June 4. One more was added to the kingdom on Easter morning, making a total of nineteen this last year. We will hold a mother and daughter banquet on May 11. May 7 Bro. Otho Winger spoke at a mass meeting of the different churches of our town on the great moral issue that is facing our nation today.—Emma V. Ernsberger, Bremen, Ind., May 10.

**Elkhart City.**—Since our last report, one has been added to the church by baptism, and two have been reinstated. On March 12, the evening service was a dedication service for our new Tabernacle Hymn songbooks. On March 19, D. W. Kurtz was with us, giving two lectures in our church; in the morning, "The Man Four-Square," and in the evening, "Winning the World through Childhood." In the afternoon he gave his lecture, "The Symphony of Life," at a union service, held at the Presbyterian church. The young people gave a play, "The Old-Fashioned Mother," on March 26, before a large audience. The church entertained the regional young people's conference on the afternoon and evening of April 2. During the week preceding Easter, three devotional services were held, followed with communion on Thursday night. On Good Friday there was a three-hour union service held at our church in the afternoon for our part of the city. On Easter evening a chorus of thirty-five voices presented the cantata, "The Conqueror." The primary rooms in the basement have recently been repainted. Our church is coöperating in the fight to retain the prohibition amendment.—Theodore W. Fish, Elkhart, Ind., May 8.

### IOWA

**Iowa River** congregation met in council March 12. It was decided to change our church fiscal year to begin Oct. 1 with election of church officers at the September council. It was also decided to have a nominating committee appointed at the June council to prepare a list of two nominees for each office. We expect to hold our love feast May 20. We will have a Mother's Day program and a Children's Day program. Interest in our services has been good all winter in spite of our inability to have services at times due to bad roads.—Beulah Keedy Russell, Marshalltown, Iowa, May 9.

**Union Ridge.**—The young people of northern Iowa met for their annual week-end conference April 29 and 30 at the Union Ridge church, Hampton, Iowa. One hundred fifty registered at this meeting. The conference theme was, Achieving a Christian Society. We were indeed fortunate to have Bro. Rufus Bowman of Elgin as our main speaker. His talks were very inspiring and challenging in this time of uncertainty. This group of young people voted in favor of the following resolution: "Resolved that the one hundred fifty young people of the Church of the Brethren assembled in conference at the Union Ridge church, Hampton, Iowa, April 29, 1933, representing churches at Union Ridge, Greene, Ivester, South Waterloo and Waterloo City, go on record to buy only where 3.2 per cent beer is not sold, providing the necessities of life can be bought at the places where beer is not sold." —Erma N. Shook, Clarksville, Iowa, May 4.

### KANSAS

**Fredonia.**—Following a two weeks' series of meetings conducted by W. T. Luckett of Hutchinson, Kans., and our pastor, R. E. Loshbaugh, and wife, in which seventeen were baptized and one reinstated, we held a love feast on May 1 which was well attended. We had the pleasure of having with us at the feast Bro. C. Ernest Davis and wife and Eld. W. H. Miller of Independence, Kans.—E. B. Studebaker, Fredonia, Kans., May 8.

**Morrill** church met in council April 3 with Eld. Paul S. Longenecker presiding. He was retained as pastor and elder for another year. Our love feast will be Sunday evening, May 28. Our church decided to represent at Annual Conference this year by letter. Our revival will

be in September with Bro. Paul Brandt of Holmesville, Nebr., as evangelist. Two have been baptized since our last report. Feb. 26 was birthday Sunday. We had a basket dinner at noon, twelve tables being decorated to represent the months of the year. Each month gave a number on the program. The Sunday evening services during the winter months have been varied in nature. The pastor gave a series of fireside sermons. One evening we had a service on The Hymns of the Centuries. The Baptist young people and adults brought us two very interesting programs. Our own young people presented a radio play. Brethren Schwalm and Yoder of McPherson were welcome visitors, each giving an inspiring message. The churches of Morrill coöperated in services beginning Thursday evening before Easter. Nearly 200 people attended an out-of-doors sunrise Easter service. Dean Replogle and a group of students from McPherson College conducted an impressive worship hour the morning of April 23. We deeply sympathize with our aged Bro. David Heckman in the loss of his noble son, Bro. J. Hugh Heckman. Our leadership training class had just finished the examination of his book, The Teacher's Appreciation of the Old Testament, when the news came of his passing.—Mrs. Clarence Bailey, Morrill, Kans., May 6.

**North Solomon** church met in council March 11. Our love feast will be held June 3. We have been without a pastor since February when our minister left to attend college. The ministerial board outlined a worship program, different ones being responsible for the same. The response and attendance have been good. We have preaching at least once a month, and when visiting ministers are here they have been kind enough to preach for us.—Mrs. John Moyer, Harlan, Kans., May 8.

**Ottawa.**—The juniors of the Sunday evening group met in April with the pastor's wife as their president and enjoyed lunch together. On a Sunday morning recently the junior choir, directed by Mrs. S. E. Hume, furnished the music for the preaching hour. April 23 the McPherson group presented a musical program during the preaching hour and one of their number gave a splendid talk. A picnic supper was recently enjoyed by the young people and young married folks in one of nature's beauty spots. We expect Brother and Sister Oliver H. Austin to assist us in a revival effort Oct. 18 to Nov. 5. Our church plans to conduct a Vacation Bible School in June, using home talent. Some of our men recently planted shrubbery on the church lawn. May 7 E. L. Craik of Juniata College delivered a splendid lecture on The Grandeur of the Old Testament.—Mrs. J. E. Ott, Ottawa, Kans., May 8.

### MICHIGAN

**Detroit (First).**—This Lenten season has been the best we have ever enjoyed. Daily home devotions were promoted through the use of the Fellowship of Prayer and the morning devotions over station WWJ. Our pastor and the choir had the morning devotions during Holy Week. Our prayer meetings during Lent were well attended and were deeply spiritual. The circle of prayer, in which many of our members joined each Wednesday night, for a revival of spiritual interest, was very stimulating. We felt God did marvelous things through our prayers, in that more than forty-five will have consecrated their lives to the Master during this season. Twenty-nine were received into the church by baptism and sixteen came with church certificates. Our instruction class for church membership, conducted during the sermon period for ten Sunday mornings by Mrs. Mote, was very helpful. Children who were members and those who were not were in the class. On Palm Sunday we had a decision service for the children and twenty-one decided for Christ. We had Holy Week services on Tuesday, Wednesday and Thursday. A Christian Jew gave the story of the passover on Thursday night. We had an impressive communion service on Friday night after participating in the three-hour Good Friday service. We had a large gathering at the communion and enjoyed a new feature of serving the eucharist by the light from an illuminated cross. The laymen's club held its election of officers April 25; supper was served to about thirty men. The Tri C's are financing the church program for which we are very thankful as we missed the bulletin for several months. This group has created quite an interest in their organization this winter and spring by getting new members and having several social affairs. The Crusaders are also doing their share towards the expenses of the church; they are helping to pay the fuel bill. On April 30 we were very glad to have about twenty-five of the members from the Pontiac church come to attend our services. The Manchester and Mt. Morris alumni and students of the Detroit area will have their spring gathering May 21.—Mrs. Walter K. Gordon, 15058 Fordham, Detroit, Mich., May 6.

**Eldmole.**—There were eighty-four present last Sunday. On Easter Sunday evening the young people gave a play and some special music, and the children gave recitations. Our pastor, Eld. C. L. Wilkins, is bringing us some good gospel messages. Sunday evening we will begin to study the book of Ephesians with our pastor as instructor. Our young people will meet in the Sunday-school room for their meeting on Sunday evenings. Our Aid has been busy quilting and has met each week recently as we have work waiting to be done. We meet at the church and have good attendance. Our council was postponed until May 25. Our love feast will be June 3 at 7:30 P. M.—Mrs. Sarah J. Leece, Clarksville, Mich., May 3.

**Lake View** church met in council April 8 with Bro. Chas. Forror, as our pastor and moderator. Several reports were read and accepted. We decided to have our communion Saturday, May 27, at 7 P. M.—Mrs. Elizabeth Brower, Brethren, Mich., May 8.

**Sugar Ridge.**—The regular quarterly council met April 1 at which several officers were elected. Church correspondent is Eldon Hamm.



It was decided not to send a delegate to Annual Conference. The married people of the church prepared the program which was given very successfully on Easter night; a religious drama featured the program. Plans for intensive work during the summer are going forward in all departments, and with the keen interest being shown by patrons as well as members, a greater, more rapid growth can reasonably be expected in the near future than has been experienced during the past few months.—Eldon R. Hamm, Custer, Mich., May 8.

### MISSOURI

**Cabool** congregation is increasing in numbers and in spirit. Some time ago our superintendent, M. G. Neighbors, set the goal for our Sunday-school attendance at 100. May 7 in observance of state-wide go-to-Sunday-school day the goal was finally reached. Now we are working for 150. The proof that the spirit is growing is shown by the fact that seven persons gave themselves to Christ and received baptism April 9. This is part of the result of the tireless efforts of our pastor. Our church decided to hold a love feast at the Cabool house May 27. An interesting and impressive program was rendered Easter morning. Plans are going forward which we hope will terminate in a revival sometime this summer. March 9 we enjoyed some slides on Africa and our mission work there, also an interesting missionary lecture by Lester Fike.—Mrs. Alma Bishop, Cabool, Mo., May 11.

### NEBRASKA

**Beatrice.**—Pre-Easter services were held April 9 to 16 by Bro. Lee Crist of Skidmore, Mo. One of our young people accepted Christ during the meeting.—Vera Langworthy, Beatrice, Nebr., May 8.

### NEW YORK

**Lake Ridge** congregation met in council March 25. We retained our present pastor, H. D. Jones, with a salary for the remainder of the year. Under the supervision of our pastor and Naomi E. Miller, the young people have charge of the most of the Sunday evening services. Our Easter program was very well rendered with a cantata at the close. The B. Y. P. D. met for an Easter sunrise service. Miss Naomi E. Miller sponsored a play April 30 given by the young people, Out of the Shadows. The B. Y. P. D. and the adults have agreed to have some project this summer to help raise money for a new church, also to help support our church. The juniors pledged \$100 which is partly made up for this year. Our Aid continues to meet in different homes monthly. Each member is to make one piece of needlework and donate it to the Aid to sell. Sunday-school attendance is growing and an enthusiastic interest is being shown. Our pastor gave us an inspiring sermon May 7 on Making the Church a House of Prayer.—Mrs. A. E. Stoner, Aurora, N. Y., May 9.

### OHIO

**Fostoria.**—Since our last writing we have had some very uplifting and spiritual services. Our pre-Easter meetings were well attended and a good interest was manifested. The sermons delivered by our pastor, Bro. Walter Swihart, were very spiritual. As an immediate result eight were baptized on Easter evening. Two of this number were mothers, two young men and four Sunday-school scholars. Since Bro. Swihart is in Arizona for a short visit with his children, the deacons are taking turns in serving. The young people are also active and willing to assist in promoting the work of the church. We are now making plans for a Vacation Bible School which will be conducted by home talent. Our Sunday-school will be represented at the convention at the Oak Grove church on May 21.—J. C. Warstler, Fostoria, Ohio, May 10.

### OREGON

**Grants Pass.**—During the fourth week of March Sister Marie Pence gave us a week's instruction in fundamental singing, which was much appreciated and well attended. Several weeks ago while Brother and Sister Charles Barklow were visiting friends here he preached for us on Sunday, both morning and evening. April 25 Sister Nettie Senger, on furlough from China, stopped here to visit Brother and Sister Flory and family. That evening we had a social meal together at the parsonage followed by services in the church, conducted by Sister Senger. She gave a very interesting talk about her work in China.—Mary Harlacher, Grants Pass, Ore., May 6.

### PENNSYLVANIA

**East Petersburg.**—March 26 Bro. Michael Kurtz from Richland, Pa., began evangelistic services at the Salunga house. The meetings were well attended. Bro. Kurtz's preaching possessed the fine quality of sincerity and a deep interest was manifested in the doctrines of the church. His labors were blessed with six precious souls as well as a great revival in our church.—S. Clyde Weaver, East Petersburg, Pa., May 10.

**Elizabethtown.**—Our pastor, H. K. Ober, called a regular church council May 3. Virgil Finnell asked the church for a night or two before General Conference, which was granted. Two calls came for money and the church decided to take offerings after Annual Meeting in behalf of the college and of Lake Ridge church, N. Y. The pastor was authorized to procure Henry King, evangelist, the forepart of December or March. The Board of Christian Education has secured Sister Mary Reber as director of the Vacation Bible School. Bro. Ira Brandt, minister in charge of the outpost, Swatara Hill church, asked permission to hold evangelistic meetings beginning May 21 and ending June 4, Eld. John R. Hershman to preach. Vesper services for July and August are to be arranged by the pastor. Our local mission

board was requested to arrange for Annual Meeting offering. Two young men were accepted by the church for baptism.—M. B. Miller, Elizabethtown, Pa., May 9.

### WEST VIRGINIA

**Jeters Chapel.**—Mrs. S. B. Broughman preached here the fourth Sunday in April. This was her first sermon for us since last September. We welcome her back as our pastor for the coming year. Our Sunday-school is progressing fine.—Nellie Fore and Edna Spradlin, Vinton, Va., May 2.

**Petersburg** congregation enjoyed an interesting and successful series of evangelistic services beginning April 17 and closing April 30. These were conducted by Eld. Jesse Whitacre of Greencastle, Pa. His inspiring and Spirit-filled messages were enjoyed by all who attended. We feel that the membership has been greatly strengthened. The interest and attendance were very good throughout the meeting and as an immediate result eight have been baptized and one reclaimed.—Elizabeth Garber, Petersburg, W. Va., May 6.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

### LOVE FEASTS

#### California

June 4, 5 pm, Glendale Mission.

#### Colorado

June 4, Denver.

June 12, First Grand Valley.

#### Idaho

June 3, 7:30 pm, Nezperce.

#### Illinois

May 28, 7:30 pm, Canton.

May 28, 7:30 pm, Yellow Creek.

June 4, Cherry Grove.

#### Indiana

May 27, New Salem

May 27, 7 pm, English Prairie.

May 28, 7:30 pm, Four Mile.

June 1, Baugo.

June 1, Middlebury.

June 3, 6 pm, Pipe Creek.

June 3, Mt. Pleasant (No.).

June 4, Bremen.

June 17, Camp Creek.

#### Iowa

May 27, Libertyville.

May 27, 7:30 pm, Des Moines Valley.

May 27, 8 pm, Spring Creek.

May 28, 7:30 pm, Garrison.

May 28, Dallas Center.

May 28, 7:30 pm, South Waterloo.

June 2, Prairie City.

June 10, 11, Fernald.

#### Kansas

May 28, Morrill.

June 3, North Solomon.

June 4, 11 am, Quinter.

June 4, 7:30 pm, Prairie View.

#### Maryland

May 27, 3:30 pm, Long Green Valley.

May 27, 4 pm, Brownsville.

May 27, 2 pm, Broadfording.

May 27, 4 pm, Middletown Valley at Grossnickle house.

May 28, 6:30 pm, Beaver Dam.

#### Michigan

May 27, 7 pm, Lake View.

June 3, 7:30 pm, Elmdale.

June 25, Midland.

June 25, Beaverton.

#### Missouri

May 27, Bethel.

May 27, Cabool house (Cabool).

June 25, Warrensburg.

#### Ohio

May 27, 7:30 pm, Bear Creek.

May 27, 7:30 pm, West Alexandria.

May 28, Owl Creek.

May 28, Maple Grove.

May 28, Oakland.

May 28, Eagle Creek.

June 2, 7:30 pm, Eversole.

June 3, 7 pm, Black River.

June 3, 6:30 pm, East Dayton.

June 4, Springfield (N. E.).

June 4, 6:30 pm, New Philadelphia.

June 4, 7:30 pm, Greensprings.

June 4, 7:30 pm, Wooster.

June 4, Olivet.

June 10, 10:30 am, Silver Creek.

June 17, 10:30 am, Poplar Ridge.

#### Pennsylvania

May 27, Lower Claar.

May 27, 2 pm, Akron.

May 27, 1:30 pm, Conestoga at Bareville.

May 27, 28, 1:30 pm, Myerstown.

May 27, 28, 10 am, Upper Codorus at Black Rock.

May 27, 28, 10 am, Antietam in Prices churchhouse.

May 28, 2:30 pm, Marsb Creek.

May 28, Leamersville.

May 28, Lower Conewago at Bermudian.

May 28, 6:30 pm, Huntsdale.

May 28, Codorus at Codorus house.

May 28, Carlisle.

May 28, 7 pm, Coventry.

May 28, 6:30 pm, Middle Creek.

May 28, Springfield.

May 30, 31, 10 am, Chiques.

May 31, June 1, 1:30 pm, White Oak at Kreiders.

June 3, 2 pm, Mingo.

June 3, 4, 10 am, Upton.

June 4, 5, 2 pm, Conewago at Bachmanville.

June 4, 6 pm, Manor at Purchase Line.

June 4, Newville.

June 4, Sipesville.

June 4, 7 pm, Yellow Creek at Bethel.

June 4, Shade Creek at Berkeley house.

June 4, 3 pm, Shamokin.

June 18, 6:30 pm, Penn Run.

#### Virginia

May 27, 6 pm, Cedar Run, Linville Creek.

May 27, 5 pm, Rileyville.

June 3, 7 pm, Unity.

June 3, 6 pm, Flat Rock at Cedar Grove.

#### Washington

May 27, Richland Valley.

#### West Virginia

May 28, 2:30 pm, Berkeley at Vanclevessville.

#### Wisconsin

June 17, Chippewa Valley.



## Fallen Asleep

(Continued From Page 27)

member of the Sunday-school board and eleven years as chairman of the ministerial board. For the past sixteen years she was president of the Ladies' Aid Society and this work was one of her absorbing interests. At the time of her passing she was also president of the Hartville W. C. T. U. Funeral services at the Hartville church by C. H. Deardorff. Interment in Mt. Peace cemetery.—Ethel Stickler, Hartville, Ohio.

**Clingenpeel**, Brugh Baker, only child of Harry and Elizabeth Brubaker Clingenpeel, was born July 18, 1926, died at his home at Blacksburg, Va., April 29, 1933. Services in the home church at Antioch, by Rev. F. M. Richardson, pastor of the Methodist church, Blacksburg, and the writer. Interment in the church cemetery.—J. A. Naff, Boone Mill, Va.

**Deardorff**, Mrs. Frances Tombaugh, born in Indiana in 1850, died at the home of her youngest daughter, after only two hours' illness. She married B. F. Deardorff in 1867. They moved to Missouri in the fall of 1870, living there thirteen years. Then they returned to Indiana. Later they moved to North Dakota and came to Wenatchee in 1908. She and her husband united with the Church of the Brethren soon after their marriage and remained faithful until death. She was one of the staunch members of this congregation, having come here with her family as a pioneer, living first in the bounds of the Sunnyslope church and being one of the charter members of the city church. She was very active in the work of the church and Aid Society until the very last. Her husband died about eight years ago and two sons in 1918. She is survived by five daughters, three sons, thirty grandchildren, thirty-five great-grandchildren and a sister. Services in the Wenatchee Valley church by Eld. Earl Breon, assisted by Eld. Jay Eller. Interment in the Sunnyslope cemetery.—Geraldine Eller, Wenatchee, Wash.

**Dodson**, Sister Alice, nee Yancey, born Oct. 11, 1854, died April 16, 1933, at her old home, in Rappahannock County. Her husband preceded her about nine years ago. She was the mother of twelve children, eight daughters and four sons; three daughters and two sons died some years ago. She was a consistent member of the Brethren Church for thirty-five years. Services by the writer. Burial in the cemetery near by.—H. F. Sours, Luray, Va.

**Doughit**, Sister Mildred, nee Berger, born June 20, 1909, near the Stonelick church, Ohio, died in the hospital, Cincinnati, April 23, 1933. She united with the Church of the Brethren in 1924. She married Roy Doughit in January, 1925. After a few years spent in Florida they returned to Ohio. Funeral services by the Goshen M. E. pastor. Interment in the McCullom cemetery.—Anna Lesh, Goshen, Ohio.

**Eckard**, Sister Martba J., born March 18, 1862, died April 24, 1933. Feb. 5, 1882, she married Bro. Jacob Eckard who preceded her almost four years ago. This union was blessed with five sons and five daughters. She leaves six children, five brothers, one sister and a number of grandchildren. She was a lifelong member of the Church of the Brethren. Services at the Lutheran church by her pastor, I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

**Greek**, Bro. Geo., born at Defiance, Ohio, in 1844, died at his home, Oakland, Calif., Dec. 20, 1932. He had lived in Iowa, Nebraska, Idaho and California. He leaves two sons and two daughters. His body was brought to Nezperce, Idaho, where funeral services were conducted by Bro. A. R. Fike and burial made in the cemetery by the side of his wife who died several years ago. He was a veteran of the Civil War. He had been a member of the church for many years and though very hard of hearing his place was seldom vacant in the church.—Mattie E. Thomas, Nezperce, Idaho.

**Guthrie**, Charles Allen, born Feb. 20, 1873, died March 12, 1933. He was the son of Eld. Joseph and Hannah Kelly Guthrie. He married Emma Lydia Speicher Oct. 27, 1897, who preceded him Aug. 6, 1905. To this union were born two children. April 3, 1906, he married Florence Spoerlein. Two children were born to them. Besides his wife and children he leaves his mother, two sisters, two brothers and two grandchildren. He spent his early life on the farm. In 1913 he moved to Cranesville, W. Va., where he was engaged in the mercantile business until 1924. At this time he moved to Accident, Md., and in 1926 to Friendsville, Md., where he resided until death. He united with the Church of the Brethren at an early age and served in the capacity of deacon for a number of years. He lived a faithful and consistent Christian life. Funeral services at the Friendsville M. E. church by the writer assisted by Rev. T. E. Sumner. The body was taken to Shady Grove church near Brandonville, W. Va., for burial in the Willet cemetery.—Jeremiah Thomas, Bruceton Mills, W. Va.

**Hackenberg**, Wm. L., son of Michael and Mary Hackenberg, born at Ft. Dodge, Iowa, Sept. 6, 1864, died at Empire, Calif., April 22, 1933. Dec. 12, 1886, he married Susan Teel. This union was blessed with eight daughters. His wife survives with four daughters, three brothers, one sister and twenty-three grandchildren. He was a member of the Church of the Brethren for years. Funeral in the church at Empire by J. W. Deardorff and M. S. Frantz.—Minnie B. White, Empire, Calif.

**Hampton**, Amanda M., daughter of Jonathan and Eliza Ann Baldwin, born May 5, 1853, in Sullivan County, Tenn., died March 29, 1933.

She married Morgan M. Hampton Sept. 13, 1872. To this union seven children were born; two daughters and her husband preceded her. She is survived by two daughters, three sons, fourteen grandchildren and seven great-grandchildren. She was a faithful member of the Church of the Brethren for a number of years, being a regular attendant at services. The writer and Bro. Browning anointed her, to her great satisfaction. Funeral by the writer.—D. C. Campbell, Colfax, Ind.

**Kline**, Bro. Samuel Edward, died May 2, 1933, in the Waynesboro hospital, of appendicitis, aged 54 years. He is survived by his wife, Bessie (Leatherman) Kline, three daughters and six sons, three sisters, two half sisters and two brothers. He was a member of the Church of the Brethren for many years. He was Sunday-school superintendent for a number of years, besides holding other offices. Services in Prices church by Eld. M. C. Valentine with Eld. H. M. Stover assisting. Interment in adjoining cemetery.—Pearl N. Chamberlin, Waynesboro, Pa.

**Longstreth**, Nancy Jane, daughter of William and Evaline Roberts, born near Fairfield, Oct. 25, 1839, died May 1, 1933. She married Geo. Longstreth Feb. 12, 1880; he preceded her about sixteen months ago. To this union five children were born; she is survived by one son, a daughter and six grandchildren. She with her husband became a member of the Church of the Brethren in the early eighties to which faith she remained true until death.—Mrs. H. D. Funderburg, New Carlisle, Ohio.

**Miller**, Bro. Daniel, aged 62 years, died in the bounds of the Myrtle Point congregation. Besides his wife, Sister Mary Miller, he leaves three sons, four stepsons and four stepdaughters. Services in the Church of the Brethren at Myrtle Point by Bro. Jesse Barnett. Interment in the Norway cemetery.—C. H. Barklow, Myrtle Point, Ore.

**Miller**, John Henry, son of Emanuel and Sarah Miller, was born near Winchester, Ind., Nov. 30, 1852. When two years old he moved with his parents to Darke County, Ohio, where he resided ever since. In 1873 he was united in marriage with Elizabeth Stauffer. To this union were born nine children. He had been a member of the Church of the Brethren for fifty years. He died May 1, 1933, aged 80 years. He is survived by a side companion, a brother, four children, eighteen grandchildren and twenty-four great-grandchildren. Funeral services conducted by Eld. Newton Binkley at Abbottsville. Interment in the adjoining cemetery.—Mrs. Levi Minnich, Greenville, Ohio.

**Nance**, Wilma Anna, born Dec. 4, 1913, on a farm near Morrill. She entered nurses' training in the Missouri Methodist Hospital in St. Joseph, Mo., Sept. 5, 1932, and took great interest in the profession which she had chosen as her life work. She was baptized when she was nine years old and had been a Sunday-school teacher in the Christian church the last two years she was at home. The week before Easter she was stricken with the disease which closed her life on May 6, 1933. Surviving are her parents, Mr. and Mrs. Ward Nance, one brother and three sisters. Services by her pastor, the writer, and interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

**Netzley**, Elizabeth Corel, was born to Jacob and Caroline Corel, March 25, 1852. She died at her home in Naperville, May 5, 1933, aged 81 years. Her early years were spent on a farm near Lisle. During the winter of 1883 she united with the Church of the Brethren of which she remained an active member until the time of her death. On Oct. 19, 1883, she was married to Rufus Netzley. To this union were born six daughters and four sons. Mrs. Netzley had been in poor health for the past few years and death was caused by a complication of diseases. Her husband died Oct. 5, 1932. Had he lived two weeks longer they could have celebrated their fiftieth wedding anniversary. She was preceded in death by three sisters. She leaves three brothers, one sister, nine children and seventeen grandchildren. Funeral services were conducted by the pastor in the Bethel Church of the Brethren in Naperville. The burial was in the Naperville cemetery.—Ralph E. White, Naperville, Ill.

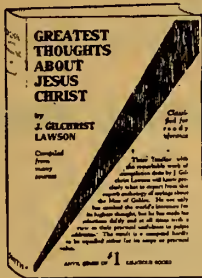
**Price**, Melton V., son of John and Anna Simmons Price, born Dec. 3, 1844, in Hawkins County, Tenn., died May 1, 1933, at Alpena Pass, Ark. He spent the greater part of his life in Arkansas, having come with his parents when a boy. He was converted in his youth and served his church (the Brethren) faithfully. He preached and was active in church and Sunday-school work as long as health permitted. He was never married. He leaves one sister, Miss Martha Price, with whom he lived, and one brother. Burial in the Pilot Knob cemetery.—Nelia Dobbs, Elm Springs, Ark.

**Reed**, Sister Nancy A., daughter of Wm. and Minerva Loy, died April 24, 1933, aged 78 years. March 23, 1873, she married Oliver Reed. To them were born seven children; the husband and one daughter preceded her, while two sons and three daughters survive. Fifty-four years ago she united with the Church of the Brethren to which she proved faithful unto the end. In November, 1932, she called for the anointing and received much spiritual help from this service. She leaves five children, thirty-three grandchildren, thirty great-grandchildren, three brothers and three sisters. Services by Eld. E. S. Coffman assisted by the writer. Interment in the Lower Miami cemetery.—Hugh Cloppert, Clayton, Ohio.

**Rogers**, Anna R., daughter of Eld. David and Susanna Bowman, born at Dayton, Va., Aug. 31, 1869, died Feb. 22, 1933. She grew to womanhood in Morgan County, Mo. She married L. M. Rogers of Grand Junction, Colo., in 1907. She leaves her husband, two sons, father, sister and brother. Services at Grand Junction by Bro. Leatherman.—Katie Bowman Keller, Empire, Calif.

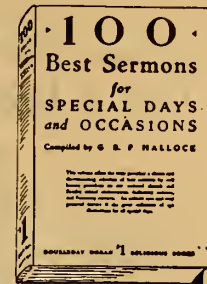


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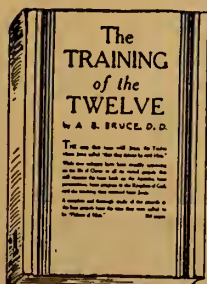
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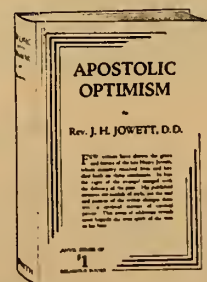
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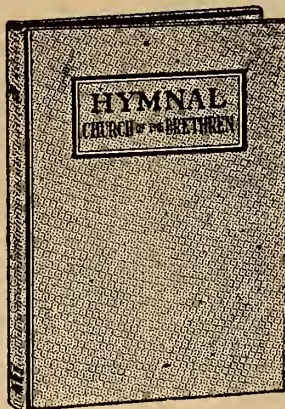
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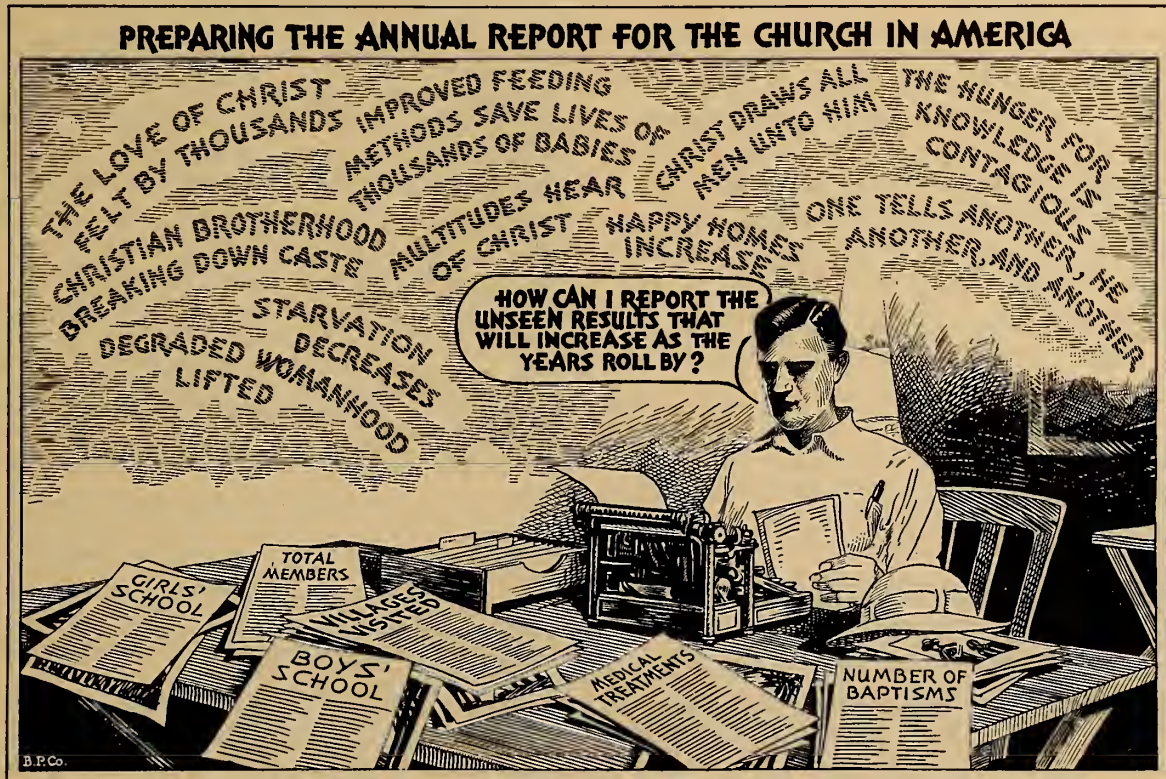
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., June 3, 1933

No. 22



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## Supports of Missionaries

**California**

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.  
 Glendora Sunday-school, "Willing Workers' Class," Paul Rupel budget,\* Africa.  
 La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Susan Stoner, India.  
 La Verne congregation, "Mothers' Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.  
 Long Beach Sunday-school, Lucile G. Heckman, Africa.  
 Northern California Sunday-schools, Minneva Neher, China.  
 Pasadena Sunday-school, "Fellowship," "Seniors," "Men's and Women's Bible" classes, Dr. J. W. Fox, India.  
 Southern California Aid Societies, Besse K. Fox, India.  
 Southern California Sunday-schools, Clarence C. Heckman, Africa.

**Colorado**

Eastern Colorado congregations, Anna N. Crumpacker, China.  
 Rocky Ford congregation and Sunday-school, partial support of Ernest M. Wampler, China.

**Idaho**

Idaho and Western Montana Christian Workers' Societies, Anetta C. Mow, India.  
 Idaho and Western Montana Sunday-schools, Dr. J. W. Fox budget,\* India.  
 Idaho and Western Montana congregations, Amsey F. Bollinger, India.

**Illinois**

Chicago Sunday-school, Paul Rupel budget,\* Africa.  
 Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.  
 Decatur Sunday-school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.  
 Franklin Grove congregation, Mae W. Miller, India.  
 Girard Sunday-school, one-half support of Dr. Laura M. Cottrell, India.  
 Mount Morris College Missionary Society, D. J. Lichty, India.  
 Mount Morris congregation (a group), Mary Shull, India.  
 Northern Illinois and Wisconsin Sunday-schools, Kathryn Garner, India.  
 Virden Sunday-school, one-half support of Dr. Laura M. Cottrell, India.

**Indiana**

Manchester College Sunday-school, Laura J. Shock, China.  
 Manchester College Student Volunteers, Clara Harper budget,\* Africa.  
 Mexico congregation, Lillian Grisso, India.  
 Middle Indiana Sunday-schools, Mabel W. Moomaw, India.  
 Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget,\* Africa.  
 Northern Indiana B. Y. P. D.'s, Clara Harper budget,\* Africa.  
 Pine Creek congregation, Winnie Cripe, China.  
 Pipe Creek congregation, one-half support of Olivia D. Ikenberry, China.  
 West Goshen congregation, Anna Warstler, India.

**Iowa**

Cedar Rapids Sunday-school, Emma Horning, China.  
 Dallas Center Sunday-school, one-half support of Harold and Gladys Royer, Africa.  
 Des Moines Valley, "Leaders' Class," Elnora Schechter budget,\* Africa.  
 Ivester congregation, W. Harlan and Frances Smith, China.  
 North English and English River Sunday-schools, Nettie M. Senger, China.  
 Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.  
 South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.  
 South Waterloo Sunday-school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.  
 South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

**Kansas**

Northeastern Kansas Sunday-schools, Ella Ebbert, India.  
 Northwestern Kansas Sunday-schools, Howard L. Alley, India.  
 Southwestern Kansas congregation, Frank H. Crumpacker, China.  
 Yoder, J. D. (of Monitor congregation), Myrtle Pollock, China.

**Maryland**

Eastern Maryland Sunday-schools, Ruth Utz budget,\* Africa.  
 Hagerstown congregation, Harlan J. and Ruth F. Brooks, India.  
 Maryland B. Y. P. D.'s Anna B. Mow budget,\* India.

Middle Maryland Sunday-schools, H. P. Garner, India; Minerva Metzger, China.  
 Western Maryland congregations, Ida C. Shumaker budget,\* India.

**Michigan**

Battle Creek B. Y. P. D., Elnora Schechter budget,\* Africa.  
 Michigan Sunday-schools, Primary Departments, Haven Crumpacker, (daughter of F. H. Crumpacker), China.  
 Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.  
 Michigan Sunday-schools, Edith Bosler, Africa.

**Ohio**

Bear Creek congregation, Anna M. Lichty, India.  
 Black River congregation, one-half support of Corda L. Wertz, China.  
 Cleveland congregation, one-half support of Goldie Swartz, India.  
 Danville Aid Society one-half support of Esther Mae Helser (daughter of Albert D. Helser), Africa.  
 Eagle Creek Sunday-school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.  
 East Nimishillen congregation, one-half support of Goldie Swartz, India.  
 Freeburg congregation, Corda L. Wertz budget,\* China.  
 Happy Corner Sunday-school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.  
 Hartville congregation, Anna B. Brumbaugh, India.  
 Lima Sunday-school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.  
 Moyer brothers and sisters, partial support of Faye Moyer, Africa.  
 Netzley, Effie K. (Union City congregation), Corda L. Wertz budget,\* China.  
 Northwestern Ohio Sunday-schools, one-half personal support and part of budget,\* Faye Moyer, Africa.  
 Olivet congregation, A. D. Helser, Africa.  
 Olivet Aid Society, one-half support Esther Mae Helser (daughter of Albert D. Helser), Africa.  
 Owl Creek congregation, one-half support, Lola Helser, Africa.  
 Pleasant View Sunday-school, one-half support of Corda L. Wertz, China.  
 Salem congregation, Minnie F. Bright, China.  
 Silver Creek B. Y. P. D., partial support Faye Moyer, Africa.  
 Southern Ohio Sunday-schools, Elizabeth B. Wampler, China; O. C. Sollenberger, China.  
 Trotwood congregation, Elizabeth Oberholtzer, China.  
 White Cottage congregation, one-half support Evelyn Horn, Africa.

**Oregon**

Oregon B. Y. P. D.'s William M. Beahm budget,\* Africa.

**Pennsylvania**

Brandt, D. E., and family (of Upper Conewago congregation), E. L. Ikenberry, China.  
 Carson Valley congregation, partial support of Esther Beahm, Africa.  
 Chiques congregation, Alice M. Graybill, Sweden.  
 Coventry congregation, H. Stover Kulp, Africa.  
 Eastern Pennsylvania Sunday-schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.  
 Elizabethtown congregation, Irene Bittinger, Africa.  
 Green Tree congregation, Clara Harper, Africa.  
 Greensburg congregation, D. J. Lichty budget,\* India.  
 Heidelberg, Myerstown and Richland Sunday-schools, Desmond Bittinger budget,\* Africa.  
 Huntingdon congregation and college, J. M. Blough, India.  
 Indian Creek, did support Sara Shisler, Africa; successor not yet selected.  
 Jones, Ralph, Trappe, Robert Ziegler (son of Edward Ziegler), India.  
 Lebanon congregation, "Helping Hand Class," Alberta Sollenberger (daughter of O. C. Sollenberger), China.  
 Maple Spring (Quemahoning congregation), one-half support of Esther Beahm, Africa.  
 Mechanic Grove Sunday-school, "Willing Workers' Class, partial support of Lois Mow (daughter of Baxter Mow), India.  
 Mechanic Grove congregation, "Sunshine Scatters Class," partial support of Joseph Mow (son of Baxter Mow), India.  
 Middle Pennsylvania Sunday-schools, Martha Neiderhiser Parker, China.  
 Middle Pennsylvania Young People's Council, Anetta Mow budget,\* India.  
 Midway congregation, Edward Ziegler, India.  
 Palmyra congregation, J. F. Graybill, Sweden.  
 Peach Blossom congregation, two-thirds support of Anna Hutchison, China.  
 Pittsburgh congregation, "Young Men's and Young Ladies' classes," Philip Kulp (son of H. Stover Kulp), Africa.  
 Pittsburgh congregation one-half support of D. J. Lichty budget,\* India.  
 Richland congregation, B. Mary Royer, India.  
 Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.  
 Scalp Level congregation, personal support and budget\* of Dr. H. L. Burke, Africa.  
 Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.  
 Snake Spring congregation, "Faithful Workers Class," J. Homer Bright, China.

\* Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residences, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., June 3, 1933

No. 22

## EDITORIAL

### When Failure Is Success

WHAT we need in these trying times is not more success stories of the conventional type, stories of men who were born in a log cabin and worked in the village grocery for a dollar and a quarter a week and afterward rose to fame and fortune and power over their fellows. Not that these have no value but we are well fed up on them, and they do not quite fit our present case. We already have "Success" and "Fortune" but the big opening now is for a magazine of "Failure," one with true life stories of men and women who have met failure triumphantly.

The field of failure is large today and the opportunity which it affords for the cultivation of the finer graces is correspondingly large. When it comes to character building, "success," at least when the word which describes it must be written with quotation marks, has no advantage over failure. Of course an entirely adequate study of this point would call for some discriminating definitions. Things are not always what they seem. It might turn out, as we have read somewhere, that one can save his life best by losing (failing to save) it.

E. F.

### Give the Professors a Chance

At last the professors are having their chance at governing. Plato's dream of the philosophers elevated to the seats of authority has come to pass. And we wish the wise men luck and success. The world has tried about every one with the reins of government but disinterested men with brains.

Of course, the professors will make some mistakes. They do not claim infallibility. And we expect them to make mistakes. But so have the best of kings, prime ministers, statesmen and parliaments—not to mention tyrants, dictators and demagogues. The world is ready for the professors to have their chance.

H. A. B.

### The Strength of Youth

TODAY as always many older persons are becoming resigned to decay and decline. Perhaps you have talked with the man who is glad he is not young. For such the uncertainties of the new age seem too much. What assurance is there that the child of today will have work and happiness when his maturity comes?

So life has always looked to those who lack faith. Now as for faith, we do not mean the blind optimism of those who ignore realities or trust to luck that better times will come. The man of faith is he who has not lost the vision of man's possibilities, nor the will to work for their realization. And since youth is a time of vision and daring, faith is the real secret of its strength.

H. A. B.

### Seminary Wisdom and Life Realities

A CORRESPONDENT says the pastor's sermons all sound as if they came out of the seminary twenty-five years ago. He thinks that is where they do come from, which fact, if it is a fact, is too bad indeed.

This pastor may be discussing subjects instead of helping people. His sermons ought to be the joint product of the life of his people and the gospel truth which his seminary training should help him to apply to their need. No doubt that training could and would do this, if he had not become so obsessed with it that he has forgotten what it was for.

He should take a hint from Paul's Romans. There is doctrine with a vengeance almost, but those eleven hard chapters are a sledge hammer for driving in the *therefore* which begins chapter twelve. The point of that great letter-sermon is in the "living sacrifice" which must mark a justifying faith. Never was wholesome doctrine more needed than now but it must be set on fire with the hot coals of actual life problems. It must help men to live.

E. F.



## KINGDOM GLEANINGS

### Calendar for Sunday, June 4

**Sunday-school Lesson**, Jesus Faces Betrayal and Denial.—Mark 14: 10-72.

**Christian Workers' Meeting**, The Inevitable Decision.

**B. Y. P. D. Programs:**

Young People—Relaxation.

Intermediate Girls—Our Share in Building Our Nation.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Gains for the Kingdom

**Two** baptized in the First church at Toledo, Ohio.

**One** baptized in the Swan Creek church, Ohio.

**Five** baptisms in the church at Hollidaysburg, Pa.

**Two** baptisms in the Sunnyslope church, Wash.

**Five** baptized and two reclaimed in the Blue Ridge church, N. C.

**Five** baptisms in the White Rock church, Kans.

**Thirteen** baptisms in the Palmyra church, Pa., pre-Easter services by the elder, F. S. Carper.

**One** baptism in the Pipe Creek church, Md.

**Thirteen** baptized in the Washington City church, D. C.

**Two** baptized in the East Dayton church, Ohio.

**Three** baptized in the Pittsburgh church, Pa.

**One** baptized in the Payette Valley church, Idaho.

**Ten** baptisms in the Cedar Grove church, Tenn., Bro. W. H. Wine, pastor.

**Fourteen** baptisms in the Claysburg church, Pa., Bro. C. L. Cox in special services.

**Four** baptisms in the South Beatrice church, Nebr.

**Five** baptisms in the Goshen City church, Ind.

**Three** baptisms in the Rock Run church, Ind.

**Four** accessions in the East Chippewa church, Ohio.

**Six** baptisms in the La Verne church, Calif.

**Two** baptisms in the Long Beach church, Calif.

**One** baptism in the Onekama church, Mich.

**Two** baptisms in Meadow Branch church, Md.

**Two** baptisms in the Harrisburg church, Pa.

**Five** baptisms in the Girard church, Ill.

**Six** baptisms in the Raisin City church, Calif., Bro. C. E. Faw, pastor-evangelist.

**Four** baptisms in the Lost Creek church, Pa.

**Three** baptisms in the Empire church, Calif., Bro. J. I. Coffman of Lindsay, Calif., evangelist.

**Twenty-two** baptisms in the last quarter, Hagerstown church, Md.

**Eight** baptisms in the Kearney church, Nebr., Bro. C. E. Trombley, pastor-evangelist.

**Two** baptisms in the Pleasant Plains church, Okla., Bro. Geo. Burgin of Garden City, Kans., evangelist.

**Sixteen** baptisms in the Ridge church, near Shippensburg, Pa., Bro. W. N. Zobler of Lancaster, Pa., evangelist.

**Twelve** baptisms in the Keyser church, W. Va., the result of pre-Easter services by Bro. Roy K. Miller, pastor.

**Eleven** baptisms in the Germantown church, Philadelphia, Pa.

**One** baptism in the McFarland church, Calif.

**Ten** baptized and two reclaimed in the Nevada church, Mo., Bro. Earl E. Jarboe of Springdale, Ark., evangelist.

**Nine** baptized in the Richmond church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Floyd Mallott** of Chicago, Ill., June 14 in the Walnut church, Ind.

**Bro. B. M. Rollins and wife** of Keyser, W. Va., July 10-23 in the church at Oneonta, Ala.

**Bro. Guy West** of Bridgewater, Va., June 12 in the Pleasant Valley church, W. Va.

**Brother and Sister Ralph Petry** of Rock Lake, N. Dak., June 4 in the Carrington church, N. Dak.

\* \* \* \*

### Personal Mention

**Ida C. Shumaker**, missionary to India since 1910, arrived May 23 on regular furlough. Her address will be Meyersdale, Pa. She reports a pleasant trip with the exception of three stormy days on the Atlantic.

**Bro. Niels Esbensen and wife**, on leave of absence from their pastoral work at Freeport, Ill., are visiting the home folks in Denmark. Their two months' stay there will greatly encourage the churches in our oldest foreign mission field.

**Dr. Archibald Rutledge** will give the Juniata Commencement address at 10:30 A. M., Monday, June 5. At the same hour Sunday, June 4, President Ellis will preach the Baccalaureate Sermon. The annual Round Top Vesper Service will be held at 6:15 P. M., and at 7:30 the A Cappella Choir will render the Oratorio "Elijah."

**Bro. G. G. Canfield**, pastor at Marion, Ohio, writing last week just after Sister Canfield's major operation said the conditions were favorable for recovery. He mentioned three things which they specially appreciate: their kind friends, the wonders of skill in surgery, and the goodness of God "who knows just what we need."

**Bro. Edgar Rothrock's** address at the Bethany Hospital Commencement is to be given Monday evening, June 5, instead of Tuesday, June 6, as stated in the announcement of last week. It was found necessary to move the commencement date forward one day to suit the convenience of the speaker. The hour remains the same, 8 o'clock.

**Bro. J. F. Appleman** of Plymouth, Ind., our Railway Transportation Agent, "passed away Wednesday evening. Funeral Saturday at 2:30 P. M." Such was the brief message that came to the Publishing House Thursday morning of last week. Sister Appleman had gone on some months ago, our readers will remember, and they were too devoted to each other to be separated long.

"**The Gospel Four**" evangelistic party consisting of Bro. W. C. Sell and wife, Sisters Nellie Bechtelheimer and Elaine Hall, of Bethany Biblical Seminary, is making an auto tour through the East this summer and will be ready for meetings by June 21. The time from July 20 to Sept. 10 is already taken with engagements at Greenville, Rockton and Bethel, Pa. Bro. Sell, who is completing his Seminary course, will spend a year in evangelistic work with headquarters at Bethany. Sister Bechtelheimer will be open for evangelistic singing.

~~~~~

**Opening Days of Conference: Sectional Conferences, June 7 and 8. Standing Committee meets, June 7, at one o'clock. June 8, 6:00 P. M., first Bible Book Study, followed at 7:45 by address of welcome and response. The first Business Session comes on June 9 at 7:00 P. M.—J. E. Miller, Conference Secretary.**

### Miscellaneous Items

The Black River congregation is having a special missionary day with meetings in the forenoon and afternoon, June 4. Sister Nettie Senger, missionary just returned from China, will be the speaker for these occasions. Neighboring congregations are being invited in.

"If we defeat repeal at the coming election we can change our decision in another election any time within seven years. If we pass repeal now, the decision can not be changed. Would it not be wise, before repeal, to watch the effect of legalized beer on individuals, the home, taxation, law breaking, the traffic problem, and politics?" So says the Friends Temperance Association. What do you say?

"I have felt for a number of years that I would like to give an offering to be applied to foreign missions, or strictly speaking, to the work in Africa, but in our prosperity a few years ago I neglected doing so when my offering would have been worth while, but since extreme reverses have come about, through the purchase of a farm during the high time, now I feel like the poor widow and am sending my offering which I pray may be used to the honor and glory of God. Enclosed please find draft for \$150." That's how she feels. How do you feel?

## THE QUIET HOUR

### Who Is My Brother?

Matt. 12: 46-50; Mark 3: 31-35; Luke 8: 19-31

For Week Beginning June 11

#### Why Did His Mother and Brothers Wish to See Him?

His friends thought that he was beside himself. His enemies thought he was possessed with a demon. His mother and brothers thought that it was time to intervene (Matt. 13: 55; Mark 3: 31; John 2: 12; 7: 3, 5; 1 Cor. 9: 5; Gal. 1: 19).

#### Jesus Was Surrounded by the Crowd

Jesus had no objection to crowds as such. He loved people and was eager to teach them. It was only when they degenerated into a mob that Jesus would slip away to where he could sow his seed in more promising soil (Matt. 4: 25; 13: 2; 15: 30; 19: 2; Mark 1: 33; 2: 13; 3: 20; Luke 12: 1).

#### A Brotherhood of Obedience to God's Will

To the mind of Jesus obedience to God is a more fundamental thing than blood relationship. Whoever will do God's will may claim the most intimate relationship with Jesus (Matt. 23: 8; 25: 40; Luke 8: 21; John 21: 23; Rom. 8: 29; Heb. 2: 11; Rev. 12: 10; 19: 10).

#### It Is Not a Closed Brotherhood

It is open to anyone who will pay the price of admission, which is obedience (Rom. 8: 15; 2 Cor. 6: 18; Gal. 4: 5, 6).

#### Did He Show Disrespect for His Mother and Brothers?

Not in the least. He loves them not upon the basis of the flesh, but on the basis of their spiritual relationship to God. There is no higher love than this (Psa. 34: 11; Prov. 10: 1; Mark 7: 10; Eph. 6: 1-3).

#### Discussion

What meaning for modern life does this principle of Jesus hold? Apply it to some problems that are near to your own life.

R. H. M.

## GENERAL FORUM

### This Is Faith

Who is the infidel, but he who fears  
To face the utmost truth, whate'er it be?  
Dreads God the light? and is his majesty  
A shadow that in sunshine disappears?  
Or leads he in the swift-ascending years  
Into a light where men may plainer see?  
He trusts him best to whom the mystery  
Hides nothing dangerous; who ever hears,  
With faith unshaken, his new-uttered voice,  
And knows it can not contradict the truth  
It in the old time spoke. Whate'er it saith,  
He fears not then, but bids his heart rejoice,  
In old age trustful as he was in youth.  
This only, though called infidel, is faith.

—Minot Judson Savage in *Presbyterian Advance*.

### The Lord's Prayer—Its Purpose

BY H. C. EARLY

THE purpose of the Lord's Prayer should be sought in the light of the scriptural passages in which it stands. It is found in Matthew 6: 9-13, also in Luke 11: 2-4. In Matthew it forms a part of the third general division of the Sermon on the Mount. This whole section of the Sermon is given to the discussion of motive and method.

Jesus states the subject in verse one, this section of the Sermon, in these words: "Take heed that ye do not your righteousness before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven." Then the discussion follows under three heads—alms doing, prayer and fasting. And in the discussion each of these three subjects bears the same relation to the general subject stated in verse one. For the present, however, we are concerned with prayer only.

First, Jesus begins with the discussion of motive. He exposes the wrong motive of the hypocrites. They loved to pray standing in the synagogues and corners of the streets, to be seen of men. They loved the attention of the public ear. They loved to parade their prayers. This motive prompted them to go through the outward forms of prayer. Verily, they received their reward, the reward they sought—the glory of men.

*To be seen of men*, ah, that was the trouble. These hypocrites loved the praise of men—their flattery—more than the praise of God. I wonder if this motive is not still pretty common in prayer among the gifted and eloquent. Doesn't it fit better into the program of the hypocrite than any other? Isn't it, in fact, the only motive the hypocrite can have to pray? To avoid this alluring motive to the talented Pharisee and hypocrite,



Jesus instructed the disciples to pray from their closets, with closed doors, where only God can see and hear. The privacy of the closet is a never failing remedy against show and display.

Jesus exposed hypocrisy to teach honesty and sincerity in prayer. Without honesty and sincerity prayer at its best can be no more than sham and pretence. Above everything prayer, to be acceptable, must be honest and sincere. It must spring from an honest and contrite heart. This is the weight of the discussion as to motive.

Jesus also sets up the general principle, that the divine blessing of an act, right in itself, is forfeited by wrong motive. God looks first at the motive, and where the purpose is right and well fixed, the will is put for the deed where the opportunity to perform it is lacking (2 Cor. 8: 12).

The heathen prayed also, but from a different motive. They thought they should be heard for their much speaking. So Jesus stated the case. They used vain repetitions—long praying and repeating the same thing many times. I have heard the Mohammedan pray in this fashion.

The heathen in the context, unlike the Pharisees and hypocrites, were probably honest. They believed that there were virtue and blessing in long prayers and in repeating the same thing over and over. Their trouble lay in their wrong understanding and consequent wrong faith. Here lay the seat of their blunder. Jesus attempted to correct this error by saying, "Your Father knoweth what things ye have need of before ye ask him," and teaching brevity and point in prayer by the model he gave then—the Lord's Prayer.

In Luke the setting is different. When Jesus ceased praying in a certain place, one of the disciples said, "Lord, teach us to pray, even as John also taught his disciples." This disciple spoke for the group, I take it. Seeing and hearing Jesus pray at this particular time and place impressed the disciples more than ever before with their need of being taught. After hearing Jesus at this time the disciples must have felt their need to the uttermost. So they said, "Lord, teach us to pray." They did not say, "*Incline* us to pray, or teach us *how* to pray, or teach us *what* to pray for." They simply said, "Teach us to pray," which must include the inclination or habit of prayer and the manner and matter of prayer. Then the Lord's Prayer was given as a model of Christian prayer. Its content inspires the inclination to pray, its form shows the manner of Christian prayer, and in statement and implication it comprehends the principles and covers the field of Christian prayer. The answer is complete. These honest seekers for light were not disappointed. But to experience the full blessing of this answer, labor and study are required.

The discussion in Luke is not nearly so full as it is in Matthew. It would appear that the lesson in Luke is to supplement that in Matthew. In view of the teaching in both Matthew and Luke I conclude that the purpose for which the Lord's Prayer was given, was to teach men to pray honestly, intelligently, with brevity and point.

Dayton, Va.

## Doctrinal Preaching

BY FOREST S. EISENBISE

Article Furnished by Pastoral Association

I BELIEVE in doctrinal preaching. I believe the people need it. I believe they want it and appreciate it.

This is my belief in spite of the disrepute into which doctrinal preaching seems to have fallen in the last few years. Entirely too many ministers have been misled by the cry for a social gospel. They have been furnishing the spiritual table with choice platitudes on welfare, reform, coöperation, progress and social evolution until the congregations have gotten a bad case of spiritual indigestion. Good as these viands are, they need to be generously balanced with the more substantial dishes of the great Biblical doctrines.

People respond readily when the preacher earnestly sets before them the outstanding teachings of Holy Writ. They want to know what the Bible says about God, man, sin, salvation, life-eternal, the resurrection, judgment, the second advent, the Holy Spirit, inspiration, revelation and all the rest. Men are not so much interested in what Dr. So-and-so says and the interpretation of the Book by Such-and-such a Biblical institute, as in what the Book itself says when allowed to speak for itself.

Let us make a new, fresh study of the sacred Word for ourselves, fellow-ministers, and then go to our people with the authority of the Bible on the great subjects of faith. After all there is nothing more practical than to know God's plan for our lives now, and to be assured of his wise planning for the future.

But let us be careful that we do not become so enamored of one particular doctrine that we make a hobby of it. The kind of doctrinal preaching which deals only with one doctrine, or with one set of doctrines, is not worthy the name. Just as well serve baked beans three times a day every day in the year as do the sort of so-called doctrinal preaching which is done by quite a number of the present day ministerial group.

Neither should we allow ourselves to ramble all over a doctrine in a sermon. If we will try to clearly present a picture of Biblical teaching on any truly great doctrine, and do it in about thirty minutes, it will keep us busy, the audience awake, and we will not chase many theological hares during the sermon.

Pasadena, Calif.

## Biography of a Nurse

BY ANETTA MOW

ONE June day ten years ago a little eight-year-old girl came to the X— Girls' Boarding School—at least the teachers thought she must be about eight years old and they registered her as having her birthday on June 15, 1913. That was a guess but may have been as correct as any other of the 364 dates. This little girl's name was somewhat of a puzzle, but it seemed to mean "a little blower." Maybe she had been born on a very windy day, perhaps on the day when monsoon rains broke loose with their wind and storm, or maybe she was a child who liked to whistle! It is customary to give names with meanings.

She wore a few tattered rags and she looked as if she greatly needed care. She looked tired and sick. The school matron asked her questions and found that her mother lived, but her father was dead; she had no brothers or sisters, they had all died. She came from a village three miles away. She had heard of the Girls' School. She wanted to stay there. She wanted to study; she would never run away.

Then the matron showed the new girl to the bath-room, gave her a piece of soap and a pail of warm water and told her to scrub until she was clean. While the child rubbed and poured water, the matron went to the store room and hunted out some worn and mended but clean clothes. These she helped to put on the girl, and already what a change! But the matron looked hard at the little girl's head—it was not clean. The child had not washed it. In fact, she could not. It was in such a state that she could scarcely touch it, let alone think of scrubbing it. She shrank back with pain as the hair was touched. The matron told her she must needs go to the dispensary and have her head doctored. The Miss Saheb was called and on examining found that the head was in a frightful state. Itch, impetigo and boils had taken possession of the whole scalp. To tell the truth, the scalp was loose and now and again a white larva made it appearance! It was a head to make one shudder! While the Miss Saheb hurried to the bungalow to make a head-cap, the matron cut off the child's hair as close as possible. Then the cap was lined with medicated salve and tied on the head. Every day for weeks a cleansing process was repeated until all was healed. In the course of three months the girl seemed like a new child. How plump she was after taking cod liver oil and eating sufficient food.

In the meantime she had been in kindergarten every day, learning to play games, to hop and skip, learning to sing songs about the birds and flowers and babies, looking at pictures, playing in the sand table, listening to stories. It was a big day when the teacher called on her to tell a story and she stood up before the class to tell the story of "The Baby Jesus."

On Saturday mornings she was given her square of soap as well as the other girls; and with her soiled clothes tied into a bundle, off she tripped across the fields to the river to bathe and do her week's washing. With a little help from an older girl she learned to soap and rub and pat her clothes clean on the smooth rocks. After her head was healed she did actually enjoy washing it at the river, letting it dry as she sat on the sandy bank. Saturday forenoon was always a bright spot in the week's program. Being one of a long line of girls weaving in and out through the fields of grass and grain, sometimes altogether hidden in the narrow path, was oh such fun! And going with a group into an acacia thicket with cutting hooks in hand was so jolly even if she must watch her step carefully lest she step on long thorns. How nice it was to bring home a handful of acacia sticks, all trimmed to equal length, resembling green lead pencils—these were tooth brushes enough to last during the coming week. And the late Saturday dinner always tasted doubly good. Never were rice and pulse better! Fresh air, a three-mile walk, washing, bathing and swimming had all served to quicken the appetite.

The years passed by and she learned to sew and knit and crochet. She learned to grind and make breads; she took her share of the work and learned to do it well—whether it was drawing water at the well, cutting grass, sweeping the floors, or patching her clothes. She showed an earnestness about her work that made the school matron trust her, and once when the matron was away for a week's visit, she entrusted the keys of the school to her hands. This meant that each morning she might enter the grainhouse to measure out the rice and vegetables for the day; that she would measure out to a dozen girls their portion of grain to be ground. It meant she would supervise the work of the dormitory and see that all was in order. The praise given her for faithful service when the matron returned showed the spirit she had put into her task.

When she was in the fifth grade, one of the mission school boys living a half mile away, let her know that he thought her a very nice girl. On Sunday evenings he would come to the bungalow and ask permission to speak to her and to give her a handful of "tooth brushes." He tried to persuade her to finish her school work in April and promise to make a home for him. But she believed she should continue her studies and she told him to wait a few years.

When she had finished her work at X— and was ready to go to a higher school several miles away, she changed her first name. She gave herself the pretty name of "Flower-Jewel."

Two years later she entered nurses' training. This meant hard work. First of all, she was required to

(Continued on Page 26)





*Work just opened in this village in India. There are thousands more waiting!*

## ANNUAL MISSION REPORTS

### Forty-Eighth Annual Report of the General Mission Board

For the Fiscal Year Ending February 28, 1933

BY CHAS. D. BONSAK  
Secretary of General Mission Board

We are glad to make our forty-eighth annual report. The year has been one with great difficulties and uncertainties. Following the war a spirit of world-wide nationalism and self-interest swept over the earth. This has been followed by economic and political upheavals and depression everywhere. These conditions seem to have reached their worst in the fiscal year just closed. Criticism and chaos abound. Missions and the church have had their share—both justly and otherwise. But with our faith in the living Christ as the only Hope and Redeemer of men everywhere, we believe we are facing the dawn of a new era.

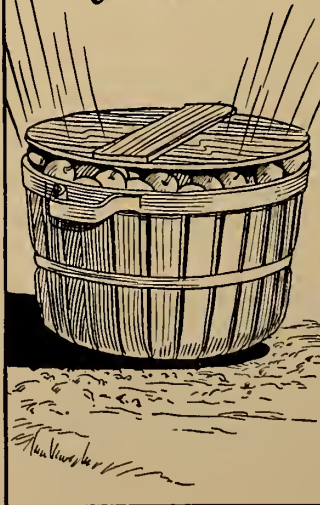
The church must rise to the present need. Materialism has lost its glory. Men everywhere are seeking light and help. They are like sheep without a shepherd. We must face these challenging situations at home and on the mission fields with courage and sacrifice, learn any lessons we can from our successes and failures in the past, and gird ourselves for the work in a manner worthy of Christ—our ever present Leader and Comrade.

### Personnel

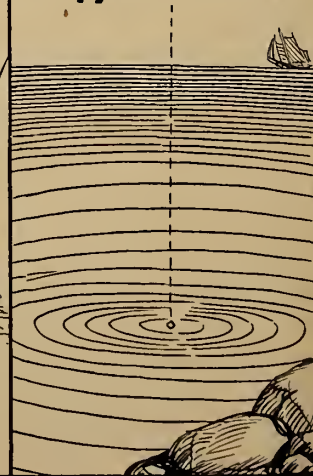
Last year we reported 105 missionaries under the support of the Board. This number has already been reduced by sickness by three, and eleven more will be unable to return to their work this year because of lack of funds and other reasons. This brings the number of

### THE GOOD MISSIONS DO CAN NEVER BE FULLY REPORTED -

The Good Missions Do,  
Cannot Be Measured  
By A Basket....



The Influence Is More  
Like the Never Ending  
Circles of A Stone  
Dropped In the Sea.





## India Mission Statistics

1931-1932

1931 figures in light faced type  
1932 figures in bold faced type

TABLE I. FOREIGN STAFF

| Date of First Work in Field | Total      | Ordained Men | Unordained Men | Wives       | Unmarried Women | Short Term Workers | Residence Stations |
|-----------------------------|------------|--------------|----------------|-------------|-----------------|--------------------|--------------------|
| 1894                        | 53         | 11           | 4              | 16          | 22              | 0                  | 9                  |
|                             | <b>*49</b> | <b>10</b>    | <b>4</b>       | <b>**15</b> | <b>20</b>       |                    | <b>9</b>           |

\*\* 1 widow.

\* 12 of this number on furlough.

TABLE V. PHILANTHROPIC

| Mission Stations | Widows' Home |          |          |          | Baby Home    |          |          |          |
|------------------|--------------|----------|----------|----------|--------------|----------|----------|----------|
|                  | Institutions | Total    | Women    | Children | Institutions | Total    | Girls    | Boys     |
| Anklesvar .....  | 1            | 14       | 6        | 8        |              |          |          |          |
| Dahanu .....     | 1            | 5        | 3        | 2        | 1            | 21       | 8        | 13       |
| Totals .....     | 1            | 14       | 6        | 8        | 1            | 21       | 8        | 13       |
|                  | <b>1</b>     | <b>5</b> | <b>3</b> | <b>2</b> | <b>1</b>     | <b>6</b> | <b>1</b> | <b>5</b> |

our active missionaries in service and on furlough to 91. Only one new recruit was sent out last year, Sister Corda Wertz, a registered nurse, from Ohio, who was asked to go to China to fill the place of Sister Edna Flory who had to return on account of serious illness. We are glad to report no deaths among the missionaries since our last report. Since the close of the fiscal year, however, we must record the homegoing of Bro. Jesse B. Emmert. He served eighteen years on the India field and eight years as a member of the Board. His devotion to the church and the cause of missions, his experience as a missionary and in visiting the Africa field, along with his student mind and high Christian character made him a most valued member of the Board. We all feel a deep sense of loss in his death.

## India

The India Mission was opened in 1894. There is now a total church membership of 4,871. There are 3,698 pupils in the schools. The hospitals for the year treated 7,694 different patients with more than 32,000 different treatments, or an average of more than 100 per day, exclusive of Sundays. There are fifteen congregations and twenty-two ministers, not including missionaries. They baptized during the year 263. They

TABLE III. GENERAL EDUCATION

| Mission Stations | Total Under Instruction<br>—All Schools | Kin.         |        | Elementary Schools |              |       | High & Mid. Schools |         |              | Industrial Schools |       |              | Tch. Train. Schools |      |       | Edu. Fees—All Schools—<br>Dollars |              |              |      |        |
|------------------|-----------------------------------------|--------------|--------|--------------------|--------------|-------|---------------------|---------|--------------|--------------------|-------|--------------|---------------------|------|-------|-----------------------------------|--------------|--------------|------|--------|
|                  |                                         | Kindergarten | Pupils | Schools            | Total Pupils | Boys  | Girls               | Schools | Total Pupils | Boys               | Girls | Institutions | Total Pupils        | Boys | Girls |                                   | Institutions | Total Pupils | Male | Female |
|                  |                                         |              |        |                    |              |       |                     |         |              |                    |       |              |                     |      |       |                                   |              |              |      |        |
| Ahwa.....        | 313                                     | 1            | 25     | 8                  | 268          | 228   | 40                  | 1       | 7            | 7                  | 1     | 13           | 13                  |      |       |                                   |              |              |      |        |
| Anklesvar.....   | 316                                     | 1            | 27     | 9                  | 264          | 223   | 41                  | 1       | 9            | 9                  | 1     | 16           | 16                  |      |       |                                   |              |              |      |        |
| Bulsar.....      | 580                                     |              | 19     | 305                | 248          | 57    | 2                   | 221     | 99           | 122                | 2     | 43           | 34                  | 9    | 2     | 21                                | 12           | 9            |      |        |
|                  | 458                                     |              | 15     | 209                | 170          | 39    | 2                   | 167     | 101          | 66                 | 2     | 63           | 55                  | 8    |       |                                   |              |              |      |        |
| Dahanu.....      | 1,180                                   |              | 23     | 1,02               | 900          | 202   | 3                   | 48      | 48           |                    | 1     | 30           | 30                  |      |       |                                   |              |              |      |        |
|                  | 1,111                                   |              | 28     | 1,056              | 860          | 196   | 2                   | 55      | 54           | 1                  |       |              |                     |      |       |                                   |              |              |      |        |
| Jalalpor.....    | 106                                     | 1            | 12     | 4                  | 87           | 53    | 34                  | 1       | 7            | 7                  |       |              |                     |      |       |                                   |              |              | 55   |        |
|                  | 101                                     | 1            | 6      | 6                  | 92           | 72    | 20                  | 1       | 3            | 3                  |       |              |                     |      |       |                                   |              |              |      |        |
| Palghar.....     | 481                                     |              | 18     | 451                | 325          | 126   | 2                   | 30      | 16           | 14                 |       |              |                     |      |       |                                   |              |              | 134  |        |
|                  | 660                                     |              | 18     | 610                | 464          | 146   | 3                   | 50      | 35           | 15                 |       |              |                     |      |       |                                   |              |              | 100  |        |
| Umalla-Vali..... | 204                                     |              | 5      | 159                | 135          | 24    | 1                   | 19      | 18           | 1                  | 1     | 26           | 26                  |      |       |                                   |              |              | 36   |        |
|                  | 198                                     |              | 5      | 152                | 128          | 24    | 1                   | 17      | 16           | 1                  | 1     | 29           | 29                  |      |       |                                   |              |              | 60   |        |
| Vada.....        | 382                                     |              | 11     | 334                | 295          | 39    | 2                   | 48      | 44           | 4                  |       |              |                     |      |       |                                   |              |              | 147  |        |
|                  | 152                                     |              | 11     | 135                | 108          | 27    | 1                   | 17      | 14           | 3                  |       |              |                     |      |       |                                   |              |              | 28   |        |
| Vyara.....       | 95                                      |              | 4      | 95                 | 87           | 8     |                     |         |              |                    |       |              |                     |      |       |                                   |              |              |      |        |
|                  | 92                                      |              | 4      | 92                 | 84           | 8     |                     |         |              |                    |       |              |                     |      |       |                                   |              |              |      |        |
| Totals.....      | 540                                     |              | 22     | 479                | 372          | 107   | 2                   | 33      | 28           | 5                  | 1     | 28           | 28                  |      |       |                                   |              |              |      |        |
|                  | 610                                     |              | 25     | 547                | 436          | 111   | 2                   | 33      | 23           | 10                 | 1     | 30           | 30                  |      |       |                                   |              |              |      |        |
|                  | 3 881                                   | 2            | 37     | 114                | 3,280        | 2,643 | 637                 | 14      | 413          | 260                | 153   | 6            | 140                 | 131  | 9     | 2                                 | 21           | 12           | 9    |        |
|                  | 3,698                                   | 2            | 33     | 121                | 3,157        | 2,545 | 612                 | 13      | 351          | 252                | 99    | 5            | 138                 | 130  | 8     | 2                                 | 19           | 11           | 8    |        |
|                  |                                         |              |        |                    |              |       |                     |         |              |                    |       |              |                     |      |       |                                   |              |              | 188  |        |

TABLE IV. MEDICAL

| Mission Stations | Foreign Staff  |                  |        | Native Staff   |                  |                        |                          | Hospitals and Dispensaries |                   |             |              |                            |                   |                 |                  |                  |                           | Medical Fees Rec'd—Dollars |                  |
|------------------|----------------|------------------|--------|----------------|------------------|------------------------|--------------------------|----------------------------|-------------------|-------------|--------------|----------------------------|-------------------|-----------------|------------------|------------------|---------------------------|----------------------------|------------------|
|                  | Physicians—Men | Physicians—Women | Nurses | Physicians—Men | Physicians—Women | Trained Assistants—Men | Trained Assistants—Women | Hospitals                  | Beds in Foregoing | In-Patients | Dispensaries | Treatments in Dispensaries | Obstetrical Cases | Visits to Homes | Major Operations | Minor Operations | Total Individual Patients |                            | Total Treatments |
| Ahwa.....        |                |                  |        |                |                  |                        |                          |                            |                   |             | 1            |                            |                   |                 |                  |                  |                           |                            |                  |
| Bulsar.....      | 1              |                  |        | 1              |                  | 2                      | 3                        | 1                          | 23                | 347         | 1            | 22,818                     | 21                | 81              | 32               | 1,013            | 4,837                     | 22,910                     | 8,596            |
|                  | 1              |                  |        | 1              |                  | 2                      | 4                        | 1                          | 26                | 433         | 1            | 19,392                     | 27                | 24              | 49               | 351              | 3,436                     | 19,443                     | 6,769            |
| Dahanu.....      |                | 1                | 1      |                | 1                | 1                      | 2                        | 1                          | 23                | 402         | 1            | 14,647                     | 53                | 65              |                  | *385             | 4,972                     | 14,677                     | 3,704            |
|                  |                | 1                | 1      |                | 1                | 1                      | 2                        | 1                          | 23                | 304         | 1            | 12,609                     | 34                | 60              |                  | *230             | 4,258                     | 12,609                     | 3,000            |
| Vada.....        |                |                  |        |                |                  |                        |                          |                            |                   |             |              |                            |                   |                 |                  |                  |                           |                            |                  |
| Totals.....      | 1              | 1                | 1      | 1              | 1                | 3                      | 5                        | 2                          | 46                | 749         | 3            | 37,465                     | 74                | 146             | 32               | 1,398            | 9,809                     | 37,587                     | 12,300           |
|                  | 1              | 1                | 1      | 1              | 1                | 3                      | 6                        | 2                          | 49                | 737         | 2            | 232,001                    | 61                | 84              | 49               | 581              | 7,694                     | 32,052                     | 9,769            |

\* Major and minor combined.

have 117 Sunday-schools with an attendance of 4,711. Their contribution to church work was about \$3,000, and fees collected through the hospitals amounted to \$9,769. Ten years ago there were 64 missionaries in this field, which number has been reduced to about 40. This means that native leaders are assuming new responsibilities which increasingly assures the permanence of the work. Industrial training is giving a new type of leadership for rural communities, both among men and women.

## China

The work in Shansi, China, was opened in 1908. At this writing we do not have the final report for the year, but the total church membership is about 1,500, with about 800 in all schools. Many thousands have



TABLE II. INDIA CHURCH IN THE FIELD

| Church<br>Congrega-<br>tions | Nat. Staff |              |                |       | The Church         |                                           |                      |                     |                         |                        |                                         |                |                                   |                                      |
|------------------------------|------------|--------------|----------------|-------|--------------------|-------------------------------------------|----------------------|---------------------|-------------------------|------------------------|-----------------------------------------|----------------|-----------------------------------|--------------------------------------|
|                              | Total      | Ordained Men | Unordained Men | Women | Organized Churches | Other Places Having Regu-<br>lar Services | Baptized During Year | Christian Community | Total Church Membership | Christians in Villages | Others Under Christian In-<br>struction | Sunday-schools | Sunday-school Teachers and Pupils | Contribution for Church Work—Dollars |
| Ahwa.....                    | 17         | 14           | 3              | 1     | 3                  | 8                                         | 491                  | 204                 | 70                      | 241                    | 5                                       | 262            | 200                               |                                      |
| Amletha.....                 | 18         | 2            | 12             | 4     | 1                  | 1                                         | 490                  | 200                 | 55                      | 215                    | 2                                       | 225            | 100                               |                                      |
| Andada.....                  | 5          | 1            | 3              | 1     | 1                  | 2                                         | 150                  | 62                  | 62                      | 93                     | 3                                       | 130            | 35                                |                                      |
| Andada.....                  | 4          | 1            | 3              | 1     | 1                  | 3                                         | 9                    | 150                 | 74                      | 230                    | 2                                       | 40             | 22                                |                                      |
| Anklesvar.....               | 4          | 1            | 3              | 1     | 3                  | 16                                        | 160                  | 90                  | 90                      | 225                    | 2                                       | 50             | 30                                |                                      |
| Bulsar.....                  | 23         | 2            | 16             | 5     | 3                  | 13                                        | 84                   | 1,300               | 915                     | 750                    | 180                                     | 13             | 538                               | 250                                  |
| Bulsar.....                  | 22         | 4            | 16             | 2     | 4                  | 13                                        | 51                   | 1,350               | 950                     | 800                    | 150                                     | 13             | 550                               | 360                                  |
| Dahanu.....                  | 20         | 2            | 14             | 4     | 1                  | 2                                         | 23                   | 520                 | 283                     | 15                     | 200                                     | 5              | 483                               | 336                                  |
| Dahanu.....                  | 16         | 1            | 11             | 4     | 1                  | 2                                         | 19                   | 500                 | 275                     | 6                      | 192                                     | 7              | 430                               | 180                                  |
| Jalalpor.....                | 15         | 1            | 7              | 7     | 1                  | 1                                         | 8                    | 115                 | 65                      | 9                      | 40                                      | 2              | 82                                | 141                                  |
| Jalalpor.....                | 9          | 1            | 5              | 3     | 1                  | 1                                         | 3                    | 92                  | 62                      | 5                      | 71                                      | 6              | 103                               | 168                                  |
| Jamoli.....                  | 20         | 2            | 14             | 4     | 2                  | 6                                         | 43                   | 523                 | 316                     | 270                    | 800                                     | 13             | 493                               | 138                                  |
| Jamoli.....                  | 21         | 3            | 13             | 5     | 2                  | 8                                         | 40                   | 615                 | 419                     | 396                    | 865                                     | 15             | 516                               | 406                                  |
| Jitali.....                  | 4          | 4            | 1              | 1     | 1                  | 2                                         | 2                    | 160                 | 73                      | 73                     | 45                                      | 2              | 83                                | 84                                   |
| Jitali.....                  | 5          | 1            | 4              | 1     | 1                  | 3                                         | 1                    | 190                 | 84                      | 84                     | 74                                      | 4              | 116                               | 50                                   |
| Khergam.....                 | 2          | 1            | 2              | 1     | 1                  | 1                                         | 9                    | 300                 | 136                     | 115                    | 300                                     | 2              | 75                                | 38                                   |
| Khergam.....                 | 2          | 1            | 1              | 1     | 1                  | 1                                         | 1                    | 350                 | 128                     | 20                     | 400                                     | 2              | 60                                | 24                                   |
| Palghar.....                 | 32         | 1            | 27             | 4     | 1                  | 1                                         | 99                   | 523                 | 305                     | 220                    | 650                                     | 17             | 703                               | 247                                  |
| Palghar.....                 | 33         | 1            | 27             | 5     | 1                  | 1                                         | 39                   | 577                 | 350                     | 243                    | 627                                     | 20             | 819                               | 1,100                                |
| Rohid.....                   | 12         | 1            | 10             | 1     | 1                  | 5                                         | 80                   | 55                  | 13                      | 120                    | 3                                       | 160            | 55                                |                                      |
| Rohid.....                   | 12         | 1            | 10             | 1     | 1                  | 6                                         | 80                   | 59                  | 13                      | 100                    | 3                                       | 145            | 58                                |                                      |
| Umalla-Vali....              | 2          | 2            | 1              | 1     | 1                  | 3                                         | 19                   | 140                 | 109                     | 109                    | 125                                     | 2              | 44                                | 28                                   |
| Umalla-Vali....              | 2          | 1            | 1              | 1     | 1                  | 2                                         | 3                    | 140                 | 104                     | 104                    | 125                                     | 2              | 33                                | 31                                   |
| Vada.....                    | 16         | 1            | 13             | 2     | 1                  | 7                                         | 5                    | 530                 | 304                     | 304                    | 130                                     | 7              | 356                               | 250                                  |
| Vada.....                    | 10         | 1            | 8              | 1     | 1                  | 4                                         | 11                   | 540                 | 309                     | 309                    | 69                                      | 5              | 256                               | 132                                  |
| Vyara.....                   | 12         | 8            | 4              | 1     | 1                  | 1                                         | 91                   | 31                  | 15                      | 98                     | 2                                       | 95             | 53                                |                                      |
| Vyara.....                   | 8          | 6            | 2              | 1     | 1                  | 1                                         | 91                   | 36                  | 12                      | 85                     | 3                                       | 85             | 45                                |                                      |
| Totals.....                  | 37         | 3            | 26             | 8     | 1                  | 21                                        | 95                   | 2,325               | 1,716                   | 1,400                  | 300                                     | 21             | 810                               | 410                                  |
| Totals.....                  | 33         | 4            | 25             | 4     | 4                  | 26                                        | 62                   | 2,300               | 1,735                   | 1,550                  | 300                                     | 20             | 1,132                             | 200                                  |
| Totals.....                  | 223        | 14           | 165            | 44    | 18                 | 66                                        | 411                  | 7,398               | 4,648                   | 3,499                  | 3,552                                   | 99             | 4,354                             | 2,287                                |
| Totals.....                  | 200        | 22           | 147            | 31    | 22                 | 70                                        | 263                  | 7,635               | 4,871                   | 3,757                  | 3,608                                   | 117            | 4,711                             | 2,944                                |



Two graduates Women's Bible School, Liao Chou, China.  
Their influence will change China in the years ahead

been treated by the doctors, and the hospital at Show Yang has been sold to one of our Christian doctors on reasonable terms. We believe this is the beginning of further Chinese direction and control of the work which assures hope for the future. The help of the Doctors Cottrell for a year was much needed and appreciated. Another physician is very much needed. Some industrial experiments, such as the making of woolen cloth, milk from beans, etc., promise help toward economic freedom and a self-supporting church in a land where thousands die from starvation almost every year. China offers an urgent opportunity to the Christian church, especially in America.

### Africa

Nigeria, West Africa, is the newest of our mission fields, and was opened in 1922. It is surrounded with almost unlimited need. Being new, the church membership is not yet large—84 at last report. There are 526 under Christian instruction, and regular services at 23 different points. 4,709 different patients were treated by the hospitals. Here work among the lepers

### China Mission Statistics

1931-1932

1931 figures in light faced type

1932 figures in bold faced type

TABLE I. FOREIGN STAFF

| Date of First Work in Field | Total     | Ordained Men | Unordained Men | Wives     | Unmarried Women | Short Term Workers | Residence Stations |
|-----------------------------|-----------|--------------|----------------|-----------|-----------------|--------------------|--------------------|
| 1908                        | 28        | 9            |                | 9         | 10              |                    | 4                  |
|                             | <b>31</b> | <b>10</b>    |                | <b>10</b> | <b>11</b>       |                    | <b>4</b>           |

\* Three of this number on furlough.

\*\* Nine were on furlough for half or all the year.

TABLE II. THE CHURCH IN THE FIELD

| Church Congregations | Native Staff |              |                | The Church |                    |                                      |                      |                     |                         |                        |                                    |                |                                   |                                |
|----------------------|--------------|--------------|----------------|------------|--------------------|--------------------------------------|----------------------|---------------------|-------------------------|------------------------|------------------------------------|----------------|-----------------------------------|--------------------------------|
|                      | Total        | Ordained Men | Unordained Men | Women      | Organized Churches | Other Places Having Regular Services | Baptized During Year | Christian Community | Total Church Membership | Christians in Villages | Others Under Christian Instruction | Sunday-schools | Sunday-school Teachers and Pupils | Contributions for Church Work* |
| Ping Ting Chow       | 14           | 1            | 8              | 5          | 1                  | 6                                    | 82                   |                     | 814                     | 584                    | 50                                 | 1              | 1,240                             | 104.58                         |
| Liao Chow .....      | 14           | 1            | 7              | 6          | 1                  | 6                                    | 63                   |                     | 851                     | 600                    | 50                                 | 1              | 1,390                             | 448.87                         |
| Showyang .....       | 18           | 1            | 9              | 9          | 1                  | 11                                   | 42                   |                     | 290                     | 220                    | 100                                | 1              | 1,100                             | 1120.00                        |
| Tai Yuan Fu ...      | 16           | 1            | 9              | 6          | 1                  | 11                                   | 52                   |                     | 337                     |                        |                                    | 2              | 1,220                             | 169.00                         |
| Totals .....         | 7            | 5            | 2              | 1          | 2                  | 17                                   |                      | 189                 | 137                     |                        |                                    | 1              | 80                                | 100.00                         |
| Totals .....         | 7            | 5            | 2              | 2          | 2                  | 5                                    |                      | 201                 | 110                     |                        | 20                                 | 1              | 54                                | 100.00                         |
| Totals .....         | 2            | 1            | 1              | 1          | 1                  | 7                                    | 200                  | 105                 |                         |                        | 20                                 | 1              | 40                                | 101.49                         |
| Totals .....         | 1            | 1            | 1              | 1          | 1                  | 200                                  | 115                  |                     |                         |                        | 15                                 | 20             | 38.15                             |                                |
| Totals .....         | 41           | 23           | 17             | 3          | 20                 | 148                                  | 200                  | 1,398               | 941                     | 170                    | 4                                  | 460            | 426.07                            |                                |
| Totals .....         | 38           | 2            | 21             | 15         | 5                  | 19                                   | 120                  | 200                 | 1,504                   | 710                    | 85                                 | 14             | 584                               | 739.02                         |

\* Contributions in Mex. During the year it was more than four to one U. S. gold.

† Approximately.



has multiplied rapidly and the over-worked nurses and doctors can not keep up with its increased care. More than 400 of these unfortunate people are now receiving treatment and Christian instruction in a Leper Colony, most of the expenses of which are provided for by the British government. The work of evangelism and the village schools are being promoted on a self-supporting basis. 22 missionaries with an expenditure of \$31,203 have tried to carry on in these difficult days.

#### Scandinavia

Fifty-eight years ago a call came from Denmark to come and baptize a young man. This call was answered and all through these years one or more workers from America have shared in the work. Two men and their wives, with about eight native ministers, carried on the work last year with an expenditure of \$5,222. The church in America has received many members from the Scandinavian churches.

#### The Home Field

On account of reduced income we were unable to help the many churches that appealed for help in America; yet more than 35 were helped directly and many



Christian boys, Africa. One can see leadership in these faces

TABLE III. GENERAL EDUCATION

| Mission Stations | Total Under Instruction—<br>All Schools | Kinder-<br>garten |        | Elementary<br>Schools |              |      | High & Middle<br>Schools |         |              | Bible<br>Schools |       |         | Fees Received<br>Locally |          |        |
|------------------|-----------------------------------------|-------------------|--------|-----------------------|--------------|------|--------------------------|---------|--------------|------------------|-------|---------|--------------------------|----------|--------|
|                  |                                         | Kindergarten      | Pupils | Schools               | Total Pupils | Boys | Girls                    | Schools | Total Pupils | Boys             | Girls | Schools | Total Pupils             | Men      | Women  |
|                  |                                         |                   |        |                       |              |      |                          |         |              |                  |       |         |                          |          |        |
| Ping Ting .....  |                                         |                   |        | 318                   | 1            | 24   | 3                        | 245     | 133          | 112              | 1     | 49      | 49                       | 1,400.40 | 734.94 |
|                  |                                         |                   |        | 323                   | 1            | 20   | 3                        | 256     | 154          | 102              | 1     | 47      | 47                       | 1,669.70 | 648.81 |
| Liao Chow .....  |                                         |                   |        | 243                   | 1            | 18   | 2                        | 185     | 131          | 54               | 1     | 40      | 40                       | 1,999    | **     |
|                  |                                         |                   |        | 244                   | 1            | 20   | 2                        | 180     | 129          | 51               | 1     | 44      | 44                       | †        | †      |
| Showyang .....   |                                         |                   |        | 145                   | 1            | 15   | 2                        | 130     | 78           | 52               |       |         |                          | 800.00   | 200.00 |
| ***              |                                         |                   |        | 145                   | 1            | 15   | 2                        | 130     | 78           | 52               |       |         |                          | †        | †      |
| Total .....      |                                         |                   |        | 706                   | 3            | 57   | 7                        | 560     | 342          | 218              | 2     | 89      | 89                       | 4,199.40 | 934.94 |
|                  |                                         |                   |        | 712                   | 3            | 55   | 7                        | 566     | 361          | 205              | 2     | 91      | 91                       | 1,669.70 | 648.81 |

\* Contributions in Mex. During the year it was more than four to one U. S. gold.

\*\* Included in Boys' Elementary.

\*\*\* School closed at the Middle of the year. No Funds.

† No Report.

TABLE IV. MEDICAL

| Mission Stations | Foreign<br>Staff |        | Native<br>Staff |                   | Hospital and Dispensary |                           |           |                   |             |              |                            |                   |                 |                  |                  |                           |
|------------------|------------------|--------|-----------------|-------------------|-------------------------|---------------------------|-----------|-------------------|-------------|--------------|----------------------------|-------------------|-----------------|------------------|------------------|---------------------------|
|                  | Physicians, Men  | Nurses | Physicians, Men | Physicians, Women | Trained Assistants, Men | Trained Assistants, Women | Hospitals | Beds in Foregoing | In-Patients | Dispensaries | Treatments in Dispensaries | Obstetrical Cases | Visits to Homes | Major Operations | Minor Operations | Total Individual Patients |
|                  |                  |        |                 |                   |                         |                           |           |                   |             |              |                            |                   |                 |                  |                  |                           |
| Ping Ting .....  |                  | 1      | 1               | 0                 | 1                       | 1                         | 1         | 75                | 612         | 1            | 12,692                     | 74                | 40              | 200              | 190              | 13,696                    |
|                  |                  | 1      | 1               | 0                 | 4                       | 2                         | 1         | 75                | 493         | 1            | 7,355                      | 75                | 20              | 117              | 200              | 8,320                     |
| Liao Chow .....  |                  | 1      | 1               | 0                 | 0                       | 0                         | 1         | 60                | 442         | 1            | 8,791                      | 24                | 25              | 145              | 88               | 2,593                     |
|                  |                  | 1      | 1               | 0                 | 0                       | 0                         | 1         | 60                | 413         | 1            | 9,930                      | 23                | 25              | 173              | 121              | 2,870                     |
| Showyang .....   |                  |        | 1               | 0                 | 0                       | 1                         | 1         | 40                | 220         | 1            | 5,433                      | 56                | 84              | 85               | 250              | 5,908                     |
|                  |                  |        | 1               | 0                 | 0                       | 1                         | 1         | 40                | 160         | 1            | 3,856                      | 58                | 65              | 65               | 121              | 1,877                     |
| Totals .....     |                  | 2      | 3               | 0                 | 1                       | 2                         | 3         | 175               | 1,274       | 3            | 26,916                     | 154               | 149             | 430              | 528              | 22,197                    |
|                  |                  | 2      | 3               | 0                 | 4                       | 3                         | 2         | 175               | 1,066       | 3            | 21,141                     | 156               | 110             | 355              | 321              | 13,067                    |

\* Fees in Mex. Collections all in local currency. One U. S. Gold equals 4 plus Mex.



## Africa Mission Statistics

1931-1932

1931 figures in light faced type  
1932 figures in bold faced type

TABLE I. FOREIGN STAFF

| Date of First Work in Field | Total | Ordained Men | Unordained Men | Wives | Unmarried Women | Short Term Workers | Residence Stations |
|-----------------------------|-------|--------------|----------------|-------|-----------------|--------------------|--------------------|
| 1922 .....                  | 24*   | 7            | 2              | 9     | 6               |                    | 3                  |
|                             | 23    | 7            | 2              | 9     | 5               |                    | 3                  |

\* Five of this number on furlough. One deceased.

TABLE III. GENERAL EDUCATION

| Mission Stations | Elementary Schools      |         |            |           |                   | Fees Collected     |
|------------------|-------------------------|---------|------------|-----------|-------------------|--------------------|
|                  | Total Under Instruction | Schools | Boys       | Girls     | Industrial Pupils |                    |
| Garkida .....    | 205<br>283              | 1<br>1  | 182<br>184 | 23<br>99  | 48<br>36          | \$ 82.70<br>120.61 |
| Lassa .....      | 168<br>99               | 1<br>1  | 121<br>91  | 47<br>8   | 10<br>12          | 10.40<br>12.15     |
| Marama .....     | 126<br>165              | 1<br>1  | 97<br>135  | 29<br>30  | 30<br>10          | 32.00<br>26.61     |
| Totals .....     | 499<br>547              | 3<br>3  | 400<br>410 | 99<br>137 | 88<br>58          | \$125.10<br>159.37 |

TABLE II. THE CHURCH IN THE FIELD

| Church Congregations | Organized Churches | Other Places Having Regular Services | Baptized During the Year | Christian Community | Total Church Membership | Others Under Christian Instruction | Contributions for Church Work including Natives |
|----------------------|--------------------|--------------------------------------|--------------------------|---------------------|-------------------------|------------------------------------|-------------------------------------------------|
| Garkida .....        | 1<br>1             | 12<br>11                             | 10<br>22                 | 140<br>564          | 27<br>61                | 110<br>327                         | \$164.44<br>191.56                              |
| Lassa .....          | 1<br>1             | 2<br>3                               | 25<br>1                  | 28<br>11            | 10<br>99                | 13<br>99                           | 53.72<br>60.33                                  |
| Marama .....         | 1<br>1             | 5<br>6                               | 80<br>3                  | 300<br>100          | 4<br>12                 | 40<br>100                          | 26.10<br>63.18                                  |
| Totals .....         | 3<br>3             | 19<br>20                             | 10<br>26                 | 245<br>892          | 41<br>84                | 163<br>526                         | \$244.26<br>315.07                              |

TABLE IV. MEDICAL

| Mission Stations | Medical Staff |        | Hospital and Dispensary |           |                  |              |          |                   |                 |                  |                  |                           |                   |
|------------------|---------------|--------|-------------------------|-----------|------------------|--------------|----------|-------------------|-----------------|------------------|------------------|---------------------------|-------------------|
|                  | Physicians    | Nurses | Native Assistants       | Hospitals | Beds in Hospital | Dispensaries | Orphans  | Obstetrical Cases | Visits to Homes | Major Operations | Minor Operations | Total Individual Patients | Total Treatments  |
| Garkida.....     | 1<br>1        | 2<br>1 | 6<br>19                 | 1<br>1    | 60<br>60         | 1<br>3       | 6<br>16  | 22<br>25          | 62<br>308       | 62<br>11         | 246<br>183       | 1,567<br>2,628            | 42,390<br>81,809  |
| Lassa.....       | 1<br>1        | 2<br>2 | 4<br>4                  | 1<br>1    | 8<br>60          | 1<br>2       | 8<br>5   |                   | 39<br>18        | 48<br>35         | 1,174<br>1,498   | *16,212<br>15,753         | 199.98<br>217.94  |
| Marama.....      |               | 1<br>1 | 1<br>2                  |           |                  |              |          | 234<br>7          | 49              | 387<br>4         | 4,236<br>583     | 4,236<br>11,748           | 8.26<br>15.83     |
| Total.....       | 2<br>2        | 5<br>4 | 14<br>25                | 2<br>2    | 68<br>132        | 2<br>7       | 30<br>17 | 30<br>37          | 234<br>357      | 101<br>29        | 298<br>222       | 3,128<br>4,709            | 62,838<br>109,310 |
|                  |               |        |                         |           |                  |              |          |                   |                 |                  |                  |                           | 347.49<br>318.11  |
|                  |               |        |                         |           |                  |              |          |                   |                 |                  |                  |                           | 403               |

\* Treatment Days.

\*\* Huts.

indirectly. The Industrial School in Greene County, Virginia, was continued with reduced expenditures. The state has provided several new schools for this section since we began and it now looks as if this school might be discontinued. The evangelistic work in this

area must be continued of course. More than a hundred were baptized last year in that congregation. The Home Secretary has spent the past year among the churches of the southeastern section of our country. We believe these contacts will bear much fruit in time.

## Statistical and Financial Report for Sweden and Denmark

## SWEDEN

| Congregations    |        |           |             |         |                    |                 |                |                 |                      |                 |                  |             |                |          |
|------------------|--------|-----------|-------------|---------|--------------------|-----------------|----------------|-----------------|----------------------|-----------------|------------------|-------------|----------------|----------|
|                  | Elders | Ministers | Evangelists | Deacons | Preaching Services | Prayer Meetings | Y. P. Meetings | Junior Meetings | Aid Society Meetings | Pastoral Visits | Council Meetings | Love Feasts | Sunday-schools | Baptized |
| Vannaberga ..... | 2      |           |             | 3       | 149                | 60              |                |                 | 271                  | 192             |                  |             | 1              | 1        |
| Malmö .....      | 3      | 2         | 1           | 2       | 92                 | 72              | 52             | 32              | 37                   | 285             | 4                | 4           | 1              | 2        |
| Olseröd .....    | 1      | 1         | 1           | 2       | 151                | 36              | 10             |                 | 9                    | 74              | 2                | 2           |                | 2        |
| Kjävlinge .....  | 1      |           |             | 2       | 189                | 48              | 10             |                 | 73                   | 3               | 3                |             |                | 2        |
| Simrishamn ..... |        |           |             |         | 3                  | 10              |                |                 | 7                    | 1               | 1                |             |                | 1        |
| Total .....      | 7      | 3         | 1           | 7       | 454                | 198             | 62             | 32              | 46                   | 702             | 8                | 6           | 3              | 4        |
|                  | 7      | 3         | 2           | 6       | 449                | 178             | 67             | 35              | 40                   | 394             | 10               | 8           | 2              | 4        |

## Financial Report (Receipts)—1932

|                               |               |
|-------------------------------|---------------|
| Missionaries supports .....   | Kr. 13,994.14 |
| Native workers supports ..... | 6,813.00      |
| House and hall rent .....     | 3,176.00      |
| Traveling expense .....       | 1,582.00      |
| Publication .....             | 505.94        |

|                        |        |
|------------------------|--------|
| Property expense ..... | 304.58 |
|------------------------|--------|

Kr. 26,375.66

(Exchange varies from 3.73 to 5.61 kr. to the dollar)

## DENMARK

| Congregations    | Elders | Deacons | Preaching Services | Y. P. Meetings | Sunday Schools | Council Meetings | Love Feasts | Baptized | Deaths | Membership | Pastoral Visits | Foreign Mission Offering | Local Expenses |
|------------------|--------|---------|--------------------|----------------|----------------|------------------|-------------|----------|--------|------------|-----------------|--------------------------|----------------|
| Thy .....        | 1      | 2       | 32                 | 20             | 1              | 3                | 1           | 3        | 1      | 50         | 110             | 200.00                   |                |
| Wendsyssel ..... | 1      | 10      | 5                  |                | 1              | 1                |             | 1        | 15     | 13         | 5.00            |                          |                |
|                  | 1      | 5       |                    |                | 1              |                  |             | 1        | 15     | 17         | 4.00            |                          |                |
| Total .....      | 2      | 2       | 42                 | 20             | 1              | 5                | 2           | 3        | 1      | 65         | 123             | 205.00                   |                |
|                  | 2      | 2       | 111                |                | 1              | 4                | 1           | 6        | 3      | 69         | 145             | 81.17                    | 605.43         |

1932

|                         |            |
|-------------------------|------------|
| Traveling Expense ..... | Kr. 272.10 |
| Publication .....       | 241.70     |
| Property Expense .....  | 263.27     |

Total .....Kr. 777.07  
 (1 dollar=3.73 kr. normal exchange. It varies from 3.73-6.45)

## General

The brief facts and statements given above concerning the various fields tell only a part of the work. The influence of Christian living in the home is permeating the life of these nations. Every year new Christian leaders appear, homes are built, schools begin, literature is provided, economic resources discovered, sickness healed and hundreds of lives brought to know Christ as Savior and Friend. Drastic reductions have had to be made. This has kept many out of school and closed others. Missionaries have been kept at home. But even with these losses there have been gains in seeing native Christian leaders assume responsibility and face tasks from which many of us would shrink. The work in the office seems to multiply with these increased adjustments but every effort has been made to sacrifice in salary and economize in expense to match the sacrificial giving of the churches by which the work is sustained under the blessing of God.

## Financial

Missions, with everything else, has been affected by the continued financial depression. The total amount of expenditures was \$81,249.59 less than last year, or practically a reduction of one-third. About \$10,000 of this reduction was absorbed in an increased saving in exchange. The rest represents reduced salaries, dismissed and detained missionaries, reduced schools and school attendance, dismissed native workers and reduction at every point as the following comparative items indicate. These reductions should be carefully considered by all.

In administration and missionary education there has been a saving of about \$3,000, mostly in reduced salaries. In India, a reduction of over \$50,000, was made up of \$10,000 in exchange; \$4,000 in reduced salaries; \$3,000 less transportation expense; \$6,000 reduced building expense, and \$27,800 reduction in all departments of work. In China, there was a reduction of

about \$7,000 in all departments of work, but this was neutralized by about \$2,000 in transportation and \$3,000 in disadvantage in exchange over a year ago, leaving a saving of something less than \$2,000. In Sweden, a saving of almost \$2,000 is due to not charging off that amount on the debt of Malmö church. In Africa, the reduction of \$9,331 is made up of \$800 reduced supports; \$1,100 transportation of less workers to the field; \$2,800 saving in exchange, and about \$4,700 in departments of work. The Home Department saving of \$13,000 was \$8,000 less given to districts, \$2,000 less interest on local church debts, \$2,300 on Greene County School, and \$800 less administration, mostly salaries.

## Comparative Statement of Mission Funds

|                                                                       | Receipts     |              |              |
|-----------------------------------------------------------------------|--------------|--------------|--------------|
|                                                                       | 1931-1932    | 1932-1933    | Decrease     |
| Contributions of living donors .....                                  | \$171,149.83 | \$139,690.48 | \$ 31,459.35 |
| Bequests and lapsed annuities, net income from investments, etc. .... | 31,675.45    | 2,287.73     | 29,387.72    |
|                                                                       | \$202,825.28 | \$141,978.21 | \$ 60,847.07 |
| Endowments and annuities .....                                        | 28,715.00    | 8,500.00     | 20,215.00    |
|                                                                       | Expenditures |              |              |
|                                                                       | 1931-1932    | 1932-1933    | Decrease     |
| Administration .....                                                  | \$ 10,361.30 | \$ 8,474.53  | \$ 1,886.77  |
| Missionary Education .....                                            | 8,049.34     | 7,007.10     | 1,042.24     |
| India Mission .....                                                   | 110,109.66   | 59,364.05    | 50,745.61    |
| China Mission .....                                                   | 35,329.16    | 33,581.91    | 1,747.25     |
| Sweden Mission .....                                                  | 8,670.76     | 5,222.95     | 3,447.81     |
| Denmark Mission .....                                                 | 180.60       | 234.50       | 53.90*       |
| Africa Mission .....                                                  | 40,535.63    | 31,203.64    | 9,331.99     |
| Home Missions .....                                                   | 39,806.48    | 26,664.75    | 13,141.73    |
| South China Mission .....                                             | 371.42       | 411.33       | 39.91*       |
|                                                                       | \$253,414.35 | \$172,164.76 | \$ 81,249.59 |

\* Increase.

It will be noted in these figures that the income from the churches last year decreased over \$31,000 from the year before and income from other sources over \$29,000, which made a total decrease of \$60,847.07. This indicates that the burden of the work in the past year was dependent almost entirely upon the giving from the churches. Defaulting interest on permanent funds, no income from our Publishing House, and very little from bequests on account of great difficulty in settling estates, made this necessary. We thank God and our people for their sacrificial giving in these times to carry on.

Concerning permanent funds a few facts should be given. The average interest rate on all permanent funds for the year was 3½%. This includes farms taken over, advances for taxes, etc., thereon; also all defaulted loans and bonds, which we feel is a pretty good average in times like these. This income was largely used in meeting our annuity contracts. While there was no income from the Publishing House, it has operated so as to balance accounts for the year with a small margin of safety. That conditions made it impossible to settle estates and secure money given to the Board by bequests is a matter over which we have no control. Please turn to the treasurer's complete report printed in this issue.



### Comparative Total Income and Expenditures for a Period of Six Years

| Year<br>Ending | From Liv-<br>ing Donors | Other<br>Sources | Total<br>Income | Expendi-<br>tures |
|----------------|-------------------------|------------------|-----------------|-------------------|
| 1928 .....     | \$215,391.75            | \$ 61,225.42     | \$296,617.17    | \$365,137.20      |
| 1929 .....     | 240,667.94              | 57,355.10        | 298,023.04      | 300,989.87        |
| 1930 .....     | 327,613.49              | 82,160.32        | 409,773.81      | 274,659.68        |
| 1931 .....     | 237,208.23              | 49,381.37        | 286,589.60      | 273,653.41        |
| 1932 .....     | 171,149.83              | 31,675.45        | 202,825.28      | 253,414.35        |
| 1933 .....     | 139,690.48              | 2,287.73         | 141,978.21      | 172,164.76        |

This record shows the giving and expenditures in the work under the General Mission Board for the past six years. It is given as a matter of information and comparison. The Board will continue to keep its work, so far as possible, within the money available for this purpose. The table shows a reduction of more than half in the six years and the present year will reduce it much more. We believe, however, that a spirit of missions and evangelism is quite as essential to the normal life of the church at home as a strong church at home is to the mission program. The church is challenged in these days to meet the needs at home and abroad as never before. We pray for that experience of the living Christ that shall enable us to meet that need!

### Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1933

#### MISSION INCOME AND EXPENSE

|                                       |              |              |              |  |
|---------------------------------------|--------------|--------------|--------------|--|
| <b>INCOME</b>                         |              |              |              |  |
| World Wide Fund (Schedule 27) .....   |              | \$ 73,784.23 |              |  |
| India Mission (Schedule 1) .....      |              | 28,820.56    |              |  |
| China Mission (Schedule 2-A) .....    |              | 15,666.77    |              |  |
| South China Mission (Schedule 2-B) .. |              | 130.00       |              |  |
| Sweden Mission (Schedule 3) .....     |              | 1,506.78     |              |  |
| Africa Mission (Schedule 5) .....     |              | 19,700.01    |              |  |
| Home Mission (Schedule 6) .....       |              | 2,369.86     |              |  |
| <b>Memo—</b>                          |              |              |              |  |
| From Living Donors .....              | \$139,690.48 |              |              |  |
| From Other Sources .....              | 2,287.73     |              |              |  |
| Total Mission Income .....            |              |              | \$141,978.21 |  |
| <b>DEFICIT February 28, 1933</b>      |              |              |              |  |
| World Wide Fund (Schedule 27) .....   |              | \$ 47,046.93 |              |  |
| <b>Less Balances—</b>                 |              |              |              |  |
| India Funds (Schedule 1) .....        | \$ 11,308.03 |              |              |  |
| China Funds (Schedule 2-A) .....      | 1,213.00     |              |              |  |
| Denmark Funds (Schedule 4) .....      | 1,429.13     | 13,950.16    | 33,096.77    |  |
|                                       |              |              | \$175,074.98 |  |
| <b>DEFICIT March 1, 1932</b>          |              |              |              |  |
| World Wide Fund (Schedule 2) .....    |              | \$ 16,860.38 |              |  |
| <b>Less Balances—</b>                 |              |              |              |  |
| India Funds (Schedule 1) .....        | \$ 11,308.03 |              |              |  |
| China Funds (Schedule 2-A) .....      | 1,213.00     |              |              |  |
| Denmark Funds (Schedule 4) .....      | 1,429.13     | 13,950.16    | \$ 2,910.22  |  |
| <b>EXPENSE</b>                        |              |              |              |  |
| Administration (Schedule 7) .....     |              | \$ 8,474.53  |              |  |
| Missionary Education (Schedule 8) ..  |              | 7,007.10     |              |  |
| India Mission (Schedule 1) .....      |              | 59,364.05    |              |  |
| China Mission (Schedule 2-A) .....    |              | 33,581.91    |              |  |
| South China Mission (Schedule 2-B) .. |              | 411.33       |              |  |
| Sweden Mission (Schedule 3) .....     |              | 5,222.95     |              |  |
| Denmark Mission (Schedule 4) .....    |              | 234.50       |              |  |
| Africa Mission (Schedule 5) .....     |              | 31,203.64    |              |  |
| Home Mission (Schedule 6) .....       |              | 26,664.75    | 172,164.76   |  |
|                                       |              |              | \$175,074.98 |  |

#### BALANCE SHEET AS AT FEB. 28, 1933

##### ASSETS

|                                                                     |          |              |  |
|---------------------------------------------------------------------|----------|--------------|--|
| <b>CURRENT</b>                                                      |          |              |  |
| Cash on hand and in bank .....                                      |          | \$ 31,533.94 |  |
| Liquid Investment Securities .....                                  |          | 45,820.80    |  |
| <b>Accounts Receivable</b>                                          |          |              |  |
| Foreign Bills Paid and Advances ...\$                               | 3,976.16 |              |  |
| Gish Testament Fund—Overdraft<br>(Schedule 14) .....                | 803.30   |              |  |
| Ministerial & Missionary Relief<br>Fund—Overdraft (Schedule 13) ... | 3,709.44 |              |  |
| Income Special .....                                                | 9,620.86 | 18,109.76    |  |

##### Advances to Field Treasurers:

|                         |           |           |              |
|-------------------------|-----------|-----------|--------------|
| India .....             | 11,470.54 |           |              |
| China .....             | 9,597.68  |           |              |
| Sweden .....            | 2,484.36  |           |              |
| Denmark .....           | 130.72    |           |              |
| Africa .....            | 12,951.16 |           |              |
| Greene County, Va. .... | 477.32    |           |              |
| South China .....       | 255.83    | 37,367.61 | \$132,832.11 |

##### GENERAL SECURITIES

|                                                          |            |            |  |
|----------------------------------------------------------|------------|------------|--|
| Church Extension Bills Receivable<br>(Schedule 16) ..... | 48,889.27  |            |  |
| Contingent Investments Receivable<br>(Contra) .....      | 120,033.43 | 168,922.70 |  |

##### INVESTMENTS FOR ENDOWMENT AND ANNUITIES

|                                       |            |                |  |
|---------------------------------------|------------|----------------|--|
| First Mortgage Farm Loans .....       | 707,043.44 |                |  |
| Real Estate .....                     | 183,990.46 |                |  |
| Advances on Real Estate .....         | 24,906.85  |                |  |
| City Real Estate Mortgage Bonds ...   | 235,290.50 |                |  |
| City Real Estate Mortgage Loans ..... | 6,900.00   |                |  |
| Public Utility Mortgage Bonds .....   | 460,600.00 |                |  |
| Railroad Mortgage Bonds .....         | 66,824.93  |                |  |
| Brethren Publishing House .....       | 50,000.00  | 1,735,556.18   |  |
|                                       |            | \$2,037,310.99 |  |

##### LIABILITIES

|                                                              |           |             |              |
|--------------------------------------------------------------|-----------|-------------|--------------|
| <b>CURRENT</b>                                               |           |             |              |
| Accounts Payable .....                                       |           | \$ 3,772.39 |              |
| Notes Payable (Schedule 23) .....                            |           | 26,597.90   |              |
| Transmission Certificates Outstanding<br>(Schedule 22) ..... |           | 1,378.26    |              |
| <b>Special Funds</b>                                         |           |             |              |
| Denmark Poor Fund (Schedule 14) ..\$                         | 1,625.03  |             |              |
| General Relief and Reconstruction<br>(Schedule 14) .....     | 149.51    |             |              |
| Sundry (Schedule 14) .....                                   | 1,217.39  |             |              |
| Student Loan Fund (Schedule 14) ..                           | 3,630.83  |             |              |
| Gish Publishing Fund (Schedule 14) ..                        | 1,897.53  |             |              |
| Book and Tract Work (Schedule 14) ..                         | 6,907.86  |             |              |
| Conference Budget Fund (Schedule<br>14) .....                | 22,391.63 |             |              |
| Africa Leper Fund (Schedule 14) ..                           | 1,000.00  | 38,819.78   | \$ 70,568.33 |

##### GENERAL FUNDS

|                                                       |            |            |  |
|-------------------------------------------------------|------------|------------|--|
| Church Extension Fund (Schedule 15)                   | 43,989.07  |            |  |
| Contingent Agreements (Contra)<br>(Schedule 17) ..... | 120,033.43 | 164,022.50 |  |

##### ENDOWMENT AND ANNUITY FUNDS

|                                                    |            |            |              |
|----------------------------------------------------|------------|------------|--------------|
| <b>Mission Endowments (Schedule 9)</b>             |            |            |              |
| World Wide .....                                   | 681,340.33 |            |              |
| India .....                                        | 8,333.09   |            |              |
| China .....                                        | 2,027.41   |            |              |
| Mary A. Culp Memorial .....                        | 431.36     |            |              |
| H. H. Rohrer Memorial .....                        | 862.73     | 692,994.92 |              |
| <b>Miscellaneous Endowments:<br/>(Schedule 10)</b> |            |            |              |
| Ministerial and Missionary Relief<br>Fund .....    | 8.63       |            |              |
| Gospel Messenger Endowment .....                   | 15,569.90  |            |              |
| D. C. Moomaw Memorial .....                        | 7,609.17   |            |              |
| Book and Tract Endowment .....                     | 24,618.53  |            |              |
| Gish Estate Endowment .....                        | 48,888.27  | 96,694.50  |              |
| <b>Endowment Annuity Bonds (Schedule 11)</b>       |            |            |              |
| Mission Annuity Bonds (Schedule 12) ..             | 557,563.33 |            |              |
|                                                    | 342,078.28 | 899,641.61 | 1,689,331.03 |

##### RESERVE FUNDS

|                                                             |           |            |  |
|-------------------------------------------------------------|-----------|------------|--|
| Mission Building and Contingent Fund<br>(Schedule 18) ..... | 84,436.65 |            |  |
| Reserve for Mission Advances (Schedule 20) .....            | 62,049.25 | 146,485.90 |  |

##### Deficit

|                                  |           |           |                |
|----------------------------------|-----------|-----------|----------------|
| World Wide Fund .....            | 47,046.93 |           |                |
| <b>Less Balances—</b>            |           |           |                |
| India Funds (Schedule 1) .....   | 11,308.03 |           |                |
| China Funds (Schedule 2-A) ..... | 1,213.00  |           |                |
| Denmark Funds (Schedule 4) ..... | 1,429.13  | 13,950.16 | 33,096.77      |
|                                  |           |           | \$2,037,310.99 |

### Schedules

#### 1. India Mission Fund

##### Balances, March 1, 1932—

|                                     |             |              |  |
|-------------------------------------|-------------|--------------|--|
| Quinter Memorial Fund .....         | \$ 6,571.91 |              |  |
| India Village Church Fund .....     | 950.00      |              |  |
| Ahwa Church Building Fund .....     | 1,871.12    |              |  |
| Dahanu Family Line Hospital Fund .. | 63.05       |              |  |
| Khergam Church Building Fund .....  | 1,767.99    |              |  |
| Stover Memorial Fund .....          | 83.96       | \$ 11,308.03 |  |

##### Receipts—

|                                     |             |           |  |
|-------------------------------------|-------------|-----------|--|
| <b>Contributions</b>                |             |           |  |
| India General Donations .....       | \$ 4,004.28 |           |  |
| India Native Workers .....          | 375.00      |           |  |
| India Boarding Schools .....        | 754.09      |           |  |
| India Share Plan .....              | 2,785.40    |           |  |
| India Missionary Supports .....     | 20,175.31   |           |  |
| Khergam Church Building Donation .. | 10.00       | 28,104.08 |  |

|                                                        |        |                     |
|--------------------------------------------------------|--------|---------------------|
| Endowment Income (Schedule 19)                         |        |                     |
| India General Endowment .....                          | 241.48 |                     |
| Rohrer Memorial .....                                  | 25.00  | 266.48              |
| Bequests (Schedule 24) .....                           |        | 450.00              |
| Total Receipts .....                                   |        | 28,820.56           |
| From World Wide Fund to Balance<br>(Schedule 27) ..... |        | 30,543.49           |
|                                                        |        | <u>\$ 70,672.08</u> |

**Expenditures—****American Missionaries—**

|                                     |              |              |
|-------------------------------------|--------------|--------------|
| Supports .....                      | \$ 33,072.92 |              |
| Less refunds and exchange sharing.. | 6,662.22     | \$ 26,410.70 |
| Medical Expenses .....              | 52.70        |              |
| Furlough Rents .....                | 393.62       |              |
| Sending to Field .....              | 1,755.05     |              |
| Doctors' Literature .....           | 150.00       |              |
| Publications to Field .....         | 168.31       |              |
| Stover Tombstone .....              | 105.00       |              |
| Unclassified Expense .....          | .05          |              |

Total Expense Directed from Home Office \$ 29,035.43

**Annual Budget Expenses  
(Field Operating)—**

|                              |          |          |
|------------------------------|----------|----------|
| Ahwa—                        |          |          |
| Boys' Boarding School .....  | 605.30   |          |
| Evangelistic .....           | 1,533.97 |          |
| Girls' Boarding School ..... | 353.67   |          |
| Medical .....                | 72.18    |          |
| Property Expense .....       | 91.01    |          |
| Station Expense .....        | 365.23   | 3,021.36 |

|                                  |          |          |
|----------------------------------|----------|----------|
| Anklesvar—                       |          |          |
| Evangelistic .....               | 1,923.58 |          |
| Farm .....                       | 163.60   |          |
| Girls' Boarding School .....     | 1,126.38 |          |
| Industrial School .....          | 34.33    |          |
| Practical Arts .....             | 183.34   |          |
| Property Expense .....           | 316.03   |          |
| District Property Expense .....  | 63.68    |          |
| Station Expense .....            | 255.07   |          |
| Vocational Training School ..... | 2,868.89 | 6,539.04 |

|                                    |          |          |
|------------------------------------|----------|----------|
| Bulsar—                            |          |          |
| Boys' Boarding School .....        | 322.31   |          |
| Wankal Boys' Boarding School ..... | 975.73   |          |
| Evangelistic .....                 | 1,245.37 |          |
| Evangelistic Khergam .....         | 1,725.85 |          |
| Khergam Girls' School .....        | 1,130.00 |          |
| Industrial School, Wankal .....    | 198.85   |          |
| Medical .....                      | 2,124.15 |          |
| Property Expense .....             | 151.91   |          |
| District Property Expense .....    | 33.27    |          |
| Station Expense .....              | 283.14   | 3,942.28 |

|                              |        |          |
|------------------------------|--------|----------|
| Dahanu—                      |        |          |
| Evangelistic .....           | 449.10 |          |
| Girls' Boarding School ..... | 443.36 |          |
| Medical .....                | 170.71 |          |
| Property Expense .....       | 162.08 |          |
| Station Expense .....        | 208.84 | 1,092.67 |

|                                 |          |          |
|---------------------------------|----------|----------|
| Jalalpor—                       |          |          |
| Evangelistic .....              | 2,285.69 |          |
| Girls' Boarding School .....    | 795.65   |          |
| Navsari Library .....           | 360.06   |          |
| Property Expense .....          | 85.15    |          |
| District Property Expense ..... | 149.32   |          |
| Station Expense .....           | 103.48   | 3,779.35 |

|                             |        |          |
|-----------------------------|--------|----------|
| Palghar—                    |        |          |
| Boys' Boarding School ..... | 991.22 |          |
| Evangelistic .....          | 487.55 |          |
| Industrial School .....     | 162.36 |          |
| Property Expense .....      | 95.37  |          |
| Station Expense .....       | 193.28 | 1,929.78 |

|                                |        |          |
|--------------------------------|--------|----------|
| Umalla-Vali—                   |        |          |
| Boys' Boarding School .....    | 900.48 |          |
| Evangelistic—Amletha .....     | 591.32 |          |
| Evangelistic—Jamoli .....      | 419.06 |          |
| Evangelistic—Vali .....        | 784.60 |          |
| Industrial School .....        | 1.53   |          |
| Medical .....                  | 47.24  |          |
| Property Expense—Umalla .....  | 45.80  |          |
| Property Expense—Vali .....    | 104.16 |          |
| Property Expense—Amletha ..... | 20.52  |          |
| Property Expense—Jamoli .....  | 17.73  |          |
| Station Expense—Umalla .....   | 263.42 |          |
| Station Expense—Vali .....     | 144.39 | 3,340.25 |

|                                |        |          |
|--------------------------------|--------|----------|
| Vada—                          |        |          |
| District Boarding School ..... | 477.68 |          |
| Evangelistic .....             | 676.08 |          |
| Property Expense .....         | 48.99  |          |
| Property Expense—Pinjal .....  | 13.79  |          |
| Station Expense .....          | 402.72 | 1,619.26 |

|                              |          |  |
|------------------------------|----------|--|
| Vyara—                       |          |  |
| Boys' Boarding School .....  | 1,083.98 |  |
| Evangelistic .....           | 2,513.71 |  |
| Girls' Boarding School ..... | 865.62   |  |
| Industrial School .....      | 352.13   |  |

|                        |        |          |
|------------------------|--------|----------|
| Property Expense ..... | 253.72 |          |
| Station Expense .....  | 263.25 | 5,332.41 |

**General—**

|                                      |          |          |
|--------------------------------------|----------|----------|
| Administrative Offices .....         | 643.44   |          |
| Baby Home .....                      | 349.55   |          |
| Bible School—Gujarati .....          | 1,319.02 |          |
| Bible School—Marathi .....           | 375.85   |          |
| Council Fees .....                   | 25.46    |          |
| Furlough .....                       | 2,690.61 |          |
| Income Tax .....                     | 18.00    |          |
| Landour Property Expense .....       | 120.23   |          |
| Language School .....                | 653.27   |          |
| Missionary Children School Expense.. | 513.81   |          |
| Publishing .....                     | 327.55   |          |
| Social Welfare .....                 | 41.98    |          |
| Training .....                       | 404.63   |          |
| Widows' Home .....                   | 128.03   | 7,611.43 |

Total Annual Budget Expense ..... 38,207.83

**New Property (New land, buildings and equipment)**

|                                                                         |          |
|-------------------------------------------------------------------------|----------|
| Cost of partly completed projects (to be itemized when completed) ..... | 4,887.89 |
| Less the same last year .....                                           | 2,515.10 |

Actual New Property Expenditures .. 2,372.79

**Gross Expenditures .....**

69,616.05

**Less Exchange Gain**

|                              |          |
|------------------------------|----------|
| On Annual Budget Items ..... | 9,652.55 |
| On New Property Items .....  | 599.45   |

10,252.00

**Total Expenditures .....**

59,364.05

**Balances, February 28, 1933—**

|                                    |          |           |
|------------------------------------|----------|-----------|
| Quinter Memorial Fund .....        | 6,571.91 |           |
| India Village Fund .....           | 950.00   |           |
| Ahwa Church Building Fund .....    | 1,871.12 |           |
| Dahanu Family Line Hospital Fund.. | 63.05    |           |
| Khergam Church Building Fund ..... | 1,767.99 |           |
| Stover Memorial Fund .....         | 83.96    | 11,308.03 |

\$ 70,672.08

**2-A-China Mission Fund****Balances, March 1, 1932—**

|                                       |           |             |
|---------------------------------------|-----------|-------------|
| Liao Chow Girls' School Building .... | \$ 813.00 |             |
| Ping Ting Girls' Dormitory Fund ...   | 400.00    | \$ 1,213.00 |

**Receipts—****Contributions—**

|                                 |           |           |
|---------------------------------|-----------|-----------|
| China General Donations .....   | 1,681.11  |           |
| China Native Workers .....      | 115.12    |           |
| China Boys' School .....        | 22.00     |           |
| China Girls' School .....       | 16.44     |           |
| China Share Plan .....          | 1,275.15  |           |
| China Hospital Donations .....  | 25.00     |           |
| China Missionary Supports ..... | 12,473.20 | 15,608.02 |

Endowment Income (Schedule 19) ..... 58.75

Total Receipts ..... 15,666.77

From World Wide Fund to Balance

(Schedule 27) ..... 17,915.14

\$ 34,794.91

**Expenditures—****American Missionaries—**

|                                     |              |              |
|-------------------------------------|--------------|--------------|
| Supports .....                      | \$ 22,129.80 |              |
| Less Refunds and Exchange Sharing.. | 1,727.05     | \$ 20,402.75 |

|                                |          |  |
|--------------------------------|----------|--|
| Publications to Field .....    | 90.61    |  |
| Tung Chow School Support ..... | 91.32    |  |
| Furlough Rents .....           | 350.00   |  |
| Medical Expense .....          | 150.93   |  |
| Unclassified Expense .....     | 9.32     |  |
| Sending to Field .....         | 2,083.50 |  |

Total expenses directed from home office \$ 23,178.43

**Annual Budget Expenses****(Field Operating)—****Liao Chow—**

|                            |          |          |
|----------------------------|----------|----------|
| Rent .....                 | 132.50   |          |
| Repairs .....              | 652.90   |          |
| Boys' School .....         | 1,193.64 |          |
| Girls' School .....        | 1,011.00 |          |
| Men's Evangelistic .....   | 1,374.38 |          |
| Women's Evangelistic ..... | 826.15   |          |
| Medical .....              | 1,498.50 |          |
| Language Teacher .....     | 72.00    |          |
| Miscellaneous .....        | 110.45   | 6,871.52 |

**Ping Ting—**

|                            |          |          |
|----------------------------|----------|----------|
| Rent .....                 | 25.49    |          |
| Repairs .....              | 249.33   |          |
| Boys' School .....         | 1,170.00 |          |
| Girls' School .....        | 891.00   |          |
| Men's Evangelistic .....   | 1,215.84 |          |
| Women's Evangelistic ..... | 562.73   |          |
| Medical .....              | 2,338.37 |          |
| Language Teacher .....     | 72.00    |          |
| Miscellaneous .....        | 131.35   |          |
| Village School .....       | 222.75   | 6,878.86 |



|                                                                         |           |              |
|-------------------------------------------------------------------------|-----------|--------------|
| Shou Yang—                                                              |           |              |
| Rent .....                                                              | 12.70     |              |
| Repairs .....                                                           | 200.10    |              |
| Boys' School .....                                                      | 992.59    |              |
| Girls' School .....                                                     | 445.98    |              |
| Men's Evangelistic .....                                                | 629.55    |              |
| Women's Evangelistic .....                                              | 164.15    |              |
| Medical .....                                                           | 1,123.21  |              |
| Language Teacher .....                                                  | 168.75    |              |
| Miscellaneous .....                                                     | 176.84    | 3,913.87     |
| Tai Yuan—                                                               |           |              |
| Rent .....                                                              | 733.50    |              |
| Repairs .....                                                           | 32.22     |              |
| Men's Evangelistic .....                                                | 259.87    |              |
| Women's Evangelistic .....                                              | 148.38    |              |
| Language Teacher .....                                                  | 144.00    |              |
| Miscellaneous .....                                                     | 51.84     | 1,369.81     |
| General—                                                                |           |              |
| Agency Hire .....                                                       | 107.42    |              |
| Inter-furloughs .....                                                   | 1,020.00  |              |
| Miscellaneous .....                                                     | 344.05    |              |
| Tung Chou Tuition .....                                                 | 463.75    |              |
| National Christian Council .....                                        | 240.00    |              |
| Furloughs .....                                                         | 2,274.91  | 4,450.13     |
| Total Annual Budget Expenses .....                                      |           | 23,484.19    |
| New Property (new land, buildings, and equipment)                       |           |              |
| Liao Chow—                                                              |           |              |
| Ladies' Residence .....                                                 |           |              |
| Court Wall .....                                                        | 296.10    |              |
| Total New Property Projects Completed                                   | 296.10    |              |
| Cost of partly completed projects (to be itemized when completed) ..... | 231.33    |              |
|                                                                         | 527.43    |              |
| Less the same last year .....                                           | 525.43    |              |
| Actual New Property Expenditures ....                                   |           | 2.00         |
| Gross Expenditures .....                                                |           | 46,664.62    |
| Less                                                                    |           |              |
| Exchange Gain—                                                          |           |              |
| On Annual Budget Items .....                                            | 11,459.88 |              |
| On New Property Items .....                                             | 1.08      | 11,460.96    |
| Rent Tientsin Property .....                                            | 130.76    |              |
| Shou Yang Sales .....                                                   | 97.34     |              |
| Ping Ting sale furniture .....                                          | 5.41      |              |
| Contribution Chinese Women's Needle Society .....                       | 1,388.24  | 13,082.71    |
| Total Expenditures .....                                                |           | 33,581.91    |
| Balances, February 28, 1933                                             |           |              |
| Liao Chow Girls' School Building ...                                    | 813.00    |              |
| Ping Ting Girls' School Building ...                                    | 400.00    | 1,213.00     |
|                                                                         |           | \$ 34,794.91 |

### 2-B-South China Mission Fund

|                                                          |           |           |
|----------------------------------------------------------|-----------|-----------|
| Receipts—                                                |           |           |
| Contributions—                                           |           |           |
| South China General Donations .....                      | \$ 130.00 |           |
| Special for Church Building .....                        | 116.00    | \$ 246.00 |
| From World Wide Fund to Balance (Schedule 27) .....      |           | 281.33    |
|                                                          |           | \$ 527.33 |
| Expenditures—                                            |           |           |
| Annual Budget Expense (Field Operating four months only) |           |           |
| School Operation .....                                   | 43.60     |           |
| Building Repairs .....                                   | 188.91    |           |
| Church Expense .....                                     | 36.21     |           |
| Moy Gwong Support .....                                  | 499.98    |           |
| Student Loan .....                                       | 50.00     |           |
| Total Annual Budget Expense .....                        |           | \$ 818.70 |
| General Expenditures                                     |           |           |
| Transfer of Church Building Funds ..                     | 116.00    |           |
| Publications to Field .....                              | 2.54      |           |
|                                                          | 118.54    |           |
| Less refund Moy Gwong transportation to field .....      | 10.03     | 108.51    |
| Gross Expense .....                                      |           | 927.21    |
| Less exchange gain on Annual Budget Items .....          |           | 399.88    |
| Total Expenditures .....                                 |           | \$ 527.33 |

### 3. Sweden Mission Fund

|                                |          |             |
|--------------------------------|----------|-------------|
| Receipts—                      |          |             |
| Contributions—                 |          |             |
| Sweden General Donations ..... | \$ 8.37  |             |
| Missionary Supports .....      | 1,498.41 | \$ 1,506.78 |

|                                                     |             |
|-----------------------------------------------------|-------------|
| From World Wide Fund to Balance (Schedule 27) ..... | 3,716.17    |
|                                                     | \$ 5,222.95 |

### Expenditures— American Missionaries—

|                                         |             |
|-----------------------------------------|-------------|
| Supports .....                          | \$ 2,584.16 |
| Publications to the Field .....         | 9.75        |
| Total expense directed from home office | \$ 2,593.91 |

### Annual Budget Expense

|                                   |        |          |
|-----------------------------------|--------|----------|
| (Field Operating)—                |        |          |
| Malmö—                            |        |          |
| Publications .....                | 135.59 |          |
| Traveling Expense .....           | 241.20 |          |
| Native Worker .....               | 364.21 |          |
| Native Worker, Rent .....         | 53.60  |          |
| Missionaries' Rent .....          | 536.00 |          |
| Missionaries' Taxes .....         | 233.00 | 1,563.60 |
| Vanneberga—                       |        |          |
| Native Worker .....               | 396.17 |          |
| Property Expense .....            | 4.29   |          |
| Traveling Expense .....           | 67.00  | 467.46   |
| Tingsryd—                         |        |          |
| Native Worker .....               | 273.16 |          |
| House and Hall Rent .....         | 134.00 |          |
| Traveling Expense .....           | 40.20  | 447.36   |
| Kjallinge—                        |        |          |
| Native Worker .....               | 396.17 |          |
| House Rent .....                  | 127.57 |          |
| Traveling Expense .....           | 15.28  | 539.02   |
| Olserod—                          |        |          |
| Native Worker .....               | 396.17 |          |
| Property Expense .....            | 77.34  |          |
| Traveling Expense .....           | 60.30  | 533.81   |
| Total Annual Budget Expense ..... |        | 3,551.25 |

|                                                 |             |
|-------------------------------------------------|-------------|
| Gross Expense .....                             | 6,145.16    |
| Less exchange gain on Annual Budget Items ..... | 922.21      |
| Total expenditures .....                        | \$ 5,222.95 |

### 4. Denmark Mission Fund

|                                                     |  |             |
|-----------------------------------------------------|--|-------------|
| Balance, March 1, 1932—                             |  |             |
| Denmark Church House Fund .....                     |  | \$ 1,429.13 |
| Receipts—None                                       |  |             |
| From World Wide Fund to Balance (Schedule 27) ..... |  | 234.50      |
|                                                     |  | \$ 1,663.63 |

|                                 |          |             |
|---------------------------------|----------|-------------|
| Expenditures—                   |          |             |
| Traveling Expense .....         | \$ 72.92 |             |
| Publications to Field .....     | 64.78    |             |
| Property Expense .....          | 48.66    |             |
| Interest on Loan .....          | 48.69    |             |
| Gross Expenditures .....        |          | 235.05      |
| Less Exchange Gain .....        |          | .55         |
| Total Expenditures .....        |          | 234.50      |
| Balance, February 28, 1933      |          |             |
| Denmark Church House Fund ..... |          | 1,429.13    |
|                                 |          | \$ 1,663.63 |

### 5. Africa Mission Fund

|                                                     |             |              |
|-----------------------------------------------------|-------------|--------------|
| Receipts—                                           |             |              |
| Contributions—                                      |             |              |
| Africa General Donations .....                      | \$ 5,500.82 |              |
| Africa Missionary Supports .....                    | 12,903.25   |              |
| Africa Share Plan .....                             | 1,237.74    |              |
| Africa Leper Donations .....                        | 58.20       |              |
| Total Receipts .....                                |             | \$ 19,700.01 |
| From World Wide Fund to Balance (Schedule 27) ..... |             | 11,503.63    |
|                                                     |             | \$ 31,203.64 |

### Expenditures— American Missionaries—

|                                         |              |              |
|-----------------------------------------|--------------|--------------|
| Supports .....                          | \$ 15,700.91 |              |
| Less Refunds .....                      | 482.50       | \$ 15,218.41 |
| Furlough Rents .....                    | 340.00       |              |
| Doctors' Allowances .....               | 100.00       |              |
| Sending to Field .....                  | 2,476.13     |              |
| Exchange on Money .....                 | 163.54       |              |
| Freight Goods Home .....                | 31.18        |              |
| Dr. Robertson's Burial Expense .....    | 47.76        |              |
| Unclassified Expense .....              | 11.82        |              |
| Publications to Field .....             | 63.25        |              |
| Total Expense directed from home office |              | \$ 18,452.09 |

### Annual Budget Expense (Field Operating)

|                     |        |  |
|---------------------|--------|--|
| Garkida—            |        |  |
| Girls' School ..... | 170.10 |  |
| Boys' School .....  | 583.20 |  |

|                                                                                |          |                     |
|--------------------------------------------------------------------------------|----------|---------------------|
| Industrial .....                                                               | 301.32   |                     |
| Medical .....                                                                  | 1,095.93 |                     |
| Evangelism .....                                                               | 415.53   |                     |
| Residence Equipment .....                                                      | 585.63   |                     |
| Premises .....                                                                 | 511.52   |                     |
| Shop .....                                                                     | 218.70   |                     |
| General Expense .....                                                          | 511.51   |                     |
| Mail and Messenger .....                                                       | 233.28   |                     |
| Nursery .....                                                                  | 345.06   | 4,971.78            |
| <b>Lassa—</b>                                                                  |          |                     |
| Education .....                                                                | 200.70   |                     |
| Medical .....                                                                  | 875.84   |                     |
| Evangelism .....                                                               | 109.07   |                     |
| Residence Equipment .....                                                      | 292.41   |                     |
| Premises .....                                                                 | 170.94   |                     |
| Shop .....                                                                     | 210.62   |                     |
| General Expense .....                                                          | 437.33   |                     |
| Mail and Messenger .....                                                       | 80.37    | 2,377.28            |
| <b>Marama—</b>                                                                 |          |                     |
| Education .....                                                                | 311.44   |                     |
| Medical .....                                                                  | 388.80   |                     |
| Evangelism .....                                                               | 237.76   |                     |
| Residence and Equipment .....                                                  | 672.10   |                     |
| Premises .....                                                                 | 239.22   |                     |
| Shop .....                                                                     | 194.40   |                     |
| General Expense .....                                                          | 364.50   |                     |
| Mail and Messenger .....                                                       | 87.48    | 2,495.70            |
| <b>General—</b>                                                                |          |                     |
| Furloughs .....                                                                | 2,562.18 |                     |
| General Administration .....                                                   | 656.10   | 3,218.28            |
| <b>Total Annual Budget Expense .....</b>                                       |          | <b>13,063.04</b>    |
| <b>New Property</b> (new land, buildings, and equipment)                       |          |                     |
| <b>Garkida—</b>                                                                |          |                     |
| Replace Residence No. 2 .....                                                  | 972.00   |                     |
| Store .....                                                                    | 607.50   |                     |
| School Dormitory .....                                                         | 328.05   | 1,907.55            |
| <b>Lassa—</b>                                                                  |          |                     |
| Residence No. 5 .....                                                          | 243.00   |                     |
| Hospital Building .....                                                        | 1,312.20 | 1,555.20            |
| <b>Marama—</b>                                                                 |          |                     |
| Cement Residence No. 1 and No. 2 ..                                            | 656.10   |                     |
| School Building .....                                                          | 364.50   | 1,020.60            |
| <b>Total New Property Projects Completed</b>                                   |          | <b>4,483.35</b>     |
| <b>Cost of Partly Completed Property</b> (to be itemized when completed) ..... | 727.44   |                     |
|                                                                                | 5,210.79 |                     |
| Less same last year .....                                                      | 2,191.53 |                     |
| <b>Actual New Property Expense .....</b>                                       |          | <b>3,019.26</b>     |
| <b>Gross Expenditures .....</b>                                                |          | <b>34,534.39</b>    |
| <b>Less gain in Exchange</b>                                                   |          |                     |
| On Annual Budget Items .....                                                   | 2,705.44 |                     |
| On New Property Items .....                                                    | 625.31   | 3,330.75            |
| <b>Total Expenditures .....</b>                                                |          | <b>\$ 31,203.64</b> |

## 6. Home Mission Fund

|                                                            |             |                    |
|------------------------------------------------------------|-------------|--------------------|
| <b>Receipts—</b>                                           |             |                    |
| <b>Contributions—</b>                                      |             |                    |
| Home General Donations .....                               | \$ 2,046.17 |                    |
| Greene County, Virginia, Mission ...                       | 56.19       |                    |
| Home Share Plan .....                                      | 267.50      |                    |
| <b>Total Receipts .....</b>                                |             | <b>\$ 2,369.86</b> |
| <b>From World Wide Fund to Balance</b> (Schedule 27) ..... |             | 24,294.89          |
|                                                            |             | \$ 26,664.75       |
| <b>Expenditures—</b>                                       |             |                    |
| <b>Aid to Districts—</b>                                   |             |                    |
| Southern California and Arizona .....                      | \$ 620.74   |                    |
| Texas and Louisiana .....                                  | 91.64       |                    |
| Florida and Georgia .....                                  | 330.00      |                    |
| Idaho and Western Montana .....                            | 2,550.00    |                    |
| Northern Illinois and Wisconsin .....                      | 774.90      |                    |
| Southern Iowa .....                                        | 176.45      |                    |
| Southeastern Kansas .....                                  | 1,151.64    |                    |
| Western Maryland .....                                     | 502.50      |                    |
| Michigan .....                                             | 769.98      |                    |
| Southern Missouri and Arkansas .....                       | 692.46      |                    |
| Nebraska .....                                             | 120.00      |                    |
| North and South Carolina .....                             | 399.96      |                    |
| Northwestern Ohio .....                                    | 349.98      |                    |
| Oklahoma, Panhandle of Texas and New Mexico .....          | 814.98      |                    |
| Oregon .....                                               | 1,594.98    |                    |
| Tennessee .....                                            | 1,149.96    |                    |
| Eastern Virginia .....                                     | 287.46      |                    |
| Washington .....                                           | 1,158.22    |                    |
| Eastern Colorado .....                                     | 474.96      |                    |
| Middle Missouri .....                                      | 204.00      |                    |
| Western Pennsylvania .....                                 | 500.00      |                    |
| Southern Indiana .....                                     | 250.00      | \$ 14,964.81       |

|                                        |          |          |
|----------------------------------------|----------|----------|
| <b>Interest on Church Debts—</b>       |          |          |
| Richmond, Virginia .....               | 500.00   |          |
| Cleveland, Ohio .....                  | 1,100.00 |          |
| San Diego, and Glendale, California .. | 477.00   |          |
| Baltimore, Maryland .....              | 250.00   |          |
| Piqua, Ohio .....                      | 360.00   |          |
| Grand Rapids, Michigan .....           | 195.00   |          |
| Omaha, Nebraska .....                  | 140.00   |          |
| Alliance, Ohio .....                   | 137.83   | 3,159.83 |

|                                    |  |        |
|------------------------------------|--|--------|
| <b>Summer Pastors and Workers—</b> |  |        |
| Western Colorado and Utah .....    |  | 125.00 |

|                                          |             |          |
|------------------------------------------|-------------|----------|
| <b>Greene County, Virginia, Mission—</b> |             |          |
| <b>School Operation—</b>                 |             |          |
| Workers' Wages .....                     | \$ 2,755.60 |          |
| Pastor .....                             | 780.00      |          |
| Commissary .....                         | 536.20      |          |
| Board Members' Expense .....             | 45.06       |          |
| Dormitory Equipment .....                | 44.50       |          |
| Office Supplies .....                    | 24.22       |          |
| Telephone Dues .....                     | 22.20       |          |
| Electric Power .....                     | 360.00      |          |
| Heating Plant .....                      | 327.98      | 4,895.76 |

|                         |        |        |
|-------------------------|--------|--------|
| <b>Farm Operation—</b>  |        |        |
| Fertilizer .....        | 108.70 |        |
| Seed .....              | 75.00  |        |
| Spray Equipment .....   | 15.35  |        |
| Fence .....             | 6.25   |        |
| Tools and Repairs ..... | 69.82  | 275.12 |

|                              |        |        |
|------------------------------|--------|--------|
| <b>General Expenses—</b>     |        |        |
| Gas and Oil .....            | 225.00 |        |
| Auto Tires and Repairs ..... | 108.46 |        |
| Lumber .....                 | 34.75  |        |
| Miscellaneous .....          | 149.98 |        |
| Specials .....               | 75.00  |        |
| Tractor .....                | 300.00 | 893.19 |

|                               |        |                 |
|-------------------------------|--------|-----------------|
| <b>Gross Expenses .....</b>   |        | <b>6,064.07</b> |
| <b>Less Income from—</b>      |        |                 |
| Board, Room and Tuition ..... | 889.12 |                 |
| Farm, Cash Income .....       | 629.16 | 1,518.28        |
|                               |        | 4,545.79        |

|                                             |        |          |
|---------------------------------------------|--------|----------|
| <b>Miscellaneous—</b>                       |        |          |
| Home Mission Council .....                  | 400.00 |          |
| Special Support—Brooklyn Italian Work ..... | 550.00 |          |
| Advisory Council .....                      | 13.30  |          |
| Evangelistic, Greene County, Virginia ..    | 160.00 | 1,123.30 |

|                                            |          |          |
|--------------------------------------------|----------|----------|
| <b>Home Secretary Department Expenses—</b> |          |          |
| Special Literature .....                   | 6.00     |          |
| Information Service .....                  | 27.10    |          |
| Stereopticon .....                         | 30.00    |          |
| Miscellaneous .....                        | 5.16     |          |
| Office Rent .....                          | 162.00   |          |
| Stationery and Supplies .....              | 86.35    |          |
| Postage and Mailing .....                  | 178.00   |          |
| Salary and Office Help .....               | 3,530.17 |          |
| Telephone and Telegraph .....              | 75.83    |          |
| Traveling Expenses .....                   | 1,391.43 | 5,492.04 |

|                                                         |  |                     |
|---------------------------------------------------------|--|---------------------|
| <b>Less refunded by General Ministerial Board .....</b> |  | <b>2,746.02</b>     |
|                                                         |  | <b>\$ 26,664.75</b> |

## 7. Administration Expense

|                                        |           |             |
|----------------------------------------|-----------|-------------|
| <b>General Secretary's Department—</b> |           |             |
| Board Meetings .....                   | \$ 488.20 |             |
| Information Service .....              | 62.14     |             |
| Committee of Reference and Counsel ..  | 239.50    |             |
| Miscellaneous .....                    | 31.55     |             |
| Office Rent .....                      | 258.00    |             |
| Stationery and Supplies .....          | 52.52     |             |
| Postage and Mailing .....              | 50.88     |             |
| Salaries and Office Help .....         | 3,026.84  |             |
| Telephone and Telegraph .....          | 90.35     |             |
| Traveling Expenses .....               | 128.35    | \$ 4,428.33 |

|                                  |          |          |
|----------------------------------|----------|----------|
| <b>Treasurer's Department—</b>   |          |          |
| Fidelity Bonds .....             | 27.50    |          |
| Interest on Borrowed Money ..... | 1,085.44 |          |
| Annual Report .....              | 107.51   |          |
| Tax on checks .....              | 31.40    |          |
| Miscellaneous .....              | 39.42    |          |
| Office Rent .....                | 114.00   |          |
| Stationery and Supplies .....    | 98.04    |          |
| Postage and Mailing .....        | 276.52   |          |
| Salaries and Office Help .....   | 2,151.94 |          |
| Telephone and Telegraph .....    | 64.34    |          |
| Traveling Expenses .....         | 50.09    | 4,046.20 |

|                                           |  |                    |
|-------------------------------------------|--|--------------------|
| <b>Total Administration Expense .....</b> |  | <b>\$ 8,474.53</b> |
|-------------------------------------------|--|--------------------|

## 8. Missionary Education

|                                     |           |
|-------------------------------------|-----------|
| Deputation Traveling .....          | \$ 218.40 |
| Exhibits .....                      | 5.25      |
| Illustrating .....                  | 22.05     |
| Information Service .....           | 11.02     |
| Mimeograph Supplies .....           | 262.50    |
| Missionary Education Movement ..... | 90.00     |
| Miscellaneous .....                 | 10.67     |
| Mission Study Books Bought .....    | 346.43    |
| Office Rent .....                   | 300.00    |
| Stationery and Supplies .....       | 116.92    |
| Traveling Expenses .....            | 187.38    |



|                                |          |             |
|--------------------------------|----------|-------------|
| Pamphlets, Leaflets, etc. .... | 1,784.58 |             |
| Postage and Mailing .....      | 585.39   |             |
| Salaries and Office Help ..... | 3,296.97 |             |
| Stereopticons and Slides ..... | 167.58   |             |
| Telephone & Telegraph .....    | 41.71    | \$ 7,446.85 |

|                                         |        |        |
|-----------------------------------------|--------|--------|
| Less Sales—                             |        |        |
| Mission Study (outside publications) .. | 426.09 |        |
| Mission Study (our publications) ....   | 8.26   |        |
| Slide Rentals .....                     | 5.40   | 439.75 |

Total Missionary Education Expense .. \$ 7,007.10

### 9. Mission Endowment

|                              |          |              |
|------------------------------|----------|--------------|
| World Wide—                  |          |              |
| Balance, March 1, 1932 ..... |          | \$780,741.12 |
| Receipts numbered—           |          |              |
| 138549 .....                 | \$ 25.00 |              |
| J-357 .....                  | 20.00    |              |
| 140232 .....                 | 450.00   | \$ 495.00    |

|                                                      |          |          |
|------------------------------------------------------|----------|----------|
| Transfers—                                           |          |          |
| From Annuities (death lapses Sched-<br>ule 11) ..... | 8,515.00 | 9,010.00 |

|                                                        |  |            |
|--------------------------------------------------------|--|------------|
| Less—                                                  |  |            |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 108,410.79 |

Balance, February 28, 1933 ..... \$681,340.33

|                              |  |          |
|------------------------------|--|----------|
| India—                       |  |          |
| Balance, March 1, 1932 ..... |  | 9,659.00 |
| No receipts                  |  |          |
|                              |  | 9,659.00 |

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Less—                                                  |  |          |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 1,325.91 |

Balance, February 28, 1933 ..... 8,333.09

|                              |  |          |
|------------------------------|--|----------|
| China—                       |  |          |
| Balance, March 1, 1932 ..... |  | 2,350.00 |
| No receipts                  |  |          |
|                              |  | 2,350.00 |

|                                                        |  |        |
|--------------------------------------------------------|--|--------|
| Less—                                                  |  |        |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 322.59 |

Balance, February 28, 1933 ..... 2,027.41

|                              |  |          |
|------------------------------|--|----------|
| H. H. Rohrer Memorial—       |  |          |
| Balance, March 1, 1932 ..... |  | 1,000.00 |
| No receipts                  |  |          |
|                              |  | 1,000.00 |

|                                                        |  |        |
|--------------------------------------------------------|--|--------|
| Less—                                                  |  |        |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 137.27 |

Balance, February 28, 1933 ..... 862.73

|                              |  |        |
|------------------------------|--|--------|
| Mary A. Culp Memorial—       |  |        |
| Balance, March 1, 1932 ..... |  | 500.00 |
| No receipts                  |  |        |
|                              |  | 500.00 |

|                                                        |  |       |
|--------------------------------------------------------|--|-------|
| Less—                                                  |  |       |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 68.64 |

Balance, February 28, 1933 ..... 431.36

Total Mission Endowment ..... \$692,994.92

### 10. Miscellaneous Endowment

|                                    |          |       |
|------------------------------------|----------|-------|
| Ministerial and Missionary Relief— |          |       |
| Balance, March 1, 1932 .....       | \$ 10.00 |       |
| No receipts                        |          |       |
|                                    |          | 10.00 |

|                                                        |  |      |
|--------------------------------------------------------|--|------|
| Less—                                                  |  |      |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 1.37 |

Balance, February 28, 1933 ..... \$ 8.63

|                              |           |           |
|------------------------------|-----------|-----------|
| Gospel Messenger—            |           |           |
| Balance, March 1, 1932 ..... | 18,022.29 |           |
| Receipt—No. 141234 .....     | 25.00     |           |
|                              |           | 18,047.29 |

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Less—                                                  |  |          |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 2,477.39 |

Balance, February 28, 1933 ..... 15,569.90

|                              |           |           |
|------------------------------|-----------|-----------|
| Gish Estate—                 |           |           |
| Balance, March 1, 1932 ..... | 56,667.08 |           |
| No receipts                  |           |           |
|                              |           | 56,667.08 |

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Less—                                                  |  |          |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 7,778.81 |

Balance, February 28, 1933 ..... 48,888.27

|                              |  |          |
|------------------------------|--|----------|
| D. C. Moomaw Memorial—       |  |          |
| Balance, March 1, 1932 ..... |  | 8,819.90 |
| No receipts                  |  |          |
|                              |  | 8,819.90 |

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Less—                                                  |  |          |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 1,210.73 |

Balance, February 28, 1933 ..... 7,609.17

|                              |           |           |
|------------------------------|-----------|-----------|
| Book and Tract Work—         |           |           |
| Balance, March 1, 1932 ..... | 28,485.68 |           |
| Receipt—No. 141644 .....     | 50.00     |           |
|                              |           | 28,535.68 |

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Less—                                                  |  |          |
| Loss on investments charged off<br>(Schedule 26) ..... |  | 3,917.15 |

Balance, February 28, 1933 ..... 24,618.53

Total Miscellaneous Endowment ..... \$ 96,694.50

### 11. Endowment Annuity Bonds

Balance, March 1, 1932 ..... \$562,128.33

|                    |           |  |
|--------------------|-----------|--|
| Receipts numbered— |           |  |
| 136825 .....       | \$ 100.00 |  |
| 137144 .....       | 2,000.00  |  |
| 137436 .....       | 1,000.00  |  |
| 137548 .....       | 100.00    |  |
| 139001 .....       | 1,000.00  |  |
| 139066 .....       | 1,000.00  |  |
| 139901 .....       | 100.00    |  |
| 140037 .....       | 100.00    |  |

Total Receipts ..... 5,400.00

Less transfers—

|                                                 |             |          |
|-------------------------------------------------|-------------|----------|
| To World Wide Endowment (Sched-<br>ule 9) ..... | \$ 8,515.00 |          |
| Refunds and surrenders .....                    | 1,450.00    | 9,965.00 |

Balance, February 28, 1933 ..... \$557,563.33

### 12. Mission Annuity Bonds

Balance, March 1, 1932 ..... \$346,748.28

|                    |           |  |
|--------------------|-----------|--|
| Receipts numbered— |           |  |
| 137145 .....       | \$ 500.00 |  |
| 137553 .....       | 500.00    |  |
| 138083 .....       | 1,530.00  |  |

Total Receipts ..... 2,530.00

Less transfers—

|                                                       |             |          |
|-------------------------------------------------------|-------------|----------|
| To Requests & Lapsed Annuities<br>(Schedule 24) ..... | \$ 6,600.00 |          |
| To refunds .....                                      | 600.00      | 7,200.00 |

Balance, February 28, 1933 ..... \$342,078.28

### 13. Ministerial and Missionary Relief

Expenditures—  
In assistance to missionaries, minis-  
ters, their widows or orphans ..... \$ 12,481.50

Balance, March 1, 1932 ..... \$ 3,982.52

|                                              |           |          |
|----------------------------------------------|-----------|----------|
| Receipts—                                    |           |          |
| Gish Estate Endowment<br>(Schedule 19) ..... | \$ 283.34 |          |
| General Endowment<br>(Schedule 19) .....     | .25       |          |
| Conference Budget<br>(Schedule 14) .....     | 4,500.95  |          |
| Contributions .....                          | 5.00      | 4,789.54 |
|                                              |           | 8,772.06 |

Deficit, February 28, 1933 ..... \$ 3,709.44

### 14. Miscellaneous Funds

General Relief and Reconstruction—  
Balance, March 1, 1932 ..... \$ 149.51

|                           |  |        |
|---------------------------|--|--------|
| Receipts—                 |  |        |
| Donations—                |  |        |
| China Famine Relief ..... |  | 56.84  |
|                           |  | 206.35 |

|                                |  |       |
|--------------------------------|--|-------|
| Expenditures—                  |  |       |
| China Famine Relief, Inc. .... |  | 56.84 |

Balance, February 28, 1933 ..... \$ 149.51

|                                               |  |        |
|-----------------------------------------------|--|--------|
| Sundry Balances (No change from last<br>year) |  |        |
| Japan Mission .....                           |  | 98.80  |
| Philippine Mission .....                      |  | 81.40  |
| Porto Rico Mission .....                      |  | 234.42 |
| Arab Mission .....                            |  | 50.00  |
| South America Mission .....                   |  | 152.34 |
| New England Mission .....                     |  | 52.50  |
| Cuba Mission .....                            |  | 331.27 |
| Australia Mission .....                       |  | 16.00  |
| Jerusalem Mission .....                       |  | 200.66 |

Student Loan Fund—  
Balance, March 1, 1932 ..... 4,105.83

|                                                           |           |                     |
|-----------------------------------------------------------|-----------|---------------------|
| Receipts—                                                 |           |                     |
| Donations .....                                           | 25.00     |                     |
|                                                           | <hr/>     |                     |
|                                                           | 4,130.83  |                     |
| Expenditures—                                             |           |                     |
| Loans made .....                                          | 500.00    |                     |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 3,630.83            |
| <b>Stover Lecture Foundation—</b>                         |           |                     |
| Balance, March 1, 1932 .....                              | 212.88    |                     |
| Expenditures—                                             |           |                     |
| Payments to Mrs. W. B. Stover ....                        | 212.88    |                     |
|                                                           | <hr/>     |                     |
| <b>Gish Publishing Fund*—</b>                             |           |                     |
| Balance, March 1, 1932 .....                              | 3,334.78  |                     |
| Receipts—                                                 |           |                     |
| By sales of books .....                                   | 1,406.58  |                     |
| Gish Estate Endowment (Schedule 19) .....                 | 1,133.34  | 2,539.92            |
|                                                           | <hr/>     |                     |
|                                                           | 5,874.70  |                     |
| Expenditures—                                             |           |                     |
| Purchase of books .....                                   | 3,962.56  |                     |
| Miscellaneous expense .....                               | 14.61     | 3,977.17            |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 1,897.53            |
| * See close of Schedule 27 for further details.           |           |                     |
| <b>Conference Budget*—</b>                                |           |                     |
| Receipts—                                                 |           |                     |
| Contributions—                                            |           |                     |
| Conference Budget .....                                   | 63,568.00 |                     |
| Conference Budget Designated .....                        | 2,015.15  | 65,583.15           |
|                                                           | <hr/>     |                     |
| Distribution to Boards—                                   |           |                     |
| Designated funds .....                                    | 2,015.15  |                     |
| Undesignated funds .....                                  | 41,176.37 | 43,191.52           |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 22,391.63           |
| * See Conference Booklet or Minutes for complete details. |           |                     |
| <b>Book and Tract Work—</b>                               |           |                     |
| Balance, March 1, 1932 .....                              | 8,136.42  |                     |
| Receipts—                                                 |           |                     |
| Endowment Note interest .....                             | 39.60     |                     |
| Endowment Income (Schedule 19) ..                         | 712.14    |                     |
| Sale of tracts .....                                      | .75       |                     |
| Contributions .....                                       | 1.00      |                     |
|                                                           | <hr/>     |                     |
|                                                           | 753.49    |                     |
|                                                           | <hr/>     |                     |
|                                                           | 8,889.91  |                     |
| Expenditures—                                             |           |                     |
| Missionary Gospel Messengers .....                        | 98.00     |                     |
| Rebates on Endowment .....                                | 31.30     |                     |
| Tract Mailing .....                                       | 22.25     |                     |
| Tract Publication .....                                   | 330.50    |                     |
| Transfer to World Wide Fund (Schedule 27) .....           | 1,500.00  | 1,982.05            |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 6,907.86            |
| <b>Gish Testament Fund—</b>                               |           |                     |
| Deficit, March 1, 1932 .....                              | 882.55    |                     |
| Receipts—By B. P. H. sales .....                          | 79.25     |                     |
|                                                           | <hr/>     |                     |
| Deficit, February 28, 1933 .....                          |           | 803.30              |
| <b>Denmark Poor Fund—</b>                                 |           |                     |
| Balance, March 1, 1932 .....                              | 1,714.72  |                     |
| No receipts                                               |           |                     |
| Expenditures—                                             |           |                     |
| In assistance to a Danish brother ..                      | 89.69     |                     |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 1,625.03            |
| <b>Africa Leper Fund—</b>                                 |           |                     |
| Receipts—                                                 |           |                     |
| Contributions—                                            |           |                     |
| From American Mission to Lepers, New York .....           | 3,000.00  |                     |
| Expenditures—                                             |           |                     |
| Transfer to Africa Mission Treasurer ..                   | 2,000.00  |                     |
|                                                           | <hr/>     |                     |
| Balance, February 28, 1933 .....                          |           | 1,000.00            |
| <b>Total of Miscellaneous Funds .....</b>                 |           | <b>\$ 38,016.48</b> |

**15. Church Extension Fund**

|                                  |              |
|----------------------------------|--------------|
| Balance, March 1, 1932 .....     | \$ 43,805.53 |
| Receipts—                        |              |
| Interest on Loans .....          | 183.54       |
|                                  | <hr/>        |
| Balance, February 28, 1933 ..... | \$ 43,989.07 |

**16. Church Extension Bills Receivable**

|                                      |              |
|--------------------------------------|--------------|
| Balance, March 1, 1932 .....         | \$ 46,515.89 |
| <b>Loans Made—</b>                   |              |
| Richmond, Indiana .....              | \$ 1,500.00  |
| Kansas City, Kansas .....            | 3,000.00     |
| Spokane, Washington (additional) ... | 50.50        |
|                                      | <hr/>        |
|                                      | 4,550.50     |
|                                      | <hr/>        |
|                                      | 51,066.39    |
| <b>Payments on Loans—</b>            |              |
| Cheraw, Colorado .....               | 400.00       |
| Fresno, California .....             | 175.27       |
| Detroit, Michigan .....              | 500.00       |
| Lakeland, Florida .....              | 65.85        |
| Brooksville, Florida .....           | 60.00        |

|                                  |          |
|----------------------------------|----------|
| Johnson City, Tennessee .....    | 140.00   |
| Phoenix, Arizona (balance) ..... | 600.00   |
| Winter Park, Florida .....       | 86.00    |
| Richmond, Indiana .....          | 150.00   |
|                                  | <hr/>    |
|                                  | 2,177.12 |

Balance, February 28, 1933 ..... \$ 48,889.27

**17. Contingent Agreements**

|                              |              |
|------------------------------|--------------|
| Balance, March 1, 1932 ..... | \$124,901.71 |
| New Entries (Five) .....     | 2,470.00     |
|                              | <hr/>        |
|                              | 127,371.71   |

**Ledger Write-offs—**

|                                               |          |
|-----------------------------------------------|----------|
| Transfers as income to various accounts ..... | 7,338.28 |
|                                               | <hr/>    |

Balance, February 28, 1933 ..... \$120,033.43

**18. Mission Building and Contingent Reserve**

Balance, March 1, 1932 ..... \$ 8,705.85

**Receipts—**

|                                                                                         |             |
|-----------------------------------------------------------------------------------------|-------------|
| Bequests and Lapsed Annuities (Schedule 24) .....                                       | \$ 9,245.17 |
| From Contingent Investments Received (Brethren Publishing House Reserve) .....          | 100.00      |
| Reserve for Investment Losses (Transfer to Restore Reserves heretofore Withdrawn) ..... | 69,657.56   |
|                                                                                         | <hr/>       |
|                                                                                         | 79,002.73   |

Expenditures—  
Investment Department Loss (Schedule 19) ..... 87,708.58

|  |          |
|--|----------|
|  | <hr/>    |
|  | 3,271.93 |

Balance, February 28, 1933 ..... \$ 84,436.65

**19. Investment Income and Expense****Receipts—**

|                              |           |
|------------------------------|-----------|
| Interest received from—      |           |
| Endowment Contracts .....    | \$ 187.79 |
| Farm Mortgage Loans .....    | 21,758.20 |
| Public Utility Bonds .....   | 26,154.76 |
| Railroad Bonds .....         | 2,507.68  |
| City Real Estate Bonds ..... | 5,962.50  |
| City Real Estate Loans ..... | 105.00    |
| Short Term Loans .....       | 251.38    |
| Local Bank Balances .....    | 77.40     |
| Foreign Bank Balances .....  | 233.78    |
|                              | <hr/>     |
|                              | 57,238.49 |

Less Special Write-off ..... 519.85 \$ 56,718.64

Transfer to Mission Building and Contingent Reserve (Schedule 18) as net loss ..... 3,271.93 \$ 59,990.57

**Expenditures—**

|                      |           |
|----------------------|-----------|
| Annuities Paid ..... | 52,780.60 |
| Less Refunds .....   | 569.49    |
|                      | <hr/>     |
|                      | 52,211.11 |

**Endowment Income Transferred—**

|                                                       |          |
|-------------------------------------------------------|----------|
| Rohrer Memorial (Schedule 1) .....                    | 25.00    |
| India General (Schedule 1) .....                      | 241.48   |
| China General (Schedule 2-A) .....                    | 58.75    |
| Ministerial and Missionary Relief (Schedule 13) ..... | .25      |
| Gish Estate—                                          |          |
| Publishing Fund (Schedule 14) .....                   | 1,133.34 |
| Ministerial and Missionary Relief (Schedule 13) ..... | 283.34   |
| D. C. Moomaw Memorial .....                           | 220.50   |
| C. C. Wenger Trust .....                              | 75.00    |
| Book and Tract Work (Schedule 14) ..                  | 712.14   |
| Gospel Messenger .....                                | 450.66   |
| Mary A. Culp Memorial (Schedule 27) ..                | 12.50    |
|                                                       | <hr/>    |
|                                                       | 3,212.96 |

**General Expenses—**

|                                                 |              |
|-------------------------------------------------|--------------|
| Annuity Publicity .....                         | 7.97         |
| Bond Custodian Services .....                   | 81.38        |
| Bond Transfer Expense .....                     | 120.07       |
| Fidelity Bonds .....                            | 27.50        |
| Information Service .....                       | 27.50        |
| Bond Supervisory Service .....                  | 500.00       |
| Loan Agency Expense .....                       | 51.50        |
| Burglary and Hold-up Insurance .....            | 46.83        |
| Safety Deposit Box Rent .....                   | 28.30        |
| Transportation Insurance, Valuable Papers ..... | 39.10        |
| Miscellaneous .....                             | 28.62        |
| Office Rent .....                               | 108.00       |
| Stationery and Supplies .....                   | 32.56        |
| Postage and Mailing .....                       | 144.54       |
| Recording Fees .....                            | 10.45        |
| Salary and Office Help .....                    | 3,004.18     |
| Telephone and Telegraph .....                   | 74.75        |
| Traveling Expense .....                         | 233.20       |
|                                                 | <hr/>        |
|                                                 | 4,566.50     |
|                                                 | <hr/>        |
|                                                 | \$ 59,990.57 |

**20. Reserve for Mission Advances**

Balance, March 1, 1932 ..... \$ 61,803.17

**Receipts—**

|                                  |           |
|----------------------------------|-----------|
| India Land Investment Fund ..... | \$ 582.43 |
| India Coöperative Bank .....     | 55.10     |
|                                  | <hr/>     |
|                                  | 637.53    |
|                                  | <hr/>     |
|                                  | 62,440.70 |



**Expenditures—**

|                                      |        |        |
|--------------------------------------|--------|--------|
| Africa Permanent Literature Fund ... | 180.28 |        |
| China Student Loan Fund (Middle) ..  | 130.31 |        |
| China Scholarship and Loan Fund .... | 71.68  |        |
| China Agricultural Fund .....        | 9.18   | 391.45 |

Balance, February 28, 1933 ..... \$ 62,049.25

**21. Advances to Field Treasurers****India Treasurer—**

|                                       |              |              |
|---------------------------------------|--------------|--------------|
| Balance on field, March 1, 1932 ..... |              | \$ 15,410.53 |
| Charged for—                          |              |              |
| Drafts Paid .....                     | \$ 45,000.00 |              |
| Advices Sent .....                    | 9,205.25     |              |
| Other Transfers .....                 | 7,184.25     | 61,389.50    |

|                             |  |           |
|-----------------------------|--|-----------|
|                             |  | 76,800.03 |
| Credited for—               |  |           |
| Expenditures on field ..... |  | 65,329.49 |

Balance on field, February 28, 1933 .. \$ 11,470.54

**China Treasurer—**

|                                       |           |           |
|---------------------------------------|-----------|-----------|
| Balance on field, March 1, 1932 ..... |           | 14,820.38 |
| Charged for—                          |           |           |
| Drafts Paid .....                     | 19,380.29 |           |
| Advices Sent .....                    | 6,611.32  |           |
| Other Transfers .....                 | 4,199.07  | 30,190.68 |

|                             |  |           |
|-----------------------------|--|-----------|
|                             |  | 45,011.06 |
| Credited for—               |  |           |
| Expenditures on field ..... |  | 35,413.38 |

Balance on field, February 28, 1933 .. 9,597.68

**Sweden Treasurer—**

|                                       |          |          |
|---------------------------------------|----------|----------|
| Balance on field, March 1, 1932 ..... |          | 3,070.55 |
| Charged for—                          |          |          |
| Draft Remittances .....               | 4,441.20 |          |
| Advices Sent .....                    | 117.73   |          |
| Other Transfers .....                 | 81.91    | 4,640.84 |

|                             |  |          |
|-----------------------------|--|----------|
|                             |  | 7,711.39 |
| Credited for—               |  |          |
| Expenditures on field ..... |  | 5,277.03 |

Balance on field, February 28, 1933 .. 2,484.36

**Denmark Treasurer—**

|                                       |       |        |
|---------------------------------------|-------|--------|
| Balance on field, March 1, 1932 ..... |       | 286.14 |
| Charged for—                          |       |        |
| Draft Remittances .....               | 54.00 |        |
| Advices Sent .....                    | 25.08 | 79.08  |

|                             |  |        |
|-----------------------------|--|--------|
|                             |  | 365.22 |
| Credited for—               |  |        |
| Expenditures on field ..... |  | 234.50 |

Balance on field, February 28, 1933 ... 130.72

**Africa Treasurer—**

|                                       |           |           |
|---------------------------------------|-----------|-----------|
| Balance on field, March 1, 1932 ..... |           | 16,978.96 |
| Charged for—                          |           |           |
| Draft Remittances .....               | 16,134.25 |           |
| Advices Sent .....                    | 10,947.73 |           |
| Other Transfers .....                 | 721.46    | 27,803.44 |

|                             |  |           |
|-----------------------------|--|-----------|
|                             |  | 44,782.40 |
| Credited for—               |  |           |
| Expenditures on field ..... |  | 31,831.24 |

Balance on field, February 28, 1933 ... 12,951.16

**Greene County, Virginia, Treasurer—**

|                                       |  |          |
|---------------------------------------|--|----------|
| Balance on field, March 1, 1932 ..... |  | 1,091.39 |
| Charged for—                          |  |          |
| Remittances by check .....            |  | 5,450.00 |

|                             |  |          |
|-----------------------------|--|----------|
|                             |  | 6,541.39 |
| Credited for—               |  |          |
| Expenditures on field ..... |  | 6,064.07 |

Balance on field, February 28, 1933 ... 477.32

**South China Treasurer—**

|                                       |        |        |
|---------------------------------------|--------|--------|
| Balance on field, March 1, 1932 ..... |        | 398.62 |
| Charged for—                          |        |        |
| Draft Remittances .....               | 236.00 |        |
| Other Transfers .....                 | 30.00  | 266.00 |

|                             |  |        |
|-----------------------------|--|--------|
|                             |  | 664.62 |
| Credited for—               |  |        |
| Expenditures on field ..... |  | 408.79 |

Balance on field, February 28, 1933 ... 255.83

Total Advances to Field Treasurers ... \$ 37,367.61

**22. Transmission Certificates**

Balance outstanding, March 1, 1932 .....\$ 1,015.92

**Receipts—****Numbered—**

|                     |                   |
|---------------------|-------------------|
| 136894.....\$ 25.00 | J365.....\$ 62.50 |
| J348.....10.00      | 140086.....31.60  |
| 137007.....30.00    | 140086.....7.20   |
| 137050.....1.00     | 140086.....7.20   |
| 137151.....50.00    | 140086.....7.20   |
| 137258.....20.00    | 140092.....13.25  |
| 137276.....5.00     | 140185.....50.00  |
| 137300.....1.00     | 140254......60    |
| 137301.....2.00     | J366.....1.46     |
| 137389.....20.00    | 140323.....10.00  |

|                  |                  |
|------------------|------------------|
| J351.....69.68   | 140431.....5.00  |
| J351.....216.44  | J368.....455.00  |
| 137967.....14.25 | 140586.....15.00 |
| 138469.....20.00 | 140586.....15.00 |
| 139211.....25.28 | 140734.....10.00 |
| 139213.....15.00 | 140968.....14.90 |
| 139234.....50.00 | 141023.....10.00 |
| J359.....3.65    | J372.....50.00   |
| 139446.....10.00 | J372.....50.00   |
| 139446.....10.00 | J372.....50.00   |
| 139446.....10.00 | J372.....50.00   |
| 139500.....30.00 | J372.....50.00   |
| J362.....66.23   | 141457.....6.00  |
| 139611.....15.00 | 141907.....20.00 |
| 139613.....29.00 | 141988.....75.00 |
| 139613.....2.25  | 142104.....4.00  |
| 139766.....7.50  | 142255......75   |
| 139766.....7.50  | 142638.....30.00 |

Total receipts for which Certificates

Number 2816-2871 were issued ..... 1,867.44

2,883.36

**Expenditures—**

Certificates redeemed ..... 1,505.10

Balance, February 28, 1933 ..... \$ 1,378.26

**23. Notes Payable**

Balance, March 1, 1932 ..... \$ 14,912.68

**Receipts—**

Money Borrowed ..... 45,421.84

60,334.52

**Expenditures—**

Notes Paid ..... 33,736.62

Balance, February 28, 1933 ..... \$ 26,597.90

**24. Bequests and Lapsed Annuities****Receipts—****From bequests—****Numbered—**

|                           |           |
|---------------------------|-----------|
| 136926 M. B. & C. R. .... | \$ 195.93 |
| 138912 M. B. & C. R. .... | 200.00    |
| 139828 India Fund .....   | 450.00    |
| J-383 M. B. & C. R. ....  | 2,273.47  |

\$ 3,119.40

**From Lapsed Annuities (Schedule 12)**

For M. B. & C. R. .... 6,600.00 \$ 9,719.40

**Expenditures—****Transfer to—**

M. B. & C. R. (Schedule 18) ..... 9,245.17

India Mission Fund (Schedule 1) ... 450.00

Inheritance tax ..... 15.78

Probate Papers ..... 8.45 \$ 9,719.40

**25. Brethren Publishing House****Receipts—**

None (No earnings turned over)

**26. Reserve for Investment Losses**

Balance, March 1, 1932 ..... \$ 8,450.60

**Receipts—**

Transfer from Endowment Funds  
(Schedules 9 and 10) to cover all  
losses to date ..... 125,650.65 \$134,101.25

**Expenditures—**

Transfer to M. B. & C. R. (Schedule

18) restoring investment loss re-

serves withdrawn ..... 69,657.56

**Charged off losses on following****investments—**

28 Public Utility Bonds .....\$ 35,927.05

2 Kansas Loans ..... 4,727.25

1 Indiana Loan ..... 24.25

7 Missouri Loans ..... 7,645.52

8 Western Loans ..... 16,119.62 64,443.69 \$134,101.25

**27. World Wide Mission Fund****Receipts—****Contributions for—**

World Wide Missions .....\$ 39,716.31

Student Fellowship Fund, 1931-1932.. 1,790.77

Women's Work ..... 13,835.21

Foreign Missions ..... 5,124.77

Junior League, 1932 ..... 2,214.75

B. Y. P. D. Fund, 1932 ..... 1,028.93

Challenge Fund ..... 50.00

Intermediate Fund, 1932 ..... 409.28 \$ 64,170.02

**Transfers from—**

Conference Budget (Schedule 14) ... 8,101.71

Mary A. Culp Endowment (Sched-

ule 19) ..... 12.50

Book and Tract Fund (Schedule 14).. 1,500.00 9,614.21

Total Receipts ..... 73,784.23

Deficit, February 28, 1933 ..... 47,046.93 \$120,831.16

Deficit, March 1, 1932 ..... 16,860.38

**Expenditures—**

Administration Expense (Schedule 7).. 8,474.53

Missionary Education Expense (Sched-

ule 8) ..... 7,007.10

|                                               |                            |
|-----------------------------------------------|----------------------------|
| India Mission Deficit (Schedule 1) ..         | 30,543.49                  |
| China Mission Deficit (Schedule 2-A) ..       | 17,915.14                  |
| South China Mission Deficit (Schedule 2-B) .. | 281.33                     |
| Sweden Mission Deficit (Schedule 3) ..        | 3,716.17                   |
| Denmark Mission Deficit (Schedule 4) ..       | 234.50                     |
| Africa Mission Deficit (Schedule 5) ..        | 11,503.63                  |
| Home Missions Deficit (Schedule 6) ..         | 24,294.89                  |
| Total Expenditures .....                      | 103,970.78    \$120,831.16 |

## Statement of Gish Publishing Fund for Year Ended Feb. 28, 1933

| No.                                                      | Invty.<br>3-1-'32 | Bought | Sold to<br>B. P. H. Min. | Invty.<br>2-28-'33 |
|----------------------------------------------------------|-------------------|--------|--------------------------|--------------------|
| 11 Bible Dictionary .....                                | 24                |        |                          | 6                  |
| 23 Cruden's Concordance .....                            | 5                 |        |                          |                    |
| 26 Bible Atlas .....                                     | 2                 | 25     | 1                        | 12                 |
| 31 Twelve Apostles .....                                 | 81                |        |                          | 72                 |
| 33 Sick, Dying, Dead .....                               | 41                |        | 1                        | 24                 |
| 36 Universalism Against Itself .....                     | 181               |        |                          | 2                  |
| 37 Problems of Pulpit and Platform .....                 | 20                |        |                          | 10                 |
| 68 Archaeology and the Bible .....                       | 10                |        |                          | 6                  |
| 86 A History of the Christian Church .....               | 7                 | 25     |                          | 12                 |
| 92 Greatness and Simplicity of the Christian Faith ..... | 40                |        |                          | 20                 |
| 93 Essentials of Evangelism .....                        | 10                |        |                          | 40                 |
| 95 Parish Evangelism .....                               | 21                |        |                          | 10                 |
| 102 Pastor's Manual .....                                | 70                |        | 49                       | 21                 |
| 107 Report of Washington Missionary Conference .....     | 4                 |        |                          | 21                 |
| 108 The One Volume Bible Commentary .....                | 12                | 50     | 2                        | 22                 |
| 111 Visitation Evangelism .....                          | 13                |        |                          | 38                 |
| 116 The Local Church .....                               | 12                |        |                          | 13                 |
| 121 The Clash of Color .....                             | 21                |        |                          | 12                 |
| 125 The Christian Doctrine of Peace .....                | 1                 |        |                          | 21                 |
| 126 The Church and Missions .....                        | 2                 |        |                          | 1                  |
| 147 The Lord's Prayer .....                              | 32                |        | 18                       | 2                  |
| 149 The Madness of War .....                             | 40                |        | 8                        | 2                  |
| 155 Voices of the Great Creator .....                    | 2                 |        | 1                        | 32                 |
| 156 Love the Law of Life .....                           | 9                 |        | 1                        | 1                  |
| 157 Between War and Peace .....                          | 10                |        | 9                        |                    |
| 158 Preaching With Authority .....                       | 7                 | 3      | 4                        | 6                  |
| 159 Adolescent Worship .....                             | 6                 |        | 10                       |                    |
| 160 Christ of Every Road .....                           | 6                 | 10     | 5                        | 1                  |
| 48 Schaff's History, Vol. III .....                      | 4                 |        | 12                       | 4                  |
|                                                          |                   |        | 2                        | 2                  |

|                                                        |       |       |     |       |
|--------------------------------------------------------|-------|-------|-----|-------|
| 161 The Christian and Adult Education .....            | 12    |       | 7   | 5     |
| 162 Church Finance .....                               | 25    |       | 24  | 1     |
| 163 Disciple Winners .....                             | 22    |       | 11  | 11    |
| 164 Education for Peace .....                          | 12    |       | 7   | 5     |
| 166 Speaking in Public .....                           | 14    |       | 14  |       |
| 167 The Preacher and His Missionary Message .....      | 36    |       | 10  | 26    |
| 168 Religion in a Changing World ..                    | 20    | 10    | 23  | 7     |
| 169 The Prophetic Ministry .....                       | 29    |       | 13  | 16    |
| 170 The Minister's Week-day Challenge .....            | 30    |       | 12  | 18    |
| 171 Which Gospel Shall I Preach? ..                    | 25    |       | 19  | 6     |
| 172 God and the Census .....                           | 31    |       | 20  | 11    |
| 175 Doran's Ministers' Manual (1932) ..                | 15    | 40    | 55  |       |
| 176 Open Doors in Religious Education .....            | 63    |       | 18  | 45    |
| 177 The Christ of the Class Room ..                    | 67    |       | 31  | 36    |
| 178 Life's Great Adventure—Prayer ..                   | 60    |       | 33  | 27    |
| 179 The Recovery of Worship .....                      | 70    |       | 23  | 47    |
| 180 North American Home Missions Congress (1930) ..... | 2     | 25    | 27  |       |
| 181 Flashlights from History .....                     | 300   |       | 251 | 49    |
| 182 The Clinic of a Cleric .....                       | 300   |       | 238 | 62    |
| 183 Grace in the New Testament .....                   | 290   |       | 228 | 62    |
| 184 Putting the Church on a Full Time Basis .....      | 300   |       | 237 | 63    |
| 185 Liberating the Lay Forces of Christianity .....    | 300   | 1     | 228 | 71    |
| 186 The Holy Spirit .....                              | 300   | 2     | 255 | 43    |
| 187 Christ in the Home .....                           | 250   | 1     | 248 | 1     |
| 188 Finding God .....                                  | 300   |       | 248 | 52    |
| 189 God in the Shadows .....                           | 250   |       | 239 | 11    |
| 190 Windows in Matthew .....                           | 300   |       | 254 | 46    |
| 191 Doran's Ministers' Manual (1933) ..                | 400   |       | 365 | 35    |
| 192 Cruden's Complete Concordance ..                   | 100   |       | 85  | 15    |
|                                                        | 1,201 | 3,603 | 8   | 3,455 |
|                                                        |       |       |     | 1,341 |

### Statement of the Fund

|                                          |            |            |
|------------------------------------------|------------|------------|
| By Balance on hand March 1, 1932 .....   |            | \$3,334.78 |
| Sales, 3,455 to Ministers .....          | \$1,396.30 |            |
| Sales, 8 books to B. P. H. at cost ..... | 10.28      | 1,406.58   |
| Income from Gish Estate Endowment .....  |            | 1,133.34   |
|                                          |            | 5,874.70   |
| To Cost of 3,603 books bought .....      | 3,325.66   |            |
| Postage and Packing on same .....        | 636.90     |            |
| Publicity and Catalogs .....             | 14.61      | 3,977.17   |
| Balance on hand February 28, 1933 .....  |            | \$1,897.53 |

## Giving of Individual Congregations

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the Conference Budget. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

### Name of Congregation

#### 1. Florida and Georgia

|                   |          |
|-------------------|----------|
| Arcadia .....     | \$ 13.00 |
| Brooksville ..... | 19.50    |
| Clay County ..... | 7.00     |
| Glenside .....    |          |
| Lakeland .....    | 15.98    |
| Sebring .....     | 738.08   |
| Seneca .....      | 9.05     |
| Sunnyland .....   | 81.61    |
| Tampa .....       | 86.00    |
| Winter Park ..... | 25.00    |
| Unallocated ..... | 64.14    |

#### 2. North and South Carolina

|                             |         |
|-----------------------------|---------|
| Berea .....                 | \$ 1.45 |
| Bailey .....                | .74     |
| Blue Ridge .....            | 4.51    |
| Brummetts Creek .....       | 23.75   |
| Flat Rock .....             | 17.73   |
| Golden .....                |         |
| Green River Cove .....      |         |
| Little Pine .....           |         |
| Lowman Valley .....         |         |
| Melvin Hill .....           | 6.50    |
| Mill Creek .....            | 7.00    |
| Mt. Carmel .....            | 1.55    |
| Mountain View .....         |         |
| New Bethel .....            |         |
| New Haven .....             | 1.30    |
| Peak Creek .....            | 6.78    |
| Peterson Chapel .....       |         |
| Pigeon River .....          |         |
| Pleasant Grove .....        |         |
| Pleasant Valley .....       | 3.10    |
| Riverside .....             |         |
| Rowland Creek .....         |         |
| Spindale .....              | .25     |
| Upper Brummetts Creek ..... |         |
| Unallocated .....           | 55.00   |

#### 3. Tennessee

|                    |          |
|--------------------|----------|
| Beaver Creek ..... | \$ 10.00 |
| Cedar Creek .....  | 2.25     |

|                       |       |
|-----------------------|-------|
| Cedar Grove .....     | 10.00 |
| Central Point .....   |       |
| Cumberland .....      |       |
| Ewing .....           | 3.25  |
| French Broad .....    | 31.75 |
| Fruitdale .....       |       |
| Hawthorne .....       |       |
| Jackson Park .....    | 28.05 |
| Johnson City .....    | 98.71 |
| Knob Creek .....      | 21.98 |
| Liberty .....         | 6.20  |
| Limestone .....       | 5.06  |
| Lone Star .....       | 3.25  |
| Meadow Branch .....   | 67.06 |
| Midway .....          |       |
| Mountain Valley ..... | 15.83 |
| New Hope .....        | 13.83 |
| Oneonta .....         | 1.00  |
| Piney Flats .....     |       |
| Pleasant Hill .....   | 29.52 |
| Pleasant Mount .....  |       |
| Pleasant Valley ..... | 1.00  |
| Pleasant View .....   |       |
| Notia .....           |       |
| Unicoi .....          |       |
| Walnut Grove .....    | 5.00  |
| White Horn .....      |       |
| Wolf Creek .....      |       |
| Unallocated .....     | 78.48 |

#### 4. Southern Virginia

|                       |           |
|-----------------------|-----------|
| Antioch .....         | \$ 307.33 |
| Beaver Creek .....    |           |
| Bethlehem .....       | 116.31    |
| Boone Mill .....      | 51.42     |
| Burks Fork .....      | 4.53      |
| Christiansburg .....  | 101.52    |
| Coulson .....         | 6.60      |
| Fraternity .....      | 239.00    |
| Fremont .....         | 1.50      |
| Germantown .....      | 99.57     |
| Laurel Branch .....   | 16.20     |
| Maple Grove .....     | 25.70     |
| Mt. Hermon .....      | 8.00      |
| Mt. Jackson .....     |           |
| New Bethel .....      | 5.60      |
| Pleasant Hill .....   | 2.00      |
| Pleasant Valley ..... | 6.45      |
| Pulaski City .....    | 14.41     |
| Red Oak Grove .....   | 5.04      |
| Schoolfield .....     | 3.20      |
| Shelton .....         |           |

|                    |       |
|--------------------|-------|
| Smith River .....  | 12.47 |
| Snow Creek .....   | 46.65 |
| Spray .....        | 9.16  |
| St. Paul .....     | 1.30  |
| Texas Chapel ..... |       |
| Topeco .....       | 94.37 |
| White Rock .....   |       |
| Unallocated .....  | 12.00 |

#### 5. First Virginia

|                          |         |
|--------------------------|---------|
| Antioch .....            | \$ 6.00 |
| Cloverdale .....         | 509.07  |
| Copper Hill .....        | 14.29   |
| Crab Orchard .....       | 10.00   |
| Daleville .....          | 459.93  |
| Greenbriar .....         | 35.00   |
| Green Hill .....         | 61.15   |
| Hopewell .....           |         |
| Jeters Chapel .....      | 7.63    |
| Johnsville .....         | 8.50    |
| Lynchburg .....          | 74.26   |
| Monroe .....             |         |
| Mt. Joy .....            | 18.75   |
| Oak Grove .....          | 172.79  |
| Oakvale .....            |         |
| Otter River .....        |         |
| Peters Creek .....       | 183.50  |
| Pleasant View .....      | 64.73   |
| Poages Mill .....        | 12.35   |
| Roanoke, Central .....   | 89.05   |
| Roanoke, First .....     | 727.25  |
| Roanoke, Ninth St. ..... | 187.14  |
| Saunders Grove .....     |         |
| Selma .....              | 20.88   |
| Smith Chapel .....       | 6.00    |
| Terrace View .....       | 37.50   |
| Tinker Creek .....       | 30.31   |
| Troutville .....         | 355.25  |
| Unallocated .....        | 27.63   |

#### 6. Eastern Virginia

|                      |          |
|----------------------|----------|
| Belmont .....        | \$ 42.10 |
| Bethel .....         |          |
| Central Plains ..... |          |
| Fairfax .....        | 338.84   |
| Hollywood .....      |          |
| Locust Grove .....   | 54.60    |
| Madison .....        | 55.00    |
| Manassas .....       | 447.66   |
| Midland .....        | 140.28   |
| Mine Run .....       |          |
| Montebello .....     |          |



|                    |        |
|--------------------|--------|
| Mt. Carmel .....   | 364.75 |
| Nokesville .....   | 202.47 |
| Oronoco .....      | 38.40  |
| Rappahannock ..... | 3.25   |
| Richmond .....     | 63.00  |
| Trevilian .....    | 9.65   |
| Valley .....       | 101.70 |
| Unallocated .....  | 201.00 |

**7. Second Virginia**

|                       |           |
|-----------------------|-----------|
| Barren Ridge .....    | \$ 652.22 |
| Beaver Creek .....    | 122.48    |
| Bridgewater .....     | 1,648.86  |
| Buena Vista .....     | 3.00      |
| Chimney Run .....     | 33.35     |
| Concord .....         |           |
| Crummitts Run .....   |           |
| Elk Run .....         | 174.24    |
| Headwaters .....      |           |
| Hevener .....         | 5.00      |
| Hiner .....           |           |
| Lebanon .....         | 529.87    |
| Middle River .....    | 290.90    |
| Moscow .....          | 257.90    |
| Mt. Vernon .....      | 177.59    |
| North Fork .....      |           |
| Pleasant Valley ..... | 933.96    |
| Sangerville .....     | 773.97    |
| Staunton .....        | 20.50     |
| Summit .....          | 522.01    |
| Valley Bethel .....   | 62.70     |
| Waynesboro .....      | 32.74     |
| White Hill .....      | 6.50      |
| Unallocated .....     | 540.00    |

**8. Northern Virginia**

|                          |         |
|--------------------------|---------|
| Brocks Gap .....         | \$ 6.76 |
| Brownstown Mission ..... |         |
| Cooks Creek .....        | 182.52  |
| Damascus .....           | 7.25    |
| Flat Rock .....          | 183.65  |
| Greenmount .....         | 366.23  |
| Harrisonburg .....       | 295.66  |
| Linville Creek .....     | 303.15  |
| Lower Lost Creek .....   |         |
| Mill Creek .....         | 916.86  |
| Moorefield .....         | 1.00    |
| Mt. Zion .....           | 79.50   |
| Newport .....            | 40.00   |
| North Mill Creek .....   | 20.80   |
| Pleasant View .....      |         |
| Powells Fort .....       | 8.07    |
| Rileyville .....         | 55.20   |
| Salem .....              | 50.20   |
| Smiths Creek .....       | 5.50    |
| South Fork .....         |         |
| Timberville .....        | 202.00  |
| Unity .....              | 511.69  |
| Upper Lost River .....   | 7.30    |
| Woodstock .....          | 123.80  |
| Unallocated .....        | 65.31   |

**9. First West Virginia**

|                       |         |
|-----------------------|---------|
| Allegheny .....       | \$ 7.01 |
| Bean Settlement ..... | 3.30    |
| Beaver Run .....      | 68.37   |
| Capon Chapel .....    |         |
| Cheat River .....     | 10.00   |
| Egion .....           | 780.99  |
| Greenland .....       | 47.00   |
| Harman .....          | 126.92  |
| Keyser .....          | 61.37   |
| Knobley .....         | 4.00    |
| New Creek .....       | 1.90    |
| North Fork .....      |         |
| Old Furnace .....     | 7.40    |
| Petersburg .....      | 13.05   |
| Red Creek .....       | 5.00    |
| Sandy Creek .....     | 418.00  |
| Seneca .....          |         |
| Tearcoat .....        | 185.82  |
| White Pine .....      | 142.01  |
| Unallocated .....     | 21.60   |

**10. Second West Virginia**

|                       |          |
|-----------------------|----------|
| Beans Chapel .....    | \$ 61.12 |
| Bethany .....         |          |
| Cheat River .....     |          |
| Goshen .....          | 15.00    |
| Mt. Hebron .....      |          |
| Mt. Zion .....        |          |
| Pleasant Hill .....   |          |
| Pleasant Valley ..... | 90.50    |
| Shiloh .....          |          |
| Union Chapel .....    |          |
| Valley River .....    | 13.61    |
| Unallocated .....     | 10.00    |

**11. Eastern Maryland**

|                             |           |
|-----------------------------|-----------|
| Baltimore, First .....      | \$ 261.73 |
| Baltimore, Woodberry .....  | 511.29    |
| Beaver Dam .....            | 74.62     |
| Bethany .....               | 197.87    |
| Bush Creek .....            | 100.76    |
| Denton .....                | 381.12    |
| Edgewood (Sams Creek) ..... | 105.50    |
| Frederick .....             | 403.88    |
| Green Hill .....            | 141.61    |

|                                      |          |
|--------------------------------------|----------|
| Locust Grove .....                   | 70.15    |
| Long Green Valley .....              | 342.37   |
| Meadow Branch .....                  | 1,917.17 |
| Middletown Valley .....              | 471.82   |
| Mountandale .....                    |          |
| Monocacy .....                       | 107.00   |
| Myersville (Middletown Valley) ..... | 91.62    |
| Piney Creek .....                    | 42.75    |
| Pipe Creek .....                     | 1,288.15 |
| Redland Mission .....                |          |
| Reisterstown .....                   |          |
| Sams Creek .....                     | 278.75   |
| Thurmont .....                       | 121.34   |
| University Park .....                | 20.27    |
| Washington .....                     | 1,070.32 |
| Unallocated .....                    | 37.54    |

**12. Middle Maryland**

|                                    |           |
|------------------------------------|-----------|
| Beaver Creek .....                 | \$ 206.72 |
| Berkeley .....                     | 96.78     |
| Broadfording .....                 | 535.62    |
| Brownsville .....                  | 557.56    |
| Hagerstown .....                   | 2,097.34  |
| Johnstown .....                    |           |
| Licking Creek .....                |           |
| Long Meadow .....                  | 401.12    |
| Manor .....                        | 289.26    |
| Pleasant View .....                | 449.12    |
| Stone Bridge (Licking Creek) ..... | 49.00     |
| Welsh Run .....                    | 192.13    |
| Unallocated .....                  | 7.39      |

**13. Western Maryland**

|                         |           |
|-------------------------|-----------|
| Bear Creek .....        | \$ 167.50 |
| Cherry Grove .....      | 67.61     |
| Fairview .....          | 10.00     |
| Frostburg Mission ..... |           |
| Georges Creek .....     | 6.71      |
| Maple Grove .....       | 26.60     |
| Oak Grove .....         | 2.00      |
| Pine Grove .....        | 6.00      |
| Westernport .....       | 30.00     |
| Unallocated .....       | 12.00     |

**14. S. E. Pa., N. J. and E. N. Y.**

|                                 |           |
|---------------------------------|-----------|
| Ambler .....                    | \$ 541.41 |
| Amwell .....                    | 24.00     |
| Brooklyn, First .....           | 75.00     |
| Brooklyn, Italian Mission ..... |           |
| Coventry .....                  | 765.50    |
| Greentree .....                 | 768.80    |
| Harmonyville .....              | 55.11     |
| Norristown .....                | 299.57    |
| Parkerford .....                | 379.98    |
| Philadelphia (Bethany) .....    | 24.95     |
| Philadelphia (Calvary) .....    | 88.00     |
| Philadelphia (First) .....      | 1,080.71  |
| Philadelphia (Geiger) .....     | 50.00     |
| Philadelphia (Germantown) ..... | 1,178.39  |
| Pottstown .....                 | 55.00     |
| Royersford .....                | 741.67    |
| Springfield .....               | 141.97    |
| Wilmington .....                | 46.88     |
| Unallocated .....               | 49.00     |

**15. Middle Pennsylvania**

|                             |          |
|-----------------------------|----------|
| Albright .....              | \$ 25.90 |
| Altoona (First) .....       | 1,428.36 |
| Altoona (28th Street) ..... | 224.57   |
| Amaranth .....              | 26.46    |
| Ardenheim .....             | 175.00   |
| Artemas .....               | 16.95    |
| Aughwick .....              | 169.79   |
| Bellwood .....              | 51.52    |
| Burnham .....               | 31.15    |
| Carson Valley .....         | 131.88   |
| Cherry Lane .....           | 132.50   |
| Claysburg .....             | 46.10    |
| Clover Creek .....          | 663.53   |
| Dry Valley .....            | 180.11   |
| Dunnings Creek .....        | 99.59    |
| Everett .....               | 479.63   |
| Fairview .....              | 190.14   |
| Glendale .....              | 9.00     |
| Hollidaysburg .....         | 220.97   |
| Huntingdon .....            | 2,190.59 |
| James Creek .....           | 50.51    |
| Juniata Park .....          | 141.31   |
| Koontz .....                | 73.55    |
| Leamersville .....          | 34.05    |
| Lewistown .....             | 1,135.17 |
| Lower Claar .....           | 16.58    |
| New Enterprise .....        | 725.28   |
| Queen .....                 |          |
| Raven Run .....             | 35.03    |
| Riddlesburg .....           | 42.84    |
| Roaring Spring .....        | 263.15   |
| Smithfield .....            | 40.13    |
| Snake Spring .....          | 1,160.91 |
| Spring Mount .....          | 120.37   |
| Spring Run .....            | 651.04   |
| Stonerstown .....           | 24.42    |
| Tyrone .....                | 81.36    |
| Upper Claar .....           | 25.96    |
| Williamsburg .....          | 189.89   |
| Woodbury .....              | 527.21   |
| Yellow Creek .....          | 203.65   |
| Unallocated .....           | 312.12   |

**16. Western Pennsylvania**

|                                |          |
|--------------------------------|----------|
| Allegheny Valley .....         | \$ 10.00 |
| Bear Run .....                 |          |
| Berlin .....                   | 36.87    |
| Brothersvalley .....           | 149.71   |
| Chess Creek .....              |          |
| Conemaugh .....                | 139.17   |
| Connellsville .....            | 32.59    |
| Cumberland .....               | 87.53    |
| Elbethel .....                 |          |
| Fairview-Scullton .....        |          |
| Geiger .....                   | 110.79   |
| Georges Creek (Fairview) ..... | 22.07    |
| Glade Run .....                | 32.75    |
| Greensburg .....               | 396.27   |
| Greenville .....               | 4.89     |
| Hooversville .....             | 82.68    |
| Hyndman .....                  | 2.50     |
| Indian Creek .....             | 9.24     |
| Johnstown (Walnut Grove) ..... | 1,412.51 |
| Ligonier .....                 | 122.64   |
| Locust Grove .....             | 75.66    |
| Manor .....                    | 189.86   |
| Maple Glen .....               | 155.16   |
| Maple Grove .....              | 74.71    |
| Makleysburg .....              | 10.00    |
| Meyersdale .....               | 413.16   |
| Middle Creek .....             | 88.14    |
| Montgomery .....               | 5.25     |
| Morrellville .....             | 80.16    |
| Mt. Joy .....                  | 213.45   |
| Mt. Pleasant .....             | 55.25    |
| Morgantown .....               | 7.36     |
| Moxham .....                   | 103.28   |
| Nanty Glo .....                | 6.31     |
| Penn Run .....                 | 82.83    |
| Pittsburgh .....               | 313.80   |
| Pleasant Hill .....            | 213.69   |
| Plum Creek .....               | 57.34    |
| Quemahoning .....              | 412.19   |
| Red Bank .....                 | 17.62    |
| Robinson .....                 | 63.77    |
| Rockton .....                  | 88.95    |
| Rockwood .....                 | 150.50   |
| Roxbury .....                  | 107.77   |
| Rummel .....                   | 404.61   |
| Salisbury .....                | 146.67   |
| Scalp Level .....              | 1,088.28 |
| Shade Creek .....              | 359.57   |
| Sipesville .....               | 67.27    |
| Somerset .....                 | 138.25   |
| Summit Mills .....             | 35.91    |
| Ten Mile .....                 | 38.50    |
| Uniontown .....                | 421.35   |
| Uniontown (Fairchance) .....   | 10.00    |
| Westmont .....                 | 84.57    |
| Windber .....                  | 145.04   |
| Wooddale .....                 | 20.00    |
| Unallocated .....              | 507.68   |

**17. Eastern Pennsylvania**

|                       |           |
|-----------------------|-----------|
| Akron .....           | \$ 409.43 |
| Annaville .....       | 1,157.48  |
| Chiques .....         | 1,451.73  |
| Conestoga .....       | 1,053.55  |
| Conewago .....        | 222.90    |
| East Fairview .....   | 535.45    |
| East Petersburg ..... | 1,586.84  |
| Elizabethtown .....   | 3,518.61  |
| Ephrata .....         | 1,604.86  |
| Fredericksburg .....  | 211.11    |
| Harrisburg .....      | 474.94    |
| Hatfield .....        | 633.29    |
| Heidelberg .....      | 426.28    |
| Indian Creek .....    | 1,598.18  |
| Jennersville .....    | 53.26     |
| Lake Ridge .....      | 147.81    |
| Lancaster .....       | 1,082.57  |
| Lititz .....          | 860.73    |
| Maiden Creek .....    | 304.67    |
| Mechanic Grove .....  | 296.23    |
| Midway .....          | 593.96    |
| Mingo .....           | 1,518.89  |
| Mountville .....      | 609.42    |
| Myerstown .....       | 327.92    |
| Palmyra .....         | 2,446.58  |
| Peach Blossom .....   | 388.04    |
| Reading .....         | 85.42     |
| Richland .....        | 1,509.63  |
| Ridgely .....         | 118.40    |
| Schuylkill .....      | 80.60     |
| Shamokin .....        | 103.20    |
| Spring Creek .....    | 1,033.14  |
| Spring Grove .....    | 116.46    |
| Springville .....     | 700.10    |
| Swatara, Big .....    | 538.40    |
| Swatara, Little ..... | 570.68    |
| West Conestoga .....  | 514.40    |
| West Green Tree ..... | 671.93    |
| White Oak .....       | 1,609.10  |
| Unallocated .....     | 399.68    |

**18. Southern Pennsylvania**

|                    |           |
|--------------------|-----------|
| Antietam .....     | \$ 271.29 |
| Back Creek .....   | 135.46    |
| Buffalo .....      | 63.64     |
| Carlisle .....     | 196.47    |
| Chambersburg ..... | 146.25    |
| Codorus .....      | 241.19    |



|                  |          |
|------------------|----------|
| Falling Spring   | 78.16    |
| Greencastle      | 163.62   |
| Hanover          | 250.95   |
| Huntsdale        | 222.72   |
| Lost Creek       | 218.97   |
| Lower Conewago   | 76.43    |
| Lower Cumberland | 118.46   |
| Marsh Creek      | 172.15   |
| Mechanicsburg    | 248.08   |
| Mount Olivet     | 115.00   |
| New Fairview     | 102.12   |
| Newville         | 74.65    |
| Perry            | 41.43    |
| Pleasant Hill    | 99.84    |
| Ridge            | 64.00    |
| Shippensburg     | 63.80    |
| Sugar Valley     | 137.58   |
| Upper Codorus    | 262.29   |
| Upper Conewago   | 846.16   |
| Waynesboro       | 6,668.49 |
| York             | 1,809.76 |
| Unallocated      | 345.01   |

**19. Northeastern Ohio**

|                    |           |
|--------------------|-----------|
| Akron              | \$ 230.55 |
| Alliance           | 54.79     |
| Ashland City       | 361.99    |
| Ashland Dickey     | 144.08    |
| Baltic             | 242.00    |
| Bethel             | 12.05     |
| Black River        | 492.32    |
| Bristolville       | 8.00      |
| Canton City        | 159.01    |
| Canton, Maple Ave. |           |
| Center             | 250.01    |
| Chippewa           | 250.71    |
| Cleveland          | 77.42     |
| Danville           | 656.26    |
| East Chippewa      | 271.61    |
| East Nimishillen   | 272.67    |
| Freeburg           | 332.81    |
| Hartsville         | 395.54    |
| Kent               | 67.24     |
| Lincoln Heights    | 26.71     |
| Maple Grove        | 147.53    |
| Mohican            | 43.55     |
| New Philadelphia   | 161.00    |
| Olivet             | 676.45    |
| Owl Creek          | 272.98    |
| Reading            | 210.65    |
| Richland           | 59.93     |
| Springfield        | 176.13    |
| Tuscarawas         | 38.33     |
| West Nimishillen   | 237.80    |
| White Cottage      | 287.26    |
| Woodworth          | 107.49    |
| Wooster            | 282.29    |
| Zion Hill          | 145.89    |
| Unallocated        | 63.00     |

**20. Northwestern Ohio**

|               |          |
|---------------|----------|
| Bellefontaine | \$ 16.37 |
| Black Swamp   | 194.89   |
| County Line   | 49.66    |
| Defiance      | 82.93    |
| Deshler       | 13.00    |
| Dupont        | 72.04    |
| Eagle Creek   | 177.32   |
| Eden          | 35.70    |
| Fairview      | 21.34    |
| Fostoria      | 158.89   |
| Green Springs | 180.20   |
| Hicksville    | 7.00     |
| Lick Creek    | 159.63   |
| Lima          | 274.51   |
| Marion        | 53.29    |
| Pleasant View | 450.89   |
| Poplar Ridge  | 135.62   |
| Portage       | 2.40     |
| Rome          | 5.00     |
| Ross          | 43.73    |
| Sand Ridge    | 13.69    |
| Silver Creek  | 252.30   |
| Stony Creek   | 100.29   |
| Sugar Creek   | 93.80    |
| Swan Creek    | 39.42    |
| Toledo        | 63.68    |
| Unallocated   | 70.24    |

**21. Southern Ohio**

|               |           |
|---------------|-----------|
| Bear Creek    | \$ 540.78 |
| Beaver Creek  | 206.85    |
| Beech Grove   | 138.37    |
| Bradford      | 77.11     |
| Brookville    | 393.33    |
| Cassel Run    |           |
| Castine       | 298.56    |
| Charlestown   |           |
| Cincinnati    | 121.72    |
| Circleville   | 41.50     |
| Columbus      | 18.25     |
| Constance     | 34.35     |
| Covington     | 311.00    |
| Donnels Creek | 180.76    |
| East Dayton   | 176.60    |
| Eversole      | 208.25    |
| Fort McKinley | 503.97    |
| Georgetown    | 377.25    |
| Greenville    | 400.92    |
| Hamilton      | 5.00      |

|                     |          |
|---------------------|----------|
| Harris Creek        | 203.45   |
| Lexington           | 4.00     |
| Lower Miami         | 234.33   |
| Lower Stillwater    | 524.56   |
| Marble Furnace      | 15.48    |
| May Hill            |          |
| Middle District     | 79.85    |
| Middletown          | 17.60    |
| New Carlisle        | 1,111.87 |
| Oakland             | 272.55   |
| Painter Creek       | 359.89   |
| Piqua               | 57.00    |
| Pittsburg           | 257.48   |
| Pleasant Hill       | 184.83   |
| Pleasant Valley     | 25.00    |
| Poplar Grove        | 182.82   |
| Prices Creek        | 67.46    |
| Salem               | 789.13   |
| Sidney              | 30.00    |
| Springfield         | 121.87   |
| Stone Lick          | 1.50     |
| Strait Creek Valley | 22.35    |
| Trotwood            | 973.06   |
| Troy                | 86.15    |
| Union City          | 261.20   |
| Upper Twin (Eaton)  | 14.22    |
| Upper Twin (Gratis) | 49.74    |
| West Alexandria     | 61.88    |
| West Charleston     | 101.50   |
| West Dayton         | 245.38   |
| West Milton         | 153.10   |
| Unallocated         | 1,001.61 |

**22. Michigan**

|                  |           |
|------------------|-----------|
| Battle Creek     | \$ 127.22 |
| Beaverton        | 77.31     |
| Crystal          | 16.90     |
| Detroit          | 66.00     |
| Elmdale          | 36.00     |
| Elsie            | 21.00     |
| Flint            | 28.00     |
| Grand Rapids     | 101.66    |
| Harlan           | 16.00     |
| Hart             | 14.90     |
| Homestead        |           |
| Lake View        | 66.49     |
| Lansing          | 1.00      |
| Long Lake        | 15.00     |
| Marilla          | 3.50      |
| Midland          | 13.95     |
| New Haven        | 40.21     |
| Onkama           | 24.00     |
| Ozark            |           |
| Pontiac          | 8.60      |
| Rodney           | 13.00     |
| Shepherd         | 124.72    |
| Sugar Ridge      | 173.79    |
| Sunfield         | 21.00     |
| Thornapple       | 63.30     |
| Vestaburg        | 25.00     |
| Woodland         | 416.82    |
| Woodland Village | 190.58    |
| Zion             | 8.69      |
| Unallocated      | 98.92     |

**23. Northern Indiana**

|                    |          |
|--------------------|----------|
| Auburn             | \$ 57.00 |
| Baugo              | 52.74    |
| Bethany            | 219.96   |
| Bethel             | 145.96   |
| Blissville         | 61.83    |
| Blue River         | 40.73    |
| Bremen             | 38.60    |
| Buchanan           | 23.52    |
| Camp Creek         | 85.82    |
| Cedar Creek        | 49.86    |
| Cedar Lake         | 104.50   |
| Center             |          |
| Elkhart City       | 369.25   |
| Elkhart Valley     | 68.27    |
| English Prairie    | 82.10    |
| Florence           | 54.05    |
| Fort Wayne         | 102.22   |
| Goshen City        | 762.91   |
| LaPorte            | 219.64   |
| Maple Grove        | 25.00    |
| Michigan City      |          |
| Middlebury         | 248.98   |
| Mt. Pleasant       | 204.81   |
| Nappanee           | 479.66   |
| New Paris          | 139.74   |
| New Salem          | 182.50   |
| North Liberty      | 122.09   |
| North Webster      | 2.00     |
| North Winona       | 36.81    |
| Oak Grove          | 43.31    |
| Osceola            | 74.00    |
| Pine Creek         | 420.22   |
| Pleasant Chapel    | 30.00    |
| Pleasant Hill      | 108.50   |
| Pleasant Valley    | 58.76    |
| Plymouth           | 375.56   |
| Rock Run           | 184.18   |
| Salem              |          |
| Shipshewana        |          |
| South Bend, First  | 528.93   |
| South Bend, Second | 35.83    |
| Syracuse           | 131.92   |
| Turkey Creek       | 35.45    |
| Union Center       | 353.52   |

|              |          |
|--------------|----------|
| Wakarusa     | 142.80   |
| Walnut       | 88.73    |
| Wawaka       | 70.20    |
| West Goshen  | 571.03   |
| Yellow Creek | 270.42   |
| Unallocated  | 1,152.43 |

**24. Middle Indiana**

|                  |          |
|------------------|----------|
| Andrews          | \$ 30.35 |
| Bachelor Run     | 254.53   |
| Bethel Center    | 4.83     |
| Buffalo          | 26.15    |
| Burnettsville    | 43.50    |
| Cart Creek       | 74.52    |
| Clear Creek      | 316.55   |
| Eel River        | 269.63   |
| Flora            | 744.64   |
| Hickory Grove    | 114.10   |
| Huntington       | 152.98   |
| Liberty Mills    | 199.23   |
| Logansport       | 102.77   |
| Loon Creek       | 173.61   |
| Lower Deer Creek | 26.92    |
| Manchester       | 4,162.64 |
| Markle           | 46.20    |
| Mexico           | 649.89   |
| Monticello       | 105.74   |
| Peru             | 144.45   |
| Pipe Creek       | 574.14   |
| Pleasant Dale    | 99.78    |
| Pleasant View    | 62.83    |
| Portland         | 2.53     |
| Prairie Creek    | 6.54     |
| Roann            | 27.70    |
| Salamonie        | 236.40   |
| Santa Fe         | 24.29    |
| South Whitley    | 8.90     |
| Spring Creek     | 429.55   |
| Sugar Creek      | 3.00     |
| Upper Deer Creek | 15.68    |
| Wabash City      | 17.66    |
| Wabash Country   | 57.80    |
| West Eel River   | 43.06    |
| West Manchester  | 502.59   |
| West Marion      | 26.17    |
| Unallocated      | 99.33    |

**25. Southern Indiana**

|                  |           |
|------------------|-----------|
| Anderson         | \$ 381.00 |
| Arcadia          | 54.05     |
| Beech Grove      | 55.15     |
| Bethany          |           |
| Buck Creek       | 167.16    |
| Fairview         | 47.20     |
| Four Mile        | 175.23    |
| Howard           | 39.50     |
| Indianapolis     | 161.12    |
| Killbuck         |           |
| Kokomo           | 12.21     |
| Ladoga           | 55.42     |
| Maple Grove      | 46.07     |
| Middletown       | 4.25      |
| Mississinewa     | 62.34     |
| Mt. Pleasant     | 39.00     |
| Muncie           | 178.78    |
| Nettle Creek     | 395.88    |
| New Bethel       | 6.20      |
| New Hope         |           |
| Plymouth         | 125.09    |
| Richmond         | 15.00     |
| Rossville        | 337.55    |
| Sampson Hill     |           |
| Summitville      | 26.22     |
| Upper Fall Creek | 31.50     |
| White            | 107.25    |
| Windfall         |           |
| Unallocated      | 227.50    |

**26. Western Canada**

|                  |          |
|------------------|----------|
| Bow Valley       | \$ 38.21 |
| First Irricana   | 34.55    |
| Merrington       | 5.00     |
| Redcliff Mission |          |
| Second Irricana  | 18.00    |
| Vidora           | 4.50     |
| Unallocated      |          |

**27. North Dakota and Eastern Montana**

|                   |          |
|-------------------|----------|
| Berthold          | \$ 20.42 |
| Brumbaugh         |          |
| Cando             | 47.89    |
| Carrington        | 52.39    |
| Egeland           |          |
| Ellison           | 16.00    |
| Englevale         | 5.00     |
| Grand View        | 6.96     |
| James River       | 25.31    |
| Kenmare           | 95.82    |
| Milk River Valley | 4.40     |
| Minot             | 119.17   |
| New Rockford      |          |
| Pleasant Valley   | 2.19     |
| Poplar Valley     | 5.00     |
| Ray               |          |
| Surrey            | 83.93    |
| Williston         |          |
| Unallocated       | 17.08    |



**28. Northern Illinois and Wisconsin**

|                       |          |
|-----------------------|----------|
| Batavia .....         | \$ 47.00 |
| Bethel .....          | 268.96   |
| Cherry Grove .....    | 133.44   |
| Chicago .....         | 3,129.24 |
| Chippewa Valley ..... | 15.88    |
| Dixon .....           | 138.40   |
| Elgin .....           | 1,139.36 |
| Franklin Grove .....  | 1,005.67 |
| Freeport .....        | 144.83   |
| Hickory Grove .....   | 26.95    |
| Lanark .....          | 645.33   |
| Lena .....            | 207.14   |
| Maple Grove .....     | 20.55    |
| Milledgeville .....   | 173.63   |
| Mt. Morris .....      | 1,642.89 |
| Pine Creek .....      | 43.50    |
| Polo .....            | 193.65   |
| Rice Lake .....       | 40.61    |
| Rock Creek .....      | 5.20     |
| Rockford .....        | 119.58   |
| Shannon .....         | 22.30    |
| Stanley .....         | 34.02    |
| Sterling .....        | 187.83   |
| West Branch .....     | 106.09   |
| White Rapids .....    | 1.32     |
| Worden .....          | 2.00     |
| Yellow Creek .....    | 76.54    |
| Unallocated .....     | 217.34   |

**29. Southern Illinois**

|                        |           |
|------------------------|-----------|
| Allison Prairie .....  | \$ 135.37 |
| Astoria .....          | 123.79    |
| Big Creek .....        | 29.42     |
| Camp Creek .....       |           |
| Canton .....           | 171.40    |
| Cerro Gordo .....      | 370.43    |
| Champaign .....        | 73.58     |
| Decatur .....          | 96.50     |
| Girard .....           | 374.36    |
| Hurricane Creek .....  | 3.00      |
| Kaskaskia .....        |           |
| La Motte Prairie ..... | 68.80     |
| Liberty .....          | 4.88      |
| Martins Creek .....    | 5.00      |
| Mulberry Grove .....   |           |
| Oak Grove .....        | 30.60     |
| Oakley .....           | 18.60     |
| Okaw .....             | 305.59    |
| Panther Creek .....    | 5.30      |
| Pleasant Grove .....   |           |
| Romine .....           | 2.00      |
| Springfield .....      | 21.00     |
| Virde .....            | 259.54    |
| Woodland .....         | 32.32     |
| Unallocated .....      | 8.75      |

**30. Northern Iowa, Minnesota and South Dakota**

|                      |          |
|----------------------|----------|
| Curlew .....         | \$ 81.40 |
| Greene .....         | 32.91    |
| Guthrie .....        | 16.31    |
| Hancock .....        | 2.56     |
| Ivester .....        | 785.95   |
| Kingsley .....       | 35.59    |
| Lewiston .....       | 30.12    |
| Minneapolis .....    | 9.76     |
| Monticello .....     | 47.00    |
| Nemadji .....        | 67.05    |
| Root River .....     | 314.37   |
| Sheldon .....        | 41.96    |
| Slifer .....         | 5.12     |
| South Waterloo ..... | 850.17   |
| Spring Creek .....   | 30.87    |
| Union Ridge .....    | 37.76    |
| Waterloo City .....  | 142.19   |
| Willow Creek .....   | 61.42    |
| Winona .....         | 10.00    |
| Worthington .....    | 88.35    |
| Unallocated .....    | 11.00    |

**31. Middle Iowa**

|                         |          |
|-------------------------|----------|
| Ankeny .....            | \$ 27.19 |
| Beaver .....            | 44.85    |
| Brooklyn .....          | 16.15    |
| Cedar .....             | 189.24   |
| Cedar Rapids .....      | 610.91   |
| Coon River .....        | 68.83    |
| Dallas Center .....     | 1,137.38 |
| Des Moines, First ..... | 82.13    |
| Des Moines Valley ..... | 218.73   |
| Dry Creek .....         | 26.93    |
| Fernald .....           | 70.28    |
| Garrison .....          | 20.25    |
| Indian Creek .....      | 1.83     |
| Iowa River .....        | 113.81   |
| Muscatine .....         | 6.45     |
| Panther Creek .....     | 850.12   |
| Prairie City .....      | 67.60    |
| Unallocated .....       | 750.86   |

**32. Southern Iowa**

|                      |          |
|----------------------|----------|
| Council Bluffs ..... | \$ 49.54 |
| English River .....  | 572.95   |
| Fairview .....       | 70.00    |
| Franklin .....       | 70.51    |
| Libertyville .....   | 81.46    |
| Monroe County .....  |          |

|                     |        |
|---------------------|--------|
| Mt. Etna .....      | 72.32  |
| North English ..... | 68.20  |
| Osceola .....       | 5.84   |
| Ottumwa .....       | 5.00   |
| Salem .....         | 55.58  |
| South Keokuk .....  | 194.58 |
| Unallocated .....   | 1.00   |

**33. Nebraska**

|                       |         |
|-----------------------|---------|
| Afton .....           | \$ 6.00 |
| Arcadia .....         |         |
| Beatrice .....        | 47.25   |
| Bethel .....          | 149.55  |
| Enders .....          | 7.58    |
| Falls City .....      | 13.55   |
| Kearney .....         | 46.60   |
| Lincoln .....         | 165.82  |
| Octavia .....         | 54.72   |
| Omaha .....           | 32.09   |
| Silver Lake .....     | 66.16   |
| South Beatrice .....  | 172.48  |
| South Loup .....      |         |
| South Red Cloud ..... |         |
| Unallocated .....     | 292.85  |

**34. Northeastern Kansas**

|                                  |          |
|----------------------------------|----------|
| Abilene .....                    | \$ 80.71 |
| Appanoose .....                  | 32.51    |
| Buckeye .....                    | 11.00    |
| Calvary .....                    |          |
| Granada .....                    |          |
| Holland .....                    |          |
| Kansas City, First Central ..... | 30.00    |
| Lone Star .....                  | 132.50   |
| McLouth .....                    | 66.00    |
| Morrill .....                    | 342.73   |
| Navarre .....                    | 67.50    |
| Olathe .....                     | 50.64    |
| Ottawa .....                     | 148.24   |
| Overbrook .....                  | 36.75    |
| Ozawie .....                     | 3.00     |
| Ramona .....                     | 9.00     |
| Richland Center .....            | 87.76    |
| Rock Creek .....                 |          |
| Sabetha .....                    | 143.70   |
| Topeka .....                     | 137.35   |
| Wade Branch .....                | 15.75    |
| Washington .....                 | 18.88    |
| Washington Creek .....           | 7.00     |
| Unallocated .....                | 700.50   |

**35. Northwestern Kansas**

|                     |           |
|---------------------|-----------|
| Belleville .....    | \$ 105.19 |
| Burr Oak .....      | 18.05     |
| Maple Grove .....   | 102.51    |
| North Solomon ..... | 57.20     |
| Quinter .....       | 468.30    |
| Victor .....        | 93.67     |
| White Rock .....    | 55.79     |
| Unallocated .....   | 69.00     |

**36. Southeastern Kansas**

|                    |           |
|--------------------|-----------|
| Fredonia .....     | \$ 204.52 |
| Galesburg .....    | 26.00     |
| Grenola .....      | .50       |
| Hollow .....       | 47.00     |
| Independence ..... | 57.49     |
| Mont Ida .....     |           |
| Osage .....        | 103.31    |
| Paint Creek .....  | 20.00     |
| Parsons .....      | 50.94     |
| Scott Valley ..... |           |
| Verdigris .....    | 15.81     |
| Unallocated .....  | 109.33    |

**37. Southwestern Kansas**

|                      |          |
|----------------------|----------|
| Bloom .....          | \$ 23.48 |
| Conway Springs ..... | 34.03    |
| Eden Valley .....    | 18.70    |
| Garden City .....    |          |
| Hutchinson .....     | 40.94    |
| Larned Rural .....   | 150.20   |
| McPherson .....      | 915.72   |
| Monitor .....        | 717.49   |
| Newton .....         | 13.00    |
| Pleasant View .....  | 69.39    |
| Prairie View .....   | 22.43    |
| Salem .....          | 161.91   |
| Wichita, First ..... | 203.00   |
| Wichita, West .....  | 12.95    |
| Unallocated .....    | 401.31   |

**38. Eastern Colorado**

|                        |         |
|------------------------|---------|
| Antioch .....          | \$ 5.00 |
| Bethany .....          | 10.55   |
| Bethel .....           | 3.70    |
| Colorado Springs ..... | 23.00   |
| Denver .....           | 19.50   |
| Haxton .....           | 86.58   |
| McClave .....          | 15.00   |
| Miami .....            | 68.77   |
| Rocky Ford .....       | 408.02  |
| Sterling .....         | 60.87   |
| Wiley .....            | 50.71   |
| Unallocated .....      | 18.00   |

**39. Western Colorado and Utah**

|                          |           |
|--------------------------|-----------|
| First Grand Valley ..... | \$ 107.54 |
| Fruita .....             | 54.30     |
| Glade Park .....         |           |

|                      |       |
|----------------------|-------|
| Grand Junction ..... | 30.25 |
| Unallocated .....    |       |

**40. Oklahoma, P. T. and New Mexico**

|                       |         |
|-----------------------|---------|
| Ames .....            | \$ 5.00 |
| Bartlesville .....    | 20.00   |
| Bethel .....          |         |
| Big Creek .....       | 149.52  |
| Clovis .....          | 21.45   |
| Elk City .....        |         |
| Guthrie .....         | 71.00   |
| Monitor .....         | 3.00    |
| Oklahoma City .....   | 17.57   |
| Pampa .....           |         |
| Pleasant Plains ..... | 7.12    |
| Prairie Lake .....    |         |
| Red River .....       |         |
| Thomas .....          | 102.79  |
| Waka .....            | 57.62   |
| Washita .....         | 185.95  |
| Unallocated .....     | 104.00  |

**41. Texas and Louisiana**

|                   |          |
|-------------------|----------|
| Falfurrias .....  | \$ 60.35 |
| Fort Worth .....  | 5.00     |
| Manvel .....      | 11.75    |
| Nocona .....      |          |
| Roanoke .....     | 81.93    |
| Rose Pine .....   |          |
| Unallocated ..... | 13.00    |

**42. Northern Missouri**

|                        |          |
|------------------------|----------|
| Bethany .....          | \$ 27.65 |
| Honey Creek .....      |          |
| Log Creek .....        |          |
| North Bethel .....     | 55.15    |
| North St. Joseph ..... | 16.35    |
| Rockingham .....       | 95.61    |
| Shelby County .....    | 1.50     |
| Smith Fork .....       | 458.93   |
| South St. Joseph ..... | 6.36     |
| Wakenda .....          | 101.63   |
| Unallocated .....      | 1.00     |

**43. Middle Missouri**

|                     |         |
|---------------------|---------|
| Adrian .....        | \$ 5.46 |
| Centerview .....    |         |
| Deepwater .....     | 12.30   |
| Happy Hill .....    | 42.57   |
| Kansas City .....   | 20.00   |
| Mineral Creek ..... | 95.93   |
| Osceola .....       | 23.93   |
| Prairie View .....  | 5.00    |
| Spring Branch ..... | 10.00   |
| Turkey Creek .....  | 90.00   |
| Warrensburg .....   | 177.35  |
| Unallocated .....   | 71.63   |

**44. Southern Missouri and Arkansas**

|                    |       |
|--------------------|-------|
| Austin .....       | \$    |
| Broadwater .....   | 10.65 |
| Cabool .....       | 77.00 |
| Carthage .....     | 26.40 |
| Cedar County ..... |       |
| Fairview .....     | 2.50  |
| Jasper .....       | 5.00  |
| Nevada .....       |       |
| New Hope .....     | 15.20 |
| Oak Grove .....    | 15.90 |
| Peace Valley ..... | 6.50  |
| Shoal Creek .....  | 19.90 |
| Springdale .....   | 2.00  |
| Unallocated .....  |       |

**46. Northern California**

|                    |          |
|--------------------|----------|
| Bakersfield .....  | \$ 57.18 |
| Butte Valley ..... | 20.55    |
| Chico .....        | 9.71     |
| Chowchilla .....   | 3.50     |
| Codora .....       |          |
| Elk Creek .....    | 12.32    |
| Empire .....       | 263.90   |
| Fresno .....       | 332.73   |
| Laton .....        | 148.32   |
| Lindsay .....      | 326.22   |
| Live Oak .....     | 114.01   |
| McFarland .....    | 443.13   |
| Modesto .....      | 154.90   |
| Oakland .....      | 116.45   |
| Patterson .....    | 34.23    |
| Raisin .....       | 17.88    |
| Reedley .....      | 91.05    |
| Rio Linda .....    | 134.85   |
| Waterford .....    | 191.75   |
| Unallocated .....  | 199.54   |

**47. Southern California and Arizona**

|                        |           |
|------------------------|-----------|
| Covina .....           | \$ 913.98 |
| Glendale .....         | 349.31    |
| Glendale Mission ..... | 138.96    |
| Glendora .....         | 701.53    |
| Hemet .....            | 66.62     |
| Hermosa Beach .....    | 108.79    |
| Inglewood .....        | 77.96     |
| La Verne .....         | 2,895.56  |
| Long Beach .....       | 835.46    |

|                        |           |
|------------------------|-----------|
| Ellisford .....        | \$ 107.30 |
| Forest Center .....    | 10.00     |
| Greenmount .....       |           |
| Mount Hope .....       | 36.93     |
| North Spokane .....    | 62.89     |
| Olympia .....          | 445.20    |
| Omak .....             | 49.90     |
| Outlook .....          | 37.16     |
| Richland Valley .....  | 6.05      |
| Seattle .....          | 104.50    |
| Sunnyside .....        | 60.80     |
| Tacoma .....           | 32.59     |
| Wenatchee .....        | 97.30     |
| Wenatchee Valley ..... | 583.35    |
| Whitestone .....       | 35.56     |
| Yakima .....           | 103.33    |
| Unallocated .....      | 30.00     |

|                    |          |
|--------------------|----------|
| Albany .....       | \$ 28.00 |
| Ashland .....      | 127.16   |
| Grants Pass .....  | 66.67    |
| Mabel .....        | 106.25   |
| Myrtle Point ..... | 62.67    |
| Newberg .....      | 44.71    |
| Portland .....     | 215.78   |
| Weston .....       | 5.50     |
| Unallocated .....  |          |

|                    |           |
|--------------------|-----------|
| Boise Valley ..... | \$ 119.14 |
| Bowmont .....      | 91.87     |
| Clearwater .....   | 4.95      |
| Emmett .....       | 79.37     |
| Fruitland .....    | 221.75    |
| Moscow .....       | 15.89     |
| Nampa .....        | 167.46    |

| District                               | Total Credits | Total Membership | Members Giving Per Capita |              |                  |                  |                | Average Contribution Per Member |        |        |        |        | Total No. Churches | Churches Contributing |            |               |            |
|----------------------------------------|---------------|------------------|---------------------------|--------------|------------------|------------------|----------------|---------------------------------|--------|--------|--------|--------|--------------------|-----------------------|------------|---------------|------------|
|                                        |               |                  | Nothing                   | Under \$1.00 | \$1.00 to \$3.49 | \$3.50 to \$5.00 | \$5.00 or More | 1928                            | 1929   | 1930   | 1931   | 1932   |                    | Nothing               | Under \$25 | \$25 to \$200 | Over \$200 |
| 1. Florida and Georgia .....           | \$ 1,059.36   | 561              | 25                        | 229          | 120              | 187              |                | 1928                            | 1929   | 1930   | 1931   | 1932   | 10                 | 1                     | 5          | 3             | 1          |
| 2. North and South Carolina .....      | 129.66        | 1,395            | 636                       | 759          |                  |                  |                | \$1.71                          | \$1.91 | \$3.14 | \$1.70 | \$1.89 | 24                 | 12                    | 12         |               |            |
| 3. Tennessee .....                     | 432.22        | 2,454            | 520                       | 1,885        | 49               |                  |                | .17                             | .30    | .20    | .14    | .09    | 30                 | 12                    | 14         | 4             |            |
| 4. Southern Virginia .....             | 1,190.33      | 4,833            | 346                       | 4,352        | 135              |                  |                | .21                             | .54    | .35    | .25    | .18    | 30                 | 12                    | 14         | 4             |            |
| 5. First Virginia .....                | 3,118.96      | 5,128            | 269                       | 3,853        | 1,006            |                  |                | .35                             | .49    | .20    | .22    | .25    | 28                 | 5                     | 14         | 7             | 2          |
| 6. Eastern Virginia .....              | 2,062.70      | 2,642            | 194                       | 1,975        | 473              |                  |                | .88                             | 1.15   | .61    | .63    | .61    | 28                 | 5                     | 10         | 9             | 4          |
| 7. Second Virginia .....               | 6,787.79      | 5,427            | 568                       | 2,169        | 2,566            | 124              |                | .88                             | 1.06   | .85    | .89    | .78    | 18                 | 5                     | 2          | 7             | 4          |
| 8. Northern Virginia .....             | 3,431.65      | 6,186            | 855                       | 4,056        | 1,275            |                  |                | 1.42                            | 1.91   | 1.31   | 1.14   | 1.25   | 23                 | 5                     | 4          | 6             | 8          |
| 9. First West Virginia .....           | 1,903.74      | 3,235            | 336                       | 2,158        | 741              |                  |                | 1.09                            | 1.34   | .79    | .72    | .55    | 24                 | 4                     | 7          | 7             | 6          |
| 10. Second West Virginia .....         | 190.23        | 530              | 346                       | 86           | 98               |                  |                | .92                             | 1.30   | 1.01   | .82    | .59    | 19                 | 3                     | 8          | 6             | 2          |
| 11. Eastern Maryland .....             | 8,037.63      | 4,218            | 107                       | 1,024        | 2,707            | 40               | 340            | .40                             | .88    | .54    | .37    | .36    | 11                 | 7                     | 2          | 2             |            |
| 12. Middle Maryland .....              | 4,882.04      | 3,167            | 65                        | 336          | 2,573            | 115              | 78             | 2.43                            | 3.11   | 2.44   | 1.98   | 1.91   | 22                 | 5                     | 1          | 8             | 10         |
| 13. Western Maryland .....             | 328.42        | 1,000            | 63                        | 809          | 128              |                  |                | 1.98                            | 2.93   | 2.48   | 1.53   | 1.54   | 11                 | 1                     | 3          | 7             |            |
| 14. S. E. Pa., N. J. and E. N. Y. .... | 6,365.94      | 3,338            | 68                        | 945          | 1,984            | 211              | 130            | .84                             | .84    | .57    | .37    | .33    | 9                  | 1                     | 4          | 4             |            |
| 15. Middle Pennsylvania .....          | 12,348.27     | 9,670            | 17                        | 5,443        | 4,023            |                  | 187            | 2.65                            | 4.05   | 3.02   | 2.14   | 1.91   | 18                 | 1                     | 2          | 7             | 8          |
| 16. Western Pennsylvania .....         | 9,105.32      | 11,343           | 168                       | 7,467        | 3,708            |                  | 658            | 1.62                            | 2.00   | 1.57   | 1.37   | 1.28   | 41                 | 1                     | 3          | 24            | 13         |
| 17. Eastern Pennsylvania .....         | 31,565.87     | 8,955            | 494                       | 5,420        | 1,098            | 1,943            |                | 1.15                            | 1.46   | 1.27   | 1.06   | .80    | 56                 | 4                     | 10         | 31            | 11         |
| 18. Southern Pennsylvania .....        | 13,233.97     | 5,875            | 2,763                     | 2,454        |                  |                  |                | 3.97                            | 5.41   | 4.14   | 3.83   | 3.52   | 39                 | 7                     | 3          | 2             |            |
| 19. Northeastern Ohio .....            | 7,216.05      | 4,924            | 70                        | 2,351        | 2,257            | 246              |                | 2.83                            | 4.94   | 3.11   | 2.76   | 2.25   | 27                 | 1                     | 17         | 10            |            |
| 20. Northwestern Ohio .....            | 2,767.83      | 2,572            | 1,010                     | 1,562        |                  |                  |                | 2.10                            | 2.85   | 2.59   | 1.85   | 1.47   | 34                 | 1                     | 2          | 14            | 17         |
| 21. Southern Ohio .....                | 11,545.43     | 9,640            | 121                       | 5,203        | 4,177            | 139              |                | 1.98                            | 2.42   | 1.81   | 1.42   | 1.08   | 26                 | 7                     | 16         | 3             |            |
| 22. Michigan .....                     | 1,813.56      | 2,267            | 74                        | 1,747        | 446              |                  |                | 1.88                            | 2.68   | 1.90   | 1.38   | 1.20   | 51                 | 3                     | 8          | 20            | 20         |
| 23. Northern Indiana .....             | 8,656.34      | 6,915            | 162                       | 3,000        | 3,753            |                  |                | 1.25                            | 1.30   | 1.17   | .91    | .80    | 29                 | 2                     | 13         | 13            | 1          |
| 24. Middle Indiana .....               | 9,881.18      | 5,538            | 2,478                     | 1,883        | 1,177            |                  |                | 2.15                            | 2.97   | 2.20   | 1.72   | 1.25   | 49                 | 3                     | 1          | 31            | 14         |
| 25. Southern Indiana .....             | 2,750.67      | 3,114            | 275                       | 1,554        | 1,285            |                  |                | 2.88                            | 3.25   | 2.66   | 2.11   | 1.78   | 37                 | 8                     | 9          | 10            |            |
| 26. Western Canada .....               | 100.26        | 376              | 29                        | 347          |                  |                  |                | 1.92                            | 2.42   | 1.61   | 1.15   | .88    | 28                 | 5                     | 4          | 16            | 3          |
| 27. No. Dakota and E.                  |               |                  |                           |              |                  |                  |                |                                 |        |        |        |        |                    |                       |            |               |            |

| CONGREGATIONS GIVING \$5.00 OR MORE PER MEMBER |                           |         |
|------------------------------------------------|---------------------------|---------|
|                                                | Average<br>Per<br>Members | Member  |
| Mingo, Eastern Pennsylvania .....              | 115                       | \$13.20 |
| Turkey Creek, Middle Missouri .....            | 7                         | 12.85   |
| Cedar, Middle Iowa .....                       | 17                        | 11.13   |
| Waynesboro, Southern Pennsylvania .....        | 658                       | 10.13   |
| Mabel, Oregon .....                            | 11                        | 9.66    |
| Cedar Rapids, Middle Iowa .....                | 70                        | 8.73    |
| Pasadena, So. California and Arizona .....     | 332                       | 8.43    |
| Indian Creek, Eastern Pennsylvania .....       | 189                       | 8.41    |
| Elizabethtown, Eastern Pennsylvania .....      | 477                       | 7.38    |
| Richland, Eastern Pennsylvania .....           | 231                       | 6.54    |
| Snake Spring, Middle Pennsylvania .....        | 187                       | 6.21    |
| Dallas Center, Middle Iowa .....               | 196                       | 5.80    |
| East Petersburg, Eastern Pennsylvania .....    | 275                       | 5.77    |
| Royersford, S. E. Pa., N. J. and E. N. Y. .... | 130                       | 5.70    |
| Meadow Branch, Eastern Maryland .....          | 360                       | 5.63    |
| Palmyra, Eastern Pennsylvania .....            | 436                       | 5.61    |
| Guthrie, Okla., P. T. and N. Mex. ....         | 13                        | 5.46    |
| Los Angeles, First, So. Calif. and Ariz. ....  | 100                       | 5.40    |
| Annaville, Eastern Pennsylvania .....          | 220                       | 5.26    |
| Long Meadow, Middle Maryland .....             | 78                        | 5.15    |



SUMMARY CLASSIFICATION OF COMPARATIVE  
GIVING

| Congregations<br>Giving<br>Per Member | Num-<br>ber | Mem-ber-<br>ship | %      | Gave         | %      | Average<br>in Each<br>Group |
|---------------------------------------|-------------|------------------|--------|--------------|--------|-----------------------------|
| \$5.00 or more ...                    | 20          | 4,082            | 2.7%   | \$ 29,769.71 | 14.7   | 7.29                        |
| \$3.50 to \$5.00 ....                 | 27          | 5,968            | 4.0    | 24,996.85    | 12.4   | 4.19                        |
| \$1.00 to \$3.49 ....                 | 311         | 56,252           | 37.5   | 102,525.87   | 50.8   | 1.82                        |
| Under \$1.00 .....                    | 547         | 76,979           | 51.4   | 34,005.38    | 16.9   | .44                         |
| Nothing .....                         | 124         | 6,633            | 4.4    | —            | —      | —                           |
|                                       | 1,029       | 149,914          | 100. % | \$191,297.81 | —      | —                           |
| Unallocated and<br>District Giving    |             |                  |        | 10,418.43    | 5.2    |                             |
|                                       |             |                  |        | \$201,716.24 | 100. % |                             |

## Supports of Missionaries

(Continued From Page 2)

Southeastern Pennsylvania Sunday-schools, Ruth L. Glessner, India.  
 Southern Pennsylvania Sunday-schools, Christina Kulp, Africa.  
 Spring Creek congregation, Eliza B. Miller, India.  
 Walnut Grove (Johnstown congregation), Byron M. Flory, China;  
 Lois D. Norris, Sweden; "Good Samaritan Bible Class," one-third  
 support of Anna Hutchison, China.  
 Waynesboro congregation (Missionary Association), Minor M. Myers,  
 China.  
 Western Pennsylvania Sunday-schools of Seventh Circuit, Anna  
 Lichty hudget,\* India.  
 Western Pennsylvania Sunday-schools, Ida Shumaker and Olive  
 Widdowson, India; Grace Clapper, China, and William M. Beahm,  
 Africa.  
 Western Pennsylvania Young People's Council, Marguerite S. Burke,  
 Africa.  
 White Oak congregation, B. Mary Royer hudget,\* India.  
 York Sunday-school, J. M. Blough hudget,\* India.

## Tennessee

Tennessee congregations, partial support of Dr. Howard A. Bosler,  
 Africa.

## Virginia

Barren Ridge congregation, Nora Flory, China.  
 Belmont congregation, partial support of Naomi Rupel, Africa.  
 Bridgewater Sunday-school, Anna B. Mow, India.  
 Lebanon congregation, Chalmers G. Shull, India.  
 Madison congregation, Ruth Utz hudget,\* Africa.  
 Middle River, "Willing Workers' Class," Verna Flory (daughter of  
 B. M. Flory), China.  
 Middle River Aid Society, partial support of Wendell Flory (son of  
 B. M. Flory), China.  
 Moomaw, Leland C., and wife, Elsie N. Slickel, India.  
 Mt. Carmel congregation, Richard Bollinger (son of Amsey Bollin-  
 ger), India.  
 Northern Virginia B. Y. P. D.'s, Naomi Rupel hudget,\* Africa.  
 Northern Virginia Sunday-schools, Edward K. Ziegler hudget,\* India.  
 Pleasant Valley congregation, Edna R. Flory, China.  
 Roller, M. S. (Unity congregation), partial support of Naomi Rupel,  
 Africa.  
 Unity congregation, partial support of Naomi Rupel, Africa, and  
 Naomi Rupel hudget,\* Africa.  
 Utz, Novella E., Brightwood, Ruth Utz budget,\* Africa.  
 Zigler, Michael J., Naomi Rupel hudget,\* Africa.

## Washington

Wenatchee congregation, Paul Rupel, Africa.

## West Virginia

Egdon congregation, Ilda Ziegler, India.  
 Sandy Creek congregation, Verna Blickenstaff, India.

IN one of our southern states there is a neighborhood filled with colored people where the churches are practically all related to our mission work. A pastor stopped off recently to visit in this neighborhood and asked the pastor of a very interesting and large countryside church about the delinquencies, if any, of the colored citizens of the territory. The colored preacher said that colored Christians had their weaknesses, of course, but that whenever the sheriff came into this section his first stop was at the preacher's house to ask whether arrests should be made or what the trouble was, but said the preacher, "He doesn't come very often." Where home missions can produce this quality of citizenship, it seems worth supporting.

## Biography of a Nurse

(Continued From Page 7)

learn to use another language and this seemed very difficult at first, but patience and perseverance won out. As in earlier days, she is showing a desire to do her tasks well and faithfully. She seems never to have forgotten how carefully she was cared for when she entered school, and she passes the kindness on to others. Were you to visit the hospital where she nurses, you would see a tall, stately girl of eighteen, with a crown of coal black hair and dark eyes—eyes which smile in kindly response to your greeting; a girl going about from bed to bed and patient to patient helping to lessen pain and to soothe and comfort troubled women and children.

"Have you had a kindness shown?"

Pass it on, pass it on."

Care General Mission Board, Elgin, Ill.

## Nook for Women's Work

BY MRS. ROSS D. MURPHY

To the women who expect to attend Conference at Hershey:

Please notice, as indicated in the Messenger of May 13, that the plan for the entire schedule is somewhat different this year. The sectional conferences, including Women's Work, are all held on Wednesday afternoon and Thursday. There are two meetings later under the auspices of the women, one on Friday evening from 6 to 7 o'clock and the other Saturday afternoon from 3:45 to 5.

The district and local officers, as well as other women vitally interested, should be on the Conference grounds by Wednesday noon, June 7, in order to receive the full benefit of the Women's Work Conference. Some women are wondering why our conferences are so early in the week. You now understand, however, that this arrangement was determined last year when it was decided to change the entire schedule. Inasmuch as you will involve the expense of attending Conference anyway, why not be there the entire time and receive full benefit?

There will be no Aid exhibit this year. The National Council placed this matter in the hands of the regional women and together they agreed that the exhibit involved too much responsibility and anxiety, making it necessary for a large group of women to sacrifice higher values. Three years ago a large majority of our women expressed their dislike of the commercial spirit which is necessarily associated with the exhibit. Perhaps in the future we may discover a plan whereby artistic handicraft may be exhibited without commercialization.

We shall give an exhibit offering again this year as has been done for the past two years. Each local group is asked to give an offering. Either send it before Conference to Lucille Sherck West, 22 S. State Street, Elgin, Ill., or send to Conference with your local representative. Carefully mark the offering with the name of your group and your district and give it in connection with the women's missionary program on Thursday afternoon.

Secure your booklets as soon as you reach the Conference grounds. They will be found on the Women's Work Exhibit table. These booklets will contain the complete pro-



grams for the women's meetings and much other valuable and interesting material.

Following is a brief survey of the various women's meetings at the Hershey Conference:

Wednesday, June 7, 1:30-3:30 P. M. The first part of this program will interest mainly, regional and district officers—

Thoughts on Regional Development

Talk: "The Place of Our Women in the World of Today"

Discussion

Wednesday, June 7, 7:00-9:00 P. M.—

Thoughts on different phases of the work of our women:

Thursday, June 8, 9:00-11:30 A. M.—

Business Session

Discussion Forum

Thursday, June 8, 3:30-5:00 P. M.—

Women's Work missionary project program

Women's Work conference offering

Friday, June 9, 6:00-7:00 P. M.—

Play, "Undergirding the Church," to be given by the Eastern Maryland District Council of Women's Work  
Talk on Peace

Saturday, June 10, 3:45-5:00 P. M.—

Joint peace program. Play, "The Unknown Soldier Speaks," to be given in the main auditorium

### ELIZABETH DUNBAR BOWERS

Elizabeth Dunbar Bowers, daughter of Lewis and Mary Powers Dunbar, was born Nov. 4, 1843, in Montgomery County, Ind., and died Feb. 12, 1933. She lived her entire life within three miles of her birthplace. Sister Bowers was the thirteenth child of a family of sixteen, and the last one to depart this life.



On Sept. 15, 1859, she married Martin Bowers and to this union were born three daughters and one son. Her husband died May 29, 1890. She leaves three children, six grandchildren, twelve great-grandchildren and three great-great-grandchildren. The records show that the combined ages of her mother, fifteen brothers and sisters total 950 years.

Elizabeth and Martin Bowers joined the Church of the Brethren in 1861. Their congregation, known as White

church, Colfax, Ind., stands on their home place where they lived and died. Martin Bowers was the elder of this church when he passed away. Sister Bowers was a faithful member of the church for seventy-two years. She was cheerful of spirit, highly respected and loved by all who knew her. She was ready and patiently waited for the Lord's call, even though she was confined to her bed for several months before the end came.

"Precious in the sight of the Lord is the death of his saints."

Colfax, Ind.

E. P. Dunbar.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Mock-Gossman.**—By the undersigned at his home May 7, 1933, Hiram R. Mock of Boyd, Wis., and Edna Gossman of Stanley, Wis.—A. S. Bruhaker, Rice Lake, Wis.

**Ream-Wingard.**—By the undersigned at his home, May 14, 1933, Mr. Walter Garfield Ream and Miss Mary Ethel Wingard, both of Windber, Pa.—Lewis S. Knepper, Huntingdon, Pa.

## FALLEN ASLEEP

**Beahm**, Sister Nina Hartman, born Oct. 17, 1906, died at her home May 1, 1933. She became a member of the Church of the Brethren at the age of twelve and was a faithful attendant at services. She married Bro. Lyle Beahm Oct. 14, 1926. She is survived by her husband, one son and two daughters, her parents, Brother and Sister Benj. Hartman, two sisters and four brothers. Funeral services at the Palmyra church by Elders F. S. Carper and W. F. Garher. Interment in the Spring Creek cemetery.—Mae E. Bashore, Palmyra, Pa.

**Breon**, Sister Clara, nee Cheesman, born July 22, 1860, at Rockford, Ill., died of influenza April 9, 1933, at the home of her daughter, Mrs. B. F. Switzer, Lovewell, Kans. She came to Kansas with her parents when ten years of age. When thirteen she was baptized into the Church of the Brethren and until the close of her life was a most loyal member. She moved with her parents to Smith County in 1873 but the hardships of pioneer days served only to sweeten her life. Sept. 21, 1879, she married Philip Breon. They remained on their homestead nearly forty years. In 1918 they moved to Portis, Kans., residing there until her husband's death Nov. 19, 1925. She had read the Messenger and our other church publications for almost fifty years. She is survived by seven children, fifteen grandchildren and one brother. Funeral services at Lovewell by F. L. Courter and at Portis by Frank Wagner assisted by Lewis Naylor. Interment at Crystal Plains cemetery near the old homestead.—Katie Myers, Formoso, Kans.

**Brown**, Mrs. Viola (Flickinger), born in Whitley County, Aug. 3, 1887, died at her residence, March 24, 1933, aged 45 years. She married Chas. Brown Sept. 7, 1912, and almost ever since had lived in the vicinity of Ft. Wayne. She is survived by her husband, parents, three sisters and two brothers. She united with the Church of the Brethren Feb. 28, 1927, and to this fellowship remained faithful. Funeral services by her pastor.—S. S. Blough, Ft. Wayne, Ind.

**Charlton**, Miss Lizzie, died April 27, 1933, at the home of Bro. Joseph Driver near Timberville, Va., where she had made her home for the past thirty-five years. Surviving are one sister and two brothers. She was a member of the Church of the Brethren. Services were held from the Timberville Brethren church in charge of Eld. J. S. Roller, assisted by Eld. L. M. Clower. Interment in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Clague**, Mrs. Edith Faulkender, born July 21, 1892, at Aurelia, Iowa, died at the Spencer Hospital, May 2, 1933, following a week's illness of pneumonia. She married Thos. H. Clague March 30, 1916; he survives with two sons, her father and mother, three brothers and two sisters. In 1905 she united with the Church of the Brethren. In the spring of 1911 the family moved to Spencer, Iowa, where they united with the Baptist Church, since there was no Brethren church. She remained faithful to her belief and always was found working for her Master whenever opportunity afforded. Funeral services at the Baptist church by Eld. J. E. Rolson assisted by Rev. J. S. Schroder.—G. H. Faulkender, Spencer, Iowa.

**Cripe**, Sister Catherine, daughter of Samuel and Catherine Tschupp, born in Nohle County, Ind., Dec. 21, 1858, died May 2, 1933. She married Daniel Cripe Dec. 15, 1889. To this union were born three daughters and one son. Her husband, four children, three sisters and one brother survive. She united with the Church of the Brethren at an early age and lived faithful until the end. Services at the Yellow Creek church by the writer and Irvin Miller. Interment at the Yellow Creek cemetery.—Irvin S. Burns, Wakarusa, Ind.

**Crist**, Mrs. Isahelle, a lifelong resident of Timberville, Va., died at the Timberville Old Folks' Home, at the age of 91 years, 11 months and 27 days. She was a member of the Church of the Brethren. Surviving is one sister. Funeral from the Timberville Brethren Church with her pastor, Bro. S. D. Lindsay, in charge. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Ferverda**, Irvin G., born near Milford, Ind., Jan. 21, 1881, died March 12, 1933, near Leesburg, Ind. He was the third of eleven children born to Hiram and Eva Ferverda. He became a member of the New Salem congregation by baptism in 1911. He was one of the faithful of our number and could be depended on whenever called on for any service he was able to do. He leaves his wife, one daughter, two sons, two granddaughters, mother, four sisters and six brothers. Burial in the New Salem cemetery near the church.—Dora A. Stout, Milford, Ind.



**Garber**, Mrs. Mary Spitzer, the wife of Henry Garber, died at her home near Timberville, Va., after several months' illness, at the age of 52 years. Surviving are her husband, one daughter, two sons, one sister and two brothers. Funeral from the Timberville Church of the Brethren, of which she was a member, with Eld. J. Carson Miller and Samuel D. Lindsay officiating. Burial in the Linville Creek cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Gish**, Sister Annettie, nee Capron, born near Rutland, Vt., Aug. 11, 1843, died at the home of her daughter at Crookston, Minn., Sept. 11, 1932. She moved with her parents to Canada and later to Woodford County, Ill., where she grew to womanhood. She married Christian J. Gish Oct. 1, 1863, at Rock Island, Ill. In 1879 they emigrated to Kansas, settling near Burr Oak. To this union were born five children. Her husband died May 5, 1890. She was a member of the Church of the Brethren for many years, working faithfully in the Sunday-school as teacher; she was also a leader in the Aid. She leaves three daughters, son, brother, nine grandchildren and fifteen great-grandchildren. Funeral services at Crookston and at White Rock church, Kans, by W. W. Gish. Interment in Fairview cemetery.—Katie Myers, Formoso, Kans.

**Green**, Wilmer, born Jan. 27, 1920, died Jan. 26, 1933. He is survived by his parents, Alonzo and Elizabeth (Cutter) Green, and one sister. Funeral services by Bro. Otis Johnson assisted by J. T. Green. Interment in Green's cemetery.—Anna M. Weir, Lonaconing, Md.

**Hanley**, Caroline, daughter of Thomas and Sally Crago, born Dec. 12, 1859, died May 9, 1933. She married Andrew Hanley May 12, 1878. She leaves her husband, five sons, two daughters and fifteen grandchildren. Funeral in the Black Swamp church by Bro. Geo. Garner. Interment in Walbridge cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Hutchinson**, Sister Ann, nee Standley, born in Hancock County, Ill., May 26, 1850, died Jan. 28, 1933, at Lovewell, Kans. When a small girl she moved with her parents to Nebraska where she grew to womanhood. She married Calvin Hutchinson March 28, 1867. To this union twelve children were born. When a young girl she united with the Methodist Church and in 1897 she, with her husband, united with the Church of the Brethren, remaining faithful until death. Her husband preceded her about two years ago. She leaves nine children, forty-six grandchildren and thirty-eight great-grandchildren. Funeral services at White Rock church by Earl R. Myers, assisted by Rev. F. L. Courter. Interment near Courtland, Kans.—Katie Myers, Formoso, Kans.

**Knapp**, Benjamin N., died suddenly at his home near Timberville, Va., as the result of an injury received from a rolling log. He was aged 57 years. He was a member and deacon of the Church of the Brethren. Surviving are his widow, one son, three daughters, and two sisters. Funeral from the Timberville Church of the Brethren with Eld. I. W. Miller, L. M. Clower and Samuel D. Lindsay in charge. Interment was made in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

**Kreimer**, Joseph H., died suddenly in Baltimore, May 5, 1933, aged 58 years. He is survived by his widow, Mrs. Rhoda Kreimer, seven children and two grandchildren. Funeral in Pipe Creek church by Bro. J. J. Johns. Interment in adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

**Loker**, Bro. Jacob, died at his home near Linville, April 6, 1933, aged 82 years. He leaves two sons and two brothers. Services at Linville Christian church by Elders S. L. Garber and J. W. Wampler.—Mrs. D. C. Myers, Harrisonburg, Va.

**McKimmey**, Dale Alvin, son of Alvin and Maggie McKimmey, born May 10, 1911, in Ogden, Mich., died at a Toledo hospital, April 24, 1933. Death was the result of an automobile accident. When he was ten years old he accepted Jesus as his Savior and united with the Church of the Brethren and remained true and faithful until death. He was active in Sunday-school and church work. He served as teacher of the young people's class for three years. His was also one of the leading voices in the young men's chorus of the Fairview church; this chorus was quite popular in Northwestern Ohio and Southern Michigan. He was also in a quartet known as the Gospel Four. He leaves father, mother, three brothers and two sisters. Funeral services by his pastor, Jas. A. Guthrie, assisted by J. F. Hornish and R. R. Hatton.—Mrs. J. A. Guthrie, Blissfield, Mich.

**Miller**, Sister Leah T., nee Condry, died at the home of her son-in-law and daughter, Brother and Sister E. M. Hertzler, Brooklyn, N. Y., Feb. 26, 1933, aged 79 years. She was born in York County, Pa., and had been a faithful member of the Church of the Brethren for more than sixty years. April 30, 1891, she married Bro. Daniel H. Miller who preceded her fourteen years ago. Of late years she had made her home in Mechanicsburg, Pa., where she was an active member of the church. She was always an earnest Christian and never missed the services of the church if possible to attend. For the past several years she spent the winter months with her daughter in Brooklyn. She is survived by one daughter, four stepsons, and one sister. Brief services in Brooklyn by Bro. Wm. A. Robinson and in the church at Mechanicsburg by her former pastor, J. W. Whitacre. Burial in the Huntsdale cemetery.—E. M. Hertzler, Brooklyn, N. Y.

**Minerd**, Suvinia, aged 67 years, died at her home in Bowood, Fayette County, Pa., May 7, 1933, of a complication of diseases. She was the widow of James Minerd who preceded her a year ago. She was the mother of fifteen children, thirteen of whom survive. She was highly respected, a member of the M. P. Church. Funeral services at the home by the writer. Burial in the Pleasant View cemetery.—F. F. Durr, Smithfield, Pa.

**Mummert**, Sister Sarah, of Goshen, Ind., died at the home of her daughter, Mrs. Geo. Ganger, May 16, 1933, aged 82 years. She was a faithful member of the Church of the Brethren for many years. Funeral services at the home by J. H. Fike and T. E. George.—J. H. Fike, Middlebury, Ind.

**Paulmer**, Frank, of Elkhart, Ind., born in Kosciusko County, April 6, 1865, died Jan. 26, 1933. He had lived in Elkhart since childhood. He married Nellie Rose on Oct. 16, 1888. In 1891 he and his wife united with the Elkhart City Church of the Brethren. He had always been a faithful member, serving the church whenever possible in the deacon's capacity. Surviving are his wife, two daughters, seven grandchildren, his father, Eli Paulmer, nearing his 94th birthday, also one brother and two sisters. The church feels keenly the loss of Bro. Paulmer because he supported the church wholeheartedly in all of its activities.—Theo. W. Fish, Elkhart, Ind.

**Summers**, Sister Annie E., died at her home in Simmers Valley, May 13, 1933, aged 70 years. Her husband, S. K. Summers, preceded her twenty-six years ago. She had been ill for five months. She and her husband joined the Brethren Church in their early married life and were consistent Christians to the end. She is survived by nine children, thirty-two grandchildren and eight great-grandchildren. Funeral services at Pine Grove church by Elders I. W. Miller, S. L. Garber and J. W. Wampler. Interment in the cemetery near by.—Lizzie S. Myers, Edom, Va.

**Tressler**, Betty Lou, five-year-old daughter of Brother and Sister Jess Tressler, was killed in an automobile accident April 8. Funeral was conducted in the home of Bro. George Wright. Burial in White Rocks cemetery, Fairchance, Pa.—Eva Wright, Uniontown, Pa.

**Wallace**, Mrs. Mary L., daughter of Eli and Mary Wallace, born in Toledo, Ohio, Sept. 3, 1881, died May 9, 1933, near Stony Ridge, Ohio. She was twice married. She was the mother of fifteen children. She leaves eight sons and three daughters, eight grandchildren, father and two sisters. She was baptized and joined the Christian Church several years ago and remained faithful. Services at the Black Swamp church by Bro. Geo. Garner. Interment in Walbridge cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

**Wicker**, Sister Lesta Millicent, daughter of Bro. Ellis and Sister Edna Wagner, was born April 23, 1914, died April 29, 1933. She married Ralph Wicker Jan. 28, 1933. She leaves her husband, father, one sister and three brothers. Her mother died in August, 1924. She united with the Church of the Brethren in 1924. She had been among the leaders of the young people in the community, having been president of the B. Y. P. D. at different times, also president of the older boys and girls' conference of the county. Funeral services at the Fairview church by Orlando Ogden. Burial in the Fairview cemetery.—Ruth Ogden, Unionville, Iowa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



## NEWS FROM CHURCHES

### COLORADO

**First Grand Valley.**—Our young people gave their peace play, The Great Choice, at the Christian church of Clifton, the Methodist church of Grand Junction, the Congregational church of Fruita and the Presbyterian church of Loma. Our business meeting was held March 28 with our pastor and elder, R. N. Leatherman, in charge. Our communion is to be held June 12. The Sunday-school gave a fine Easter program. Our Aid Society is doing good work in many ways. It has taken over the paying of the janitor for the entire year. April 30 a family of five—father, mother and three sons—were baptized. Others are to be baptized soon at the mission point of Glade Park. They are building a new church at this place, on the mountain top west of Grand Junction. Bro. Leatherman is planning to hold meetings at the new church after its completion.—Mrs. C. L. Heiny, Grand Junction, Colo., May 12.

### ILLINOIS

**Allison Prairie.**—Our business meeting was held May 7 with Bro. Dolar Ritchie in charge, in the absence of our elder, N. H. Miller. We contemplate holding a Vacation Bible School this summer. A fine Mother's Day program was given Sunday evening, May 14. Our Sunday-school attendance is increasing and interest is good. Sister Mary Singer of the Woodland congregation was with us Sunday evening, May 7, and gave a fine talk on Camp Life. She is working in the interest of the camp at Lewistown, Ill. We have a good B. Y. P. D. meeting every Sunday evening.—Mrs. Dollie M. Elder, Lawrenceville, Ill., May 16.

### INDIANA

**Auburn.**—At the recent mothers and daughters' meeting we had a fellowship supper and program, our first one. We had four congregations together: Auburn, Cedar Creek, Cedar Lake and Pleasant Chapel, all being well represented. About 100 mothers and daughters were present. We expect to meet in the Cedar Creek church Aug. 12 to organize and get the work started. We had very good evangelistic meetings at our church April 23-30 and seventeen were baptized. Three were from Cedar Lake, two from Cedar Creek and eleven from Auburn and vicinity.—Clara E. Kennedy, Garrett, Ind., May 13.

### MARYLAND

**Green Hill.**—Sister Anetta Mow was with us in four services April 27 to 30. Her messages were much appreciated and we were all inspired with more intense interest in missions. Our love feast was held May 7 with thirty-two communing. Bro. Walter Mahan officiated. The Sunday-school gave a Mother's Day program May 14. A year ago our Sunday-school put on a Bible reading program and a report was given each Sunday of the number of chapters read during the week. The young people's class chose sides and started a four month contest. The contest ended but the reading and reports continue. Report for the year: largest number of chapters read in one week, 1,881; the smallest number, 52. The largest number in one month was 5,073; the smallest, 626; total 25,855 chapters, thus reading the Bible through twenty-one times. We believe that many who scarcely ever read the Bible have acquired the habit and thus know better what it teaches.—Minta Eby, Westover, Md., May 16.

### MISSOURI

**Bethel.**—Our church met for a business session May 17. To fill a vacancy a new member was selected to serve on the board of religious education. Our revival meeting is to be held by Bro. I. D. Heckman beginning Sept. 17. We decided not to send a delegate to Annual Conference this year. We are to have the quartet from McPherson with us on June 7. Our Bible School will begin May 22 in which four Sunday-schools will be represented. Mother's Day was observed with a program in verse and song. Easter was observed with a program by the children.—Mrs. J. L. Marti, Mound City, Mo., May 20.

### OHIO

**East Dayton.**—March 26 Bro. Daniel Weimer preached at both morning and evening services. April 2 Bro. Hugh Cloppert brought the morning message. Sister Killian was with us for the evening service after an absence of nearly three weeks because of illness. A tired, happy group of brethren and sisters returned to their homes on April 7 after having spent the day giving the church the spring cleaning. We were fortunate in securing Bro. Lester Heisey to conduct our pre-Easter services. He came April 9 and preached each evening, closing April 16 with a wonderful sermon on the second coming of Christ. As a direct result of these meetings two brothers (grandsons of Bro. J. A. R. Couser) were baptized Easter evening. The primaries gave a short program on Easter Sunday during the opening of Sunday-school, after which Bro. Heisey gave a short talk to the children. The average attendance at Sunday-school for the last six months was 143. We have had splendid attendance and interest at our cottage prayer meetings during the winter months. Our C. W. services have been discontinued for the summer. We will have services June 3 at 2:30 with the love feast at 6:30 P. M. We observed Mother's Day May 14. A short program was given by the Busy Bee class and Sister Killian preached on, Our Debt to Motherhood. In the evening the young people gave an interesting program entitled, Honor to Motherhood.—Lida Baldwin, Dayton, Ohio, May 16.

**Springfield (N. E.).**—March 12 the members of the mother and daughter society convened again for a program. The papers and talks given on various subjects were very interesting. March 19 Bro. S. Noffsinger brought us the evening message. March 26 the young people gave a pageant, The Lost Church. This was followed by a sermon by Bro. Elden Petry. April 2 Bro. Menno Young preached for us in the evening. These messages were very well received and were helpful. April 9 Bro. C. H. Petry began a week's pre-Easter meeting, closing April 16 with an Easter program in the evening. The sermons and the meetings in general were good and through these efforts eleven manifested a desire to become members of the church. Previous to these meetings a number of teams were sent out to visit in homes, to show the people of the community that the church is interested in them and to invite them to the services. April 9 the missionary society rendered a program. At our April business meeting it was decided to hold our communion June 4 in the evening.—Mrs. Fred Young, Mogadore, Ohio, May 12.

### PENNSYLVANIA

**Altoona (First).**—Our church is very much gratified with the increased interest and activity in all branches of the organization. The church choir rendered an appropriate Easter cantata which was repeated by request two weeks later. May 7 eighteen members were added by baptism to the church roll. The largest communion service ever held at this place convened at that time; over 500 communicants were present.—Homer A. Fether, Eldorado, Pa., May 11.

**Ephrata.**—Feb. 26 the juniors rendered an interesting program entitled, India. March 3 the World Day of Prayer was observed in our church, in which the various churches of the community united. Our church met in council March 21. We decided to hold a Vacation Bible School during the summer. Delegates to District Meeting are Elmer A. Shirk, J. M. Neff, Amos Martin, Amos Taylor; to Annual Conference, Eld. A. P. Wenger; alternate, Galen C. Kilhefner. Aid Society officers were appointed for the year, the president being Sister Mary Buffenmyer. Services were held during Passion Week with Bro. David Snader, Bro. Galen Kilhefner and Bro. Alvin P. Wenger as speakers. On Palm Sunday a young people's conference was held at the church. There was a splendid representation of young people from various churches in the district. Bro. Galen Kilhefner was the speaker of the afternoon and Bro. Caleb Bucher, the evening speaker. Special music and readings also were given. Easter was observed by appropriate programs by the junior and primary groups, a pageant by the intermediate girls in the evening, followed by a cantata, Easter Angels. The love feast was held May 7. Bro. A. C. Baugher of Elizabethtown conducted the services throughout the day; he spoke to the children after the Sunday-school lesson, delivered an inspiring sermon at the forenoon service on Knowing Christ, conducted the examination service and officiated in the evening at the love feast.—Gertrude R. Shirk, Ephrata, Pa., May 8.

**Fairchance** mission has been showing remarkable growth even though the depression has been keenly felt. Many of our members are out of work but our attendance continues to grow. The average attendance of Sunday-school for April was 198. Our pastor, Bro. Wright, gave the address at the union sunrise Easter service held in the First Presbyterian church of Fairchance. We have been studying the book of John for some time in our prayer meeting; the usual attendance is forty-two. We appreciate very much the faithful services of Mrs. Mary Fearer, of Uniontown, who serves as superintendent of the Sunday-school and also teaches the adult class. On Easter Sunday the women of the church and community presented friendship quilts to Mrs. Fearer and the pastor's wife. A mothers and daughters' meeting will be held May 12. Children's Day will be observed in June. Each Thursday evening for the past four months our pastor has conducted a fellowship meeting which has been helpful and well attended. Plans are made to have a Vacation Bible School.—Eva Wright, Uniontown, Pa., May 9.

**Green Tree.**—We have been enjoying well attended, helpful services. Special services were held during Holy Week and on Saturday evening, April 15, ten were baptized. A service was held Easter morning at 6:30. Members of the Sunday-school gave a program followed by a preparatory sermon by the pastor, Bro. Replogle. Easter evening the love feast service was observed and the many communicants enjoyed a spiritual feast together. Our Sunday-school attendance has reached 300 and over during April. On Sunday afternoon, April 23, a women's meeting was held. The plans and objectives of the Women's Work of the district were explained and discussed. Mrs. Wadsworth, district president, was the main speaker. Mrs. J. D. Wenger presided and Mrs. Replogle conducted the devotional period. Mrs. Miller of Pottstown also spoke.—Susan J. Famous, Royersford, Pa., May 3.

**Harrisburg.**—March 24 a mothers and daughters' meeting under the leadership of our pastor's wife, Mrs. J. E. Whitacre, was held in the church auditorium for which 230 registered. Two short plays were given, one taken from the Messenger entitled "Glimpses of Life's Day," and "When Aunt Polly Joined the Missionary Society." The speaker for the evening was Mrs. Danner of Frederick, Md. This was the second such meeting to be held in this church and was a great success in every way. On the morning of March 26 Bro. Robert Kerstetter, a young minister who is in the Pennsylvania Bible School at Philadelphia, preached a very fine sermon on the subject, "Restoring Your First Love." The pre-Easter services were conducted by the ministers of the congregation: D. K. Kreider, H. J. Beachley, Abram Zook and our pastor, Bro. Whitacre. Two accepted Christ, a mother and a young girl seventeen years old, and were received by baptism. Easter Sunday evening a pageant entitled, "The Light of Glory," was



given in a beautiful way by the Golden Rule Circle class under the direction of their teacher, Bro. Ray L. Fyock. A Gideon Bible Society representative gave the morning message April 23. Bro. Whitacre preached for the congregation in Reading that morning. Our love feast and communion was Sunday afternoon and evening, April 30, under the leadership of our elder, Bro. H. K. Ober. In the afternoon and evening of May 7 a number of our people had the privilege of hearing Dr. E. Stanley Jones of India. Also in the evening a goodly number of our Y. P. D. heard Dr. Sam Higginbottom of India. This was a great missionary day for the churches of the city. A very fitting devotional program was given Mother's Day morning in the Sunday-school by the Women's Bible class and was followed in the worship hour with a sermon by the pastor on the subject, "The Ideal Mother." All departments of the church are showing an increase in attendance and interest. We are to have D. W. Kurtz with us Sunday afternoon, June 4, at 2:30. Bro. Whitacre will begin a meeting in the Woodstock congregation, Va., May 16. In his absence the pulpit will be filled by Brethren Beachley and Zook. Our D. V. B. S. will open June 19 under the direction of the pastor.—Mrs. Warren Snively, Harrisburg, Pa., May 15.

**Lewistown.**—Our congregation enjoyed three weeks of pre-Easter revival in connection with an eight weeks' county-wide loyalty crusade, in which thirty-nine churches participated. Each church was free to work according to its own doctrine and genius, and yet all profited by the inspiration of united effort. Our pastor did the preaching for us and special music was furnished by various groups of the church and community. Many members were revived and forty-three persons made a public confession of faith. Easter evening the largest love feast in the history of the congregation was held. Elders E. M. Howe and I. C. Holsopple assisted the pastor. Since Oct. 1 fifty-two have been received into church fellowship, forty-eight by baptism, two reclaimed and two by letter. April 26 the social rooms of the church were the scene of a well appointed reception to the members who recently united with the congregation. May 2 an entertaining and pleasing program on China was planned by the Living Links class of the Sunday-school. We are planning for a Vacation Bible School to be held after the Hershey Conference.—Catherine Spanogle, Lewistown, Pa., May 4.

**Long Run.**—Eld. S. G. Meyer from Fredericksburg and Bro. Henry King from Richland were with us and brought interesting messages on Mother's Day. Bro. King also gave the message at Zimmerman church on the subject, The More Excellent Way. Revival meetings began in the evening, May 14, to continue for two weeks.—Mrs. Quinton A. Kunkle, Parryville, Pa., May 19.

**Lost Creek.**—On Sunday, May 7, the Y. P. D. of Bunkertown had a rally with Calvert Ellis of Huntingdon as speaker. He gave two very forceful addresses to the young people, one in the forenoon and one in the evening. Mother's Day was fittingly observed at the churches. The young people at Bunkertown had a short program after Sunday-school. At Free Spring special selections of music were given and Bro. Ditmer preached a very fitting sermon. The Y. P. D. had a Mother's Day program in the evening at Free Spring. Four were received into the church by baptism on Sunday afternoon, May 7.—Mrs. Ira J. Shirk, Mifflintown, Pa., May 15.

**Manor** congregation met in business meeting in the Diamondville house April 1. Arrangements were made for a love feast to be conducted at the Purchase Line house June 4 at 6 P. M. Our church was represented at the District Meeting by our pastor, Bro. E. A. Edwards, and wife, and at the women's meeting by Mrs. Edwards and Mrs. Ira Fyock. We anticipate having a Vacation Bible School at both the Purchase Line and Diamondville houses. Our pastor conducted evangelistic services in the Starford theater building within the bounds of our congregation beginning April 3 and continuing for two weeks. Two souls found Jesus, and are awaiting baptism. Brother and Sister T. S. Barr were in charge of the music. May 15 our pastor will begin a series of evangelistic services in the Glade Run church, Pa., to continue for two weeks. We are looking forward to the coming of a deputation of the Volunteer Mission Band from Juniata College May 21.—Mrs. Mary C. Edwards, Clymer, Pa., May 6.

**Palmyra.**—April 16 the Y. P. D. held a candle light service in the church which was well attended. At the evening services the pageant, My Redeemer Liveth, was given, followed by the closing sermon of the pre-Easter services. These were held each night of Holy Week in charge of our elder, F. S. Carper, whose messages were very helpful and inspiring to all. As a result of the services thirteen accepted Christ and were baptized April 23; one was reclaimed and two letters of membership were received. April 30 a group of Student Volunteers from Elizabethtown College gave a program at the morning service. In the evening they gave an illustrated lecture on missions. The girls' trio from the college also rendered several selections. Our love feast was held May 7. Visiting ministers were Brethren G. N. Falkenstein, John L. Myer and Walter Hartman. Bro. Falkenstein officiated. A Mother's Day program was given Sunday evening, May 14. Bro. J. M. Henry will give his illustrated lecture on Peace Tuesday evening, June 13, in the church. Bro. Virgil Finnell will also give an illustrated lecture on Home Builders some time in the future.—Mac E. Bashore, Palmyra, Pa., May 16.

**Philadelphia** (First).—During Holy Week the Wednesday evening prayer service concluded with a consecration service. Good Friday evening the theme was, The Meaning of the Cross. The choir rendered special music. At the close four united with the church by baptism. On Easter the children gave a program. The pastor preached

on Life Eternal, a Present Possession. At the close eight more Sunday-school children were baptized. With the eight previously reported twenty have been received into the church by baptism during Easter. Since then one has been received by letter. The alternate delegate to Annual Meeting should be Mrs. Funk instead of H. H. Funk. We have organized a junior choir, under the instruction of Sister Burritt. The girls meet Tuesday evenings and the boys Friday evenings.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 6.

**Pittsburgh.**—The pre-Easter services were a spiritual uplift to all who attended. Three young people were received by baptism into the church the day before Easter. Special services appropriate to the several days—first Easter, then our communion and last Sunday, Mother's Day—were all much enjoyed. A girls' chorus has added to the activities of our young people. The programs of the Y. P. D. are built around the problems the young people face under present social customs. Delegates to District Conference were the pastor, Eld. N. M. Shideler, from the church, and Mrs. W. M. Barnett, from the Aid Society.—Mrs. Elizabeth Barnett, Pittsburgh, Pa., May 17.

**Quakertown** church held its regular council meeting in March. Bro. A. S. George was elected delegate to District Meeting with Eld. B. B. Ludwick, alternate; and Bro. C. F. Holsopple, delegate to Annual Meeting, with B. B. Ludwick, alternate. The date and evangelist for our fall revival meetings were left in the hands of our local ministerial board. It was also decided by unanimous vote to advance C. F. Holsopple, a licensed minister, to the ministry. The installation services were conducted by Eld. R. D. Murphy of Philadelphia. March 18 we had with us four members of the Volunteer Mission Band from Juniata College. Easter Sunday we rendered a cantata. May 7 the Apollo male octette rendered a musical program during the Christian Endeavor period. The Co-workers class, consisting of young married people, gave a Mother's Day program on May 10. It consisted of a play and musical numbers by the Hatfield male quartet and an address by Bro. Wm. Wadsworth, Jr., from the First church, Norristown.—Mrs. Raymond Bleam, Coopersburg, Pa., May 17.

**Ridge.**—On Sunday evening, April 30, Bro. M. R. Flohr of Lees Cross Roads and Bro. John Negley held services for us preparatory to the coming of our evangelist, Bro. W. N. Zobler, of Lancaster, Pa. May 4 he began a ten-day revival meeting. Our hearts rejoiced when sixteen confessed Christ and were baptized by Bro. Zobler on Sunday afternoon, May 14. Previous to this our membership numbered only thirty. Our communion service was held Sunday evening, May 14, with about ninety-five communicants present.—Mrs. John Booz, Shippenburg, Pa., May 19.

**Roxbury** church and Sunday-school are moving along in their accustomed way with a special program every now and then. We feel the pinch of the depression very decidedly. Pastor Henry brings us two good sermons a Sunday and the two Y. P. D.'s have their weekly meetings with helpful programs. The Aid Society and the Missionary Society are also doing faithful work; so is the choir. One evening in February we had pictures illustrating the life of George Washington. On another evening we had an illustrated lecture by Mr. Thomas on travels in Europe, Palestine, and other points. One evening the Little Village Choir, which broadcasts every Wednesday evening in our city over station WJAC, gave us a musical program in which many of the old hymns were sung. Easter was a busy day: a union sunrise service in the M. E. church at 6:30 in which a number of our members participated, and Sunday-school at 10, a program by the children at 11. In the afternoon five applicants were baptized and in the evening members of the Y. P. D. gave the play, For He Had Great Possessions. March 22 the young people of district No. 2 gave a missionary play in our church, entitled The Sacrifice. April 30 the Maple Spring community chorus under the leadership of Prof. Tom Harris gave their program, Love Triumphant, with Bro. Paul Weaver as reader. Our spring council was held May 4. Our former elder, J. A. Buffenmyer, having moved from the district, our pastor, T. F. Henry, acted in the capacity of moderator and was elected elder for the rest of the year, with Eld. J. A. Robinson, associate. We enjoyed a very spiritual love feast May 7, Bro. Henry officiating, assisted by the local ministers.—Jerome Blough, Johnstown, Pa., May 10.

**Shippensburg.**—April 9 we held our communion services and were much pleased with the fine attendance. April 16 the choir rendered an Easter cantata to a large audience. April 30 the primaries, juniors and intermediates of the Sunday-school presented in a two-act play the interesting project they have entered into, known as Creating a World of Friendly Children. They are filling folios with pictures and things of interest to children in America and sending them to Chinese children. They also had special numbers in speeches and songs. Quite a number of Christian Endeavorers from Hunsdale, Pa., came here and gave a splendid program the evening of the 30th. We were much inspired and encouraged by their splendid talks.—Mrs. A. C. Harmon, Shippensburg, Pa., May 12.

**Sipesville.**—At our quarterly business meeting in January our pastor, Bro. Cosner, was reelected elder in charge for the coming year. Our Men's Work, Women's Work and B. Y. P. D. are very active. Each organization is responsible one Sunday each month for the evening service. These meetings are proving very helpful. The young people on Palm Sunday gave the pageant, The Half of My Goods. On April 30 they gave the pageant in the Moxham church. Easter was also decision day in our church, and as a result of efforts from pulpit and class, fifteen of our Sunday-school pupils accepted Christ as their Savior. Bro. Earl W. Fike of Maysville, W. Va., is to hold our revival beginning May 21 and closing with a love feast June 4. Bro. Cos-



ner was elected delegate to Annual Meeting. Bro. Park Darr and Sister Cosner were delegates to District Meeting. For the last several weeks our pastor has been preaching a series of sermons on the Sermon on the Mount, which is proving helpful and inspiring. We expect to have our Vacation Bible School in June. Last year's school was over 200 in attendance.—Mrs. Geo. W. Maust, Somerset, Pa., May 10.

**Tyrone.**—One of the best three weeks of revival and evangelistic meetings ever held in the Tyrone congregation closed on Easter under the direction of Bro. R. Paul Miller, of Berne, Ind. The spiritual life of the church has been improved to a very noticeable extent. To date twenty-nine have received the rite of baptism, several have been restored to membership and others await the sacred rite. The new members received included members of ten new families, in some cases the entire family. During the meetings we were privileged to have with us, Dr. John S. Hamilton, of Winona Lake, Ind., a well-known evangelist. We were glad for his presence and words of encouragement. A reception is to be given to the new members May 19. At the quarterly business meeting held April 27, Bro. Miller was asked to return again next year for a meeting, the date to be set later. Two church letters were granted. It was decided that the church be represented at the Hershey Conference, the delegate to be chosen later. Our Sunday-school has reached the highest enrollment ever recorded. Our spring love feast was held April 23 with the largest number at the tables in the history of the church. Despite the fact that they had to stand during the service, the visitors were very much impressed. We will have a Vacation Bible School again this summer, to start July 19. Children's Day services are to be held on Sunday, June 18. A community leadership training school, of which our pastor was dean, was held in March. Twelve of our membership were enrolled, most of whom received international credit. Bro. W. O. Snyder has been teaching a class in the New Testament since Easter, continuing the study of the regular school. The use of individual envelopes for the Sunday-school offering is still proving very successful, and will be used again next year.—Eliza R. Adams, Tyrone, Pa., May 13.

**Waynesboro.**—At the recent quarterly business meeting our pastor, Eld. Levi K. Ziegler, and wife were elected delegates to Annual Conference, with Eld. C. R. Oellig and Bro. J. J. Oller as alternates. Since our last report seven have been added to our church by baptism and two by letter. Our love feast on April 19 was well attended. Our pastor officiated, assisted by Bro. Jesse Reber and Bro. W. C. Wertz. Our pre-Easter program consisted of a cantata, Christ Victorious, effectively rendered by the Shippensburg choir on Tuesday evening and sermons by our pastor on the three successive evenings. Our worship on Easter began with an early outdoor service at 5:45 and closed with a vesper service at 5:30 when Love Triumphant, a service in song and story, was impressively presented. April 7 our junior Christian Workers' group, under the leadership of Mrs. Harper Good and Mrs. Earl Snader, gave a playlet entitled, Let's Be Friends. The junior project which consists of a portfolio for a Chinese child was presented. Pictures of children in China were shown. A most enjoyable and profitable evening was spent on April 20 by our young people in a unique meeting with Bro. Dan West of Elgin, Ill., it being the first time he had visited in this district. About 200 young people and their leaders were present, some of them having come from other of our churches in Franklin County and beyond. The meeting included a social period, after which Bro. West conducted a forum when some of the guiding principles in the lives of our young people were discussed. This was followed by music and devotions. The week-end following eight of our number attended the sessions of the leadership training conference for executive officers of the B. Y. P. D. at Hagerstown, Md., which was directed by Bro. West. Our young folks returned with an enlarged vision of their opportunities for service and with an eager desire to know the Master's will for their lives.—Sudie M. Wiegert, Waynesboro, Pa., May 6.

## TEXAS

**Falfurrias** church, beginning March 23, enjoyed a series of eighteen lessons on the book of Revelation. Rev. Will Miller of San Antonio was our instructor and a very interested class attended regularly, receiving a great spiritual blessing. April 30 we were pleased to have Bro. Cassel of Ashland, Ohio, with us. He stopped only long enough for service with us, being on his way home from the Valley. We always enjoy and appreciate these messages from visiting brethren.—Mrs. J. O. Brubaker, Falfurrias, Tex., May 6.

## VIRGINIA

**Emanuel.**—March 20 we began our revival meeting with Bro. J. L. Driver, one of our home ministers, in charge. Each night he brought us a Spirit-filled message and labored earnestly for the salvation of souls and the strengthening of the church. Five confessed Christ and were baptized. Our Aid Society gave their annual name supper April 15. They have done much quilting this winter, also made a number of much needed improvements in the church as well as helping finance the local program. Officers were chosen for this year, the president being Arvetta Rusmisl.—Mrs. N. S. Spitzer, Mt. Solon, Va., May 10.

**Flat Rock** church met in council May 13. Eld. I. W. Miller of the District Ministerial Board was present and assisted. Bro. Wilbur S. Miller was elected deacon at this time. We decided to hold a revival during the summer at each of the following places: Cedar Grove, Flat Rock and Stormy Creek. Brother and Sister E. H. Eby were at Flat Rock March 28 and gave us inspiring messages on India. Our Ladies' Aid met in the home of Sister Annie Wine on March 2 and elected new

officers. Sister Julia Myers is our president.—Mrs. J. D. Wine, Forestville, Va., May 20.

**Harrisonburg.**—About a year ago the church decided to go on part-time pastorate again and has been on this basis since Sept. 1. No one minister has been filling the pulpit but outstanding men of the church near our college center, on monthly terms. These have served us well thus far: Paul H. Bowman, Eld. H. C. Early, Jno. S. Flory, Eld. N. D. Cool, J. M. Henry. The church has enjoyed their deep spiritual messages and is moving along nicely under their care. April 23 Bro. Henry gave a wonderful message, especially for young people on the subject, The Soft South Wind. "It is the modern trend," he said, "for the young to be enticed from under home and church restraint by the soft south wind of society, to be wrecked." Bro. M. R. Zigler, who now resides in the southeastern region, and Bro. Galen Wampler, our field worker, were with us Sunday evening, April 16, and spoke to us along the line for which they are working, strengthening and encouraging the churches in loyalty, church attendance and missions. A number of interesting slides were shown. As we have no regular preaching services on Sunday evenings, the young people have supplied a number of programs at the preaching hour. They are working now from a contest standpoint and are divided into three groups. They have chosen judges and are giving their programs according to standard. They exchanged one program with Bridgewater in the early winter. Bridgewater College has a larger representation of our young people this year than any previous year. Our Sunday-school is moving along nicely under new leadership, with Bro. H. E. Shull, superintendent. Our church organization is again under the leadership of Eld. N. D. Cool. He has served the church for ten years in capacities of pastor and elder. An appreciation was given him in the early winter in the way of a visit by some of the members taking groceries and a small purse. The finance reports are good, with money in the treasury to apply on the church indebtedness. We are now putting on the second drive to reduce the church debt. Bro. I. M. Frye, who had been serving efficiently as church treasurer for a long time, resigned at the close of the year and Bro. Ed Shull is now serving in his place. The Aid Society is doing its bit in the Women's Work under the leadership of Sister Katherine Frye. Our church took an active part in the coöperative work of the city churches to raise funds for the religious educational work of the schools of our county. The laymen's interdenominational evangelistic club of our city and county is now putting on a revival in the northern part of our city with different ministers serving. Bro. I. S. Long preached in one of the services.—Mrs. A. Fred Cline, Harrisonburg, Va., May 3.

**Montebello** church met in council on April 8. The purpose of the meeting was to elect officers and teachers for the year. Bro. J. T. Whitesell was chosen church treasurer; Sister Ellastine Fitzgerald, clerk; Bro. L. A. Robertson, Messenger agent; the undersigned, correspondent; Sister Edna Ramsey, Sunday-school superintendent, with Bro. J. I. Whitesell, assistant. Our Sunday-school is gradually growing and we are hoping for a good school.—Katie Fauber, Montebello, Va., May 10.

**Mount Vernon** church from April 19 to May 7 enjoyed a most helpful evangelistic meeting under the able leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. The meetings were largely attended, the other churches in the community coöperating in a beautiful way. The Austins came to us as strangers but they had not been with us long until by their friendly ways and wonderful messages, they had endeared themselves to the hearts of all. Their messages in sermon, song and story were both interesting and challenging; no one could hear them without making new resolves to live a fuller and a better life. Our field for evangelism is quite limited at this time but we were made to rejoice when twelve precious souls were added to the church and the religious fervor of the whole community was greatly strengthened.—Rebecca A. Pannell, Stuarts Draft, Va., May 9.

**Timberville.**—On the evening of April 2, through the auspices of the local B. Y. P. D., we were pleased to have with us Brother and Sister E. H. Eby, missionaries from India, who brought us inspiring messages. Holy Week was observed with sermons by Brethren Olan Lantz, Chas. Carr and our pastor, Bro. Lindsay. On Friday evening, April 14, Brethren J. Galen Wampler and M. R. Zigler gave able messages on the general work of the church. A cantata entitled, "The Eastertide Story," was presented on Easter Sunday evening by a group of thirty voices. In the absence of our pastor on April 23 Bro. I. C. Senger brought a much appreciated message. The pastor gave a report of the rural church conference held at Nashville, Tenn., on the Sunday following his return, April 30. In the afternoon of the same day the a cappella choir of the Hagerstown, Md., church gave a recital to a well-filled house. Our love feast was held the evening of May 7, with our pastor and elder officiating, being assisted by six deacons. A brief council was held May 14, at which time Bro. A. C. Garber and John Pope were elected as delegates to the district Sunday-school convention. Bro. John H. Hoover will represent our congregation at the Annual Conference. The annual officers and teachers' banquet was held the evening of May 16, with fifty-four present. Rev. S. C. Hutton of Broadway, Va., acted as toastmaster and Miss Hosteter, the county director of week-day religious education, gave the evening address. A team from our church is planning a visit into the West Virginia territory in a campaign to offset the repeal of the Eighteenth Amendment. The local high school baccalaureate worship will be held in our church with sermon by Rev. Ballentine of the Lutheran church. One has been received by letter and seven lost by death since our last report.—Mrs. Samuel D. Lindsay, Timberville, Va., May 18.



## WASHINGTON

**Richland Valley.**—Since our primary department was organized a few months ago, the attendance has increased steadily and recently a new class was instituted. At a recent business meeting it was decided to keep Bro. E. L. Whisler as pastor another year, beginning Sept. 1. Easter evening a large audience enjoyed a well rendered musical program. Recently for the Sunday morning service our pastor exchanged pulpits with the pastor of the Christian community church at Mossyrock. Our love feast is to be held Saturday evening, May 27. The day following a convention will be held here of the Seattle, Tacoma, Olympia and Richland Valley churches. The Lord's work has progressed very nicely this winter and spring. There has been a good interest at the Salkum Mission point where Bro. Whisler preaches twice a month.—Mrs. W. B. Damron, Salkum, Wash., May 6.

**Sunny Slope.**—We enjoyed a week of revival meetings early in the season, conducted by Bro. Arthur Sellers, with Bro. Jay Eller in charge of the Sunday services. Two were added to the church by baptism at that time. We had a fine Mother's Day program in the evening rendered by the children of the Sunday-school, with music by the quartets and talks by adults. Attendance is holding up in Sunday-school as well as church, in spite of the fact that our elder, Bro. L. E. Ulrich, is not able to be with us; he is confined to his bed with a broken leg. Bro. C. N. Stutsman delivered the Mother's Day sermon in the morning.—Mrs. Ronald Hughes, Wenatchee, Wash., May 20.

## WEST VIRGINIA

**Pleasant Valley.**—Our young people's meeting was organized the third Sunday in April with Bro. H. C. Sanders as president. The attendance has been good considering the roads. Special music has been an appreciated feature of our meetings. We are expecting Bro. Guy West of Bridgewater College to begin our revival meeting June 12.—Mrs. Oral Spurgeon, Auburn, W. Va., May 17.

**Smiths Chapel.**—Our pastor, Mrs. S. B. Broughman, preached for us Saturday night, May 13, and the following Sunday morning and evening. Mother's Day was observed and Sister Broughman preached a beautiful and appropriate sermon. It was decided to have a Children's Day program at the time of Sister Broughman's next appointment, the second Sunday in June. The Women's Work group is planning many interesting things for the summer and fall months. Bro. E. H. Eby will preach for us Sunday evening, June 4.—Mrs. Garnet Tiller, Princeton, W. Va., May 17.

## ANNOUNCEMENTS

## ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

## LOVE FEASTS

## California

June 4, 5 pm, Glendale Mission.

## Colorado

June 4, Denver.

June 12, First Grand Valley.

## Idaho

June 3, 7:30 pm, Nezperce.

## Illinois

June 4, Cherry Grove.

June 17, 18, Astoria at S. Fulton.

## Indiana

June 3, 6 pm, Pipe Creek.

June 3, Mt. Pleasant (No.).

June 4, Bremen.

June 17, Camp Creek.

## Iowa

June 2, Prairie City.

June 10, 11, Fernald.

## Kansas

June 3, North Solomon.

June 4, 11 am, Quinter.

June 4, 7:30 pm, Prairie View.

## Michigan

June 3, 7:30 pm, Elmdale.

June 25, Midland.

June 25, Beaverton.

## Missouri

June 25, Warrensburg.

## Ohio

June 3, 7 pm, Black River.

June 3, 6:30 pm, East Dayton.

June 4, Springfield (N. E.).

June 4, 6:30 pm, New Philadelphia.

June 4, 7:30 pm, Greensprings.

June 4, 7:30 pm, Wooster.

June 4, Olivet.

June 10, 10:30 am, Silver Creek.

June 17, 10:30 am, Poplar Ridge.

## Pennsylvania

June 3, 2 pm, Mingo.

June 3, 4, 10 am, Upton.

June 4, 5, 2 pm, Conewago at Bachmanville.

June 4, 6 pm, Manor at Purchase Line.

June 4, Newville.

June 4, Sipesville.

June 4, 7 pm, Yellow Creek at Bethel.

June 4, Shade Creek at Berkey house.

June 4, 3 pm, Shamokin.

June 18, 6:30 pm, Penn Run.

## Virginia

June 3, 7 pm, Unity.

June 3, 6 pm, Flat Rock at Cedar Grove.

## Wisconsin

June 17, Chippewa Valley.

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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., June 10, 1933

No. 23



Photo by E. G. Hoff

## SUMMER IN THE MOUNTAINS

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Seeking Guidance

SOME folks take the quick and easy way of acting on the first selfish impulse that comes along. Why worry so much about it? Do what you prefer and let others think what they please. And some, sincerely eager to do only and always what will make their lives count for the greatest good, adopt a different method.

These last earnestly, patiently, prayerfully, do their honest best to consider the whole case in a thoroughly unselfish spirit. Until they have done that they can have no peace. When they have done that, they go forward in confidence that the course chosen is the best possible in the circumstances and is therefore the will of God. Making decisions is hard work. E. F.

### Finding Leaders or Following Them

"ALL that the times require, religiously, can be accomplished by the ministers now in service, if they can but get a fresh conception of their mission, and rid themselves of the prevalent idea of dependence upon somebody else, some great evangelist or reformer, some denominational or interchurch leader, some popular figure who will take the world by storm. The world is not going to be stormed into religiousness, but it may be shepherded there."

If William T. Ellis is right, the difficulty is not so much that of finding new leaders as that of helping the leaders we have to find themselves. We can do this by encouraging them. We can encourage them by showing eagerness to follow right leading. We can show this by courageously moving out in directions which we know very well are right. Let them see that we want them to lead, that we are ready for a little heroic action on our own part and they will take courage to step out in front.

No, it is not some miraculously endowed champion we need. It is the faith and daring and good sense of

ordinary men. We have them. Let's tell them we know that we have them and that we are ready to go.

E. F.

### The Quest and the Revelation

Fourteenth in a Series on New Testament Preaching

PAUL's sermon to the Athenians is unique in the annals of New Testament preaching. In so far as our records go it is the only distinct bid to reach a group of intellectuals beyond the circle of Jewish influence. For it must be remembered that Peter's sermon on Pentecost was to men who had come to Jerusalem to worship, that Stephen's challenge was to men under the spell of Jewish culture, that Paul's regular appeal was to Jews and then to Gentiles at least within the circle of Jewish influence.

But it was inevitable that the first master of Christian thought should eventually see Athens and measure wits with the thinkers of the Gentile world. For though the political sun of Athens had long since gone down, she was still acknowledged as the intellectual center of the then known world. So Paul came to Athens, and in coming was stirred in spirit to find it a city of idol worshippers.

As his custom was, he reasoned in the synagogue with the Jews and other devout persons. But while he did so he could not forget the paradox of excessive idol worship in the world's intellectual capital. So in the market place he reasoned with such Greeks as he met. And he found them keen of mind, apt reasoners, curious to hear any new thing. One may properly think that Paul found these encounters mentally exhilarating. "Certain also of the Epicurean and Stoic philosophers encountered him." Some of these set Paul down as a babbler, others judged him a champion of certain foreign divinities.

In any case, here was something new to hear, so Paul was brought to the Hill of Mars and urged to make his statement. There is nothing to indicate that Paul went



to the Areopagus unwillingly. Rather, one may judge that he accepted the challenge gladly as a unique opportunity to present his philosophy of life to the keenest minds of the Gentile world. For his address shows that he was aware of the high requirements of the occasion and by no means averse to matching intellectual powers with the wise of Athens.

In urbanity he showed himself the equal of the Greeks. He began with a complimentary observation upon the manner of their life. In passing through their city he had observed how religious they were. Paul went on to say that he had found an altar with the inscription: *To an Unknown God*. So, if it please the wise of Athens, the speaker proposed to set forth the name and character of this unknown deity. This was matching Greek tact and baiting Greek curiosity. Doubtless more than one devotee of the strange or new leaned forward to catch every word.

The listening Athenians soon discovered that this newcomer amongst them was also interested in the universal quest for truth. Where this man from Asia dared to exceed them was that he presumed to reveal to them the identity of the unknown God. He whom the Greeks worshiped in ignorance, Paul sought to declare unto his audience. And who is this God? Verily a greater than Zeus—of whom the Greeks had images aplenty. So Paul sought to pass from the quest to the revelation.

This unknown God, as Paul began to explain, was in reality the living Creator of all, the Lord of heaven and earth, the One not limited by the temples and generosity of man. Now here Paul presented a truth worthy of special consideration in any age: the quest of the true God is sure to reveal him as not less than, but as infinitely greater than man's noblest thought of him. And why not, seeing that he has made the living world and must therefore be superior to all that is therein? He who has created the pulsing, breathing world, is the Father of the men of every nation. He has appointed their seasons and the bounds of their habitation. Their highest destiny is to seek him, though in reality he is not far from any man. "In him," said Paul, "we live, and move, and have our being."

To answer a doubt which may have begun to register in some faces Paul hastened to support his argument from authorities with which his cultured audience were familiar. "This," said he, "is nothing more than certain of your own poets have said." That is, that men are the offspring of God. On this premise, he built the next point: Being the offspring of God, men ought not to think of him as like unto gold, silver or stone, no matter how cleverly carved by the art of man. For as sure as man lives, so God lives. The creator can not be less than the created! Thus Paul's closely reasoned revelation of the subject of their quest left the Greeks

with no flaw on which to base counter arguments. And Paul, conscious of the strength of his basic contentions, began to preach repentance, judgment, Christ and the resurrection.

Now the Athenians who had followed Paul's reasoning had come by a logic they could not gainsay. Beginning with the common quest for truth and God, Paul had led them to the revelation of God in Christ Jesus. But to repent and believe was too much for the wise men of Athens, even as it has usually been too much for those who are secure and sure of their own powers. Yet, there stood the impregnable logic of the man from Asia. There were but two things the Athenians could do—mock or accept. A few chose the latter, among them Dionysius the Areopagite.

Just what hopes Paul had of reaching and winning the intellectuals of Athens we do not know. But he made a brilliant bid for their interest and pressed his advantage as far as he dared. And then he found that the wise have shrewd ways of escaping the consequences of logical reasoning. In this case it was to mock, to label the whole presentation as nothing but a piece of foolishness. Though Paul had proved his ability to meet the philosophers of Athens, he found them too wily to be held by anything they did not choose to accept.

Then just what is the student of New Testament preaching to learn from Paul's Athenian preaching experience? Certainly at least the old truth that the wise of this world are exceeding hard to reach. They may boast of their open-mindedness, but when it comes to responsibility and conduct they are adepts at finding arguments for and ways to do as they please. So Paul's Athenian triumph was really nothing more than a kind of Pyrrhic victory. But from it he learned that the disputer of this world is a full brother of the learned scribe of his own race. To one of these the cross is foolishness, to the other a stumblingblock.

When Paul went on to Corinth it was with certain convictions brought to new clarity by his Athenian experience. And in course of time he wrote to the Corinthians a bit of a confession which doubtless sums up what he would repeat for those who are ambitious to move the wise of this world. Here is what he confessed to the Corinthians:

"And I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power: That your faith should not stand in the wisdom of men, but in the power of God."

H. A. B.

## GENERAL FORUM

### The Sunrise Feast

BY JAS. A. SELL

The following was inspired on seeing a company of returned missionaries eating their breakfast in front of a small building at sunrise at Annual Meeting, Anderson, Ind., June 10, 1932:

They met around their humble board,  
In sunlight bright and fair,  
And ere they ate their frugal meal  
They bowed their heads in prayer.  
In love and peace they feasted there—  
A loving happy band,  
It made one think of joys to come,  
In the bright and fairer land.

There friends long parted meet again  
And feast with angels bright  
Who lead them to the living fount  
In robes of spotless white.  
The prospect of that happy time  
Fills all the soul with peace,  
And helps us on to win the goal,  
Where trials all shall cease.

Hollidaysburg, Pa.

### Things in the Church That Challenge Youth

BY ELMER B. ROYER

Hershey Conference, Saturday, June 10

"THE church" can be used to mean organized Christianity, or Protestantism, or specifically the Church of the Brethren. For the purpose of this talk, the latter interpretation will be used, and we shall discuss the things in the Church of the Brethren that challenge youth.

One of the things that challenge Dunker youth is the reputation their forefathers have made for the Dunker people. "A Dunker's word is as good as his bond," is an old saying which helps to hold a young Dunker straight when there comes the temptation to be dishonest. Recently a Dunker youth was applying for a teaching position in a large city school system. The man he interviewed had grown up in a Dunker community, and consequently has a great respect for the genuineness and the sincerity of the Dunker people. This respect, which was plainly evident in the conversation, and the interest the older man took in the youth because of his religious affiliation, increased the young man's respect for his Dunker heritage, and challenges him to be worthy of that heritage.

Doubtless there are many incidents such as this. They all go to prove that people who have lived among the Dunkers have a high regard for their moral earnestness and their sincerity. The Dunker people are known as an honest, upright, thrifty people, minding their own business and minding it well, living calmly and soberly—a plain people free from the artificialities that char-

acterize so much of our civilization, strictly honest in their dealings with each other and with outsiders, and with as little of affectation and display in their religion as in other phases of their lives.

This is the picture of the Dunkers as those who live among them see it. Dunker youth are challenged to fit into that picture, and by their lives to complete it.

Another challenge of the Church of the Brethren to her youth is the story of self-sacrifice and heroism of her leaders, both past and present. Alexander Mack enjoyed a liberal education, and was very widely read. Although he had been reared in the Reformed church, his study of the Scriptures led him to believe that a person could not be a member of that church and live a true Christian life. As he knew them church services were cold and formal; they affected the lives of the people very little. The church had lost its power. So Mack forsook the formalistic Reformed church, and became a Separatist, not adhering to any organized group. Finally, he decided that a new organization ought to be perfected to foster Christian living in accordance with the teachings of the New Testament. And thus the Church of the Brethren was born. It must have taken a great deal of initiative and stamina for Mack to separate himself from state religion, and more still to organize a new church in defiance of it. The story of Alexander Mack, wherever it is told, is a challenge to Brethren youth.

John Naas, perhaps the strongest leader of the early Dunkers next to Alexander Mack himself, was a man of commanding figure. The king's officers were selecting the finest specimens of physical manhood they could find for the king's bodyguard. John Naas was a perfect specimen, and so they asked him to become one of the bodyguard. The Dunkers believed that war was wrong, and Naas was true to his convictions. The officers were surprised when he refused the honor, and tried to persuade him to join. When he still refused, they arrested him and tried to compel him to enter the service. He steadfastly refused, and they tortured him with pinching, thumb-screwing, etc. When these tortures did not work, they hung him with a small cord by his left thumb and his right toe. Finally, seeing that he would die, they cut him down and dragged him before the king, relating their strenuous efforts to compel Naas to enlist, all to no avail.

The king asked him why he did not want to enlist, and Naas gave that memorable reply that he was already enlisted in the army of the great Prince Immanuel, and that he could not be a traitor to his King. As the story goes, this answer so impressed the king that he gave him a gold coin and released him, but the challenge to Dunker youth is his willingness to suffer persecution and torture, rather than surrender his principles of peace.



Such stories of heroism might be multiplied, but we have not the time here. I believe that we have in the history of our denomination a mine of perfectly splendid material such as these stories which could be very effectively used to challenge the youth of today, but which has hardly been touched. The youth would be more strongly challenged by that history if they were more familiar with it.

A third thing that challenges the youth of today is the principles upon which the Dunker church was founded and for which it has stood through the two hundred years of its existence. I am proud that I can boast for our church a record of two hundred years of undeviating opposition to war and teaching of peace. I am proud that our church is one of the oldest temperance organizations on the face of the globe.

Because of the smallness of the denomination, its voice has not been heard very far outside its own borders, but within its own organization it has taught those principles fairly effectively. But "ye are the salt of the earth," and the smallness of our numbers need not keep the Dunkers from transforming the world, even though we may have kept our candle under a bushel in the past.

The Brethren have always stood for purity of life, and for the sanctity of the home. Broken homes are rare among Dunker people. This can not but be a challenge to youth to live lives which will be consistent with the kind of homes from which they have come, and with the kind of homes they hope to establish.

But the greatest challenge of all is the teachings of Jesus of Nazareth. When we turn to the New Testament and read what Jesus had to say, we find that there is a lot of unfinished work waiting for us to do. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And yet when we look about us, we find a society that is activated by the principle, "An eye for an eye, and a tooth for a tooth." Jesus said, "Do unto others as ye would that others should do unto you," but our society seems to be guided by the principles, "Do others before they do you."

Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." And yet we live in a society which is perhaps most concerned about these very things. Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." But the social order of which we are a part is frankly acquisitive. Its motto is, "Get all you can, and can all you get." The profit motive reigns supreme, and a man is often judged entirely by the salary he receives and by the wealth he has been able to amass. We have not yet seen the pos-

sibility of a world in which all men strive to be of service to mankind, rather than to amass fortunes for themselves.

Jesus taught that all men are brothers, and yet many negroes are lynched in the United States every year, and many who believe lynching is wrong, also believe that the negro should be kept "in his place."

Jesus' whole life and teachings were diametrically opposed to the use of force. The philosopher William James puts his trust in the "invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest mountains of man's pride, if you give them time." Jesus said the same thing more clearly and succinctly when he likened the kingdom of heaven to a grain of mustard seed, or to leaven hidden in three measures of meal.

And yet during the World War, most of the Christian churches supported the war, and many ministers spoke openly in their pulpits in favor of it. On both sides of the great combat, followers of the Prince of Peace went to their churches and prayed to the same God for his help in slaughtering those on the other side.

Because of its historic stand on these and other questions, and because of the consistency of the lives of its adherents, the Church of the Brethren today stands in a unique position. It has a message for the world, and a history and tradition that will cause that message to be heard. These are some of the challenges to youth today. These challenges will call forth a courageous few of our youth who will be willing to risk their comfort, their talents, their lives if necessary, to help carry that message to a stumbling world.

*Columbus, Ohio.*

## **The Bible as a Guide to Christian Living**

BY J. A. ROBINSON

Hershey Conference, Saturday, June 10

ANDREW JACKSON in speaking of the Bible, said, "That Book is the rock on which our republic rests." Theo. Parker said, "It is the most fertilizing stream that ever flowed through our desert world." President Grant said, "Hold fast to the Bible as the sheet anchor of your principle, bind its precepts upon your heart and practice them in your lives." John Wesley said, "At any price give me the Book of God. Here is knowledge enough for me. Let me be a man of this one Book." Even Huxley said, "It is indispensable to a sound ethical education."

Through the ages past men have sought counsel. Reason, opinion and conscience have been held as guides in the pathway of life; but the Bible continues to be the standard of Christian living.

1. *It sets the universal standard of conduct.* It is

the forerunner of civilization, the foe of superstition, the friend of science, the inspiration of philosophers, the textbook of ethics and the basis for all law. It is the secret of national progress, the embodiment of lofty ideals and the transforming influence upon life. It has been the voice of God through the ages to the peoples of the world. It is God's revelation of the way of life in that it reveals sin as the curse of the human race, God as the Creator and object of all worship, man as a sinner worthy of being saved, and Christ as the only hope of the world. It unlocks the doors of the mysteries of eternity and reveals the life beyond.

2. *It is our stay in the hour of struggle.* It becomes our refuge in the moment of temptation. Jesus himself fled to the Word, it became his weapon of defense. It is our security against sin, it is our reproof when we stray, it is our strength in weakness, the satisfying bread and water to the hungry and thirsty, the answer to the deepest heart longings of the soul and the stay of that soul amid the tempest of life.

3. *It is the guide in the pathway of life.* It is the lamp unto our feet, the compass on the journey of life, the guide in the hour of darkness and doubt, the anchor of the soul when all else is swept away in times of depression, and the comfort in the hour of sorrow.

4. *It brightens the way to glory.* It is God's promise for the evening hour of life, the pardon and peace for life's golden sunset, the Christian's comfort in the hour of death and our hope for the eternal future.

5. *It shall judge us in the last day.* It presents a clear ringing call to Christian living and is God's eternal search-light upon our life. Do what we will with it here; deny it, reject it, resist it, but in the end we must face it at the judgment. May it become the rule of our life and the constant guide to Christian living.

Johnstown, Pa.

### No Brewery Stock Wanted

What follows is an open letter to the Hagerstown (Md.) Brewery Company, which with other related matter was published in The Daily Mail of Hagerstown May 15, having been used by the author in his Mother's Day sermon on the preceding Sunday.

BY A. B. MILLER

"I do not want any brewery stock. My reasons for declining your offer are as follows:

First, I do not drink beer. I consider its use a poison for the body, a menace to the spiritual life and a blight upon one's influence for God among men. I arrived at those conclusions in my non-Christian youth more than thirty years ago in the days of 5% beer. Experience since then has only confirmed those conclusions. And I do not see why I should change them in this day of 3.2% beer. The same effect produced by drinking three bottles of 5% beer may be had by simply drinking five bottles of 3.2% beer. I would not be a partner in an industry whose product I would not use.

Secondly, I could not pray for the success of my investment. I have known men, even drinking men, to rise up and curse beer and the brewing industry, but I have never known any man to rise up and bless either. I can not in good faith invest my money where I can not invest my prayers.

Thirdly, I should shrink from owning stock in a brewery for the honor of my mother. She left us four years ago for a country where brewery stock is not offered for sale. I am thinking of her at this time. She had very definite convictions about the whole liquor question, convictions born of bitter experience in her girlhood and womanhood homes. She observed that the product of the brewery kept constant company with the product of the distillery. And, further, she would denounce 3.2% beer as earnestly as she denounced 5% beer. No promises of financial relief through a beer tax would change her mind. She would have to be shown by years of experience that one did not produce the same results as the other. For the honor of my mother, I say: No brewery stock for me.

Fourthly, I am not persuaded that 3.2% beer is non-intoxicating. If it is not, why such a demand for it on the part of those who desire it? It may require much of it to ditch an individual as a pedestrian, but it may require much less to ditch him as a chauffeur. I am in a business that seeks to prevent tragedies and overcome their results. I want no part in one that I feel will help to create them.

Fifthly, I am opposed to the legalization of the liquor business through the repeal of the Eighteenth Amendment. Some believe beer will satisfy the craving for a stimulant. I do not. I believe the thirst for 3.2% beer now will increase until only 5% beer will satisfy. And, should it be granted, it will not require much time until the demand for the genuine stuff would arise.

Sixthly, I am one of those who suspicion that the present Beer Bill is a deliberately veiled attempt to re-hitch the entire liquor traffic to the federal government. When those interested in the Beer Bill from now until Sept. 12, in this state, work to retain the Eighteenth Amendment in the Constitution, I shall be convinced that my suspicions are ill founded. And I shall not hesitate to acknowledge it.

Seventhly, I am the industry's enemy. I am advising men, women, and young people not to purchase beer. During the years from 1912 to 1919, I worked for the downfall of the legalized liquor traffic. The brewing industry was then considered part and parcel of the whole. I still so consider it. I am deliberately allied with those who are ready to do the job over again if necessary. It would be folly for me to purchase stock in a business I propose to try to destroy.

I bear you no ill will because of your business, or because you wrote me the letter. Indeed, if you directed



the letter to me deliberately, it may be that it was my fault. My own apparent silence may have misled you. The barrage laid down by the liquor interests was a fine piece of work. The issues were confused and some of us said little because we hardly knew where we were then. However, it is not very difficult to see where we are now.

I repeat, once the facts of experience with 3.2% beer in the future reveal the error of my position, I shall gladly say so. Until then, I stand on the facts of my experience of the past with its kinsman, 5% beer.

*Hagerstown, Md.*

### Why Hold Thirteen States Dry?

BY J. M. HENRY

MANY people are discussing the gains and losses of national prohibition. One editor recently said: "The essential gain was not the achievement of constitutional prohibition but the achievement of federal prohibition. And the achievement of federal prohibition was made possible by the recognition of the liquor problem as essentially a federal responsibility."

How then can the essential values of federal prohibition be kept? By rallying enough dry support to hold thirteen states and defeat this proposed naked repeal of the Eighteenth Amendment. But the wets argue that even the dry forces admit that a majority of the forty-eight states will vote for repeal, and that this is a democratic form of government where the majority should rule.

It will be embarrassing for a minority to force a majority to keep the Eighteenth Amendment, but that is not the issue. Thirteen states can not continue to dictate to a majority, forever, but thirteen states can save this nation. What could thirteen dry states save in this nation? There are at least four vital things to save.

1. Save this nation from hypocrisy and blind partisanship of a pusillanimous congress. Congress and the present administration gave the naked repeal referendum not in a spirit of constructive statesmanship but—like Pilate—tried to wash their hands and get rid of this liquor problem with a categorical *yes* or *no* vote. They offer no adequate substitute for the Eighteenth Amendment. The whole basic argument of the wet leaders has proven to be a hoax foisted upon the American people. They promised no return of saloon; they promised a truer condition of temperance under rigid control; and yet, they forced through congress a straight out repeal with no constructive provision to protect and preserve the values of temperance.

2. Save constitutional government from sinking into a morass of greed and selfishness from which it may take several generations to extricate itself. How can this government save itself from economic ruin by put-

ting up excise taxes on liquor? The nation would have to drink itself to death if the budget had to be balanced with booze. This wet crusade has put constitutional government on trial.

3. Save our national self-respect by having congress resubmit the question in a form designed to elicit an expression of the actual will of the people. The present repeal measure does not contemplate any such procedure. Until a substitute amendment embodying the grant of power to congress to deal with the liquor traffic is submitted to the states, thirteen dry states refusing to ratify the present repeal measure will render a great service to our nation and save its self-respect.

4. Save the moral and spiritual gains of forty years of temperance education until reason and national sanity have been restored which have been dulled by false, subtle and misleading propaganda. The tide is turning. The wets are frenzied lest they lose the fight. They are losing no time. The dry forces must act now. Every state that votes against naked repeal will render a great service to this nation. Help your state hold the line! Organize your people! Get out the dry vote!

*Bridgewater, Va.*

### The Church and the Eighteenth Amendment

BY CLAUDE C. HARSHBARGER

SOME say the church should keep out of the state's affairs. But we say if the use of liquor is a moral question, then the church cannot stay out. Liquor brings physical disaster, sapping the mentality and lowering both personal efficiency and the disease-resisting ability of the body.

The man who can drink or let it alone, drinks; and the man who takes a little now and then takes a little more now than he did then.

He who believes that drinkers and wets will obey any law that they are not forced to obey had best look up the records of this group. He will get the shock of his life.

Whoever says bootlegging is a product of prohibition either does not possess the facts or else is not careful to speak the truth. Liquor has never been law-abiding. We think we have bootlegging problems today. We are not alone. Ask the Canadian government what it faces under liquor control.

In these days of depression when we are trying hard to get along without the things our fathers never heard of, we are told by the wets that we could put many men to work in breweries and distilleries. Is that so?

Now get this straight. Depression began in, spread from, and continues worse in the drinking nations of Europe! And again, who are the people who are trying to repudiate their debts to Uncle Sam right now? Who are begging us to cancel our bill against them? Who

are threatening to refuse to pay up? We can tell you. It is the drinking nations of Europe. These nations are paying the price right now for their drunkenness.

Religion not booze is what man needs.

Ladoga, Ind.

## The Lord's Prayer—Its Content

BY H. C. EARLY

THE Lord's Prayer consists of four parts—the address, the seven petitions, the ascription of honor and the amen. Authorized Version.

The seven petitions fall into two groups according to their meaning. The first three petitions—*Hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is in heaven*—are in the interest of the kingdom of God; while the last four petitions—*Give us this day our daily bread, And forgive us our debts as we forgive our debtors, And lead us not into temptation, But deliver us from evil*—are in the interest of human needs.

Now let us look for the meaning of these parts of the Lord's Prayer.

In the address—*Our Father which art in heaven*—are the spring and compulsion of prayer. God in heaven is our Father, Father-God, and we are his children. God is perfect in love and goodness, wisdom and holiness. He loves his children with an everlasting love. We, his children, are in the greatest need of what God is and has and desires to give us. When this knowledge breaks in upon us and really takes hold of us, right there and then the spirit of prayer begins. In the knowledge of God we come to know ourselves, and in this two-fold knowledge lies the whole philosophy of Christian prayer. So first of all we say, "Our Father."

The first petition naturally follows the address. With the knowledge of our Father, Father-God, comes the attitude of heart to reverence him, to adore him, to honor him, to exalt him, to worship him. Worship is born of the knowledge of the Father, and worship is the meaning of this petition.

The second petition naturally follows the first petition. When we make God the person and object of our supreme devotion and worship, we would have him reign and rule supremely in our hearts, first of all, and in the hearts of all men. The reign of God over the hearts of those who love him constitutes his kingdom. And therefore, when we pray for the coming of his kingdom, we have in mind his ultimate, universal kingdom, when the kingdoms of this world shall have become the kingdom of our Lord and his Christ; when one man shall have no occasion to say to another, "Know the Lord," for all shall know him from the least unto the greatest.

The third petition naturally follows the second petition. With the coming of the kingdom there comes the purpose to do the will of the King, and we pray that his

will be done in the earth as it is done in heaven—done in all the earth as perfectly as in heaven.

### Human Needs

The first petition of this group of petitions is for bread. Bread is a general word for food. It means sustenance. Our need for bread is physical, mental and spiritual, that in our several capacities we may maintain the maximum of strength, that we may keep fit for service, and that we may serve in the interests of the kingdom in the biggest possible way, whatever our avocation or position in life. Life has no other purpose. And so we pray daily for bread.

The second petition is for forgiveness in the measure we forgive. We need forgiveness and must have it—our hearts and spirits purged and cleansed, our debts and obligations blotted out, and everything taken away that would hinder fellowship and service. Service must not be hindered. On the other hand, everything must be done to make it count.

Jesus paraphrased this petition at once, saying, "If we forgive, we shall be forgiven; if we forgive not, we shall not be forgiven." So we must forgive if we would seek forgiveness.

Turn to Matthew 18: 23-35. Read it, ponder it, and see if you discover yourself in the parable. See the man who had been forgiven ten thousand talents—about \$10,000,000—with his hand on the throat of a debtor who owed him a hundred pence—about \$17. Does this man look like yourself? Or myself? Nothing could shame me more than to be found in his class.

The third petition is for guidance. The Christian would avoid temptation and walk in the safe and sure way, notwithstanding the disciplinary value of temptation and its blessing when endured. Temptation, not a sin in itself, is the open door to sin. There is temptation without sin, but no sin without temptation. So we pray, "Lead [bring] us not into temptation," which creates such tremendous liabilities to sin.

The fourth petition is for deliverance. It is for deliverance from evil and the power of the evil one. We know we can not presume upon our own strength for deliverance from evil and victory over the evil one, to serve faithfully in the interest of the kingdom; not even can we presume upon the grace of God for deliverance and victory when we walk into evil or the conditions that lead to it. So we pray, "Deliver us from evil."

### The Ascription of Honor

"For thine is the kingdom, and the power, and the glory, forever"—the kingdom universal; and the power of the kingdom universal, triumphant; and the glory of the kingdom universal, triumphant, eternal. Unto thee, O thou great Jehovah, unto thee, do we ascribe the kingdom, and the power, and the glory, forever and ever. Amen.

Dayton, Va.



## Inaugural Response

BY D. W. KURTZ

At the Inauguration of the President of Bethany Biblical Seminary,  
Monday, May 22

It is with deep humility that I accept the charge that is laid upon me. I have never entered upon any duty that I felt equal in my own strength to perform. My only consolation was that there seemed to be no one else available to do the work, so I assumed the task with the prayer that by the grace of God I might be empowered to render the needed service. It is with this same spirit that I today enter upon the charge committed to me. It is because I am assured of the best coöperation on the part of my coworkers, and the assurance that the invitation has come from the church at large, that I have the courage to accept this responsibility. I promise to do all in my power to perform the duties of this office, as President of Bethany Biblical Seminary, to carry forward the policies of the past, which were wrought out of the finest examples of prayer, devotion, and sacrifice in the history of the Church of the Brethren. I pledge you my utmost strength and loyalty, for the promotion of this institution, that it may serve the kingdom of God, through the Church of the Brethren, which owns and controls the Seminary.

I wish to also record here my deepest appreciation of the labors of those who have gone before. The founder of this Seminary, and its first President, is still with us. I wish to express to him my profoundest respect for his vision, his sacrifice, his courage, and unflinching faith, which made this Seminary possible. Anyone who knows anything about the history of this institution knows that its life is due to the "shedding of blood" on the part of Dr. Albert Cassell Wieand, and his coworker, Emanuel B. Hoff, whose labors are now in the world beyond. It is the splendid foundation, the foundation of the Bible, and the Living Christ, and lives of devotion such as Wieand and Hoff, that destine this institution to have a future. No one can dare to enter into their labors without feeling that he is treading upon sacred ground. It is my purpose that all the values of this sacred heritage shall be conserved.

I have also an overpowering sense of my obligation to the Church of the Brethren, whose only Seminary I am to serve. Who can face that task without a withering feeling of one's own insignificance? The church expects much from its Seminary. Her members look to us to conserve all the sacred values of her history, and transmit these to the leaders of tomorrow. Here the ministers, the missionaries, and the leaders of the church are to be educated for their tasks. They have confidence that this will be done in harmony with those great ideals for which the church has suffered and labored for two and a quarter centuries. It is only because of the assurance of the coöperation of all the

leaders in the church that one can assume such a stupendous undertaking.

The ideals of the church make the task of her Seminary difficult, but tremendously challenging. If we had a clearly defined creed, it would be comparatively easy to transmit that creed from generation to generation, and no one could cast a reflection against one's work. But the Church of the Brethren never wrote a creed; she never stated her doctrines in fixed forms; she declared from the beginning that the New Testament is her rule of faith and practice, and the Living Christ is her only Creed. So it becomes our duty to reveal to each generation of students this Living Christ as the way of life, the adequate way, and the only way. It is ours to incarnate him, and with art, rather than with argument; to reveal him, so that men may see him and be drawn to him. Who is able for this task? But we would not have it otherwise. This is the glory and the challenge of our work. Each year we have the opportunity to guide men into fellowship with the Living Lord, whose greatest command is, "Follow me," and help men to see their problems, and the problems of the race, in the light of his life and his character.

Our task, then, is to develop a prophetic leadership for the church of tomorrow. Dan Poling said a year ago, that there are four great problems before the American people: the problem of world peace; the problem of crime; the problem of unemployment; and the problem of soberness. I would like to add two other problems: the problem of practical materialism which has robbed the nation of spiritual values; and the problem of leisure which is the result of our machine age. Any one of these six great problems is enough to wreck humanity. Another world war would end western civilization; organized crime is challenging the very existence of government, and in many places rules unabashed; unemployment is not only a burden upon those who still earn a living, but it degenerates those who have no chance at self-expression in honest toil; the prohibition question faces again all the orgies of the old saloon with the corruption in politics that committed every crime for the satisfaction of greed. Leisure was a curse to Babylon, and to Rome, and it can only be made a blessing if the forces of good will direct the leisure of the masses to noble ends. May we work and pray that the church lead in filling this leisure of the future with wholesome self-expression that builds the kingdom of God. Modern materialism, with its militant atheism, is ignoring and denying the significance of spiritual values. Philosophic materialism is dead, thanks to the work of Millikan, Eddington, Jeans, Whitehead, and many others. But the trust in "things," in wealth, in the comforts produced by machinery, has made us anæmic and weak. Men have craved comforts, instead of moral courage; thus the

(Continued on Page 19)

## PASTOR AND PEOPLE

### “Rebuke Not an Elder”

BY WM. KINSEY

THE caption constitutes the first four words of 1 Tim. 5: 1. “Elder” is used here in the sense of *age*, and not in an official sense.

First, because of the context (1 Tim. 5: 1, 2). The age groups are under discussion, namely, older men, younger men, older women, and younger women. No official is referred to at all.

Second, because of accredited authorities. (1) “Elder,” *presbuteros*, from Homer down, used (a) of age, where two persons are spoken of. Universally, “advanced in life, an elder, a senior,” as opposed to “the younger.” The above is the first use and meaning as given by Thayer. Secondly, he gives “rank or office,” such as was held by members of the Sanhedrin; and among Christians, those who presided over assemblies or churches.—Thayer’s Greek Lexicon.

(2) International Critical Commentary: 1 Tim. 5: 1, 2. *Paraphrase*. “If you have to correct any, suit your correction to their age. Never sharply chide an older man, but appeal to him as you would to your own father; to younger men as to brothers; older women treat as mothers; younger women as sisters, with purity of thought and speech and deed.”

(3) Alford’s Greek Testament: “Ch. 5: 1-25 (1 Tim). General directions to him (Timothy) for governing the church. Vs. 1, 2. Injunctions respecting his behavior to the elder and younger of either sex. *Presbuteros*, the office, was called in question as early as Chrysostom.”

(4) Expositors’ Greek Testament: “*Presbuteros* (elder) is best taken as a term of age, *seniorem* (Vulgate).”

(5) Pulpit Commentary: “*An elder (presbutero)*, the context shows that the meaning is not a presbyter, but an old man. The precept has relation to Timothy’s youth (Ch. 4: 12). See the same order in respect to the persons to be admonished, Titus 2: 1-6.”

(6) Clarke’s Commentary: “Rebuke not an elder.” That is, an elderly person; for the word *presbuteros* (elder) is here taken in its natural sense; and signifies one advanced in years. V. 17 refers to an officer, its ecclesiastical meaning.

(7) The Bible Commentary: “An elder, in age, not here a presbyter (elder) in office; though they would be sometimes coincident.”

(8) The Preachers’ Homiletic Commentary: “Rebuke not an elder. That is, do not sharply reprimand one advanced in years. The authority of St. Paul was never that of those who ‘lord it over God’s heritage.’”

Third, therefore, we note (1) that the term “elder” refers to age, and is not used in an official or ecclesiastical sense. (2) That it is an admonition to a ruling elder, however, and what his behavior towards the individuals of the church should be. Timothy is in charge of the church at Ephesus (1: 3); he is young (4: 12); as presbyter or elder, he must understand how to deal with people individually. Each age condition needs separate treatment—old men, young men; old women, young women. The injunction is for a ruling elder, and not the laity. The old should not be reprimanded; the young should not be intimidated; and both sexes should be treated with Christian courtesy. (3) For a ruling elder to use the injunction, “Rebuke not an elder,” as a scriptural ground upon which to bring a charge against an individual member who has criticised or reproved him is misapplying the scripture involved. It is the ground on which an elderly member can make out a case against a young elder.

Fourth, in 1 Peter 5: 1-5, we have the term “elder” used evidently in an official sense; because in verse 2, there is a charge given to him. But at the same time reference to age is included because in verse 5, note the language: “Likewise, ye younger, be subject to the elder.” The younger members should be subject to the older ones, Peter says. They should take their counsel and advice, benefit by their experience. But all—old and young—should gird themselves with humility.

This scripture from Peter is cited merely for the two senses in which “elder” is there used, and has no reference to rebukes or reprimands.

*Westminster, Md.*

### What Men Are Asking: Some Current Questions in Religion

BY HENRY SLOANE COFFIN AS REPORTED BY  
JOHN B. WHITE

(General theme of Vanderbilt University Cole Lectures, 1933)

THE six questions, to each of which Dr. Coffin devoted an hour in careful inquiry are: 1. Where can we start in our religious thinking today? 2. Of what use is religion? 3. Can we know God? 4. Is Jesus authoritative? 5. What is spirituality? 6. What do we mean by God? These lectures will soon appear in book form. The purpose of this article is to present what may seem a fair but wholly inadequate idea of the lectures. In the main, Dr. Coffin would be regarded as conservative among the liberals of present day Christendom.

In the first lecture much was said in criticism of the present day trend to leave religious teaching out of our educational life. Religion should be on the aggressive, seldom if ever on the defensive. It does seem absurd “for ministers to organize discussion groups in which they encourage their people to discuss religion pro and



con." "Faith steps out and finds the good." "The wise man digs deep to build his house." The speaker deplored the fact that "we have made the mistake of removing the house of God from the foundation built upon the rocks."

The second lecture emphasized the statement that "religion is not a utility, but a satisfaction—the satisfaction of the supreme fellowship." "Those who appraise religion as a means to something else, even to such praiseworthy ends as growth of character or as a reënforcement for the building of a more just society, hardly know what religion is." "The truly devout seek God himself for his own sake." In the above we have the concept of the mystic which seems to be claiming increasing attention among thinkers. "The use of the Christian's religion to man, in its briefest form was, to provide a security and a stimulus of life." The speaker pointed to three factors with which man has to reckon, "the universe, fellow mortals and self." These may be friend or foe to man. Religion should make each a friend. This view would make religion a sort of "atmosphere" in which we perform after a definite pattern because we are in it. On the other hand we create the atmosphere by our performance. It would seem utterly foolish to debate whether Christianity would place "state of being" or "state of doing" first, as foolish as the old question, "was the egg or the chick first?" All who have seriously tried it know, that religion of the right sort is a deep satisfaction, and to obtain and keep it involves the active and the passive in generous proportions.

On the third evening it was declared that God must be loved to be known. "No man can know God perfectly any more than a man can understand perfectly his friend or his neighbor. There are four approaches to a knowledge of God: Acquired information, exploration, insight and inference. None of these paths to God should be barred. That man knows him best who struggles daily with himself and with the lives of those about him, seeking to love by rendering them loving."

In the fourth lecture Dr. Coffin said: "In religion, not to recognize the authority of Jesus, is to doom ourselves to ignorance of the highest open to men in the life with God." The speaker then qualified this statement by defining the realm of his authority. He is not and can not be an absolute concrete authority in all matters of detail, but in the Spirit which characterized his ministry he is an undisputed Authority, or should be to all who claim to follow him. Instead of being a Giver of laws, he is a Maker of conscience. He was not interested in rules or new beliefs, but in making men new, creating a new quality of life. In three distinct fields he is a supreme authority today: in goal setting, in indicating the means by which we realize the same

and in making available the great source of power.

What is spirituality? was the title of the fifth lecture. Consecration and inspiration are the Godward and manward aspects of spirituality. Our capacities are not in themselves spiritual, but they become spiritual when devoted to the divine purpose. When a man gives himself devotedly to the tasks which seem to him God's assignment, he is by some nameless difference born anew. National and family aspects of spirituality were discussed. The speaker warned against the brand of nationalism which attempts to maintain a narrow type of mind. A unity thus fostered in any life situation can not but render those who participate, unspiritual. True and wholesome spirituality implies freedom of thought and act. The spiritually minded are easily disciplined because they are self-disciplined.

In the last lecture of the series the speaker said, "God transcends every human effort to define him." We can apprehend him, but to comprehend him is an utter impossibility. "Jesus is our vivid and moving metaphor for God. Jesus defines God for us, but does not confine him." While there is no absolute description or analysis of God, we can feel him as a creative Spirit back of the universe. To him we feel indebted for what is given us and especially for our capacities by means of which we add to his creation.

*Nashville, Tenn.*

## Our Glorious Lenten Season

BY J. ORRVILLE CLICK

Pastor Covington Church of the Brethren, Covington, Ohio

Two major emphases were chosen by our congregation at the beginning of the new year: "Increasing Our Attendance" and "Personal Evangelism." In order to promote these two objectives some careful planning was done. First of all, we divided our congregation into twelve districts. An earnest worker was chosen as chairman for each district. These twelve persons were permitted to choose other helpers as needed. The chairmen were given their instructions in a loose-leaf pocket-size notebook—the correct names and addresses of both the members and the prospective members who reside within their district. The pastor had a duplicate copy of each of the twelve books. The instructions to each chairman were as follows:

This book contains information and instructions for the chairmen of our twelve church districts, addresses of both members and prospective members, boundaries of each district, and the names of the twelve chairmen. This book is sacred property and is to be held in trust by you as long as you are a district chairman. You are entering upon a service of loyalty to the cause of the kingdom and it will bring to you rich rewards. May God richly bless you as you minister to his children. May he guide you in your selection of helpers in your district. You are asked to learn and report to your pastor the following information:

1. Vital Statistics: Births, marriages and deaths.
2. Attendance both at church school and worship services.
3. Sickness, also whether patient is confined at home or in an institution.
4. Transfers of people from your district, and also reports of new people who come into your district.
5. Special Ministries: Reporting relief and welfare work needed; domestic problems and whatever else you think the pastor should know.

(Continued on Page 22)



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### New Missionaries for China

THE Church of the Brethren is sending new recruits to China this year. Delegates to Hershey will not need to sing, "Must we come and empty handed?" The names of Daryl Parker, M. D., and Martha Neiderhiser Parker, R. N., will be presented by the General Mission Board to Conference as candidates for missionary service in China.

You have heard the story of the husband who liked a white house and the wife who liked it brown. They compromised and painted it brown. Dr. Parker hails from Whittier, Calif., and Mrs. Parker from Mt. Joy congregation of Western Pennsylvania. They first met as Student Volunteers while in medical school in Chicago. They have compromised and look forward to their work and home in China.

The great need for medical workers in China explains the reason for their appointment in such "times as these." And really we rejoice in a need so great that it compels us to send out new workers. For Conference to send, not even a single worker, would give the whole church a defeatist attitude. We know there is great need for missionaries. We know the church is divinely called of God to minister to this world needing Christ. We know in spite of all our losses there is strength in the church to send these two new workers and to adequately support those we have sent in other years.

There will always be need. Forces of evil do not lie down. We must fight the good fight of righteousness. You who read this can not live in some other easier age. This is ours. Let us pray and give that the kingdom may come.

### Come, Go to Wankal

BY L. A. BLICKENSTAFF

It isn't far, just fourteen miles. The road is rough and dusty; the weather is 100°, the motor bus looks fine (dressed up for government inspection a few years ago), the driver wears a large badge showing his qualifications. Never mind being crowded. This is the season for weddings. Oh, yes, fifteen of us can sit where there

is really room for nine (or six my size). Seven miles out a passenger signals frantically. We stop. He and his two daughters are going to a wedding. *Have to go!* This one is the bride. They get in. I still do not understand where or how they sat, but they did. I smile at the girls. Never mind, they can not be over 8 and 12. I am just thinking how much that little bride should be playing with a doll for some years yet. Instead she will have her own baby, and what a little mother she will be! That nice new law prohibiting marriage of girls under 14 will go "smash" today or tomorrow. But no one will report it. They are safe back there in that village. Anyway, who can prove the age of that bride? Chances are her own mother does not know. She is not used to having men smile at her and she half turns her head. The smaller one seems to like this saheb, and is not afraid.

Another passenger tries to stop us. We pass him up. The driver tells him another motor will come. It will too, if not today, then tomorrow. Another fellow stands in the road to stop us. We whiz by at the rate of fifteen miles per. A fellow passenger inquires of the driver, why he does not take those fellows. "Full up," is the reply. This is the first time this saheb has ever heard a driver admit his bus was full. "Always room for one more," must have originated in India.

We stop too suddenly. "What's the matter?" saheb speaking.

"Out of gas" admits the driver. He has six gallons in cans. He pours in two gallons. No, he doesn't, that is beneath the dignity of a driver. A "flunky" is carried along for such menial tasks.

"Why did you not 'fill her up' before you left Bulsar?" asked the saheb.

"What a silly question," thinks the driver, but he answers: "I did not know it was empty."

We speed again, dodging cattle, goats, chickens, men, women, children, and ox carts. We stop again, opposite a grass house. Want to know why? Driver has to smoke. He goes into the house and smokes while the saheb waits, but does not pray.

Here is Wankal, the Mission School, honestly the only bright green spot along the whole road. School in session. The saheb goes directly to the infant class. Nearly all the children sing out a glorious "salaam." One very small boy, on seeing the saheb, raises a discord. His cry is much larger than he is. The old timers laugh at the little fellow who never saw a school until three days ago.

"What is he singing about?" asks the saheb.

All the little children laugh. But not so the little new man! He cries more. And the saheb's hand on his head does not help a bit! His neighbor leads him out. All this new boy knows about sahebs is "jail and police." He knows not that the saheb is interested in



this program to set him free from that bondage of ignorance!

Here is another class, another and another, seven in all. And all glad to see a visitor. What a nice, clean, happy faced little girl of eight or nine! She smiles at the saheb.

"What is your village?" asks the saheb.

She raises her book to hide a laugh. She knows the saheb knows her mother is the teacher standing there! Great joke! Makes every one want to laugh!

Here are the graduates! "How many of you fellows want to go to Anklesvar Vocational Training School next year?" Eight! Many questions. Intelligent, straightforward answers. Good boys! Good farmers tomorrow, founding Christian homes in the villages, we hope! You like the way they speak up. "Here are application forms, and character blank forms to be filled. Get them to me soon and we will send them to Anklesvar."

Saheb asks the Head Master: "Is that boy there a Christian?" (Saheb is a bit ashamed he asked, for it is written all over the boy's face.)

"O, yes, sir."

"Are his parents Christian?"

"No, sir."

Does any one want to know how that happens? It does not just happen in India! Christ in a Christian School in a very dark land is the answer.

"How many on the roll now, Head Master?"

"One hundred eighteen."

"How many present today?"

"Ninety-eight."

"What? why so many absent?"

"Weddings."

Saheb to the eight big boys: "Which is more important, weddings or school?" All but one smile and look at the floor, thinking, "Does the saheb think we have been in this school five, six or seven years and not know which is more important." Only the smaller children are absent. Their ignorant parents are to blame.

Now we start back to Bulsar. Where will we sit? Never mind, get in anyway. No time nor space to relate what all happened at Bulsar while we were away. Not so much anyway. Only the dog did not behave himself. He killed somebody's cat.

*Bulsar, India.*

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MADAME CHIANG KAI-SHEK, wife of the President of China, had a prayer meeting daily at five o'clock in the home of her sister, Madame Kung, whose husband is minister of finance. One whole family is Christian, the result of Christian Methodist mission work, and this family is exceedingly important in the welter of things in this ancient land.

## News From the Field

### INDIA

#### Vyara

J. M. Blough

#### Passion Week

Passion Week was duly observed with appropriate meetings and messages daily in the church. The attendance was very good and the people interested. The spring love feast was held during this week and twelve young people from the boys' school were baptized.

#### Love Feasts and Baptisms

There was a rush of love feasts the last ten days around Vyara. It reminded one of Pennsylvania, where churches are close together and the spring feasts follow one in close succession. In eight days we attended four feasts. One village feast was held earlier and several are yet to be held. The baptisms for Vyara churches in 1933 thus far are as follows: Chikkhli 6, Vyara 12, Kikakue 27, Agaswan 66, making a total of 111. The 66 baptized at Agaswan the other day were from six different villages and taught by two teachers. One of the teachers is conducting three Sunday-schools and in these as well as in a central night school the religious instruction is given.

#### School Examination

On account of the Government Examiner being sick the annual school examination was delayed, but finally was finished just before the Easter holiday. The result is very good, there being only a few failures in both the boys' and girls' schools. Now the boarding schools are closed and the children have gone to their homes for a two months' vacation. Only a few orphan children remain.

#### Evangelistic Work

Even though the hot season is on, yet the evangelistic work is being carried forward. At this writing Sister Widdowson is going out with a group of girls to hold meetings for a few days. There were also several groups of Indians out in evangelistic work all winter. They are continuing into the summer, for the summer is really the best time for meetings, as the village people have more leisure.

#### Government Coöperative Society

The Baroda government is eager to establish coöperative credit societies in these backward villages, so every year they conduct a free class of instruction for all who will attend. This year twelve Christians attended—seven men and five girls. They were treated very courteously by the officials and instructors and were frequently asked to sing Christian songs. One official, who is a Hindu, gave openly a splendid testimony to the Christian religion. He told of how when a boy he had helped to throw stones at a missionary when he was preaching, and when he saw how patiently the missionary bore it he repented and asked his forgiveness. He also related another incident he saw when he was a boy. A young man made a garland of onions and tied it to an old slipper and went to put it around a missionary's neck to make sport of him. The missionary meekly bowed his head and received the garland with thanks. This so affected him that he decided there and then that the Christian religion is one of love and humility and forgiveness, and he praised it before the class. This was very encouraging to our young Christians who seemed so few among the hundred students.

#### World Day of Prayer

The Christian women here observed this day, following the program that was sent out from America. They took an interest in it and were greatly profited by it. The In-

dian women conducted it entirely themselves and were glad to join thus with the Christian women of the world.

## Methods for Mission Workers

### Suggested Worship for Missionary Presentation

June 1933

**Theme:** "Christ With Us."

**Hymn:** "To Thy Temple We Repair."

**Leader (Opening Thought):** There have been times, and not many years past, when people seemed sufficient in themselves. We seemed to feel no need for God amid the attainments of modern science and the luxuries of prosperity. But recent months have wrought vast changes. It is faith in an eternal, unchanging God, a sense of his companionship which we need during days when everything about us seems to be changing and insecure.

**Hymn.**

**Scriptural Thought:** Comfort ye, comfort ye my people, saith your God. Behold God is my salvation, I will trust and will not be afraid: for Jehovah is my strength and my song; therefore with joy shall ye draw water out of the wells of salvation.

He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold he that keepeth Israel will neither slumber nor sleep. For Jehovah is good; his loving-kindness endureth for ever and his faithfulness unto all generations.

Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? Why art thou cast down O my soul? And why art thou disquieted within me? Hope thou in God. **Be strong and let thy heart take courage.** Wait thou on Jehovah.

**Prayer.**

**Story:** "I can do all things in him who strengtheneth me." Why should Christians fear e'en in 'a disturbed world? Since our Fountainhead of power is God, we can not afford to compromise with evil, we can not merely shake our heads at wrong, we can not just be good, we must rather use the power of his strength in positive deeds of thoughtfulness, of kindness, of love, of long-suffering and goodwill.

A simple old Chinese village woman knew the power of his strength in her life and the peace of his companionship. "She was unlettered, but with wisdom of the heart such as one finds constantly among even illiterate village folk in China. It was during the most trying trip I ever had. A precarious little fire-boat, because of high winds and a timorous captain, took sixteen days for the usual forty-eight-hour trip to Shanghai. Along about the sixth day we wheezed into a rocky, barren bit of coast, and my eldest and I went ashore for a walk.

"Across the green of sweet potato patches a tiny figure waved at us, and an old lady hobbled on bound feet to meet us. 'Peace' she called, and then I knew here was a Jesus-person, and the Fellowship. 'Come into my house and play,' she called coaxingly. And so we went, her thin, work-hardened hand leading me to her house. It was so tiny and bare, its floor of hard earth swept clean, its walls blackened with the soot of generations of kitchen fires, its only light from the door and the patch of blue sky through the small court. But no high born lady in a pillared house of many courtyards could have received honored guests with more patrician dignity and gracious hospitality than did she. She heated water in an earthen teapot on the

charcoal brazier and served me tea in fragile cups that some scholar ancestor, more prosperous than she, must have brought back from one of his official journeyings.

"'Honorable grandmother, is it alone you live?'

"'My son died years ago, and then his wife, my daughter-in-law,' she said simply. 'So I have no grandchildren.'

"'But aren't you lonely or afraid?' the cry escaped me.

"'No,' she smiled knowingly, 'Jesus-people are never lonely or afraid. God makes company with us.'

"It is only life that can explain God's light to us, and only lives that can show it to other souls. This human life of ours, what is it but God's wordless way of proving himself to our souls? And what are our lives but a wordless proving of him to his world. There are as many unveilings of God as there are faithful souls."

**Hymn.**

### Suggestive Junior Worship

**Quiet Music.**

**Hymn:** "Something for Thee."

**Scripture Reading:** "My Father worketh even until now and I work" (John 5: 17). "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

**Stories of Jesus at Work.** Have each of the following given in two-minute stories by the juniors:

Giving Sight to the Blind (Mark 10: 46-52).

Blessing the Children (Mark 10: 13-16).

Honoring Womanhood With His Presence (Luke 10: 38-42).

Opening up the Scriptures (Luke 10: 1-10).

Teaching Us How to Live (any group of verses from the Sermon on the Mount).

**Hymn:** "Tell Me the Stories of Jesus."

These stories and this song have served to remind us of the many things Jesus did and said. He himself gives a partial summary of his work in the following words: "The blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up, and the poor have good tidings preached to them."

All through his life he emphasizes the fact that he came not to do his own will but the will of his Father. Near the end of his earthly life, in the prayer recorded in John 17, he gives an account of his work: "I have glorified thee on earth, having accomplished the work which thou hast given me to do."

"My Master was a worker

With daily work to do

And he who would be like him

Must be a worker, too."

**Meditation:** God has work for each of us to do. "We are to be content with what we are appointed to do. Any bit of service Jesus appoints is a privilege."

**Prayer:** "Thou who dost the vision send  
And gives to each his task  
And with the task sufficient strength  
Show us thy will, we ask.  
Give us a conscience bold and good,  
Give us a purpose true  
That it may be our highest joy,  
Our Father's work to do." Amen.

**Junior Missionary Project:** This would be a good time to check up on your project work. Help them to see that they are partners with the Master when they are working on their project.



## KINGDOM GLEANINGS

### Calendar for Sunday, June 11

**Sunday-school Lesson**, Jesus on the Cross.—Mark 15: 1-47.

• **Christian Workers' Meeting**, The Gospel Emphasis Upon Children.

#### B. Y. P. D. Programs:

Young People—Relaxation.

Intermediate Girls—How Should We Read the Bible?

Intermediate Boys—What Would You Do?



### Gains for the Kingdom

**Ten** baptisms in the Flora church, Ind.

**Two** baptisms in the Indian Creek church, Pa.

**One** baptism in the Payette Valley church, Idaho.

**Four** baptisms in the Des Moines City church, Iowa.

**Four** baptisms at Polo, Ill.

**Eight** baptisms in the Parkerford church, Pa.

**One** baptism in the Summit church, Va.

**Five** baptisms in the Upper Conwago congregation, Pa.

**Six** added to the Upper Deer Creek church, Ind., Bro. Moyne Landis of Pierceton, Ind., evangelist.

**Eight** additions to the Wawaka church, Ind., Bro. John Eberly and wife of Markle, Ind., evangelists.

**Six** baptisms in the Monocacy church, Md., the home ministers in charge.

**Six** baptized in the Nampa church, Idaho.

**Six** baptized in the Upper Deer Creek church, Ind., Bro. Moyne Landis of Sidney, Ind., evangelist.

**Six** added to the Montezuma church, Va., Bro. Ernest Munsing of Maysville, W. Va., evangelist.

**Twenty-four** baptisms in the Spring Run church, Pa., Bro. L. R. Holsinger of Woodbury, Pa., evangelist.

**Two** added to the West Conestoga congregation at the Lane house, Pa., Bro. Graybill G. Hershey of Manheim, Pa., evangelist.

**Seventeen** baptisms in the West Brownsville church, Md., Bro. Earl Mitchell, pastor-evangelist; one baptism previous to the meetings.



### Personal Mention

**Sister Faye Moyer** is supported by the Sunday-schools of Northwestern Ohio, and not by the state district next east, as was stated in the Messenger for May 20, page 14.

**Northern Virginia's** Standing Committee delegates at the Conference are Elders L. S. Miller, S. I. Bowman and J. S. Roller, with Elders S. D. Zigler and J. W. Wampler as alternates. Sorry this information did not reach us in time for earlier mention.

**Bro. J. C. Swigart** of Mattawana, Pa., who has been in ill health for some time, is now confined to his bed. Our correspondent adds: "As he has always served the church so faithfully and well, we would engage the prayers of our people in his behalf."

**Bro. Harlan J. Brooks** who is representing the First District of India on the Hershey Standing Committee may be addressed until July 31 in care of the General Mission Board, Elgin, Ill. He is working in the summer camps and in some of the eastern churches.

**Bro. I. N. Musser** of the Mountville church of Eastern Pennsylvania was laid to rest last week according to word received by Brother Bonsack from Sister Kathryn Ziegler. Death was due to cancer of the stomach. Bro. Musser was one of the leading elders of his district.

**Bro. John H. Buffenmyer**, pastor of the Hyndman congregation of Western Pennsylvania, is open for evangelistic meetings. He is also available for a pastoral engagement, either for full time, or part time, where other employment that would give him a living wage might be obtained.

**Brother and Sister H. P. Garner** should be addressed hereafter at East Street, R. 2, North Manchester, Ind. Unable to return to India, they are locating at North Manchester with Sister Garner's parents, Brother and Sister H. W. Barkdoll, who, hale and happy in their eighties, have lived practically a lifetime at Batavia, Ill.



### Miscellaneous Items

"We, of the Church of the Brethren, in the Sunday School Convention assembled at Outlook, Wash., May 21, 1933, are resolved that we stand firm for the Eighteenth Amendment; and that, so far as possible, we will not patronize those houses of business which handle beer."

If you were a missionary, would it help to know that at specific times you were being remembered in the prayers of many in the homeland? There is no doubt but that it would help, so if you want to be one to aid in holding up the hands of our missionaries, write the General Mission Board, Elgin, Ill., for a copy of a Prayer Calendar for Missions. It is a neat little folder furnished at the nominal price of 10 cents per copy.

**Misstatements** occur in the most carefully edited papers, but not on purpose. Readers who recall a little story in the Messenger for May 20, entitled, "In Memory of One Twice Set Free," may mentally note that it was the mother the mistress undertook to whip, and not the child, when the former said: "I have never been whipped by a woman and never will be." The story is an echo out of the days when slavery existed in America.

"The Gospel Messenger may be had for the remainder of the year, eight months, for one dollar. This church paper is one of the best in circulation, barring none. To keep loyally in touch with the church every home should have the church paper. See [and here appears the name of the agent] about it." So reads one of the paragraphs in the Sunday morning bulletin of the South Waterloo (Iowa) congregation where Bro. W. H. Yoder is pastor. One thousand such announcements by one thousand pastors in one thousand congregations will mean much to the circulation of the Messenger, the growth of the congregations and the growing activity of the individual homes.



### Special Notices

**The Pipe Creek** congregation of Eastern Maryland is planning to celebrate the 175th anniversary of its founding on June 18. The committee, Bro. M. R. Wolfe writes us, is arranging an all-day program, morning, afternoon and night.

In the next Messenger we plan to give our readers the first installment of Echoes from the Hershey Conference. Even in this issue you will find a couple samples of what Conference speakers will be saying this year. We hope you will enjoy these numbers and pass them on to friends who should be taking the Messenger.

**National Music Week**, May 7 to 12, was observed by the Dixon church of Northern Illinois to the delight of "a full house at every service," Pastor Wm. E. Thompson tells us. An attractive announcement had been prepared and mailed out in postcard form.

**Auto Day** will be observed by the First church of Toledo, Ohio, Woodville Street at Madeline, Sunday, June 18. President Otho Winger of Manchester College will speak at 10:30 A. M. and 2:15 P. M. The afternoon service is a rededication of the redecorated church. The paint and varnish were furnished by the employed men of the church and the unemployed put it on. Sunday-school at 9:30. Basket dinner at the noon hour. Pastor Ralph R. Hatton says all are cordially invited.

**Eastern and Southern Pennsylvania** young people will meet at Elizabethtown College in their fifth conference according to the following schedule: Intermediates, ages 14 to 17 inclusive, Aug. 7 to 12; Young People, ages 18 to 24, Aug. 14 to 19; Workers' Group, ages 25 and above, Aug. 21 to 26. Churches and Sunday-schools are urged to send representatives. The purpose of each conference can not be realized unless the young people who attend plan to be present at every session. Visitors are welcome to class work in the forenoon of any day and to the Saturday programs. The cost of board, lodging, and registration for the six days of each conference is \$6.50. Congregations or individuals should pay before or at the opening of conference. Send in enrollment cards early and make checks payable to J. Z. Herr, Elizabethtown College, Elizabethtown, Pa.

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## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Seeking and Finding**, by Ebenezer Macmillan. 281 pages. Price, \$1.50. Harper and Brothers.

Eighteen sermons, or addresses, by a minister and teacher who after many years of service experienced a conversion that changed his message and life. According to his own testimony this change was wrought as he came into contact with the Oxford Movement. Throughout the book the author gives a large place to God's Word, the power of the Cross and absolute surrender to the leading of the Holy Spirit. A reading of the book should help every minister to reform and strengthen his own sermons, and to place a new dynamic into his daily life. Both the titles of the sermons and their contents are stimulating.

**The Finality of Jesus Christ**, by Robert E. Speer. Fleming H. Revell Company. \$3.00. 386 pages.

The latest book of the author who for forty years has been active in the front lines of Christian work in its many phases. A monumental work showing much research and thorough acquaintance with what men have thought and said and believed concerning Jesus Christ. There is no uncertainty in his words. To him Christianity is not one of the world's greatest religions—it is more than that. Other religions are not only different but fall far below the teachings of Jesus Christ. His own words are: "Jesus Christ did not come to found a new religion. He came to be the Life and Light and Lord of man. The Christianity which truly represents him is not a religion. It is not a human search for God or quest for truth. It is the supernatural, self-revelation of God himself, opening all truth to the faith and obedience of man. . . . All the ques-

tions of men are answered in Christ. All the strivings of men are fulfilled in him. All other lords must give way to the One Lord, because he is the Way and the Truth and the Life."

The book contains five lectures delivered at Princeton and the Southern Baptist Theological Seminaries in 1932-33. The titles of these lectures are: The Church's Conception of Christ in the First Two Centuries, The Attitude of Primitive Christianity Toward Non-Christian Religions, The View of Christ and of Non-Christian Religions Which Generated and Sustained the Expansion of Christianity, Can We Still Hold the Primitive View of Christ? and What View, Then, Shall We Take Today of Non-Christian Religions?

In presenting his statements the author gives no end of references to the sources whence he gathered his information. It is needless to say that naturally he takes issue with many of the views held by those who gave us "Re-Thinking Missions." This is a book for study, for the student, not for hurried reading or for those who wish to dip here and there for a few ideas. Those who have the patience to read to the end will be richly rewarded for their labors. You have here in one volume the substance of what you will find in no other single book, and every page stresses the truth that Jesus Christ is the Son of God, the Savior of men.

## THE QUIET HOUR

### Parables

Mark 4: 1-34; Matt. 13: 1-53; Luke 8: 4-18

For Week Beginning June 18

#### The Four Kinds of Soil, Matt. 13: 1-23

In this parable Jesus shows how the truth is received by various kinds of people. Some are closed to it like the earth that is hardened along a pathway; some are shallow like the stony ground; some are crowded full of other interests; some are open and productive like the good soil (Psa. 95: 8; Prov. 28: 14; Rom. 2: 5; Ezek. 33: 31; Mark 4: 16, 17; Luke 6: 49; John 6: 66; Eph. 4: 14; Psa. 39: 6; Matt. 6: 31, 32; Luke 10: 40).

#### The Mustard Seed and the Leaven, Matt. 13: 31-33

There is set forth here the external and internal development of the kingdom. It extends like the branches of a tree. It transforms character by its silence as the leaven works in the meal (Psa. 72: 16; Isa. 9: 7; 54: 3; 55: 5; 60: 5; Mark 4: 31, 32).

#### The Hid Treasure and the Pearl, Matt. 13: 44, 45.

These parables represent a man's finding and entering into the kingdom. In the first parable it is an unexpected joy. In the second it is the success which crowns long and patient seeking. In each case the price of it is the same, all one has (Matt. 20: 1; 22: 2; 25: 1; 2 Chron. 11: 16; 14: 7; 17: 4; 26: 5; Ezra 8: 21; Psa. 24: 6; 27: 8; 119: 10; Dan. 9: 3; John 12: 21).

#### The Tares and the Drag Net, Matt. 13: 24-30; 47-50

The final separation of the evil from the good is God's responsibility, not ours. A day is coming in which all secret things shall come to light and all sham and pretense will be torn away (Psa. 62: 12; Jer. 17: 10; Matt. 16: 27; 2 Cor. 5: 10; 1 Peter 1: 17; Rev. 20: 12; 22: 12).

### Discussion

What events in Jesus' life had immediately preceded these parables? Do you see any connection between the events and these parables?

R. H. M.



## HOME AND FAMILY

### For Senior Recognition Day

BY KATHRYN WRIGHT

Let us be humble, God, today for this—  
 A keen light in our eyes, an unshed tear,  
 A thought of classrooms, chalky, drab, but dear,  
 A glad heart for a well-spent year.  
 And let us look up, God, today to this—  
 A hundred hearts to love and bless  
 A loveless world, a hundred visions for redress,  
 A hundred paths to nobleness.  
 Out of these years we can but little carry:  
 Let what we take be only worth the keeping—  
 A few great lessons, friendships vast and sweeping,  
 Some hours alone, with visions live and leaping.  
 Buoyant and strong then be our marching on,  
 If we have these things in our hand to steady  
 Our youth when life is strange and seems so heady;  
 If we chose well here, then—World, we are ready!

*North Manchester, Ind.*

### The Feet of David

BY OMA KARN

"It will be the third time I've been turned down, on two occasions not any too politely, either. But I'm going to make one more effort. Succeed or fail I've listened to the prompting." With this resolution and the accompanying consolation Amy Carter snapped off the electric current, placed the iron on its metal standard to cool, tidied up the kitchen and went to call on the new family over on Oak Street.

"Come right on up," a pleasant voice from somewhere in the upstairs regions called out as Amy's light tap sounded on the screen door. Continuing, as Amy accepted the invitation and proceeded to mount the stairs the unseen speaker explained: "When you reach here you'll know why I could not come to meet you."

Amy knew without telling. There was a baby in the house. Wee David was having his bath.

They talked as mothers do. Amy with four, two of them in high school and Muriel Davis with her first born. Conversation drifted to the social affairs of the neighborhood. Amy adroitly worked up to the object of her call. "With what church are you affiliated?" she asked.

Muriel Davis flushed. "None," she admitted. "That is, my husband is not a member of any church. I—" she hesitated, biting her lips, "am—have been a member of a denomination not found around here."

An awkward silence ensued. Muriel took up where she had left off. "We really do not care so far as we, ourselves, are concerned—rather we did not care until David came. Oh, precious," she caught the tiny form

of the babe to her. Cradling the rosy feet in her palms she rapturously kissed them. "We do so want these little feet to go straight—get started on the right way to a useful, happy life."

Amy breathing a prayer of gratitude promptly seized her opportunity. "Bring him to our church, tomorrow," she said. "It is consecration day for babies."

Over the baby's downy head Muriel Davis decisively shook her head. "Do you believe in that?" she exclaimed. "Pardon me, but I am certain Carl will not consent. He has views about things even if he is not with the church. In fact, we neither one believe in infant baptism."

Amy hastened to explain. She outlined the order of proceeding. "It is not baptism," she said. "Simply a little service of prayer and admonition calculated to help parents the way you have mentioned, that of keeping the feet of their children on the right way."

"Oh," Muriel drew a breath of relief. She had taken an instant liking to her caller and wanted to keep her respect. "How nice. I'll speak to Carl about it. I shouldn't wonder if he will consent to come. He is literally wrapped up in David."

At noon of a Sunday six months later Amy Carter rushed into the room where her husband, temporarily disabled and unable to attend church services, was reading. "What do you think," she exclaimed, "Muriel and Carl Davis have joined church. They are to be baptized this afternoon. And Len, Muriel whispered to me that if I had not had the courage to ask them to bring David to baby day service she doubts if they would have started going to any church. I'm glad I struck the proper psychological moment to offer the invitation. Now I know why I was prompted all that week to go out and find some one with a young baby and ask that it be brought to church on Sunday."

*Ashland, Ohio.*

### Mother Is Different

MOTHER won't care if you go away and leave her alone tonight. She doesn't mind staying at home by herself; she's used to it, you know. Besides, she's too tired, after the monotonous round of the day's housework, to enjoy going anywhere. She said so herself.

Today you wanted a tennis racket, or a pretty sport suit you saw down town, and she gave you the money she had been saving to buy herself a cheap gingham dress. But she really didn't need it. She said she didn't. She's different from you; of course, she's old and doesn't care for nice clothes and pleasures. True, her dresses are shabby and out of style, and the only hat she has looks funny (it was picked off the bargain counter), but she's not sensitive about her appearance like you.

Mother wouldn't enjoy the program tonight. There

are the dishes to wash, a lot of mending and patching and some ironing to be done; and, bless you, she would lots rather do that than sit listening to good music and readings! Didn't she say so?

It isn't necessary to step into mother's room and kiss her good-night when you get back, and see that she's all right before you go to bed. You would feel neglected if she treated you like that, but mothers, you know are different. They don't really care for little attentions.

And so, mother goes without the needed gingham dress; she sits alone during the long evening hours, dreaming over the old days when she, too, was young and gay and had pretty clothes—and wondering, if after all she is really too old to enjoy the good times the young folks are having.

How strange that sons and daughters think that mother does not feel as they do, does not care as they care, is not hurt as they are hurt! But some day, when their own hair is gray, and they are weary and heavy-hearted and they have sons and daughters of their own, the memory of the sweet, patient face of mother will come to them across the years and they will know then that mother was not different.—*The Beacon, Morrellville Church, Johnstown, Pa.*

### The Promised Land

BY HOWARD H. KEIM, JR.

SEVERAL thousand years ago the children of Israel were camped just outside the promised land. Twelve of their most capable men were sent to spy out the country. In due time they returned with a unanimous report of its wonderful productivity. But ten of the princes were pessimistic. The walled cities and the giants were, to them, insurmountable difficulties to the conquest of the land. Only two of the scouts had faith enough in God and themselves to say of the promised land: "Let us go up at once and possess it, for we are well able to take it."

The army of Christ stands today just outside their promised land, the kingdom of God. Spies have been sent to explore that favored realm and have brought back a unanimous report of its marvels, its universal literacy, its motto of love, its policy of justice and mercy for all, its abolition of war, disease, famine, economic injustice and petty nationalism. But to the majority of the spies, the great walled cities of war, nationalism, sectarianism, and the towering giants of greed, lust, hatred, fear and selfishness loom so large that they say: "We are as grasshoppers in their sight." Only occasionally does a prophetic Caleb have enough faith in God and his kingdom to still the multitude and say: "Let us go up at once and possess it, for we are well able."

Will we go or will we remain in the desert?

*Ottawa, Kans.*

### Inaugural Response

(Continued From Page 10)

voice of the prophet seems strange and unreal to an age of luxury and ease. We have been busy with "things," but we have not hungered and thirsted for the values of the kingdom of God. These needs of the age in which we live, challenge the church of Jesus Christ, and nothing less than a vital Christianity can meet the challenge. But let us take a long look back over the centuries, and remember that a small group of Christians, who did have a vital Christian life, faced the entrenched paganism of the Roman world, and conquered it. We know that the gospel of Christ is the power of God unto salvation in this day as well as in the days of Paul.

We, therefore, dedicate ourselves to the task of building a prophetic ministry. We need men who know Christ, who have walked with him, who know him by experience. We need men who can reveal in their fellowship with men that they have been with Jesus. We need men of courage, who know not fear, who, like Daniel, are less afraid of the lions, than of their conscience—men who can stand for justice in a day of economic oppression; for equality in a world of caste; for love and goodwill where there is jealousy and hate. We need prophets like Amos who are not afraid to speak the truth of God at the king's altar, and demand economic and social justice for the oppressed. We need men who are ready to hazard their lives for the kingdom of God, and rejoice in the suffering which they must endure. Christ has not failed; but his followers have lost some of the radiance that rightfully belongs to his church. Robson in his book, *The Kingship of God*, says: "The church has inoculated western civilization with a mild form of Christianity, and made it immune to the real thing." We need a race of prophets who can reveal the real thing—the life that is abundant in a world that has lost the way.

In coöperation with my coworkers, we shall set ourselves to the task of strengthening our Seminary so we can minister to those who come in such a vital way that they will be efficient leaders of the church in her great mission of promoting the kingdom. We need a larger faculty, and we hope this may soon be made possible. We need great additions to our library and we pray for those who are able to make this possible. We need the most promising and capable men in the church to prepare for Christian leadership. The needs of the day demand our best. We are happy that this hope is being fulfilled before our eyes. We must provide an adequate intellectual training, so that again the church can "out think, out live, and out die" the pagan world. We must insist upon sound Biblical scholarship, as well as the spiritual qualities that are vital to the task. We also



must insist upon that training that will enable men to preach the word with power.

We believe the church will respond with adequate funds for our program as soon as the people feel the impact of our service. I am entirely optimistic for the future of the Seminary and the church. There can be no failure when we have that which is so vital to the life of humanity. The great ideas of the Church of the Brethren are basic for the kingdom of God. Two hundred and twenty-five years ago, when our church was founded in Schwarzenau, Germany, the Church of the Brethren laid down five great principles upon which the church was built, ideals that were clearly taught by Christ, who is the foundation of the church. These ideals are: *peace; temperance; the spiritual life* as against luxury and worldliness; *brotherhood*, as against slavery and caste; and religion as the *obedience of love* to the will of God, as against mere creeds and cultus. The cry of humanity today, is for reality in religion. Where people find reality, they respect it. Our church is eighty per cent rural. Our people in the open country have maintained for these two centuries the simple life of faith and piety which the fathers taught. But they have not leavened the whole lump, and it is our task to make the great ideals of the Christian life function in the life of humanity the world over.

We have thriving missions in India, China, and Africa. We have well organized Christian education throughout the entire church. We have seven colleges for our young people, and well organized camps for our summer conferences. We have enough General Boards to look after every interest of the church. The greatest need is the quality of leadership in all these fields of church activity, that will make Christ a reality, for every problem and task of life. It is our purpose that Bethany Biblical Seminary shall be so vitally connected with all the nerves and sinews of the church, like arteries carrying the life-giving blood to all parts of the body, that this prophetic spirit of Christ may enrich and ennoble the whole life of the church, and through the church, the life of humanity. If a small group of disciples could transform the Roman Empire, there is no reason why today, a small denomination of only one hundred fifty thousand people, with a vital message, should not enrich the spiritual life of a nation. I feel that we would be traitors to our Lord if we did not attempt big things for God.

We, here, pledge to do all we can to get the Church of the Brethren to do her share in the work of the kingdom, and to make her contribution throughout the world to the cause of Christ.

We are "coworkers with God," and it is our purpose as a servant of God to make Christ Lord of all; and to this end, we here make our solemn vow.

Chicago, Ill.

## NEWS FROM CHURCHES

### ALABAMA

**Oneonta.**—Revival meetings will begin at this place July 10 and continue till the 23rd, to be conducted by Bro. B. M. Rollins and wife of Keyser, W. Va. Mother's Day was duly observed. On Saturday night preceding, a meeting was held and a short program was given in honor of mothers. Our main program was given Sunday night. Easter services were very impressive, beginning on Palm Sunday. Some of the events in Christ's last week were presented each night in drama, with appropriate songs and music. Fourth Sunday in August is the time set for Children's Day which we also decided to make a home-coming day for all that ever attended Sunday-school at Easley.—Gerthie Gerber, Oneonta, Ala., May 23.

### CALIFORNIA

**Glendora** church has been enriched during the past few months by the splendid messages we have enjoyed. On Jan. 15 Brother and Sister J. Harlan Brooks told us of their experiences in India. We love these young people for their devotion and sacrifices in a cause dear to all of us, one which calls for the truest endeavor. On March 5 we had with us for the last time Bro. J. B. Emmert who has now gone to his reward. He made a tender, fatherly appeal to us to live up to our high privileges and Christian opportunities in this time of depression. On March 30 our District Aid officers visited our Aid and each brought words of inspiration and encouragement. Our pre-Easter meetings were conducted by Bro. A. D. Sollenberger, one of our resident ministers, who led us into a richer understanding and deeper appreciation of the Week of Passion. A beautiful cantata was given by the choir on Easter night. April 30 Brother and Sister Wingerd of Waterloo, Iowa, were with us. He brought us an uplifting message from Eph. 1—Chosen, redeemed, forgiven and sealed. Beginning on May 2 President E. M. Studebaker of La Verne College held a week's Bible institute, which was well attended. On the evening of May 12 Missionary Ruth Forney Brooks gave a very helpful talk to the young women of the church at their monthly sewing circle. On Mother's Day the teachers of the department entertained the mothers of the primaries during the Sunday-school hour; there were ninety-one in attendance in the department. We were made happy recently, when one of our ministers, Bro. C. S. Hoff, and his good wife returned to Glendora, after an absence of almost a year in the Imperial Valley. Our love feast was held May 21, with Bro. Hoff officiating. Brother and Sister David R. Myers will represent us at Annual Conference. One has been reclaimed and two letters received since our last report.—Lulu N. Miller, Glendora, Calif., May 23.

**La Verne** church elected Bro. Galen K. Walker to succeed Bro. J. B. Emmert as elder of the congregation. Bro. W. I. T. Hoover was elected to succeed himself as assistant elder. Harper Frantz was re-elected Sunday-school superintendent; Leroy Hylton, assistant; Jesse Brandt was re-elected general superintendent of the Christian Endeavor and Christian Workers' Societies; S. A. Overholzer was re-elected church clerk and Amos A. Neher, church treasurer. A fitting memorial service for Bro. J. B. Emmert was held in connection with the quarterly meeting of the district ministers and their wives. Representatives from the church, college trustee board, faculty and student body, a neighboring pastor and director of religious education and a member of the district ministers' association, all spoke briefly, each testifying to the wonderful example of true Christian living and deep friendship they had felt exemplified in this great Christian statesman. Six were baptized since our last report, all members of the third year primary Sunday-school classes. A number of special programs have been enjoyed lately, several put on by the young people. The Christian Endeavor Societies have taken on new life since adopting the "commission form of government" recommended by our district committee. This method puts all to work instead of just one executive committee.—Grace Hileman Miller, La Verne, Calif., May 20.

**Live Oak.**—One Sunday this spring we went to the Buttes for our Sunday-school and morning services. Afterward we had a basket dinner and social time. Nature is gorgeous at this time and the hills lend their inspiration, making a wonderful place in which to worship. The county Sunday-school convention was held at Live Oak this year. Our church helped to entertain. Bro. Arnie Wright of Chico gave his American Bible Society stereopticon lecture. Sister Wright demonstrated the work she and her mother are doing for the children in Chico through the American Bible Society. Our Christian Endeavor Society gave the play, Mother Mine, May 5, under the direction of Mrs. Wilbur I. Liskey and Mrs. Olen Shidler. The play was well rendered and netted over \$38. The young people are using this money as a paint fund for the church. We appreciate their interest and enthusiasm. Sunday evening, May 21, Bro. Liskey delivered the baccalaureate address at the high school. Our church and two other churches of the town participate in these services each year.—Mrs. Frank Ott, Live Oak, Calif., May 25.

**Long Beach.**—Our Ladies' Aid has been sewing for the poor and the Red Cross as well as doing its regular work. The latest and last banquet of the year of the Laymen's Brotherhood was held May 9. The Plus Ultra Class cooked the dinner which was served by some of the young people, while the young people's Endeavor Society furnished a skit for entertainment. Officers were elected for the coming year, president being Bro. E. K. Beckley. Ensign Williams of the



Salvation Army gave an interesting talk on the history of that organization for opening exercises of the Sunday-school. Appropriate music was rendered for the adult Sunday-school on Mother's Day. Mothers attended the opening exercises of the intermediate department, given in their honor. Two were baptized into our church this month and one baby was dedicated. Our pastor, Bro. H. B. Heisey, has been holding evangelistic services in the Santa Ana church. A delegation of Long Beach people went to hear him Wednesday, May 17. Last Sunday the Long Beach pulpit was filled morning and evening by Bro. Harlan Brooks who will also speak for both services May 21. Mrs. Ruth Brooks delighted some of the departments of the Sunday-school with her talks on India. The next session of the Women's Missionary Society will be held at the home of Mrs. M. T. Killingsworth on June 2. May 23 the Federated Missionary Societies of the city of Long Beach will have an all-day meeting and dinner in our church. The members of the Long Beach church wish to thank all those who kindly sent aid for the earthquake sufferers.—Maud M. Trimmer, Long Beach, Calif., May 21.

**McFarland.**—Palm Sunday, April 9, was homecoming day in our church. A good crowd attended to celebrate the twentieth anniversary of the church. Bro. Andrew Blickenstaff, our present elder and the first pastor of the church, read the program. Several talks by those who had offices in the church the first year of its organization were interspersed with musical numbers. Our pastor, Bro. M. Alva Long, conducted pre-Easter services which were very helpful. The evening of Good Friday we had our love feast. Easter Sunday the young people of our church met in a sunrise service with a number from other churches. Afterward our group enjoyed breakfast with the pastor and family. The B. Y. P. D. groups from seven churches in our circuit met at our church in a conference May 6 and 7, the theme of which was, Living for Jesus. The young people feel that a meeting of this kind is very helpful toward a higher plane of Christian living and in leading others to Christ. Recently the young ladies organized into an Aid of their own. Now we have two groups and both are actively engaged in sewing for the needy of the community. Sunday evening, May 14, all departments of the C. W. met in a Mother's Day program.—Veda Moomaw, McFarland, Calif., May 22.

### DISTRICT OF COLUMBIA

**Washington City.**—March 3 marked the third anniversary of the dedication of our new Sunday-school building. Our pastor, Bro. F. F. Holsopple, gave an appropriate message which was followed by another message from Sister Anetta Mow, missionary on furlough from India. The evening sermon was delivered by Bro. J. H. Hollinger. On March 12 Sister Mow addressed our women's organization and on the following Sunday morning gave us another helpful message. March 20 we held our semiannual council with Bro. J. H. Hollinger, elder in charge, presiding. The following delegates were elected to represent us at District Meeting: F. F. Holsopple, J. H. Hollinger, J. S. Noffsinger, and W. O. Grapes. We will be represented at Annual Conference by J. H. Hollinger and J. S. Noffsinger. On the evening of March 26 we were favored by an illustrated lecture by Mr. Page McK. Etchison, Religious Director of the Y. M. C. A., on the Oberammergau Passion Play and on the following Tuesday evening the Olmstead Players of California gave a religious play. On April 2 Bro. Earl M. Bowman preached the evening sermon. April 9 the morning message was given by Colonel W. A. Tufts, president of the Washington Federation of churches, and in the evening our local young people gave a play entitled "The Half of My Goods." April 16 special Easter services were conducted by the pastor and in the evening the choir rendered a cantata. April 23 the services were under the direction of the men of the church, the speaker both morning and evening being Bro. J. S. Flory of Bridgewater. Thirteen have been baptized since our last report.—Mrs. J. H. Hollinger, Washington, D. C., May 16.

### FLORIDA

**Miami.**—Our services were held at the home of Brother and Sister Lamar Westfall in Miami on May 21. The attendance was the smallest we have had in a long time, due to the season of the year and to some members not being well enough to attend. Only thirteen were present. After a good Sunday-school lesson Bro. Simon Richardson gave us a helpful sermon. Then we had dinner and returned home feeling that we had had a profitable day. It was decided to hold our next meeting June 18, at the home of Brother and Sister C. E. Schult in Ft. Lauderdale. We decided to send our Annual Meeting collection. Six dollars was received, which amount will be added to by some who were not present. From now until late fall will be our slack time in attendance. We miss the visitors who come to us for our meetings, and we trust we shall have even more next winter than we have had heretofore.—Grant Mahan, Homestead, Fla., May 27.

### IDAHO

**Payette Valley.**—We had a very nice Easter program. It was given at Fruitland later, and they gave their program in our church which was appreciated. At our council meeting May 10 delegates were elected to District Meeting: Sisters Glover and Kenepp; with Sisters Grimes and Schubert, alternates. One has been baptized since the last report. We decided to have a love feast soon. May 14 we celebrated Mother's Day with a program and sermon by the pastor, Bro. E. J. Glover. We had a basket dinner and all enjoyed the afternoon visiting and singing.—Marvel Bowers, Payette, Idaho, May 16.

**Weiser.**—On Easter Sunday we gave a cantata, "Life Eternal," directed by Emma Miller. That evening, at a rural church, we gave the cantata again. On the following Sunday Payette congregation came

and enjoyed a basket lunch with us. We entertained them with the cantata. Bro. A. R. Fike of Moscow gave us an illustrated lecture on "Christ is King." We enjoyed the splendid message. On Mother's Day we had a very impressive program in honor of our mothers.—Neva Rodabaugh, Weiser, Idaho, May 18.

### ILLINOIS

**Astoria** church met in council April 18. It was decided to give anyone going to Annual Conference permission to act as delegate. Our love feast will be the first Saturday and Sunday following the Conference, June 17 and 18, at the South Fulton church. We will have a revival meeting in the fall, the date to be set later. Bro. Geo. W. Miller of La Place, Ill., brought us an inspiring message on Sunday evening, April 29. A joint program was given by the Woodland and Astoria churches on Mother's Day at the former church.—Mrs. Rosella Sullivan, Astoria, Ill., May 18.

**Dixon.**—We are pleased to report that our Sunday-school attendance is on the increase. April 16 we had the largest attendance that has ever been recorded in the history of the Dixon church. It is also gratifying to see the interest in our Sunday evening services. There is a fine spirit and the young and old are working well together. We observed national music week which always begins the first Sunday in May. We had seven musical services in all and the interest and attendance were better than we had expected. Several nights the house was filled, including the Sunday-school rooms and the gallery. We had an impressive service Sunday morning of Mother's Day. In the evening we had our communion service, with Bro. C. W. Stauffer in charge. We had a very spiritual meeting. A committee is arranging a program for Children's Day. Our Daily Vacation Bible School will begin June 5. We are planning a homecoming day for June 18 and all former members and friends of the Dixon church are invited to be with us on that day. Plans are being made to carry our Sunday services through the summer without a slump.—Mrs. Lillie Thompson, Dixon, Ill., May 25.

**Freeport.**—We enjoyed a steady increase in interest and attendance leading up to Easter. Our pastor gave a series of doctrinal sermons which were much appreciated. The Easter program was given the evening of Palm Sunday. Bro. Mark Schrock of Lena conducted our pre-Easter services while our pastor conducted similar services at Franklin Grove. We enjoyed a Spirit-filled love feast April 29. Brother and Sister Esbensen are leaving for Denmark May 28 for the purpose of visiting and making arrangements for their mothers. They expect to return by Aug. 1. Their four children will remain here. The preaching will be done by a group of district leaders from Chicago, Elgin and near-by churches. Our local ministerial board and Men's Work committee will supervise the work during our pastor's absence.—Mrs. Lem Hauger, Freeport, Ill., May 12.

**Girard.**—On Easter Sunday at the morning service one-half hour was given to appropriate special music, followed by a sermon by the pastor. In the evening the biblical drama, Follow Thou Me, was presented to a large audience. Tuesday of the next week the drama was given again to another large and appreciative audience. April 21 we held our love feast. Bro. Wm. Kinsey of Maryland was with us and gave very helpful instruction as he officiated. Brethren E. F. Caslow and J. H. Brubaker, ministers from Virden, with a number of their members, were present. April 30 a goodly number of our young people accompanied by our pastor attended the district B. Y. P. D. conference at Springfield. By the reports we know that the meeting was a profitable one. We were pleasantly surprised to have Brother and Sister Earl C. Bowser and their party of Altoona, Pa., with us on April 30. Bro. Bowser expects to take up the work as pastor here in a few months. He brought us the message at the morning service. May 21 there will be a basket dinner at the church as a farewell for Brother and Sister A. R. Coffman and family who will soon leave for their new field of service at Martinsburg, Pa., where they will take up the pastorate of the church. Beginning Sunday evening, April 30, and continuing one week our pastor, Bro. A. R. Coffman, conducted a Bible institute, each lesson being based on The Character of Jesus. Since our last report five have been received into the church by baptism. Our Sunday-school and all other church services are steadily increasing in attendance.—Mrs. H. V. Stutsman, Girard, Ill., May 15.

**Oak Grove** church met in semiannual council May 21. Bro. M. A. Whisler was reelected elder for one year; Sister Allie Kenyon, clerk; the writer, Messenger agent and correspondent. Delegates to District Meeting are M. A. Whisler and Ora Moreland; alternates, Jesse Hardman and Jos. Hare. The Sunday-school is progressing nicely under the leadership of Wm. Hare, superintendent. The school planned a surprise for the pastor and wife on their silver wedding anniversary March 8, bringing refreshments and presenting them with a collection.—Mrs. M. A. Whisler, Cazenovia, Ill., May 21.

**Pine Creek** church met in business meeting March 15. Officers for the year were elected. The church voted to accept the resignation of the pastor, Bro. Clayton Gehman. Since April 1 he and his family have been located at Mastersonville, Pa. The church enjoyed and appreciated their work with us. While we are trying to secure another resident pastor, the pulpit is being filled by our elder and other ministers of Mt. Morris. Special programs were presented by the Sunday-school pupils on Easter Sunday and on Mother's Day. Our communion was observed May 7.—Bertha Butterbaugh, Oregon, Ill., May 17.

### INDIANA

**Beech Grove** church held communion services May 13. We had with us Eld. C. H. Hoover, E. O. Norris, Marion Norris, Estel McCullough (Continued on Page 24)



## Our Glorious Lenten Season

(Continued From Page 12)

To finish the set-up, we provided 123 pew pockets containing registration blanks and pencils for the use of each worshipper. A half-minute pause gave each worshipper time to sign the registration blank. This immediately preceded our Service of Substance, and all registration blanks were placed on the offering plates with the individual gifts of the worshippers.

We further planned that each member should be provided with a copy of "The Fellowship of Prayer" booklet put out by the Commission on Evangelism of the Federal Council of Churches. We announced plans for five special coaching conferences on "Personal Evangelism" during the month of March. All things were ready and on the first Sunday of the Lenten season our definite two-fold program was inaugurated. Everyone willingly responded and our campaign opened auspiciously. We used as our publicity slogan "March to Church in March," and carefully presented to our people the progress during the season. The attendance from the registration blanks was tabulated on large charts and kept in the pastor's study where he could see at a glance just who were present on any given Sunday. Then the blanks were immediately turned over to the district chairman, and the follow-up work of the Increase Campaign was launched. Absent members were called upon during the week and invited to the Sunday services. Additional prospective members were found through this calling ministration and added to our lists. New faces made their appearance at both the church school and worship services. The personal evangelism conferences were well attended, and at our closing session, each worker was given a prospective membership list for individual intercession and personal work. On April 2, our pre-Easter evangelistic campaign opened. A group of intercessors met for consecration and power preceding each service. On April 4, our first baptismal service was necessary, and since that service seven more were necessary. As a direct result of the campaign of personal evangelism 59 were received into the church by baptism, 19 by church letter and 2 by confession of faith, making a total of 80 added to our church family, all but 22 of whom were adults. But our program of personal evangelism and increased attendance will continue on throughout the years. A brief statement should be given to present a few attendance statistics: At our first services on the opening Sunday we ministered to 606 people; second week, 711; third week, 869; fourth week, 967; fifth week, 1,462; sixth week, 2,080; seventh week, 2,510. The sixth and seventh weeks were our revival weeks, which accounts for the tremendous increase. During our special two weeks of services our church ministered to 1,007 different individuals, and of this number were 85% of our resident membership. We want to press on until we have attending our public services as nearly as possible 100% of our resident membership. The greatest good which has resulted from this glorious Lenten season is the definite service activity which it has offered to so many of our loyal members. Thrilling testimonies came to me from those who experienced the joy of the unsaved making their decisions for Christ. After nine years



Church of the Brethren, Covington, Ohio

of experience in conducting my own evangelistic campaigns, I do not hesitate to say that the one this year was by far the best of all in every way.

Covington, Ohio.

## CORRESPONDENCE

### WISCONSIN YOUNG PEOPLE'S CONFERENCE

The ninth annual young people's conference was held at the Rice Lake church May 5 to 7. The first session of the conference was held on Friday evening at which time we had a young people's message on the subject, Knocking Off, by A. S. Brubaker. The business session was held Saturday morning in charge of our state president, Miss Edna Gossman, who has also been the associate member of the young people's cabinet of Northern Illinois and Wisconsin the past year. The following officers were elected for the year: President, Miss Edna Gossman, who now is Mrs. Hiram Mock of Boyd, Wis.; vice-president, Forrest Nutter of Rice Lake, Wis.; secretary, Hugh Kafton of Stanley, Wis.

At 11 o'clock Saturday morning Miss Bertha Sanford of Ashton, Ill., who is teaching in the public schools of Rice Lake, gave a talk on her experiences in mission work among the mountain people of Virginia. Saturday afternoon the recreation hour was in charge of Morris Firebaugh and at 3 P. M. Miss Edna Wolf gave a talk on the B. Y. P. D. Standard. Everett Falconer spoke on the subject, Something Better Than War, and Morris Firebaugh told us of Something Better Than Beer.

About fifty young people were seated at the banquet Saturday evening and enjoyed a fine fellowship hour together. Afterward the pageant, The Challenge of the Cross, was given by Rice Lake young people, and a talk on the Cross by Mrs. Dan West.

At the Sunday-school hour Miss Rose Feldkirchner was elected associate member on the cabinet. Dan West taught the young people's class and Mrs. Dan West the junior and primary classes. At 11 o'clock special music was furnished



by a ladies' quartet of Stanley, and instrumental music by Rice Lake. Miss Livingood conducted the worship preceding the address by Bro. Dan West, the adult advisor of the young people. The closing prayer of the conference was by Bro. Howard Peden, pastor of the Chippewa Valley church.

All meals and the banquet were served in the church by the Ladies' Aid. The conference was well attended and the interest was exceptionally good.

Rice Lake, Wis.

A. S. Brubaker.

#### AT MT. HOREB

The day, April 30, was auspicious; the attendance was good; the program was ample; the interest was fine. Repairs on the old church in the wildwood had been made. The premises had been nicely cleaned up. People had come from near and far.

Bro. Sweitzer of Cardwell high school and Bro. Royer of Pennsylvania took charge of the Sunday-school work; Bro. Joyce, associate pastor, Bro. Marshall from Central Plains church, Neighbor Stout, a Baptist preacher—all gave helpful addresses in the morning; a number of short talks were given by others. Bro. Royer directed the song service in an inspiring manner. He and Sister Royer sang a number of special hymns in an impressive way.

The afternoon was enriched by addresses by Brethren Showalter, Royer, Wine and Sweitzer. Bro. Beahm read a letter from Sister Jennie Driver, whose father used to preach at Mt. Horeb. Sister Martha Southall Wine of East Falls church gave a talk about the work here years ago. The main speaker of the day was Eld. J. E. Trimmer of Carlisle, Pa. He gave the sermon of rededication in an able manner. Bro. B. S. Landes of Harrisonburg, Va., gave an impressive appeal. A young man accepted Christ and desired church membership. An offering was received for further improvements. Bro. Beahm was in charge of the day's work. The afternoon attendance was more than the house could hold, and largely representative. The contribution by those from a distance was most inspirational and will go down in history as uplifting and enduring.

If Mt. Horeb can maintain the wholesome interest now abroad, much good can be accomplished. We young folks look forward with much interest and concern to the future.

Columbia, Va.

Elmo C. Elgin.

#### SEMIANNUAL SUNDAY-SCHOOL CONVENTION

The semiannual Sunday-school convention of Florida and Georgia was held at Winter Park church May 21. A special program was arranged by the District Board of Religious Education. The welcome address was given by C. E. Bower, the elder and pastor of the Winter Park church, with response by Eld. J. D. Reish of Sunnyland church, Fla. Afterward Bro. John Hollenberger, superintendent of Sebring Sunday-school, set forth the purpose and the benefits of a Sunday-school convention.

The Qualifications of a Sunday-school Superintendent were discussed by Sister J. H. Morris of Minneola, Fla. Sister Anna Miller of Sebring very clearly brought out the essential thing to be gained from the Sunday-school lesson. Bro. Ira Miller, in his forceful manner, told us how to increase the Sunday-school attendance. Eld. J. H. Morris told the benefits of a live Sunday-school to the pastor. The value of a consecration service for little children was impressively discussed by Sister Anna Miller. Eld. J. H. Morris told the convention to hold the junior department after the Sunday-school hour for the preaching services to follow by giving plain, wholesome sermons in easily under-

stood language. The Kind of Sunday-school that Appeals to Young People was discussed by Sister Elizabeth Morris of Minneola and Bro. Elbert Reish of Sunnyland. The next topic for consideration was, Who Is Responsible for the Training for Leadership in the Church? The speaker indicated that the home is responsible for the earliest training and following the home, each of the various departments of the Sunday-school and activities of the church should place those in active work as leaders in these departments who shall later thus become the leadership of the church.

The next topic, The Baptismal Class, was discussed by Eld. D. E. Miller, pastor of the Sebring church. He emphasized the advisability and importance of such a class for indoctrinating candidates for baptism, so they may understand the special features of doctrine and discipline of the Church of the Brethren.

A lively and interesting discussion of round table topics closed a full day's program. The convention put itself on record in a resolution against the repeal of any statutory law concerning the teaching of the evil effects of the use of intoxicating beverages and narcotics. Bro. Robert Marshall of Eustis, Fla., was our efficient moderator for the day.

The communion services of the Winter Park church were held in the evening. Elders J. H. Morris and J. D. Reish and families were with us, Eld. Reish officiating.

Orlando, Fla.

J. W. Chambers.

#### MEN OF THE WEST WICHITA CHURCH

May 29, 1932, the men of the West Wichita church met and organized. We felt the need of an organization to carry on our work for the kingdom. We wanted to pool our interests and strength for more efficient work. Our purpose in organizing was three-fold: first, to afford an opportunity for fathers and sons to work and play together; second, to reach men and boys in our community for the church; and third, to do the work that men can do around the church.

There are four general fields in which our men are working, namely: spiritual culture, membership, program and social and industrial. Each of these committees has been active and at our last meeting reported projects for the future.

Let us review what has been done since one year ago when we organized and see if the organization has been worth while. The first project of our industrial committee was the redecorating of the church auditorium. This was a big task and might have been quite expensive. It cost very little, however, when a group of men and boys got together and worked for a week. The boys, especially, learned to appreciate the church through having a part in the work. Then came the matter of janitor work and that is now being cared for in a very satisfactory way by the men and boys. Last fall when our budget was presented and the finance board was laboring to cut down expenses, the men pledged themselves to take care of the fuel bill. All winter the furnace room has been filled with wood which the men and boys cut and hauled. Besides this they sold several loads and hauled some to needy neighbors. Another project of the Industrial Committee has been to do some landscaping of the church yard and repair the furnace and baptistry.

The Committee for Spiritual Culture has done much to promote reverence for church services. The ushers have been quite efficient in eliminating noise and confusion dur-

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## News From Churches

(Continued From Page 21)

who officiated, Carney Carpenter and J. Shepherd. The following day we had an all-day meeting. The ministering brethren remained with us and Bro. M. Smeltzer also was present. We had a spiritual meeting, each minister giving a five minute talk. This being Mother's Day, Bro. E. O. Norris began by giving a Tribute to Mothers. Bro. Shepherd gave a Tribute to Fathers; Bro. Smeltzer, a Tribute to Our Young People; Bro. Marion Norris, to our community; Bro. Carpenter, to the church, and Bro. McCullough a Tribute to Christ, which was the climax. We enjoyed special songs and music including a ministers' chorus. Sunday evening the B. Y. P. D. gave an interesting Mother's Day program of songs, readings and recitations. The last Sunday in May they will give a peace program. The Sunday-school is preparing a Children's Day program for some time in June.—Mrs. Vernie Beaver, Pendleton, Ind., May 21.

**Flora.**—Easter Sunday was a great day for this church. In the morning decision day was observed and our hearts rejoiced when one young man and eight junior boys and girls took a stand for Christ and were received into the church by baptism. In the evening the Y. P. D. rendered an impressive Easter play. One more, a mother, was baptized since Easter. During May we have had a number of helpful services. One hundred mothers and daughters were privileged to attend a banquet sponsored by the women's society. A helpful program was given. On Mother's Day morning the choir rendered an interesting program and in the evening the pastor preached a Mother's Day sermon. On May 21 in the morning the Harmony Four, a colored male quartet, had charge and brought us a rich service in song. Our unified service which began the first of May has proven very satisfactory thus far. So many more are in both preaching services and Sunday-school that we believe a real blessing will result in many lives.—Mrs. Catherine Eikenberry, Flora, Ind., May 24.

**Goshen City.**—Since our last report in April five have been received into the church by baptism and one by letter. We are still meeting each Tuesday evening and Thursday afternoon for prayer meeting to pray for our country and the saving of souls. May 9 we had an inspiring love feast at which nearly 300 were present. Mother's Day a program was given with a short talk by Bro. George, our pastor. The young people's C. E. society also had an interesting program in the evening. The women's missionary society was in charge of the mothers and daughters' supper on May 5. A wonderful program was given and Mrs. Lehman, a returned missionary from India, also gave a good talk.—Lillie Tulley, Goshen, Ind., May 18.

**Huntington.**—We feel that we as a church were quite fortunate to have with us May 7 President and Mrs. Winger of Manchester College. Bro. Winger gave us an inspiring message. The morning service on May 14 was in charge of the young people of our church who had arranged a Mother's Day program. Several readings were given and music was furnished by the young people's choir. Bro. Miller gave a short talk, Tribute to Motherhood. The Loon Creek chorus presented the cantata, Creation Praise, at our church the evening of May 21. Their singing was an inspiration to all. Our devotions on Sunday morning, May 21, were in charge of Miss Laura Shock; she is planning to return to the mission field soon. Brother and Sister Miller plan to go to the Annual Conference.—Iona McHenry, Huntington, Ind., May 24.

**North Webster church** held a meeting beginning May 7 and ending May 13 with the communion services, in which about 115 took part. Breakfast was served to nearly 100 on Sunday morning. The different speakers during the meeting included our pastor, Bro. Otto Warstler, on Sunday evening; Monday, the pastor's son, Bro. Hugh Warstler; Tuesday, Rev. Joe Thompson of the Church of God; Wednesday, Rev. J. Denbo of the Methodist church; Thursday and Friday, Bro. Kreider of the Blue River church.—Mrs. Elmo Shock, Syracuse, Ind., May 15.

**Rock Run church** met in council April 7. The date, June 2, was decided upon for our love feast. Three were added to the church by baptism on Easter Sunday. The Ladies' Aid had an all-day sewing May 11 for a needy family. We had a very good audience Sunday evening to enjoy our Mother's Day program entitled, Honor to Motherhood.—Mrs. Ora A. Berkey, Millersburg, Ind., May 19.

**Upper Deer Creek.**—Bro. Moyné Landis just closed a two weeks' revival in our congregation. Six converts were added to the church and the membership is wonderfully helped spiritually by Bro. Landis' work here. Our church is progressing well under the leadership of Brother and Sister Jas. R. Hunter. Several members have been added by letter and the Sunday-school attendance is greatly increased. The Men's Work was organized with Bro. Bruce Johnson, president. The last of April Bro. D. W. Kurtz gave us three fine lectures on temperance. Bro. Hunter will lead our Vacation Bible School to be held in June.—Mrs. Geo. R. Murphy, Walton, Ind., May 22.

**Walnut.**—The B. Y. P. D. conference was held at the Walnut church on March 19. The cabinet of Northern Indiana arranged programs for sectional conferences so the young people might get a better idea and understanding of God's Claim on Life, which was the theme. Life problems also were discussed by the group. Lunch and fellowship hour were enjoyed by all, followed by vespers, the theme being, Follow the Glean. We decided in our March council to begin our revival meeting on June 14; Bro. Floyd Mallott of Chicago will be in charge. We will hold our love feast at the close of a two weeks' meeting. Bro. McGuire, our pastor, is expecting to move into the parsonage by June 1. We have been having fine Spirit-filled sermons by

ministers from Chicago including Brethren D. W. Kurtz, Roy Brady and Warren Slabaugh. Fred Ulery and family of Goshen were with us the last of April; he spoke for the temperance cause which was interesting and educational. The intermediates of the Sunday-school gave an impressive Mother's Day program in the evening.—Clara Fanning, Argos, Ind., May 22.

**Wawaka church** has just had a two weeks' revival meeting conducted by Bro. John Eberly and wife of Markle, Ind. Bro. Eberly is a native son of the Wawaka church, having started his ministry here when in high school about twelve years ago. This was his first visit of any consequence to the home church since he left for college to finish his education. The community was much enriched by the efforts of this splendid couple. Bro. Eberly seemed to have a great appeal to men as is evidenced by the fact that eight young men—four in their teens and four married—joined the church during the meetings. At the close of the meetings the Lord's supper was observed with the largest attendance of worshippers in a great many years. At this service Bro. Eberly and Bro. B. E. Hoover, the pastor, officiated.—Gordon Warstler, Ligonier, Ind., May 21.

**West Eel River church** held a meeting the first week of May, conducted by our pastor, Eld. Hugh Miller. As a result eight were received into the church by baptism. We had a very good meeting with fine attendance. Our Sunday-school attendance is increasing since the spring weather has come.—Mrs. Emery Metzger, Claypool, Ind., May 15.

## IOWA

**Beaver.**—April 16 the Sunday-school gave an Easter program. Sunday evening, May 7, we held our communion service. Although few in number we had a very nice meeting. Our minister, Bro. J. Q. Goughnour, officiated, assisted by Bro. H. L. Smith. Our Ladies' Aid meets every two weeks; they have had all-day meetings all winter and now have afternoon meetings. Our work is mostly quilting.—Mrs. Estella G. Elliott, Beaver, Iowa, May 12.

**Des Moines City.**—Special programs were given both on Easter and Mother's Day. At Easter time there were four baptisms and two uniting with the church by letter. On May 5 the annual church night was held to welcome the new members of the past year. Everyone enjoyed the dinner and later in the evening an interesting program. The program consisted of various musical numbers followed by a play "The Lost Church" given by a group of the young people. On May 7 the B. Y. P. D. gave a return program at the Des Moines Valley church. The play "The Lost Church" was repeated at that time. Our love feast was held on Sunday evening, May 21. Our Vacation Bible School has been arranged for June 12 to 23, inclusive. The regular Church School picnic will be held immediately following the Vacation School on Saturday, June 24.—Vera Funk, Des Moines, Iowa, May 26.

## KANSAS

**Kansas City (First Central).**—Feb. 26, annual birthday Sunday, about 220 were present and our offering was approximately \$108. Dinner was served in the basement and in the afternoon several were baptized. Our Ladies' Aid is still serving dinners each Thursday evening to large crowds. Our week-day church school closed with an interesting program by the children. This school has been the means of bringing a number of new children into the Sunday-school. Easter morning a sunrise service was held at the church, sponsored by the young people who served breakfast following the service. At the close of the Sunday morning service our pastor gave the invitation and six came forward to unite with the church. In the evening an Easter pageant was given. The Home Builders and the Corner Stone classes met May 12 in the church basement for a social hour. For entertainment and instruction they held a debate on the question, "Resolved, that the world is growing worse morally." On Mother's Day, instead of the evening service, the young people gave an interesting program in honor of mother.—Mrs. Harrison Freeman, Turner, Kans., May 20.

**White Rock church** met in council March 17. Our Sunday-school attendance has been good during the winter. We held union pre-Easter services, observing Easter day with a good attendance and a program in the evening. Bro. O. H. Feiler brought his biblical pictures to our church and preached for a week. At the close five of our Sunday-school scholars were baptized. Our Aid meets twice a month and has helped on the church budget, pastor's salary and toward McPherson College. Our communion services were held April 28 with Bro. Earl R. Myers officiating. Several were permitted to attend the district young people's conference at Portis and enjoyed the fine programs.—Mrs. Katie Myers, Formoso, Kans., May 16.

## MARYLAND

**Hagerstown.**—From March 12 until Easter we conducted an attendance campaign throughout the various departments of the church and Sunday-school. On Loyalty Sunday, March 26, over 1,000 were present at the morning and evening services and 655 were in Sunday-school. Cottage prayer meetings were held each week in nine different sections of the city with a total average attendance of 163. Services were held each Thursday night during Lent with visiting ministers delivering the messages. During the past quarter twenty-two have been received into the church by baptism, four by letter and two by renewals. The congregation, individually as well as collectively, felt the power of the cottage prayer meeting manifested in so many ways that we are continuing to bolder them since Easter in four different sections of the city. On Palm Sunday the senior choir rendered an Easter cantata, The King of Glory. The adult choir held a vesper service on March 5 and their last one of the season on May 14. Over the last week-end



in April the choir made a tour of northern Virginia and gave programs in Bridgewater, Waynesboro, Timberville and Winchester. May 7 we held our spring love feast and communion with an attendance of 650. The mission offering amounted to \$198. The B. Y. P. D. had charge of the Mother's Day service on the morning of May 14 and in the evening we had an inspiring service directed by members of the Volunteer Band from Juniata College. Recent guest speakers who have been with us are Brethren Calvert Ellis, Dan West, C. D. Bonsack and E. H. Eby who gave an illustrated lecture on missions.—Ruth M. Dotterer, Hagerstown, Md., May 18.

**Locust Grove** church held its love feast May 13 with Bro. F. D. Anthony officiating, assisted by Bro. D. E. Englar and the home ministers. On Mother's Day Bro. Anthony delivered an appropriate sermon. Our young people's Bible class gave a program in the evening. We are expecting Bro. F. D. Anthony to begin a series of meetings on July 30. Our Aid Society met on May 17 at the home of Sister Annie Klein with about twelve members present.—Bessie R. Purdum, Mt. Airy, Md., May 18.

**Meadow Branch** congregation held its love feast May 14 in the new Westminster church. It was largely attended and both interesting and spiritual from start to finish. Eld. R. W. Schlosser gave a helpful self-examination sermon in the morning. In the evening Eld. W. J. Swigart of Juniata College gave a touching admonition to young and old while surrounding the Lord's tables. About 300 communed. Eld. Schlosser officiated, assisted by Eld. Swigart and five other ministering brethren. Two who had decided for Christ on decision day, Easter, at Meadow Branch, were received into fellowship the day previous by baptism. The cemetery committee recently purchased about one and a half acres of land. Our home mission board has arranged to have Sister Anetta Mow, missionary from India, be in our congregation May 24-29.—Wm. E. Roop, Westminster, Md., May 16.

**Pipe Creek**.—Good Friday the Y. P. D. gave a short program, the theme being "The Seven Sayings of Christ on the Cross." It was a candle light and song service combined. Easter Sunday morning following Sunday-school the children gave a short program, after which Miss Anetta Mow addressed the congregation. Monday evening she was at the Union Bridge house and on Tuesday evening at New Windsor. Her talks were very interesting. Prior to our love feast May 7 one was received into the church by baptism. Bro. Tobias Fike of Thurmont officiated at the feast assisted by Eld. John J. John. On Mother's Day the juniors opened Sunday-school with an appropriate program which was followed by a sermon by Bro. M. R. Wolfe, whose theme was, The Christian Home. In the evening it was our privilege to enjoy a sacred concert given by the small chorus from Blue Ridge College.—Mrs. Walter Speicher, Uniontown, Md., May 16.

## MICHIGAN

**Onekama** church met in council April 1 at which plans were made for our love feast. Pre-Easter services were conducted nightly during Holy Week by the pastor, Bro. Ulerly. One new member was added to the church by baptism on Easter. An examination and consecration service was held at the mid-week prayer meeting on April 12. We held our communion on April 15 with some of the Long Lake congregation present. About twenty-five of our number attended the north-west district Sunday-school convention at Hart, April 30. Our Mother's Day services on May 14 were dedicated to Mrs. M. M. Nevinger who is the mother of our church, having been the first of the Brethren in Onekama. She took an active part in the founding of our church.—Barbara Deal, Onekama, Mich., May 16.

## MINNESOTA

**Guthrie** church met in council April 22. A number of brethren and sisters met at the church April 29 to clean the yard, set trees, plant flowers, etc. Our love feast was held May 13. On Sunday following we had our regular services in the forenoon with a wonderful message from Bro. Stern. After dinner we enjoyed a Mother's Day program. The young folks rendered a play depicting a number of scenes in a mother's life. It was very appropriate and well given. The second Sunday of each month we have what we call class meeting day, with regular Sunday-school and preaching in the forenoon. In the afternoon the organized classes have their business meetings, followed by a Bible lesson by the pastor. This is the usual program though sometimes a special missionary or temperance program is given or a play rendered. We find these meetings very beneficial as well as socially enjoyable. The young people's conference for this district will convene here July 1 and 2.—Mrs. Abner Stone, Bemidji, Minn., May 22.

## MISSOURI

**Nevada**.—This church on May 2 closed what we feel was a very successful revival meeting which began on Easter and continued for two weeks, closing with a communion service. Bro. Earl E. Jarboe of Springdale, Ark., brought some very forceful messages and as a result of the services ten were baptized and two reclaimed. Two had other church preferences. Our great need now is for a full-time pastor. Bro. Floyd Jarboe and wife have been with us two years but because of lack of finances they can only give half time here; the other half they spend at Jasper. These two years have had their problems and discouragements with little visible result, but now we feel the seed that has been sown is bringing forth fruit. Previous to our revival meetings one was reclaimed.—Susan LaGuire, Nevada, Mo., May 25.

**Prairie View** church and community have experienced a spiritual awakening. Because of lack of interest, there has been no regular church or Sunday-school services for more than a year. The absence

of these services was coming to be felt rather keenly. In February evangelistic meetings were conducted by Rev. Van Miller and Rev. George Walker, non-sectarian, who volunteered their services. The entire community showed an awakened interest in religion. When Sunday-school was resumed in April, the leaders were able to secure the active coöperation of almost every family in the vicinity. People who had not been enrolled in Sunday-school for several years have become regular attendants and some are serving as teachers and other officers. The enthusiasm of the group attracted the attention of a nearby Methodist pastor who volunteered to preach there the first and third Sundays of each month. His service is deeply appreciated, as the church still feels unable to support a pastor. The young people have meetings every Sunday evening; they gave a short Mother's Day program at Sunday-school. Vacation Bible school, conducted by Sister Alice Vogt, is now in progress. The teaching staff, as well as the pupils, includes people from the various denominations of the community. The church invites members to stop on their way to or from the Hershey Conference.—Mrs. A. J. Vogt, Versailles, Mo., May 16.

**South St. Joseph** church held a splendid Easter service including Sunday-school followed by preaching at 11, with a program by the Sunday-school at 8 P. M. The enrollment of the Sunday-school is 197. Our mid-week prayer meeting averages about sixty. The south side churches held a Good Friday union meeting beginning at noon and extending to 3 P. M. Each of the seven ministers was to preach a sermon of about twenty minutes on one of the seven sayings of Jesus on the cross. The writer was given the first saying, "Father, forgive them for they know not what they do." We held our spring love feast May 8, and to some, who had never before attended, it was quite a spiritual uplift. It was one of the quietest and most orderly meetings we ever attended and all seemed helped. We are still serving two meals a day in our church basement to the helpless and unemployed and very little relief is yet in sight. We are having a very late spring and though we have aided many in putting out gardens, they are not doing well. We are hoping that berry picking will give some employment. A mother with six children under fifteen years of age came to us recently for food and lodging; she was from New Orleans on her way back to Des Moines, Iowa. They hitch-hiked it, having slept out on the river bank one night. Before eating, she had her children recite the Lord's prayer in unison and also the twenty-third psalm. She carried a common-sized Bible tied to a string around her neck. They had been on the road about three weeks, having traveled about 1,000 miles. We see many distressing sights as we have folks from all over the U. S. stop for meals.—E. N. Huffman, St. Joseph, Mo., May 12.

## NEBRASKA

**Kearney** church enjoyed a series of meetings closing on Easter with Bro. Trombly in charge. The sermons were spiritual and were enjoyed by many. Several messages in song were brought to us by some of the young people. Eight persons were baptized. Our love feast was held on the Tuesday following Easter. A large number were present and a great spiritual blessing was enjoyed. Recently two temperance plays have been given by the B. Y. P. D.—Mrs. Thos. Forney, Kearney, Nebr., May 20.

**Omaha** church enjoyed another spiritual love feast April 20. The pastor officiated. The meeting was well attended. An auto load from the Octavia (Nebr.) church were our guests. The primary and junior children of the Sunday-school presented a playlet Easter morning, "Children of the Way." Sister Minnie Walker, their superintendent, directed them. Mother's Day was observed last Sunday. The pastor preached the sermon in the morning. In the evening a candle lighting service was given by some of the mothers and daughters. Special music was also a feature of the program. The sermon was given by Sister Pearl Severn. Miss Severn's home is in Council Bluffs. She has recently united with our church in that city. She is very consecrated to the Lord. She has had several years' experience preaching in another denomination. We all enjoy her messages and fellowship so much. Last Wednesday evening thirty-six mothers and daughters enjoyed a meeting together in the church parlor. An informal program was rendered, with talks by both mothers and daughters and special music by the girls. An experienced story teller of the city was invited who gave, "Where God Is There Love Is," by Tolstoy. At a late hour all departed for their homes with a deeper appreciation for each other. The various organizations of the church are active in a co-operative way to promote the kingdom.—Mrs. Mettie Caskey, Omaha, Nebr., May 20.

**South Beatrice**.—With Bro. Paul K. Brandt as our pastor, J. S. Dell, elder, Harry Carter, Sunday-school superintendent, Mildred Mason, Y. P. D. president, Mrs. May Sheffer, president of Aid Society, and all the other faithful workers, we believe our church is going forward. Attendance and interest at both Sunday-school and church services are unusually good. Our men furnished the church with wood and graveled a mile of road. The ladies have organized according to the requirements of the Council of Women's Work. Besides our regular work we filled an Easter box for a children's home, sponsored a women's rally day and a community social. In January our pastor gave a stirring address for the W. C. T. U., after which resolutions were signed and sent to our United States senators and representatives. The Standard Bearers' class gave the Bible play, Call of the Master, and later gave it at two other churches. The B. Y. P. D. members are keeping the churchyard mowed and have added equipment in the B. Y. P. D. hall. Each month they conduct evening services in the church auditorium. The first of each month they have a special wor-

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## MEN OF THE WEST WICHITA CHURCH

(Continued From Page 23)

ing worship. Quite often the men have charge of church services and bring very worth-while programs. Any time the pastor is away from his pulpit, the men are ready to carry on the work.

Although we had but a few men at the time of organizing, we now have forty-three enrolled. This ingathering of men and boys can be attributed to the work of an active membership committee. They have been busy visiting men of the community and are trying to tie them to the church by means of the Men's Organization. The task of winning the men and boys of the community is a worth-while challenge for the men of the church.

Our Social and Program Committee has added much to men's work. Several times in the past year the men and boys have been out together. We have a men and boys' night at the church every two months. Our last meeting was April 4 at which meeting Bro. R. E. Mohler of McPherson was the speaker. At the invitation of the West Side church, the men of the East Side church joined us for a good program of fun and seriousness.

We are pleased with the experience of one year of Men's Work. The men are just getting a vision of the work that can be done and are greatly enjoying their work together for the Master's kingdom. The ladies of the church have been doing great work but they can not do it all. There is a man's approach to Christianity that only men can find. Men of the kingdom are required to win men for the kingdom.

Lester C. Peckover, Sec'y.

Wichita, Kans.

## JUNIATA MINISTERIAL AND WOMEN'S WORK CONFERENCE

The Ministerial and Women's Work Conference of the state districts assigned Juniata College has become an annual event at the College. Its sessions are held on the first Monday and Tuesday of May, each year.

This year it convened for its first session at 7:30 on the evening of May 1. The A Cappella Choir of the College, under the guidance of Prof. C. L. Rowland, rendered the special music for some of the sessions. Their selections were all rendered in a way to inspire and enthuse the listeners. Dr. C. N. Ellis of the Bible Department of the College conducted the devotion.

Bro. E. M. Detweiler, pastor of the Everett church, was general chairman of the conference and presided at this session. President Ellis introduced Dr. S. M. Zwemer, who gave a most inspiring address on the subject, "Re-thinking Missions." Among his first statements were these: (1) that his subject is one much discussed in and out of the church today and, (2) that to rethink a subject or fact, one must first give that subject or fact the first thought or thoughts, a fact with which the Appraisal Committee seem not to have been familiar. Neither can they have the credit for so doing. Dr. Zwemer's address was most challenging and helpful.

At 8:30 o'clock Tuesday morning, a group of fifty or more ministers gathered for a conference on "The Unified Church Program." Bro. M. C. Swigart, pastor of the Germantown church, presided at the forenoon sessions. Four phases of the "building" of such a church program were considered: For the Children's Department, by T. F. Henry; for the Young People, by George L. Detweiler; for the Adults, by N. M. Shideler; Unifying the Whole Christian Education Program, by H. K. Ober. The discussion of each

of these brethren was packed with helpful information and all right to the point. Bro. M. Clyde Horst, pastor of the Lewistown church, used as the subject of his address: "The Holy Spirit in the Work of the Ministry." The minister's power, usefulness and influence in service is wholly dependent upon his surrender to the infilling and leading of the Holy Spirit in his life, as Bro. Horst so clearly and fittingly showed.

The delegates to the conference united with the students of the College in the regular chapel service at which Bro. R. D. Murphy read two verses from Luke fifteen, the twelfth and the nineteenth. The phrases, "give me" and "make me" were very briefly but most helpfully discussed and a brief prayer offered.

At this session Dr. Zwemer spoke on the subject, "Islam as a World Problem." He showed how potent has been this religion in that it has in many areas, some of them quite large, almost obliterated the work of Christianity. Even now is it a most powerful influence in the world of religion, history and politics. But, why? Islam is monotheistic and has a book, a Bible if you will, to guide in the meaning and manner of worship and service for its God and prophet. Absolutely no sanction of any sort is given race or nationality. The weaknesses of Islam were also graphically shown as were the difficulties of carrying on Christian missions among Islamic peoples.

Simultaneous with these sessions held by the ministers, were the sessions of the Women's Work and the Juniata Women's League. The subject of "Temperance and Peace" was enthusiastically discussed at the former and the ways and means of increasing and appropriating the widening influences of the College at the latter. Both of these groups of women will be sure to show their faith by their works.

The afternoon sessions had as their presiding officer Bro. L. R. Holsinger. "Developing Lay Leadership" was discussed in a way to show its importance and possibilities by Bro. B. F. Waltz. "What Does the Local Church Owe the College?" discussed by Bro. Ralph E. Shober, Connellsville, and "What Does the College Owe the Local Church?" discussed by Dr. I. Harvey Brumbaugh of the College, were both messages given in simple language but setting forth in such clear terms the great possibilities of the help that may be rendered by the local church to the College and by the College to the local church that each one present must have gone away with a new and wider vision of service in these two fields of activity.

The conference had a most fitting close in the address, "His Ministers a Flame of Fire," by Dr. Zwemer. "Fire separates, fire unites, and fire purifies," said the speaker. "Even so does the Holy Spirit as manifested in and through God's and the church's ministers. Everywhere Spirit-filled ministers live and serve, they inspire those whom they serve to become separated from the world, to become one in mind, purpose and service and to become pure even as he is pure."

It was unanimously agreed to hold another such conference next year.

Huntingdon, Pa.

J. M. Pittenger,  
Secretary.

## WOMEN'S WORK IN WESTERN PENNSYLVANIA

The women of Western Pennsylvania hold two meetings annually, one in connection with the District Meeting, at which time the business is transacted, in addition to a program centered around women's work, and the other held in connection with the Sunday-school convention in August, this being largely of an inspirational nature.

The spring meeting was held this year in the Somerset church, April 18, with a splendid representation of women from all parts of the district. Interest in these meetings is growing most commendably. The roll call revealed the fact that 32 Aid Societies were represented, 16 Bible classes, 7 mothers and daughters' organizations, 2 missionary societies, and 3 local Women's Work organizations. As these delegates carry the report of the district work back to their local groups, it serves to unify our work and to stimulate the women in the churches to greater endeavor.

We are glad to report that the past year has seen progress in our work, even though in a financial way we may not have reached our goal. Not only are more women becoming interested in the churches where there have been active Aid Societies, but we have been able to organize women's groups in churches which were not heretofore active in Women's Work. Bible classes are becoming interested, more mothers and daughters' meetings are being held, and one new Aid was organized during the year. More than 450 Aid meetings were held, 17 mothers and daughters' meetings, 19 temperance meetings, 6 peace meetings, and 47 missionary meetings. At least a half dozen of our churches have united their Women's Work under one head, and work together as a unit, thereby increasing their efficiency.

We regret that we were not able to reach our budget for the national project, but in the light of conditions we feel that our women have done very well. The amount contributed to the national project was \$540.50. Besides this, \$244.99 was raised for district mission work, and \$166 for our Old Folks' Home. Our women found it necessary to help more than usual in the carrying on of the local program, as is evidenced by the fact that they contributed \$2,857.39 to their home churches, besides doing much relief work among the needy. Six hundred of our women were reported as having helped with the national project. Our budget for the ensuing year includes \$800 for the national project, \$300 for district missions, \$200 for the Old Folks' Home, and \$100 for expenses.

Our corps of officers for the year is as follows: President of Women's Council and Aid Society Director, Mrs. J. E. Murphy; Bible Class Director, Mrs. M. J. Weaver; Missionary Director, Mrs. Geo. L. Detweiler; Mothers and Daughters' Director, Mrs. Geo. Wright; Secretary-Treasurer, Mrs. C. C. Sollenberger, and Assistant Secretary-Treasurer, Mrs. Ralph E. Shober.

While rejoicing in the fact that we have made progress, we are not satisfied with our attainments, but are still reaching forward to greater things.

Our next meeting will be held in the Meyersdale church, in August.

Mrs. C. C. Sollenberger.

Uniontown, Pa.

### EFFECTIVE PREACHING

"Do you know these people?" queried the pastor of the Mexican Protestant church on a recent Sunday morning as I entered the church auditorium after teaching my Sunday-school class.

Glancing at the card he showed me, I replied: "Yes, that is the name of our Wanda and her husband; where did you get the card?"

Pointing to a beautiful basket of flowers in front of the pulpit he answered: "It came with those wonderful flowers. Look, the other side of the card says, 'In appreciation of your kind remembrance of me when in the hospital.'"

"Don't you remember, our flower committee took her flowers?" I continued.

"Oh yes, yes, I do remember; well, how very kind of her to remember us this way."

And before the service was over I was requested to take a vote of thanks to this good woman and her husband.

This thoughtful kindness is the type of practical Christianity which speaks effective gospel messages to people of other nationalities who do not know our Jesus.

Wanda is a former teacher in the Mexican Sunday-school and much beloved by all. The members of the little congregation were very enthusiastic in their arranging a floral remembrance when they learned that she was in a neighboring hospital with a new baby. They took a special offering to buy ribbon for the bouquet which they collected from their various flower gardens. Their joy was doubled and redoubled as they drank in the luxuriant fragrance of the gorgeous spring blossoms which she sent in return.

La Verne, Calif.

Grace Hileman Miller.

### WAS JOHN ONLY DOZING?

At or about the time the Eighteenth Amendment was written into the constitution of the United States of our beloved America, we saw in the various newspapers of the country cartoons of John Barleycorn lying in his casket. All the truly patriotic people of our country rejoiced, thinking John was dead; but it begins to appear that he has only been dozing. Pray that it may not be too late to keep the awful enemy down.

Has America so soon forgotten the terrible havoc John Barleycorn wrought in breaking up homes and hearts, and sending many young men and women into Christless drunkard graves? Should we show any concern for our generation? Is it anything to us whether John lives or dies?

In preprohibition days a certain man was solicited for his support in trying to bring about John's death. His remark was that he did not drink, and that it did not hurt him any. A few days later this man received a letter from his wife and two children, who had been away from home on an extended visit, that they would be home at a certain time. He was to meet them. The allotted time came and father was at the station eager to meet his loved ones. But the train was late, and father waited in vain. A telegram came stating that the train was wrecked and many of its passengers killed. On the list were his beloved wife and children. Too much booze was to blame for it all.

During the past winter we have been somewhat isolated from church services, so we very anxiously looked forward to Gospel Messenger day, as it is always filled with articles of interest. We enjoy reading the biographies of Christian men and women who have labored and sacrificed for the good of humanity. The articles written by Dr. J. M. Henry and a few others on the wet propaganda stirred us as we have never been stirred before. I want especially to emphasize one thing. Dr. Henry has pointed out in a certain article in one of the May numbers of The Gospel Messenger that only a few men and women have given several hundred thousand dollars toward wet propaganda, as much or more than our whole brotherhood gives toward missions. Might not the cartoonist picture our so-called Christian America as asleep, or dozing?

Should we not as Christians exceed the intelligence and love of our offspring above that of the so-called dumb brute? We have many times seen how in the face of seeming danger they will fight for their young to protect them. Now there are many dangers which humanity is facing, such as liquor, the cigarette, and the many places of amuse-

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## News From Churches

(Continued From Page 25)

ship service; the second and third Sundays, round table discussion on the prophets and on problems of life. They also do deputation work among the aged and sick. They gave a good Lincoln program. Several members took the leadership training course. At Easter time our choir presented the cantata, *The Thorn Crowned King*. Four have been baptized. April 23 after a sermon by the pastor on Christian Education we lifted an offering in behalf of our college. Mother's Day was observed as parents' day. The sermon of the morning was on *Our Birthdays*. A birthday dinner spread on twelve tables, each representing a month, was enjoyed at noon. The after dinner program consisted of a toast, song or reading from each group. The birthday offering of \$32 will be used for flowers for the sick and for some re-decorating in the church. In the evening Bro. R. B. Fouts gave a fine address on *Parents' Responsibilities*. A group of intermediates and juniors have been singing sacred songs on Sunday afternoons at the Mennonite Hospital and in homes of our community. They have gone into homes of the afflicted and the well, the aged and the young, members of our church and of other churches, and have received a hearty welcome without a single exception. Our pastor and family expect to be away during June, attending Annual Conference.—Hattie Dell Frantz, Holmesville, Nebr., May 16.

### NEW MEXICO

**Miami church** met in business council April 30. Officers for the coming year were elected, and many plans of activity for the coming year were laid. Since the last writing, the Miami Ladies' Aid has observed the National Prayer Day. The program of prayer was made especially impressive by a picture of "The Beautiful Garden of Prayer" being drawn by Mrs. C. C. Lapp, accompanied with a medley of prayer songs by Mrs. Lester Ikenberry. A beautiful program was rendered to a very large audience on Easter morning. The day was made more sacred by the lovely carols sung early Easter morning by the members of the young boys' and the young girls' classes. After singing the carols these young people, with their teachers, Mr. and Mrs. Isaac Lapp, enjoyed their breakfast around an open camp fire. The impressive services of the day drew all closer to the cross and to the realization that now is the time to serve the Master who made the supreme sacrifice that we might spend eternity with him.—Saloma Lapp Sotherland, Miami, N. Mex., May 6.

### NORTH CAROLINA

**Blue Ridge.**—Our church was first organized a year ago last August by Bro. Geo. B. Branscom, with seventeen charter members. We elected Bro. Clayton B. Miller as pastor and elder. Bro. Green Wingler was licensed to preach about that time and has since been installed in the ministry. Bro. Bronard Wayne was called to serve as a deacon, and recently Bro. Asbury Llyalls was also installed as a deacon. Our first communion service, held Oct. 8 with Bro. Miller officiating, was well attended. Jan. 30 Bro. Norman Reed of Mt. Airy came for revival services. The week preceding Easter Bro. Reed was with us again for services. On Easter Sunday five were baptized and two reclaimed.—Ruth Wayne, Vannoy, N. C., May 20.

### NORTH DAKOTA

**Cando.**—Bro. Burner closed a successful two weeks' revival with a love feast on April 16. An appropriate Mother's Day program was rendered with the opening of the season of the B. Y. P. D. Good attendance and interest are manifested. Plans for the Vacation Bible School are nearly completed; it will be superintended by our pastor and wife, Brother and Sister Mark Burner. Conference offering will be taken May 28.—Mrs. G. W. Newcomer, Cando, N. Dak., May 22.

**Surrey** church held their annual love feast April 23 with Bro. Ray Harris of Minot officiating. We appreciated the fellowship of the Minot and Carrington brethren. Eld. L. H. Root of Minneapolis, Minn., will conduct a series of revival meetings for us commencing June 25 and continuing two weeks. We had Mother's Day services, speakers being several members of the home congregation.—Nora E. Petry, Surrey, N. Dak., May 15.

### OHIO

**Akron.**—Our pastor, Bro. Ira Long, conducted pre-Easter services which closed with a communion on Easter evening. Five were received into the church by baptism. Our young men's quartet, assisted by two readers, gave an evening program in the church a short time ago. April 1 the Pilgrim class sponsored a social to which the entire congregation was invited. A delightful program of music, readings and stunts was the feature of the evening. We are contemplating a homecoming which probably will be held the Sunday preceding Conference. Attendance both in church and Sunday-school has been increasing satisfactorily.—Edna Disler, Akron, Ohio, May 1.

**Bear Creek.**—A missionary play entitled, *Nanu Waits*, was presented by members of the young people's and young married people's classes on Feb. 26. D. W. Kurtz was with us on March 5. His address on, *A Present Day Philosophy of Life*, was much appreciated. At the quarterly members' meeting March 7 letters of membership were granted to Brother and Sister W. C. Kreider and daughters. The pressing needs of Bethany Biblical Seminary were presented and a special offering taken. The date of our communion has been set for May 27 at 7:30 P. M. Delegates chosen were: to Annual Conference, N. B. Wine with P. M. Filbrun, alternate; to District Meeting, Harry Shank, Bertha Eby and Dora Beeghly with Anna Stoner, Chas. Er-

baugh and Clem Heck, alternates. March 7 our elder, Bro. P. M. Filbrun, left for Palestine for a tour of the Holy Land. He appointed our pastor, Bro. Wine, to act as elder during his absence. Very definite and organized efforts were effected to make our pre-Easter and evangelistic meeting a success. Our chorus, recently organized and directed by Howard Erbaugh, contributed in song, while Bro. Wine, our evangelist, brought us inspiring and reviving messages. Six came out for baptism. On Easter morning forty of our young people sang carols for shut-ins and afterward met at the church for breakfast.—Lois Erbaugh, New Lebanon, Ohio, May 8.

**Black Swamp** church celebrated Mother's Day, our pastor, Bro. Geo. Garner, preaching a sermon in the morning on, *The Power of a Mother's Love*. In the evening a program was given by the Sunday-school to a large and appreciative audience. The Sunday-school has just closed an attendance contest.—Mrs. Asenath Baker, Lemoyne, Ohio, May 19.

**Eagle Creek.**—Rev. Dewitt Johnson and wife and Miss Mildred Leason of Ft. Wayne, Ind., radio station WOW, were with the Eagle Creek congregation on Wednesday evening, May 17. A very interesting sermon was enjoyed by a large crowd. The Children's Day program will be given the evening of June 11.—Opal B. Bosserman, Williamstown, Ohio, May 20.

**East Chippewa.**—For several Sundays preceding Easter the pastor preached evangelistic sermons resulting in four accessions on Easter Sunday—a father, mother and two daughters. A Cradle Roll program and consecration for babies was held on Easter. In the evening the young people gave an Easter program. A short program, *Mothers of the Bible*, was given May 14 followed by an appropriate sermon by the pastor. The every member canvass was again successfully used to raise the Conference offering. Bro. D. R. McFadden was chosen delegate to Annual Conference. We decided to have a Vacation Bible School this summer.—Sarah Blough, Sterling, Ohio, May 22.

**Eversole** council meeting was held May 25. The young people of the church have been granted the privilege of having a piano, feeling that it will add much to the music. They also are planning a singing school before revival meetings. It is felt that services every Sunday night rather than every two weeks will create more fellowship and interest. Bro. Woodie has been retained for another year as one of the ministers. The communion services will be June 3 and 4.—Hazel Evans, Brookville, Ohio, May 27.

**Middletown.**—Bro. John Wieand, evangelist, of Bellefontaine, Ohio, came to us in a series of revival services beginning April 24 and closing May 7. Good interest prevailed throughout the meetings. Bro. Wieand spared neither words nor energy in presenting the full gospel. He prefaced each sermon with an object lesson which was especially helpful. Our home choristers led in congregational singing. Others assisted in special music. Special mention is made of Trotwood, Bear Creek, Happy Corner, Beaver Creek and Hamilton churches. Prayer services were conducted each evening preceding the regular service. Bro. Wieand made 212 calls. As a direct result of the revival there were thirteen confessions and the church was greatly strengthened.—Olive Badgley, Middletown, Ohio, May 16.

**Owl Creek.**—We met in council April 22, with Eld. J. D. Zigler in charge. Eld. R. H. Cox of the Richland congregation conducted our devotional service. Reports from the various boards were heard with much interest, and steps are being taken toward greater activity. We decided not to be represented at Annual Conference this year, as we have other necessary expenses to meet. We are planning to have a Vacation School this summer, using the volunteer workers from Manchester College, and some of our local workers. We felt it unwise to obligate ourselves for one-half of Sister Helsers' support as heretofore, due to financial problems, and instead decided to undertake one-fourth, and as much more as possible. Our homecoming will be Aug. 20, and we are planning to have Otho Winger of Manchester College as our chief speaker. Our love feast will be held on Sunday, May 28, at 7 P. M. Various church officers were chosen for the coming year. Our District Ministerial Board met with us and assisted in the choosing of an elder and pastor, which resulted in retaining Bro. Zigler for another year. Much interest is being manifested by our young people in a study of "Studies in Doctrine and Devotion" which is being conducted by our pastor in connection with our Sunday evening service. We have maintained a larger attendance at all of our services during the past winter than any other winter for the past six years. Our Aid Society has increased in attendance and interest, meetings being held in the homes of the community. The writer was chosen as Messenger correspondent.—Nora Litt, Fredericktown, Ohio.

**Stonelick.**—Sunday, May 21, we were glad to have Bro. Paul Noffsinger give us a message on Missions. Now we are looking forward to an all-day meeting Sunday, June 25. We are hoping that many may come from the adjoining congregations to this isolated church.—Anna Lesh, Goshen, Ohio, May 24.

### OKLAHOMA

**Pleasant Plains.**—The church here is on the forward move under the leadership of Bro. Lawrence Barnhart who came to us as pastor the first of the year. This is his first pastorate and he is doing splendid work. His sermons each Sunday morning and evening are proving interesting and inspiring. The B. Y. P. D. is an inspiration to the church services with its helpful program each Sunday evening. Feb. 26 Bro. Geo. Burgin of Garden City, Kans., began a two weeks' revival here. The church was wonderfully built up and two were added to our number. At the close of the meeting on Sunday morning, March 12, we dedicated the new churchhouse. A large number of friends from



the surrounding community were with us for the impressive dedicatory service. Bro. Burgin preached the sermon. At 3 o'clock we went to Bro. Prentice's home where the applicants were baptized. On the following Monday evening we held our love feast. May 6 in council it was decided to beautify our church grounds by planting Bermuda grass and cedar trees. The Sunday-school officers were elected for six months with Bro. Kenneth Thralls, superintendent.—Mrs. Erma Wilson, Aline, Okla., May 15.

### PENNSYLVANIA

**Claysburg** church met in council April 19. Sisters Dora Imler and Jane Brumbaugh represented us at District Meeting. Our pastor, Bro. C. L. Cox, will be one of the delegates from the district to serve on the Standing Committee at Annual Conference. Bro. Cox has been reelected pastor and elder for another year and will begin the eighth year of his pastorate here Sept. 1. Our missionary society, assisted by Mrs. S. N. Brumbaugh of Altoona, rendered a helpful program on Sunday evening, May 7. The Men's Work organization has been doing some splendid work; aside from improvements on buildings and grounds, they have been instrumental in increasing the attendance and a men's chorus has been organized which adds to the interest and inspiration of the services. The week beginning May 1 was observed as a week of prayer, followed by a week of special services conducted by the pastor. The attendance and interest were splendid and hearts were stirred as the great fundamental truths of the gospel were proclaimed. As a result fourteen united with the church through baptism and the church was given a fresh vision of its privilege and obligation in service. Our communion service was held on Sunday evening, May 14, with Eld. Taylor Dively officiating assisted by Elders J. B. Miller, S. G. Weyandt and the pastor.—Harry D. Miller, Claysburg, Pa., May 17.

**Conestoga West.**—The revival meetings at the Lane house conducted by Bro. Graybill G. Hershey of Manheim, Pa., were well attended; as a direct result two were added to the fold. Bro. Hershey gave us sound scriptural messages, warning the people against the dangers and pitfalls along life's highway. Our love feast was well attended; we were glad to have with us eleven visiting ministers among whom was our aged Eld. Jacob Longenecker, who has regained sufficient health to enjoy the spiritual feast. Eld. Hiram Eshelman officiated.—S. M. Fahnestock, Lititz, Pa., May 27.

**Hollidaysburg.**—Our church work is moving along nicely. The Mission Band from Juniata College was with us one Sunday. Bro. Miller from Altoona showed us the Women's Work slides. May 7 we celebrated the twenty-fifth anniversary of our Sunday-school by having an all-day homecoming. Many of our former workers were home. Our work began with thirteen charter members. During the school hour Bro. M. W. Sell of Roaring Spring, our first superintendent, gave a history of the beginning of the work. Bro. A. F. Nelson, another superintendent, also spoke to us. Bro. W. N. Hoover of Warriors Mark, our first pastor, preached for us. The afternoon session was presided over by Bro. F. J. Byer, pastor of Williamsburg church. Bro. D. B. Maddocks and A. E. Wilt of Altoona spoke, after which Bro. Byer read several letters, including one from our former pastor, Bro. W. C. Sell, and wife. A song service in the evening was followed by a sermon by Bro. C. C. Ellis from Juniata College which was enjoyed by all. May 14 was our love feast. Bro. Geo. Rogers preached in the morning. During the afternoon five were baptized by Bro. J. A. Sell, who is now in his eighty-eighth year. Bro. F. J. Byer officiated at our communion assisted by Brethren J. A. Sell and J. J. Shaffer. Bro. Shaffer will represent us at Conference at Hershey. Our pulpit is filled in the morning by local ministers and in the evening by Bro. Byer. Our church is prospering in all departments. The church attendance is good; the school never was in as flourishing condition as at present. It has almost outgrown its quarters; the attendance has passed the 200 mark. We have received fourteen by letter, one on former baptism and eight by baptism.—Mrs. Elinas M. Brubaker, Hollidaysburg, Pa., May 20.

**Long Run.**—April 30 Bro. Chas. Ziegler had charge of the meeting. His subject in the forenoon was, Wonderful Things and Faith in God. In the afternoon the Zimmerman church was reopened at Pleasant Corner and services will again be held there. Bro. Ziegler spoke on the theme, He Is There. These were heart-stirring messages. Bro. Harvey B. Markley had charge of the services on Sunday morning. Bro. Paul B. Meyers from Lititz who accompanied Bro. Markley had charge of the service in the evening. He spoke on the subject, Following Christ Afar. Bro. King from Richland will be here for a two weeks' revival meeting beginning May 14.—Mrs. Quinton A. Kunkle, Parryville, Pa., May 10.

**Mechanicsburg.**—May 3 Sister Sarah Shisler gave us a stirring message. We also lifted an offering for missions. May 7 our love feast was celebrated in a very sacred and quiet manner with about 100 surrounding the tables. Our elder, Bro. Sollenberger, and Bro. Hassinger, as visiting ministers, were with us. June 18 will be Children's Day in our Sunday-school. We are glad to note a splendid interest in all services, and especially the mid-week service which is given to Bible study.—John E. Rowland, Mechanicsburg, Pa., May 24.

**Montgomery** church met in council. It was decided to hold our evangelistic meeting some time in August, to be conducted by our pastor, Bro. E. A. Edwards. Our Sunday-school has been good all winter, considering the various handicaps. Quite a number of our members who depend on their automobiles for transportation are unable to attend services. The Volunteer Band from Juniata College gave an inspiring missionary program Sunday evening, May 21.—Mrs. Walker, Rochester Mills, Pa., May 21.

### VIRGINIA

**Bridgewater** church met in council May 1. Recently Brother and Sister Eby were with us and gave talks and showed slides which were very impressive. On Sunday evening before Easter we enjoyed a musical program under the direction of Prof. Huffman. The evening service on Mother's Day was in charge of the mothers and daughters; they gave a fitting program ending with a candle lighting service, in which was portrayed the mothers receiving light from the Light of the World, passing it on to their daughters who carried it out to the world. May 16 the Rockingham County convention of the W. C. T. U. was entertained in our church. We held our love feast May 7 with the pastor, Bro. G. L. Wine, officiating. At the evening service on Easter the young people presented a pageant, The Rich Young Ruler. Bro. M. R. Zigler had charge of a recent Sunday evening service and showed slides in connection with his address on Home Missions. Sunday evening, May 21, Bro. Byron Flory gave an interesting illustrated talk on his work in China.—Mrs. O. F. Foley, Bridgewater, Va., May 23.

**Jubilee** church, Salem congregation, held the regular council meeting May 15. Bro. L. R. Dettra gave us a talk along the line of how to live and to act toward each other. It was decided to repair the church and to send some money to the orphans' home. Bro. Lee Smith was elected Sunday-school treasurer. It was decided to hold a series of meetings at Jubilee the last of August.—Frances Fahnestock, Winchester, Va., May 24.

**Moscow** church met in council May 19. Bro. O. S. Miller was reelected elder in charge of our congregation for another year and the other officers were all retained. It was decided to make some improvement on the road leading to the church. A committee has improved the church ground somewhat by planting shrubbery. The decision to have one week of song service in August was placed in the hands of a committee. March 3 the Aid Society observed World Day of Prayer at the church. March 8 Brother and Sister Eby, former missionaries to India, gave a lecture which was very much enjoyed. March 18 Bro. W. M. Kahle met with us and gave helpful instruction. Our pre-Easter services, conducted by Bro. Byron Flory, were interesting and uplifting. Our love feast on Easter evening was well attended and very spiritual with Bro. Flory officiating. May 7 Bro. Earl W. Flohr, returned missionary from Africa, gave an interesting lecture. May 14 Bro. M. R. Zigler, Home Mission Secretary, gave an interesting and helpful discourse on numerous phases of betterment for the church. The mothers and daughters gave a splendid program on Mother's Day. Our Sunday-school is progressing nicely under the supervision of Bro. J. Glenn Byerly. About a year ago the Byerly Brothers put on a Bible reading contest; up to this time about thirty-five have read the Bible through and were presented with new Bibles. Annual Meeting offering May 21 was \$22.91.—Mrs. C. W. Zimmerman, Mt. Solon, Va., May 23.

**Summit.**—We observed the World Day of Prayer in a union service at our church. Pre-Easter services were conducted for a week with a different speaker each evening. Easter was decision day. One junior girl was received into the church by baptism. Brother and Sister E. H. Eby were at our church in March. Bro. W. M. Kahle, field director, has been a great help in the church program. Miss Hostetter, director of Religious Education in the county schools, recently met in workers' council and also conducted the worship service for the Sunday-school. Mother's Day was observed by a program in the evening. The B. Y. P. D. will have charge of the morning service each fourth Sunday during the summer months.—Mattie V. Craun, Bridgewater, Va., May 26.

### WEST VIRGINIA

**Petersburg.**—On Oct. 27, 1931, the ladies of our church met at the home of Sister Jennie Shook and organized an Aid Society. At this time we have twenty-one active members. Money received from all sources, including collections at regular meetings, is about \$178. We hold our meetings the last Thursday in each month in our homes. Bro. Jesse Whitacre of Greencastle, Pa., held a meeting for us the latter part of April. He delivered fourteen wonderful sermons with the result that eight were saved. We are looking forward to a meeting to be held by Bro. Guy West late this fall. We are looking forward to having a churchhouse in which to worship. At this time we hold our services in the court house.—Mrs. Kathleen R. Cassady, Petersburg, W. Va., May 27.

## ANNOUNCEMENTS

### ANNUAL CONFERENCE

June 7-13 at Hershey, Pa.

### LOVE FEASTS

#### Colorado

June 12, First Grand Valley.

#### Illinois

June 11, Cherry Grove.

June 11, 7 pm, Polo.

June 17, 18, Astoria at S. Fulton.

#### Indiana

June 17, Camp Creek.

#### Iowa

June 10, 11, Fernald.

#### Michigan

June 25, Midland.

June 25, Beaverton.

#### Missouri

June 25, Warrensburg.

#### Ohio

June 10, 10:30 am, Silver Creek.

June 17, 10:30 am, Poplar Ridge.

#### Pennsylvania

June 18, 6:30 pm, Penn Run.

#### Wisconsin

June 17, Chippewa Valley.



**WAS JOHN ONLY DOZING?**

(Continued From Page 27)

ment, and yet many welcome, and even give fabulous sums of money for the destruction of your child and mine. Shall we be, can we be silent in face of these dangers? Are we going to depend on just a few of our leaders to fight in this great warfare, or will we all enlist and do our bit? Pray that we may all use our influence against the oncoming dangers.

Chas. E. Vought.

Deer Park, Md.

**JOINT SUNDAY-SCHOOL MEETING**

The twentieth semiannual joint Sunday-school meeting of the Fostoria, Oak Grove, Green Springs, Deshler and Portage Sunday-schools was held in the Oak Grove church Sunday, May 21. Bro. John Wieand of Bellefontaine, Ohio, while pastor at the Oak Grove church ten years ago, sponsored the beginning of these meetings and it was directly through his constructive influence that the meetings are now being held.

Bro. Wieand was again with us in this meeting. His inspirational message on The New Garment was eagerly accepted by a congregation of nearly 150. He stressed the need of acquiring the new garment in Christ Jesus instead of patching the old garment with new pieces. In the afternoon Bro. Wieand's subject was, Wait Upon the Glory of God. Sister Berlecamp of Green Springs, a member of the W. C. T. U., gave a forceful appeal to maintain the Eighteenth Amendment. The motion by acclamation to retain the officers of the preceding year was carried successfully.

Wonderful is the grace of God as it has worked in our community. Depressed conditions materially only tend to kindle the fire of true religion. Young people as well as old have a renewed interest in the things of God. Over 200 witnessed and experienced the blessings of the messages in song and speech in the afternoon. Special acknowledgement to the other participants in the program is also given.

Glenn Fruth.

Alvada, Ohio.

**SISTER T. C. DENTON**

Sister Lula Denton was the daughter of Peter and Lydia Gish Nininger. She was born at Daleville, Va., April 26, 1850, and died at the home of Elder and Sister J. A. Dove, of Cloverdale, Va., on April 19, 1933. Since the death of her husband, Eld. T. C. Denton, nineteen years ago she had made her home with her niece, Mrs. Dove.

For sixty-two years she was a member of the Church of the Brethren, having joined with her husband soon after their marriage in 1870. We remember her kindly hospitality in welcoming to her home those who came from near and far, her devotion to the church she loved and to which she gave so generously, her faith in him whom she believed and to whom her all was committed.

Sister Denton was never able to engage in the strenuous activities of church work, but she did what she could. She never failed to show a keen interest in everything the church undertook. When the Cloverdale church decided to build a pastor's home she gave so liberally that it was possible to erect one of the most beautiful parsonages in the Brotherhood. During the lifetime of her husband she participated in his generous gifts. Their contributions to Christian education, particularly Daleville College, and to the mission work of the church amounted to more than one

hundred thousand dollars. Her influence lives in hundreds of lives. Many were inspired to a more useful and better life by the opportunities offered at Daleville and serve today in the church and on our mission fields. Her works continue to bless and her memory will abide.

Funeral services were conducted at the Cloverdale church by Pastor F. A. Myers, Elders E. C. and John S. Crum-packer and President Paul H. Bowman of Bridgewater College. She rests beside her husband in the burial ground on the Denton farm, now the Daleville cemetery.

Roanoke, Va.

Mary C. Garber.

**SISTER VINA E. SHELLENBERGER**

Vina E. Shellenberger was born near Lewistown, Pa., Oct. 1, 1864. She was the daughter of Eld. J. M. and Ellen Hoover Mohler. She gave her heart to the Lord in early youth and always lived a consistent and exemplary Christian life.

She received her education in the public schools at Vira, Pa., the Lewistown Academy and what was then known as the Brethren's Normal College, Huntingdon, Pa.

Oct. 1, 1891, she married Bro. J. B. Shellenberger of Bannerville, Pa., who served the church as deacon and later as an active minister for thirty-three years. She was a great help to her husband in the work of the church while at Bannerville, also at Burnham where they lived later and were largely instrumental in building up a church. She was much interested in all the activities of the church, being president of the Ladies' Aid Society at Burnham for a number of years, and a teacher in the Sunday-school.

After the death of her husband six years ago she made her home with her three sons, Drs. John Mohler and Martin S. Shellenberger of York, and Dr. H. Dwight Shellenberger of Baltimore.

She traveled much, spending a number of years in Florida. In October, 1932, she accompanied her sister and husband, Brother and Sister H. A. Spanogle, to Sebring, Fla., to spend the winter. March 29, realizing her time here was short, she gave directions about a number of things, including arrangements for her funeral. Immediately after, "As one draws the drapery of his couch about him and lies down to pleasant dreams," just so peacefully her spirit took its flight.

Services were held in Sebring by the pastor, Bro. D. E. Miller, assisted by Bro. W. J. Swigart and Bro. C. O. Beery. Her sister accompanied the body to Lewistown, Pa., where services were held in the Brethren church at Burnham by Bro. Wilbur Swigart, pastor, assisted by Bro. Clyde Horst and Bro. J. C. Swigart. Interment was made in Mt. Rock cemetery in Lewistown. She leaves three sons, four grandchildren and one sister.

York, Pa.

J. Mohler Shellenberger.

**HONORING OUR OLDEST MEMBER**

Our monthly class meeting for May was held at the home of Mr. and Mrs. Ikenberry in honor of Brother and Sister Ed Brenizer, parents of Mrs. Ikenberry. Bro. Brenizer is in his eighties. The Brenizers are the oldest members in our class.

We have celebrated Bro. Brenizer's birthday at our meetings for several consecutive years. He is getting very feeble, but enjoyed our meeting with them. There were twenty-five present. Bro. H. I. Switzer is our teacher and he is very efficient. Mrs. M. F. Hale is president. The evening was spent in singing, prayer, readings and telling stories.

Delicious refreshments of angel food cake and home made ice cream were served by the Ikenberrys. They have a lovely modern home, located on a much traveled suburban road. We went home about 10:30 after having a wonderful time.

Kansas City, Mo.

Mrs. Gertrude Gaba.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Slaubaugh-Guthrie.**—By the undersigned, May 17, 1933, at the home of the bride's parents, Brother and Sister Frank Guthrie, Bro. Melvin Foster Slaubaugh of New Cumberland, W. Va., and Sister Helen Lucille Guthrie of Terra Alta, W. Va.—Jeremiah Thomas, Bruceton Mills, W. Va.

## FALLEN ASLEEP

**Bibb,** Sister Elizabeth Jane, daughter of Brother and Sister Geo. Moore, born Feb. 22, 1860, died April 19, 1933. She married Richard Bibb who preceded her eleven years ago. One daughter and three sons survive, also one sister and several grandchildren. She spent almost her entire life in the vicinity of Weyers Cave; she was a faithful Christian, quiet and unassuming, helpful in every good work. She was always busy in the Aid Society and spent much time nursing the sick. Funeral services at the Pleasant Valley church by Eld. Chas. Long assisted by Elders S. D. Miller and P. F. Cline. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Cole,** Sister Nettie, nee Cline, died April 12, 1933, aged 54 years. She is survived by one son and one daughter. She was anointed a few days before her death. Funeral services at the Fairview church by Eld. J. S. Roller. Interment in the cemetery near by.—Ida B. Roller, New Market, Va.

**Conklin,** Clifford D., was born in Manzanola, Colo., June 16, 1905, and died in the Ramona Hospital, San Bernardino, May 15, from injuries received in an automobile collision two days before. He was the husband of Lois Lehmer who survives with one son, his parents and a brother. He was a member of the Methodist Church. Funeral services were conducted in the La Verne church by E. M. Studebaker assisted by Pastor Galen K. Walker. Interment in Valhalla Memorial Park near San Fernando, Calif.—Grace Hileman Miller, La Verne, Calif.

**DeBerry,** Emma Annie, born May 13, 1866, died May 20, 1933. She married Camden DeBerry who preceded her Jan. 23, 1918. Surviving are three daughters, eleven grandchildren, two brothers and eleven sisters. She was a member of the Church of the Brethren for a number of years and lived a consistent Christian life to the end. She called for the anointing some weeks before her death. Funeral services at Shady Grove church by the writer, assisted by Eld. Chester A. Thomas. Interment in the cemetery at that place.—Jeremiah Thomas, Bruceton Mills, W. Va.

**Imler,** Susanna Burkholder, born May 5, 1862, near Ashland, Ohio, died at Athens, Ohio, April 26, 1933. Early in life she joined the Ashland Dickey Church of the Brethren and lived faithful until death. Her father and mother, Wm. and Susanna Burkholder, were faithful members of the church. Burial in Ashland cemetery. Services by the pastor.—J. Perry Prather, Ashland, Ohio.

**Lohr,** Sister Edna, nee Holsinger, born April 10, 1889, died May 17, 1933, aged 44 years. She had been a member of the Church of the Brethren for a number of years. Besides her husband she is survived by one daughter. Funeral services at the Fairview church by Eld. J. S. Roller. Interment in the cemetery near by.—Ida B. Roller, New Market, Va.

**McGown,** Jacob Edward, only son of Brother and Sister Clyde McGown, born Sept. 7, 1932, died May 17, 1933. He leaves father and mother and one sister. Funeral services in the Marble Furnace church by the writer assisted by Bro. W. R. Swinger. Burial in the cemetery near by.—Goldie Killion, Fairfield, Ohio.

**Miller,** Sara Frances, nee Pennybaker, born June 15, 1866, died April 5, 1933, at Rockingham Memorial Hospital, following an operation. She leaves her husband, Bro. Silas B. Miller, two sons and two daughters. She was a lifelong member of the Church of the Brethren. Services at the home by Rev. Beard, Presbyterian, and Elders H. C. Early and C. B. Smith. Interment in Bridgewater cemetery.—Mrs. O. F. Foley, Bridgewater, Va.

**Mills,** Sister Mary, nee Martz, born Dec. 27, 1871, died Feb. 20, 1933. Her husband preceded her. She is survived by three sons and two daughters. Funeral services at Fairview church by Eld. J. S. Roller. Interment in the cemetery near by.—Ida B. Roller, New Market, Va.

**Peterson,** Sister Laura A., daughter of H. and Elizabeth Cross Ermintrout, died May 13, 1933, at her home in Clarks Hill, Ind. She was born in Montgomery County, Ind., Jan. 25, 1874. She married John Peterson in November, 1895. He survives with two sons and two grandchildren. She was the last one of her father's family of three daughters and three sons. Hers was a strong personality and Christian character. She called the writer and Eld. E. P. Dunbar to anoint

her a few weeks before her departure. The writer also conducted the funeral services.—D. C. Campbell, Colfax, Ind.

**Replogle,** Barbara, passed on May 12, 1933, aged 79 years. Her parents were Jacob S. and Fannie Smith Guyer. Of her six sisters and four brothers, but two survive, together with four children and eleven grandchildren. One of her sons, Jay, is pastor of the Cherry Lane church, near Everett, Pa. One daughter, Sara, served in the India mission field from 1919 to 1925; since then she with her mother kept up the old home. Mrs. Replogle was confined to her bed the last six months. So long as she could attend she was always present at church services, and for regularity in Sunday-school attendance she was awarded two Robert Raikes diplomas and eleven seals. The funeral discourse was by the pastor, D. O. Cottrell, assisted in the service by Elders D. T. Detwiler and L. T. Stuckey.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Sealer,** Allie Lucas, born near New Pittsburg, Ohio, April 5, 1860, died March 28, 1933. She accepted Christ in the Maple Grove church near Ashland, Ohio, thirty-five years ago and lived faithful to the teachings of the church. Shortly before she died she called for the anointing service. Funeral in the First church, Ashland, by the pastor, J. Perry Prather, assisted by Glenn Weimer and W. L. Desenberg. Burial in Nankin cemetery.—J. Perry Prather, Ashland, Ohio.

**Shaver,** Bro. David, born near Troutville, Va., March 19, 1878, died April 24, 1933. He was baptized when sixteen years old and was installed into the deacon's office in 1906. He married Effie Peters on Oct. 2, 1906; to this union were born five children, one of whom died in infancy. He died in the hospital at Stuart, Va., and was buried at Troutville. His life was an inspiration to old and young; those who worked under him in the silk mill or cannery loved him because of his optimistic, generous spirit. Funeral sermon by Eld. E. F. Sherfy, assisted in the service by Elders S. C. and J. W. Ikenberry.—Effie Strohm Sherfy, Daleville, Va.

**Snyder,** Bro. Sylvester, born Oct. 11, 1855, died May 12, 1933. He united with the Church of the Brethren twenty-six years ago and was a loyal member. He was anointed fourteen years ago and again a few hours before his death. Funeral services by Bro. Chas. Grubb and our elder at the Salem M. E. church. Burial in the cemetery adjoining the church.—Myrtle Yost, Paw Paw, W. Va.

**Spigle,** W. G., the second son of Geo. Wm. and Elizabeth Kesler Spigle, born near Troutville, Va. He spent his entire life in the same community near his old home. June 21, 1887, he married Cordia Ann Layman. To them were born four sons and four daughters, seven of whom survive with his widow. He united with the Church of the Brethren at the age of nineteen and served as deacon for twenty-one years. He was treasurer of the Troutville church for a number of years and teacher of the Bible class for the past twenty years. All of his children are members of the Church of the Brethren. At the time of his death he was a director of the First National Bank, secretary and treasurer of the Virginia Protective Association, also secretary and treasurer of the farmers' union. He died March 23, 1933, aged 68 years. Thus the community, the church and the family lost a good citizen, a loyal member and a loving husband and father.—Mae B. Spigle, Troutville, Va.

**Summers,** Sarah Margaret Vantrump, born in Ray County, Mo., Sept. 21, 1864, died April 28, 1933, at her home near Hardin, Mo. She married Wm. Summers Aug. 17, 1884; he survives with two sons. In early life she united with the Brethren Church and remained faithful to the end. Her whole life was lived in and near the Wakenda community. Funeral at the Wakenda church by the writer assisted by Eld. Frank Vanpelt. Interment in the near-by cemetery.—Oscar Early, Stet, Mo.

**Wampler,** Hubert Lowell, born June 18, 1916, died April 15, 1933. He was a faithful member of the Church of the Brethren and a regular attendant at Bethel Sunday-school. He was a member of the senior class of the Broadway high school but because of failing health he was unable to continue his school work. He is survived by father, stepmother, brother and four sisters. Funeral services at Bethel church by Eld. S. D. Zigler, assisted by Eld. W. A. Myers. Interment in the Linville Creek cemetery.—Ida B. Roller, New Market, Va.

**Wolf,** Sister Sarah, daughter of Samuel and Louisa Wolf, born at Lanark, Ill., July 7, 1862, died April 29, 1933. In 1894 she moved with her parents to Franklin Grove where she lived until her death. At the age of seventeen she united with the Church of the Brethren and lived a devoted Christian life, always willing to share with those less fortunate than herself. She was faithful in caring for her aged parents in their declining years. She will be missed in the Sunday-school, church and Aid Society. She leaves four sisters and one brother; she was an aunt of Sister Mae Wolf Miller, missionary to India. Funeral services in the Franklin Grove church by Elders O. D. Buck and C. W. Lahman.—Mrs. F. E. Wingert, Franklin Grove, Ill.

**Wine,** Mrs. Ida, died at the Harrisonburg, Va., hospital after an illness of several weeks, aged 61 years. She was a daughter of the late Eld. John and Sarah Driver. Surviving are two daughters, two sons, three sisters and six grandchildren. Funeral from the Timberville Church of the Brethren, of which she was a member, with her pastor, Bro. Samuel D. Lindsay, and Eld. L. M. Clower officiating. Interment in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.





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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., June 17, 1933

No. 24



*This is the view looking east from the office windows of the Brethren Publishing House, Elgin, Ill. See article on page 12 by J. E. Miller entitled From My Office Window.*

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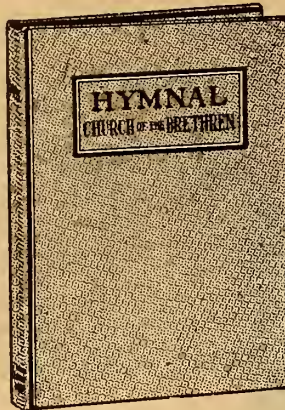
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

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## GENERAL FORUM

### Our Leisure Time for the Kingdom

BY LEVI K. ZIEGLER

Hershey Conference, Friday, June 9

As we are not our own but belong to Another, so our time is not our own, and we are accountable to him for our use of it, or abuse of it. Not only our leisure time therefore, but all our time is to be brought into account for his kingdom.

Every day still has twenty-four hours. A friend of mine who is a doctor said recently: "We started with nothing and we still have that." Time is a treasure that has not diminished in quantity. What to do with it is the question.

First of all, one's own soul is a kingdom to whose growth and enrichment he should give some attention. This is a matter which is far more important since there is in these days so much enforced leisure time. The Y. M. C. A. began as a leisure time movement. Now that there is so much enforced leisure time the Y feels that it faces its greatest opportunity for Christian service. Personal enrichment is bound to be realized from the reading of wholesome literature, the pursuance of home study courses, wholesome recreation, that is, recreation minus the "wreck." "The kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Spirit." We owe it to ourselves to maintain a physical and spiritual personal fitness for participation in the progress of the kingdom. In the soil of the soul must *righteousness, joy, peace, self-control, temperance*, etc., thrive if they are to thrive anywhere. If our leisure time can be used to grow a bigger crop of sound ethical and spiritual attitudes and virtues, then we ought so to use it.

There is danger that our leisure time may be used in a way that shall dissipate our powers. It would be most unfortunate if our method of using our leisure time would result in clogging the mind, wearying the

body, warping the morals, or unsettling our religious convictions. It is quite possible that the second, or third, or fourth best will have a lure for us. We must not forget as Christians, that we are called to seek the best "first"—"the kingdom of God and his righteousness." On the positive side, we ought to invest our time for the glory and advancement of the kingdom of God. If in the use of our leisure time, we can become better acquainted with our neighbors, better acquainted with our own powers and limitations; if we can become more patient, sacrificial, sincere, zealous, steadfast, Christlike—then let no one complain about the abundance of leisure time on our hands. When we pray, "Thy kingdom come," we virtually pray for the kingdom to come in larger measure, in greater might, in ourselves. All our time is not too much to devote to realizing this blessing of having the kingdom within.

The home is a kingdom which can and ought to become more and more the kingdom of our Lord. A school principal recently observed that people now are spending more time at home during the evenings, and that the children of these erstwhile wanderers are doing likewise. I hope the principal is right in his conclusions. I hope the trend is really toward the home. It has been enough in the other direction. It is significant that in spite of the amusements, meetings, clubs, and all the varied and disintegrating influences, the home is still an honored institution in America. It has stood through the ages as the bulwark of civilization. We need it now with its good influences as never before. We do well if we give ourselves to the strengthening of the home, and the beautifying of it. If the home shall function as God wills, its members must choose the "one thing needful," "that good part" which shall abide. Jesus must be enthroned there in all his loveliness and graciousness. Many families would be better off financially and socially if they would spend less time in the movies and in their autos, and more at home.



Perhaps we can use some of our leisure time to *learn to live* in our homes.

Then there is the kingdom of practical service. Could we, in our leisure time visit the sick more, do personal evangelistic work, beautify our church properties? Would that not in most instances be a contribution to the advancement of God's kingdom? Laymen can do their church and pastor a service by reporting cases of sickness and distress. Many regularly do this. It is a part of their program. In every church there is a comparatively small group of people who carry the burden of the work of the church. I would not have them less zealous and active. But it would be wonderful if the many who are less active would help carry a part of the heavy load of others. With the increased leisure time this is possible. Community surveys and home visitation missions, it would seem, would be easier now.

I have been somewhat surprised to find that the American colleges and universities have not added to their curricula courses in leisure time engineering. Our people are ignorant to a great extent as to how to get the most lasting satisfactions out of their leisure time. The late President Harding spoke truly when he said: "There is no more important problem before the American nation than the proper use of the leisure time of our people." Many fall victims to the many forms of commercialized amusement. Many use their time trying to make a little extra spending money. Others just try to keep busy. Many just do nothing.

In the kingdom of one's own life, in the kingdom of the home, in the realm of practical service there are many opportunities to exalt the life and kingdom of Christ. Let us redeem the time God gives us that all of it may be made accountable to the glory and victory of his kingdom.

*Waynesboro, Pa.*

### Paul, the Interpreter of Jesus

BY D. W. KURTZ

Hershey Conference, Saturday, June 10

PAUL was a Jew, a Greek, and a Roman. He had the Jewish religion with its ethical monotheism; the Greek spirit of universality; and the Roman instinct for organization and world dominion. Paul was well educated, having been a student of Gamaliel in the Rabbinic schools of Jerusalem, a sixteen years' course. He was also familiar by training and experience with the culture of the Greeks, and could quote their literature. As a Roman citizen, and appreciative of the security which the strong Roman government gave to the provinces, he was patriotic in the best sense of the term.

A conscientious Pharisee, he persecuted the new sect, and helped to stone Stephen. But Stephen's confession challenged Paul. Either Christ was alive, or Stephen

lied as he spoke his last words—when men do not lie. Paul was outraged at the new faith, because the Christians did not follow all the Jewish customs, thus endangering their nationality. He felt they had a contempt for the Law; and their Jesus, who was crucified, was a poor parody on their Messianic Hope; and they were not interested in the Jewish hope of being free from the Roman rule.

But Paul met the Living Christ on the way to Damascus. The testimony of Stephen was true—Christ was alive. Paul gave up fighting Christ, and in simple faith, responded to him, saying, "Lord, what wilt thou have me to do?"

His conversion solved all his problems, for he saw the resurrected Lord, full of grace and truth. The resurrection is the basis of Paul's religious life and his theology. It explained the cross, which is no longer a stumbling-block, but the way of redemptive love; his problem of righteousness was solved, for by grace he was forgiven and reconciled to God in Christ; the problem of Israel was solved, for Israel is far more significant in the divine economy for the kingdom of God than it would be to have a small, national kingdom of Israel; and the problem of the Gentiles was solved, for they, too, are in God's plan, and Israel is the servant to bring redemption to them, so the whole world will be reconciled to God.

Paul saw the risen Lord in cosmic proportions—he is the fullness of the character of God, and the expression of God's purpose for all humanity. The Law had its place and purpose—to lead men to the "greater than the Law," the Savior of the world.

Paul saw Christ as the world's Savior, and hence the gospel as a missionary gospel. He took the gospel of the living Christ to the missionary lands, with a zeal and an effectiveness that pales all other efforts in comparison. All truth is universal, and this truth is for all. He felt he was called from his very birth to be a missionary to the Gentiles.

Paul interpreted the way of salvation. It came out of his own experience. He tried to find peace through the law, and he was most zealous in the works of the law. But he found no peace. But when the love of God laid hold on him, and graciously forgave him, he responded in faith, and found perfect peace, harmony, and reconciliation. This is the way of salvation. "For by Grace are ye saved through faith."

Paul interpreted Christ in his teaching about the kingdom of God. It was hard for the Jews to differentiate between the kingdom of Israel and the kingdom of God. Paul teaches us (Romans 14: 17) "The kingdom of God is not meat and drink"—not material comforts, nor a material, earthly affair—"but righteousness, and peace, and joy in the Holy Spirit." The kingdom of God is the reign of God in the hearts and lives

of men; it is the will of God being done by men, because the spirit of God abides and abounds in their lives. It is the reign of "righteousness, and peace and joy" in society, so that all human relations are transformed by this spirit of love.

Paul interpreted Christ's teaching about the solidarity of the race. As Luke states it in the genealogy, Christ was the "Son of Adam, who was the son of God." He is identified with humanity. So John, "In the beginning was the Word . . . and the Word was made flesh, and tabernacled among us, full of grace and truth." Paul says that in Christ, there is "neither Jew nor Greek, bond nor free, male nor female," they are all one in Christ. Again he says that there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all. Christ is the Savior of the whole world, and all human caste disappears as men enter their true heritage in him as sons of God.

Paul is the true interpreter of Christ in his religion and ethics. His religion was faith; his ethics was love. Love is the fulfillment of the Law. If we love our neighbor as ourselves, we will do no ill to our neighbor. Paul gave us the finest psalm of love ever written, in 1 Corinthians 13. He showed us how love functions to make men Christlike, and solve all their problems. Had Paul never written anything but 1 Corinthians 13, he would deserve a place among the immortals; but what is more, he lived this ideal. It was the power within him that enabled him to work for Christ, and die for him. It helped him to suffer for Christ and rejoice in the suffering. It was love that constrained him, to go forth on the mission fields and found churches for the kingdom. The law that demanded righteousness was not destroyed, it was fulfilled in the dynamic of love—which was Christ in him. Paul felt that it was no longer "I that live, but Christ liveth in me." God is love; Christ is love; hence "Christ in me" is the love that constraineth, upholdeth, and perfecteth. Paul showed us the meaning of the Christian life, a life of the Spirit, a life that yields the fruit of the Spirit. He is the true interpreter of Christ.

Faith, for Paul, is not mere belief, or assent to dogma. Faith is the whole-hearted response of an individual to God in Christ, with complete loyalty and appreciation, so that consequently one loves the Lord with all his heart, and soul, and strength. Such a life that is hid with Christ in God bears fruit. The fruit of the spirit is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Galatians 5: 22). Faith involves the whole man—intellect, feelings, and will. He who responds with his whole life to Christ, so that Christ can abide in him, and control the whole of life, such a man will live the righteous life. Faith is the response to God; love is the spirit of

God in man to fulfill all righteousness. The Christian life, for Paul, is a life of harmony with Christ, because it is motivated by the love of Christ within. "Have this mind in you which was also in Christ Jesus."

Paul is the interpreter of Christ regarding the church. Jesus spoke only twice about the church. He spoke usually about the kingdom of God. But Paul founded churches, which were the organized bodies of believers, whose whole function was to promote the kingdom of God. He spoke of these groups or believers under different figures of speech. The church is like a building, a structure of perfect unity, where each part is fitly framed together into the unity of the whole. Again, he spoke of the church as a body, comparing it to the human body, which has many members, but constitutes all one organism. So is the church, with many members of different gifts, but all united under one Head, Jesus Christ, and united in one purpose, and functioning for the glory of Christ. He also spoke of the church as the "bride of Christ" who is to be pure and loyal to him, because of his love and sacrifice for her. The best figure of the church is that of the family, with God as Father, Jesus as our Elder Brother, and all believers as brethren, united in the bonds of loving communion and fellowship with each other. The ideal church is the family of God, the true democracy, the type of heaven itself.

Paul also interprets to us the life beyond the grave. He saw the risen Lord; he knew the living Lord in his own life; he taught the ideal of oneness with him now, and forever. The Father has spiritual bodies for his children that they may be "clothed upon" in that life of perfect fellowship, when we are released from this body by death.

The theology of Paul came out of his religious experience. He was first a saint, then a theologian. The churches to which he wrote, understood him. He did not write in the language of theology, but out of a life so rich with love and faith and fellowship with the living, resurrected Christ, that he has no purpose except to preach Christ and him crucified. In himself, he was nothing—Christ was everything. Paul's gospel was not Paul's—but his gospel was the living Christ, the Messiah, the Son of God, the fullness of God's redemptive love, the Savior of the world.

*Chicago, Ill.*

## Jesus in Our Personal and Family Life

BY R. P. BUCHER

Hershey Conference, Sunday, June 11

To have Jesus in our life we must have the Spirit of Christ dwell in us. Then the beauty of Jesus will be seen in us; our good works will be seen by men and God's name will be glorified (Matt. 5: 16).

We will lift up Jesus in our lives and draw all men



unto the saving power of Jesus. We will go through life and manifest the grace of God, which will be visible in our dealings, conduct and conversation. And all men will say, "These are not only disciples and followers of the Man of Galilee, but by the way they live, talk, and act they must be Christians" (Acts 11:26).

Jesus, if in our lives, can not be hid. He will be like a city set on a hill, or like a lighthouse that gives forth light and that saves souls and lives.

When a certain man was asked whether or not he was a Christian, he replied: "Yes, sir, I am, but I kept it to myself. My wife does not know it and my neighbors do not know it, and I ask you not to tell folks." It is totally impossible to be a Christian and hide the fact.

If Christ be in our lives he can not be hid. We will not want to hide him, but we will be concerned that others find the same Christ.

Andrew came to his own brother Simon and said: "We have found Jesus of Nazareth," and brought him to Jesus. When Jesus is in our lives our Christian religion will show itself real. True Christians have a passion for souls; they bring Christ to the people and the people to Christ.

Jesus in our personal lives will bring him into our family life. Jesus' existence in the home will make the home that which God intended it to be. Jesus' existence in the home always makes the home happy. He was always welcomed in the home in Bethany—welcomed for a sinner to fall at his feet, welcomed to have his feet anointed by tears, welcomed when sickness came into the home and welcomed when death claimed one whom he loved.

If Jesus were in our lives and homes the divorce mill would have to cease. Every couple should in their courtship make the arrangements for their Golden Wedding Anniversary.

Modern conveniences, radios, Brussels carpets, lace curtains, paint and varnish help to beautify the buildings we live in, but the building is not the home. It is the people who live there who make the home. A home can not be bought; it is created by the inmates living Christ in their personal lives.

"I turned an ancient poet's book,  
And found upon its page:  
'Stone walls do not a prison make  
Nor iron bars a cage.'

"Yes, that is true and something more;  
You'll find where'er you roam,  
That marble floors and gilded walls  
Can never make a home.

"But every house where love abides  
And friendship is a guest,  
Is surely home, sweet home,  
And there my heart can rest.

"A house is built of brick and stone,  
Of sills and posts and piers;  
But a home is built of loving deeds,  
That stand a thousand years."

Jesus manifested in the family life will help each one to perform their respective duties. In Eph. 5:22-26 and Eph. 6:1-9 we find the duties for each one of the family, including father, mother, children, servants and masters.

What the world needs today is more women who are real home-makers. The highest position any woman can hold in life is that of a Christian home-maker. You never saw a woman who tried to imitate a man, dress like a man, cut her hair like a man, and who smoked like a fool who became a good home-maker. Wives, be good home-makers; love your husbands and children (Titus 2:4).

A husband's place in the home is to be a good provider. A wife may be a good cook, but unless she has things to cook she can not display her cooking virtues.

A husband and father should stay at home with his family. He should take the lead in worship, in prayer and in reading God's Word. He should be an example for his children. Instead of going to the pool room and club house, he should be at home with his family and help to make the home atmosphere pleasant. Husbands, love your wives, show them that you appreciate them while they live.

"Have you loving gifts to make?  
Do not too long withhold them;  
Give them now that she may take  
And in her heart enfold them.

"Oh, crown her with the wreath today,  
Her hungry spirit asks it,  
She'll never see the rich bouquet  
You place upon her casket."

Another command of import: Servants, be obedient to your masters and earn your pay. Masters, pay your servants that which they rightfully earn.

Children, be obedient to your parents in the Lord. "Honor your father and mother and it shall be well with thee" (Ex. 20:12).

A young man should place his mother first in his respect. To her he should bow and be unashamed. When Bathsheba, the mother of King Solomon, came unto her son with a petition, he first arose to meet her; second, bowed himself unto her; third, sat on his throne; fourth, caused a seat to be given her at his right hand.

Parents, bring up your children for the Lord. But you can not bring them up for the Lord unless you follow the Lord yourself.

A home where Jesus is present in the personal lives of the inmates is a home where—

1. Parents are Christians,
2. Family worship is a daily practice,
3. Motherhood is regarded as sacred,

4. Children are led to Christ early in life,
5. "Integrity is the architect of life,
6. Tidiness the upholsterer, and every relation is
7. Warmed by affection,
8. Lighted by cheerfulness, and
9. Ventilated by industry.
10. The protecting canopy is the blessing of God."

Quarryville, Pa.

## Training for Christian Service

BY M. J. BROUGHER

Hershey Conference, Monday, June 12

(1 Cor. 2: 2; 1 Cor. 1: 23; Philpp. 1: 21; Gal. 2: 20.)

YEARS ago there was a great teacher, who in contrast with many of his order in that part of the world at that time, taught nothing but Christ to the people of his town. Having served his day and generation he fell asleep, but the tradition of his preaching remained long after even his name had been forgotten. There came a day when the people of his town desired to erect a monument to this teacher of whom they had heard their ancestors speak so highly. The monument was erected, a monument without a name, because his name had been forgotten; but on the monument was this inscription: "*He Taught Christ Unto Us.*"

The teaching of Christ remains. All other teaching passes and is forgotten. The immortal teacher is the teacher who proclaims Christ, the sinner's Savior, the same yesterday, today and forever. Why teach something else and something less when we can teach Jesus Christ and his cross? Every service that will last is the service which exalts Christ.

When one is called to Christian service he is called to the place of highest privilege. No other work has greater possibilities, and in no other sphere are there greater opportunities for service. For this Jesus himself came to this earth: "I came not to be ministered unto but to minister." And again, "He went about doing good."

### I. Preparation for Christian Service

This work, therefore, being of such great importance, is worthy of demanding the best training possible of its servant. The early disciples sat at the Master's feet for three and one-half years. This afforded them the best possible training. Who today would not be willing to give in exchange for such a privilege, a high school, college, seminary and university training all combined? But to give one's training in exchange is not the demand of Jesus, but rather to give one's self with his training in consecration to service: "When the burnt offering began, the song of the Lord also began." Then, further, the disciples were enjoined not to depart from Jerusalem, until they were endued with power from on high, Jesus saying unto them: "Ye shall receive

power after that the Holy Ghost is come upon you." And again, "Ye shall be witnesses unto me, both in Jerusalem, Judea, and Samaria and unto the uttermost part of the earth." Such training and witnessing is still possible.

*The Christian Home:* Let me mention the Christian home as a great and indispensable help in training for Christian service. Fortunate indeed is that Christian servant who had the blessing of Christian parents, who being ardent readers of the Word, constant worshipers at the family altar, consistent followers of Christ and regular attendants at church, early led him to the consciousness of an ever-present, loving Heavenly Father, and finding him at the parting of the ways, made him to know that the call within was the voice of Jesus, thus leading him to an early acceptance of Jesus Christ as his Savior.

Who can evaluate the good done by an early consecration of children to God? When Pharaoh's daughter lifted the baby Moses out of the Nile, she unhinged the gates of slavery, set Israel free, and made possible the giving of the Law of Sinai. When Hannah devoted Samuel to God, "For this child I prayed," she laid the foundation of the School of the Prophets, organized Israel into a Kingdom, and laid the foundation of Christianity. Children attain to noblest lives when parents pray. Truly our parents' works do follow them, now that they themselves rest from their labors. And not the least potent and the least blessed among those works is the daily influence of their prayers on our behalf. No rude clamor of the world can altogether dim the sweet reverberation of their prayers in the minds of their children; and if the base solicitations of the world should ever be heeded and obeyed by the children, it will be in spite of and not because of parents' earnest prayers.

*The Visit of the Man of God:* Another childhood blessing to the present successful Christian worker was his contact with the man of God who came to the parents' home on his monthly preaching tours. Saturday evening was given to conversations about the Bible and the church. Here much was learned about God as our Father, about Jesus as Savior, about the Holy Spirit as Comforter. There was much talk about the Trinity and their oneness in purpose. Much was spoken about baptism and the prerequisites to baptism, such as: "Hearing the Word gladly," faith in Jesus Christ as our Sin-Bearer, repentance from sin, baptism as a burial and a resurrection, baptism in the likeness of his death, and the consequent gift of the Holy Ghost. The great historic fact of salvation, resting in Jesus Christ, in his miraculous birth, perfect life, atoning death, triumphant resurrection, glorious ascension and promise to return, was reiterated again and again with much joy and happy anticipation.

(Continued on Page 10)



## ECHOES FROM THE HERSHEY CONFERENCE

Tuesday, June 6

**Till Seven Times?**

So Peter wondered. But his Master's measure of a truly forgiving spirit was seventy times the size of his. The Conference will never be held *that* often at the same place, but this does make seven times for Hershey. And that's the record. Nowhere else have we assembled that many times in Annual Conference on the same grounds. Winona Lake has had six of them. And now that the perfect number has been reached—well, we just don't know what significance that has, if any at all.

We began coming to Hershey in 1915 and have kept it up at regular intervals of three years. But in no other three-year period have such great improvements been made as in the last. This wonderful new Community Building in which the boards and other groups are finding such convenient quarters, is truly magnificent. The facilities at Hershey are much better than ever before. If only that Convention Hall were not so far from everywhere else—but one seldom has everything in this world exactly as he could wish. And some folks are not going to have it that way in the next.

### **The Mission Board Comes First**

The first meeting in connection with the Conference this year to come within our knowledge is that of the General Mission Board at one o'clock today. Bro. Studebaker had not yet found the place of meeting at that hour but came in a little later. Missionaries Clara Harper, Mary Schaeffer, and Anetta Mow were present, representing respectively Africa, China and India. Harlan Brooks, also of India, came presently, and Paul Rupel of Africa, and Norman Seese, formerly of China. There were a few other visitors, among them Bro. E. C. Cawley from far off Western Canada.

When your present scribe entered the room at seven minutes past one, he found Secretary Bonsack reading a proposed resolution in appreciation of the recently departed member of the Board, Bro. J. B. Emmert. The Board directed that the resolution be sent to the bereaved family, be read at the Missionary Convocation next Monday, and be printed in THE GOSPEL MESSENGER. It follows herewith:

### **Resolution on the Death of J. B. Emmert**

WHEREAS, since the last meeting of our Board, death has removed from our earthly fellowship and service our comrade and colaborer for eight years, Eld. Jesse B. Emmert, be it therefore

RESOLVED, that we, the General Mission Board, for ourselves and in behalf of the entire brotherhood, record our deep sense of loss to the work of the church to which he gave studious and conscientious devotion. His experience as a missionary deepened his convictions

in that great work. His work in college made him a friend of youth. A sense of obligation in all responsibilities of the church made him a valued member and leader.

As a member of the Board he was diligent and faithful. He gave careful consideration to every interest and procedure. He brought to every task a deep conviction, but with tolerance and an open mind. His experience on the field made him sympathetic with its trials and problems. His studious mind kept him young. His inspiring personality and Christian devotion made him at all times an appreciated comrade.

We will remember him as a devoted servant of the Lord and a Christian gentleman whom it was a pleasure to serve with and a joy to know. To his family we offer our sympathy in their loss, but commend his life and devotion, and trust it will be a memory of abiding inspiration to all of us.

General Mission Board.

### **The Business of the Board**

The items were numerous, some of them perplexing. The noise of workmen on the grounds outside with their machines and sledge hammers bothered a little but not much. What to do about a nurse, a field budget, salaries of missionaries, relation of the men's work, a request for a contribution to the Jews, the furlough of missionaries and the return of the furloughed ones, and many other minor items which have a way of turning out not to be so minor after all—all this takes time and careful thought.

A stock criticism which all mission boards have to meet at frequent intervals is that of the overhead expense. How such exaggerated stories can get started and keep going remains a mystery. The exceeding density of the human mind has not yet been fathomed. Some good people ask why the so-called independent missions get on so well without any overhead at all. The answer is the same as to the question why fish weigh less after they are dead. They don't. The wrong impression is due to lack of proper information. Some of these missions have a very large turnover in the disillusionment and loss of incompetent and ill adjusted missionaries which you never hear of. Others of them do have an overhead organization that you never hear of because the offices and secretaries are in Shanghai instead of Elgin.

The most serious discussion of the afternoon revolved about the constantly pressing problem of helping the missions to become more and more established churches with their own native organization and native resources to sustain them. A point of special urgency just now is the relation of the missionaries on furlough to this question. Must they all be kept

at home regardless of their qualifications? If they can be dispensed with where they have been working, are there not other possible stations which need them and the gospel message? Can the schools be turned over to native management now? And so on. And then so on some more.

#### **The Green Carpet**

In the later evening while the Board was still wrestling with its problems, we passed a group of women—they were women's work women—one of whom said they wanted to find a certain man supposed to be around somewhere. They wanted to call him in on the green carpet. Women are good at that you know and it's a safe guess that the man needed it. They generally do. Here's hoping that all went as it should.

Speaking of green carpet, did you ever see any more luxurious than that which covers these hills and valleys? The sight of it had put an extra note of thankfulness into the last minute meditations with which we finished the first day at Hershey and fell asleep.

### **Wednesday, June 7**

#### **The New Deal at Hershey**

ON arriving at the 1933 Hershey Conference grounds one can not help but see the notable additions in buildings which have been made. There is a new deal in evidence so far as facilities for holding meetings are concerned. For example, there is the new Community Building. The name is not so high sounding, but the structure is certainly a marvel of beauty and completeness. Indeed, as we had occasion to be in and out of this building we were made to wonder if it was not needlessly elegant for many of the daily uses to which it will be devoted through the years. Then, too, may not the elaborate facilities detract somewhat from interest in the Conference itself? Perhaps that is a question which only time can tell.

#### **Boarding Around**

Wednesday forenoon was reserved for Board Meetings. The Standing Committee begins its sessions Wednesday afternoon. Now with a number of Board members also on Standing Committee, the forenoon of Wednesday is the last free period for extended discussion of Board business. All four of our main church Boards were scheduled to meet. Obviously the writer could not attend four simultaneous meetings, so chose to go to the General Mission Board meeting scheduled for eight A. M. There was some delay getting a key to the room used on Tuesday, but finally it was secured and the Board meeting opened with Bro. S. H. Hertzler leading in prayer. The first matter for consideration was that provided by the Home Mission department. Amongst other things we noted the decision to close the Greene County Indus-

trial School. This step is being taken in view of the totally different conditions which now obtain in the community served by this school. To it have recently come new roads and greatly improved public school facilities. It is also in a region being developed as a national park. Thus the need for the type of school we had set up is rapidly passing.

At this same meeting there was a brief report from a committee appointed to study the circulation problem of the MESSENGER. These are times of special difficulty for all church papers. As has been explained from time to time, such papers must depend upon subscriptions or gifts almost entirely for their income. The questionable and even positively harmful advertising which is the main support of many newspapers and magazines can not be admitted to the pages of church papers. Perhaps we should add, that as church papers go, the MESSENGER is certainly as reasonable in price as any in its class. This is a point which is not always understood by MESSENGER readers.

The writer continued the "boarding around" process, next attending the Council of Boards meeting opening at ten A. M. Bro. Edgar Rothrock led the opening devotions. The meeting was held in the mezzanine room above the lobby of the Inn. Porch rockers were available for most of those who attended, but it was not a rocking chair meeting. Amongst the items considered was the report of a committee appointed to study the annuity situation. There is a feeling that in the past annuities were written under more generous terms than present conditions warrant. Some annuitants have recognized this fact and voluntarily reduced the rate of income. It seems now that it would be well if all interested persons would give this problem thought. The budget, and a report of the executive secretary relative to staff plans and activities, were other matters discussed. Two important items had to go over to a later meeting. They will likely be reported in the notes for Thursday afternoon.

#### **The Standing Committee Begins Work**

For many years it has been the practice of the Standing Committee to meet for its first session at eight o'clock Thursday morning. This year the changed program calls for the assembling of this body at one o'clock Wednesday afternoon. The meeting was called to order promptly by Moderator Bonsack but there were a good many absences when Secretary J. E. Miller called the roll of the districts. Quite a number came in before much time had elapsed.

At the Moderator's request the Editor of the MESSENGER led in opening devotions. He directed the thought of the delegates to the evident need of something more than human wisdom in order to meet suc-

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## Training for Christian Service

(Continued From Page 7)

*The Christian Worker's Personal Experience:* Here the crisis is reached. Regeneration is experienced. The great historic fact of salvation becomes a personal experience. A new personality is born. "Believe on the Lord Jesus Christ and thou shalt be saved," has now become a joyful realization. Then, having received the "Gift of the Holy Ghost," with proper waiting before the Lord and exercise in his service, the Christian personality is developed into an efficient Christian servant. He feeds from the table of truth and grows; he drinks from the reservoir of living water and his thirst is quenched; he opens his heart to the light and the Word is illumined unto him; he is made a "flame of fire" and becomes all things to all men leading them to glorify God. To him Jesus is not an absent Christ, enthroned afar; a dead Christ, entombed in history; an impersonal Christ, imprisoned in a creed; but an ever-present, living Christ filling his life with fellowship and victory.

*Using Educational Advantages:* I trust it does not seem superfluous, here, to say that in addition to this spiritual experience, the Christian worker should avail himself of every advantage of education and training, made possible to him through high school, college, camp, seminary and university. He needs to be well trained in the principles of education, in the art of teaching, and in the principles of learning; he should know the principles of psychology and be able to conduct a mental and spiritual clinic when necessary. If he is a preacher he needs to develop the art of preaching effectively, equip himself with the best methods of personal work, be able to organize his constituency for personal work, and bring to bear the power of the Master's presence. He needs to know how to administer the ordinances effectively. How to make a sick call helpfully, how to officiate at a wedding beautifully, and how to minister in times of sorrow sympathetically.

### II. His Ministry

*His Ministry with Children:* His ministry will be fruitful among the children, in proportion to his ability to enter into the sphere in which they live, and be one with them. He should lead them to know what it means to hear the call of Jesus—the urge of his call in their hearts as they awaken to spiritual consciousness. "The colt where two ways met," might be thought of as an example of the child as he stands at the crossroads of innocence and responsibility. Children thus approached by the Christian worker, will not be afraid and run away from him, but rather seek for his fellowship.

*His Ministry With Youth:* Here the Christian worker has a rare opportunity. He must know youth. He must be sympathetic. The problems of youth grow out

of their experiences of discovery. Here they must be well guided in the discovery of spiritual or theological truth. This constitutes the crux of their problems. If we can lead them to translate the Bible into lives of virtue and consistent living, we shall do them greatest service. What an opportunity to teach them that the Bible is the fountain of all truth; that it teaches not so much the development of man through the ages, but the redemption of mankind through the God-Man, Jesus Christ. Help them to see that Jesus Christ is the great personality through whom the whole Bible fits together. Help them to see that there is a vast area of peace for their lives if they will but grasp and embody through faith and prayer, the great truths concerning God the Father, Jesus Christ the Redeemer, and the Holy Spirit their personal Witness. Teach them that God who upheaved the mountains, hollowed out the seas, and guides the stars in their courses is the same God who paints the pansy, perfumes the heliotrope, and chisels the tiny crystal. The God who holds the universe in his omnipotent grasp is the same God who prepared breakfast for his tired and disheartened disciples, after fishing all night. Teach them to trust God through prayer for everything and their peace will be wonderful.

*His Ministry with Adults:* The problems in adult life largely grow out of their relations in social life, the home life, and business interests. Here, Jesus as their Redeemer, becomes the perfect Example in all their social relations, the yoke-fellow in all the burdens of home life, and the senior partner in all business enterprises.

### III. Keeping Fit

The Christian worker must keep fit by a constant growth in grace and in the knowledge of the truth. He must keep his grip on the power of the gospel. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Though the Christian worker needs the psychology of technique and organization, he needs much more the soul of Christianity. Though he needs to know how to make his church an institution for righteousness, he needs much more to know how to make it a flaming torch of evangelism. Paul in 1 Cor. 13 would teach us that oratory and knowledge and philanthropy can not suffice for charity.

Lastly, let the Christian worker live in the constant hope of eternal glory. "Who has not marked even here the glory of God as seen in a great sunset. Rivers of glory wind through meadows of gold; lakes of glory lie embedded in the evening sky; seas of glory lap the eternal shores with their shimmering waves; and mountains of glory rear themselves to the heavens with cloud-capped summits tipped with the splendor of the dying day. Earth, too, is flooded with this glory. It falls in the dim aisles of great forests and illumines

them; it dances among the wind-tossed leaves; it splashes the trunks of great trees; and it bathes in light the upturned faces of those who watch and worship. If heavenly glory has such an earthly counterpart what must be the glory of the Heavenly City?"

We have been created in the image of God; this furnishes us the motive to glorify him. We have been redeemed by the blood of Christ; this furnished us the possibility of glorifying him. We have been filled with the Holy Spirit; this furnishes us the power to glorify him. Let us glorify him in life; let us glorify him in service, that we may glorify him in glory. Let us "keep on keeping on."

Greensburg, Pa.

### Constant Sharing in His Spirit

BY MERLIN C. SHULL

At the Hershey Conference, Sunday Evening, June 11

OUR generation stands at the parting of the ways. We must choose either Christ or Chaos.

1. In the first place, what we need is a sufficient number *who will share the Master's spirit of faith in his gospel*. In the midst of manifold trials he triumphantly cries, "I have overcome the world." Witness Peter and John singing in prison. See Paul at Lystra rising from his bruises, still willing to press forward, "I am debtor to Greek and Barbarian, to the wise and the foolish, so as much as in me is I am ready to preach the gospel." When Edison says we have not discovered one-millionth of the possibilities in electricity we believe him; but we are slow to believe the kingdoms of this world can here and now become the kingdom of our Lord Jesus Christ. "By faith" let us go out and win the world. For he has overcome the world!

2. Secondly, if we are to maintain this triumphant spirit we must follow our Master's example in seeking *the quiet place*. "Tarry and ye shall receive power." Even Christ said, "I can of myself do nothing." "If great strong men could never be in deep mid-silence open bound to God, no greatness would be dreamed or done." We need more men like Moses, men who have stood by a burning bush; or like Isaiah, who have beheld the holiness of God; or Luther who said, "If some one should knock at my heart's door and say, 'Who lives here?' I must not say, 'Martin Luther lives here'; he is dead, Jesus Christ lives here." We need a new spiritual awareness, a divine sensitiveness.

3. In the third place we need to share constantly in *our Master's spirit of redeeming love*. The cross is indeed the greatest event in the greatest life of all history. But the cross must be more than a great event in history. The love and sacrifice of Calvary must live in us, for if his cross be lifted up in us, the world can not resist him. In the presence of her playmate a little girl made fun of the scarred face of her mother. After a

little the playmate left. Then the scarred mother called her daughter to her side and said: "See that picture?"

"How beautiful," the child responded.

"That was your mother when she was a little girl. One day we raked up the leaves, set fire to them. Your little skirt caught fire, I came to your rescue—and this ugly face is the result."

Thus that face became very beautiful to that little child. Beloved, if we will put enough of his sacrificial spirit, his cross into our service, we will draw the world to our Lord!

4. Again, if our faith is to survive this generation, if we are to escape another dark age, we must share in his high sense of social justice. On one hand there are the great army of unemployed and the lengthening bread lines, on the other there are vast riches and extravagances. "Four thousand families on Park Avenue, New York, spend seventy thousand dollars per family on themselves." The women of this section each annually spend on an average \$6,250 for clothes, \$2,000 for furs, \$500 each in beauty shops, \$900 for hats." Recent investigations have revealed shocking examples of dishonesty in the massing of many fortunes. Hear Isaiah: "What mean ye that crush my people and grind the face of the poor?" Or Amos: "Let justice roll down as waters and righteousness as a mighty stream." Or Christ, the greatest Prophet of all: "It is as hard for a rich man to enter the kingdom of heaven as for a camel to go through the eye of a needle." Do you constantly share his spirit of burning hatred against the oppression of the poor? "Wherever man oppresses man beneath thy liberal sun, be there, my God, thine arm make bare, thy righteous will be done."

5. In the fifth and last place the call comes with great urgency that we constantly share in our Master's spirit of moral courage. "When they beheld the boldness of Peter and John they took knowledge of the fact that they had been with Jesus." Do you possess the courage of a Livingstone to press on? Alone in the heart of Africa, without wife or child or colleague, surrounded by countless difficulties, worn out by forty-five attacks of swamp fever, he writes: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord and go forward." On he went but he could not go much further. His strength was utterly spent. His black followers built a little hut and placed him beneath its shade. The next day he lay quiet. The following morning when they looked in at dawn, his candle was still burning, and Livingstone was kneeling by his bed, his face buried in his hands. He was dead; and he died on his knees in prayer to God for the poor people of Africa. Certainly no one can share in the spirit of Christ without this glorious passion for the evangelization of the world.

Johnson City, Tenn.



## From My Office Window

BY J. E. MILLER

(See Picture on Cover Page)

FOR twenty-six years much of my work has been done in an office. During that time I have occupied four different offices. My present office is located on the second floor of the Brethren Publishing House. The room is large, contains a desk, three chairs, two bookcases, a fireplace and other minor equipment. From the east, through five windows, comes light galore. The location of the room is such that many pass through as they come and go; this does not bother me.

Below me is South State Street, crossing West Chicago Street. Both are main thoroughfares and carry heavy traffic. South along the former are unsightly coal sheds. But they are a necessity in our climate, so are really a thing of beauty. Besides, sewer pipe is always ranked along the side, and again this adds beauty because modern life demands it. The railroad tracks come next with their trains. And next beyond flows the Fox River, one of Illinois' most beautiful streams. In winter its icy cover furnishes a field for skating, in summer after a heavy rain the water rises and is muddy. In dry seasons the stream is very shallow and slimy. Fish, clams, ice and power are its chief products. Beyond rise the buildings numbering in stories from one to fourteen. Church spires point weary folks higher and heavenward.

And far beyond is the horizon with the heavens above. In short winter days occasionally I can see the sun rising far in the east, painting a picture on the many hued clouds such as no artist ever equaled. Occasionally I have gone to the office in the evening and from my window looked upon the moon in all its glory either shining through the fleecy clouds or dimming the distant stars in a cloudless sky. As I look upon these pictures I am made to exclaim,

"The heavens declare the glory of God;  
And the firmament showeth his handiwork.  
Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language;  
Their voice is not heard.  
Their line is gone out through all the earth,  
And their words to the end of the world.  
In them hath he set a tabernacle for the sun,  
Which is as a bridegroom coming out of his chamber,  
And rejoiceth as a strong man to run his course.  
His going forth is from the end of the heavens,  
And his circuit unto the ends of it;  
And there is nothing hid from the heat thereof."

Yes, I like my office, I like my work, I like the view from my office window. Here I mingle with men, commune with God and try to do my bit of the world's work.

*Elgin, Ill.*

## The Lord's Prayer—Its Right Use

BY H. C. EARLY

THE right use of the Lord's Prayer must be determined in the light of its purpose. It was given to teach the disciples to pray—to pray habitually, to pray honestly, to pray intelligently, to pray without empty and meaningless repetitions, to pray with brevity and point. This is its purpose. See Matt. 6: 5-13; Luke 11: 1-4. The right use of the Lord's Prayer is to promote this purpose.

The Lord's Prayer is a model of Christian prayer. Its content inspires the desire to pray which builds the habit of prayer into the life of the individual. Its structure shows the logical form and order of prayer. And its truths embody the principles of prayer, and these principles cover the field and scope of prayer. And these are the essential things we need to know about prayer, that we may learn to pray.

The first thing, then, in the use of the Lord's Prayer is to study it—to study it in the most thoroughgoing manner, in the utmost concentration of our powers, in the most prayerful attitude of mind and heart. It is the most wonderful piece of literature in all history, I judge. I don't know anything to compare with it. In sixty-six small words, according to the Authorized Version, Jesus sets up a model of Christian Prayer, which in statement and implication, in so few words, comprehends the whole realm of prayer. It is an unprecedented example of saying much in brief statement. Even with the most prolonged and diligent effort the human mind is unable to follow the subject in full and complete detail. But that is no reason why the subject should not have the utmost study.

Along with the study of the Lord's Prayer, it may be used in several ways. In the first place it may be prayed word for word as it is recorded. This method requires the utmost deliberation and effort in thought. The movement must be slow, very slow, giving time and making the effort to think out in silence the meaning of each word and sentence as they are uttered, and all in profoundest reverence. It would require pauses, even long pauses, between sentences, giving the mind time to do its best to comprehend the meaning of what is said.

Another method is to follow each sentence and part with an effort to pray out their meaning and the field they cover. For instance, in the first place, we say, *Our Father who art in heaven*, as the beginning and foundation of Christian prayer. The fatherhood of God and the brotherhood of man and man as God's child, open a great, great field, which, if thought and prayed out, brings one right into the very heart of the spirit of prayer and devotion. This method affords the

(Continued on Page 19)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Are Missions Outgrown?

BY M. CLYDE HORST

Hershey Conference, Monday, June 12

THIRTY years ago we returned from the General Conference and announced with rejoicing that the missionary offering had amounted to five thousand dollars. In 1920 the doxology was called for when it was reported that over six hundred thousand dollars had been subscribed for the Forward Movement. A few years later, one hundred and twenty-five missionaries were representing us on foreign soil, and the work was being established in Africa as well as Scandinavia, India, and China. But in the last five years the number of missionaries has been reduced by one-fourth, and the budget by one-half. Now what of the future? Shall we close our missions? Are missions outgrown?

There are several reasons for this forced retrenchment. For example, the economic consideration. A reaction from the abnormal inflation of the post-war period was to be expected. But there are more serious reasons, at least in Christendom in general. Some anthropologists are loath to see ethnic customs and traditions changed in favor of a Christian civilization. Some students of comparative religions are advocating syncretism as the solution of the world's religious problem. Some reappraisers of the missionary enterprise seem to see the hope of the nations in what they term the modern world culture. And most insidious of all, is the spirit of secularism which not only cuts the nerve of aggressive Christian endeavor, but also threatens the very existence of Christianity itself.

The current reappraisal of missions emphasizes several obvious facts. First, there should be a greater unification of effort in the interest of economy and efficiency. But there is more unity abroad than at home! Second, greater responsibility must be assumed by the native church. But are we perfectly willing that Christianity shall become indigenous in our own fields? Third, truth must be respected wherever found. An ancient prophet dealt with Israel's superiority complex by reminding them that while the Lord had brought them out of Egypt, he had also brought the Syrians out of Kir and the Philistines from Caphtor. So God pre-

ceded the missionary to China and India, as Dr. E. Stanley Jones recently declared, and has not left himself without witness among the Gentiles, as Paul avers.

But missions are not outgrown for at least three major reasons:

First, the Great Commission still stands in the New Testament. Although there are textual variations concerning some of the details of the command, the injunction to "Go and teach all nations," appears in every manuscript and version. This post-resurrection report of Jesus' words, moreover, is corroborated by many of the Master's teachings while in the flesh. In the great discourse on Judgment he declared, "This gospel of the kingdom shall be preached in all the world for a witness to all the nations, and then shall the end come" (Matt. 24: 14). Even the Old Testament has a missionary message. The most significant feature of the book of Jonah is not the story about the fish, but the substitution for the common "Doom Song," of a spirit of evangelism in behalf of the nations. The Scriptures abound in missionary emphases, and the climax appears in the Great Commission in which the risen Christ gives the marching orders for the church throughout the age.

In the second place, the need for mission work still obtains. There are yet millions who have not heard the gospel. Missions have not yet penetrated "into all the world," nor has "every creature" been preached to. The religions of the world, moreover, are inadequate. Animism is crude, unsatisfactory to the growing mind, and generally degrading. Hinduism, although mystical, emphasizes negation, is pantheistic and tends toward polytheism. Confucianism and Buddhism are on a higher plane ethically, but both lack dynamic. Islam is monotheistic, but has no mediator, and is sensual. Jesus' words, "By their fruits shall ye know them," judges all of these to their great disadvantage. Mankind has suffered much from these would-be physicians.

Furthermore, it is becoming increasingly evident that nothing else but Christianity will work in our modern world. It alone can bring life and immortality to light, and these are pressing problems among all peoples. It alone has a gospel for a world of sin, and sin is the fundamental problem. Unless the problem of human nature be solved, there can be no permanent solution of any problem. Christianity, moreover, is the only universal religion, and such a religion is demanded in an age that thinks increasingly in terms of the entire world. Tribal religions have been outgrown long ago, and such will be the fate of national religions as well. Only one religion provides for "A parliament of man and a federation of the world," a real brotherhood of man "hid with Christ in God," and the peace and prosperity of the world await the appearance of just such a social reality.

Speaking parenthetically, however, is not the present



world crisis a clarion call to Christendom to be true to the teachings of Jesus? War and militarism are relics of paganism and threaten to bankrupt and wreck civilization. Industrial and commercial exploitation, likewise are pagan, and the present dilemma is but a reminder that nothing but the application of the principles of Jesus to business will work in the modern world. The troubles of all peoples and nations constitute the "hand-writing on the wall" saying to an unfaithful Christendom, "Thou art weighed in the balances and found wanting." Christianity has not failed; it has not had a chance.

In the third place, missions must continue for Christianity itself is at stake. If foreign missions be discontinued, consistency would demand that home missions be closed as well. And what is the difference between home missions and preaching or religious education of any kind? And should all of these cease, the church itself would soon be extinct and Christianity as well. But if it be held proper to teach those who are Christians in order that they may become better Christians, and to evangelize those living in a Christian land, is it not just as necessary, to say the least, to take the message to those who are not Christians?

Furthermore, the enemies of Christianity are not without the missionary emphasis and influence. There are Buddhist temples and Mohammendan mosques in America. Ancient philosophies in modern dress are captivating the very elect. A greater rival than all of these, moreover, is the spirit of humanism which defines the real conflict in modern times as being between, not the various interpretations of religion itself, but between religion and atheism. The church, therefore, must Christianize the world or the world will paganize the church.

Missionary endeavor is based on the assumption that Christianity is universal. When the conception of universality and imperialism is surrendered, missions lag, and Christendom becomes decadent. To say that Christianity is only for the white race, or the English people, is to deny its universality, and to favor syncretism. Syncretism proved the death-knell for the Nestorian Christianity of central Asia centuries ago, and it is the great foe of Christian missions today. Only as the supremacy of Christ is upheld, will Christianity survive. And if Christ be held supreme, missions must continue.

The continuation of missions, and the church itself, therefore, depend on a revival of the New Testament conception of the supremacy of Christ. The apostolic age is still the greatest in the Christian era, in this respect, according to Dr. John McDowell. Peter said, "There is none other name under heaven given among men, whereby we may be saved" (Acts 4: 12). To Paul Jesus had become the cosmic Christ, "Who is before all things, and in whom all things consist." The

Christ of the Revelation is infinitely more than the conception of the medieval artists.

"No mortal can with him compare,  
Among the sons of men;  
Fairer is he than all the fair,  
Who fill the heavenly train."

The Old Testament tells of certain persons on one occasion who were "faint yet pursuing." From a material standpoint, perhaps, we have become faint. Through the economic disturbances the "sinews of war" have become weakened, and aggressive endeavor is somewhat paralyzed. But we can still "pursue," and in persistent pursuit is our only salvation. Our real values are still intact, but if we share them not we will lose our soul.

In the first century, the world, as it was then known, was united politically and economically, but its morale was gone. The ashes were cold on the altar fires. Even John the Baptist was "a voice crying in the wilderness." Into that world went the first missionaries with the message of Christ as Lord, and in due time a new world came into being. Today, the world is larger, yet smaller than ever. Improved communication has made it a great neighborhood. Science has done marvels, yet there is much confusion. Morale is lacking. The ashes are again cold on many altars. Dictators are being frantically enthroned. What an opportunity to preach Christ as Lord and Christianity as supreme! The making of a new world awaits a fresh advance for the "King of kings, and Lord of lords."

I know a soul that is steeped in sin,  
That no man's art can cure;  
But I know a Name, a Name, a Name,  
That can make that soul all pure.  
I know a life that is lost to God,  
Bound down by things of earth;  
But I know a Name, a Name, a Name,  
That can bring that soul new birth.  
I know of lands that are sunk in shame,  
Of hearts that faint and tire;  
But I know a Name, a Name, a Name,  
That can set those lands on fire.  
Its sound is a brand, its letters flame,  
I know a Name, a Name, a Name,  
That will set those lands on fire.

*Lewistown, Pa.*

### Aunt Het on Missions

IN one of Robert Quillen's Aunt pictures, he has her saying: "I believe in supporting missionaries, but there is no sense in walking five miles for dandelion greens until you cut the ones in your own front yard."

Some of our friends who have tried very hard to keep their lawns clear of dandelions could say: "There is just as little sense in expecting any permanent results in keeping dandelions out of your own yard unless you have neighbors who do the same."

## News From the Field

### INDIA

#### General News Letter

C. G. Shull

#### India's New Constitution

India aspires to join the family of nations. When Viceroy, Lord Irwin declared that the country's political goal should be to reach the status of a dominion within the British Empire. To some this is satisfactory. Others demand complete independence. All are united in a demand for freedom, but to evolve a constitution which is workable and which provides a sane and safe advancement toward self-government is a well nigh impossible task. There have been few more difficult problems in constitutional history. Britain must reckon with the die hards in her own country who still mistakenly believe that India can be ruled with the iron hand as in days gone by. This class is interested in the fat civil service salaries and in the other commercial profit to be received from India. "India must be bled," and they are still ready to work on this philosophy. The rank and file of Britain we may, however, credit with a sincere desire to see India advance toward freedom. But how is India with so many languages, castes, religions and communities to be welded together? Besides all of the diversities in British India there are the Native states, territories in India governed by Indian rulers with interests they do not wish to surrender, but some of which must be if a United States of India can result. These are only a few of the factors which have made three Round Table Conferences necessary and the present proposed constitution unsatisfactory to all parties. This proposed constitution was published in London some time back. In common parlance it is referred to as the "White Paper." At this writing the newspapers are giving accounts of the departure for London of the fourth delegation in this effort to work out a scheme of self-government. These representatives now sailing will sit in London with representatives and consider the revisions which should be made in the present White Paper. This joint committee will probably sit for three months or maybe much longer. It is hoped they may finally agree on a report to be submitted to the British Parliament, which is the final arbiter of India's destiny.

The road is a long one and it is taking the patience of India. However, it would seem that the number who believe in consultation and in securing redress by constitutional methods is growing. There is no decline in the passion of India for freedom and in the determination to secure it, but civil disobedience, or non-coöperation, as a method of reform, is waning in popularity.

#### Temperance Reform

The government of the Province of Bombay pledged itself to a policy of prohibition within twenty years. Thirteen of these twenty years are now past, and a competent authority asserts that the Province is no nearer prohibition than it was when the policy was declared. What is the matter? Our own country of America supplies the answer. The problem of prohibition is the same the world over. There are vested interests who wish to sell liquor, and government is in desperate need of liquor revenue to help balance the budget. And so the liquor regime continues. World depression makes a difficult time for the temperance reformer. India is by tradition and religion opposed to drink. But each generation needs education and many hope that a Local Option Act may soon be enacted in every province.

#### Shall Widows Die With Their Husbands?

Over a hundred years ago government made it unlawful for a widow to mount the funeral pyre of her husband. But every year we still hear of a few such occurrences. A woman who does this is called a "suttee." In a recent case before the Bombay High Court four men were accused of abetting a suttee. The court acquitted the four men, thereby not holding them responsible for their failure to interfere when they saw the woman mounting the funeral pyre. The decision is causing some misgivings. Many feel that those who encourage or passively consent to widow burning should be held guilty.

#### Famous Indian Editor Will Lecture in Chicago

Announcement has just been made that Mr. K. Natarajan, the well-known and capable Editor of The Indian Social Reformer, will deliver the Haskell Lectures at the University of Chicago in July, 1933. The subject of the lectures will be "Social Movements in Modern India." Probably no one could be found more competent to lecture on this subject. For years Mr. Natarajan has devoted himself with undaunted courage to the task of his country's uplift and each week there are printed on his magazine those well-known words of William Lloyd Garrison: "I will be as harsh as truth and as uncompromising as justice; I am in earnest—I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard."

A leading missionary editor states that both the United States and Chicago University are to be congratulated on their opportunity to hear Mr. Natarajan. Some Messenger readers will doubtless have the privilege of hearing him.

#### Bulsar

Mary D. Blickenstaff

Miss Shumaker sailed from Bombay for America on April 13. She leaves behind her at Khergam a splendid girls' boarding school, a growing Christianity community, and a flourishing church, which have been built up largely through her labors in the last few years. Mrs. Mow is now in charge of the boarding school.

With the beginning of the new school year in June, the Bulsar mission school will be in the hands of an Indian committee appointed by District Meeting. This committee hopes to develop better facilities for Christian children who wish to specialize on English as they go on with their education. Mrs. Fox will conduct a daily class in English.

The Bible School, after being closed for one year, will open again this summer. This work is under the direction of the Indian Church. Eld. B. M. Mow has been chosen to teach in the school. The Mow family will move from Jalalpor to Bulsar in May.

Miss Ziegler is beautifully demonstrating the missionary's power of adaptability as she goes about her new work of assisting the Drs. Cottrell in the Quinter Memorial Hospital. She had been in educational work at Anklesvar. Now she is serving here until Miss Glessner has had time to acquire more of the mysteries of the Gujarati language. Miss Ziegler gives the following account of an interesting character met in the course of her duties:

Recently a young Mohammedan woman, looking very weak and ill, came into the dispensary. She had a pitiful story to tell of how her husband had cast her off because her folks were poor, and taken another wife. She was not well and could not work, and so had walked seven miles to come to the dispensary because she could not pay the few cents required for bus fare. Of course, she had no

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## KINGDOM GLEANINGS

### Calendar for Sunday, June 18

**Sunday-school Lesson**, Jesus Rises from the Dead.—Mark 16: 1-20.

**Christian Workers' Meeting**, The Turning of the Tables.

**B. Y. P. D. Programs:**

Young People—Healthy Young People.

Intermediate Girls—A Test of My Knowledge of the Old Testament.

Intermediate Boys—What Would You Do?

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Fred Maxey** of Nocona, Tex., June 25 in the Mt. Pleasant church, Southern Indiana.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., June 26 in the Meadow Branch church, Tenn.

**Bro. J. Kurtz Miller** of Pottstown, Pa., Aug. 6 in the Hanover church, Pa.

**Bro. Bernard King** of Ridgely, Md., June 15 in the Cherry Grove church, Md.; June 26 at the Georges Creek church, Md.

\* \* \* \*

### Personal Mention

**Churches wishing** to secure the services of Eld. J. F. Burton, either for pastoral or evangelistic work, kindly note his change of address, from 2325 Des Moines St., to 1781 Walker St., Des Moines, Iowa.

**Bro. Geo. E. Hallett** would consider a call any time after August 31, as part or whole time pastor. Any church interested may write him at Pampa, Texas (Box 283).

**Bro. W. R. Argabright**, Deepwater, Mo., will be available after Sept. 1 for either part time pastoral or evangelistic work.

**Bro. M. Clyde Horst's** revised copy of the address he delivered last Monday (see page 13 in this issue) did not reach us in time for use in this Messenger. When it did come we had the earlier version in type and the dummy pasted up. But what the reader loses, those who attended the missionary convocation gained. This is just one more proof there is something extra to be had by attending Conference.

**Bro. Max Hartsough** has taken the pastorate of the Woodland church near Astoria, Ill. His address is changed from Cygnet, Ohio, to Summum, Ill.

\* \* \* \*

### Miscellaneous Items

**A "Fetch in Party"** for Camp Mack—an appeal to Aid Societies, Men's Work and B. Y. P. D.'s. It has been proposed that one of the ways that friends of the camp would be happy to aid this season would be to donate foodstuffs or grain that could be sold. Therefore the camp directors are appealing to groups and individuals to make June 26 a "Fetch in Party" Day for camp. If that specific time does not suit, an earlier day or later day can be used. But on that day as many as can be welcome to bring or send supplies such as potatoes, canned fruits, canned vegetables, meat, wheat, corn, honey, etc. If you have something special you could give and are not sure it would be usable, please communicate with L. W. Shultz, North Manchester, Ind.

**The Training School and Bible Conference** at Camp Mack June 26-July 2 affords a very unique opportunity for pastors, teachers and officers of the church school to receive some of the best in training at a very little expense. The leadership outside of the state consists of D. W. Kurtz, Rufus D. Bowman, Dan West, Ruth Shriver, Alvin F. Brightbill. If your school has not appointed any one to attend this school, your pastor or superintendent should do this at once. This school is for officers and teachers in prospect or service in Indiana, Ohio, and Michigan. Others are welcome too. Write to Camp Mack, Milford, Ind., saying that you are coming.

**The love feast** of the Geiger church, Pa., will be held July 2 at 6:30 P. M.; love feast at the Beaverton church, Mich., June 25.

**To the Churches of Southern Iowa:** Those having queries for the coming District Conference or any other material that the program committee should have, will please send same to the undersigned not later than July 10.—Tressie V. Myers, District Clerk, Kinross, Iowa.

## THE QUIET HOUR

### The Gerasene Demoniac

**Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39**

For Week Beginning June 25

**Immediately There Met Him a Man With an Unclean Spirit, Mark 5: 2**

Wherever Jesus went the needs of men cried out to him for help (Matt. 8: 1; Mark 5: 21; Luke 9: 37; John 12: 32).

**In the Tombs, Crying and Cutting Himself With Stones, Mark 5: 5**

One could hardly imagine a more fearful and wretched being than this demoniac (Psa. 34: 41; 140: 11; 8: 36; Prov. 11: 3; Isa. 3: 9).

**He Ran and Worshipped Him, Mark 5: 6**

Perhaps he could not ask for the thing he needed, but he could bow down and worship (Matt. 8: 2; 9: 18; 15: 25; 20: 20; Mark 5: 22; 7: 25; John 9: 38).

**Jesus, Thou Son of God, Mark 5: 7**

He knew who Jesus was. So must we all if we are to be blessed by him (Matt. 16: 16; Mark 15: 39; John 1: 49; 4: 42; 11: 27; 20: 28).

**Come Out of the Man, Thou Unclean Spirit, Mark 5: 8**

How truly wonderful are Jesus' words as they are addressed to our deepest needs (Matt. 7: 29; 28: 18; Mark 1: 27; John 5: 27).

**They Asked Him to Depart, Mark 5: 17**

They valued money more than human life (Joshua 7: 21; Amos 2: 7; Zech. 9: 3; Matt. 26: 15, 16; Acts 16: 19).

**He Prayed Him That He Might Be With Him, Mark 5: 18**

You can see why he did not desire to return to his home town. They preferred their swine to him (Luke 23: 43; John 12: 26; 14: 3; 17: 24; 2 Cor. 5: 8; Philpp. 1: 23).

**Go Home and Tell Thy Friends, Mark 5: 19**

Jesus set his new convert at a difficult task (Prov. 31: 27; Hab. 2: 5; Titus 2: 5; Gen. 31: 30).

### Discussion

Do we see property set above human life today? Name some instances of this wrong attitude. Find them as close home as possible.  
R. H. M.

## Echoes From the Hershey Conference

(Continued From Page 9)

cessfully the problems that confront the church today, and to the assurance of James that God is ready to respond to hearts hungry for it. He also referred to Jesus' purpose to take his representatives into a more intimate relation than that of servants and to make them friends. He urged deeper appreciation of this rare privilege and greater desire to prove worthy of it.

There was a touch of humor in the fact that districts like Middle Indiana and Southern Ohio were found delinquent in paying their assessments into the Annual Meeting treasury, and that the delegates had to give assurance that this would be rectified before they could be seated. It was still funnier to see the delegates differing about that old conundrum of "two years in five" when the seat of a certain member was involved. They never can agree on which five to make the basis of the reckoning, plain as the Conference intention seems to some of us. The present rule presumes too much on human intelligence. If the old rule is thought too drastic for our day, why not say that "no delegate may serve more than two years in succession" and let it go at that?

### Six Sections

This was the number of group meetings set for 1:30. We did not learn whether all materialized or not but from what we saw when hunting up the preachers' section we judge that the women had the largest attendance of all. Besides these two, men's work, young people, children's workers and choristers were making bids for recognition. We chose to see what the preachers were about. They had a big subject, administration.

When we found them Pastor Ross D. Murphy was telling them how to deal with disgruntled members. He said the first thing to do is to find out what's the matter. Don't just let it go. It will spread. He named many causes of dissatisfaction but gave his chief attention to this one: something the pastor has said or done, or has failed to say or do. This, he thinks, is at the bottom of most troubles of this sort.

In line with this he urged much meekness of spirit on the pastor's part, readiness to admit mistakes and ask forgiveness. All agreed that it was a fine and most helpful presentation, but some wanted something said, and said it, on the other side. That is, they doubted the wisdom of acting always on the theory that "the customer is always right." Sometimes he isn't and, if possible, should be helped to see that.

Pastor Merlin C. Shull led the group in thinking profitably about the pastor's relation to auxiliary organizations like the Sunday-school, the Ladies' Aid, the Men's Work, the young people. The pastor must show himself a friend to all of them, and boost them. He should suggest things to do, and keep his eyes open for

leadership. He should be a sympathetic listener and take special care to cultivate friendliness with the youth, including the young boys and girls. And organization should have something constructive to do, and the great central purpose of the church should always be kept in mind.

### When the Meeting Couldn't Stop

It was this way: The speaker for the third topic, Rethinking Church Tolerance, was not there to respond, but a little extemporaneous discussion began to stir things. One brother told how the issue of getting on with another denomination had been met in a Wisconsin community. It was time to adjourn but most of the preachers present decided not to do it. So they kept on longer than we were able to remain but we heard enough to assure us that they were grappling with a very pressing and live problem. The general sentiment seemed favorable to a more liberal attitude on such matters as rebaptism and close communion, but notes of warning were sounded also.

This conference on various administration problems which confront the pastor was surely helpful, ably guided as it was by Chairman Hartsough of the General Ministerial Board.

### A Loyalty Crusade

A good subject, wasn't it, for the evening session? "Increasing" seemed to be the keynote—Increasing Church Attendance, Increasing the Spirit of Stewardship, and Increasing in Witnessing.

Pastor A. B. Miller said the first problem had not yet been solved at Hagerstown, but they are working at it and here are some things they are trying to do. He is working harder on his sermons, getting subjects from his people, and keeping the children in mind. They are trying to make the worship less formal and more real, dignified and reverent, but simple and spontaneous. They emphasized the music; always try to have one hymn specially for the children, have children's and young people's choruses along with the adult choir.

Secretary H. S. Minnich spoke on the Spirit of Stewardship, urging these five points: teaching God's plan for life, visualizing the need with concrete cases, suitable forms and methods, efficient administration of the funds, and reporting work accomplished. His discussion was not so much a set speech of his own as a stimulant to the thinking of his listeners, who responded in question and answer and straw votes.

Pastor H. F. Richards, with Witnessing for his theme, invited us to consider the special fruitfulness of the present time when people are shaken loose from material things. Now they can be called to repentance and a new sense of divine love. Our testimony must be given in both life and messages. It would be good to get out and face life in the midnight hour, see sin on

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## PASTOR AND PEOPLE

### Equipped to Preach

BY FOREST S. EISENBISE

Article Furnished by the Pastoral Association

CARS come with "standard equipment," but not so with preachers. There are a number of different types of preachers and the successful ones are not all of the same type. Neither does any one man ever have all the desirable qualifications for the ministry. There are perhaps but a very few absolutely indispensable items in the make-up of the preacher. However, there are almost innumerable "extras" and every preacher needs some of them.

I suppose we can not all agree upon necessary "equipment." Possibly we can not even agree upon those items which are much to be desired. But at least we can consider together a few things which almost a score of years in the ministry have proven, from observation and experience, to be very helpful to the various preachers of our acquaintance.

A preacher certainly ought to enjoy preaching. If there is not real joy in his soul in preparing a message, and then standing before an audience and delivering the same, that man has been cheated of one of the most essential bits of ministerial equipment. This delight in the pulpit may be cultivated, no doubt, but it is highly desirable that a man should know whether he is furnished with a "bent" for public address before dedicating his life to the preaching of the gospel.

The preacher will be only a lecturer, however, unless his joy in proclaiming his message has deeper roots than this. Every minister of the gospel worthy the name must have a sincere faith in God and in his Word, a genuine belief in, and appreciation for, the Christ and his mission of redemption, a profound conviction of man's need of a Savior, and an earnest desire to acquaint men with the only Way out of sin and condemnation and into righteousness and life everlasting.

Granted, then, that a man feels the urge to preach the gospel, and derives joy in the preaching of it. He will find it ever so much easier to do the thing he wants to do if his voice is of sufficient volume, clarity, and carrying power to make his message easily understood. A good speaking voice is a most useful part of the minister's equipment. It is a real joy to know that even those who are somewhat deaf are getting the spoken word.

The minister who is physically robust has many advantages over his weaker brethren. The man of God who can work with the men and play with the boys without apology for what he can do will find his ministry cordially received by many who might otherwise

hold themselves coolly aloof from the man and his work. I have known of men not only being interested but actually won for the Lord because the preacher could shovel gravel, pitch hay, play ball and horse-shoes, and run and jump with the best workers and athletes in his congregation.

A neat, attractive appearance is a big asset. Some preachers I have known evidently shared the convictions of the Hindu holy men in regard to personal appearance. It is not necessary to be "finicky" or a "dandy." But neatness and cleanliness can not be discounted in estimating proper equipment for the ministry.

A preacher ought to really "like" folks. If he doesn't he better not try to preach. And he will need a good strong imagination and a well-developed sense of humor if he expects to go very far in pastoral and evangelistic work. The imagination will enable him to see conditions as they may become instead of as they are, and the sense of humor will save many an otherwise tragic situation.

*Pasadena, Calif.*

### When You Come to the City

BY JAMES M. MOORE

MANY of our people have had occasion from time to time to visit some of our large cities. This will likely continue to be, especially when projects of special interest are put on.

In all these large centers of population there is naturally much of evil. There are dangerous sections, and many pitfalls, of which some are sadly aware.

On the other hand there is much that is good and wholesome. There are places of interest, and much to see that is educational. It is also surprising how much religious activity there is, where men and women give their lives in proclaiming the gospel, distributing tracts and portions of the Scriptures, and ministering to human need in general. To visit these better projects can not but be helpful.

In order to get the most out of a visit to the city, avoid an undue waste of time and money, and escape as much as possible the moral and physical dangers, several things should be considered:

(1) Have in mind as much as possible your purpose in coming, as well as the things you wish to see.

(2) Have your plans made for your stay, and be clear as to how to get to your destination. Policemen and other uniformed persons will try to direct you, but unless you have some idea yourself, this information will often fail to help.

(3) It will be helpful if you can secure lodging with some one you know, or with some of our own people. Provisions are being made for this, especially for the summer.

(4) If in the city on Sunday, be sure to attend one of our churches. You need the help of Christian fellowship in worship, and the church needs your coöperation. This is highly important. It is unfortunate when our own members are in the city over Sunday and neglect the attendance at God's house. God can do far more for us if we keep in close touch with him.

Furthermore, if you move to the city or come to work, above all things look up one of our churches, align yourself with its activities and make yourself a definite part of its work. To do this it will be a decided advantage to locate in the vicinity of one of these churches. It is a distinct loss to the church as well as to the individual to locate far from the church, and then due to the inconvenience of getting to the services simply neglect the spiritual side of life. Many sad cases might be reported. You need us, and we need you, in the great and important task of building Christian communities in these large centers of population.

*Chicago, Ill.*

### The Lord's Prayer—Its Use

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finest mental and spiritual discipline and leads to the building of the most comprehensive prayers.

There is still another method which holds not so rigidly to the letter and form of the Model Prayer. It probably gives more liberty to the leading of the Spirit. It holds that the principles built into the Lord's Prayer cover the field of Christian prayer. Into this realm the Christian enters when he prays. But it does not follow that he is expected to cover this whole field every time he prays. Nor does he attempt it. It is true, prayer has a fixed place to begin and close, but between these two points one may enjoy the full liberty and range of the Spirit within the field of Christian prayer. It is natural and easy, too, to keep first things first without following strictly the form of the Model Prayer. Usually there are certain things hanging heavily upon the heart when we pray, and naturally the prayer is devoted chiefly to them, and all in the spirit of putting the kingdom first. To my mind this method of using the Lord's Prayer is most profitable and most in keeping with its spirit and purpose. It opens and defines the whole great field of prayer and urges the saintly mind to launch forth under the guidance of the Holy Spirit. This is real prayer and much joy in the Spirit.

*After this manner therefore pray ye*, as Jesus instructed the disciples, means simply to make our prayers after the pattern of the model he gave, embodying its principles and covering the same realm as far as we are able to do so.

The old custom of first offering a general prayer and then closing the prayer period with the Lord's Prayer, it must be obvious, was not contemplated in the Model

Prayer. And this is not to reflect upon our godly fathers. If the Lord's Prayer is used in the public service, it should be made the main prayer and should be given first place. For it is the main prayer and deserves first place. Other uses of it rob it of its dignity and purpose.

*Dayton, Va.*

### What Do Ye More Than Others?

BY WALTER S. COFFMAN

"WHAT do ye more than others? Do not even the publicans the same?" In other words, upon what do you lay claim to the name of Christian?

It is feared that there are many who claim the name because of their abstinence from doing evil. They do not swear, profane the Lord's Day, dishonor parents, commit adultery, steal, gamble, drink. Therefore, they think they are Christians. But the rich young man was a model in all these respects; yet he was not in the kingdom.

It is likewise feared that there are many who claim the name because of the good deeds that they do. They make an honest living for self and family, go to church, sing, pray, and put money in the offering. But so did Cornelius; yet he was not in the kingdom.

And some base their claim upon the fact of their baptism. Of course baptism is necessary; it is a requirement. But one has to think of the Pharisees who obeyed all the requirements to the letter. But Jesus said, "Except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no case enter the kingdom of heaven."

One does not have to read between the lines to see that it is that which goes beyond the requirements of the law that we can base our claims upon. To go the mile which we are compelled to go gives us no claim to be called a Christian; but to go the second mile does. To give up the coat which the court takes from us gives us no claim, but to willingly give up the cloak upon which the court makes no demand does give one such a right. To love one's friend is no more than the publican does, but to love one's enemy gives one a claim to the name of Christian.

We come to this conclusion: It is necessary to abstain from evil, to do good deeds, to be baptized in order to bring our righteousness up to that of the Pharisees; but those things do not allow of our entrance into the kingdom of heaven. It is only as our righteousness exceeds that that we may lay claim to the name of Christian. And we believe that a person enjoys the privileges of the kingdom of heaven in proportion as his righteousness partakes of the nature of sacrifice for the sake of that kingdom.

*Yakima, Wash.*



## Echoes From the Hershey Conference

(Continued From Page 17)

the streets. The pastor should seek to put the spirit of witnessing into his people so that not he alone but they will increase in this virtue.

### Some Other Things

We learned later that other sectional groups had been busy too. We even heard the laymen singing and we assume the choristers were taking lessons in that art. Director Ruth Shriver had a carefully worked out program for Children's Workers and herself explained how twisted grown-ups come from misunderstood children. Prof. Minor C. Miller talked of Master Teachers and Remakers of Mankind. Pastor D. Howard Keiper and wife showed, by means of a playlet, how Things Go Wrong and Right in Smithville. All this and more under the general theme, What Shall We Do for This Child?

The Standing Committee had not completed its organization when we left the room this afternoon. We have learned that Bro. H. K. Ober will be the Conference Reader. Board and committee appointments were made which will be given later.

There was a heavy shower with a strong wind about four o'clock which hurt no one so far as we could learn, and modified the temperature very acceptably. The day was warm.

## Thursday, June 8

### Before the Sectional Meetings

THERE was, for instance, the economy breakfast at seven. It looked reasonably that way at least, but the real meaning of it was that a smaller group, sub-sectional, perhaps, had met to think together about the problem of a more Christian economic order. A committee on this subject had been appointed by "the staff" and these men had invited a few others to meet with them. Dan was in the chair and he started things with one of those questionnaires or intelligence tests of which he is so fond.

Valuable contributions were made by Prof. Peters of the University of Illinois, Dr. Resser of Washington, D. C., Secretary Minnich and others. Still others were ready, if there had been more than sixty minutes in an hour. They liked it so well they decided to try it again tomorrow morning. The trouble is, you see, that people who would like to be Christian can not sit still in the face of all the economic injustice which surrounds us and gets into us, without trying to do something about it. Undoubtedly the General Conference must get interested before long.

The Standing Committee was at work too this morning, of course. We did not get details, but understand that it is making satisfactory progress. At this juncture

we heard the chimes calling us to one of the conferences of the morning.

### A Jury Panel

The jury consisted of H. B. Speicher, a public school superintendent, Mrs. H. B. Speicher, a parent, Mary Grace Martin, a Sunday-school teacher, Ross D. Murphy, a pastor, Ruth Shriver, a psychologist, Minor C. Miller, a State Council Secretary, and H. L. Hartsough, the community grouch. Facing the jury was a child, Geraldine Zigler. The question was, What shall we do for this child? Judge L. W. Shultz presided over the discussion. Each member of the panel presented his views of the case, after which there was an interchange of question and answer among them. The verdict seemed to be that the child was worthy of the best that could be done for her, that experiment and experience were teaching valuable lessons, that some real progress was in the making, and that we should go on doing the best we can.

Secretary Zigler had explained at the beginning that the ministers who were in separate conference yesterday were joining the Christian Education section today because they were so vitally interested in it. The method of presentation was unique and undoubtedly made a favorable and forceful impression.

### Christian Education for 1933-34

This was the general theme for the session. Next in order was the address of Secretary R. D. Bowman on Our Greatest Present Needs in the Program of Christian Education. He named four: (1) To get the pastor to realize his responsibility, (2) to inspire teachers to do what they already know, (3) to give attention to the selection and training of leaders, (4) to realize our responsibility to guide Christian growth. These were all elaborated with much detail and vivid illustration. We can only give some of his many strong points, without any attempt to classify them.

The pastor must labor to develop an educationally minded church, should give leadership in building the program, sometimes conduct classes in church membership and be ready to act as a substitute teacher. We must realize that teachers need dynamic more than technique. To get this they should share the life of their pupils, and to this end the pastor should have personal talks with them, put them on his pastoral calling list and have special prayer meetings for them. They must be filled so full that they can teach out of the overflow.

In the matter of selecting and training leaders, though encouraging the standard training courses, Bro. Bowman would not depend on these. He would urge more intimate personal contacts after the method of St. Francis, Kagawa and others, and above all, the Master Teacher, Jesus. He commends reading courses and

workers' conferences. On the point of guiding Christian growth, our great failure is with the pattern makers. We must have leaders fit to lead. We must realize that growth comes through experience. We must give direction by stimulating ideals. We must provide opportunities for normal fellowship with God.

#### **The Pastoral Association**

Before adjournment the officers of the Pastoral Association presented the names of the ministers who had passed away during the last year. The audience stood for a moment in silent tribute to their memory, after which Bro. Frank Holsopple led us in vocal prayer. We had not realized that so many had gone from labor to reward within a twelvemonth.

The present organization of the association was continued with Pastors J. Clyde Forney, Ross D. Murphy and C. G. Hesse serving respectively as Chairman, Vice-Chairman and Secretary-Treasurer.

#### **When Does a Conference Begin?**

It is coming to be a pretty fine point to decide just when an Annual Conference begins. The opening public session is scheduled for Thursday evening at 6:00 o'clock. But since Tuesday there have been meetings and meetings. Even your reporters have been busy. And as for the Thursday afternoon sessions, the first one on the list comes pretty near being the opening session, in fact if not in name. For up until this point the meetings have been sectional, or set up on the basis of special activities or interests. Now at the 1:30 o'clock meeting there is to be a joint session of the sectional conferences.

#### **Comparing Results**

The idea of the first meeting for the afternoon is to compare results, but not in a competitive spirit. It is simply that there may be a common sharing of the best in the thinking of the several groups. The session was opened with the singing of several fine old hymns led by Prof. Charles Roland of Juniata. The opening prayer was by Eld. G. N. Falkenstein. Then Bro. M. R. Ziegler introduced the speakers.

Bro. Geo. L. Detweiler summarized the findings of the Choristers' Conference. As a key to how important music is considered, we recall that Bro. Detweiler reported a feeling that church choristers should be dedicated to the ministry of music much as ministers are ordained for the preaching of the gospel.

Mrs. E. G. Hoff spoke for Women's Work. And from her summary we learned that the women realize the great opportunities which are theirs, and that they are determined to meet them in specific and detailed ways. They are perfecting and correlating their organization and wrestling with such important problems as good literature in the home, support of the Eighteenth Amendment, etc.

Bro. R. E. Mohler, executive secretary for Men's Work, spoke for the youngest organized group in our church life. He urged that Men's Work is not something separate from the church, but just a unique type of kingdom work where the men are to find expression and enjoy wholesome fellowship. There are now 211 congregations with local Men's Work groups. As a project, the men are planning to sponsor the November Home Missions Offering.

Bro. Minor C. Miller spoke for the Children's Workers' group. Bro. Miller stressed four points: the importance of education for Christian living, the need of instruction making for better home life, the necessity of lifting religious education to the level of public school education and keeping it there, and the significance of an adequate supporting public sentiment. It is a day when leaders should rededicate themselves to the teaching task.

For the young people, three representatives were chosen to speak. Sister Edna Wolf spoke of the growth and organization of peace sentiment amongst our young people. Have you heard of the Twenty Thousand Dunkers for Peace Movement? Bro. Caleb Bucher spoke of the need for the right types of recreation. It seems the young people are working toward a philosophy of recreation which shall even include something for family life. Bro. Virgil Weimer told something of the impact of current economic problems on young people's thinking. For example, they were asking and trying to answer such questions as: What is good business? What do you say? The young people felt good business is that in which both sides profit. So these young people have discovered for themselves one of the basic principles of sound trade.

For the minister's groups, Bro. DeWitt Miller brought the summary statement. He spoke of increasing loyalty, a greater recognition of the principle of stewardship, and the need for witnessing for Christ. Bro. C. E. Davis summarized his impressions. He thinks we live in a world which has lost its moorings—one which can only be saved by the spirit and example of Jesus. Special music was furnished by the ladies' quartet of Bridgewater College.

#### **Opening Public Session**

After the joint meeting just described, the women had a mission project program, the young people a meeting in the Hillside Auditorium, the college presidents and trustees a meeting in the lobby of the Inn, and the Council of Boards a meeting also at the Inn. Meanwhile it came to be time for the evening meal, yet we found on the program: "Bible Book Study, 6:00-6:50." Though set for a rather unseemly hour, we found the speaker present and a number of persons on hand to hear. Bro. C. N. Ellis gave a scholarly survey

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## HOME AND FAMILY

### Trust

BY ADA CASSELL SELL

What if the flow'r decked garb of spring  
Should stay away?  
What if a blizzard rough and drear  
Greet August day?

With him to whom we trust to bring  
The seasons round  
An answer to life's problems grim  
Is surely found.

*Altoona, Pa.*

### We Ought to Save More Money

BY ELIZABETH R. BLOUGH

You should have seen Rachel Ann, slender as her own daughter, Llorra. Her brown eyes were alight with tender feeling as she told Joe that as Henry needed twenty-five dollars, they ought to lend him the money. "He's your own sister's son; we can't refuse them."

"No," replied Joe doubtfully, "I only hope it is a loan and not a gift."

"And you were going to put that money to our savings account?" There was a pause, then the rich, colorful voice went on, "But we'd never forgive ourselves if we refused Henry. He can't graduate from college without paying his debts."

"We ought to save more money." Joe repeated this as if it were the refrain from an old song. Rachel Ann's generous spirit prompted many gifts and the "savings fund for security," as Joe called it, suffered.

"We are going to save more, you'll see," promised Rachel Ann. "I'll do my own work, and I'll certainly go through the winter with my old coat."

"That's more than I can do," said Llorra.

The very next evening when Rachel Ann was frying doughnuts for supper, Joe came in and sat down to tell his story. "You know that Timothy is a plain failure in the store? I had to discharge him today; Ed and I can get along far better alone."

Rachel Ann piled up some snowy towels; she had finished her ironing, but some of the things had not been put away. "Yes," she began slowly, "I know you can get along better without Timothy's getting down sugar instead of salt, but what is to become of him?"

"That's on my mind too."

"Well," Rachel Ann looked at Joe across the pan of sizzling doughnuts, "he can do some kinds of work; Dr. Kendalls need some one to tend their furnace. He can sleep above the store." In a few days, Timothy had the care of three furnaces. Rachel Ann found that her neighbors, who were doing their own work, were glad

to give over their furnaces to Timothy. He ate in Rachel Ann's kitchen.

"He's not a bit of trouble, and he's so willing to work. We couldn't let him get clear down discouraged."

"As for that," said Llorra with all a young girl's hard-heartedness and cynicism, "Timothy has never been as well off in all his life as he is right now. And they say money is scarce."

It was a gray, drizzling November day when Llorra, just home from school, called: "Mother, what are you doing in the attic?"

"I am coming," called Rachel Ann as she came in with two sacks of rags. "Since we are driving down town, we can stop at Aunt Lizy's and leave these."

"But we'll go to the store first, I must have that coat, it's cheap at the price offered."

So it was not until on the way home, they drove to Shantytown, down one of the meanest streets. Rachel Ann took her sacks into Aunt Lizy's bare little room. Llorra waited patiently for a time, then she honked her horn; then she went into the house. There stood Rachel Ann with two cheap calico rugs over her arm; Aunt Lizy had three dollar bills in her hand with some change.

That evening, Joe noticed the new rugs and Rachel Ann tried to justify her purchase. "We needed them here, at the kitchen sink and before the door."

"I thought our Sisters' Aid Society looked after her," remarked Joe.

With a slightly bewildered air, Rachel Ann answered, "Oh, they won't let her suffer," but her answer lacked conviction. She knew that the numerous calls for money and help to which their society was trying to respond, made it almost impossible for them to look after Aunt Lizy. She added, "My mother used to care for some of our poor."

Llorra and her father laughed as they asked, "How much are we going to put in the savings fund this month?"

Rachel Ann's astonishment was delightful. "You wouldn't let Aunt Lizy go cold and hungry just to put a few more dollars in that fund?"

"If I had a princely salary—" began Joe.

"I know, I thought I'd do my own washing; Timothy could help me. But when I mentioned it to Sally, she burst out crying, 'Oh, don't send me away; I've only got two outside of your'n now. 'Pears like everybody's doin' their own work.'" Joe was reading the evening paper by this time and Llorra silently turned the pages of her botany review.

On the following Sunday, when they came home from church, Rachel Ann slipped on a big gingham apron and Joe and Llorra followed her into the kitchen. Its shining cleanliness and sunny outlook always drew

them there. They talked of the sermon, and Joe said, "Llora, you are going to Hershey Annual Meeting, this year."

"But the savings fund?" protested Llora.

"I'd feel as if I'd robbed you of something, if I could not give you the benefit of the young people's conferences."

"You can drive the car, it need not be an expensive trip," said Rachel Ann, as she took a pie with fluffy lemon meringue on top from her oven. They sat down to a leisurely dinner; as Joe served roast chicken and stuffing, he said, "Mother, you always make us so comfortable, that I haven't the heart to envy any man his riches."

"And we're going to save more and put more money in the savings fund," said Rachel Ann hopefully.

"I think so. The Lord has blessed us with health, we'll trust him," was Joe's answer. He knew that Rachel Ann was one of those who see things that many people can't see. She took care of those who were neglected by other people; she would, in all the coming years, do more for others than for herself.

*Bridgewater, Va.*

### Briand—Peace Hero

BY JOHN E. STONER

GALILEO found out things about the stars that others could not see with the aid of the most powerful telescope. That is genius.

Since the war France, burning with revenge, has for the most part been anxious to humiliate and oppress Germany in every possible way. Invaded three times in a century, victorious after having tasted the bitterness of crushing defeat, the French naturally were inclined toward the most repressive measures for Germany.

Into this situation came Briand. He led the movement to recall the French soldiers from the Ruhr, and he looked forward to removing all foreign soldiers from German soil. He helped to build the Locarno agreements and bring Germany into the family circle, the League of Nations. Clemenceau had planned carefully to keep Germany paying damages to France forever, but Briand paved the way for total abolition of reparations by getting Germany to accept the Young plan at The Hague. He made plans in an economic conference which, had the people been willing to accept them, would have checked the severity of the depression. He boldly planned for a United States of Europe which might have prevented the occurrence of the depression in Europe. He was the first responsible statesman to sponsor the outlawing of war, and the Peace Pact which outlawed war bears his name.

All this Briand did while a minister in the most militaristic nation in the world since the war. Compare this

with the record of any statesman regardless of how peaceful his people have been. Would that some American statesman could have done as much even with our more peaceful people.

If leading a hostile minded people toward the path of peace in spite of adversity is a sign of greatness, Aristide Briand was great.

*Ft. Wayne, Ind.*

### The First Mile

BY LULA R. TINKLE

How often we hear the well-meaning, self-righteous man boast of his bigness of heart, "always ready to go the *second mile*." Yet we must get out the lantern and search the streets diligently to find the one who has enough of that rare Christmas virtue, forgiveness, to go the *first mile*.

The other day a woman came into our home lamenting that she must do all the work on the Sunday-school class refreshment committee, because Mrs. B, the other member of the committee, would not speak to her.

I said: "That does not sound very well for sisters in the same Sunday-school class." She readily agreed that it did not, "But," she added, "it isn't my fault. I am willing to treat her as a friend. Of course, she has done me a great wrong, but I will speak to her if she will speak to me. I am always ready to go the second mile and will treat her right if she comes and confesses her mistake and asks forgiveness. I think that is my Christian duty to forgive her."

This woman had misinterpreted and misapplied the teaching of Jesus on the *second mile*. He was not referring to forgiveness or reconciliation of brothers in the church. He was teaching the principle of non-resistance, an endurance of unjust afflictions and hardships instead of retaliation and retribution. She misapplied his teaching when she intimated that she was going a second mile by being friendly to the woman who came and confessed her wrong. She deserved no praise or reward, neither was she going a second mile. This was an opportunity for her to go a *first mile*. To be willing to forgive regardless of injuries heaped upon us, to make the first steps, breaking the ice and clearing the snares, trying to reach a reconciliation—this is going the *first mile*, and it requires an abundance of love and Christian courage. The injunction, "Go to thy brother," requires much more courage and love than to stay at home and wait for "thy brother" to come to you. How many misunderstandings, heartaches, and hours of grief might be avoided if Christians would only grow into that Christlike spirit of forgiveness, so that they would be ready and eager to go the *first mile*.

During a revival in a certain church the evangelist la-

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## Echoes From the Hershey Conference

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of the Gospel according to Mark. He saw it as a drama of redemption written especially for a Roman audience. What he had to say was worthy of a much wider hearing.

### The Welcome and the Response

The later evening service opened at 7:30 o'clock with Bro. Geo. L. Detweiler leading the singing. There was special music at this session by the Lebanon chorus and the male quartet from Elizabethtown College. The speakers of the evening were Brethren H. K. Ober and F. E. Mallott. Mr. M. S. Hershey was also on the platform. Bro. Ober's subject was: The Church of Our Forefathers. He reviewed briefly the beginnings in Germany and the principles which characterized our people. He showed how on their settlement in Pennsylvania, the Brethren had spread along the bottom lands of the Schuylkill River. The early churches were mostly named after some creek. The old Spring Creek church stands in the outskirts of Hershey. We learned that, as Bro. Mallott was soon to say, it was a fitting thing for the Brethren to meet at Hershey, a district made sacred by the activities of other days. Bro. Ober closed his address with a tribute to Mr. Hershey, our "Chocolate Friend."

Bro. Mallott, in his response, gave his audience a new appreciation of the pietistic factor in American history. He explained that there has been a tendency to overlook the contributions of certain of the early foreign language groups. He stated that authorities are now placing the pietistic next to the Puritan factor, which the former supplemented. However, the ideals of these primary American groups are now in danger, chiefly due to the emergence of new and unsympathetic groups in American life. The inert immigrant groups arriving since 1880 are now finding their voice and power and challenging our Puritan and pietistic ideals. As our fathers saved the west by building churches and propagating their religious ideals, so we of today may save the nation by remaining true to a noble heritage.

## Friday, June 9

### Morning Worship in Convention Hall

THE first period of morning worship was scheduled for Friday morning at eight o'clock. And this is the morning and the hour. The sky is clear and the sun blazing bright. There is every prospect of another sweltering day. So the cool of Convention Hall is inviting, before the sun has had time to turn even it into a bake oven. But as yet few have found Convention Hall. Most of the preliminary meetings have been held in the Community Building or the Inn, with the result that people are confused, or at least not finding the place of assembly. By actual count barely a score of

persons were on hand at the time scheduled to begin.

But the song leaders and the speaker of the hour were present. Holy, Holy, Holy, and Come, Thou Almighty King, played on the chimes, served to call those present to worship. Meanwhile others came in. After the singing of Nearer My God to Thee, Bro. F. F. Holsopple, pastor of the Washington, D. C., church, led the morning worship.

### The Bible in Europe Today

The next on the program was an address by a representative from the American Bible Society. The announced speaker could not be present, but his place was ably taken by Dr. James Oscar Boyd, the secretary of the oldest foreign branch of the society. This branch has headquarters in Vienna. From the standpoint of the work of the society Europe may be divided into three regions. Generally speaking, northern Europe is Protestant and open to the distribution of the Bible and scripture portions. The east, or soviet Russia, is closed. In southern Europe encouraging changes are taking place. Contrary to what one might suppose, the Italians are showing much interest in distributing Bibles. Even the Catholic church is making some advancement in this respect. In Greece there is a growing interest in the Bible in Greek. In Turkey important innovations have come, the chief of which is the adoption of the Roman script, which is helping to make western ideas available to the Turks. This may mean much in the way of interest in the Bible.

### Christian Stewardship

Christian stewardship was the theme given consideration at the nine o'clock hour. As indicated by the printed program, three speakers were to treat as many aspects of the subject. The first scheduled speaker, Bro. Frank N. Sargent, could not be present. His paper was read by Bro. Grant Weaver. The paper was a careful survey of The Teaching of the Bible Concerning Property. The conclusion was that no Christian really owns property; what he possesses is in the nature of a trust to be used in faithful service.

What is the place of money in the church program? Bro. Otho Winger took up this interesting question. He pointed out that the program of the church is really the promotion of the kingdom. Now in the promotion of the kingdom money is useful as a medium of exchange. It makes it convenient for one person to change or transfer the stored up energy of his life. Thus the farmer may change dollars gained raising hogs or wheat into personal Christian service rendered by a missionary in far away India or China. The stored up life is represented by money and property should not be wasted, but conserved for noble uses. How unfortunate that accumulations both great and small should be allowed to fritter away!

Next, consider with Bro. Levi K. Ziegler, stewardship as related to leisure time. American machine methods are setting men free. We are having more and more leisure time. What is to be done with it? It is too precious to waste. It should be used in character developing activities. It should be invested for the progress and glory of the kingdom. A summary statement prepared by Bro. Ziegler will be found in this issue of the MESSENGER.

#### The First Bible Hour

The first Bible Hour came at the end of a full forenoon. Meanwhile it had been getting warmer and warmer, so much so that the multitudes were hot and weary, often restlessly moving about to find some cooler spot, usually without the hall. But in spite of adverse conditions, the Spring Run chorus from McVeytown, Pa., sang a most splendid anthem in spirited fashion. The concluding address for the morning was by Edward Frantz of the MESSENGER, on Jesus Christ, Our Redeemer and Lord. The speaker sought to clarify the meaning of the doctrine involved, to present its implications, and to stimulate the urge to do something. There is hardly space here to develop the supporting statements made, so we will bring our notes for Friday forenoon to a close.

#### Live Issues

It was a pity to miss them but for reasons which need not be explained here, the MESSENGER was unable to attend the first session of the afternoon. We are the more easily reconciled to this fact however because we hope to have for later publication digests of the three addresses given. This does not quite atone for missing the living presence of men like A. C. Baugher, Paul H. Bowman and F. S. Carper, though it may be just as well for you, since you could not have that anyway. Here are the themes discussed and you will agree that they are live ones: Meeting the Present Temperance Situation, The Call for World Brotherhood and Integrity in the Face of Debt.

Look at the rest of the afternoon program: Persecution of an African Christian (dramatic presentation), a meeting of the District Directors of Children's Work, a supper Conference for District Budget Field Men, Outing and Vespers for Young People, a picnic supper for Children's Workers and Pastors, Picture Interpretations, an illustrated lecture on Christian Education in the Church of the Brethren, Chorus Rehearsal, and a Bible Book Study on the Acts of the Apostles. All of this, mind you, before the later evening meeting which is to be the opening business session of the Conference. No, we are not going to take it all in.

Aside from ordinary limits to human endurance it's hot today, exceedingly uncomfortable. It is almost

equally trying to speaker and listener. Not to mention the reporter.

#### Paying the Price in Africa

Our people like portrayal of conditions in our mission fields. This is always a popular Conference feature. It was this afternoon, with Missionary Paul Rupel directing the presentation of scenes among the native Christians of Africa. Sister Austin first led in singing "I Would Be True." Then came a regular business meeting of the church at Garkida. The need of Christian teaching at some distant point is explained and a man and wife are to be selected to go on this mission. Ballots are distributed among the fifteen seated on the floor. The choice is made and announced.

A week later we see the young couple in their native Christian compound arranging for their journey and deciding what to take along. The pagan mother of the bride opposes the project with every possible resource of argument and ridicule. Could they think of taking their babe to such a place? Some spirit will kill it. And they are throwing away a chance to establish a home on a good farm. Some strange spirit must have possessed them. But all she can say does not affect their purpose. They are determined to go.

Six months later they are back from their mission. Their friends, Christian and pagan, come in to see them. Sure enough, the baby did die, and the taunt of "I told you so" is almost more cruel than the loss itself. But the devotion of the pair is unaffected. They are ready to go again. They prove faithful. Incidentally we noticed that "Have you slept well?" seems to be the African way of saying "How do you do?"

The closing scene is in the missionary's home. As he contemplates the unswerving faithfulness of these uncultured natives he meditates: "My Christianity has cost me nothing." It was announced that missionary societies or other groups desiring to put on the little play can secure it from H. Spenser Minnich.

#### Doing Christian Education in Pictures

Not the education exactly, though those who saw it must have experienced some of that, but the presentation of the cause. Secretary Rufus D. Bowman did it, assisted by Editor E. G. Hoff who had himself made the slides. You will surely want to have this illustrated lecture in your community. It is both effective and interesting. Write Bro. Bowman and ask him when he can come to your place and give it.

There were a few pictures of scenes in the life of Jesus, but most of them were of present day life, people and places and things that you yourself know or know something about. The idea is to show that the program of Christian education is built for the babe, for boys and girls, for the young couple starting out in life, for



## The First Mile

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bored a whole week, spending his strength and time trying to bring about a spiritual revival. But every day he felt as if he were battling against a great wall in the dark. It was very evident that the Holy Spirit was finding no place in their midst. Finally it was revealed that two influential families, leaders in the church, had been on unfriendly terms for more than a year. Some very bitter and unchristian things had been said and done by both families, and neither of them would ask forgiveness or attempt to confess a wrong. The minister spent hours in these homes, trying to bring about a reconciliation. It seemed impossible to continue the meetings under the existing conditions.

Finally one woman had a vision, revealing her dwarfed soul in the sight of her Christ, whose last words had been, "Forgive them, for they know not what they do." She set out at once, and walked four miles to tell the offending family that she believed they were both in the wrong, and wanted them to forgive her. She was received kindly by the shame-faced offenders, and all rejoiced in renewing their old love. The next night they sat side by side in the revival service. A real revival began, and many souls were born into the kingdom.

Many can testify to their sorrow that waiting makes the offense seem greater, and every hour of procrastination makes the mile seem longer. What an opportunity to grow in favor with God and with man when we can be big enough to manifest the Christlike spirit, and go the *first mile*.

*Columbus, Ohio.*

## News From the Field

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money to pay for medicine. She wept and plead that she be given medicine that would make her well soon so she could earn her living. Should we be the Good Samaritan to her?

Manchaben, a young Hindu widow, who was mentioned in Bulsar notes some time ago, has passed on to be with her Savior, whom she learned to love during the long months spent in the mission hospital. Her courage and faith as she entered the valley of the shadow were remarkable considering her background. She found peace in Jesus. Her relatives welcome the missionaries and Indian helpers into their home. While not yet persuaded, they at least have a friendly feeling toward Christ. The seed has been sown. Who can tell what the harvest will be!

An old father, a high caste Hindu, brought his young daughter to the hospital for help. She had been a widow since childhood, and now was in disgrace. It was suggested she be cared for in a Christian institution where her shame would not be disclosed and her unborn babe cared for. When it became known she would need to take Christian food and water, they sadly turned away; for to their minds

that would be even a greater sin. Such are the shackles of caste rules and customs. Truly are these people bound; and only the shed blood of our Lord Jesus will set them free.

## Stems and Coarse Leaves or Flowers

BY OLIVER H. AUSTIN

THOSE who have studied wild flowers tell us that they do not take kindly to civilization. Many have been transplanted into our flower gardens but they pine for home, the sweet wilderness of nature. Chicory shows a heavenly blue in the starved upland pastures, but when set in rich soil and petted, it goes to stem and coarse leaves, the flowers being few and inferior. It can not stand prosperity. Is humanity like unto the flowers?

During the years of prosperity our civilization has produced too many stems and coarse leaves of crime, selfishness, immorality and hatred. Prosperity has not borne blossoms of brotherliness and peace, unselfishness and helpfulness, sacrifice and devotion to the cause of law observance and home building—principles that will lead to a stronger republic. "The worth-while citizen upholds the law; the weakling dodges or breaks it." Civilization can only develop as liberty is curbed in the interest of the general welfare. Every one must learn to say *no* to his own desires for the sake of others; that is being a good citizen. Let us hope that during these days of readjustment society may produce more flowers and fewer stems.

Education has likewise suffered in this modern age and has brought forth too much that is undesirable. People have been thinking mostly of better jobs and bigger pay, of shorter hours and more leisure, rather than seeking to know the truth that they might be better prepared to serve the cause of humanity.

In the days of prosperity the church seems to have had the tendency to produce "stems and coarse leaves" of amusements, pleasure seeking and worldly indulgences rather than the flowers of sacrificial devotion to the cause of Christ. She has allowed selfishness, anxiety for the things of the world and a mad rush for material wealth and ease to take the place of a deep interest in the things of the kingdom of God. Loyalty, dynamic faith, spirituality, love for God, sacrificial service and hunger for the realities of life have been crowded out by the lesser things. "A safe rule for the Christian is never to indulge in an amusement that links him with a great evil." There is a legitimate place in the Christian's life for amusements which are creative, but not for those which are dissipative. Self-indulgence, pampering the physical appetite, loosening the bonds of self-discipline and restraint set at liberty all the imps of human weakness that ravage the moral nature, dragging it down to disgrace and shame. A

Christian is not one who merely takes the name of Jesus on his lips, but one who definitely accepts Jesus as Lord and Master to whom every act will be submitted for his approval. Brethren, let us pray earnestly for the church we love that she may produce more flowers of godliness and fewer stems and coarse leaves of worldliness.

*McPherson, Kans.*

## An Observation on the Times

BY A. H. RITTENHOUSE

IN a cartoon appearing recently in a metropolitan newspaper, a striking contrast is made between the present and the older generations. A young girl is shown standing at the newel of a stairway in a home. The clock in the hall shows the hour of four. The girl's one hand rests upon the electric light switch, the other is stifling a yawn, as she calls up the stairway, "Shall I turn the light out, mother, or leave it on for grandma?" I am taken back forty years when our family would gather round the old melodeon on a Sunday night and sing the old gospel hymns. When we came to *Where Is My Wandering Boy Tonight?* mother would wipe away a furtive tear. Big brother was away from home in a distant town, he had a job and wrote home every week, but mothers were like that in those days. Today, the old song would have to be revised to: *Where Is Our Galloping Grandma Tonight?* The answer possibly would be: "Highballing up and down the roadhouses of the land," or if not that bad, possibly, "Out at a bridge party, hoping to win a prize."

*Mount Morris, Ill.*

## CORRESPONDENCE

### THOMAS ANNIVERSARY

The beginning of the Brethren church at Thomas, Okla., dates back to May 4, 1895. The first organization was effected in a dugout, four miles from the present town site. For a time services were held in the dugout homes of the settlers. The first Sunday-school superintendent went barefoot to attend to his duties on Sunday. To him spiritual needs were a greater necessity than were shoes. At present the church is housed in a commodious building in the eastern part of Thomas; this was dedicated in 1908, the fourth location since its organization. Here on May 7 this year was celebrated its thirty-eighth anniversary with an all-day meeting.

Present at this meeting was Mrs. Lydia Showalter, the only resident charter member, save one—Mrs. Anna Dobbins. The husbands of both of these sisters have passed on. Mrs. Showalter told how her husband had tramped from one dugout to another in 1895 to locate those homesteaders of Brethren faith; how he found nearly twenty and how the church was organized; how it grew from dugout to tent to churchhouse. Less than three months after the church was organized Bro. Showalter, a deacon, was claimed by death. In November, 1932, under the preaching

of his granddaughter's husband, E. J. Glover, ten of his grandchildren were baptized into the Thomas church.

An interesting part of the program was the reading of letters from former resident members: Louis and Van Goodman and their wives, Mr. and Mrs. Frank Showalter, Mrs. Minnie Rodes, Brother and Sister D. E. Cripe, Jo McAvoy Unger, Minnie Hutchison Lehman and N. S. Gripe, the first resident minister. Messages were also read from men who have worked as evangelists: A. J. Smith, J. H. Morris and J. R. Pitzer who often visited as a member of the District Mission Board.

A great loss, and one felt keenly by the Thomas church, was the death of Bro. J. Appleman last June. He was the first elder in the District of Oklahoma and came to this church by letter in 1902. His widow, now eighty-two, was present at the homecoming exercises. W. B. Gish, one of the first elected ministers, gave an interesting account of his years of service. His work has been much as a field worker in schoolhouses and towns in this part of western Oklahoma.

Time has changed; houses and barns stand where once the dugout marked the home site. Good roads lead to the towns and cities of this fair state. The personnel has changed; but the Brethren church stands as a monument to the zealous pioneers.

Haven Hutchison.

Thomas, Okla.

### SYRACUSE ANNIVERSARY

We had our homecoming on May 7, the third annual anniversary since the reorganization of our church. For Sunday-school 378 were present and others came later. After Sunday-school Bro. Christian Metzler of Wakarusa, a member of the District Mission Board which directs our work, delivered the message. Bro. Jarboe made an evangelistic appeal. Bro. Weldy, also a member of the Mission Board, led the singing. One young man accepted Christ.

After dinner the older members told of their pleasant memories of work in the Syracuse church. Among those who spoke were Bro. Amsey, Bro. Otho Warstler, Sister Kitson, Bro. John Stout, Sister Weybright, Sister Cable, Bro. Lewis Neff and Brother and Sister Wyland. Original poems were read, written for the occasion by Mrs. Isaac, Dorothy Yoder and Bro. Wyland. Special music was furnished by our orchestra and the male quartet. Bulletins containing a brief history of our church, written by Brother and Sister Jarboe and printed free of charge by Bro. Johnson, were given out at the homecoming.

The history began with the pioneers of the Church of the Brethren who settled in and around Goshen in the year 1830 and held meetings in private houses and barns. In 1856 Solomon's Creek, which is now Bethany, organized as a separate church. The Bethany churchhouse was built in 1864. Different Brethren ministers held services at schoolhouses and other churches at Syracuse before the churchhouse was built. Because of the number of people who united with the church during these meetings, a strong desire for a church building was created. Members and friends from far and near contributed and in 1887 the main building of the present church was erected. The dedicatory sermon was preached by Amsey Puterbaugh. His widow still resides near Milford. The building committee was composed of five men: David Reed, Franklin Landis, Clark Drucamiller, William E. Miller and William Weybright, the only surviving member. Bro. I. P. Wyland, clerk of the committee, survives.

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## Echoes From the Hershey Conference

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real happy home needs. We saw a workers' conference at Rockford, a class in doctrine at Milledgeville, local churches and local boards, a family reading, a class using graded lessons, board and staff members, letters, leaflets, mottoes, the loan library, papers, quarterlies, Teachers' Monthly, training groups, illustrations of peace and temperance activities, young people's camps, children's work, the Daily Vacation Bible School, Men's Work Director and his family, and the Bowman twins with their adopted parents.

It is fair to say that the last one was slipped in through a little conspiracy on the side between Editor Hoff and Children's Director Shriver. But it doesn't hurt the lecture any. You'd better have it in your church.

### Bible Book Study

We are having two kinds of Bible Hours, in the morning a sermon or address on some Biblical theme, in the evening, six o'clock, a study of a Bible book. Bro. R. H. Miller was scheduled this evening for a study of the Book of Acts, but in his absence Otho Winger officiated in his stead. He began by saying that he had never been to a seminary and that all he knew about the Bible was what he had gathered in some forty years of reading it and that therefore we would have to let him do this in his way. No one objected and so we did.

He started in with the chapter by chapter plan and followed that for the most part but allowed himself a good deal of liberty in doing so. He thought "Acts of the Holy Spirit," a name some have given to this book, very appropriate. He stressed the promise of the Spirit in chapter one, the coming of the Spirit in chapter two, and the overwhelming evidence of the work of the Spirit all the way through the book. He talked of the devotion of Peter, of Stephen, of Philip, of Paul, with many a pertinent and pointed application. When he got to Troas in chapter sixteen, he drew heavily on his travels in that region for making vivid the Macedonian call which came to Paul in that vision of his. And here Bro. Winger grew a little extra eloquent in explaining how his interest in missions had been deepened by the realization that his own grandfather some sixty generations back, with yours and mine, was a "howling heathen" in that very country which Paul went over to evangelize. And in that strain he hurried through to chapter twenty-eight.

### First Business Session

According to the new plan this now comes on Friday evening. At first it looked like the attendance would be small but the people kept coming until Convention Hall was loosely filled, about half perhaps, what it would hold if well packed. The delegates had not all had opportunity to appear before the Credential Committee

but they were allowed to sit in with the rest in the front section and participate in the business, which was rather informal anyway.

Moderator Bonsack, assisted by Secretary J. E. Miller and Reader H. K. Ober, was in charge. Bro. Paul K. Brandt of Nebraska led in opening devotions, including in his Scripture reading Acts fifteen, regularly read at the opening of the Conference. Following a few remarks by the Moderator in which he said he would rather do right in an unparliamentary way than follow Robert's Rules of Order strictly, and do something wrong, the Bridgewater ladies' quartet gave a fine number.

As the first business of the meeting letters of greeting were read from the two India districts, from Scandinavia and China. The usual letter from Africa had not yet reached the meeting. The letters were received by a rising vote and approval given to the reply which had been prepared by the committee, I. S. Long, Harlan Brooks and F. E. Mallott.

### The Conference Sermon

This is what we now call the Moderator's opening address. Bro. Bonsack announced as his subject, Keeping the Church Serving in Times Like These, and used as a point of departure those stirring words of Mark 10: 32-34, about the amazement of the disciples at the way Jesus was going on before them, toward Jerusalem, and the cross, and his rising again. We need a dynamic like that, a faith like that in the final victory. We do not need more control from without, we need more from within.

The church of our fathers started with open-mindedness to truth and God's leading, it emphasized the sacredness of personality and opposed everything that destroyed this; it regarded the basic social values, caring for the unfortunate. The speaker cited Christopher Sower's letter to the Governor in behalf of immigrants subjected to great and needless hardships on board ship. He suggested that we should: (1) Interpret the gospel in terms of life, not make it a matter of intellectual gymnastics, (2) Provide a fresh study of the Scriptures so that we do not, like the Sadducees, "err not knowing the Scriptures," (3) Recognize a larger horizon, hold our opinions in the light of the right of other people to hold theirs, (4) Place strong men in places of great need and opportunity, (5) Rethink our methods and institutions.

The speaker labored under the handicap of the excessive heat, wearying to himself and his audience, but he triumphed over it gloriously. We are urging him to put the substance of his sermon into a series of articles for the MESSENGER.

### Filling the Vacancies

Mention of the Reader has already been made. J. E.



Miller was reelected Secretary for another term of three years. E. S. Coffman and DeWitt Miller were named as Messengers. A. M. Stine, N. A. Seese, G. L. Wine, J. I. Baugher, J. W. Thomas were confirmed as the Committee on Credentials. Paul H. Bowman succeeds himself on the Committee on Resolutions. The Committee on Letters of Greeting was given above. Otho Winger and J. K. Miller were reappointed on the General Mission Board and Leland Brubaker was chosen to fill the vacancy made by the death of J. B. Emmert. H. K. Ober and J. M. Henry succeed themselves on the Board of Christian Education, and Edna Wolf takes the place of Eva Trostle who resigned because of ill health. Vacancies on the General Education Board and Conference Program Committee were filled by the appointment of J. I. Baugher on the former, and H. F. Richards on the latter. W. H. Yoder is reappointed on the General Ministerial Board, and so are R. H. Miller, C. C. Ellis, H. A. Frantz and J. J. Yoder as electors for Bethany Biblical Seminary. No vacancies were announced for the Men's Work Council while Mrs. Swadley was reappointed on the Council of Women's Work. J. J. Oller succeeds himself on the Auditing Committee, and so does H. C. Early as a General Conference Trustee. J. W. Lear was appointed Railway Transportation Agent to succeed J. F. Appleman, deceased. Officers of the Pastors' Association were confirmed as named in our Echoes of Thursday.

The first business session of this year's Conference was concluded by another delightful number by the Bridgewater ladies' quartet, and the benediction by the oldest member of the Standing Committee, Eld. S. H. Hertzler of Pennsylvania.

## NEWS FROM CHURCHES

### IDAHO

**Nampa.**—Pastor and Mrs. A. P. Becker with Bro. Bucher, the latter's father, are leaving for the Hershey Conference. A week ago the church held a fellowship social in honor of their departure. More than 200 were served refreshments in the church basement. Our newly elected pastor, Bro. Mark Schrock, of Lena Ill., will be on hand by July 1. Since our last report six have been baptized and one sister received on confession and former baptism. Brethren J. K. Moore and J. W. Blickenstaff will represent at District Meeting.—H. H. Keim, Nampa, Idaho, May 26.

### INDIANA

**Bremen** church met in council May 19. C. C. Cripe was chosen delegate to Annual Meeting and also to District Meeting, with Bro. Levi Bollman as alternate. Our harvest meeting will be held Aug. 6. Our Sunday-school will hold its annual picnic July 9.—Emma Ernsberger, Bremen, Ind., May 29.

**Mt. Pleasant.**—We have engaged Bro. Fred Maxey of Nocona, Tex., to hold a two weeks' revival for us beginning June 25. At a recent church council it was decided to make a greater effort to meet our missionary quota. Ben Stoner was appointed delegate to the Hershey Conference. For nearly two years our B. Y. P. D. has taken entire charge of the Sunday-school services on the second Sunday of each month, supplying teachers and officers. One of their group, Clara Belle Shaw, recently won first place in the county Bible story telling contest and ranked third in the district contest. The young people went to Indianapolis on Mother's Day to hear Homer Rodeheaver and the Rev. Mr. Cadle.—Mrs. Paul Stoner, Ladoga, Ind., May 28.

### KANSAS

**Appanoose** church held its communion Saturday evening, May 6, with Bro. Fike of the Gravel Hill church officiating. About eighty

members surrounded the table. We were glad to have Brethren I. L. Hoover and F. R. Smith with us also as ministerial help. On Mother's Day a program was rendered to a full house. On Monday evening, May 29, our regular quarterly business meeting was held.—Mrs. J. M. Ward, Pomona, Kans., May 30.

**Ottawa.**—The church at this place observed Mother's Day in a quiet, sacred manner, our pastor, Bro. Howard Keim, Jr., giving the principal address. May 26 was the first meeting of the mothers and daughters since the new organization was effected. A varied program was rendered, special features of the afternoon being the presentation of four generations to receive congratulations of the audience, and a living picture, Mother and Daughter of Fifty Years Ago Today. The officers served refreshments and deserve compliments for their part in making the meeting a success. Our pastor is giving us a series of sermons on Adventures in Finding God, which is proving both interesting and instructive. During the Sunday morning service May 28 we were favored with a solo, Open the Gates of the Temple, rendered by Mrs. Richard Keim of Nampa, Idaho. Preceding the preaching hour the juniors and their president, Mrs. Howard Keim, enjoyed a luncheon in the basement dining room. This was followed by a temperance program put on by the young people under the leadership of Miss Letha Allen, president of the peace and temperance committee. The Webber brothers also rendered instrumental music. Teachers and officers of the Vacation Bible School are planning for the classes which promise to be well guided. June 1 will be a big day for Ottawa when a special train will be here for the accommodation of 130 members of the high school orchestra and 100 friends who will accompany them to Chicago; on June 3 the orchestra will play at the World's Fair. Some of our members are in this group and we are justly proud of their ability. The school has carried off the honors at Emporia, Cincinnati, Topeka and other places. The community will join in a temperance rally on June 4 when Henry M. Beardsley, ex-mayor of Kansas City, will speak.—Mrs. J. E. Ott, Ottawa, Kans., May 31.

**Parsons.**—Our love feast was held May 18. Bro. Ernest Davis officiated, assisted by Bro. Wm. Miller of Independence and Bro. Quincy Reed of Galesburg. On Mother's Day a short program was rendered, followed by an able address by Bro. Davis. We have finished the book of Genesis at our mid-week service. It was very interesting, the proof being the good attendance at the services. Last week a number took lunch and spent the day with Brother and Sister Frank Gish at Altamont; they are isolated from church and unable to attend services. Next Sunday evening Bro. Clark will give an illustrated lecture to fill out the program. Our pastor, Bro. Ernest Davis, was called to La Verne, Calif., to assist in the celebration of their fortieth anniversary.—Mrs. W. F. Jones, Parsons, Kans., June 1.

### MARYLAND

**Brownsville.**—Brother and Sister E. H. Eby gave illustrated lectures at all three of our churches May 9, 10 and 11; these were very interesting and much appreciated. Our pastor, Bro. Earl Mitchell, closed a two weeks' series of meetings at the West Brownsville church on May 21; the interest was splendid. During the meetings 3,509 chapters were read in the Bible by those attending. Bro. Mitchell preached the Word in a forceful manner and as a result seventeen were received into the church by baptism. At our love feast held May 27 there were 269 communicants present. Bro. Millard Wilson, a former pastor, officiated, assisted by Brethren S. F. Spitzer and Ira Petre and our home ministers. One was received into the church by baptism before the love feast. On Sunday following Elders J. S. Bowlus, D. R. Petre and S. F. Spitzer, members of the District Ministerial Board, had charge of the morning service and conducted the installation of Bro. Mitchell to the degree of elder. Our love feast offering was \$98.35.—Mrs. Ira L. Kaetzel, Brownsville, Md., May 29.

**Meadow Branch** church was favored with more than a week's visit by Sister Anetta Mow, missionary on furlough from India. When not giving messages at special meetings in the homes and in the churches, she spent her time in the home of the undersigned, elder of the Meadow Branch congregation. Sister Mow spoke in the home of Bro. Noah Arbaugh, where a joint Sunday-school class meeting was held with about 100 in attendance. On May 25 in the evening she spoke to the mothers and daughters in our new church in Westminster. On May 26 she gave an interesting address to a good-sized audience in the country church at Meadow Branch. On Saturday afternoon, May 27, Sister Mow spoke to the Cradle Roll mothers in the home of Brother and Sister Howard Reicard in the village of Frizellburg. Sunday morning, May 28, her message was given at the regular preaching hour in the Meadow Branch house. In the evening her last message in our congregation was given to a splendid audience in the Westminster church. An offering for foreign missions was taken at each of the later services which will be added to our Annual Meeting offering.—Wm. E. Roop, Westminster, Md., May 31.

**Monocacy.**—May 14 our Sunday-school gave a short Mother's Day program, followed by a talk by Eld. J. S. Weybright. In the evening we began a series of meetings which lasted one week. Our four home ministers took their turn in doing the preaching. These meetings were well attended and good interest was manifested. We had a good spiritual meeting among ourselves which we all enjoyed and as an immediate result six were baptized. The meetings closed with the love feast on Sunday evening, May 21. Visiting ministers were Elders John S. Bowlus, who officiated, Marshall Wolfe, Bernie Bowers, John Roop and Kenneth Strite. Our regular church services have good attendance and our Sunday-school is progressing nicely.—Elsie A. Eigenbrode, Rocky Ridge, Md., May 28.



## SYRACUSE ANNIVERSARY

(Continued From Page 27)

Services were held alternately with the Bethany church until April 26, 1907, when a separate organization of sixty charter members was effected. The annex to the church was completed in 1908. In 1912 electricity was installed and the street was paved in 1924. The church was prosperous for some years but interest died down until only a few members were left and the church was finally closed for a number of years. The Northern Indiana Mission Board secured Brother and Sister Jarboe to conduct a revival in May, 1930, to see if the work could be built up again. As a result of this revival the church was reorganized and Brother and Sister Jarboe were persuaded to remain as pastors. Many improvements were made on the long closed church. The annex which was equipped and used for cooking purposes was remodeled and made into a room for the Aid Society and the Good Cheer Sunday-school class. The basement which was never finished was completed and equipped for the elementary department of the Sunday-school; also a modern kitchen was provided. Other needed repairs and equipment have been added.

Brother and Sister Jarboe have held three revivals in the church since its reorganization, and under their direction and with the help of many friends and the Mission Board, the church, having a membership of over 200, has grown to be one of the strongest organizations in the community.

On the same day of our homecoming Bro. Jarboe started a revival at Eel River. Those who assisted in the work during his absence were: Bro. Ezra Flory and Bro. Virgil Mock of New Paris. Bro. Geo. Weybright gave an address on Peace. On May 4 Geo. Weybright's mother, Sister Weybright, was guest and speaker of the Ladies' Aid. The contest the members of the Aid were having closed on May 11. We had a remarkable attendance, a good offering and much fine work was done during the contest.

May 14 our congregation attended a joint temperance meeting at which President Otho Winger of Manchester College and Prof. York were speakers. Sunday morning, May 21, we were privileged to have with us two quartets from Manchester College. Their program was much appreciated.

Mrs. Peter Plew.

Syracuse, Ind.

## A VISIT TO THE CHURCH OF MY CHILDHOOD

Sunday, April 30, 1933, marked an interesting chapter in the pages of memory, for on that date we had the privilege of attending a rededicatory service in the church of my childhood—Mt. Horeb in Cumberland County, Va. Saturday night was spent in the hospitable home of old friends and neighbors—Mr. and Mrs. Wilson Sutton. Mr. Sutton is a brother of the late Hildie Sutton, one of the earliest ministers of our faith who labored at Mt. Horeb.

The Sunday referred to was an ideal late spring day. We first wended our way to the little cemetery to place floral tributes upon the graves of loved ones. Then we assembled with others in the old edifice made sacred by memories of bygone days. We noted a number of strange as well as familiar faces.

Most of the forenoon was devoted to informal talks by various brethren, and a splendid address by a Baptist minister of the community. A bountiful basket lunch was served by friends whose coöperation and interest were much appreciated.

The two principal addresses of the afternoon were given by Bro. Landes of the Shenandoah Valley and Bro. Trimmer of Carlisle, Pa. Bro. Showalter of Rockingham County, Va., and a few others also addressed us. Brother and Sister Royer of Pennsylvania furnished much of the music.

What pleasure it afforded us to meet and greet friends, neighbors and schoolmates of other days! Yet this pleasure was not unmixed with sadness, for so many once familiar faces were absent.

Among early ministers who labored here the first I recall is the saintly Bro. Hildie Sutton of Greenbank, W. Va., already referred to. Others who sacrificed time and strength were: Brethren Levi Garber, Jos. M. Cline, Daniel Miller, Samuel Driver and George Phillips of Augusta County, Va., with Bro. Samuel Bowser of Dayton, Ohio—all gone to their reward. Also Bro. J. Carson Miller who survives and Bro. I. N. H. Beahm under whose leadership and supervision the work is being revived. The entertainment of these godly men in our home was an interesting event of my childhood.

Thoughts of childhood and earlier years bring visions of the old home among the hills and of loved ones there; of friends and neighbors, the old church, the quaint little schoolhouse, teachers and schoolmates. These all contribute their part to life's album of never-to-be-forgotten memories.

Mrs. Jos. S. Wine.

East Falls Church, Va.

## SUNDAY WORK

On Monday afternoon recently as a few relatives were decorating the graves of our departed loved ones, we spoke about Sunday work. My sister related an accident that had taken place Sunday morning. One of our neighbors took his team to the field through which the railroad passes, and while busy arranging his tools, laid down the lines for an instant. The train came by, frightened the horses and they sprang towards the man over a disk harrow and other things in their way. The man narrowly escaped with his life and one horse was badly injured.

We were decorating the grave of my grandfather, Peter Ihrig. I related an incident concerning him that had taken place when I was a little girl in Arkansas. One Monday morning early, as we were busy preparing breakfast, my grandfather came in a hurry to our home. Some one passing Sunday afternoon had seen my father mowing some grain with the scythe. It was threatening a storm and he thought it no harm to try and save the grain if possible. But as grandfather and father were both members of the Brethren Church, you can imagine the drift of the conversation that followed. As a result there was a real determination that no Sunday work was ever after to be done at our home.

I had visited my Grandmother Ihrig before a church was organized in our community. I had seen her take her Bible and sit for hours reading and studying it on Sunday. She believed in doing just as little cooking and other work as possible on that day. I remember I was expected to be very quiet. The picture I hold in memory of those two dear old Christian people is priceless to me. How professed members of our church and others can stay home from services and carry on their usual work on the farm and in the house is a puzzle to me. Some who would not think of robbing their neighbors' hen roosts, deliberately rob the Lord by not attending church on Sunday.

Myrtle Point, Ore.

Anna Reed.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dennison-Wright.**—By the undersigned, at the parsonage in Bridgewater, Va., June 2, 1933, Ellwood Friend Dennison, of Centerville, Va., and Iva Florence Wright, of Bridgewater, Va.—G. L. Wine, Bridgewater, Va.

**Huffington-Davis.**—At the home of the bride's parents, Mr. and Mrs. F. S. Davis, Springs, Pa., by the undersigned, May 20, 1933, Jesse M. Huffington, State College, Pa., and Maurine V. Davis, Springs, Pa.—Guy E. Wampler, Salisbury, Pa.

## FALLEN ASLEEP

**Bollinger,** Sister Frances, was born to Joseph and Elizabeth Hoover at Crestline, Ohio, Sept. 28, 1862, and died after a short illness May 10, 1933, at the age of 71 years. On Oct. 17, 1880, she was united in marriage to Daniel Bollinger. To this union were born five children, two of whom are living. Besides her husband she is survived by a sister, twelve grandchildren, and eighteen great-grandchildren. Funeral services were conducted in the Middlebury Church of the Brethren by Eld. H. A. Claybaugh assisted by the writer; burial was in the Pleasant Valley cemetery.—Burton Metzler, Middlebury, Ind.

**Bowman,** Mrs. Meda, daughter of George and Mary Erbaugh, was born June 26, 1867, in Montgomery County, Ohio, and died at the home of her son, Jan. 26, 1933. She received her education in the common schools and her special art training at Bridgewater College, Va. She married Jesse P. Bowman Dec. 31, 1896, and to this union were born three children. One son died in early youth; her husband died March 31, 1918. She united with the Church of the Brethren in the Wolf Creek congregation near Brookville, Ohio. She leaves two children, two sisters and three brothers.—Hazel Evans, Brookville, Ohio.

**Cole,** Sister Anna Myrle, wife of Scott Cole, died at her home in Baughman's Valley, May 18, 1933, aged 40 years. She was a daughter of Wm. and Anna Garrett Johnson of Lancaster, Pa. Besides her husband she is survived by seven children, two sisters and two brothers. Funeral services in her late home by Eld. Wm. E. Roop. Interment in Begg's Chapel cemetery in Baughman's Valley, Md.—Wm. E. Roop, Westminster, Md.

**Cooper,** Bro. Robert Pitman, died at the home of his brother-in-law, Bro. John Newcomb, May 4, 1933, aged 79 years, 11 months and 5 days. His health had been declining for several years. He had been a member of the Church of the Brethren for a number of years. He leaves one son and several grandchildren. Services at Mt. Joy church by Eld. Lewis Newcomb. Interment in the cemetery near by.—Mrs. O. N. Camper, Buchanan, Va.

**DeVilbiss,** Samuel Clinton, was born Jan. 8, 1850, in Hagerstown, Md., the son of Luther and Ara (Bural) DeVilbiss, and died May 19, 1933, after several months' illness with diabetes, at the home of his son, Eld. W. B. DeVilbiss, at Ottawa, Kans. He is also survived by a second son, Vern C. DeVilbiss, and a sister. The deceased united with the church during his youth. He was elected to the office of deacon at Coon River, Iowa, in 1880. He was married in 1869, in Frederick County, Md., to Rachel Eve Keller who died in 1921. Funeral services were held in Ottawa, with Bro. Howard H. Keim, Jr., officiating and in Panora, Iowa, with Elders E. D. Fische and E. C. Trostle in charge. Interment was at Panora.—Howard H. Keim, Jr., Ottawa, Kans.

**Frantz,** Daniel, son of David and Saral Heck Frantz, was born in Indiana, Jan. 6, 1857, and died May 20, 1933, aged 76 years, 4 months, and 14 days. He is survived by his companion, Lydia Frantz, two sons, two daughters, and ten grandchildren, also one brother, living in Illinois. He came to Nebraska in 1878 and three years later settled on a farm two miles east of the church. They helped to build the first churchhouse of the South Beatrice church in 1881. Bro. Frantz was elected to the office of deacon in 1898, serving faithfully in this capacity until his death. Funeral in the South Beatrice church conducted by the writer, assisted by Brethren J. S. Dell and Swigart Miller. Interment in the Brethren cemetery.—Paul K. Brandt, Holmesville, Nebr.

**Gabel,** Hiram Sellers, born Jan. 12, 1856, on a farm near Newport, Pa., died May 24, 1933. He was the son of Henry Lane and Elizabeth Sellers Gabel. He grew to young manhood in the county where he was born, farming his father's farm until he moved to Newport to work in the planing mill. Dec. 2, 1890, he married Margaret M. McNaughton. In 1892 they moved to Hebron, Nebr., where he and his brother started a lumber business which he afterwards acquired himself. In 1901 he returned to Lincoln and for a number of years worked at the carpenter trade. He always had a preference for the Church of the Brethren into which church he was baptized Dec. 5, 1930. May 23 he had a fall and at last a cerebral hemorrhage. He leaves his wife, one son, two brothers and one sister. Interment at Lincoln. Services by the writer in the church.—Leonard Birkin, Lincoln, Nebr.

**Holmes,** Nancy, daughter of John and Tabitha Williamson, born in Cincinnati, Ohio, March 26, 1852. Had she lived four more days she

would have been 81 years old. \* When quite young she moved with her parents to Iowa. She married Benj. F. Holmes Oct. 8, 1870, and they came to McFarland in 1913, where Mrs. Holmes resided at the time of her death. Her husband died ten years ago. She and her husband were members of the Methodist Church but united with the Church of the Brethren in 1916 and remained faithful until death. Three children survive with eleven grandchildren, six great-grandchildren and three brothers. Funeral services in the McFarland church by the writer, assisted by A. M. Long. Interment in Delano cemetery.—Andrew Blickenstaff, McFarland, Calif.

**Hoover,** Ira M., son of Samuel and Nannie Miller Hoover, was born in Franklin County, Pa., Dec. 9, 1866, and died at his home near Plattsburg, Mo., April 16, 1933. The family came to Missouri in 1871 and settled on a farm near Plattsburg. Early in life he became a member of the Church of the Brethren. He was devoted to his church and her principles, faithful in teaching and attendance. He served as a deacon, as member of various committees, on the District Mission Board, as a trustee of McPherson College, leaving a record of faithfulness and wise direction. His home life was very nearly ideal; it was noted for its domestic hospitality and friendliness, and for the careful rearing of his children, for the strong bonds of family loyalty, cooperation and affection. His illness lasted for about a year. To those who know his beliefs and aspirations and his life, there is something symbolic about his going on Easter, the day of Christian triumph and resurrection. Funeral services at the church by the undersigned assisted by Park Strole.—D. D. Harner, Plattsburg, Mo.

**Lehman,** Bro. Aaron M., died March 13, 1933, at the home of his son in York, Pa., aged 70 years, 11 months and 10 days. He was a member of the Church of the Brethren. Surviving are one son, two grandchildren, one brother and three sisters. Services in the First church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Myers,** Mary Violet Keiser, wife of Bro. Banks Myers, born in Mifflin County, Pa., on Nov. 4, 1879, died May 19, 1933, at their home in Akron, Ohio. She was a consistent member of the Church of the Brethren for many years. She is survived by her husband, two sons and one daughter, parents, two sisters and four brothers. Funeral services in the Spring Run church by Bro. L. G. Ruble. Burial in Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

**Oberholtzer,** Sister Ada B., was born Jan. 16, 1882, died April 30, 1933, at the home of Bro. Nathan B. Brubaker in Neffsville, Pa., at which home she attended to the household duties for a period of about sixteen years. She was a consistent member of the Church of the Brethren for a number of years. She is survived by two sisters and one brother. Funeral from the home of Bro. Brubaker, with services by the home ministers at the Hess Mennonite church near Lititz, Pa. Interment in the adjoining cemetery.—S. M. Fahnestock, Lititz, Pa.

**Pursley,** Eld. Augustine Franklin, son of John and Mary Pursley, was born near Buchanan, Va., and died at the home of his daughter, Mrs. Ruth Lavell, near Lexington, Va., May 5, 1933, aged 86 years. He married Sister A. Hall who preceded him about twenty-four years ago. Three children survive from this union. His second wife, Sister Samantha Sales, also preceded him a few years ago. He was a devoted member of the Church of the Brethren for about sixty-five years. He served as deacon and later was installed into the ministry. He served as a minister for over fifty-seven years. He was a devoted member of the Mt. Joy church where he served during his entire life. He served a number of other churches during his ministry. Funeral services in the Mt. Joy church by Eld. Lewis Newcomb assisted by Rev. Willis and Rev. Wood. Interment in the family cemetery near by.—Mrs. O. N. Camper, Buchanan, Va.

**Ringgold,** Mrs. Barbara V., 78 years old, died at her home after a lingering illness from complications. She had been in failing health for the past five years. She was a daughter of Abram and Sarah Miller and was born Sept. 26, 1854, in the Spring Creek community. Feb. 27, 1877, she married Aaron S. Ringgold; he died Feb. 15, 1916. To this union ten children were born; surviving are seven children, and four grandchildren. Funeral services from the Beaver Creek church. She was a lifelong member of the Beaver Creek Brethren Church.—Mrs. S. E. Garber, Bridgewater, Va.

**Stine,** Sister Ellie McCauley, wife of Elmer E. Stine, died at their home in McVeytown, Pa., May 11, 1933, aged 70 years. She was a faithful member of the Church of the Brethren since youth. She is survived by her husband and two half sisters. Two children preceded her. Funeral services in the Spring Run church by Brethren L. G. Ruble and H. W. Hanawalt. Burial in Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

**Stine,** Bro. Sheaffer H., died May 7, 1933, at his home in McVeytown, Pa., aged 68 years. He is survived by his wife (Sara Loughlin), two sons and two daughters, two sisters and one brother. He was chairman of the committee for the planning and erection of the several new Sunday-school rooms added to the Spring Run church a few years ago. Funeral services in the Spring Run churchhouse by Brethren J. C. Swigart and L. G. Ruble. Burial in Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

**Wood,** Sister Ina Markle, died March 23, 1933, at her home in York, Pa., aged 37 years. Death followed an illness of several months. She was a member of the Church of the Brethren and an active worker at the mission house. She is survived by her husband, parents, one brother and two stepchildren. Services in the mission house by Bro. J. E. Myers assisted by Bro. C. Trimmer. Interment in Greenmount cemetery.—Florence Keeney, York, Pa.





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INCLUDING THE MISSIONARY VISITOR

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Vol. 82

Elgin, Ill., June 24, 1933

No. 25

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## AMERICA

Industrial School, Geer, Va.  
 Kline, Alvin, and Edna, 1919.  
 Knight, Henry, March, Va., 1928.  
 Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
 Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
 Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
 Hutchison, Anna, 1911.  
 Oberholtzer, I. E., and Elizabeth, 1916.  
 Pollock, Myrtle, 1917.  
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
 Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
 Metzger, Minerva, 1910.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
 Neher, Minneva J., 1924.  
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China  
 Ikenberry, E. L., and Olivia, 1922.  
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
 Flory, Edna, Catawba Sanatorium, Va., 1917.  
 Schaeffer, Mary, care Roy L. Schaeffer, 505 Hand Ave., Lancaster, Pa., 1917.  
 Senger, Nettie M., South English, Iowa, 1916.  
 Shock, Laura, 926 Poplar St., Huntington, Ind., 1916.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
 Bosler, Dr. Howard A., and Edith, 1931.  
 Helser, Albert D., 1922, and Lola, 1923.  
 Moyer, Edna Faye, 1931.  
 Royer, Harold A., and Gladys H., 1930.  
 Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
 Horn, Evelyn J., 1930.  
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damaturu, Nigeria, West Africa

Bittinger, Desmond, and Irene Frantz, 1930.  
 Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Harper, Clara, Ashland, Ohio, 1926.  
 Rupel, Paul, and Naomi, Stanley, Va., % H. E. Wakeman, 1929.

## INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
 Lichty, D. J., 1902, and Anna, 1912.  
 Moomaw, I. W., and Mabel, 1923.  
 Shickel, Elsie N., 1921.  
 Warstler, Anna M., 1931.  
 Ziegler, Edward K., and Ilda, 1931.  
 Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
 Cottrell, Dr. A. R., and Laura, 1913.  
 Fox, Dr. J. W., and Besse, 1929.  
 Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
 Brumbaugh, Anna B., 1919.  
 Messer, Hazel E., 1931.  
 Nickey, Dr. Barbara M., 1915.  
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
 Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
 Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks, Harlan J., and Ruth, 2344 3d St., La Verne, Calif., 1924.  
 Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
 Garner, H. P., and Kathryn, R. 2, N. Manchester, Ind., 1916.  
 Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
 Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 25

## **ECHOES FROM HERSHEY CONFERENCE**

**Saturday, June 10**

**Before and After Breakfast**

ALTHOUGH Aunt Eleanor Brumbaugh was considerably disturbed by the thunderstorm last night—she's pressing hard on eighty now—she is all right today. And it did cool the air somewhat, not enough to hurt anything for it is still plenty warm enough, but everybody is grateful for this measure of relief.

There was a seven o'clock breakfast for city ministers and laymen at which Dr. Kurtz talked on *The Church Facing the City*. Some fifty or more were privileged to enjoy it. You have heard Dr. Kurtz speak, no doubt, so you can imagine pretty well the fine things he said. That is what you will have to do, for other duties kept us from sharing in this occasion as we had planned.

**Two Events at Eight**

One was the morning worship in Convention Hall, led by Pastor John R. Snyder, and the other was the meeting of college trustees and officers in the Hillside Auditorium where Dr. Robert L. Kelley talked on the *Brethren College Survey*. The attendance was not large at either place to begin with, but the worship service had the greater popular appeal, and the audience kept increasing as the half hour drew toward its close.

As we stepped into the midst of the Hillside group Dr. Kelley was saying a fine word about the Brethren colleges. They had not been planned or founded by the church as such. The church found them as orphans on its doorstep, but it found that they could not be ignored. They were worth salvaging. So one of the outstanding college presidents of the country testified when speaking of the prospect of closer affiliation with one of them. Dr. Kelley gave a concrete illustration of the point he sought to make, citing the student who didn't like one of our schools he was attending because it was small and because it had too much religion in it. But when the President of the school sent him to confer with a great scientist in a large university—a man whom he respected—the scientist convinced the student that

he'd better like the small college with religion in it, just because it had those two fine characteristics.

We need not apologize, the speaker held, for taking the greatest Teacher of all time as our ideal in making out our education program.

**Youth and the Church**

What a challenging theme it was, the next two hours, in Convention Hall, and how our hearts were stirred when two of our younger men, Elmer Royer and Raymond Peters, discussed with such fine insight and illumination, *Things in the Church That Challenge Youth*, and *The Young People's Part in the Program of the Church*. We are indeed glad that you have had a chance to get the main points of these excellent addresses in better form than we could present them here. But we fear Bro. Peters could not include in his abstract—maybe he did, we have forgotten—the incident of the young man from Virginia and the girl from Ohio who went riding together at a former Hershey Conference, and the useful lesson the young man learned because the girl had some well grounded convictions on certain social proprieties.

Dr. I. Harvey Brumbaugh of Juniata College followed these two young men with the question, *Shall There Be a Young Brethren Movement?* He began with a well deserved tribute to the accomplishments of youth, and a defense of youth against the charge of responsibility for present paganistic tendencies. It is we elders who did not prevent the war and other moral failures. It is the sins of the fathers that are being visited on the children.

Coming to the question proper he explained with some fulness, first, the youth movement of Germany, now embracing five and a quarter millions who have among other things renounced beer and tobacco. He described the more distinctively Christian movement in our own country known as the Young People's Society of Christian Endeavor and the somewhat similar Student Volunteers. Most pertinent of all, perhaps, was his reference to the Young Friends Movement, with its



apparent lack of formal organization and yet great influence in perpetuating the ideals of the Friends Church. When we think of the issues that face us now in the matters of temperance, war and home life, we seem to hear the inevitable answer to our question. Not with another organization, perhaps, but in spirit and reality, the times are ripe for a Young Brethren Movement.

The Bridgewater male quartet contributed some fine numbers to this program. "My Faith Looks Up to Thee" was a good old hymn with which to close it.

#### **Paul, the Interpreter of Jesus**

Before Dr. Kurtz took up his theme there was a brief intermission for relaxation. The chimes which were soon heard did not interfere with this but prepared us rather for more good music by the Bridgewater boys and the congregation in familiar hymns.

After reading from Philippians three Bro. Kurtz began his discourse by calling attention to the large part which Paul had in the making of the New Testament. Through his association with Luke, Mark, and the Ephesian church, he showed that his influence was felt, not in his own epistles only, but in the gospels of Mark, Luke and John.

The strong note of the sermon was that all of Paul's teaching was based on his own experience, not on abstract theorizing. His doctrine of righteousness, of salvation by grace, of the universality of the gospel and the problem of Jew and Gentile—all of this found its answer in Paul's personal experience. And the gospel of Paul therefore is identical in purport with the gospel of Jesus Christ. There is no essential difference between them, as some interpreters have claimed. The sermon on the mount, the Lord's Prayer, the parable of the prodigal son, all have their counterpart in Paul's own teaching. The "Therefore" at the beginning of Romans twelve is the complete answer to all intimations to the contrary.

We make no further comment on this masterful exposition because Bro. Kurtz kindly favored us with an abstract of it in advance of its delivery, and to this the reader is referred for further study.

"Faith of Our Fathers" seemed to take on new meaning as we sang it. Bro. A. R. Coffman of the Conference Program Committee was in charge, and dismissed us with becoming reverence.

#### **Denominational Church Life**

The theme for the first program of the afternoon was: denominational church life. Three speakers discussed as many aspects of the subject. The first in the series was Bro. J. W. Lear on A Wholesome Denominational Loyalty. The speaker briefly reviewed the history of denominationalism. He thought that the church which holds to the three central urges of the Reforma-

tion could not go far wrong. These are: back to the Bible, back to Christ, and back to the cross. A wholesome denominational loyalty is not blindly committed to dogma or creed. Rather, it is one ready to see denominational imperfections, is not overanxious about mere numbers; but, of course, it is a loyalty which believes in the denomination.

The second speaker was Bro. C. H. Ashman of the Brethren Church. Bro. Ashman is pastor of the First Brethren church of Johnstown, Pa. He spoke of the interesting way in which he became a member of the Brethren Church. Led to make a special study of God's Word, he found the Brethren the nearest right of any church he knew. That is, he became a member by choice and conviction. Being without a Brethren background, Bro. Ashman felt he had no prejudices or grievances to forget, that he could view the situation and its possibilities clearly and dispassionately. He stressed earnestly striving for the faith once delivered to the saints. Naturally the purest doctrine is to be found at its New Testament source. His fraternity has no creed but the New Testament; but this is its creed, and upon this basis it invites union.

Bro. M. R. Zigler discussed Wholesome Denominational Coöperation. He raised the question: In the light of Jesus' prayer for oneness as given in John 17, what would the Master say on such an occasion as the meeting of sister denominations? At the present time there is a tendency for such groups to unite. And there is a unique challenge to our peace loving churches in the present situation. Surely fellowship is more important than many of the things which divide us. Indeed, there are within some of these groups differences quite as great as between the sister denominations. It was pointed out that there are at least seventy-two communities in which the Brethren Church and the Church of the Brethren compete with each other. And it is interesting to figure the cost of this competition—especially in the light of current mission deficits.

This session was closed with prayer by Bro. Gingrich, also of the Brethren Church. We must not forget to say that the Juniata a cappella choir sang twice at this session. Their first number was a thrilling rendition of that old favorite, The Spacious Firmament.

#### **The Unknown Soldier Speaks**

What would the Unknown Soldier say if he could speak? Of course, no one knows exactly, but there are some probable words which can be put into his mouth. The peace pageant which seeks to do this was put on by the English Department of Elizabethtown College under the auspices of the Men's Work, the Women's Work and the Young People. We found ourselves strangely stirred by the pageant, and no doubt many who saw it pledged again to do all in their power for peace, that the unknown dead may not have died in vain.

**No Time to Eat or Visit**

No doubt this Conference will go down in history as the little Hershey Conference, for it did not begin to seem like a real Annual Meeting until Saturday, the day covered by these notes. As was expected the attendance of those from a distance was not up to usual standards, doubtless due to the common explanation—the depression. But the flush crowd coming in for over the week end was much in evidence on Saturday. Now it might just as well be admitted that people come to Conference to visit as well as go to meeting. And when it is time to eat and visit the attendance at scheduled meetings suffers accordingly. If we may be permitted to express our opinion, it is that the Conference program is still too full in the late afternoon. Indeed, why not set aside a period on the days of big crowds when people can have time to eat and visit without having to cut scheduled meetings?

We are moved to say this in connection with the observed small attendance at certain worth-while meetings like A Picture-Story of Our Publications and the Bible Book Study. The first of these was a carefully worked out illustrated lecture dealing with the story of our publishing interests. We believe this would have commanded a good crowd if the people had not already become weary and hungry. The same is true for the Bible Book Study, also scheduled for the time when the crowd should normally eat and visit.

**The Educational Dinner**

At six o'clock about a hundred workers in the field of education and other friends of the cause assembled in the basement of the commodious United Brethren church of Hershey for the annual educational dinner. The name, though due to other considerations probably, would no doubt be justified by its educating effect. This was in conspicuous evidence on this occasion. Not to speak of the speeches, there was the excellent dinner itself served by the U. B. ladies, the toastmaster's story of the good natured cow which would gladly give a gallon of milk if she had it, and the delightful numbers rendered by the Elizabethtown male quartet.

One of the early features was the presentation by toastmaster Paul H. Bowman of the new member of the General Education Board, Prof. J. I. Baugher, Superintendent of the Hershey Schools, and Prof. Baugher's gracious response. The principal speakers were Dr. Robert L. Kelley of the Association of American Colleges and President D. W. Kurtz of Bethany Biblical Seminary.

Both addresses were happy in plan and presentation and greatly enjoyed. Dr. Kelley's strong note was that the future measure of educational institutions will be, not size and equipment, but the quality of the product. The trouble with our banking system, for example, is not the banks but the bankers. Referring to the five

leading areas covered in college curricula, language, science, philosophy, sociology, and fine arts, he said the test of the value of all of them is to be found in intelligence, integrity and a sense of social responsibility. Dr. Kurtz spoke to the question of keeping Christian Colleges Christian. Citing first the facts and trends which force the question upon our attention, he answered it by saying that we can and must show youth that religion is not an extra something added to life, for those who will endure this, but is life itself at its best. Christian education is not pagan education plus chapel attendance or a few special doctrines. It is education permeated all through with the Christian spirit. And religion is that kind of life.

**The Call to a Chinese Family**

The Call to a Chinese Family was a dramatic presentation serving to show how a Christian family could respond to the need of distressed China. The Christian family was shown in the peace and happiness coming to it through the teachings of Jesus. But meanwhile there came from without the cries of those in distress through famine, war, and the passing of ancient customs and religion. Finally the members of the Chinese Christian family could stand it no longer. One by one they went out bearing the light of the Christian way until this light was spread throughout the community. The words and situations used in this dramatic presentation were drawn from actual life.

**The Bible as a Guide for Christian Living**

The last service of the day was the evening preaching service scheduled for eight o'clock. Day Is Dying in the West, and We Are Saved by the Grace of Our God, served to give the vast Convention Hall audience a chance to express itself. Then came more music by the Juniata College a cappella choir. Bro. Earl C. Bowser of Juniata, Pa., led the opening devotionals. Again there was special music; this time by the ladies' quartet of Elizabethtown College. Convention Hall was comfortably filled when Bro. J. A. Robinson of Johnstown, Pa., rose to give the sermon of the evening. His subject was: The Bible as a Guide for Christian Living. Point by point he showed how the Bible meets man's deepest needs in times of sorrow and trouble. It is truly a compass, a light, an anchor to the soul. A summary of Bro. Robinson's sermon appeared in THE GOSPEL MESSENGER for June 10.

**Sunday, June 11**

YOUR scribe arose to find Sunday morning skies promising good weather conditions for the great day of our Annual Meeting. If you were to look it up, you would probably be surprised to find how many of our people live in Pennsylvania. The mother state for our fraternity, so far as original settlements are concerned, is still the mother state in fact. So this is why favora-



ble weather on a day like Sunday, June 11, means great crowds of the wholesome, sincere people one finds in Pennsylvania. And as the day wore on we found we were not to be disappointed. There came a time when great masses of good looking cars were parked without the grounds, while upon the grounds there were to be found the multitudes of well kept folk who make one wonder if there is a depression.

#### **From Laymen to Ministers**

We took our breakfast with the laymen. They met for the purpose of hearing what Bro. Robert E. Mohler, executive secretary of Men's Work, would say on Ways Whereby the Ministry Might Be More Effective. Before the address the Church of the Brethren male quartet of Lebanon, Pa., sang for the laymen and the preachers who had slipped in to learn what they could about effectiveness. The songs were an inspiration even though many could not translate the German numbers sung. Bro. Mohler graciously admitted that he could speak only as one on the sidelines, but even so he felt the ministers would like to know something of the laymen's views. What he had to say he summarized under three heads. To be more effective, it seems to a layman that ministers should professionalize their business in the sense of gaining dignity and living Christ-like. They should make greater use of men and boys—not just any men, but those whose lives challenge to better living. Lastly, ministers should realize the value of hard work, both for themselves and in what they ask of others. People do not want easy things to do, so much as the hard, challenging task.

#### **A Busy Sunday Morning**

From the laymen's meeting your reporter slipped over to the young people's meeting at the Hillside Auditorium. The purpose of this was not only to see what was going on, but to meet a party and arrange for an afternoon conference. Time went faster than we suspected as we listened to the young people revising the pledge to be signed by Twenty Thousand Dunkers for Peace. By the time we got over to Convention Hall it was hard to get in, with the seats full and the aisles choked with people. It looked as though one more would not be missed at the Sunday-school hour at Convention Hall, so your scribe went back to the Inn where a small group was meeting to discuss the sort of social problems which once bothered Isaiah, Amos and Micah.

#### **The Christian Philosophy of Life**

Back to Convention Hall for the morning preaching service, we managed to slip in on the platform, though the hall itself was crowded to the limit. We might have stopped at the Band Shell or the Hillside Auditorium. But, of course, the biggest crowd was at Convention Hall, and this we thought our readers would prefer to see through your reporter's eyes.

As we remember, the first song sung was: Nearer the Cross. But the children were at the rear entrance of the platform waiting to come in for their part of the program. Perhaps we should explain that the program booklet promised a chorus of Pennsylvania children. And how they did file in, the clean, neatly dressed, promising boys and girls of Pennsylvania! After Bro. A. B. Miller led in prayer the large chorus of children sang, Fairest Lord Jesus and This Is My Father's World. Then the congregation joined in Heavenly Love Abiding and another song. So we came to the time for the sermon—The Christian Philosophy of Life, preached by Bro. C. C. Ellis, president of Juniata College. Between the extremes in the philosophical interpretations of life is the Christian philosophy, and concerning it are three significant things: at its heart is a supernatural element, as a philosophy experience shows that it works, and when you have Christianity it has you. We hope Bro. Ellis will favor the MESSENGER with a summary of his sermon.

#### **First After Dinner**

The crowds are here today in full force. It looks like the old time Hershey Conference. There is no use in guessing but there are many thousands of them, probably not far from as many as in former years. Even yesterday seemed much like a normal Conference Saturday. The days before that were marked by a very conspicuous scarcity of people. We shall see how many of these multitudes will remain, or come back, for tomorrow.

When we stepped into the Hillside Auditorium about 12:30 things were already looking interesting, and if you know Ida Shumaker, our live wire India missionary, you will easily see why. She was bustling about in characteristic fashion arranging her exhibits for the most effective presentation. Bro. Studebaker of the Mission Board was giving such assistance as he could without getting too much in her way.

Quincy Holsopple, himself formerly an India missionary, led us in singing "Love Divine" and in prayer. Sister Shumaker was soon so interested in telling us about the wonderful workings of the Holy Spirit in India—the big factor she thinks the Laymen's Report ignores—that we thought she was going to forget to show us what she had on the table before her. But she finally did take up the beads, baskets and other things which had been given for the work of the kingdom, symbols of a sacrifice whose full meaning we hardly grasp.

#### **Jesus in Our Modern Life**

As we entered Convention Hall we heard the voice of A. M. Stine of Indiana leading the assembly in prayer. And soon there followed some forty voices of the Juniata chorus under Prof. Rowland's skilled direction.

A second time in this program they delighted and inspired the audience.

Bro. Rufus P. Bucher was the first speaker on the general theme, his particular section of it being Our Personal and Family Life. He illustrated his main point by the story of the boy whose father questioned him about the man he had been talking with. The boy said the man looked like a Dunker and talked like one but he didn't smell like one. Bro. Bucher thinks we can buy houses but not homes. We have to make these by putting the Spirit of Jesus into them. He doesn't object to shouting if one lives as loud as he shouts. Jesus went about, not telling how good he was, but doing good. If we really have Jesus in our personal and family life we can not hide him.

Dr. Wm. T. Sanger of Richmond, Va., President of the Medical College of Virginia and son of our well remembered Eld. S. F. Sanger, spoke on Jesus in Our Social and Economic Life. You are to have a better chance than this at his forceful presentation, but his remedy for current ills is surprisingly simple. A child likes to play for the sheer joy of the play itself. He does not play for a reward to come afterward. When Jesus has taken control of our social relationships, when service, not profit, motivates us, we shall find our satisfactions in our tasks, not in the profit they are to bring us. Things have taken the soul out of life. The only hope of a better social order is in identifying our personal interests with the interests of others. A real artist, a real doctor is captured now by the glory of the thing he does, not by the hope of pay for it. The simple name for this virtue is love.

President V. F. Schwalm of McPherson College applied the theme to Our National and International Life. He pictured present conditions in this field with graphic illustrations. The subject itself seems almost like a grim joke in the light of what has happened these last few years in our use of machinery, in racial discrimination, in false standards of patriotism, in the development of armaments. The old nationalism doesn't fit any more in the world that was born in 1914-18. What has Jesus to do with all this? He would show us that men are more important than anything else, that industry is a virtue but that covetousness is not, and that wealth is very dangerous, that the golden rule is the proper measuring stick in all human relationships. We are too much afraid that somebody will think us odd.

#### **The Volunteers Are Here**

While other things of interest and value were taking place on the Conference grounds at four o'clock, and a pair of distracted parents were hunting for a lost boy, the Student Volunteers took possession of Convention Hall. Alva Harsh, President of the United Student Volunteers, was Chairman.

Robert Sherfy of Daleville, Va., led the devotions.

The Elizabethtown chorus furnished music that was much appreciated. Paul Robinson of Johnstown, Pa., answered satisfactorily the question, Why Be a Volunteer? Dr. D. M. Parker and Mrs. Parker told us why they are going to China. After further appropriate remarks by Chairman Harsh, there was a uniquely suitable musical number, unique because the Neiderhiser girls who gave it are four sisters of Mrs. Parker. The program was closed with prayer by Secretary Bonsack.

#### **At Five O'clock**

Several interests claimed attention at this hour, among them the illustrated lecture on Christian Education in the Church of the Brethren by Secretary R. D. Bowman. This was given at the Hillside Auditorium, a repetition of the rendering on Friday. Since we had enjoyed the former presentation, we joined the crowd today in Convention Hall to hear the outstanding musical event of this Conference. Prof. Brightbill was in charge.

There was first a hymn by the whole congregation, "This Is My Father's World." Then came "The Heavens Are Telling" by the Conference Chorus. Next was "God So Loved the World" by the men's chorus. The Elizabethtown ladies' chorus, directed by Prof. Myers, then rendered "Listen to the Lambs." "Though Your Sins Be as Scarlet" was another number by the men's chorus. The Juniata choir directed by Prof. Rowland gave two Negro spirituals, "Send the Fire" and "Go Down Moses." "Though a Gleam" was another hymn by the whole congregation, led by Bro. Wm. Beery, himself the author of the music, the words having been written by his wife, Sister Adaline Hohf Beery of sainted and sacred memory. At some one's thoughtful suggestion Bro. Beery was given the Chautauqua salute. "Hallelujah, Praise Ye the Lord" by the Conference Chorus came next, and then the beautiful solo "There's a Rose" by Prof. Huffman with chorus accompaniment. Two numbers by the whole chorus, "Peace on Earth" and "The Lost Chord," concluded the program.

It was indeed a rare treat, greatly appreciated and the more so because everybody knew the chorus had been assembled from everywhere with little opportunity for practice.

#### **When the People Were Gone**

One of the best things of the whole day was the exposition of the Book of Ephesians by Dr. John A. Garber of Washington, D. C., at six o'clock. It was scholarly and painstaking, yet simple and practical, a masterful piece of work, exactly the sort of thing that modern Christians need. But it was a pity to waste it on the few who were fortunate enough to hear it. This was a real "Bible Hour." Will the Program Committee please pardon us for suggesting that the Bible Book



Study should have the place of the so-called Bible Hour in the morning, which after all is only a euphemism for more sermons and addresses. There are plenty of them anyway. There is a limit to human endurance. It is too much to expect an already wearied audience which has sat through a long afternoon to remain yet another hour, and the people out on the grounds for a good time will not come in. And it is an injustice to the men who are expected to make serious preparation for their work.

#### Two Good Sermons

We know they were good, even though we were unable to hear either of them, because we had read abstracts of them before we left home. That privilege is yours also. Bro. I. S. Long, formerly missionary in India, preached in Convention Hall on Our Appreciation of God as Father, and Pastor Merlin G. Shull of Johnson City, Tenn., preached in Hillside Auditorium on Constant Sharing in His Spirit. And these were the fine themes for thinking with which the people were invited to close their Conference Sunday this year.

It should be added that Pastor A. B. Miller of Hagerstown, Md., led the opening worship and the Hagerstown chorus contributed inspiring music.

### Monday, June 12

#### Before the Business Began

THIS is business day according to the new arrangement, the forenoon for business strictly so-called and the afternoon for the Missionary Convocation which by this plan seems to be incorporated into the business part of the Conference where it properly belongs. But before we got started on the business calendar there was a breakfast for Rural Ministers and Laymen which calls for recognition.

It is worthy of it. The excellent address of Pastor W. H. Yoder of South Waterloo church, Iowa, on The Church Facing the Country would get more extended notice than this but for the fact that he has promised us an abstract of it for the MESSENGER. He thinks we Brethren are naturally born for success in the country, that we should accept that fact and determine to make the most of it in the light of the changed conditions in rural life we are living in.

In the necessary absence of Secretary M. R. Zigler the program was directed by Pastor D. D. Funderburg of Rockford, Ill. A very pleasant feature of it was the Negro spirituals rendered by the Bridgewater male quartet.

#### First Measures

There was a quite noticeable difference in the attendance as compared with yesterday, when Moderator Bonsack called the Conference to order. As the morning hours passed this increased until Convention Hall was easily half filled. Of course there were many peo-

ple on the grounds outside who did not care to come in, more of this kind than we would have guessed.

Prof. Nevin R. Fisher of Blue Ridge College led in singing "Sun of My Soul" and "Love Divine" and Pastor H. F. Richards of McPherson, Kans., led in prayer after he had read from Psalm 139. Then when we had sung "Have Thine Own Way," the Moderator said it was a great hymn. He was right. A few further fitting remarks were followed by announcement of the Tellers for the Conference, J. O. Click of Southern Ohio and Galen R. Blough of Western Pennsylvania, and of the Timekeeper, Edgar Rothrock of Southern California. The roll of the Standing Committee was called by the Secretary and announcement made that the Committee on Credentials reported 298 delegates. The addition of Standing Committeemen to the number of 64 gave a voting strength of 362.

As soon as the Bridgewater quartet had given us "Praise Ye the Father" the Report of the Committee on Resolutions was called for. After a slight amendment in one section the report was adopted to read as follows:

#### Resolutions

The one hundred thirty-fifth Annual Conference of the Church of the Brethren, assembled at Hershey, Pennsylvania, June 7-14, 1933, resolves:

FIRST: To express appreciation for the Christian heritage which has been wrought out for us by our forefathers and especially for the life, character, and leadership of those brethren who have been called during the year by the messenger of death. Our losses have been unusually heavy. We pray for a large consecration of young life to the interests of the kingdom of our Lord.

SECOND: We protest against the economic and industrial exploitation of childhood and instruct the Board of Christian Education to ask the legislatures of the various states to speedily ratify the proposed child labor amendment to the Federal Constitution.

We deplore the tendency to make education bear an unreasonable share of the burden of our present economic distress by seriously curtailing educational opportunities through non-payment of teachers, reckless slashing of salaries, unnecessary shortening of school terms, and wholesale closing of schools.

We welcome the aid given toward the enrichment of child life by a growing number of community and national agencies, and we call upon the church to give of its best to the childhood of the world in order that they may know the Lord Jesus Christ and, through the abundant life he gives, be able to meet the problems of their day and generation.

THIRD: This conference urges that the officials of our congregations take a larger responsibility for earning the friendship of our youth to the end that, the youth of the church, and the adults, may understand each other better, and, that we may better interpret the fundamentals of our faith. We further present to our young people the unfinished problems of our social and religious life and urge them to try to fulfill the faith of their fathers.

FOURTH: This conference registers its conviction that the present economic crisis is due in part to the extravagant and wasteful living of the American people and we urge our membership throughout the world to practice and teach the beauty and value of the simple life for which the church has stood for more than two centuries. We further urge economy and self-sacrifice in personal, as well as home and family life, in order that there may be larger giving to the great missionary and philanthropic causes of the church.

FIFTH: We urge our people to practice Christian stewardship. This is not so much a matter of raising church funds as an attitude of life. Every one should, as far as possible, be honorably employed. Exercising initiative in



business is commendable so long as this business does not exploit the minds and bodies of others. In the acquisition of property, service rather than profits should be the rule. Hoarding for self instead of sharing, so as to enrich the lives of others, was condemned by our Lord.

Acceptance of the principle of stewardship is a voluntary act, but it is basic in Christian living. Consistent practice of this principle would be the solution to many of our personal as well as our social difficulties.

**SIXTH:** We lay upon the hearts of the managers of our Seminary, and our Colleges, the great need of rural America and the strategic opportunity of the Church of the Brethren to capture the rural districts for the kingdom of God. Our church has succeeded well in the open country and by experience and instinct we are fitted for this task. Much of our strength is in the rural districts, and our opportunity is there as well. We ask that our educational institutions direct their interest and energies toward this great field of opportunity.

**SEVENTH:** We declare it to be our settled conviction that neither the material universe nor man can be satisfactorily understood apart from a personal and spiritual God who is the source, support, and end of all. We hold that permanent political stability, economic security, social welfare, and moral progress are impossible in our modern world except as a Christian philosophy of life undergirds our civilization. The recognition and appreciation of spiritual realities and values, together with an ordering of our personal and social life in harmony with the divine will, are absolutely basic requirements for a safe and happy civilization. We, therefore, urge upon our ministry and churches the persistent and insistent proclamation of the clear, dynamic, spiritual message found in the Word of God, and revealed incarnate in His Divine Son.

**EIGHTH:** We urge the ministers and leaders of the church to speak with clearness and power on the social problems of the day. No one with the prophetic spirit can remain silent in a day of hunger in a world of plenty; in a time of social and economic oppression and political corruption; in a world of strained international relations because of pagan methods. The law and the prophets dealt squarely with every social and economic problem of that day. Jesus gave us the life which brings to perfection the dream of the prophets. The Church of the Brethren, for two and a quarter centuries, held to the doctrines of peace, temperance, the spiritual life, and brotherhood. We can no longer claim to hold these doctrines unless we apply them to the problems and crises of this day. The only cure for the present calamity is justice and brotherhood, and these ideals of the Church of the Brethren must be promoted throughout the world.

It is not the duty of the church to ally herself with theoretical schemes and programs for the solution of social problems; but it is her duty to analyze these problems and show how the eternal principles, revealed in the life and teachings of Jesus are the answer to the human problem. The church should direct her influence and energies toward the alleviation of misery and distress by the power of the gospel which we profess to honor.

**NINTH:** This conference recognizes that there is still considerable ministerial unemployment throughout the brotherhood with its attendant anxiety and distress. We urge our churches to keep their pastoral program in full operation for the sake of our ministry and especially for the sake of the spiritual nurture of our people. We especially urge churches which are in need of pastoral service and able to provide the necessary financial support to give earnest consideration to the matter at this time of stress and strain upon our ministry.

**TENTH:** This conference recognizes the importance, in this time of moral and spiritual crisis, of unity, coöperation, and solidarity among the Christian forces of the world and we urge our people everywhere to unite their energy and effort in the great cause of common righteousness to the end that our civilization may be redeemed and preserved in the fellowship of our Lord and Master.

**ELEVENTH:** This conference reaffirms the position of the church on the liquor question. We believe that strong drink has been a curse to society and is a menace to the security and happiness of the American people. Our General Conference first went on record against the manufacture and sale of intoxicating beverages in 1778 and later passed

practical measures against the liquor traffic. Among these was a resolution which prohibited Brethren from selling fruit or grain to breweries and distilleries. The church has a rich heritage of temperance program. This conference, therefore, urges our people to support and coöperate fully with all temperance movements which seek to retain the Eighteenth Amendment and prohibit the legalization of beer. As a body of Christian people we purpose to pray dry, preach dry, and vote dry. We further propose to "buy dry" and to patronize those mercantile concerns, hotels, restaurants, and other establishments of whatever character which "sell dry." We further urge our Brethren engaged in business to stand firm with the church on this issue and to make clear to the public their position. The Eighteenth Amendment is not yet repealed and it need not be if the Christian forces of the country stand together in opposing and defeating the proposed Twenty-first Amendment. We urge our churches not to surrender before the battle is fought but to be alert and aggressive in the temperance cause unto the end.

This conference further makes protest to the President of the United States and the national congress expressing our disagreement with the policy of the administration in making the moral issues of the temperance problem subservient to economic and political issues.

**TWELFTH:** We regard the Christian home as the bulwark of our national liberties as well as the cradle of our Christian life and virtue. We urge upon our membership the prayerful acceptance of the obligations of parenthood and child nurture which are involved in Christian marriage, the maintenance of the family altar as an essential asset of family life, and the faithful continuance by precept and practice of our warfare against the growing evil of divorce.

**THIRTEENTH:** This conference deplores the weakening faith in democracy, and in a world where the so-called "strong men" are arising, we renew our faith in the common man who deals justly, loves mercy, and walks humbly with his God.

Amid the increasing efforts to develop a selfish nationalism we not only strive to maintain our traditional peace position but we kindly rebuke all movements which tend toward war and we endeavor to make our local churches centers of intelligent activity toward goodwill among nations.

This conference, further, commends the efforts on the part of our government to aid in the economic recovery of the world through the London Conference, and we pledge our moral support to President Roosevelt in using every legitimate means to bring to pass peace and goodwill among the nations through trade and economic agreements.

**FOURTEENTH:** This conference recognizes the blessing of our heavenly Father throughout the days of this convention and beseeches the guidance of the Holy Spirit in the work of the brotherhood. We express our gratitude and appreciation to all human agencies which have in any way contributed to the inspiration and helpfulness of this conference.

The above resolutions were ordered printed for general distribution. Letters to President Roosevelt were approved, one commending his attitude on peace matters and another opposing his course on the temperance issue.

Formal approval was next given to the appointment of Dr. D. M. Parker and wife and Nurse Corda Wertz as missionaries to China.

#### Unfinished Business

Last year's committee on the question of certain changes in selecting the Committee of Arrangements and providing for the expense of holding the Conference asked "for more time for the adjustment of conditions and the privilege of reporting to the Conference next year. This was granted and the committee continued. The members of it are H. K. Ober, J. J. Yoder, Chas. D. Bonsack.



The report of the committee on The Deaconship called out some interesting discussion. Whether deacons should be chosen for life or a fixed term, whether sisters should be eligible to this office and if so, what their relation would be to the wives of deacons now sometimes called deaconesses, whether congregations into which deacons move should have the privilege of accepting them in their office or not as they might choose—these were some of the points involved. The outcome of the discussion was a decision to recommit the question for further study and report next year. This committee consists of C. S. Ikenberry, H. K. Ober, Galen K. Walker, Rufus Bucher, J. Clyde Forney.

The morning session closed with "I Love Thy Kingdom, Lord," and prayer by J. L. Guthrie of Northwestern Ohio.

#### **A Bit of Explanation**

Perhaps a word of explanation will be quite in place since not even those on the grounds, with booklets in their hands, can get everything straight. The order of meetings has been changed somewhat under the new plan for holding Conference as used this year. The first business session was held Friday evening. Then the forenoon of Monday is also a time for business. But the time for the Missionary Convocation remains the same—Monday afternoon. It is telling no secrets to say that the Credential Committee has been holding session after session to accommodate the delegates who suddenly realize that business is under way though Tuesday has not come. Indeed, so late as Monday evening we met one distracted delegate who was trying to locate the Credential Committee. It begins to look like some of the delegates will have to hurry or they will not be passed upon before Conference is over! Of course the confusion is due to the fact that some are still thinking the business will not begin until Tuesday morning. But now back to what we have set out to report for Monday afternoon and evening.

#### **Day of the Missionary Convocation**

Monday is the day of the great missionary meeting. For a long time this has been so. Under the new plan of holding Conference, as suggested above, this convocation still comes on Monday afternoon. By many it is considered the real high point of our Annual Conference. It is certainly an inspiring occasion.

Today your reporter planted himself at an advantageous place to see all that was going on. Let us begin as the time to open the meeting draws near. On the platform the various groups are finding their places. On one side of the pulpit are Standing Committee members, the double male quartet from Bridgewater College, the quartet composed of four Niederhizer sisters, members of District Mission Boards, and perhaps

a few others. On the other side are the two new missionaries—Dr. and Mrs. Parker, furloughed missionaries, detained missionaries, parents of missionaries, members of General Boards, representatives of Women's Work and Men's Work, and some others. Out in the great auditorium, which is said to hold 6,000, the seats are at least two-thirds filled. And before the meeting is over it is safe to guess that most of the balance will be taken. But the day is warm and no other Conference crowd ever looked quite like this one today. There is little that is dark to set off the sea of upturned faces. The men, or about ninety-eight per cent of them, have long since discarded their coats. The great heat has also induced many of the sisters to wear light colored dresses. And then there is the constant flutter of hundreds and hundreds of palm or pasteboard fans. If the reader's imagination is in anything like approximate working order, he can picture the lightest, whitest Conference crowd in many a year.

But it is time to begin. Bro. Detweiler leads the great crowd in "Sweet Hour of Prayer," "Come Thou Almighty King," and "From Every Stormy Wind That Blows." A mighty chorus of praise ascends to God. Then Bro. George E. Yoder of New Carlisle, Ohio, leads in the opening devotional. His scripture lesson is the last words of Jesus as recorded in the four gospels. The prayer begins with the first verse of "Have Thine Own Way," sung by the audience. Then Bro. Yoder leads in prayer.

Meanwhile there have been a few claps of thunder, certainly not so close as the rain which begins to fall briskly, then ceases. Yes, we are to have a picture. The photographer snaps two views from the front and one from the back of Convention Hall. While he is making the transfer of his equipment the double quartet from Bridgewater is given a tryout. But this is not enough. The photographer can't seem to get his camera focused properly. The congregation sings "The Riches of His Grace." Now the photographer is ready. He counts off ten. The last picture is taken. He announces they will be developed immediately and can be seen at the close of the meeting—four o'clock. That's fast work, but photographers have an eye for business as well as composition.

It is now time for the missionary address. Bro. M. Clyde Horst of Lewistown, Pa., is to give it. We soon discover that it is a good address, a very good address. Those who would like to know something of what Bro. Horst said will find a summary of the first draft of the sermon in the MESSENGER for June 17.

After Bro. Horst's address the double quartet from Bridgewater College sang again. Then Bro. Bonsack introduced Dr. D. M. Parker and Martha Niederhizer Parker. Bro. Otho Winger took charge of the offering.

## GENERAL FORUM

### Courage

BY HELEN HOAK EIKENBERRY

If you are bold to speak out with the millions,  
To fight with other brave men at your side;  
If you throw all into a cause that prospers,  
Or champion a course already tried;  
If you are urged on by the praise of many,  
Or heartened by renown that travels wide,  
And if you seek a path that leads to fame and patronage—  
Though worthy be the cause—  
That is not courage.

But if your voice proclaims before the millions  
Ideas they have scorned and cast aside;  
If you give all for an ideal that's worsted,  
Or battle for a course as yet untried;  
If you remain serene 'mid praise or scoring,  
And hearken not to tales that travel wide,  
Then you have sought a path that is not traveled in your  
age;  
And you have blazed a trail—  
And that is courage.  
Sterling, Ill.

### The Young People's Part in the Program of the Church

BY RAYMOND R. PETERS

Hershey Conference, Saturday, June 10

Most people think that there should be a young people's program in the church, but it is a question just what that part should be and how it should be worked out. We must keep in mind that we are not promoting a young people's organization just for organization's sake, but there is a real purpose for such a program. The fundamental purpose for developing a young people's program is to develop young people to their fullest capacity as individual members of the human family. Therefore we must place much value on the individual. Jesus did. Hence the reason for young people's work is *young people*. We believe that this goal can best be reached through the organization of the church. We will attempt to discover just what is the young people's part in the program of the church.

In the first place it should be one of *coöperation*. There must be a growing appreciation on the part of the young people of the work that has been done by those who have gone on before. We have a great heritage. We are humbly proud of it. The older I grow the greater my appreciation for my elders becomes. I believe that there is a growing tendency for the young people to have greater appreciation for the advice, work and leadership of those who are older.

Not only must this coöperation be found in sentiment, but it must be worked out in the organization of

the church. The young people's program must be a part of the total church program and not an appendage. The young people should be placed on the committees of the church and made to feel that they have a part in the program of the church. Their judgments may be immature, yet their presence in a committee meeting can often be of much value, at the same time you will be training youth for the greater responsibilities of life. When this is done the young people should appreciate the confidence the church has placed in them and do everything they can to coöperate. This will have a tendency to make the young people's work church centered, which is very essential. The church has lost much by allowing many of our young people to build their loyalties to organizations that are not church centered. We must have our youth develop strong loyalties for the church. Therefore the church must make it possible for the young people to see that it is interested in their welfare and help them to develop a loyalty to it.

In the second place the young people's part must be one of *pioneering*. Because of our heritage we have a much better chance to pioneer into some of the great fundamental issues of the day. We must look into the future; blaze new trails, and lead the way, not only for this generation but for those who shall come after us. We must adventure into the field of personality. We must see that the only way to save the world is to save the individual. Also we must make some new trails in the field of Christian finance. The young people must lead in this great field. Much sentiment must be created for sharing; we must see the joy of sharing in a great cause. We must make vital the great principle of simple living. I think it is one of the cardinal principles of Christian living. We must see the value of simple dress, food, speech, etc. The great welfare issues which have been so nobly held up by our people are being openly questioned today, not only by the world, but by many of our own people. I mean such issues as: tobacco, strong drink, forms of recreation, courtship and marriage. Here is a field for heroic living and outstanding leadership.

In the third place, it is the young people's part to find and train *leaders*. No organization can rise higher than its leaders. A great idea and a poor leader can never succeed. An organization without leaders is hopeless. The success or failure of the youth program of our church will depend upon the success or failure of its leaders. We must grow and develop our leaders. We have the raw material in almost every local church. The question is whether or not we have wisdom enough to find them and then train them for service. Therefore, youth, in the name of Christ rise up and accept this challenge of developing to your fullest capacity as individual members of the human family.

Daleville, Va.



## The Message of the Church to a Lost World

BY LEVI GARST

Hershey Conference, Sunday, June 11

THE church is a New Testament institution. God has always had a people, but they were never called a church until Christ's time. Israel was a chosen nation, a covenant people, for a high and holy purpose, namely, that of evangelizing the world and bringing it back to God.

The Jewish message to a lost world was a message of law, given first to the Israelites at Mt. Sinai, amidst fire and smoke, thunder and lightning, with the earth trembling at the voice of God.

The message of the church is a message of love, grace and truth through Jesus Christ. Christ is the founder of the church (Matt. 16: 18). He calls it his church and says, "the gates of hell shall not prevail against it."

It was founded upon the rock of confession of the apostles: "Thou art the Christ, the Son of the living God." This confession, Jesus says, was made upon revelation from God. "Flesh and blood hath not revealed it, but my Father, which is in heaven." The confession is true, the revelation is true; God the Father is true; heaven is true; hence the church is built on a sure foundation.

Jesus tutored a few men and commissioned them to go and deliver the message of grace and truth to a lost world. He prefaced this commission with words of power and authority: "All power is given unto me." He assured them of his abiding presence: "Lo, I am with you alway." Twice he gave this commission, just after his resurrection and just before his ascension; hence the importance.

What was this message? First of all it was a *message of faith*. "Let not your heart be troubled, ye believe . . ." Jesus knew his Jewish disciples believed in God; now he asks them to believe in him. This message of faith in God and his Son Jesus Christ is the very first need of a lost world today. The church alone can nurture it and give it.

A disillusioned world looks again for some foundation on which to build an enduring civilization. The world has tried laws and governments, leagues and unions, federations and communism, cultures and knowledge, and even force as a basis for such a civilization, and has failed. The failure of all our human resources has brought us to the verge of confusion.

Jesus stood one day looking at the milling masses of troubled humanity and said, "Come unto me," "Learn of me," "Take my yoke upon you," let me help you bear the burden and pull the load.

Faith in God. Faith in Jesus Christ. Faith in his church is a needed message today.

*The Message of Hope.* A disgruntled, disappointed,

ill-humored world needs again a message of hope based on truth and justice and righteousness. The hope that springs eternal in the heart of man must be illuminated by the only hope of the world—Jesus Christ.

God does not give us faiths and hopes and aspirations for better things to defeat us in the end. Jesus' answer to our hopes is, "In my Father's house there are many mansions. . . . I go. . . . I'll prepare. . . . I'll come again. . . . I'll receive you."

*A Message of Guidance.* Jesus said men were like sheep without a shepherd. No homing instinct; no sense of direction. "Lord, to whom shall we go? Thou hast the words of guidance to eternal life." Christ's church in the world is the beacon light for spiritual guidance standing out and above all other institutions to guide and give men a sense of direction and guidance. "Yes," Jesus says, "I am the way and no man cometh to God but by me."

*The Message of Truth.* The lost world needs the saving truth of Jesus Christ. The church is commissioned to deliver the message, "Go, teach all things." "I am the Truth."

The world approaches its problems through propaganda and diplomacy which in the last analysis is mostly a lie. A lost world needs the truth about a lot of things to save it from destruction and perdition. It needs the truth about the prohibition issue. It needs the truth about war. It needs the truth about government. It needs the truth about our economic situation. It needs the truth about our international affairs. It needs the truth about sin and the dire consequences. The truth about these things will mean revolution. It did in the days of the prophets; it did in Christ's day; in Paul's day, and will in our day.

The world stands upon the threshold of revolution today. May it be a peaceable revolution, wrought by the message of truth from the church of Jesus Christ.

*The Message of Life and Love.* The church of our Lord built on that sure foundation of confession and revelation from God through Jesus Christ has the message of faith, of hope, of guidance, of truth, of life and of love. And after all, isn't the message of life and love the greatest of all messages?

"For God so loved" that he gave life to save life, Christ's life, to save our lives. Jesus says, "I am the life." Our Lord put life and love here and hereafter above all things. Yea, what shall it profit a man . . . ? Jesus put value on material things only as these things minister to life and men, not a few men, but all men.

How miserably have we twisted and distorted and failed in our evaluation of life and "the things" of life. For illustration, when Wall Street wanted to move \$25,000,000 of gold from one bank to another, the po-

lice force and army were called out to guard the "precious stuff." What a sad commentary on our modern civilization that calls out its army to guard the moving of a few million dollars a few blocks, while the great stream of human life is poured in mills and mines and factories in order that a little more gold may be ground out of human life.

When we threw our gold dollar on the counters of the world a few years ago it rang and we said it was the real thing; but human life falls with a dead thud on the markets of the world. It is worthless.

Jesus came to correct such distorted views. He said to the fault-finding scribes and Pharisees, "You think more of a lost sheep than you do of lost souls. You think more of a lost coin than of a lost soul. You think more of a lost herd of swine than you do of a lost soul."

I note in conclusion the dire consequences if we fail to deliver this message of life and love. The genius of the Christian church is that "We keep only what we give away." A strange anomaly indeed! But the Lord said it is true: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

The church that gives the message of life and love lives. The church that keeps the message of life and love dies. "Therefore, my beloved brethren, let us not be weary in well doing, for in due season we shall reap if we faint not."

*Salem, Va.*

## Meeting the Present Temperance Situation

BY A. C. BAUGHER

Synopsis of address delivered at the Annual Conference at Hershey

THE meaning of the word temperance is broad and does not limit itself to the drink question. For the purpose of bringing to our attention a question most vital to us at this time, we shall confine our thought to the alcohol situation.

### What Is the Present Situation?

The Volstead Act has been modified or virtually repealed. The Eighteenth Amendment is hanging in the balance. A number of states have already voted against it. Others are getting ready to do so. Thus far not a single state has voted in favor of retaining it. But so long as thirteen states vote in favor of keeping it then it will remain as an amendment to the Constitution of the United States. Even though there will be enough votes in favor of retaining it, its effectiveness in controlling the alcohol problem has already been seriously impaired. And should the amendment be lost, then we will have new and grave problems to face.

Strong campaigns are now being carried on to educate the people to drink. The program is much like the

one used to advertise the cigarette. The International Wine Office says, "Wine is health-building, health-preserving, and health-restoring." In France a recent law has been passed which compels teachers in France to instruct the children that wine is a health-giving beverage. Grape Growers' Associations are making an effort to have a portion of wine included in the price of meals in tourist hotels and restaurants. Recently there has been much effort to get people to carry beer to their homes and drink it with their meals. The logical outcome of such a practice would be that the whole family would more or less fall into the beer drinking habit. These facts in a measure indicate the subtlety of the propaganda of the liquor interests.

### How Shall We Meet the Emergency?

*A. By studying arguments used by those opposed to the control of liquor manufacture and its use.*

1. They claim that the principle of prohibition is wrong. They forget that all law is prohibitory in nature. Quarantine laws, traffic regulations, immigration laws are all designed to prohibit and to restrain so as to protect not so much the individual directly concerned as hundreds of others with whom the individual comes in contact.

2. They say that the Eighteenth Amendment cannot be enforced. No law can be enforced 100%. Achan stole a golden wedge and he and his whole family were stoned, but from that time until now theft has continued. From the time when Cain killed Abel, mankind had a law against murder but the crime of murder continues. Shall the law against it be removed because it cannot be enforced? Recently Pennsylvania passed a law which will make kidnapping punishable by life imprisonment. Will this law settle this pernicious question? Likely not. But it will certainly be a deterrent. Other illustrations answering this same argument can easily be found in how the United States government guards against counterfeiting money and the fraudulent use of the mail. Again, if the government fails in enforcing the income tax law, shall the law be abolished? Apparently not.

3. They tell us that the bootlegger is the product of the Eighteenth Amendment. They are wrong. In 1794 President Washington was compelled to send 15,000 troops to Pennsylvania to control a bootlegging business—the Whiskey Rebellion. Thomas Jefferson had to deal with the bootlegging of slaves from Africa into the colonies. The bootlegger is the product of any law which comes into conflict with personal gain, avarice, and selfishness.

4. They argue that the government needs the revenue. Must the government of this fair land be run on funds derived from victims of the alcohol habit? A habit which renders its citizens less reliable, less de-



pendable, less thrifty, and less responsible. The alcohol habit blights the lives of children, wrecks homes, causes untold suffering and accidents. Shall the government of a Christian land gain revenue from such ungodly sources?

*B. By the teaching process set up a counter program.*

What Jeremiah said concerning the Rechabites in Jeremiah 35: 1-6, will give us an impressive example of the power in education. If the Eighteenth Amendment will be repealed it will serve as an illustration of what propaganda can do. It will also be a monument to education, not in what it did but in what it failed to do. Any law which does not have the continuous backing of education can not long endure. The government which depends upon the home, the church and the schools to teach temperance, sobriety and virtue has the elements of permanency in it, but the government which depends upon the force of law without the educational process back of it will perish from the face of the earth as have Egypt, Greece, and Rome.

The Christian church should remain awake to the fact that the process of education is the most powerful force with which to support law and righteousness. The church through education and the government through law must join hands in a united effort to safeguard the coming generations from the alcohol habit.

*Elizabethtown, Pa.*

## Appreciation of God as Father

BY I. S. LONG

Hershey Conference, Sunday, June 11

PAUL and others tell us what God *does*: John, due to long association with the Master, tells us *who* he is. There are many books written about God. He is known really only in Jesus.

### Unique Knowledge of God

"No man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal him." The boy Jesus, in his first recorded words, calls him Father. In his last recorded words, on the cross, he commends his spirit to the same Father. Speaking in the first person, with but one exception, he always calls God, Father. He cried, "My God! My God," only when he took the sinner's place, and darkness perhaps filled his soul. He was wont to say "The Father," "My Father," "You Father," "Our Father," etc., saying "Father" 118 times. He has put this word "Father" into the mouth of his intimate disciples to this day.

### Three Words of the Master

1. *God the Father Is Spirit.* A definition ought to "bring near to." This does. I am glad. It has meaning, and we think we understand; for we ourselves are spirits and are able to understand others of like

passions and faculties. In respect of these faculties, we are made in the "image and likeness of God."

We commune with the Infinite Spirit as friend with friend. We know him in nature, in his word, in prayer, in Jesus above all. Great scientists almost find God, almost find life, they say, in the laboratory; in the laboratory in Jesus' school, *we do find God*, as Spirit, to talk to, to listen to, to bless our souls, and we are satisfied.

2. *God the Father Is Light.* This means moral and spiritual light, I judge from the context. That is, God is holy, no evil or darkness in him. Isaiah and the four beasts of Revelation cry: "Holy, holy, holy is the Lord: the whole earth is full of his glory." "Thou art of purer eyes than to behold iniquity." One can never see Niagara and forget its roar. Likewise, none ever saw God and forgot his holiness. Moses and Joshua took off their shoes on holy ground; we bow our heads and hearts in his presence.

3. *God the Father Is Love.* This is the completest definition of all, it seems to me. How brief! Yet how fine! We understand love. This definition we do not get from nature, nor from other religions, but only from Jesus.

### The Heart of Faith

The Greeks said God is *beauty*; the Romans said God is *power*; the Jews said God is *just*; and each people built temples accordingly. Moslems say God is Absolute Might. Buddha was really an atheist, yet himself is worshiped as God. Jesus informs us that God is a Fatherly God, of pure and perfect goodwill, even a God of love.

### Meaning of Fatherhood

The nature of the Father is to give us good gifts, when we ask. He would bestow the kingdom of heaven upon the poor in spirit. He fills full the heart that hungers and thirsts after him. He gives the vision of himself to the pure in heart. The secret of the Lord is with them that fear him. "It is the Father's good pleasure to give you the kingdom." He gives sunshine and rain even to those who will not have his best.

In the story of the lost son he implies that the father watched and waited for his son's return, and at last welcomed him with kisses, a robe and a feast of joy. There is joy also over the finding of a lost coin or a lost sheep. *God is like that*, so Jesus implies.

### Supremely Revealed

God spoke through the prophets. To us he has spoken in his Son. The nations do not know whom they worship. We do know. Call Jesus God, and your concept of God deepens, enriches, and is purified, and he is a living Reality. "No man hath seen God at any time: . . . the only begotten . . .

(Continued on Page 26)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## How Governments See Missions

THE following items come from the secretary of our Africa Mission. They are verbatim extracts from the 1933 reports of the Colonial Government to the British Government at London. It is common to have governments criticize some missionary endeavor, though the British government is more sympathetic with Protestant work than many others. It is a much deserved testimony to our work in Africa to have it referred to in this way in the government reports. It happens that our work reaches two different provinces, which explains the two items as given.—C. D. B.

*“Adamawa Province—*The medical work of the Church of the Brethren Mission at Garkida and Lassa is very highly to be praised. Besides the well-administered leper colony where lepers are maintained, treated and taught a trade under a whole-time European superintendent, there is a well equipped hospital and operating theatre at Garkida. Maternity and infant welfare is carried on and is most popular with the Bura and Margi population. This mission has won for itself an unique position. It commands the respect and confidence both of the primitive animist population in its immediate area and of the Muslim rulers. It is proposed to increase the size of the leper colony and to accommodate from three to four hundred lepers from the provinces of Adamawa, Bornu and Bauchi. This colony largely owed its inception and efficient organization to Dr. Russell Robertson and it was with the deepest regret that the news of his recent death from yellow fever was received.

*“Bornu Province—*In October, the death of Dr. Russell Robertson from yellow fever at Lagos was a severe blow to the Church of the Brethren Mission. Dr. Robertson accomplished valuable medical touring work in Biu Division in connection with Garkida and Marama mission stations and had achieved a considerable degree of popularity with those among whom he laboured. No other cases of yellow fever have been established in Biu.”

## Calling On My Neighbors

BY ELIZABETH B. WAMPLER

PERHAPS I should reverse my subject this time, for my neighbors have been calling on me in no small numbers. The coming of little Ernest Joseph into our home

has excited a lot of interest among our neighbors and friends, most of whom of course have never seen an American baby.

March 4 I came back to Tsinchou from Taiku, an American Board mission station, where I had been for two months, bringing our five weeks' old son home. Our friends were eager to get a glimpse of the little stranger. And strange, indeed, he looked to them. Many have asked: “Have you shaved his head?” They shave their babies' heads when a month old. On being told that he was born that way they look again and see that there is hair, though scant and so near the color of his skin as not to be seen at first glance. Chinese babies all have black hair. Remarks about his size are sometimes amusing. One day I was in a home when a lady was holding her ten months' old child in her arms. She asked if our baby was as large as hers. I told her he wasn't that big yet. But she said that some one in our court told them he was bigger already than their child. So next day she and a group of her friends came to see for themselves.

Many, many questions this new member of the Tsinchou staff calls forth. Since people learn more through the eye than through the ear, we are hoping that he may prove a real blessing, being a living example of the things we have been trying to teach these mothers—and fathers too—about better care of their children. They are seeing that a young child can survive a daily bath, can be happy when not constantly held when awake, that neither a cap constantly worn nor a crust of oil and dirt is necessary to keep them from “catching cold.” Our problem is to keep contagion from being carried to him by the many folks who come to “see the baby.”

Sunday, March 12, our little reading room where we hold our services was filled to overflowing so that the services were held in the yard. A special sermon was prepared for the occasion by one of the Chinese evangelists. One or more representatives from practically every home where there is a Christian in the Tsinchou-Yu She territory came in for the day, some traveling two days' journey. A group of women and young girls walked in from a village about twelve miles away. The Chinese have a custom of giving a feast to their friends to celebrate the coming of a child into their home, and especially is this done for a first son. This is held as near the time the child is a month old as they can, so it is called “Full-Month” feast. And so that day Christians and other friends came to our home for dinner. Tables were set in the yard for the men, the women ate in the dining room. Thus they ate and visited together, village elder and gatekeeper side by side I noticed at one table. Rank mattered little and all seemed to enjoy this friendly fellowship together. We were more than pleased to have Mr. Oberholtzer walk in unexpectedly



the evening before and enjoy the day with us. A small dish and a pair of chopsticks were all that was required for each individual guest, so setting tables and washing dishes was a small part of the burden of the cooks.

We have started a Sunday afternoon get-together with some of the girls of the government school here in the city. None are urged to come, but a welcome has been extended to all who care to attend. There are three or four girls who have attended our mission school at Liao Chou and we want to keep in closer touch with them, as well as become better acquainted with the other girls and their teachers. I am to go there one week and they come to our home the next week. We sing and chat in a very informal way. None but the former Liao students know Christian songs. We hope that the songs we sing, our conversation together, and the contact with them in our home will give them a hungering for better things and a higher life than that now lived by the women of this city. We can only sow a little seed, hoping God will watch over it and a harvest be forthcoming in due time.

*Tsinchou, Shansi, China.*

## News From the Field

### AFRICA

#### Garkida

Faye Moyer

#### **Celebration of the Tenth Anniversary of the Mission of the Church of the Brethren in Buraland**

Just ten years ago in March was the beginning of the work here. It seemed altogether fitting and proper that there should be some recognition of the day. Since Garkida was the site where the mission did its initial work in Africa, it became the place for the celebration. The mission staffs of Marama, Lassa and of Garkida met for the two days of fellowship. A number of guests from neighboring missions were present. Not least among these guests was Mr. Wakeman from Lagos, a man who was originally instrumental in helping secure from Government the permission to establish a mission point at Garkida. Mr. Wakeman in his several addresses gave us much inspiration. The program was fitting for the occasion, with reminiscences of the past, appreciation of the present and hopes for the future. "Reminiscences," given by Mr. Wakeman, and "Historical Survey of the Mission," by Bro. Beahm helped us to appreciate the struggles and achievements of the past. Then our minds were turned to the hopes for the future when Bro. Helser spoke about "The Next Ten Years." He said that what is done in the next ten years depends upon three factors: (1) Our attitude toward God, (2) our attitude toward our fellow-men, (3) our attitude toward the native people. Another hope is that one hundred community welfare centers may be established within the next ten years. The accomplishment of the early workers of the Africa Mission in the past ten years has been no mean thing. May God help to further the good work was the prayer of benediction in the hearts of our own immediate fellow-workers as well as of the guests as we parted to further carry on.

#### **School Closed April 21**

It has been a good year for the Garkida Elementary

School and Training School. There were twelve classes in the Elementary School and one in the Middle School with native boys as teachers supervised by members of the Mission Staff. The lowest attendance in one day was 133; the highest was 300. The average was around 240, about one-third being girls. The increase in girls' attendance is one thing for which we are especially glad. The closing is a big day for the pupils as well as for the parents. We welcome the parents and village people and are happy to share in the glad day.

#### **Educational and Medical Directors**

The educational and medical directors of Nigeria were visitors of Garkida recently. Mr. Hussey of Lagos, having spent two days looking over the school, reports favorably about our work. He is enthusiastic about locating at Garkida a Training School for pagans of our own and surrounding Provinces. He promises his support to this Training School, a fact which makes us happy. It is most gratifying to feel that the British government is favorable to the work which our mission is trying to do. Dr. Johnson was visiting the hospital and also reports favorably.

#### **Two Communion Services of the Garkida Church**

One was held at the church in Garkida on the evening of the Thursday preceding Easter. At this meeting fifty-one persons communed. The other was held at the church in the Leper Colony on the following evening. For protection against spread of the disease the services were held at different places at different times. The fact that we sat on mud benches and ate from mud tables did not lessen the sacredness and joy of the occasion.

#### **Doctor on Medical Trip**

The District Officer of Biu of the adjoining Province called on the doctor to make a visit to his territory to perform an operation on a man there. Since the rains have begun and the bridges are out, the doctor with a native dispenser made the trip on horseback. This is new territory for work of our mission. To the near-by village of Unlla two native dispensers had previously gone from the hospital to vaccinate for small pox and had made favorable contacts. The District Officer asked the doctor on this trip to go over and vaccinate for the same epidemic which was again raging. This particular place is the chosen site for our next Community Welfare Center.

#### **A Fifty-Eight-Pound Tumor**

A fifty-eight-pound tumor caused by elephantiasis was successfully removed from a man who walked 60 miles to have the operation performed, spending seven days on the way. The man is improving nicely but has not yet gone home.

#### **Welcome Home**

Recently the Helsen and Miss Utz were gone for a few weeks for a much needed rest. They spent a few days on the plateau where they enjoyed the cooler atmosphere as a relief from the heat of the valley. Bro. Helser attended the Educational Meeting of the Government Officials and the Council of Missions. On their return trip they visited both Kano and Zaria, large centers of Northern Nigeria.

#### **Government Aids Our Mission**

By means of the money received from Government we have been able to build a sun-dried brick house for the teacher from Calabar. This is quite an improvement over the thatched mud hut in which he has been living. The Mission Staff as well as the people of Garkida appreciate his work among the Buras and in school.

### Common Epidemics

Common epidemics pass through villages of Africa just the same as they do in the towns and cities of any country. Just now there are many cases of chicken pox in Garkida. A number of children have been sent home to prevent its unnecessary spread in school. When the rains begin to come a good number of both children and adults have colds. The Buras say that the cold catches them, whereas we say that we catch colds.

### God Does Not Forget

God does not forget to send the refreshing rains to cool the atmosphere after the months of dry weather and to wash away the dust of the harmattan blown down from the Sahara Desert. He does not forget to bring back the birds which travel northward for the dry season nor to reclothe the barren trees with the leaves of spring. These signs of coming spring awaken new life in the African as it does for any other people. Last week we had our first hard rain when 1.3 inches of water fell in less than one hour. Now people are beginning to hoe and make ready to plant their farms. May, as in America, is the real planting time.

### CHINA

#### Taiyuan

Sara Z. Myers

### Depression in China

This part of China is greatly depressed in spirit by the great financial losses of the last three years and by China's heavy losses fighting with Japan. Faith in God and men gives hope that evil will eventually be overcome and righteousness prevail.

During the past year, having been disappointed in a pastor from the outside, our folks felt it necessary to be extremely careful in employing another worker. As no suitable one was in sight, it was suggested that a part time man from our own group work largely among boys. We set about to raise the money among ourselves. To our great delight we oversubscribed the amount needed for the worker. A young man has been chosen and is making a nice beginning with a small group of boys.

We have no church home but are using rented property. So our members decided to start a fund to be used toward buying church property. This may not grow very rapidly but it is a beginning, and we think in the right direction.

### Health Campaigns

As most of the Chinese are very ignorant about caring for their bodies, health campaigns are occasionally put on. Recently the Y. M. C. A. in connection with other organizations of the city very successfully carried out a three days' campaign. Lectures were given and about one hundred and eighty men and boys were examined. A week later the Women's Institute put on a similar campaign. Excellent lectures were given by two of the Chinese doctors of the city. Health posters and charts were exhibited. Proper clothing for children was shown. A big demonstration of foods and their values, and especially proper foods for young children and how to prepare them, was made. While many came largely through curiosity it is hoped some important truths were carried away by them.

### Redeeming a Reputation

The Provincial Government is having extensive surveys of the rivers and water resources of the province made under the supervision of the competent engineering staff of the China International Famine Relief Commission of Peiping with a view of controlling the floods and utilizing the water for irrigation purposes. It begins to look like the Shansi

officials are planning for the betterment of the people instead of spending all the money on the army and war supplies. Maybe, by such efforts, Marshal Yen Hsi Shan, formerly called the Model Governor, can redeem his reputation.

### Good Crops Promised

Good crops are promised in south Shansi this year where for the past three or four years they have had poor crops and once a famine. Spring rains have been good in our section of north China. This means much to the poor people.

### An Evangelistic Effort

As these notes are being written the Bethel Preaching Band is in our city beginning evangelistic meetings. Four men make up the party. Dr. Sung, the leader, spent eight years in America and received his Ph. D. in chemistry with Phi Beta Kappa honors. His father and mother were active evangelists in China and he received much Christian teaching, but he was only really converted during his last year in the States. He gave up his teaching profession and returned to his homeland to preach the gospel. He is forceful and dramatic in presenting gospel truths, using methods of the Billy Sunday type. The different churches of the city are uniting in this evangelistic effort. While we do not fully approve of some of the methods used, we hope and pray that many may become really and truly converted.

## They Think for Themselves

BY REBECCA FOUTZ

THIS is a rather popular phrase and is generally used to explain any attitude or belief on the part of present day young folks. But is it really the case that they think for themselves in what they do or do they just follow the current without much thinking about it?

It is the spirit of the day to question all former standards, moral, religious and governmental. Yet it does not require any thinking to go along with this tide. Thinking for one's self often involves going against the crowd, the chance of being laughed at. So people generally go along with what is popular—the fads, pleasures, styles, sports. Do they not rather readily accept what teachers and professors tell them because they consider them more learned than others? Do they really think through or try to think through what they do or are taught, to see if it is the best, the highest, the truth?

But the most important thing of all is to recognize that even thinking for one's self does not guarantee that it is right thinking. For whether one is young or old, it must be remembered that unless our thinking is in line with God's thinking, it is indeed vain thinking. There can be and is a thinking that is quite contrary to God's thinking, for there are two sources from which thinking can come, and the evil source is ever anxious and ready to help us "think for ourselves."

We are not left without a guide for our thinking if we desire to think right. It is the Book by which our thinking will some day be judged.

Philadelphia, Pa.



## PASTOR AND PEOPLE

### The Minister as a Servant

BY GALEN R. BLOUGH

Article Supplied by the Pastoral Association

VARIOUS titles are applied to the minister in the New Testament. In his first letter to the Corinthians, Paul speaks of the minister as a wise master builder. In the same letter he refers to the minister as a father begetting children of faith through the preaching of the gospel. Again he tells the Corinthians that ministers are stewards of the mysteries of God. Writing to Timothy, he speaks of the minister as a bishop, a term which came into the church from the Gentile world meaning one who oversees or superintends. The writer of Hebrews designates the minister as a watchman keeping vigilance over the souls of men.

It was Jesus who said of the minister: "Whosoever will be chief among you, let him be your servant." To be chief is a secondary consideration, to be a servant is primary. He who seeks to be chief in the affairs of the kingdom of God is an unworthy follower of the Master Minister, but he who seeks to serve regardless of either position or reward reveals a true conception of what it is to be a Christian. It is the way of the cross that leads to positions of honor. The Master came to minister, not to be ministered unto. Now he sitteth at the right hand of God in glory. He put first things first, the cross before the crown. Seek ye first the way of service and your efforts as a minister will be a great success.

First of all, the minister is a servant of Christ. What must a servant of Christ be and do to discharge his duties? Not only do young men ask this question, but the longer one is in the service of the Lord, the more persistently he searches for an adequate answer. Paul was an outstanding servant of Christ, not only by declaration but by action as well. What did he do? What was the program of his life's activities? "We preach Christ crucified" was his testimony to the Corinthians. Again he said, "Woe is unto me, if I preach not the gospel." Almost any one can preach about Christ; that is, talk or lecture about him as a historical character, the time of his birth, what he said and did, and his passion. But preaching Christ is something quite different. It is a constant, never ending self-surrender to Christ and bearing witness to the same in the pulpit as well as outside.

The minister is a servant of the members of his congregation. They support him so that he may have the necessities of life, and they have a right to expect his time and service. There are some things a congregation should not expect of the minister, nevertheless he

should do them when necessity demands. They should not expect him to be a messenger boy, yet if he is able to serve some member better in that capacity than in any other way, let him be a messenger boy. It is winning men to Christ and building them up in Christ that determines what a minister should or should not do. Deeds of kindness reinforce preaching.

The minister is a servant of the denomination of which he is a member. He must keep in touch with the general movements of the church and as much as possible support them. If he can not live in accordance with the teachings of his denomination he should sever his relationship. He must be willing to be used by the church at large in whatever capacity he is needed. If he is needed in a small congregation, he should be ready to answer the call, ever willing to say, "I can do all things through Christ who strengtheneth me."

Lastly, a minister is a servant of the community in which he lives. This does not mean that he should enter into every activity of the community and lead off as its promoter, but he should carry his share of the burden and do this as much as he can for the glory of God. He must be a respected citizen and interested in the moral as well as the general welfare of the people. In it all he must never surrender his calling as the minister of God to a people spiritually in need.

*Rummel, Pa.*

### Resources of Righteousness

BY F. E. McCUNE

Hershey Conference, Sunday, June 11

No one dare think lightly of the power of evil. He who takes the conflict of life lightly is almost sure to fall in the battle. Paul warns us, that we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, even spiritual wickedness. He was well aware of the united forces of all manner of evils, but he also knew something of the forces aligned with righteousness. "They that be for us are more than they that be against us."

Post-war sins have almost overwhelmed us. The war itself was believed to be impossible in this day. But war came and in its train all manner of evils grew in its wicked atmosphere. We are reaping its fruits, and will for years to come. Lowered morals, increases in criminal tendencies and the economic conflict all have tended to weaken real faith in God and hope for the cause of righteousness.

This is not the first time such experience has befallen men and will not likely be the last. These same things in general have happened a thousand times in world history. Seeming defeat is the all too common history of great movements. Lowell has said:

"Truth forever on the scaffold, Wrong forever on the throne—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."

Seeming defeat often under the mighty hand of God, is changed to glorious victory. Satan's seeming victory in the death of Jesus was made through God the greatest world blessing. We need not despair.

We read God's plan and purpose for mankind in the Eighth Psalm. Man was made but little lower than God, crowned with glory and honor and set over the works of his hands. With such a goal for man created in his own image, surely he will not let the forces of evil triumph over his creation. "We are more than conqueror through him that loved us."

The great resource of man is the eternal God. "The eternal God is thy refuge and underneath are the everlasting arms." Is his arm shortened that he can not save or his ear dull that he can not hear? He who created all things by the word of his mouth and sustains all by that same word, is able to save to the uttermost all who will come unto him. Shall Satan the enemy of all righteousness defeat God and make in vain all the sacrifice of his love? Let us take comfort from the closing words to his disciples: "Be of good cheer, I have overcome the world."

Elijah, the dynamic prophet, was discouraged and asked to die because it seemed to him the forces of evil had conquered everything. His complaint was that he was the only righteous man left and they were about to kill him. God's answer was, seven thousand had not bowed the knee to Baal nor kissed his mouth; he sent him on back to his work to anoint a successor to the king and some one for himself, who would carry on the fight. And in time, not a year or even century, but finally, idolatry was banished from the Jewish nation.

The forces of nature which often seem hostile to mankind are under the hand of the same God, the Father of us all. A poem of the time of the Judges said that the stars in their course fought against Sisera and for Israel. All material creation seems to work far better in harmony with the will of God than man, his climax of creation. The testimony of history is that often in world crises a simple turn of fate, as we call it, brings about national and world changes. Often we are sure it is the hand of God working out his will. If we knew all behind the scenes we would be sure it is God working out his will as best he can with the free-will and deliberate choices of mankind. That these forces are favorable to righteousness is indicated in the scriptures of the decalogue. He says he will visit the sins of the fathers upon the sons unto the third and fourth generation of them who hate, but he shows lovingkindness unto thousands of generations of those

who love him and keep his commandments. So I would say that nature and nature's God is a resource of righteousness.

The Bible is a message of victory, not defeat. There shall be conflict and suffering, often temporary defeat, but victory and success to the way of God is ultimately assured. From the dark day in Eden when sin fell with terrible hand upon Adam and Eve, till the last chapter in Revelation, the fight is on. Satan often seems to win, but even in the darkest hour there comes shining through the night a ray of promise and hope. The truth is verified, that thy seed shall bruise his head.

The prophets along with their message of judgment and terrible threats against national sins always had a word of mercy for the remnant. The assurance of a great day of victory was backed by the Word of the eternal God himself. Isaiah has some of the best. "It is not the conquest of David, or the glory of a Solomon's kingdom that is the golden age. But it was another king, a Son of David, who was to bring it in its fulness.

Paul writes of such a mystery. It is the glorious fact that Jews and Gentiles shall share together in this new kingdom. The great day was to dawn and sweep away in ever widening circles of peace and glory for those who believe. These prophecies were so glorious that we said they can not be earthly, they must be heavenly. So we put them there. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." These are not scenes primarily of heaven, but what the gospel was to do for men. This same salvation, which often we so little prize, was what was painted in such glorious colors.

Is it possible that as Israel did not enjoy to the full the promises of Canaan because of their lack of faith, we too, for the same reason, may not attain unto the fullness of the gospel? There are the promises. There is the assurance of the Divine presence always, even unto the end of the world. He says all power is given unto me in heaven and earth. That is now in the gospel age. No less true today than in the days of the early church or the days of Jesus himself. In fact, even greater things Jesus says we shall do since he has gone to the Father. Can we doubt the resources at our disposal?

He that hath the Son hath life now, that abundant life he came to bring to us all. To give us courage, he tells the disciples in their dark hour and his climax of sacrifice and suffering: "Be of good cheer, I have overcome the world."

Peter tells us in his letter, speaking of the outlook of the gospel: Ye are an elect race, a holy nation, a royal priesthood, a people for God's own possession that he might show forth the excellencies of him who called us

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## KINGDOM GLEANINGS

### Calendar for Sunday, June 25

**Sunday-school Lesson, Review:** Jesus Our Lord and Savior.

**Christian Workers' Meeting, Progressive Perfection.**

**B. Y. P. D. Programs:**

Young People—Religion—Christian.

Intermediate Girls—A Test of My Knowledge of the New Testament.

Intermediate Boys—Health and Christian Living.

\* \* \*

### Gains for the Kingdom

**Two** baptisms in the Bakersfield church, Calif.

**Five** baptisms in the Alliance church, Ohio.

**Two** baptisms in the Albright congregation, Pa., Bro. Fred Zook of Martinsburg, Pa., evangelist.

**Six** baptized and one reclaimed in the Cheat River congregation, W. Va., Bro. J. S. Whitacre of Ridgeley, W. Va., evangelist.

**Fifteen** baptisms in the Girard church, Ill.

**Nine** baptisms in the church at Schoolfield, Va., Bro. F. B. Layman of Antioch congregation, Va., evangelist.

**Seven** baptisms in the Gettysburg church, Pa., Bro. J. W. Whitacre of Greencastle, Pa., evangelist.

**Two** baptisms in Glendale church, Ariz., pre-Easter meetings by the pastor, Bro. E. E. Barnhart.

**Eight** baptisms in the Codorus church, Pa., Bro. Howard Merkey of Manheim, Pa., evangelist.

**Fifty-eight** baptisms in the Windber church, Pa., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

**Two** baptisms in the Pleasant Plains church, Okla., Bro. Geo. Burgin of Garden City, Kans., evangelist.

**Four** added to the church, result of a union revival in Third Christian church, Johnson City, Tenn., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Brother and Sister B. M. Rollins** of Keyser, W. Va., began June 14 in the Cumberland church, Ky.

**Bro. H. M. Coppock** of Tippecanoe City, Ohio, began June 18 in the Donnels Creek church, Southern Ohio.

\* \* \*

### Miscellaneous Items

**Material intended** for the Northern Iowa, Minnesota and South Dakota 1933 District Conference Booklet should be in the hands of the writing clerk, C. E. Kimmel, Sheldon, Iowa, not later than July 15.

**Bro. F. H. Barr** with members of the choir will conduct for the Portland (Oregon) Council of Churches the "Chapel Chimes" devotional period over radio station KALE, June 26-30, 7:45-8:00 A. M.

**The currency** included in the Hershey Conference offering, as part of the "loose in hat," consisted of three \$10 bills, seven \$5 bills, 409 \$1 bills, 150 50c pieces, 485 quarters, 560 dimes, 551 nickels and 465 pennies. There was also a \$5 gold piece, a half dollar dated 1828 and a Hershey Park 5c ticket. The offering taken at the Hillside Auditorium when

Ida C. Shumaker, returned missionary from India spoke, amounted to \$80.45.

**Public programs** will be given at Camp Mack on both July 2 and 4. The afternoon and evening of July 2 the following will appear on program: D. W. Kurtz, Rufus D. Bowman and Alvin F. Brightbill. Musical numbers from many churches will be rendered on July 4 and an Indian chief of the Miami Indians will speak. It is also planned to prepare and give on both evenings the pageant given at Conference—The Unknown Soldier Spacks. The churches and friends of our territory are invited to attend these programs. Meals may be brought along or purchased on the ground.—L. W. Shultz, Milford, Ind.

## THE QUIET HOUR

### Jesus Sends Out the Twelve

**Matt. 9: 35—11: 1; Mark 6: 6-13; Luke 9: 1-6**

For Week Beginning July 2

#### And Jesus Went About All the Cities, 9: 35

Jesus sent the twelve into a work which he himself had been doing (Luke 2: 49; John 2: 17; 4: 34; 9: 4; Acts 10: 38).

#### Pray Ye Therefore, 9: 38

This work was the object of their prayers before it was the object of their efforts (1 Chron. 16: 11; Matt. 7: 7; 26: 41; Luke 18: 1; John 16: 24; Eph. 6: 18).

#### He Called Them Unto Him . . . and Sent Them Out, 10: 1, 5

One must make both these moves, into intimate fellowship with Christ and out into the world (Mark 1: 17, 20; 2: 14; Luke 6: 13; Isa. 48: 16; Matt. 22: 3; John 1: 6).

#### Rather to the Lost Sheep of the House of Israel, 10: 6

The need which lies closest home is our first responsibility (Jer. 50: 6; Ezek. 34: 6; Matt. 15: 24; 18: 12).

#### As Ye Go, Preach, Saying, 10: 7

They knew what they were to preach; they were men with a message (Mark 15: 16; Luke 9: 2; Acts 5: 20; 2 Tim. 4: 2).

#### Freely Ye Have Received, Freely Give, 10: 8

They were assigned a work to do as well as a message to speak (Deut. 16: 17; Matt. 6: 3; Rom. 12: 8; 1 Cor. 16: 2; 2 Cor. 9: 7).

#### Their Message Was Important, 10: 14, 15

The very life of the cities depended upon the truth they preached (Prov. 1: 24; Ezek. 3: 19; Matt. 10: 14; 11: 20; Luke 12: 47).

#### Wise and Harmless, 10: 16

In the face of persecution we have no better defense than these two virtues (Jas. 3: 17; Matt. 7: 24; Rom. 16: 19; Philp. 1: 10; 2: 15; Heb. 7: 25).

#### Is Sha' He Given You in That Hour, 10: 19

God's help does not fail in a moment of crisis (Ex. 4: 12; Isa. 50: 4; 51: 16; Jer. 5: 14; Luke 21: 15; 1 Cor. 2: 13).

#### He That Endureth to the End, 10: 22

This is the test. If the Christian life is real it will last (Heb. 12: 7; Jas. 1: 12; 5: 11; 1 Peter 2: 19).

#### Discussion

Point out special points of skill in Jesus' managing of these men. How would these points apply to our modern situation?

R. H. M.

## Echoes From the Hershey Conference

(Continued From Page 10)

Soon two score ushers were bearing the Annual Conference offering up the aisles. How much do the money sacks contain? By tomorrow we will probably know to the penny, for Bro. Clyde M. Culp packs the sacks away in his big black suitcase and with R. E. Mohler hurries away to the nearest bank.

Now the great missionary meeting is drawing to a close. Prayer for the offering is by Bro. John C. Zug of Pennsylvania. A most interesting and appreciated touch at this stage of the program was the singing of the Niederhizer quartet. Next the various groups on the platform were introduced, the Niederhizer quartet called on again, and the meeting closed with prayer. Comments were to the point that one of the best missionary convocation programs in recent years had been enjoyed. And so another great meeting passed into history.

### Three Evening Meetings

Of course there were more, but we mention here three evening meetings. The first of the three was the Joint College Reunion. Once the college groups met separately. But in more recent years they meet together for reports. College presidents and their representatives usually know the value of a good story, so their reports are pretty sure to be lively and interesting presentations of the educational situation in the Church of the Brethren.

The Bible Book Study, which followed soon after the first named meeting, was led by Dr. Jno. S. Flory of Bridgewater, Va. The Book of Judges was the one studied. From this dark picture of a period of transition in the life of the Hebrew peoples Dr. Flory drew lessons which apply today.

The last of the three services reviewed here was that of the evening preaching service. Bro. Caleb Bucher of Quarryville, Pa., led in the opening prayer. Special music was furnished by the male chorus from Lititz, Pa. The sermon was by Bro. M. J. Brougher of the General Ministerial Board. The subject was: Training for Christian Service. A summary of what was said may be found in the MESSENGER for June 17.

## Tuesday, June 13

### A New Deal in Several Matters

WELL, the weather man has relented. For one thing, we are having a new deal in temperature. Accordingly the brethren have on their coats, and there is even some banter about the need of overcoats! But everybody seems happy for the change, even though it is necessary to take the cool as well as the hot. As for the crowd, it is small this morning. There are some things which make one think of the deserted booth in the vineyard,

a scene of which one of the prophets writes. So in several respects conditions have changed overnight.

### The Business Session Opens

If the reader could be sitting on the platform as this line is written he could join in the first song—"Breathe Upon Us, Holy Spirit." Bro. Geo. L. Detweiler leads the song, and as we sing the delegates and others keep coming in. But one song of praise is not enough on a morning like this. We continue with, "This Is My Father's World," and a verse of "My Faith Looks Up to Thee." The devotional moments are in charge of Bro. Edward Frantz. The scripture used was a bit of the First Psalm, and the prayer offered a petition for fatherly care and guidance. Just at this point the mission offering for yesterday was announced. The offering was \$34,481.61 as compared to \$45,829.36 for last year. Included in this offering was that of the Sunday-school hour, which amounted to \$775. In view of the amount of this offering, a meeting of the General Mission Board was called for the noon hour.

### And Now the Business Begins

The point of beginning for this morning's business is the question of divorce and remarriage. The matter has been in the hands of a committee of three for study and report. But one member of the committee, Bro. Otho Winger, is present. The moderator asks Bro. Winger to give the background of the question. We soon discover that it is an old and intricate subject even in the history of our church. Off and on for fifty years the Brethren have been wrestling with the question, especially on account of the one exception named by Matthew. The full explanation given by Bro. Winger seemed to clear the way for favorable action. But some speeches began to be made and complications pile up. A motion to spread the report on the minutes for one year was lost decisively. Then a motion to qualify point two in the third main division of the report was made. As passed it adds the words: "But such a person shall not be eligible to the office of deacon or minister." The paper now seemed about what everybody wanted, because they had come to feel it represented the best to be had in ideals and practice. It was accordingly passed without a dissenting voice.

At this point it was announced that the delegate body, thanks to late additions, had reached the total of 319. But as many of our readers know, this is a low figure for an eastern meeting.

The last item of unfinished business had to do with the Young People's request for a program of service for neutral relief in time of war or national crises. The matter had been referred to the Board of Christian Education. The Board reported they had a committee of five at work, but desired more time. The Board's report was accepted and their request granted.

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## HOME AND FAMILY

### Lesson From the Bee

BY MARY ANN

A bumblebee, just out to play,  
Came hurtling through my door today  
To where, upon a table, stood  
A vase of flowers which seemed a good  
Place to while away an hour or two  
Till the sun had dried away the dew  
On the leaves outside.

Drunk with honey, to the light he flew;  
That it was a window he never knew,  
But intent upon getting back out the door,  
Bumped into the glass, which made him sore;  
The more he tried, the madder he grew,  
He buzzed, and stormed, his wings askew  
At either side.

He banged his head against the glass,  
Staring out wildly upon the grass  
And trees and flowers and shrubs and things,  
All the while madly whirring his wings.  
But instead of stopping and thinking it out,  
Exhausted, he tumbled to the floor in a pout,  
Turned over, and died.

So we, who feel above the bee,  
Are often apt to fail to see  
That instead of worrying from day to day,  
We could have found an easier way  
Of doing the things we ought to do.  
We could have won by praying it through  
If we only had tried.

*Peru, Ind.*

### Come Out of the Corner

BY LEO LILLIAN WISE

AUNT SALLIE and Carrie were walking home together from the Aid Society meeting. Aunt Sallie was looking quite stern. Her lips were pressed tightly, an unusual thing for her. Even her dark eyes were snappy. As they reached the walk leading to her door she said decisively:

"Carrie, come in for a minute, I've something to say."

Although Carrie looked up in some surprise at the tone she did as Aunt Sallie had requested. Upon entering the living room Aunt Sallie motioned Carrie to be seated in the large wing chair, and after seating herself upon a straight back chair, she began:

"Carrie, I think it is high time that you come out of your corner!"

"Why, Aunt Sallie, what do you mean?" And Carrie didn't know whether to cry or not.

"Well, I'm getting rather fed up with seeing you sit back in a corner everywhere you go," and Aunt

Sallie was not smiling. "You sit back and fairly glower at everybody. You act as if you expected to either be insulted or have your feelings hurt."

Carrie's eyes brimmed over. She tried to defend herself. "Oh, Aunt Sallie, you know it isn't that! But I can't do things like other folks. And I know very well that I'm not wanted very badly by the others."

"You don't know anything of the sort," Aunt Sallie contradicted her. "I used to excuse you because you had an uphill fight to have any degree of health. There was a time when you could be excused because of nerves. But that isn't now. I know now that your health is much better than it used to be. And I also know that you are not permitting the Lord Jesus to have his way in your life. You are depending entirely upon human effort and not at all upon the divine resources. Perhaps folks don't ask you any more to help with things, but you should know that repeated refusals lead to folks taking you at your word. If you would make an effort you could be a power for good right here in our church. Quit sitting back in the corner, come out where folks can see you and be the winsome woman that God intended you should be."

Then Aunt Sallie abruptly turned the subject, although Carrie didn't say a word in reply, and as far as that went Aunt Sallie didn't expect her to. Soon Carrie was on her way home carrying one of Aunt Sallie's delightful sponge cakes with her.

After Carrie had left the house Aunt Sallie suddenly sat down in her favorite rocker. She was all a-tremble and she prayed softly:

"Dear Lord, I hope I haven't done anything wrong, for I love Carrie as dearly as if she were a daughter of mine. Will you bless her, guide her and keep her?"

The next day Aunt Sallie was called to the city where a little grandson was very, very ill. It was a month before she came back home and such a bustling time as she had cleaning, dusting and putting her beloved home to rights again. Ah, it was glorious to be at home, to go out into the garden and look things over. Of course John and his family living next door had taken good care of the garden, but she knew that her flowers loved her touch.

And the callers began coming in and relating all that had happened during her absence. She was told about two new babies whose coming had gladdened homes. She heard of the quiet passing of a gentle saint of the Master. But what made her happiest were the things told by Aunt Beccy about Carrie.

"Say, Sallie," began Aunt Beccy, "I just wonder what has come over Carrie anyway. Why, the way that girl is coming out is a marvel!"

"Is that so?" beamed Aunt Sallie.

"Yes, it is so," nodded Aunt Beccy. "Why, it was

about a week after you left that I noticed her teaching the Junior boys in Sunday-school, and they tell me that she is taking over the class regular. And she had a chapter review last week for Aid meeting that was the best I've ever heard. And I've been hearing right and left about the little things she is doing. But what beats me, is, what has made the change in her. For years she has been so hard to persuade to do anything. And we all know she is just as talented as can be. What do you suppose has made the change?"

"Why, I think Carrie has made her own change," was the only comment Aunt Sallie had to offer. And Aunt Beccy looked at her speculatively as if there might be more said on the subject.

Months later one day Carrie was calling upon Aunt Sallie and telling about the plans for an alluring excursion by the Junior boys and as she was leaving she dropped a package into Aunt Sallie's lap. Aunt Sallie opened the package but for some little time she did not look at the exquisite scarf, her eyes were misty as she read and reread the card:

"Gratefully yours.—From One Who Has Come Out of Her Corner!"

*Bellefontaine, Ohio.*

### Sarah's Reminiscence

BY LINA N. STONER

NOVEMBER was putting the finishing touch of autumn upon the world. The woodland, glorious in its colorful array, was shedding its leaves. Soon the old church in the primeval forest would stand as a lonely sentinel, the beauty of the surrounding landscape gone.

This is a picture of fifty-four years ago. Sarah had made her vow of allegiance to her Master about two weeks before, had been welcomed into the family of God in this house of worship. Buried with Christ in baptism, she had arisen to walk the new way with him. She had been accepted by him as his child, had enjoyed the rapture of pardon, and like Peter on Mount Hermon, she thought to stay in this ecstatic state continually.

But the wilderness was near. Satan met her. He quoted scripture: "He that cometh to God must believe that he is. Just look at yourself. Your faith is too weak, you do not have the right feeling. If you are a child of God why do you give way to doubts and fears? You do not really believe. You have started wrong and now it is too late to commence over." He intimated something about the unpardonable sin. Sarah's heart was sad and sick, discouraged but not defeated, she had no idea of retreat. She knew of no other place to go but to Jesus.

It was evening. The old church was filled with worshippers. The lighted lamps shone upon tables with their

spotless linen crowned by a simple meal. It was the Lord's Supper. Sarah was there, she had taken her place at the table, burdened as she was by a sense of her unworthiness, and she was weeping. A man of God arose and lined out a hymn:

"Children of the Heavenly King,  
As ye journey, sweetly sing."

The sweet old hymn brought benediction and healing to her wounded spirit. It comforted this disconsolate child. Angels were ministering:

"Sarah, you *are* a child of the King, journeying heavenward. Why weep? Just sing." And she sang:

"Sing your Savior's worthy praise,  
Glorious in his works and ways."

No need to look any longer to self, just look to Jesus. It was glorious. He was there. The burden was gone, nothing to do but look, trust and obey. Glory filled the house.

"Ye are trav'ling home to God  
In the way the fathers trod.  
They are happy now, and ye  
Soon their happiness shall see."

Sarah was happy, she was on holy ground. When she washed the saints' feet she knew she was not only traveling in the way the fathers trod, but in her Master's footsteps; no wonder she was happy. She was drinking at the Fountain of life, and eating of the bread of heaven, a rich repast.

"Shout ye little flock and blest,  
Ye on Jesus' throne shall rest.  
There your seat is now prepared,  
There's your kingdom and reward."

That dear old song of triumph must have mingled with angelic music around the throne of God. It fully prepared believers for the most solemn occasion of commemorating the suffering and death of their Master. It gave them an earnest of the Spirit, a preparation not for tenting upon the mount, but for active service in the busy way of life.

That was years ago. Sarah is still journeying, sometimes upon the mount of blessing for strength and courage, often in the valley of service. As the shadows lengthen eastward and she looks back over the road the Master has led, another old chorus comes to mind, sung in her childhood home:

"O, the way is so delightful  
In the service of the Lord!  
O, the way is so delightful  
Hallelujah!"

Sarah says, "Amen."

*Ladoga, Ind.*

The truths a man carries about with him are the tools with which he is to do his work.—Oliver Wendell Holmes.

It has been well said: "Every step in the progress of missions is directly traceable to prayer."



## Echoes From the Hershey Conference

(Continued From Page 21)

### Annual Reports

A hymn was sung, and then the annual reports of Boards taken up. These reports usually occupy a considerable portion of the Conference Booklet. This year they covered twenty-six pages in fine type. Hence, in place of reading these reports, it has come to be the practice to take them up one by one with a Board secretary or member to call attention to the high points in each report. In this way it is possible to cover ground rapidly and still not miss the most essential matters.

Bro. Chas. D. Bonsack spoke for the General Mission Board. He called attention to the fact that the report for the current year is the forty-eighth. Also, he pointed out that there had been drastic cuts in personnel and expenditures. During the year the Board lost one member by death—Bro. Jesse B. Emmert. The new member, as perhaps elsewhere noted, is Bro. Leland Brubaker of California. The work of the Greene County Industrial School is to be discontinued. However, the evangelistic work in this large community is to go on.

Bro. D. W. Kurtz presented the report for Bethany Biblical Seminary. The seminary is facing difficult times but bravely carrying on. Arrangements have been made whereby the secretaries of the Board of Religious Education will teach certain courses in this field. An announcement of special interest to those visiting Chicago this summer was to the effect that rooms may be obtained at the seminary at very reasonable rates. If you wish to make Bethany your temporary home while in Chicago be sure to write for reservations.

Bro. Rufus D. Bowman reported for the Board of Christian Education. Here, too, there have been drastic reductions in the normal budget, even in the face of the general moral let-down throughout the nation and the consequent greater need. The death of Bro. J. Hugh Heckman left two books unfinished, and the program of Christian education in the Church of the Brethren just that much poorer.

Speaking of the past year in the work of the General Ministerial Board, Bro. M. R. Zigler reminded us that the future of the church depends upon the recruiting of the right kind of ministers. The classification of churches is progressing, and small churches are to be given special attention.

The shortest printed report was that of the General Education Board. But since Bro. J. S. Noffsinger has completed twelve years in the service of the Board he took occasion to sum up some of the outstanding things accomplished. For example, during this period the Board has been reorganized so all of our educational institutions are represented and notable progress made in coöperation through such agencies as the annual educa-

tional dinner and college reunions. As all the other reports, that of Dr. Noffsinger was accepted; but with this addition, a vote of appreciation for twelve years of service.

### Recommendations from the Council of Boards

Besides the matter of the Annual Conference Budget, four recommendations were submitted by the Council of Boards. All were passed, but not without considerable discussion in the case of the third item. The first had to do with annuity rates, and provides for a scaling down of about one per cent in order to bring such payments more nearly in line with present earnings. The second provides for an adjustment of rates on existing contracts where such can be worked out on terms mutually agreeable. The third recommendation was that of a committee of five to study investment financial policy. The committee is: Clyde M. Culp, J. S. Noffsinger, J. M. Fogelsanger, L. D. Ikenberry and J. J. Yoder.

It was now noon and a good half day's work done. The meeting adjourned to meet at 1:30 P. M. Bro. Chas. R. Oberlin led in the closing prayer.

### New Business

The afternoon session opened with song and prayer. "Holy and Reverend Is Thy Name," was the song. Bro. J. H. Eidemiller of Southern Ohio asked God's blessing on the meeting.

Good progress had been made during the forenoon. It seemed there was nothing left but the comparatively short list of new business. However, the Council of Boards had decided some one should present the budget, to express appreciation for sacrificial giving as well as tell of the need. Bro. D. W. Kurtz was chosen to do this. He urged consideration of the fact that the budget is a *Conference* budget, and that no item can be long neglected without vitally affecting all the others. The Council of Boards is returning to the plan of special days throughout the year.

Turning now to the new items of business, the first on the list was the location of Conference for next year. We were informed that equally eloquent speeches had been made before Standing Committee in behalf of both the Pacific and the Western Zones. But Standing Committee recommended the Western Zone, and to the Western Zone the Conference of 1934 goes by vote of the Hershey Conference delegates.

The plan to pool the expenses of Standing Committee members got a sympathetic hearing before both the Standing Committee and the open Conference. But after considerable discussion no change in the present system was made. It was felt that the zoning arrangement helped to compensate in some measure, and so reduce the cost to the weaker, distant districts.

The paper protesting military taxes resulted in several speeches before it was decided to make the answer

of Standing Committee the answer of Conference. And this was that the matter be referred to the Board of Christian Education for study and a report in 1934. This seems a fair disposition of the problem in view of the fact that the question is involved and study needed.

The query on ministerial standards was referred to the General Ministerial Board. Here again the answer of Standing Committee was conveniently made the answer of Conference.

As regards marriage by civil officers, it was decided: "To emphasize the sanctity of the marriage relation we urge our members to be married by ministers in the church, the home or parsonage."

Strange as it may seem, one reference printed on the present credential blanks is in error. This will be remedied and other changes made in a new credential blank which will probably also contain a form to be filled out and handed to the delegate when he appears before credential committees of the future.

The petition for a special day of prayer called out some discussion. It seemed those originating the query wanted a national rather than a brotherhood day of prayer. But finally the answer of Standing Committee was made the action of Conference. That is, the General Ministerial Board is asked to arrange for a Brotherhood Day of Prayer.

The query on regional conferences came with the Standing Committee recommendation that it be respectfully returned. The basis for this now unusual answer was the fact that the problem of Brotherhood organization was recently thoroughly studied. But it was soon pointed out that the idea of regional organization is a live one. Then there were speeches deploring the divisive potentialities in the regional set-up. And, believe it or not, the answer of Standing Committee was finally accepted.

Two items not listed in the Booklet were presented from Standing Committee. The first of these was aimed at answering the question of who is moderator between Conferences. And it is quite a nice point.

Is it the moderator of the last Conference or the moderator-elect? Some thought Standing Committee a bit illogical in trying to divide the honors, giving to the moderator who had just served the moderatorship until the moderator-elect assumes his duties with the new Standing Committee, and giving to the moderator-elect the duty of serving on the Program Committee. But what seemed illogical and needlessly complex at first, was finally accepted and passed. That is, the moderator-elect is to serve on the Program Committee to arrange the program for the Conference he moderates. Otherwise his term of office does not begin until Standing Committee meets. After the question about the moderatorship was settled, it was announced that Bro.

Otho Winger is moderator-elect. He will serve on the Program Committee, but will not assume other duties until the proper day next June.

The last item of business was the passing of a Standing Committee recommendation to the effect that the Resolutions Committee is now authorized to prepare and distribute Conference news items to the press.

Then came the announcements and the closing of the 135th Conference of the Church of the Brethren. Bro. Levi Garst, member of the General Mission Board, gave a few fitting remarks and closed with prayer. Another Conference is a matter of history.

## Monthly Financial Statement

### Conference Budget

During the month of May contributions for the Conference Budget and agencies within the budget totalled \$7,573.29. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$17,146.31, detail as follows:

|                                       | For<br>the month  | For<br>the year    |
|---------------------------------------|-------------------|--------------------|
| General Mission Board .....           | \$4,565.73        | \$11,244.91        |
| Ministerial & Missionary Relief ..... |                   | 40.00              |
| Board of Christian Education .....    | 693.37            | 1,984.94           |
| Bethany Biblical Seminary .....       | 87.70             | 706.06             |
| General Ministerial Board .....       |                   | 6.00               |
| General Education Board .....         | 19.66             | 25.66              |
| Undesignated Funds .....              | 2,206.83          | 3,138.74           |
|                                       | <b>\$7,573.29</b> | <b>\$17,146.31</b> |

### General Mission Board

During May contributions were received by the treasurer of the General Mission Board as follows:

|                                         | Receipts   | Total rec'd<br>since 3-1-33 |
|-----------------------------------------|------------|-----------------------------|
| World Wide Missions .....               | \$1,129.10 | \$3,155.44                  |
| Student Fellowship Fund 1931-1932 ..... | 2.50       | 10.53                       |
| Women's Work Project .....              | 672.37     | 1,235.74                    |
| Home Missions .....                     | 146.00     | 349.35                      |
| Foreign Missions .....                  | 16.00      | 389.46                      |
| Junior League Project .....             | 5.90       | 127.04                      |
| B. Y. P. D. Project .....               | 13.60      | 98.81                       |
| Home Missions Share Plan .....          | 15.00      | 15.00                       |
| Intermediate Project .....              |            | 48.82                       |
| India Mission .....                     | 189.89     | 332.95                      |
| India Native Worker .....               | 29.50      | 29.50                       |
| India Boarding School .....             |            | 42.50                       |
| India Share Plan .....                  | 163.75     | 472.50                      |
| India Hospitals .....                   | 5.00       | 5.00                        |
| India Missionary Supports .....         | 1,064.67   | 1,933.43                    |
| China Mission .....                     | 17.00      | 102.57                      |
| China Native Worker .....               | 13.00      | 13.00                       |
| China Girls' School .....               |            | 10.00                       |
| China Share Plan .....                  | 42.50      | 48.75                       |
| China Missionary Supports .....         | 366.90     | 719.89                      |
| Sweden Mission .....                    |            | 5.00                        |
| Africa Mission .....                    | 218.07     | 426.27                      |
| Africa Share Plan .....                 | 79.75      | 87.00                       |
| Ministerial & Missionary Relief .....   |            | 40.00                       |
| Africa Leper .....                      |            | 11.63                       |
| Poor Relief .....                       |            | 10.00                       |
| Conference Budget .....                 | 2,206.83   | 3,138.74                    |
| Conference Budget Designated for—       |            |                             |
| Bethany Biblical Seminary .....         | 11.00      | 110.23                      |
| Board of Christian Education .....      | 468.94     | 1,260.23                    |
| General Ministerial Board .....         |            | 6.00                        |
| General Education Board .....           | 19.66      | 25.66                       |

The following shows the condition of mission finances on May 31, 1933:

|                                            |             |
|--------------------------------------------|-------------|
| Income since March 1, 1933 .....           | \$26,513.26 |
| Income same period last year .....         | 19,539.96   |
| Expense since March 1, 1933 .....          | 35,088.35   |
| Expense same period last year .....        | 36,938.16   |
| Mission deficit May 31, 1933 .....         | 41,671.86   |
| Mission deficit April 30, 1933 .....       | 39,675.50   |
| Increase in deficit during May, 1933 ..... | 1,996.36    |



## Resources of Righteousness

(Continued From Page 19)

out of darkness into light. He further says that the prophets tried to understand, and even angels themselves desired to look into these things which were to come to pass, not in the prophets' day, but in our day. And the things they wished to understand were the suffering of Christ and the glories that would follow. These glories are the privilege, power and the blessings of the gospel age.

When considering the resources of the righteous, Paul has many wonderful things to say. If God did so much for us while sinners what will he not do for us as sons? All things are ours, preachers, the world life, and death, things present and things to come, and we are Christ's and Christ is God's. Romans eight has another glorious view of Paul, showing his ecstatic joy and faith in the way and power of our God. Nothing on earth, outside of ourselves, can defeat him. Nothing can come between him and us either in heaven or earth. God is for us. Christ who is to pronounce condemnation was willing to die for us. Surely we can do all things through Christ who strengthens us.

God still reigns. Righteousness is still the purpose of his work among men. Such work Jesus says is the continual business of the Father. He has seen him doing it; that is why he carried on the same kind of work among men himself. And the Holy Spirit places the seal upon all who are his, which is an earnest of our inheritance, unto the redemption of God's own possession. This is the work of the church during the gospel age.

"Why art thou cast down, O my soul?  
And why art thou disquieted within me?  
Hope thou in God; for I shall yet praise him  
Who is the help of my countenance, and my God."  
*Mount Morris, Ill.*

## From Sword to Plowshare

BY HOWARD H. KEIM, JR.

THE great Frenchman, Pasteur, points out two fundamental laws of nature: the law of struggle or conflict and the law of love or coöperation. The ferocious fighters of the jungle, such as the saber-toothed tiger, lion, tiger, and dinosaur are either extinct or few in number, while animals with slight means of protection are numerous on the earth. The same is true with nations. Babylon, Persia, Greece, Egypt, Carthage, Rome and others rose to world power by the sword and in turn were annihilated by the sword. One of China's three fundamental virtues is that of nonresistance and she has outlived all other nations. China has only imperfectly lived up to her peaceful ideal and no other influential nation has ever tried it. Love is the law of life. The meek inherit the earth.

The products of the sword are selfishness, jealousy, envy, hate, falsehood, the destruction of life and property, the breakdown of morality, the destruction of the best talents and capabilities of the race. The product of the plowshare is the kingdom of God which we may characterize as the rule of love in the lives of men. This produces prosperity personal, national and international. It produces goodwill between states and aids coöperation. It directs our energies toward constructive rather than destructive ends.

The problem is to transform the swords of our present world into plowshares. We need first of all optimism: faith to believe that peace is possible. We need to remove racial hatreds, superiority complexes, selfish nationalism. We need to use the instruments of peace that are at hand even though they are imperfect. We need most of all to exalt the Prince of Peace and live his teachings. Since the adoption of the Kellogg Pact war is criminal. Peace is the only way to true patriotism. Only peace will bring lasting prosperity. We must inscribe our peace treaties not only on paper but on the hearts of men.

*Ottawa, Kans.*

## Appreciation of God as Father

(Continued From Page 14)

has revealed him." Paul says: "Jesus is the image of the invisible God." Hebrews says: "Jesus is the express image of his person." "He that hath seen me hath seen the Father," says Jesus. "The light of the knowledge of the glory of God is seen in the face of Christ Jesus." Character is depicted in the face. Ah, if that face faded from consciousness, your midday would turn into midnight, and your light would be darkness.

**He Is Love**

We do not understand the mystery of sin and suffering. Love spells suffering, we know. Consider the love of parents giving sons to die in cruel war! How about one agreeing to substitute for one called to the colors, or giving his life for a friend! We know a little of a mother's love for her child, that no sacrifice is too great on her part to recover a child from illness, or worse, from a life of shame. Ah, the power of love for those we love! But find another who willingly and voluntarily lays down his life for his *enemies*! There was only one such. His name is Jesus. As we see him die, as we see our iniquities laid upon him, as we discern he was wounded for our transgressions, we understand a bit. We take off our hats. Whatever the atonement was, it was a deed of God. God was in Christ. He became poor that we might be rich.

**Why Pagans Do Not Find**

Women crying "Hari Rama, Hari Rama" for sev-

en hours a day have sad and blank faces, for God the Father is not revealed through him. Even the great-souled Gandhi in whose retreat night and morning the name of Rama resounds much, does not find him, for God is not revealed through Rama. He is revealed in Jesus.

#### Our Proper Attitudes

In the presence of such a God and Father as Jesus reveals, the only thing one can do is to love, in turn, to love with all the heart. This one can do if he also loves his neighbor as himself.

Then, he will wish to coöperate with all holy souls in winning the world to this same love. He will wish to be a colaborer with God. He will realize he has not chosen Jesus, but that Jesus has chosen him, and ordained him to go and bear fruit that abides.

*Bridgewater, Va.*

## CORRESPONDENCE

### ANNA BELLE BARNTHOUSE

May 10, 1933, Uniontown Church of the Brethren lost one of its most faithful and dearly beloved members by death.

Anna Belle Umbel was the daughter of Isaac M. and Mary C. Umbel.

She was born Jan. 25, 1867, at Asher Glade, Garrett County, Md., and died May 10, 1933. Early in life she united with the Church of the Brethren and remained a consistent and faithful member throughout her whole life.

In 1890 she married Jasper Barnthouse who died nine years ago. Bro. Barnthouse was the beloved pastor of the Uniontown church from 1904 to 1919. Surviving are three children, seven

grandchildren, two sisters and one brother; two children died in infancy.

Mrs. Barnthouse was a woman of rare traits of character. Her life was an inspiration. As the wife of a minister and pastor, she was a real helpmate. She loved the work of the church, and especially was she a valued member and worker in the Aid Society.

After the death of her husband she maintained her own home. She was visiting in the home of her daughter, Mary, when she was stricken with a heart attack, followed by complications which resulted in her death a week later. A brief

funeral service was held in the Fearer home. This was followed by impressive services in the church, conducted by her pastor, Bro. C. C. Sollenberger. Burial was made in Park Place cemetery.

A kind neighbor and loving mother passes on but leaves behind a good family imbued with her Christian spirit and love to help in the work of the church.

"She is not dead, this friend, not dead,

But in the path we mortals tread,

Got some few trifling steps ahead

And nearer to the end,

So that you, too, once past the bend

Shall meet again, as face to face, this friend

You fancy dead."—Robert Louis Stevenson.

Uniontown, Pa.

Ella McKnight.

### ELDER JOHN F. APPLEMAN

J. F. Appleman was born March 25, 1862, near Plymouth, Ind. He was the son of Mr. and Mrs. Adam Appleman, his father being an elder in the Church of the Brethren. He

spent his early boyhood days on the farm and after his father's death, while he was quite young, helped to support the family. He received his early education in the Marshall County schools and grew to manhood in the community where he was born.

Feb. 14, 1882, he married Annie Laurie McClure, and together they spent over fifty years of happy wedded life. To this union was born one son who died at the

age of eighteen. Mrs. Appleman died Feb. 1, 1933.

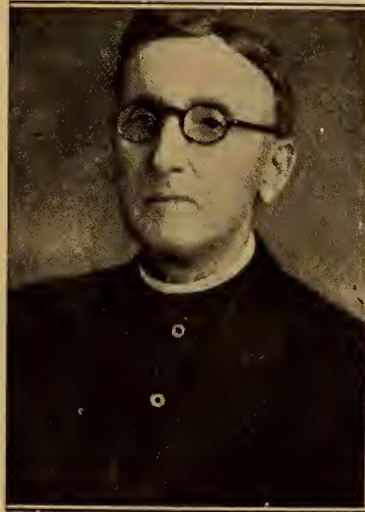
In 1883 Brother and Sister Appleman united with the Church of the Brethren. He was put into the ministry a short time later in the Union church of West township, where he later served as elder. He was nearly a lifelong resident of Plymouth, with the exception of six and one-half years spent in the work at the Orphans and Old People's Home at Mexico, Ind., and three years in pastoral work at Nappanee. Everywhere they made friends and were held in high esteem. Through their loving service and helpfulness they were able to lead others in the paths of righteousness, and they put the best part of their lives into the work of the Master and the church and service of the community in which they lived.

At the time of his death he was pastor of the church at Plymouth. During that time he not only spent much time in making pastoral calls and doing church work, but officiated at over 2,000 weddings and more than 1,400 funerals. He took part in community welfare activities, was a member of the hospital board for a time and at one time vice-president of the First National Bank.

He died at his home on May 24, 1933. Although he had passed through very trying experiences he did not lose faith in his Creator and Master. He leaves one brother and one half sister.

Funeral services were conducted in the Church of the

(Continued on Page 30)





## NEWS FROM CHURCHES

### MICHIGAN

**Buchanan.**—On May 28 we had our dedication for the remodeling and refinishing of our church. Bro. J. Clyde Forney of First church, South Bend, Ind., delivered the morning sermon on the subject, My Church. Special music was furnished by the same church. In the afternoon short talks were delivered by pastors of Buchanan. Bro. Forney's subject in the afternoon was, The Gospel of Sharing. The special music was given by the Second church, South Bend. Bro. Dewey Rowe, our local pastor, was chairman of the day. Bro. Homer Weldy represented the Mission Board.—Mrs. Geo. Eckelbarger, Buchanan, Mich., June 1.

### MISSOURI

**Shelby County.**—We were very glad to welcome another group of young people from Ray County, Mo. They brought Bro. Vanpelt who delivered a helpful message on Saturday night, May 27. These meetings are very encouraging to us and we hope that the Lord may bless the efforts of these people. We are looking forward to the fourth Sunday in June when another delegation will be with us.—Mrs. Esta N. Folger, Leonard, Mo., May 29.

### MONTANA

**Poplar Valley.**—We reorganized our Sunday-school May 21 with Sister Freda Brechbiel as superintendent. We are to have Sunday-school each Sunday, preaching every two weeks during the summer. We also expect to have some evangelistic meetings during the summer.—Mrs. W. Glenn Swank, Poplar, Mont., May 26.

### NEW MEXICO

**Miami Ladies' Aid** sponsored the play, "An Old Fashioned Mother," which was given with credit by local talent. A small admission was charged and \$3.40 was taken in. This money is to be used for charitable purposes. Because of the worthiness of the play and the spirit in which it was given one of our neighboring towns has asked this same caste of players to present this play in its church. A day was set apart in May when the members of the church met and beautified our churchyard, and also did repair work on the building. Several of the Sunday-school classes have taken various portions of the churchyard, which they have beautified and will attend to the upkeep during the summer months. The Miami people are eagerly looking forward to the coming of the Imperial quartet, who are planning to be with us July 3.—Saloma Lapp Sotherland, Miami, N. Mex., May 31.

### OHIO

**Bradford.**—We have enjoyed some special services recently which were much appreciated by our congregation. Prof. J. O. Winger gave us one of his strong sermons, the Imperial male quartet rendered their program before leaving for a western tour, and our young people rendered an appropriate Mother's Day program. Sunday-school attendance is averaging nearly 200.—J. E. Overholser, Bradford, Ohio, May 29.

### OKLAHOMA

**Pleasant Plains.**—Jan. 3 Bro. Lawrence Barnhart came to this church as pastor. We enjoy having him with us and his sermons are very interesting. The first two weeks of March Bro. Geo. Burgin from Garden City, Kans., held our revival, preaching seventeen inspiring sermons. Two young girls were baptized. Monday evening at the close of the meetings we held our love feast with Bro. Burgin officiating. On Mother's Day the young people's class with Bro. Barnhart as teacher gave an interesting program. On the following Wednesday evening they gave a mother and daughter banquet with about forty present.—Mrs. Geo. Prentice, Aline, Okla., May 31.

### PENNSYLVANIA

**Annvile.**—Since our last report four have been added to the church by baptism, and five letters of membership have been received. Our love feast was held at Annville May 14 and 15 with Bro. Diller Myr officiating. Our revival began May 15 at the South Annville house with Bro. S. C. Godfrey of Red Lion as evangelist. The meeting was well attended and the sermons were Spirit-filled and inspiring. One stood for Christ. Our Children's Day will be held at Annville Sunday afternoon, June 18. Our Bible School will begin June 19 to continue two weeks.—Sarah Winters, Lebanon, Pa., June 1.

**Codorus.**—April 30 the Palmyra quartet rendered a musical program at the Codorus house. May 7 Bro. Howard Merkey of Manheim, Pa., began a revival meeting at the Codorus house. He preached seventeen sermons—inspiring and helpful—and we feel that the church has been strengthened and built up. The interest and attendance were very good throughout the meetings and as an immediate result eight have been baptized. We were also favored with special music by the ladies' chorus of York, men's chorus of Manheim and our home chorus. May 28 our church held its love feast at the Codorus house. Bro. Amos Kuhns of Union Deposit preached the preparatory sermon and also officiated at the love feast. Other visiting ministers were Brethren Jacob Trimmer, Robert Krout, Michael Markey, Melvin Jacobs, Jacob Myers and Arthur Hess. The Annual Meeting offering was \$95.50.—Esther B. Hartman, York, Pa., May 31.

**Gettysburg church** (Marsh Creek) began a two weeks' meeting May 15 and closed with the love feast at the Marsh Creek house May 28. Bro. J. W. Whitacre of Greencastle, Pa., was the evangelist. The

meetings were well attended and Bro. Whitacre brought us strong, inspiring messages night after night which were greatly appreciated by all. As a result of the meeting seven accepted Christ and were baptized.—Galen M. Brindle, Seven Stars, Pa., June 5.

**Hanover church** met in council on April 5. The officers elected were: Horace Walker, trustee for five years; Claude Miller, church clerk; J. E. Myers, Christian Workers' president. J. E. Myers and E. E. Baugher were chosen delegates to Annual Conference. On Easter the Sunday-school rendered a program. Prof. Oren Garner of Abbotstown, Pa., delivered an appropriate address. The Baugher sisters' quartet of Black Rock, Pa., rendered splendid music. Bro. D. B. Harlacher of York Springs officiated at our love feast on May 7. Some of the other visiting brethren who preached during the day were Elders C. L. Baker and C. C. Brown. The Conference offering was \$85.11. The exterior of the church was recently repainted, the work being done by the trustees instead of employing painters as heretofore. An evangelistic meeting will start here on Aug. 6 to be conducted by Bro. J. Kurtz Miller of Pottstown, Pa.—A. P. Hetrick, Hanover, Pa., June 1.

**Hcooversville.**—Bro. L. S. Knepper of Juniata was with us in a Bible institute on Saturday evening and Sunday morning, Feb. 12. The Sunday-school purchased new song books and our pastor held a dedication service on March 5. The school also purchased a new bookcase. Bro. J. S. Zimmerman of Long Beach, Calif., filled our pulpit in April. Our school rendered a short program on Easter morning. The mothers and daughters of our church held a banquet May 12 and also rendered a program on Sunday morning, May 14. A pantomime was given in five scenes depicting life from babyhood to grandmother's age. W. Kenneth Koontz, superintendent, presented the oldest mother, Mrs. Amy Beam, seventy-nine years, with a combination flower box. The youngest mother was given a potted plant. Bro. W. Kenneth Koontz was chosen delegate to Annual Meeting. The baccalaureate service was held in our church Sunday evening, May 21. Our pastor, Bro. W. D. Rummel, preached the sermon.—Blanche M. Hershberger, Hooversville, Pa., May 29.

**Indian Creek.**—We enjoyed a number of spiritual and uplifting services since our last report. On the morning of March 19 four members of the Volunteer Group of Elizabethtown College rendered an interesting program in our church. Sunday evening, April 23, our young people rendered a helpful program on the subject of Social Purity. Norman Frederick of the Hatfield congregation also gave us a very practical and wholesome message on the subject "Keep Thyself Pure." Our ladies' chorus and men's octet each rendered several impressive selections as part of this program. The questions from the question box were very ably and interestingly discussed by Sister Sara Shisler. Our love feast and communion service was held on Saturday afternoon and evening, May 13, with Eld. Henry Hess of Manheim in charge. These services were very well attended. Bro. Hess also brought us a very practical and helpful message in the Sunday morning service. We again, as in former years, enjoyed a series of special evening meetings during the week preceding the love feast. The following ministers served us for the seven evenings of these special services: W. M. Delp, Hatfield; Ralph Jones, Trappe; D. W. Weaver, Birdsboro; J. N. Cassel, Fairview Village; N. S. Frederick, Souder-ton; H. L. Hess, Manheim; D. N. Cassel, Hatfield. Each of the above named brethren brought to us a thought provoking message on some vital subject. We rejoice to report that two precious souls were born into the kingdom as a result of these meetings and were baptized on Sunday morning, May 21. The Ladies' Friendly Bible Class had charge of the Christian Workers' Meeting on the evening of Mother's Day and rendered a suitable and interesting program for the occasion. Our annual community singing was held on Sunday afternoon, May 21. The church was crowded beyond its capacity on this occasion. This service, originated a number of years ago as an impetus to "old-fashioned" congregational singing, seems to be increasing in interest and popularity from year to year, having proven a service of much enjoyment and inspiration to many. The service was in charge of our choristers, Brethren Waldo Ziegler and Melvin Musselman. There were present seventeen visiting choristers and song leaders from various churches, who took part in the services, and eleven visiting ministers all of whom responded with a short talk on a suitable subject. The opening and closing devotions were conducted by A. A. Price and R. H. Brumbaugh of our home congregation.—Mathias P. Landis, Vernfield, Pa., May 25.

**Leamersville.**—Sunday evening, May 28, we observed our spring love feast. Thursday, Friday and Saturday previous Bro. Quinter Showalter conducted services and as a result one was baptized and one reinstated. Monday evening we held a love feast with Mrs. F. A. Langham who has been confined to her home on account of sickness. Easter Sunday evening and Mother's Day we rendered programs. Our attendance is very good.—Mrs. David Koonen, Roaring Spring, Pa., June 7.

**Morrellville.**—Our radio contest which has been on since the first of January, taking different classes to Jerusalem, has been a success. Attendance at class, memory verses, bringing a new scholar, and attendance at church all counted so much toward the journey's end. As a consequence some thirty and forty young folks were regular at church. The pastor gives a sermonette, alternating with a chalk talk, each Sunday morning. The intermediates known as the Sunshine choir have a song for the occasion. Some seventy-five singers making up our Sunshine, junior and senior choirs took part in the musical program one month ago. The spiritual songs and the fine rendering were much appreciated by the congregation, including many visitors. At



the March meeting of the men's organization the ladies were invited to enjoy a good lecture on the Child. The ladies returned the compliment at their quarterly meeting by inviting all the men to a covered dish luncheon. Doctor Stayer was given the honor of being toastmaster. A number of speeches and recitations were given. A profitable evening was spent in a way most enjoyable to all. The Johnstown-Juniata banquet was held this year in our church. More than one hundred attended. After the dinner they adjourned to the auditorium and listened to several short speeches and a fine lecture from Dr. I. Harvey Brumbaugh. On April 21 the a cappella choir gave us a musical program at the morning service. Music lovers from this end of town filled the house. The fine selections and splendid training of the young people is a credit to Prof. Rowland who is head of the musical department. Some one said that this was a sample package of over five hundred young folks in training at one of our colleges to fill different walks of life. Beginning with Jan. 22 sixteen more were received into the church by baptism. That makes twenty-seven accessions since the fall reorganization.—M. A. Royer, Johnstown, Pa., May 23.

**Myerstown.**—March 19 Brethren Michael Kurtz and D. H. Markey were present at the morning service; the latter gave the message. Bro. Ralph Schlosser conducted a Bible institute over the week-end of April 1 and 2. Easter evening a program was rendered and Bro. Lester Royer gave an address. Eld. H. F. King preached a missionary sermon the evening of April 23. Elizabethtown College girls' glee club had charge of the evening service May 14. Eld. G. N. Falkenstein gave the sermon Sunday evening, May 21. Eld. Levi Ziegler also was present. Among the ministers who attended our love feast May 27 and 28 were Brethren Daniel Bowser, Irwin W. Heisey, Daniel W. Bucklew and J. L. Royer. Sunday morning the Conference offering was taken. Brethren John H. Gibble and Robert S. Spangler were our Sunday-school delegates at the meeting on Ascension Day at the Big Dam house.—Alice B. Royer, Myerstown, Pa., May 31.

**Philadelphia** (Germantown).—Since our last report eleven have accepted Christ as their Savior and have been received by baptism. Jan. 29 Bro. D. W. Kurtz of Bethany Biblical Seminary gave a splendid address which was most enlightening concerning conditions throughout the brotherhood. Jan. 26 one of our neighboring pastors gave a lecture, The Holy Land in Moving Pictures, which proved most interesting and helpful. Feb. 2 Geo. B. T. Davis of the Million Testament Campaign gave an interesting lecture. Fulfilled Prophecies that Prove the Bible. Our achievement day offering amounted to \$263.47. During Lent we began holding cottage prayer meetings on Wednesday evenings which proved such a source of blessing that we decided to continue them for an indefinite period. The mid-week and Sunday evening services have grown in attendance in a most commendable way since the beginning of the year. March 18 and 19 our young people held a week-end conference with Addison C. Raws of Keswick, N. J., and Isaac C. Page of the China Inland Mission as guest speakers. Much inspiration was received; the lives of a number of our young people were changed and others rededicated their lives in service for the Master. April 2 Rev. Geo. Rhoad of the Sudan Interior Mission gave two inspiring messages. A number of our young people have enrolled as students of the Pennsylvania Bible Institute. The associate dean of this institute, W. W. Rugh, is conducting a course of Bible teaching for Sunday-school teachers for which credits will be given. This class is held one evening a week and is proving most helpful. April 3 at our business meeting officers were elected and delegates chosen to District Conference. Our pastor is delegate to Annual Conference. April 9 at the young people's meeting and also at the church hour a Keswick witness group was in charge; personal testimonies and short messages were given; these meetings were most inspiring. On Good Friday our church was open all day for meditation and prayer. Our pastor preached an inspiring Easter sermon and special music was rendered by the choir. April 20 Alexander Dobrinin, Russian evangelical missionary, gave an illustrated talk. Revolution and Persecution. This lecture was very interesting and enlightening and was greatly appreciated. May 3 a reception was held in honor of our pastor, Bro. M. C. Swigart, and his wife. Our Mother's Day service was very impressive, a number of the mothers taking part. At a special meeting in the afternoon Miss Maria Ericsson told us of her work among the Mohammedans in Egypt where she has been a missionary for twenty-five years. She was a most inspiring speaker and told many of her experiences as a missionary. In the evening our young people had a Mother's Day program, the speaker being the mother of one of our young people who is now a missionary in Abyssinia.—Mrs. Marie E. Shaffer, Philadelphia, Pa., May 23.

**Spring Mount.**—The church met in council May 19. Three of our younger brethren were elected to the office of deacon. On Sunday morning, May 21, Bro. D. B. Maddocks of Altoona brought the message at our preparatory service. At the close the newly elected deacons were installed by Bro. Maddocks. Bro. Homer Fether of Altoona was also with us for the morning service. In the evening our love feast and communion service was held. We had with us at this time Bro. Jas. Sell, Bro. Maddocks, Bro. Homer Fether, Bro. John Snyder and our pastor, Bro. Hoover. Bro. Sell was in charge of the service assisted by the other brethren. We all enjoyed having Bro. Sell with us once more, also the brethren and sisters from our neighboring churches. Among those at the table was Bro. John Strayer, a member of our congregation, who was the first man baptized by Bro. Sell. All present enjoyed this occasion of spiritual blessing and fellowship together.—L. Grace Nearhoof, Tyrone, Pa., May 22.

**Spring Run.**—May 8 Bro. L. R. Holsinger of Woodbury, Pa., began

a two weeks' revival service. His sermons were powerful and appealing and the attendance throughout was splendid. He had special messages throughout for family night, young people's night, children's night, etc. He was assisted in the opening worship period by the men's Bible class, Y. P. D. choruses, children's classes, and other special numbers, also by the McVeytown high school glee club and the men's chorus from the Lewis town church. A fitting program was rendered by the Sunday-school on Mother's Day. We rejoiced on May 20 when twenty-four young people accepted Christ and were baptized. The love feast was held that evening at the Pine Glen house with Bro. Holsinger officiating. He also preached the baccalaureate sermon on Sunday evening for the senior class of the McVeytown high school.—Maggie Gill, McVeytown, Pa., May 29.

**Upper Conewago.**—Our church met in council May 6. It was decided to hold several all-day meetings at the various churches in the congregation. The work here is progressing. World Day of Prayer (March 3) was held this year in the Reformed church. Our elder and the writer took part in the program. A pageant, The Cross of Light, was given by the East Berlin Sunday-school on Easter afternoon. Bro. Robert Cocklin of Mechanicsburg was the speaker; he also preached for us in the evening. Our chorus furnished special music for the Easter program. Five new members were received into church fellowship by baptism on Thursday evening prior to our love feast which was held May 20 at the Mummert house. Bro. C. E. Grapes of Chambersburg officiated. Bro. Geo. Resser from Manchester, Md., preached the examination sermon. Bro. Grapes preached the morning message on Sunday. Our Conference offering was lifted at this service.—Bertha E. Hull, East Berlin, Pa., May 25.

**Walnut Grove** Sunday-school average attendance for the month of April was 644—the largest average attendance in the history of this church. The total church attendance for the month was 4,192. Sunday evening, April 23, the a cappella choir of Juniata College rendered a program that received more favorable comments than any other of its kind ever held in this church. Daylight saving time in Johnstown is proving to be a blessing to Nanty Glo church as it gives our pastor time to travel fourteen miles and preach there Sunday morning after the close of our services. On Sunday evening our pastor has planned for and is now in the midst of a series of sermons on the doctrine of final things. In connection with this the Y. P. D. and other committees are coöperating in arranging programs in harmony with the evening message that will make it difficult for church members and strangers to absent themselves from the services. May 1 we held communion services with the largest number of communicants in the history of the church. May 16 about 250 mothers and daughters held a banquet. An interesting program was enjoyed consisting of readings, songs and an address on The Bible Status of Women, given by Mrs. Azura Jones, a state temperance worker.—C. T. Noffsinger, Johnstown, Pa., May 21.

**Windber** church from May 10 to 28 enjoyed the most successful revival in years under the efficient leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. In spite of many hindrances, the attendance and interest throughout the meeting were most excellent. The Austins worked untiringly and their wonderful messages in sermon, song and story were most highly appreciated by the whole community. They with different ones of our brethren made 160 calls; thus many splendid contacts were made for the church. Bro. Austin in his clear-cut and forceful way preached the Word with power. He loves young people and takes a sympathetic attitude toward their problems which proves most helpful to them. Sister Austin organized both a junior and senior chorus that added much interest to the meeting, and the congregational singing under her direction was an inspiration to all. She also has a rare gift as a story teller, thus bringing great delight to the children and to the adults, as well. As a direct result of the meeting sixty-three souls confessed Christ as their Savior; fifty-eight of these have been baptized. We are truly thankful for the coming of Brother and Sister Austin; we feel that they have been used of the Lord in a very wonderful way to build up the work of the kingdom in our midst.—Mrs. Mary E. Allison, Windber, Pa., May 30.

**York.**—March 19 Bro. I. S. Long, Bridgewater, Va., began a two weeks' series of sermons on the fundamentals of religion. Each evening he gave a short talk before the sermon on his missionary work in India. Recently the church granted permission to organize a young people's division. Nine membership letters were received and two granted since our last report. Committees were appointed to make plans for the Sunday-school meeting of the Southern District to be held in the First church sometime in August. April 17 Dan West addressed a young people's meeting in the First church. Easter morning a program was rendered by the children and a sermonette was given by Eld. L. E. Leas. May 12 Bro. A. C. Baugher of Elizabethtown, Pa., addressed a Sunday-school convention on the subject, Believers and Professors. Our love feast was held May 14 in the First church. Eld. G. W. Group preached the preparatory sermon in the morning and Eld. N. S. Sellers preached a sermon in the afternoon. In the evening a large group surrounded the Lord's tables. May 15 Bro. Virgil Finnell gave an illustrated lecture in our mission house and the following evening he addressed an interested audience in the First church. Delegates to Annual Conference are Eld. M. A. Jacobs and Bro. Arthur Hess. We are planning a two weeks' Daily Vacation Bible School under the direction of Sister Miriam Madeira. The work of our mission school is moving along very nicely. Recently Bro. Zabler and daughter rendered a musical program at this place which was greatly enjoyed.—Florence L. Keeney, York, Pa., May 29.

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## ELDER JOHN F. APPLEMAN

(Continued From Page 27)

Brethren of which he had been pastor and beloved brother and leader of his people for fifteen years. Bro. Otho Wingler, president of Manchester College, Bro. Clyde Forney of South Bend, and Prof. Theo. Miller of Plymouth conducted the services. Burial was in the Union cemetery in West township.

H. O. Appleman.

Plymouth, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Craun-Kiser.**—By the undersigned at the parsonage in Bridgewater, June 3, 1933, Raymond Miller Craun and Dorothy Kiser, both of the vicinity of Bridgewater.—G. L. Wine, Bridgewater, Va.

**Shenefelt-West.**—By the undersigned at his residence June 1, 1933, Bro. Francis Shenefelt of Polo, Ill., and Sister Estella West of Prescott, Iowa.—J. D. Brower, South English, Iowa.

**Wall-Clark.**—By the undersigned May 20, 1933, at the home of the bride's parents, Mr. and Mrs. C. C. Clark, Oklahoma City, John B. Wall of McPherson, Kans., and Othetta Clark of Oklahoma City.—D. J. McCann, Oklahoma City, Okla.

## FALLEN ASLEEP

**Carpenter.** Bro. Isaac Monroe, son of Thomas and Sohriety Carpenter, was born in Defiance County, Ohio, March 28, 1855, and died suddenly May 30, 1933, aged 78 years, 2 months and 2 days. He became a school teacher and spent several years teaching in the neighboring schools. On March 5, 1882, he was married to Susannah Flory. To them were born six children. After teaching a few years he moved to Jewell, where he took up farming. In 1912 the family located on a farm near Beaverton, Mich., and in 1921 moved to their home near the church where they have lived since. Last spring they celebrated their golden wedding anniversary. He enjoyed good health all his life, never having had a doctor but once. He leaves his wife, four sons, nine grandchildren, one sister and four brothers. A few years after his marriage he united with the church and was a faithful member until his death. He was deeply interested in the welfare of the church and was always present at the Sunday services. His Christian belief was a part of his daily life and he will be long remembered for his honesty and friendly thoughtfulness. Funeral services were held in the Beaverton church, conducted by Eld. Perry A. Arnold. The body was taken back to Ohio for burial.—Mrs. Perry R. Hoover, Beaverton, Mich.

**Eggerman.** Bro. John, son of Conrad and Elizabeth Eggerman, born in Hancock County, Ohio, died May 27, 1933, in Ionia County, aged 77 years. He united with the Church of the Brethren July 10, 1929. Funeral services in the Thornapple church by the pastor, R. J. McRoberts. Burial in Clarksville cemetery.—R. J. McRoberts, Lake Odessa, Mich.

**Feiler.** Bro. Ezra, only son of Brother and Sister O. H. Feiler, died at the age of 20 years. June 3 at McPherson, Kans., he was in the act of hoarding a moving train when he fell beneath the wheels of the train and was instantly killed. The remains were brought to Quinter, Kans., where the funeral was held. Burial in the Quinter cemetery.—D. A. Crist, Quinter, Kans.

**Gardner.** Marvin, son of Marion Gardner of Willis, Va., died at Linwood, Md., May 21, 1933. He was twenty years old and a promising young man. He was not a member of any church but took an active part in Sunday-school and church work. After services at the home of Bro. Wilson Quessenberry, where he had been employed, the body was conveyed to the home of his father. He leaves his parents and several brothers and sisters. Funeral in the home by Rev. Amos Vaughn, Baptist, and Eld. A. N. Hylton.—Mrs. Ava M. Cannaday, Willis, Va.

**Gerdes.** Sister Jessie Irene, daughter of Mr. and Mrs. J. L. Peugh, was born near Coleta, Ill., May 5, 1882, died in the Dixon hospital May 27, 1933. She married Lemuel J. Gerdes Jan. 2, 1909. She leaves her husband, father, stepmother, two daughters, one son, two stepdaughters, two brothers and one sister. She became a member of the Christian church in 1898. In 1919 she transferred her membership to the Church of the Brethren, in which church she remained a faithful member. Mrs. Gerdes taught school for a number of years and was very much interested in all the educational activities of her community. Funeral services at the home and at the Coleta Christian church by the writer assisted by Rev. H. E. Shiffer of the Christian church and Rev. Ben Dutton of the U. B. church. Interment in the Peugh cemetery near Coleta, Ill.—J. F. Baldwin, Sterling, Ill.

**Gnagy.** Joseph D., born in Somerset County, Pa., Nov. 28, 1854, died at his home near Waterloo, May 5, 1933, aged 78 years. At the age of twenty-two he married Miss Anna Blough. Soon afterward they came to Milledgeville, Ill., where they lived a year and then came to Waterloo. They resided four years on a farm on the Hudson road and then moved to the farm near Orange Center which has been the Gnagy home for some fifty years. Surviving are five children, two brothers and a sister. His wife and one son preceded him. He was a member of the Church of the Brethren and a faithful attendant at services. Funeral at the South Waterloo church by the pastor and burial in the cemetery at Orange Center.—W. H. Yoder, Waterloo, Iowa.

**Harnish.** Elizabeth Warfield, daughter of Joseph and Elizabeth Warfield, was born in Ogle County, Ill., Oct. 9, 1846, and departed this life at her home in Covina, Calif., May 26, 1933, aged 86 years, 7 months and 17 days. At the age of six months she moved with her parents to Mt. Carroll, Ill., where she grew to womanhood. On Dec. 24, 1865, she was united in marriage to Henry Harnish. To this union were born five children, all of whom survive, with twenty-five grandchildren, twenty-one great-grandchildren and three brothers. She united with the Brethren Church forty-three years ago and had lived a faithful Christian life ever since. Five years ago next month she suffered a stroke of paralysis from which she never fully recovered. Mr. and Mrs. Harnish celebrated their golden wedding anniversary Dec. 24, 1915. Mr. Harnish preceded her in death about two years. Forty-four years of their married life were spent on a farm near Mt. Carroll, Ill.; they moved to Covina in the fall of 1909 where they had resided ever since. Mrs. Harnish was always of a cheerful disposition and she showed remarkable patience during her last illness. Services were held in the Covina Church of the Brethren by Leland S. Bruhaker, assisted by Bro. S. I. Newcomer of Pasadena. Interment at Oakdale cemetery.—Leland S. Bruhaker, Covina, Calif.

**Hewitt.** Bro. Marcellus W., born March 22, 1862, died at the home of his daughter, Mrs. Walter Vansickle, in Hazelton, W. Va., Feb. 9, 1933. He married Malinda Bucklew Dec. 17, 1882. He leaves his wife, six daughters, two sons, eighteen grandchildren and a sister. He was a member of the Brethren Church for a number of years. Funeral at Glade Union church by Chester Thomas, assisted by Geo. W. Vansickle. Burial at the Willet cemetery.—Grace Sisler, Hazelton, W. Va.

**Hinegardner.** Mrs. Susannah, a faithful member of the Church of the Brethren, died at the age of 89 years, 5 months and 1 day. She leaves seven children, twenty-three grandchildren and twenty-two great-grandchildren. She was ill only a few days and remained conscious to the last. Her body gradually grew weaker but her calm, quiet spirit reached out unto the eternal spirit in the great beyond. She always wished to give when the mission offering was lifted, so her well-worn purse containing \$2.45 was emptied into the Conference offering for world-wide missions. She spent little money on herself. She thought always of others and now we can think of her on the other shore, encouraging us to live purposeful and helpful lives that we may meet her when our life work is done. Her wonderful passing, so quietly to the spirit world, makes us feel that heaven is not far away, if we live as she did, placing emphasis on eternal values. She saw and spoke of the good in others and so was a friend to all.—Mrs. Mabel Harley Hersch, Manassas, Va.

**Lehman.** Elsie Irene Erb, born Dec. 12, 1881, on the Erb homestead near Naperville, died at the community hospital, Geneva, on May 20, 1933. Her girlhood days were spent in and near Naperville. Oct. 12, 1905, she married Wilton B. Lehman. Practically all of their married life was spent on the Lehman farm near West Chicago. She with her husband united with the Church of the Brethren about twenty-two years ago; she had led a faithful, consistent life until her death. Besides being a devoted wife and mother, she was interested in community work, being a member of the West Chicago Community Club and serving as 4-H club leader for a number of years. She was one of eight children born to John and Caroline Erb. She is survived by her husband, two children, one brother and four sisters. Funeral services from the Batavia church by the writer. Interment in the West Chicago cemetery.—C. O. Showalter, Batavia, Ill.

**Lineweaver.** Wm. T., one of a family of eight children born, Nov. 14, 1846, to John and Margaret Beard Lineweaver, near Harrisonburg, Va. He died at his home near South English, Iowa, May 26, 1933. When a young man he served in the Confederate Army. He married Fannie Wenger May 12, 1870. They had recently celebrated their sixty-third wedding anniversary. They came to Iowa a few years after their marriage. He was a member of the Mennonite Church for many years. Funeral services at the English River church by Perry Blosser (Mennonite), assisted by the writer.—J. D. Brower, South English, Iowa.

**Mangus.** Delbert, son of Mr. and Mrs. Geo. Mangus, born Dec. 27, 1868, died at his home May 4, 1933. He married Ella Gouser Dec. 10, 1890. He leaves his wife, three children, five grandchildren, four brothers and six sisters. When a young man he united with the United Brethren Church and later with the Church of the Brethren. For over twenty years he had served the Pine Creek church actively in different capacities—Sunday-school superintendent, teacher, deacon, trustee and financial secretary. Funeral services by Elders H. A. Claybaugh and J. O. Kesler at Pine Creek church. Burial at Fair cemetery.—Wm. H. Summers, North Liberty, Ind.

**Miller.** Sister Isabelle Zeigler, born in Ohio, May 31, 1856, died May 28, 1933, at her home in South English, Iowa. She married Israel Miller April 26, 1877; he preceded her several years ago. She united with the Church of the Brethren when a young woman and lived a faithful Christian life to the end. Funeral services at the English River church by the writer, assisted by Eld. H. C. N. Coffman.—J. D. Brower, South English, Iowa.



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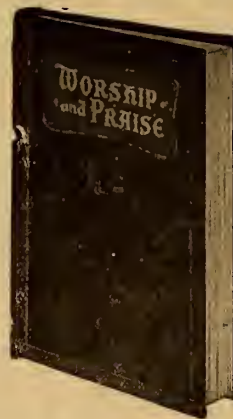
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## News From Churches

(Continued From Page 29)

### TENNESSEE

**Limestone.**—On May 15 Bro. B. M. Rollins, the boy preacher of Keyser, W. Va., and his song director, Mr. Harlan Smith of Washington, D. C., began a revival meeting in our church. The meeting was largely attended throughout. People came from Johnson City, Jonesboro, Pleasant Valley, Mountain Valley and New Hope. Bro. Rollins preached short forceful sermons. He is a capable man and has an interesting message. He made the service interesting to the children by his stories, Biblical orations and dramatizations. Bro. Smith has that indefinable artistry which enables a singer to make the most of his gift. His singing is with soul and he is a most splendid soloist. As a direct result of the meeting four confessed Christ, two of whom were baptized on the last day of the meeting. The other two preferred to unite with the Baptist church. We feel that much good has been derived from the meetings.—Jim Armentrout, Limestone, Tenn., June 5.

### VIRGINIA

**Ewing.**—April 16 Brethren Sutton and Hensley began a series of meetings which continued two weeks. At the close ten joined the church and on the third Sunday in May eight were baptized and received into the church. Our Sunday-school and B. Y. P. D. are still going with a good attendance—about sixty-five on the roll for Sunday-school. On Mother's Day the Sunday-school and B. Y. P. D. members gave a program of interest to all.—Delpha Jones, Ewing, Va., June 7.

**Lynchburg.**—Church attendance this year has been very encouraging. Since Christmas the average attendance has been about 16 per cent above the average for the previous year. Our pastor conducted pre-Easter services each evening during Passion Week, using as sermon themes outstanding events in the passion of Jesus. Our main revival will be in October with Bro. M. G. West as evangelist. There have been two confessions at the regular services this year. One has been baptized and the other will be soon. This spring the B. Y. P. D. has had charge of the Sunday evening service once each month. The Women's Work group continues active with increasing membership and attendance. Their May meeting was a mothers and daughters' meeting. Men's Work has been recently organized. The men have hauled rock, sand and cement and put in a concrete floor in the church basement. The men hope to conduct at least one cottage prayer service each month. At the beginning of the pastoral year the entire membership was supplied with envelopes, but due to the uncertainty of working conditions, no one was asked for a definite pledge. So far the regular offering has been 6.5 per cent less than the previous year. Our district quota for missions and church service last year was paid in full. We are running a small deficit in current expenses, but not quite as large as the past couple years. On May 22 Bro. W. M. Kahle, our elder and field worker, was with us again. Bro. E. C. Crumpacker and Bro. F. A. Myers of the District Ministerial Board were also with us. At this meeting our pastor, Bro. M. E. Clingenpeel, was ordained as elder. He was also unanimously chosen pastor for the fifth year both here and at Terrace View.—Lelda R. Smith, Lynchburg, Va., May 29.

**Manassas** congregation met in council on May 7. This was the first time that we had council on Sunday. Lunch was served in the basement and a larger representation than usual was present. Due to the recent and prolonged illness of Bro. S. C. Harley he sent in his resignation as secretary and treasurer of the church. Bro. O. R. Hersh was elected to be his successor. We are glad that Bro. Harley is improving slowly. Bro. E. E. Blough was elected delegate to Annual Conference; Bro. J. J. Kane and J. M. Kline, Jr., delegates to District Meeting. The first Sunday in August was decided upon as a date for the annual harvest meeting. A sermon along this line will be delivered at 11:00 o'clock. The B. Y. P. D. has sponsored two especially good programs. On Mother's Day a program was presented in honor of mothers. In the morning a beautiful rose was pinned on each mother as she entered the church. A fine sermon was delivered commemorating Mother. At night a program of music and readings was given. These services were greatly enjoyed by all. Another Sunday the Manassas Industrial School gave a splendid program of spirituals and old hymn favorites. An offering of \$11 was lifted for the benefit of their school. The leaders of the B. Y. P. D. and other organizations are busy now working on the plans and programs for the District Meeting, which will be at the Valley church this year. We hope to have some very interesting and beneficial programs in our B. Y. P. D. work this summer. We have secured the services of Bro. I. S. Long in a series of meetings to begin the last week in July.—Agnes L. Thomasson, Manassas, Va., May 30.

**Montezuma.**—Bro. Ernest Munsing of Maysville, W. Va., has just closed an interesting and spiritual revival of two weeks at Montezuma church. Six were added to the church. Sister Munsing was with us during the entire meeting and assisted in songs and talks to the children. The entire meeting was a great spiritual feast.—Mrs. S. E. Garber, Bridgewater, Va., May 29.

**Nokesville.**—Our church met in council April 7. Bro. Davis Nolley and Bro. J. M. Kline were with us. The church called Bro. Howard Miller, a most promising young brother, to the ministry. Our church was well represented at the county Sunday-school convention at Brents-

ville the fifth Sunday of April. Bro. Graybill and Bro. Geo. Beahm have been giving us some very interesting sermons lately. Bro. I. N. H. Beahm preached for us the first Sunday and all enjoyed his sermon. The Truth Seekers' class rendered a program at the seminary on Mother's Day. This class has quite a few calls for programs this summer at different churches in adjoining communities. Our Sunday-school sent five delegates to the state Sunday-school convention held in Rockbridge County May 24-26.—Mrs. Walter Francis, Catlett, Va., May 31.

**Mt. Joy** church met in council March 4. Bro. G. W. Lynn and Sister Irene Wymer were elected delegates to District Meeting. The Sunday-school rendered a program on Easter. Mother's Day was observed May 7. A fine sermon was given by our pastor, C. D. Hylton. The mothers were presented with white flowers. We also had a roll call of the members. Bro. Lewis Newcomb preached for us May 21.—Mrs. O. N. Camper, Buchanan, Va., May 26.

**Richmond** church increased in membership as one of the results of Bro. Guy West's meetings, closing April 30. Nine were received by baptism and seven by letter. The meetings were well attended and the church is encouraged.—Mrs. F. J. Wampler, Richmond, Va., May 21.

**Roanoke (Central).**—The observance of Lent in our church began with special services and an Easter cantata by the senior choir. Sunday following Easter we observed our semiannual communion service with Bro. C. S. Ikenberry officiating. On May 7 we celebrated our eighth anniversary. Each of our former pastors was represented by letter except one: our first pastor, Bro. Geo. W. Flory, lived only a short time after the organization. However, we had a letter from Mrs. Flory. Bro. E. C. Crumpacker, our first elder, preached a spiritual sermon about our future church. The service was made more impressive by the presence of our vested junior choir. The week following our anniversary dinner was served at the church to more than 100 people. The proceeds from sale of tickets goes to the building fund. In our Women's Work after studying missions for five months the women gave more to the missionary project than ever. Following this the Home Enrichment department gave interesting programs each month which were instructive to all. May 10 an impressive pageant was given to the mothers and daughters on Home Life. Our young people have recently reorganized and are having splendid programs each Sunday evening. In the Men's Work they are having a variety of programs. At the last meeting they had a speaker from one of the neighbor churches. We are having splendid services each Sunday by our local ministers during the absence of a pastor. Committees are visiting the sick and also visiting in the homes of members. Due to the fact that our members feel the individual responsibility we think our work is progressing nicely and that the Spirit of God is working among us.—Katie Spigle Eller, Roanoke, Va., May 29.

**Schoolfield.**—Bro. F. B. Layman of Antioch congregation, Va., came to us May 7 and preached fifteen sermons filled with gospel truth. As a direct result nine were baptized. The meeting closed with the love feast. With Bro. Layman's earnest preaching and fine social turn the church has been benefited in many ways.—Mrs. W. C. Swift, Schoolfield, Va., June 5.

### WASHINGTON

**Wenatchee Valley.**—This church, as with others, is finding that the present economic situation is curtailing the church income, which together with a heavy building fund rather aggravates the situation. We believe that the cure for the situation is in more working together and a renewed consecration to the church and her great work. The trustees held several open mass meetings in which all were invited to take part and freely express their opinions and plans. As a result a plan has been evolved whereby the members and friends will be consistently and worthily reminded of the church's needs. Thirty-two young people of high school and college age are volunteering to go out in teams of two to call upon every member of the church every four weeks to present the program of the church. Older members of the church will furnish cars and gasoline to the teams. Plans are all completed for the opening of the Vacation Bible School at this church as soon as the public schools close, with twenty-two volunteer teachers. Orchardists are furnishing their trucks to bring the children from all over the valley into the school. One new feature of the school will be a teacher-training course given in the older intermediate section whereby the pupils will get training and then will be given actual work in assisting the regular teachers in the beginner and primary departments.—Geraldine Eller, Wenatchee, Wash., June 1.

### WEST VIRGINIA

**Cheat River.**—Eld. J. S. Whitacre came to us May 20 and preached fifteen soul-stirring sermons at the Rhodes schoolhouse. The meetings were well attended every night and at the close, June 1, six were added to the church by baptism and one was reclaimed.—Mary Sybolt, Terra Alta, W. Va., June 5.

**Mountain Dale.**—Bro. Geo. W. Vansickle held our regular quarterly council April 22; he also preached on Sunday. Bro. Walter Vansickle preached May 28. Our Sunday-school is progressing nicely with good interest and attendance. We have organized our Christian Workers' group which meets every Sunday evening. On Mother's Day evening a program was given. Brother and Sister E. H. Eby, former missionaries to India, were with us on April 24 and gave illustrated lectures. Bro. M. R. Zigler from Bridgewater and Bro. Ezra Fike of Eglon also showed pictures and gave lectures.—Grace Sisler, Hazelton, W. Va., June 7.

# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., July 1, 1933

No. 26

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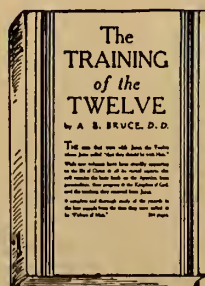
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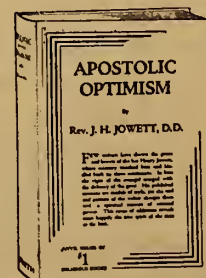
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Graded Work and the Life Process

THERE is much to be said for graded work. Certainly lessons should meet the needs and be suited to the capacities of pupils. The fact is so self-evident it is a wonder we were so long in arriving; and having arrived, it seems we should always have known the advantages of graded helps and scientific curriculum.

But as actually administered, flaws do develop. Perhaps they are due more to the inherent limitations of the human mind than to the theory applied. Whatever the explanation, who has not seen the sad state of those graded as young people, or as young married folk, who refuse to be anything else to their dying day. As actually applied, grading seems to fit some people into compartments from which they never escape, whereas if grading means anything it is that needs and capacities are served on one level in order that there may be a natural transition to the next stage in the life process.

Of course, the problem is not an entirely new one. Paul observed in his day that many insisted on milk when they ought to have been able to handle meat. All of which does not invalidate the idea of graded work, but does show that care must be exercised to keep people from lodging in some compartment or stage of the life process.

H. A. B.

### The Thing We Call Peace

It isn't mere stillness, inaction, death. It is not even opposed to struggle and striving. It is opposed to fear and worry. It is the answer to the paradox of contentment surrounded by discontent. It is serenity, balance, poise, in the midst of conflict and struggle.

In relation to self it is the fruit of self-respect and self-mastery, of a conscience void of offense. In relation to others it presupposes brotherliness, the golden rule, a sympathetic listening to the cry of the wronged and a resolve to work for social justice. And in relation to the universe in which we dwell it is harmonious ad-

justment to the Great Reality. It is the sense of daily companionship with God.

The abundant life is impossible without it. That kind of life is inseparable from it.

E. F.

### Facing the Field

Bethany Seminary Commencement, May 22

THE speaker at the graduating exercises of Bethany Seminary thought the pastor of today should do two things for his people: Share with them life's hard realities and find for them life's supreme values. He seemed to think that just about covered the case.

He made the pressure heavy on the first point. Sympathetic understanding of human experience is the prime prerequisite to any helpful ministry. The pastor must feel with his people. He must see clearly what they are up against and he must show them that he sees it and feels it. Of course the kindly word of sympathetic interest must come easily and naturally from his lips in all his personal contacts. He must be quick to see any special cause for distress and to say the fitting thing. But words are not enough. He must, for example, be ready to interrupt the preparation of his sermon to saw wood for an invalid mother whose fire is on the point of going out. If the sermon is less symmetrical it will not be less effective for having back of it direct contact with concrete human need.

This is not to intimate that he should not preach doctrine. He must do that very thing, but he must do it for the people's sake, not the doctrine's. Whether he does justice to the subject doesn't matter. The point to be concerned about is whether he can make it help folks to live better and happier. What they are hungry for is comfort and hope, guidance and strength, pardon and peace, courage and faith. They are finding life too much for them. They are weary and heavy laden. They want you to show them how to make the yoke easier and the burden lighter.

Which is precisely what you are for. To do it, you



will need to be making a kind of perpetual atonement for them. "To you it hath been granted in the behalf of Christ not only to believe on him but also to suffer in his behalf." It is your high privilege to fill up on your part "that which is lacking of the sufferings of Christ." You did not know there is anything lacking? There is, much. It was his work that Jesus finished, not yours. And yours has certain very strong resemblances to his. It should not be overlooked that in this sharing of life's hard realities with your people you will get more light on the difficult doctrine of the atonement than you can possibly get in any other way. Which will not hurt your ministry any, whether in the pulpit or outside of it.

The Bethany speaker made the pressure heavy on the second point also. When he got to that he talked as if he thought it the most important thing in the world, which of course it is. Standards of value have been so corrupted that nothing is more urgent than helping the people to rediscover what the true values of life are. And they are ripe for this. Their experience with stocks and bonds, crops and prices, mortgages and taxes, puts them in good mood to listen to you. But only—this must not be forgotten—if you have been faithful in the first half of your task. They will not be interested in your nice talk about the higher things, if you have shown yourself indifferent to their material needs but greatly concerned with your own.

You may need to tell them that value is just the simple thing the advertisements say it is—capacity to satisfy—but with the reminder that real satisfaction is permanent and deep. It has its roots in the whole being, not one little superficial section of it, and it is not quickly followed by disillusionment and pain. It is not consumed in the using of it. It is a well of water springing up eternally to quench soul thirst.

Help them anew to see and enjoy beauty, beauty in nature, beauty in art, beauty in truth, beauty in life. Rekindle appreciation of the beauty of a baby's smile, of plighted troth, of conjugal fidelity, of a happy old age. Talk about the priceless value of friendship, the melting together of kindred personalities, the consequent halving of sorrow and doubling of joys, the new insight it gives into spirit realities. Lead them to cherish the blessing of peace, not the peace which is inaction and deadness, but the peace of self-respect and self-mastery, the peace of brotherliness and of gratitude for kindnesses done, the peace of tranquillity and poise in the presence of mighty and uncontrollable forces, peace with ultimate reality.

The last reference makes us think of the greatest value of all, the consciousness of companionship with God. Here is the supreme objective of your ministry. You labor to bring men to Christ that you may thereby bring them into harmony with God. You seek to build up

Christlike character in your people and inspire them to world service. The sense of living and working with God will do this. Nothing else will. "No hope and without God," Paul said. They belong together. Without God there is no hope. With him every peril is guarded against, the ground of security is made strong and sure.

But most of your people will not appreciate the labored arguments of the philosophers. They can find their Father, however, as the prodigal young man found his, "when he came to himself." Explain to the people the peril of superficial acquaintance, and the commonness of it. Remind them how often they fail to know really their neighbors and friends till some unusual circumstance makes the disclosure. Then show them that the same thing is true in getting acquainted with themselves. The young man of the story found himself on the other side of the portion of goods that fell to him. That is where people can find themselves now, but they can do it without wasting the goods as the young man did. They can devote them to the service of their fellows, as Jesus urged another young man to do.

And when thus back behind their readiest impulses and loudest clamors they find their true hungering selves, they will come upon God. That is where he lives. When people find God there, then they find him everywhere. Until they do find him there they can not find him anywhere. They can not see him in nature, in the Bible, nor even in the God-revealing Christ, until they have first found him in themselves. They find him there, when they find themselves.

The speaker concluded by congratulating the class on facing a field so inviting, so full of opportunity to do these two great things for the people. He thought it wonderful to be called to Christian leadership in such a time as this.

E. F.

## Fall of the Demigods

NINETEEN-TWENTY-NINE marked the beginning of the twilight for American demigods. One after another the materialistic heroes of a materialistic nation have toppled from their gilded pedestals. America's great and near great stand revealed as a bit more shrewd or fortunate than the average, but as essentially nothing more than men of clay.

Final and conclusive proof of this thesis came with recent disclosures concerning the house of Morgan. Here is a group of unusually able partners, but they have also suffered losses, been overconsiderate of friends, contrived ways to escape income taxes. All of which suggests something other than the dollar sign as the mark of essential nobility. We venture that our true heroes are the less conspicuous persons who have tried to deal justly, love kindness, and walk humbly with their God.

H. A. B.

## GENERAL FORUM

### Confession

Still, O God, thy stars serene  
Upon our tangled pathways shine,  
And in our darkness still we glean  
A guiding ray of light divine.

Around us lie in ruins wide  
The wreckage of human plans.  
Confusion rests upon our pride.  
And yet, O Lord, thy mercy spans

The scene of all our shattered good.  
Thou art the same; thou changest not;  
Unfailing is thy fatherhood—  
To thee we bring our hapless lot.

Forgive, O Lord, the insensate greed  
Wherewith we rushed to private ends  
All heedless of our brothers' need.  
If now our folly on us sends

Bewilderment and stark despair,  
O yet art thou upon the hills  
Whence comes our help. O yet we dare  
Believe thou wilt not let our ills

Exceed the measure of thy grace.  
Behold, O Lord, in penitence  
Thy stricken people seek thy face,  
And own their sins in reverence.

—Charles L. Zorbaugh in *Presbyterian Advance*.

### The Church Facing the Country

BY W. H. YODER

At the Hershey Conference Breakfast for Rural Ministers

IN the process of readjustment of all life to present conditions, the country is contributing its share of adjusting to meet the needs. In this process of change the church must keep apace or lose out in the race in which institutions must fill a need or go to the scrap heap. The church will meet that need.

God has peculiarly fitted the Church of the Brethren to meet the rural need. Our heritage and training have been specifically rural. While the nation over, the population is about 30% rural; yet we as a church are at least 80% rural. That means that our thinking and training are largely rural.

Our real contribution in the past has been here. What our church has done in any large way has been for the rural people. Here is where we have succeeded; here is where we were not strangers. What we have tried to do in the city has been largely experimental, and many times we have paid dearly for that experience. It is as when a farmer, whose birth and training have been rural, should try to run a department store; or a railroad magnate, whose training has been wholly

with intricate business enterprises, should attempt to run a farm. All this does not mean that we should not fit ourselves to take the city. It only means that we are already peculiarly fitted for the country.

The church gives life to the barren wastes of sin in the rural sections. Like as when water applied to the barren wastes of the west causes the deserts to blossom forth as the rose, so the church touches the unfruitful places of human hearts and society and these spring forth in all their purity and grandeur.

Our rural churches have done all that. They have furnished strong men for the hard places of the great industrial centers of our cities. These have given backbone and marrow and healing to the cesspools of wickedness. Just as the dikes of Holland keep back the water, so the power of the church keeps back sin from its destroying inroads on young life.

Let us take Iowa, which is typical of most of rural America as 36% of her people live on farms. But more than 50% of her children are born there. It is estimated that 10,000 people leave these farms annually to enter occupations other than agriculture. This constant stream of young men and women leave the farms of Iowa to enter occupations in the cities. Think what it means to the welfare of our state if adequate religious and moral instruction is given them before they enter the city. The value of the city can not be measured. An ounce of religious instruction before the age of sixteen is worth more than a pound given after the age of twenty-five.

The rural field offers a tremendous challenge to the church and church leadership. If this constant flow of people from rural to urban sections can be given religious and moral guidance before they leave the country their coming will automatically improve the moral tone of the cities. And the reverse will also be true.

This migration of youth creates a tremendous economic situation. Estimating that for each of these 10,000 who leave the farms of Iowa every year it costs \$50 per year for the twelve years spent in school, it appears that the state is spending \$6,000,000 annually for the education of folks who do not remain on the farms. Now add to this the cost of maintaining churches and giving other religious instruction and we have a problem whose proper solution means a heavy economic drain upon the country.

The nation as a whole is becoming vitally interested in the rural problem. From the national viewpoint it is of tremendous importance that the rural stock of our country should be kept strong and vigorous. In the past the decline of rural people or of agriculture has generally resulted in national decline. Our government is working strenuously to place agriculture on a basis of economic equality with other industries for the purpose of retaining on the farms of America the rugged



stock of men and women such as have made this nation and other nations great in the past.

What of the church in this? The church, too, is vitally interested in the economic problems of the farmer, for economic problems determine to a large extent the educational and religious effort.

The fact that the farms are now holding about 36% of our total population, and receiving but 10% of the nation's income, can not long continue in fairness. Four and one-half million have left the farms of America in ten years, yet the population of the nation has increased thirteen million. The church must proclaim a gospel of fairness.

The church's greatest concern is not in the numbers who leave the farms, but in the character of those who move. This is a challenge to the church and to the young man who is looking for a place where he can make his life count most. The church must help solve the rural economic and social conditions. The church and her pastor must comfort the hearts of thousands who have spent a lifetime in saving and building for them a home, and have seen all of it go by the hard road of mortgage foreclosure. That is not easy, but it is a great privilege.

But the church must do more than comfort. She must make that injustice impossible. The prophets of old preached against the injustices of their day. Perhaps we have been too reticent.

You country preachers may not get into the headlines of the city newspaper as often as your city brethren, but for the country minister it is a great satisfaction to have a part in a program for bringing about justice. If the many little springs that feed the Father of Waters should go on a strike there would be no river. They are important.

Our grandfathers were not educated in the colleges and universities. They served their own age well, however. This is an age of big machinery. Oxcart methods and candle dips are gone. The church must keep apace with all of this in her methods of church work, even in the open country. She must be interested in souls surely, but also soils. She must serve. The overlooked are more important than the overchurched.

We are facing new problems in the rural church as well as in rural economics. There are rough seas ahead. We need the vision of the forward look. As a boy we looked over the end of the corn planter tongue and the rows were far from straight. The far look is necessary.

To many of our people the most sacred spot is a place of worship in the country. "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth." David was homesick for two things. For the well at Bethlehem: "O that one would give me water to drink from the well at Bethlehem which is by

the gate." The other was the house of God: "My soul longeth, yea even fainteth, for the courts of the Lord."

I am not an alarmist, but we must save the church of the open country if we would save the heart of America. Her pastor, like Ezekiel the prophet, must sit where the people sit, and knowing their needs, minister to men's souls, minds and bodies.

*Waterloo, Iowa.*

## "Rethinking Missions"

BY JOHN R. SNYDER

No, we are not going to discuss the Appraisal Report which has so stirred the religious world during the past few months. We would like to say something about that document, which is the most insidious and undermining pronouncement as to Christian missions that has ever needed the attention of the church of Christ. And the sad thing about it is that so many of our leaders are apologizing for it when their words ought to be that of stinging condemnation. Advising our young people to study the book and discuss it is like advising arsenic without the care and direction of a physician.

But we do need to "re-think" missions. We have lost the missionary zeal and the passion for world-wide evangelization that years ago characterized our attitude toward missionary endeavor. Lulled into inactivity by the noise of machinery, we have lost the ardor of aggressive evangelism and have become obsessed with the idea that in this machine age we can do by mass what alone is the work of the individual. We need another perspective that will take us back to the day when our hearts were actually stirred by the vision of a lost world. Today our spoken pronouncements as well as the literature which goes out are more of an appeal for the mechanics than for the dynamics and lack the zeal and heart-felt concern that characterized the missionary endeavor of a generation ago.

The writer speaks from experience for he has lived through that period. We remember something of the fire that characterized the movement of that day when Wilbur Stover of sainted memory and sacrificial service was compelled by the Spirit to go to India. When Frank Crumpacker and associates must needs go to China. Of the consecrated offering of Stover Kulp and wife and Albert Helser and wife when they sought the Nigerian battle front. We need to re-think those days. We need to catch again something of a vision of a Carey or Judson in India. A Morrison or Taylor in China. Livingstone or Moffat in Africa. A Paton in the New Hebrides. A Brainerd in America, Raymond Lull in Africa, a McCann in the Indian jungles or a Christian Hope in Scandinavia. We need to re-think along the lines of complete devotion to the church and its great first mission, as did the fathers of the church in their day. We speak much of "modern methods"



and organizations and combines and committees, but we are all aware that there is something lacking. We are living in a time of depression. No one will deny that fact. But there is something more that is wrong than mere depression. We are larger in numbers. Since the days of Wilbur Stover in Mt. Morris in the late 80's, the membership of the church has almost doubled. But with the increase in numbers has it increased in missionary zeal? Has it doubled in the spirit of sacrifice? We have grown in the wealth of material things. Have we grown in the riches of grace that sends forth sons and daughters to the Lord's field? We have spent hundreds of thousands of dollars to build magnificent churches but have reduced our giving that the Church of the Living God might be erected in far away lands. We need to do some re-thinking along this line.

It is easier to criticize than construct, some one has said. And we believe this to be true. But constructive criticism ought always to be welcomed. Sometimes we have wondered if we have not put our emphasis at the wrong place. For years we have been setting budgets of money to be raised. We have apportioned it among our activities. And have we noticed that as we have emphasized budget, the less the money has been coming in? We are not saying that this is the reason why resources have decreased, but there is some ground for re-thinking here. During the past year there has come to our attention, as we go over it now, seventeen special calls for money. These have come at different times from different sources. But during the whole year when these calls have been going forth, there has not come a single call for a day of prayer, for a day of penitence, a cry for consecration or a plea for forgiveness. And we believe that such a spiritual need is basic before we can expect the gift of things material. God spake to Solomon when he received the temple, after warning the king of what he might expect, and said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place" (2 Chron. 7: 14, 15).

And here is where we believe we have failed. We need to re-think missions from the standpoint of God's will and his method. We have been listening so much to men that we have forgotten that God still rules. We seem to pay more respect to the "laws of comity" than to the commands of the Almighty God. We are listening more to what men are saying than to what God is speaking. We became obsessed with this idea in the days of the lamented Inter-Church World Movement, and despite its terrific lesson, seem not to be able to get away from it. The report of the so-called Appraisal Commission is merely an outgrowth of that ill-fated

movement. It is backed by the same individuals and reflects the same attitude. For the church to follow the findings of that report would be to repudiate the Word of God and make void his commission. We need to re-think missions along the line of Christ and Paul and Peter and John and not according to the destructive theories of men and women who frequently deny the integrity of God's Word and do despite to his divine commands.

Again, we need to re-think missions along the line of full faith in the promises of God. He is able. He has promised and his promises are sure and steadfast. We need to have more faith in God and not put quite so much faith in budgets. We know our Boards are perplexed. We know they agonize day and night to overcome the situation as it exists. We know that their hearts are torn whenever it is necessary to recall a missionary or keep them at home or close a school, dismiss a native worker, or refuse a call to open a new station. And all because they do not have the necessary means to heed these calls. No one knows the depths of their sorrow but themselves and their God. But may it not be that we are putting too much stress on these things and not enough on the cause which brings these things to pass? The so-called "faith-missions" make no budgets. They seek no stipulated amount. The China Inland Mission, The Africa Inland Mission, The Sudan Interior Mission, and a score of other similar movements put their stress on the fact of God's promise to provide, and he has not disappointed them. Their work is going forward. They, more than any other agencies in the foreign field, are increasing their working force. They are enlarging their fields of service. True, they have felt the depression. It could not be otherwise. But at the same time they have laid hold on the eternal promises and have not taken their eyes off the great objective, neither have they compromised their position by alliance or coöperation with questionable agencies. Yes, we need to "re-think missions," but we need to do that "re-thinking" in the light of God's Word and in full obedience to his commands. The call to India, China, Africa, Scandinavia and the "uttermost parts" is just as urgent and the need is just as great or even greater, than it was a generation ago when lives and substance were laid upon the altar and men and women were thrilled and stirred and acted upon the injunction of the Holy Spirit to obey. We have faith to believe that the Church of the Brethren is still able to heed that call to the limit of her ability if once, like Isaiah of old, they can get their eyes off man and the absolute failure of human wisdom apart from the wisdom of God, and see "the Lord, high and lifted up," him who said: "And I, if I be lifted up, will draw all men unto me." If we thus do our "re-thinking" we feel assured that when this year's record closes we will find that our General



Mission Board can rejoice, by being able to send back to India, China and Africa those detained at home because of lack of funds. At the same time, the admonition, "lengthen thy cords, and strengthen thy stakes," can be taken with reference to the new fields calling for the Word of God.

*Tyrone, Pa.*

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## The Unemployed

BY EZRA FLORY

FOR men to be out of work is a great calamity to the community as well as to the men themselves. In recent years the tragedy of the unemployed has come to be more appreciated by men of goodwill. It is not only an economic waste, but a human waste as well. It involves the loss of character to mankind, as well as the loss of working time to industry. This waste affects the self-respect of the families unemployed.

However, there is a sphere of human activity in which the tragedy of unemployment is quite generally overlooked. I refer to the sphere of men's spiritual life. By the side of physical unemployment is the need of constant exercise for the life and growth of the higher faculties. If humanity is to be more than animal all man's powers other than physical must be properly employed. Service in the kingdom of God is as essential as work for daily bread. The spiritually unemployed are no doubt as many to one to those who are out of work in the industrial world.

Idleness in the realm of the spirit can not be overstated. Bushnell well said: "The capacity of religion is extirpated by disuse." Another has said: "Indifference is killing more people than disease." Love and faith and hope surely become atrophied as well as muscle.

One of the most striking characteristics of the life of Jesus is its unceasing activity with things of the spirit. With him the "food that perisheth" occupied a secondary place. He counted it far more necessary to be "about the Father's business," than to be engaged in seeking worldly goods. Not bread only, but God's Word also, was necessary for his being. His motto was, "I must work the works of him that sent me while it is day, the night cometh, when no man can work."

No one can appreciate heaven who is unable to appreciate the privilege of fellowship with God in this world's work. The greatest reward for spiritual service is the possession of the Christian spirit, and the lack of this is a great part of the tragedy of spiritual inaction.

However this unemployment is extended among multitudes in the world, the great burden of responsibility for such an unfortunate situation rests upon those who do know the joy of having been committed to spiritual work. These are messengers of reconciliation sent in-

to the market-places to bid the great army of spiritually unemployed to come and labor in the vineyard of the Lord. "The harvest is plenteous but the laborers are few."

Particularly appealing to sympathy are those among the spiritually inactive who feel it is too late to change. They have been so long in idleness that they fear a change would expose awkwardness. They are ashamed to begin. No man need ever refuse to begin in God's work because it happens to be late in the day, for God is able to redeem even the last remnant of a wasted career when it is freely offered to him.

Some of these spiritually unemployed are waiting for excitement that will draw them from their gambling-places, where they now know the feeling of futility even before the game is over. This thought of all these neglected and unemployed should rest heavily upon the hearts of Christians, for to them it will some day be said: "What have you done for these neglected ones, this great army of the weary and heavy laden who have not answered the gracious invitation of Christ?"

*New Paris, Ind.*

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## Standing Committee for 1933

BY J. E. MILLER, SECRETARY OF CONFERENCE

IT is customary for Standing Committee to take a look at itself at some stage of its sessions. The information is secured through a blank which each is asked to fill. The Moderator and Secretary were not delegates, hence are not included in this summary. J. O. Click kindly tabulated the information. Possibly MESSENGER readers would like to see a composite of the 1933 Standing Committee. Here it is.

The delegates numbered 64, representing 45 State Districts. Nine districts did not represent. One member came a half day late because of a funeral; one thought the first session would be on Thursday; one was called home on Monday because of sickness.

The age of the oldest member was 79, of the youngest 25, and the average age was 52.

In terms of service, for A. S. Thomas it was the thirteenth, for D. A. Crist the eleventh, for Jeremiah Thomas the ninth, for Otho Winger and S. H. Hertzler the eighth. Twenty-one were on the Committee for the first time. The average term of service was three.

The Committee represented thirteen different district and National Boards, fifty-eight of the members being on some board.

Forty full time pastors, and twenty-four part time pastors and elders were in this body. Other professions represented were publishing, missions, farming, college presidency, banking, merchandising, evangelism, mail department, milling, highway patrolling, surveying and apartment managing.

The total expenses of the Committee for attending the Conference were \$2,825.01 and the average expense per member was \$44.14.

How did they travel? Forty-one used the automobile, twenty the railroad, three the bus, one the trolley, one the steamboat. Of course some used more than one means of transportation. There were no hitch hikers.

The total distance traveled was 98,106 miles, the average per delegate being 1,533 miles. This means that the total distance traveled going and coming would take one around the world four times.

*Elgin, Ill.*

## Leadership for a Changing Church

BY C. H. SHAMBERGER

IN two previous discussions I have made the observation that rapid and significant changes within the Church of the Brethren have resulted in situations calling for new solutions. Those articles had no more than appeared until readers began saying, among other things, that the discussions were noticeably incomplete. The implications of those changes are so extensive that any adequate treatment is out of the question. There is, however, one more phase of the situation which I wish to discuss—not so much in the hope of answering the question as in raising it. What should characterize the leadership of the changing church?

It is not possible to set off arbitrary classifications and put leaders into them. However, they can be classified by types; for practical purposes leaders may be classed as imitative or original. As long as an institution remains much the same for a long time it is possible for its leaders to familiarize themselves with the methods of preceding leaders and do as they did. But when things change rapidly, the leaders find themselves confronted with problems which their predecessors never experienced. Leaders who are primarily imitative are often unaware that conditions have changed and they continue to do as some successful leader of an earlier time did under situations that were decidedly different. Those who are gifted with originality are more inclined to study the problem in hand and solve it in the way that would seem to be in the best interest of the cause. Imitators have the faculty of keeping an ear to the ground. They move back of the lines. They are bounded on the one side by what previous leaders have done and on the other side by what they believe their followers would have them do. The other type of leader is inclined to go ahead of the group in the interest of progress. He accepts the hazards of the position that the cause might be advanced.

There are more imitators than there are originators. One reason for that is that it is infinitely easier to be that kind of a leader. It is also much safer. But the

effects of that kind of leadership often hold back the most desirable progress of the church.

Because there are imitative leaders in local churches, congregations must listen to sermons on threadbare themes expressed in outworn terminology that they have heard over and over. They must also support "services" which at one time met a vital need but which do not fit into present religious needs. Or because the leadership is unable to analyze and know what is best for the actual group they may be subjected to a variety of services, organizations or programs that have been tried elsewhere under conditions quite unlike their own.

Similar evidences of cautious leadership are to be found in districts. Boards and committees continue to exist, plead for money and take part in the program long after they have ceased to function. And in spite of all the many organizations some of the most persistent problems which affect the lives of people are not dealt with.

Much the same thing obtains at Annual Conference. I have no brief for the particular kind of questions which occupied the attention of Annual Conference when I first began to attend, but I can not but raise the question regarding the diminishing amount of business which comes to Annual Conference. In a world as confused as ours is it would seem that a creative leadership aware of the problems of the day would bring to the Conference issues of such vital import that they could not possibly be attended to in the abbreviated sessions that have characterized the Conferences of recent years. It should not be necessary for an official of the Conference to have to defend the sessions by pointing out that worth-while issues were considered.

Annual Conference has a mind-set against creative action. Delegates have often shown restiveness at listening to a reading of the reports of boards. That is probably due to the fact that they have read them already and do not feel the necessity of taking the time of the entire group to have them read. Queries are often disposed of with a rapidity that is amazing. One could rather easily get the impression that the delegates feel that there must be a business session but that it must not take much time. Possibly we can not expect to see that change. It is unfortunate if we must resign ourselves to it. A church which has a mission can not discharge its responsibilities in a Conference session which would last an alarmingly short time if the reports of boards and the requests for next year's Conference were not read.

It may seem that this has at the best only a remote relationship to the theme under consideration, but I am inclined to believe that a courageous leadership would dare to bring to the Conference questions of such vital regard to the function of the church in this day that



delegates would revive an attitude of devoted interest to the business which would be presented.

The bringing of such items would require several things. Among which may be listed: the capacity to see what the responsibility of the church is to society, which it attempts to permeate with the teachings and principles of Jesus; a willingness to face weaknesses in the program and organization of the church and to support corrective measures for them; a thoroughness in presenting issues so that those who consider them may do so with intelligent understanding; a confidence that the membership of the church is more interested in seeing the church face its responsibilities than it is in reaffirming its past positions; and, finally, a willingness to face the hazards of standing for convictions even if it may develop that the group have not yet reached the point where they will support the position taken.

The emergence of a leadership of that kind ought to have a decided influence upon the future of the denomination.

*Elgin, Ill.*

### Reason for Hope

BY JOHN E. STONER

IN human history there are mountain peaks from which man charts his course in the neighboring centuries. The signing of the Magna Charta, the Declaration of Independence, and the Promulgation of the Constitution of the United States—what significance for human welfare these achievements have!

President Roosevelt's plea for peace (May 16) is of real importance. To the rulers he wrote, "A profound hope of the people of my country impels me, as the head of their government, to address you and, through you, the people of your nation. This hope is that peace may be assured, . . . and that all of us may carry to victory our common struggle against economic chaos." He went on to plead for unselfish coöperation in solving common problems and for the reduction of armaments. And then he proposed the thing which makes his appeal stand out. "All nations should . . . individually agree that they will send no armed force of whatsoever nature across their frontiers."

Here we have a proposal as radical as the Kellogg Peace Pact and a fitting complement to it. In that agreement nations renounced war and agreed to settle disputes by pacific means only, but that did not prevent a nation from invading a neighboring territory for purposes of defense. Such invasions could easily lead to war. The Roosevelt proposal therefore gives more meaning to the Kellogg Pact.

This proposal is revolutionary in that it would stop our sending soldiers to Mexico and Nicaragua. It makes large armaments unnecessary. It makes possible former President Hoover's proposal that armaments

need only be sufficient to preserve internal order and defend territory against invasion. It is full of hope for those who love human life.

*Ft. Wayne, Ind.*

### Greater Works

BY PAUL MOHLER

JESUS told his disciples that they were to do great works—greater even than he had done (John 14: 12). Why greater works? Why not be satisfied with little works, like we are? Was it because they were such great men? Was it because the little things did not need to be done? I wonder if there might be a principle here that we have not caught.

Personally, I believe he was citing them to greater works because there were such great works to be done before conditions could be what they ought to be, but I find another suggestion that I find interesting.

I have never yet had an airplane ride—not even a little one. Some day, maybe I shall ride across the continent; but I think I should take a short ride first, probably several short rides, to get used to it. And when I get ready for my first short ride, if I ever do, I know that I shall wish to choose my aviator very carefully. I know there will be a lot of men who have driven planes a little—just short trips. Then there will be some that have crossed the continent many times, some even who have crossed it without a single stop. Now which class do you think I should choose? The way I feel about it now, I think I'd like to have Lindbergh to take me for my first short ride. Wouldn't you? A man that could cross the ocean alone ought to be safer on a short ride than one who has never driven a plane out of the county. Don't you think so?

I think that Acts 8: 26-40 describes one of the easiest conversions on record. That eunuch was just ripe for picking. He read the Scriptures and believed them. He was simple-hearted and earnest, as all great men are. He was looking for guidance. It looks like just anybody could have converted him. But notice whom God sent to meet him. It was Philip. And who was Philip? He was a man who had been chosen as one of the first deacons because of wisdom and spirituality. He undertook later a great work—the conversion of the Samaritans. And that was a great work, for the Samaritans hated Jews. But Philip entered the city boldly and proclaimed Christ so effectually that many believed, and Peter and John were sent down to Samaria to consolidate his gains. It was a man who had done a greater work well that God chose to convert this man so easy to reach.

Sometimes we act as though it made but little difference what kind of Sunday-school teachers our children have. Perhaps we think our children are so good that

(Continued on Page 20)

## PASTOR AND PEOPLE

### The Gist of the Sermon

BY D. W. KURTZ

#### The Pure in Heart

THE pure in heart shall see God. Mysticism has been present in all religion, and a true mysticism is an essential part of religion. The exercises that many mystics subjected themselves to were often more of asceticism than mysticism. Religion itself implies an experience of God, a vital relation to God, an insight of God's character, God's ways, and his will for men. The religion of the Bible teaches that man is made in God's image, a person as God is a person, having intellect, sensibilities and will. Therefore, man is able to have fellowship with God, to be a coworker with God, and he shall see God.

The veil that hides God from man, is not in God, but in man. It is materialism, sensuality, impurity. Our greatest expert in dealing with men, especially students in hundreds of our universities, has said that in his judgment ninety-eight per cent of all the skepticism in students is due to secret sin. Men can not see God because their lives are full of sin. As long as men are in love with their sins, they are incapable of recognizing, apprehending, and appreciating the things that are pure and holy. They can not see God because their hearts are impure.

How can men become pure? That is the question. (1) Men can not become pure by thinking about their sins. The more we think about the wrongs, the more we are tempted to act upon them. Thoughts tend to express themselves in action. The monks have demonstrated for all time that to sit quietly meditating upon purity, or upon impurity, does not succeed. Just as happiness is not attained by seeking her, so purity can not be attained by thinking about it. (2) Purity is attained by thinking about a cause, a task, and being busy with the tasks of life that are noble and wholesome. To become pure, think about Christ, and his kingdom, and the realization of his kingdom in society. One must enlist in this cause, become active, burn up his energies in the creation of a better world. Loyalty to a cause makes us. Choose a good cause, love it, and serve it with all your heart, soul and life, and you will become like it. Let a man dedicate his life to chivalry, to the promotion of goodness, and purity, and he will grow into the character that he serves. (3) Learn to admire the true, the good and the beautiful in all life. There is so much noble literature, music and art that one does not need to feed his soul on the husks of the animal. Seek the good in all life. Learn to appreciate good people, good sports, clean conversation, uplifting ideals,

and one soon lives on a higher level. We grow, not by the negative command, "thou shalt not," but by the positive devotion of the self to a good cause. Our thinking, our leisure, our meditations, our loves and interests must become wholesome if we are to become pure in heart.

The pure in heart shall see God. They shall see, know, experience, have absolute certainty, that the heart of the universe is on the side of goodness. Not by argument, but by vision, shall we know God.

*Chicago, Ill.*

### The Liquor Traffic

BY LEANDER SMITH

THE struggle to control, limit and prohibit the sale of intoxicants and narcotics consistently enlists the support of all Christian people. They had a large share in the steady movement of victory over the liquor traffic in this country, as the movement went from local option to state prohibition, and thence to national prohibition. We feel it our duty at this time to warn our people that the present situation of the fight against the liquor traffic is at a serious stage. The Eighteenth Amendment to the national constitution and its accompanying enforcement legislation, known as the Volstead Act, did not by any means bring our long struggle to a victorious conclusion. It marked a great advance and a great advantage gained through public opinion and law. It was a battle and a victory; the consummation of a campaign in which the liquor forces were defeated.

But it was not the end of the war; and the liquor forces did not surrender. They drew off and reorganized, and now present a determined and powerful front against us. In their war-chest, we are informed, they have a billion dollars available for the overthrow of national prohibition. Their line of attack will be through political organizations, through the promotion of bootlegging, and through the producing of intolerable conditions of lawlessness of all kinds. It is their strategy to excite a public disgust with conditions which they promote, and then turn that disgust against the law which prohibits these conditions. It is their strategy to throw the battle into confusion and through confusion to break down public sentiment against the traffic.

There is a strong need for the revival and the strengthening of the moral and temperance forces of our church. Our front is not solid. It must be revitalized so that all the public moral strength against the liquor traffic, and other associated evils, may be successfully massed for combat.

Meanwhile, we urge that every member of our church should proclaim his unalterable support of the national prohibition laws and the Eighteenth Amendment to the constitution; his repugnance toward all ef-



forts to break down prohibition by uncandid and despicable means; and his repudiation of all public officials of city, county, state and nation, who are false to their obligations of office to execute the prohibition law faithfully and honestly.

*Albany, Oregon.*

### When Does a Preacher Preach Christ?

BY JOHN WHITMER

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1: 23, 24).

HAVING read an article under the same title in the MESSENGER of Jan. 14 by J. D. Reber, I am moved to compare his idea of preaching Christ with that of the apostle Paul.

Christ was indeed more than a character of history; also more than a living Personality. Paul declares him to be the Son of God, the crucified One. "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3: 25).

I verily believe that most informed men have at least some understanding of the sense of responsibility which dominated Christ's whole life. But I must bear personal testimony to this blessed experience, that although I had long realized his sympathetic understanding and his sense of responsibility, I also keenly felt my own responsibility as a minister, yet I found no way to be really used of him until I beheld myself as he saw me, a sinful and defiled creature; after which I beheld the fountain opened for sin and uncleanness, by the cruel piercing of his side, from whence poured forth that precious blood for my cleansing. Paul describes himself as chief of sinners, but having obtained mercy he rejoices that he has been allowed to be put in trust of the gospel. Paul also said, "Woe is me if I preach not the gospel." He was keenly aware of the privilege and the responsibility resting upon him. Realizing this, he set forth the great doctrines of justification by faith; also sanctification and glorification, or as one writer put it, we are freed from the penalty, the power, and finally from the very presence of sin by the precious blood of the Lamb of God. Praise his blessed name!

If we preachers have in some measure experienced these things, if we ourselves know that our sins are washed away, if we can testify that the Spirit itself beareth witness with our spirit that we are the children of God, then and not until then are we ready to preach Christ. Having our own desperate need so fully met and our own longings so completely satisfied in him, Christ the Savior of the world, our spiritual discernment then gives us a clear vision of the need of those we preach to. Jesus said, "I came to seek and to save that which was lost."

We are apt to classify men as good or bad, kind-hearted or cruel; but to Christ Jesus men were either saved or lost. The world has but one urgent need, the pardon of sin to save it from the wrath of God which is described as a consuming fire. There is no other Savior given, but the Lamb of God which taketh away the sin of the world. He made peace by the blood of his cross (Col. 1: 20). Oh, could the world but realize that it must by faith accept this peace offering, or have the wrath of God abide upon it (John 3: 36)! Jesus said, "Ye will not come unto me that ye might have life."

Brother preachers, we need the spiritual boldness of Peter Boehler, the Moravian preacher of years gone by, who even dared to question Charles Wesley upon his sick bed and found him trusting in his own efforts rather than in the finished work of the Lord Jesus Christ. The ever recurring heresies of salvation through good works and by the development of Christian character need to be fought by the present day ministry. Our Lord commanded a new birth, not reformation, but regeneration. The world needs the simplicity of the message which marked the preaching of Count Zinzendorf who said: "I am destined by the Lord to proclaim the message of the death and blood of Jesus, not with human wisdom, but with divine power, unmindful of personal consequences to myself."

Paul also said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Praise and honor and glory be unto him now and forever more!

*Curlew, Iowa.*

### Dwarfs

BY OLIVER H. AUSTIN

It is sad indeed to see physical dwarfs. For a child to be deprived of its physical growth is a great calamity; an old infant is a pitiful sight which many of us have seen. I recently read of an individual who had not grown since he was four years of age and he is now nearing the fortieth milestone. To see one physically dwarfed arouses our sympathy; how much more those who are spiritually dwarfed!

We have dwarfs in our churches today because they are failing to grow. "Increase in knowledge of God." Through this knowledge we grow, but sometimes church people allow themselves to be dwarfs because they learn so little about God and his Word. If we read God's Word we shall learn of him and will come to think his thoughts. If we think God's thoughts, we are growing intellectually and if we strive to know and love to do his will, we are growing spiritually. A church member may be old in years and still be only an infant in religious development.

We have physical dwarfs because some important substance is failing to be supplied that the body may develop properly. Church people become dwarfs through the lack of some things which are essential to spiritual welfare. It may be—stewardship of time, talents or material things. I am reminded of the story of a certain personal worker who asked one of his friends to become a Christian. The friend refused on these grounds, "I do not wish to join the church until I am able to contribute financially to the work of the church." To this the worker replied, "Oh, come on in, I have been in thirty years and it has only cost me a dollar." This poor soul was dwarfed through his failure to give unto God that which belonged to him. Surely the religious experience of such can not be very great and we have too many of this type in our churches today. We are not only dwarfed through our failure to give unto God of our material things, but there is our failure to love, to serve, to sacrifice, to be kind, to be true and to be all that a Christian should be. "A Christian must not only feel right but do right; he must not only do right but feel right."

*McPherson, Kans.*

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## Friends

BY LEO LILLIAN WISE

SOME time ago during a lesson discussion the teacher made this remark: "I wonder if we have given thought to the part Paul's friends played in his life." She went on to explain that perhaps we do not know just how much he had been strengthened by the faith in him, love for him and the trust given him by his friends.

I have wondered about it much since. And I wonder if we do not forget how much good we might do just simply by being a friend to others. It does not mean that we can not be friends if we are unable to give money to our friends; perhaps they have better resources than we could ever hope to have. It does not mean that we must be able to exhort and give them advice. Many a person would rather solve or think through to a conclusion his or her own particular problem.

But there is something that we can give just by sheer friendliness, something that seems to say, "I believe in you." For in each life there is that keen hunger for the approval to be voiced by some one else—a hunger for the sympathetic appreciation of the trial we are trying to bear, a desire to have some one understand that we are trying to do our best.

And with advancing age when friends of earlier years have crossed to the other shore there is an increased feeling of loneliness. Just shortly before my mother was called home she said: "I seem to be so alone," and we understood what she meant.

Several months ago I visited a friend in the hospital and as I left that room I stopped at the office a moment to chat with the bookkeeper who was also in charge of the institution. I asked her: "Sister, is there anyone here who seems to be without friends? That is, friends who are able to come in for visits. If so, and it suits, I will call on that patient."

She looked at me a moment, and then she said: "I wish you would go to room — and see that old man. He doesn't seem to have anyone who belongs to him."

I soon found the room, and the aged man looked up gratefully as I entered his room. He was not suffering much. He spoke of the kindness shown him by the nurses. And then his eyes filled as he spoke of returning to his home. He said: "You understand there's no one there, all gone." After a moment of silence we prayed together and I left the room with his "Thank you" ringing in my ear.

Some day you and I may be old, may be alone as far as earthly relatives are concerned, and how we will cherish friendships! It will be well for us to practice friendship all along the way. It will be well for us to remember the lonely souls about us. It will be well for us to speak the cheery word, give a friendly clasp of the hand, the note of appreciation. For after all, it is the word you say, and the smile you give that are long to be treasured and remembered.

*Bellefontaine, Ohio.*

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## Necrological Resolutions

Since the last meeting of the Pastors' Association, the following of our fellow pastors and ministers have taken their departure from us: J. G. Stinebaugh, Allen Bucher, L. F. Holsinger, Nelson Shirk, Martin H. Miller, Jacob Appleman, C. S. Garber, D. J. Overholtzer, I. F. Betts, William Johnson, H. W. Strickler, J. H. Jellison, A. I. Heestand, Hiram Roose, J. H. Kinzie, W. J. Long, William Fretz, Jacob Cripe, J. C. Stoner, John A. Myers, Jesse D. Mohler, B. F. Ranck, S. K. Jacobs, Raphael Baker, Asa Bowman, E. D. Kendig, J. T. Workman, M. G. Early, David Rowland, S. J. Bowman, John Garst, E. J. Neher, A. J. Wertenberger, I. W. Taylor, John Rowland, J. B. Emmert, H. S. Guyer, Levi E. Miller, J. Hugh Heckman, Harvey L. Wolfe, J. F. Appleman, I. N. Musser, M. V. Price, and Madison Wine.

Most of these lived close to three score and ten years, two almost reached the century, and then some have hardly reached the noon of life's day. But life can not be measured by length of years. Rather it is measured by keenness of perception and experience of the eternal verities.

We shall not soon forget how some of these have led us into a clearer knowledge of and closer fellowship with the eternal realities, whose lives have been a benediction and a blessing, not only in the home community in which they lived, but to the church at large both at home and abroad.

Therefore may we resolve with great purpose of heart to follow the great example they have left us and be true to him to whom they have gone to serve in perfection. We extend our sincere sympathies to those who feel most keenly the passing of these servants.

Committee: G. L. Wine, W. H. Yoder, F. B. Statler.





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Remembered From Ida C. Shumaker's Message at Hershey

BY MRS. LELAND BRUBAKER

VERY recently in Khergam, India, an outstation of Bulsar, a group of Indian Christians and missionaries came face to face with a situation they knew they could not face alone. A wire had come from the home board saying that the girls' boarding school at that place must be closed at once. Funds were simply insufficient to keep it going.

In this school were sixty girls all eager and very anxious to stay. Much difficulty was overcome that they might come in the first place. It is only when the educated Christian boy marries an educated Christian girl that the home can become Christian. In one instance a wonderful boy was forced to marry a Hindu girl, and though he tried hard he finally was found dead, foul play being suspected.

The native Christians realizing the importance more than we possibly can at home, took the matter to God on their knees. They prayed for those at home that they would be willing to help out a little longer. They prayed that they might find a way out for themselves.

During the month more money came in for the girls' schools than had in all the previous eleven months. God answered their prayers here. Then they began to see what they should do themselves.

One farmer with a family of three children said: "I'll take the responsibility to feed three of the girls for four months." A native elder with a family of ten children said: "I'll see that four of them are cared for four months."

And others brought to the altar their few coins, their grain and their ornaments. Sister Ida Shumaker showed some of the ornaments they had brought. One man brought his ear rings, which were the sign of marriage, and thus brought the wrath of his mother-in-law upon his head. One little girl brought her most prized basket and burst into tears as she turned away from it. Others brought bracelets and necklaces, all highly prized, and laid them on the table that the Lord's work might not suffer.

They promised to give their labor, to leave off all intoxicants, to not spend money for new ornaments, to give a tenth of all their income, to take special collections, and the workers employed in the mission promised to give one month's wages out of their four months' salary.

With all of this and a very little help from the home base the year was provided for. Sister Shumaker came home feeling her little ones were safe until she could return. As she left them they begged for her to return. Their voices still ring in her ears. Their cries still disturb her soul. Shall we send her back to those who need her yet to lead them into greater realms of spiritual power? Shall we give up a little when they have given so much?

*Covina, Calif.*

### "I Need This New Faith"

"No Navajo has died for want of food during the depression," said Rev. F. G. Mitchell, as he spoke of conditions among this tribe with which he has been associated as a national missions worker for over a quarter of a century. "Many have lacked variety, some have lived for days on nothing but mutton, waiting for a rug or a piece of silver to be sold, but not one death has occurred which can be directly attributed to depression."

I asked of the difficulties that beset the Navajo when he had no cash to buy food.

"You know most Indians have a 'bank account' in the way of the beads, silver, turquoise and wampum which they wear about their persons. They hate to part with any item, but in especially hard times they pawn it at the trading post to get credit for food. Immediately they are in position to do so, every article is redeemed."

Mr. Mitchell remarked that there was under consideration a plan to do for the Navajos something similar to what has been done for the Pimas.

"The hope is entertained," he said, "that water can be developed on this reservation so that they can be led into further agricultural pursuits. But the latter must be accomplished, or water will prove a menace, as the range would be flooded, washed out and destroyed."

I asked Mr. Mitchell whether or not health conditions among the Navajos have improved.

"Since the Meriam investigation," he said, "Congress has been more generous in appropriations for the Indians, and a definite campaign is now being waged against the spread of tuberculosis, which affects from 12 to 15 per cent of the Navajos, and against trachoma, with which 30 per cent are afflicted."

"What progress have missions made in this field?" I asked.

"Not much, you may think, in terms of actual conversions. Only some 2 or 3 per cent are Christians today, after thirty-five years of missionary work among them. For many years there was not a single convert. But there is now a difference, a changed attitude, and we plan an intensive evangelistic campaign next summer for the whole tribe. We expect something of the efforts of the years to show in the general response during this campaign. The Presbyterian Church has today fifteen stations at strategic centers, from which workers go out to spread the gospel; eight native churches have been organized."

Mr. Mitchell spoke of the success of several natives who are assisting in the evangelization of their people. One of the most consecrated workers, he said, was Wilson Nez, an educated Navajo, married to a young woman member of the native church at Indian Wells. This is Wilson's story, as Mr. Mitchell told it:

"When Wilson was a little boy, his grandfather used to tell him that, when old enough, he would be sent away to school to get a white man's learning. 'Then when you return,' the old man would say, 'I'll teach you Navajo medicine, and you will be the greatest man in the country.' In due time Wilson was sent to Sherman Institute, at Riverside, California, where there are now 1,200 Indian pupils of sixty different tribes.

"When he left home, he believed, as he had been taught, that the earth was flat; that the sky, like an inverted bowl, came down on the east and the west oceans; and that where the sky met the sea on the Pacific Coast lived a goddess, As-dzan-i-Na-a-dleh-i, the woman who renewed youth. He also believed, as he had been taught, that the Navajos were the great people of the earth, and that on the fringe of their reservation lived a few whites; and that history dated back only about 200 years, when the Navajos came up out of a hole in the ground near the La Plata Mountains in Colorado. At the Institute he learned that the earth was round; that the Navajos were but a handful compared with the almost numberless whites; and that instead of the existence of many gods, as the Navajos', there was but one, the true God.

"He learned to believe in the Bible, and that Christ died for him, and he consented to being baptized. But when he came back to his own people and plunged into a life of sin, he began to realize that he had had after all but a mental grasp of these things, including the gospel.

"Some time later he was taken seriously ill, and was cared for by the missionary workers at Indian Wells. When he recovered, he began to attend church services there. At a sabbath afternoon meeting he heard a message which touched him deeply, and at the close he rose and told the story here written, and added earnestly: 'What I need is this new faith, and I want it.' From

that day on he was a changed man, and has ever since walked the way of the Lord, helping to lead others in the same path.

"These," concluded Mr. Mitchell, "are things which bespeak the results of missionary effort."—*Selected.*

## News From the Field

### CHINA

Liao Chow

Elizabeth Oberholtzer

#### Epidemic at Liao Chow

The epidemic of measles, formerly mentioned, has not yet spent itself and recently caused the death of two more children in the Bible school. Our hearts were made sad for the mothers who gave up their loved ones, yet we rejoice in their new found faith in Jesus Christ and the hope they have of being united with their dear ones over there. One of the women in the school is now ill with measles, but we hope for her rapid recovery.

#### Decision Day

The last day of April was Decision Day in our church at Liao and we rejoiced to witness forty-seven precious souls go forward and enroll as inquirers. We pray that God may bless them and help them to earnestly seek for the Truth. Among the group enrolled were the two daughters of one of our wealthiest gentry and the daughter of the County Official. The parents of these girls did not object to the step they made. The official, himself a Christian, does not oppose the church and wants his daughter to know Christianity. Another girl of our school who enrolled last year prayed very earnestly for her classmates that they might repent of their sins. She did some real personal work among her friends.

#### Moved by the Gospel

Mrs. Chang, wife of our postmaster, has a very earnest desire to become a Christian. She enrolled a year ago as an inquirer and has been learning all she can about the Jesus way of life. She has been an invalid for a year, suffering with tuberculosis of the spine. She had to wear a plaster of Paris jacket for seven months. She is now much better and able to be carried out into the courtyard. Her sweet, patient disposition and cheerfulness has been a lesson to all who visit with her. Her husband is a Christian and does all he can to hasten the restoration of his wife to health. Some years ago Mrs. Chang was very much opposed to Christianity, and has said during her illness: "Perhaps God allowed me to be ill so that I might believe in him." She says that as soon as she is able she wants to be baptized. We pray that Mrs. Chang may get well and be a faithful worker for the Master.

One of the women in the Bible school comes to classes in the forenoons and works at home in the afternoons. The superintendent of the school asked her how she could do this. The mother replied, "Although there is more work for the forenoon at home than in the afternoon, I am making the sacrifice in order to attend morning worship, because I want to learn all about the Bible I can. My husband says the Jesus doctrine is the true doctrine and he wants me to learn it."

#### Christian Rural Reconstruction Conference

Rural Reconstruction under Christian direction is an emphasis suggested by the Five Year Evangelistic Movement

(Continued on Page 27)



## KINGDOM GLEANINGS

### Calendar for Sunday, July 2

**Sunday-school Lesson,** Joshua.—Joshua 1: 1-9; 23: 1, 2, 14.  
**Christian Workers' Meeting,** Truth and Freedom.

#### B. Y. P. D. Programs:

Young People—Religion—Protestant.

Intermediate Girls—How I Use My Free Time.

Intermediate Boys—Self-Control and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Four** baptisms in the Annville church, Pa.

**One** reclaimed and three baptized in the Portland church, Ore.

**Four** confessions in the Limestone church, Tenn., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

**One** baptism in the First church, Philadelphia, Pa.

**One** baptism in the Mabel congregation, Ore.

**Seven** baptisms in the Lima church, Ohio, on Easter, decision day; eight baptisms with Bro. Moyne Landis of Pierceton, Ind., evangelist; two baptisms following the meeting.

**Three** additions to the Carson Valley church, Pa.

**One** baptized and one reclaimed in the Wooster church, Ohio.

**Nine** baptisms in the Spring Creek church, Ind., Bro. A. P. Musselman of Lima, Ohio, evangelist.

**Six** baptisms in the Kent church, Ohio.

**Three** baptisms in the Peachblossom church, Md.

**Fourteen** baptisms in the Mt. Joy church, Pa., Bro. W. K. Kulp, pastor-evangelist.

**Six** baptisms in the Richland Center church, near Sumnerfield, Kans.

**Three** baptisms in the Cedar Lake church, Ind.

**Three** baptisms in the North Liberty church, Ind.

**Eleven** additions to the Bassett church, Mt. Hermon congregation, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Two** baptisms in the Reading church, Ohio, Bro. Inman, elder and evangelist.

**Twelve** baptisms in the Brothersvalley congregation, Pa., Bro. J. W. Fyock of Cumberland, Md., evangelist.

**Ten** baptisms in the Buckeye church, Kans., Bro. Earl M. Frantz of Sabetha, Kans., evangelist.

**Five** baptisms in the Aughwick church, Germany Valley, Pa., Bro. H. W. Hanawalt, pastor-evangelist; seven baptisms at Valley Point Mission.

**Eight** added to the Long Run church, Pa., Brethren S. G. Meyers and Henry King, evangelists.

**Four** more baptisms in the Germantown church, Pa.

**Eight** baptized and one received on former baptism in the Fresno church, Calif.

**One** baptized at Polo, Ill.

**Thirteen** baptized in the Brethren mission, Va., Bro. N. C. Reed of Mt. Airy, N. C., evangelist.

**Sixteen** united with the Boone Mill church, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Two** baptisms in the Hummelstown house, Hershey congregation, Pa., Bro. Ben Stauffer of Manheim, Pa., evangelist; two baptized previous and one received on former baptism.

**Eight** confessions in the Union Mission, Washington, D. C., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

**Five** baptisms in the Sterling church, Colo.

**Two** baptisms in the Bartlesville church, Okla.

**One** baptized and one reinstated in the Leamersville church, Pa.

**Eight** baptized in the Ewing church, Va., Brethren Sutton and Hensley, evangelists.

**Five** baptisms in the Santa Ana church, Calif.

**Six** baptisms in the Mechanic Grove church, Pa., Bro. E. C. Woodie of Winston-Salem, N. C., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Guy West** of Bridgewater, Va., Aug. 28 in the Melvin Hill church, N. C.

**Bro. Arthur A. Durr** of Fairfield, Va., Aug. 20 in the Concord church, Va.

**Bro. Chas. Forror** of Brethren, Mich., July 3-9 in the New Haven church, Mich.

**Bro. F. D. Anthony** of Baltimore, Md., July 30 to Aug. 12 in the Locust Grove church, Md.

\* \* \* \*

### Personal Mention

**Sister Oral G. Ives**, Centralia, Wash., who has suffered much with an affliction of thirty-eight years' standing, desires the prayers of the brotherhood to the end that she may recover her health if God so will, and that his grace may be sufficient for whatever need the future may bring.

**Bro. Fred A. Flora**, 1429 S. Garnsey St., Santa Ana, Calif., informs us that he will be open for a pastoral engagement after Sept. 1.

**Bro. E. S. Coffman**, pastor of the West Dayton church of Southern Ohio for some years past, is doing evangelistic work for our Home Mission Department. He is now in West Virginia: Junior, June 18 to July 2; Gladys, July 3 to July 9; White Pine church, Burlington, July 10 to July 23. Sister Coffman is with him.

**Dr. D. M. Brower and wife** of Ashland, Ore., hereby have our belated congratulations on the celebration of their golden wedding March 18 last. We did not have the necessary information earlier. Dr. Brower has practiced medicine and surgery forty-five years and has served thirty-five years in the ministry of the gospel. He has never spent a day in a sick bed. Born near South English, Iowa, in 1858, son of Elder David and Sister Salome Brower, he longs to see again the associates of his boyhood days, though he knows but few of them are living. He says that he and his wife "have started out on the second half century."

**Bro. John H. Buffenmyer** of Hyndman, Pa., wishes us to rejoice with him in the recovery of his health. For several years he suffered much, continuing his labors in the ministry against great odds. Prolonged medical treatment and repeated operations brought some relief and many disappointed hopes, but he is now in better condition than for many years. He would give due credit to the surgeon and physician but the greater glory to God. He says: "I feel that the healing that I received from the dreaded disease cancer came only through the power of the touch of Jesus." He writes that he may encourage other sufferers to trust in that power.

**Bro. Isaac Rothrock** passed on to his eternal reward June

17 at the home of his daughter, Sister E. E. Yoder, near Conway, Kans., to which place he and Sister Rothrock had but recently come from La Verne, Calif., where they had been living with another daughter in the home of President E. M. Studebaker. He was confined to his bed only three days. "Pa" and "Ma" Rothrock are affectionately remembered by a host of friends, especially former students of McPherson College and Bethany Biblical Seminary.

**Recent visitors** to the Publishing House include: Bro. Clement Bontrager and family of Emmett, Idaho; Bro. Calvin H. Boggs and family of Garrison, Iowa; and a party of four from Tennessee consisting of Helen and Rubie Crussell and Mrs. Clay Booth of Jonesboro, and Ray Wine of Baileytown, same state.

**Bro. Ralph G. Rarick** of North Manchester, Ind., who began a revival June 18 in the Shade Creek church, Pa., is available for a subsequent engagement or two in the East. Any church interested should write him at once, addressing him, R. 1, Windber, Pa.

**Bro. J. S. Zimmerman and wife** were welcome Publishing House visitors last week as they were making their way from Hershey Conference to their home at Long Beach, Calif.

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### Miscellaneous Items

"**The special program** for the Daily Vacation Bible School now being held in the First church, York, Pa., by the schools of both First and Second churches, will be rendered Sunday evening at 7 o'clock at First church, corner King St. and Belvidere Ave. We especially invite our neighboring schools and churches to enjoy this fine program with us."—Emory P. Trimmer, York, Pa.

**Visitors to Chicago** and the Century of Progress Exposition this summer and autumn can find lodging at Bethany Biblical Seminary, 3435 W. Van Buren St., at the following rates: 75c per person per night for two in a room, \$1.00 per night for one in a room. There are also several apartments with kitchenette and private bath available for \$2.50 a day for two rooms, accommodating four persons, and \$3.50 a day for 3 rooms that will care for six persons. Write as early as possible for reservations.—J. Edwin Keller, Treasurer, 3435 Van Buren St., Chicago, Ill.

**From the Walnut church**, Argos, Ind., a correspondent writes: "Bro. Floyd Mallott is with us in a revival. We are having fine interest and a fine sermon every night to which you are all invited. We will close with a love feast on July 3."

**A Religious Education Round Table** will be held at the University of Virginia, Charlottesville, Va., July 9 to 15, under the leadership of State Secretary Minor C. Miller. Among other names which command attention are those of Doctors M. E. Sadler, Forrest L. Knapp and J. Quinter Miller, and Misses Hazel A. Lewis, Mary E. Skinner and Florence M. Hostetter. Among the themes listed are Aims and Objectives, The New Method of Approach, Learning to Do by Doing, The New Emphasis Upon Interest and Attitude, and How to Apply the New Principles to Practical Situations. This is all a part of the program for the Seventh Session of the Institute of Public Affairs to be held at the University July 2 to 15. Secretary Minor C. Miller, Bridgewater, Va., will be glad to give further information.

**La Verne College Bulletin**, Catalog Number for the current year, contains the interesting announcement "that by the combined action of Claremont Colleges and its associated institutions, Pomona College, Scripps College, and La

Verne College, the present measure of coöperation which has existed between these institutions will be further developed in certain ways with the beginning of the academic year 1933-34. . . . This further coöperation of La Verne College with Claremont Colleges will give its students access to a larger personnel, a wider curriculum, and greatly increased scientific and library facilities."

**The Fairview church** of Southern Indiana has repaired its house of worship damaged by the storm of May 1 and began using it again last Sunday, June 25. An all-day rededication and homecoming is planned. These services will be held Sunday, July 9. Prof. J. O. Winger of Manchester College is listed for the principal address, and Bro. John W. Root asks anyone who has been connected with this church in any way in the past to plan now to be present. Or if that is impossible to prepare something to be read at the meeting and send it to Bro. Root at Lafayette, Ind.

**To the Churches of Southern Indiana.**—The district conference will be held in the Mississinewa church Aug. 22, 23 and 24. Programs, reports, queries or other material intended for the booklet should be mailed to the undersigned not later than July 20.—Frank E. Hay, Writing Clerk, 3436 Birchwood Ave., Indianapolis, Ind.

## THE QUIET HOUR

### The Transfiguration

**Matt. 17: 1-8; Mark 9: 2-8; Luke 9: 28-36**

For Week Beginning July 16

**Peter, James and John, Matt. 17: 1**

Why only these three? They were prepared to see; the others were not. Truth may harm the one whose mind is not prepared to receive it. We should cultivate the wisdom Jesus manifested here (Matt. 26: 37; Mark 5: 37; 13: 3).

**His Face Did Shine as the Sun, Matt. 17: 2**

Just exactly what happened here we may not be able to determine in detail. But has he been transfigured for you? Has he laid hold of your heart as the one altogether worthy to be loved? As you have had fellowship with him have you ever felt like Peter? Then Christ has been transfigured for you (Matt. 28: 3; Dan. 7: 9; 10: 6; John 20: 12).

**Moses and Elijah Spake of His Decease, Luke 9: 31**

As one undertakes heroic tasks, he enters into the fellowship of the great heroes of the past. Only those who live great lives can know the great souls of the world (2 Peter 1: 15).

**Peter's Impossible Proposal, Matt. 17: 4**

We are always making Peter's mistake—we would prolong the rapture, forgetting that we must at once carry the joy of the mountain top into the valley where sorrow beclouds the lives of men (Mark 9: 5; Luke 9: 33).

**This Is My Beloved Son, Matt. 17: 5**

Two great ideas are here: the love of God and the authority to command the obedience of men. In our small measure we can experience what Jesus experienced. We can know the love of God and we can have power for good over the lives of men (Matt. 3: 17; 12: 18; 17: 5; Isa. 42: 1).

### Discussion

How can we cause Jesus to be transfigured in our own lives? Why were the disciples afraid? Why should Jesus want to dispel their fear? What permanent effects did this experience have upon the lives of these men? R. H. M.



## HOME AND FAMILY

### He Washed Their Feet

He washed their weary feet  
And made them pure and clean;  
He gave them errands sweet,  
Those men of holy mien.

But one withstood his Lord,  
Refused the proffered deed  
Till Jesus spake the word  
That led him to recede:

"If I thy feet wash not,  
Thou hast with me no part.  
Thy soul shall bear a blot  
And sin shall fill thy heart."

"Wash not my feet alone,  
But hands and head and heart,  
Then shall I be thine own  
And glad to do my part."

Our body, mind, and soul  
To thee doth daily cry  
To cleanse and make us whole,  
And help us sin decry.

—William Millward in *Advanced Quarterly*.

### Judge Not

BY INA M. KAYLOR

CONSTERNATION ran high in the Elroad Dormitory for girls when Josie Ingram announced that some one had been in her room while she was attending classes that afternoon and taken a five-dollar bill from her dresser drawer. This in itself was bad enough, but it was the second theft that had been reported during the year.

Josie was in tears. "It was all I had to last me until vacation, and besides I have a book bill which just must be paid," she said.

The girls were all sympathy, but no one could offer any consolation. "Who is the thief?" was the question on every tongue.

Miss Wright, the Dean for Women, had asked that in an event like this there should be no discussion of it among the girls and that she be notified at once. However, in their excitement they forgot these instructions for the time being. A number of girls gathered in Josie's room discussing with some heat what had just happened. They were rapidly coming to the conclusion that a certain girl, Flossie Fletcher by name, was the guilty one. She had recently moved into the college town, and not living in the dormitory had been given permission to study in the girls' reading room.

Remarks about her were flying fast.

"Did you know her father is a jail-bird?"

"Her mother takes in washing to send her to school."

"She never enters into any of the social activities of the school."

"Where does she get so many nice clothes if she does not steal?"

"I saw her in our hall today."

Josie could have explained that Flossie had been up to her room to leave a book, but did not. By this time there could be no doubt in the minds of any that she had come into the room while the others were out, gone to the dresser and taken the money.

Just at this point Madge Peters, who was standing near the open door, gave the signal to be quiet, adding in a whisper, "Here comes Flossie now."

The room suddenly grew as quiet as if a death sentence had just been passed. And every face went suddenly blank as Flossie came to the door, smiling pleasantly.

"Hello, girls," she said. "What kind of a gathering is this?" Then as she received no answer, she continued, "I just dropped by to see if you were through with my Latin book, Josie. I am on my way home and will need to study those new verbs some. Rather a difficult lesson we have for tomorrow, don't you think?"

Josie rose, got the book from the table, and silently handed it to the girl as she stood there looking inquiringly from one to another. Still no one spoke.

"You may use it again tomorrow, if you like," continued Flossie. "I like the way this book handles these verbs better than our class book, don't you? We used it in the school where I was last year."

"I will not need your book again," replied Josie coldly.

Flossie looked up quickly, caught the girl's eye, held it an instant, then turned and left the room.

Not a word was spoken by the girls until she was well out of hearing. Then Josie suddenly remembered the Dean's instructions and said, "I am afraid girls we have not done as Miss Wright asked us to do, but I was so upset by the loss of the money I just had to tell it."

"I suppose we had better get out of here and stop discussing it," remarked Jane Wilby.

The next day the conviction became stronger than ever that Flossie had taken the money, for her place was vacant in chapel, and it was reported around that she had been absent from all of her classes.

"That only goes to prove it," the girls agreed together.

The day following she was again in her accustomed place wearing a pretty new sweater. Although nothing was said above a whisper, it was understood among the girls that the disappearance of the money could be explained by Flossie, if she chose to do so.

Josie had reported the loss to Miss Wright, but had

refrained from comment as to her suspicions. Almost she had said, "And I have a pretty good idea who took it too." And how glad she was that she had not, when two days later while going through her dresser she had suddenly come across her five-dollar bill in an envelope, tucked in a secret nook, just for fear it might be taken. She had placed it there and then forgot about it. For one long minute she stood holding the money, staring unseeingly at it. At last she said aloud, "Well, I have certainly made a muddle of things, and how can I ever get it straightened out?"

With the money in her hand she went to Miss Wright to explain as best she could. She found it a difficult task, for the hasty decision the girls had made the day the money was missed, had spread through the school, and had reached the ears of both Miss Wright and Flossie herself.

Miss Wright said: "Josie, I am more sorry for this than I can tell you. You have greatly wronged Flossie. I have known the family for years, and a more upright Christian woman than her mother is hard to find. Flossie is like her in many ways, and especially is she anxious to live above the bad name of her father. This coming into her life at the beginning of her school work here will be a handicap that will be hard to live down. She has been timid about entering into the social life of the school because of the misdeeds of another. She told me in a confidential talk when she first came that she wanted to show by her conduct, that she was living an exemplary Christian life before she tried to meet you girls as a social equal. I have tried to help her all I can, and have watched her closely. Let me tell you frankly, Josie, that Flossie Fletcher would have scorned to so thoughtlessly judge a classmate with as little evidence as you have had. Further, let me tell you that a mutual friend, of hers and mine, is supplying her clothes while she is in school, as her mother finds it hard to meet the college bills, but she is paid up-to-date. I might add that Flossie was sick in bed the day following your discovery as a result of your so wrongfully suspecting her. Some one thoughtlessly perhaps, but unkindly, informed her of the things you girls were saying about her. She did not sleep any that night and had a nervous headache the next day. Her mother came to see me about it, and that evening I talked to Flossie and finally persuaded her to make another effort to overcome the prejudices which she can not help but feel here in school."

Miss Wright paused and looked into the troubled face of Josie Ingram, whose eyes were brimming with tears. Then laying a hand on her shoulder, she went on more kindly, "You have added a great burden to a classmate who is already carrying a heavy load. I know you did it thoughtlessly. Will you do what you can to make it easier for Flossie after this?"

Josie, who was really a good girl at heart, was now truly repentant. "Oh, Miss Wright," she sobbed, "I didn't know. How could I know all this? Will you give me a chance to fix it up as best I can with Flossie? I will talk with her myself, first, then, with your permission I will tell the girls what you have just told me, and get them to help me make her welcome among us."

Miss Wright smiled kindly into the upturned face, as she answered, "Yes, Josie, do all you can for her, and please after this, try to remember the words of our Master, 'Judge not.' I know you will find in Flossie an adorable friend when you learn to know her as I do."

"Yes, Miss Wright," answered Josie as she left the room.

*De Graff, Ohio.*

## Mother and Home

BY PAUL WEGLEY

Given at a recent "Young People's Night" in the Moxham church, Johnstown, Pa.

FIRST of all, let us distinguish between a house and a home. Very often we use these two words interchangeably; we speak of the home of a certain person rather than of his house. For instance, we say, "Yes, Mr. So-and-So has a fine home there," when possibly the home life of that family is anything but what it should be. What we really meant to say is that he has a fine house and has it nicely furnished. But a fine house and expensive furniture do not make a home—although they may help. It is the devotion of each member of the family for the others, the ideals of love, kindness, helpfulness, and the like which determine whether a house is a home or not. Some one has defined home as "the place where peace, comfort, love and well-being dwell. Where the heart is at peace. Where one can have a good time. Be it ever so humble—that's home."

A house is built of bricks and stones, of sills and posts and piers;

But a home is built of loving deeds that stand a thousand years.

A house, though but an humble cot, within its walls may hold

A home of priceless beauty, rich in Love's eternal gold.

The men of earth build houses—halls and chambers, roofs and domes—

But the women of the earth—God knows!—the women build the homes.

Eve could not stray from Paradise, for, oh, no matter where Her gracious presence lit the way, lo! Paradise was there.

It is trite to say that a child is an observer and an imitator. He watches what one does very carefully, and then when he has a chance tries to do it himself. In this way he learns many things. Now if he imitates these physical acts, will he not also imitate the life of



## Greater Works

(Continued From Page 10)

they will come to Christ without any special help. But I notice that a lot of boys quit coming to Sunday-school and church after they get to be "young people." It looks to me like maybe there was something lacking in their conversion or the care they had afterwards. Maybe it looked like such a short ride that they were entrusted to unskilled pilots. I wonder indeed if those pilots would not have been better at the easy tasks if they had undertaken and succeeded in more difficult ventures from time to time. You know there are always men at hand that are hard to convert—just as hard as were those Samaritans Philip converted. Why not go after them, even if we get nothing out of it but experience and development of our powers? Why not do all the greater works that God sets before us—and the little works too, of course in their turn.

You know how it is: the man who habitually carries heavy loads has no trouble with the light. He who travels long distances is not tired by shorter trips. If we never shun the great tasks, the little ones will never worry us.

*Pasadena, Calif.*

## CORRESPONDENCE

### A GOOD ELDER

A correspondent's note from the Spring Grove church, Pa., in a recent Messenger says: "The church keenly feels the loss of a good elder." One who knew Bro. I. W. Taylor, and one who is also acquainted with the congregation which he served as elder for thirty-four years, can read between the lines and understand how deep is the loss. Not only this little band of believers, but the entire District of Eastern Pennsylvania will feel the loss of a good and able leader.

In the life of Bro. Taylor, published in the Messenger of May 13, the reference to distinctive traits and qualities of Bro. Taylor as a leader, prompts me to relate an incident portraying some of these traits in his everyday life.

In his sermons Bro. Taylor seldom indulged in personal remarks, but on one occasion (when I was but a child) he told of an experience in his early Christian life which impressed me so deeply that I never have forgotten it.

One day when he was engaged in hauling a supply of coal to his home, he went to the coal yard and before loading up he drove on the scales to have the wagon weighed, he himself being seated on the wagon. After he had the load of coal he again drove on the scales, but having occasion to alight from the wagon, the weight this time was recorded without the driver on the wagon. Bro. Taylor drove home with the coal, entirely unaware of the "clever trick" he had performed. But as he returned for the second load it occurred to him how he had received his weight in coal without being charged for it. And then the devil got busy and suggested that he try to do the same thing over again; for come to think of it, wasn't it a pretty clever trick? And if the dealer was not alert enough to detect it, he might as well have the advantage.

He explained to us that in the first occurrence he had not sinned; but if after realizing what had happened he had failed to make it right, or if he had yielded to the suggestion to try it again, that would have been a different matter. As to how Bro. Taylor handled the tempter's suggestion, suffice it to say that all who have had any dealings with him know that he never would have risked his soul for his weight in coal.

Bro. Taylor was a good elder. His desire was to seek out the right path; his determination—to walk therein himself; and the consequence: "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18). "Truly he had rare tact and remarkable executive ability. Above all, he lived out the Master's teaching: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Florence Mohler Breshears.

Omak, Wash.

### JUNIATA HOLDS FIFTY-SEVENTH COMMENCEMENT

Eighty-nine seniors received degrees at the commencement exercises of Juniata College, Huntingdon, Pa., on Monday, June 5, following the address delivered by Dr. Archibald Rutledge, head of the English department of Mercersburg Academy. Fifteen other members of the class will be awarded diplomas at the end of the summer session.

Taking for his subject, "The Universe in Which We Live Is One of Law and Order," Dr. Rutledge pointed out the necessity for law both natural and human, and explained that only by law is any sort of law possible. He drew from his large store of observations of nature to illustrate that even animals obey unchanging laws. He made applicable to human beings some of the excellences of nature in this regard. But carefully pointed out that law merits from human beings reverence rather than grudging reconciliation to it.

The commencement program began Friday afternoon at four o'clock, at which time President and Mrs. C. C. Ellis gave a reception on their lawn to the members of the senior class. On the evening of the same day the orchestra gave a program in the Gymnasium. Saturday was designated as Alumni Day, with an alumni tennis match at 9:00 and an alumni business session at 10:30 followed by the alumni luncheon at noon, and an alumni baseball game in the afternoon. Other features of the day were a student recital in music and expression in the forenoon, and the class day exercises in the evening.

The baccalaureate sermon was delivered by President C. C. Ellis on Sunday morning, using as his theme "Faithfulness and the Larger Stewardship." On Sunday evening the a cappella choir presented Mendelssohn's oratorio "Elijah."

Lewis S. Knepper,

Huntingdon, Pa.

Field Secretary.

### "OUR CHOCOLATE FRIEND"

The following lines, written by Bro. H. K. Ober as a tribute to Mr. M. S. Hershey, of Hershey, Pa., were read by Bro. Ober at the conclusion of his address of welcome, Thursday, June 8:

He is a very splendid man—  
And if a "king" you think he be,  
Hard of heart and cruelly inclined,  
With despot-hand and iron mind  
To rule his men and workers kind,  
This not is he—our "Chocolate Friend."

No! No! not he. He's much too kind,  
And always tenderly inclined  
To think of making mortals glad.



He is not a king hard and sad.  
Of his workman he always thought,  
And when his fortune large he wrought  
A high school building promptly bought  
For the folks of his splendid town.

Our "Chocolate Friend" is so different;  
A helping hand he always lent.  
While other men their fortunes made  
And with it grew so cold and staid,  
Our "Chocolate Friend" never has lost  
The common touch at any cost.

He gladly kept the friendly mind  
And ne'er lost the art of being kind.  
When the schools another building sought  
Another one he very promptly bought  
And to the children kindly said:

"It's yours. I gladly give it you.  
Make every moment count for good,  
And of your town be ever proud.  
Go forward into the busy crowd  
Equipped for work. Do well your part  
In office, or in shop, or art.  
Be ever glad to make it known  
That Hershey is where you were 'grown.'"

Our "Chocolate Friend" did not forget,  
Though millions to his name are set,  
To give the high school buildings two  
And make the dream come gladly true  
Of building on the Homestead glad  
The Industrial School for orphan lad.  
How large his spirit is here shown  
For those dear lads, though none his own.

And now another school he adds,  
On hilltop high, for these dear lads;  
Immense in plan, and form unique,  
This school endowed for time to come.  
And in his town another public hall  
He gladly builds for one and all.  
Community wide, his interests keen,  
Show breadth of scope that's seldom seen.

Though two\* famed towns now bear his name,  
And large and strong has grown his fame,  
Yet he has much remained the same,  
To whom one speaks "without a cane."  
A kindly man, with ideals high,  
Who founded Hershey—a town quite dry.

He loves his fellow laboring-man  
And shares with him his dividend.  
On bonus plan he worked it out,  
And caused the thoughtful ones to shout,  
" 'Tis only those of lower men  
Who harshly spoke of unjust scheme."

All hail, to our "Chocolate Friend"!  
Man of character, worth and skill,  
Blessings on thee, our gentle friend,  
From him who with his tender hand  
Will guide the steps of all who seek  
His Way of Life in truth to meet.

Good luck to thee, our "Chocolate Friend."  
We wish thee well in everything.  
And as your means on earth increase  
May you "toward God be very rich."  
And through our blessed Savior's name  
Grow doubly rich in heavenly fame.

We can but wish that when at last  
You shall approach life's sunset fast,  
The golden glow of tinted sky  
May prove to be the brilliant Dawn  
That breaks into eternal Day,  
And peace with him, be yours for aye and aye.

\* Hershey, Pennsylvania, and Hershey, Cuba.

programs since the first of the year: the deputation team from La Verne College on New Year's Day; on March 5 the exchange program of the young people of Lindsay church; the exchange program of McFarland young people on March 26 in the evening; and the concert of the Orion quartet from La Verne College on May 31. The Ladies' Aid has maintained an encouraging attendance throughout the year, meeting all day each Thursday. The men have attended whenever possible and have spent the time working on the church grounds. At the regular quarterly business meeting April 21 Pastor Montz was reelected for the following year.—Mrs. Ruth Walton, Bakersfield, Calif., June 3.

**Belvedere.**—We enjoyed special meetings the latter part of February, conducted by our beloved Bro. J. B. Emmert, whose recent death was a sad shock to the entire community. Brother and Sister Harlan J. Brooks were with us on Feb. 26, and gave us interesting talks on different phases of missionary life in India. Our pastor, Bro. J. E. Steinnour, held a series of meetings in the San Bernardino church recently. On Easter, following our pre-Easter services, we had a full day, with a short children's program, followed by a helpful sermon by our pastor in the morning, and in the evening a special program by the older ones. At the close, six of our Sunday-school boys were baptized. On May 14 we held our spring love feast, with Bro. Wertenbaker as leader, a goodly number being present for a very blessed service. Plans are in the making for a Vacation Bible School. We are glad to report an encouraging attendance in both Sunday-school and church services. Our mothers and daughters' association, of which Mrs. Herbert S. Newman is director, held their regular monthly meeting on June 1. Mrs. J. Z. Gilbert gave an interesting and helpful talk followed by a reading from Mrs. Harry Gilbert, which were appreciated and greatly enjoyed by all present.—Annie L. Miller, Long Beach, Calif., June 6.

**Calvary.**—The work at Calvary church is progressing nicely, with Dr. A. H. Ackley as our acting pastor. Our attendance keeps up very well, and the interest and spirit of cooperation is exceedingly good. We have had the pleasure of adding twenty-one to our number, nine by letter and twelve by baptism, since July 1 of last year. On Good Friday we were overjoyed to have Dr. Ackley baptized into our church, and also had a very nice baptismal service on Easter Sunday evening. The Sunday-school departments put on an Easter program, and are now working on their Children's Day plans. Our primary department is now under the direction of Mrs. Cora Myer, who is doing very efficient work with it. Mrs. Clara Selby is superintendent of the beginners' and Cradle Roll departments, and has a large group of little boys and girls every Sunday. The Girl Reserve, Friendly Indian, and Pioneer Clubs meet every Monday evening, with an attendance of about fifty boys and girls. It is very gratifying to watch the results accomplished by these clubs even in the short year and a half since they were organized. In numerous instances, the neighborhood children would be attracted to the clubs, then start to Sunday-school, and thus unite with the church. The Ladies' Aid has been doing very faithful work, serving monthly luncheons, quilting, and sewing, and they have aided the church very materially. The quarterly fellowship dinner and business meeting were held on June 9. Regular business was conducted, after which Dr. Ackley gave us a talk of encouragement and hope.—Mrs. Paul L. Duke, Los Angeles, Calif., June 10.

**Fresno.**—Since our last report eight have been baptized and one was received by former baptism. At our mothers and daughters' banquet in May 150 were present. The girls' club served and had charge of the program. Our communion services were held May 28. June 4 we observed baby day. Our quarterly business meeting was held June 5. We decided to retain our pastor, Bro. Leo Miller, for another year. Sunday morning, June 11, we were favored with a program by the Orion quartet from La Verne College. In the evening an oratorical contest was held in which four of our young people took part. The topic was, The Effect of Alcohol upon the Human System. The winner will compete in a contest to be held at the summer assembly at Mt. Hermon which convenes July 7 to 13. Our Vacation Bible School began June 12 with the pastor in charge.—Iva King, Fresno, Calif., June 13.

**Oakland.**—During the illness of our pastor, Sister Boaz ably filled the pulpit. The evening of May 7 Bro. Chas. Smith, one of our deacons, gave us an interesting talk. We held our mother and daughter banquet May 12 with about eighty in attendance. Mrs. Ralph T. Fisher was the speaker. On Mother's Day Pastor Boaz conducted an impressive consecration service for babies, after which he preached a splendid sermon honoring mothers. The evening service was in charge of the Loyal Workers' class and they had as their speaker Miss Margaret Lobb, dean of the leadership training schools for the Oakland council of churches; she gave a splendid address in keeping with the day. We held our regular quarterly business meeting May 26. Pastor Boaz and family have accepted a call to serve the Dan Diego church next year. We voted unanimously to have Brother and Sister Ed Cunningham of Olympia, Wash., take up the pastorate here.—Mrs. Carl D. Woody, Oakland, Calif., June 14.

**Santa Ana** church closed a two weeks' revival with Bro. H. B. Heisey of Long Beach as evangelist, on Sunday evening, May 21. Bro. Heisey brought strong gospel messages and as a direct result of the meeting five were baptized. We held our communion services Sunday evening, May 28, at which time ninety-three were seated at the tables. Our quarterly business meeting was held last evening; two letters of membership were granted, a trustee elected and the resignation of the pastor, Bro. Fred A. Flora, was accepted to take effect Sept. 1.—Mrs. F. A. Flora, Santa Ana, Calif., June 6.

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## NEWS FROM CHURCHES

### CALIFORNIA

**Bakersfield.**—Our communion services were held Feb. 24 with Pastor Glen Montz in charge. Two have been baptized into the church since our last report. Two pulpit guests during the quarter were Sister Martha Shick of McFarland who gave us a missionary address on Sunday morning, Feb. 26, and Bro. C. H. Yoder of Fresno who brought the morning message on March 19. We have had four fine



## Mother and Home

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his hero or heroine, as the case may be? If a child is asked why he does a certain thing, how often will he answer: "Daddy does it," or "Mother does it." He wants to be like his parents, they are his ideals. This is especially true of younger children. However, as they grow older they may have some one else for their hero. The parents may teach the child to be kind to others, not to be selfish, to always be honest and truthful, but if they do not live these ideals themselves their teaching is of little value. Their actions speak louder than their words.

The task of being a mother involves much more than looking after the physical well-being of the child. Only a mother knows what the task really involves.

Nobody knows of the work it makes  
To keep the home together,  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody—only mother.

And so we see that mother's work is dual—that of being a housekeeper and that of being a teacher. The teaching and training part of her work is infinitely more important than that of being a housekeeper. She must assume much of the responsibility of training the children. But I do not mean to say that the father has no part to play in this training. He has a very definite part, and when he is home he should cooperate with the mother in the training. But since he must necessarily be absent from home at work much of the day, and since it is a child's nature to take his little difficulties and troubles to his mother rather than to his father, we see why the mother must assume so much of the responsibility. If she handles these little troubles wisely—which in reality do not amount to much, but to the child are very serious—she can teach him much of honesty, truthfulness, kindness, and the like. It is most important to teach the child those things which we would like to see him have in later life because they are easier learned in childhood. Therefore, the right kind of training is of vital importance.

Let us turn to the home and see what some of the essentials are. One of the most important, if not the most important essential of the home, is love—love for the other members of the family. Mary Lowe Dickinson says: "There is abundant reason for urging upon the home circle, rich or poor, the culture of love with-

out which no true home culture can exist." This love can be brought about by showing the love that already exists. Of course, it is unnecessary to say that a mother shows her love for her children through defeat as well as victory. But how about the other members of the family? This love can be shown by demonstrating to each other their appreciation of them, that even though they have failed this time we are certain they will win the next. This love is reciprocal, it must be returned. It may be compared to an automobile battery. A battery can give only a certain amount of electricity until it is run down. Before it can give any more it must be recharged, the flow of current must be reversed so that energy may be stored up within it. This is true of love. If one member of the family gives out all the love and receives none his supply will run out, but if the others return it, his supply is being constantly replenished and he is able to give it out continually.

Of course, with this love will come an understanding of each other. We are better able to understand those we love because we are able to see things as they do. We see it from their point of view, through their eyes, and therefore many difficulties are avoided. We need not entirely agree with them but at least we should respect their opinion.

And along with understanding will come peace. There is less chance for friction when each understands the other. A peaceful home brings rest and comfort to its members. It affords them a place where they can get away from the busy and nerve racking world to rest and relax themselves.

Friendship or companionship is also very important to the home. It is related to love and understanding but means more. It carries with it more the idea of being a pal and a chum—to not only know and understand the outer self of the other members of the family as they appear before the world, but to become acquainted with their inner and better self, that self which is not exposed to the world. Few families, it seems, are willing to remain home an evening a week to really become acquainted with each other, to learn their hopes and aspirations and help attain them. It was just such a family group enjoying themselves at home that inspired John Howard Payne to write that immortal song *Home Sweet Home*. He was an actor and never had a home he could call his own. One night, roaming the streets of London, he stopped to rest by a little cottage, and as he sat near the porch, he saw a beautiful girl come in and lift the cover of the piano and play an air while her family circled close about her. Payne hurried to his bleak attic quarters and composed the immortal words to his priceless music. Later, passing again through London, he again strolled down the street where he had walked before, and again there came into the room the fair girl who opened the piano and sang—this

time the words of John Howard Payne's own song: "Be it ever so humble, there's no place like home." In our definition of home we said it was a place where one could have a good time. It is a place where one can really become acquainted with himself—with his better self and those near to him.

Kindness is one of those virtues which reflect one's home training. The story is told of two boys who attended the same academy and who applied for a scholarship to a college. Their grades were equally good and all other qualities on which the boys were judged seemed about equal. The head of the school could not determine which boy should have the scholarship. He told a lawyer friend about it who said he should send the boys to his office and he would try to determine which boy was more deserving. The head of the school gladly did this. The boys were in the lawyer's office when an old lady came in. She had several packages under her arms. As she was crossing the room to a chair she tripped on a rug and fell—her packages being strewn over the floor. The one boy turned his head and covered his face with his hands in order to hide his giggles. The other went to the old lady, helped her to her feet, gathered her packages, and assisted her to a chair. The lawyer happened to see this incident. It is needless to say which boy received the coveted scholarship. It is easy to see which boy had been trained in kindness at home.

People can easily see what one's home training has been by observing his actions. His home training is reflected in his actions. Others observe our little unconscious acts and from them form an opinion of us and judge what our home training has been. And for this home training each of us owes a debt to his mother which can never be repaid. All great men have attributed their success and greatness to their mothers.

The noblest thoughts my soul can claim,  
The holiest words my tongue can frame,  
Unworthy are to praise the name  
More sacred than all others.  
An infant when her love first came—  
A man, I find it just the same;  
Reverently I breathe her name,  
The blessed name of mother.

*Johnstown, Pa.*

### Trust Your Father's Protecting Hand

BY HARVEY M. BARKDOLL

A LITTLE girl was walking by her father's side and he held her hand as they passed along the crowded street of the city. Presently the enticing beauty of the store windows invited her to stop a moment and she sought to pull away from her father. He cautioned her, but so confident was she that he let go his hold on her hand. In a few minutes she had so far forgotten

him that she stopped by a window and was viewing its contents with childish delight. Her father was soon lost in the crowd and when she turned to go she began to realize that she was alone. Not knowing which way to go, her eyes began to fill with tears and her quivering lips betrayed her perplexity. She was lost, alone, away from her father. But he did not forget his little one, for he was watching her with intense interest and affection.

As soon as he thought she had learned the lesson, that father knows best, he came near enough so she could see him, and as he spoke her name she quickly turned and in a moment was by his side, clinging firmly to his hand.

Have you, O child of God, been attracted by the glitter of earth? Have you let go your Father's hand and are you charmed by the tinsel along the way? In your self-confidence, have you forgotten that you need a guiding hand to keep you on your way through the land of destruction, that you may reach your home in safety? As you turn to go forward do you feel confused, not knowing which way to go? And as you begin to realize that you are alone, does despair take possession of your soul as the tempter whispers to your confused and frightened senses that you are lost? Now let this quiet your troubled heart: your heavenly Father has not forgotten you, but longs once more, according to his blessed promise, to hold your hand. Delay no longer, but turn before the night falls and you find him not. As a loving Father he cares for you.

*Glendora, Calif.*

### "Meditate Upon These Things"

BY ELIZABETH H. BRUBAKER

TIMOTHY was told to "meditate upon these things," 1 Tim. 4: 15 and context. This suggests memorizing Scripture. The thought is repeated in Col. 3: 16: "Let the words of Christ dwell in you richly." Some one has said that memorizing Scripture is a divine command. Israel was commanded to teach God's word to her children (Deut. 6: 6-9), to write it on the posts of their houses, and on their gates. Writing scripture is a practical method of memorizing. The card system, known to many Bible students, is good. Have the printer cut a sheet of white pasteboard into small pieces, probably an inch and a half by two inches and a half. Write the text on the card placed lengthwise, taking care to write correctly. Turn the card and write across the end, the location of the text, book, chapter and verse. Memorize one text each day for a week, then for a month, constantly reviewing, associating the context, and testing the memory. To do the latter, see whether the words will suggest the book, chapter and verse, and whether the latter will bring to

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## News From Churches

(Continued From Page 21)

### COLORADO

**Sterling church** enjoyed a very fine sermon last Sunday, June 4, when Bro. I. C. Snively of Haxtun preached for us. Our pastor, Bro. S. G. Nickey, and wife have gone to Conference, the latter as our delegate. The men's organization has charge of the services each Sunday while our pastor is absent. June 11 we will observe Children's Day and for July 4 we are planning a Sunday-school picnic. Since the last report we have received five members by baptism and seven by letter. At our last business meeting Dolly Maddox was elected church clerk; Gilbert Maddox, treasurer; Wm. Hall, trustee, and Agnes Nickey, correspondent and Messenger agent.—Mrs. Agnes Nickey, Sterling, Colo., June 5.

### FLORIDA

**Brooksville.**—We had a special program on Easter morning. Each family was asked to give something towards a program and all responded very nicely. The young people sponsored a Mother's Day program Sunday evening, May 14, which was well attended; they are planning a play to be given later. Our elder, Bro. Bower, has been with us two different Sundays this winter. Some of our people have gone north for the summer and others are planning on going soon. Bro. Morris and family of Groveland are with us every other Sunday.—Mrs. Grace Stambaugh, Brooksville, Fla., June 1.

**Sebring.**—The Vacation Bible School, sponsored by the churches of the city, closed a three weeks' session May 29. The attendance and interest were good throughout. The teacher-training class conducted by Sister Anna Miller has finished its work for the term; six took the final examination. The kindergarten class which Sister Miller taught during the winter has also been closed for the season. She did splendid work and some are looking toward the next winter's work. The chorus, directed by Sister Marguerite (Bixler) Garrett, has disbanded since many of the members being tourists have gone north for the summer. Our number has been greatly reduced but the interest in all of our services remains good. The mid-week prayer service attendance is quite encouraging. May 14 a short Mother's Day program was rendered by the women's organization. Bro. Chas. Albin of Chicago gave the address. Our Conference offering was over \$100. The open air services in which all the pastors of the city took part were very inspiring. Each pastor gave a good address.—Anna Stutsman, Sebring, Fla., June 9.

### IDAHO

**Moscow church** met in council May 31. Mrs. Emma Estes and Mrs. Otha Lyon were chosen delegates to District Meeting. Our meeting will begin on Tuesday evening to continue through the week until Saturday evening. June 24 will be our communion service.—Mary Adel Fike, Moscow, Idaho, June 12.

### ILLINOIS

**Girard.**—On Sunday, May 21, a large number of our members and friends were present at the services and enjoyed the basket dinner and the fellowship hour held in honor of our pastor, Bro. A. R. Coffman, and family who were soon to leave for their new field of labor. May 28 a number of our group joined with the Virden congregation in a Memorial Day program at Pleasant Hill. The evening service of May 28 closed the pastorate of Brother and Sister Coffman at this place. A large crowd was present and appreciated very much Bro. Coffman's explanation of the principles for which the church stands. At the close of the service fifteen were received into the church by baptism. Bro. Coffman and family have left for their new and larger field of service as pastor of the church at Martinsburg, Pa. We are expecting Bro. Earl C. Bowser and wife of Altoona, Pa., not later than Sept. 1 to take the pastorate of the church here. The committee in charge is endeavoring and has already made plans to keep the work going during the summer months.—Mrs. H. V. Stutsman, Girard, Ill., June 5.

### INDIANA

**Eel River church** enjoyed a two weeks' revival May 7-21 with Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist. People came long distances to hear him. Bro. Jarboe preached seventeen inspiring sermons. There were thirty-six accessions to the church, thirty in our own district and six from Syracuse congregation. Bro. Jarboe baptized twenty-six in our Eel River baptistry, our elder baptized one of the applicants later; two were reclaimed and one was taken in from the First Brethren church. Sister Lucile Deaton, our church chorister, conducted the singing during the revival. There were special songs at each service. The last Sunday morning of our meetings the Sunday-school attendance was 283. At the council meeting May 29 it was decided to have our communion the first or second Saturday evening of October. We want to have our harvest meeting the first Sunday in September and our children's meeting the third Sunday evening in June.—Edith Metzger, North Manchester, Ind., June 11.

**Logansport church** enjoys the unified services. The attendance is increasing and almost all remain for the Sunday-school. On Mother's Day we enjoyed two programs. In the morning the What Next class gave My Mother's Bible. In the evening the young people gave Glimpses of Life's Day. On missionary Sunday a short program was

given entitled, The Church According to the Telephone. Lucille Rarigh will represent us at Conference. Our Christian Workers, senior league and junior league are enjoying the Sunday evening programs. Irene Wyatt, one of our Sunday-school girls, won the Bible story telling contest of the township, county and district and will soon go to the state contest.—Grace Smith, Walton, Ind., June 11.

**Mexico.**—Eld. Frank Fisher gave us a very good sermon on Mother's Day. We had an interesting program on Sunday, May 21. Bro. Marion Norris, superintendent of the Old Folks and Orphans' Home, delivered an inspiring address on missions after which our Conference offering was taken. June 1 our regular council met with our elder, Walter Balsbaugh, presiding. Margaret Swank was appointed Messenger correspondent.—Margaret Swank, Mexico, Ind., June 7.

**Monticello.**—During the winter months a teacher-training class was held with Bro. A. R. Showalter as teacher. They studied the principles of Christian service; seven took the course for credit and twenty-eight attended part or all the time. March 19 a group of young people from Manchester College gave a program at the Pike Creek house; it consisted of music, readings and other selections directed by Prof. Boyer and was much enjoyed by all. Our council was held April 3 at the Guernsey house. It was decided not to send a delegate to Annual Meeting. A pre-Easter meeting was held at the Pike Creek house with Bro. B. F. Petry of Burnettsville in charge. April 30 a young people's rally was held at the Pike Creek house, with representatives from North Manchester, Burnettsville, Beaver Creek, Guernsey and Pike Creek. The meeting proved to be both successful and inspirational. May 1 at a called council our pastor, Bro. A. R. Showalter, gave in his resignation to take effect Sept. 1. Our love feast May 13 was a spiritual meeting. The two Aid Societies had charge of the Mother's Day program at both churches. The annual mother and daughter banquet was held at the Pike Creek house May 17 with about ninety in attendance.—Mrs. J. F. Kellenberger, Monticello, Ind., June 14.

**Pine Creek.**—Our regular council convened June 2. Delegates to Hershey Conference are Eld. John Stump and Sister Claybaugh; to District Conference, Albert Burk, Orby Baughman and the writer; alternates, Ivan Hartsough, Eld. John Stump and Mary Morris. There has been a desire on the part of some of the members for a parsonage and it was finally decided to build, the trustees and contractor to act as a building committee. Our Sunday-school attendance has reached nearly 250 and we also have a large attendance regularly at our evening meetings which now commence at 7:30 instead of 7:00. The Sunday evening Bible hour by Bro. Claybaugh appeals to quite a few who are not of us. The young people have B. Y. P. D. meetings every Sunday evening. For the first and third Sundays of each month the committee prepares the program; second Sunday evening, Mrs. Claybaugh; fourth Sunday, illustrated lecture; fifth Sunday, optional. The fourth Sunday of each month an offering is taken which goes with the church fund to support Winnie Cripe on the foreign field. The meetings are growing in interest with an average attendance of nearly fifty young people. Orby Baughman is the sponsor and Mrs. Claybaugh is with the young people each Sunday evening.—Wm. H. Summers, North Liberty, Ind., June 8.

**Pyrrmont.**—May 12 one hundred mothers and daughters were privileged to attend a banquet. The program of music and readings was enjoyed by all present. On Mother's Day an all-day meeting was held. Bro. Otho Winger of North Manchester gave two inspiring messages. The revival meeting will be held by Bro. Shank of Flora, Ind., beginning Sept. 4.—Mrs. Edward Sommer, Delphi, Ind., June 11.

**Spring Creek.**—Our two weeks' revival conducted by Bro. Musselman of Lima, Ohio, closed May 7 with the love feast on Saturday evening. Nine were baptized and four others came forward. Bro. Landis has conducted two revival meetings since; one he exchanged with Bro. Musselman at Lima, Ohio. He will be gone most of the summer in school. Our quarterly council convened June 5. The Children's Day program will be held the last Sunday evening in June. Two people will be selected by the Sunday-school board to go to training camp. The homecoming and harvest meeting will be observed sometime in September. By a unanimous vote Bro. Landis was asked to serve as pastor another year. He is now completing fifteen years of excellent service. We look forward to another year of profit with him as our leader. Our Sunday-school has kept up fine during the absence of Bro. Landis, with Bro. Walter Warner as our efficient superintendent.—Mrs. Ada Mishler, South Whitley, Ind., June 13.

**White.**—On the morning of June 4 we had the pleasure of having with us the Imperial male quartet from Bradford, Ohio. Their music was enjoyed by all present. After the basket dinner the members of the church met in council. The harvest meeting will be July 30. All neighbors and friends are invited to spend this day of fellowship with us. The Children's Day program will be given in the afternoon.—E. Bernice Loveless, Clarks Hill, Ind., June 17.

### IOWA

**Cedar Rapids church** had ten high school graduates last week, so Bro. Lehman gave them a baccalaureate address a week ago. (Those services are now a thing of the past in city schools!) Our workers are starting a Vacation Bible School with about forty children between the ages of five and twelve. We will have our children's program at the close of the two weeks' session, June 25. Sunday-school and church attendance has been very satisfactory.—S. B. Miller, Cedar Rapids, Iowa, June 12.

**Greene.**—Our B. Y. P. D. received the silver cup at the young peo-



ple's conference at Union Ridge where the groups of five congregations met April 29 and 30. Our B. Y. P. D. received the cup for the third successive time and it is now theirs to keep. The church appreciates very much their faithfulness. Mother's Day was observed with a splendid message by our pastor and special musical numbers by Sister Elizabeth Lichty of South Waterloo and our B. Y. P. D. May 28 our pastor, Bro. C. E. Schrock, delivered the union memorial sermon at our church on the subject, Righteousness Exalteth a Nation. Members from the various churches and patriotic organizations filled the church to capacity. Special music was rendered by different churches. June 4 Bro. Roy Stern gave us an inspiring message in the morning. At 2 P. M. we met for quarterly business meeting. Bro. C. E. Schrock and Lewis Kingery were chosen delegates to District Meeting with Bro. Edw. Eikenberry and Jas. McRoberts, alternates. Our large stone church was built in 1873 and is an old landmark. Therefore it was decided to observe the sixtieth anniversary of the church some time this year. A committee was appointed to plan for this occasion. Bro. Roy Stern, who has served faithfully as elder in charge since last September, was given a vote of thanks for his service. Bro. C. E. Schrock and wife were also given a vote of thanks for their splendid service as pastors since last October. It was unanimously decided to retain them as pastors beginning Sept. 1. Bro. Schrock was also chosen as elder in charge. The male quartet of McPherson College is expected here Tuesday evening, June 27, to present a program in our church.—Elsie A. Pyle, Greene, Iowa, June 8.

## KANSAS

**Buckeye.**—Since our last report our group has enjoyed several special features. March 12 the Bebermeyer brothers' quartet rendered an evening program of sacred music which was greatly appreciated. The crowded house was a manifestation of the high esteem in which these men are held in our community. April 23 Dean R. E. Mohler with a girls' quartet and accompanist was with us from McPherson College. Their contribution to our observance of McPherson College Day was a real inspiration. May 14-28 Bro. Earl M. Frantz of Sabetha was with us in a series of meetings. As a result ten were baptized and one was received by letter. Bro. Frantz's coming has meant a great deal to our church and community. May 29 the Abilene City church observed the love feast service with us. It was an enjoyable occasion. In April some trees were set out on the church lawn. The Women's Work is making its contribution to the work. Aid Society meets monthly and since our last report has spent one full day in sewing for a needy family. We have a good Sunday-school; attendance at our morning services is quite good. Various organizations of the church are caring for the Sunday evening programs.—Mrs. Nellie V. Merkey, —, Kans., June 12.

**Quinter** church met in council May 29. It was decided not to represent by delegate this year. One has been added to the church by baptism since our last report. Our love feast convened on June 4. The sermon was delivered by Bro. D. H. Heckman of McPherson. This church still holds the social dinner at the noon hour; it is an incentive and great help to maintain social interest and creates a better spiritual attitude in the community as well as in the church. At least 365 communicants surrounded the Lord's table in the evening, with Bro. Heckman officiating. On Sunday following there was a children's meeting, with talks addressed principally to the children. Bro. Saylor Neher of Portis, Kans., preached on Sunday evening.—Mary M. Bishop, Quinter, Kans., June 10.

## MARYLAND

**Pleasant View.**—On Mother's Day Bro. H. R. Rowland of Hagers-town brought us a splendid message appropriate to the occasion. In the evening we met for communion. Bro. S. Earl Mitchell of the Brownsville congregation preached a fine examination sermon. We were glad to have with us at our feast Bro. Earl Flohr and family of Vienna, Va. Bro. Samuel A. Harley and wife of Bethany Biblical Seminary, Chicago, have taken the pastorate of our congregation for the summer.—Mrs. J. S. Bowlus, Burkittsville, Md., June 17.

## MICHIGAN

**Beaverton.**—On Mother's Day we enjoyed a very impressive service, directed by Mrs. Andrew Long. We met in regular quarterly council on the evening of June 2, with Eld. Perry A. Arnold presiding. Eight letters of membership were received. It was decided that we have a series of evangelistic meetings in January if possible. It was also decided that Bro. Arnold, our elder, appoint a local welfare committee. Bro. Arnold and Sister Elma Rau were chosen to represent our church and Sunday-school at District Meeting. Bro. Perry R. Hoover and Sister Ethel Whitmer were chosen as alternates. We are preparing a program for Children's Day. Our love feast will be June 25.—Mrs. Perry R. Hoover, Beaverton, Mich., June 6.

**Thornapple.**—Bro. Chas. Forror of Brethren, Mich., began a meeting at our church May 5 and continued till May 14. He brought us very good messages. The members were greatly helped and one was received by baptism. Our communion was held May 13 with Bro. Forror in charge. At the quarterly council June 3 Bro. R. J. McRoberts was elected delegate to District Meeting with Sister Mary Towns as alternate.—Mrs. Roy McRoberts, Lake Odessa, Mich., June 5.

## MINNESOTA

**Lewiston** church met in council with our pastor, Bro. Eddy, presiding. It was decided to hold our communion services June 11. Mrs.

Eddy and Mrs. Lulu Williams, with Mrs. Laura Weimer as alternate, were chosen delegates to District Conference to be held at Waterloo, Iowa, the last of August. Children's Day will be observed June 18. It was decided to have a community picnic July 4. The young people's conference will be held in our church June 24 and 25. The McPherson male quartet will have charge of the program on Sunday evening. President Schwalm expects to be here at this time. Mother's Day was observed by a short program of music and readings and a fitting sermon by the pastor.—Mrs. Lulu Williams, Lewiston, Minn., June 8.

## MISSOURI

**Deepwater.**—March 6 Bro. Lester Fike gave us his splendid illustrated lecture on Africa Missions. April 23 Bro. C. A. Lentz, our elder, was with us in our regular quarterly council. One letter was received at this time. May 7 fifteen of our young people in company with a few of the older members attended the district B. Y. P. D. rally held in the Osceola Brethren church. A short Mother's Day program was given by the children and young people on the evening of Mother's Day. The pastor, Bro. W. R. Argabright, brought a Mother's Day message after the program. Interest at all services has been good despite the bad roads due to the rain we've been blessed with.—Erma Lucille Argabright, Deepwater, Mo., June 1.

**Shoal Creek** church met in council June 10, when Sunday-school officers were reelected. We decided to see if we could get some one to hold a meeting this fall. A love feast will be held July 2 close to Seligman for some isolated members and the special benefit of an invalid brother. June 4 Bro. Wilbert Erisman preached for them both forenoon and afternoon. Delegates to District Meeting are Sisters Lura Argabright and Pearl Davidson, with Russell Reed and Sister Evan Argabright as alternates. We held our love feast May 20 with forty members present. The examination service was given by Bro. Oscar Argabright with Bro. Wilbert Erisman officiating, assisted by Bro. Lester Fike. We are having Bible study each Tuesday evening in our homes, at present using the Book of John.—Mrs. Wilbert Erisman, Fairview, Mo., June 12.

## MONTANA

**Vida.**—May 28 Bro. G. I. Michael of Cando, N. Dak., field evangelist, began an interesting week's meeting. His messages both in sermon and song were greatly appreciated. Owing to the late spring, farmers working early and late, it was thought to have only one week of meeting, but as the crowd increased we were sorry we had not spoken for a two weeks' meeting. Vida mission was first started by Brother and Sister J. H. Keller of Froid, Mont. We are a part of the Poplar Valley congregation, nearly sixty-five miles north. We have hoped and prayed for years that God in some way would interest a minister brother and family. If they would care to, they might live on a small farm near by and help the people around here in service. Many are like sheep without a shepherd. A minister could get in touch with the other scattered, isolated members. If it were only through the summer months it would be greatly appreciated.—Ida Jacobs, Vida, Mont., June 11.

## NORTH CAROLINA

**Melvin Hill.**—In January Bro. C. B. Miller arrived for a visit with us. During his stay he delivered instructive and inspirational messages each Sunday morning and evening. In March he taught a Bible school for us. During the latter part of January Elder and Sister Solomon Driver of Lima, Ohio, came south for Bro. Driver's health. They located their "home on wheels" near our church. Eld. Driver preached for us each Sunday evening after Bro. Miller returned to his work in Ashe County, N. C. June 6 the Drivers returned to their home. We miss their work in our church and hope they will locate with us again next winter. March 11 and 12 Bro. Virgil C. Finnell gave us three wonderful lectures on modern evils. We were privileged to have Brother and Sister Ira Arnold, returned missionaries, with us May 17. We were inspired by Bro. Arnold's chalk illustrations of some of our great hymns. Sister Arnold gave an interesting lecture on India and its customs. Our elder, A. M. Laughrun, was with us June 3 and 4. His messages were very appealing and touching. One was restored at the close of the service. Bro. Guy West is scheduled to hold our revival beginning Aug. 28.—T. F. Johnson, Melvin Hill, N. C., June 14.

## NORTH DAKOTA

**Pleasant Valley** church met in council June 3. The following church officers were elected: Sunday-school superintendent, Lawrence Long; assistant, Ethel Burns; trustees—Ed Summers, two years, Art Burns, three years; clerk, Ethel Burns; Messenger agent, Otto Wurgler; correspondent, Mrs. Gladys Wurgler; elder, Bro. G. I. Michael. The following delegates were elected to District Meeting: from the church, Art Burns; alternate, Elsie Long; from the Sunday-school, Lawrence Long; alternate, Ethel Burns.—Mrs. Gladys Wurgler, York, N. Dak., June 4.

## OHIO

**Alliance** church enjoyed one week of pre-Easter services, in charge of the pastor, Eld. M. M. Taylor from the Center church and Eld. G. S. Strausbaugh from the Zion Hill church each gave an inspiring message during the week. Our pastor also assisted in the union three-hour service on Good Friday. A drama entitled, "Darkness and Light," was presented Easter evening to a large audience. Our

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## "Meditate Upon These Things"

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mind the words. Keep checking up on yourself until you have a number of practical texts at your command.

I once heard a Bible teacher and preacher tell his pupils how to prepare a sermon or Bible talk. Select your subject, then your Bible texts. Memorize the latter. Build your sermon around the texts and it will be as easy to preach as to slide down hill. The minister, however completely trained, needs the words of scripture at hand. As a physician of souls, he needs to have an answer ready upon his lips in the words of God himself.

The card system is a splendid method to fix in mind the exact location of texts already familiar and memorized. Keep adding these to your collection. Carry the package with you as you ride or walk about, improving spare moments. This is an intellectual discipline and training worth while. "The intellectual benefit is exceeded by the elevation and strengthening of the moral and spiritual faculties, by constantly bringing into the treasure house of the memory, the ever enduring principles of the sacred Scriptures" (2 Tim. 3: 15-17).

We hear folks say: "I wish I were more familiar with the Bible, could locate and quote scripture." Almost any one can accomplish something though beyond the memory age. Those willing to pay the price, and there are such, get great results.

*Virden, Ill.*

## The Duty of Faultfinding

BY F. D. ANTHONY

FAULTFINDERS, like the poor, are always with us. Some one has aptly said that there must have been a great many faults lost, because there are so many of them being constantly found. The persons who find them are called faultfinders. Do-nothings, or idle persons, are usually clever in criticizing busy people. Lukewarm and indifferent church members oftentimes become critics and expert faultfinders.

However, faultfinding in itself is not a sin. In the light of scripture teaching it is a duty. Faultfinders in their course can only be justified when, first of all, *they* lay aside all malice and all guile and hypocrisies and envies and all evil speaking. Abraham Lincoln said it rightly and wisely in these words: "With malice toward none; with charity for all; and with firmness for the right as God gives us to see the right." The Levitical law said: "Thou shalt not go up and down as a tale-bearer among thy people: . . . Thou shalt not hate thy brother in thine heart; thou shalt . . . rebuke thy neighbor, and not suffer sin upon him" (Lev. 19: 16, 17). One is riot to hate his brother for wrong done, but rebuke, that is, show him something better.

If the one offended refrains from telling the offender his fault (Matt. 18: 15), then there is a possibility of the former bearing sin on the latter's account. In other words, the one offended may contract sin by withholding reproof from the offender or the one committing the trespass.

It is enjoined by the Apostle Paul to "reprove, rebuke, exhort, with all longsuffering and teaching," but much depends on how this is done. Tact is necessary. It is sometimes positively sinful the way some people proceed to administer reproof or to tell one his faults. Please study carefully John 8: 3-11 as a fine example of Jesus' tactfulness, when fault was found with the woman by the scribes and Pharisees. Jesus did not make light of her sin but oh, how she was encouraged to do the right and how the burden of condemnation was lifted from her by his loving words: "Neither do I condemn thee: go thy way; from henceforth sin no more." By such a loving tactful way, the erring can be gained for the kingdom and this is pleasing to God. While faultfinding is at times a Christian's duty, perfection is not expected in the faultfinder. It is required, however, before one finds faults with another, that he rid *himself* of that particular fault or sin. Herein these scribes and Pharisees in their criticism or faultfinding were guilty of the same sin (Matt. 12: 38, 39; 23: 26, 27). "Therefore thou art inexcusable, O man, . . . that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2: 1). In the light of the case above cited and the scripture following, we are prone to criticize that which we ourselves often do. It becomes our privilege and duty to cast the *mote* out of our brother's eye only after our vision has been cleared by casting the *beam* out of our own eye (Matt. 7: 3-5). There is a Spanish proverb: "If our faults were written on our foreheads we should all have to go with our hats pulled over our eyes." However, there is some good in every man. It is our duty to look for it. A certain writer has said, "We may go into the back yard of a man's character and find all manner of noisome things, or we may go into his front garden and bear away with us the fragrance of the virtues there." Anybody can call a man hard names and, in the spirit of selfish pride, thank God that he is not as other men are, but only a devout Christian led by the Spirit of God can help a faulty brother (Gal. 6: 1, 2).

In the truest sense our Lord was a great faultfinder, but how skillfully and graciously he went about his work, and how well he succeeded! There were occasions when he could hurl lightning denunciations (Matt. 23) and at other times he was as gentle as a mother with her erring child. Love was the secret of his tact and skill. Like a skilled surgeon he cut to save

and in 2 Tim. 2: 24-26 the inspired apostle prescribes the course to be taken in dealing with the mistakes and faults of others. If we are of an unforgiving spirit, we can not pray, "Forgive us our debts as we also have forgiven our debtors." As said in the beginning, we must put aside all grudges, all malice, all envying; then and not till then, shall we be able to pluck the mote out of our brother's eye. Read carefully Luke 17: 3, 4; Col. 3: 12-14; Jas. 5: 16.

Baltimore, Md.

### Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

This offering concludes the series of statements recording the high spots in memories of home.—Ed.

Every Sunday, rain or shine, we seven children went to Sunday-school and church, a thing which meant comparatively little to me then, but now that we are out among folks who had no such background I know how to appreciate its value.

At the age of twelve when I was baptized it was a thrilling experience to me to see my father step forward for baptism also.

A few years later when a furloughed missionary was visiting my home congregation I decided that I wanted to become a missionary, and directed my educational preparation in harmony with this desire.

While in college I accepted the intimate friendship of a young man who was also a member of the Student Volunteer Band, and now together we are doing what we can to promote Christ's Cause here in - - -.—Mrs. H. M. L., Florida.

Although I had the finest Christian parents our home was broken early in my life by the death of my mother. My father, brothers and I kept house alone for several years, and thus it is hard to point out helpful things which characterized our home life. However, many memories are dear and helpful to me.

I wish I were more like my father in many respects. He was a man of few words, and though firm in his decisions, yet always kind and helpful.—Mrs. R. E. W., Pa.

While it was not my privilege to be in Sunday-school when very young, yet I was raised in a Christian atmosphere and when a Sunday-school was later organized in our community nothing but an unavoidable situation ever kept any of the family away from the services.

My parents' tactful way of teaching their nine children the high standards of morality for which they stood seemed to help us understand while yet quite young much of the right and the wrong attitudes toward life.

Mother never allowed any task to be done in a slipshod way. She always taught us that whatever is worth doing at all is worth doing well. This careful teaching I now greatly appreciate.—Mrs. S. S. B., Ind.

### News From the Field

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now in operation in China. The National Christian Council with headquarters at Shanghai is making every effort to bring rural areas wholly under the atmosphere of the

church. The suggestion is to bring the implications of the gospel into every phase of community life, and to concentrate upon a community at a time rather than diffuse missionary efforts over a large territory.

For the promotion of this idea the council held its second conference in the city of Tingchow, Hopei, from April 7-20, the first one being held at this place in 1930. Our mission was granted three voting delegates and Bro. Oberholtzer attended as an auditor. There were 180 in attendance from all parts of China. The subject matter of the conference was planned to help country and village evangelists in their efforts to promote a strong Chinese Christian church, and better social conditions in which that Christian fellowship may develop. The conference took the position that the church ought to figure largely in the reduction of illiteracy and the promotion of the effort to make the common people and membership literate. Simple forms of public health, first aid, vaccination and training of chosen women in villages to serve as midwives were all suggested as a service of the church apart from the hospitals. Crop improvement should also receive direction from qualified men in the church. And as for strict evangelism, there is a great urge for more voluntary work in the church. The leaders of China have their goal set on a living church, a church that is able to stand on its own feet with less dependence upon foreign funds and personnel.

The conference was very informal. Following every address there was a period for round-table discussions. Many reports were made from outstanding centers of success in reconstructing the local community. One whole day was taken in going out into a group of villages where the intensive method of Christian rural reconstruction is in successful operation. One did not need to be told that there was a Christian leaven silently at work. There was less poverty; health conditions were better and so were social conditions; people read the daily paper; moral conditions had improved and the membership was supporting their own church program. Every delegate thought it was the most helpful conference brought before church workers in many years.

## CORRESPONDENCE

### COMMENCEMENT EVENTS AT ELIZABETHTOWN COLLEGE

The piano and voice recital on Friday evening, June 2, under the direction of Prof. E. G. Meyer and Mrs. Meyer, was a fitting beginning of the thirty-first annual commencement events. On Saturday afternoon the seniors rendered very acceptably a class play, "The Rivals," under the direction of Miss Rebekah Sheaffer. After the play the class presented to the college the sun dial which they had placed on the campus near the fountain.

The alumni banquet on Saturday evening brought to the campus a number of alumni from various sections of the country. J. M. Miller, alumni member of the Board of Trustees of the College, and also president of the Alumni Association, had charge of the program. The alumni quartet and the ladies' quartet of the Elizabethtown church each gave several selections of song. Prof. I. S. Hoffer of Temple University, formerly a professor at Elizabethtown, gave an excellent address.

President Schlosser preached the baccalaureate sermon in

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## News From Churches

(Continued From Page 25)

communion service was held Wednesday evening, May 31. Eld. G. S. Strausbaugh officiated, assisted by Elders M. M. Taylor, D. F. Stuckey and C. H. Deardorff. Our pastor and wife will attend the Annual Conference at Hershey—the pastor representing the district and Sister Royer the local congregation. Five were received by baptism March 29. The work has been seriously handicapped because of the unemployment situation but we hope for a change soon.—E. C. Garman, Alliance, Ohio, June 5.

**Kent.**—On March 3 at the council meeting all the committees gave their reports. April 23 a special meeting was called at the church. Bro. Mark Miller and Bro. Kent Carnahan were elected deacons and installed. Bro. Elmer Brumbaugh was elected as minister and installed and has received a license for one year. Brethren Petry, Shoemaker and Stuckey and the pastor, Bro. A. H. Miller, were present at this special meeting. A revival meeting was held the week following Easter. The love feast was well attended by the members. Six new applicants were baptized. At the council meeting June 2 it was decided to hold a Vacation Bible School under the leadership of Bro. Kenneth Long from Akron and other young people from Manchester College. A committee was appointed to take care of the church outing for this year. Two young people, Esther Miller and Esther Brumbaugh, were elected delegates to the Sunday-school convention.—Averie Brumbaugh, Kent, Ohio, June 12.

**Lima** church had decision day on Easter and as a result there were seven accessions to the church by baptism. At our last council meeting we voted to keep our pastor, Bro. A. P. Musselman, another year. May 22 to June 4 we held our revival meetings with Bro. Moyné Landis of Pierceton, Ind., as evangelist. Each evening of the two weeks Bro. Landis gave us a splendid and inspirational message. At the close of the meeting the rite of baptism was given to eight people who decided for Christ. Since the close of the meeting two more have been baptized. On the evening of June 1 we held our mother and daughter banquet at the church. Sister Moyné Landis, speaker of the evening, gave a very fine message.—Hattie M. Kettimon, Lima, Ohio, June 10.

**Lower Stillwater** church (Happy Corner) met in council May 26. Bro. Jesse Bookwalter was ordained as elder, Brethren Fidler and Sylvan Bookwalter having charge of the service. Bro. Cloppert will be our delegate to Conference. We are looking forward to our series of meetings to begin Aug. 13 with Bro. Zug of Pennsylvania as evangelist. Our church had the rare privilege of having D. W. Kurtz from Bethany Seminary give us four lectures over the Easter season. The crowds and interest were splendid and the special music given by our neighboring churches was greatly appreciated. May 5 we entertained the superintendents' meeting of Southern Ohio. May 28 Rev. Long from Dayton came to us in the interest of the Anti-Saloon League. Our Sunday-school is progressing nicely and our weekly prayer meetings in the different homes are a spiritual uplift to all.—Altha M. Bowman, Dayton, Ohio, June 3.

**Marion.**—April 7 the W. C. T. U. held an afternoon and evening meeting at the church. In the evening there was a speaking contest and one of our girls, Velma Cook, won the medal. Rev. W. M. George of Wesley M. E. church gave the address and presented the medal. We enjoyed some very good pre-Easter sermons by Bro. Canfield. We had our love feast Good Friday evening. Bro. Canfield gave one of the addresses at the union Good Friday service, sponsored by the ministerial association of which he is president. May 14 a drama was given in honor of Mother's Day. May 18 the missionary society was entertained at the parsonage. We are studying the book, Lady Fourth Daughter of China. May 30 Bro. S. I. Arnold gave us a fine lecture and Mrs. Arnold gave a short talk on India.—Grace Blessing, Marion, Ohio, June 1.

**New Carlisle** church met in business meeting June 2. We set Oct. 28 at 6 P. M. as the date for our love feast. The ministerial board announced that they had secured Bro. Chas. Flory of Piqua as evangelist in a revival to be held the first two weeks in January. We are planning to have a Vacation Bible School the first two weeks of July with our pastor, Bro. G. E. Yoder, as superintendent.—Mrs. H. D. Funderburg, New Carlisle, Ohio, June 5.

**Wooster** church has been enjoying the way in which her young people have been brightening Easter, missionary and Mother's Day by special musical numbers; also the special features presented by the juniors and elementary department. The adult Sunday-school lessons were used to a great advantage in preparing us for our communion services the evening of June 4, at which time Bro. A. B. Horst of Black River church officiated. June 7 the first junior outing was held under the direction of Sister Ruth Hershberger, their teacher. She has divided the juniors into two groups and they are engaged in an interesting contest in connection with the Brethren series of graded lessons. Since our last report one has been received into the church by baptism and one reclaimed. June 11 Bro. Dodge of Black River exchanged pulpits with our pastor, Bro. R. M. Moomaw. We are preparing for Children's Day services on June 25.—Miriam Hoff Fetter, Weilersville, Ohio, June 12.

## OKLAHOMA

**Bartlesville.**—In the face of opposition and depression our work is growing. Two more were baptized since the last report and we have

other prospects. We would like to have a revival but can not find a man. Anyone who would like to come would have expenses paid.—L. W. Smith, Bartlesville, Okla., June 7.

## OREGON

**Mabel** congregation had a special service on Easter morning, when one intermediate boy confessed his Savior; he was received by baptism two weeks later. May 6 we had a love feast. Members were with us from Albany, Myrtle Point, Newberg and Portland, including a minister from each congregation. J. W. Barnett of Myrtle Point officiated. Sunday, May 7, the Willamette Valley Sunday-schools and young people had their semiannual convention here with a good representation from all the congregations. The various speakers presented many good thoughts and suggestions. Sister Barr emphasized the need of Women's Work for more and better Christian service and Bible study. The speaker for Men's Work stated that all other departments are better organized and more active than the men. Bro. Leander Smith said there is a great need of Bible School teachers with more preparation for teaching and Christian work. Florence Miller told us about the B. Y. P. D. and what they are doing. Phyllis Harding and Sister Arbogast told us what the young people may do for the church and what the church may do for the young people. J. D. Miller told us that prohibition has not been a failure and that we as Christians should get back of it and work that it may become a greater success. The program was interspersed with special music from the various congregations, making it a day of spiritual refreshing.—H. H. Ritter, Mabel, Ore., June 9.

**Portland.**—As a result of pre-Easter evangelistic efforts one was reclaimed on Easter Sunday and three were baptized on the following Sunday. Our semiannual love feast was held on April 29. Bro. J. D. Miller of Newberg, Ore., officiated, with Bro. Barr, our pastor, assisting. On Mother's Day evening the young married people's class known as "The Home Builders" rendered a very appropriate and helpful program on the theme: "Home Building." May 26 we held our regular quarterly council meeting. Phyllis Harding and Bro. Barr were elected as delegates to District Conference to be held at Myrtle Point, Ore., Aug. 19-21. The church also decided to secure Bro. E. S. Coffman, Dayton, Ohio, to hold evangelistic services in the near future. Bro. Coffman being employed jointly by the General Mission and Ministerial Boards was suggested to us by Bro. M. R. Zigler, Ministerial and Home Mission Secretary. We are looking forward to these special evangelistic services with much hope and joy. Our mothers and daughters' organization is planning a joint program with the people of the Damascus Mission to be given June 6.—Rebecca Barr, Portland, Ore., June 1.

## PENNSYLVANIA

**Albright** congregation has had eight additions by letter and three by reinstatement. On the day of the love feast, May 21, the pastor baptized two young men as a result of a week's meeting held by Bro. Fred Zook of Martinsburg. Ninety attended the communion, also several visiting ministers. A communion was held on May 22 in the home of Bro. Chas. Carver, an aged minister, with Bro. D. I. Pepple officiating. Bro. Zook officiated at the church communion. Bro. Finnell occupied our pulpit May 14 morning and evening giving illustrated anti-tobacco lectures.—Nora Wentz, Altoona, Pa., June 5.

**Aughwick** (German Valley).—Our pastor, Bro. H. W. Hanawalt, closed a two weeks' evangelistic meeting on Sunday evening, May 28. As a direct result five were received into the church by baptism. The men's chorus from the Evangelical church of Lewistown brought messages in song one evening. Their pastor, Bro. Bayne, and a member of the chorus, Bro. Shenk, each spoke. These messages were appreciated by a full house. Our love feast in charge of Bro. Lawrence Ruble of McVeytown was held on May 27 and the council one week previous. The day following the love feast Brother and Sister Hanawalt with one of the deacons and his wife took communion to five members who could not be with us on account of illness. June 4 at the Valley Point mission in Black Log Valley Bro. Hanawalt baptized five. Two others from this same post received baptism at Easter time.—Mrs. H. A. Wilson, Aughwick, Pa., June 14.

**Brothersvalley.**—Bro. J. W. Fyock came among us and preached for two weeks. He preaches the Bible without fear and brings his messages with great force and power. As a result of his labors twelve were added to the church and those in the church were strengthened. His messages attracted a large audience each evening. Our Y. P. D. is having regular meetings and the manner in which they are conducted deserves much credit. On Mother's Day they put on a special program which was appreciated especially by the older folks.—B. B. Dickey, Berlin, Pa., June 12.

**Carson Valley.**—Our church met in a business session June 1. We decided to hold our love feast at the close of our meeting which will be conducted by Bro. D. I. Pepple of Woodbury, beginning Oct. 15. Since our last report Bro. Homer Hoover has been licensed to preach. Two have been added to our church roll by baptism and one was reclaimed. Our Sunday-school is growing in numbers and interest. Our spring love feast was held May 20 at which time 170 surrounded the Lord's table. Bro. F. E. Brubaker will represent our church at Annual Conference.—Jeanette R. Hoover, Duncansville, Pa., June 11.

**Ligonier.**—Since our last report we have been carrying on the work of Sunday-school and preaching services every Sunday morning, the home ministers doing the preaching. We have observed Christmas, Easter and Mother's Day with suitable programs. We held our com-



munion services May 28 with fifty-six surrounding the tables. The week previous we held meetings with the following elders doing the preaching: Bro. John Ellis of Moxham, Bro. Galen Royer of Morrellville, Bro. Arthur Rummel of Johnstown, Bro. Henry of Roxbury, Bro. John Clawson of Bolivar, Bro. A. C. Miller of Viewmont. Brethren Miller and Rummel conducted our feast.—Mrs. W. E. Wolford, Ligonier, Pa., June 5.

**Long Run.**—We had a splendid revival from May 14 to 28. Stirring messages were brought to us by Eld. S. G. Meyers and Bro. Henry King. The subject on Sunday morning was, What Is a Christian? After the meeting we had baptismal services and eight were admitted to the church. The evening message was brought by Bro. Harvey B. Markley from Lititz on the theme, Light.—Mrs. Quinton A. Kunkle, Parryville, Pa., June 14.

**Mechanic Grove.**—Bro. J. J. John of Union Bridge, Md., officiated at our love feast on May 27. The next morning he preached a fine, practical sermon. Our church as well as the entire community has been revived during the evangelistic meetings held from May 21 to June 4 by Bro. E. C. Woodie of Winston-Salem, N. C. He gave us splendid, inspired messages. Six persons accepted Christ and were baptized as a result of the meetings. Our Vacation Bible School will open June 19 and continue until June 30.—Martha A. Bucher, Quarryville, Pa., June 7.

**Myerstown.**—Following constitutes the ninth mid-year service to be held at the Tulpehocken house July 2, standard time. German, 10:15 A. M., We Are His Witnesses, by Bro. Ira D. Gible. Offering, 1:30 P. M., English, The Depths of God, by A. C. Baugher. Offering. Bring your lunch. Everybody welcome. July 10-21 is the time for our Vacation Bible School, to be directed by Sister Miriam Madeira.—Alice B. Royer, Myerstown, Pa., June 16.

**Philadelphia (First).**—The spring love feast and communion was very largely attended. Bro. Ross D. Murphy, the pastor, gave a soul-searching preparatory sermon in the morning. In the afternoon one was baptized. May 11 Bro. H. K. Ober gave his lecture on Orange Blossoms, which was much enjoyed by all. May 14 we observed the forty-second anniversary of our church at Carlisle and Dauphin Streets. Mother J. S. Thomas, who was eighty-nine years old on June 1, was the speaker and guest of honor. She is wonderfully preserved for her age and still active in the Lord's service. In the evening we had a mother and daughter program. Sister Ross D. Murphy gave a talk, followed by a reading and music. A musical program was given by Brother and Sister John S. Sippel on April 20. The offering was given to Bethany Biblical Seminary. Over 200 Lenten envelopes had been distributed by the Women's Council; of these 105 were returned with \$141.29. Last year the Women's Council and Aid Society gave \$250 to the district, national and city projects and over \$600 for the improvements to our home church. There is no depression in our Aid as we are very busy.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 1.

**Schuylkill.**—Eld. E. M. Wenger of Fredericksburg brought an interesting message on Mother's Day. We enjoyed a spiritual love feast May 20 and 21. Visiting ministers were Brethren S. H. Hertzler, J. W. Meyer, J. J. Scrogum, who officiated and J. F. King. The Sunday-school and missionary meeting held at the Big Dam church on Ascension Day was very well attended. A number of splendid talks were given. May 28 Bro. Virgil Finnell gave one of his lectures. Our Children's Day will be held June 25 with Eld. S. K. Wenger as speaker. A number of our members attended the love feast at Shamokin and the Annual Meeting at Hershey. An open air meeting will be held July 2 in Wm. R. Dohner's grove at 10 A. M. and 2 P. M., Rainy Place, Big Dam church. Addresses will be given by Eld. B. W. S. Ebersole of Hershey. Special music by the Elizabethtown male chorus.—Mrs. Carrie Zechman, Pine Grove, Pa., June 14.

**Springville.**—Our love feast was held May 16 and 17 with several visiting ministers present. Eld. G. N. Falkenstein from Philadelphia officiated. May 20 and 21 Bro. Ralph Schlosser and Sister Martha Martin from Elizabethtown conducted an instructive Bible institute at Mohler's church. Bro. Ben Stauffer from Chiques preached for us at Denver house on June 11. June 25 we expect to have our Children's Day when Bro. F. C. Carper will give an address.—Mrs. Lida M. Zug, Lincoln, Pa., June 17.

**Welsh Run.**—On May 7 we commenced our series of meetings with Bro. S. G. Bucher of Annville, Pa., evangelist. He preached sixteen Spirit-filled sermons by which we have been benefited. As a result of his efforts three have been received into the church. Two others were baptized at the beginning of the meeting. On May 20 we held our love feast. Brethren S. M. Leigh, Sellers, Paul Miller, Aaron Newcomer and Oliver Butterbaugh were with us.—John D. Martin, Mercersburg, Pa., June 9.

**Yellow Creek** church met in council May 24. May 25-28 Bro. Wm. Kinsey was at Bethel and Yellow Creek and showed pictures and gave illustrated lectures. At Easter the young people's chorus, directed by Sister Wm. Mowery, gave a recital at Yellow Creek which was very much appreciated. May 7 Bro. Samuel Steinberger of Lewistown preached for us. At our love feast June 4 Bro. Samuel Steinberger officiated assisted by D. A. Stayer, E. P. Dilling and David Hana-walt.—Mrs. Bertha Snyder, Hopewell, Pa., June 5.

## TENNESSEE

**French Broad.**—June 4 a missionary program under the auspices of the Women's Work was held at our church. The first program of this kind, held at the church June 5, 1932, was such a success that the

women decided to make it an annual affair. In the forenoon an interesting address was given on the subject, It Pays to Advertise, by Roy E. Clarke of Sevierville, Tenn. Bro. John Pritchett of Nashville was a special guest. The afternoon program consisted of devotions, songs, readings and recitations. A report on our work in India was given by the pastor, Bro. Pritchett. Our love feast was held the first Saturday in May. Bro. Ray Wine of Greenville assisted our pastor in the services and preached an interesting sermon the following morning. Our pastor, Eld. Reuel B. Pritchett, was elected delegate to Annual Conference. The Women's Work recently reorganized with Sister Ella Pritchett, president. At present we have a singing school in our community.—Ethel M. Jones, Dandridge, Tenn., June 11.

**Limestone.**—Bro. B. M. Rollins of Keyser, W. Va., and Bro. Marlin Smith of Washington, D. C., song director, held a revival for us May 15 to 28. Bro. Rollins preached inspiring messages to good audiences. There were four confessions and two were received by baptism. May 27 our church met in council. Bro. Guy Presley and J. M. Armentrout were elected delegates to District Meeting. June 11 the B. Y. P. D. gave a pageant, Finding the Hidden Cup, following which Bro. Presley preached a strong sermon on Temperance.—Honoria Pence, Limestone, Tenn., June 14.

## VIRGINIA

**Antioch** church met in council June 3. Seven letters of membership were received. We decided to have a Vacation Bible School this summer instead of a revival. Delegates to the Annual and District Meetings were elected. A special Easter service was conducted April 16 by Bro. B. O. Bowman of New Windsor, Md. There was one conversion. Bethany, a mission point of this church, recently closed a successful revival conducted by Bro. H. C. Eller. The increasing crowds from evening to evening showed that his messages were interesting and inspirational. As a result six were baptized.—Blanche Scott, Rocky Mount, Va., June 11.

**Boone Mill.**—One of the best two weeks' revival and evangelistic meetings ever held in our congregation closed May 14 under the direction of Bro. M. Guy West of Bridgewater. He labored earnestly for the salvation of souls and eighteen confessed Christ, sixteen uniting with our church. The cooperation of other churches was splendid. A community leadership training school, with Bro. H. C. Eller as dean, was held this spring. Several of our membership enrolled, most of whom received international credit. At the regular council meeting on May 28 delegates were appointed to District Meeting. Our church was represented at the Annual Meeting by Mr. and Mrs. I. D. Joy.—Mrs. G. W. Bowman, Boone Mill, Va., June 16.

**Brethren Mission.**—Bro. N. C. Reed from Sheltontown congregation, Mt. Airy, N. C., was with us in a two weeks' revival campaign ending June 4. Bro. Reed labored earnestly in declaring the full gospel; he preached eighteen powerful sermons. Quite a lot of interest was created as this was perhaps the first series of meetings ever held in this city by the Brethren. We had the cooperation of a number of people from other denominations. Thirteen accepted Christ and were baptized at the close of the meeting. About 2,500 people gathered on the banks of the water to witness a Dunkard baptizing, as they called it. I think all of us have been made stronger through these meetings and more fit for the work we have before us. We have prayer service once a week, Sunday-school and preaching services twice a month by Bro. W. J. Payne, assisted by the writer. Bro. Payne is pastor and elder at St. Paul church, Va., of which our mission is a branch.—W. M. Leftwich, —, Va., June 15.

**Poags Mill** church held its regular council meeting April 1. Sunday-school officers were elected, the superintendent being F. L. Grisso. Delegates were chosen to District Meeting: W. M. Grisso and L. A. Grisso, with F. L. Grisso and H. L. Grisso, alternates. The routes were assigned to the brethren to make the church visit. It was decided to have a revival beginning Aug. 2 lasting for ten days, with Bro. Naff doing the preaching. May 6 Bro. M. R. Zigler and Bro. Walter Kahle gave a lecture and showed pictures on the growth of the Church of the Brethren. Bro. Kahle also met with some of the members on May 20 in regard to B. Y. P. D. work. A group has been organized and will have the first program June 18. We also are having weekly prayer meetings. May 14 was observed as Mother's Day. Bro. Allen Hoover of Roanoke preached at 11 o'clock and Bro. Green of Haran Baptist at 2 o'clock. The choir of Ninth Street church, Roanoke, furnished special music for the afternoon.—Mrs. R. A. Henry, Roanoke, Va., June 14.

**Red Oak Grove.**—Our regular council meeting was held at Stonewall June 3. Bro. H. C. Eller, our field worker, was with us April 24. We organized the Sunday-school May 7 with Sister Elizabeth Vest as superintendent. There is to be a ministerial program at Stonewall June 18 and a Sunday-school convention June 21. The church decided to have a series of meetings this year. We sent an offering to Annual Conference. Eld. C. E. Williams preached for us June 4.—Mrs. O. R. Whitlock, Floyd, Va., June 12.

## WEST VIRGINIA

**Spruce Run.**—Our pastor, Bro. E. H. Kahle, filled his appointment here Saturday night and Sunday morning. Our young people have organized a B. Y. P. D. and the opening services were conducted by them. We have a very interesting Sunday-school with an enrollment of between sixty and seventy. July 16 is the date set for our homecoming, to be followed by the revival conducted by our pastor, assisted by Bro. Carter from Selma, Va.—Glenna Fleshman, Lindside, W. Va., June 14.



## COMMENCEMENT EVENTS AT ELIZABETHTOWN COLLEGE

(Continued From Page 27)

the town church on Sunday evening, basing his splendid discourse on Prov. 3: 5, 6. Special musical numbers by student quartets were well rendered. Commencement proper was an enjoyable, profitable occasion. Twenty-six young people were presented for graduation on Monday, June 5. Four of these will complete their work during the summer session, opening June 19. Elsie G. Ziegler of Telford, Pa., was graduated with the honor, "Cum Laude." Ammon B. Gible, Myerstown, Pa., also delivered an oration. Dr. Robert L. Kelly, New York City, Executive Secretary of the Association of American Colleges, delivered the commencement address. His visit at the college last fall had acquainted him with the work of the school. He set forth in a masterful way the high standards which every truly Christian College strives to uphold. His closing thought was this: "The World's Fair hitched its wagon to a star, Arcturus, forty light years away; Elizabethtown College has hitched her wagon to the Star of Bethlehem who is within and around us. There is no need for despair." Martha Martin.

### PLEASANT MEMORIES OF J. B. EMMERT

In The Gospel Messenger of April 29 I read with unusual interest the account of Bro. Emmert's life and labors. This was followed in later issues by more well deserved and praiseworthy statements about our esteemed brother.

I say "unusual interest" for the reason that Bro. Emmert and I became favorably and intimately acquainted while pursuing the normal English course at Juniata College where we graduated in the same course in June, 1897. Since that time we have become separated from each other geographically on account of the character of our religious activities, but occasionally through the years we came in personal contact with each other at church conferences and elsewhere and recalled pleasant memories of our college life and exchanged our views with reference to kingdom work and progress.

Incidentally may I mention that among the graduates in the course and year mentioned above was Bro. J. M. Pittenger, now returned from the foreign mission field and living at Huntingdon, Pa. Each and every member of our class of twenty-four was a Christian believer. I am of the settled conviction that Bro. Emmert, like Barnabas in the early church (Acts 11: 22-24) also was a good man, and full of the Holy Spirit and of faith.

In later years as well as during my college life Bro. Emmert had been a splendid example and inspiration to me in his personal life and habits and the sacred memory of his unselfish Christian devotion and influence will remain a spiritual asset to the Christ and the church he loved.

Baltimore, Md. F. D. Anthony.

### ELDER SOLOMON P. HYLTON

Eld. Solomon P. Hylton was born in Floyd County, Va., March 1, 1864, and died April 12, 1933. On June 2, 1906, he was married to Nina Akers. To this union were born eight children, all of whom survive except John who passed away several years ago. He also leaves three brothers—A. V. Hylton, Los Angeles, Calif., C. D. Hylton, Roanoke, Va., J. W. Hylton of Lindsay, Calif., and one sister, Mrs. Nanie Harmon of Richfield, Idaho, and two grandchildren.

Eld. Hylton joined the church in January, 1890, was elected to the ministry June 13, 1903, and was ordained to the eldership June 8, 1907. In 1911 he moved from Virginia

to Kansas and in 1915 he moved from Kansas to Colorado. Since coming to Colorado Eld. Hylton had served the Antioch church very faithfully. In the early days he would walk twelve miles to church to preach a sermon and then walk the twelve miles back to his home. He was always faithful and loyal to the church and had its interests at heart. He is greatly missed in the church and community as well as by those in the home.

Services were held in the Antioch church in charge of Bro. C. H. Hinegardner. Interment in the Antioch cemetery. Edna Cooper.

Yoder, Colo.

### AN AGED ELDER GONE

Eld. A. F. Pursley was born in 1846 near Buchanan, Va., and died May 5, 1933, near Natural Bridge, Va., aged 87 years. He married Arrissa Hall Feb. 2, 1869. To them were born three sons and three daughters. One son and two daughters survive. His wife died Sept. 28, 1909. In 1910 he married Sister Samantha Sale who died Jan. 6, 1931.

Bro. Pursley was elected to the ministry in 1877 by the Mt. Joy church where he spent his entire life. He was soon ordained to the eldership and had charge of the church for many years. In the ministry he was very zealous and a great stickler for the old customs. He was very polite in manners and was ready to admonish inasmuch that the church always knew his position.

He was always ready to respond to calls regardless of weather conditions, day or night, in sickness or health. It has been said of him that when he received a call to attend a funeral, if he was plowing and in the middle of the field, he would stop his team there, take out the horses and go. He traveled mainly on horseback and wore out many horses riding over Botetourt and Rockbridge Counties.

The writer one year ago asked him about his desire to live, and he answered, "Just as long as the Lord has any work for me to do." On his death bed he was said to have preached a good sermon and was planning to attend services at Mt. Joy church on Sunday, May 7.

Bro. Lewis Newcomb preached the funeral. The body was laid to rest in a cemetery near the place of his birth.

Roanoke, Va.

C. D. Hylton.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Findley-Billman.**—By the undersigned at his home May 22, 1933, Mr. Quinter Findley of Homerville, Ohio, and Miss Lenore Billman of Spencer, Ohio.—Arthur L. Dodge, Spencer, Ohio.

**Kelley-Kuhn.**—At the pastor's home by the undersigned, on June 4, 1933, Mr. Ralph Kelley, Rydal, Kans., and Sister Helene Kuhn, Belleville, Kans.—W. W. Gish, Belleville, Kans.

## FALLEN ASLEEP

**Angle,** Sister Sadie, aged 58 years, died April 28, 1933, in the Waynesboro hospital, of burns received two weeks before when her clothing caught fire. She is survived by her husband, Bro. Harry D. Angle, one son, daughter, five grandchildren, two brothers and three sisters. She was a member of the Welsh Run church most of her life, remaining faithful to the end. Services in the church by Eld. D. M. Zuck assisted by the home brethren. Interment in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

**Beghtol,** Wm. H., son of Marion and Margaret Beghtol, born July 28, 1869, died May 19, 1933. June 10, 1895, he married Laura Bollinger. One child born to this union died in infancy. In September, 1931, he



united with the Church of the Brethren. He was highly esteemed by all who knew him as a friend and neighbor, and was always willing to give service when needed. He leaves his wife, two brothers and two sisters. Funeral at the church in Astoria by J. J. Johnson. Interment in the Astoria cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

**Bittner**, Sister Mary, only daughter of Mr. and Mrs. W. E. Bittner, died May 25, 1933, at the hospital, Johnstown, Pa., aged 34 years. She called for the anointing service the day she went to the hospital. She was baptized at the age of twelve and was a faithful member, always willing to take part in all activities of the church. She is survived by her mother and two brothers; her father died five years ago. Funeral services at the Middle Creek church by W. F. Berkebile, assisted by W. J. Hamilton. Interment in the adjoining cemetery.—Anna Ferner, Rockwood, Pa.

**Bowser**, Galen Earl, son of Earl C. and Ruth Long Bowser, born at Juniata, Pa., June 17, 1930, died April 25, 1933. Death was caused by complications following an illness of about five weeks. Services in the home by Bro. B. F. Waltz assisted by Bro. John R. Snyder, and in the Juniata Park church by Bro. Walter S. Long assisted by Brethren Waltz and Snyder. Interment in New Enterprise cemetery.—Mrs. Earl C. Bowser, Juniata, Pa.

**Cartwright**, Maria Elizabeth, born Feb. 8, 1859, in Lee County, Ill., died at her home in Payette, May 23, 1933. When still a small child she moved with her parents, Mr. and Mrs. John Sutter, to Ames, Iowa, where she grew to womanhood. She married John W. Cartwright Jan. 25, 1882. They came to Payette in 1905 and have since made this their home. She had been ill for the past four years. Surviving are her husband, four daughters, three sisters, three brothers and twelve grandchildren. She had been a great worker in the church at Payette. Funeral in the church by E. J. Glover and interment in the Riverside cemetery.—E. J. Glover, Payette, Idaho.

**Clark**, Bro. Daniel E., son of Wm. and Susannah Iler Clark, born Aug. 26, 1862, near Greenville, Ohio, died June 17, 1932. June 12, 1884, he married Mary L. Hardman, daughter of John and Catherine Large Hardman. She died May 16, 1933. Bro. Clark at an early age united with the Church of the Brethren and shortly afterwards was chosen to the office of deacon. He and his wife were charter members of the Pleasant Valley church. Surviving are one son, two daughters and eleven grandchildren. Services for Bro. Clark were conducted by Bro. H. B. Martin and Bro. I. L. Erbaugh; for Sister Clark they were conducted by Bro. H. B. Martin and Bro. Wilmer Petry.—Walter A. Clark, Union City, Ind.

**Dewey**, Martin, son of Charles and Emma Dewey, born in Wichita, Kans., April 16, 1881, and died at his home in New York City, May 15, 1933. He was raised on a farm in Kingman County, Kans., where he received his grammar school education. Later he attended college at Keokuk, Iowa, where he received the degree of Doctor of Dental Surgery and Medicine. He practiced in Kansas City, Chicago, and New York and became a recognized international authority in his profession. At the age of eleven years he was baptized in the Brethren Church and remained in the faith until death. He is survived by his wife and his mother. Funeral services by the undersigned in Wichita. Burial beside his father in Maple Grove cemetery.—H. F. Crist, Wichita, Kans.

**Eichelberger**, Catherine Sollenberger, was born in Bedford County, Pa., Nov. 26, 1863, and died at her home in Naperville, Ill., June 8, 1933. At an early age she came with her parents to a farm home near Naperville, where she spent most of her girlhood days. She married Abraham Eichelberger in 1885. To this union were born three children, all of whom are now living in Naperville. While yet in early life she united with the Church of the Brethren and she remained an active member until the time of her death. She was a loyal member and officer in the Aid Society of her church. Sister Eichelberger had been confined to her bed for about a year, suffering with a form of heart trouble. Death came somewhat unexpectedly as a result of hemorrhage. She is survived by her husband, one son, two daughters and eight grandchildren. Funeral services were conducted by the undersigned, assisted by Bro. B. C. Whitmore. Interment in the Naperville cemetery.—Ralph E. White, Naperville, Ill.

**Etter**, Geraldine, aged 13 years, was killed instantly by coming in contact with a high tension wire, June 4, 1933. She had been received into the Welsh Run church two weeks before. She is survived by her parents, Brother and Sister Geo. Etter, four brothers and five sisters. Services at the church by Bro. S. G. Bucher, assisted by the home brethren. Interment in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

**Hendrixson**, A. M., born of Swedish parents on Dec. 9, 1851, on Oland Island, in the Baltic. He died at his home in Quinter, April 21, 1933. He was brought up in the Lutheran faith. As a young man he spent most of his time on the sea as a sailor. Sept. 29, 1879, he married Anna Margaretha Lindquist who survives. Dec. 21, 1921, he and his wife were baptized in the Church of the Brethren; he was a faithful attendant at church and was strong in the Christian faith. Funeral by Eld. D. A. Crist. Interment in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

**Jamison**, Mary E. (Bowman), born in Franklin County, Va., died April 15, 1933, aged 67 years. She married Samuel H. Jamison on May 18, 1882. Twelve children were born to them; two sons and her companion preceded her. She leaves her children, thirty-three grandchildren, stepmother, five brothers and five sisters. She had been afflicted for many years. Funeral by D. A. Crist. Interment in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

**Kuns**, Ella E., nee Class, was born April 16, 1862, at Monticello, Ill.,

died June 10, 1933. Mrs. Kuns had been in failing health for about three months, due to heart trouble. Her last illness was only of several days' duration. She was united in marriage with Noah Kuns. Seven children were born into this home. One son died at about three years of age. There are three grandchildren. After living on a farm in Illinois for several years, the Kuns family moved in 1892 to McPherson, where the home has remained continuously. The golden anniversary occurred on Feb. 22 of this year. Mrs. Kuns chose membership in the Church of the Brethren soon after her marriage. Her interest in the church was constant and devoted. She leaves to family and friends a heritage in the memory of her character that warms the heart and challenges to worthy living. Those who bear her name and share her nature can face the future with a sustaining pride in the goodness of her spirit. Services conducted by Prof. J. A. Blair, assisted by the writer.—J. Daniel Bright, McPherson, Kans.

**Longanecker**, Bro. David Simeon, son of Simeon and Hannah Longanecker, born near Leetonia, Ohio, died at East Lewistown, May 7, 1933, aged 55 years. Dec. 25, 1907, he married Susan Coy. He was a faithful member of the Church of the Brethren for a number of years. Surviving are his wife, three sons, two daughters, parents, one sister and three brothers. Funeral services at Zion Hill church by his pastor, G. S. Strausbaugh, assisted by A. W. Harrold. Burial in adjoining cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

**Meeks**, Wm. Henry, born Oct. 20, 1871, at Morristown, Tenn., died in Yakima hospital, April 28, 1933. He married Birdie Wood March 27, 1892. Ten children were born to them. He accepted his Christ and Lord when a young man. His wife survives with four sons and two daughters, thirteen grandchildren, one brother and two sisters. Burial in Yakima cemetery.—Geo. Strycker, Hanford, Wash.

**Miller**, Sister Clement Ott, aged 81 years, widow of Peter L. Miller, died at the home of her granddaughter. She is survived by one son, seven grandchildren, fourteen great-grandchildren and two great-great-grandchildren. Services in the Brick church in Denver by Bro. John Myer. Burial in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Sanner**, Thelma, infant daughter of Mr. and Mrs. Ross Sanner, died May 22, 1933. She is survived by her parents and two brothers. Services at the home by W. F. Berkebile. Interment at Kingwood.—Anna Ferner, Rockwood, Pa.

**Simmers**, Martha J., the eighth child of a family of thirteen children, born to Josiah and Anna S. Beery, died at the home of her son at Winona, Minn., May 25, 1933. She grew to womanhood near Edom, Va., and taught school several years. She married Wm. C. Simmers on Feb. 19, 1874, and soon afterward came to South English, Iowa, to live; here she spent most of her life. She had been a member of the Church of the Brethren for many years. Two sons survive. Funeral services at the English River church by the writer.—J. D. Brower, South English, Iowa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philipp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



## UNWISE ECONOMY

Your neighbors would brand you as foolish should you deny milk to your child, food to your stock, fertilizer to your field, books to your children in school, and rest to your weary body.



What do you think of the economy of the man who fails to supply water for the radiator, gas for the tank and oil for his motor?

### All This Is a Parable

Equally unwise is the man who supplies his family with daily newspapers, monthly magazines (many of which are of doubtful value) and fails to give them the Gospel Messenger.

The Gospel Messenger is a clean and helpful magazine. Contains fine reading material, brings you church and other news. Contains wholesome pictures, and is an uplift to the entire family. Costs only \$2.00 a year—less than four cents a week.

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**For Sale:** 8-room, two-story brick house, slate roof, good furnace, lights and bath; 2 large lots, 15 fruit trees, good poultry house, double garage; just half block from the Administration Building of the College. A real bargain for some one as it belongs to heirs.

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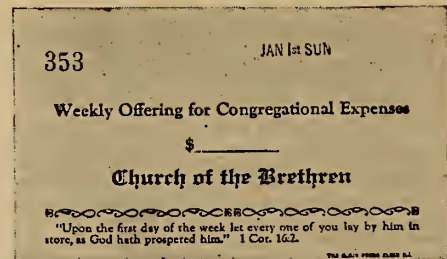
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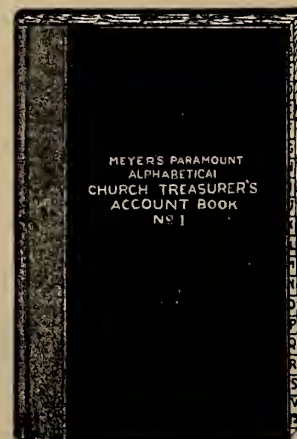
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., July 8, 1933

No. 27



*Site of Capernaum—Oleanders in Foreground*

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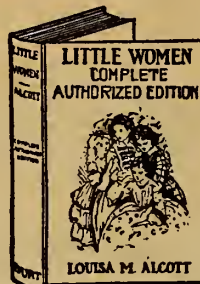
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# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., July 8, 1933

No. 27

## EDITORIAL

### Foolish Expenditures

WHY does every generation insist on paying the full price of its own education, when it could so easily cash in on the experience of the one before it? If you think it is an over-delicate sense of propriety which refuses to take what it has not earned you are wrong. It is nothing but plain stupidity. The children of this world are not so wise in their generation after all.

We are penny wise and pound foolish. The sight of that revenue from the sale of liquor is so dazzling that it is making us stone blind to everything else. For instance: "The increase in medical and hospital care for those injured by drink, and sickness in families, working people where money had gone for drink instead of needed food, clothing, and shelter, . . . the lowered efficiency of all workers both in government and private employ where they become addicted even to the use of beer . . . decreasing their purchasing power and robbing productive industry while enormously increasing the wealth of a few brewers and distillers."

Well, we shall learn what our fathers learned, and at the same price. And without adding a single thing to the credit of our intelligence.

E. F.

### The Quick and the Dead

"THE living parts of the cell," says Dr. J. Dufrenoy of France, "although chemically complex, are physically as homogeneous as perfectly clean water, being also optically empty." Then what happens when death comes to the plant cell?

Our authority continues: "Death breaks up that perfectly homogeneous living complex into a less fine material; death, therefore, is the change of the ultra-microscopically invisible into the ultramicroscopically visible." Such is the difference between the quick and the dead in the plant world.

However, what is true for single cells, is true also for the aggregate of cells which make up the human

body. In life the body is an intricate and finely coordinated instrument of an invisible but potent inner monitor. Then, some day, something happens. That which was alive, becomes cold and rigid in death.

So from the lowest to the highest, life is an invisible but potent something which can not be isolated or weighed. Yet it is as real and powerful as anything we know. It is of a higher order than that which is inanimate. It is what makes the great gulf between the quick and the dead.

H. A. B.

### Some Hot Weather Thinking

THE weather will be cooler, probably, when this is read, if indeed anyone should ever do this scribble so great an honor. It certainly will not be much warmer. Calmer judgment, sounder conclusions, may be possible. But here is how it looked on a hot afternoon in later June.

The two men would be regarded as belonging to the class called church leaders. At least heavy responsibilities have been entrusted to them. They seem to be taking their jobs seriously. Said one to the other: What does the drop in the Conference offering spell?

The answer to that was easy. There was the ever-ready depression, now in its fourth year and gathering momentum all the time, though momentum seems hardly the right word for anything so still and dead as a depression of the present caliber. But was it not to be expected that the cumulative effect of all this deadness would show itself this year in stronger terms than ever?

But the first man to speak would not be satisfied with this. He agreed that it was even so, but he doubted whether that told the whole story. He wondered about several things, among them, these: Did our people think the overhead is still needlessly heavy? Did they fear that secretaries and editors are more concerned about the tenure of their jobs than the best interests of the cause they are set to serve? Did they suspect the



church could get along about as well without them, at least some of them? Were they less sure than formerly that even that great first work of the church called missions is as vital as they had supposed?

This was getting down to brass tacks but the second man could hardly think that our church constituency is carrying their questionings to such lengths as those suggested. He remembered however that there had once been great searchings of heart by the water-courses of Reuben, and thought that similar searchings by the almost dry riverbed of Elgin would be good. He also recalled a cafeteria conversation at Hershey in which one participant told how the people of his section are asking questions about some of our church agencies. To put it very bluntly they are wondering whether all of them are absolutely indispensable, whether every one is worth what it will cost to maintain it, whether indeed it will be possible to keep every one going.

Well, by the time the second man got through with this contribution to the interview, both men were unanimously convinced that the searchings of heart, alluded to above, are strictly in order. They hope though that it will not seem ungracious to suggest that like searchings would be timely throughout the whole church. Both these men were at the Conference and they saw money going to other uses, enough of it to have made a great difference in the Conference offering, money which could have gone into that offering with an effort hardly worthy of the name of sacrifice.

Yes, the overhead agencies must do some more heart searching, but they have no monopoly of that obligation. Out of the great searchings of heart by the watercourses of Reuben there came also "great resolves of heart." That is what it will take now to keep the church serving, and now, as then, all the tribes of Israel must share in them. That means you and me too.

The reader will no doubt forgive these personal intimations, if he remembers that it was a hot day when they were made. But let him remember that in weather hot or cold, just right or all wrong, the great world need with its eternal challenge stares us in the face every day.

E. F.

### What Are the True Values?

WHAT Jesus would have us consider the true values may be gathered from what he taught and did. And the first in a summary of this is his estimate of the worth of human personality. God so loved the world that he gave his Son, and the Son gave himself, that whosoever believes should not perish, but have eternal life. And the *whosoever* is so inclusive that even the children are invited to come.

If personality is so valuable, the supreme challenge is the need of humanity. And this we know the Master felt when he saw the multitudes as sheep without a

shepherd. The challenge of man's need was accepted when he said: "I am the good shepherd. The good shepherd layeth down his life for the sheep."

Doing something about need leads naturally to the place and significance of work in the life of the Christian. Jesus was under the spell of a great task which needed to be done. So he said: "My Father worketh even until now, and I work." And again: "We must work the works of him that sent me." The strenuousness of his life as spent in healing and preaching suggests both the significance and dignity of work.

Now what motive is to guide the Christian in this program of activity? Love is the true test of conduct. Hence we read: "Love your enemies." Also, "Love . . . thy neighbor as thyself." The Christian viewpoint of what is right in conduct is briefly summed up in the Golden Rule: "All things therefore whatsoever ye would that men should do to you, even so do ye also unto them."

But why are these things so? Because "the life is more than food, and the body than raiment." It is indeed a foolish thing for a man to spend his strength for the rewards which do not abide, to gain the world but lose the soul! Hence, it is better, much better, to seek first the true values as inherent in righteousness, confident that if this is done the things which are needed to richen life will be added.

H. A. B.

### Some Slip Somewhere

"SHOT to Death in Saloon Row; Slayer Gives Up." No, this particular incident did not happen under prohibition, or even in pre-prohibition days. It is the caption of a news story in the *Chicago Daily Tribune* for May 18, 1933. What with the promise that the saloon would not return, and the congressional dictum that 3.2 beer is not intoxicating, it would seem there has been some slip somewhere.

Nor is this all. What of those patriotic brewers, so eager for the government to begin to get its blood money from the sale of the new liquor? Well, in the *Tribune* for May 19, he who runs may read: "State to Force Brewers to Pay Tax; Post Bonds." The sub-head continues: "Many of 150 Distributors Face Prosecution." The story which follows relates that a vexed governor is considering higher fines and imprisonment for lawless importers, distributors and brewers. So here is another slip on the part of somebody.

Now if we had exercised a little common sense we should have discounted wet propaganda ninety-nine and forty-four hundredths per cent. We should have known that with booze again the saloon or its equivalent would return and the brewers revert to their old habits of law-breaking and tax-dodging.

H. A. B.

## GENERAL FORUM

### The Place of Money in the Church Program

BY OTHO WINGER

Hershey Conference, Friday, June 9

THE one great purpose of the church program is to promote the kingdom of God. It includes both the personal services of each individual member and the co-operative services of the organized membership. Much of this work can be done without money, but in much of it money is a most helpful asset.

Money is a convenient medium of exchange. Men have exchanged services for goods, or goods for goods. But such a system can not extend far beyond the communities in which the individuals live. By means of money the services or goods of one community can be evaluated in terms of money which can readily be transferred to distant places or times and again exchanged for desired services or goods needed there. By means of money each individual can work at that for which he is best fitted in his own community and still be a partner in enterprises that are carried on in distant lands or in other years.

In the program of the church there are activities that only the comparatively few can do. But these few can not do this work alone. "How can they preach unless they be sent?" The few can do the work, but the many must make it possible. So all of the church program then becomes a coöperative enterprise in which the services of the many are equally important. Money then becomes a means whereby any member, working at the job for which he is best fitted, can become a vital force in the entire church program.

A good brother, a farmer, who was very liberal to give to all forms of church work, was once complimented on his liberality. His reply was very significant: "I am a farmer. It is no trouble for me to raise hogs and corn, I can not do many things in the church that need to be done. I must help the church by raising hogs and corn, or I can not help at all." That brother's significant reply made me feel that he, though a farmer, but a consecrated Christian, was just as important to the program of the church, as I was, though I was a preacher and a college president.

The leaders of the church have not sufficiently emphasized the work and worth of the men and women who are engaged in the common, non-professional tasks of life. It is true that many of these people are selfish and work only for self. But it is also true that many are consecrated Christians, and do their common tasks as working for the Lord. They contribute all they can to the program of the kingdom. Such faithful servants must be recognized to be just as important as the so-

called professional workers. In the program of the church and in the eyes of the Lord there are no bigger nor smaller, no more important nor less important members, but all "are workers together with God."

Money, therefore, instead of being merely "filthy lucre" may become a consecrated means of accomplishing great things for the kingdom of God. A certain sum of money may represent a part or even all of a man's work in life. How careless some men are in arranging for the disposition of this money while they live or after they are gone! Some spend it foolishly or leave it to relatives who they know will spend it foolishly. Some men have worked hard all their lives only to have the results of their life's work become nothing in a short time. But it need not be so. By the means of money many a man has transformed his life's work into some noble enterprise or institution that lives on and works on after he is gone.

By means of money many people from many places may unite to accomplish a great work: to build a hospital in China, a school in Africa or a church in India. Mission work may thus be carried on abroad, educational or pastoral work at home, and thus the program of the church may be realized. While there is much personal service and coöperative work that can be carried on without money, there is much important work that can not be done without it, or could not be shared by the many.

The individual members of the church should realize their opportunity and blessing, that through the means of money they can transform their common labors into the finest of services for the kingdom. The church should realize the dignity of this work and count it just as important as any other in the program of the church. Every member should be encouraged to become an active coworker with God in building up his kingdom.

*North Manchester, Ind.*

### Our New Patriotism

BY OLIVE A. SMITH

DR. CHARLES M. SHELDON, noted author of *In His Steps*, and outstanding advocate of world disarmament, has, for nearly twenty years, kept to himself the story of his own ostracism during the World War period. To a Topeka audience, he recently told some of his experiences of that time. He was then pastor of the Central Congregational church of Topeka. When the war clouds gathered, he was known and loved throughout the Middle West as a progressive Christian preacher. Imagine his feelings, then, when he descended from his own pulpit one day, after delivering a sermon fraught with his earnest convictions concerning war patriotism, and not a soul spoke to him. Growing accustomed to the hostile attitude of his own people, he accepted an invitation to address a Kansas City audi-



ence. During the address he stated that Germany was not the only country responsible for the war. The reaction was the same.

"I was the loneliest man in Topeka during those years," said the white-haired veteran of the cause of peace, "but I'm not so lonely now." And he thinks he might not be so lonely again under the conditions which might follow another call to bear arms for the legalized murder which is war. He believes that, while he is seventy-five years of age, he would enjoy the company of youth who will go to prison, as he says he sometimes wishes he had done, rather than bear arms.

Truly there are signs of a new patriotism of peace. There are indications of a state of public sentiment which would make it impossible for a Christian worker like Dr. Sheldon to be branded as a dangerous person, an actual candidate for federal imprisonment because he raised his voice in remonstrance against war.

Here are some of the developments of the past year which lead us to believe that young men will refuse to fight the wars which old men vote upon them.

On the campus of Stanford University, in Palo Alto, Calif., an intercollegiate conference, representing several California colleges and universities, voted this resolution: "This group, believing it unnecessary and absurd to settle political and economic disputes by violence, will refuse to be conscripted into any war service whatever."

Of 920 Columbia students in New York City, only 81 are willing to fight for their country, right or wrong, while 485 will fight only to repel invasion. Nearly 300 refuse to fight under any conditions.

In Providence, Rhode Island, one of the most conservative institutions of the country, Brown University, announces a campaign to array the students of 145 colleges and universities in a pledge not to bear arms except in case of invasion. The Brown students gave, as a reason for their action, that civilization can not bear the shock of another war and the non-coöperation of youth with war-makers must be announced.

In England, there is a union of 750 students of Oxford University who issued a manifesto declaring that, under no circumstances will they fight for their country or their king.

What does it mean? Merely that youth is beginning to see what real patriotism means; that old men who want to profit by war can not send young men to murder and be murdered for their selfish ends; that the world is coming to see, dimly, that war is wicked, stupid, and unnecessary; that the Prince of Peace knew what he was talking about when he said: "All authority is given unto me." Christian patriotism may be an idle dream, but it is a dream which will persist until it is more than a dream.

*Topeka, Kans.*

## Memorials

BY MAUD MOHLER TRIMMER

THE great and glorious American holiday, our own Fourth of July has come again, and every true American felt a surge of patriotism, an emotion heightened by the sight of streaming flags, colored bunting and the sounds of bands and oratory.

Deep in the heart of every child born on earth is an instinctive love of his native land. This loyalty is intensified by the system of education applied to him. He is taught hero tales of the great men of his nation, appreciation of the natural resources of his country, love of the national colors and patriotic songs, an admiration for the natural beauties of his homeland and an intense regard for national ideals. He sees or reads of streets, schools, towns, counties, dams and rivers named for the heroes of his country. And he sees statues and monuments to commemorate extraordinary lives and events.

But every child should have in addition these loyalties: love of home and love of church. In every worthwhile family the children are taught the family ideals and to uphold the established family code of honor. No true child will sully a fair family reputation; but on the contrary, he will endeavor to be a credit to his clan. Sooner or later his voice will be lifted in praise to his mother and he will boast of the achievements of his forbears. If the family is of good standing in the community each member will proudly proclaim his connection with it, and if there are family portraits in oil they will be treasured from generation to generation.

We have all seen patriotism and family loyalty freely expressed. Then why should folks hesitate to show their deep regard for their church denomination? How many monuments have been raised in honor of great Christians? Very few. How many children know anything of the biographies of the great men of their denomination? How many children, yea how many high school students, could give a clear statement of the distinctive principles of their church? How many could state the real differences in the beliefs of the Church of Rome and the Protestant churches? How many could point out the merits of the Church of Rome as well as its faults? All in all our youth knows little of the history of the church.

Recently I had the pleasure of taking tea in the home of the widow of a Methodist minister, who, when he lived, had the charge of a large church in an eastern city. She poured tea from one of the most interesting pots I have seen. It was a replica of the original pot from which John Wesley served tea to his helpers before they started out in the early morning on evangelistic work. The pot and its copies were made in the famous Wedgwood potteries. For a border on the tea pot the figure of the blue calico dress of Wedgwood's daughter, who became Mrs. Chas. Darwin, was used

for the design. Patriotically, Mrs. Wedgwood showed on the pot the shamrock of Ireland, the thistle of Scotland and the rose of England. But the most interesting part of the decoration is on one side, the grace Wesley and his helpers sang before meals, and on the other side, the grace to sing after meat. I can not tell you what a thrill it gave me to drink tea from that pot. I would like very much to own a Wesley tea pot. I would like much more to have a tea pot that would bear a Christopher Sower hymn. As it is, I prize a tea tray I have that was used in an Annual Conference.

When I was a little girl the great men of our church came to our house and I often heard them discuss the great men who had gone before, or prominent men who were their contemporaries. I used to wonder about these men, who they were and why they were so much admired. Fortunately this information is now available for all who care for it. Some of our far-sighted Brethren have assembled biographies of our great men or written memoirs of them. I wish that some one who has access to the sources would write these stories in a form to appeal to children so that the knowledge they contain would breed respect for the church. If it works in the public schools, why not in the church school? Why not have classes to give our children information in regard to the ideals of the church, and the character and achievements of its leaders?

We do not erect statues for our great men, but I feel that they deserve them quite as much as other prominent men. I think that the various buildings of our colleges, the rooms and halls should be named after distinguished Brethren, who have faithfully served Christ and the church. One of the most beautiful monuments is the memorial fund for some benevolence. It is satisfactory and causes the life that has gone to continue to bless the world. La Verne College has paid such a tribute to Bro. Jesse B. Emmert. It is to be hoped that the students who are benefited will know something of what Bro. Emmert meant to the world.

It is amazing to discover how ignorant many people are of what they see daily. How many people pass the statue of some notable day after day, year in and year out without bothering to ask why he was so honored? The student enters college and joins some organization having a high sounding name and cares not a fig for the significance of it. I belonged to a literary society in a state university. None of my colleagues knew or cared about the meaning of our high sounding title. Likewise the students of the small denominational school I attended had no idea of the intent of the fine names of its societies. If such names are to be of value, the students should know why. And if any man has been important enough to have been given a memorial, everyone, from generation to generation should know the reason.

Every school child knows why people honor Lincoln and Washington. Hundreds of young people have tried to live more nobly because of the examples set by these two. America would be much the poorer if we did not know the stories of the sacrifices and struggles of the first settlers and the achievements of our national heroes. It is not the rocks, hills, rivers or resources that have made our nation. Other countries have these. What makes our nation unique are the ideals of the people. If we wish to preserve the special characteristics of our church it is well to profit from the experience of the nation and use the same sort of propaganda for the same purpose. Let us know the great stories of the church; let us make memorials to honor the men who have served well, and let us keep alive the deeds and ideals commemorated by the memorials.

*Long Beach, Calif.*

## Shall We Commit Suicide?

BY BOYD S. WEAVER

An Address Delivered at the District Meeting of Western Colorado

MILLIONS of young men leaving home and fireside! Misery and death in cold, slimy trenches! Long, torturing marches! Stumbling progress over shell holes and hills! Fragile men against flying walls of lead, steel and gas! A mere boy plunges a bayonet into the heart of another boy. The first may go home to receive a cross of honor; the other's mother is given a gold star in payment for a son. Millions of such as these! That was the war on the battlefield. Let us not forget.

The decrees of government requiring peaceful, law-abiding young men to go out and commit murder! Mothers, wives, sisters knitting socks that soldiers might be kept warm! Nations living on scant rations that soldiers might be fed! Farmers and laborers lending their hard-earned savings for the purchase of instruments of death! Newspapers, educators, even ministers of the gospel decrying the real and imaginary wickedness of the enemy that the will to murder might be strengthened! Public enmity and imprisonment for all who dared speak a word against the wholesale murder! Fortunes amassed by a few from the misery and death of millions! That was the war at home.

Then the end, Nov. 11, 1918! A treaty of inhumanity and humiliation dictated by the victors and written, as it were, in the blood of the vanquished! The war was over—the future, full of hopes, was ours. But what vain hopes! The price of folly must be paid. Every nation loaded with debts—not just millions, but billions! Two hundred dollars for every man, woman and child in these United States of America! Fifty dollars for every human being throughout the whole world! These debts forgotten for a time, optimism ruled. Extravagance ran riot. Industry worked overtime to keep up with an apparently unlimited demand. Ten years



of prosperity, but greater discontent! Not the promised era of safety for democracy and of universal plenty, but a ten-year orgy of wild spending, unfettered corruption, of forgetfulness of God and right in the midst of stupendous material progress! Then the bursting of the bubble! We call it depression.

It is more than fourteen years since that treaty of blood was written, but what is the picture now? Every nation crushed with debts! Millions denied the right to earn their daily bread! Starvation in the midst of abundance! Industry, commerce, finance in distress! Revolutionary resentment and uprising against all powers that rule! Universal distrust of one man for another! Nationalism rampant in every nation! International hatreds incited by the cupidity of commercial interests! Vast navies bristling with armament and ready for immediate action! Armed men, trained in the technique of war, restive under inactivity! Actual conflict in Asia, seething with misery and discontent! A nation, irked by the failure of its five-year plan of world supremacy, now threatening to strike its neighbors! A haughty dictator in southern Europe only plotting to conquer the world by war! The Versailles treaty, violated for fourteen years by its authors, now repudiated and scrapped by its victims! Americans crying for increased preparedness for war and the protection of sovereignty! Representatives of the nations at Geneva failing to take away the world's guns! That is the fruit of the last war and the seed of the next.

Can that seed fail to grow? Only the present poverty of the world prevents its growth, as ice keeps seeds dormant. But the ice will melt, the plant will come forth and bear fruit. What do we see for the future? Ships in the air moving silently and rapidly, skillfully piloted. But there are no men in the ships. That skillful guidance comes from afar. A ship moves over a city, then away. We look at the city. What is this? The wheels of the mills are quiet in the fever of war. Automobiles and trains are at a standstill. We look more closely. Horror of horrors! A city of dead men, dead women, dead children—killed by that living machine of the air! No longer will children laugh in its homes, no longer will men earn their bread in its factories, no longer will problems of state be solved in its halls, no longer will knowledge be disseminated from its schools. These things are ended. We visit another city and another. All are the same. A world in the failure of living has committed suicide. This is the next war and its price.

Alas! Is there no hope at all? Must man's very progress be his undoing? Or can it be that we have read the future amiss? What else is this we see in the present? A cry for peace heard round the world! Two hundred million petitions for peace at Geneva! A World Court for the settlement of international dis-

putes! A few pacifists among the delegates to the world disarmament conference! A growing consciousness among intelligent, informed people that war is destructive, unnecessary murder. A world-wide organized movement among young men and women, not radicals, not cowards, not the ignorant or unknown of the world, but the bravest, the most intelligent, the most thoughtful, those who will be leaders of the future, patriots who know that it is more patriotic to live for their country than to die for it, young men pledged never to take up arms against their fellow-men and thus become or make human gun fodder, women pledged never to lend their mighty influence and personal efforts to the unholy pursuit of war, ministers of the gospel who will always preach peace, farmers whose wheat will be burned rather than become food for murdering armies, business men and manufacturers who will never allow their business and factories to become the tools of war! We see taxpayers protesting the fact that seventy per cent of their federal tax burden goes for wars, past, present and future—350 million dollars to the army, 350 million dollars to the navy, and only 350 thousand dollars to the world disarmament conference in 1932! We see homes and schools in which are extolled not the glories of war but those of peace, schools in which the problems of international goodwill are studied, churches in which prayers go up to Almighty God for the peace of the world and in which positive action toward world peace and brotherhood is planned and practiced.

Today we are planting the seeds of the future. Choose now whether you will plant death and die at your own hands or whether you will plant life and live.

*Grand Junction, Colo.*

## By-Products

BY JOHN E. STONER

A BOY wanted to win races. He practiced every day, but he smoked and drank, and stayed up late. The result was other runners beat him every time, and he wondered why he couldn't win.

The nations all want peace, but they refuse to join in helping to build and use the machinery for the settlement of disputes; they build tariff walls and make outlandish demands about war debts which result in throwing production out of balance and men out of work. Thus populations become desperate and war looms, not because anybody wants war, but because every one insists on the right to do anything he desires regardless of whether it starves his neighbors or ends in a blood bath for himself.

It is clear to those who are making such effective efforts at getting us back on the road to prosperity that it may all be in vain unless the war debts can be readjusted. The rumor is that President Roosevelt, despite his phenomenal power and popularity, dare not ask

Congress for authority to revise the war debts. He may not dare even to press for power to revise the tariffs. If these things could be done, it looks as if the battle against the depression would be won and the war pressure relieved. But the temper of the American people seems to be distinctly against reducing war debts, and hesitant about tariffs. As ever, the greatest obstacle to peace is the failure to see the indirect results of financial and economic policies. There is more to keeping peace than preventing a gun from going off. Do we not need to follow policies which make guns unnecessary?

*Ft. Wayne, Ind.*

## Church or Sunday School? Which Shall It Be?

BY VIRGINIA R. SHEPLEY

This was the basis of an interesting discussion led by Dan West when the leaders of our Cumberland Valley young people gathered for a conference in Hagerstown on April 19, 20 and 21.

SHALL we boost Sunday-school or church services? Why do so many young people of today fail to attend both services? Maybe it is because we get tired of hearing sermons. The sermon may not be a good one. But then, what is a good sermon?

First, it must hold the interest of the listener and keep him awake. It must meet the needs of the listeners so that when they leave the services they will have that satisfied feeling. They must be spiritually filled. The message should provoke our thoughts and inspire us to go out and do as we have learned. It should motivate us so that we shall live a better life. The sermon not merely gives us information but inspiration as well.

Let the pastor organize his sermon and have the main points so outlined that we can not fail to see them clearly. Word it so our enthusiasm will be aroused.

The sermons might be good, but still young people will not come. Could it be the pastor? Let him do a bit of introspection. Maybe the sermons are so long that they become monotonous. Can't they be brief and to the point and yet worth while? Could the minister be drawing too much attention to himself? Maybe he is not tidy in appearance. His position might be slouchy. Maybe his voice is high and too shrill for the comfort of the audience. Does he speak loudly enough? Then, too, people expect their pastor to be sincere—they expect him to do and not only talk.

There are many things the pastor might do. But do we not expect too much of our pastors? How often does he accommodate you? How often have you helped him? Are you always willing to accommodate? Have you ever suggested a subject for a sermon? One that would meet your needs certainly will meet some other person's needs. Selecting a subject suited to such a varied group is certainly a hard task. Let us do all we can by accepting the privilege of entering our pastor's

"open door" and conferring with him on subjects.

Sermons in themselves become tiresome. Can we not vary the schedule without losing our interest or attitude? Let us have just worship services occasionally in which others, especially young people, shall participate.

Young people, let us attend church and influence others. Need we be stumblingblocks? Let us be doers, not just hearers of the word! Is there not a great possibility of our attendance helping others? The habit must be instilled in youth.

Does not the average preacher give us as good a sermon as the teacher does a lesson? We must agree that he does. Only in Sunday-school we have more incentives and the members have organized their efforts to get new members. Sunday-school is less formal and we feel free to discuss problems that arise. We know what we are doing. Often our pastors do not speak in terms familiar to our young people. The youth's vocabulary is different. How then can the pastor touch young people who do not understand?

Let us both, the pastor and his people, take inventory of the things we have been doing and decide for the best. Is either necessarily at fault? We need both information and inspiration. What shall we do—go to Sunday-school or church, or go to both?

*Myersville, Md.*

## Church Attendance

BY WM. E. THOMPSON

If the attendance at your church services is not satisfactory there are two important factors that should receive careful attention. These are the pastor and the congregation. We feel that since the pastor is the leader, he should give very careful thought to this question, for the fault no doubt lies with him rather than the congregation. The pastor should ask himself such questions as these: Do my services help folks to find Christ? Do folks find a spirit of worship in my services? If I were a layman in my church could I enjoy such services as I am giving? Am I holding the young people or do they leave me when I get up to preach? Have I taught my people to feel the responsibility of attending church services?

The discontinuance of the Sunday evening service is surely depriving congregations, and especially young people, of needed help and encouragement. The Sunday evening service offers the greatest opportunity for reaching and helping young people in their Christian service of any avenue through which we work in a public way. Give your young people a Sunday evening service in which they can help, one in which they will feel responsibility, and they will fill your church. The young people like to work and they like to share responsibility. The pastor should have something to say in directing the Sunday evening service, but should



keep himself in the background when the service is rendered. My teachers in school told me that a good sermon need not be long, and a poor sermon should always be short. A pastor should always remember that it is not always the long sermons that count for the most, and the second thing to remember is to use all the talent in your church.

*Dixon, Ill.*

## Experiments in Coöperation

BY E. H. EBV

CHRISTIAN love seeks the welfare of its object. Brotherhood involves common ideals and purposes and coöperation in their realization. Coöperation develops freedom. We are in economic bondage. Our intellectual, cultural and spiritual life depends largely on our financial condition. The only way to gain economic freedom is by way of coöperation—on a smaller or a larger scale.

A father and his sons are working a coöperative enterprise. They are farmers, and are raising a product which requires special care, a lot of work and much time to market. The oldest son does the field work while the father and younger son do the marketing. They are succeeding. The family is the basic coöperative unit. Why should this unit be broken up by its members going off at a certain age into purely individualistic enterprises? Individuality can be developed as well or better in a coöperative community as in a competitive social order. Individualism, which is the basis of the competitive system, destroys individuality, which is the product of Christianity and is developed best in a coöperative community.

A young pastor has in his church a number of unemployed folks. There is no hope of their getting back into the industries from which they were thrust. The pastor is making his own way on a small truck farm. He has conceived the idea of renting enough land to provide employment for these idle members, thus enabling them to provide themselves with food and perhaps with other necessities. They can raise all they eat—vegetables, fruit, poultry and eggs, milk, butter, meat. They are within reach of several cities where they can dispose of their produce direct to consumers, thus insuring a regular market at a price which will favor themselves as well as the customers. Intelligent management is the chief requisite in such an undertaking, for many folks know nothing about farming, trucking or gardening. Such would fail if they should try to do such work on their own initiative, but being willing to learn and to work under direction they will be able to produce more than enough for themselves. The sale of surplus will enable them to buy clothing and other things they can not produce. Given a mind to coöperate and efficient leadership, a church group can build up its

economic as well as its spiritual well-being. Here lies the only hope for economic freedom. Here lies the church's opportunity to show itself helpful in every phase of life.

In several localities I have found the membership coöperating in raising a crop on a farm, the proceeds of which were to go toward the expenses of the church—pastor's salary, etc. A fine spirit is developed in a community by such a coöperative project. The noon-day picnic provided by the women is the climax of good fellowship, as all sit down together—the men from the fields and the women from homes. A maximum of results is obtained from a minimum of effort by this form of coöperation. In one church the members came together to husk the corn for the two farmer preachers in the congregation. A day's work by each member meant many days' work for the preacher, and leisure time to prepare better sermons for the entire community.

In some churches a farm is rented for the benefit of the pastor. The members help him put out the crop, cultivate it and harvest it. Their labor counts for the material sustenance of their pastor. The story is told of a church that thought it couldn't keep its pastor any longer on account of finance. He said to them: "There are but few things we need: food, clothing, shelter, some books and friends. You have plenty of food you can share with us. Our clothes will last a while longer, and we can make our books do for a while yet. You have the parsonage in which you can let us live, and you can supply the friends, so why should we not stay on and serve you?"

*Chicago, Ill.*

## The Chief End of Man

BY M. E. CLINGENPEEL

"WHAT is the chief end of man?" This is the first question in the Shorter Catechism. It is answered: "To glorify God, and enjoy him forever." Paul insists that whether you eat or drink, work or play, spend leisure time or engage in your regular occupation, or whatsoever you do, that it all be done to the glory of God.

Life is sometimes wrongly thought of as somewhat like a department store. Religion thus becomes a separate department of life along with other departments, such as the social, recreational, political and occupational life, each of which is more or less independent of and unrelated to the others. But life is a unit and true religion is not confined to any one section; it affects the whole of life; it permeates, transforms, and purifies every phase of life.

The religion of Jesus did not consist merely of the observance of religious forms. A formal worship of the Lord on Sunday provides no license for serving the devil during the week. Honoring God by bringing tithes

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## PASTOR AND PEOPLE

### Christian Baptism

BY WALTER S. COFFMAN

CHRISTIAN baptism is a symbol. A man said to me one day, "Baptism, after all, is only a symbol." That word, only, should not be used in connection with the word, symbol. It makes it seem unimportant. If language is unimportant, then symbols are unimportant; for language is only a symbol. Yet, without language of some sort there would be no transmission of thought. Baptism is as important a symbol, for it is the expression of the type of life that the individual proposes to live.

It is our purpose in this article to explain the type of life that is expressed when a person is baptized by trine immersion. Baptism is primarily a washing. If that were all sprinkling would be an admirable symbol to express that willingness to have one's sins washed away. God cleanses the earth by sprinkling. But baptism is more than just a willingness to be cleansed. It is also an expression of one's willingness to have one's sins washed away through the process by which forgiveness of sins was brought about, and that was through the crucifixion, burial and resurrection of Christ; and baptism by immersion is an expression of all these.

The forward position in baptism is one of the most expressive parts of the whole process; for it is the attitude of Christ in crucifixion—he bowed his head. And when one bows his head in baptism it is the symbol of the crucifixion. It is the symbol expressing the applicant's willingness to sacrifice self, to take up one's own cross, to accept a responsibility, to give up certain things, things that cost. If the applicant has not this in mind and merely wishes to have sins forgiven without any responsibility on his own part, his attitude would be better expressed by backward position in baptism. We know people in the Church of the Brethren whose attitude toward life would be better expressed if they were baptized by sprinkling, which symbolizes nothing of self-sacrifice inherently.

Baptism is also a burial of the old life, and by the same token it is a resurrection to a new life. If it were possible to have a resurrection to new life without the burial of the old, it would symbolize better the attitude of some who come into the church. They want all the benefits of Christ without giving up the old life. We have known those who came to the church in whose lives it seemed were retained all the faults of the old life. If there were no burial in baptism, the symbol would represent such attitudes toward Christ better.

But why trine rather than single immersion? Waiving the meaning of the Greek words so often brought

into controversy in the matter of baptism, let us proceed along this line of reasoning. Although God existed from time immemorial as Creator, it was only when he came to us in the form of Jesus Christ that people were able to see clearly what he was driving at. Then when Jesus departed he told us that he would send us the Comforter. Now, just which of those three forms of the Godhead should we wish to have left out of our lives? Consider this crude analogy: Water exists in three forms, liquid, solid, gaseous; and all three forms are expressed by the formula  $H_2O$ . All are natural forms. But when we want a drink or a bath we use only the liquid form; when we want to preserve our fruit from the heat we use the solid form; but when we want power to move our locomotives across the continent, we use the gaseous form. It would be a calamity to the world if we dispensed with either of these three forms of water. In all three of these relationships water is indispensable. Now God is God, whether as Father, or as Son or as Holy Spirit; but he does have these three relationships to mankind of Father, Savior and Comforter. And trine immersion is the symbol whereby the applicant expresses his determination or his desire to have God in his life in all these relationships. Perhaps we have known people in the church whose attitude toward life does not take in all three relationships, in which case a baptism leaving out one or more of these immersions would better express their attitude toward life.

One other phase yet should be mentioned, the laying on of hands. There is enough said in the New Testament to show that at some time the laying on of hands was administered to those who were baptized. This is to symbolize the coming of the Holy Spirit into that life to guide and direct.

We are not saying that trine immersion is the only means through which one may symbolize his intention to become a Christian. But we do insist that this method expresses more than any other method that we know of. It is the expression of the whole gospel of Christ in symbol, the whole plan of salvation, and the applicant's willingness to be saved through the medium of Christ, his life, crucifixion, death, burial and resurrection.

*Yakima, Wash.*

### The Task of the Future

BY ROY P. HYLTON

Excerpts from a paper read at the District Ministerium of Southern California.

THE times in which we are now living are strikingly propitious for the accomplishment of far-reaching achievements. The stress of the times has taught some very valuable lessons. The world is at the point of new beginnings. The past with its grief, its failures, and its



misappropriation of the good and the true, we like to hope, is behind us. The present is too new and startling for sane judgment. But the future with its tasks and its problems we may attempt to visualize and evaluate.

As one seriously contemplates the gravity of contemporary events and issues, one is amazed at the appalling weakness of men in office. It is a serious blow to our confidence in men that in these crucial times there are those intrusted with the leadership of the nation and of society who are prompted by selfish motives. Certainly these times furnish a study in contrast of statesmanship with demagogism. It is a thought repulsive to the finer human instincts, if not even nauseating to the properly balanced nature, to think of men who in the face of impending disaster would seek to increase their material gains by the spoils of national calamity.

But on the other hand, there is satisfaction in the happy realization that there are those who are willing to bear the burden and toil of the conflict, uncomplainingly and with vision clear and hopes fixed high against that distant day when mankind shall become intellectually rational and spiritually sane. There is inspiration for courage today, as there was in the time of the old panic stricken prophet, when the voice of God confirms our wavering faith with the assurance that there still are those faithful ones who have not bowed to Baal.

The burden of responsibility rests heavily upon the shoulders of the minister. If he is to meet this responsibility and accept the challenge of the task he must achieve the qualifications of Christian statesmanship.

For a long time it has been deemed beneath the dignity and the divine calling of the servant of God to assume anything more than a pained disgust for the sins and crimes of public life. At the most the daring minister should do no more than denounce the sins of men in high places. But to take a militant attitude toward the problems of the regeneration of society was to slight his calling and perhaps to contaminate his ecclesiastical person. This new task demands a changed attitude. It requires the reckless courage of a Nathan to beard the lion in his den and properly place the responsibility for sin and wrong-doing and demand restitution. The new task calls for the daring statesmanship of prophets of the type of Isaiah to challenge the right of rulers and men in responsible office to betray the trust of the people for gain or for glory. Christianity has no excuse for being on the defensive. It has an offensive campaign to wage against bad politics; against false philosophy, against erroneous theology and against the flagrant sins of the exploiter who would sell his constituency for personal advancement.

We have scarcely entered the field of coöperative effort among religious groups having the same fundamental articles of faith and of purpose. The future is

yet to witness the potency of a united front with the only line of demarkation being that which distinguishes the faithful from the unfaithful.

Herein lies the opportunity and the responsibility of the minister of the future to lead in the great movement for concerted action and mass aggression. The great prophets of the past have been men whose vision has taken in at once both the goodness of God and the needs of mankind. Whoever heard of an Isaiah differentiating between life and religion? What truer vision could a prophet have than to declare, as did Micah, in his attestation to the highest good as being justice and kindness through fellowship with the Divine? Every great statesman in the province of God, with that magnanimous spirit of devotion, has been tolerant of the good in others and intolerant only of the evil.

I do not wish to seem to be dealing in vague generalities. My contention is that this new task is infinitely more complex than has been the task of the ministry at any time in the past. But wherein is the difference?

The first contrasting difference to which I wish to call attention is that which has to do with the changed point of view of the average man and woman of today. The most of us need only to remember the days of our youth, or at the greatest extreme, our childhood, to call to mind a society vastly different from that of which we form a part today. Contact with the world at large was very remote and impersonal. The common point of view was that of the provincialist. Many of us were rural residents, living on a farm which furnished an occupation and, incidentally perhaps, a livelihood. Outside contact with people was rare and infrequent. The weekly newspaper and the monthly magazine furnished food for thought and mental diversion. The telephone was an innovation. The religious service on Sunday was a delight to both young and old alike, regardless of its nature, since it furnished contacts and delightful associations. Public education in advance of the grammar school was the privilege of the privileged few. The automobile was an experiment and a passing fad for the well-to-do. It served to frighten our horses as well as ourselves. The industrial giant of today was a babe in arms if indeed it had been born. The radio was only the dream child in the fertile imagination of a few fanciful thinkers. Daily newspapers, stock reports, and home entertainment a la radio were topics for wild speculation. There was no great problem of leisure time, of the movies, or of urban incroachment upon the quiet serenity of the country home.

In our fathers' youth the little church was a sacred sanctuary to which we loved to go no matter who did the preaching. Any God-fearing man who had a reading knowledge of the Bible, and could quote favorite texts in a versatile manner could command respectful attention of the spiritually hungry. An education, so

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## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### The "Bethel Band" in China

BY V. GRACE CLAPPER

WITH all that we hear about political upheavals, wars and rumors of wars, communistic raids and banditry in China today, perhaps the world in general is only dimly aware of the fact that a great spiritual revival is now in progress, sweeping the borders, and penetrating even the farthest corners of this vast empire. A consecrated group of workers called the *Bethel Band*, under the direction of the Holy Spirit, is largely responsible for the ushering in of this new era. While America is commenting upon, criticizing and approving or disapproving the activities of the Oxford Movement, China in a similar manner is reacting to the work of the Bethel Group. Any cause however worthy, and any character however righteous, is not exempt from the darts of criticism, and so this group of workers becomes a target for the evil one, and even for religious societies less consecrated and less evangelistic.

The leader of this band, Dr. John Sung (Sung Hsiang Chieh), a returned student from America, was negatively inspired to start this great work while attending one of America's popular theological seminaries. His father was a very successful evangelist, and he himself had great faith in God when he entered the seminary. When he discovered that some of his teachers seemed inclined to set at naught certain portions of the Scriptures, he was "tossed on troubled waters," and doubt was his master for a time; but the prayers of his faithful father carried him through this critical period. He desired to leave the school, at least temporarily, and go out and preach, so with his Bible under his arm, he left the premises. He went back later and found the door of the seminary closed against him. This seemed very strange, and while pondering the matter some one appeared at the door, told him that he was ill, and that they were going to take him to the hospital immediately. Like a prisoner with his captors, he followed them, and soon found himself within the walls of an insane asylum. His Bible was taken from him, but later handed back to him, since it didn't seem fitting that a theological seminary should take a Bible from one of her students. He remained in this institution one

hundred and ninety-three days, praying and studying his Bible. During this time he made one attempt to escape, but was caught, brought back, and placed in a ward with those who were violently insane, where he felt he surely *would* go insane if kept there any length of time. A psychiatrist was called in to examine him, who pronounced him perfectly sane, simply enthusiastically religious. On the morning of the last day of his imprisonment he heard the voice of God telling him distinctly that on that day he was to be delivered, and through the influence of a European friend he was released from the asylum on that selfsame day. Shortly after this the Lord told him to return to his native land to preach the gospel to his own people. He was not "disobedient to the heavenly vision," and today this modern Paul is shaking the foundations of many cities with his powerful preaching—a "chosen vessel" set apart by God to preach the gospel to the Chinese people!

Upon his return to China this young man cast his lot with the Bethel Mission at Shanghai, and gathered around him a group of consecrated workers who pledged their lives and their loyalty to the work of saving the lost in China. The other members of the group are Pastor Andrew Chi, also a Spirit-filled young man who preaches with great power, Mr. Nieh, a consecrated and vivacious song leader, and Mr. Lin, Dr. Sung's interpreter, who imitates his life of consecration as well as he interprets his speech. Dr. Sung is a southerner and must have an interpreter when preaching in the north. Their aim is to preach the gospel throughout the twenty-two provinces of China in three years, aided by smaller evangelistic bands which they organize and dedicate to the Lord's work at every stopping place. They remain a week at each place, conducting four services daily—one for church leaders only, and in addition to these, do personal work between the sessions. Their only resting time is the time spent in traveling from the place of one appointment to the next, and they travel third class which is not "cabin de luxe" by any means. Even with this strenuous program, Dr. Sung takes time to tell his ricksha coolie about the Christ who died, while traveling leisurely along country roads. Neither is this group averse to lugging their own baggage which is most unusual among the educated in China.

Being learned men, the sermons of Dr. Sung and Pastor Chi, in addition to being richly spiritual, are logical, psychological, and pedagogical, and the simplicity of their language combined with a variety of concrete illustrations, makes them easily understood by the most illiterate. We can readily see the necessity of this when we realize that a large part of their audience in many places is illiterate. The services continue from two to two and one-half hours, but nowhere does the in-



terest lag, nor does anyone go to sleep. Even the sermon is interspersed throughout with an appropriate chorus, which gives the preacher an opportunity to take a drink of water, and wipe the perspiration from his face and brow. The Chinese people are born actors, and therefore these two preachers have a unique and characteristic way of impersonating the Bible characters used in their sermons. It is at this point that they sometimes come under the fire of criticism, but when we remember that they are Chinese, and that they are preaching to the Chinese and not to foreigners, and when we see how capable they are of winning them, and how they can move whole audiences, we must rejoice with them even though some things are done differently.

At the opening of each service there are a few minutes of united prayer, at which time the whole audience is supposed to pray audibly for a blessing upon the meeting; and again at the close, another short season of prayer, when the whole congregation kneels, confessing sins and praying audibly for forgiveness. At this time there may be several loud "Hallelujahs" which may grate a bit on the ears of westerners who have not been trained to such habits of worship. Nevertheless it is a most inspiring sight from the gallery, to see a whole congregation kneeling and calling upon the Lord with one voice. This part of the service is conducted in a most dignified manner, and kept in good control. There is no speaking in "tongues" or other symptoms of mere emotionalism. These men also pray for the sick, anointing them with oil, but the people are instructed to bring to them only the ills that the doctor can not cure.

Now what are the criticisms of this group and their work? "Platform antics," "Too much of a tendency to descend quickly from the sublime to the ridiculous" and vice versa. "Too noisy"—"All emotionalism." Are we justified in thus criticising when we remember that this is China, and these leaders are Spirit-filled men, a fact which nearly every one will admit? Doubtless much of the "stirring" in such an audience is simply emotional, but we are sure that a large part of it is much deeper. What then? Shall we reject the true because of the false that is connected with it? Shall we pull up the tares and destroy the wheat? God forbid! What is mere emotionalism will, of itself, come to naught, so let us not criticize the good that's being done "Lest haply we be found fighting against God" (Acts 5: 39). When the music of Christian hymns is wafted on the air from morn till night, when stolen articles and money are returned to the owners, and old grudges forgotten; when students and servants and workmen, old and young, go to bed and get up singing, because they have learned to "know him whom to know aright is life eternal," shall we not praise the Lord?

*Show Yang, Shansi, China.*

## Attention, Women's Mission Groups

BY NORA M. RHODES

At this season Women's Missionary Societies and other groups studying missions will soon be planning their programs for 1933-34. Many who this past year have used *Lady Fourth Daughter of China* report splendid interest in their meetings and appreciation of the outline helps.

The program for the coming year will be a bit different from the ones we have had in the past and we hope you will like the change. The following is the line-up until January: September—*The Use of the Mite Box*. October—*Our Girls' Mission Schools*. November—*Home Missions*. December—*Christmas at Our Mission Stations*. It will be advantageous to use each program in the month for which it is designated. Each of the above programs will be complete, including the worship for an hour's meeting. They will be ready one month in advance of the month in which they are to be used. A brief outline will also appear in the MESSENGER. The first program, *The Use of the Mite Box*, is now ready for distribution. Do not fail to use this program in your group. To cover part of the expense there will be a small charge of 5c for each mimeographed program. The textbook prepared for the women is *Eastern Women Today and Tomorrow* by Ruth F. Woodsmall. It is a study of the changes taking place in the life of the women of the East. The book presents a stirring challenge. The price of the book is 50c in the paper cover. *Outlines* as an aid in using the book will be ready by September. A charge of 10c will be made. It is suggested that this book be taken up in January after the other four programs have been used. Order all material from Women's Department, General Mission Board, Elgin, Ill.

*Dallas Center, Iowa.*

## News From the Field

CHINA

Ping Ting

Anna Crumpacker

### Help Coming

We do rejoice over the prospect of Dr. and Mrs. Parker's coming in the autumn as well as the return of Laura Shock. Truly the harvest is great and the laborers so few.

### Special Days

This has been such a busy month. Children's Day was observed in a very appropriate way at the church. An offering of \$50.00 Mex. was lifted for the work of religious education among the children of China.

Mother's Day was observed the first Sunday in May. There was a consecration service for eight babies who were born into Christian homes during the last year. A flower was presented to each of these mothers. One father in the group was particularly happy as he already had five daughters and this year a son was born into the home. After the consecration of the babies and the prayer for the parents a splendid program on motherhood was rendered.

### The Bethel Band

May 8, the Bethel Band came to us and remained a week. This band consists of four Chinese men. Three public services were held each day; each service was two hours long. There was also a morning prayer service. Many of the country evangelists and lay workers were present, also delegates from Liao and Show Yang, beside the local Christians and inquirers and the school children. This band has been much used of God in many places in helping church members to confession of sin and in helping evangelists to be more earnest and successful in direct evangelistic work. We were very happy because of the confessions of two of our former Christian school boys who had gone with the communistic movement and had become anti-Christian, but at this time most whole-heartedly, rededicated their lives to Christ. Many other earnest confessions were made.

### Forty-six Baptized

May 22, at a very impressive service, at which Bro. Yin officiated, forty-six precious souls were buried with Christ in baptism. All these had had previous teaching so there were only two days of special teaching at this time. Others are still receiving instruction.

### Tent in the Field

The tent is out in the field again. Because of opposition on the part of the village elder, few people came at the first place where meetings were held. There is better attendance where the tent is now working. Three lay evangelists are with the tent.

### Effects of War

Very unexpectedly to us, the American consul felt it necessary for the children, who were in school at Tung Chou, to be sent to their homes. Thus the school was closed three weeks early. We were glad to have the Liao children stop with us on their way home. Today's paper states there are 10,000 refugees in the school compound at Tung Chou. These refugees have fled before the Japanese troops.

### Coal Mines to Open

For many years we have longed to see the local deposits of coal and iron developed. Through the influence of the North China Christian Rural Service Union, Mr. Rockefeller was persuaded to provide funds for an experiment at Soa Fang, an out-station five miles from Ping Ting. A metalogist has arrived from England and a chemist from Yen Ching University near Peiping. They are hoping to teach the local people how to make steel and how to improve the quality of their foundry iron. At present, Tientsin imports much of her iron from India, though these fine extensive iron deposits are only five hundred miles away. Should this experiment prove successful, it will be a great help economically to this region.

### Luan Liu and Hui Li

H. C. Yin

### Two Villages

These two places have a small number of members and we hope may become churches in the future.

Luan Liu is about six miles northeast of Ping Ting Chow. The village has about 800 people. It is surrounded with villages from one to three miles distant that look on this place as a center. The church thinks of it as a parish. However, the parish covers a much larger territory at present. This larger parish may be divided into several smaller parishes as the membership grows. Luan Liu is on the railroad and makes travel east and west easy. Many of the folks of Luan Liu have their places of business in other places and are gone from the village about ten months out of the year.

### Work at Luan Liu

The church in this place has had work for about fifteen years. There are about sixty members in the village and near-by villages. Of these nearly all of the heads of families are among the folks who go out to earn their living. This leaves the women and children to carry on at home. One can easily see that under such conditions the church work is difficult.

For several years the church has had a Bible class in the village at the New Year's time when many of the members are at home for a visit. A love feast is also held and the meetings seem to tie the members together even though they are separated much of the time during the year.

In the latter half of 1932 the lay leader who works in this area was away for some Bible study and no one was sent to fill his place. Naturally the interest lagged and the members are anxious for the lay leader to get back on the job.

### At Hui Li

The other place, Hui Li village, is really in this Luan Liu larger parish, but is about ten miles from Luan Liu. It is sixteen miles from Ping Ting. This village has about 600 people in it. It has also many neighboring villages not far away. The evangelist from Luan Liu is expected to visit this place as often as possible to encourage the members there. There are about thirty members in this and near-by villages. In February of this year Pastor Yin and Miss Schaeffer held a Bible class for these folks followed by a love feast. Sixteen folks attended, and since this was the first of these kinds of meetings for the place the people, especially the members, were glad for it. They seemed to especially enjoy the love feast.

There are several inquirers in the village and neighboring villages. We all hope that during the year we can add several members by baptism. The members are already talking of another Bible class and love feast.



*You have heard of people who wanted to get their pictures in the papers. Well, in China there is another side to the matter. Here is what Sister Clapper writes on the back of the print from which this picture was made: "A Hsia Chow woman who was snapped unawares was ill three days when she found out what had been done. She sent a friend to plead with us to give her that picture lest her soul leave her body. Of course, we couldn't give her the picture, but she is still alive."*



## KINGDOM GLEANINGS

### Calendar for Sunday, July 9

**Sunday-school Lesson**, Caleb.—Joshua 14: 6-14.

**Christian Workers' Meeting**, Things to Find in the Book of John.

#### B. Y. P. D. Programs:

Young People—Religion—Dunker.

Intermediate Girls—My Summer Reading.

Intermediate Boys—Self-Reliance and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Five** baptisms in the Kokomo church, Ind.

**Two** baptisms in the San Bernardino church, Calif.

**Six** baptisms in the Four Mile church, Ind.

**Fifteen** baptisms in the Glade Run church, Pa., Bro. E. A. Edwards of Clymer, Pa., evangelist.

**Two** baptisms in the Frederick church, Md.

**Four** baptisms in the Sugar Grove church, Shade Creek congregation, Pa., Bro. Graham, pastor-evangelist.

**One** baptism in the Libertyville church, Iowa.

**Three** baptisms in the Mt. Olivet church, Pa.

**Ten** baptisms in the Buffalo congregation, Pa., Bro. Greene Shively, pastor in charge.

**Fourteen** baptisms in the Newville church, Pa., Bro. N. S. Sellers of Lineboro, Md., evangelist.

**Two** baptisms in the Lena church, Ill.

**Two** baptisms in the Greenwood church, Mo.

**Seven** baptisms in the Michigan City church, Ind.

**Two** baptized in the Mt. Etna church, Iowa.

**Six** baptized in the Shady Grove church, W. Va., Bro. A. J. Beeghly of Westernport, Md., evangelist.

**Five** baptisms in the Richardson Park church, Wilmington, Del.

**Two** baptisms in the Claysburg church, Pa.

**Fifty-one** baptisms in the Robinson church, Pa., Bro. John H. Clawson, pastor-evangelist.

**Thirty** accessions to the Eel River church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

**Six** baptisms in the Belvedere church, Calif.

**One** baptism in the Quinter church, Kans.

**Four** conversions in the Crab Orchard church, W. Va., Brethren Eugene Kahle and F. A. Carter, evangelists.

**Six** baptized at Bethany, mission point of Antioch church, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist.

**Three** baptisms in the Naperville church, Ill., Bro. C. O. Showalter of Batavia, Ill., evangelist; three baptisms following the meeting.

**Three** received into the Welsh Run church, Pa., Bro. S. G. Bucher of Annville, Pa., evangelist; two baptisms at the beginning of the meetings.

**Two** baptized and one reclaimed in the Victor church, Kans., Bro. R. L. Wagoner of Burr Oak, Kans., evangelist; four baptized prior to the meeting.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Ralph E. Shober** of Connellsville, Pa., July 11 in the Bear Run church, Pa.

**Bro. S. Paul Daugherty** of Pleasant Dale, W. Va., July 30 in the Old Furnace church, W. Va.

**Bro. Harper Snively** of Carlisle, Pa., Aug. 20 at the Pleasant Valley church, Va. (Second Dist.).

**Brother and Sister B. M. Rollins** of Keyser, W. Va., July 24 to Aug. 6 in Pleasant Valley church, Tenn.

\* \* \* \*

### Personal Mention

**Bro. D. F. Schrock** of La Verne, Calif., Sister Shrock and their son, Bro. Earl Buck and wife and two daughters and a neighbor's daughter, these last of Franklin Grove, Ill., made up one party of visitors at the Publishing House last week.

**In a letter** to the General Mission Board an Illinois brother had this to say: "How members of the church can get along without The Gospel Messenger is a puzzle to me. They surely have not tasted of its richness or they would have it. It ought to be in every home."

**Bro. N. H. Miller** is pastor at Decatur where Editor Frantz had delightful fellowship last Sunday with the fine folks of several Southern Illinois churches in their "Annual Fourth of July Joint Meeting." La Place, Oakley, Centennial and Cerro Gordo gave valuable musical help in creating the right atmosphere.

**Prof. J. O. Winger** of Manchester College has been preaching these recent evenings at Lanark, Ill., and making day time contacts with prospective students in the surrounding territory. Bro. I. D. Leatherman is pastor of the Lanark church. These facts help to explain the simultaneous call of these two good men at the Messenger offices.

\* \* \* \*

### Miscellaneous Items

**In some way** we got the Quiet Hour topics for last week and this exchanged. But they are both good topics and we hope no one was seriously inconvenienced by our mistake.

**To the Churches of Middle Iowa:** Those having queries for the coming District Meeting or other material will please send the same to the undersigned not later than July 15.—Homer L. Messamer, District Clerk, Dallas Center, Iowa.

**The District Meeting** and associate gatherings for Southern Illinois will be held in the Oakley church near Cerro Gordo, Ill., Aug. 26-28. The elders will meet at 10 A. M., on Saturday, Aug. 26. At the same time the business meeting of the Women's Work will convene; 2 to 4:30, ministerial program and Women's Work session; 5 P. M., B. Y. P. D. vesper service; 7 P. M., Peace and Temperance. Sunday, Aug. 27, 9:30 A. M., Church School; 10:45, educational address; 2:00, B. Y. P. D. program; 7:00, Moderator's address; 8:00, Missionary Meeting. Monday, Aug. 28, 8 A. M., business session. All reports and programs and all business matters should be in the hands of the clerk by Aug. 1.—N. H. Miller, Clerk, 417 Stuart Ave., Decatur, Ill.

**In Christian Education** for June there is published a letter to Editor Robert L. Kelley from President James A. Blaisdell of the Claremont Colleges relative to the agreement between Claremont Colleges and La Verne College, from which we quote: "It seems to me that the arrangement should be of mutual advantage. It will obviously bring La Verne certain economies, accompanied at the same time with expanded facilities. On the other hand, I am convinced that there are very great values in La Verne College which will enrich our own fellowship. I am particularly pleased with the impression which you gained of the earnestness, steadiness, idealism, and devotion of the constituency of La Verne College; and I share with you a very high estimate of these values."

The Conference statistics found on this page should give our mathematicians the facts for some figuring. They might note how distance, the depression and other factors affect Conference attendance.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Snapshots From the Gospels**, by John R. Gunn. Fleming H. Revell Company. 171 pages. \$1.50.

The title is true to the contents and the manner of treatment. One hundred texts are briefly treated with a few helpful suggestions and sensible applications. Not a profound book, but such as appeals to the man who seeks to understand. Pastors will find here suggestive hints from those who have been up against life's problems. They will find that the Old Book has many suggestions which have been overlooked.

\* \* \* \*

### Conference Statistics

| District                                         | Membership | Churches | Delegates |
|--------------------------------------------------|------------|----------|-----------|
| Africa .....                                     |            |          | 1         |
| China .....                                      |            |          | 2         |
| California, Northern .....                       | 2,206      | 19       | 0         |
| California, S. & Ariz. ....                      | 3,359      | 18       | 3         |
| Canada, Western .....                            | 376        | 6        | 0         |
| Colorado, Eastern .....                          | 1,284      | 11       | 1         |
| Colorado, Western & Utah ..                      | 284        | 4        | 0         |
| Florida and Georgia .....                        | 561        | 10       | 4         |
| Idaho and W. Montana .....                       | 1,364      | 13       | 1         |
| Illinois, N. and Wisconsin ..                    | 4,443      | 27       | 8         |
| Illinois, Southern .....                         | 2,561      | 24       | 1         |
| Indiana, Middle .....                            | 5,538      | 37       | 10        |
| Indiana, Northern .....                          | 6,915      | 49       | 15        |
| Indiana, Southern .....                          | 3,114      | 28       | 3         |
| Iowa, Middle .....                               | 1,546      | 18       | 1         |
| Iowa, N., Minn. and S. Dak. ..                   | 2,329      | 20       | 1         |
| Iowa, Southern .....                             | 1,014      | 12       | 0         |
| Kansas, Northeastern .....                       | 1,906      | 23       | 0         |
| Kansas, Northwestern .....                       | 954        | 7        | 0         |
| Kansas, Southeastern .....                       | 912        | 11       | 2         |
| Kansas, Southwestern .....                       | 2,060      | 14       | 2         |
| Maryland, Eastern .....                          | 4,218      | 22       | 17        |
| Maryland, Middle .....                           | 3,167      | 11       | 5         |
| Maryland, Western .....                          | 1,000      | 9        | 2         |
| Michigan .....                                   | 2,267      | 29       | 0         |
| Missouri, Middle .....                           | 778        | 11       | 0         |
| Missouri, Northern .....                         | 1,194      | 10       | 0         |
| Missouri, S. and Arkansas ..                     | 614        | 13       | 0         |
| Nebraska .....                                   | 1,312      | 14       | 0         |
| North and South Carolina ..                      | 1,395      | 24       | 0         |
| North Dakota and E. Montana ..                   | 792        | 18       | 0         |
| Ohio, Northeastern .....                         | 4,924      | 34       | 14        |
| Ohio, Northwestern .....                         | 2,572      | 26       | 3         |
| Ohio, Southern .....                             | 9,640      | 51       | 19        |
| Oklahoma, Panhandle of Texas<br>and N. Mex. .... | 1,058      | 16       | 0         |
| Oregon .....                                     | 509        | 8        | 0         |
| Pennsylvania, Eastern .....                      | 8,955      | 39       | 55        |
| Pennsylvania, Middle .....                       | 9,670      | 41       | 34        |
| Pennsylvania, S. E., N. J. and<br>E. N. Y. ....  | 3,338      | 18       | 11        |
| Pennsylvania, Southern .....                     | 5,875      | 27       | 35        |
| Pennsylvania, Western .....                      | 11,343     | 56       | 21        |
| Tennessee .....                                  | 2,454      | 30       | 4         |
| Texas and Louisiana .....                        | 458        | 6        | 0         |
| Virginia, Eastern .....                          | 2,642      | 18       | 5         |
| Virginia, First .....                            | 5,128      | 28       | 9         |
| Virginia, Northern .....                         | 6,186      | 24       | 11        |
| Virginia, Second .....                           | 5,427      | 23       | 16        |
| Virginia, Southern .....                         | 4,833      | 28       | 2         |
| Washington .....                                 | 1,674      | 16       | 0         |
| West Virginia, First .....                       | 3,235      | 19       | 6         |
| West Virginia, Second .....                      | 530        | 11       | 1         |

### Conference Delegates 1897-1933

| Time and Place                  | Delegates | Time and Place                   | Delegates |
|---------------------------------|-----------|----------------------------------|-----------|
| 1897 Frederick, Md., .....      | 239       | 1916 Winona Lake, Ind., .....    | 536       |
| 1898 Naperville, Ill., .....    | 319       | 1917 Wichita, Kans., .....       | 435       |
| 1899 Roanoke, Va., .....        | 292       | 1918 Hershey, Pa., .....         | 452       |
| 1900 N. Manchester, Ind., ..... | 348       | 1919 Winona Lake, Ind., .....    | 580       |
| 1901 Lincoln, Nebr., .....      | 350       | 1920 Sedalia, Mo., .....         | 568       |
| 1902 Harrisburg, Pa., .....     | 363       | 1921 Hershey, Pa., .....         | 513       |
| 1903 Bellefontaine, Ohio, ..... | 371       | 1922 Winona Lake, Ind., .....    | 548       |
| 1904 Carthage, Mo., .....       | 350       | 1923 Calgary, Canada, .....      | 202       |
| 1905 Bristol, Tenn., .....      | 348       | 1924 Hershey, Pa., .....         | 473       |
| 1906 Springfield, Ill., .....   | 404       | 1925 Winona Lake, Ind., .....    | 566       |
| 1907 Los Angeles, Calif., ..... | 263       | 1926 Lincoln, Nebr., .....       | 392       |
| 1908 Des Moines, Iowa, .....    | 414       | 1927 Hershey, Pa., .....         | 490       |
| 1909 Harrisonburg, Va., .....   | 381       | 1928 La Verne, Calif., .....     | 323       |
| 1910 Winona Lake, Ind., .....   | 486       | 1929 North Manchester, Ind., ..  | 544       |
| 1911 St. Joseph, Mo., .....     | 440       | 1930 Hershey, Pa., .....         | 457       |
| 1912 York, Pa., .....           | 421       | 1931 Colorado Springs, Colo., .. | 255       |
| 1913 Winona Lake, Ind., .....   | 486       | 1932 Anderson, Ind., .....       | 383       |
| 1914 Seattle, Wash., .....      | 234       | 1933 Hershey, Pa., .....         | 298       |
| 1915 Hershey, Pa., .....        | 455       |                                  |           |

## THE QUIET HOUR

### The Great Confession

Matt. 16: 13-20; Mark 8: 27-30; Luke 9: 18-21

For Week Beginning July 9

#### Late in Jesus' Ministry

The disciples had lived with Jesus over two and one-half years. Jesus was seeking to know the judgment arising out of the experience they had had with him (Luke 22: 28; Ruth 1: 16; 1 Sam. 20: 17; John 11: 16).

#### Who Do Men Say That I Am?

Why should Jesus ask this? Because it helped them to arrive at a true judgment of their own. By seeing Jesus among men, and by seeing men's response to him, they can most surely come to know him for what he really is (Acts 10: 38; Matt. 11: 20; Luke 19: 37; John 9: 4).

#### Peter's Answer

If one honestly makes the confession of Peter, he will make Jesus the Lord of his life. To know Jesus to be the Son of God and at the same time to refuse to obey him is both moral and spiritual suicide (Matt. 11: 3; 16: 16; Luke 2: 11; Acts 9: 22; John 1: 1, 2; Rom. 1: 4; Col. 2: 9; 1 Tim. 3: 16; Heb. 1: 3).

#### Jesus' Commendation

Peter is indeed blessed for spiritual discernment has come to life in him. He has risen from the flesh and blood plane to the spiritual (Gen. 1: 28; 9: 1; 12: 2; 17: 20; 32: 29; Luke 1: 28).

#### Thou Art Peter (the Rock)

The man in whom the spiritual has awakened and who has found Christ is indeed a rock, he is immovable (Isa. 28: 16; Matt. 7: 24; 1 Cor. 3: 11; 1 Tim. 6: 19; 2 Tim. 2: 19).

#### Upon This Rock I Will Build My Church

That is, upon men acknowledging Jesus as the divine Messiah (Matt. 21: 40; Acts 4: 11; Eph. 2: 20; 1 Peter 2: 6).

#### Discussion

What is meant by "The keys of the kingdom"? The moral judgment of the church in any one age is binding upon those living in that age. One dare not turn willfully against the highest light the church has at any one time, although that light may not be the full light of day. Do you agree with the above? In what respects had the disciples' thought of Jesus changed during the two and one-half years' sojourn with him?

R. H. M.



## HOME AND FAMILY

### Living for Christ

BY MILDRED ALLEN JEFFERY

Our life is a warfare  
Of good and of evil—  
Living for Christ dare I stand  
Calmly surveying  
The rigors of battle,  
Careless of lending a hand?  
  
Help me step forward  
In difficult places  
As thou, Lord, shalt open the way—  
Help me not linger  
In cool sheltered places—  
Help me push into the fray.  
  
Help me petition  
Thy throne without ceasing,  
Asking for souls while I may;  
Help me to tell  
Of thy wondrous salvation  
Somehow—to someone, *today*.

*Hawthorne, Calif.*

### Lost Ground

BY ADA CASSELL SELL

EUGENE DENNY had come out of the world conflict war-ravaged. How much rather he would have laid down his life for that ideal there had been so much talk about! Death would have been better than this death-in-life—so it seemed to Eugene.

Eugene Denny had been a perfect specimen of manhood at the beginning of his service. He had exchanged his college commencement colors for khaki. He had done it willingly. Wrongs had to be righted. His mother, from the same heart that broke to see him go, had patriotically acquiesced, had smiled above deep lying tears the morning she said good-by to her soldier. The minister had eulogized Eugene with others. He had declared that it was surely the duty of every red-blooded citizen, if at all possible, to fight to make the world safe for democracy. To be sure he did not use the word fight. That sounded too belligerent, too much at variance with the teachings of the Man of Galilee.

The funny thing about it was that after the wreck of a Eugene Denny returned to civilian life, no one seemed to concern himself about the price *he* had paid. Had he been less refined, less sensitive by nature he might have escaped this terrible aftermath of war—a complete nervous breakdown. The very fact that he had held fast to his finer feelings as best he could, through it all, had scarred those feelings so much more. No, his job was not there any longer. Some one else had it, and of course it was out of the question to oust the present employee. Eugene lost every shred of self-confidence. He heard with bitterness the inferences of some that a sol-

dier's morals could hardly be the same afterward as before. What was that—sending you off with wildest cheers, then doubting you afterward as a matter-of-course?

The world was a dreary place for Eugene. Living with his widowed mother, whatever was endurable in life was because of her. She by degrees ceased to urge him to mingle with others. It seemed it was useless, that it only made him lose more confidence in himself. This sick, sick boy of hers! Oh, God! how her heart yearned over him.

And as the years passed she began to wonder and wonder. Had the ideals the lads fought for, yea, died for, come any closer to realization? It seems not even from the pulpit did anyone venture to declare that the war had fulfilled its loud promise.

The only place Eugene's mother went was to her church, in its various activities. The Sunday services, Aid Society, Missionary Society, Class Meetings, W. C. T. U.—they helped to feed her own soul. It had to be fed, for its own sake, and for the sake of her unfortunate son. Eugene wanted her to go to these meetings. He hurried her off, insisted on doing up the dishes and lots of other little duties that cleared the way for his mother. He even teased her a bit about her little white ribbon. Mother cherished it. Frances Willard was one of her heroines. Why should she not cherish it? Had she not lost her husband, a victim of drink? For the sake of her own son and the mothers of other sons she had long since tried to do all she could for the W. C. T. U. interests.

Was it any wonder that she grieved as she saw those interests assaulted in the press? Was it strange that upon the evening she learned the stuff would again be sold at the corner of their block, she broke down and sobbed wildly? A thing Eugene had never seen her do since his return. Her tears stirred him deeply. They roused him from his lethargy. His mind returned to a certain charge his division had made at the front.

Lost ground! Lost ground! Must be regained! Must! How the captain had urged this upon them. How they had been egged on, blindly, one moment feeling the noble ideal always held over them at gatherings; another moment yielding only a physical obedience, failing to see how this carnage or any other of its nature could further peace. War and peace mixed up in a labyrinth of mental concepts, in that war for democracy.

Yes! His mother had lost ground! Women, women, in dozens of states, had lost ground! Not through any fault of theirs. No! No! But that ground had to be regained! Simply had to be! Eugene, burning with a new-born resolve, straightened his shoulders. He went to his mother, dried her tears, and promised to do everything in his power to regain the ground lost.

Eugene's mother, with tears of thanksgiving, saw her son enter this, a new conflict for him, with even finer courage than he had entered a former fray. And both to him and her the goal seemed worthy, and attainable.

*Altoona, Pa.*

## Fight for Peace Now

BY MYRTLE CRIST PORTER

THERE was a woman who had a son—a son and her dreams. She dreamed of her child before she held him in her arms. She dreamed while she crooned him lullabies and as she folded his soft outgrown baby garments and put them away, she dreamed of the time when his boyish clothes would be discarded and her son would be a man, eager to stride into an expectant world to exert his splendid manhood powers. She wove beautiful stories for her little boy blue and each evening the woman would kneel to pray beside the cot where he lay all tousled and drowsy and sweet. Then while the shadows deepened, she would close her eyes, and hand in hand they would go, the mother and the son, into a glorious land of hopes fulfilled.

But this night was strangely different, for sombre curtains seemed to close about the woman suffocatingly, to lift her and carry her away into a weird lonely land. There she saw trenches in leprous earth; there were rockets and shells, hand grenades, airplanes and gas, roars and flashes and groans in the darkness. And her boy was there! The woman knew a child, and laughter mingled with tears like summer showers, innocence, wonder, trust. Now the pallid face of her soldier son gleamed in the shell light and hands grimy with the dirt of rat-infested trenches clutched a gun—those tender hands that once placed a frightened little bird back into its nest and bound up the kitten's broken leg. The boy seemed to see his mother and stretched out yearning arms toward her as he called as did a German soldier once:

"Ah, mother, mother! Let us rise up and go out, back through the years, where the burden of all this misery lies on us no more, back to you and me alone, mother."

She tried to answer, to go to him but she could only stand and see the cold mysterious mists circle around him, engulf him, while through the uselessness of the grey barrier forever went the shells, whining and roaring, searching, penetrating.

The curtains drew apart silently as they had come and the woman awoke afraid. But what cause was there for fear? Near by slept her child smiling at his own dreams. Outside was the soft starlight and the exquisite stillness of the night, broken only by the chirp of crickets in the tall grasses. Ah, war was far

away from the peace that brooded in the quiet shadows there. Why should the woman dream of pain and horror or tell the boy stories of cruelty and death? He need never know, for into a hell like that he must not go! But could she be sure? Are all the millions of mothers sure?

Oh, "it is very uncertain how effective will prove the machinery for the preservation of international concord," therefore we must fight for peace *now* or war will take our little boys.

"One grave danger threatening mankind," says William P. Merrill, "is that a new generation will come up trained to look back on war from a distance, as a glorious and wonderful affair. . . . Every lover of peace should put thought and energy into the task of keeping unveiled the grim horror of this business of war."

We must teach our children that war is more than marching down a sunny street to gay music. Miss Mary Woolley at the Geneva Conference received a letter from a young boy in Louisiana. Here is his appeal for peace:

"In our class at school we decided that we had better have no more wars. After all the years we spend being educated, we want to enjoy our education. We do not want to waste these years being crippled or killed in war. We can make better citizens by living and working for our country than by being killed. Will you try to prevent another war?"

And William C. Allen in his book, "War Behind the Smoke Screen," says, "If we teach our young people that there is no grip like the grip of friendship, fair dealing and love, that our splendid America, or splendid England too, is to hold forth the emblems of light, liberty, and justice, that spiritual assets constitute the only positive basis for material advancement and strength, then our home life shall reflect an exalted patriotism, our international relations shall exhibit equity, our national safety shall more perfectly be secured."

*Quinter, Kans.*

## The Spoiled Child

BY MRS. VINNIE M. FLORY

SOME time ago a writer in a periodical made the observation that the loveliest, most likable people when grown up, are those who were spoiled in childhood. For, the author explained, those who are reared in an atmosphere of love and consideration, and are accustomed to generous treatment are most likely to be generous and considerate in their behavior toward others. The consciousness of being loved brings out the best that is in a person, and continuous right treatment will make a good disposition habitual. There is, of course, a

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## The Chief End of Man

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to the altar on the first day of the week does not give one the right to profit by unethical methods the other six days of the week. Sharing generously of one's earnings for the church and the kingdom does not give one the freedom to use the remainder dishonestly and unjustly for self and the exploitation of his fellow-men. Some folks win a reputation for generosity and philanthropy, while at the same time they are building a fortune by exploiting the labor of their innocent and helpless fellow-men. My attention was called to a man in one of our cities who gave thousands of dollars to establish an institution for the rescue of fallen girls. It was a noble and generous act of social service, but at the **same time he employed hundreds of girls in his factory and denied them a living wage.** Had he paid those girls a decent living wage probably there would have been no need for the institution for which he gave so generously. The doing of right never justifies the doing of **wrong.** There is no virtue in serving the devil in order to honor the Lord.

A Christian is concerned that his regular work, his business, be to the glory of God. Regardless of whether he is a laborer or a salesman, a barber or a mechanic, he is concerned that his occupation be a means through **which he can serve God.** A Christian merchant is just as responsible for merchandising to the glory of God as a Christian missionary is responsible for teaching and preaching to the glory of God. A Christian clerk is as responsible for clerking to the glory of God as a Sunday-school teacher is responsible for teaching to the glory of God. In the past there has been too much distinction between so-called religious activity and secular activity. We have thought in terms of doing religious work to the glory of God, but we have not thought enough of doing secular work to the glory of God. We have thought of glorifying God by going to church but not so much by plowing corn. We have thought of teaching a Sunday-school class to the glory of God, but not so much of working in the factory to the same end. We have thought of giving of our time and money to the church to the glory of God, but not so much of going to the parks and swimming pools, and other types of recreation for the same purpose.

A Christian is concerned that his leisure, his pastime, be in harmony with the good, the true, and the beautiful. The things you do when nothing particular demands your time; the things you read when not otherwise occupied; the thoughts you think when at leisure; do they glorify God? Does the use you make of your leisure time contribute to nobler living? Does it help you to become more appreciative of the higher levels of life? Does it give you inspiration and moral courage for the duties and responsibilities of life?

A Christian is concerned that his recreation and amusement be in line with the chief end of man. Recreation has been granted no exemption from life's chief purpose. When entering upon any type of recreation or pleasure it is appropriate to precede it with this interrogation: Does this glorify God? The present generation can well spend time and effort endeavoring to find that recreation and pleasure which is satisfying as such, and also to the glory of God. Any amusement or recreation that enriches one's spiritual life, makes God more real, helps one to more clearly discern the voice of the Spirit, makes one more loyal to the church, makes one more regular in attendance at religious services, makes one more dependable and efficient as a worker in the church, makes one more like Jesus, is not objectionable; it is to the glory of God.

"Whatsoever ye do, do all to the glory of God."

*Lynchburg, Va.*

## Feeding the Church of God

BY MAUDE C. JONES

Take heed therefore unto yourselves, to feed the church of God which he has purchased with his own blood" (Acts 20: 28).

PAUL's greatest concern was for the church. Nothing else mattered. To him life was nothing compared to God's will. His last journey to Jerusalem was fraught with much peril. Those who loved him most tried to dissuade him from walking deliberately into danger and possible death. But listen to his challenge:

"What mean ye to weep and to break my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord." From the hour that Paul arose from the dust of the Damascus road to the day of his martyrdom his life was one long round of sacrifice for the church he loved. No task was too hard, no night too dark, no dungeon too foreboding or flogging too severe, if in some small measure he might thereby glorify and contribute to the cause of the Christ he adored. And as he bids the Ephesian elders farewell, knowing it to be their last earthly meeting his parting injunction is not concerning himself or themselves, but the church: "Feed the church."

Christ a few hours before his ascension bade Peter, "Feed the sheep, tend the lambs." Now Paul leaves a similar commandment to the elders at Ephesus. What are we doing towards feeding the church today? Are our lives spent for Christ or for self? Christ was here in human form until at the time of his ascension he gave us himself in a spiritual form. The Holy Spirit was sent to be life and power to us in place of the bodily presence of Christ.

His body, even as our own, was composed of different members working fitly together. His spiritual body,

the church, is likewise composed of many members, working, sometimes smoothly and jointly, sometimes not. One disrupted or disgruntled member throws the whole body into a state of confusion and unrest. The church is an *earthly* but not an *earthly* body and because it is earthly its members make many and varied mistakes. Even its ministers often err because they are human, sometimes too human. Too often we cover our sins with cloaks of righteousness and because Paul knew this he wisely said, "Take heed."

If only the members of Christ's spiritual body were more concerned about their *spiritual* welfare. Unless we feed our spiritual selves, we die, even as we die from lack of food, physically. The church, with all its weak members and all its imperfections, still stands out as the highest, whitest, purest, cleanest institution in the whole universe. It is the only institution that manifests God to the world and points, leads and draws man from sin and degradation to a life of purity and peace. Some great man has said: "I have seen much of the world and of humanity and whenever I dream of truth, sound morals, and right aims, anywhere, I find them in the Christian church."

So we should be deeply concerned about feeding the church in order that it may grow and exert a powerful influence on humanity. There is no limit to God's power unless we, his children, limit it through indifference and disobedience. A Christian church anywhere means everything. In a recent meeting a returned missionary from South America told of the spiritual dearth in that land because of lack of Christian churches. Morals are unspeakably low among the common people, but not so low that they will tolerate the still lower morals of the priests who attempt to administer to the masses. In many cities and villages these priests who pose as spiritual advisors are driven from their temples and the people are truly "sheep having no shepherds." What would not a real, live, working, spiritual church mean to such outcasts? But how much do we prize this wonderful institution that stands as a beacon light to the world? How can we feed it? Not by indifference and coldness and spasmodic attendance and skimpy contributions. Not by giving what happens to be left after we have satisfied our carnal selves of time, talents and means.

St. John on the Isle of Patmos saw the Son of man walking in and out among the candlesticks which represented the churches. If Christ were to walk in and out among the churches of America today what would he see? Costly, elaborate, luxurious candlesticks holding hundreds and thousands of unlighted candles. A lighted candle loses much of its outward beauty. When we are aglow with the Holy Spirit and a love for lost humanity, we lose our desire to bedeck our homes and bodies with gewgaws and luxuries, and long to share

our blessings with those who struggle on the rugged path of life.

If every candle in every candlestick were aflame with the love of God, what a far-reaching, illuminating glow would be shed abroad over the land! What a feeding of the church! No longer would she be a weak, paralyzed institution but a live, virile, ecstatic body radiating cheer and heralding salvation to a lost world. A puny child may survive even though fed undernourishing food; but if fed on nourishing, life giving properties it will not only survive but will grow into a radiant, helpful being. So with the church. It has survived through the ages and will continue to survive for the "gates of hell can not prevail against it." But what it might have been and what it might continue to be if only it were properly fed!

In Paul's day the church was a simple, though definite, organization. Today we make it such a complicated piece of machinery that we too often mistake the appendages for the real structure. Too often we spend far more time oiling the machinery than we spend in caring for the product turned out. In so far as organized appendages contribute to the welfare, the spiritual welfare of the church, well and good. But if these appendages are a motive in themselves then valuable power is lost. Churches built on outside or secondary interests die of dry rot. The first upheaval causes members to fade away as mist before the morning sun. Jonah-like, we run from responsibility or criticism or hard work, allowing some one else to carry not only his own load, but ours as well. That is not feeding the church. Giving uncomplainingly of ourselves, our time, our money, our talents, our prayers, our efforts; this is feeding the church. Let's try it this year and watch for results. Truly, they will be gratifying.

*Syracuse, Ind.*

## CORRESPONDENCE

### NORTH MANCHESTER STAR OF SERVICE FOR 1933

It seems particularly fitting in a time when Christian education is having such a struggle that the civic clubs of North Manchester should choose to pay tribute to one who has untiringly given his life for that very cause. Two years ago the clubs of this city began awarding the Star of Service to the citizen who had contributed most to the community during that year.

At a well-attended banquet on Friday night, June 23, Otho Winger, loved president of Manchester College, was presented with the 1933 Star of Service medal.

After the invocation by Rev. H. L. Hartsough, Dr. E. B. Bryan of Ohio University, personal friend and one time teacher of President Winger, gave the main address of the evening. While full of admiration for the man to whom he paid tribute, Dr. Bryan's praise was quiet and sincere. "There are four things," he said, "that make Otho Winger

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## The Spoiled Child

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difference in natural tendencies; still, environment and the atmosphere of the home plays no small part in the development of personalities.

Some people are afraid to show much affection for their children, or rather, they excuse their lack of sentiment on the plea that it is not good for the child. There are homes in which every need for physical and mental growth and even luxuries are provided, but the greatest of all needs essential for soul development is lacking. There are children who grow to maturity believing that their parents do not love them.

In the story of Janet Ward, by Margaret E. Sangster, the old aunts chided the father of Janet for being too fond of his daughter.

"You will spoil her," they warned.

"No," the wise father responded, "I don't believe love ever spoils anyone. Love is sunshine. So far as I can read my Bible, we are told to love one another for love is of God."

It is not love that spoils people. Love is as necessary to the growth of character and beauty of disposition as sunshine to vegetation.

When we speak of a child being spoiled, generally, we think of one who is wilfully selfish; one who expects to be the favored one and is disobedient or impertinent or quarrelsome if he can not have his own way. Such a disposition is fostered by foolish pampering and petting. It is not a kindness nor is it an evidence of love to meekly indulge a child. It is simply taking the easier way. It is easier to give in, at the moment, than to convince him to do what is right. But if unchecked, such a disposition becomes not only a nuisance and an aggravation to others, but will be a hindrance to his own success and happiness.

It is commonly thought that an only child is bound to be spoiled. A little observation will convince us that this is not necessarily true. Some of the loveliest people and the most thoughtful and considerate, are products of homes in which there were no other children. On the other hand, there are plenty of hard and selfish men and women who were members of large families. If children must constantly fight for their rights, they are likely to become hardened. Too much adverse criticism makes them resentful or timid and self-conscious.

"I'll tell you what spoils a child," the father of Janet continued, "when there is bickering in a home, when a young woman is misunderstood and found fault with, when she is unduly prevented from living her life as she feels she ought, then she is spoiled. A hundred boys and girls are ruined by scolding and crossness, for one who is ruined by too much loving. God help those who are not loved."

Strictly speaking, anyone is spoiled whose real per-

sonality has been marred and because of constant wrong treatment has been hindered from becoming the gracious being God intended. Indulgence makes the selfish child, but to be too stern and rigid may cause resentment or a timidity that will destroy a needed initiative to rightful success. So much depends on one's personality and disposition in dealing with others that it is well to consider what it is that makes us what we are. There is a vast difference, naturally, between individuals, children as well as men and women. All do not respond alike to the same treatment; and what is good for one may be hurtful to another. A speaker on child training recently said: "Every child has a right to be understood." We might add that he has also a right to understand. If parents would take the trouble to explain why a request is denied or a demand made, and at the same time try to see things from the child's standpoint, a more harmonious and coöperative relationship might be established. The ideas and principles of the parents would more readily become those of the child.

Every child ought to have the right to grow up naturally. This does not mean that he should be allowed to grow wild, following every impulse without restraint. There are habits to be formed and principles to be instilled. But it does mean that his individuality should be respected, and that his talents and natural traits should be regarded.

The relation of parent and teacher to a child is somewhat like the farmer to his plants. The successful plant grower will study the needs of the plant in regard to soil, amount of moisture and sunshine and then endeavor to produce the essential conditions. Can those who are dealing with eternal souls do less? The grower of plants will prune when necessary and will remove all hindrances, but he lets the plant grow to be what it was intended to be. It would be foolish for him to try to compel the rose to become a lily. He would get neither rose nor lily. So, the guardian of a child will direct, restrain and admonish when necessary; but, if he is wise, he will let the child be himself.

If there is a genuine love, sympathy and understanding, and united interests, and a sense of working with God, there is little danger of going far wrong. Even if mistakes are made they are not irreparable. It may be well to ask, with Edgar A. Guest:

"I wonder if I am teaching him, as best I can, to know the right?

I am the father of a boy—his life is mine to make or mar—

And he no better can become than what my daily teachings are."

We dare not be too arbitrary in attempting to guide the life of another for, "We know not why to earth he came." But always we may have access to the power and guidance of the Father of all for,

"He who sent him here, the secret of his purpose keeps.  
As parents then our care is this: to keep in mind the Great  
Design,  
The man the world shall need some day, may be your  
little boy or mine."

*Bridgewater, Va.*

## Stepping-stones to Happiness

BY FLORENCE S. STUDEBAKER

### *Part One*

THE spirit and soul of the home is woman. Home is the place where she plays her little drama of life or her big drama. The homemaker is the central actor; the home is her background. She has the power of playing the leading rôle just to the extent that she realizes that power and fortifies herself to take advantage of it. Failure to fortify herself makes her a drudge and a martyr. In order to be queen over the realm assigned her, in order to play the leading rôle, the homemaker must master her profession.

Is homemaking a profession? Consider for a moment the many branches in the task of homemaking. One might compare the home to a large factory—to a big institution with all the steam whistles, machinery, etc. It would be divided into different departments, each of which would have an expert presiding. There is the clothing department which cares for the washing, ironing, sewing, mending and purchasing of the family wardrobe. Every woman knows the responsibility of seeing to it that every member of the family has the things and style wanted or as nearly so as possible to fit with the budget arrangement.

There is the food department which provides for the purchase, preparation and regular serving of wholesome food which will keep the family in good health and buoyant spirits. There is the house, the living quarters for the family, involving its care, sanitation, decoration, furnishings, conveniences, and above all the atmosphere of hominess that makes it more than a boarding house or sleeping quarters—a place of peace and rest and soul growth.

Dress, food and house are all more or less dependent upon the financial department which provides the necessary means to carry on the other divisions. Who can deny the great responsibility of the homemaker in the budgeting of the family income to make ends meet?

Two men met one day. Said Jones: "Well, John, how are you getting on? Can you make ends meet?"

John gasped in amazement. "Make ends meet? Why, man, I can't get them close enough together to recognize one another, let alone meeting!"

To master all these departments of the home the homemaker must study each one. She must plan well to save money, strength, time, and above all to save

herself. She must have time for reading, recreation, and for social contacts with friends and neighbors. She must have time for her own soul development, or she will lose her poise and immediately lose her prestige as queen, for the homemaker who can not master herself can never master her profession.

Food, clothing, living quarters and finance are all necessary and important in the great task of home-making, but there is one phase that is too often omitted; it is the soul-building department. What we eat, what we wear, the house we live in, the means to live by, will perish with time; but the soul will last throughout eternity. The home, the greatest institution, is judged by its contribution to world service and citizenship. The success of the homemaker is measured by the product of her home: the boys and girls.

Home life, the traditional home life, has been and always will be vital to maintaining national and social, no less than personal morale. The significance of which rests in the fact that the power of any country depends less on its material wealth than on the quality, the character, of its men and women. "Home life makes for character in the finest sense," says H. Addington Bruce. "It makes for readiness to serve, willingness to sacrifice, subordination of self to the common good. It makes for coöperation in the finest sense."

Soul gardening unmistakably resembles plant gardening in that the surest and best way to get results is to begin early. Weeds quickly spring up in the neglected plant garden; so in the soul garden weeds of vice, of inertia, and indifference take root. If there be no real effort to surround the soul with good influences in the beginning of life the day may come when the expert gardeners, the clergyman, the teacher, and social worker will exert their best efforts to little purpose.

Nowadays with health clinics, help from children's physicians, books, and magazine articles, a mother may give her children almost perfect physical care. Why not study the child's whole nature and give the same nurture to the growing soul? Then we will avoid problems developing in childhood which with the growth of years may result in another warped and stunted personality. While there are many factors entering into the process of soul growth, there are five outstanding needs which I choose to call stepping-stones to happiness. They are: work, play, æsthetics, morality, and God.

Nature insists that life is not primarily for pleasure, but for service, for accomplishment, for personal responsibility as well as personal pleasure and entertainment. The parents' attitude toward work means much to the child. They must think of work as a natural blessing instead of showing their distaste for it by avoiding it, whenever possible. The glow of achieve-

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**NORTH MANCHESTER STAR OF SERVICE**

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great." Aptly drawing from illustrations of life situations he portrayed these four things: a rich heritage of physical and mental health; an early learning to put supreme emphasis where supreme values reside; a persistent, consistent, effective work at things worth while; and an unequivocal consecration of his life for others. "Any man," said Bryan, "who devotedly spends his lifetime contributing to right thinking, goodwill, and sane emotions, is a great man, and such is Otho Winger."

During the program vocal solos were given by Mrs. Arden Strauss and Paul Halladay. Mrs. Fred Ebbinghouse presented to President Winger the award, explaining that it was not for one outstanding deed, but rather for his unselfish contribution of service to the community for more than twenty years.

President Winger's acceptance was in keeping with one of the tributes which Dr. Bryan paid to him. He received the Star of Service not as an honor to himself but on behalf of the many who had helped him in the great cause for which he was working. His closing words were an appreciation of the splendid community which has done so much for Manchester College.

Gletha Mae Noffsinger.

North Manchester, Ind.

**IS AMERICA GETTING BETTER?**

Wife and I have just been to the World's Fair. Never before have I seen so many women smoking, but I have not been in the habit of mingling with that class of people, so may not be a competent judge. I was told recently that there were forty bootleggers in a small town of 7,000 people. This was perhaps an exaggeration, but it shows the tendency.

Bad people are not as good to themselves as to others. We would not think of ruining the health of a neighbor, but our own health and efficiency is being jeopardized every time we smoke a cigarette, drink strong drink or stay up until two o'clock in order to have a good time. Just recently we visited a well-to-do family in Illinois who make it a practice to go to bed at dark and get up in the morning as soon as it is daylight. It is allotted to many who live right to reach the age of three score and ten, but those good people are near four score and their minds are clear and health good. They do a remarkable amount of work without any hired help. Modern nudism, smoking and drinking do not bother them in the least. Does it pay to live a quiet, peaceable, godly life? Even Solomon in all his glory ended up a failure. Just as we mentioned before, we disregard the health of our own bodies more than the health and welfare of our neighbors. A young man who was thirteen months in France during the war told me he thought we would continue to go down morally until we became like those people.

We attended services the other Sunday at a little church in Illinois called Centennial. Not so very many present, but a fine bunch of people. Bro. Kreider preached a good sermon. He is a fine young man and needs every support of the community. Seems to me the Brethren are a nucleus to finally help make this old world better, if we only keep on going straight and do not lose our moral balance. I often have to think Brother and Sister Austin and others like them who go about from place to place holding meetings, baptizing and encouraging, and strengthening the churches are doing a world of good and need our every encouragement. America at present is going down hill morally as well as fi-

nancially, and we need to watch our step lest we be pulled down with the tide.

F. A. Vaniman.

McPherson, Kans.

**HOMEcoming AT BRETHREN'S HOME**

A special invitation is extended to everybody in the District of Southern Ohio to attend the annual Homecoming at the Brethren's Home, Greenville, Ohio, on Thursday, Aug. 3, 1933. Won't you come and enjoy the day with the children and the old folks who look forward to this day with great expectations?

These spring and summer months find almost every person at the Home unusually busy. Even though some can not do much, each one is willing to do his share. The old people are in excellent health at present and are enjoying life thoroughly. Recently, they have had the privilege of hearing some very fine programs given by various church groups.

On May 21, fifty of the members of the Home Builders' Class from the Salem congregation gave a musical program. Each Sunday morning the Greenville church sends one of its members as a superintendent for the old folks' Sunday-school. This has afforded an interesting change from routine for the brothers and sisters and they like it very much. On June 4 Bro. Bookwalter brought his entire men's class from the local church and had Sunday-school with the inmates.

Several of the Beech Grove members gave a program on June 4. Bro. Hollinger of their group gave an illustrated sermon, "Let Your Light Shine," for the children.

The helpers who have been especially busy during the past weeks with housecleaning were give a pleasant surprise on Memorial Day when a trustee and his wife, Mr. and Mrs. S. C. Gnagey of West Milton, invited them and the children to the city park for supper.

Three sisters have been admitted to the Home recently: Sarah Yoder and Sarah McClaine of Greenville congregation, and Mary Huffman from Germantown, Ohio.

Brethren's Home,  
Greenville, Ohio.

Stanley McGowan.

**NEWS FROM CHURCHES****CALIFORNIA**

Reedley church met in council June 5. Officers elected for the coming year are as follows: Sunday-school superintendent, Paul Miller; superintendent of adult Christian Workers, M. N. Wine; superintendent of B. Y. P. D., L. M. Clark; superintendent of Junior League, Nellie Chamberlain. On June 10 the Orion quartet from La Verne College gave us an interesting program. Our Sunday-school is growing and much interest is being shown.—Blanche Clark, Reedley, Calif., June 15.

**FLORIDA**

Miami.—We met for services June 18 at the home of Brother and Sister Schuldt in Ft. Lauderdale. Bro. J. H. Morris, who oversees the work, was present with his family; and all of them rendered very helpful service. After a most interesting Sunday-school lesson, Bro. Morris gave us a good sermon; then we had our lunch, followed by a social hour and then another good sermon by Bro. Morris. And then all started for their homes; they had come together from widely separated places. Twenty-eight were present to enjoy the occasion. Bro. Morris always brings his car full of people, and sometimes it is running over; and this adds much to our meetings. The total of our collection for the Annual Meeting last month amounted to \$10. This time our collection was \$6.36, one dollar of which was used for local work and the balance going to the state board. It was decided to hold our next meeting on July 16, at the home of Brother and Sister D. Watts, 739 Sunset Ave., West Palm Beach, Fla.—Grant Mahan, Homestead, Fla., June 19.

**IDAHO**

Bowmont church met in a business meeting May 17. We decided to have Bro. Coffman hold a meeting for us. We will retain our pastor, H. G. Shank. Delegates to District Meeting are Bro. Nelson Church and Sister Chloe Gross; from the Ladies' Aid, Mrs. Van W. Goodman.



We had an interesting program on Mother's Day. We also observed Father's Day. Bro. Fike read the story of the Prodigal Son and Bro. Boyd talked on Fatherhood. Bro. James Thomas talked on Father and Son. Bro. Shank gave some good readings and talks. We are trying to get the date changed for District Meeting, on account of its being haying time. We would be glad to have those coming to District Meeting stop over with us.—Mrs. V. W. Goodman, Nampa, Idaho, June 21.

### ILLINOIS

**Naperville.**—Bro. C. O. Showalter came to us April 9 and conducted a week of pre-Easter services which were enjoyed by all. As a result three were added to the church by baptism. April 12 we held our quarterly council. The various committees gave encouraging reports. April 16 the music committee sponsored an Easter pageant, The Living Christ. This was inspiring and was appreciated by a large audience. Our communion service was held April 23. Three were baptized in the afternoon prior to the evening services. April 30 the B. Y. P. D. gave an interesting program on Rural Life. Our mother and daughter banquet was held May 12; home talent furnished the program. Mother's Day was observed in a quiet and sacred manner. Our pastor, Bro. Ralph White, used for his subject, Mother Sharing the Best. In the evening the program was given by the ladies of the church. A play, Honor to Motherhood, and a pantomime, Glimpses of Life's Day, left lasting impressions. Special music was furnished by the ladies' quartet. The union meeting of the Chicago, Elgin, Batavia and Naperville churches was held here May 28. A large representation attended both afternoon and evening. In the afternoon Alonzo Wilson, state prohibition worker, gave an address. In the evening the ladies of Naperville gave a one-act play, Am I My Brother's Keeper? The Chicago church gave a play entitled, The Great Price. June 11 represented Children's Day. A varied program was given by the Sunday-school children. An impressive service on June 18 was the dedication of eleven Cradle Roll babies. Following this was a sermon by the pastor. The building of the parsonage is a project put on by the men, the labor being donated. The ladies' work has enlarged. The attendance at the monthly birthday luncheons has increased. Sister Hoff of Elgin is expected to be with us July 6. We have some interesting missionary programs. Anyone interested in raising money for the church through birthday luncheons, address Mrs. Ralph White, Naperville. We also have an active Frontier Boys and Girls' club. Our Sunday-school is progressing nicely.—Mrs. M. Buhrnsen, Naperville, Ill., June 22.

### INDIANA

**Cedar Lake** church met in council June 9. It was decided to hold an evangelistic meeting sometime in August. Bro. Theron Weaver to be the speaker. We will hold a harvest meeting and rally day service combined on Sunday, Oct. 1, with a basket dinner. A. F. Morris was reelected elder for another year. Delegates for District Meeting are Bro. Rabie Sliger and Sister Ethel Sherman, with Sisters Inez Kern and Lydia Haynes, alternates. We recently added three to the church by baptism. Our Sunday-school attendance is very good. We had a fine Children's Day program June 18.—Mrs. Inez Kern, Garrett, Ind., June 20.

**Kokomo** church held pre-Easter services beginning April 10 and closing Easter Sunday. Our elder, Brethren Perry Coblenz, Alvie Hewitt and Elmer Phipps conducted the services. Good spiritual messages were brought to those in attendance. Five Sunday-school scholars accepted Christ and were baptized. April 16 our love feast was held with Bro. Perry Coblenz officiating. We continue having our teachers' meeting and our Sunday-school attendance is very good. June 18 Children's Day was observed. Our council meeting was held June 5. Bro. Elmer Phipps was elected delegate to the District Meeting with Bro. Harry Murphy, alternate. We are to have a homecoming, the date to be announced later.—Mrs. Anna Davis, Kokomo, Ind., June 21.

**Plymouth** church met in council June 14. Since the passing of our beloved pastor, Bro. Appleman, we have been without a pastor or elder. At this meeting Bro. Clyde Joseph was chosen elder in charge for a year. Elders John Markley and James Kesler assisted in the services. The church decided to secure a pastor as soon as possible. The local ministerial committee already has corresponded with several ministers. Bro. D. W. Kurtz was with us on Sunday before Easter and we enjoyed two wonderful messages on the subjects, Palm Sunday and The Three Crosses. The membership was greatly encouraged by his first appearance in the Plymouth church. On Easter Sunday a goodly number met in a six o'clock praise service. Following the Sunday-school a program was given. A father and son banquet was enjoyed by nearly 100, including a number from adjoining congregations. Bro. Dewey Rowe of South Bend brought the evening message. Bro. Ralph G. Rarick and family of North Manchester and Bro. T. G. Weaver and family have been with us since our last report. Their messages were Spirit-filled and uplifting. Bro. Theo. Miller was selected as delegate to District Conference with Bro. Clyde Joseph, alternate. July 16 will be homecoming day at the old Union church. An all-day service is planned with basket dinner at noon.—Cecil Reed, Plymouth, Ind., June 20.

### IOWA

**Kingsley.**—One Sunday in May Bro. Ralston spent the day with us and delivered an inspirational sermon. Our Children's Day program was given the morning of June 11 and the communion service was held in the evening with a good attendance. The Sunday-school conference for this district was held at Worthington, Minn., June 18.—Helen Bainbridge, Kingsley, Iowa, June 23.

**Libertyville.**—We held our love feast May 27. Bro. Orlando Ogden of Udell was with us. One has been added to the church by baptism since our last report. The church met in council June 3. The District Conference is to be held in the Libertyville church the latter part of August. Bro. Glenn Carr and a number of our young people attended the young people's conference held at South English June 17 and 18. They report a large crowd and a splendid meeting. June 18 the Des Moines township Sunday-school convention was held at our church. A good program was rendered with Rev. Crown of the Baptist church in Fairfield giving the main address in the afternoon. Sunday evening, June 18, the McPherson College male quartet and their director, Prof. A. C. Voran, gave us a splendid program.—Mrs. J. Warren Davis, Fairfield, Iowa, June 23.

**Union Ridge** church held their quarterly meeting June 1. We appreciated having with us W. O. Tannreuther of Waterloo. Bro. Ezra Burn and Bro. J. R. Allen were chosen delegates to District Meeting, with Bro. Galen Allen and Sister Emma Mason, alternates. Our pastor and elder, J. S. Sherfy, who has labored with us earnestly and faithfully the past six years, expects to leave with his family for their new location at McPherson, Kans., about Aug. 1. As yet we have no one to fill the vacancy. Bro. C. E. Shrock of Greene was chosen elder. Our birthday offering was given May 21. We had a program on Mother's Day and our love feast was held June 10. Since our last report four letters of membership have been received. Plans are being arranged for a Sunday-school picnic on July 4.—Mrs. J. R. Allen, Dumont, Iowa, June 20.

### KANSAS

**Independence.**—Our annual Sunday-school picnic was held in Riverside Park on the afternoon of June 11. We are coöperating with one of the three community Vacation Church Schools being held in our City. Since our last report we have lost two aged sisters by death and one young man has been received by baptism. We were represented at the Hershey Conference by our pastor. On Sunday morning, June 18, Bro. Leland S. Brubaker of Covina, Calif., new member of the General Mission Board, preached for us. A cottage prayer meeting is being held each week in the home of Sister Lizzie Corn, a shut-in. This week we are beginning a study of Exodus in our regular mid-week service which is held under the direction of our pastor, Bro. C. Ernest Davis.—Mrs. J. L. Amos, Independence, Kans., June 21.

**Olathe.**—On Mother's Day the Ladies' Aid put on a program at the evening services and in the morning our pastor, Bro. Blough, preached a special sermon. Recently our young people organized into a separate department for the evening service. On Father's Day the pastor preached a special sermon in the morning. At the evening service the men's organization put on a program consisting of musical numbers by the men's quartet, several short talks by two of the men and an address by one of our townsmen, Mr. Herbert Julian. We all felt that the evening was very profitably spent. Our Ladies' Aid, under the direction of the president, is doing a very noble and helpful work; they look after the sick and needy and have added quite a bit to the appearance of the church. Together with the intermediate girls' organization they have recently presented the church with a new pulpit rug and two comfortable pulpit chairs. The Aid also assists materially in the pastor's support. A junior Aid was recently organized for the purpose of giving our girls something to keep them busy during vacation, and at the same time have them profitably employed in work for the church. The B. Y. P. D. has sponsored a monthly service at the county home for over a year and has been gratefully received by the inmates and management. By common consent these services have been discontinued during the hot months of July and August. Last Monday evening the B. Y. P. D. gathered at the home of Brother and Sister A. E. Riffey and spent the evening in games, after which refreshments were served.—Mrs. Lucy A. Blough, Olathe, Kans., June 22.

**Ottawa.**—The Vacation Bible School closed a two weeks' period. The school was well attended, all the available space being used for classes. The attendance was around seventy-five. The closing exercises were held June 16 in the main auditorium of the church, the program being rendered to a full house. Local talent was used on the teaching staff. Children's Day was observed on June 11, the pastor addressing us on the subject of The Boy. Because the children and teachers were busy with the Vacation Bible School, the children's program was postponed until June 18. After the program Pastor Keim gave a Tribute to Fathers, which was fitting for the occasion. In the evening the ladies' Bible class put on a missionary play. The junior boys' department has organized a group known as the Frontier Boys. The young ladies, with their teacher, Mrs. Keim, also have an organization. Recently our junior choir, with their leader, Mrs. Anderson, gave some splendid music. At a recent business meeting it was decided to retain our pastor for another year. We have been favored with a number of visitors lately from McPherson, Mt. Ida and Garnett, Kans., from Texas, Chicago and California.—Mrs. J. E. Ott, Ottawa, Kans., June 21.

### MARYLAND

**Beaver Dam.**—Brother and Sister Eby visited our congregation on May 24 and gave an interesting illustrated lecture in the church. We held our love feast on May 28. Bro. Joseph Bowman preached the examination sermon in the morning and we met for communion in the evening. Visiting ministers were Brethren Isaac Bowman, Joseph Bowman and Clarence Bowman who officiated. These brethren represented three generations of ministers; their services were much

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## Stepping-stones to Happiness

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ment never comes to such. They are daily harried with a sense of discontent and are subject to all sorts of ills. They strive to dispel their discontent by pleasure seeking, excitement, resorting to drink, drugs or gambling. The actual need is work enthusiasm.

Parents should teach that work is ennobling, that it is necessary to life's highest happiness. The child in the home should be given little tasks equal to his strength. He should be early encouraged to dress himself, to run errands, care for pets or tend his own garden. Any chores for the child will give an added sense of responsibility and bind the family closer together.

How many parents thrust the child aside in his eagerness to help, thinking they are more bother than they are worth. This is true if one thinks only of the present and nothing of the future. To be truly helpful the child must be trained to be so. Most children are eager to help when quite young. But I hear some mother say: "Yes, if Mary at thirteen were only as eager to wash dishes, make pies and dust as when she was five, how glad I'd be." Psychologists tell us that desires continually suppressed will die, so likely Mary at five was not permitted to perform little duties in the home. The work habit was not formed and at thirteen she despised the tasks assigned her.

Training the child to work requires boundless patience to endure the extra strain on the nerves. Yes, you could do the work so much more quickly, but by denying the child responsibility you are paving the way for future unhappiness when the child is building her own home nest.

The dangers resulting from lack of training the child to work are best pointed out in the following stories: A friend remonstrated with a certain mother regarding her obvious overindulgence of her children. "Why do you permit them to think of nothing but pleasure? Nothing but entertainment? Why do you provide them with expensive clothing, even to the extent of sacrificing yourself?"

"I do not feel that I am making any sacrifice," was her almost indignant response. "I love my children and I want to show them my love and make sure they will love me. I do not want them to grow up hating me, remembering that I deprived them of things I might have given them."

"Nevertheless, you are taking a course that will make it more and more difficult to hold your children's love as they grow up," the friend pointed out. "They can not always be pampered. Some day self-denial and serious effort will be required of them. Then you will have to begin to discipline them and they will resent and rebel against your authority, which now you might

exercise for their future good and their own peace of mind."

The pampering policy was not relinquished, but the mother devoted herself even more eagerly to making the children care-free and happy. The more fun they had, the greater her delight. Today she is far less familiar with delight than with anxiety. The children, on the threshold of maturity, have typical jazz minds. Their unwillingness to study and work has brought serious trouble to them. They seem interested only in dancing, theatre going, and good clothes. They are uncommonly self-willed and resistant to advice. The mother's wail is: "I can not control them. I have no influence over them. What shall I do? What shall I do?"

There are people today who talk of the flapper as the product of a restless, feverish world. The fault lies with training errors in early life. Parents failed to look ahead, failed to rear the young on the basis of discipline motivated by a love that would build instead of weaken by letting life become a ceaseless round of pleasure seeking.

A certain young woman suffered a nervous breakdown shortly after marriage. The neurologist who questioned her discovered that hers was a case of extreme nervousness brought on by her utter inability to think or act self-reliantly and efficiently. The accusing finger points back to a misguided mother who lovingly protected her daughter from ever having to assume responsibility or act for herself. She had not been trained to care for her belongings. Others did things for her she should have done for herself. She had not even been obliged to dress herself until in her teens.

Mothers who fail to train in the art of homemaking are exposing their daughters, in after years, to the risk not only of nervous disorder but of marital unhappiness and misery. Physicians who have studied conditions declare that it is difficult to exaggerate the amount of nervous diseases brought on, directly or indirectly, by poor cooking or the number of homes that have been wrecked from the same cause. Poor cooking means that food is unappetizing, hence hard to digest. Indigestion means a strain on the nervous system with a resulting tendency to restlessness, nervousness and irritability. Many men in order to escape this will resort to club, hotel or restaurant, thus bringing on marital friction. The hurt wife broods in silence thinking she is unloved and her efforts unappreciated. At last the little bark of love which started out so happily is cruelly wrecked and ends in the divorce court. Ignorance of the culinary art has caused many brides to resort to the extravagant method of living from paper sacks and tin cans—which course is disastrous to the bank account as well as to the digestive system.

The greatest reward in training a child to work comes in preparing him for responsibility. A regular time for doing small tasks will give him specific training in punctuality, a virtue that counts for much in getting on in the world. A careless mother is responsible for chronic impunctuality. James was tardy regularly. Neither the sneers of his classmates nor the black marks on his report card affected him. When a young man he began keeping company with an attractive young lady in an adjoining community. After coming late for several appointments without apparent reason, James was promptly dismissed. He had not been trained in punctuality.

One mother attempted to teach her children to be punctual by nagging, constant supervision of preparations for departure, or even setting the clock forward which, when discovered by the children, had a demoralizing effect. Her children reached manhood and womanhood and were notorious procrastinators, seldom keeping an appointment on time. Another mother taught her children to tell time. After reminding them the first few mornings in the fall that it was time to get ready, she left them on their own responsibility. True, there were several tardy marks, but these only served to insure more careful attention to avoid a recurrence.

Children left untrained in these and other important respects sometimes appreciate them when they have grown up and then must spend valuable time laying foundations that should have been laid in childhood. Let these be an incentive to parents to build well the early habits of childhood.

According to the testimony of judges, children who are not trained to work become positively delinquent. They must be usefully active or their energies will run in channels which are destructive to character and so lessen their chances of happiness in after life. Habits of life-long significance are formed early. Character is in large measure an accumulation of habits. If training for industry, for punctuality, for responsibility is not begun in early childhood, laziness, impunctuality, and irresponsibility are all too likely to be crippling traits in maturity.

*Nappanee, Ind.*

### The Task of the Future

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far as higher learning was concerned, was not considered a requisite for the man of God. If he were a good Bible expositor, possessed the gift of oratory, or the power of declamation, he was considered as being ordained for his task. His faithful service was accepted as freely as it was offered, without thought of material reward. Those were the days when piety and gravity of countenance were essential qualifications for the

work of the ministry, and the church alone was supposed to be first in recognizing God's gift for this sacred calling.

If sincerity of purpose and implicit faith in God were first essentials in spiritual leadership of the past, how tremendously more important are those qualifications today! But the new task makes larger demands. The minister, approaching the task of the future, should, by force of necessity, have every advantage of training and education along with an implicit faith and dependence upon Omnipotent Wisdom. It is not sufficient that he be a student of the Bible, but he should be a student of human nature, of history, of science, of theology, of religion, of literature, of economics, of industrial problems and of international relations. If the church is to command a position as arbiter in the infinite relations of men and of movements it must call to its leadership men with vision, foresight, and conviction. Men like Moses, and Daniel, and Paul. It must intrust its policies and principles to men with courage, daring and the adventurous spirit—to men who will not be deterred by threat of violence, bribery, or the evil machinations of Pharisees within or agnostics without. They must be men who wield the power of a definite purpose.

Christian leaders, we have access to the greatest Source of Power existent. Why should we be so impotent in the face of new and acute problems while the kingdom suffers violence and the violent attempt to use force in acquiring its advantages? Is it not that we are failing to utilize the powers that God has placed within our grasp? We are allowing the devil of expediency to cheat us and rob God of that which is his by divine precedence. "Out of the mouths of babes and sucklings hath he ordained strength," but that is no justification for our continuing in babyhood. Again it is written, "God has chosen the weak things of this world to confound the things that are mighty," but even that places no premium upon weakness. If God can use frailty in the accomplishment of his purpose, how much more can he accomplish through our strength.

Therefore, the task of the future demands the utmost that a man has in physical wellbeing, social versatility, intellectual keenness, moral stamina, and spiritual dynamic. It demands broad contacts with life, a practical knowledge of psychology, a sympathetic point of view, and a mastery of the philosophy of coöperation.

God has always been ready for the supreme achievement of all the ages. Christ manifested no lack of spirit and daring and willingness to sacrifice. Only men hesitate and invite defeat and disaster. But the time is ripe for concerted action. The spies have brought in their report. Shall we face our task now? The verdict is, "We are amply able."

*La Verne, Calif.*



## News From Churches

(Continued From Page 25)

appreciated. Bro. Wm. Baker was also with us.—Jesse R. Klein, Le-Gore, Md., June 20.

**Frederick.**—April 23 two girls were baptized by our pastor. May 4 the deacons and their wives met at the parsonage to plan their work. G. E. Brengle was elected chairman of the board of deacons. May 7 there was an exchange of pulpits in all churches in Frederick. Our pulpit was filled by Dr. Charles E. Wehler of the Presbyterian church, while our pastor filled the pulpit in the Calvary M. E. Church. May 14 Mother's Day was observed with a fitting worship service. Eight babies were dedicated to the Lord by their parents. During Mother and Daughter Week we had a banquet on Thursday evening. Mrs. A. B. Miller of Hagerstown gave the address and Mrs. M. G. Wilson was toastmistress. About ninety people were served. A group of young people attended the South Mountain B. Y. P. D. rally held in the Long Meadow church. June 18 our pastor gave a report of the Annual Conference. Our Children's Day service was held in the evening.—Mrs. John W. Wolfe, Frederick, Md., June 24.

**Peachblossom.**—Easter morning the Sunday-school at Easton gave an interesting program. In the evening the class of intermediates presented the religious drama, *The Golden Calf*, and a trio of girl singers from Elizabethtown College gave a program of music. From April 30 to May 2 Anetta Mow, missionary from India, was with us, creating more interest in missions with her very instructive talks. The Mother's Day program was most helpful. Prior to the love feast in May three were added to the church by baptism. Thirty of our number attended the Hershey Conference. Our community Vacation Bible School began June 19 and will continue two weeks.—Mrs. C. W. Walbridge, Easton, Md., June 19.

**Westminster.**—The district B. Y. P. D. rally was held in the Westminster church on April 30. In the evening the mission play, *The Lost Sheep*, was given and Bro. Murray Wagner of Baltimore gave an address. The love feast was held in the town church on Sunday evening, May 14. Bro. R. W. Schlosser of Elizabethtown, Pa., officiated. Bro. W. J. Swigart of Huntingdon, Pa., was also present and gave a talk at the opening of the service. Bro. Schlosser preached an inspiring examination sermon at the morning service. The mothers and daughters' society held a banquet May 26 with about a hundred present. After a short program of music and readings Sister Anetta Mow gave an interesting talk on the women of India. Sister Mow gave another inspiring message the following Sunday at the evening service. June 25 the children of the Sunday-school will present the pageant, *Beside the Shaded Light*. A two weeks' Vacation Bible School will be held in July.—Mrs. H. Edgar Royer, Westminster, Md., June 21.

### MICHIGAN

**Flint.**—Sunday afternoon, June 18, we had our council meeting. Six letters were granted. The church will represent at District Conference, the delegates to be named by the official board. Bro. W. Shepherd was chosen trustee to take the place of Bro. Wm. Nash who moved to Beaverton. Plans are being made for a series of meetings, the date to be given later. Our young people are planning to meet with those from other churches at Cass Lake on June 24. Our group had the pleasure of entertaining young people from Pontiac a few Sundays ago. They all went to church at Flint, then to the home of L. H. Prowant for a picnic lunch and social time. Closing exercises of our Vacation Bible School were held June 23. We appreciate the interest and help given, and especially the coöperation of those from other churches.—Mary Prowant, Durand, Mich., June 21.

**New Haven.**—At the members' meeting it was decided to hold a love feast on July 8. We are looking forward to having our state evangelist, Bro. Chas. Forror, with us in a week's meeting beginning July 3 and extending over Sunday, July 9. One family moved from our midst, making a loss of six members.—Lois Sherrick, Carson City, Mich., June 20.

### NORTH DAKOTA

**Carrington** church has enjoyed a two weeks' meeting in charge of Bro. Ralph Petry and wife of Rock Lake, N. Dak. Sister Petry gave talks and illustrations to the children each evening and also led the song service. The meetings closed with a love feast at which Eld. Stemen and wife of Edgeley were present.—Mrs. Daisy Kreps, Carrington, N. Dak., June 21.

### OHIO

**Lincoln Heights.**—June 18 we met for our love feast. Bro. Cox from the Richland church officiated. Forty-nine members surrounded the Lord's table. The B. Y. P. D. was organized in May and we are glad to know they have been doing good work. We had a good attendance at our Sunday-school on Mother's Day and a fine program. June 11 we had our Children's Day program. Our minister, Bro. Glen McFadden, and wife, Bro. John Kline and wife and Bro. Fullwider were at Conference. The Ladies' Aid met at the home of Brother and Sister Jacoby on June 14, with ten members present. Two new members were added. Quilting and piecing was the work of the day. We had a covered dish dinner. Our next meeting will be with Sister Barber.—Mrs. Lide H. Stairs, Mansfield, Ohio, June 23.

**Reading.**—At our February council two letters of membership were received and one was granted. A quilt was donated to our minister and wife by the Sunday-school and church. May 14 Bro. Inman, our elder, began a two weeks' revival assisted by our pastor, Bro. Lehman.

He visited in the homes and preached the Word plainly to an attentive audience each evening. As a direct result two were baptized. May 29 at the love feast Bro. Strausbaugh assisted our brethren. June 4 the B. Y. P. D.'s of the six adjoining churches had a program in the afternoon and a banquet in the evening, followed by vesper services and another program. The main speakers were Brethren Strausbaugh and Royer. Our young people have organized and expect to have regular meetings under the leadership of Bro. Lehman who has been reelected for another year. We were represented at the Conference and our offering was \$53.40. Delegates to the Sunday-school convention are Mr. and Mrs. John Baker. Our Children's Day program was given June 18.—Rena Heestand, Homeworth, Ohio, June 20.

**Sidney.**—At a special called meeting on April 9 we elected Bro. R. H. Nicodemus as our pastor. He preached his first sermon here on April 23. Since his coming the attendance both in Sunday-school and church has been growing. On June 8 at our quarterly members' meeting with the pastor acting as elder, we decided to open our mid-week services in September. We are planning to make this one of the leading services of the church, as it will be both a prayer meeting and a Bible study. In November our series of meetings will be held and in September we plan to have our love feast. July 4 our congregation is having an all-day service with a patriotic program, also a picnic dinner, at the fair grounds. We will also have our homecoming this fall.—Lucille Barlow, Sidney, Ohio, June 20.

### PENNSYLVANIA

**Glade Run.**—May 15 Bro. E. A. Edwards of Clymer, Pa., came to us in a two weeks' revival meeting, closing with a love feast on the 28th. The meetings throughout proved successful and were an inspiration to all. The pastor and evangelist visited in seventy-seven homes. As a direct result fifteen were added to the church by baptism. June 4 marked the beginning of the ninth year of pastoral work for Bro. Nedrow and according to his report 139 were received into church fellowship during this time. Our pastor and family with Bro. Roy Morrison represented our church at the Hershey Conference. June 18 our Children's Day program was given.—Mrs. Carman Bowser, Kittanning, Pa., June 21.

**Heidelberg.**—Bro. Ralph Schlosser of Elizabethtown College conducted an interesting week-end Bible institute, using the book of Hebrews. A program was rendered by the Sunday-school on Easter morning, followed by an address by Eld. King. Bro. H. K. Ober and W. G. Group were present at our spring love feast as well as a number of other visiting ministers. May 7 a group of the Student Volunteers of Elizabethtown College brought us an inspiring message in readings, music and talks. June 13 Bro. D. W. Kurtz gave one of his lectures, *The Foursquare Man*, in his most interesting way. Our elder gave us a brief report of the Annual Conference. We enjoyed having Bro. A. P. Becker and wife of Nampa, Idaho, with us on Sunday evening, June 18. Bro. Becker gave us an inspirational message.—Kathryn Brubaker, Schaefferstown, Pa., June 20.

**Hershey.**—April 9 the Elizabethtown male quartet gave us a musical program which was much enjoyed by all. At the young people's hour April 2 Bro. H. F. King of Reistville gave an inspiring message. At our pre-Easter services messages were given by Brethren Chester Ebersole, A. C. Baugher, J. I. Baugher, B. W. S. Ebersole, closing with a pageant, *The Light of Life*, and an address by Bro. Paul Grubb. Bro. Virgil Finnell gave his illustrated lecture on Home Builders. April 30 Bro. Ben Stauffer from Manheim began an evangelistic meeting in the Hummelstown house, closing May 14. As a result two were baptized, two were baptized a week earlier, one was received on former baptism and nine by letter. Ministers present at our love feast May 13 were Bro. Ben Stauffer who officiated and Bro. Noah Sellers. It was our happy privilege to have Eld. J. H. Longenecker who labored with us in former years bring us a message. At the council meeting June 5 sixteen church letters were granted. The pastoral committee reported having some applications but was not ready to present any names. It was decided to hold an election for a deacon at a special council to be held July 10.—Mary Bashore, Hershey, Pa., June 15.

**Little Swatara.**—Our love feast was held May 6 and 7. A number of ministering brethren were present. Bro. Joe Cassel of Mingo officiated. May 14 Bro. Michael Kurtz of Richland gave an address at the Mother's Day program at Schubert. A revival was held at Frystown from May 14 to 28 with Bro. Thos. Patrick of Hanoverdale, evangelist. He brought a Spirit-filled message each evening. Five confessed Christ and one was reclaimed. June 14 a Children's Day program was given at Ziegler.—Elizabeth Meyer, Myerstown, Pa., June 23.

**Mt. Joy.**—Pre-Easter services were conducted by our pastor, W. K. Kulp. We held a sunrise service on Easter. A beautiful program was rendered at the regular church service, a part of which was the dedication of children. We held our communion services in the evening. As a result of our Easter services twelve were added to the church by baptism. Since that time two more called for baptism. The Y. P. D. gave an interesting program on Mother's Day evening. We are glad to report that our pastor is able to resume his regular duties after several weeks' illness. Ministers from the other churches of the community filled the pulpit during the pastor's absence. June 4 we were happy to have with us E. G. Hoff and family and Miss Ruth Shriver. Bro. Hoff gave us a helpful message. June 7 a farewell service was held for Dr. and Mrs. D. M. Parker who are sailing for the China field in August. At this service the Mt. Joy church was represented by Bro. L. R. Fox, the Mt. Pleasant church by Bro. Wilmer Kensing and the community by Rev. E. E. Starr, pastor of the Church of God. Rev. A. L. Kenyon, pastor of the United Presbyterian church, spoke on the Need of Missions. The meeting closed with an impressive



candle lighting service conducted by the pastor. Our pastor served as delegate to the Hershey Conference.—Elma Neiderhiser, Mt. Pleasant, Pa., June 19.

**Mt. Olivet church** met in yearly council May 13. Bro. Baker was retained as our elder for three years and Sister Ada Brandt as church clerk. Sister Miriam Madeira represented the church at the Hershey Conference. Delegates to District Meeting are Bro. M. S. Kipp and Chester Shuller with Mrs. Frances Kipp and Ada Brandt, alternates. One query is to be sent to District Meeting. Our love feast was held May 14. The male quartet of Elizabethtown College gave an interesting Mother's Day program in song and readings, with a sermonette by Bro. Baker. The following ministers were present: C. L. Baker, who officiated, P. G. Shelley, Robt. Dittmer, Earl S. Kipp and W. H. Miller. May 30 we opened our revival service which continued for ten days. Three stood for Christ and were baptized by our pastor.—Mrs. Ada Brandt, Millerstown, Pa., June 17.

**Newville.**—Bro. N. S. Sellers of the Black Rock congregation was with us in a two weeks' evangelistic meeting, preaching inspiring sermons with fervor and power. As a direct result fourteen persons confessed Christ and were baptized; two were restored. The meetings closed with the love feast June 4 when the largest number of communicants in the history of the church surrounded the tables. The church has been strengthened and inspired to put forth greater efforts. We are indebted to sister churches for their help in rendering special music during our revival, also to various groups and the men's chorus of the home congregation, recently organized. Previous to our meeting we enjoyed a missionary program by the Volunteer Band from Elizabethtown College. Sister Sara Shisler was also with us and gave an interesting account of the work on the foreign field. The interior of the churchhouse has undergone some needed repairs. The walls have been redecorated, also a new carpet laid. We are being represented at Annual Conference by our pastor. The junior classes of the church school are preparing a Children's Day program.—Mrs. John E. Cohick, Newville, Pa., June 20.

**Shade Creek.**—May 22 our pastor, Bro. Graham, began a revival meeting in the Sugar Grove church. The interest and attendance were good. Four were received into the church by baptism. The love feast was held June 4 with about 250 communicants present. The Y. P. D. of circuit No. 1 rendered a very interesting program June 11 in the Berkey church. Sister Gwendolyn Baird of Greensburg gave a talk. An offering was lifted which will be used to help support Sister Burke in Africa.—Nellie Lehman, Blough, Pa., June 24.

**Waynesboro.**—The morning service on Mother's Day, May 14, was in charge of our young people. On May 16 a mother and daughter social was held with 162 in attendance. A playlet entitled, In Honor of Motherhood, was given by a group of girls. Our pastor's wife, Mrs. L. K. Ziegler, president of the women's organization of Southern Pennsylvania, gave a talk in which she told of the work and plans of the women's organizations of the brotherhood. A social period followed the program, and light refreshments were served. The morning service on May 21 was in charge of the Cradle Roll Department. Sixty-seven parents were present. The Child in Our Midst was the subject of our pastor's sermon that morning. At the Memorial Day service on May 28 many floral tributes were given in memory of departed loved ones. Among those remembered were Bro. W. B. Stover and Bro. J. B. Emmert. Our Children's Day service was held on June 18. A pageant, The Temple of Childhood, was effectively given by children of the lower departments. June 25 we expect Bro. A. C. Baugher of Elizabethtown to give us an education address, after which the annual contribution for Elizabethtown College will be received. June 1 D. W. Kurtz of Chicago gave a timely and inspirational address on the Gospel of Joy.—Sudie M. Wingert, Waynesboro, Pa., June 20.

## VIRGINIA

**Bassett (Mt. Hermon).**—Since our last report we have had several visiting brethren with us. Bro. M. R. Zigler, Home Mission Secretary, was with us during the winter, giving a helpful talk. Bro. H. C. Eller and Frank Layman were here the second Sunday in March; the former preached the morning sermon and Bro. Layman preached at Fort Trial in the afternoon, where Bro. Bowman, our pastor, has an appointment each month. Bro. M. Guy West was with us May 12 to 19 preaching fifteen inspiring sermons, by which we have been greatly strengthened. Throughout the services special music was given by those of our singing class and on a few evenings we were favored by music from other churches. As a result of these services eleven united with our church by baptism which was administered on June 4. One united with another church. Among these were four mothers, the rest being young people above the age of fifteen. Bro. P. L. Nolen preached for us at Mt. Hermon church June 4. Mr. Nance meets the choir at the Bassett church every Wednesday evening; he also directed the singing during the revival. For the last four Sundays our Sunday-school attendance has averaged 102, with 119 as the highest number. We feel much encouraged in the work here.—Laura Stone, Bassett, Va., June 20.

## WASHINGTON

**Ellisford.**—On May 26 the Ladies' Aid gave a chicken supper and a very nice program by which we added over \$20 to our building fund. We have only the basement of our church completed and are very much crowded for room, especially for the Sunday-school work. We hope to secure a pastor for a year, as we so much need pastoral work in the church and community. The attendance at Sunday-school has increased this spring. Our young people's chorus has been doing splendid work under the leadership of Bro. Harvey Weddle. June 25 the joint Sunday-school and C. W. convention of the Omak, White-

stone and Ellisford church is to be held at Whiteside.—Mrs. H. M. Rothrock, Tonasket, Wash., June 12.

**Spokane.**—The Sunday-school presented a splendid Mother's Day program during the morning preaching hour. Our spring communion was conducted Mother's Day evening. Our banner Sunday-school attendance was 210 and 195 the next best. The average attendance for April is 124 and for May, 135. One adult was recently baptized, and three babies consecrated. One adult was anointed. Our Daily Vacation Bible School with seven classes begins June 19 and continues for two weeks. The pastor is in charge and his wife has charge of all the music. At our recent members' meeting it was voted to continue Brother and Sister D. W. Shock as pastors for another year from Sept. 1. They were elected delegates to represent us at the summer assembly and District Conference at Olympia in August. A wood cutting by the men of the church is arranged and dinner is to be prepared by the women and served in the timber. The timber is donated to the church, for church and parsonage fuel, by one of our families. One of our high school girls won the silver medal in a W. C. T. U. contest in our church. The church treasurer's report showed our finances for pastoral apportionment and current expenses paid up with an encouraging outlook to meet them regularly. A special interest and effort was manifested the past two years and the property was repaired and improved and much equipment has been added. Many friends have made it a place to worship. The Aid had an average attendance of sixteen the past three months and the assistance in many ways, including financial, is much appreciated by the church.—Mrs. Mildred McFarlen, Spokane, Wash., June 17.

## WEST VIRGINIA

**Crab Orchard church** has just closed a successful two weeks' meeting by Bro. Eugene Kahle and Bro. F. A. Carter from Selma, Va. The meetings were well attended and all received a great spiritual uplift. There were four conversions. We feel that a great deal of good has been done in our community. We are glad to have Bro. Carter stay here with us during his vacation to help build up the church work.—Velta Wood, Crab Orchard, W. Va., June 9.

**Maple Spring.**—May 31 was our regular quarterly council for the entire congregation. Councils have been held at three of the other houses since our last report. Six letters have been received and one granted. A two weeks' series of meetings was held at Gortner with Bro. B. W. Smith, evangelist. As a result of the meetings four accepted Christ. Arrangements are being made for six other revivals in the bounds of our congregation during the year. Our home ministry keep up about twenty-one regular appointments besides four regular appointments in other congregations and considerable work outside our congregation. One of our ministers has moved away and Eld. John S. Fike, another of our active ministers, has not been able to preach since last fall. Bro. I. S. Long will conduct our revival at Maple Spring and close with a love feast July 8. The annual reunion of the Maple Grove Child Rescue Home will be at the Memorial Grove two miles southeast of Egdon on Sunday, July 2. A fine program has been prepared. Remodeling of the church has been in progress; excavation for the basement under the entire church has been completed and concrete floor has been laid and carpenter work is being done. An inspiring goodwill program was given by the young folk of our congregation. Bro. Bruce Flora and wife were with us and brought a message in favor of peace. Bro. Flora is taking a deep interest in the peace movement.—Mrs. Homer Diehl, Egdon, W. Va., June 17.

**Old Furnace congregation** will hold an all-day children's service on July 9. The speakers for the day will be Bro. S. Paul Dauberty of Pleasant Dale, W. Va., Bro. Roy K. Miller, Keyser, W. Va., Bro. Lester Evans and Ernest Munsing of Cumberland, Md. There will be special music by the Pleasant Dale quintet.—McKinley Grapes, Ridgely, W. Va., June 13.

**Smiths Chapel.**—Sister S. B. Broughman preached two inspiring sermons for us Saturday evening and Sunday morning, June 10 and 11. On Sunday evening the children rendered a delightful program. The Sunday-school attendance is gaining and much interest is shown. One of our deacons, Bro. C. P. Hylton, attended services Sunday morning and evening after having been kept away for several months on account of illness. Bro. Alonzo Carter of Selma, Va., who has been assisting our presiding elder, E. H. Kahle, in a revival at Crab Orchard, W. Va., will be with us June 25 with a message for the young folks. Our pastor, Mrs. Broughman, will preach again the third Sunday in July.—Mrs. Garnet Tiller, Princeton, W. Va., June 16.

## WISCONSIN

**Stanley church** held a love feast May 27. On May 28 there was a joint farewell meeting for our retiring pastors, Brother and Sister O. L. Harley. The Maple Grove and Stanley churches met with the Worden church in an all-day meeting. Bro. Harley gave the regular morning message. This was followed by a basket dinner and a program at 2 o'clock, each church contributing a few numbers and Bro. Harley giving his farewell address. Sister Harley also spoke of her appreciation of the many kindnesses shown them during their stay with us. They were presented with a friendship quilt, a joint gift from the Aid Societies. The plan originated for the purpose of raising funds to help pay our pastor and the sum of over \$12 was raised. The joint ministerial committee with the mission board committee has been working to secure a pastor. The Stanley church met in council June 8. Reports from the finance and ministerial committees were given, and the church decided to secure Bro. Lewis Hyde as pastor if arrangements can be made to that effect.—Mrs. Jacob Winkler, Stanley, Wis., June 10.

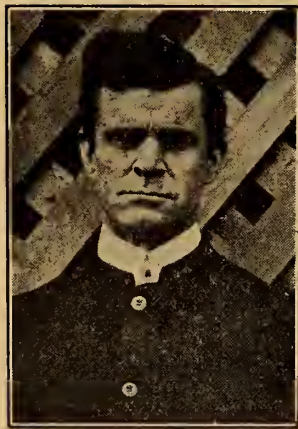


## CORRESPONDENCE

### EDWARD L. KING

Bro. Edward L. King was born March 25, 1872, at Copper Hill, Floyd County, Va. He died Nov. 25, 1932, at the place of his birth. He was of a family of six brothers. They are

well known in their community because of their business and church relations, as the King Brothers.



Bro. E. L. King was married to Rachel Hale. To this union were born three sons and seven daughters. His wife and eight children survive.

He united with the church in 1909, was elected deacon in 1911 and was faithful in his office and much interested in the work of the kingdom until his health failed about four years ago.

He was an outstanding church man in his community. His wagon, known as the gospel wagon, carried many of his neighbors to and from church. His home welcomed and cared for many ministers. Funeral services were in a near-by church by Elders I. H. and D. H. Shaver and the writer. He rests with his people in the family burying ground in his community.

C. E. Eller.

Salem, Va.

## FALLEN ASLEEP

**Arnold**, Bro. Oliver F., died at his home near Dillsburg, Pa., of a complication of diseases, June 3, 1933, aged 76 years, 10 months and 23 days. He was a member of the Church of the Brethren for many years. He leaves his widow, four sons, daughter and foster daughter. Funeral services at his late home by Eld. C. L. Baker, assisted by Eld. W. G. Group. Burial in the Latimore meetinghouse cemetery.—Myrna Kreider, East Berlin, Pa.

**Berg**, Sister Emma, born in August, 1873, died May 18, 1933, following a lingering illness. She is survived by her husband, Bro. Robert Berg, two sons and four daughters. Funeral services in the Mt. Joy church by the pastor, W. K. Kulp.—Elma Neiderhiser, Mt. Pleasant, Pa.

**Bound**, Sister Mary Ann Agnes, oldest daughter of Owen M. and Margaret Ann Taber, born in Putnam County, Ind., March 3, 1859, died at her home in Independence, Kans., June 17, 1933. When eighteen years of age she moved with her parents to Holt County, Mo. She was united in marriage to John C. Bound Sept. 24, 1883. Seven children were born to this union, four of whom preceded their mother in death. The husband died in 1899. In 1900, with her children, she moved to Montgomery County, Kans., where she had since resided. In 1911 she united with the Church of the Brethren and to this fellowship remained faithful. She is survived by three sons, eleven grandchildren, and one brother. Funeral services were conducted by the writer in the Independence church. Interment in the Mount Hope cemetery.—C. Ernest Davis, Independence, Kans.

**Cosner**, Margaret E., daughter of Jesse Cosner, died May 28, 1933, aged 80 years. She was a devoted and consistent member of the Church of the Brethren. She married Dan F. Cosner Jan. 27, 1874. To this union were born four sons and four daughters who with the father survive. There were also twenty-nine grandchildren and ten great-grandchildren. She was much afflicted for about five years. Funeral sermon at the Locust Grove church by the undersigned. Interment in the cemetery near by.—Emra T. Fike, Oakland, Md.

**Deford**, Wm. Riley, son of Wm. and Hannah Cooper Deford, born Feb. 23, 1851, in Cass County, Ind., died April 18, 1933. On Aug. 26, 1864, he married Katherine Minter Sidel. On May 28, 1931, he and his wife entered the Old Folks' Home at Mexico where he spent his last days. On March 19 he called for the anointing service. He leaves his wife, one sister and one stepson.—Margaret Swank, Mexico, Ind.

**Dorer**, Solomon E., last surviving son of Crispin and Catharine (Vickroy) Dorer, was born in Upper Yoder Township, Cambria County, Pa., Aug. 15, 1856, and died suddenly of apoplexy, Jan. 8, 1933, in the Morrellville church, after extending greetings to a number of his friends. He and Miss Maggie Campbell were united in marriage Oct. 31, 1878. To this union nine children were born, six sons and three daughters. His wife passed away Nov. 18, 1930. They celebrated their golden wedding Oct. 31, 1928. Four sons, two daughters and thirteen grandchildren survive. As a boy he attended Sunday-school in Methodist, Presbyterian, Lutheran and Baptist churches because the Brethren did not have Sunday-schools yet. He was baptized in November, 1876, and Jan. 1, 1877, he was elected superintendent of a union Sunday-school, since which time he had served in all capacities of the Sunday-school. He was teacher of the adult Bible class of the Morrellville church many years. Almost his entire life was lived in Johnstown and vicinity. When Bro. Dorer united with the church, the Conemaugh church was the only one in the Conemaugh Valley. Because of division of old congregations and organization of new ones, Bro. Dorer had lived in the Conemaugh, Johnstown, West Johnstown (now Roxbury) and Morrellville congregations. Nov. 29, 1883, he was elected to the ministry in the Walnut Grove schoolhouse, and in due time he was forwarded to the second degree of the ministry. He gave many years of faithful ministerial service when the work was hard, before the days of regular pastors. Funeral services were conducted in the Morrellville church by Elders G. B. Royer and Joseph Gingrich and burial was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

**Eisenberg**, Sister Charlotte, daughter of Bro. Frederick and Sister Henrietta (Shade) Issett, born in Montgomery County, Pa., Feb. 9, 1848, died May 3, 1933, at her home near Kenilworth, Chester County, Pa., where she lived the last sixty-two years of her life. She united with the Brethren Church at the age of seventeen years at Green Tree, Pa. She married Bro. Wm. Y. Eisenberg Dec. 18, 1869, and moved to Chester County. They affiliated with the Coventry Church of the Brethren near Pottstown and remained faithful workers until the end. Her husband preceded her eight years ago. One daughter survives. Funeral services by her pastor, the undersigned. Interment in Fernwood cemetery, Royersford, Pa.—Trostle P. Dick, Pottstown, Pa.

**Fahnestock**, Bro. Monroe, died June 3, 1933, at the hospital, of blood poisoning, aged 44 years. His first wife, Susan (nee Ginder), preceded him about eight years ago. He was later married to Daisy Risser who survives with eleven children from his former marriage, four brothers and two sisters. Services at East Fairview by Elders Ira Gibbel, Jacob Merkey and Howard Merkey. Interment in the East Fairview cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Fishburn**, Vernon, son of Wm. and Anna Scott Fishburn, born Jan. 22, 1893, died June 14, 1933. He was instantly killed by a hit and run driver. In 1911 he united with the Church of the Brethren and remained faithful. He leaves father, two sisters and four brothers. Funeral services at Mexico church by Eld. Walter Balsbaugh assisted by Bro. Ockerman. Interment in the adjoining cemetery.—Margaret Swank, Mexico, Ind.

**Fisher**, Mary Etta, daughter of John and Martha Myers Kraning, born Jan. 14, 1875, died June 11, 1933. May 15, 1902, she married Ira Fisher. She was a faithful and loyal worker in the Church of the Brethren. She leaves her husband, two daughters, son, foster daughter, foster son, three sisters, mother and three brothers. Funeral services at the Mexico church by Frank Fisher assisted by Bro. John Wright and Bro. Geo. Mishler. Interment in the adjoining cemetery.—Margaret Swank, Mexico, Ind.

**Geib**, Sister Maria, died at her home in Reistville, of pneumonia, May 31, 1933; she was born July 30, 1876. She married Jonas Geib May 31, 1899. She was baptized by Eld. John Herr on Oct. 15, 1899. She was a devoted member of the Heidelberg church. Surviving are her husband, four sisters and four brothers. Services in the Heidelberg church by Eld. H. F. King, assisted by Peter Heisey and J. L. Royer. Interment in adjoining cemetery.—Kathryn Brubaker, Schaeferstown, Pa.

**Hess**, Sister Ann Eliza, wife of Bro. Elisha Hess of Goshen, Ind., died of paralysis April 18, 1933, aged 54 years. She died at the home of her parents, Brother and Sister Henry Kolberg, Syracuse, Ind. She and Bro. Hess were married Nov. 15, 1902, at Warsaw, Ind. She united with the Church of the Brethren while but a mere girl and was faithful to the end. Her membership was in the Goshen City church. She is survived by her husband, parents, brother and half brother. Funeral at her parents' home by J. E. Jarboe and T. E. George. Burial in McClintic cemetery, Syracuse.—T. E. George, Goshen, Ind.

**Hildebrand**, John H., born in Valley, Va., April 20, 1850, died at Lowell, Ark., June 2, 1933. At an early age he came to Missouri. He married Mary Susan Wampler in 1878. To this union were born two sons and two daughters; one son died in infancy, and his wife in 1888. In 1890 he married Sarah Ulrey. They moved to Arkansas in 1918 and have lived around Lowell and Springdale since. He leaves his wife, son, two daughters, three grandchildren and two great-grandchildren. He was a member of the Church of the Brethren for over fifty-three years. Funeral at the Silent Grove community church by the writer. Burial in the near-by cemetery.—Earl E. Jarboe, Springdale, Ark.

**Himelick**, James, son of Andrew and Sarah Ann Himelick, born in Franklin County, Ind., March 5, 1848, died May 25, 1933. Feb. 13, 1870, he married Dianah Fisher. The next June they united with the Church of the Brethren. Five children and his wife preceded him. He had been an earnest and conscientious Christian and ardent supporter of



the church. In the fall of 1880 he was called to the deacon's office. All his life he had a great interest in the work of the church. He gave of his money, time and service. He leaves three grandchildren, four great-grandchildren and one half sister.—Margaret Swank, Mexico, Ind.

**Honderich**, Sister Margaret Burns, born in Dayton, Ohio, July 11, 1903, died near Marshall, Ill., June 8, 1933, after a short illness. Her parents died when she was quite young; in 1918 she made her home with Brother and Sister Walter Heiser, Nettle Creek congregation, Ind. In early life she joined the church and was an active member. She attended one term at Manchester College. Dec. 25, 1932, she married Rev. Lester Honderich of the U. B. Church. She was a great help to him in his pastorate. She leaves her husband, sister and foster parents. Interment near Marshall, Ill.—Martha Rummel, Napanee, Ind.

**Hutchison**, James Theo., son of Asa and Mary Hutchison, born at Milton Center, Wood County, Ohio, Sept. 27, 1859. He died at the home of his brother George, near Findlay, Ohio, June 8, 1933. In 1892 he married Ida Whetstone; she preceded him five years ago. One son and six daughters survive, with twenty-one grandchildren, two brothers and one sister. A number of years ago he made confession of Christ; in some way he had grown indifferent to the vows given at that time; but he was restored into full fellowship with his Lord. Funeral service at the home of his brother by the writer and Bro. Leonard.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Jamison**, Riley B., born in Franklin County, Va., Feb. 3, 1866, died at his home near Empire, May 28, 1933. In 1892 he married Mary A. Webster who died Oct. 23, 1928. He united with the Christian Church in early life and with the Church of the Brethren after coming to Empire. Surviving are five children and eight grandchildren. Funeral services at the church by M. S. Frantz and A. M. White. Interment in Modesto cemetery.—Minnie B. White, Empire, Calif.

**Kline**, Sister Elizabeth, nee Becker, widow of Eld. John Kline, died in her home in Elizabethtown, June 6, 1933, of apoplexy, aged 80 years. Surviving are four brothers, three sons and four daughters, one of whom is the wife of Andrew Dixon, pastor of Parkerford Church of the Brethren. With her husband she came into the Chiques church in her younger days and was a loyal, active member. Funeral in the town church by Bro. Ober assisted by Eld. Hertzler. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

**Leatherman**, Mildred Jean, youngest daughter of Bro. Alvey Leatherman, Mummasburg, Pa., died following an operation for appendicitis, aged 2 years, 11 months and 4 days. Services by Eld. W. G. Group and Amos Meyer. Burial at Marsh Creek church cemetery.—Galen M. Brindle, Seven Stars, Pa.

**Miller**, Bro. Ulrich, died at his home near Newport, Pa., of a complication of diseases. He is survived by his wife and six children. He became a member of the Brethren Church about five years ago. Services and burial at the Red Hill Church of God near Newport by Bro. E. S. Kipp and Brethren Wright and Miller.—Mrs. Ada Brandt, Milers-town, Pa.

**Miller**, Solomon K., was born near Davidsville, Somerset County, Pa., and died at his home near Johnstown, Pa., June 3, 1933, in his 79th year, of a heart attack. He and Miss Mary Heiple were united in marriage in May, 1877. He was one of a family of fourteen and the eleventh to pass away. He is survived by three sons, two daughters and eleven grandchildren. He was a member of the Roxbury Church of the Brethren where the funeral was held by his pastor, Tobias F. Henry, and interment was in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

**Roop**, Charles Henry, son of Joel and Julia Ann Maria Roop, born in Carroll County, Md., died suddenly at his home on June 1, 1933, aged 87 years. He is survived by his wife, Sister Rachel (Stoner) Roop, whom he married in 1868. He was a member of the Sams Creek Church of the Brethren since boyhood. Funeral services were held at the Pipe Creek Church of the Brethren, conducted by Brethren Edward C. Bixler and William Gosnell. Burial in adjoining cemetery.—H. M. Roop, New Windsor, Md.

**Shively**, Wm. Harrison, was born April 2, 1866, at Peru, Ind., the son of Daniel P. and Harriett Little Shively; he died May 27, 1933, at Holly, Colo. Feb. 22, 1888, he married Wealthy Olive Chronister who passed away Sept. 12, 1922. To this union were born six children; one daughter passed away at the age of twelve years. He is survived by one sister, two brothers and three grandchildren. Funeral services by the undersigned.—John H. Oxley, McClave, Colo.

**Smith**, Sister Mary Frances, daughter of Eli and Barbara Smethers, born Oct. 17, 1855, at Madison, Ind., departed this life May 27, 1933, at her home near Deepwater, Mo., after an illness of five weeks, aged 77 years, 7 months and 10 days. She was united in marriage to John Franklin Smith Oct. 14, 1874, at Madison, Ind. He preceded her April 11, 1903. They moved to Henry County, Mo., in 1877. To this union ten children were born. She united with the Brethren Church fifty years ago. Her husband was a deacon in the church. She was a faithful helper to him in his calling and did all she could to carry on this work after his departure. She leaves four sons, five daughters, one brother, one sister, twenty-seven grandchildren, five great-grandchildren. Services in the Deepwater Brethren church by her pastor, Bro. W. R. Argabright. Burial in the Dunning cemetery near Deepwater.—Erma Lucille Argabright, Deepwater, Mo.

**Snyder**, Jacob H., son of Samuel G. and Nancy E. Snyder, born near Johnstown, Pa., May 4, 1850, died at Robins, Iowa, June 18, 1933. He

came to Linn County with his parents in October, 1864. In 1867 he united with the Brethren Church and remained an exemplary Christian all his life. He married Anna E. Holsinger in 1874. He is survived by his wife, two daughters and one grandson. Funeral services in the Old Order church near Robins by Forest White and S. B. Miller. Burial in the Dry Creek cemetery. His whole life was lived in this community.—S. B. Miller, Cedar Rapids, Iowa.

**Spitzer**, Sister Mary M., aged 77 years, died June 4, 1933, at the home of her daughter, Mrs. Fred Taylor, near Cootes Store, Va. Her husband, Cyrus Spitzer, died twenty years ago. She had been a member of the Church of the Brethren since girlhood and always took a deep interest in all the activities of the church. She was an inspiration in the Sunday-school class, always coming with a well prepared lesson, as she was a great Bible reader. She is survived by five daughters, three brothers and two sisters. Funeral by Eld. I. W. Miller and interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

**Stouder**, Emma, daughter of John and Lydia Teeter, born in Elkhart County, Aug. 12, 1860, died at her home south of Bristol, June 3, 1933. June 20, 1878, she married Chauncey Stouder and to this union were born eleven children. She united with the West Goshen Church of the Brethren in March, 1877, and remained a faithful member to the end. She is survived by seven children, seventeen grandchildren, three great-grandchildren and two sisters. Funeral services at the West Goshen church by Eld. Frank Kreider, assisted by Bro. Wm. Hess. Burial in the adjoining cemetery.—Mary Kreider, Goshen, Ind.

**Taylor**, Francis H., born in Wayne County, Ind., June 4, 1850, died May 5, 1933. Nov. 26, 1877, he married Harriet L. Burger. To them were born four sons and two daughters. Three sons and one daughter survive with seventeen grandchildren, nine great-grandchildren and two brothers; his wife, one son and one daughter preceded him. He became a Christian about twenty-five years ago, uniting with the Church of the Brethren at Pine Creek and remaining faithful to the end. Funeral services at Pine Creek conducted by Eld. H. A. Claybaugh. Interment at the Fair cemetery.—Wm. H. Summers, North Liberty, Ind.

**Watson**, Larkin Burwell, son of Larkin and Lureny Watson, born in Madison County, Va., June 28, 1852, died at the home of his son, G. S. Watson, in Girard, Ill., May 11, 1933. He united with the Church of the Brethren June 8, 1872. He was ordained a deacon Nov. 5, 1897, which office he held until his death; he was ever active in Christian service. Dec. 25, 1873, he married Martha Keysear who preceded him in 1928. He leaves seven children, eighteen grandchildren and fourteen great-grandchildren. He moved to Illinois in 1881 and to Girard in 1913. Funeral services in the church by Bro. A. R. Coffman, assisted by I. J. Harshbarger. Interment in Macoupin Creek cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Weaver**, Bro. Jonathan L., born March 4, 1860, died at the home of his daughter, May 25, 1933. He married Leah Gible July 21, 1880; she survives with four sons, three daughters and a number of grandchildren and great-grandchildren. He had been a faithful member of the church for more than half a century. Funeral services at the Myers-town church by Elders J. C. Zug, J. H. Longenecker, Michael Kurtz and F. S. Carper. Interment in Royers cemetery.—Mae E. Basehore, Palmyra, Pa.

**Winkler**, John Jerome, son of Jacob and Nora Winkler, born at Pyrmont, Ind., and died June 15, 1933, at a hospital in Lewistown, Pa., aged 40 years. He was the fifth of a family of fourteen children. He united with the Church of the Brethren at the age of thirteen and remained faithful until death. At the age of eleven years he came with his parents to Stanley, Wis., and spent most of his boyhood days at this place. Jan. 2, 1915, he married Bertha Ritter. In 1916 he moved with his family to Pennsylvania where he lived until the time of his death. He had been in poor health for over a year but had been seriously ill only a few weeks. Two weeks before he died he received the anointing. He leaves his wife, two children, father and mother, seven sisters and three brothers. Funeral services from the Stanley church by Bro. Howard Peden. Interment in Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

**Wolber**, Amanda Jane, daughter of William and Mary Hess, born May 22, 1876, in Hardin County, Ohio, died June 9, 1933, at Marion, Ohio. Feb. 13, 1895, she married Fred Henry Wolber. Seven children survive with five grandchildren, three brothers and two sisters. Her husband died Feb. 21, 1927. Soon after her marriage she was confirmed in the Christian faith according to the standards held by the Lutheran Church. For the past years however she had attended the various churches in the community where she was residing. Funeral services in the Mennonite Chapel church by the writer.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Wolford**, Mrs. Emma, daughter of Elenora and Julius Bruchgans, was born in Machlin, West Prussia, Germany. At the age of fourteen years she, with her parents, came to America. The greater part of her early life was spent near Arlington, Ohio. She had been in failing health for the past five years. After a brief but serious illness she died on June 12, 1933, at the home of her daughter, Mrs. Park, at Arlington, Ohio. Sept. 16, 1884, she married Fielder Wolford. He preceded her Sept. 23, 1913. Seven children survive, also nineteen grandchildren and three sisters. In early life she united with the Lutheran Church; later she transferred her letter of membership to the Williamstown Brethren church, where she remained a devout and faithful member. Funeral in the church by the writer. Burial in Eagle Creek cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.



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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., July 15, 1933

No. 28

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., July 15, 1933

No. 28

## EDITORIAL

### After the Storm

THE day had been hot, cruelly hot; depressing, distressingly depressing. The evening was cooler. After midnight the clouds gathered. Lightning appeared and thunder growled in the distance. A disquieting noise like the rumbling of a distant train was heard. All moved nearer. At last the storm broke. The winds raged, the rain fell, the hail pelted. The electric current was turned off because of falling trees, broken poles and severed wires. The darkness and the storm had full sway. Within a few minutes crops were laid waste, trees uprooted, buildings demolished, animals killed and the floods raged. The morning's gray light revealed a sad spectacle. How helpless was man and all his power in the face of the raging storm!

It is Sunday morning. The streets and roads are blocked because of the storm's devastation. Men are at work everywhere cleaning up. This is a case of the ox being in the ditch and work must be done. All this set me to thinking.

Later I saw miles of the devastated districts. So many trees down—some large, some small. Why did these fall and those weather the storm? Behold these with every leaf gone, even the bark cut from the solid wood, as they pitifully stretch their bare fingers towards heaven for succor, glistening in the sun like ice-covered trees in winter time.

Here is a stately tree that kept its needles throughout the entire year—always green. For eighteen years I passed it as I daily went to work. I admired that tree, loved it. But now it is down, its prostrate trunk stretching out of the yard across the walk into the street and onto the trolley tracks. No longer is it a thing of beauty, but a hindrance to traffic. A mighty monarch of our city gone. And only yesterday it was the picture of health, defiantly challenging heat and lightning and storm to do their worst. They accepted the challenge and the proud tree fell.

### Why?

I am eager to know. I step up and examine the remains, stooping over its prostrate form. I perform an autopsy. Down near the ground the bark is healthy, the wood sound for two inches—and then I make a discovery. The inside is lifeless. As I write there lies before me a piece of that inside decayed wood. I go in further. The heart is gone. That tree to all appearances was in a healthy condition—until the testing time came, and then it fell because it had lost its heart. Dead inside where life and strength should have been.

I saw many other trees that fell in part or wholly. As a rule it was the defective tree that failed to stand before the storm. Many were leafless, and barkless on the side of the storm, but defiantly they stood up against the onslaught of the storm. Yes, they stood.

How like trees are men! How like trees do they weather the storm! And after the storm how like trees do they reveal to us why they stood or why they fell! Those well rooted and with sound heart come out of the storm different from those that are poorly grounded having an inside that is not sound. The fall was a matter of a moment, but the autopsy reveals the decay that had been going on for a long time. J. E. M.

### On Living What You Preach

Fifteenth in a Series of New Testament Preaching

THE acid test of preaching is not the spoken word, but the preacher's life as lived. This is but a special application of the well-known adage that actions speak louder than words. However, by such an exacting test every New Testament preacher is revealed as ready to stand or fall.

John the Baptist came demanding repentance, but backing his sermons with a forthrightness of life which finally cost him his head. Then came the Master Preacher. He lived to the uttermost the implications of every principle he taught. After him came Peter,



human enough to make mistakes, but never too weak or proud to make amends. Came also the other disciples, changing a world not so much because of what they said as what they did. Finally, Paul, the great expounder of Christian doctrine, made journey after journey to preach the Word. But in all that he offered, he exacted of himself as much or more than other men. He, too, believed in living what you preach.

Now Paul not only believed this, but he stood ready to challenge others by the things he did. For example, on the last leg of his third missionary journey, and as recorded in Acts Twenty, he called the elders of Ephesus to Miletus for a farewell message. The occasion of this meeting is easily one of the most touching in the life of Paul, and the more so from the challenge which he put in what he had done for the Ephesians. Not in a spirit of boasting, but because he knew it was the most effective appeal which he could make, Paul said to the elders from Ephesus: "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ."

Of course, not every preacher has lived like Paul, but the fact that Paul had so lived, charged his words with convicting power. There was no refuting what he said for he backed his message with a life.

Of course, some may say that Paul was under a special compulsion to live fully as well or better than he preached. He had made such a tragic blunder at first in persecuting the Christians that it was but fitting that he should go the second mile in the years which were left him. But however that may be, Paul knew that living all he preached made it possible for him to pass on a tremendous challenge to the elders of Ephesus. He had striven to be an example to them in humility, faithfulness and unselfishness. Hence in good grace and with point he could ask the leaders in the Ephesian church to follow in his steps. He could say: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." So also he could pray with them, and they in turn feel like falling on his neck and kissing him.

There is power in living what you preach—if you live first and do the preaching afterward. And there is point in this procedure because there are many beyond the power of every sort of sermon but that which is lived. The Christian is an epistle of Christ, known and read by all men, whether he wishes this to be true or

not. And how much power for good the believer has when he is a worthy epistle!

All this is true because there is both convincing and convicting power in sincerity. Now the principle applies whether to preachers who are living or to those who are dead. Thus the critically minded of our day give more weight to what the disciples did than to what they said. After almost two thousand years, New Testament preaching stands not so much by its persuasiveness or logic, as on the fact that New Testament sermons are the words of men who lived changed lives, an eternal demonstration of what they preached.

Certainly nothing would give the Christian message greater attractiveness and power among men today, than that believers should more generally live up to what they preach. We do not mean that perfection can be attained, but that at least sincere and honest effort must be evident. For wishing will not bring righteousness. Passing laws can do little to change public attitudes. Preaching can inform and present an appeal. But the thing which can not be ignored is Christian living. Every noble life is a challenge, a dare to the best in man. If modern preaching is to recover the convicting power of New Testament messages it must be backed by lives which demonstrate what is preached.

H. A. B.

### When the Other Side Has Its Day

CAN you just stand and wait, without getting all upset? Can you be calm and trustful, confident in the power of truth and right to win its own final vindication, when it seems to you that things are going so decidedly wrong?

This flood of wetness sweeping the country toward repeal of prohibition is so incredibly strange, so impossible from the viewpoint of ten years ago, that it is difficult to believe what we see taking place before our eyes. But if we had known history a little better, we would have been better prepared for it, possibly well enough to have made unnecessary the heavy cost which progress is now in process of paying.

To keep one's poise and wait and trust when that is the order of the day may be a severer test of courage than to march in the ranks and fight when the fighting is the thickest. Can you pass this harder test?

Well, the dries did have their day after the wets had had a long, long day of it, and now these wets are having another day. It will not be so long as their other one was. Then the dries will have their turn again and that will be the longest day of all, if experience can teach them wisdom as well as zeal.

So the lines of human progress inch along their zig-zag way. "In patience possess ye your souls." "In quietness and confidence shall be your strength." Can you trust and wait and hold your head up? E. F.

## GENERAL FORUM

### Take Time to Wait Upon God

BY MILDRED ALLEN JEFFERY

Take time, oh take time to wait upon God—  
To wait for his presence to fill  
Thy heart, thy mind and thy soul—oh take time  
Completely to enter his will.

Take time, oh take time to wait upon God—  
To wait for his blessing; you need  
The courage and strength his grace can supply  
When trial and hardship impede.

Take time, oh take time to wait upon God—  
Thy loss is his own when you go  
From his Presence in haste—not waiting to seek  
His answer to problems you know.

Take time, oh take time to wait upon God—  
For time is not lost while you wait;  
The universe swings with precision sublime—  
God's providence never is late.

*Hawthorne, Calif.*

### Present Trends in Character Education

BY C. ERNEST DAVIS

THE professional character education analyst can point out trends galore. It seems to be his business, and his delight, to be able to dip a sample from the educational sea and tell you which way the waters are moving, the direction in which the fish are swimming, and even the latest development in the stroke of a tadpole's tail. This is all very well, and useful in its way, but much of it, I fear, is not of consuming interest to the average person. However, three trends from the current crop impress me as being of general interest.

First, those interested in character education in public schools are increasingly recognizing that the weakness of their program is in its lack of dynamic. There is a growing recognition of the idea that there is a quite definite relation between great causes and character. There is now wide acceptance of a law of learning which states that learning follows the direction set by intent. It would be strange indeed if one's concept of the nature of the universe, of ultimate reality, or of God did not exert a determining effect upon the intent of his life, and consequently upon the direction of his learning. This means that religion is in line to be conceded a more definite place and scientific basis in character education than some educational authorities have heretofore recognized. Just as the Israelites could not produce bricks without straw, so public school authorities and agents of various character forming organizations are discovering that the formation of desirable character can not go forward upon a satisfactory basis

unless a great dynamic, such as religion at its best supplies, is present. This means that Christian parents can not settle back at ease and allow public schools and various non-church-centered clubs and organizations to do for them the whole task of forming their children's character, naively expecting that a diploma of graduation or insignia of high rank will also be a certificate of character. The best in character can not be produced without the dynamic and motivation of religion.

Second, students of the character outcomes of Christian religious education are discovering that good character and right actions do not necessarily follow religious knowledge. One may know a great many Biblical facts and still be a bad person. This was scientifically proved in studies made by Drs. Hawthorne and May of Columbia and Yale Universities and by Dr. Hightower of Butler University. Perhaps we are disappointed to learn that there is apparently little or no correlation between Biblical knowledge and conduct. However, Jesus spoke of a difference between those who heard his words and did them, and those who heard but did not do. In other words, this result of modern educational research reminds us that there is more than a knowledge aim in religious education. It has long been recognized that not only must a teacher strive to give religious knowledge, but also to form right attitudes in the pupil and to secure skill in actual living. Education is directed at the emotions and will, as well as to the intellect.

Third, another tendency appears in the growing recognition that much of the effect which has been attributed to instruction in subject matter must instead be credited to the influence of teachers, leaders, and associates with whom one lives and does things. Again this need not be startling when we remember that personality has always been the most potent factor in education; that it isn't so much the subject taught as the teacher that counts; that personality influences personality; and that, in a sense, religion is caught as well as taught. In other words, the teacher must have a contagious case of religion and the educational process must afford sufficient contacts for the inoculation of the pupil.

Church school workers should take courage and push on. Educational theory, in certain aspects at least, is catching up with common sense. Character education is not going to be very successful unless religion is recognized and employed. Mere Biblical information alone will not form character, but who expected it to do so? As always, Christian personality, meeting life with your pupils, and sharing great creative ideals with one another will bring results in character and life. Above all, it is still true that our pupils need to know the Son of God. The transcendent personality of Jesus has effective charm and power. Fellowship with him changes folks. Unless Christ is in the program of character



education, the results will be disappointing. His presence can make the results glorious and blessed.

*Independence, Kans.*

## The Critics of Modern Religious Education

BY H. H. HELMAN

MODERN religious education is not having an easy time of it. The leaders of the movement are disappointed and those who labor in the local field where it is applied are consciously discouraged. To have pointed out for us the criticisms of this movement may help us to bring about adjustments that will encourage both the leaders and the lay workers in the local church school. The following criticisms come largely from those who have borne the brunt of the efforts to establish and maintain a modern religious education program. A few are from well-known Christian leaders. How much of these grow out of prejudice we do not know. However, to gather together the convictions of all these people will at least help us to see the matter as they see it. We need to do that before we can remedy the situation.

### Its Critical Attitude

One complaint is that modern religious education early launched a vigorous campaign of criticism of everything it found in the Sunday-school. Certain defenses were therefore erected which purposed to defend the church, the Bible, the Lord and sacred things in general, against a hypercritical attitude. It appeared to many that the religious education movement had set out to revolutionize the entire thinking and program of the Christian religion. "It criticizes orthodoxy and apparently revels in a kind of ethical unorthodoxy," said one, adding that it questions much that the past has posited as eternal verities. Our modern religious education is said to be under the control of extra-ecclesiastical leaders who freely criticize the church and her leaders and who purpose to "unloose religious education from its ecclesiastical swaddling bands." Religious emotion is represented to be "non-rational," and in the adoption of psychology as its chief process, religious education is accused of trying to substitute the psychoanalyst for the Savior.

### Lacks Spiritual Content

That our modern religious education program has lacked the spiritual element or emphasis, is a common criticism. It is said to have been a slave to cold propositions, to methods and technique and to a program that must bear careful *intellectual* scrutiny. Thus it lacks "*warmth*, a divine passion," and therefore fails to kindle the imagination and to call out the "intuition of the soul." It is accused of putting a "program in the place of a gospel message," and of recognizing no possibility of a "spiritual influx," when God breathes a new life into a person. It works from without rather than from

within. It is pointed out that our modern program offers no spiritual equivalent for the *evangelistic urge* which it stamps as foolish and reactionary. That it contends too much for curriculum, technique and organization and "lacks a compulsion for Christian living." It has seemed to many to tend toward an ethical humanism, void of mystical experience or of an inner life born of faith in Jesus Christ, and has looked with condescension upon the more "spontaneous manifestations of religion."

### Ignores Evil

The movement is also censured for an indifferent attitude toward sin and guilt, and for having no pathology for moral and religious disease. Even Dr. Paul Hutchinson called attention to this in the concluding address at the Conference on Religion and Conduct, held at Northwestern University, November, 1929, when he said, \* "There have been two words in particular that I have missed out of this conference. I have never heard either one of them. The first one is 'right' and the second one is 'wrong.' Perhaps they should be missed. I doubt it. I think that the disappearance of these two terms tells more than anything else why we are wondering whether the religion we have can have anything to do with character and conduct. Of course it is old-fashioned; it isn't the present jargon, but my boy wants to find out what is *right*, and my neighbor wants to find out what is *right*, and I want to find out what is right, and that is the first job religion has on its hands. If it can't help me there, I don't care what becomes of it. . . .

"I heard it said that we must get away from the sense of guilt. Of course I know why that was said. There are certain conditions under which I might say it myself, but I deny it. . . . I believe there is a place for a sense of guilt and I believe that my child, as he grows up, if he gets into a position where he proposes to advance the kingdom of God, ought to have a sense of guilt." Thus Dr. Hutchinson voices the conviction of many who criticize our modern religious education for its attitude toward sin and guilt.

### The Curriculum Questioned

The theory of curriculum held by the leaders of our movement has also met opposition. The pupil- and experience-centered curriculum idea is said to run counter to the evangelical traditions of the church. It proposes to help the pupil at those points where Christian living is difficult and perplexing. The critics point out that the child needs some *motivating force* which comes to his rescue in *every* experience of life. That a vital and saving experience of God will serve life better than a "technique" for solving problems, for it will help the person to "interpret ongoing experiences in the light

\* Religion and Conduct, p. 276ff. Abingdon Press.



of ultimate values." They reject the logic of the adequacy of moral training in favor of the logic of divine help and guidance, and contend that teaching God's revealed Truth for guidance and development will find its application in "life-situations," as they are faced in experience. Rather than directing religious development through a "technique of meeting situations," the assailants would direct it through the experience of an immanent, loving God. Notwithstanding their apparent misunderstanding of the experience-centered approach, these folks are quite sure of their position. They feel that a thoroughly child-centered approach is necessarily humanistic and jeopardizes the supremacy of the Bible as a text-book in religion.

Dr. Robert W. Gammon, Associate Secretary of Religious Education for the Congregational Church, describes the situation as he finds it in these words, "The new child-centered curriculum has caused a great deal of heart-burning and irritation in many quarters and the protest against it has been so strong that some leaders who were very much for it in the beginning have apparently begun to weaken in the advocacy of it."

#### **Has Mechanistic Tendencies**

It has been said also that we are mechanizing the whole process of religious education, and that a method of gaining a truth is more important to us than the truth itself. The critics of our modern program see Christianity under this process becoming a scientific formula, and warn that we can not travel far toward reality by this method. The real contention, however, centers around the feeling that while so much emphasis is being placed upon technique, the job of meeting the crying needs of the hour is neglected—that we are practicing a method rather than a religion.

#### **Does Not Use the Bible**

Another point at which our modern religious education efforts have received severe criticism is in its use of the Scriptures. Being sure that we are rapidly discarding it, the critics warn us that the ultimate and supreme purpose of religious education can not be obtained with a limited use of the Bible. That from its earliest day down to the present the Bible has been at the center of the teaching program of the Sunday-school, and that the best way still to meet the religious needs of the pupil is to teach the Scriptures. "The seed is the word of God." So our religious education experts have been denounced as enemies who "sneer at our Bible as antique, patronize the Son of God by calling him a good man, coddle sin as a genial blunder on the upward way, and attempt to emasculate the church into a spineless religious club." The Graded Lessons, and particularly the revised series, are criticized for using more extra-biblical than biblical material and for an utter lack of biblical emphasis. It is held by them that the Bible may

be directed toward experience, making its use experience-centered, that how much of it can be applied in this way depends upon the teacher and his general understanding of it. It is claimed that it is not a matter of teaching the Bible rather than the child, but of teaching the child, "using biblical material that bears upon experience"; that "the Book can really be directed toward experience, thus making the teaching experience-centered." These critics will not be satisfied until more emphasis is placed upon the Bible as the text-book in our program of religious education.

#### **It Lacks Adaptation**

From small schools where facilities and training are limited comes the common objection that the new program is not adapted to their needs and abilities. They point out that it has been constructed for schools large enough to have completely graded classes, ample equipment and highly trained leaders and teachers. That it is so complex and technical that it can not serve the smaller schools in an adequate way. These schools confess that trained leaders are lacking and insist that they are compelled to use the available leadership and must have a curriculum, program and lessons that they are able to handle. Where the value of the new program is conceded and where the use of graded lessons is really desired there is often a strong conviction that they are not successful. It is undoubtedly at this point that our modern program of religious education receives its greatest set-back, and perhaps a great many other points of objection would have been waived if this one condition had not developed. These critics do not indicate that the procedure should be the elimination of graded lessons, but the simplification of the technique in using them.

#### **Facing the Situation**

Many of us believe that there are certain tendencies in our modern religious education today that need to be scrutinized and carefully guarded against. There seems to have been in recent years a drift among certain leaders toward the adoption of the educational implications of the more radical schools of psychology. The churches in general still hold pretty largely to the evangelical basis of religious teaching. Our procedure is not scientific when it fails to note the soil into which the program must be planted. As an idealistic theory it is worse than useless—it is positively harmful. It had best come down to earth. Here is where it will live and move and have its being.

If religious education is trying to mechanize moral and spiritual action or to canalize the flow of Divine life, it is in for severe criticism from both conservatives and liberals. If the wind still bloweth where it listeth, the great personal problem after all is how to set the sail so as to catch the wind. If the Holy Spirit refuses to



be hitched to our present machinery of religious education let us find where it will work.

Finally, it is evident to most of us that too great a gulf lies between the dominant specialization in religious education and the requirements of practical training in Christian living. We are too absorbed in the technique of research and in educational idealism which *anticipates* an ultimate program, to do much to meet the immediate and crying needs. The situation is illustrated by the guide who had climbed the mountain so much more easily and rapidly than his followers that when he turned and called to them, "This is the way," they were so far behind him that they did not even hear him. If modern religious education is only out for discovery, and disavows any purpose to assist immediately in the realization of the goals of Christian teaching, we had better so confess to those who look to us for help so that they may turn for the present to more available assistance. We have led the army of Church School folks out of the land of bondage but not yet into the promised land. Many of these folks are crying for the leek and onions of Egypt. The leaders are up in the mountain top of experimentation and theorization while a generation is perishing in the wilderness. They had better come down and find a place where the Jordan will part and let the people through.

*Elgin, Ill.*

## Why I Believe in Our Church Schools

BY I. S. LONG

### 1. BECAUSE they exist for certain great reasons.

They were founded to propagate certain fundamental doctrines. They are church-owned and endowed. The boards of control and the great majority of the teachers are members of the church.

A large number of the students also are members of the Church of the Brethren, and in several colleges a majority are, I am told. Godly parents, devoted to the church of their choice, are eager that their children may be educated by loyal teachers and in an atmosphere that will not destroy but rather confirm their cherished beliefs. While away at college, parents hope that their children's religious life will be deepened and nourished by appropriate and inspiring programs of active and devotional services.

It has always seemed to me the founders of our schools must have been men of great earnestness and rare vision. How they must have thought of and prayed for the future church! And what a part their own children were to play in this forward march of the kingdom! And yet, perhaps many of them did not know of the ideals controlling the founding of some of our great universities.

Harvard (1636): "Let every student be plainly instructed and earnestly pressed to consider well the main

end of his life and studies is to know God and Jesus Christ, which is eternal life."

The aim of the founder of William and Mary (1693) was "to save the souls of Virginians."

Yale (1701) was established by ten Congregational ministers that they "might educate ministers in their own way."

King's College (Columbia) (1754) came into being "to lead students from the study of nature to the knowledge of themselves and the God of nature."

Dartmouth (1769) was founded "for the spread of the Redeemer's kingdom."

**What ideals!** And who says these great schools did not serve powerfully, in the will of God, as long as as these ideals prevailed?

*Bridgewater, Va.*

## Experiments in Coöperation

BY E. H. EBY

THE first example in Christian history of coöperative endeavor is the practice of community of goods in the early days of the church in Jerusalem. The length of its duration is unknown and its demise is taken as an argument against any sort of community coöperation. The spirit of goodwill and brotherhood there displayed can not be criticized and should be perpetuated in every community calling itself Christian. That it was lacking in a fundamental element of permanency must be granted in all fairness. Whether in part due to the expected return of the Lord at an early date or not, property was sacrificed in the interest of the common good. Lands were sold and the proceeds put into the common treasury. This was voluntary and spontaneous. It resulted in the development of a coveted public esteem which was sought even by deceptive methods, which were quickly squelched. That such resources were limited is evident. That the treasury was soon emptied was to be expected. It was replenished occasionally by comrades on the outside of the community. But it lacked the collective ownership of the tools of production. No industries were engaged in. Land was sold, not cultivated. Poverty and ultimate extinction was the inevitable result.

What does all this argue? It argues the necessity of practical business principles in the management of a coöperative community. It can not exist on religion alone. Industry is the price of success. Individual initiative must be devoted to the interest of the common good. Loyal devotion to the welfare of the group must be the dominant passion of every member. Thus every individual talent, every group industry is made sacred because devoted to the common cause. Life is dominated by a common spirit. Intelligent management in the direction of community welfare will replace undirected activity however enthusiastic.

Too many experiments in coöperation have gone on the rocks for lack of efficient leadership. Religious dogmatism has wrecked many a project which might otherwise have been a success. The Amana Society in Iowa is a case in point. Seventy-five years ago a group of devoutly religious folks migrated from New York to the fertile plains of Iowa and secured a long term lease on a large tract of land. They now own some 26,000 acres and are said to have produced more than they consumed every year since they started. They have prospered. They might today be a shining example of a really Christian coöperative enterprise but for the fact that outworn religious scruples have been persisted in by the older element of the group with such rigidity as to lead to revolt on the part of the young people. The aged leaders sought to keep the colony in a state of seclusion, and so to perpetuate practices which bear no essential relation to the coöperative principle. They have neglected in large measure the education of their youth, allowing only a chosen few to go outside for special training in lines needed by the community. Social practices were ancient and unnecessary. The rising generation was not brought into intelligent sympathy and coöperation with the movement and ideals of the colony.

The land is still cultivated and yields its crops. The industries are still carried on. But the coöperative principle has collapsed and capitalism holds up the Amana Colony as another of the long line of failures of the idea of coöperation. In reality it is a monument of the failure of religious dogmatism, not of the coöperative principle. Christianity is neither seclusive nor exclusive. Neither is Christian coöperation, which is the supreme expression and example of Christian love. It is a worthy substitute and the only antidote against the poison of individualistic capitalism. It is the realization of Christ's social gospel, his kingdom of heaven on earth.

*Chicago, Ill.*

## The Christian's Duty in an Age of Beer

BY RUFUS D. BOWMAN

THE dry people of our country are in a very difficult situation. There never was a time when it was more important for us to see our duty clearly and to fulfill it courageously. In outlining the Christian's duty in an age of beer, there are a number of things which we need to keep realistically before our minds.

First, we must get a clear understanding of what the present situation is.

1. A proposed amendment to repeal the Eighteenth Amendment has passed Congress and the fate of national prohibition will now be determined by the action of the states. The proposed repeal amendment offers practically naked repeal. The only safeguard it makes

is a provision intended to protect dry states from wet neighbors. It does not prevent the return of the saloon. It does not rule out liquor advertising. It offers no safeguard that repeal will not mean abject return to the chaotic conditions of pre-prohibition days. It is an out-and-out demand that we return to the liquor domination of society and politics to the very same extent that existed before the magnificent work which led up to the Eighteenth Amendment.

2. Congress has legalized beer of an alcoholic content of 3.2 per cent by weight or 4 per cent by volume. Not all of the states have legalized beer, but it is being sold in a number of them. The radio and the movies are being extensively used for beer advertising. Some of the states do not allow local option on the sale of beer. Communities which have been dry for twenty-five years now have to endure the sale of drink. A number of grocery stores which many dry people formerly patronized and where they sent their children to buy food are now conspicuously selling beer. The national law and many state laws have provided no restrictions against the sale of beer to minors.

Beer of 3.2 per cent by weight has about the same alcoholic content as many brands which were widely used before prohibition. Bulletin No. 493 of the Department of Agriculture, 1917, contains a table of the alcoholic content of pre-prohibition commercial beer, which showed the average alcoholic content to be 3.45 per cent by weight. Much of it was around 3.2 per cent by weight or less. When we realize that beer has been legalized of about the same alcoholic content as many brands which were most popular before prohibition and that nearly 90 per cent of all liquor sold by the saloons in the old days was beer, we can see clearly what the present situation is.

Further, 3.2 per cent beer is intoxicating. It is supposed not to be intoxicating, but it makes people drunk anyhow. What is intoxicating liquor? I quote from Dr. Harvey W. Wiley, food and drug expert, in his testimony at a New Jersey Legislative hearing March 1, 1920:

"An intoxicating liquor is one which when ingested into the stomach and absorbed into the blood creates a toxic effect [on any or all of the body organs and functions]. That effect may be unnoticed by the subject or those who surround him or it may be of such a character as to render him at once evidently unbalanced in some way to those who might happen to observe him. . . . A given amount of alcohol affects all persons alike in that it produces a toxic effect. The degree of resistance [of individuals] to any given toxic substance of a definite amount varies almost as widely as individuals vary [in their personal characters]."

In answer to the question, "Is 2.75 per cent beer intoxicating?" Dr. Wiley states: "In my opinion I have



no doubt of that fact. It may even, as I have seen in my own experience, produce the third state of intoxication, namely drunkenness." These quotations from Dr. Wiley were taken from Lamar T. Beman, *Selected Articles on Prohibition*, 1924.

Dr. Walter R. Miles, professor of psychology at Yale University, at the Nutrition Laboratory of the Carnegie Institute at Boston scientifically studied and measured the effect of beverages containing 2.75 per cent of alcohol by weight upon medical students of the average age of twenty-two or twenty-three. I quote from his findings published in the work entitled, *Alcohol and Human Efficiency*, 1924:

"There is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight."

H. L. Hollingworth experimented with men from twenty-one to thirty years of age using beer without an alcoholic content and with an alcoholic content of 2.75 per cent by weight. In his conclusions he states:

"In all of the mental and motor tests here used, the effect of alcohol is to reduce the score. The hand is made less steady, motor coördinations less accurate and rapid, rate of tapping is reduced, the processes of color naming, naming opposites, and adding are slowed down, and the rate of substitution learning is less rapid." From *The Influence of Alcohol, Journal of Abnormal Psychology*, October-December, 1923.

The results of scientific studies prove that beer of 2.75 per cent of alcoholic content by weight is intoxicating. Then there can be no doubt about the action of 3.2 per cent beer on the human body. In plain English, beer has been legalized which will make people drunk.

It is my conviction that 3.2 per cent beer is unconstitutional. Whether or not it will be declared unconstitutional, we do not know.

A little article was put into my hands entitled *Alcohol a Remover*. No name was signed to the article. It states: "Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of the drinker's wife, and happiness from the house. As a remover, alcohol has few equals."

There is a temperance poster entitled *Repeal Means This*, which I can not forget. It is the picture of a father dead drunk with a broken liquor bottle near him. The mother and three children are by his side with an expression on their faces which reveals bleeding hearts. Children whose faces should become radiant with the coming home of father clasp their mother tightly because of fear. Beneath the picture are these words, "The evening of pay day." Father has spent the money

for drink which should have been used for food. It means malnourished children, an unhappy home, broken hearts. Repeal means this! Yes, and beer means this! Politicians have talked about revenue from beer, but it will be revenue derived from the degradation of the people.

3. The strategy of the wets is to rush repeal while we are in the midst of this economic chaos and while the wet hysteria is at its height. They realize that when normal economic conditions return and the masses of the people begin to think more sanely, repeal will not be likely to happen. Their purpose is to rush it through.

In a number of states the wets are taking an unfair advantage of the drys in the method of electing delegates to the conventions to act on the proposed repeal amendment. In order to get a fair expression from the electorate, delegates should be elected from established districts—either by the same districts by which delegates to a convention to amend the state constitution are elected, or by the districts by which members of the General Assemblies in the various states, or one branch thereof, are elected. But a number of states are providing for the election of delegates at large which gives an unfair advantage to large cities and wet centers.

We should know, too, that the brewer industry has set out to create a market for beer and their campaign of beer education is directed toward our young people. I quote from an advertisement in *Brewery Industry*, Nov. 10, 1932, published in New York City:

"When beer comes back, what is the first step brewers will take to restore temperate drinking among the youth of the land? It is a responsibility the brewers must assume under the new order, probably their most important public responsibility. Also it is essential in restoring beer to its former popularity. Obviously, there must be a campaign of education, and the one field in which this can be conducted is, fortunately, the most important of all for immediate and future business—the colleges.

"While the influence of the college undergraduate dominates youth in all activities, it is most powerful in beverages. Before prohibition, beer was regarded as a concomitant of a college career. Now not one-tenth of one per cent of the youth in college know what really good American beer tastes like. To them it is little more than a name, simply because they do not know how to use it. Beer can be restored to its former favor in colleges, which means the youth of the land, but it can not be done overnight.

"So it seems that elemental reasoning makes it plain that the brewers should begin their publicity campaign in college newspapers as soon as it can be prepared. It should be a coöperative campaign for good legal beer before it can be supplied to them, and to make them have an eager appetite for it. It is one of the few in-

stances when it is better to create a demand that can not be supplied. Then when the law makes beer legal, the individual brewers can sell their particular products."

4. Prohibition is related to the total moral problem of our people. The legalized liquor traffic is a symbol of the evil which threatens every holy thing. I quote from the address of Bishop Edwin Holt Hughes before the Prohibition Emergency Conference, Washington, D. C., March 7, 1933:

"There are not wanting evidences that the acid that would dissolve the Eighteenth Amendment is of a kind with that which would destroy our sabbath with noisy sports; enthrone commercialism as the king of our legislation; introduce under legal sanction in our various states a betting system that will directly bring penalty and woe to more than one bank; and in due season restore that awful alliance which so long existed between the bar of the saloonist who promised light and laughter and 'the house of her whose feet take hold on death.'"

Second, what is the Christian's duty in the present situation? The drys must take the aggressive in this emergency. Here are a few suggestions as I see them:

1. The present prohibition emergency demands real unity on the part of the drys as the price of success. There are evidences which show that the dry forces are moving in the direction of unity. This is hopeful for it seems to me that unless we achieve a deeper unity in purposes and plans our immediate cause is lost. What we achieve in this present crisis depends much on the combined strength of the dry forces.

2. We must unite on the great objective of preventing the repeal of the Eighteenth Amendment. The prevention of repeal is a possibility if the dry people do their best. The vote of 13 states can block repeal. Dry leaders believe that there is a possibility of holding against repeal in as many as 13 states. In a number of other states the case is by no means hopeless but victory in any state demands a real effort on the part of the drys.

There is righteous justification for a minority of the states blocking repeal. The manner in which the repeal measure has been put before the nation is not such as to register the will of the majority. If we can save the Eighteenth Amendment, when the wet hysteria passes we will have saved the work of generations. If a majority of the states vote for repeal, it is the duty of the minority to hold the line in order to prevent the defeat of prohibition as an emergency measure under abnormal conditions, and in order for the best thought and sober purposes of the nation to be expressed and realized.

3. What is our duty regarding the sale of beer? If you live in a state which has not legalized beer, do your best to prevent its legalization. Send telegrams and personal letters to your congressmen.

If you live in a state which has legalized beer, I suggest the following:

*Refuse to accept the permanency of beer.* Help elect dry congressmen looking toward the time when beer will be outlawed.

*Work for local option.* Write your congressmen and ask why they have refused the liberty of local option.

*Maintain an attitude of watchful waiting.* Some of the greatest facts in favor of prohibition are now being brought to the light. You can't buy bread and beer with the same dime. Money for beer is being taken from necessities. Experience shows that in the long run the revenue itself will suffer if it is made to depend upon a traffic which impoverishes the people. 3.2 per cent beer is a nullification of the constitution because it is intoxicating. The saloon has come back and there is as much trouble with the bootlegger as ever. Crime and automobile accidents are bound to increase. As dry people, let us keep our eyes open for we will see many winning arguments for our cause.

*Buy dry.* Patronize only those businesses which do not sell the new drink. Inform the managers of grocery stores who sell beer why you no longer patronize them. Send a letter to the headquarters of these stores protesting against the sale of beer.

*Reveal the truth about the food value in beer.* The brewers are endeavoring to create a market for beer by advertising its food value. The *Chicago Herald and Examiner* of March 27, 1933, published an article which stated that one glass of beer has the food value of one large banana, 2 slices of white bread, 1 glass of orange juice, 1 1/3 raw eggs, 5/8 glass of milk, and roast beef (5 inches by 1/4 inch).

There is only one thing to say about such propaganda and that is it isn't true. But can we allow such statements to go without being challenged? Scientific facts tell us that the grain from which beer is made is valuable food. Fermentation, however, decomposes all but a very small proportion of the food material and leaves in its place the poison, ethyl alcohol. The total food material in beer, according to standard analysis of ordinary samples, is about 5 per cent. Over 90 per cent is water. Bread, on the other hand, contains only about 38.5 per cent water, 60 per cent of good food substance, and no alcohol.

The small amount of nutritive material in beer is more than offset by the harmful action of the alcohol. Enough beer to furnish any significant amount of nutriment would contain alcohol enough to cause measurable impairment.

Probably the most famous statement was that of Dr. Liebig, famous German Scientist, who declared that the amount of flour which could be held on the point of



a table knife contained more food value than a glass of the best Bavarian beer.

More recently the late Dr. Eugene Lyman Fiske, who until his death two years ago was the medical director of the Life Extension Institute, New York City, directed by well known physicians, public health authorities and scientists, declared: "Alcohol is essentially a drug and not a food. It always fails to pass some test by which true food is measured. The fact that small quantities are found in the body as the result of digestive and other activities is the best possible reason for caution in taking it into the body as a beverage. There are many substances formed in the body, some of which, like alcohol, must be destroyed by the liver or carried off by the kidneys. But that is no reason why we should drink or eat these poisons and impose a further burden on our organs."

Dr. Arthur R. Cushing, professor of Materia-Medica and Pharmacology in the University of Edinburgh, has this to say about alcohol: "Even the smallest quantities of alcohol tend to lessen the activity of the brain, the drug appearing to act almost stronger, and therefore in the smallest quantity on the most recently acquired faculties, to annihilate those qualities that have been built up through education and experience, the power of self-control and the sense of responsibility." (Page 180 of Dr. Cushing's recent textbook on Pharmacology.)

If alcohol is a food, its food value is certainly rendered doubtful by the fact that alcohol is a narcotic drug and if there is the slightest benefit found in its use, it is offset entirely by the other qualities of the drug.

4. Make it clear always that prohibition is a moral issue and as a moral issue dry people can do nothing less than give the liquor traffic vigorous opposition. One home ruined by drink is enough of a reason for us to stand uncompromisingly for a dry city, a dry state, and a dry nation.

5. Help put on a vigorous program of temperance education in your local church. Teach the harmful effects of the use of alcohol. Challenge young people to keep their bodies and minds strong and clean in order to meet the needs of the church for service and leadership.

I have stood by the seashore and watched the tides come in and go out. They come in and go out with much struggle. And often it is hard to see whether the tide is coming in or going out. It looks now like the wet tide has in part come in. But the sea is rough and there is a great struggle. In the realm of moral values the tides of right and wrong come in and go out according to the force of influence and education. Most of the tides of evil like human slavery have gone out, never to come in again. The movement of the kingdom of

God has been upward and onward. Therefore, for the sake of the babies who crawl upon our knees and call us daddy and mother, for the sake of the generations yet to be, let us consecrate ourselves to the abolition of the liquor traffic until the tide goes out forever.

*Elgin, Ill.*

## A World Safe for Our Youth

BY MAUD MOHLER TRIMMER

THE problem before all adults who love youth today is how to make the world safe for the childhood, the young manhood and the young womanhood of the race. Perhaps no one would claim that the world as it is, is such a place. True, we have advanced. We have a much better knowledge of the mental and physical hygiene of children, of sanitation, of the methods and purposes of secular and religious education than before, and we are rid of at least one major evil, the saloon, although many people are struggling to bring it back.

In spite of all this, on every hand we hear adverse criticism of modern youth for its disregard of law and convention, and its wild living. That this is true of a part of our young people we can not deny. The evidence is all around us. But we know also that the rank and file of the young folks coming from Christian homes are fine young citizens who, we hope, will build a better world than that into which they were born. Furthermore, in this day of danger and temptation young people have arisen of such fineness of character and breadth of achievement that the world has given them homage. What we would wish is to conserve all those forces that tend to produce super young people and get rid of all that would destroy them.

It ill behooves any mature person to speak disparagingly of the young people who have overstepped the line, for who is responsible for their conduct? Who shaped their environment? Who tolerated the trashy literature and movies they see? Who should have restrained them and did not? Who set them their example? Who, indeed, but the reigning generation of the middle aged?

During the years America has been a nation, certain virtues have arisen that we like to call national and wish to transmit to our children. In order to do this we must study their origin and also those causes that have been tending to break them down.

America, as we all know, had unusual beginnings, having been founded by people in a high state of civilization. First came the adventurers and gold seekers. No doubt we owe to them that trait of dollar seeking and grabbing so deplored by our European critics. But God had a hand in the building of our nation. Looking over the world he selected little groups of people from this country, that, and the other—people so loyal to him

(Continued on Page 20)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Missionaries—Outgoing—Incoming

MISSIONARIES Dr. Daryl M. and Martha N. Parker and Laura Shock are to sail for China August 15 on the S. S. Taiyo Maru from San Francisco. Dr. and Mrs. Parker were appointed to service by the 1933 Hershey Conference. Sister Shock has served in China since 1916.

Missionaries Desmond and Irene F. Bittinger, serving in Africa since 1930, are due to arrive in America Aug. 7 on regular furlough.

Missionaries Albert and Lola Helser, serving in Africa since 1922, will return on furlough this early autumn.

## Missions in Japan

BY KERMIT R. EBY

DURING the past several months, it has been my good fortune to visit the leading cities of Japan. While in these cities we have been able to come in contact with the leaders of Japanese thought and education. This was possible only through the good influence and tact of the missionaries on the spot, many of whom have been in Japan for as long as twenty years and a few as many as fifty.

These men are educated, cultured and devoted to the ideals of Christian fellowship. As far as I am able to judge, they are often the consultants and friends of men in the highest positions. Here in Tokyo, our entire schedule was arranged by Dr. Gilbert Bowles of the Quaker Mission. Mr. Bowles is one of the most poised and controlled men that it has ever been my privilege to meet. He is known by the very heart of Tokyo. Among his friends, are Count Kakayama, Prince Tokugama, Count Sakayatani and Vice-Minister of Foreign Affairs Arita. The American Ambassadors always consult him on arrival in Tokyo. He is their constant advisor. Besides these semi-diplomatic duties, he leads the Quaker school here, has charge of the mission, and guides dozens of Americans into the life of Japan. In my days here, I have had the good fortune to see him meet the great of Japan and the workers on the trams—to each he is a true friend. A man like this is the greatest of true workers for peace and world-fellowship. He

knows Japan, its language and culture. He loves the people and they in turn love him. As long as there are men like Mr. Bowles, the cause of missions can never be lost—for such a missionary is the greatest proponent of peace—he not only teaches love for humanity, he lives it.

Many of the schools in Tokyo have Christian workers. Men like Ted Walser, T. T. Brumbaugh, Dr. Heminger, Dr. Benninghoff are leaders on their respective campuses. They are brilliant men, their libraries are filled with books, they are internationally minded. Indeed, I was quite surprised to know that International Relations was often their chief interest. But I soon learned that they were the bridges between America and Japan.

These men are busy—they teach English classes, they teach Bible classes, preach sermons, translate books, lead discussion groups, and because they know the language, they often are called on to help the boys with their personal problems. Around them are gathered the finest youths of Japan, young men who are anxious to learn. They are the seekers of new truth. In the next generation they will be leaders of Japanese thought.

One of the most remarkable facts about Japan is the leavening influence of the small but brilliant Christian group. For example, I learned that over half of the present cabinet has some Christian connections, either through conversion, education or marriage. Unfortunately, this Christian cabinet is, at present, bound by the military.

This Christian influence is often hard to measure, particularly, in terms of converts, but nevertheless it is present. It is the leaven that acts on the whole loaf. Again, the Christians that one meets among the Japanese are often different from our nominal ones, at home; they are believers in evangelism, and hope that some day Japan will be Christianized.

Everywhere I am impressed by the great opportunity that lies in the reach of America. Japan looks on the United States as a Christian nation, forgetting that we are so only in terminology, not in practice. But if we were really so—if we modified the Exclusion Act, reduced tariffs and crushed our terrible race prejudice; in other words if we lived the spirit of Christianity, we could lead Japan with us. However, as long as we do not treat the Japanese as equals in practice, our words will fall on deaf ears.

What we experienced in Tokyo was true likewise in Sendai. Here Dr. Schneder (forty-seven years on the field), was the center of our contacts. He is a quiet, mild man. In Sendai, he is our Dr. Schneder. Only last night did I learn that he was a personal friend of Premier Saito. Premier Saito as a boy came under the influence of Dr. Moore, Dr. Schneder's predecessor.



Sendai is one of the most Christian influenced cities in Japan, thanks to its three mission schools with 1,800 students.

Many Japanese want their children to go to Christian schools. As Dr. Schneder expressed it—the influence is better. From forty to sixty per cent of the students become Christian before graduation. These mission schools remind me of Manchester, they have the same type of a devoted faculty, the same earnest and devoted students, the same emphasis on religion and humanity. Thousands of Japanese children are in these schools; at present they are struggling for existence. If their supporters could just see their influence, if they could just feel the tremendous value in the links that are being formed to bind the world together, it would not be so.

Sapporo was the same. So were other cities we visited. No more testimony is needed. If others could come with me and meet these brilliant and kindly men who go about their work day by day saying little and depending on the folks at home, they would resolve that the day of missions is not past. For if we are working for evangelism, education or peace, we must all work through the people we contact. And in each work the greatest testimony is a living one. The men on the field here are the best friends both nations have, for their love is that of humanity, and in such a love, we are all one before Christ.

*In Japan.*

### **The Pastor as a Missionary**

It is related of one of our great modern missionaries, who was home on furlough, that he was asked by a well meaning person: "Is it true that you are a missionary?" Unhesitatingly the missionary replied: "Yes, I am. Is it true that you are not?" Unfortunately for the cause of Christ, the attitude of some pastors toward missionaries has been somewhat of the same nature. They hold that missionaries form a group separate and distinct from those who preach the Word at home.

A marked advance in the accomplishment of Christ's purpose will come when every pastor realizes that he has been given a call that he and his brother on the foreign field share in common, and that in order to merit the approval of the Master his labor at home must be such as will support the cause that those who have gone to the ends of the earth are endeavoring to carry on.

#### **Our Ministry Is Missionary**

In the great commission given by Jesus Christ to his disciples he made no distinctions among them. They were all missionaries in the true sense of the word, for they had come into vital contact with the One who sends men forth. They themselves had been sent forth on such a mission, and there were people who were waiting for their coming. Jesus foresaw the great out-

reach of this activity and made certain that they understood that each one was a missionary, whether he remained in Jerusalem or went to the far-flung outposts of the kingdom. This must be the significance of his words, "Ye shall be my witnesses in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Like the motion caused by a stone thrown into the water, the circle of Christianity is to encompass the globe. Whether in Jerusalem or in lands yet to be discovered the servant of Christ is always to be a missionary.

The New Testament and New Testament times indicate the same: nowhere is one called a missionary and another a non-missionary. All Christians, no matter who they were or where they were, felt that they had been sent of God to bear witness to Jesus Christ as the risen and glorified Savior. A few names like those of Peter, Paul, Philip and Timothy stand out in the records as evangelists, yet in the records of heaven there will be found a countless number of unknown heroes, who, even though they received no special mention as missionaries and were never honored by the church as were the apostles, were just as conscious of their missionary calling and just as faithful to it. How else can we account for the rapid spread of Christianity in the span of a few years into every portion of the world then known, unless we trace it to a ministry with a missionary consciousness?

Coming down to the time of the missionary renaissance, which some incorrectly have called the beginning of the missionary movement, we find that there were two things that William Carey and Andrew Fuller put stress on again and again—missionary responsibility abroad and missionary responsibility at home. These two men represent for us the relationship that should exist between the home witness—the pastor; and the foreign witness—the missionary. Carey went forth to distant fields to preach and labor for missions, and Fuller remained at home to do the same thing! How striking is the figure that Carey used in describing those who remained at home—they were the ones who were "holding the ropes." The pastor today still holds the ropes, and his holding of the ropes may mean the cooperation that Carey signified by it, or it may mean the holding of the ropes in such a way that the foreign missionary is hopelessly bound and held back from performing his task.

#### **Our Message Must Be a Missionary Message**

We must both preach and prove the power of a gospel that redeems and transforms men and women here at home. We must build up churches composed of people who know themselves to have been saved by a great missionary gospel. It is hopeless to think of building a missionary church with church members who do not feel that they themselves were saved as a result

of missions. No man will feel that a native in the heart of Africa or South America needs the gospel unless he himself needed it, and no man will make a sacrifice to get the gospel to that native except he be overcome by the fact that some one made a sacrifice to get that gospel to him. If we are to proclaim our missionary message we must begin by preaching here at home that we have been saved by a missionary gospel, propagated at the first by Jesus Christ in an incomparable, unmeasurable, missionary sacrifice that he might get to us the word of life.

The pastor must preach and prove to his people the power of a gospel that will redeem and transform all men, in all lands and at all times. For this purpose he has a large supply of material readily available—the Bible, with its missionary doctrine, history and biographies; countless books written to inspire missionary endeavor; the record of the lives of missionary heroes of the past; and not the least, a great drama of missionary men and events unfolding before his very eyes in the world of today. The pastor will not be faithful to his missionary message unless he includes these great missionary facts in his ministry to his people and urges them to enter into a stewardship of study, prayer and giving for the cause of Christ's kingdom in all the world. Our message must be a missionary message.

How often have I heard quoted as a missionary text the words: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" Let us reverse the usual order and apply this verse to our Christian people here at home. They have not purposed in their heart to reject God's missionary program in the world—they need some one to lead them to an acceptance of it. It is fitting that we ask: "How shall they believe in the missionary cause of which they have not heard? And how shall they hear without a missionary pastor? And how shall he preach except he be sent from God with a compelling sense of the urgency of his missionary ministry and missionary message?"—*H. Victor Kane in The Watchman-Examiner.*

### Snapshots of African Mission Life

H. STOVER KULP wrote a letter to those who are providing support for his work. We publish the following paragraphs:

"Early in 1933, the Africa District Meeting was held at the Marama station. The meeting was a wonderful one. The year before the native church had started some home missionary work. They had sent out a number of workers. These workers had carried on quite extensive evangelistic and dispensary work. There were four centers in which work had been car-

ried on. The workers from these centers had come to report to the District Meeting the great blessing God had given them in their work. What enthusiastic reports they gave! One was surely impressed with the very splendid work which they had done. And every worker supported by the church in Africa! The District Meeting approved the opening of three more such centers.

"The delegates from our station to the District Meeting were greatly inspired. When they returned they aroused the local people. In a short time a number were asking about the way of salvation. What a joy it was to point them to our Savior! That was in February. Since then there have been sixteen who have made public profession of Christianity. Some of these have been made in the face of much opposition. The mother of one young man refused for a time to give him food because he said a Christian grace over it.

"The medical work here is under the direction of Dr. Burke. He has fine help in the persons of his wife and Miss Horn, both of whom are trained nurses. We have a fine medical plant. The building was made possible through the generosity of Mr. and Mrs. Perry Beshore of California. A man who has been in the hospital for two years made a profession of Christianity last Sunday. He said when most people saw a person with a tropical ulcer they would turn up their noses and pass by. For two years he had seen members of the hospital staff dress hundreds of stinking ulcers and never once refuse. The Power that made people do good things like that was the Power that he wanted.

"Our African friends like to sing. The music of our hymns seems strange to them. For some time we have been urging some of our maturer Christians to create some Christian songs to music that they would know. At last we have discovered one of our native workers who apparently has the gift. But we are doubly fortunate to have one who is able to write down the music. Mrs. Kulp is doing this. We now have a half dozen or more songs to native tunes. A woman's class had been struggling for weeks over a song to the tune "Jesus Loves Me." The first day they heard a song to one of their own tunes one of them said, "We can learn that for that is our own music.

"Life may be dull for us at times but it never is so for very long. Less than a week ago a half dozen men came limping into the hospital with broken heads and bruised bodies. There had been a fight in a village about three miles away. The cripples reported that there were others who were unable to walk. Doctor and I went with the wagon and hauled in three more. The fight had been over a little chicken, weighing probably less than two pounds and worth about three cents. What small things men—and nations—fight about!"



## KINGDOM GLEANINGS

### Calendar for Sunday, July 16

**Sunday-school Lesson**, Deborah.—Judges 4, 5.

**Christian Workers' Meeting**, A Look at the Witness of John the Baptist.

#### B. Y. P. D. Programs:

Young People—Religion—Dunker.

Intermediate Girls—What Should Be Our Attitude Toward the Movies?

Intermediate Boys—Play and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the church at Bartlesville, Okla.

**Two** baptisms in the Long Lake church, Mich.

**Three** baptisms in the North Liberty church, Ind.

**Eleven** conversions in the Glade View church, Md., Bro. Alva Harsh of Eglon, W. Va., evangelist.

**Ten** added to the Chippewa church, Ohio, Bro. John Wieand of Bellefontaine, Ohio, evangelist.

**Six** baptisms in the Eagle Creek church, Ohio.

**Ten** baptisms in the Maple Glen church, Md., Bro. Guy E. Wampler, pastor-evangelist.

**Five** baptisms in the church at Tampa, Fla.

**Two** baptisms in the Maple Avenue church, Canton, Ohio.

**Nine** additions to the Conestoga church, Pa., Bro. Phares Forney of East Petersburg, Pa., evangelist.

**Ten** baptisms in the Bethel church, Nebr., Bro. Leonard Birkin of Lincoln, Nebr., evangelist.

**Six** baptisms in the County Line church, Pa., Bro. J. M. Geary, pastor-evangelist.

**Seven** baptisms in the Glendale church, Md., Bro. Chas. H. Steerman of New Germantown, Pa., evangelist.

**Eighteen** baptisms in the Pittsburg church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

**Twelve** baptisms in the Columbia Furnace church, Woodstock congregation, Va., Brethren L. Helsley and Ernest Miller, evangelists; six baptized in the Valley Pike church, Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. W. T. Lockett** of Hutchinson, Kans., July 10 in the church at Bartlesville, Okla.

**Bro. Alva Harsh** of Eglon, W. Va., in the Cross church July 2.

**Bro. Arthur A. Durr** of Smithfield, Pa., Aug. 6 in the Orinoco church, Va.

**Bro. W. R. Argabright** of Deepwater, Mo., Aug. 2 in the Wakenda church, Mo.

**Bro. Guy West** of Bridgewater, Va., July 10 in the First church, Keyser, W. Va.

**Bro. B. M. Rollins** of Keyser, W. Va., July 24 in the Pleasant Valley church, Tenn.

**Bro. Chas. Forror** of Brethren, Mich., July 17-23 in the Long Lake church, Mich.

**Bro. John R. Snyder** of Tyrone, Pa., July 23 to Aug. 6 in the Sugar Valley congregation, Pa.; love feast Aug. 5 at 7:30 P. M.

### Personal Mention

**Bro. John M. Wine** and family of Santa Ana, Calif., were welcome callers last week. Their trip is taking them as far east as Virginia, ancestral home of many Wines.

**Bro. L. A. Walker**, 3420 No. 45th St., Omaha, Nebr., has a few open dates for evangelistic meetings this fall and winter. Churches desiring his services should write him at once.

**Bro. Saylor Neher**, his wife, two boys and Sister Neher's mother, Mrs. Bluebaugh, were recent visitors at the Messenger rooms. Bro. Neher is teaching school and doing part time pastoral work at Portis, Kans. They were on an overland trip with Gettysburg, Pa., as their intended farthest point east.

**Bro. J. F. Graybill**, our missionary stationed at Malmö, Sweden, goes over to Denmark occasionally to encourage the work there. That is what he is doing just now, and his address until Aug. 1 is Zion, Bedsted, Denmark. For some time Bro. Graybill had trouble with his sight, being unable for a month to "read a line, not even the Messenger." A recent operation for cataract on his right eye seems to have been successful and his sight is greatly improved.

**Bro. J. F. Hoke** writes us of the fine program on "1933 Annual Conference Echoes" which they had down his way. It almost makes us wonder whether in its completeness it wasn't like the pictures we see occasionally which seem more lifelike than the original. Bro. Hoke was not able to take his appointed place as Standing Committee delegate from Texas and Louisiana but—well, suppose we just let him make his own explanation: "A closed bank in which all of our district and local church funds were deposited made my going to the Conference as district representative impossible, but could not keep me from enjoying the Conference through your eyes and ears as reported in the Messenger columns. My folks responded excellently and we had the rather novel experience of a complete report of a fine Conference at which not a soul of us had been present except in spirit."

**Bro. Kermit Eby**, whose illuminating article on Missions in Japan appears on page 13, adds these trenchant words in a personal letter: "I think our church should have a trained and devoted man in contact with the youth of Japan. The right type of man could do wonders, if he were willing to give his life, twenty years, thirty years, all of it. He would have to learn the language, cut off the strings of American nationalism and protection and trust to the humanity which he serves. If people really were Christians, missions would have no problems, nor would peace. At the heart of all is evangelism, and a burning conviction to follow the ideals you serve. Unless people will die for Christianity with the same abandon that Communists are giving their lives here, there can be no triumph of Christianity. When it loses its evangelism for any cause, then it will lose its life."

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### Miscellaneous Items

**Notice to the Churches of Northern Illinois and Wisconsin:** Churches and Boards having business for the District Conference to be held at Lena, Ill., Sept. 2, 3 and 4 should have the same in my hand not later than July 28.—J. E. Miller, Elgin, Ill.

**Camp Mack** has entertained two large camps this summer and is now (July 7) in the midst of the intermediate boys' camp. The 4-H club camp had an enrollment of 315; the training school, 112; and the boys' camp and leaders number 84. The teachers and pastors of intermediate girls in this

territory are requested to interest as many girls as they can in the girls' camp July 16-23.—L. W. Shultz, Milford, Ind.

**Missionary Visitors** for January, March and June of 1906, October and December of 1909, September of 1912 and October of 1914 are desired by the Richland Sunday-school of Pennsylvania. These seven numbers are needed to complete the school's files for binding. If you have any of these issues to spare write Eva A. Bollinger of Richland, Pa.

**Camp Harmony Assembly**, combining the Regional Bible Conference and Training School ideas, will be held July 24-30. A detailed program will be printed in next week's paper. Meanwhile ministers, church workers and others should be planning to attend.

**Notice to Clerks and Secretaries of District Meetings:** Annual Conference has made it your duty to see that the Minutes of Annual Conference reach your congregations. Send in the number of Minutes you desire and the address or addresses to which they are to be sent. The Brethren Publishing House will follow your directions in this matter. Do so now.—J. E. Miller, Conference Secretary.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The three books here reviewed are from Harper Brothers' Monthly Pulpit, in which are published every month since September, 1932, ten sermons by some noted preacher. The selections are such as to offer a splendid opportunity to ministers to become acquainted with the style and method of treatment of their sermons by these different pulpiteers.

**You and Yourself**, by Albert George Butzer. Harper and Brothers. 125 pages. \$1.00.

Ten sermons by an outstanding young Presbyterian minister. These sermon-lectures deal strictly with yourself in your many aspects. Consider the subjects treated: What Do You Think of Yourself? Setting Yourself Right, How to Find Yourself, One's Commonplace Self, On Talking to Yourself, One's Lonely Self, What Do You Expect of Yourself? Demobilize Yourself, A Sensitive Self Toward God, and The Master Self. Every page suggests that the addresses have come out of life experiences and deal with people as they are today—even with you. If you have trouble in handling yourself these pages will help you to understand and master your own personality.

**Perspectives**, by Charles W. Gilkey. Harper and Brothers. 128 pages. \$1.00.

A collection of ten sermons delivered by the dean of the chapel of the University of Chicago. The subjects treated are: Perspectives, Wishful Thinking in Religion, Is Religion a Frozen Asset? "Barnabas . . . Son of Encouragement," The Truest Test of Religion, Religion as Refuge—and as Challenge, Spiritual Understanding, Refining Religion, A Memorial Address for Julius Rosenwald, and The Life Beyond. Reading these sermon-lectures one is impressed with one of the reasons why university students are not highly emotional and why their religion is ethical rather than "old time religion." Pastors may here live again their university days so far as sermons go and so understand more nearly their young people as they come back home from college. Those who will study these sermons and read them in their own thinking will enjoy them as they do a new road over which they seldom go.

**The Unemployed Carpenter**, by Ralph W. Sockman. Harper and Brothers. \$1.00. 127 pages.

This is the eighth in the Harper Series of sermon books in which sermons by some outstanding preacher are published in one volume at the uniform price of one dollar.

The ten sermons in this book are entitled—The Unemployed Carpenter, Our Pleasing Pagans, Bridges Not Burned, Perils of the Middle of the Road, Prejudice, The Divine at the Door, Fingerprints or Footprints, A Tale of Two Cities, In and Out, and Mastering the Inevitables.

The treatment is after the Sockman style. If you like the author you will enjoy these sermons; if you do not travel with him you will criticise. He tackles his subject without fear or favor and speaks his mind with conviction. His statements are thought provoking. His keen analysis of a situation, his forceful arrangement of statements, his live illustrations win and hold the reader. Being in the modern style of preaching these sermons lack the theological ring of former days. They make their appeal for a religion that meets present day problems and tries to solve them. One of our ministers recently read the book and remarked, "There is a book our preachers should read. It will lead them to think."

## THE QUIET HOUR

### Who Shall Be Greatest?

Matt. 18: 1-5; Mark 9: 33-37; Luke 9: 46-48

For Week Beginning July 23

#### Who Is Greatest? Matt. 18: 1

It is a thoroughly unhealthy and mischievous question. It compares one man with another, emphasizes the desire to outdo another, measures life by the honors it wins, runs counter to the spirit of Jesus (Philpp. 2: 5-11).

#### The Son of Man Shall Be Delivered Up, Luke 9: 44

What a contrast! Jesus was speaking of giving his all for them; they were talking of getting the places of highest honor (John 13: 1).

#### Jesus' Words and Example

When Jesus rebuked their pride he did it not only with words but with his example. We pay lip service to unselfishness and then live as the rest of men (Matt. 7: 22; 25: 11; Luke 13: 25).

#### A Little Child

The loveliness of a little child is so natural, so unconscious; it is a part of his very self (Ex. 2: 6; 2 Sam. 2: 18-20; Luke 2: 27-29).

#### Receive One Such Little Child, Matt. 18: 5

Do the charms of a little child unlock the door of your heart? Jesus promises to be with the man of whom this is true (Matt. 10: 40).

#### Whoso Shall Cause One of These Little Ones to Stumble, Matt. 18: 6

Jesus regards the act as a great offense. Drowning is to be preferred to the punishment in store for him who leads a little child astray (Deut. 6: 4-9).

#### Discussion

What is usually the end of selfish ambition? What can we do in order to give to our children the things which Jesus would have us give them? What are some present wrongs which cause them to stumble? R. H. M.



## PASTOR AND PEOPLE

### Christian Communion

BY WALTER S. COFFMAN

IN a former article on *Christian Baptism* we attempted to show that the value of that symbol does not consist in something imposed upon the applicant from without, but that it is the expression in action of a state of mind and soul that already exists within. We tried to show that the method of baptism used by the Church of the Brethren expresses more than any other method that we are acquainted with. In this article we shall attempt to apply the same principle with respect to the symbols of communion. It should be understood that the term *communion* will be used in the broader sense to include all four of the symbols in which we engage, instead of just the bread and wine.

In the former article we suggested that unless the life were in accord with that which the symbols express, it would be more in keeping with the life of the individual if some less expressive method of baptism were used; not meaning to say that that would bring more of a blessing, but that it would be a more truthful expression. It is possible to tell untruths as convincingly by actions as by words. In untruth as in truth actions speak louder than words. We suggest the same in regard to the symbols of communion.

What, then, is the life which these symbols express? Let us first think of the symbol of feet-washing. What attitude toward life does it give expression to? When Jesus washed his disciples' feet it was an act of service primarily, rather than an act of cleansing. He was performing the office of a servant. It was symbolical of service not in that one act alone, but of a whole life of service. And today, when we engage in that rite, it should be the expression of a life which has been given in service to mankind or of a life which sincerely aspires to that as an ideal. It is an unfit expression of a life which thinks only of self and family. It is an untruthful and dishonest expression of a life whose greatest concern is obeying commands and thus meriting heaven for oneself. For such a life it were more fitting, more in keeping with one's life, more truthful and more honest expression if that person did not engage in the symbol of feet-washing. By this we are not meaning to say that one will be as wholly blessed, merely that it would be more honest.

Next comes the meal, an expression of brotherhood with mankind. At a common meal there are no favorites; all are equals. No one obtains for himself at mealtime all the choice viands while the others take what is left. A meal is a time of complete sharing. It is not a brotherhood of those who are at the table alone;

it is a brotherhood of mankind, with the rich and poor, the high and low, and includes all the races of mankind. The eating of this meal is the expression of a life that is willing to share the good things of life even with those whom we have never seen. They may live in Africa, China, India, Sweden, America. It is an unfit and untruthful expression from a life that is not missionary-minded. It is a dishonest expression of a life that is afflicted with a race superiority complex. It is not a fit expression of a life that endorses social injustices and the doctrine that might makes right in the relationships of humankind. For such persons it would be more in keeping with their lives if they did not eat the meal which the Church of the Brethren engages in at communion time. However, if one is honestly aspiring for, though he may not yet have reached the ideal of human brotherhood, his efforts will be blessed if he engages in the meal; otherwise, not.

We come to the bread and the wine, and in these two symbols there is nothing distinctive from the other groups of believers, unless it be in method of administration of these symbols. What is the eating of the communion bread expressive of? Jesus said, "Take, eat: this is my body which is broken for you." *Eat* is the word to be stressed. When we eat we take into our bodies that which sustains life. It is made part of us, made into new tissues of bone and muscle. Let's not forget what it is that we are making part and parcel of ourselves—it is his body. We are making Christ's life our life. We are making our lives like his. The eating of the communion bread is the expression of a life that is honestly aspiring to become as nearly like Christ's as it is humanly possible to become. For a life with such ideals there is no more fitting expression than that of eating. It is not merely a command to be obeyed. It is the dishonest expression of a life that is concerned only in getting by and in going to heaven when one dies. It is an unfit expression of a life that asks, "How much is required of me?" But it is a perfectly fitting expression of a life which says, "I want to be the best that I can." It will not bless the former, but it will lend the strength of the Master to the latter. Again, it would be more fitting, more honest, more in keeping with the former if he did not engage in the communion of the body of Christ.

Finally, there is the cup, which Christ says is the New Testament in his blood. The shedding of blood is the symbol of sacrifice for the remission of sin. When we partake of the cup we are or should be giving expression to the life which says, "My life is a life of sacrifice for his name's sake." Christ's life was a sacrificial one, and his blood is its symbol. When we drink of that blood are we not endeavoring to let him make our lives after his own life of complete surrender, at no matter what cost to self? That is the ideal.

How few have attained! But many are earnestly desiring to attain; all should be. For such, the cup is a fitting expression. Again, it is a false expression of a life which promptly halts at a little inconvenience, a little discomfort; of the life which is content to make its offerings from the left-overs of one's wants and the culls of one's crops. Christ calls for the first fruits, the firstlings and the fatlings rather than the runts and weaklings.

Come, then, to the feast! A blessing awaits you, if you come in the spirit of aspiration for the highest that life holds; judgment, if you come unworthily. We would discourage no one; rather would we encourage each one to set up an ideal which is nothing short of the highest and noblest in life, of which Christ is the sole eternal epitome.

*Yakima, Washington.*

### The Gist of the Sermon Sentiment and Life

BY D. W. KURTZ

DAVID was at the Cave of Adullam. He longed for a drink from the old well of Bethlehem, near the gate. The enemy, the Philistines, had possession of Bethlehem. Three of his brave men risked their lives, went through the enemy lines, got a jugful of water from the well, and brought it to David. Why did they do it? It was dangerous and unnecessary. You could not have hired them to do it. Yet for the sentiment of pleasing their leader whom they loved they made the daring venture and procured the water. But they were not the only ones who had sentiment. David would not drink it, for it was too sacred. He could not selfishly enjoy what was secured at so great a price. It represented the very life blood of these men. It was sacred. So in the form of worship he poured it out before God, as a libation to him.

When Jesus came to Bethany, on his way to Jerusalem for the last week of his life, Mary broke the alabaster box of ointment and anointed him. Judas, the practical man, saw nothing but waste. Why did Jesus allow such waste? Yet he approved it. It was the expression of a sentiment, the understanding heart of Mary knew he needed comfort, and material things have no value at all unless they minister to human beings. It was a beautiful deed, because it was the expression of a beautiful sentiment.

President Grant, after his presidency, travelled round the world. He came to sacred Nikko in Japan. The sacred lacquered bridge can be used only by the Japanese emperor, who is believed to be the direct descendant of the sun god Amaterasu. But the love for Grant was so great that he was allowed to cross this sacred

bridge. A beautiful sentiment, the greatest in the gift of the Sunrise Empire. But Grant also had good sense, and fine sentiment, in refusing to accept such a privilege which cost so much. That which is sacred to a people can not lightly be made common. This fine respect has been a treasure that has enriched both peoples. Sentiment, yes, sentiment—but we live by sentiment.

"Out of the heart are the issues of life." Get the heart right, and all else will be right with human relations. Love the Lord with all your heart, and your neighbor as yourself, and all problems will be solved. This is not in conflict with the scientific idea that the truth alone can make us free. If we do not love man, and the kingdom of God, we will not seek the truth that will serve the welfare of man. We live by sentiment, but we must have noble sentiments. The feelings are the dynamic of life. People do largely what they want to do. Get them to want the right things, and they will do right.

The whole problem of life can be summed up in creating the right sentiments of righteousness and goodwill in the hearts of men. There will be world peace as soon as men want it, and want it bad enough to cultivate the sentiment of brotherhood and goodwill. Patriotism is a sentiment, benevolence is a sentiment, morality is first of all the sentiment of appreciation of the true, the good and the beautiful, then it becomes the acts and the habits which determine character.

*Chicago, Ill.*

### The Preacher Asks Himself

SELECTED BY MOYNE LANDIS, PIERCETON, INDIANA

A hundred come to some man's church  
For one who comes to mine;  
But shall I let my envy smirch  
The beauty of a shrine?  
The thoughtless thousands may applaud  
The work of lesser worth;  
But is it for applause, or God,  
I labor on the earth?

When I enlisted did I ask  
That I the sword should bear?  
Did I desire the soldier's task,  
Or wish the straps to wear?  
Praise God I did not think of rank  
Or reputation then,  
Or praise, or money in the bank—  
I thought of only men.

Here is the vineyard, here the vine,  
And here the work to do;  
I'll labor in this field of mine  
Until my work is through.  
Though thousands pass the other side  
And never seem to care,  
I'll wait until I cross the tide  
And find my laurels there.



## A World Safe for Our Youth

(Continued From Page 12)

they would risk death for his cause, so sturdy in character and physique they could endure the rigors of a hard voyage, strange climate, privation, pestilence and Indian raids, and survive. These he planted in America for some purpose of his own, perhaps yet to be fulfilled by us and our descendants.

Because these people had paid such a price for their religion they valued it and shaped their new government according to its principles and founded a ministry to bring up their children as Christians. Thus early love of God was planted deep in the hearts of the people. Inasmuch as the people were few in number and isolated they were dependent on each other for business and social reasons. Consequently old European lines of social distinction were cast aside and the people learned to be trustworthy and share with each other. So it came about the American democracy, integrity and generosity had their beginnings.

In coming to America the colonists left behind the looms, factories and shops of an older civilization to enter a raw wilderness. If they so much as wanted a common necessity of metal, such as needles, pins, tacks, nails or simple tools or any luxury such as fine fabrics or pieces of fine furniture, they had to be shipped from abroad. This was inconvenient, slow and expensive. So early they built factories, and in fact each home in itself was a factory where many needed articles were made. And so American ingenuity and efficiency were born.

American life with its attendant virtues did not greatly change until the machine age which came into its fullness when you and I were young and rearing our babies. Our pioneer grandmothers spun and wove cloth, tailored their men's suits and fashioned their own garments. They made their own dyes, medicines, lye, hominy, starch, apple butter, cider, vinegar, candles, brooms and other necessities. Our grandfathers worked on the farm or in their shops with crude tools or equipment. The coming of machinery made it a little easier for our parents, but even so, they had none of our means of rapid transportation, electrical devices nor labor-saving helps. The home continued to be a food factory, the table being supplied from the orchards, vineyard, garden, swine pen and poultry yard.

Money was scarce, and families large so it took much time to say nothing of labor to support and care for them. It was necessary that we, as children, help with the work. So we learned lessons in loyalty and responsibility to the home, and in industry and thrift. Our mothers sewed the family wardrobe on the sewing machine or hired a seamstress to do it. Naturally

we had fewer changes of raiment and it was made in simple fashion to save effort in sewing and laundry. Having no helps for cleaning there was no temptation to have elaborate furnishings, so we, the children, were brought up to simple tastes. And since commercialized amusements and numerous ice cream and soft drink stands were not yet in vogue we did not acquire a craving for exciting pleasure nor extravagant habits. Our pleasures also were simple.

But what happened when machinery had brought money, leisure and extra time to us who had now become heads of families? The wise ones of us kept alive in ourselves and children the good, old American virtues and spent our leisure in improving ourselves, or in service to God and the community. But the poor, foolish ones of us—given more money and leisure—immediately sought to gratify every repressed desire for pleasure and material comfort. While we foolish ones sat at parties or clubs our children ran the streets untrained. No work was given to fill their time. How many times some one of our group has said: "I had it hard when I was little; my children shall have it easier." And the children were not only deprived of the blessing of work but indulged in every caprice. The poor things were being cheated by those who meant to spare them! And there are mothers of our group who have not had a sufficient allowance from their husbands' incomes to buy the luxuries they craved, so they go into business that they may also indulge. Likewise their children run neglected. Is it any wonder some of them have gone wrong? The miracle is that there are so many good young people.

There is one sin of which our whole group—both wise and foolish—has been more or less guilty, and that is the American vice of bowing down to Mammon. We thought we were teaching something quite the contrary. We filled our textbooks with stories of wise and good men who lived to render service to humanity—and then denied the lesson by our unconscious attitude. For let a grand, good man arise in our neighborhood, too active in service to acquire a competence for himself, and what did we say of him?

"Mr. A. is a fine fellow but impractical. He keeps his head in the clouds and can't lay by a cent. He has no business about him and I dare say we will all have to help him out."

And if Mr. A. came to see us, we knew that he was used to simple living and made no special effort to entertain him. Indeed we paid him a much higher compliment, quite unwittingly, for we made him one of the family.

---

China is the ripest evangelistic field in the world. The anti-Christian movement has spent itself. The gospel has its supreme opportunity at the present time.

But let Mr. B., who had amassed a fortune, come to our neighborhood. What then? There was sure to be a grand rush of eager inquirers to him.

"Mr. B., won't you tell us what virtues you exercised to make such a great success?"

And when he came on a visit, because he had fine things out would come the best china, silver and linens with the finest foods to honor the great man. Now which do you think the children thought we admired, the man who lived to give and serve or the one who grabbed and held?

The present great depression is a blessing in disguise. It is teaching all of us—young and old—the true values. It is too bad that so many worthy people have had to come so near starvation to bring the rest of us to our senses. But the depression will not always last. Prosperity is much harder to endure than adversity. Are we strong enough for it? Will our children be?

The world of tomorrow will need great leaders in the nation and the church. You may be sure they will not come from young people who have dissipated their strength and stunted their minds in wild living and the use of stimulants and narcotics. No, the leaders of the coming world will be keen of mind and strong of body because of Christian habits of life. And we may expect great leaders from a long line of Christian ancestors.

The great opportunity offered to Christians of today is to produce and develop the leaders and the great men and great women who will mould the thought of the world to be. Especially is this true of people of our faith and all other such people who have lived clean, temperate, simple lives and are descended from godly forebears who have lived in the same manner. A church similar to our own, the Friends, has already given the nation four great people, William Penn, Dolly Madison, John Greenleaf Whittier and Herbert Hoover. There is no reason why we should not do as well. We have the material on which to build. We now have Daily Vacation Bible Schools, good day schools, camps and excellent Sunday-schools to help in the training. In the past we have lacked aggressiveness and faith in the possibilities of our young.

What we need now is to point our children to a goal of service, inspire them to achievement, have confidence in them and keep alive in them the good old American piety, the old time American virtues, and pray for them unceasingly. If we do this, no matter in what else we have failed, we will have built a better world.

*Long Beach, Calif.*

## A Conviction

BY MARY STUDEBAKER HINSHAW

*"Watch ye therefore, and pray always" (Luke 21:36).*

A CONVICTION: namely, that prayer is being neglected and perchance hearts are waxing cold. At least, only a very, very few assemble themselves together for the mid-week prayer service, and this is not without meaning. It means, we can no longer be called a praying people. Our forefathers were strong in prayer. They had faith in it and they took time for it, exercising their souls therein, and they grew in stature and in favor with God and man.

Prayer is great! It is so great that God depends on it—men's prayer, your prayer and my prayer. Shall we disappoint him? All that God has to bestow pertaining to the spiritual life is received through prayer. The divine plan halts unless frail humanity will deign to accept what a loving God bestows. Our God longs to keep the springs of life fresh and sparkling, free of stagnation and monotony; therefore he anxiously awaits our prayer, awaiting only our consent, that he may work, that he may bestow. Shall we keep him waiting?

Prayer is the highest type of service a Christian can render. Shall we avail ourselves of this great privilege and know the power of God? Prayer honors God. Prayer is necessary for us, bringing us to intimate terms with God. Prayer is the opening of our lives to him. It is the atmosphere in which the soul grows. Prayer is the medium through which God's gracious will for us takes effect. Prayer is the wire through which the current of the Spirit can run its course. Charles G. Finney, that great man of God who was used so much, could always tell when a certain friend was helping him in prayer. The power of the Spirit was always doubly manifested when this friend was praying for him. A hint to the wise is sufficient. How many prayer-power shall we make it?

By prayer we discover God and become a part of his eternal plan. By prayer we coöperate with him, receiving strength and courage to press on to do his acts. By prayer our capacity increases; our spirits rise and expand; our souls travail and bring forth. By prayer we receive God; the life, the strength, the power, enter through prayer; and we look up to find that this life, this power is not ourselves, but it is God himself. By prayer we possess God, and having him through prayer we will more and more give ourselves to prayer, that more and more we may possess him. Little by little, faster and faster, the old nature will pass away and more and more our life will conform to the image of Christ, abounding in his fulness and grace. If prayer can accomplish this, who would not give himself or herself to this great experiment?

(Continued on Page 24)



## HOME AND FAMILY

### Mother Has Fallen Asleep

(Selected as a tribute to my mother who was laid to rest on Mother's Day.—Sara G. Replogle)

Mother was tired and weary,  
Weary with toil and with pain.  
Put by her glasses and rocker,  
She will not need them again.  
Into heaven's mansions she's entered,  
Never to sigh or to weep,  
After long years with life's struggles,  
Mother has fallen asleep.

Near other loved ones we laid her,  
Low in the church yard to lie,  
And though our hearts are near broken,  
Yet we would not question "Why?"  
She does not rest 'neath the grasses,  
Though o'er her dear grave they creep,  
She has gone into the kingdom,  
Mother has fallen asleep.

Rest the tired feet now forever,  
Dear wrinkled hands are so still,  
Blast of the earth shall no longer  
Throw o'er our loved one a chill.  
Angels through heaven will guide her,  
Jesus will still bless and keep,  
Not for the world would we wake her,  
Mother has fallen asleep.

Beautiful rest for the weary,  
Well deserved rest for the true,  
When our life's journey is ended  
We shall again be with you.  
This helps to quiet our weeping,  
Hark! Angel music so sweet!  
He giveth to his beloved,  
Beautiful, beautiful sleep.

*New Enterprise, Pa.*

### "With Whom Is No Variableness, Neither Shadow of Turning"

BY GRACE HILEMAN MILLER

MOTHER CASSEL was hustling around unusually fast one Thursday evening getting supper. There had been a long devotional meeting in Aid Society that afternoon which left a new light in her face, a real buoyancy in her step; really, it seemed to have given her a new lease on life.

"Mother, what's happened to make you so happy? You are usually tired on Aid Society day," queried fifteen-year-old Mary.

"Well, we had such a good devotional hour at Aid today that it just lifted a load off my shoulders," she confided, throwing a convincing smile over her shoulders as she stirred the potatoes in the skillet.

"Mom, you sound as if you have old man depression on the run," exclaimed thirteen-year-old Thomas

as he threw his cap to the ceiling with athletic vigor. "Who in that Aid Society could perform such a brave feat! You must surely be mistaken; why, those women can't even understand why a pack of boys just must have something doing even in church," he continued in a tone of mock sincerity.

"For shame, Tommy Cassel," scolded his sister, who then turned to her mother somewhat puzzled. "But mother, tell us what happened, you've got my curiosity aroused. Why, I haven't seen you so light-hearted since dad got his big salary cut."

"Come on, mom, tell us the big secret," teased Thomas.

"Wait until after supper, children, father will be here any minute and I have to look up a scripture text before I can tell it right."

"Let me do the looking up while you and sis get supper on the table."

"Sure, mother, let him; then we can discuss it while eating. The way it has affected you 'twill surely be a good digestion tonic for the whole family."

"O. K., mom, where do I find the magic verse?" implored Thomas.

"That's the trouble, I only know part of it," she confided as she held the spatula over the skillet of potatoes for a moment.

"I got it, mom! I can find it in your new Bible if you just know one word!"

"That's an idea, he can, mother, in the concordance."

"That's a keen idea, mom. What's the word?"

"Let's see: all I know for sure is—" in whom there is no variableness, neither shadow of turning."

"Look for variableness, Tommy," counselled Mary authoritatively, taking Thomas by the shoulders and marching him toward the library door.

"Hey, sis, where is that celebrated abhorrence? I've looked all over the front pages," shrieked Thomas from the depths of the library a moment later.

"Concordance, silly boy, you'll find it in the back part of the Bible," reprimanded his sister.

"Well, for dumb!" ejaculated Thomas, entering the kitchen with an air of bewilderment. "The concordance says James 1: 17, and that reads: 'Every good and every perfect gift is from above.' That's the old primary memory verse you taught us in Sunday-school, mom, no *variableness* to be seen."

"Let's see," snapped Mary, taking the Bible abruptly.

"Why, it is too, mother. Look—"

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"Great surprise for you, daddy; the pastor's wife gave a talk in Aid today that banished the depression," greeted Thomas.

"What?" asked Mr. Cassell, as he gave his wife a puzzled look. "A preacher from Pomona spilled over some such philosophy at our service club luncheon today."

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"Well, Sister Mack began by naming over the many uncertainties that we were facing at the beginning of this year—uncertainty in finance, in world peace, in prohibition, and law enforcement. She did it in such a way that she had us all unnerved and ready to shout, 'Stop, stop!' Then she turned the picture and said she thought we needed to get back to the verse that many of the older brethren use in their prayers: 'in whom there is no variableness, neither shadow of turning.' Well, we all heaved a great sigh of relief and thanked God that though all else changes *he* does not, and that means everything. You folks go on and eat; I want to see the context of that verse," mother remarked quietly as she rose from the table and picked up the Bible.

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"Take another word; look up *shadow*," suggested father.

After running down the list of references under *shadow* in the concordance, Mrs. Cassel exclaimed: "Here it is. Why, it says James 1: 17!

"Oh, I see, we didn't read the whole verse. 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning,'" she continued and then reread it slowly as the full meaning dawned upon her.

"Mom, if you had learned that whole verse when you taught the first half to the primaries, you might have saved us from getting into depression fog," interposed Thomas.

"That's about the same kind of reasoning that struck me broadside at the meeting today noon," assented Mr. Cassel.

"I move that the Cassel family stay out of the depression fog and stay on the sunny side, anyway in their thinking," propounded Thomas standing up dramatically. "Do I hear a second?"

"I'll second that notion," offered Mr. Cassel, somewhat moved by the turn events had taken.

"Any objections to the motion? I hear none and it is so ordered, that the Abraham Cassel family live upon the sure foundation, James 1: 17, the *entire* verse from now on."

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*La Verne, Calif.*

## Stepping-stones to Happiness

BY FLORENCE S. STUDEBAKER

### Part Two

CAN play be called a stepping-stone to happiness? A child who does not play enters manhood and womanhood with a serious handicap. Psychologists and educators are agreed that play is as necessary as food, water, light, and air. "Play builds a child," says Joseph Lee, a Boston school committeeman. "It is a part of nature's law of growth. Play is the reason for childhood." It affects not only the child's physical growth, but also his mental and moral growth. Through play he is prepared in many ways for the seriousness of adult life.

The normal play of children includes games—group games which directly foster the spirit of obedience to laws or rules, the sense of social solidarity, and ability to appreciate the rights of other people. Thus on the playground the child learns that the will of the individual must to a certain extent yield to the will of the group, that selfish desires must often be sternly suppressed, and that mutual give and take are inevitable. Fortified by this training, this salutary discipline of play, the child later is able to adjust himself with ease to the requirements of business intercourse, social relations, and a sound citizenship.

Play should mean more than entertainment. It ought to mean mental growth. Too many or too elaborate toys will cripple a child mentally. By the use of a few old spools, building blocks, or even clothespins, the child's imagination will be quickened. He will soon create other toys by using his own ideas. While it is a good thing for the parent to play occasionally with the child, yet one must take care that he does not depend upon others for his entertainment. If he grows to manhood lacking in inner resources he will constantly seek amusement outside himself. Out of this arises the interest in movie houses, theatres, professional baseball, and other types of public amusement.

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(Continued on Page 26)



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(Continued on Page 26)



## A Conviction

(Continued From Page 21)

It is not enough to make a little space of quiet now and then; it is not enough to say a form of beautiful words occasionally; it is not enough to stand or kneel in sacred places. All these beginnings of prayer will help. But prayer which brings us into the presence of God and into his will is very hard work. It means the utmost of our strength. When we pray earnestly, deeply and with complete abandonment, saying: "Not my will but thine be done," and really mean it, asking God to take from us, or lay upon us, or work within us, at his own good pleasure; it means something and it is not easy. It means all we have, all we are, all we hope to be. It means our whole heart, our whole spirit, our whole soul emptied and surrendered to God. It is an absolutely thoroughgoing practice. It is hard. It is a cross. But it is also the Crown of Life. Shall we keep on praying?

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

*Washington, D. C.*

## Monthly Financial Statement

### Conference Budget

During the month of June contributions for the Conference Budget and agencies within the budget totalled \$34,502.53. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$51,648.84, detail as follows:

|                                       | For<br>the month   | For<br>the year    |
|---------------------------------------|--------------------|--------------------|
| General Mission Board .....           | \$12,376.43        | \$23,621.34        |
| Ministerial & Missionary Relief ..... |                    | 40.00              |
| Board of Christian Education .....    | 982.24             | 2,967.18           |
| Bethany Biblical Seminary .....       | 43.00              | 749.06             |
| General Ministerial Board .....       |                    | 6.00               |
| General Education Board .....         |                    | 25.66              |
| Undesignated Funds .....              | 21,100.86          | 24,239.60          |
|                                       | <b>\$34,502.53</b> | <b>\$51,648.84</b> |

### General Mission Board

During June contributions were received by the treasurer of the General Mission Board as follows:

|                                          | Receipts    | Total rec'd<br>since 3-1-33 |
|------------------------------------------|-------------|-----------------------------|
| World Wide Missions .....                | \$ 3,539.52 | \$ 6,694.96                 |
| Student Fellowship Fund, 1931-1932 ..... | 590.32      | 600.85                      |
| Women's Work Project .....               | 1,059.61    | 2,295.35                    |
| Home Missions .....                      | 15.25       | 364.60                      |
| Foreign Missions .....                   | 476.37      | 865.83                      |
| Junior League .....                      | 98.90       | 225.94                      |
| B. Y. P. D. Project .....                | 72.60       | 171.41                      |
| Home Missions Share Plan .....           |             | 15.00                       |
| Challenge Fund .....                     | 50.00       | 50.00                       |
| Intermediate Project .....               | 5.03        | 53.85                       |
| India Mission .....                      | 97.45       | 430.40                      |
| India Native Worker .....                |             | 29.50                       |
| India Boarding School .....              | 60.00       | 102.50                      |
| India Share Plan .....                   | 180.75      | 653.25                      |
| India Hospitals .....                    |             | 5.00                        |
| India Missionary Supports .....          | 2,428.12    | 4,361.55                    |
| China Mission .....                      | 25.67       | 128.24                      |
| China Native Worker .....                |             | 13.00                       |
| China Boys' School .....                 | 20.66       | 20.66                       |
| China Girls' School .....                |             | 10.00                       |
| China Share Plan .....                   | 4.00        | 52.75                       |
| China Missionary Supports .....          | 1,637.92    | 2,357.81                    |
| South China Mission .....                | 22.50       | 22.50                       |
| Sweden Mission .....                     |             | 5.00                        |

|                                       |           |           |
|---------------------------------------|-----------|-----------|
| Sweden Missionary Supports .....      | 750.00    | 750.00    |
| Africa Missionary Supports .....      | 1,007.82  | 2,582.55  |
| Africa Mission .....                  | 163.60    | 589.87    |
| Africa Share Plan .....               | 67.34     | 154.34    |
| Ministerial & Missionary Relief ..... |           | 40.00     |
| Africa Leper .....                    | 3.00      | 14.63     |
| Poor Relief .....                     |           | 10.00     |
| Conference Budget .....               | 21,100.86 | 24,239.60 |
| Conference Budget Designated for—     |           |           |
| Bethany Biblical Seminary .....       | 43.00     | 153.23    |
| Board of Christian Education .....    | 146.90    | 1,407.13  |
| General Ministerial Board .....       |           | 6.00      |
| General Education Board .....         |           | 25.66     |

The following shows the condition of mission finances on June 30, 1933:

|                                             |             |
|---------------------------------------------|-------------|
| Income since March 1, 1933 .....            | \$40,889.69 |
| Income same period last year .....          | 36,804.35   |
| Expense since March 1, 1933 .....           | 52,162.89   |
| Expense same period last year .....         | 57,910.74   |
| Mission deficit June 30, 1933 .....         | 44,369.97   |
| Mission deficit May 31, 1933 .....          | 41,671.86   |
| Increase in deficit during June, 1933 ..... | 2,698.11    |

## CORRESPONDENCE

### PFOUTZ CHURCH ANNIVERSARY

Concerning the recent anniversary of the Marsh Creek church, Sister Ida M. Lightner of Gettysburg, Pa., sends us the following clipped from the local paper:

"Between 400 and 500 persons attended exercises commemorating the one hundred and third anniversary of the erection of Pfoutz's Church of the Brethren in Highland township. The church was crowded to overflowing for the services which began at 9:30 o'clock, with devotionals in charge of J. I. Hereter, of Gettysburg, a great-grandson of the first deacon in the church.

"The three principal speakers for the afternoon session were Elder B. F. Lightner, Gettysburg, who traced the history of the congregation from its inception in 1790 to the present; Elder H. M. Stover, of Waynesboro, and Elder John Weybright, of Thurmont, Md.

"Mrs. B. F. Lightner, a direct descendant of Jacob Pfoutz, founder of the congregation, also participated in the exercises. The program follows:

"Devotionals, Mr. Hereter; song by schools; lesson period, led by the Rev. R. L. Cocklin, Mechanicsburg; program by schools; basket dinner; afternoon: hymn, "Faith of Our Fathers"; devotionals, Elder Peter Brubaker of California; East Berlin chorus; history of the church, Elder Lightner; Hershey quartet; address, Elder Stover; song by quartet; address, Elder Weybright; chorus, short talks, offering, closing song and benediction."

### THE REACTION TO LICENSED BEER

Since the political conventions and beer propagandists have shown no respect whatever for the dry element, who were respecting the prohibition law, a reaction is a natural result. While the wets claimed the landslide in the election was proof that the nation was wet and wanted beer, I contend it was the depression that caused the landslide, as the voters were determined to make a change. If the Democrats had put forth a capable dry man they would have won the election as easily as they did. I am just as sure that licensed beer will not cure the depression. While we should give the administration credit for whatever good it accomplishes in securing peace and prosperity in the nation and the world, those in power should be warned that if they fail the people will be ready for another political landslide, and will demand a new party in place of one that failed. This

severe drouth is the Lord's work and will make food so high there will be no money to spare for beer.

There was never a time when a new political party was needed more than now, and never more dissatisfaction among the people; hence the time is ripe for such a party. The newspapers of July 1 tell us that Mrs. Ella A. Boole of Brooklyn, National President of the W. C. T. U., said, at their convention in Milwaukee on June 30: "Both Democratic and Republican parties have betrayed their constituencies. . . . We need a new party of moral ideas, a party that stands for the policy of prohibition and its administration by its friends."

A year ago this month, in a paper read at the International Anti-Tobacco Congress at Los Angeles, Calif., I advised a new party be organized. I mailed a copy to Mrs. Boole at Seattle, Wash., where they were holding their convention. I still have copies of said paper for those who ask for it.

A restaurant in Carthage had two beer signs up but has taken them down already as a better policy to end the depression.

B. F. Wampler.

Carthage, Mo.

### SOME FORTY YEARS AGO

It was on Sunday before the Fourth of July. A good sister in the Beatrice church said to the Sunday-school, "If we want a better place for our boys and girls, grown-ups and growing ones to go to on the Fourth, we must make it." Hurriedly we built a platform in a grove and asked other schools to meet with us. It was an afternoon assembly this first time. One of the speakers walked six miles to deliver his message. The joy of this meeting and its results were published. For many years the District of Nebraska did not fail to have a gathering of this kind. Many other states fell in line. Hundreds of people said it was the better way to spend the Fourth. No one was injured with firearms, but many felt the fire of love burning inside. This sister has gone to her "long home," but she lives in this, her suggestion.

What are we doing today on the Fourth of July? A book could be written giving important incidents of things that transpired in those assemblies. Allow me to give this one: The car was packed as we returned from Juniata, Nebr., from such a splendid Fourth celebration. A goodly number of singers and speakers from McPherson College and other places were with the multitude. As we stopped at a certain station the drunks and drinking ones jammed the aisle. We had some splendid singers in our crowd, so we gave them some music pointing to the upper world and better life. Then the drunken crowd would give us one of their songs from the under world. Finally a speaker stood up and said, "Two different multitudes of people are out over America today, one to honor America and the worth while things she has produced; the other to desecrate and destroy." What a large subject! The conductor said it was the best message of the day.

J. E. Young.

Stanley, Kans.

### REMINISCENCES

Time brings many changes and among them the passing of the all-day love feast occasion. But recently we were privileged to enjoy such a feast in the Astoria church at the South Fulton house.

A goodly number assembled Saturday morning, June 17. Bro. Max Hartsough of the Woodland church brought a helpful message at 11 o'clock, after which an ample dinner

was served free in the large basement. The social period was enjoyed by all during the noon hour. At 2:30 we assembled for another sermon on Love by Bro. M. A. Whisler of the Oak Grove church.

As night drew on we gathered around the tables of the Lord and experienced a spiritual uplift as we participated in the ordinances of feet-washing, the Lord's supper and communion. How we wished every one might thus enjoy the service of the Lord!

I grew up here as a child, and attended Sunday-school and church services. Here are buried my father and mother, Brother and Sister Theo. Price who labored in the church for a number of years. As I thought of the past days when the large church was filled, with many on the outside, I wondered where they were. Not all had passed on in the twenty-six years that I have been away. Others have come into the fold—but yet the house was not full. Then we had to think of the multitude that know not the Lord. Where are they? And our hearts ached for the lost.

Here in this quiet place we could feel the presence of the Lord, and it is our hope that many more all-day love feasts may be held in the brotherhood. Such a feast is a factor to bind us closer together; it gives us more time to think of the higher things that lead us onward and upward. Here was manifest a commendable spirit of loyalty by those who left their work to worship their Maker; a blessing is theirs.

Sunday morning the Astoria and Woodland churches united for the worship period in the Astoria house and so ended another happy love feast occasion. Sadie Whisler.

Cazenovia, Ill.

## NEWS FROM CHURCHES

### CALIFORNIA

San Bernardino church has received two members by letter since the last report, and two by baptism at Easter. April 30 was a day full of good things. Sister Nettie Senger of China spoke to the Sunday-school, and the Orion male quartet of La Verne College then sang. In the evening the Hemet young folks gave a stewardship play and Bro. Dickey preached. Mother's Day was celebrated by a special program entitled "Mothers of Men," and by a mothers and daughters' banquet on the previous Friday. Mrs. C. P. Shaffer, district officer, was present to preside and speak. On May 21 a temperance program was given by four young people representing the Allied Youth in our city, and following this an enlightening talk on Temperance by Rev. Shrode of the Methodist church. Royal Glick, student minister at La Verne, who has taught the young people's class and helped in our work during the past school year, preached his farewell sermon on May 28. Sister C. F. Dunker directed our Children's Day program, after which our pastor gave an illustrated sermonette for the children. Following this about 100 gathered in one of the city parks for our annual Sunday-school picnic. On June 16 our first fathers and sons' banquet was held. Bro. Harrison Frantz was speaker, and the evening was greatly enjoyed by all. Fred Brunk of La Verne preached recently on "Discovery of Self." Our quarterly council convened on June 7 with Harrison Frantz in charge. A. O. Brubaker conducted devotions and gave a short talk. It was voted to join the city union services for Sunday evenings through July and August. Our pastor, Bro. Wm. Platt, and family will be with us through the coming year.—Hazel Rothrock, San Bernardino, Calif., June 19.

### DELAWARE

Richardson Park.—On May 14, Mother's Day, we had a beautiful service. The mothers planned the complete program. We also had the consecration of three babies. In the evening five people were baptized. The average attendance for the first six months of the Sunday-school year was 126; and for the months April to June, 134. We are working for a continual growth. The pastor, Bro. Wilbur M. Bantz, represented our church at Annual Conference. He brought us inspiration in the two Sunday evening messages that he gave concerning the Conference. In May Bro. Bantz was called and ordained to the eldership. Bro. M. C. Swigart of Germantown, Pa., officiated. We are not able to conduct a Vacation Bible School this year as formerly; a week-day school extended over a period of a year will take its place.—Rhoda Best, Elsmere, Del., June 27.

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## Stepping-stones to Happiness

(Continued From Page 23)

for later responsibility and for intelligent employment of the leisure time, as well as the working time, that will be theirs in after years.

There is often a parental tendency to limit a child in his companionship with others. The doting mother fears contamination, or that others will put wrong ideas into his head, or they may spoil his disposition by quarreling with him. They might even do him bodily harm. This attitude will either make the child timid or develop in him false ideas of his superiority over others. It is true that contact with others may mean quarrels, fights, and torn clothes; but it also means an early assimilation of the important principles and virtues of fair play, courage, and due regard for the rights of others. The playground has dangers, no doubt, but the right kind of home training more than offsets these, and is worth the advantages gained which no parent can afford to ignore.

If the child does not get on with others it is because he does not know how. An instance of this nature is evident in the life of a young lady who possessed unusual talent in music and art. In childhood she was a playground failure. As a result the sense of ego was overdeveloped by solitary aloofness from others, so that the social contacts of later life brought recurrent friction. She could not look within herself for the trouble, but always ascribed her regular volcanic outbursts to the peculiarities of some one else. She could not be happy unless she was made the center of every party. She could see nothing in others that merited praise and was bitterly resentful if praise did not follow her own accomplishment.

Another need so often overlooked by the home builder is the æsthetic; that is, developing in children a discriminating interest in the truly beautiful in nature, music, books and pictures. A distinguished English physician, Sir St. Clair Thomson, declares that the arts hold the same position to mental well-being as those indispensable food elements are known to hold to bodily health. If this be true the home plays a valuable part if it realizes its opportunity and seeks to supply the need.

The material environment which surrounds the child has much to do with a development of a taste for the beautiful. Tables, chairs, ornaments, and floor-coverings should be selected with real regard for the standards of beauty, comfort, and utility. The home is a place to live in; not a show place. Choice of color is very important in the decoration of the home. Red, orange and bright yellow tend to excite the nervous system, while purple and violet are depressing. Nervous irritability with resultant disturbance of the bodily

functions may follow overuse of bright colors. Scientific experiment has proved from the reaction of more than sixty young people that bright crimson, orange and yellow excited them; purple and violet were depressing; and that blues and greens neither excited nor depressed but engendered cheerfulness and a calming influence on the mind. Notice that this is the color scheme that nature uses in decorating the great out-of-doors.

Children are instinctively drawn to pictures. They take in every detail. Good pictures tell a story to a child and provide material for mental activity. Pictures affect a child favorably or unfavorably according to their character, therefore only the best should be used in the home. A little girl, age six, suddenly developed the habit of creeping up behind her nurse and kicking her. Upon being questioned, the child said she thought it funny. A friend pointed out to the parents that the child was not entirely to blame. "Kicking people is regarded as funny by so-called comic artists of the newspapers," said she. "Your little girl has probably been taking lessons from the Sunday papers you permit her to look through."

The choice of good books in the family library—books with the right sort of ideals, inspiring high standards of living, will influence a child's life immeasurably. The mother may cultivate the desire for the best in reading if she will begin early to tell stories and read to her children. Ruskin: "What we make childhood love and admire is more important than what we make them learn."

Michael Pupin, the noted physicist and inventor, said in a speech celebrating Lincoln's birthday: "Lincoln was in the truest sense of the word an educated man, for in his boyhood he read carefully and thoughtfully three books, an American history, the family Bible and the Life of Washington. What youth could read these books without taking inspiration? A boy that has a spark of heaven in him and is always reading does not need the direction of a schoolmaster."

A county superintendent, speaking of discipline, said that in home visits where pupils were especially troublesome and backward, he invariably found such without reading material of any kind. He declared: "Children are exposed to disease at school. They ought to be exposed to good literature and music in the home. Restlessness and tenseness are the outstanding characteristics of a large number of people who virtually seem unable to relax or even sit still for any length of time. A small boy was encouraged to try to sit still one full minute. After thirty tedious seconds dragged by the child exclaimed: "Mama, I jes' so still I bus' myself!"

The auto has increased the pace in American life. It has already exerted an influence upon the nervous condition of people. People tend to reproduce in their own

actions whatever lack of poise and composure they feel in their environment. The home should attempt to counteract the exciting influences of the street. Listening to a delightful and interesting story or book, or hearing good music makes for bodily quietude and thus contributes to greater nerve control.

Some one has said that music in the home is, next to the Bible and the mother's knee, the greatest civilizer. Many of our great men attribute their success to a mother who sang for them in childhood; and it is undoubtedly true that the songs of a Christian mother will later be found in the hearts of her children. Music produces harmony and tranquillity in the home because of its curative effect. Scientific experiments have proved that good music causes the blood to circulate more rapidly, digestion is promoted, glandular activity is increased, and every process essential to physical well-being functions more readily.

Perhaps the greatest value of music is that through it the soul—the larger self of every man—finds freer expression. From music comes personal enlargement and enrichment of the finest kind.

Many things come to the child in studying nature. His physical body is strengthened in the open air. He is impressed with the beauty and joyousness of life. His imagination is kindled. Nature study is refining and exalting for children and contains many lessons for the child mind, serving to create a profound reverence for nature's God.

*Nappanee, Ind.*

## CORRESPONDENCE

### THE CENTENNIAL IN THE TEN MILE CONGREGATION, WASHINGTON COUNTY, PENNSYLVANIA

The Ten Mile church is one of the pioneer churches of Western Pennsylvania. According to one authority, the first settlement, by the Brethren, in what is now Washington County, Pennsylvania, was made in the year 1800. However, Elder John Wise told the writer in 1908 that he thought it was forty years earlier. Among the first arrivals we find families by the names of Helft, Garber, Grable, Spahn, Bigler, Wise, Thomas, Tanner, Miller, Lane, Leasor, Guttery and Swihart.

After worshipping in their homes for a quarter of a century or more, they erected a brick meetinghouse near Ten Mile Creek, in 1832. This building, with few alterations, stands today and is one of the oldest Brethren churches in America. Its furnishings are in keeping with its age. In the rear of the audience room is the kitchen, where may be seen the open fireplace, where the cooking for love feasts was done. In the cupboards beside it are the brass candleholders which were once used to give light. In 1863 tallow candles were superseded by oil-lamps. The long table on a raised platform has been replaced by a more modern pulpit. By 1838 the membership numbered about fifty, with Elder Helft as elder and Jacob Garber and Henry Tanner as ministers. Other known resident ministers who have served the church

through the century are: Elders John Spahn, Sr., Andrew Wise, George Wise, John Wise, Samuel Moore, Daniel Lane, George B. Shideler, J. M. Tombaugh, A. J. Sterling, N. B. Christner, Jerry Bottorf, D. W. Hostetler, V. C. Finnell, S. W. Bail, J. C. Swihart, R. T. Idleman, Rufus Holsopple and Raymond Holsopple. These probably were not all in the eldership. In 1842 Elder James Quinter held a series of meetings in this church which resulted in fifty-two baptisms. In March, 1859, the first Sunday-school was organized in the congregation.

On Aug. 27 and 28, 1932, appropriate services celebrating the one hundredth anniversary of the erection of this church were held and it was the privilege and great pleasure of the writer to be present and have a small part in this program. The Saturday meetings were small, but on Sunday large crowds gathered. In the afternoon not all could be accommodated. It was interesting on Saturday afternoon to listen to an old resident of the vicinity, not a member of our church, relating some of his associations with some of the old members of this church and paying high tribute to their integrity and spiritual devotion to the church. Saturday evening L. S. Knepper gave the address. Sunday forenoon following the Sunday-school hour, Elder W. J. Swigart preached on some of the things the Brethren stand for. A basket lunch was served on the church lawn to all who chose to remain. In the afternoon M. J. Brougher gave the sermon to a crowded house. Several short talks were given by neighboring pastors of other denominations and several musical numbers were rendered. It was not my privilege to remain longer, but I think that N. M. Shideler spoke Sunday evening and M. J. Weaver a few nights following. Much credit is due W. J. Hamilton for this celebration as he got the vision of such a meeting long before and helped to plan it.

In 1909 Brother and Sister R. T. Idleman moved into this church and took over the work. Sister Idleman was a great help to her husband, but she has been called to her reward. However Brother Russell and daughters still carry on. He has called to his help in the ministry two of the Holsopples, and this makes his work lighter. In the regular Sunday-school, which is not large, members of other denominations take an active part. The present membership which numbers less than fifty is much scattered.

In the past this church had a number of able ministers and at times must have had a good-sized membership. But death, emigration, division and lack of ministerial service have had their influence and at times had put it almost out of business. But this dear historic church still has a place to fill in the community and we believe it will go on to victory. Much credit is due to the Idleman family for holding on. In the cemetery right close to the church lie the mortal remains of many former workers. This is a hilly country and the church is located on a hill. Looking across a valley a few miles away can be seen the ancient home of Martin Spahn and high above the orchard in an open hill field are the graves of Brother and Sister Spahn, buried about a century ago. The old log house still stands close to a spring of fine water, but no one lives in it any more. In a large upper room in this house the Brethren worshiped many years before the church was built. A number of old pews are stacked in the dingy, dirty, dusty room. A number of us made our way to this upper room after a visit to the Spahn graves. It was with some difficulty we entered and ascended the winding stairway into this old meeting-place. Overcome by the feeling of the sacredness of this

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## News From Churches

(Continued From Page 25)

### FLORIDA

**Sebring.**—Some of our representatives have returned from the Hershey Conference, while others are spending some time visiting among friends. On the Sunday following their return, and instead of the regular morning sermon, Bro. Miller, our pastor, gave us some of the Conference echoes, which was greatly appreciated by those who could not attend the meeting. On the Sunday that the pastor was absent, Bro. Moore filled the pulpit. He always has something worth while to give the congregation. June 20 the mothers and daughters held a meeting at the home of one of the members, conducted as a social gathering. Each person attending was requested to bring sewing, mending, or any other work and spend the hour in a social way. At this meeting, Sister Miller gave a very good report of the Women's Work meetings at Hershey. A short business session followed. An outing for the Sunday-school is being planned for the Fourth of July, at one of Florida's fine sulphur springs. Many of our members have gone, and are still going north, yet the Sunday-school attendance continues quite encouraging.—Anna Stutsman, Sebring, Fla., June 26.

**Tampa.**—Sunday, June 25, was a day of rejoicing at the mission. At the close of the morning service our pastor gave the invitation and three junior boys accepted. At 6 P. M. they, with two sisters who had previously expressed their desire, were baptized. At 7 P. M. thirty-four members surrounded the tables of the Lord in fellowship and communion. Several friends came from adjoining churches and their help in song and talk was much appreciated. Eld. H. M. Landis officiated. Attendance and interest are steadily growing since we are in our new home.—Sarah H. Lauver, Tampa, Fla., June 27.

### IDAHO

**Payette Valley.**—Our Vacation Bible School began June 6 with an enrollment of eighty-one. Our pastor, Bro. E. J. Glover, was the superintendent, assisted by ten teachers. The school, which was successful, closed June 16 with a picnic dinner for the children and a program. At our love feast June 23 fifty-nine communed, some for the first time. One was baptized a few days ago. At this meeting we voted unanimously to retain our pastor for another year. A good many of our members expect to attend District Meeting at Fruitland.—Marvel Bowers, Payette, Idaho, June 27.

### ILLINOIS

**Lena church** enjoyed an Easter pageant, The Dawning, presented to a full house April 23. Since May 1 we have been without a pastor as Bro. Schrock has taken up the pastorate at Nampa, Idaho. Bro. D. D. Funderburg officiated at our love feast May 21, which was a very spiritual meeting. Two were baptized in the afternoon. May 26 we had a mother and daughter banquet. An appropriate program was given which all seemed to enjoy. Eld. J. F. Burton of Des Moines, Iowa, was with us in a two weeks' revival which began June 4. We had eighteen soul-stirring messages that did us all much good. There was good interest every night and we feel that much good was done. We are hoping we can soon have Bro. Burton with us as pastor.—Sadie Lutz, Lena, Ill., June 24.

**Mt. Morris.**—The second Sunday in May the young people from the Polo church presented the missionary play, Robert and Mary. May 29 the fellowship society sponsored a mothers and daughters' meeting. Following a pot luck supper a pantomime, Glimpses of Life's Day, was presented by the local group and Mrs. Fierheller and daughters gave a program of songs and readings. Bro. McCune and E. R. Hendricks were our delegates to Annual Meeting. A Vacation Bible School was held at our church the past two weeks. All the churches of Mt. Morris united in making the school a success. Church attendance so far this summer has been very good.—Mrs. Robert McNett, Mt. Morris, Ill., June 26.

**Virden.**—We have just closed a very successful Vacation Bible School. There was good attendance for the two weeks with an enrollment of 184. The Imperial quartet of Bradford, Ohio, and the Cotton Blossom singers, representing the school for colored people at Piney Woods, Miss., were with us recently and gave musical programs. A basket dinner was served at the church on Mother's Day and a program was given in the afternoon under the direction of Mrs. Jacob Rademaker. Since our last report two have been received into the church by baptism and several by letter; one was reinstated. We are having union services Sunday evening, also the mid-week prayer service during July and August. The children gave a fine program Children's Day. They look forward to this day when they have complete charge of the program.—Lola Brubaker, Virden, Ill., June 27.

### INDIANA

**Blue River.**—The attendance and interest in Sunday-school and church services have been fine and the spirit manifested has been the very best. Our Sunday-school, with a gradual increase this year, has made the best record in eight years. Our Y. P. D. has been putting forth special efforts to bring in more seekers for the truth. Our communion services were held May 20 with a good attendance. Visiting ministers were J. S. Zigler, E. B. Bagwell, G. A. Snider, Chas. Gump, Evert Chapman. May 11 we had an impressive Mother's Day program in which the young people and older members participated. May 21 a stereopticon lecture was given by our pastor, Bro. L. U. Kreider, on the subject, The Old Book Finding New Friends. This

lecture was sponsored by the American Bible Society. June 11 the annual children's meeting was well attended with about seventy children on the program.—Freida Gaerte, Columbia City, Ind., June 27.

**Four Mile.**—On Easter Sunday six of our Sunday-school scholars were baptized. The Easter services were concluded in the evening with a well rendered musical program which was enjoyed by a large and appreciative audience. Our pastor, Bro. E. R. Fisher, was awarded a scholarship and attended the Rural Church Conference at Nashville, Tenn. During his absence Sister Fisher very ably filled the pulpit and gave one of her dramatic readings taken from the book, "In His Steps." On Mother's Day the intermediates had the program in charge and there was a sermonette by the pastor. Our communion was held on the evening of May 28 with Bro. Baker of the Princes Creek church officiating. The Children's Day program was held June 4. June 8 the annual mother and daughter banquet was held with an attendance of 104. A short play entitled, A Real Mother's Day, was given. This was followed by a candle lighting service. Several of our juniors have been given quarters and are busy working on the China project. Through the hard work and united efforts of the ministers, our county went dry at the late election. Our delegate to the state Sunday-school convention, recently held at Crawfordsville, Ind., brought back a most interesting and helpful report. Our Sunday-school is showing a marked interest and an increase in attendance during the summer months.—Mrs. Richard Brehm, Richmond, Ind., June 20.

**Osceola church** closed a successful Bible School on June 2, under the direction of our pastor, Bro. Weaver, and five teachers and their helpers. The enrollment was 122. Ninety-eight received certificates. Bro. Clyde Forney gave an address on Sunday evening at the close of the school. The annual Sunday-school picnic is to be held the forepart of July. Brother and Sister Weaver and Sister Allen Weldy are attending the training school at Camp Mack. In August we will have our annual harvest meeting. We also have made plans for our revival meeting to begin with rally day on Oct. 1. Bro. Chas. Cripe of Bremen, Ind., and our pastor are going to exchange pulpits for the revival.—Mrs. Allen Weldy, Mishawaka, Ind., June 26.

### IOWA

**Mt. Etna church** recently had the pleasure of hearing the male quartet of McPherson College. At a recent council Bro. H. K. Rogers was elected elder. Bro. Henry Sink and Sister Dorfa Kingery were elected delegates to District Meeting. Bro. Rogers gives us splendid sermons each Sunday. Two were recently baptized. The Ladies' Aid is a faithful group and earnestly works for the cause of right. Each Thursday evening we have a prayer meeting. The intermediate and young people's classes have been contesting against the two Bible classes for the last eight weeks. The former won by a few points and the losers are to entertain the winners soon. We are planning a revival for this fall.—Doris Gossard, Mt. Etna, Iowa, June 27.

### KANSAS

**Victor church** met in council June 10. Bro. Orvil Wagner was elected president of the B. Y. P. D. Bro. R. L. Wagoner of Burr Oak, Kans., conducted evangelistic services beginning May 21 and closing June 5 with the love feast at which he officiated. Bro. Wagoner gave us Spirit-filled sermons and through his efforts two were baptized and one was reclaimed. Four were baptized prior to the meetings. Brother and Sister Orvil Wagner gave us many messages in song during the meetings. Our pastor, Bro. F. A. Wagner, has been leading us in some interesting and helpful doctrinal discussions in our prayer meetings. These have been held in the homes but the attendance has become so large that they are now held in the church. Our young people have organized two gospel teams and in all have given about ten programs in the county. These teams are working under the direction of the county young people's organization and several teams from other churches have given programs at our church. We had special services at the church on Easter, beginning with worship and breakfast, followed by Sunday-school and a sermon by Lewis Naylor. An Easter program was given in the evening. A deputation team from McPherson College gave us a helpful program in May. May 7 the Hi-Y boys of the rural school conducted the evening service. A fathers and mothers' program was given on Mother's Day by the Sunday-school. The high school Sunday-school class gave an interesting program the evening of June 25.—Veta Thompson, Waldo, Kans., June 26.

### MICHIGAN

**Flint.**—We were pleased with the result of our efforts in a two weeks' Vacation Bible School conducted by the pastor's wife, Sister Prowant, with the help of a number of other Sunday-school workers. The enrollment was 102 with an average attendance daily of seventy children between the ages of four and fifteen. Nearly one-half of these were from homes where the parents do not attend any church. June 16 the children gave a fine program of the things they had learned. Three from our church are attending the training school and Bible conference at Camp Mack, Ind., and we are hoping to have three of our group at the young people's conference July 30 to Aug. 11. Our class of intermediate girls visited one of their number who has been in the Ann Arbor hospital for six months.—Anna Taylor, Flint, Mich., June 27.

### MISSOURI

**Greenwood.**—Mother's Day was observed by a program in the evening. A play was presented by the young people. May 23 the people of the community met to clean the cemetery. The women served the dinner. June 25 Bro. A. W. Adkins preached for us. In the afternoon the council and business meeting was held. Following this serv-



ice two young people were baptized. June 12 Children's Day was observed, the program being presented in the evening. The young people of the Mountain Grove, Greenwood and Cabool Sunday-schools are to meet July 2 for a day of fellowship.—Dorothy Oxley, Mountain Grove, Mo., June 26.

## OHIO

**Black Swamp church** met in council June 12. We decided to have our love feast Oct. 21, an all-day meeting. Our Children's Day program was well rendered Sunday evening, June 11. Our Conference offering was \$20.25. Sunday-school attendance remains normal despite the warm weather. Our Sisters' Aid meets each month.—Mrs. Asenath Baker, Lemoyne, Ohio, June 27.

## PENNSYLVANIA

**Greencastle.**—June 5 Bro. J. M. Henry gave his message on Europe and Peace. June 7 a concert was given by the music class taught by Mr. Raymond Hollinger of Hagerstown, Md. Our pastor, Bro. Jesse Whitacre, has been conducting some evangelistic work; during his absence the pulpit was very ably filled by Brethren E. J. Egan, W. Clay Wertz and Elmer Rowland. Quite a number of our folks attended the conference at Hershey. A B. Y. P. D. has been organized and meets each Tuesday evening; much interest is shown by the young folks.—Kate E. Gilland, Greencastle, Pa., June 27.

**Lititz.**—The Mother's Day program was sponsored by the Alexander Mack Bible class. Living pictures of motherhood in pantomime were very impressive. May 19 and 20 Bro. Virgil Fennell gave his instructive temperance lectures and pictures. At a special council May 24 A. C. Baugher was elected elder for one year. June 4 Sister Mary Schaeffer, recently returned from China, spoke at the morning and evening services. June 6 Rev. Willis R. Hotchkiss, superintendent of the Friends Industrial Mission, British East Africa, spoke in our church. The marvelous work accomplished by this great man of God was a challenge to all who heard him. June 18 was a red letter day at Lititz. Eld. Edgar Diehm of Youngstown, Ohio, one of our own boys, preached for us in the morning. In the afternoon D. W. Kurtz of Chicago gave his gospel message, The Symphony of Life, to a large and appreciative audience. Following this a father and son meeting was held. Bro. Diehm, Bro. Kurtz and a number of fathers and sons spoke. A fellowship meal was served. At all these meetings the men's chorus, in charge of Bro. Ralph Gonder, rendered music. The Vacation Bible School, with an enrollment of 101, is in progress at present. Sisters Edna Mohler and Beatrice Mohler have charge of the school.—Florence B. Gibbel, Lititz, Pa., June 24.

**Martinsburg.**—We are very happy to welcome Bro. A. R. Coffman and family who arrived here from Girard, Ill., on June 1 to take charge of the pastoral work of our congregation. The committee in charge recently purchased the Clara Basehore Maddocks home for a parsonage. Quite a number of articles of furniture, some very rare, were donated and are highly appreciated. The installation service for Bro. Coffman was held in the church on June 5 by Bro. Ira C. Holsopple. Our elder, W. S. Long, gave the principal address on the subject, The Relation of the Pastor to the Church. Bro. F. R. Zook spoke on Duties of the Congregation to the Pastor. Bro. Coffman responded in a very able manner and the men's and women's choruses rendered selections. Bro. Coffman and Bro. Holsopple represented our congregation at the Hershey Conference. A large delegation of our people, approximately 100, were in attendance at Conference on Saturday, Sunday and Monday. The Volunteer Group from Juniata College, accompanied by Bro. H. H. Nye, rendered an interesting program on Sunday morning, April 30. Our communion service was held Sunday evening, May 7, with a fine attendance. On Sunday morning, June 18, the Gideon Bible class of the Walnut Grove church, Johnstown, with their wives and children came to our morning service. Bro. W. H. Keiper, our Sunday-school superintendent, was their teacher for many years before moving to Martinsburg. Our children's service was also held that morning. A community Vacation Bible School was held in our town for two weeks in June. Rev. Martin, pastor of the Church of God, was dean and five teachers were from our church. Closing exercises were held June 16. The enrollment was 235. The B. Y. P. D. from the Curryville church gave an interesting program in our church last Sunday evening, after which Bro. Coffman preached a helpful and inspirational sermon on, The Christian's Desires and Needs. A study class taking up the study of the book of John will be held each Thursday evening, starting July 6, conducted by the pastor.—Kathryn Long Lehman, Martinsburg, Pa., June 27.

**Robinson church** enjoyed a series of meetings before the spring love feast, resulting in fifty-one baptisms and twenty-five rededications. We consummated the meetings with the love feast and communion service. The pastor, Bro. Clawson, conducted the meetings and love feast. Our attendance at Sunday-school has been very exceptional; we average easily 175. May 21 we observed the forty-seventh anniversary of the organization of the Bible School in this community. We reached the largest attendance on that day with 211 present. Dr. James F. Chapman, county superintendent of schools, was our guest speaker. We are planning the fourth anniversary of our new church building on July 21. Eld. M. J. Brougher of the ministerial board will bring us the anniversary message in the afternoon at 2:30.—John H. Clawson, Robinson, Pa., June 27.

**Spring Grove.**—April 23 Eld. Harvey Eberly of Lititz preached an interesting sermon to us. May 13 our love feast was held with Eld. Ira Gibble of Myerstown officiating. He also preached the following Sunday morning. May 28 Bro. Wm. Zobler of East Petersburg preached. In the afternoon we had a Children's Day program after

which Bro. Zobler gave a talk to the children. June 4 Bro. Norman Frederick of Souderton preached for us. June 18 our all-day homecoming was held. The Sunday-school lesson was discussed by Bro. M. M. Taylor of Louisville, Ohio. An address, reviewing many memories of the history of our congregation, was given by Eld. Nathan Martin of Lebanon, and another by Eld. Amos M. Martin of Ephrata. In the afternoon Eld. S. H. Hertzler of Elizabethtown reviewed the life of our departed Eld. I. W. Taylor, which was very interesting because of their personal friendship and coöperation in many of the affairs of the church. Eld. J. A. Buffenmyer of Bunkertown also gave an interesting and inspiring address. Brethren M. M. Taylor, Paul B. Myer and D. W. Weaver each followed with an address of interesting history and scriptural teaching. Our Kemper house was filled both morning and afternoon. Many of those present were former members of this congregation. Sister Florence L. Breshears of Omak, Wash., a former worker, sent a letter to be read.—Noah W. Martin, Ephrata, Pa., June 28.

## VIRGINIA

**Columbia Furnace.**—The two weeks' revival meeting at the Columbia churchhouse, Woodstock congregation, was conducted by Eld. Lawrence Helsey and Ernest Miller. It closed with a Spirit-filled love feast on May 13. The large house was crowded with deeply interested hearers during the meeting. Twelve new members were received by baptism. Beginning May 16 Eld. J. E. Whitacre, pastor at Harrisburg, Pa., conducted an interesting two weeks' evangelistic campaign in the Valley Pike church. As a result of these Spirit-filled sermons six new members were received by baptism. This congregation is looking forward to two more revival meetings this summer. One is to be at the Antioch house at Mt. Calvary by Bro. Cecil Showalter, the other at St. Luke by Bro. Luther Painter. The latter has just recently moved into our congregation.—M. H. Copp, Maurertown, Va., June 27.

**Cumberland (Va.).**—June 1 Brother and Sister B. M. Rollins of Keyser, W. Va., began a series of revival meetings for us. He preached the word of God with force and power. Bro. Rollins is an interesting speaker and unique in his application of the scripture. Each evening before the sermon he and Sister Rollins sang several beautiful numbers. Following this Sister Rollins would tell a story to the children. One night of the meeting was designated as mother's night and prizes were given to the largest families. The meeting was largely attended; each night the building was full and several times all could not be accommodated. Brother and Sister Rollins made many friends here and we are hoping they will return.—Jack Dutton, Mooresburg, Tenn., June 27.

**Mill Creek.**—Sunday morning, May 7, the Bridgewater Mission Band gave an interesting program. In the evening a play, The Cross, was sponsored by the B. Y. P. D. May 10 a social was held by this organization with 150 in attendance. Mother's Day was observed with a program by the young people and children of our Sunday-school. Bro. H. C. Early of Dayton, Va., was with us Easter Sunday and gave the message. The baccalaureate service for the Port Republic high school graduates was held in the Mill Creek church May 28. Our annual old folks' singing was held June 3. A number of our members attended the Hershey Conference. The Willing Workers' class recently met in the home of an afflicted sister, Mrs. Mary Phillips. Services were conducted and the lesson taught in the regular order. Sister Phillips greatly enjoyed the occasion and all were inspired by having visited this home. Bro. Homer Miller with a number of B. Y. P. D. workers has made several trips to West Virginia giving temperance programs in the different churches. One of our mission points, Mt. Vernon, recently erected a churchhouse for worship which was dedicated June 25, the sermon being by Jos. Pence.—Mrs. I. J. Long, Port Republic, Va., June 27.

## WASHINGTON

**Wenatchee Valley.**—The four leading Protestant churches of this city saw fit to discontinue their D. V. B. S. for this year, so we feel that we have indeed rendered a service of inestimable worth to the community in making it possible for at least 200 children to attend each day for two weeks. Our regular pastor, Eld. Earl Breon, was granted a three months' leave of absence in order that he might carry on some of his other business interests and that he might be refreshed for his duties again. Eld. Jay Eller has been selected as acting pastor during the summer. This church believes that all departments of life need fostering with Christian influences. The Men's Council is sponsoring a Fourth of July picnic to be held in the U. S. forest preserve near here. This will provide a day of brotherhood and sociability that can be enjoyed by young and old. Plans are going forward for a good attendance at District Meeting and Summer Conference to be held at Ben Bow Inn, near Olympia, Aug. 9 to 15. All touring Brethren are invited to stop and vacation and worship with us.—Geraldine Eller, Wenatchee, Wash., June 27.

## WEST VIRGINIA

**Shady Grove.**—Bro. A. J. Beeghly of Westernport, Md., closed a successful two weeks' revival June 4. The meetings were well attended. This was the first revival Bro. Beeghly ever held in our congregation. He visited in many homes and made friends wherever he went. Six were added to the church by baptism. A few weeks before our revival Brother and Sister Eby, returned missionaries from India, gave a lecture on their work in the foreign field. The Bridgewater quartet was with us in an all-day meeting June 18 which was very much appreciated. Our Sunday-school is growing in interest with Ray Guthrie, superintendent.—Mrs. Chas. C. Moyers, Brandonville, W. Va., June 26.



## THE CENTENNIAL IN THE TEN MILE CONGREGATION, WASHINGTON COUNTY, PENNSYLVANIA

(Continued From Page 27)

once holy place, Elder Swigart suggested that we bow our heads and pray, and he led us in a reverential prayer. We came away from that old home feeling that we had been on holy ground. No doubt there are a number of like places.

We met some folks whose ancestors and relatives were once members of this church, folks who still have a friendly feeling for the church. Some one produced an old book which contains a list of the members and the baptisms throughout a number of years as well as some of the minutes of their councils. All in all it was a great occasion and one not soon to be forgotten. May God continue to bless this old church and lead it on to victory!

Johnstown, Pa.

Jerome E. Blough.

## ANNUAL REUNION CONSCIENTIOUS OBJECTORS

The annual reunion of the Casual Detachment of Conscientious Objectors of Camp Lee, Virginia, World War, will be held at the home of Bro. Ward Beery, near Dayton, Va., Sept. 3, 1933.

To find the place, leave the Lee Highway at Mt. Crawford for Bridgewater and inquire at road intersection, entering Bridgewater. Or, leave Harrisonburg and go through Dayton, inquiring at the intersection of Mt. Crawford Road near Bridgewater.

All interested in this group are cordially invited. We have tried to reach all the boys and all Brethren who visited us in Camp Lee. There will, of course, be many who will not get our notice. Anyone seeing this who knows of the whereabouts of some of these men will please let them know. For any other information write the undersigned committee.

H. C. Spangler, Roscoe Reed.

Roanoke, Va.

## B. Y. P. D. WORK IN NORTHERN MISSOURI

Two very interesting projects have been in progress in the Northern Missouri B. Y. P. D. this past winter and spring. The southern group organization includes the Rockingham, Bethany, Wakenda and Shelby County churches. They have sent four groups of young people to the Shelby County church, a distance of about 135 miles, which has no pastor. We have set apart the fourth week-end of each month and a group of five go with a program consisting of vespers, various musical numbers, orations and sermons. Similar deputation teams are sent to the Sheridan church one Sunday each month by the northern group which consists of the Plattsburg, Mound City, St. Joseph and Sheridan B. Y. P. D.'s.

The programs have proved inspirational to these churches without pastors, and challenging to the groups sponsoring such services. Expenses have been met by free will offerings. We are hoping to continue this work as it has thus far been successful and is giving our young people a practical experience in helping spread the "good news." We are grateful to our adult advisor, Bro. Oscar Diehl, in helping formulate these plans.

The southern group of young people enjoyed a rally at the Bethany church April 29 and 30. About fifty-five persons gathered in the high school Saturday evening for a social. There were three services on Sunday with a central theme of Peace. As a part of the evening service a playlet entitled, Out of the Shadows, written by Joseph Van Dyke, was given. During this meeting a number of persons

pledged allegiance to the organization, "Twenty Thousand Duncers for Peace."

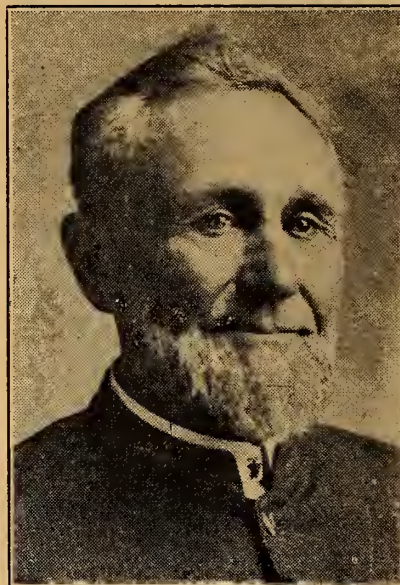
A similar meeting is being planned for the latter part of August in the Wakenda church.

Irene Mason.

Norborne, Mo.

## PASSING OF NOAH LONG

Bro. Noah Long, son of Daniel and Mary (Teeter) Long, was born in Williams County, Ohio, Jan. 17, 1856. He died of stomach and heart trouble at his home in Amboy, Mich., June 6, 1933. He was



united in marriage to Anna E. Beeler of Wayne County, Ohio, Nov. 28, 1878. To this union three children were born. His companion passed to the beyond April 14, 1927.

He united with the Church of the Brethren at the age of seventeen years. He served the church for many years (1896-1933) as a deacon. He was superintendent of the Sunday-school for twelve years or more. He served on the Mission Board of Northwestern Ohio for six years. He was always happy in the work of the Master.

June 3, 1928, he married Miss Minnie G. Hart of Garrett, Ind., who remains with the three children and five grandchildren.

June 10 would have been the sixtieth anniversary of his spir-

itual birth. He was hoping and planning to celebrate it at the love feast set for that date in his honor. Services at the Amboy M. E. church by Bro. Geo. Throne, his elder and pastor, assisted by Bro. Warren Bowman.

Amboy, Mich.

Mrs. Noah Long, Sr.

## IN LOVING REMEMBRANCE OF MY MOTHER

Sister Mary Carson, nee Ehman, was born April 30, 1850, in Hamilton County, Ind. She died at the home of her daughter, Sister Pella Carson, June 3, 1933. She was married to James W. Carson July 4, 1867.

To this union were born seven sons and five daughters, seven dying in infancy; two sons and one daughter died after they had reached years of maturity and had families of their own. She leaves two daughters (the oldest and youngest of the family), fifteen grandchildren and twenty-seven great-grandchildren. Father died April 1, 1919, father and mother having traveled life's pathway together for nearly fifty-two years. He was also a member of the Church of the Brethren, being baptized by Eld. John H. Neher.

The family came to Kansas in the fall of 1882 and located in Labette County near the Altamont church. In 1899 they moved to Crawford County, coming to Montgomery County in the spring of 1906, locating four miles southeast of Independence where they both died.

Mother united with the church in her girlhood days and was faithful to the end. She became sick on Mother's Day, May 11, 1928, and





had not been able to walk since. Her Bible was a constant companion as long as she could read. She was never inside the new church until taken there for the last rites.

My mother was well known in the southeastern churches of the state, attending love feasts which the churches at that time held on Saturday evenings, having all-day meetings on Sunday following, with a young people's meeting in the afternoon. At these meetings mother was often called upon to talk to the young folks and children, and to lead in prayer. Men and women now middle-aged recall her talks and her prayers with and for them.

She was anointed twice during her last sickness and once before. As she requested, services were conducted by Eld. W. H. Miller. Old time songs were sung. Eld. C. E. Davis assisted in the services. During her sufferings she often repeated the song, "This world's a wilderness of woe, this world is not our home," and many others and verses of scripture.

The funeral text was 2 Tim. 4:6-8. She was laid to rest beside father in Mt. Hope cemetery at Independence.

Independence, Kans.

Pella Carson.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bessey-Butterbaugh.**—By the undersigned in the La Verne Church of the Brethren, June 23, 1933, Ronald S. Bessey of Terra Bella, Calif., and Myrtice L. Butterbaugh of La Verne, Calif.—Leland S. Brubaker, Covina, Calif.

**Brunbaugh-Longenecker.**—By the undersigned at the Fairview church near Williamsburg, Pa., June 7, 1933, Bro. Ernest A. Brunbaugh and Sister Bertha Longenecker, both of Williamsburg.—Geo. W. Rogers, Alum Bank, Pa.

**Cline-Wright.**—By the undersigned at his home, Stanley Cline of Richmond, Va., and Josephine Wright of Spottsylvania, Va.—Jno. S. Flory, Bridgewater, Va.

**Erbaugh-Rinehart.**—At the home of the bride's parents, Brother and Sister Chas. Rinehart of Hagerstown, Ind., June 25, Sister Anna Rinehart and Brother James Erbaugh of Sidney, Ohio.—Otho Winger, North Manchester, Ind.

**Hershberger-Edwards.**—By the undersigned at his home in Decatur, Ill., on June 24, 1933, Bro. John F. Hershberger and Miss Isabella Edwards, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

**Leonard-Klingaman.**—By the undersigned in the San Bernardino Church of the Brethren; May 26, 1933, James Onis Leonard and Blanche E. Klingaman, both of Pomona, Calif.—Leland S. Brubaker, Covina, Calif.

**Sheets-Lundine.**—By the undersigned at the parsonage at Navarre, Kans., June 4, 1933, Harold M. Sheets of Abilene, Kans., and Pearle M. Lundine of Hope, Kans.—W. A. Kinzie, Navarre, Kans.

## FALLEN ASLEEP

**Barnett, Wm.**, a member of one of the oldest families of the North Fork community, born in 1863 and spent his entire life in the community of his birth. He died June 2, 1933. Funeral by the writer in Decatur. Burial in the North Fork cemetery.—N. H. Miller, Decatur, Ill.

**Doerschuk, Walter H.**, born near Canton, Ohio, April 13, 1889, died June 12, 1933, in Mercy hospital, after a short illness. He married Jessie Young; his wife survives with ten children, his father, brother and four sisters. He was a faithful and devoted member, filling the office of treasurer. He worshiped regularly with his family at the Maple Avenue Church of the Brethren. Funeral services by Bro. J. C. Inman and the writer. Interment in the Warstler cemetery.—J. F. Kahler, Canton, Ohio.

**Driver, Mary Elizabeth**, born in Rockingham County, Va., died at the home of her brother, P. M. Driver, of Lima, Ohio, aged 87 years. She was a member of the Baptist Church. She leaves two brothers and two sisters. Funeral services by the undersigned at the home of a niece near Cairo, Ohio. Interment in the cemetery near by.—Walter D. Landes, Lima, Ohio.

**Endsley, Paul M.**, aged 19 years, and Geo. J., aged 16 years, sons of Jesse and Ethel Endsley, met death by drowning June 18, 1933. They united with the Church of the Brethren early in life and were regular attendants at the Salamonie church and Sunday-school. Their presence and help will be greatly missed in the church, community and home. Surviving are the father and mother, two brothers and one sister. Services at the Salamonie church by Bro. Roy Teach, assisted by Bro. Wm. Ulrich. Interment in the Lancaster cemetery.—Herbert C. Dilling, Warren, Ind.

**Hanley, Bro. Clarence**, born Oct. 13, 1892, died suddenly June 17, 1933. He was married Oct. 13, 1922. He leaves his wife, daughter, two brothers and five sisters. He was baptized and joined the Church of the Brethren. Funeral services in a funeral home by Bro. Geo. Garner. Interment in Lucky cemetery.—Mrs. Asenath Baker, Le-moyne, Ohio.

**Hochstedler, Bro. Josiah B.**, son of Eld. David and Catherine Hochstedler, born at Cove, Md., Oct. 22, 1879, died June 1, 1933. On June 3, 1906, he married Vernie B. Thompson. After his marriage he moved to Egdon and resided there until 1912 when the family moved to Norfolk, Va., later coming to Delaware where they have since made their home. He united with the church in his youth. On Mother's Day he was anointed. He leaves his wife, three sons, four daughters, his mother, four sisters and one brother. Funeral services by Bro. Wm. Krabill. Interment in the Brethren cemetery at St. Johnstown church near Greenwood, Del.—Mrs. H. G. Baker, Bridgeville, Del.

**Houser, Philip A.**, born in Jasper County, Ohio, Feb. 1, 1859. He died suddenly in Decatur on June 9, 1933. In 1883 he married Rachel Litterest at Cerro Gordo where they lived until coming to Decatur about twenty years ago. To this union five children were born. He leaves his wife, four children, ten grandchildren and three great-grandchildren. He was a member of the Church of the Brethren for about forty-seven years. Funeral by the writer. Burial in the Cerro Gordo cemetery.—N. H. Miller, Decatur, Ill.

**Joseph, Harry Orlo**, son of Brother and Sister Harry Joseph, born near Lima, Ohio, May 2, 1925, died of heart disease June 10, 1933. He was a regular attendant at the Sugar Creek Sunday-school and church services. He is survived by his parents and two brothers. Services in the church by the writer. Interment in the church cemetery.—Walter D. Landes, Lima, Ohio.

**Madden, Sister Dora**, born in southern Illinois in 1864, and died at the hospital in Decatur, Ill., May 21, 1933. She was married to Silas Madden of Mt. Zion who died about two years ago. She leaves two children and four grandchildren. She united with the Church of the Brethren in 1920. Funeral by the writer. Burial in the Davis cemetery near Long Creek, Ill.—N. H. Miller, Decatur, Ill.

**Messamer, Ida Mae**, youngest daughter of Joseph M. and Mary C. Messamer, was born Sept. 3, 1890, near Panther, Iowa, and died June 22, 1933. She spent her entire life on the farm where she was born. She is survived by her mother, two sisters and six brothers. Since early girlhood she had spent her time and strength for others, often assisting in the homes of her brothers and sisters. For several years she had been the home-maker. She spent nearly thirty years in the Master's service. For twelve years she was teacher in the beginner department of the Sunday-school; she also had taken an active part in the Aid Society for a number of years. Funeral services at the Community Center church by X. L. Coppock assisted by Eld. O. F. Shaw.—Homer L. Messamer, Dallas Center, Iowa.

**Moyers, Bro. Fred F.**, third child of W. F. and Virgie Moyers, born April 18, 1910, died June 19, 1933, of double pneumonia. He joined the Church of the Brethren in August, 1920, and remained loyal until the end. He leaves father, mother, seven brothers and four sisters. Funeral services at the Shady Grove church by Eld. Jeremiah Thomas assisted by Chester A. Thomas. Burial in the cemetery near by.—Mrs. Chas. C. Moyers, Brandonville, W. Va.

**Plaughter, Mary Smith**, born in Allen County, Ohio, April 22, 1874, died following an extended illness, May 30, 1933, aged 59 years, one month and eight days. Nov. 29, 1892, she was united in marriage to Andrew J. Plaughter, who survives with six children. In youth she united with the Church of the Brethren. Her Christian life was consistent and exemplary. She gave a large measure of devotion to her loved ones and especially to things spiritual. Walter Landes assisted the writer in the funeral services at the Elm Street church in Lima.—A. P. Musselman, Lima, Ohio.

**Propst, Louise Elizabeth**, born March 4, 1860, died at her home at Sunnyside, Wash., June 19, 1933. She leaves three sons, one daughter, ten grandchildren and four great-grandchildren. She was a lifelong member of the Church of the Brethren. Services by the writer.—B. J. Fike, Sunnyside, Wash.

**Snavey, Mrs. Fannie Burdell**, born July 7, 1867, died at the home of her daughter, Mrs. Mabel Bretz, near Tiffin, Ohio, June 22, 1933. Feb. 3, 1887, she married Samuel G. Snavey who preceded her ten years ago. To this union were born six children, all of whom survive, with twenty grandchildren and two brothers. She lived a few hours following a stroke of apoplexy. In early girlhood she united with the Church of the Brethren and remained faithful, always active and deeply interested in the work of the church. Funeral services at the Greensprings church by Eld. S. U. Snavey assisted by H. V. Thomas and Albert Wolfe. Burial at Pleasant Union cemetery near Old Fort, Ohio.—Mrs. Leonard Snavey, Old Fort, Ohio.

**Swigart, Eld. John C.**, born near McVeytown, Pa., and died at his home in Mattawana, June 13, 1933, aged 81 years. His entire life was lived in the county in which he was born. He was a lifelong member of the Church of the Brethren, serving in the ministry for forty-seven years, and as elder for twenty-five years. He was the son of Christian and Elizabeth (Robinson) Swigart. He was married March 13, 1879, to Catherine Yoder who survives with two sons, daughter, eleven grandchildren, also one brother, W. J. Swigart of Huntingdon, Pa. Funeral services in the Spring Run churchhouse by Brethren L. G. Ruble and H. W. Hanawalt, assisted by Brethren Jos. Clapper, J. B. Miller and Clyde Horst. Burial in the Spring Run cemetery.—Maggie Gill, McVeytown, Pa.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., July 22, 1933

No. 29



Hands! What life stories are written on hands for him who reads! Hands that toil may also be lifted in prayer. See page 13 for hands in prayer. In Christian work, both at home and abroad, we need to work and pray.

## IN THIS NUMBER

### Editorial—

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### One Who Has Not Forgotten

STOPPING recently one hot day at noon at an Ohio crossroad for lunch we asked a barber which of the three or four eating places he would recommend. He replied: "They will all serve you well," but looking at us further he ventured to say: "That one place sells beer and I do not believe you will care to eat there." Assuring him that he had judged our preference rightly, he directed us to the place where the proprietor said he would never sell beer for he had been a saloonkeeper for twenty-five years.

While the lady took our order for food the proprietor brought us some ice water. We shared with him our information that he would not sell beer and asked if this was correct. He replied in a most thoughtful mood about as follows: "Gentlemen, for twenty-five years I kept a saloon in an Ohio city. When I remember what that business did for young men, business men, the working man and his family, I want to tell you that I am done with it." He later said: "Gentlemen, I feel the greatest gift ever given America was the Eighteenth Amendment, but it looks as if she does not appreciate it."

One is shocked to see the apparent indifference to the attempted overthrow of this moral, social and economic achievement. It is refreshing therefore to have the thoughtful testimony of one who witnessed its effects for twenty-five years. He has not forgotten the ruin to character of brilliant and splendid men, nor the misery to so many otherwise good families, all as a result of the legalized liquor traffic.

C. D. B.

### The Test Goes On

A MAN occupying a rather prominent place in our church activities dropped into my office a while ago and also dropped a very stimulating remark. He thought the Lord must not be done yet trying us out to see what we are made of. Now that prices are getting a little

better the hot and dry weather is burning up the crops. This was the immediate occasion of his observation.

He seemed to wonder how far this squeezing process is going to carry us and what the church machinery will look like when the end of it does come. Nobody here in the office could tell him. But can you blame him for wondering about these things? Maybe the Lord knows but would like to have us know what kind of spirit there is left in us.

E. F.

### Be True to Your Day of Vision

Sixteenth and Concluding Article on New Testament Preaching

MANY times the Apostle Paul was called upon to defend his manner of life. In the twenty-sixth chapter of Acts there is the record of what was perhaps his most perfect defense. Nowhere else in all the writings or in the records of his life can one find a more compelling exposition of just why Paul was a Christian, or in his own words, "not disobedient unto the heavenly vision."

On the day that Paul stretched forth his hand and made his perfect defense it is practically certain that he spoke extemporaneously. His address was impromptu in the sense that he doubtless had as little notice as many Christians when called forth to furnish sport in the arena on a Roman holiday. Yet, there is also a sense in which Paul's defense was a finished masterpiece. His materials had been tested out in many a stormy debate. Hence it is not strange that in a tense and exacting moment when his life was at stake he was able to stand with a poise compounded of conviction and experience and fuse into a short convincing statement the quintessence of all that had engaged his mind for years.

In this connection it should be recalled that Paul had been in prison at Cæsarea for two years (Acts 24: 27). During this period the unprincipled Felix had played with Paul after the manner of a cat with a mouse in the hope of obtaining money for the apostle's release. The exasperating experience had not been without value to



Paul in training him for the exigencies of the day of his perfect defense. For at least on one occasion, Paul had really terrified the wily Felix "as he reasoned of righteousness, and self-control, and the judgment to come." Festus, who succeeded Felix as governor, seems to have had a little more principle; and yet in the main he, too, was a policy man (Acts 25: 9). Before Festus also, Paul was obliged to stand and make his defense, claiming his right of appeal to Cæsar in order to head off any plan to deliver him over to the Jews (Acts 25: 11). However, in fairness to Festus, it should be noted that he seemed sincerely perplexed about Paul—especially after he had heard both sides of the case (Acts 25: 18-21). Certain unusual elements in Paul's case held the interest of Festus and he passed the story on to King Agrippa. The latter's curiosity was aroused and he remarked: "I also could wish to hear the man myself." Accordingly it was agreed between Festus and Agrippa that Paul should speak on the morrow. Thus, through a chain of circumstances extending over more than two years, Paul was being schooled in the presentation of his case and slowly moved toward the day of his perfect defense.

How Paul spent the two long years in prison at Cæsarea is not all a matter of conjecture. So far as his physical wants were concerned it is probable that he was exceptionally well treated (Acts 24: 23). But how often his patience must have been tried as he thought of the work that was waiting while he was detained in prison! At times he must have been quite exasperated with the grasping, conscienceless Felix, and with what prayer and study Paul must have prepared to reason with the old scoundrel! Trying as all these experiences were, they were yet preparing Paul to tell so much the more convincingly the story of "the heavenly vision."

At last the great day for Paul's defense before Agrippa came. It was a gala day for King Agrippa, Festus, and their companions. With great pomp they entered into the place of hearing with the chief captains and the principal men of the city. There was in the air all the tenseness and expectancy characteristic of a Roman holiday. It was true that there was not to be either a chariot race or a gladiatorial combat, but there was an equally drawing number on the program for the day. A certain learned and eloquent Jew, Paul by name, was to speak in his own defense. He had been an advocate of strange doctrines, and this in itself was enough to draw a crowd of the curious. But more than all, the prisoner would likely have bitter enemies in the crowd he would have to stand before, and almost anything unexpected and dramatic might happen. It may have been recalled by some that when the prisoner was hurried off to Cæsarea some two years before, the gossipers had it that forty Jews had bound themselves under an oath neither to eat nor drink until they had slain

Paul. If these hot heads had survived their vow there ought to be more than the mental thrill of a good speech in store when Paul arose to defend himself. Not only did everything in the situation promise unusual efforts on the part of the prisoner, but it was also very possible that some of Paul's old enemies would be on hand to heckle and annoy him, perhaps even to stage some sort of violence that might end in a riot and bloodshed. The arena suddenly paled before the judgment hall as the place to get a sensation; and the king, the governor, the military tribunes and the chief men of the city were on hand for the expected thrill. It was in such a spirit of expectancy that the crowd gathered and waited for the prisoner to be brought in. At last the first tense moment arrived; Festus commanded the soldiers to fetch Paul to the judgment place.

But what of Paul in his cell? Had Festus sent him word that he was to be the chief attraction at a Roman holiday? Did Paul know before the soldiers entered his cell with a summons to the judgment hall that he would that very day be obliged to defend the call of "the heavenly vision" as it had come to him? No one knows just how Paul spent the night and the morning hours before the summons came, but it is not likely that he had any word from Festus about the impending event. If Paul was warned that he was about to stand before a king, a governor and their associates, it must have been from a different source. Perhaps One stood by him as on another night, saying: "Be of good cheer." At least one can not help but feel that God was very near to Paul during the night and the morning before the ordeal, sustaining him and preparing him for his defense—that the summons to the judgment hall came not without some still small voice of warning to be ready.

Thus Paul was led to the judgment hall to entertain a crowd, much as other believers had been thrust into an arena to face hungry lions. As he entered he became the object of interest for all, and upon him were turned the eyes of the multitude—eyes cruel or curious, defiant or expectant. But why was he called? What did it all mean? After what must have seemed an interminable pause to Paul, Festus began to speak, addressing King Agrippa and the multitude. He explained that he had called Paul for an examination.

Then Agrippa, doubtless curious to see just how Paul would manage such a difficult and unexpected situation, turned to the waiting prisoner and said: "Paul, thou art permitted to speak for thyself." To face a curious, heartless audience, win their goodwill at once, and then proceed with poise and convincing matter was the speaker's problem for Paul on the day that he defended his answer to the call of "the heavenly vision." How well he succeeded will be apparent from a reading of his defense before Agrippa (Acts 26: 2-32). H. A. B

## GENERAL FORUM

### God Dwells With Men

BY J. A. BLAIR

"THE Lord is in this place and I knew it not." What a surprise! What a discovery to make while one is asleep! Yesterday, Jacob was a disheartened and lonely fugitive on a barren hill. Yesterday, when he pilloled his head on the rock in the blackness and stillness of the desert his consciousness was flooded with sordid memories—memories of his aged father's disappointment, his mother's cold craftiness, the family conspiracy, his brother's anger and threat of vengeance. From his point of view there was nothing apparent in the situation to warrant God's presence or God's favor.

There is one thing we can not leave behind when we flee from home. There is one thing that can not be hidden in the blackness of the night. There is one thing that can not be buried in the silence of the desert. There is one thing that can not be left behind when we take our final journey hopefully among the stars. Our memories stay with us to hearten or torment us. Images from the past come like forbidden guests to bless or curse our meditations.

Personally, I ask for no more winsome conception of heaven than a condition where blessed memories of opportunities embraced, service rendered, fellow-men befriended, beneficent reforms established, noble causes won, may eternally minister to my meditations. There is no other joy comparable to the memory of duty well done. On the other hand, I can picture nothing more gruesome than that a million of million of years in the future we shall still be thinking, thinking, forever thinking, of the insolent words we have spoken, of the short weights we have given, of the neighbors we have exploited, of innocence betrayed, of women and children whom we have sacrificed to our own good, selfishness, pleasure, and passion. What torment like unto the eternal remorse of an accusing conscience!

God is everywhere. This is a fact that we are very apt to forget. We are apt to forget that our Creator is not only omnipotent and omniscient but that he is everywhere present. We are prone to forget that he, who dwells on a sapphire throne, also dwells in his marvelous creation—in the blushing beauty of a mountain daisy, in the blazing glory of a setting sun, in the awe inspiring majesty of the thunder cloud, in the somber stillness of the starless night, in the mute grandeur of the ripening wheat field. We are apt to forget that he, who dwells beyond the azure blue, also dwells in the works of his hands, as well as in the honest and contrite heart. Let us not think of God as an absentee from our everyday world who is not concerned with our problems,

our hopes, our aspirations and our many difficulties.

These are times that try men's souls and we need the faith in an ever present God to provide courage sufficient for the hour. Sir Walter Scott in the supreme hour of his need, when he had lost his child, his wife lay a victim of incurable disease, and when his personal debts had increased to a total of \$600,000 repeated the words of Shakespeare: "Whatever comes I accept it as necessary, and face it as though it were necessary." This is an example of resignation and superb courage; but it is doubly assuring when the soul in distress can come not to the immortal bard but to the Book of Books and say in the words of the repentant Jacob: "Surely, the Lord is in this place and I knew it not."

It is rather strange that wherever we are heaven is apt to be somewhere else. The world's best and most usable wisdom by and by gets itself into a story. Abstractions find most of us cold. But when truth becomes concrete—when embodied in a story—then it is really "made flesh and dwells among us."

The story is told of a farmer who had become tired of his farm. It was his old homestead and he had been born there. When a boy he had driven the cows to its fields, gathered the apples in the orchard, played in the old swimming hole, carried his books across the meadow and through the woods to the little red schoolhouse. As a young man he tilled those acres, sowed and reaped. In this old home he had bid a last farewell to each of his parents as they in turn went the way that we all must go. To this home he had brought his blushing bride; here she had rocked the children to sleep in the evening twilight; here in the old living room he had romped with Bob and Susie until the old rug was threadbare with gleemaking. Now, they were grown up and gone. He was sick of the place. He dreamed of a nice quiet place somewhere where conditions were ideal—where heaven would be. He went to the real estate dealer and told him he wanted to sell. The agent went and looked the farm over. When the farmer got the next week's edition of the county paper he read the advertisement. It stated that the Brownlee farm of 160 acres was for sale. It was fertile and a crop failure had never been known. There were forty acres of excellent timber, an artesian well, plenty of pasture, a charming modern dwelling house, good barn, bins, and sheds. It was located near the city on a paved road combining urban conveniences with rural freedom. Anyone looking for an ideal home should consult the agent at once. The next day the farmer called at the office of the agent and said: "Guess I don't want to sell. I read your advertisement in the paper and as near as I can figure it out, that is just the kind of a place I have been dreaming about for ten years. I will keep it for myself."

Yes, the heaven of which we dream is somewhere



else. God can not be in this place. A young man came to our college. At the end of a week he was so homesick he wanted to leave, but he was fifteen hundred miles from home and hitch-hiking was not popular in those days. He awoke from his daydream after a month and discovered that "God was in this place and he knew it not." Later he found here also a very winsome and tangible angel ascending and descending the stairway of his dreams. Today she helps him discharge the duties of a very lucrative and responsible position.

Today for most of us the real world is different from our dream world. Old and young are finding the way a little hard. Teachers may lack sympathy. Proprietors and employers lack consideration. Neighbors are selfish and critical. Our superiors exploit us and friends betray our confidences. Be patient. Character is refined in the crucible of adversity. The value of any kingdom is the straitness of the gate that leads into it. Though the blackness of despair may envelop us, and though we have naught but a stone for our pillow, we may discover that God still dwells with his people, and that heaven is not far from any one of us.

*McPherson, Kans.*

## A Religion for a Time of Depression

BY EARL M. BOWMAN

THAT matchless Old Testament character, Job, had it. Job was perfect, upright, and spurned evil. He was very wealthy and "this man was the greatest of all the children of the east." But consider the financial reverses which he suffered. He once owned seven thousand sheep, but the lightning destroyed the sheep and the shepherds. He once owned one thousand oxen, and five hundred donkeys, but the Sabeans stole them. Job once owned three thousand camels, but the Chaldeans took them all. Job was the father of seven strong sons and three fine daughters, but a hurricane demolished the house of the eldest son in which all the children were feasting, and they were all killed. Then to add physical suffering to mental anguish Job was smitten with boils from the sole of his foot to the crown of his head. Worst of all, Job's wife became estranged and urged him to renounce God and die. Thus he had to bear his sufferings alone without the sympathy of a good wife.

How many people are there today who are having any worse time of it than Job had? Probably there is not one in a hundred thousand who is having as hard a time of it! Therefore, Job has a good lesson to teach us for such a time as this.

What was Job's attitude during the depression which he faced? He kept his faith. He did not lose his religion. He said: "Shall we receive good at the hands of God; and shall we not receive evil?" "He is testing

me, and when he has finished I shall come forth as pure gold." "Yea, though he slay me, yet will I trust in him." Job believed that he and God would find a way out of the difficulty. When a man loses both his fortune and his faith his life becomes a tragedy. When one loses his fortune he would better keep his faith. Without spiritual possessions to take the place of lost material possessions life becomes intolerable.

Job kept his courage. He would not accept defeat. He did not surrender to his misfortune. He said, "But he knoweth the way I take; my foot hath held fast to his steps; his way have I kept, and turned not aside. I have not gone back from the commandments of his lips; I have treasured up the words of his mouth more than my necessary food." Such an attitude requires superb courage.

When was there a time when such courage as Job had was more needed? To face dwindling assets; to lose one's fortune; to lose one's job and have children or dependents looking to you for support; to rear a family amid temptations and evil; to face life when there are no favorable prospects ahead—all this takes unsurpassed courage. There are many men and women of culture and ability going through unspeakable suffering due to the depression. A great many of these men and women in middle life are called upon to make some very far-reaching adjustments. These are times that make a real test of our manhood and womanhood, of our courage, faith, and hope.

There are just three attitudes which one may take toward his adversities and sorrows:

First, you may surrender to them and become a victim of self-pity. You may accept defeat and give up. You may lose your courage, your faith, and your hope. But this is not manly nor womanly. No real man or woman will take the coward's way out of trouble.

Second, you may take a defiant attitude and fight back and become cynical. It is one of the most pathetic sights of all to see a man or woman who has allowed sorrow to bring bitterness. Such people find fault with everybody and everything and generally make life disagreeable to all about them.

Third, you can have your sorrows sweeten your soul and enrich your personality. You can turn your losses into gain. Instead of being weakened, embittered, and warped by your troubles you can have them make you more tender-hearted and sympathetic toward all your fellow-sufferers. You can do what the oyster does when he gets a disagreeable piece of sand in his shell—he goes to work and does the best an oyster can do, he makes a pearl. You, too, can make your troubles into the pearl of character. Here and there we find some supreme transformations taking place as a result of suffering and sorrow.

The depression is attended with some blessings in

disguise. It is mobilizing powers that once were dormant. The winter's frost must rend the burr before the nut is seen. Apples grown in a cold climate have a better flavor than those that escape the rigors of winter. Character grown in adversity is more stable than that which has never been tried in the crucible. The writer marvels at the fine, big way in which many people whom he knows are facing their trying situations. They are manifesting real Christian fortitude and heroism. Like Job, they with God are going to find a way out of their difficulties.

As a result of Job's steadfastness, courage, and faith prosperity returned to him. God gave Job twice as much as he had lost. "So God blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And in all the land there were no women found so fair as the daughters of Job." Pluck up your courage and renew your hope, for prosperity is going to return to you!

*Washington, D. C.*

## Why I Believe in Our Church Schools

BY I. S. LONG

2. BECAUSE of the honorable place of such institutions in our history.

It was honorable in the early years of the republic. The church was the pioneer in American education: the church showed the way to proceed. From the beginning of our colonial history until the middle of the nineteenth century practically the only colleges in existence were those founded with distinctly religious purposes and under religious auspices.

The decline in influence of these church schools began when the state undertook to "give all its citizens who care to avail themselves of the privilege, a course of training from the kindergarten to college and university at public expense."

The state, it seems to me, is making it hard for the church schools in two ways. First, the state educates at public expense, and the amount of state funds is relatively *large*. Second, the state schools are becoming more interested, recently, in religious instruction than they had been, years ago. Still, it is well known that the chief emphasis in state schools has shifted from education for character and moral ends to that of education for scientific and vocational pursuits. Effects follow causes. It is said that the percentage of graduates of small colleges who rise to leadership in the state is vastly greater than the percentage from the larger colleges and universities. This sounds fine for the church school! A tree is known by its fruit. Results are what we all want.

*Bridgewater, Va.*

## An Important Function of the Christian College

BY MARY WOLFE FORD

MANY young people who come from Christian homes face some time during their college career a conflict in religious thinking. This is a natural situation, it seems to me, but it must be understood by the older person who can lend much needed stability of thought in this period of wavering and doubt. The alert young person possesses a searching mind. A broader horizon of thought spreads before him in college—new books, new truths from the lips of his professors. He is confused and in his confusion sometimes throws aside all that has been familiar to him and accepts new teaching which not always is the truth. His parents are alarmed, but fortunately if the young person is a sincere seeker of the truth, he soon turns again toward normal, healthy thought. This has been just another step in his Christian development. His awakening mind has encountered doubts and gradually overcome them. Deeper research into knowledge and truth only serves to make him a stronger Christian whose life is an inspiration to all who know him.

I think the greatest help to a young person in this time of conflict is a Christian college. Christian professors with their deeds and words of faith and sincerity know how to help young people. Too often young people are badly crippled spiritually in a non-Christian college or university with its worldliness and cynicism. The boy and girl just out of high school are ill equipped even with splendid home training to battle these forces. The Christian college reinforces this home training, broadens it, and helps the young person through the pitfalls of conflict and wrong thinking.

In my own experience, one professor, the president of the college, was especially helpful. His sincere Christian life, his earnestness and zeal in the classroom to show us the true way of thinking and living, aided me tremendously when I was tempted to turn from some teaching I knew to be true yet did not wish to accept. His sure tread guided my faltering steps and made me ashamed that I had ever doubted.

A young man who is attending a state college came to me not long ago. The professor of one of his science courses has left the young man sorely confused over various so-called conflicts between religion and science, and he did not know how to challenge and overcome these conflicts—one especially dealing with the origin of the universe. We talked together a while, then I gave him a bit of thinking which I had learned in college and which has been helpful to me on several occasions. No Christian doubts that God created this universe, but we do not always know how to answer satisfactorily the person who is in doubt. All about us is the handiwork



of men—a product of intelligence and work combined. We concede to all constructive work an intelligence back of it. Certainly then the creation of the world was constructive—the product of an Infinite Intelligence. If we choose to say there was no intelligence back of the earth's creation then we are saying that only the works of man are the product of intelligence while the great universe just happened. The fallacy of this is so obvious that no doubt can be left. Or, if we grant no Infinite Intelligence back of the creation of the universe, then we must grant no intelligence to man. This is equally fallacious. The Christian thinker knows that God is Infinite Intelligence, and this is only one of his infinite attributes.

After our talk together the young student said that he often wished he had entered a Christian college, and that he was going to do all he could to influence young people toward attendance in our church schools. There are so many problems facing young people, and how wise is the parent who encourages his boy and girl to attend a Christian college, and how wise is the young person who accepts that challenge!

*La Place, Ill.*

### Experiments in Coöperation

BY E. H. EBY

ANOTHER community growing out of a religious enthusiasm is to be found in Zion City. Alexander Dowie, a forceful preacher and reputed healer, gathered about him a group of ardent followers who helped in the founding of Zion City which was to give expression to the spirit of brotherly coöperation. It was to be a heaven on earth, the ideal community. Those who were influenced by the preaching and healing of Mr. Dowie surrendered their earthly property to his keeping for the founding of this New Zion. A city was laid out and lots bought and homes built by the followers of Dowie. Industries were started which provided occupations and a living for the citizens.

Mr. Voliva succeeded Mr. Dowie in the ownership and management of Zion City. He held the titles and deeds to all properties and industries. He was sole manager and lord, though it was called a coöperative community. Here was centralized ownership and power. It began to look dangerous. There was a popular demand for a new system in which public interests could be better safeguarded. In response to this demand a stock company was organized and Mr. Voliva disposed of about 49% of the stock, retaining a controlling interest. I am giving facts as they were conveyed to me on request to Mr. Voliva. Thus was Zion City saved from the possible tyranny of a proprietor, a lord, a reputed vice-regent of Christ maybe, to something like a coöperative community. If the situation remains as

it was some two years ago it still lacks much of being a true coöperative group. Collective ownership of the tools of industry is a necessary safeguard for the common good. Only so can coöperative working bring just returns to all the workers. A stock company is essentially a private corporation, not a coöperative enterprise.

Not that a community should not have efficient individual management. This is essential. But the manager must be that by the choice of the members of the community, giving democratic expression of their individual choice, after having determined by discussion and vote the policies to be carried out in the community, and not by virtue of his owning a majority of the productive property. Management should be relinquished as fast as democratic policies can be developed. Managerial authority must rest in the will of the group and be the expression of the confidence of the group in the ability and trustworthiness of the one chosen. He is to execute their will. Management in a coöperative enterprise will become autocratic only in case of insubordination on the part of members, voluntary withdrawal from the community being always the right of any member. So also is the power of appeal a right of each member. The manager must ever be answerable to the group that appointed him. He may be the appointee of a board of trustees who are chosen by and answerable to the members of the group. This is true in the case of the Llano Coöperative Colony in Louisiana.

Some outstanding examples of coöperative industries are the Nash Tailoring Company and the Conserve Company, the latter of Indianapolis. In both these large industries the original owner relinquished not only stock but managing power to the employees, until the business is run as much by the employees as by the former owner, who became only a joint stockholder with the employees. Would that many more business firms would follow their example. The history of these two industries is well known the country over. They are examples of efforts to live out the implications of the Golden Rule in business as it is today. The pressure of capitalism is felt on every side. Competition with other concerns is inevitable. But they are a worthy step toward a better day when coöperation rather than competition will be the life of trade, the rule of industry and of all life. God speed the day.

*Chicago, Ill.*

### Christian Contempt Concerning Cash

BY W. EARL BREON

IF the good God knows when cash is to come again to the common people, those whom Lincoln designated as the ones God loved, because he made so many of them, he has not yet made public the date. Some of us are not gullible enough to take stock in the theory that a brewed concoction of 3.2 per cent can be remedial to

our economic cankers. Contrariwise, it appears that our nation, considered as a group, is nearly as groggy as some of my fellow countrymen have been in the depot and on the train since Mr. Volstead's suggestion became null and void.

The happiest people you meet are almost always poverty stricken or nearly so. The story of the Oriental king who was fabulously wealthy but equally unhappy is not a new one. However, it has a mighty message. We are told that in his extremity this monarch earnestly sought advice from the greatest philosopher of his dominion. Sincerely the sage gave the surprising admonition to diligently seek out the most contented man in the land and then wear his shirt. To his dismay the ruler learned that his subject possessing the enviable calm of soul could not even consider the luxury of a shirt.

Cash does not carry contentment. If you are not convinced of this all you need do is spend a day in the office of a big business man with his cares, his credits and his accounts. Or, better still, arrange to be behind the closed doors of an executive meeting of an association of bankers. The happy people are those who have a sense of beauty and humor and say their prayers. A charred stump silhouetted against a purple evening sky has potential respite for the soul-weary lover of beauty. One of nature's parapets overshadowing a trout's haven, and there is one in almost any community, can become a vantage point from which one refreshes his innermost self with copious quantities of soul elixir.

Let us learn now that gaining the cash of this world is sordid business and would not be profitable were we to be as dominant as Alexander Selkirk. As Christians, let us learn in genuine soul education the axiom epitomized by our Christ, that the abundance of one's life does not consist in the mass of one's possessions. Let us also know that material possessions are about as transitory as the traditional fleeting cloud, and knowing this we shall make matters of great moment primary and capital secondary.

It is amazing how little we actually need for happy and useful existence. Most of us have double the essential portion for feeding the body. Many of us scarcely, if ever, really live because our diet is too rich and ample. With many to whom I write, I know what it means to be poor. With five cents between us and no indication of more cash soon, wife and I have sought guidance as to whether this last coin should be spent for bread, or if we should have sustenance of some other kind, with the decision that since there was gift flour in the house we would buy a cake of yeast for four cents and thus bake several loaves.

The simple life was Jesus' method of solving the problem of not having cash. It should be ours. The attitude of putting cash first should be held in contempt

by all Christians. Of course, the person who has caught the true spirit of Christianity will make every effort to meet his obligations. But he will have learned a lifelong lesson. He will cease to love cash and center his affections with Christ and his principles. Instead of worrying about the price of material comforts he will rejoice in the possession of priceless sunsets, tax free scenes, his fellow-men made happier by his Christian sense of good cheer and service, and his own soul refreshed by frequent fellowship with his Father. If we as Christians have really learned our lesson we shall so love such verities as beauty, culture, Christ and service, that we have a genuine contempt for cash, recognizing it as it truly is, filthy lucre.

*Wenatchee, Wash.*

## Making Payments

BY MCKINLEY COFFMAN

THE majority of the people of the church understand the term *making payments*. Our business houses have trained us splendidly along this line. They make much over their so-called *easy payment plans*. Experience has taught that by this method individuals may enjoy some of the modern conveniences long before sufficient cash is at hand to pay for the same. This plan can be of great help if one does not take too large a bite. But due to lack of good judgment or ignorance of financial laws many have lost their part payments as well as the article purchased. However, the best plan in most purchases is to have at hand the majority of the purchase price at the time of contract.

But many are victims of the plan, easy payments. The monthly salary is quickly depleted. Every month there are payments to make. Payments to the grocer in return for foods. Payments to the doctor, in case of sickness, in return for medical aid. Payments to the service station for gas and oils. Payments to the motor company for the new auto. Payments to the furniture house for carpets, beds and rugs. Payments to the building and loan on the property. Payments to the power company for lights and frigidaires. Payments to the savings account. I have omitted another item that ought to occur in every monthly payment plan of the above nature. It is omitted because many families themselves have not made it a part of the monthly budget. Reference is made to the payment either weekly or monthly to the Church of the Lord Jesus Christ.

The church is the central place of worship. Here the children will be helped by Christian education. At the church the children will confess Christ as their personal Savior and receive Christian baptism. The pastor will minister also in the homes in times of sickness, death or other occasions as best he can. The church will seek to do its best in fulfilling its command in regards to the Great Commission, "Go ye therefore, and teach all na-



tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The church is a blessed factor in any community. Important as it is, no financial portion for the same is included in the monthly payment plan of many individuals. Actions speak louder than words. Interest shows where our devotion lies. If people wiggle and fidget when Beethoven is being played they do not need to tell us of their lack of appreciation of good music. Their actions are an index. If people make all their payments for the material things and little or nothing for the cause of righteousness; frankly they are not highly interested in spiritual things. Some say when the farm is paid for or the house built and furnished then they will become more ardent supporters of the Lord's work. They need to be disillusioned at once. Experience has taught that in very few cases is this true. Besides, who gave any definite lease on this life, or that you can work more for the Lord after a while? God did not say to Isaiah: "Who will go for me ten years from now?" He said: "Who will go for us?" And Isaiah said: "Here am I; send me." There is no better time to work or give for the Lord than *now*.

Our heavenly Father also lets us have things on the installment plan. We should not forget this fact. He gives to us our *daily* bread. He furnishes us daily with purified air. He gives to us life and health. The fruits of the ground are the seasonable gifts of his bountiful hand. And what shall we say more? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And all of this is freely given out of a heart of love. No one could ever hope to really pay God by monthly payments or otherwise for such unspeakable blessings. And yet unreciprocated love grieves the heart beyond measure. Jesus bestowed his love upon Jerusalem. Jerusalem did not appreciate or reciprocate that love. Hence, the Master's convulsive sobs: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

I am acquainted with a contractor who has houses and has to make monthly payments on the same. His payments are just exactly enough so that he can not help the church. When one house is paid for he builds another and arranges his program so that church officials must be turned away with the statement, "My payments take it all." Once two men were talking concerning church finances. I overheard the statement of one that was receiving not less than \$200 per month: "When my regular monthly payments are made, we have only \$10 left." God have mercy on us! We make

arrangements to pay for groceries, light, fuel, clothing. But God is good to us. He does not press his claims like the merchant or power company. The hard pressers are paid in cash. We see to that. We budget for that. But we settle with God by saying "Thank you" three times daily for our meals and ask his protective care. The heavenly Father must be highly pleased with such empty-handed thanks. The merchants would kick us out and use the law if we attempted to settle a \$100 account with them after this fashion. The music store would enter our house and take back the piano. But God continues to give and love. God is love. Let us revise our individual monthly payment plan including a payment to the church.

*Fruitland, Idaho.*

### Prestige of Position

BY I. N. H. BEAHM

"THE scribes and the Pharisees sit in Moses' seat" (Matt. 23:2). Then Jesus adds: "All therefore whatsoever they bid you observe, that observe and do." This *therefore* is based on the power of position—the prestige of office. It is not personal authority. It is official authority. Office clothes one with certain power, certain authority. Any one failing to discern this distinction is unfit to function in office, whether in state or church.

If one should sell his vote for money, for mere personal gain, he is *bodding*. Also, if one should misuse his office for money, for any personal gain or personal ends, he is *grafting*. The political bodder and grafter are notoriously and despicably corrupt in American citizenship—a curse to our fair land.

When one misuses his personal faculties of mind or powers of body, it is a *vice*. When he misuses civil prerogatives it is a *crime*. When one misuses religious office or prerogatives it is a *sin*. Perhaps the scribes and Pharisees had so lived that they were all three in one. No wonder then that Jesus came upon them with such thunderous and dynamic and scathing denunciation. They were then vicious, criminal, sinful. They needed all Jesus gave them in his marvelous allopathic rebuke. Those eight woes hurled forth from the "lion of the tribe of Judah" were stunners in the superlative degree. They felt that "he spake as never man spake." These awful and woeful drives of the Master incited and brought out their real selves in the form of the most wicked conspiracy of the ages in that vicious and criminal and sinful maltreatment of Jesus of Nazareth.

How pitiful and degraded to see an individual sell his suffrage for money! Still more so it is when a representative of the people will sell his prerogatives for money. Again, still more is it bad for one to misuse

(Continued on Page 20)

## PASTOR AND PEOPLE

### Childhood Memories of a Minister's Daughter

BY MAE EARLY WISE

IN reviewing the series of articles written by my father entitled *Ministerial Memories* I was impressed by many things which I also remembered; memories of the little personal and family happenings of those bygone years.

My earliest recollection was of guests in the home, people from away, church people who were treated with the greatest deference and admiration. I looked upon these men as big men in the church. I still do.

Bro. I. J. Rosenberger was the first of the ministers from away whom I remember. He came to visit us when I was about five years of age. We lived in an old colonial style brick house. My father had taught me a hundred Bible questions beginning with creation. I delighted in popping questions at anyone who would listen to me. Bro. Rosenberger took me upon his knee. I immediately began firing questions at him. Everything went well until we came to the one "How many sons did Jacob have?" He couldn't answer. I was delighted. However, in the light of more mature judgment I am constrained to believe that Bro. Rosenberger was tired of my prattle and sought to appease my vanity and get rid of me at the same time.

I have a very vivid memory of Bro. Albert Hollinger who, with Mrs. Hollinger and baby Edith, came for an evangelistic meeting at about the same time.

Then through the years that followed there were many whose names I heard frequently and whose visits, though rare, were looked forward to with a great deal of pleasure.

Of all the wonderful men I learned to know in childhood there was one who in my heart held first place: Bro. D. L. Miller, that grand "young" man of the Church of the Brethren. I shall never forget the afternoon I had the pleasure of meeting "D. L.," as everyone called him, at the station. I felt shy of the man I knew my father held in such reverence, but he won my heart completely before we reached home. In his own inimitable manner he made everything seem right. His sermons left one feeling exalted and at peace with the world. After his visit he was kind enough to correspond with me for a number of years. His letters were highly prized. His book, *Girdling the Globe*, was a gift on my eighteenth birthday.

Our home life was vastly different from the usual minister's home of today. We lived on a farm until I, the youngest child, was thirteen. It was the usual farmer's life with the added work of the church. Sunday, the day of rest, was spent in church work. Preach-

ing was father's recreation. I wonder now when he found time to study. However, I do remember evenings that we children spent in the back of the house so as not to disturb "Papa" in the sitting room. All of life in our family seemed to center around the church and its activities. Sunday morning meant the horse and buggy at the front gate. Father calling: "Mom, come on, we'll be late for Sunday-school." I can not remember a time when we were late, but frequently we arrived ahead of anyone else. My admonition on the way to church was "Please don't preach so long," an admonition which was seldom heeded as I remember.

The most vivid picture in my mind of the old Mill Creek church is of my mother sitting on the front bench, her hand resting on the back of the bench, her little white cap tied under her chin, her face uplifted toward the pulpit. Now she sleeps in the churchyard near by. The old church has made way for a new and more modern one. Time is relentless. It brings changes to us all.

A bit of psychology on the part of my father I remember well. He used to leave his letters, the ones not confidential, where I might read them. I enjoyed them then and remember that one privilege with a sense of pride. Of course if I had been asked to read them for the good they might do me I would have rebelled at once. Just leaving them in sight was all that was necessary. Woman's curiosity did the rest.

Among the really big days of our lives was the one day of each month that Grandfather Early came to visit. He lived to be almost eighty-seven years of age, was blind for many years. We loved him devotedly. He always called us each to his side and by touching our faces and bodies could tell us how much we had grown and about what we looked like. Grandfather was not lavish with compliments. He was somewhat like the Scotch in that respect. The Scotchman's "nae sae bad" is really a compliment. So with grandfather. He loved us all and took great pride in his children but caresses or demonstrative affection did not come easy with him.

As I look back over childhood days I am grateful, first, for a good father and mother, second for the privilege of growing up in the country, the quiet and peace of God's great outdoors, third for a religious background; above all for the heritage of a good name.

Washington, D. C.

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### God Alone

BY JULIA GRAYDON

WE can pray anywhere and in any place, but do we not find a quiet room one of the best places for prayer, for really talking to God? How many of us seek out this room every day before we enter upon our daily tasks?

I remember as a child that I thought if my sister and



I said *our* prayers at the *same* time God could not hear both, but I was soon enlightened as to that. Think of the millions of prayers going up to the throne daily in Jesus' name, and many of them go from the quiet room.

"And so I find it well to come  
For deeper rest to this still room,  
For here the habit of the soul  
Feels less the outer world's control.

And from the silence multiplied  
By these still forms on either side,  
The world that time and sense have known  
Falls off and leaves us *God alone*."

*Harrisburg, Pa.*

### To New Converts

BY MAUD MOHLER TRIMMER

As we go through life there are certain events, certain moments that stand like peaks of happiness along the road. Of such is the time the little boy puts on his first long trousers, the little girl has her big doll; the older children graduate from grammar and high school; the young people have college graduation and the romance of courtship, the early years of marriage and the coming of the first born child. Middle life has its moments of achievement and the coming of the grandchildren, and then in old age there is not a peak, but a plateau of peace.

Yet in all life there is no time so fraught with pure, holy, ecstatic joy as when the soul is born into the family of God to become a child of the Heavenly Father, a younger brother or sister to Jesus Christ and all the saints of Christendom through all the ages. You have had this unspeakable joy and we who have been in the family longer rejoice with you.

You know the joy of forgiveness of sins. You may lie down on your bed or take a trip, confident that your Heavenly Father is keeping watch over you, for even the hairs of your head are numbered and not a sparrow falls to the ground without his knowledge. From henceforth you may accomplish far more in life than you could possibly before because now Jesus Christ your coworker stands ready to help you, to lift your burdens and bring you to the highest development of which you are capable. You will be able to do all things through Christ who strengtheneth you. You will know the joy of answered prayer, and you will experience the same joy others felt on your coming into the kingdom when you see others led to Christ, perhaps through your efforts. At times as you draw close to the Father, you will be keenly conscious of his presence near you.

But the extent to which you will enjoy your Christian experience will depend upon yourself, the zeal with which you enter into it and your knowledge of the Father which you will gain by a study of the holy Scriptures and participation in his service.

There is a great task before all Christians, a task requiring every ounce of your energy, endurance, persistence, courage and ability. This task is to foment a great revolution, to upset what we have been pleased to call democracies, but which are really autocracies of greed, graft, lust of power, intemperance, selfishness and kindred vices, and establish in their place an absolute monarchy, a theocracy, ruled by God through his law of love. It is our purpose to bring about a realization of the proclamation at the birth of our Savior: "Peace on earth, goodwill to men."

We are so glad you have become a member of the universal church engaged in this task. We are especially glad that you have entered our branch of the great body of Christians, for we believe that we have a special message and mission in the world.

As we work together we hope you will delight in our Christian fellowship.

*Long Beach, Calif.*

### Half-Mast

BY OMA KARN

WHAT confusion this world gets into when its ideals are losing out. As a nation we have been, and still are, perilously near the danger line of lowering the white flag of idealism to half-mast. The modern day idealist sufficiently courageous to live his convictions is apt to be marked as belonging to a past age. A comment recently heard on a case of the kind ran as follows: "Oh yes, fine idea, but you see we of today are living in a different world. Standards have changed."

But that on which all true ideals are based has not, never will change. The good, the beautiful, the true is as unchangeable as the everlasting hills. Our attitude toward life is governed by the use or the neglect of these three fundamental factors from which all true ideals take their being. God's Son proved that the ideal can be lived in the common-place life. He, himself, lived it during a period of one of the most turbulent times of history.

A man of large usefulness to the world has been heard to say that he dates this usefulness from the moment when he met another man—a great political power—who, in the face of ridicule and bitter opposition, had the courage to speak his convictions and live his ideals. He little realized how far those ideals would extend.

The Man who is the supreme example of the true idealist admitted of no compromise in living the life that makes for true idealism. It brought him shame and suffering—for a brief time, only. Something of a similar nature attends the effort of any one striving to follow in his footsteps. But does it not pay in the end?

*Ashland, Ohio.*



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Your Prayers

When the battle is long, and I'm weary with strife;  
When legions of sin and evil are rife;  
I feel—and new courage flows into my life—  
That you are praying for me.

When victory comes out of seeming defeat,  
And the dark lowering clouds shine with rainbows replete,  
'Tis then that I know—and the assurance is sweet—  
That you are praying for me.

I'll gird tighter my armor and advance in the fight,  
With a staunch heart and brave I'll battle for right,  
I'll blench at no danger, and quail at no might,  
If you will keep praying for me!—Phoebe Emery.

### A Centenary Celebration

#### Celebrating Abolition of Slavery

THE churches of Great Britain are celebrating this year the abolition in 1833 of slavery and the slave trade throughout the British Empire. Meetings are being held, stirring addresses by outstanding leaders are being given, records are being reviewed of the steps by which England rendered that notable service to the moral, social, spiritual, and physical welfare of humanity. Slavery pageants are being presented and resolutions are being adopted, all in order to gird the Christian conscience of the nation for the task still remaining.

#### Amazing Changes

One of the most amazing changes in morals is marked by this Centenary. Before 1833 slavery had been imposed on Africa by Europe. *Now* Europe is pledged, through the League of Nations, to cooperate in suppressing slavery and the slave trade everywhere. *Then* Great Britain and America were still leading patrons of slavery in the world. *Now* both countries have emancipated all slaves within their own borders and stand firmly for the emancipation of all men throughout the world. *Then*, strange as it may seem, the Christian churches championed slavery; *now* the practice is absolutely abhorrent to Christian people.

#### Slavery Today

Notwithstanding all that Great Britain, the United States, and other civilized countries have done, slavery and the slave trade still exist. The League of Nations

recently informed the world that there are probably not less than 5,000,000 slaves today in various backward countries. The slave trade and slave raids still go on.—Taken from *African Welfare*, June, 1933.

### Don't Stop Missiongrams

At the Hershey Conference a member of a local church missionary committee approached one of the Mission Board secretaries and said: "In your efforts to economize, whatever you do don't stop *Missiongrams*."

A letter just received at the office expresses gratefulness for the brief but essential missionary news from the Conference as provided in *Missiongrams*. The writer said that this news given in church was about all the general missionary news many of the members had received since so many do not get the MESSENGER.

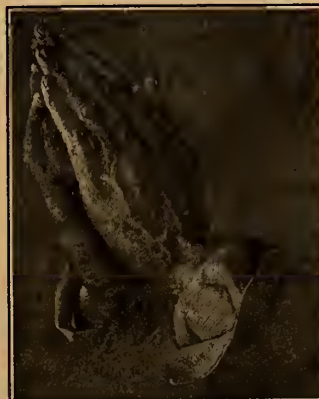
Missiongrams is the monthly missionary news letter sent without charge to the missionary committee or secretary of each local church. The news is to be given to the Sunday-school or church. Does your church get it? If not, write the General Mission Board, Elgin, Ill., asking if it is being sent to any one in your church. Also give the name of the proper person to receive it.

### Prayer for Missions

#### How to Use the Prayer Booklet

Away in foreign lands they wondered "how,"  
Their single word had power!  
At home the Christians, two or three, had met,  
To pray an hour!

A CHALLENGE to pray for the mission work of our church in a more definite and systematic way, is brought to us in the form of the little twelve page booklet *Prayer for Missions*. Throughout the year, each month



and each week, our missionaries on the field and many of the faithful indigenous Christians are introduced to us and our prayers are enlisted in their behalf. This prayer calendar opens up wide possibilities for helpful service in every phase of our church life.

Through the direction of this booklet, the missionary endeavor of our church can be remembered in prayer in every home over our Brotherhood in the morning or evening watch of family prayers. Along with the Daily Reading Quarterly, this pamphlet should be kept in the Bible and used during family worship.



And what better chance for intelligent praying should the mid-week service of the church wish than these definite suggestions concerning individuals and their work on our frontiers? If we believe that prayer changes things, this is a wonderful opportunity to alter conditions for our Christ in the lands that know him not.

Sunday-school teachers might well use these suggested projects for prayer in their classes. Many Sunday-school classes sadly need the spirit of missions. Praying for definite missionaries each Sunday would do much to awaken a vital and helpful attitude toward the mission work of our church.

Some churches, which use a calendar for the week, will find it helpful to copy the prayer items from the booklet each week, thus making sure that every church attendant receives one. At that time, public prayer ascends in behalf of every request, as the minister leads the audience in petition.

Already some churches have seen the value of placing the *Prayer Booklet* in the hands of every member, and each organization within the church has endeavored to sell the books to its own members. The Women's Missionary Society wants every woman in the society to own and use the prayer lists. The Young People's Department desires that all its young men and women take a pamphlet and pray intelligently. And the superintendent of the Adult Sunday-school feels it his task to persuade every man in the men's organizations to get a book. So concerned are some leaders, that they attempt to make sure people will use the book and pray, before they consent to sell it.

And would it not be a splendid idea to send booklets to our shut-in friends, who, although they spend hours in quiet suffering are in no wise hindered in their intercession with God!

These suggestions for use of the booklet may be increased many times by those of us who are vitally interested in learning the facts and in praying for the needs of our mission fields.

*Prayer for Missions* sells at ten cents a copy. If ordered in lots of ten or more, they sell at five cents per copy. Order from the General Mission Board, Elgin, Ill.

WEEK OF JULY 17-23.

Pray for work at Khergam, India, the newest station in India. Staff: Ida C. Shumaker (on furlough) and Mr. and Mrs. N. V. Salonki. Girls' Boarding School with 40 girls, and Boys' Boarding School with about 50 boys near by. For the church here of 200 members, with elder and pastor and several village schools with Christian families in charge.

Since Sister Shumaker has come on furlough, Sister Anna B. Mow, in coöperation with Naranji V. Salonki, and his faithful wife, Benabai, continue to carry on the work at Khergam. In writing concerning the taking over of the work at Khergam and facing the vast possibilities of that fertile field, Sister Mow writes that she feels the need of a prayer-room more than anything else.

## News From the Field

### INDIA

#### Vada

C. G. Shull

#### Gandhi's Fast

The announcement of Mahatma Gandhi that he intended to fast for twenty-one days came as a great shock to his many friends throughout the world. Many were the telegrams, cables, and letters of protest sent to Mr. Gandhi in an effort to dissuade him from his purpose. It was recognized by all that such an extended fast would mean a great risk. But Mr. Gandhi was not to be moved. No one could read his statement giving the reason for his fast without being greatly impressed. He insisted that he had taken this grave step very reluctantly and only in obedience to "the inner voice." The sole object of the fast was to strengthen the movement for the eradication of untouchability. Since last September Mr. Gandhi has been devoting his energies to this cause, and although still a prisoner, government had given him large liberty for the publication of articles, extended interviews, etc. The fast grew out of Mr. Gandhi's experiences since last September in the direction of the Anti-untouchability movement. Mr. Gandhi said: "The evil is far greater than I had thought. It will not be eradicated by money, external organization, and even political power for Harijans [Untouchables], though all these are necessary. To be effective they must follow, or at least accompany, inward wealth, inward organization and inward power; in other words, self-purification. This can only come by fasting and prayer. We may not approach the God of truth in arrogance of strength but in the meekness of the weak and the helpless." Mr. Gandhi then went on to say that he had found many of the workers who had affiliated with the movement against untouchability were giving mere lip service and were otherwise insincere in their actions and motives. He said: "I need for me and my fellow-workers greater purity, greater application and dedication. I want more workers of unassailable purity." To bring this purity the fast was begun and consummated.

The twenty-one days' fast closed at noon on May 29. There was great relief at its successful consummation. The scene at the breaking of the fast was impressive. Prayer was offered, hymns were sung and parts of the Hindu, Moslem, Parsee and Christian scriptures were read. Mr. Gandhi, although so weak that he could scarcely talk, made a brief statement in which he said, "Within a minute or two I am going to break the fast. In his name and with faith in him, it was begun. In his name it terminates. My faith is not less today but more. I don't know exactly what God expects from me now, but whatever it may be I know he will give me strength for it."

So ended the fast. And what has it accomplished? It is too soon to rightly answer this question. Viewed superficially, at the present, the results would seem disappointing. During the twenty-one days of the fast it seemed the whole concern of India was that her favorite son should live. The most skilled of India's own doctors from Bombay, Delhi and Poona were in constant attendance. How did Mr. Gandhi rest last night and what is the general condition of his health today? These alone seemed to be the questions uppermost in the people's minds. Both the daily and weekly papers had very little to say about the motives of the fast and how the cause of Anti-untouchability might be advanced through it. But now that the fast is over and Gandhi is regaining slowly his strength,

we shall look with interest for permanent results. Gandhi of course emerges with greater personal prestige and power than ever before and it is to be hoped that he will indeed be able to lead his country rapidly forward in the abolition of one of the greatest social evils in the world's history.

#### **Gandhi and Civil Disobedience**

On the eve of his fast and just after his release by government Mr. Gandhi issued a statement in which he recommended the suspension of civil disobedience for a period of a month or six weeks. The chairman forthwith officially suspended the movement for the latter period. It appears to have been the hope of Gandhi that government would in response to this gesture release all civil disobedience prisoners who have not been guilty of violence, and that the Working Committee of the congress might then meet and consider the advisability of permanently suspending the Civil Disobedience Movement and coöperating with the government. But government appears to be in no mood for negotiations. Their attitude is seemingly like that of General Grant, "Only absolute and unconditional surrender will be accepted." Government up to the present time is insisting on a permanent suspension of the movement before the release of any prisoners. And there is the deadlock. It seems evident, however, that there is at present a strong section of congress which believes that the time has now come for coöperation and that an effort should now be made to capture the seats in the Legislature and work the reforms from within. With a spirit of generosity on both sides, government and the congress should find a modus operandi and this is certainly to be desired. There will be no real peace in India until unity is effected.

#### **CHINA**

##### **Liao Chow**

Elizabeth W. Oberholtzer

#### **The Girls' School Outing**

The girls of the school recently went out of the city about two and a half miles to a temple for their spring picnic. It is a beautiful spot, this old temple built on a hillside, with its many buildings, courts, and terraces overlooking the ravine below and the hills beyond. Two Buddhist priests were there who provided hot water and fire to make our food. About seventy-five of us went out to the temple. The girls enjoyed the freedom of rambling over the hills, gathering flowers, playing games, singing songs and also eating the picnic dinner.

#### **Worship Service of Girls**

The Boarding School Girls have been having a worship service of their own on Sunday evenings during the winter and have decided to use their offerings in helping one of the very poor girls in school to buy her school supplies.

Ten girls recently enrolled as inquirers, which is their first step toward becoming Christians.

#### **The Kindergarten**

Since the weather is warmer and the epidemic of measles, chicken-pox, coughs and colds is over, the kindergarten is a busy place with the little folks at their work and play. Each one of these little children has a small window garden. All love to watch their plants growing. We feel that these children are very fortunate to have such a happy place. The lessons they are learning in kindergarten will help to mould their lives for the future. Sad to say, very many little children are neglected in China and parents need to be taught the real value of childhood.

#### **Public Health Work**

Mrs. Pollock, nurse in the hospital, planned a Public Health and Public Welfare Demonstration which was held the middle of May, or during the spring fair week of our city. A house was rented in the West Suburb and the large room was hung full of posters and pictures explaining public health work. Dolls and toys were also shown to interest parents in helping their children to play. The nurses of the hospital gave talks each evening telling the people about the importance of sanitation and disease prevention.

#### **Public Health Meetings**

Beginning May 21 a week of Public Health meetings was held in the church, each evening from 5 to 6 o'clock. All departments took part and the doctor, pastor, teachers from school and others gave talks on such subjects as: The Care and Feeding of Children, Care of Mothers, Extermination of the Fly and Other Vermin, Care of Teeth, Proper Food, Disease Prevention, and What to Do During an Epidemic. Effective posters and pictures were placed on the walls which were very helpful in explaining these subjects to the audience. The attendance was very good. We feel that along with spiritual teaching we must minister to the physical body and help the people to honor the "temples of their souls."

#### **Show Yang**

V. Grace Clapper

#### **A Real Evangelist**

Eleven representatives of the Show Yang church attended the Bethel Band meetings at Ping Ting Chow from May 8 to 15. All feel that they have been richly blest through these meetings. The atmosphere of the church seems completely changed. One of the school teachers said: "I can scarcely endure sitting in the schoolhouse teaching these secular subjects. I just want to get out among the people and do evangelistic work." This same teacher, however, is making the best of her opportunity to do evangelistic work in the school, and the children have caught the spirit from her. Their faces beam with joy, and they sing the revival hymns from morning till night. We praise the Lord that our little church has been revived through these meetings! Pray that this love for lost souls may grip the lives of all the church members till all become enthusiastic evangelists.

#### **Healing of the Sick**

Minneva Neher has been absent from our station for nearly a month. She found it necessary to go in to Peiping for medical attention, and is now recovering from a major operation which she underwent at the PUMC Hospital on May 2. We rejoice with her and praise the Lord for her recovery, as well as the miraculous healing of Calvin Bright in the same hospital, who was near death's door for nearly a month. "The Lord hath done great things for us whereof we are glad."

#### **Bible Class at Hsia Chow**

From April 18 to May 6, Mrs. Kung, the Bible woman, and Grace Clapper conducted a Bible Class for women in the village of Hsia Chow, fifteen miles from Show Yang. The interest was good considering the fact that Hsia Chow is a very conservative place and this was the first attempt at teaching the women. All of the people live in cave dwellings, and know little about the outside world. We trust that an opening was made for Christ to enter into these homes.



## KINGDOM GLEANINGS

### Calendar for Sunday, July 23

**Sunday-school Lesson,** Isaiah Denounces Drunkenness and Other Sins.—Isa. 5: 1-30.

**Christian Workers' Meeting,** The How and the What of Faith.

#### B. Y. P. D. Programs:

Young People—Leisure.

Intermediate Girls—Building a Worship Service.

Intermediate Boys—Camping and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Virden church, Ill.

**One** baptism in the Pleasant Valley church, Tenn.

**Three** baptisms in the Sugarland church, W. Va., Bro. J. S. Whitacre of Ridgeley, W. Va., evangelist.

**One** baptized in the Payette Valley church, Idaho.

**Eleven** baptisms in the Maple Grove church, Ind.

**Four** baptisms in the Pulaski church, Va., Bro. Harvey Reed of Floyd, Va., evangelist.

**One** baptism in the Rocky Ford church, Colo.

**Eleven** accessions to the Penn Run church, Pa., Bro. G. E. Weaver of Johnstown, Pa., evangelist.

**Four** baptisms at Eglon, W. Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Ten** added to the White Oak church, Pa., Bro. D. E. Stouffer from Falling Springs church, evangelist.

**Four** baptisms in the Milk River Valley church, Mont., Bro. G. I. Michael of Cando, N. Dak., evangelist.

**Thirty-nine** baptisms in the Huntingdon church, Pa.

**One** baptism in the Greenville church, Ohio.

**Two** baptisms in the Washington City church, D. C.

**Two** more baptisms in the Cabool congregation, Mo.

**Two** baptisms in the Rice Lake church, Wis.

**Three** baptisms in the Meadow Branch church, Tenn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Twenty-seven** baptisms in the Shade Creek congregation, Berkeley house, near Windber, Pa. Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Willie Flory** of Harrisonburg, Va., Aug. 20 in the Valley church, Va.

**Bro. F. D. Anthony** of Baltimore, Md., Aug. 20 to Sept. 3 in the Dranesville church, Fairfax congregation, Va.

**Bro. Theron Weaver** of Wakarusa, Ind., July 30 to Aug. 13 in the Cedar Lake church, Ind.

**Bro. Melvin Jacobs** of York, Pa., July 16-30 in the Long Green Valley church, Md.

**Bro. S. Paul Daugherty** of Pleasant Dale, W. Va., Aug. 7 in the Old Furnace church, W. Va.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., July 11-23 in the Oneonta church, Ala.

**Bro. Lawrence A. Garst** of Dayton, Ohio, July 23 in the Gratis church, Ohio.

**Bro. I. S. Long** of Bridgewater, Va., July 16-30 at Manassas, Va.; July 31 to Aug. 13, Unity congregation, Fairview house.

\* \* \* \*

### Personal Mention

**Bro. I. T. Madeira**, two sons and a nephew of Elizabethtown, Pa., were Publishing House callers last week. They made it to Chicago in a dawn till dusk drive.

**Bro. A. C. Miller** of Johnstown, Pa., Route 7, Box 394, will be available at once for several evangelistic meetings. Bro. Miller will be glad to book meetings for the future.

**Bro. A. L. Warner** and family of Polo, Ill., were last week callers at the Messenger rooms. Bro. Warner promised us some echoes from the recent Rural Church School held at Vanderbilt University. He is to report on the program for the rural church.

**Bro. J. Herbert Miller** of Baltimore, a member of the National Council of Men's Work, passed to his eternal home July 8. Mrs. Miller had passed on about two weeks before. Of the attending circumstances Bro. A. L. B. Martin writes: "He was seeking relaxation and rest while visiting us at this restful place, Mt. Gretna, Pa. He was stricken while preparing to visit our near-by college at Elizabethtown. More details of this man of God later."

\* \* \* \*

### Miscellaneous Items

**To the Churches in Michigan:** All material to go into the printed program for District Meeting must be in my hands by Aug. 1.—Harley V. Townsend, Woodland, Mich.

**Camp Mack** will sponsor a public musical program on Sunday, July 23, at 7:30 P. M. The Wampler Dilling quartet, Paul Halladay and Camp Chums are some of the features.

**Dixon** church of Illinois is having a midsummer rally July 23. Bro. Edward Stump of North Liberty, Ind., will be the speaker of the day. Pastor Wm. E. Thompson of the Dixon church sees no reason why churches should not have midsummer rallies, and especially when business concerns succeed in such attempts.

**Just how dry** wet states may be, at least in spots, is suggested by this from Bro. I. S. Long of Bridgewater, Va.: "I recently returned from a near-by state where the state voted for repeal of the Eighteenth Amendment. But the community where I lived and worked for two weeks voted for retaining this amendment eighteen to one. And a host of this fine number was made up of members of the Church of the Brethren and other folks of like mind. Say, I take off my hat to that group, don't you? I have real grounds for the belief that others who are as sober as we, were greatly influenced by the life and testimony of the leaders

### TO OUR LIVE PASTORS AND ELDERS

We believe in *The Gospel Messenger* as the religious paper for our people. We long to see the *Messenger* in every Brethren home. We are eager to make it possible for you to place the *Messenger* into every home of your congregation. With your coöperation we would like to work on such a plan. If this appeals to you, write and state your views. Address,

THE GOSPEL MESSENGER

CIRCULATION DEPARTMENT

Elgin, Ill.

of the Church of the Brethren. Young folks, even you ought to be justly proud to be members of such a group, it seems to me."

**Young People's Conference**, Eastern and Southern Districts of Pennsylvania, will be held July 22 at the Cleona Camp Grounds, Cleona, Pa. There will be morning, afternoon and evening sessions, with special music and special speakers. First session opens at 9:30 A. M., E. S. T. Theme for the conference: He Leads—We Follow.

**"Your Child and the Movies."** This is the title of a pamphlet containing a series of six articles by Fred Eastman on the problem of the movies and our children. You may secure this pamphlet from the Board of Christian Education for 10c. Every parent ought to read these articles. They will lead you to see what effect the modern movies have upon children.—Rufus D. Bowman.

**Sugar Creek** church of Northwestern Ohio is planning to celebrate its one hundredth anniversary on Sunday, July 30. The day will also be observed as homecoming day. Eld. Otho Winger will give an address in the afternoon. On the same day the revival will begin, to be conducted by Eld. Rufus Bucher. A hearty welcome is extended to all, especially to those who once worshiped here. Dinner will be served by the church.—Walter D. Landes, Lima, Ohio.

**District Conference** of Eastern Colorado and New Mexico is scheduled for Aug. 12-14, at Haxtun, Colo. Elders' Meeting Saturday, Aug. 12, at 2:00 P. M. Young People's Banquet, 6:00 P. M. Sunday morning Missionary Address, 11:00 o'clock. Sunday afternoon, 2:00 o'clock, Religious Education Program. 4:00 P. M., Recreation Hour. 7:00 P. M., Oratorical Contest. 8:00 P. M., Educational Address. Monday morning, Women's Work Program and Laymen's Organization at 8:30. Ministerial Program 10:30. Monday afternoon, Business Meeting. If any of our Brethren are passing through the state at this time we would appreciate their fellowship at this conference.—I. J. Sollenberger, Aurora, Colo.

**There will be** an unveiling of a life-size picture of Christ at the First Church of the Brethren, Woodville Street at Madeline, Toledo, Ohio, Sunday, Aug. 6, at 2:30 P. M. This picture is being painted by Mr. Clifford Buck, a well known artist of Toledo. The picture is in memory of Bro. Nathan McKimmey who died in June, 1922, while pastor of the Toledo church. Short addresses will be made by a representative of the District Home Mission Board, the artist, the mayor of the city, Pastor R. R. Hatton, and an outstanding speaker yet to be chosen. A granddaughter of Bro. McKimmey will unveil the picture. Everyone is invited to this special service. If those passing through Toledo will stop at 1115 Woodville St., Toledo, the pastor will be glad to show this beautiful painting. It will be one of the finest pieces of art in any church in Toledo.

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## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**John Barleycorn, His Life and Letters**, by Dan Poling. John C. Winston Company. 255 pages. \$1.50.

Knowing the liquor problem as he does and understanding human nature thoroughly Dr. Poling has produced in story form a most striking book. John Barleycorn appears as a

frolicking, jolly fellow. Whether he addresses congress, a ministers' association, a group of teachers, a woman's club or a brewers' association he is always in good spirits and does his best to present his case in most favorable terms. His letters to national leaders and to penitentiary crooks all reveal him as skilled in handling folks and in hiding his true nature.

Fortunately there are always present those who know the life history of the drink problem and they ask him most perplexing problems which he invariably brushes aside without answer while he goes on to save the home, the church, and the nation. The author uses wit, humor, satire with a sting that rivets the truth that John Barleycorn has always been the enemy of all good, the champion of all evil.

You and your home need John Barleycorn—His life and Letters, if you mean to be informed afresh of the diabolical tactics by which the wet element has carried on its propaganda for the repeal of the Eighteenth Amendment. Especially does the younger generation need this book because it has never known what legalized liquor did before we had prohibition. The best public speakers will deliver a better temperance address after reading this book, and the ordinary man will be so enthused that he will boldly preach prohibition wherever he goes because he has had a new vision of the curse of drink whether legalized or outlawed.

## THE QUIET HOUR

### Forgiveness

Matt. 18: 15-35

For Week Beginning July 30

#### Go, Show Him His Fault

It is a matter of first importance to go in the right spirit. Remember the aim of your errand is to gain your brother (Luke 17: 3; Gal. 6: 1; 2 Thess. 3: 15; Jas. 5: 19; Lev. 19: 17).

#### Tell It to the Church

The counsel of the church will help to keep each party within the bounds of reason. The best judgment of the best people can be safely relied upon (1 Cor. 6: 1-11).

#### If Two of You Shall Agree

A small group at Schwarzenau agreed, another at Oxford under the leadership of John Wesley, another by a haystack in New England and still another in an upper room in Jerusalem. See what God has done in answer to their requests (Matt. 7: 7; John 14: 13).

#### How Oft Shall I Forgive?

If you keep tally you do not have the true spirit of forgiveness. The person who anxiously anticipates the time when he need no longer forgive has slumbering vengeance in his heart (Luke 17: 4; Matt. 6: 14).

#### One to Six Thousand

This was the proportion of the two debts. If we will but remember how much we have been forgiven it will be easier for us to forgive (Luke 7: 42; Lev. 25: 39, 40; 2 Kings 4: 1-7).

#### Discussion

Do these principles of forgiveness apply to groups as well as to individuals? To what groups? Is it right to seek redress of wrongs? Can one do it and at the same time forgive the wrongs? When should it be done? How?

R. H. M.



## HOME AND FAMILY

### Mother Without a Child

BY ADA CASSELL SELL

A lilac hedge by a vacant house,  
An unpicked apple tree,  
Strawberries growing wild on the hill,  
Arbutus so few can see—

Seem like a waste of consummate skill  
Wrought by a Master Hand.  
But harder by far from year to year  
Have I found it to understand—

Why, where so many are loveless  
And homeless and growing wild,  
There should be waste of your mother love,  
You mother without a child!

Somewhere in every picture  
I've seen of you, there smiled  
A little one you cherished,  
You mother without a child!

A bubbling-over fountain,  
A never-shallow store  
Of love enough for many  
Including those next door!

*Altoona, Pa.*

### He Told Annie

BY LEO LILLIAN WISE

It was the noon hour between sessions of the Summer Assembly being held in the Greenvale church. Little groups were gathered here and there for friendly conversations. Others were in twos and threes for consultation or the friendly exchange of views.

But over in the shade of a lovely, majestic tree that had stood watching the sweep of valley below for many years were gathered a group of young folks engaged in lively discussions. Wit was keen, rapiers of thought flashed. At times it was a bit tense, then some one with a saving grace of intervention would offer a word and the situation would be rescued from shattering upon rocks of argument.

"But, I tell you there are experiences in one's own life that you simply do not admit others into knowing anything about them," Catherine was defending herself.

"I'm going to call Matthew Bradley in on this discussion!" exclaimed impulsive James, waving one arm at the aforesaid man who was passing by. "Hi, Matt, come here a minute, will you?"

Now Matthew Bradley has been one of the foremost members in the Cedar Ridge church for years. He is a deacon, is the efficient superintendent of the Sunday-school, fills ever so many important posts. Above all he is a loyal follower of his Lord and Master. Now as he was hailed thus he came across to the anticipating group with the usual smile upon his face.

"And may I ask what it is all about?" he asked looking from one to another of the group as they faced him, some he knew, others he did not.

"You see, it is like this," James told him. "Cathie holds that there are happenings in my life or her life, or in anyone's, that you just keep to yourself. Religiously speaking, I mean," James added rather lamely.

"Oh, but I'm sure you will agree with me." Catherine is a vivacious little person. Her eyes implored him to make reply. Others were rapidly making the circle larger about Matthew.

"Mind if I tell you about the time when I didn't want to tell Annie, my wife?" Matthew sensed a tip-toe anxiety for him to proceed. "I had been married to Annie quite awhile and I valued her good opinion of me very highly. Do yet, but don't worry about it like I did once upon a time. I had been superintendent of our church school for several years. But somehow I was in a constant state of inner turmoil. I'd look at good old Father Bean, and I realized that he had something I didn't have. Then I'd look at this one and that one in our congregation and in other congregations as well who had a very definite religious experience that I had never known anything about. And I would come across bits of reading that stirred me to the depths of my soul with something akin to dismay. For I knew that I wasn't as good as folks took me to be.

"Oh, yes," his eyes flashed keenly, "I was a good member of the church, I had a high standing in my community, I was held in high repute among men. But folks," now his voice was but little more than a whisper, "I wasn't a good follower of my Lord! Do you know what I was?" No one replied, they were waiting to hear his story. Others had joined them.

"I was simply a hanger-on! I had all the outward marks of a Christian but I didn't have one of the inner marks. As time went on I became more and more miserable. Many a time as I stood before my school it was all I could do to keep from blurting out my misery. Just one thing held me back, that was, I didn't want Annie to know what a miserable failure I was. I would have gone through storm, fire and flood for her, but I didn't want to see her ashamed of me. But one day at the barn I had come to the end of my ability to fight it any longer. I sat down up in the hay mow and there I just talked to God about it. I told him that I knew I wasn't what I should be. Told him that I knew my neighbors and fellow laborers in the church held me more highly than I should be held. Yes, and I even prayed to the Lord that somehow Annie shouldn't know about it, not ever. For hours I stayed in that hay mow confessing my sins to him, asking him to give me what I should have. Talk about a struggle, that afternoon stands out in my memory written in red ink. For I was in agony. Finally I threw myself prostrate across the

hay praying. After a while I quit doing the talking and let God have a chance."

Matthew paused a moment as he reflected, "You know that I think God is waiting for that with so many of us, just to have a chance to do something for and with us. By and by I knew my struggle was over with, victory had come, I could never be again what I had been in the past."

He paused for a moment. "And folks I couldn't get to the house fast enough, I *wanted* to tell Annie so badly!"

"Amen," breathed some one softly.

*Bellefontaine, Ohio.*

### A "Reading" Mother

BY CHESTER E. SHULER

WE hear a great deal about praying mothers. And blessed is the one who has such. She is surpassed only by a "praying and a reading" mother.

A mother who reads the proper stories to her children helps them in a way which even she little dreams. Most children enjoy hearing some one read, and here is a splendid opportunity to sow the good seed into the good ground.

We believe that a child of very tender years becomes spiritually hungry, just the same as it becomes hungry for ordinary food. We believe, furthermore, that it is quite possible to feed a very young child with spiritual nourishment which will strengthen and build up the soul for stronger "meat" in later years.

Interesting Bible stories, nature stories which teach spiritual truths, beautiful pictures—these teach lasting lessons to the child. They serve to introduce the child to Christ, and hold him up as a friend of children.

A reading mother—or father—is, therefore, a great blessing to the child. Moments spent with the child and book are never wasted—even though at the time it seems that regular duties suffer. There will come compensations, later, which will be most valuable.

Is it not reasonable to suppose that much of the present day indifference to spiritual things may be due to failure of parents to properly "feed" the souls of these indifferent ones in younger years? If so, how great is the responsibility to give proper food at the proper time?

We feed our children with the best milk we can purchase. We feel them lovingly, tenderly. They take the rich milk and are nourished thereby. We are careful to give proper food and use proper feeding methods. Just so, with spiritual food: We must give of the best—the Word of God, Bible stories, beautiful and *scriptural* pictures (there are *un*-scriptural pictures galore!); and the feeding must be done with love and tenderness too!

God's Word is the best of food. It never causes

digestive troubles. But improper feeding methods *do*, sometimes! The best of food, improperly fed, causes indigestion and dyspepsia. So we must be careful to administer it properly. Love is the elixir that does the work.

And the true "reading mother" will do her duty lovingly, tenderly, faithfully, so that, in the words of Gilead, her offspring may say—

"I had a mother who read me the things  
That wholesome life to the boy heart brings—  
Stories that stir with an upward touch,  
Oh, that each mother of boys was such!

"You may have tangible wealth untold:  
Caskets of jewels and coffers of gold,  
Richer than I you never can be—  
I had a mother who read to me."

*Newport, Pa.*

### Women's Present Day Opportunities in the Home

BY MRS. CHARLES E. ZUNKEL

HOMEMAKING at its best has been elevated to the level of a learned profession. Motherhood and homemaking is now a fine art. There is a great deal of difference between just housekeeping and homemaking. To think of motherhood in terms of housekeeping alone is to see only the drudgery side of the task. Lillian Gilbreth, the mother of eleven children, in her book, *The Homemaker and Her Job*, says that, "Homemaking is housekeeping plus. The plus is in the art, the individual variation, the creative work." Homemaking has to do with the fashioning of a life, the building of an eternal soul. Into the hands of the mother is put a bit of plastic clay to be fashioned as she desires.

There is no other relation in the world that gives a person so much power as that of mother over child, no other relation in which personal influence counts for so much.

I was reading an article in the November, 1932, issue of the *Parents' Magazine* entitled, "Mother's Job," in which the author says that we have too long been talking about the sacredness of motherhood. She says that "some mothers are perfectly loathsome creatures and some are noble and fine. Mothers are no longer to be lumped together in one category than are bank presidents, railroad engineers and the like. Some mothers are lying down on their jobs, some abusing their responsibilities, some succeeding brilliantly, most of them trying hard but making only a half-way success for the reason that half-way successes are made in other fields, because of ignorance, stupidity, self-indulgence, and weakness of purpose."

If mothers are to succeed at their job they must be all-round good persons; sound, wholesome, healthy, un-

(Continued on Page 22)



## The Prestige of Position

(Continued From Page 10)

his bestowed religious powers to serve undelegated ends. Rome was trembling when the imperial purple became an article of traffic. The greatest of empires was gone through the misuse of powers. It was time for a new order of things. So it was in the days of Jesus. Corruption had reached its limit. A new king appeared on the scene of action. The kingdom of God was at hand. Repentance was the first great order of the day. "From that time Jesus began to preach and to say: Repent for the kingdom of heaven is at hand" to say: Repent for the kingdom of heaven is at hand."

The officials sat in Moses' seat. So they should be obeyed. David would not harm Saul though he was wicked, because he was God's anointed. Office carries great weight, even protection.

The scribes and Pharisees shrank and shriveled in office. They were too small to fill their office. They fairly rattled in office. There is a miserable scene when one is too small for his place. It is a worthy thing when one fills his office. It is wonderful when one is bigger than his office—when he seems to make his office greater. Paul says: "I magnify mine office" (Rom. 11: 13). Again he says: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4: 5).

If one should act as moderator of a conference—local, district or general—to gain his own personal ends, although he sits in the seat of Moses, yet his example is unfit to be followed. "Why is a scribe or a Pharisee like a sign board at the cross road? Because he is always pointing the way for others to go, but never goes that way himself." Likewise Jesus told the people to obey the words of those awful officials for the sake of office, to do not after their works. "For they say and do not" (Matt. 23: 3).

In Bro. H. C. Early's "Ministerial Memories" he gives a good picture of a conference moderator. One in office has certain powers and privileges delegated on or to him. He is not himself *per se*. He is the epitome of conferred or delegated functions.

One who preaches to gain a livelihood has missed his calling. One who preaches for applause is in a dangerous dilemma. He has the itch—may not be the seven-year itch, but the itch of a worse kind. Paul says, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4: 3). It is not so clear here whether the preacher has the itching ear and listens for the applause of men. In this case, however, it is more likely that the people have the itching ears. Anyhow, it seems to be a case of "you tickle us with fables and fashions and we will tickle you with fame and food."

Hearken! Dear reader, this religious itch is an awful and woeful something in our day and generation. "To be seen of men" was the religious corruption of nineteen hundred years ago. The eight woes of Christ on the religious leaders then were the eight curses on the church of that day. Apostasy had run its course. Jesus came. When apostasy runs its course now, Jesus will come again. "As it was in the day of Noah." "As it was in the days of Lot." As it was in the days of the apostate Jews, so we may look for the marvelous manifestation of supernatural power—for the coming of the Son of Man in this apostate age—in this Laodicean period of religious history.

Moses' seat was lofty, large, divine. Who can fill it? It tends to make one tremble, to quake. Paul says, "I was with you in weakness and in fear and in much trembling" (1 Cor. 2: 3). Such was Paul in Moses' seat as a preacher. Again he writes, "Servants, be obedient to them that are your masters according to the flesh with fear and trembling" (Eph. 6: 5). Such are the laity to be as disciples of Christ.

Once more he says, "Work out your own salvation with fear and trembling" (Philpp. 2: 12). Thus all disciples are to work and serve. We are supposed to tremble at the majesty of Moses' seat, and even at the majesty of responsibility. Yea, "Let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand" (Joel 2: 1).

When that group of folk called Friends were seen to tremble in worship, onlookers must have said, "They tremble. They quake. See, they are tremblers; they are quakers." Hence these earnest people seemed to feel the weight and grandeur of responsibility. It is a worthy thing to be a trembler—a quaker—even one of the sect, a Quaker, and still more to be a quaker in fact at the seat of Moses. It does seem all should be tremblers and quakers before the Lord.

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city" (Rev. 22: 14).

Teaching is great. Doing is greater. Teaching is a sublime opportunity. Doing is the mystic key to unlock and possess the glorious treasures of heaven. "It is a good divine that follows his own instruction."

Nokesville, Va.

## One Kind of Leadership

BY PAUL F. BECHTOLD

THIS morning a large dog came to the back door where our rat terrier was lying. The little dog growled, but due to the size of his opponent, he kept a safe distance from him. I then went outside and the big dog started to run, whereupon the terrier started in pursuit, barking loudly.

This humorous incident reminded me of a too fre-

quent type of leadership. We fear public opinion. We will not risk an encounter with it, however much we may disapprove of it. But when we are sure that we know which direction it is moving, we step out boldly (?) and appear to be leaders, whereas we are really followers.

There is, though, a place for this kind of leadership. It often travels in a circle. Custom-bound thinking, provincialism, erratic impulses, etc., may be substituted for clear vision. But somehow, even if by "muddling through," some progress is made. This type of leader always has a following and is always in motion. His education is one of the major problems of democracy.

History reveals another kind of leader. He doesn't always have an immediate following, for he may be ahead of his time. But he has a vision. He knows where he is going and where society is going. He has a keen ethical sense and will not use methods often used to secure a following. Such a leader was Jesus of Nazareth.

*Wakarusa, Kans.*

## Faith

BY NATHAN MARTIN

**DEFINITION.** In scripture, as outside of it, many of the simplest terms are hardest to define. Their relation seems so clear. They seem to meet each other like the sea and the sky, but are not marked by any definite boundary line of ours. Such a term is faith. Modern theology, rather than clarifying its meaning, has sometimes obscured it.

The writer of the Epistle to the Hebrews says, "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). Faith consists of three elements—knowledge, belief and trust. Alexander Cruden, in his concordance, says: "Faith is a dependence on the veracity of another." This accords with the discoveries of Bible scholars of our day, that faith is not so much a mental operation as it is a personal relation with God and his plan of salvation. One of the best definitions is: "Faith is a living, moving energy in man, prompting him to move in harmony with the marching orders, whether he can understand the details of the case or not."

All these definitions accord well with the answer Jesus himself gave to his disciples, when they came to him and asked him what they should do that they might work the works of God. His answer was (John 6: 28, 29): "This is the work of God, that ye believe on him whom he hath sent." We have, then, in faith, a personal relation, a moving energy, and a work, all in one.

**Importance.** The rendering of the Revised Version of Heb. 11: 1, is: "Now faith is the assurance of things hoped for, the proving of things not seen." To the child of God faith is of the utmost importance. All

the promises in God's Word hinge upon faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5: 4). "Whatsoever is not of faith is sin" (Rom. 14: 23). In prayer, faith is indispensable. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1: 6). A Christian can not hear acceptably without faith. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4: 1, 2). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16).

**Nature.** Faith makes real to the true child of God the things which lie beyond the range of the senses. David looked into the heavens and exclaimed: "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19: 1). The wonders of the heavens were to him sufficient proof that God is great and worthy of adoration. Again, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" He contemplated God's goodness. He was impressed with man's insignificance and God's greatness.

**Foundation.** Faith is opposed to sight. Many of life's experiences are like passing through a long dark tunnel. After a while, from out the dark and the cold, we emerge and set our feet once more upon the broad sunshiny plains of God's unbounded providence.

Faith is opposed to reason. Reason could never have explained how five loaves and two fishes could suffice to feed five thousand men, beside women and children. Reason can never be the basis of faith. There came a time in the history of France when she said, "We will have faith founded upon reason, and not upon God." The streets of Paris flowed with the blood of the slain, for it was one of the darkest ages of her history. When Paul came to Athens, he found the people so full of a faith built upon philosophy and reason, that they had erected an altar to "the unknown God."

Whenever man finds himself trying to reason out God's teachings and ways from a purely human thought, he will be found to be in the first stages of unbelief.

When it is said that reason is not a sufficient guide to

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## Women's Present Day Opportunities in the Home

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afraid, able to deal with the world and live in this particular age. It is difficult, *most difficult*, to make our homes all that we would wish them to be in times like these. We are living in difficult times. We are moving in a vastly different environment and are facing problems of which our mothers were unaware. Our family problems are complicated by the conditions that are facing our nation today.

What home is not affected by our present economic situation? Many families are in dire need, children are undernourished, husbands are out of employment. There are many parents too who are more interested in making money than in making children. Some one has said, "The word dollar is heard more frequently than any other noun." Money is being worshiped with a devotion that involves the sacrifice of the soul. The blasting effects of commercialism have invaded the home. And now when a time of depression is here, added problems are facing the home.

Yes, we are living in difficult times. Our family problems are complicated by *changing social standards*. Life is not home-centered as it once was. Too many homes are just a place in which to eat and sleep. There is often no unifying interest which binds the family together. Instead of evenings spent around the family hearth, the members of the family, including the father and mother, are engaging in questionable social revelries. Each one is in quest of his own pleasures and selfish aims. Yes, our social standards have changed and this makes a difficult problem for the homemaker.

Our *moral ideals* are threatened by the reckless speeding up of this nervous age. The questionable movies, the dance, the problem of girls drinking and smoking are threatening the home now as never before. The great crime wave and the divorce evil present grave problems. We are thankful for the new freedom which has come to girls and women; but the new freedom has already gone too far. It has given many women the craze to demonstrate their freedom to do everything their brothers and husbands can—from smoking cigarettes to all types of sex perversion. There is a new type of freedom between sexes which in part is wholesome, but which on the other hand presents grave dangers demanding social restraint and self-control.

We are living in difficult times in regard to the *problem of religion* in the home. Our time is given so much toward making a living and alongside with this we have neglected the making of life in such a degree that vital religion is too often destroyed in the home. God is many times left out of our plans and doings. Our table talk may center about material things—the major part of our time may be spent in acquiring more of them. Is

it any wonder that our children learn to look upon such interests as of chief importance? Absence of Bible reading and prayer, with omission of even grace at the table, has lessened the child's appreciation of spiritual values. Children too often fail to see exemplified in their parents the ideals of Christ. Many homes in America are failing miserably in their development of Christian character in their children. Religion has become so professionalized that Fiske says in his book, "The Changing Family," too many parents are apt to say, "Here is my check, Lord—here is my paid minister and my hired director of religious education—now make my child religious." At any rate, the teaching of religion has been too often taken away from the home and delegated to other agencies.

The story is told of Cherry Blossom, a little Japanese girl, who came to study in an American university. Ethel Clarkson, one of the college girls, took Cherry Blossom home with her for the holidays. This was her first experience in an American Christian home. That first Christmas time in America was a wonderful season to the little Japanese girl. But soon vacation time was over. Mrs. Clarkson stood in her library with her hands on the shoulders of the little girl. "Now tell me before you go, little Cherry Blossom," she said, "how you like the way we American folk live. Are you homesick for a real genuine bow? Are you tired of sitting in chairs and sleeping in beds and being bothered with knives and forks?"

The girl laughed merrily. "Oh, I love it," she said, clapping her hands. "Your home is wonderful." Then her eyes grew suddenly wistful. "But," she said, and hesitated. "But what?" said Mrs. Clarkson, encouragingly. "There is one thing I miss," said the girl with a far away look in her eyes, "that makes your home seem queer to me. I have been with you to your church and I have worshiped your God there, but I have missed the God in your home. Do not Americans worship God in their homes?"

All during the afternoon Mrs. Clarkson was strangely silent. The innocent question of her departing guest had gone straight to her heart, with an overwhelming accusation. Her thoughts flew back over the busy years to those days when she first had a home of her own, and a time and a place for the worship of God there. Then the thousand distractions of a large household and a busy life crowded in, and the God in her home had been crowded out. She had not meant that it should be so. And as she thought of it all a great longing filled her heart and the light of a firm conviction filled her eyes. That day she talked with her family.

There it was that little Cherry Blossom from Japan, on her next vacation visit, found the God in that home, and gave her heart to him. Too many American families have lost the God in their home.

Yes, we are living in most difficult times. These conditions lead us to the conviction that never did the world need earnest, whole-hearted, consecrated women who will take homemaking as a serious task more than today. Although our times are difficult they are most challenging. What could offer greater opportunity to any woman than that of giving to the world healthy, intelligent children, Christlike in character, able to cope with the problems of this present day generation? This is the largest duty and joy of life. There can be no greater challenge than that given to the one who has chosen for herself that supreme career—homemaking.

(To Be Concluded Next Week)

Chicago, Ill.

## Stepping-stones to Happiness

BY FLORENCE S. STUDEBAKER

### Part Three

MORAL training should begin at the dawning of the child's consciousness. The first and permanent direction of his life is given in the home. The parent has absolute responsibility for the early and lasting lessons in honesty and integrity and there are certain fundamentals of character building which must be given before the child is six years of age.

A certain physician relates the following story: A mother stepped into the office one day and said: "Doctor, don't you think it is just about time now that I'm giving Bill some right lessons?" He answered: "Along what lines, madam?" "Well," she said, "lessons in honesty, straightforwardness, and self-control." "How old is Bill?" inquired the doctor. "Fourteen," was the reply. To this the doctor replied: "Madam, your hands are off that child now. He is in other hands. It is too late for that now. If you have failed—you have failed."

What are the outstanding principles of behavior? Self-control is the corner-stone of success. Might we not say that self-control is the basic principle of good conduct? At an early age a child should be taught to control his temper, his moods, his thoughts and desires. He must know the value of sacrifice for the good of others, and closely allied with sacrifice is the value of disappointment.

Parents have a great responsibility in preparing the child for the actual experiences of adult life. How many times one is reminded of this fact by the unfortunate people about us who face life without courage, who are easily overwhelmed if life does not mold itself to their wishes. The spoiled child is the result of a misguided parent who shielded him from everything unpleasant, and regarded any disappointment as a calamity.

There are two sides to sacrifice: the willingness to do for others even at the cost of one's own comfort;

and the ability to endure hardship without complaint or self-pity. How foolish to look for these virtues in the grown man and woman unless they are a part of the definite training of childhood! A good rule to follow is: a wise tolerance of others, but a stern, uncompromising standard for oneself. This will mold a character which knows how to bring into use the best in others whether like or unlike oneself.

Is it any wonder that there is so much unhappiness in married life when boys and girls have not learned to adjust themselves to other personalities in their home training? A young husband leaves his wife in tears every morning. The toast was too brown or not brown enough. The coffee was too strong or not strong enough. The light in the dining room was not just right—there was something wrong with everything. Where lies the blame? Certainly with the mother who had allowed him to complain and develop the spirit of intolerance in childhood.

Self-control is also the mother of good manners or courtesy. "Manners constitute a printed page on which people read what is on the inside," says Bruce. "They demand for their attainment: first, control of petty irritations, capricious likes and dislikes, carelessness of speech, rudeness of action and all forms of selfishness; and, second, consideration of others, kindness of will and gentleness of word and sentiment. The daily exercise of this control and this consideration of others reacts upon all the impulses or processes of the mind and tends to produce excellency of character."

Children are imitative beings and most strongly inclined to imitate those with whom they associate most. If parents are not particular of their own manners, do not control their own tempers, do not show politeness and consideration in their treatment of each other and of friends and acquaintances, if they are untidy and lacking in cleanliness and are below standard in table usages, what can one expect of the children? The absence of good manners will bar a child from happiness in every project he may undertake.

The best way to teach truth is by example. If parents would behave like true ladies and gentlemen in the home circle, habitually banning from their lives and their conversation the vulgar and the coarse, the result would be the right background from which boys and girls could take their place in the world, conscious of doing and saying the right thing at the right time, thus creating an atmosphere that is uplifting and truly helpful.

But what will it profit if we teach the value of play, the glory of achievement, the sense of the beautiful, and the kingship of self-control, except the life be kindled and directed by a Power bigger than oneself, a consciousness of God. Parents have the privilege and opportunity of writing God's name in the hearts of

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## Faith

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man's conclusions in spiritual things, it is not meant that faith is mere belief without any evidence at all. There may be belief without evidence, belief beyond evidence and belief contrary to evidence. Belief without evidence is, properly, not faith; it is prejudice. Belief beyond evidence is superstition. Belief contrary to evidence is either insanity or determined stubbornness. Faith is not contradictory to knowledge. We can not know a thing to be untrue and at the same time believe it.

*Effects.* Faith in God assures us of his protection and guidance. The first recorded spoken words of God in the New Testament are: "Fear not; thy prayer is heard." They stand as it were written over the doorway of the New Testament. Fifty-two times throughout the sacred Book occur the words "Fear not." The promises attached to faithful obedience to the commands of God throughout the Word inspire us to look up to God for his guidance. The story is told of how, upon a certain occasion, an army in Egypt had to travel seven miles at night across the sandy desert. The guide was a young naval lieutenant. He was used to guiding ships on the sea, where he had no other signs of direction than the stars above him. With his eye fixed upon the heavens, he steered that army as he would have steered a ship. His work proved so accurate that, in the morning, they found themselves within three hundred yards of their destination.

If faith means to the Christian the assurance of both God's protection and his guidance, it necessarily means several things on man's part. One of the most notable of these is that it completely strips man of any plans of his own and of any sufficiency of his own. The disciple who desired first to go and bury his father (Matt. 8: 21, 22), was given the answer, "Follow me; and let the dead bury their dead." Of Matthew, the publican, it is said (Luke 5: 27, 28), that he "left all, rose up, and followed him." The man who desired the one pearl of great price (Matt. 13: 44-46) "went and sold all that he had, and bought it."

Again, faith is the means by which our weakness takes hold of God's strength. The cry of the woman of Canaan (Matt. 15: 25), was, "Lord, help me." It was her expression of need that touched the Savior's heart to help her.

*How Increased.* James says, "By works is faith made perfect" (James 2: 25). To reduce our faith to practice is a very good way to increase our faith. "If any man will do his will, he shall know of the doctrine" (John 7: 17).

After Peter had made his great confession of the Christ, Jesus said to him, "Blessed art thou, Simon

Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16: 17). True faith always comes from God, and may well be asked for, just the same as any other gift. Christ prayed for Peter's faith, that it should not fail. The cry of the apostles was, "Lord, increase our faith" (Luke 17: 5).

The third method of increasing faith is by meditation, that habit of the good and faithful of all the ages. Meditation upon the commands and promises connected with their obedience. Then contemplating the nature and attributes of God, the One who is fully authorized by his very nature to command, and none the less able to reward according to his promises. Anyone, no matter how hard of heart or dull of intellect, who yet spends much time in thinking about the goodness of God, must be moved to love his Maker.

*Lebanon, Pa.*

## NEWS FROM CHURCHES

### CALIFORNIA

**Raisin City** church held its quarterly business meeting June 18 with Eld. Harvey Snell in charge. The church and Sunday-school officers were elected for the coming year: Mrs. O. P. Hylton, clerk; J. N. Young, treasurer; Geo. Fink, trustee; Royal Glick, Messenger agent; D. H. Forney, Messenger correspondent; Harvey Snell, elder; Sunday-school superintendent, Mrs. J. B. Flickinger. May 14 a special meeting was called and our pastor, Bro. Chalmer Faw, tendered his resignation. Bro. Faw and his wife will leave in August for Chicago to attend Bethany Biblical Seminary. The church was fortunate in securing for its pastor for the coming year Bro. Royal Glick. June 23 the Vacation School pupils gave a splendid program as the closing event of the school. Mrs. Chalmer Faw was superintendent of the school.—Mrs. J. N. Young, Raisin City, Calif., July 1.

### COLORADO

**Rocky Ford.**—Since our last report one has been received into the church by baptism. For several Sunday mornings following our Easter evangelistic services the pastor, Bro. H. R. Hostetler, conducted a class for the new converts, instructing them in the doctrines of the church. Eld. Roy E. Miller had charge of his regular Sunday-school class of young people on these Sundays. May 12 the young women of the S. T. C. club gave a luncheon and program in honor of their mothers. May 14 a short Mother's Day program and sermon were given. In the evening the pastor preached the high school baccalaureate sermon. Our church had five seniors this year. Bro. Hostetler also preached the baccalaureate sermon at Wiley and gave the commencement address at Swink and La Junta. Sunday morning a young brother, D. L. Miller, who is preparing for the ministry, preached a splendid sermon for us. We observed May 28 as Conference offering day and our offering amounted to \$78.73. We were not represented at Hershey this year. June 4 Rev. Forrest Knapp of Chicago, staff member of the International Council of Religious Education, gave an address to the county Sunday-school convention held in the M. E. church in the afternoon. He also addressed the young people of the city in a vesper service and in the evening gave a splendid address in our church. June 11 was observed as Children's Day with the children from the Cradle Roll up giving an interesting program. This was followed by a church wedding at high noon. June 21 Rev. Jacob Rosenthal, a converted Jew, gave an interesting and instructive address in the Baptist church. He talked on the subject of Law and Grace, and gave an account of his conversion and persecutions. We were pleased to have the Imperial male quartet with us the morning of July 2, with a sacred concert and a sermonette by Paul Berkebile; they gave a sacred concert in the evening at the M. E. church. We held our Fourth of July outing with the Baptist people again this year. Our pastor and family are spending a three weeks' vacation at their old home in Fruitland, Idaho.—Blanche Frantz, Rocky Ford, Colo., July 7.

### DISTRICT OF COLUMBIA

**Washington City.**—On May 3 the mothers and daughters' banquet was held with 120 present. Sunday evening, May 7, we held our semi-annual communion service with Bro. J. H. Hollinger officiating. May 9 a supper was served by the women of the church to the Sunday-school officers and teachers at which time problems of the school were profitably discussed. At the Sunday morning service, May 14, Moth-



er's Day was appropriately observed. The Sunday-school superintendent presented each of the sixty-three mothers present with a carnation. The youngest mother present was twenty years of age, and the oldest eighty-three. Our pastor, Bro. Holsopple, delivered an appropriate sermon at the close of which the voice of the church was taken, recalling Bro. Holsopple as pastor for another year, beginning Sept. 1. Sunday evening, May 14, was spent in song service. The men's chorus contributed selections and several solos and duets were rendered to an appreciative audience. May 21 the Pioneer Group of the B. Y. P. D. of Eastern Maryland held its semiannual rally at our church, the morning address being given by Miss Lamson of the Baltimore Federation of Churches. She gave a most inspiring message which was helpful to both old and young. Dinner was served at the church and the afternoon hours were spent in round table discussions of young people's problems. The teacher-training class conducted by Bro. C. E. Resser has closed its sessions for the summer. May 28 Rev. Harold Major, a Baptist minister from Boston, delivered a stirring message at the morning service. Children's Day was observed by the Sunday-school on June 4. The pastor conducted a consecration service for nine little babies. This was most impressive. The following Monday evening a concert was rendered by the church choir under the direction of Bro. David Weimer. June 11 Bro. S. C. Cabbage filled the pulpit in the morning and Bro. Jacob Replogle in the evening. On June 19 a fathers and sons' banquet was held—the first of its kind in our local church, with about sixty present. Bro. W. O. Grapes presided. June 16 the Philogathi class of young ladies held a lawn fete for the benefit of our building fund and on June 23 our Boy Scouts held another one for the same purpose. Dr. Valentine, a local physician, contributes an evening each week to the interests of the Boy Scouts, teaching them first aid methods and presenting to them ideas of practical service. Since our last report two have been baptized. The pastor is planning a revival service for this coming fall and has distributed copies of the Gospel of John among the members in preparation for this service. For the summer months our church is coöperating with four other churches in holding union services each Sunday evening.—Mrs. J. H. Hollinger, Washington, D. C., July 4.

### ILLINOIS

**Dixon.**—Our Daily Vacation Bible School began June 5 and continued for two weeks. The attendance was good and we had a faculty of consecrated teachers. The school gave a fine service on Sunday evening following the close; there was a full house and all were pleased with the fine program. Our Sunday-school decided to attempt to have the highest average attendance for the month of June ever recorded in the church. We are glad to report that we exceeded all former records. The children of our school gave a fine program on Children's Day. On Sunday evening, June 25, a group of young people reproduced the "Little Brown Church" as given over the radio to a large audience. Sunday, July 2, the Y. P. D. of the Franklin Grove church gave the evening service and this was enjoyed by all who heard it. We sincerely appreciate the fine response on the part of our young people. Our Sunday evening service is not a drag, and the interest and attendance are holding up right through the hot summer nights. We expect Brother and Sister J. Edwin Jarboe to conduct a revival meeting for us this fall and we are looking forward to a great campaign. We have been planning and boosting for this meeting for nearly a year and we expect great things.—Mrs. Lillie Thompson, Dixon, Ill., July 5.

**Sterling.**—On May 21 we commemorated our Lord's last supper with communion services, which were very impressive. Our pastor, Bro. Baldwin, officiated at this service. A fine program was presented by the children on Children's Day, June 11, and was ably directed by Mrs. J. F. Baldwin. We enjoyed a missionary program of stories, songs and appropriate talks on Sunday evening, June 18. Daily Vacation Bible School, with Miss Esther Gault as superintendent, met at our church for two weeks following the close of the public schools. The helpers were all chosen from among our young people, who willingly devoted their time to the classes. An exceedingly interesting program and exhibit marked the close of the Vacation School on Sunday evening, June 25. We are all very much gratified with the success of the work and with the response from the parents of children in our church, and other parents of children in our city. The enrollment surpassed all expectations. At our council meeting on June 12 Bro. Harold Lahman and Bro. J. F. Baldwin, our pastor, were elected to represent our congregation at the District Meeting to be held at Lena, Ill. Recently a number of our members organized a class under the direction of Bro. Harold Lahman to study Bible prophecy. It meets in the homes of the members of the class. We are pleased to be able to say that the various departments of the church and the church committees are all unusually active, and are carrying out their duties faithfully.—Helen Hoak Eikenberry, Sterling, Ill., July 1.

### INDIANA

**Maple Grove** church met in council June 17. Brother and Sister I. T. Hiatt were elected delegates to District Meeting with Brother and Sister Loyd Lambert, alternates. On the following Sunday we had Sunday-school and church at the regular hour. Bro. Browning delivered the sermon. At 2 o'clock we gathered at the riverside for baptismal services, conducted by our pastor, Bro. Hiatt. Eleven were baptized. We held our love feast that evening. Bro. Browning officiated, assisted by our pastor and other members. On Sunday evening, June 25, our Children's Day program was given.—Mrs. Jacob E. Culler, Cory, Ind., July 6.

**Middletown.**—Our church met in business session June 24. We will send Bro. Ora Zirkle as delegate to our District Meeting to be held at the Mississinewa church. A request for a teacher-training class was granted but the time for it to begin was not set. The ministerial board was appointed to secure a minister to hold a revival meeting this year. One of the home ministers was selected, Bro. Estel McCullough; he will begin the services Sept. 24. Bro. Daniel Bowman of Hagerstown preached for us the morning of the 25th. We attended the homecoming at the Old People's Home on the 4th. Bro. Geo. L. Studebaker gave us a good talk in the forenoon. Several others talked and sang for us in the afternoon.—Florida Green, Middletown, Ind., July 5.

**North Liberty.**—We met in council June 1. It was decided to have a homecoming-harvest meeting Sept. 24. We invite all who can to be here and especially those who formerly worked with us. Delegates to District Conference are John Markley and Paul Steele; alternates, Mary Markley and Grant Steele. Our attendance at services has been quite good. We had special Mother's Day and Children's Day programs. Three of our smaller Sunday-school girls were baptized as a result of Children's Day decision.—Uria C. Steele, Walkerton, Ind., July 3.

**North Winona** church met in council May 30. Our Sunday-school attendance has been below normal because of sickness among the children. Bro. Clement Bontrager, former pastor, and family, now of Emmett, Idaho, spent one evening at our church, visiting and renewing old acquaintance; they were on their way to Conference.—Mrs. Harry Lozier, North Winona, Ind., July 7.

**Sugar Creek** congregation met in council June 25 and elected Bro. Geo. Deaton as elder. On the evening of July 2 Prof. Halladay, wife and daughter, and also the daughter of A. D. Helser gave us a musical program. He was assisted by Mildred Joliff. The attendance was large and much interest was manifested.—Harry R. Bollinger, South Whitley, Ind., July 3.

### IOWA

**Coon River** church held their regular quarterly business meeting June 23. Delegates were elected to District Meeting: E. O. Reed and Earl Reynolds; alternates, E. R. Deardorff and Harley Erb. Our communion services will be Saturday evening, Sept. 30, and our homecoming on the day following, Oct. 1. We were favored with an Easter program by the smaller children, and the B. Y. P. D. prepared the Mother's Day program. The Coon River Volunteers are progressing nicely; they hold regular meetings the first Monday evening of each month. June 25 the music committee put on an interesting program, consisting of old time hymns with history of each hymn. This program was conducted by E. O. Reed, teacher and sponsor for the B. Y. P. D.—Chas. Knight, Yale, Iowa, July 3.

### MARYLAND

**Glendale.**—June 17 Bro. Chas. H. Steerman of New Germantown, Pa., came to labor with us in evangelistic work. He and the pastor conducted much visitation work in the community. These services closed July 2. The members were urged to reconsecrate themselves to the Lord and seven young people decided to follow Christ and were baptized. The annual love feast and communion service was held July 1 with fifty-six present. The membership is scattered over a wide expanse of country served by roads difficult to travel during much of the year. However, these brethren are willing to labor to increase the church.—G. L. Baker, Flintstone, Md., July 5.

**Long Green Valley** church held its regular council May 20. The brethren made favorable report of the annual house to house visit. The District Meeting held here April 25 and 26 was very largely attended. A liberal freewill offering was given the church. The missionary committee still reports much progress in its work. A plan is to be devised by the prayer meeting committee for a number of special prayer meetings to be held before the meetings July 16 to 30 with Bro. Melvin Jacobs of York, Pa., evangelist. We held our love feast May 27 with about 100 communing. Eld. Birnie Bowers officiated, assisted by the home ministry. Bro. Bowers preached a missionary sermon on Sunday following the communion when our Conference offering was lifted. May 30 Sister Anetta Mow gave us an interesting account of our church's missionary work in India. On Mother's Day our Ladies' Aid gave an interesting program in the church.—Rena Breidenbaugh, Gittings, Md., July 7.

**Maple Glen.**—A series of meetings was held during the week of June 18 to 25 by our pastor, Bro. Guy E. Wampler. Ten new members came into the church by baptism. The love feast was held Sunday evening, June 25.—Melda B. McAlister, Grantsville, Md., June 27.

**Meadow Branch** church closed a two weeks' Vacation Bible School on the evening of June 23. Eighty-eight children were enrolled, with an average attendance of seventy-two, representing six denominations. The director and assistant were Sister J. W. Thomas and Sister Ethel Roop. Flowers and mottoes were sent to eighteen shut-ins. Given to various institutions were mottoes, scrap books, crayon books, Indian traveling bags, book marks, dolls, puzzles, mounted pictures, scripture albums, etc. Bro. D. E. Englar of New Windsor recently filled the pulpit at this place. July 2 Prof. L. H. Brumbaugh preached a very forceful sermon. The Vacation Bible School in Westminster begins on July 5 with Sister Ruth Howe, director. A convention of all the Sunday-schools in Carroll County for the benefit of superintendents especially will be held afternoon and evening in the Meadow Branch church July 23.—Wm. E. Roop, Westminster, Md., July 1.

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## Stepping-stones to Happiness

(Continued From Page 23)

their children with indelible impress by means of daily living and example.

Perhaps one of the best methods of teaching children about God is through nature. The flowers, the brook, the little growing animals of wood and stream, contain endless opportunities for object lessons. As the father and mother provide all the necessities of life for their children, so God the loving heavenly Father cares for the whole world, even the tiniest plants, animals and birds. As he provides for them, so he cares also for little children; therefore, they must thank the Father and love him dearly.

To teach a child that God is a God of wrath who will impose fearful punishment unless he does right, has a demoralizing effect. Rather teach that he is a loving heavenly Father, not to be feared if the child does wrong, but pleased if he does right. The helpful, calm, peace-inspiring atmosphere of the church is quite beneficial to the child and regular attendance at the worship periods on the sabbath will build a consciousness of God into the growing structure of the child soul that life can never erase.

The sabbath day should not be made a gloomy day of repression, but a day of rejoicing with the blessed consciousness of doing the things that please God. The day may be made different from other days by the mother preparing special food, using the best linen and silverware on the table, wearing different clothing in honor of God. Bible stories and other helpful character stories if used in the right way may be a source of pleasurable anticipation. The use of hymn contests and Bible riddles and games are much appreciated by children and prove both entertaining and instructive.

Much has been written about the value of mother's prayers. The attitude of love and gratitude to God may be best instilled into the child by the example set before him. Children's prayers should be kept ever fresh and new. Let the child get the habit of enumerating the gifts of the day and the anticipations of tomorrow. He should be encouraged to express what he himself wishes to say to the Father.

More than a century ago a wise old German pastor, Karl Witte, set forth these words that all parents might well note: "Our children are what we are. They are good when we are good and bad when we are bad. I could extend this assertion. I could say they become magnanimous, modest, witty, agreeable, amiable, if these are our qualities. They become the opposite if we precede them with the opposite." Parents should remember that instruction begins, but religion accomplishes. That parent whose religion puts patience into his or her life will unconsciously put God into the soul of his or her child.

Homemakers, builders of the souls God has entrusted to you, are you realizing the greatness of the task God has given you? Are you earnestly striving to place the stepping-stones to happiness so that the product of your home will be men and women who will leave the common life richer for their having lived? Or are you placing stumbling-blocks in the pathway of innocent childhood?

A little poem, whose author I do not know, contains these striking words:

"Isn't it strange that princes and kings  
And clowns that caper in sawdust rings  
And common folks like you and me  
Are builders of eternity?

"To each is given a bag of tools  
A shapeless mass and a set of rules,  
And each must fashion ere time has flown,  
A stumbling-block or a stepping-stone."

If home life makes for character in the finest sense, if within our four walls the homemaker has the power of molding lives that will some time make a great contribution to the world, then let her seek earnestly to master herself and her profession.

"A builder builded a temple; he wrought it with care and skill—

Pillars and groins and arches, all fashioned to work his will.

And men said as they saw its beauty, 'It shall never know decay;

Great is thy skill, O builder, thy fame shall endure for aye.'

"A mother builded a temple with infinite loving care,

Planning each arch with patience, laying each stone with prayer.

None praised her unceasing effort, none knew of her wondrous plan,

For the temple the mother builded was unseen by the eye of man.

"Gone is the builder's temple—crumbled into the dust;

Low lies each stately pillar, food for consuming rust.

But the temple the mother builded, will last while the ages roll,

For that beautiful unseen temple was a child's immortal soul."

*Nappanee, Ind.*

## Praying When It Thunders

BY LULA R. TINKLE

WHEN a child, it seemed hard for me to remember to pray at bed time. I often tumbled into bed, tired and sleepy, and went to sleep forgetting that I had resolved always to pray before going to bed. Unfortunately I was a child who had great fear of thunder and lightning. Many are the times I have been awakened in the night by rolling thunder and crashing lightning, remembering that I had forgotten to pray. Then what fervent prayers were whispered, that the good Father

might protect me from that awful lightning. Prayer was always my first thought when that danger threatened. Then I would cover my head and go to sleep, feeling that God was protecting me.

Now that I am older I can look back upon that childhood experience and see how selfish I was, praying un-faillingly when it thundered, forgetting when all was calm.

I wonder if many Christians are not yet living in their childhood, calling upon God when trouble is near and trials are heavy, but forgetting to sing praises to him, and breathe a "Thank you God," for his hourly protection, his rich blessings, his glorious promises, and his boundless love.

Praying when it thunders brings a feeling of security, but praying when the sun shines brings us deeper joy and makes our lives more radiant.

I want to pray when clouds are dark,  
No one but him can guide my bark.

I want to pray when days are bright,  
My Lord can show me greater light.

*Huntington, West Va.*

## CORRESPONDENCE

### CAMP HARMONY ASSEMBLY

The Harmony Assembly, or Regional Bible Conference and Training School for ministers and church workers, will be held at Camp Harmony, Hooversville, Pa., July 24-30. The camp is located four miles north of the Lincoln Highway from Stoystown, Pa. The daily program is as follows:

#### Monday, July 24

Chairman for the evening: M. J. Brougher

- 4:30—Registration and Assignments
- 5:00—Supper (Daily)
- 6:15—Vespers, In the Secret Place.—Levi K. Ziegler
- 7:15—Special Music, Maple Spring Community Chorus, T. H. Harris, Director
- 8:00—Lecture, The Three Crosses, D. W. Kurtz

#### Tuesday, July 25

Chairman for the day: Levi K. Ziegler

- 6:30—Rising Bell (Daily)
- 7:00—Morning Watch (Daily)
- 7:15—Breakfast (Daily)
- 8:30—9:20 Leadership Training Classes
  - Administration, N. M. Shideler
  - Young People's Program, L. S. Knepper
  - Children's Division, Olive Bagwell
  - Adult Program, H. B. Speicher
  - Devotional Bible Class, H. K. Ober
- 9:30—10:20 STEWARDSHIP
  - Of Time, Mrs. Ernest A. Brumbaugh
  - Of Youth, Paul Robinson
  - Of Personality, Jesse Reber
  - Of Money, Calvin Bowman
- 10:30—11:20 Bible Message, Doctrine of God, D. W. Kurtz
- 11:30—Dinner (Daily)

- 1:30—RESPONSIBILITY IN THE LOCAL CHURCH
  - Of the Minister, A. R. Coffman
  - Of the Men, E. G. Bowman
  - Of the Women, Mrs. L. K. Ziegler
  - Of Youth, Wilmer Kessinger
- 2:15—Praise and Worship, Geo. Detwiler
- 2:30—3:15—Missionary Message, What Hath God Wrought? Ida C. Shumaker
- 3:15—4:30—Directed Recreation (Daily), L. S. and Mrs. Knepper
- 6:15—Vespers, The Thirst for God, Arthur Scrogum
- 7:15—Music, Shade Creek Community Chorus, T. H. Harris, Director
- 8:00—Lecture, Three Choices of Life, D. W. Kurtz

#### Wednesday, July 26

Chairman for the day: H. S. Replogle

- 8:30—9:20—LEADERSHIP TRAINING CLASSES
- 9:30—10:20—EVANGELISM
  - The Method of Jesus, M. C. Swigart
  - The Inclusiveness of Jesus' Program, A. E. Wilt
  - The Agencies Which Carry On, Mrs. Geo. Wright
  - Can I Be a Voice? Evelyn Benedict
- 10:30—Bible Message, Doctrine of Man and Sin, D. W. Kurtz
- 1:30—Sectional Conferences:
  - Ministers and Laymen:** Relation of the District Ministerial and Mission Boards to the Minister and the Local Ministerial Committee, H. S. Replogle
  - Women:** The Present Status in Temperance, Mrs. Geo. Detwiler
  - Young People:** Youth and Disarmament, Mrs. H. L. Olander
- 2:15—Praise and Worship, Geo. Detwiler
- 2:30—3:15—Missionary Message, What Hath God Wrought? Ida C. Shumaker
- 6:15—Vespers, Remember Jesus Christ, C. C. Ellis
- 7:15—Peace Pageant, The Unknown Soldier Speaks, Elizabethtown College
- 8:00—Lecture, Problems of Peace, D. W. Kurtz

#### Thursday, July 27

Chairman for the day: C. C. Ellis

- 8:30—9:20—Leadership Training Classes
- 9:30—10:20—RE-THINKING MISSIONS
  - What Missions Have Done, Mrs. J. D. Reber
  - The Master and Missions, R. P. Bucher
  - Does Anybody Want Mission Work to Stop? W. L. Brougher
  - What Is My Responsibility? Caleb Bucher
- 10:30—11:20—Bible Message, Doctrine of Christ, D. W. Kurtz
- 1:30—Sectional Conferences:
  - Fathers and Sons,** B. F. Waltz and Paul Grabill
  - Mothers and Daughters,** Mrs. Florence Gible and Margaret Oellig
  - Harmony Assembly Committee Meeting,** M. J. Brougher
- 2:15—Praise and Worship, Geo. Detwiler
- 2:30—3:15—Missionary Message, What Hath God Wrought? Ida C. Shumaker
- 6:15—Vespers, Joy of Salvation, H. S. Replogle
- 7:15—Special, Brethren Churches of Johnstown Music Program
- 8:00—Lecture, The Problem of Prohibition, D. W. Kurtz

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## News From Churches

(Continued From Page 25)

### MICHIGAN

**Elmdale.**—Our love feast, held the first part of June, was well attended with around eighty-five taking part. Eld. Roy McRoberts of Thornapple officiated with Eld. C. L. Wilkins assisting. At a special members' meeting the church decided to retain Eld. C. L. Wilkins as pastor for another year from Sept. 1. Bro. Chas. Forror came to us June 12 and gave us a helpful message each evening during the week and on Sunday morning and evening. He met with the young people during the Sunday-school hour and in another session in the evening. He also called in most of the homes of the members as well as some others. The attendance was good, although the people were very busy. June 25 E. M. Starbald of this place and David P. Schechter of Battle Creek had charge of the preaching service. Our Children's Day program was rendered in the evening.—Mrs. Sarah J. Leece, Clarksville, Mich., July 6.

**Long Lake.**—The church reorganized the work this spring with Eld. J. E. Ulery of Onkama, as elder; Bro. Wm. Landis, foreman and Sunday-school superintendent. We have preaching every first and third Sunday with Bro. J. E. Joseph of Onkama in charge. The other Sundays we take care of our own program with Bible study and good readings. We take offerings each Sunday in order to have something on hand for missions. We sent \$21 to the General Mission Board at Annual Meeting time and June 25 we sent \$10 to our District Mission Board. We are looking forward with much joy to having Bro. Floyd Mallott of Bethany with us as summer pastor. We have rooms ready for the family and the members and friends are ready with their garden produce. June 18 two of our Sunday-school girls were baptized. We are also looking forward to having Bro. Chas. Forror of Brethren with us in a week's meeting July 17 to 23.—Mrs. John H. Landis, Manistee, Mich., July 3.

### MISSOURI

**Wakenda.**—On Mother's Day we had a short program followed by an address by Bro. Frank Van Pelt. Our series of meetings will begin Aug. 2 with Bro. W. R. Argabright and daughter of Deepwater, Mo., conducting them for us.—Ida P. Hollar, Hardin, Mo., July 3.

### NEBRASKA

**Bethel.**—Our revival meetings held May 1 to 7 by Leonard Birkin of Lincoln were well attended; his presence with us was much appreciated. It was an exchange meeting with our pastor. As a result of the meetings ten were baptized into the church. Recently a local council of Men's Work was organized with Wm. Hamel as president. The Sunday-school observed Mother's Day with an appropriate program and on June 11 the elementary department of the school gave a Children's Day program. Our Ladies' Aid served supper to the Kiwanis Club and their wives of Hebron, Nebr., our county seat. The club invited our men as guests and about seventy were served. A great social time was enjoyed. Our attendance at both Sunday-school and church services is holding up well during the summer days.—Mrs. Ella Saylor, Carleton, Nebr., July 3.

### OHIO

**Chippewa.**—As previously decided at the April council the trustees had the interior walls and ceilings of the church painted and decorated. Floors were painted and woodwork and seats varnished. After four weeks of closed doors at the church every one seemed anxious to be back for worship Sunday morning, May 28. The following evening Bro. John Wieand of Bellefontaine, Ohio, began a series of meetings preceded by cottage prayer meetings. Bro. Wieand was formerly one of our home boys. Sister Wieand had charge of the song services and did her work well. The meetings continued two weeks. Many calls were made and a good audience came out each night to hear the message. The adjoining congregations favored with their presence and help. The closing Sunday there was an all-day meeting with three sermons and a fellowship meal at noon. As a direct result ten were added to the church, nine by baptism and one on former baptism. Sunday morning, June 25, Dorothy Yoder and Ethel Irvin, delegates to the recent Sunday-school convention, gave their reports in an interesting and instructive manner. Bro. Sowers of the Mohican church then brought us the message of the morning. In the evening we had Children's Day exercises. A short talk was given to the children on Some Gifts of God, after which a mixed quartet rendered Forbid Them Not. The local Aid Society had its banner attendance for the year June 22 when thirty-one were present. The following week the members met at the home of an afflicted sister and cleaned her entire house. Afterward we spent a half hour in singing, prayer and scripture as Sister Guthrie is unable to attend the services of the church. June 29 Sister Clara Harper, our district representative on the Africa mission field, was with us. An appreciative audience heard her earnest message.—Mrs. Flora I. Hoff, Wooster, Ohio, July 1.

**Danville.**—The Sunday evening meetings for the remainder of the year were begun with the annual Children's Day program June 2 in which forty children participated. Seven from our church attended the Annual Meeting at Hershey. About forty attended some sessions of the Sunday-school convention held at Maple Grove church June 19-21. The girls' chorus furnished two numbers of music. Besides local district speakers, we were privileged to hear Clara Harper, missionary, Dean Holl of Manchester College and President Kurtz of Bethany. The young people have sponsored a wild flower contest for the past two months which has created quite a bit of interest, as well as being

educational. Thirty-nine Sunday-school pupils were on the honor roll for attendance during the last quarter. Eighteen of the thirty-three young people were on the honor roll.—Pearl Ross, Danville, Ohio, July 3.

**Eagle Creek.**—Baptismal services were held in the church June 28. Four children and two young men were received into fellowship. Mr. Folkenburg will give a talk on communism at the church on the evening of Aug. 3.—Opal Bosserman, Williamstown, Ohio, July 6.

**Greenville.**—Since our last report one has been added to the church by baptism. Our young people rendered an interesting and helpful Mother's Day program. June 18 an excellent children's program was given. Our B. Y. P. D. is planning for a young people's day in the near future. Our church met in council June 2. The officers for church and Church School were elected: Stanley McGown, church correspondent; Russell Klepinger, Church School superintendent. We plan to have our revival meetings begin Oct. 8 with Bro. G. G. Canfield, Marion, Ohio, evangelist.—Ella Miller, Greenville, Ohio, July 1.

**Painter Creek.**—An impressive and instructive children's pageant was presented by our Sunday-school on the evening of June 24 to a large audience. The average attendance of our Sunday-school for the past quarter was 205, which is the largest for any quarter in the history of our school. The interesting and practical lessons presented by our pastor, Bro. Honeyman, in the object lessons for the children are fully as interesting and as helpful to the adults. We believe many lasting impressions are being made on old and young. A lighthouse, a grist mill, road signs and the light under the bushel are some of the objects that have been used. Our communion service has been set for Oct. 28, beginning at 7 o'clock.—Mrs. Levi Minnich, Greenville, Ohio, July 2.

**Pitsburg.**—Sunday evening, May 14, we honored our mothers by an interesting program given by our young people's and children's departments. In connection with this was the Children's Day program. From May 15 to 28 our faith was very much renewed by an interesting revival held by Bro. M. J. Brougher of Greensburg, Pa. During this meeting eighteen accepted Christ and were baptized and one renewed his faith. We met in council July 1. Eight letters were received. Our love feast will be held Nov. 4 at 7 P. M., followed with Sunday breakfast.—Mabel E. Dittmer, Arcanum, Ohio, July 6.

**Toledo (First).**—Our Easter program given by the Sunday-school, including a pageant by the young people, "The Light of Eternal Life," was very interesting, with an attendance of 350. The self-denial offering for missions taken at this time amounted to \$30.38. The largest communion and love feast ever held in the Toledo church was April 13, with Eld. J. F. Hornish officiating. Mother's Day was observed May 14. Combined services were held during April and May with the Sunday-school period following preaching services. Four baptismal services have been held since March 15 with nine applicants. The average Sunday-school attendance for March was 132, April, 146, and May, 141. Our B basketball team won the city championship the past winter, not losing one game. They were awarded a trophy for the east side championship and also one for the city championship. All but one of the members of this team were baptized in our last revival meeting. In our teacher-training on Wednesday evenings this past winter, thirteen of our teachers were awarded credits in the course, "The Old Testament," and ten in the course, "Old Testament Prophecy." We are planning a similar class in the New Testament this coming fall and winter. Our Sunday-school association office for Toledo and Lucas County informs us that we have more International teacher-training credits than any other church in Toledo. A reception was given in honor of mothers and daughters on the evening of May 12, with sixty present. It is planned to have these twice a year. Our sixth annual birthday party was given May 26 with 140 present. One of the Christian lawyers of our city gave the address. The birthday offerings were \$18.99. Our Annual Conference offering was \$46.03. Our church auditorium has been redecorated and revarnished. The labor was donated by sixteen of our unemployed men; thirteen employed men furnished the paint which cost \$51.31. Auto day was held June 18 with 190 present for Sunday-school. Bro. Otho Winger gave the morning address. After a bountiful lunch served under a large tent on the church lawn, a social meeting was held in the auditorium in the afternoon. Bro. Winger gave the rededication address. Special music added to the interest of the day.—Fay McKimmy, Toledo, Ohio, July 3.

### OKLAHOMA

**Bartlesville.**—Since our last report two have been baptized. The interest is good and the attendance is growing. The young people's class has taken on new life; in the last six months it has increased attendance from three to twenty-eight. The young married people's class is growing also; about twenty-two are enrolled at present. We are looking forward to the coming of Bro. Luckett from Hutchinson, Kans., July 10 for our revival. We also have the promise of Bro. Coffman to be with us in January for a meeting.—L. W. Smith, Bartlesville, Okla., July 3.

### PENNSYLVANIA

**Carlisle** church met in council July 3. We elected as delegates to Sunday-school meeting Eld. H. M. Snively and Sister C. Cohick. The church elected as Sunday-school superintendent Bro. C. G. Becker. The finance board gave a report and made an appeal for systematic giving.—J. E. Faulkner, Carlisle, Pa., July 5.

**Cherry Lane.**—Our love feast and communion was held Sunday evening, May 21, with Eld. William Kinsey of Westminster, Md., officiating. The week preceding we had preaching, our pastor preaching



one evening, and Bro. Kinsey brought illustrated messages the other evenings. His work among us was very helpful and was very much appreciated. A number of our people were privileged to attend Conference at Hershey. Our pastor was the delegate to the business session. We had our Children's Day service on Sunday morning, June 18. On Monday morning, June 19, our second Vacation Bible School began. The enrollment was thirty-four. The average attendance was twenty-nine. The expense was \$2.94. A splendid closing program was rendered Thursday evening, June 29. The school was under the direction of our pastor. In connection with the school he has been holding discussion groups for the young people. Some of the topics discussed were: How to Spend Sunday Wisely, The Ideal Boy and Girl, and The Movies. Two of our girls are attending Camp Harmony. On Sunday evening, June 25, Bro. Ira C. Holsopple of Martinsburg, Pa., had charge of our services and officiated at the ordination of our pastor and wife to the eldership. He was assisted by Bro. J. B. Miller of Curryville, Pa. Our annual harvest home service will be held Sunday, Sept. 10, with Bro. Ira C. Holsopple as the speaker. On Wednesday evening, July 5, the Snake Spring young people were the guests of our young people at their monthly meeting, which was held on the church grounds.—Mrs. A. Jay Replogle, Everett, Pa., July 6.

**County Line.**—April 16 the Upstreamer class of our Sunday-school gave an Easter program. May 14 our pastor arranged an interesting Mother's Day program consisting of a special sermon, music and singing. June 18 the superintendent of our Sunday-school arranged a Children's Day program. June 27 our pastor, J. M. Geary, began a week's revival meeting ending on Sunday evening with the love feast. Our pastor preached one of the most heart-searching examination sermons that we ever had in our church. The meeting each evening was largely attended. The pastor preached very strong sermons from the Bible and as a result six made confession and joined the church by baptism. Our elder, H. Q. Rhodes, held our love feast. We enjoyed his presence with us very much. Our love feast was very well attended with almost 100 around the tables. Our church and Sunday-school are progressing very nicely.—Evelyn L. Hostetler, Jones Mills, Pa., July 3.

**Elizabethtown.**—The Vacation Bible School conducted for two weeks closed June 30 with a demonstration program at the church. The program included memory work, music, exercises by the primary children and junior department, also gleanings on the founding of the early church by the intermediates. The enrollment was 131; the children gave \$18 in daily offerings for mission work in Africa. Mary B. Reber acted as director of the school.—M. B. Miller, Elizabethtown, Pa., July 5.

**New Enterprise.**—Our Vacation Bible School was held during Annual Conference time. It was supported entirely by freewill offerings. The attendance was over 100, the largest we have ever had. The people about Waterside and Loysburg brought the children from there in cars. The commencement was held June 16. On June 15 Eld. G. S. Strausbaugh began a revival at the Salemville house. The attendance and interest were good from the start; the last evening the house was full to overflowing. Bro. Strausbaugh stopped over on his way home from the Conference at Hershey, began on Thursday evening and continued over the second Sunday. As an immediate result of the meeting there were twenty-one baptisms and another received on prior baptism. The church here was represented at Annual Conference by two delegates, D. O. Cottrell and D. T. Detwiler. A report of the Conference was given at the church service last Sunday. On Aug. 6 Bro. M. J. Brougher is to begin a revival here. Just now there are six of our girls at Camp Harmony. The way of one of these was paid by our local Y. P. D.—Rosetta Cottrell, New Enterprise, Pa., July 5.

**Falling Springs.**—Our love feast was held May 20 and 21 with quite a number of visiting ministers. The meetings were largely attended. Eld. Daniel Bowser from York officiated. Brethren Walter Coughlin and Hiram Eshelman conducted the Sunday-school and preached for us on Sunday forenoon, after which an offering was lifted to be taken to Conference.—Grace E. Smith, Waynesboro, Pa., July 3.

**Lancaster.**—A special council was held April 11 to hear the report of the local pastoral committee. Nothing definite being done it was decided to postpone the work until the regular council. April 12, 13, 14 were the pre-Easter services. Early services were held Easter morning with the children's program at 10:30. April 23 in our morning services Bro. Joseph Bowman of Union Bridge, Md., gave us the sermon. April 30 the Volunteer Band of Elizabethtown College gave us a very interesting and beneficial program. This was sponsored by the Y. P. D. who have had charge of a Sunday evening service once a month. May 7 was love feast day when Eld. R. P. Bucher preached the morning sermon. Bro. Ralph Schlosser officiated in the evening service. May 14 the opening worship of the Mother's Day program was in charge of the senior girls' class. The class gave carnations to the members of the older mothers' class. The program consisted of music by the quartet, readings and a very inspiring and enjoyable address by Miss Rebekah Schaeffer of Elizabethtown College. May 28 Sister Mary Schaeffer, a returned missionary from China, and one of our own members, spoke to us of her work. We were all enlightened as to conditions on the China field and enjoyed her message. On the evening of June 4 Bro. E. H. Eby gave a very inspiring lecture to us. We feel it is well to have these missionaries visit us and enlighten us on the work that is being done by the church and to help us get a vision of the need of the work in different parts of the brotherhood. On the evening of June 18 we were very fortunate to have with us

Bro. D. W. Kurtz, who spoke in his inspiring and challenging way of "The Philosophy of Work and Play." The house was crowded. Regular council met June 21; at this time we decided to extend a call to Bro. M. J. Weaver as pastor. He has accepted the call. Bro. John Ebersole was ordained to the eldership and Bro. Edward Lander was made a licensed preacher. June 25 was our Children's Day program.—Dora N. Sauder, Rohrerstown, Pa., July 7.

**Penn Run** church held its spring love feast June 18. Our evangelistic meetings followed, beginning June 19 and closing July 2. Bro. G. E. Weaver of Johnstown was the evangelist; he presented the truth in a logical way which was very inspiring. As a result there were eleven accessions and the church was built up and encouraged. Several of our young people are planning to attend Camp Harmony this summer; one has attended the intermediate camp.—Bessie Widdowson, Penn Run, Pa., July 6.

**Richland.**—May 21 Bro. Finnell delivered a temperance lecture. The Children's Day program was presented in the afternoon of June 6. The church met in council June 2. Bro. D. W. Kurtz delivered an address June 14 on the theme, Home, the Foundation of Civilization. The church was filled with an appreciative audience. A Vacation Bible School was in session June 19 to 30, conducted entirely by home talent. The enrollment was 217.—Eva A. Bollinger, Richland, Pa., July 3.

## TENNESSEE

**Pleasant Valley.**—Since our last report one has been added to the church by baptism. Bro. R. A. Hilbert, our pastor, preaches for us each third Sunday and Bro. Sam Rogers each first Sunday. Our Women's Work group is doing some splendid work. Sunday-school is moving forward under the efficient leadership of Fred Garst as superintendent. Our revival meeting will begin July 24 with Bro. B. M. Rollins of Keyser, W. Va., as evangelist.—Mrs. A. T. Ferguson, Jonesboro, Tenn., July 3.

## VIRGINIA

**Hiwassee.**—Our Sunday-school started May 7. We were glad for the coming of Bro. C. A. Powell and Bro. Joel Naff from Pulaski to organize one for us. People are taking great interest in it, especially the little ones. We have on the roll seventy-six in all, included in the Bible class, junior, intermediate and primary classes. We have many visitors each Sunday. We hope that the school may do much good.—Edna O'Dell, Hiwassee, Va., July 3.

**Pulaski.**—May 14 Bro. Harvey Reed of Floyd, Va., began our revival which lasted two weeks. The services were well attended, Bro. Reed delivering a splendid sermon at each service. May 28 four were added to the church by baptism. Our former pastor, Bro. Joel Naff, has left us to take up evangelistic work and Eld. C. A. Powell now has charge of the work here. On Sunday evening, June 11, the Sunday-school presented a Children's Day program which was very interesting and helpful. A Sunday-school and B. Y. P. D. have been organized at Hiwassee. Bro. Powell also conducts services there one Sunday each month.—Mary Parter, Pulaski, Va., July 6.

## WASHINGTON

**Hanford.**—On June 10, the writer and five young people motored to Hanford, Wash., to attend the love feast with Bro. Strycker and his small group of workers. The services began at seven o'clock in an upper room, a hall over an old store building. This was the smallest communion I have ever attended. There were just twenty at the tables and only one minister present; but one did not feel any lack of interest and devotion, for all enjoyed a deep spiritual experience. At seven o'clock on Sunday morning we assembled at the hall for morning worship and breakfast. Several neighbors and friends were present. Some said they had never heard of such a service, and expressed their enjoyment and approval. Sunday-school and preaching followed. The Sunday-school has just been organized and most of the workers are converts within the last six months. It is an inspiration to see these workers enter into their tasks with so much zeal and devotion. As all could not be seated at once for dinner, a few gathered around the organ and sang gospel hymns. When the meal was finished, the entire congregation joined in group singing in a very informal way. As visitors we were called upon for short talks and the young folks rendered several special numbers. To most of the Hanford folks and to our young people this was an entirely new experience. To the few of us who had attended similar services in other communities it recalled many happy memories. Since so small a group has shown that it can profit by such a meeting, we believe that other congregations not only would enjoy it but would be built up spiritually.—C. I. Myer, Sunnyside, Wash., July 3.

## WEST VIRGINIA

**Sugarland** church members got together and organized a Christian Workers' group which meets every Sunday evening with a large attendance. On Mother's Day we had three programs. We exchanged programs with Pleasant Dale. On Sunday at 10 o'clock Bro. Emra T. Fike preached a sermon about mother which was very much appreciated by a good crowd. A 2 o'clock Pleasant Dale gave their program which was ably rendered. In the evening the two churches united and went to Mount Olive and rendered the third program. Eld. J. S. Whitacre came to us on June 10 and preached twelve inspiring sermons which were appreciated by all. We had fine cooperation from other churches. At the close of the meeting five came forward; three were baptized and one was received on former baptism. We are looking forward to the time when Bro. Whitacre will come to preach for us again in September and hold our communion service.—H. W. Philip, Sugarland, W. Va., July 5.



**CAMP HARMONY ASSEMBLY**

(Continued From Page 27)

**Friday, July 28**

Chairman for the day: Arthur Scrogum

8:30—9:20—Leadership Training Classes

9:30—10:20—UNIFIED CHURCH PROGRAM

Does the Church of the Brethren Have a Unified Educational Program? Mrs. O. R. Myers

What Does the New Testament Say? J. E. Whitacre

The Young People and the Church, Kenneth Morse

The Indispensability of the Layman, O. P. Thomas

10:30—11:20—Bible Message, Doctrine of Salvation, D. W. Kurtz

1:30—THE LOCAL CHURCH PROGRAM

The Value of a Program, O. R. Myers

Building Together, Edgar Deboldt

Keeping a Balance Between Worship and Service, Mary Gauntz

Power of the Holy Spirit in the Program, H. M. Snively

Open Forum

2:15—Worship and Praise, Geo. Detwiler

2:30—3:15—Missionary Message, What Hath God Wrought? Ida C. Shumaker

6:15—7:00—Vespers, The Sunset, H. K. Ober

7:15—Special Music, Boswell Community Chorus, A. N. Blough, Director

8:00—Lecture, The Philosophy of Work and Play, D. W. Kurtz

**Saturday, July 29**

Chairman for the day: J. A. Robinson

8:30—9:20—Leadership Training Classes

9:30—10:20—THE CHRISTIAN HOME

God's Thought About It, Chas. Cox

The Home and the Church, Mrs. Jas. Murphy

The Home's Struggle for Existence in Our Present Economic Order, H. Atley Brumbaugh

What Makes a Home? Mrs. Wm. J. Wadsworth, Jr.

10:30—11:20—Bible Message, Doctrine of the Church, D. W. Kurtz

1:30—Informal Conference

The Pastor's Cabinet and the Business Meeting, M. J. Brougher, Presiding

Opening Message, J. W. Whitacre

Open Forum

2:15—Praise and Worship, Geo. Detwiler

2:30—3:15—Missionary Message, What Hath God Wrought? Ida C. Shumaker

6:15—Vespers, Jesus and His Galilean Camp, W. J. Hamilton

7:15—Concert, Lehman Mandolin Club

8:00—Lecture, Church and Machine Age, D. W. Kurtz

**Sunday, July 30**

Chairman for the day: W. J. Hamilton

8:30—Morning Watch

9:30—Sunday School

10:45—Worship, What Hath God Wrought? Ida C. Shumaker

1:30—Musical Numbers, Johnstown Churches

Sermon, Symphony of Life, D. W. Kurtz

7:15—Special Program

8:00—Sermon, The Gospel of Victory, D. W. Kurtz

**Other Camps**

Other camps to be held this summer are: Intermediate Boys, June 21-July 1; Intermediate Girls, July 1-11; Older Girls, July 11-24; Older Boys, July 31-Aug. 12; Junior Boys, Aug. 14-17; Junior Girls, Aug. 16-19.

Greensburg, Pa.

M. J. Brougher.

**HAS YOUR HEART BEEN MOVED?**

As I studied on the Sunday-school lesson dealing with the trial and crucifixion of Jesus, this question arose: Can any child of God read the account as given in the four gospels without his heart being moved as Jesus was in the garden of Gethsemane? "Father, is there no other way?"

Was there ever such a group of religious rascals as those who conducted that unfair trial of Jesus, condemning him and justifying themselves in their own corruption? Then do not go as far from home as Jerusalem. Look about you. Recall what you have seen and not seen in your own time. Suppose we call a conference of modernists and fundamentalists, then include representatives of so-called Protestant and Catholic denominations. What kind of a group would you have? If the Christ came and stood in the midst, who would say there was no virgin birth, no resurrection, no miracles?

J. E. Young.

Stanley, Kans.

**GLENN R. PETRY**

Glenn R. Petry, son of Benjamin F. and Jennie K. Petry, was born near Gratis, Ohio, on May 22, 1910. He attended the elementary schools of Lanier Township, Preble County, Ohio, and found in that community some of the truest friendships that blessed his life. He became a member of the Church of the Brethren in September, 1922, and lived a simple, unassuming life in that faith.



When he was fourteen years old, he moved, with his parents, to Indiana. In 1929 he graduated from the high school at Burnettsville. Sensing the great future of scientific development and its growing place in community service, he prepared himself for a career in the field of radio science and engineering. He completed several courses of special study and in 1931 graduated from the Coyne Electrical School of Radio in Chicago, Ill. Thereafter, he set up a laboratory in his own home and directed his youthful interests into the channel of everyday service to the friendly, straightforward neighborhood in which he lived.

He derived greatest happiness from his association with a great variety of friends, old and young, in Indiana and Ohio, and he gladly turned the resources of his active mind and capable hands to the service of those who most needed friendship and help. He will long be remembered by those who had opportunity to know his direct honesty, his quick sympathy, and his little, unending acts of kindness.

The years of his life were tragic in their brevity, but they offered, to those who knew and loved him, abundant inspiration to clean, joyous living.

The last days of his life were spent near West Alexandria, Ohio, with his uncle and aunts, Mr. and Mrs. J. O. Tilberry and Mary Kitterman. It had long been his custom to spend several months of the year with them on the farm, and there existed between them a feeling of devotion and deepest affection. They, together with his parents, his sister, Mrs. Ethel Beasley, and his fiancée, Miss Irene Davidson, attended him in his last brief illness. His brother-in-law, Charles Beasley, and his nephew and nieces, Lois, Kathryn, Arthur and Mary, were thoughtful of his every need.

In the morning of his life, he fell a victim to that virulent infection of the blood, streptococcus, and died on May 30, 1933, at the age of twenty-three years and eight days. His grandfather and grandmother, Mr. and Mrs. Peter Kitterman, and an infant brother, Orvie Petry, preceded him in death. Among those to whom his life and death have meant most are the parents, one sister and family, one brother and wife, the uncle and two aunts, and his fiancée.

The funeral was in charge of Otho Winger, assisted by Clarence



Erbaugh, pastor of the Eaton Church of the Brethren, and Dr. Beachler, pastor of the Progressive Church at Gratis, Ohio.

Burnettsville, Ind.

B. F. Petry.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fesler-Long.**—By the undersigned at the Church of the Brethren, Covina, Calif., June 18, 1933. Mr. Ralph Fesler of Covina, Calif., and Miss Wilma H. Long of McFarland, Calif.—M. Alva Long, McFarland, Calif.

## FALLEN ASLEEP

**Alexander,** Benj. Franklin, son of John and Lavina Alexander, born in Salem, Ind., Jan. 16, 1851, died in the home of his son, Arthur, at La Place, Ill., July 3, 1933. In early youth he came to Illinois with his parents and grew to manhood in Moultrie County. He was married in 1872 to Mary Rose. To this union five sons were born who with the mother preceded him. He was married in 1885 to Ellen Cripe. His wife survives with seven children, twenty-six grandchildren, seven great-grandchildren, two brothers and three sisters. Dec. 6, 1886, he united with the Church of the Brethren and lived a consistent Christian life. He served the church in various capacities and was later elected to the office of deacon, serving until death. Funeral services in the church at La Place by Geo. W. Miller and Jacob Wyne. Burial in the La Place cemetery.—Estella Emmert, La Place, Ill.

**Armentrout,** Bro. J. C., died at his home near Mt. Solon, Va., in June, 1933, aged 64 years. He had been in failing health for several years. He leaves a widow, five sons, two daughters and a number of grandchildren. He united with the Church of the Brethren about nine years ago. Funeral services in the Keezletown M. E. church by Eld. J. T. Glick assisted by Elders O. S. Miller and C. W. Zimmerman and Rev. J. B. Grimes. Burial in the near-by cemetery.—Mrs. C. W. Zimmerman, Mt. Solon, Va.

**Bainter,** John H., son of Abraham and Elizabeth Bainter, was born in Union Township, Elkhart County, Ind., April 1, 1864, and died at his home in New Paris, June 19, 1933, aged 69 years, 2 months, 18 days. He was married to Amanda Stouder Sept. 10, 1885, and to this union was born one daughter. A niece, Clara Stouder, has had her home in the family from infancy. Surviving him are the wife, two daughters, three grandchildren, two great-grandchildren, a brother and a sister. He became a member of the Church of the Brethren about forty years ago and had a great interest in the work of the church. For several years he served as president of the Whitehead cemetery association and also as a director of the Farmers' Mutual Aid Association. Funeral at the church in New Paris, by Ezra Flory and the undersigned. Interment in the Maple Grove cemetery.—David Miller, Wakarusa, Ind.

**Besecker,** Sister Emma (Shank), wife of Frederick Besecker, died at her home in Marion, Pa., of complications. She was born April 19, 1861, and died May 16, 1933, aged 72 years and 27 days. She is survived by her husband, three sisters and one brother. Sister Besecker was in her usual place in church and Sunday-school on May 7. The following Tuesday she became seriously ill and lived just one week. Services were conducted by Bro. Samuel Gearhart at her late home. Interment in the Greencastle cemetery.—Grace E. Smith, Waynesboro, Pa.

**Brothers,** Bro. Edw. Franklin, died June 9, 1933, at the hospital, Baltimore, of blood poison, aged 58 years. He was a regular attendant at the Meadow Branch church and took an active part in the men's organized class. He leaves his widow, Sister Catharine Routzohn Brothers, one brother and four sisters. Funeral services in his late home in Harrisonville by Eld. Wm. E. Roop. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

**Butterbaugh,** Henrietta E., born Aug. 18, 1859, died June 1, 1933. She was a member of the church since girlhood. Her husband preceded her thirty years ago. She is survived by four sons and four daughters. Funeral services by Bro. C. E. Grapes assisted by Bro. S. D. Hartranft. Burial at Mercersburg.—Ina M. Brumbaugh, Chambersburg, Pa.

**Dick,** Bro. C. Elmer, oldest child of Clarence and Anna Kauffman Dick, born in Waynesboro, Pa., Dec. 7, 1912, died June 23, 1933. When twelve years old he united with the Church of the Brethren. He was not only ready to work in the various departments of our church but was also an active worker in the young people's branch of the W. C. T. U. He was desirous of becoming a young people's leader. He is survived by his parents and three brothers. Services by Elders L. K. Ziegler and H. M. Stover. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Dick,** Elizabeth Mack, born Oct. 1, 1836, died May 27, 1933, at Clymer, Pa., after a lingering illness. She was a faithful member of the church for many years. Surviving are two daughters, four sons, stepdaughter, stepson, twenty-five grandchildren, twenty-seven great-grandchildren and one great-great-grandchild. Funeral services at the home of her son by Grant E. Weaver. Interment in Manor cemetery.—Bessie Widdowson, Penn Run, Pa.

**Fritz,** Bro. Millard W., died in the Maryland University hospital, Baltimore, June 23, 1933, of tetanus, aged about 32 years. He leaves his widow, Sister Anna Little Fritz, seven children and six brothers. Services in the Meadow Branch church by Eld. G. A. Early assisted by Bro. J. W. Thomas and the undersigned. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

**Grim,** Bro. John I., died at his home in Abbottstown, Pa., of a complication of diseases, June 21, 1933, aged 76 years. He was a member of the Church of the Brethren for many years. He was an invalid for five years. Surviving are his wife, three sons and two daughters. Funeral services in the Mummert meetinghouse near East Berlin by Elders C. L. Baker and G. Howard Danner. Burial in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

**Heagy,** Bro. Samuel H., died at his brother's home, near Hampton, Pa., of heart disease, June 24, 1933, aged 84 years. He was a member of the Church of the Brethren for a number of years and lived a consistent life. He leaves one brother and two grandchildren. Services at his home by Eld. C. L. Baker. Burial in the Druid Heights cemetery near Baltimore, Md.—Myrna Kreider, East Berlin, Pa.

**Henry,** Bro. Harry Richard, died May 21, 1933, at his home in York, Pa., aged 12 years. He was a member of the Church of the Brethren, also the Sunday-school of First church. He is survived by his parents, Albert J. and Sister Ida Trimmer Henry, also one brother and one sister. Services in First church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Hyre,** John W., son of Daniel and Cathrine Hyre, born in Montgomery County, Ohio, near Trotwood, April 5, 1861, died at his home in Lawrence, Kans., June 17, 1933. He married Mary Markley Feb. 1, 1886. He leaves three daughters, three sisters and one brother. His wife preceded him three weeks ago.—C. W. Hyre, Lawrence, Kans.

**King,** Sister Emma M., died July 3, 1933, at her home in York, Pa., aged 70 years. She was a faithful member of the Church of the Brethren for many years. Surviving are two daughters, six grandchildren and one great-grandchild. Services in the Mummert meetinghouse by Elders M. A. Jacobs and C. L. Baker. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Sherman,** Sister Lydia, born in Ohio, May 29, 1846, died at the age of 87 at the Brethren Home, Darlow, Kans. She was married to W. M. Sherman in April, 1866. To this union were born ten children. She united with the Church of the Brethren in 1858 and lived a faithful Christian life until the end. Her husband preceded her in 1921. She leaves four sons and one daughter, one brother and one sister. Burial at Harper. Funeral service at the Old Folks' Home in charge of Bro. Smith.—J. R. Smith, Hutchinson, Kans.

**Snyder,** Sister Susan V., aged 91 years, died at the home of her son, Samuel B. Snyder, of Stevens. She was a member of the Church of the Brethren for sixty-five years. She was an active member of the Aid Society, always willing to help when health would permit. She is survived by one stepdaughter, stepson and two sons, one brother, eight grandchildren and eleven great-grandchildren. Funeral at the Middle Creek church by Bro. Henry Hess. Burial in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Thompson,** Jennie C. Plaughter, was born May 30, 1861, in Rockingham County, Va., and passed away at her home in Fredonia, Kans., June 29, 1933, aged 72 years and 29 days. She had been in poor health for a number of years, but her last illness was only a few days. She was a patient sufferer. In early life she gave her heart to Jesus and remained faithful to her Savior until the time of her death. In 1880 she was united in marriage to J. B. Thompson, and they had the privilege of living together for over fifty years. To this union four children were born, three daughters and one son. Two daughters were called home in their youth. Her companion, with the two children, remains. The children are: May Troxel of Erie, Kans.; William E. Thompson, of Dixon, Ill. The most of her married life was spent at Conway Springs and it was here that she was laid to rest. Bro. Ralph Quakenbush, the pastor of the church, conducted a very impressive service. She was laid to rest beside her two daughters.—Wm. E. Thompson, Dixon, Ill.

**Ward,** Cynthia Pearl, daughter of Jacob and Anna Rithchey, died at the Cumberland Hospital, June 30, 1933, aged 34 years, 4 months and 20 days. Three infant children preceded her in death. She is survived by her husband, Russel Ward, seven sisters and three brothers. She was a member of the Church of the Brethren for about seventeen years. Funeral services were conducted at the Pleasant Union church near Clearville, by her pastor, A. Jay Replogle, and Rev. Levergood of the Methodist church.—Mrs. A. Jay Replogle, Everett, Pa.

**Zepp,** Sister Ida Amelia, wife of Bro. Clarence W. Zepp, died June 25, 1933, at her home near Meadow Branch church, after a long illness, aged 43 years. She was a daughter of Thomas and Rosie Ridgely McGonigal. Besides her husband she leaves her parents, four children, three stepsons and three brothers. She was a teacher in the primary department of the Meadow Branch Sunday-school. Funeral services in the Meadow Branch church by Eld. J. W. Thomas, assisted by the undersigned. Interment in the adjoining cemetery.—Wm. E. Roop, Westminster, Md.



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INCLUDING THE MISSIONARY VISITOR

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Vol. 82

Elgin, Ill., July 29, 1933

No. 30

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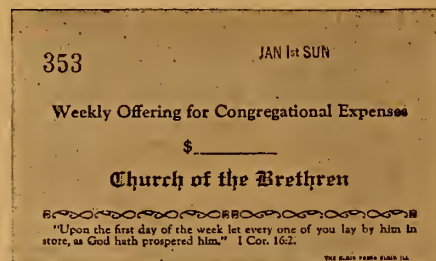
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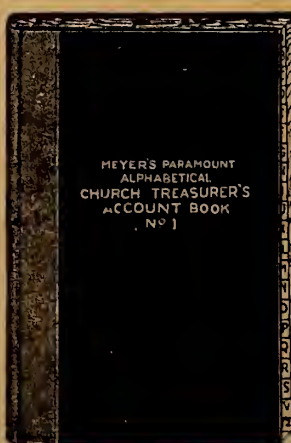
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### When the Best Work Is Done

"I AM sorry that our finances are such that we must ask our friends to do this as a labor of love," the invitation said.

But why should it have been necessary to make an apology for not offering pay for the service requested? Certainly reasonable compensation for necessary work would seem to be involved in any sound system of providing human beings with a livelihood, but something is wrong if we get so accustomed to paying for and being paid for everything we do for each other that we can hardly consider the subject without thinking of the pay.

This is not a plea for ignoring the principle that the laborer is worthy of his hire. It is a reminder that the greatest work in art, music, literature and in all the finer interests of life has always been and always will be a labor of love.

E. F.

### When Things Are Passing

ONE of the many things a man needs to do, in order to make his way triumphantly through this world, is "to learn to bear the disappearance of things he was wont to reverence without losing his reverence." So Emerson thought, and wisely.

These disappearing things are institutions and customs mostly, long cherished and much loved. You have held them in great reverence. Can you see them go, and still hold fast your reverence for truth and God, confident that the things which are passing will come back, or something better in their place?

It is not good that all of them are going. O no, it is in the case of some of them a great pity, though no one is wise enough to draw with perfect accuracy a line between those which should go and those which should stay. Only time can do that. But it is good, very good, to know that truth and the human mind are fitted for each other, and that when the cost, the inevitable cost,

of adjustment is fully met, they will find each other and live together in lasting peace.

Be reverent, then, patient and confident. As for the passing of the things which you have revered, it is probably all right that some of them are going. And the others will come back, or something better in their place.

E. F.

### Facing Our Mission Task

ADMITTEDLY the mission work of the Christian church has been having a hard time recently. Depression has reduced our gifts and indifference has diminished our praying. The magazines have discussed missions; the newspapers have ridiculed them; the movies misrepresented them; the experts have examined them, and Satan and his hosts still oppose them. But everybody is about agreed that there is no other hope but Christ and that Christianity reaches its best when its radiance illuminates the world's darkness and its love comes to the places of its need. So mission work still seems to be Christianity at its best. No wonder it survives criticism, still challenges the best of our youth and quietly changes the world by discovering its leaders, healing its sickness and building its homes because the people find in Christ their Lord and Savior.

Missions have suffered also because the friends of missions have felt their own problems too great to help. But this error is less excusable than the first. In times of depression we need the sharing spirit more than ever. We need friends now and they come only to those who pray, share and help. Moreover, if we could just see the awful human need across the world that is so much worse than anything we know at home, we would be ashamed to be so indifferent, and thank God for our abundance and hope. Missions bless those who go and give quite as much as those who receive.

There is nothing that will stimulate our church life more than a new dedication to the task of missions. Keeping competent missionaries home in the face of



awful need is not inspiring to any of us. Reducing our giving to the general church budget when the world needs the church more than ever will give us a spineless and discouraged membership, especially so when a penny a day per member of two out of three of our membership would increase our gifts commendably for the work at home and abroad.

We need the stimulus of an increased zeal in sacrificial giving and serving. That the first four months of the present fiscal year sees a drop of more than 26% below a year ago depresses us. This can be reversed in the next four months if faith takes the place of fear, and devotion is substituted for depression. Some can not do much, but most of us can do something if we sacrifice and have faith in God and his loving care. Wheat at three or four times the price of a year ago and other things in proportion ought to show itself in gratitude to God, whatever our debts and difficulties.

Of course our dollar is not worth as much as a year ago. We know this without reading the reports of the experts who say it is now worth only seventy-five cents. Our mission treasurer reminded us of this recently when he told us that a draft for a thousand pounds (English money) to care for the work in Africa cost \$4,554 when a few months ago he could buy the same draft for \$3,500 with United States money. Here again it is possible, yea likely, that the work of the present year, to maintain the same status, will require \$15,000 more than last year.

What are we going to do about it? Talk depression, lose faith and say it can't be done? Mistakes have been made by all of us, but will we think of these only to criticize and discourage? Now is the time for faith and courage. Now is the time for doing the fine sacrificial thing that inspires others and makes one unashamed of himself. Let all of us share out of our little or much as only real Christianity will, beginning now and keeping it up to the end of the year. Let us live among folks to lift and love, to inspire and show them how they can help too. Then we shall find the depression is over and the kingdom of God is at hand! C. D. B.

### The Return to Impulse

IN a certain home there is a friendly, active baby just past six months of age. This baby, as all real babies of similar age, is attracted by bright objects. Quick as a flash she will grab for the red ball, glistening rattle or bright scrap of cloth or paper. It is not unusual for her to outwit her parents in the little game of having and holding every bright object that comes within reach. And to have and hold, means that the bright object goes to her mouth, whether it was intended for such treatment or not.

But as this child grows up, her parents expect that she will reach a stage when she can resist the impulse to

suck every bright object that comes to hand. Indeed, one of the sure signs of maturity is the will to control one's actions and appetites.

However, her parents live in a time when tremendous pressure is being exerted on grown-ups to return to the vagaries and dangers characteristic of the life lived by impulse. They are importuned to buy countless bright trinkets, conveniences nice to have but impossible to finance, and foaming stuff no wise person would taste.

Shall we reverse the course of nature and return to impulse? Consider the life that is so lived. Look around you and see what has happened to those who could not wait—who felt they had to have every bright object offered even before they could pay for it, who ate, drank and smoked in the vain hope of getting the biggest possible kick out of life. It has been our observation that sooner or later they got the kick all right—one that was too much for them. H. A. B.

### When Business Is Too Good

"WELL, how is the seed business since the storm?"

"Business is good—too good!" remarked the man behind the counter as he sacked up corn and beans for replanting.

Nothing more was said, but as the inquiring purchaser went his way he had a new slant on business. The storm had spelled delay and expensive replanting to hundreds of city men with gardens. But this was as nothing beside the losses of farmers. The seedman had spoken the truth. There are times when business can be too good. What was a week of feverish seed selling beside the impoverishment of scores of farmer customers throughout the year! In the long run the seedman could be no more prosperous than the farmers he served.

At the next corner the man with the seeds in his pocket turned in to buy a pound of butter.

"How much is butter today?" he asked, with as much show of courage as an ultimate consumer can muster in a time of rising prices.

"Thirty-two cents," answered the man with butter to sell.

"So your prices are going up, too!"

"Yes, everything is going up," volunteered the butter man.

"What will happen when everything gets to the top?" asked the consumer.

"We'll all have more money," encouraged the seller of butter.

"And less to eat," muttered the inquiring purchaser as he made off with his packages. Knowing how far his salary would go, the man with butter and seeds was conscious that business could be too good for farmers, salaried people, perhaps for all of us. H. A. B.

## GENERAL FORUM

### Singing

BY MAUDE PUTERBAUGH

We traveled up and down life's road,  
We laughed and wept together,  
Your cheery smile lit up the way,  
However dark the weather.

But one day came a call for you,  
From heaven's gateway ringing;  
You seemed to answer willingly,  
For you went onward singing.

Because you sang, I too can sing,  
And smile through joy or sorrow.  
I know that all things shall be right  
In God's own great tomorrow.

And up and down life's weary road,  
With time her shadows flinging,  
I'll trust his love, believe his word,  
And go through life a singing.

*Dayton, Ohio.*

### Is Pioneering in America a Thing of the Past?

BY MARY L. HYKES

PIONEERING in all ages has been inviting to the energetic, especially to youth. This old world, could it speak to one in human voice, would testify to the marvelous work accomplished by pioneers in every avenue of work. In fact, much work would have been left undone were it not for the hardships endured and lives endangered, as an expression of a passion for the accomplishment of some ideal. "Where there is no vision the people perish." With the vision of a Plato we have the first evidence of a democracy; with the vision of a Copernicus we have the original ideas of applied science; the vision of Luther brought the Protestant version of Christianity; with a Franklin, a Washington and a Jefferson came the vision of a new nation, America. Upon this American soil have been established several frontiers. Stalwart men and women built homes in spite of hard winters, loneliness, Indian raids, natural land barriers and ranch feuds. Although the Appalachian Highland seemed impassable to them, it proved a challenge to such valiant spirits as the Boones, Jacksons and Harrisons.

Next the Mississippi River blocked the way to the west. But the Father of Waters did not long prove to be an unsurmountable barrier, for the great northwest became the coveted regions of Lewis and Clark, while in the southwest Zebulon Pike all but scaled the peak of the Rockies which today bears his name. These adventurers led the way to be followed by settlers only a few years later.

This last frontier, the vast green prairie lands of the

north and the great waste lands of the American Desert, were in character unlike either the first or second frontiers. Here the pioneer settlers met with Indian raids, and greedy ranchmen who burned their homes and attempted a complete annihilation of the eager settlers. But in spite of these difficulties, thousands of people sought homes and a livelihood in these regions, largely because they were prompted by an insatiable urge to conquer.

Why have people thus risked their lives since the dawn of existence upon earth? The answer is this: They possessed a vision—a vision of work to do—and nothing but Providence could hinder such men. Consequently this land of America has been developed. No spot is so arid but that it can be developed into an Imperial Valley such as California can boast; no mountain is so high but it can be scaled; no mineral so deeply embedded but it can be extracted; and no task is so difficult but it can be accomplished by skillful labor and machines.

What, then, is left for people of vision to accomplish in this generation? Does it not seem as if the day of pioneering is about past? Last June thousands of youths emerged from halls of learning, but what of worth is available for them?

These are some questions which concern people without vision. Quite to the contrary, perhaps at no other time in history has there been greater need or greater opportunity to venture. Leaders of power are needed, and needed badly. These leaders should possess the ability to command in an attractive manner. Some one has said: "He who does the common task in an uncommon way has the ability to command." The Master is the greatest and most attractive Commander in any situation, that the world has ever known. Jesus did the common task in an uncommon way. The lilies of the field bloomed with more radiance after Jesus pointed out their rare beauty; the water in Jacob's well quenched thirst in a far more significant way after the conversation with the Samaritan woman; the tiny mustard seed seemed more powerful when Jesus compared the working of it to the Christian's faith.

But again we must face facts: "How can youth to-day blaze trails to satisfy their dreams when technocrats run counter?"

Follow the uncommon sense of the Master. Glorify the common task. Glorify work where no one else will work. That is the task of the pioneer in this twentieth century. According to statistics, there are ninety-nine people for every white shirt job available. What boy or girl, having spent money and energy for an education to pursue a white shirt job, only to find no position available, would find romance in returning to the home community where all the people know and remember one's weaknesses and forget that one can out-



grow petty wrongs? Or what pastor, trained in the seminary, ready to do the big job in a big way, would find interest in the thought of returning to the farm for a living and a rural community too poor to support a pastor on a part time basis? But why not? What right has the twentieth century pastor to expect more ease than our pioneer fathers who preached gratis? "It's the signs of the times," we hear some one say. Ancient Israel wanted to follow the footsteps of her neighbors. She got what she wanted, but was it for her best interests? Oh, for grace to be what we are, and to be the best little scrub on the hillside, if we are a scrub! Too many people are trying to be what they are not. Youth should be taught to live, to be spent for God.

Are you, dear reader, getting from life what you expected? If not, why not? After I was prepared to teach school I applied for a position in a rural district. A few weeks later some friends and myself were taking a trip to Philadelphia. We passed many school-houses on the way, and all of us being of like interests, spent most of the time discussing the opening day of school which to most of us was a very new adventure. I made the remark, as we passed a very dilapidated school building, "I pity the teacher who has to teach in that place." The opening day of school found me in that very place! But I soon found the people in that community as likable as any others. Neither did I ever want to work in my home church, for I thought I could work more harmoniously elsewhere. God did not grant my wishes for I chose the easy job. I now find great pleasure working in my home church.

When God leads we are sure to be right. He very often leads us into the common task which takes real pioneering to accomplish it. By being faithful over a few humble tasks we shall be more capable to perform the larger task.

"I was a stranger and your home was too fine to lodge me. I was sick and you didn't take time to minister unto me. I was naked but you hung your old clothes in the attic. I was thirsty but you disregarded my plea."

Many are too busy with things, consequently, "Depart, I never knew you," will be the reward. But by glorifying the humble task, such as giving a cup of cold water in his name, we shall hear: "Enter into the joy of thy Lord."

*Hagerstown, Md.*

### Why I Believe in Our Church Schools

BY I. S. LONG

#### 3. BECAUSE I believe them Christian.

When is a school *Christian*? Does control by a certain church make it Christian? A theological test alone is not enough. It requires spirit, atmosphere and attitudes to qualify.

It is said that the approach to truth in large universities is wholly scientific, and this often from a mechanistic angle. This is dangerous. I know this from personal experience. I never doubted the Book or the church till I was away at a university. The Christian college in the name of Christ lays claim to *all* realms of truth—literature, history, philosophy, science, religion and art—and exacts tribute from them to extend the reign of goodwill and righteousness.

A college is Christian when the economics teacher, for example, helps the students to think their way through the complex life of today and take a Christian attitude toward it.

There are great problems all about us today, as government, diplomacy, international relations, race pride and war. A college is Christian when its teachers of history and political science aid students to Christian attitudes in all these respects.

A college is Christian when its extracurricular activities—its amusements, athletics and fraternities—are controlled by frankly Christian principles.

The world is not likely to get beyond the need of Christian character, and it will always have a place for that institution which exists frankly to propagate Christian ideals. A Christian college that tones down these ideals, dilutes them, had as well close down in favor of the state-endowed schools.

*Bridgewater, Va.*

### Accomplishing the Impossible

BY ELGIN S. MOYER

WHEN Jesus was here on earth, it was a common matter for him to do the uncommon deed, to accomplish the impossible task. Today we have the same Savior. Men accept him, and he works miracles in their lives as great as any miracles he wrought while he was here in the flesh.

Bob, at the Gospel Loop Mission, is one of those who were snatched from the very jaws of hell. He had gone to the lowest. He had lost all self respect, all his friends, even the desire to live. Death, even hell itself, he thought would be a relief. It was his purpose to force the issue and to end it all. God, however, planned it otherwise. The Father planted it in his heart to realize that there was yet a ray of hope for him. Some one told him that if he would pray only a little prayer God would hear him. So Bob prayed, "God be merciful to me a sinner; this I ask for Jesus' sake." And God heard the prayer. Bob arose from his knees a changed man. He had found a Friend. Is it any wonder that each evening at the mission he delights to sing praises to this Friend and to testify to other vile sinners of the love of Christ?

Bob is now an earnest, clean, faithful worker in his church. He loves the Lord and he loves men. It is

his passion to see them snatched from the grasp of the devil and from the terrors of hell. Christian testimony and gospel song meant so much to him in his conversion that he now loves to sing and speak of the love of Christ to others. Bob knows that absolutely nothing other than the love of Christ could reach and save him. He knows that this same love will redeem others who are as low as he himself was. It is indeed a challenge and an inspiration to worship and work with such a man.

*Tom*, who is now the superintendent of the mission, is a stalwart, able-bodied man of middle age. He loves the Lord and devotes his time to the Master's service. Only a short time ago Tom was a drinking, swearing, immoral, good-for-nothing sort of creature. Today it is his joy to bear witness how the smiling, happy faces of the Christians, and their testimonies of the grace of God reached him and gave him hope of a better life. Tom now seems happiest when he is testifying to other profligates of the mighty power of the grace of God. Would that every reader could see the peace and serenity of expression in the face of this man of God, a Christian of but a few years.

*Charlie*, who in his early days was graduated from Leipzig, spent the most of his seventy years sailing the seas. He wandered far away from his mother's prayers and her God. He was out for a good time, and sought it in the service of the devil. Although the marks of sin and dissipation are indelibly stamped upon his visage, there shines through these marks placed there by the devil, an unmistakable joy and peace that only the grace and power of the Lord and Savior Jesus Christ could possibly plant there. It is an inspiration to hear Charlie calmly and slowly testify in his German brogue of his deep and abiding faith in the Lord Jesus. He knows that Jesus saves and keeps, for he himself has been saved and kept these past few years. Charlie is the cook for the mission, and delights to devote his redeemed days thus in the service of the Master.

We are eagerly waiting for the testimony of *Fred*. It was only last Wednesday night that Fred took his stand for Christ. He came to the altar with the smell of liquor on his breath. Yet he was seeking release from his old life of multiplied sins. He was tired of this old life. He seems to have committed every sin in the decalogue, and others not therein mentioned. He said the best thing he ever did was to join the navy. On his knees the other evening he confessed rather freely to many of his sins. But there was one he refused to mention, and declared he could not give it up. Finally, after praying it through, he was given the victory from the Lord, and he confessed to the sin of being a dope fiend for fifteen years. Immediately following this confession, he was ready to renounce the sin, and he found the peace of God. He found there on his knees what

he had failed to find anywhere else. The Fred who arose from his knees at the close of the service was a different looking man from the Fred who a few moments before walked down the aisle. Instead of the look of anguish and despair, there was an expression of peace and victory. He said that if the Lord would give him the victory over his sins throughout the week, next Sunday night he would have a testimony to offer. May God give him the victory and sustain him by his keeping power!

*Bethany Biblical Seminary, Chicago, Ill.*

## On What and How to Believe

BY PERRY L. ROHRER

### *First Half*

AN ancient philosopher faced this question, and after much reflection and thought decided that the only way to arrive at a satisfactory answer was first of all to doubt everything. He wiped away everything, theoretically, and began with a clean slate, an attempt to build from the ground up that which was believable. At the very onset he found that it was necessary to prove that he himself existed; for, said he, "Unless I can establish the fact that I exist, how can I hope to prove that anything I might mention exists?" Thus he proceeded to prove his own existence by the fact that he found ideas present, hence he must exist else the ideas could not be present.

The extreme position of the ancient philosopher seems childish to our generation perhaps, but it represents one view which may be adopted in answering the question of what you can believe. You can answer it by saying "Nothing."

At the other extreme may be taken the viewpoint of believing everything. Individuals who follow this procedure are scarcely found outside the realm of the abnormal individual. However, there are those who are very much like the young bird opening its mouth for worms, in that they will swallow anything.

Between these two extremes the majority of us drift to and fro in our beliefs. We doubt some things but not everything. We likewise believe many things but do not accept all that comes to our attention. It is our particular interest here to consider certain aspects of our religious beliefs. In the dim past man noticed the lightning. To him it was an awe inspiring and fright producing experience to hear thunder and see lightning. He could not ignore the fact of lightning, neither could he give any kind of explanation for it other than in terms of the knowledge then available. There had been no Benjamin Franklin flying a kite to experiment with electricity, no modern electrical engineering, none of the present knowledge regarding the ever enlarging field of electricity. Yet here was a



phenomenon. He could not get away from it. He could not understand it. In a situation such as this the human mind can never rest at ease. One thing eternally basic with regard to the human intelligence can always be assumed. The human mind never rests at ease in a state of uncertainty or experience which can not be accounted for. Now what did this man of the dim past do? He sought as you and I do, an explanation for this strange phenomenon, lightning. Naturally he sought an explanation of this unusual experience in the light of past experiences. The only place he could place lightning in the light of his past experiences was obviously in the behavior of the gods. The gods were given credit for anything that could not be accounted for otherwise. Hence lightning to the very primitive man was some manifestation of the gods. It is interesting at this point to note that he attributed it to the evil gods, or as an angry gesture of the good gods. Loud noises and sudden bright and piercing lights have always been interpreted by the human mind as unfriendly or hostile in their nature. The new born babe always reacts thus toward such factors.

Furthermore plagues, diseases, epidemics and pestilences of various sorts were long considered by man as manifestations of the wrath of the gods or god visited upon the people. Here and there within the groups of people there were always those minds which could not be satisfied with these explanations. All through the ages countless numbers of people suffered and died from what we now know to be preventable diseases. In the annals of history of these bygone ages we find much evidence that all of this was thought to be due to the wrath of God. But slowly the human mind kept up the painstaking search into the causes of these pestilences. Finally there came the microscope, telescope, the discovery of the circulation of the blood, and soon a host of discoveries which eventually showed that many diseases were due to a very definite little bug which could be largely controlled through vaccination, isolation, etc. Hence such diseases as typhoid, diphtheria, smallpox and scarlet fever are rapidly disappearing.

We are the debtors in no uncertain terms to those men who gave their lives to the cause of research which resulted in freeing the human race from great suffering and misery. With such a demonstration before the eyes of the common people it is not difficult to understand the common regard for the term *science*. All of this advancement soon came to be described by the word, *science*, or *scientific*. The scientific method soon spread to all phases of life. Not only in the purely physical sciences, but in education, industry and eventually religion the scientific method made its way. To be branded unscientific in any of the professions has come to be a shame indeed in the thinking of a great majority of people.

It is with regard to the involvements of the scientific

method in the field of religion that we will now turn for a brief consideration. As we have noted earlier, when the scientific method invaded the physical sciences there was a marked and obvious result in the unquestionable benefits derived from it. It must be noted, however, that acceptance was not readily forthcoming on the part of many people. To some it was a clever work of the devil to deceive the very elect. Religious groups in certain centers gave stubborn opposition until later convinced of their error. However, the opposition to the scientific method did not receive quite the personal impetus from religious leaders and organizations until it knocked at the very door of religion itself and demanded admittance. This in the minds of some was extreme sacrilege to say the least. Others welcomed it. Most of us have heard somewhat regarding the supposed conflict between science and religion. As young people the term *higher criticism* came to have a very definite meaning to many of us. It then carried with it the stamp "made in Germany." Soon it spread to the United States via the universities of higher learning. Educators and scientists flocked to Germany in spite of opposition from certain centers. Returning they became champions of the new ideas with perhaps some variations. Since it is with regard to religious beliefs we are chiefly concerned we may well consider possible attitudes in the religious thinking of our people.

Chicago, Ill.

## Experiments in Coöperation

BY E. H. EBY

ONE of the most remarkable and significant movements in the social life of our country and even of the world is that of the organization and development of coöperative groups for mutual protection and help. The movement is especially strong in the western part of the U. S. A. Speaking geographically rather than historically one might mention first the Natural Development Association with headquarters at Salt Lake City and branch offices as far west as Oakland, Calif. This association is using long tried and approved principles and methods of coöperation, and is endeavoring to educate the public to the idea of organized coöperative effort toward economic freedom.

Then there is the Llano Colony, with its central unit at New Llano, La., and having branch units in half a dozen locations, all contributing to the welfare of all. Exchange of commodities is one of the big ideas developed here. It is their aim to become self-maintaining by means of their varied industries, of which they now have some fifty and are starting new ones as need demands. They raise all they eat and are making much of what they wear and need in other ways. The forest and two saw mills provide lumber for their houses, and

a surplus which is sold to get money with which to pay taxes. This coöperative colony is acquiring a well developed tract of land in New Mexico and is being offered land in many places if it will only develop and work it on the lines of coöperative effort. Llano Colony has found a practical solution of the unemployment problem. The Red Cross and Salvation Army and public charities are doing much to relieve acute suffering, but nothing to eliminate the cause of it. Llano is bringing folks back to the soil from which all wealth and real prosperity is derived, and is therefore offering a permanent relief from poverty. It is offering to all who will take it an opportunity to help develop a society in which the fear of unemployment, sickness and old age may be permanently eliminated.

Adjacent to the Llano Colony there has been started what is known as the Christian Commonwealth. Its founder is Mr. Samuel Irwin of New Llano, La., a returned foreign missionary. He has studied coöperation thoroughly and is founding a community in which the teachings of Christ are to be lived out in as practical a way as possible. His little periodical, *The Dawn*, is full of helpful information.

At Springdale, Ark., lives Bro. G. G. John who is interested in helping Christian folks to begin to live according to the New Testament plan of life, which, he thinks is practical coöperation. He has a large tract of land which he is offering for use by a group of like-minded brethren and sisters who can purchase a small tract of land and throw together their interests, property, labor, and tools in a whole-hearted coöperative effort. These two projects are free from religious faddism which has worked so often to the destruction of coöperative movements. They are based on sound Christian principles and may be counted on to help bring in the new social order which is so much needed. Why should not Christian people take a decided lead in this movement? Christ was a promoter of coöperation. Why should we stand back and see professedly non-Christian people go forward and develop this movement and laugh at the church for its backwardness? To be thoroughly Christian and coöperative such a movement must ignore sectarianism. The Llano Colony recognizes no religion. It is composed of people whose religion is the achievement of economic freedom. Why can not economic freedom be achieved by those who also seek spiritual development?

The Pacific Coast country is witnessing an amazing development of the coöperative idea. No less than half a million people are allied with the California Coöperative League. Then the Pacific Coöperative League has its headquarters at Oakland, Calif. These groups are working out a practical system of coöperation whereby the unemployed are enabled to help themselves. Waste products of the fruit farms are conserved on shares; the

share remaining in their hand is exchanged for needed commodities and services. The medium of exchange is a labor ticket, not money. Professional service may be secured by the use of this ticket, as well as the necessities of life. Primitive you say? Yes, but workable when money is so scarce.

A group of folks at Eugene, Oregon, have started a coöperative farm which promises to grow into something larger and more useful in the near future.

It is the spirit back of these various movements that is significant. It offers a body blow against capitalism. A national, even a world coöperative commonwealth is the vision of the leaders of these projects. They see the dawn of a new day.

Chicago, Ill.

### A Timely Application

BY MCKINLEY COFFMAN

MR. JOHN R. MOTT says, in his book entitled, *Liberating the Lay Forces of Christianity*: "In the year 1930 in connection with the 213,122 Protestant churches of the United States, manned by 189,436 Protestant ministers, and having 30,956,510 members, there was a net increase in membership of 75,756, or an average of one member per annum for every 2.8 churches. Expressed otherwise, there was in the entire year 1930 an accession of one member to the Protestant church membership of the United States to every 409 Protestant church members and to approximately every two and one-half Protestant ministers."

The above statistics are very startling and challenging. Certainly there are too few Christians shouldering definite responsibility concerning the large masses of the unconverted. And all this slackness in spite of the strategic times in which we are living. Perhaps no day in many years has been more opportune than the present one in speaking to distressed and despairing souls and winning them to Christ and the church. What material values are so flitting; it is an ideal moment to present the abiding values, "the unsearchable riches of Christ." An excellent salve for the depression is a keen and vital interest in others. Job got no relief from his depression until he applied this method (Job 42: 10).

Study carefully the Parable of the Good Samaritan as Luke gives it and then bring the application over to this year 1933. This parable has a real message for the Christian forces. It makes a striking appeal to all Christians to help those who are tired, weary, wounded, bleeding and left dead by the dreadful monster—*sin*. There are scores of families and more scores of individuals in these families living within gun-shot of our churches who are almost entirely untouched by direct Christian influences. And the ministers, Sunday-school teachers and lay members are quite responsible for this condition.



Every Sunday, ministers, Sunday-school teachers and members of a certain church hurry by one or more of these homes in their rush to get to the house of God to attend to their ministries or their worship. They glance as they pass and undoubtedly feel that these, too, should be living the Christian life, and hope that somebody will find time to look after them. And the same scene is reenacted as the officials and members of another denomination pass by. But let us thank God that there are churches that still possess the Good Samaritan spirit. A third church is growing because its officials and members have their eyes and hearts open. They not only see the same families, but they have compassion on them. They exhibit a vital love and interest in them. They take of their time to call in their homes, to make friends, to distribute their literature. They even offer to take them as guests to church. They do not stop at that, but take them again and again. And whatsoever more they can do, they do until family after family is won for Christ and the church. And by this consecration a church can not help but grow and be of service to the community. Which of these churches is fulfilling its commission in compelling them to come in from the highways and hedges of sin? Or as Jesus said, "Which of these, thinkest thou, was neighbor unto him that fell among thieves?" Let such a vital interest, for the lonely and sin burdened, be displayed that the answer to the last question may be given in these words, "The Church of the Brethren."

*Fruitland, Idaho.*

## Young People and the Child

BY AGNES C. HEMINGER

WHEN this subject was first given to me, I wondered what there was I could say on it. Then I began thinking how many young people there are working with the children in our church. There are twelve young people teaching children's classes in our Sunday-school. This means that we must miss our own young people's class, and when we have such teachers as Bro. Breon and Bro. R. F. Hiner, that means something, too. There are seventeen young people giving their time for the children in our Daily Vacation Bible School. I believe this alone proves that the young people are immensely interested in the children. Of course we realize that only a small part of our teaching can be put into words; we must act and live according to the way we teach the children. Just what ideas a child has will depend largely on what he has been taught and what he sees in his teachers.

We must save the children for the church. I'm sure the young people realize this or they would not be so willing to give of their time and talent whenever they are called upon.

Youth is the time of vision and daring. Many times

the young people have real problems in endeavoring to guide the small feet in the right path. The young person must have faith in the child, faith in his work and faith in the future, and I am sure we do have just such faith.

The young people seek to help instead of always waiting to be asked, and many times offer their services. Like the Christ who went about seeking things to do, instead of sitting by with folded hands, waiting to be pleaded with, to arise and be about his Father's business. We try to follow Christ's example of being loyal to our work. Many times on Sunday morning it takes a real effort to come to the Sunday-school with prepared lessons to train the young minds that are so eager and anxious to learn.

Our Daily Vacation Bible School and our Sunday-school should furnish a happy, wholesome environment which so many children need, perhaps especially now since many of them are suffering from strained, unhappy home atmospheres, caused by economic problems. The young people try to be wholesome and happy with a bright outlook for the future, and we try to instill that attitude into the young minds of those sent us to train.

We wonder what is more tragic than to see a small pinched face, bearing marks of home suffering. What is more pleasant than to teach that child happiness and love and see his face light with a smile of hopefulness? Even in far away India the young Hindu girl draws a class of small tots to a flower spot and there tells them of the love and care of a kind heavenly Father. The attitude of our hearts is the important thing. "As a man thinketh so is he." As we are, thus we teach.

What shows more the love and interest young people have in youth, than when they leave their parents, friends and homeland to go to foreign countries to teach the little black children of Africa, India and other places, of a gracious God? That is a test of real heroism of faith in youth.

The young people are willing to help carry the load. We try not to lean as we go along. We want children to be so inspired by our help and living that when they take our places they will not be among the leaners but among those who help carry the load.

There are two kinds of people on earth today,  
Just two kinds of people—no more, I say.  
Not the rich and the poor,  
For to count a man's wealth  
You must first know the state of his conscience and health.  
Not the humble and proud,  
For in life's little span  
He who puts on vain airs  
Is not counted a man.  
Not the happy and sad,  
For the swift flying years  
Bring each man his laughter and each man his tears.  
No, the two kinds of people, on earth I mean,  
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses Are always divided, in just these two classes.

In which class, young people, are we? Are we easing the load of tired little children as they toddle down the road, or are we the leaners who let them bear their portion of trouble without a thought or care? May we always be lifters! Teaching as Christ would have us teach, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

*Wenatchee, Wash.*

### The Roamer Looks at Homesickness

I WAS two thousand miles from home happily trudging up and down the deep valleys of the far west. I was learning to love the hard faces of the mountains as I had loved the misty blue peaks of them in my imagination. I was filling the days full of sunrises and wonderful vistas, of chance friendly meetings with strangers, of a very-shining happiness, when suddenly everything changed.

It was Autumn, lovely haunting Autumn, and as I saw its signs on the trees of the mountain sides I began to think how the red maples along the river at home might look, wild grapes hanging from their branches over the water; how the wild geese would be flying overhead in Michigan; how the cornfields would look in their ordered harvest, rustling wigwams of drying corn and pumpkins like suns dotting the dark earth. I wrote a long rambling poem celebrating the homely comforts of the country farmhouse I had left, adventure bound, six months before. I had been enjoying myself to the full, finding myself in the immense distances, learning the secrets of quietness and aloneness, and now without warning I was, I had to admit it, homesick. In a week or two I was hurrying across the continent, hurrying so fast that I hadn't time to stop at the homes of friends I loved; hurrying to come back to the place, humble enough, that meant home to me. For the first and only time in my life I was genuinely homesick.

It is an unreasoning urge, a nearly irresistible drive, against which the weapons of the will are blunted and made futile. Everything is forgotten: work, pleasure, hunger, sleep. Nothing matters except familiar faces, familiar places, and the feeling of being where one belongs. The call of the homeplace to the roamer is like the call of the sea to a sailor who has turned to the land. All of life moves in rhythms and one accent which is part of the music of life means going home.

Once I talked with a fellow who had no home. He was an unwanted sort of man; the one-armed, dirty kind of beggar that you see on street corners sometimes. If he had a father or mother or family of his own they no longer meant anything to him. At the time he was going west, next month it would be east, nobody knows

what direction he'd be going next year at this time. He had lost the center of his life—the thing that gives meaning to journeys because they are *from* a certain place. A homecoming was forever impossible to him. He was a drifter, flotsam that some day would lie quiet and entirely forgotten on some alien beach. Never would he feel the half-divine agony of wanting to be at a certain loved spot. He was lost; a man without a home.

I have heard old men and old women say in their quavering voices that they are homesick for heaven. I think that I know what they mean. For many years they have lived less and less on this earth and more and more in the other world until finally they seem to belong over there more than over here. Heaven has become home for them and they begin to feel like strangers on the earth. Their work, joyous and thrilling as it has been, is done. Their friends and loved ones are gone and they feel a strange urge to follow them. There they will feel at ease; there they will belong. It is a beautiful thing to see: old men and old women, their white hair like a halo about their heads and their eyes fixed far away, homesick for heaven.

There are the others too—the drifters grown old in wandering here and there. They have set no roots on earth and none in heaven. As death comes close to them they are afraid. Instead of a longing to go to something that must mean more perfection than earth could ever give, there is stark terror of the unknown. They have no home to go to when they die.

Life and death are terrifying or beautiful to people according to the things that make up their lives. Home is a lodestar to many that always directs them safely through the mazes they encounter. The knowledge that it is there gives meaning and certainty to an existence that otherwise might be precarious and futile. Nostalgia, call it plain homesickness if you wish, helps us realize how important that power is in our lives; how much of help it is to all roamers no matter how far or how long they roam.—THE ROAMER.

### From Defeat to Victory

BY FLORENCE S. STUDEBAKER

AN old man walked humbly away from the ruins of what had been a thriving business enterprise. Tongues of flame in a few short hours had reduced it to ashes. "It is the hand of God," he whispered, "to punish me for my sins."

A mother wept bitterly over her only child lying cold in death and said, "My punishment is greater than I can bear." She yielded to despair, saying through the years, "I can never sing again," and she held to her vow.

Somehow punishment seems a harsh word to use in



speaking of God's dealings with man. To punish means to give pain; it means loss or penalty inflicted for a crime or a fault. Discipline is a more gentle word, and yet expresses more fully the attitude of a loving father toward his children. To discipline means to train to obedience or efficiency; to regulate, to chastise.

God's aim in the severest chastisement is the reformation of the offenders and their restoration to true blessedness. In Isaiah 1: 24-27, God's purpose in laying his hand on Jerusalem is not to destroy, but to purify her, as silver is purified in the furnace. Through this painful process she is to be restored to her former dignity and blessedness. It is for this purpose that God chastises nations and individuals today. Indifference to chastisement brings on severer strokes, while despair defeats the very object for which our chastisement is sent. God has loving purposes toward us and our prayer should be not that the affliction be removed, but that God's purpose in us should be fulfilled.

To Israel a famine was an especial mark of God's displeasure (Lev. 26: 19-20), and chastisement meant discipline. Jehovah explains the weary wilderness privations as sent "to prove thee, to know what was in thine heart." Christ for mere trial sometimes, for sin at other times, covers himself with a cloud. Whatever the reason the divine purpose is the same—discipline.

Peter had to undergo certain experiences which served as valuable discipline. His fall undoubtedly drew him closer to Jesus than ever before, for thus he learned more of his pardoning love and mercy. Could he ever forget how Christ loved and kept him? The rope that is broken is strongest where it is spliced, not because it was broken but because a cunning hand has strengthened. We may be the stronger for our sins, not because sin strengthens, but because God restores. It is possible that we may build a fairer structure on the ruins of our old selves and we may turn every field of defeat into a field of victory. Maclaren says: "It is possible that we may fall to rise; be beaten to fight better." Upon our closeness to the Lord our strength, depends the fulfilment of the promise that whatever our failures, self-denials, backslidings, inconsistencies, that "though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."

A writer in a prominent magazine says: "A mistake is a fine chance to learn something." He then relates an interview with the head of a big industry who declares that mistakes have been his school books and that they have taught him nearly all he knows. Other men of affairs give similar testimony. In the years when they were trying to find themselves, they made plenty of blunders. But these blunders did not sap their self-confidence. They kept on trying, and after being thrown by many a loss, they acquired a ripened judgment and a weathered courage which made them bigger

than anything that could happen to them. He finishes by saying: "Some men live and learn—others just live."

When we learn that life is a period of training, a school teaching efficiency, self-control and obedience, we will not yield so often to self-despair, nor with the stricken mother say: "I shall never sing again." How often we have heard the expression: "I have failed—utterly failed with that task. I can never undertake it again." Back of such a declaration is lack of faith in God. To Caleb, chariots of iron, cities with walls up to heaven, the giants of Anak—all were nothing because he followed the Lord fully. His confidence was in God and all things were possible. So with Nehemiah, when all around him were giving way before formidable dangers, he remained steadfast saying: "So did not I because the hand of my God was upon me."

Some one has said, "Suffering seasons have generally been sifting seasons in which the Christian lost his chaff and the hypocrite his courage." In the discipline of life God may be bringing to you experiences in suffering which will tend to remove the chaff. Let them be to you seasons of self-examination and earnest searching "to prove what is in thine heart."

The Athenian women had a custom of making a picture of famine every year, and driving it out of their city with these words: "Out famine, in food; out penury, in plenty." Let us say in word and second it in deed, "Out sin, in sanctity; out defeat, in victory." Then we shall accept the discipline of life with meekness and hope knowing that all things work together for good to them that love God, who are called according to his purpose.

*Nappanee, Ind.*

## The Moral Echo

BY T. RICHARDSON GRAY

As children we clapped our hands to hear the echo between hills, buildings, or timber. We shouted "Who are you?" "What's your name?" only to find that all the silences had voices echoing back in handclap or voice, a harmless "sounding again of the mountains." Greek mythology took the echo for a nymph, daughter of air, following Narcissus through forests. Several localities are noted for producing twenty to thirty distinct echoes to sound.

Ezekiel warns his people not to be deceived at what they were about to hear, nor mistake the sounds as echoes of joyous shout, music, or gleeful handclap: but a long delayed chastisement, echo of unrepented sin, and "not the sounding again of the mountains." The gospel holds out promised rewards in both the present and future; it also rings clear in warnings as to results

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## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Medical Work in the Bush

BY HOWARD A. BOSLER, M. D.

How glorious can be a pre-Easter week in the African Bush! In an inaccessible town some fifteen miles from the motor road, reached only by a narrow bush path leading over rock-covered hills, the District Officer had found a man in great pain, and he sent for me to come. After preparing food, clothing, and the other essential things needed on a week's trip, I went by motor to Kwajafa, twelve miles away, where my horse was waiting for me. Riding a few miles farther on, I joined the officer who had brought the patient with him. My first attention was given to the man on the stretcher, medicine was administered and his pain relieved. I told him he would need further treatment. But being true to type, as soon as his pain was alleviated, he returned to his village! He probably awoke the next morning with as much distress as ever, and wished he had taken my advice. These people prefer to take things slowly and think them through before they accept all we tell them. However, I hope the contact we made with him may help him to decide to come to Garkida for treatment.

The District Officer then said he would appreciate having me visit the villages to the north, where smallpox was raging. We started off in the cool of the evening when trekking is not so tiresome. But we had gone scarcely a mile when one of my carriers was bitten by a snake. He had left the path on the rocky hillside. I immediately put on a tourniquet, cut several incisions, put on medication that burns and neutralizes the snake poison, placed him on a horse, and sent him to our Community Welfare Center at Kwajafa. It was soon dark, so we stopped at a small village for the night.

No white man had ever slept in this village before, although members of our mission had visited it. The headman of the village ordered his men to sweep a grass house, place grass mats at my disposal, and even erect a mat bathroom! Water, chicken, eggs, and wood for me; and water, grass, and corn for the horse were all supplied in a short time. Two school boys accom-

panied me. One of them is in training as a dispenser. The village men came and talked and laughed with us until late at night. The women and children sat within listening distance. Since they have known of our mission at Garkida for some time, they were much interested in hearing us tell about the work at the school and hospital. They all want to learn to read and write. They were intensely interested when we sang songs and had prayer before retiring. One headman said that the Lord's work was surely the greatest thing he had ever heard of in all his life. As they left for the night they promised to bring all their sick ones early next morning. After a cool night of refreshing rest under the stars, I arose early and started in by dressing ulcers. After the ulcers, a baby in a helpless condition, with dysentery, next sore eyes, and vaccination for smallpox, and at last a sore back. How quickly a long row of sore backs developed! These people like any medicine that is applied externally. They like the smell of liniment. African medicine men invariably accompany their treatments with some external application, such as bark tied tightly around the head for headache, etc.

Passing through Garbwola we introduced ourselves and told the people we were going to Harung to vaccinate for smallpox. Later some of these same villagers followed us to Harung. The Harung headman informed us that Yerkoa, our dispenser from Kwajafa, had been there the two previous days vaccinating the whole village. This was good news, for we like to see a Bura boy treating his own people in a satisfactory way. Near the tree where we were resting, I noticed a desolate looking compound. The headman informed me that when the man of that house died of smallpox, his wives and children had run from the place. I visited the compound and found stools, hoes, arrows, pots for cooking food, and all the necessities of a Bura home left in place. Returning to the headman I asked him how many wives the man had. He answered, "five wives and a horse." The value of a wife and a horse is not as much different in this country as one might think! After treating a number of cases and instructing some to go to Garkida for further treatment, we went to another small village.

The headman made us feel we were most welcome. We were his first guests from Garkida. He brought us plenty of corn and water for the horse. Since we were

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*Users of the PRAYER FOR MISSIONS calendar are especially indebted to several people who had a definite part in providing it. Mrs. Fred Dove helped to formulate the plan for it. Pastor A. B. Miller of Hagerstown, Md., feeling the need for it in his own church, urged its completion. Missionaries, Mrs. I. S. Long, Byron Flory, William M. Beahm and Clara Harper helped to supply the information.*



all getting very tired and the sun was terribly hot, we rested awhile. As we left the village, I presented this headman with a tin can containing a piece of soap and two pennies! He was so grateful that he wanted to give me something too. I saw him turn with a big question mark on his face, wondering what he had that I might like. Soon he returned with a hen and four eggs. I accepted the eggs, but my conscience would not allow me to take the chicken, which was probably the only one he owned. He then showed the customary courtesy of leading us on our way, past the possibility of losing our path along the numerous by-paths.

We then traveled over the roughest country I have ever crossed. In some places it was necessary to walk and lead the horse with difficulty over the rocky, narrow paths. Soon after dark on Saturday night we arrived at Unnla, where smallpox was reported as being so bad. These northern villages near the Sahara are peculiar because their compounds are so far apart. The headman said they were built in this way in order that smallpox and other diseases could not catch them so easily. The village is at least a mile long and extends in all directions. On arriving in this hilly, rocky scattered village, the people apologized because they had not known of our coming, and hence could not furnish us with sufficient water. However, we had brought some water along—enough for drinking, but not enough for washing dishes! My bath was rather like dry cleaning! It was here I learned that one should not prepare his bed under a tree. Large black ants kept constantly falling from the tree, disturbing me by running over my face. After an hour of contest for sleep, I moved out into the open, but here I was awakened next by rain which dampened my bedding. One more move was necessary and then I slept quite well until Easter morning.

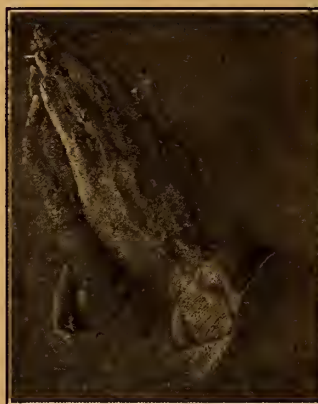
Soon after breakfast, I visited a compound where a woman had smallpox. She was more miserable in disease and filth than anyone I had ever seen. Some women who had had the disease were trying to care for her the best they knew, but since she could not swallow food or water, there was not much they could do for her. Two unvaccinated babies were in the compound. These I soon vaccinated. In the forenoon we held an Easter service and talked with the people. Following this a large number were vaccinated, and treated for many other ailments. The people asked if we could soon establish a Community Welfare center in their town, so they could have a school and hospital. They had known of our work at Garkida, because two of our hospital boys had spent a week with them, vaccinating and treating the sick. This is one of our methods of advertising the work at Garkida. Thus the white staff can do the work at the mission, while the hospital boys tour the country.

While dressing ulcers, one of the young men objected to the kind of medicine I was using. He said the same kind had been used when he was at the hospital, and it

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## Your Prayers

When the battle is long, and I'm weary with strife;  
When legions of sin and evil are rife;  
I feel - and new courage flows into my life—  
That you are praying for me.



Courtesy Prayer and Missions  
From the Painting by Dürer

When victory comes out of  
seeming defeat,  
And the dark lowering  
clouds shine with rain-  
bows replete,  
'Tis then that I know—  
and the assurance is  
sweet—  
That you are praying for  
me.

I'll gird tighter my armor  
and advance in the fight,  
With a staunch heart and  
brave I'll battle for  
right,  
I'll blench at no danger,  
and quail at no might,  
If you will keep praying for me!—Phoebe Emery.

## Prayer for Missions

### *The Purpose of the Booklet*

WELL has it been said that "prayer is our most potent possibility for service." "More things are wrought by prayer than this world dreams of." "Prayer changes things."

In the belief that united and specific prayer works mightily, both in behalf of the petitioner and the object of his prayer, this *Prayer for Missions* calendar has been prepared. As is stated on the fore-leaf of the calendar itself, it is hoped that it may prove a means of inspiration to our mission workers to know that at specific times they are being remembered, and that the united prayers of many in the homeland are being offered in their behalf. Also it is hoped that the church at large may become more enlightened regarding our world-wide program, more concerned with its growth and more eager to bring Christ's kingdom in through prayer.

These are days when the church must rely on prayer. Practically every phase of Christian work is being criticized: churches, pastors, and organizations. Missions have received their full share of reproach; some have told us the day of missions is past. But with Jesus' own "Go ye, teach, preach, make disciples of all nations, and lo, I am with you always," before us, we must listen to his commission—not to the voices of the present day. Jesus bade us work and pray. Pray without ceasing. Pray ye the Lord of the harvest that he send



forth laborers. The appropriation of prayer power will change things.

#### WEEK OF JULY 24-30

Pray for J. Homer Bright at Ping Ting Chow, China, in his work as manager of the hospital there, and as treasurer of the mission. For Mrs. Bright in her work as director of the women's work at Ping Ting.

March 18, 1933, page 14, Messenger, Sister Bright has given an interesting account of a work she is doing for the undernourished, poverty-stricken families around her. The soy bean is made into milk and is proving a great physical blessing. Is it not wonderful, as Sister Bright says, to think that "another highway for our Lord to enter upon has been discovered?"

### Graduating Farmers in India

*A report from I. W. Moomaw, superintendent of the Boys' Vocational Training College at Anklesvar, India—pronounce it correctly, if you can—a school creating and developing educated Christian farmers and teachers!*

Yes, a report looking back over the past year, restating the purpose of the school, giving the well-planned courses of study, picturing the plucky toil of the boys, telling about better crops, better cows, better milk, larger chickens, bigger eggs, explaining how students earn their way, defining student self-government, portraying the spirit of faithful teachers, revealing the heavenly vision which grips men and boys and drives

them back to their own jungly homes to make their home towns better.

This report turns our minds back to look at the steps these boys have climbed. First, back to the jungle, where as naked, unkempt cow-herds, these boys had known nothing but to chase after rib-protruding herds of cattle. Next, when as by a miracle, they were coaxed into a little mission village school, there to sit, tracing the alphabet on pieces of broken slate. On to the next step, when perhaps through a strange fascinating friendship with a missionary, they were persuaded to enter a local Boarding School—a school-home where through four or five years of diligent study they learned to be clean, orderly, intelligent, Christian boys. Then after passing the government examinations, they were ready for the fourth step which took them many miles from home, to enter the institution of their dreams.

Then, here, at the top, after years of change and growth, these men and boys of the Anklesvar Training School have caught the vision which turns them back to their own sordid, poverty-stricken, boyhood community—not to forget and lose sight of the gleam—but to live among their own people and help to improve every condition they may meet.

A splendid report—showing anew the wonderful change created in the lives of our India men.

In order to comprehend more fully the entire work of the Anklesvar Vocational School, order the little pamphlet entitled "Education in the Home of the Wooden Plow," by I. W. Moomaw. General Mission Board, Elgin, Ill. It will be sent free, on enclosure of a three-cent stamp for the postage.

*Reader's left, a father and son of the jungle. The father never had a chance. He lives in the same unchanged world as did his forefathers. However, the son will have a chance, when Christian education comes to his door and changes his life.*

*Below, now—a trained son of the soil. With his hand upon the plow, the young man is examined in the art of plowing. The instructor stands by, supervising and noting well the skill with which the student manages his implement. The day is near when he will return to his village to teach his people.*





## KINGDOM GLEANINGS

### Calendar for Sunday, July 30

**Sunday-school Lesson**, Gideon.—Judges 6-8.

**Christian Workers' Meeting**, Faith at a Joyful Wedding Feast.

#### B. Y. P. D. Programs:

Young People—Creative Leisure.

Intermediate Girls—An Out Door Meeting.

Intermediate Boys—Hiking and Christian Living.



### Gains for the Kingdom

**Five** baptisms in the Hutchinson church, Kans.

**Seven** baptisms in the Rockford church, Ill.

**One** baptism in the Center church, Ohio.

**Two** baptisms in the Waka church, Texas.

**Eleven** baptisms in the Trotwood church, Ohio.

**One** baptism in the Springfield church, N. E. Ohio.

**One** baptism in the Carrington church, N. Dak., Bro. Ralph Petry of Rock Lake, N. Dak., evangelist.

**Four** baptisms in the Beaver Creek church, Tenn.

**Five** baptisms in the Cherry Grove church, Ill.

**Twelve** baptisms in the Stone Bridge church, Md., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Four** baptisms in the Florence church, Mich.

**Four** baptisms in the Maple Spring congregation, W. Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Eleven** baptisms in the Sipesville church, Pa., Bro. Earl W. Fike of Maysville, W. Va., evangelist.

**Seven** united with the Woodberry church, Baltimore, Md., Bro. Guy West of Bridgewater, Va., evangelist.

**Thirteen** baptisms in the Glade Union church, W. Va., Bro. Merrill Glover of Bridgewater College, evangelist.

**One** baptism in the Olivet church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

**Twelve** baptisms in the Spray church, N. C., Bro. W. A. Reed of Schoolfield, Va., evangelist; three baptisms since the meeting.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. J. Woodie** of Winston-Salem, N. C., Aug. 11 in the Duncan Chapel, Pleasant Valley congregation, Va.

**Bro. Geo. Yoder** of New Carlisle, Ohio, Aug. 5 at the Maple Grove church, Md.; love feast Aug. 13.

**Bro. E. S. Coffman** of Dayton, Ohio, Aug. 13 in the Spray church, N. C.

**Bro. Wilmer Petry** of Pitsburg, Ohio, July 31 in the Center church, Ohio.

**Bro. Edw. Stump** of South Bend, Ind., Oct. 1 in the Florence church, Mich.

**Bro. Norman K. Musser** of Columbia, Pa., Sept. 9 at Fairview church, Pa.

**Bro. C. C. Sollenberger** of Uniontown, Pa., July 31 at Ten Mile church, Marianna, Pa.

**Bro. C. E. Grapes** of Chambersburg, Pa., July 30 at Brandts church, Back Creek congregation, Pa.

**Bro. Robert Cocklin** of Mechanicsburg, Pa., Sept. 10 in the Lower Cumberland congregation, Pa., at Boiling Springs;

Aug. 20 at Hanoverdale church, Big Swatara congregation, Pa.

**Brother and Sister W. C. Sell** and party of Bethany Biblical Seminary, July 30 at Greenville, then at Rockton and Bethel, ending Sept. 10, in the Rockton congregation, Pa.



### Personal Mention

**Bro. John R. Snyder**, who will begin a meeting Aug. 7 at Smithfield church, near Martinsburg, Pa., is available for two meetings in October and November. He may be addressed at Tyrone, Pa.

**Bro. R. E. Mohler** and family, from attendance at Conference, a well earned vacation, and some time with eastern churches in the interest of Men's Work, found time for a brief stop at Elgin one day last week. They were homeward bound for McPherson, Kans.

**In the Messenger** of July 15, a statement was made that from Africa, Desmond and Irene Bittinger were coming, due to arrive in America Aug. 4 on regular furlough. It should also have been stated that with them comes Miss Evelyn Horn, R. N. These workers can be addressed at their boat, New York City, care of incoming American Merchant.



### Miscellaneous Items

**Harvest Day Material.** In 1932 some splendid mimeographed harvest day material was prepared and a few copies are left over. Any church that did not use this material in 1932 will find it very helpful now. You may secure one copy of it free by writing General Mission Board, Elgin, Ill.

**Evidently** the Methodists of the Southern California Conference are not only dry, but intend to stay dry. Bro. I. B. Niswander of La Verne, Calif., sends us the following, which was adopted by this conference recently: "A member of the church, who after private reproof and admonition by the pastor or class leader, persists in using, buying or selling intoxicating liquors as a beverage, or who signs a petition in favor of granting a license for the sale of such

**About Your Vacation School Report.** Did you have a vacation school in your church or community this summer? And if you did, have you sent a report to the Board of Christian Education? Numbers of churches have provided happy and inspirational hours for their boys and girls during the summer months. Reports have already come in from the following churches:

| Name of Church                | Name of Director   |
|-------------------------------|--------------------|
| Scalp Level, Pa., .....       | Amy Manges         |
| Springfield, Ohio, .....      | C. H. Petry        |
| Pipe Creek, Md., .....        | Ruth Howe          |
| Uniontown, Pa., .....         | C. C. Sollenberger |
| Millstone, Md., .....         | Mrs. Wreatha Upole |
| Osage, Kans., .....           | Leah Wylie         |
| Woodbury, Pa., .....          | Ruth Zook          |
| Woodland, Ill., .....         | Mary Senger        |
| Battle Creek, Mich., .....    | Phoebe M. Oaks     |
| Cherry Lane, Pa., .....       | A. Jay Replogle    |
| Detroit, Mich., .....         | Mrs. A. O. Mote    |
| Trotwood, Ohio, .....         | W. D. Fisher       |
| Brummetts Creek, N. C., ..... | M. E. Bradshaw     |
| Liberty, Ill., .....          | Darlene Neece      |
| Springfield, Ill., .....      | R. M. Brady        |
| Richland Center, Kans., ..... | M. G. Blickenstaff |
| Windber, Pa., .....           | Millard H. Weaver  |
| Decatur, Ind., .....          | Mrs. S. L. Cover   |
| North Bethel, Md., .....      | Mary Prather       |
| Osceola, Ind., .....          | Ervin Weaver       |
| Kenmare, N. Dak., .....       | Edna Conklin       |

Blanks for a report will be sent upon request. Write the Board of Christian Education, 22 South State St., Elgin, Ill.

liquors, or who as an attorney or otherwise procures a license for himself or another for the sale of such liquors, or who becomes a bondsman of any person or persons engaged in such traffic, or who rents his property as a place in which or on which to manufacture or sell intoxicating liquors, shall be brought to trial and if found guilty, he evinces no real humiliation, he shall be expelled."

\* \* \* \*

### Special Notices

**The Middle District of Missouri** will hold its District Meeting at Warrensburg, Mo., Aug. 19-21 inclusive.

**The District Meeting of Northeastern Ohio** will be held in the Akron church. Elders' meeting Tuesday, Oct. 10; ministerial meeting, Oct. 11 and business session Thursday, Oct. 12.—J. C. Inman, Moderator.

**Program of the District Meeting** of Northern Iowa, Minnesota and South Dakota, to be held in the South Waterloo church, Aug. 25-28. Aug. 25, 3 P. M., District Conferences of church and Sunday-school workers; and sectional conferences as follows: children's workers, young people's workers and adult workers. 4 P. M., inspirational period with address, *The Teacher's Opportunity*, by J. J. Yoder. 7:30 P. M., musical program and address, *Abiding Values of the Church*.—C. D. Bonsack. Aug. 26, 9 A. M., *The Exalted Christ*.—J. A. Eddy. *A Serving Church*.—D. C. Gnagy. *Youth in Service*.—Earl Frantz. *Cultivating the Laity to Serve*.—C. D. Bonsack. *The Minister, the Servant of God*.—J. J. Yoder. 1:30 P. M., Men's Work Meeting. 3 P. M., Divisional Conferences: Elders, Women's Work, Men's Work and B. Y. P. D. 6:30 P. M., Declamatory contests. 8 P. M., Educational Meeting. *The Need of Christian Education*.—F. A. Replogle. Aug. 27, 9 A. M., Church School. 10:30 A. M., Missionary Convocation. Christian Missions

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and Human Progress.—C. D. Bonsack. 2 P. M., Christian Education Meeting. *The Urgency of Christian Education*.—D. W. Kurtz. 3:30 P. M., Women's Work Program. 6:30 P. M., Young People's Program. 8 P. M., Sermon, *Ideals of the Church of the Brethren*.—D. W. Kurtz. Aug. 28, 8 A. M., Business Session.

**The Eastern District of Pennsylvania** Sunday-school Meeting will be held in the Richland church on Monday, Sept. 4. Opening session at 9:15 A. M., Standard Time. All Sunday-schools in the district should elect two delegates to represent at the meeting. Address all correspondence to Director Roy S. Forney, East Petersburg, Pa.

**The Intermediate Girls' camp** of Northern Illinois and Wisconsin is being held at Franklin Grove July 31 to Aug. 5. For further information write to Miss Edna Wolf, Franklin Grove, Ill. The Intermediate Boys' camp for the same territory is being held at Franklin Grove, Aug. 7-11. For further information write to Ralph E. White, Naperville, Ill.

**The women of the Eastern District of Maryland** will meet in convention on Thursday, Aug. 3, in the Frederick City church, 23 W. 4th St. Sister Ida Shumaker will give the main address of the morning. After the business session in the afternoon, there will be reports from department directors and discussion on vital topics pertaining to the different phases of our Women's Work.—Mrs. J. T. Royer, Secretary.

## THE QUIET HOUR

### What Sayest Thou?

John 7: 53—8: 11

For Week Beginning August 6

#### A Law and a Life

Jesus put life first; the law was but a means to develop life. The Pharisees put law first; let the law take its course. What it may do to a life is of no great importance (Mark 2: 23-28).

#### That They Might Have Whereof to Accuse Him

A lower motive could not be conceived. They were deceivers, closed to truth, cruel, proud—and yet, I suppose, sincere (Matt. 16: 1; 19: 3; 22: 18, 35; Mark 12: 15; Luke 10: 25).

#### Taken in the Act

They probably had the facts correct; she was doubtless guilty, but so was some man, likely many of them, and maybe, some of her accusers. How cruel we become when we begin to blame (Rom. 12: 19; Prov. 20: 22; 24: 29)!

#### Let the Sinless Cast the First Stone

The thought of one's own sin will stay the hand that is uplifted to strike (Matt. 7: 1; Rom. 2: 1; Deut. 17: 7).

#### He Stooped Down and Wrote

Why? Their own sins confronted them. Jesus had uncovered their vain deceits and had revealed the lies which they lived (John 13: 30).

#### Neither Do I Condemn Thee

What a load these words lift! To know that the wrongs of the past are not held against us by heaven is indeed a glorious freedom (John 3: 17; 5: 36; 10: 36).

#### Discussion

Why did the Pharisees so dislike Jesus? What charge did they hope to get against him by bringing this woman to him?  
R. H. M.



## PASTOR AND PEOPLE

### Why Hosea Told His Story

BY R. H. MILLER

ALL we know of the life of Hosea is to be found in the Old Testament book bearing his name. He did not write the book in order to tell the story of his broken home and broken heart. Hosea, above all people, would not do that. His spirit would recoil from such vulgar advertisement of his woes. His motive was far other than that. In his experience of sorrow he made a great spiritual discovery. The world must know it. There is, therefore, in the writings of Hosea a bare minimum of his domestic tragedy. Only what is necessary to make his message clear. No more. For this reason there is some obscurity as to the details of his own personal experience. He was not at all concerned to make that clear. There is, however, no obscurity about the religious message of the book. For this alone he cared. After reading his message one can have no uncertainty as to his thought of God and of God's relation to men.

Again it must be remembered that all references to his domestic tragedy are made by him *after his broken home had been restored, after the whole affair had taken on a new religious meaning for him*. It is not until then that he can say, looking back upon the days of his courtship and marriage, that the hand of God has directed it all. It was God who had told him to marry Gomer.

Hosea married the beautiful Gomer. They lived together in a little home in a village of Israel. They were happy together. Hosea had been well educated. His outlook and sympathies were broad. He took a keen interest in the political and social life of his people. Perhaps Gomer thought he took the misconduct of his fellow-countrymen too much to heart. Her protests availed neither to change his ways nor to provoke him to impatience.

Hosea loved Gomer. His thoughts, however, were more and more absorbed in the welfare of his people. Nothing escaped his notice. His anxiety for his fellows became almost a mania. It colored all his thought and conversation. It was even registered in the names which he gave his children. His first-born son he named Jezreel. Jezreel was the summer capital of the royal family. The name recorded Hosea's conviction that "God will avenge the blood of Jezreel upon Israel." Did Gomer like it? What mother would? A name which prophesies doom is horribly incongruous with a baby's smiles. I sympathize with Gomer. The second child was a girl. He named her Loruhamah or No-mercy, meaning that God would punish Israel without mercy. Think of naming a baby girl that! Doubt-

less Hosea's concern for Israel was deepening into a kind of fixed, dark state of gloom. Gomer was growing increasingly unhappy to see this dark mood becloud the bright lives of her babies. The third child was a boy. To him he gave the most despairing name imaginable, Loammi or No-folk. That is, God disowns his people. "They are no folk of mine," Jehovah would say. Was this the last straw for poor Gomer? We do not know. Along with her own weakness, it made her very unhappy. But Hosea was as determined as he was patient. So long as Gomer remained in his home there was nothing to do but to submit. She grew more and more unhappy while her husband sorrowed for the sins of his people. He was always kind to her but she wanted more than that. She could neither understand nor share his sympathy for their fellow Israelites. She was still young and beautiful and many lovers flocked around her, promising her a more exciting life than that which she had with Hosea.

If Gomer told her husband that she was leaving him, he must have assured her of his great love and urged her to think of the three children. But the ill-satisfied wife would not be moved by her husband's grief nor by the thought of her abandoned children. Or perhaps she left one day while Hosea was away from home, and upon his return he found that he did not have a wife. If that were the case he must have known immediately that she had left him for another man. He probably drew some comfort from the thought that she was happy now.

Hosea cared for the three children. They probably soon forgot their mother, finding Hosea's great love quite sufficient. Their play and laughter did more to draw their father out of those dark moods than all the violent rebukes of Gomer. At any rate we are sure that one, so sensitive as Hosea, would not remain uninfluenced by the love and laughter of three bright little children.

But Hosea could not forget Gomer. Did little Loruhamah make him think of her? Gomer had left her home to follow a lover who promised her gayety, wealth, affection. The promise had proved false. We do not know the story of her years away from Hosea. We only know that when Hosea found her, after long and sorrowful search, she had been sold as a slave in the slums of a great city. She was willing to follow him now. He paid for her the market price for any female slave. He took her home, not at first as his wife. Only after a period of waiting and gentle restraint could love become what it was before.

During this period Hosea pondered very earnestly his domestic tragedy and the sins of his people. A great light dawned upon him. He discovered a new world for the spirit of man. Neither time, nor Gomer's sins and cruelties could destroy his love for her. He was

happy now that she was back. He forgave all. In his own experience of love, suffering and forgiveness he discovered the love of God. If man's love can restore a broken life, how much more the love of God! Hosea was no less concerned for Israel's welfare now than formerly. Then he knew God only as a God of holiness and power. Man's sins provoked God to anger. When Hosea thought of sin it filled him with terror. The mood darkened his life and broke his home. But now, how different! God loves. God forgives. When Hosea thinks of the sins of Israel he thinks of the love of God which can forgive them. A new joy is his. Before he wrote it in his book he doubtless talked it all over with Gomer. They forgave each other, for neither was guiltless in the tragedy that had come to their home. But love restored it all. The love of God, said Hosea, can do the same for Israel. The love of God, says the spirit of Hosea, can do the same for the world.

*North Manchester, Ind.*

### A Child's Contribution

BY GEO. C. DEARDORFF

A FEW Sundays ago a little boy four years old repeated the one hundredth Psalm in the presence of the entire Sunday-school assembly. He did it without making a blunder; and with the enthusiasm he shows now one might well guess that little Donald may some day be addressing an audience from the pulpit.

We give children a lot of credit for contributions of this kind, but let us not forget to give credit also to the parents who invest their time and interest in preparing their children for such service.

Parents, we have a wonderful responsibility as well as a privilege. God has placed in our care the very best of his creation. Are we doing our best for him, and for the welfare of our children?

Mothers, as you go about your duties in the home, do you find time each day to give your little ones some practical lessons, and are you taking your job as a pleasure?

Fathers, how about us? As our boys begin to try to measure up in our footsteps, is our example right before them? Are we leading them out in the right direction? Are we helping them to build a foundation for a life of service for Christ? The young minds are active and open to whatever teaching actually comes to them, and it is not long till their lives begin to take shape according to the influence of the home and surroundings, whether good or bad.

We often hear people say they would like to make a definite contribution to the church. Those wishes come in various forms. A short time ago I heard a sister

say she desired the position of a pastor's wife; she thought she could make her contribution in helping to shepherd a flock. Others wish to contribute with their money, etc. But parents, one of the greatest contributions you can possibly make is that of your service through your boys and girls. While it may look small, its existence and worth may never be told. We love our church and we ought to be helping to furnish material to take the place of those who are leaving one by one.

Yes, true to our calling we would be,  
In teaching and training, till light we see  
Shine out in the life of our little ones,  
'Tis then God will say to us, "Well done."

*Wenatchee, Wash.*

### An Age Old Topic

BY LULU TERFORD

WHAT is this age old subject? Why *age* itself, curiously enough. There are those in the different walks of life who feel they have no chance on account of their age. They think they are too young or too old. The time was when a young doctor, banker or preacher, wishing to follow his respective profession, was seldom engaged. Those wearing spectacles or a beard and at least a little gray were the busy ones. Age and experience went hand in hand. They were essentials to success. This is still true to a great extent, though times have slightly changed. The young people of today have a better chance. All fields are open to them. They have better opportunities. They have better education. Many of them are well versed in the Scriptures. They are having their day. But so far as a minister is concerned, age should make no difference. It should not have in the past, nor should it make any difference in the future. It is the message that counts. The great I AM, may send a child or an aged messenger. It is his job to bring a message of God's love that stirs, inspires and converts others. God's love is as old as the ages because God is love. His love for humanity was revealed in his Son Jesus Christ our Redeemer and Savior, who went to the cross for us. God's love is irresistible. We sacrifice, we work, we suffer because his great love ever draws us nearer. God's only Son Jesus Christ has promised to be with us even unto the end of the age (Matt. 28: 20). He does not say, "When you become a little aged I will cast you out," but he does say, "Him that cometh to me I will in no wise cast out" (John 6: 37). Jesus himself was about his Father's business at the age of twelve. God wants all of his children to work in some capacity for him. This is not a theory but a Biblical truth. Rest assured that in the great heart of God there is room and work for all.

*Glendale, Calif.*

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Religion is not dying. It is but molting its feathers as every winged thing must do.—Walter Rauschenbusch.



## The Moral Echo

(Continued From Page 12)

of wrong-doing, the promises of his mercy seat, and threats of his tribunal, alike sure of accomplishment, but both having a benevolent purpose.

*Echo as a Restraint.* The certainty of consequences, of a future state, always an indispensable moral deterrent, is however becoming less and less effective, yet is still a great check to crime and all known evils. The fear that what one does today may bring regrets tomorrow, stays many a dire plot. A like assurance in a future lends confidence to every good investment, that it will not be in vain. Eternity is called the echo of time. Solomon wrote, "The way of transgressors is hard." A modern jester has modified it thus, "The 'way' is not hard, it's the consequential bump at the end." But however put, the future must be reckoned with according as it echoes the right or wrong, whether physical, moral or spiritual.

*Moral Echo in the Physical.* Deformities, insanities, handicaps, are but echoes of sins, ignorance, mistakes, of days gone by. Deeds that shake us by the hand in farewell, reappear in bodily infirmity. One said, "I took a step from the path of moral rectitude, thinking I was through with it when day was done, only to suffer its disturbing effects years later, like the 'sounding again of the mountains.'" The blessings of today are harvests of good seed sown in bygone years. And conversely, the world's burden of physical woes is the echo of its yesterdays. Godliness and wisdom could have altered both present and future. Unhappily, our world learns slowly, and still pays toll of loose morals, which works havoc with the mortal, resulting in untold misery to mind and body.

*Echoed in Others.* It is not true that an individual or nation has only self to harm; the world is one. "There are those who care," and these must be considered. Ex-Emperor William of Germany has from childhood carried a partially paralyzed left arm; for this he is to be pitied, it is no fault of his, but "king's evil," handed down by ancestors. What a warning against "personal liberty," and what incentive to orderly living, that the innocent should suffer for another's folly! A checkered past has one chance, viz., redemption through repentance and faith in a forgiving Savior. Will men avail themselves of this merciful provision? But here is wisdom: A physician was offered a bribe in a crooked deal. "None will know it," he was told. "But I will know it," said he. "And besides, I must live with myself." Prevention is better than a cure.

*World Outlook.* What future do present conditions foreshadow? What "sounding again of the mountains"? With unprecedented crime; with prohibition in peril; with influential men at Washington opposing

every righteous law; the daily press lending its powerful influence to a disloyal propaganda; the "enemy within our gates" having for its end the overthrow of our government; with multiplying organizations lined up in solid phalanx against God and the right—do these give promise of that "righteousness that exalteth a nation"? Or of the "sounding again" of the "sin that is a reproach to any people"? If the latter, then we may well be alarmed, for the enemy is strong, aggressive, determined. Should not the cause of helpless children who tug at our hearts, whose future is in our power, be a strong appeal to men to make the best possible provision for them? Finally,

*The Fatality of False Security.* This is our greatest danger—an apathy on the part of well-meaning Christian people: a feeling of overconfidence and safety. "God is in his heaven, and all's well." That God will overrule and win the battle with or without his army; a sort of made-to-order victory, tied up and handed over to us. A rest in such false confidence will be to our peril. Shall we pray? Indeed no success is possible apart from it; to the discredit of many they have left off prayer. Prayer is not to be discounted, but let it not end there. The hosts of the Living God must be active, vigilant, thoroughly aroused to conditions that menace our country, alive to the situation we are now facing, cast the deciding vote, and with all our ransomed powers, stop the despoilers of sacred institutions, in a hard-won but well earned victory "for God, and home, and every land." For this, God expects every man and woman to do his and her duty.

Edgewood, Iowa.

## When the Hour Glass Has Run Its Course

BY LEONARD BIRKIN

"Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things that are before, I press on toward the goal, unto the prize of the high calling in Christ Jesus" (Philpp. 3: 13-14).

"In the name of our God we will set up our banners" (Psa. 20: 5).

SOME time ago I sat and pondered as to what I should preach on the coming sabbath day, but seemingly in vain. I glanced down on my desk and there saw a picture on an undertaker's advertisement, an hour glass, with an angel sitting, watching the sand slowly run through the narrow channel to the vessel beneath.

An undertaker is a man we want as little to do with as possible usually, but all must come in touch with him sooner or later. And the thought that came to me as I looked at that hour glass and read the words beneath was: Will the angel who is waiting and watching find me faithful when the sand has all passed through and I come face to face with God? Every day I rise is one

day more to work for God. Every night I retire, is one day nearer to God. For the hour glass can not be stopped; it will run its course, and like an endless chain continually running over a set of wheels, it will drop us off one by one to meet our God.

When the hour glass has run its course, what will it mean for you, and what will be your worth in that sacred hour? Your health will be gone; your house decayed; your money valueless, and you will have a soul alone with which to meet your God. That narrow opening is the Valley of the Shadow of Death; above is life on earth and below a life that is yet to come. The narrow opening is far too small to admit all we would like to take beyond; only that which comes from God can pass through. What, then, will the man do who has had nothing from God? Or the man who has treated God as a stranger? When the hour glass has run its course will it still find you a follower of the Lord Jesus, pressing on toward the goal? Out of the world beyond came Jesus Christ to heal, to help and to save. He said he was "the Way, the Truth, and the Life," and that no man could come unto the Father except by him. Seemingly there are men and women to whom the life and words of Jesus mean nothing; men who seem never to expect to meet their God; men who are strangers to a home beyond. Yet the hour glass is running its course in every land and every home; the endless chain of time is carrying us on toward the Valley of the Shadow of Death, that narrow passage between two worlds. But I see a light in the valley ahead, it is the Light of the World. And a voice I hear calling, "Follow me." It is the call of Jesus, and I do not fear, for he is near to lead me on. If you follow him, friends, your goal in life can not be wealth; it can not be pleasure; it must not be ease. It will be untiring work, untiring prayer. When the hour glass has run its course such things as these are all that count. It must be Jesus only who fills your soul when that hour comes, and not this world's attractions, which so often hide the face of Jesus from our sight. I can look back into the past of my church and point out men and women whose vision once was filled with Jesus Christ, but now is filled with worldly things, while Christ is being thrust away. There was no room for Jesus in the inn as a babe; the room was taken up by wealth, power and pride. There was no room in the world when he had grown to a man, for sin, pride and arrogance would not endure him. But God had a place for Jesus, and raised him up to a great white throne, and there he will be when the hour glass has run its course for you and me.

O child of God, are you still in the ranks of the over-coming, the faithful and the loyal? Can you still claim Jesus as your Lord and Master who is more to you than all the world? Is it not a shame that a picture show can attract more people than a prayer meeting?

Is it not a shame that the house of God is too big for the Sunday night crowd who come to worship God? Is it not a shame that a tooting motor horn is more attractive than the church bells calling men and women to worship God? And is it not a shame that the making of daily bread for the body leaves so little time—not even one whole day in seven—for a feast on the bread of heaven? Has the House of God become so poor a place it must beg for people and beg for funds. Is there still no place for the son of man to lay his head?

Some time ago some one asked me a question that made me think: "Where are the crowds that used to fill your church?" I have found three answers to that question. Some have moved away to other communities; for some the hour glass has run its course; and there are still others who have turned their backs on Jesus Christ and the church. Many of them made their vows as strongly as ever Peter made his. Many of them have taken the same downward steps. But some day they, like Peter, shall meet their Savior face to face and hear the question Peter heard which wrung his heart, "Do you love me Peter?" In bitterness of soul Peter cried: "You know I love you, Lord." But how could Jesus know after such denial? Poor Peter and poor backslider, what shall the latter answer to the question of Jesus?

Some one has said: "The shoreline of this old world is strewn with the wrecks of what might have been God's choicest living temples." Failure is written across many a soul in which victory should be. And the sand in the hour glass is getting less and less. As a boy I often sang amid the flowers of my mother's garden. "Some one shall enter the pearly gates; shall you, shall I?" Let us know the answer before the hour glass has run its course.

"Let no man question my faithfulness," said Paul, "for I bear about my body the marks of the Lord Jesus." Can the world see Jesus in you? Is there about you any distinguishing mark that would set you apart as belonging to Jesus? If only those who know him not could know what Jesus means in life! A story is told of a woman living in wickedness, who was given a child, which she received from God with a curse. As the child grew, one day it desired to help her, but she looked at it with a curse on her lips. The child insisted and she gave it a dish to dry, but the child dropped it, and it was broken. That mother later confessed: "I looked on that child in that moment with a damning expression in my eyes; but as I continued to look at her I saw an angel. So I fell on my knees before God seeking mercy." This mother was an evil, wicked woman whose body belonged to the devil, who was also claiming her soul. But Jesus took her and placed his mark upon her, and she lives today a lovely Christian woman,

(Continued on Page 24)



## HOME AND FAMILY

### Sweet Hour

BY ADA SELL

This morning you were hurried,  
This noon you were depressed,  
This afternoon you settled  
Some problems that distressed.

The children made a snow fort  
And fought a battle done;  
Now they are quite contented  
To have some indoor fun.

Today I did a washing,  
And made a little dress,  
But now that supper's cooking,  
My dear, let me confess—

That this one teeny hour  
Just seems the most worth while,  
So let's enjoy each other,  
Let's talk, and laugh and smile.

*Altoona, Pa.*

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### Amends

BY LEO LILLIAN WISE

IF you had asked any individual member of the Evergreen congregation "How do you like your pastor?" you would have listened to a whole-hearted commendation of Pastor Ward. He and his good wife, Sara, have been in and out of every home in the parish again and again. No time of sorrow or suffering but that they are expected to be in the home and by their ministries ease the load. And in times of happiness the congregation expect the pastor and his wife to rejoice with them.

But it must be confessed that some time ago this congregation, while loving the pastor and his wife, had been guilty of a gross sin, that of sheer thoughtlessness. But not so any more, not since one little woman found courage to speak words that opened the eyes of everyone.

Since Pastor Ward and his wife were so very competent in the sick room it became the habit that as soon as illness came into a home these two were called for. And hardly ever were they given any financial remuneration. Under ordinary circumstances that might have been permissible. But hardly so here since the good pastor and his wife were receiving a mere pittance from the congregation for their pastoral services. And they depended upon some other labor to supplement their income.

Then came the time when Abram Cassey was very ill. So ill in fact that the physician looked very grave as he left his directions. Susan Wade was in the home that morning assisting in the kitchen, and as Katie Cassey

came out into the room, her eyes showing signs of recent tears, Susan hastened to say:

"Katie, hadn't I better call Brother Ward and see if he can come over tonight to stay with Abram?"

Katie just looked at her for a brief moment; she is short, stout, rather close-mouthed much of the time, what she has to say is right to the point. Then Katie said shortly: "We'll just wait awhile."

Pastor Ward had stopped in the evening before, and this morning his good wife called in to say that she'd be over in the afternoon to aid in the care of the sick man. And Abram was truly a sick man; it seemed as though one could almost hear the sighing of deep waters as if the boatman was near at hand. Again some one else approached Katie anxiously:

"Katie, shouldn't you ask Sister Ward whether they can't come and stay tonight?"

And again there was that baffling look in Katie's eye as she seemed to pause in thought; then she answered briefly as ever, "I'm thinking about it."

And as Mrs. Ward was leaving to go home and prepare her evening meal she said kindly: "Sam and I will be over this evening and if you want him to stay all night just don't hesitate one moment to tell him so."

Susan Wade scolded to Deacon Phelps when he stopped in to ask about Abram: "I can't understand why Katie is so slow about saying something to Brother Ward about him staying tonight. Maybe you can say something to her about it."

Deacon Phelps thought maybe he could. So he called Katie out of the room, and Susan hovered near by to hear what might be the result.

"Katie," began Deacon Phelps sonorously, "hadn't I better stop and leave word for Brother Ward to come prepared to stay tonight?"

"I was just wondering if you couldn't stay yourself," Katie said so promptly that he almost stepped backwards.

"Why, why, Katie," he stammered, "I'd like to the best kind, but you know the hay balers are coming tomorrow and you know what that means. We—ll maybe I can if you insist."

"What have folks been in the habit of paying Brother Ward when he stays up all night with them?" Surely Katie must be losing her mind, thought the deacon as she put the question.

"Why, Katie," Susan was moved to help the deacon out, "don't you know that Brother Ward never charges a thing?"

"That isn't any reason why folks shouldn't pay him, is it?" and stout Katie fairly glowered as she faced the other two. "Do you know that Abram and me too have been just about fed up on this thing of calling the preacher and his wife in all the time asking them to sit up nights and then let them go out and work day times

to make ends meet. Abram said one day last week: 'Why, if we were to hear that some other church was doing like we do we'd censure them mighty quick, but we can do no bad!'

"I've been studying about calling Brother Ward in, but let me assure you that we're paying our way as we go. Why, Susan, even you expect me to pay you good solid money and you don't even have to think about preparing a sermon for next Lord's Day. The impudent impertinence of some folks is past understanding I guess!" Katie sighed as she hastened back into the sick room.

"Do you suppose that is what folks are saying about us?" Susan stared aghast at Deacon Phelps who was struggling to marshal his bewildered thoughts.

"Why, just the other day I stopped to ask those new folks down by the mill to come to our church and the woman said to me, 'Why come to your church to hear your preacher when you just make a pretty cheap hired man out of him?' And say, just why was he overcome that one day? Was it really all because of the heat or the sitting up nights and then working hard day times?" Susan was horrified; the words of Katie had struck home.

"I'm afraid, Susan," the deacon had lost pomposity, "that we've got some things to make right. I'll be over tonight."

Pastor Ward did stay up for several nights with Abram and watched the grim fight for the man's life; indeed he took part in that fight as little by little gains were made and it was sensed to be God's will that this good man should live. Katie had made it plain to the pastor that she expected him not to do day labor. He protested and she said, "I'm paying you what I'd pay any other nurse and more too because you're worth it." And she did too.

There came a memorable day when the deacons of the church met with the pastor and to his astonishment handed him a purse. They did not tell him but that purse represented some hours of figuring for times he had served in different homes, times when he had used his car as an ambulance, so to speak, times when he had stood by for operations, for times he had lost prospective jobs that might have paid well. And best of all there was the agreement to meet a stated income, so that if in the future he did stay nights beside sick beds he need not worry about earning his daily sustenance.

*Bellefontaine, Ohio.*

### Early Ideals

BY LULA R. TINKLE

AFTER returning from a wedding, little four-year-old James was sitting on his mother's lap, talking about the things they had seen and heard. "Mother, will I

have to get married when I get big?" he asked very seriously. "No, dear, you do not have to be married, but when you are a man, I think you will want a home and wife and children all your own."

"Then, mother, will you help me choose a wife?"

"Yes, if you want me to, I shall be glad to help you choose a good wife. What kind of a wife do you think you want?"

After a little thought he answered, "Well, mother, I wish I could find a wife just exactly like you."

In her heart the mother prayed, "Oh, God, thank you for this loving child. Make me a better mother. Guide my feet each step of the way, lest I lead him astray while he is laying his foundation of early ideals."

It is but a step from childhood into manhood. Parents who fail to recognize the importance of early impressions are sadly neglecting to furnish the best building material for that mysterious structure called *character*. Daily it is expanding, growing in our very presence. The kind of a structure it is to be depends wholly upon the ideals and deeds builded into it.

*Huntington, W. Va.*

## Women's Present Day Opportunities in the Home

BY MRS. CHARLES E. ZUNKEL

(Concluded From Last Issue)

Do we as homemakers accept the challenge which our job presents? We dare not longer drift complacently along either blind to the facts or to their consequences. Let us pledge ourselves to endeavor with our utmost ability to face squarely these many difficulties now facing our homes. Let us determine to become more efficient home-builders and be willing to pay the very great price that is necessary. All people want the best possible home if it can be had just for the asking. But a fine home is not had for the asking; we must pay the required price.

If we have been giving way to our own personal comfort, our social ambitions, our own personal pleasures and self-indulgence, for the sake of our children and all humanity may we give these up. We must somehow get back to a home-centered life.

In spite of all difficulties let us pledge ourselves to study the science of homemaking and to make it a fine art. Let us try to lift it to the status of a professional career and enrich it with every possible beauty.

As parents may we do our best to keep young with our children, by sharing their interests, their friends, their work, and their fun. May we also share with them our plans and hopes, and give them a fair share of our leisure time. Let us strive to keep mentally alert and young in our feelings and enthusiasms. Thus we will plan for more home-centered fellowships and

(Continued on Page 26)



## When the Hour Glass Has Run Its Course

(Continued From Page 21)

loved and honored. Jesus can do as much for you. I have read somewhere of a little Russian Jew, inclined toward anarchy, until he came in touch with Christ. In his own words: "Everyfing mit-in me revolted at thought of Christ and Christianity. But a power I did not know led me on. In a meeting I heard a man say, 'What shall it profit a man?' When I heard that I voke up, for you can't expect a Jew to 'sleep ven he hears of profit. Then a lady spoke: 'Salvation is for the drunkard; it is for the gambler; and for the thief, and for everybody.' Then she looked at me and said, 'Salvation is for the Jew.' I vent forward and made a covenant to serf him if he would make a man out of me. God kept his bargain and I'll try to keep mine Salvation paid. I bring him misery and he give me joy. I bring him poverty and he gives me prosperity. I bring him selfishness and he gif me the joy of doing something for somebody else. Dot is a good bargain, and salvation is a paying business. The proof of its being good is dot a Hebrew has stuck to it for twenty-seven years." The world never changes people like this; the devil never made such a transformation. Christ Jesus is the secret of it all, as the changed lives of thousands will testify.

On one of Europe's battlefields is the ruin of a fort. Carved over its entrance are these words: "Die under the ruins of this fort rather than surrender." Then I call to mind the dying words of Admiral Lord Nelson at the battle of Trafalgar: "England expects that every man will do his duty." And what does Jesus expect, brothers and sisters, but these very things: that we shall die rather than surrender our faith and loyalty? He expects every follower this day to do his duty no matter what comes or goes. Greater love hath no man than Christ, for he gave his life for his friends, and those friends include you and me if we are faithful. Men should be thrilled at the thought of such a Friend, instead of being as cold and careless as they sometimes get.

The greatest sight I ever saw, was not a magnificent mountain, nor was it a fine estate; it was a group of eight young men and women whose lives had been challenged by Christ to service in Africa, India and China. The call of the world could not hold them back. There is no greater hero lives than he who in this day of commercialism, can bear about his body the marks of the Lord Jesus, because he has stood on God's battlefield holding aloft his banner.

Friend, the angel is watching your hour glass, your days are passing through. The day is fast passing and the night draws nigh, in which no man can work. We know neither the day nor the hour in which the call may come. It is important that we be found faithful.

Copy Christ. Night after night he spent in prayer and the morning found him alone with God on the mountain top ready for the day of service. Do not forget God. But press on, and in the name of Jehovah set up your banner. Then when the hour glass has run its course and you are called to enter the valley of the shadow of death, the "Follow me" of Jesus will still be ringing in your ears, and he shall lead you on.

*Lincoln, Nebr.*

## CORRESPONDENCE

### FAIRVIEW CHURCH REDEDICATION

The Fairview church which had been damaged by the wind storm of May 1 has been repaired and is ready for use again. July 9 we observed the rededication of God's house to him and to his service.

Bro. J. Oscar Winger of North Manchester in his masterly address made a strong appeal to us as members to go back to Bethel, and rebuild the altar of God, and there again renew our covenant; and with the rededication of our house likewise to rededicate our lives to him in greater Christian service. If we will with Jacob at Bethel rebuild God's altars in our homes and there have daily communion with God, and give to him of our earnings that which belongs to him, then he will pour out blessings upon his people in a marvelous way. Then, too, the financial problems of our churches will largely be solved, the mission work in our home and foreign fields will be going forward to the ends of the earth, and our home and general mission boards will not need to beg and plead for help as they do at this present time. The great need of the church of today is to go back to Bethel and start anew.

The day was ideal and the attendance was excellent. At 12 o'clock dinner was served in the basement and we enjoyed a sociable time together.

At 1:30 P. M. we enjoyed the homecoming service. A number were present who once resided in this church. They gave talks, some very sympathetic, as the occasion recalled to their minds the great joy that came to them when they lived here and served; many had accepted Jesus Christ as their personal Savior at this place; this makes it very dear to them. Talks were also given by several who now hold membership here. A few letters were read from those who once lived and served here, one being from Eld. John Deal of North Dakota. The Loyal Workers' class sang a song, having revised the words of The Little Brown Church in the Vale and substituting "the Fairview church on the hill."

On account of Bro. Winger's mother being seriously sick the meeting for the evening was recalled. Many enjoyed the day so exceedingly that they were loath to leave.

Lafayette, Ind.

John W. Root.

## NEWS FROM CHURCHES

### CALIFORNIA

**Glendale Mission.**—A Mothers and Daughters' Society was organized May 10. Sister Carl was chosen president. A pageant was also given. Bro. Rothrock of La Verne brought the morning message May 21. In the evening the young people gave a report of the Christian Endeavor convention held in Glendale. A. D. Sollenberger preached the morning of June 4 and the love feast was held in the evening. A program was given Children's Day and flag day was also observed. Moth-



er's Day and Father's Day were duly remembered by sermons and programs. June 30 a supper and play were given by the Ladies' Aid Society to obtain money for plastering the church. This play was written by Sister Ruth Wine McCann. Five letters have been received since the last report. At a meeting of our missionary society an Indian missionary talk was given by Sister Martha Senger. She recently visited her daughter Merle who is teaching in the Indian schools of Arizona. Dr. D. M. Parker and wife, missionaries to China, have given several talks at our mission which were greatly appreciated. Bro. W. E. Trostle, Bro. Marvin Kensinger and others will preach for us during the absence of our pastor, Bro. Geo. C. Carl, and wife.—Lulu Terford, Glendale, Calif., July 8.

**Live Oak** church met in council June 7. We decided to have Bro. Wilbur I. Liskey remain with us next year. The office of musical director was created and Sister Liskey was appointed to fill that office. As a beginning of her duties she had the entire preaching hour Sunday evening, June 11. Since our church is on the main highway Bro. Royal Glick and Bro. Dan Stover, going from California to Washington, found it convenient to stop during services June 4. Bro. Stover led the song services and Bro. Glick gave us a good sermon. Our love feast was June 14. The church has been painted outside and the interior decoration of main auditorium and side rooms is nearly completed. The Orion quartet of La Verne gave their program June 30. July 2 they gave another program at the community church at Live Oak. The Aid Society is continuing to have all-day meetings as they have so much quilting ahead. The Fourth of July, Pastor Liskey and family and a few other members took lunch and went to Bangor where the first Church of the Brethren in this part of the state was organized and once had a large membership. They found Sister Alice Meyers, who is almost blind, and the only remaining member. After singing songs and having prayer with her, this group felt they had spent a worth-while day. July 5 was home talent night. Recently Bro. Greg O. Gaunt and family of Grass Valley were with us. Bro. Gaunt delivered the morning message. We enjoy visits from those who were once in our midst. We appreciate the students and those home for their summer vacation.—Mrs. Frank Ott, Live Oak, Calif., July 7.

**Long Beach.**—We held our love feast June 21 with an excellent attendance. The communicants seemed to enter into the sacredness of the occasion. Our city has been having the California State Christian Endeavor Society here and it was largely attended by our membership. Our young people served as guides or on the entertainment committee and wherever needed. Our older members opened their houses to delegates from other cities. Immediately following this convention the Methodist Conference met in our city auditorium (where the Endeavor convention had also been held) with E. Stanley Jones as the most prominent speaker and we all heard him. One of our girls is attending the religious training school at Asilomar, Calif. Two families of our members are starting east for the summer vacation.—Maud M. Trimmer, Long Beach, Calif., July 8.

## COLORADO

**Haxtun.**—Recently Bro. Tracy Hardy, one of our young men, who has been helping in a union Sunday-school effort some twenty miles from the church, expressed his desire to serve the church in the ministry. The church unanimously agreed to license him for one year and did so on June 5 at the regular council. Beginning June 12 a Vacation Bible School was conducted here for two weeks with an average attendance of nearly seventy. Sister Inez Decker acted as superintendent assisted by six teachers. The school was self-supporting. A very good program was given on Sunday morning, June 26, by the five classes, including songs, scripture and memory gems. Our Aid Society started a movement to secure funds for painting the church building and through the coöperation of many in a birthday dinner, public food sale and other undertakings, the paint was secured. We are looking forward to having the District Meeting here Aug. 12-14.—Mrs. Virginia Snively, Haxtun, Colo., July 11.

## ILLINOIS

**Springfield.**—This year marked a most successful Daily Vacation Bible School. There was an average attendance of sixty-seven. There were eight assistants to the pastor who directed the work. A picnic was held, as was also a closing program. Forty-two pupils received New Testaments for punctuality, regularity, and interest. The total enrollment was eighty-four. Our school is characterized for its teaching of the Bible, the singing of great hymns, and the cultivation of Christian character. For this reason, as well as financial, no effort is made to provide craft work. The church attendance during the spring was the highest for any length of time during the present pastorate. D. W. Kurtz will be in Springfield on Aug. 13, speaking at the church in the morning, and to the union service of Springfield in the evening. We are planning to have a basket dinner at the church at noon. Those living close by who can come are urged to do so. Be there for the morning service, bring your dinner and enjoy the noon fellowship. The young people of the church recently presented a play entitled, "They Just Won't Talk." This brief play was an introduction to a larger and more difficult religious drama, "Robert and Mary." This missionary play which will be in preparation for weeks will be presented this fall or winter.—R. M. Brady, Springfield, Ill., July 8.

## INDIANA

**Bethany.**—April 30 the laymen's meeting of Northern Indiana was held afternoon and evening. Mother's Day evening Bro. John Fredrick was with us. Our love feast was held May 20. Brethren Ed Stump,

Manly Deeter and Geo. Sherrick who officiated were with us. The evening of Father's Day Bro. Frank Kreider gave the message. June 12 Brother and Sister Wm. H. Weybright were married sixty years. June 11 we celebrated the occasion at the Bethany church, where they have always worshiped. In the forenoon a grandson, Bro. Russel Stout, preached a fitting sermon. Relatives and friends had a basket dinner together and in the afternoon there were readings and songs. June 4 Bro. Geo. Weybright gave us a message on War. We expect to hold our harvest meeting Sept. 24. Bro. Emerson Neff is superintendent of the Sunday-school. They are having a contest between the classes of young people and young married people. Sister Cecil Fluke is president of the Christian Workers.—Mrs. Bertha B. Weybright, Syracuse, Ind., July 11.

**Elkhart Valley** church met in council June 30. Delegates to District Conference are Lucille Stull and Landon Berkey. Gladys Martin was elected junior Sunday-school superintendent. Mearl Brumbaugh was chosen Sunday-school superintendent with Boyd Moore, assistant. Our harvest meeting will be held July 30. The speakers are Eld. Emeral Jones and wife of Syracuse, Ind. The attendance at our regular services is very good with a record attendance of 195. Interest is shown in all church activities. An inspirational Children's Day program was given on June 25. July 9 Bro. Bechtol of the United Brethren church in Pennsylvania gave two inspirational sermons.—Mary Kreider, Goshen, Ind., July 9.

**Michigan City.**—Bro. Chas. E. Zunkel began his work with us in September, coming from Bethany each week-end. In May after school closed he with his family came to spend the summer here. We welcomed them with a housewarming and the Ladies' Aid presented them with a quilt. Feb. 26 Bro. Kurtz brought us a message on The History of Our Church which was very interesting and helpful. Since our last writing a group from Bethany gave a program of talks and songs. We had our love feast June 16, a beautiful service enjoyed by all who attended. We had a very nice Children's Day program June 24. Instead of our regular Sunday evening program we are having vesper services from 6 to 7. We have added several to our number by baptism recently. We plan to have our Sunday-school picnic July 22.—Edwina Gorden, Michigan City, Ind., July 10.

**Mt. Pleasant** church (N. Ind.) met in council May 26. Our pastor, Bro. Gorman Zook, was retained for another year by almost unanimous vote. Brethren Floyd Leeper and Chas. Sellers were chosen delegates to District Meeting with Brethren Oreal Kitch and Wendel Miller, alternates. Our revival effort will be held sometime this fall. Bro. Zook is doing his best to make our services helpful and interesting. Our young people are furnishing a part of the Sunday evening services every fourth Sunday of the month, and the boys and girls and their leaders furnish services on the third Sunday. One of our young people won first place in the township prohibition oratorical contest. Our love feast was well attended with Bro. Theo. Miller officiating and Bro. Ben Cross from La Porte leading the song service. We were happy to have the Cross family present as well as our elder, Bro. Chas. Cripe, Bro. John Metzler and Bro. Rummel and families. May 14 Bro. D. W. Kurtz gave us two wonderful sermons. A large crowd heard his talk on prohibition in the evening. We were glad to have our county counted on the dry side in the election. Our harvest meeting will be held the last Sunday of July with Bro. Chas. Bonsack bringing the message. Some of our young people are planning to attend Camp Mack the first of August.—Mrs. Willard Sellers, Plymouth, Ind., July 12.

## IOWA

**Spring Creek.**—Our love feast was held May 27. The children rendered a very impressive pageant, The Temple of Childhood, on Children's Day. The young people's conference of this district was held at Lewiston, Minn., June 24 and 25. Twelve of the young people from our church attended. The following Sunday they had charge of the services and gave an interesting account of the conference.—Mrs. A. M. Sharp, Fredericksburg, Iowa, July 11.

**Waterloo City.**—Some time ago forty teachers and officers of the church met for a workers' conference, picnic, and social hour. Roger Leavitt from Cedar Falls gave an address on "The Sunday-school Teacher as a Soul Winner." Bro. Daniel Horning, M. D., who for a number of years served as medical missionary in China, preached for us recently. Mrs. Horning talked on "Conditions of China" at a meeting of the Women's Missionary Society at the home of Bro. A. P. Blough. Both occasions were greatly enjoyed by all. On the evening of June 26 we had the pleasure of having with us the male quartette of McPherson, Kans. Most of the churches of the city have joined in the union worship service each Sunday evening. Bro. O. R. Hamer is filling the pulpit in the morning during the absence of our pastor, who with his wife and daughter is touring the east. Mrs. O. R. Hamer and Mrs. Vera Wagoner were chosen to represent our church at the District Meeting. The young people of the church took part in a city-wide W. C. T. U. declamatory contest which was conducted during the spring and early summer. Those chosen to represent our church were Maxine Cunningham, Oscar Anderson, Marvel Long, Betty Lichty, and Ray Strayer. Six sub-county contests were held; our contestants won first place in three of these contests. The winners were Maxine Cunningham, Marvel Long, and Ray Strayer. The other three first places were won by Maxine Miller, First Brethren; Grace Heidt, Grace M. E., and Cecil Miller of St. Paul's M. E. Church. These six, who were presented silver medals, will compete in a county contest for a gold medal. The winner of the gold medal will represent the county in a state contest.—Mrs. Clara Miller Lichty, Waterloo, Iowa, July 10.

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## Women's Present Day Opportunities

(Continued From Page 23)

family fun, more sharing of life between parents and children.

Realizing the serious slump in family discipline, may we strive to make the home a democracy; not the home where parents rule supreme, nor on the other hand the type where spoiled children rule; but a true home democracy, with mutual respect for personality. It might be well for some of us to institute a family council where the problems of the home, including work, finance, vacation planning, discipline and the like are freely discussed.

May we be intelligent and Christian in our meeting of the great economic problem—first of all by practicing strict economy and then by sharing what we have with those less fortunate. And may the child become conscious of the great spiritual values of life in their proper relation to material things, living for personality rather than possession. The wise mother will see in this period of economic stress a wonderful opportunity to teach her children the great truth that only spiritual values abide.

Let us not turn over the responsibility of the moral welfare of our children to the school and church. May we, as homemakers, strive earnestly to endow our children with the great moral safeguards of life: self-control, self-respect, a sense of honor and the spirit of chivalry. By faithful teaching and example and by the coöperation of the children in the work of the home, we will give them practice in the virtues of patience, kindness, sympathy, love, truthfulness, honesty, reliability, the sense of justice and regard for fair play.

We are keenly conscious of the hopelessness of this task without the help of religion. The late Calvin Coolidge said, "The greatest need of America is religion, the religion that centers in the home." Let us bring back the God who has been crowded out of the home. We need that sort of religion which practices continually the presence of God, which permeates every phase of our lives. As one writer has illustrated it: if one looks at the sun constantly for some time, and then gazes elsewhere he seems to see the sun everywhere. He sees it in the doorway, on the floor, on the wall, everywhere he looks. So we can experience the constant presence of God; for whether we are washing dishes, mending garments, sweeping the floor or caring for our child, we feel God's presence. We need the simple religion of Jesus. We need to set up again his simple habit of prayer and devotion.

In these days of threatened family disaster we can put moral safety, economic stability, or social purity into our homes without the safeguards and spiritual help of vital religion. Therefore we, as mothers, must make our personal religion more courageous, more honest and

frank, as well as more in accordance with the intelligent and progressive spirit of the times. Only thus can we win our modern young people to a personal loyalty to Christ and to his way of living.

As homemakers we must coöperate with the church and its program of religious education for the welfare of our children. We should strive to coöperate more steadfastly with it and with all other community agencies which are helping our homes to raise up a generation of children and youth to meet victoriously the many temptations of present day living and the challenging tests of the future.

May God help each mother to accept her opportunities, and to fulfill her responsibilities in these difficult but challenging times! May the Spirit of Christ reign as an unseen but never forgotten Guest in all our homes!

*Chicago, Ill.*

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## Christ Within

BY EZRA FLORY

"THE water that I give him, shall be in him a well of water springing up into everlasting life." Christ promises to satisfy the deepest and most urgent wants of the heart. This does not mean just an occasional shower of blessings to the faithful believer. This presence of Jesus is the very essence and touchstone of conversion. With him comes light, with him comes love, with him comes peace. This radical change of heart and of life is no greater miracle than the raising of Lazarus from the cave at Bethany. If Christ has not entered your soul as an abiding guest, but merely as a transient visitor, you have not found light and love and peace.

"Because I live, ye shall live also." "Yet, not I, but Christ liveth in me," said the hale-hearted apostle. That is just the reason Paul remained a Christian long after the excitement of the scene near Damascus had died away. A well was opened in Paul's heart that day and the deep, cool waters never ran dry.

Others, too, have tasted of the good things in Christ and thereafter had wells that continued to flow. There was reckless John Newton swearing and scoffing. He began to pray. Twenty years later John Newton was still praying and preaching, still overflowing in beneficence among the haunts of London, and solely because the Lord Jesus dwelt in him, a source of holy affections and an inspirer of noble and godly actions. On Sunday he would preach to rich bankers and titled ladies. On week-day evenings he would sit on a three-legged stool, in his blue sailor jacket and open up his rich ex-

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Knowing when to reason with a child is one of the fine arts of parental discipline.

periences and wise counsels to the poorest who came to him.

He used to say: "I was a wild beast on the coast of Africa once, but the Lord caught me and tamed me, and now people come to see me as they would go to see the lions in the tower." What people came to see in this sturdy, tamed sailor was not John Newton, but the Christ who dwelt within John Newton.

*New Paris, Ind.*

## Accepting Compliments

BY MAUD MOHLER TRIMMER

EVERYBODY likes to have other people think well of him, but it takes a real Christian to receive praise in the right spirit. It requires humility, modesty, gratitude, but perhaps very few realize that it may also take long-suffering and forbearance.

What can one say, when in his heart he feels that the words of praise are insincere flattery? No emotion of pleasure responds to the words; it is indeed fortunate if they do not stir up resentment and anger. Then it is well to remember that "love thinketh no evil" and to try to hold to the belief that the speaker has kindly motives and respond to these.

It is equally unpleasant when instinct whispers that some one is guilty of paying a compliment from mercenary reasons. That to sell something or gain the granting of some favor he tries to get into the good graces of his hearer by honeyed phrases. If a body must be dubious about the motive behind praise he can still

## Medical Work in the Bush

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had not healed the ulcer. On questioning him I learned that he had had but one application of medicine and returned home that same day. He certainly had had too much faith in the ability of the medicine! I asked him how often he ate food. He replied that he ate every day. I told him that just as food could make him fat by eating every day over a period of time, so medicine could heal his ulcer if he used it faithfully for some time. The young man received some instruction and the whole group took a good laugh.

In the late afternoon we traveled on to the next village so that we might get acquainted with the people before night. After the evening meal, we invited the people to come for vaccinations. They kept coming, and we vaccinated by lantern light until it was quite late—late on Easter evening. We were tired after a full day of most interesting experiences. The past week with its fitting climax on Easter Day seemed one of the happiest periods of my life. It's a great joy to work for him in "Darkest Africa" helping to bring the dawn of the resurrected life.

*Garkida, Nigeria, Africa.*

answer kindly. Some folks who smile and smile still carry an axe to grind. They say: "Won't you please do this for me? You know you do it so well," or "You must help us. If I were capable like you, I would do it, myself." The wise man will sprinkle a little salt on their words, and return the task with the smile and compliment.

A man often finds it uncomfortable to receive the praise of one who considers the praised man so much his superior, because admiration is apt to savor of adulation. More than likely he will feel highly honored by the encomiums of his superiors, but the honest praise of his equals will make his heart leap with joy and he will be delighted with the frank comments of innocent children.

Granting that a compliment is genuine and given in the right spirit there may be wrong ways of receiving it. No man should take one too seriously. Sometimes a modest man is so embarrassed by a compliment of which he feels unworthy that he expresses a doubt as to whether or not the one who gave it is jesting or not. This reflects on the sincerity of his friend and may hurt him. It has happened that a man's ears have been so tickled by praises, that he pretends disbelief, unworthiness, etc., in the hope of hearing the pretty phrases repeated. This is a good way to breed contempt. A very common fault is to take the encomiums very, very seriously and feel set up about them to the point of egotism.

How should a compliment be received? That will depend upon the individual. A compliment is a favor and should be taken as such. Every one receiving a compliment should rejoice that some one thinks kindly of him and that the light he carried for his Master has a bright enough gleam to be seen. He should thank God for these things and express appreciation to his friend for the kind thought.

I knew a charming old gentlewoman who has since passed away. She knew what to do with a compliment. Once a younger woman received a compliment that made her so happy that she repeated it to this old lady, who said: "Now you have something to live up to. Live up to it, Honey."

Another woman, younger than she, said this in answer to praise for an accomplishment: "Thank you so much, but you know I ought to do even better because I have had so many years of training." Others might have said truly, "You are kind, but you must give my mother the credit for my success," or, "Yes, God has blessed me with this gift. I hope to use it for him."

Compliments for things that are possessed by the accident of birth amount to nothing. We can not help having them, but the things we have labored to win—ah, that is different. For them praise is sweet and merits a graceful acceptance.

*Long Beach, Calif.*



## News From Churches

(Continued From Page 25)

### KANSAS

**Mont Ida** church has a membership of twenty-one members representing seven families. Our highest Sunday-school attendance was fifty-six on June 18. Bro. Chas. A. Miller, our pastor, preaches an inspiring sermon each Sunday evening. Sister Miller ably assists by leading the song services. The first Sunday of each month they hold services at Scott Valley, eighteen miles away. We have a large organized class of young people who meet once a month for socials. Eight homes are receiving The Gospel Messenger and we are working to double our subscription list. Decision was made to hold a revival at a later date.—Mrs. Marion C. Shaefer, Garnett, Kans., July 9.

**Topeka.**—July 2 our members' meeting was held. The church unanimously voted to retain Bro. Kistner for another year as our pastor. We will continue to have preaching every other Sunday for sometime at least. The attendance at all services is good. We hope conditions will soon be better so that we can have Bro. Kistner come each Sunday. June 1 the male quartet from McPherson College gave us a good program. Our primary department observed Children's Day in June with a short program. Our temperance secretary, Sister Dora Whitaker, has had several programs given this year. We plan to have a revival meeting this fall with communion services at the close.—Mary M. Smith, Topeka, Kans., July 12.

### MINNESOTA

**Guthrie.**—The Minnesota Brethren young people met at this church July 1 and 2 for their annual young people's conference. Seventy-five registered, which made one of the largest delegations we ever had. The theme of the conference was Achieving a Christian Society. Many interesting talks were given on this subject. The first evening of the conference the Guthrie young people presented a play entitled, The Old-Fashioned Mother. Everyone enjoyed the conference and returned home to tell "what good things God had done for them." Guthrie church met in council July 8. In the election of officers Bro. Stern was chosen elder. The Guthrie B. Y. P. D. met at Bro. Stone's for their regular Sunday night meeting July 9. They decided to take up debating as their next line of study. A series of debates will be given with the losing team giving the winners a banquet at the end of the season.—Evelyn Saathoff, Guthrie, Minn., July 10.

**Worthington** church recently closed their Vacation Bible School. The enrollment was fifty-two with an average attendance of forty. Mrs. Dale Long was the superintendent. A community picnic was held on July 4 in a grove on Bro. Schechter's farm, and a pleasant day was enjoyed by all who attended. July 6 the McPherson College quartet gave a concert at our church. The young people's conference of this district was held in the Worthington church June 17 and 18. A number of interesting and inspirational programs and addresses were given. Bro. O. E. Messamer of Adel, Iowa, was the chief speaker. Brother and Sister J. Schechter were elected delegates to District Conference with Lester Strohm and Beulah Foulter, alternates.—Mrs. H. H. Hauenstein, Reading, Minn., July 13.

### MONTANA

**Milk River Valley.**—We are rejoicing over a new opportunity for service at a mission point some seventeen miles from the church. Our Ladies' Aid meets once a month with the exception of seeding and harvest time. At the last meeting it was decided that the proceeds from the Aid be given to the pastor.—June Anderson, Kremlin, Mont., July 12.

**Milk River Valley.**—Our district field man, Bro. G. I. Michael, began a two weeks' revival June 5. June 11 we had Sunday-school and preaching, followed by basket dinner. In the afternoon we had special songs and another inspiring message by Bro. Michael. On the 17th we held our love feast with Bro. Michael officiating. June 18 we had another all-day meeting and basket dinner. In the afternoon Bro. Michael's closing message was on Christian Baptism. The same evening he left for his meetings at Froid, Mont. As a result of the meeting a mother, of the Lutheran faith, and her three daughters made application for baptism and the husband by his request was received back into fellowship. July 3 the four applicants were baptized in Milk River by Bro. Ernest Anderson. We have Sunday-school and preaching by Bro. Anderson every Sunday morning for which we are very thankful; many people on the prairies do not enjoy this privilege.—Mrs. Saloma Peters, Kremlin, Mont., July 11.

### OHIO

**Bear Creek** church paid tribute to its mothers on the afternoon of May 14, a little program being arranged in their honor. The worship service was conducted by the children. Mrs. White of Asonia, Ohio, gave the message. May 27 our membership enjoyed the inspiration of the communion service. Bro. Hugh Clappert from the Happy Corner church officiated. On Sunday morning a community breakfast was served. The Sunday-school hour was in charge of Bro. Parker Filbrun who, having recently returned from the Holy Land, devoted that time to a brief but interesting report of his trip. Bro. Clappert had charge of the church service assisted by Bro. John Beeghly. June 25 the children, assisted by several young people, presented a beautiful Children's Day pageant entitled, God's Flowerland. Our pastor, Bro. N. B. Wine, his family and others were in attendance at Annual Conference and on June 18 brought us a report of the meeting.—Lois Erbaugh, New Lebanon, Ohio, July 11.

**Springfield** (N. E.).—May 14 an interesting program was given under the direction of the mothers and daughters' society. May 18 a fellowship meeting with a supper was held at the church for the mothers and daughters. A short program followed, using the subject, The Art of Living with One's Family. About ninety were in attendance. May 28 one more was added to the church by baptism. June 4 about 100 surrounded the Lord's table with Bro. Wilmer Petry officiating. In the morning of June 4 Bro. Petry gave an instructive sermon on The Wonderful Christ. June 14 some of the high school students rendered a program of readings for the peace contest under the auspices of the welfare board. June 26 was the opening day for our Vacation Bible School, which continued until July 7. The average attendance was 112. There were fifteen teachers and assistants and a number of helpers. The interest was good and we believe much good was done. Our pastor, C. H. Petry, and his wife make very efficient directors. The school closed with a special program on Sunday evening, July 9, with an exhibition of the handwork. July 8 we held our members' meeting. Mrs. M. S. Young was reelected Sunday-school superintendent, with Bro. Elden Petry, assistant; Bro. C. H. Deardorff, reelected elder; Lois Young, church correspondent.—Mrs. Fred Young, Mogadore, Ohio, July 14.

**Trotwood** church met in council March 28. Our pastor, W. D. Fisher, was reelected. Bro. Geo. Hunn was installed into the ministry. We had interesting services during Holy Week, April 9 to 16. Bro. Fisher conducted the services with the help of the home church choir and choruses from adjoining churches. On Sunday evening, April 16, the young people of the church presented a pageant, The Light of Eternal Life. Eleven were baptized and five received by letter at the close of the Easter meetings. May 7 Bro. D. W. Kurtz gave us an inspiring missionary address. May 12 the mothers and daughters of the church enjoyed a banquet with about 100 in attendance. May 21 Bro. Parker Filbrun gave us an interesting account of his trip to the Holy Land. Bro. Fisher conducted the community Vacation Bible School at our church from May 22 to June 2. The school was carried on very well with a good attendance and enrollment of 160 pupils. The program was given on the following Sunday evening. Quite a few from our church attended the Hershey Conference, Bro. W. D. Fisher being delegate. During the pastor's absence several home ministers and two outside ministers preached for us. The report of the Conference was given by our pastor. At the last council on June 22 our elder, Hugh Clappert, was reelected.—Eleanor Whitehead, Trotwood, Ohio, July 11.

### PENNSYLVANIA

**Huntingdon.**—Easter was a happy day in our church. Thirty-nine were received into the church by baptism at an early morning service. Through the courtesy of the college Dr. Carey S. Thomas preached the sermon Sunday evening, April 23. The morning service on the same date was in charge of Eld. H. H. Nye, due to the illness of the pastor. The communion service was held Sunday evening, May 7, with the pastor officiating. There were 323 communicants, the largest number the church has ever had at communion. By approval of the elders of the district and local church, Calvert N. Ellis was ordained to the eldership on the evening of May 15. The ordination was conducted by Bro. B. F. Waltz, of Altoona, a member of the District Ministerial Board, assisted by Prof. O. R. Myers. On the evening of May 12 a large group of women and girls met in the church for a mothers and daughters' social. An interesting program was presented under the direction of Mrs. L. S. Knepper, director of the Women's Work in the church. The annual new members' reception was held May 19. Since the reception a year ago sixty-three were received into the church, fifty-three by baptism and ten by letter. This has brought the membership of the church to over 700. About 200 people enjoyed the evening of good fellowship. On Sunday evening, May 21, the college brought to the church the choir of the Hagerstown church. An excellent sacred concert was given. In connection with the commencement season the college baccalaureate service was held in the church Sunday morning, June 4, the sermon being preached by President C. C. Ellis. In the evening the a cappella choir of the college sang the oratorio "Elijah" by Mendelssohn. Twenty-two from our church received international credit at the community leadership training school held this year. The community Vacation Bible School had an enrollment of 283. Sixty-two were enrolled from our church and Sunday-school, this being the largest enrollment from any one church.—R. B. Stambaugh, Huntingdon, Pa., July 11.

**Lower Cumberland** church met in council at the Mohler house March 30. It was decided to hold a harvest home meeting at each of the three places of worship this summer, instead of having one joint meeting. Our spring love feast was held April 30, at which time two of our ministers, Brethren H. L. Miller and O. J. Hassinger, were ordained to the eldership. Visiting brethren were J. E. Rowland, Amos Kuhns, Adam Hollinger, Charles Baker, Grant Group, and J. R. Hershman, who brought excellent messages to us. Bro. Hollinger officiated at the evening service. June 6 Bro. D. W. Kurtz gave his address, "The Three Choices of Youth," at Boiling Springs to a crowded house. He gives especially good advice to our young people, and we think it a very worth-while subject to present at all times. July 2 Bro. Robert Cocklin, who was our delegate to Annual Conference, gave a fine report of the meeting. Our church has adopted splendid resolutions; now it lies with each one of us to uphold them. Our Sunday-school attendance at the Boiling Springs house has been growing, and on the evening of July 2 the school presented its annual Children's Day program. On Aug. 26 and 27 Bro. R. W. Schlosser will be at the Boiling Springs house to conduct a Bible institute. There will be four services: one Saturday evening and three on Sunday. We hope our



neighboring churches will come in and enjoy these sessions with us. Sept. 10 Bro. Robert Cocklin will begin an evangelistic campaign at the Boiling Springs house. Since our last report one has been received into the church by baptism. We are having the history of the origin of our church given at our morning services at this time.—Mrs. O. J. Hassinger, Carlisle, Pa., July 11.

**Uniontown.**—During the worship hour Sunday morning, April 30, Judge J. W. Dawson occupied our pulpit and brought a forceful message on the evils of intemperance. On Mother's Day an appropriate program was given in the morning. In the evening a joint meeting of the C. W. M., Y. P. D. and Junior Laegue was held, at which time a playlet was given. This was followed by the pastor's sermon on Some Things We May Learn from Mary, the Mother of Jesus. The annual mother and daughter banquet was held May 18 in the social rooms of the church. During the program Mrs. Detweiler of Myersdale, Pa., gave a splendid address. Approximately 175 were in attendance. An offering was received toward the women's national project. Bro. S. Ira Arnold and family, former missionaries to India, came to us June 1 with a varied program of illustrated songs and an interesting account of their experiences on the mission field. On the following Sunday evening Bro. E. G. Hoff showed stereopticon pictures of our publications and also some of his own nature pictures which he calls, Windows to God's World. Children's Day was observed in our church school June 11. Bro. Wm. Hamilton of Chicago brought the evening message on June 18. Our Vacation Bible School began June 19 and continued for two weeks. We had an enrollment of seventy-six and an average attendance of sixty-four. A demonstration of the work done in the school was given at the morning worship hour on July 2. At our quarterly council meeting July 3, officers for the church and the church school were elected for the coming year. They will be installed before assuming their duties Oct. 1.—Ella McKnight, Uniontown, Pa., July 10.

**White Oak.**—May 7 Bro. Geo. Wolf of Akron gave us a fine missionary sermon at the Longenecker house, after which an offering was lifted. We held our love feast at the Graybill house May 17 and 18. Visiting ministers were Brethren David Weaver, Jonathan Reber, S. S. Eshelman, B. G. Stauffer, David Gible and S. H. Hertzler who officiated. May 21 D. E. Stouffer from the Falling Springs church commenced our revival at the Kreider house. He brought us many practical messages which were appreciated. We believe the church was edified and we rejoiced because ten souls were added to the church. May 31 and June 1 we held a love feast at the same house where Bro. Stouffer officiated. Other visiting brethren who assisted in bringing the messages were Samuel Gearhart, S. G. Bucher, Bitzer Johns, Michael Kurtz, C. H. Ziegler and Amos Kuhns. July 21 we have the promise of D. W. Kurtz to be with us at the Manheim house.—Graybill Hershey, Manheim, Pa., July 11.

**Windber.**—May 31 the Kentucky Harmony quartet rendered a program of songs to a large audience. June 4 our communion services were held with about 200 members in attendance; this was the largest service held in the Windber church. We were glad that Brother and Sister O. H. Austin from McPherson, Kans., who conducted our revival, could arrange to be with us for this service. Bro. Austin officiated and the singing was under the direction of Sister Austin. June 11, Conference Sunday, in the absence of our pastor, Morris Knavel gave a talk on temperance. Our Vacation Bible School was held June 12 to 23 with an enrollment of 112. A program was rendered at the close of the school. June 22 Bro. T. F. Henry, pastor of the Roxbury church, gave a sermon to the high school graduates from our district. At the council July 7 Bro. Chas. W. Blough was reelected pastor.—Mrs. Mary E. Allison, Windber, Pa., July 11.

**York.**—June 4 Bro. E. H. Eby, missionary to India, spoke in our mission house in the morning; in the evening a Children's Day program was rendered. The school of First church observed Children's Day in the morning. June 5 Bro. D. W. Kurtz of Chicago delivered a very fine address in the First church on the theme, Ideals of the Church of the Brethren. June 18 Sister Mary Morris of Indiana spoke to the school and gave a talk to the young people at the evening service. The following evening she conducted a Bible study period, speaking on the Jewish sabbath as compared with the Lord's Day. June 19 we began a two weeks' Vacation Bible School under the direction of Sister Miriam Madeira. The total enrollment was 213 pupils, ten teachers and ten helpers. Churches represented were Church of the Brethren, Lutheran, Reformed, United Brethren, Evangelical, Methodist, Catholic, Mennonite, Presbyterian, Church of God and Christian Science. June 25 Bro. H. A. Spangole of Sebring, Fla., preached the morning sermon. July 6 a B. Y. P. D. was organized with Bro. John Minnich as president. Recently a program was rendered at the county home under the auspices of the Golden Rule class. Bro. Ralph Lehman, teacher. The delegates to the Sunday-school meeting of the Southern District to be held in the First church Aug. 16 and 17 are Brethren Herman Pfaltzgraff and Murray Lehman.—Florence L. Keeney, York, Pa., July 10.

## TENNESSEE

**Beaver Creek.**—We had a splendid service July 7, 8 and 9 with Bro. R. B. Pritchett of White Pine, Tenn., in charge. We appreciate having him with us and much interest was shown in his inspiring sermons. As a result of his messages four—one young wife and three young girls—came forward and took a stand for Jesus. On Sunday they were baptized in Beaver Creek. Bro. O. B. Edwards and Bro. J. Vernon Spangler were our delegates to District Meeting.—Mrs. J. Vernon Spangler, Knoxville, Tenn., July 13.

**Meadow Branch** church has been greatly blessed by the preaching of Bro. B. M. Rollins, the famous boy preacher of Keyser, W. Va., who

was with us June 26 to July 9; during this time he preached sixteen powerful and inspiring sermons. Bro. Rollins has a unique way of winning people. No one else has ever drawn as large crowds to Meadow Branch as came to hear him. People who have not been in attendance at any church came regularly to hear him. The community was aroused as never before. Bro. Rollins uses variety in his programs. He and Mrs. Rollins alternate in telling stories to the children; these are used to impress some deep lesson upon the minds of the children. During the revival Brother and Sister Rollins visited fifty homes. There were two anointings, three renewals, three baptisms and three volunteers for service. At the close of the meeting it was found that sixty people had attended every service. The writer conducted the singing for the meeting.—Charlie Samsel, Bean Station, Tenn., July 14.

**Pleasant Hill.**—March 15 Bro. I. S. Long of Bridgewater, Va., gave us a talk concerning his experiences as a missionary in India. March 22 the Women's Work sponsored an impressive missionary program including a pageant, Living Waters, and a dramatization of a song, Jesus Is the Light of the World. March 31 Bro. Virgil C. Fennell gave an illustrated lecture on Why Girls Smoke. Pre-Easter services began April 9 and closed with a love feast April 13. April 15 the primaries, juniors, intermediates and young people were entertained by their teachers. On Easter morning Bro. Carlton Wright, a Methodist minister, brought the message. The B. Y. P. D. is having regular meetings since the reorganization in April. On Mother's Day the group put on a special program. May 28 the young people of the fifth district of our county met at our church in a prohibition rally. Recently the Y. P. D. held an outing at Spurgeon's Ford. Sunday-school and church attendance this year has been very encouraging. We will soon be in our Sunday-school rooms. The District Conference convenes in our church Aug. 17-19.—Edna Wine, Indian Springs, Tenn., July 8.

## TEXAS

**Waka.**—June 18 the church had an all-day meeting with Bro. Feiler preaching in the morning. We had dinner together and in the afternoon we had a consecration meeting. Harley Stump was licensed to preach and Galen Stump was installed as a deacon. One reconsecrated her life and later two brothers were baptized. In the evening we had our love feast with over fifty present. We were very glad to have several members present from Pampa.—Fern Stump, Waka, Texas, July 11.

## VIRGINIA

**Duncan Chapel (Pleasant Valley).**—Our Sunday-school was reorganized last September with Bro. Willie Dulaney, superintendent, and Dewey Reed, assistant. We have an enrollment of seventy-five with a sixty-two and one-half per cent average. The Ladies' Aid has purchased an organ for church and helped to purchase curtains for the Sunday-school rooms. Eld. H. J. Woodie of Winston-Salem, N. C., will hold our revival this year beginning Aug. 11.—Rosie Cox, Willis, Va., July 11.

**Topeco** church met in council July 1. A committee was appointed to form a plan to begin our evangelistic campaign to lead up to the meeting which is to begin Sept. 17 conducted by Bro. Guy West. The delegates appointed to serve at District Meeting, to be held at Smiths River Aug. 9-11, are Brethren John W. Weddle, C. C. Hylton and Almeda Alderman. Children's Day was observed by our Junior League giving a short program which was enjoyed very much. Plans for cement steps at the front of our church and also underpinning of the church are very well on the way, sponsored by the B. Y. P. D. An international standard training course has just closed at our church; seventeen of our members earned credits.—Almeda Alderman, Floyd, Va., July 3.

**Valley.**—We are arranging for District Meeting which will be held at Valley house Aug. 9. Anyone wishing to be met at Nokesville may notify F. H. May, Bristow, Va., J. W. Flory or D. S. Diehl, Nokesville, Va. We recently had a sermon by Bro. Arthur Wheeler of Don and one by J. M. Bowman, Harrisonburg. The children of the Sunday-school rendered a good program June 25. Our series of meetings to be conducted by Bro. Willie Flory of Harrisonburg, Va., will begin Aug. 20 followed by the love feast.—Vernie Diehl, Nokesville, Va., July 3.

## WASHINGTON

**Yakima** church met July 5 in business meeting. It was decided to send two delegates to District Meeting which will be held near Olympia. Sister Geneva Suttle and Bro. Walter Coffman were chosen. Our young minister, Bro. Bernard Suttle, who just returned from McPherson College, preached for us July 2 and gave a good talk. We are having a teacher-training class with our pastor, Bro. Walter Coffman, as instructor. At our recent teachers' meeting it was decided to start preparations for our promotion day program.—Katie Baldwin, Yakima, Wash., July 13.

## WEST VIRGINIA

**Mt. Grove (Sandy Creek).**—We had a splendid revival from June 11 to 23. Bro. B. W. Smith of Burlington, W. Va., was the evangelist and preached fourteen soul-inspiring sermons. The church feels greatly strengthened. Bro. Smith gave impressive instruction to the children each evening. On Sunday afternoon, June 18, Bro. Smith went over to the Greenville community house and preached a fine, practical sermon—Walking With God—which was greatly appreciated by the people in that community. The attendance and interest were very good in the meetings at Mt. Grove.—Lloyd Liston, Bruceton Mills, W. Va., July 7.



## CORRESPONDENCE

### FROM CAMP MACK

Camp Mack's training school and Bible conference was in session from June 26 to July 1 this year. A new feature of the program was the special Bible courses for ministers. The purpose of the school was training in church leadership. Bro. Rufus D. Bowman was director. The General Board of Christian Education, the General Ministerial Board and Camp Mack leaders were responsible for the program.

The enrollment was 100 with about twelve attending irregularly and not enrolled. Any one over sixteen years of age was eligible to classes. One hundred sixty-seven credits were earned and there were three graduates.

The teaching staff consisted of twelve men and women: D. W. Kurtz, Rufus D. Bowman, H. L. Hartsough, T. G. Weaver, L. W. Shultz, J. Clyde Forney, A. F. Brightbill, Sarah Halladay, Ruth Shriver, Olive Bagwell, Dan West and Blanche Stauffer.

Courses offered covered the fields of modern day problems as related to the Bible; leadership, the pupil, principles of teaching, Christian stewardship, story telling, young people's programs and administration, laboratory classes for observation and study of beginners and primaries, and a study of intermediates.

At the vesper services on the hillside overlooking Lake Wawbee D. W. Kurtz lectured five evenings on Personal Religion. These services meant a great deal at the close of a busy day. Large crowds attended.

The weather was varied with intense heat, rain and some wind (as those camping would testify). A number of tents were in evidence, some being used for emergencies.

The conference is over as far as classes are concerned, but in the lives of those attending there is a richer spiritual life, a renewed enthusiasm to go forward in the church, and a quiet determination to live the fullest life possible for the sake of our Christ and our fellow-men.

Peru, Ind.

Mrs. W. H. Bittel.

### IN DEFENSE OF THE GOSPEL MESSENGER

The Gospel Messenger has come into our home for many years and we enjoy it very much. We are sometimes too busy to read it all, but we never question its coming. During these hard times we have had to cut our expenses here and there. Our meager income has been cut twenty-seven per cent. We have reduced many items and as the cost of living continues to rise we will have to cut many more, such as light, telephone, etc., but to cut out the Messenger has never been mentioned.

At the Hershey Conference the statement was made that a certain regional paper enjoyed a wider circulation in its territory than The Gospel Messenger. I do not intend to question the statement, for I am not in a position to know the facts, but I feel it is not quite fair to the Messenger, or to the Conference, to let that statement go without some further explanation. I have no criticism for the paper nor for anyone connected with it, but as I sat in that conference I felt that many, not knowing the facts, might feel that the Messenger was being challenged.

I live in the region referred to and the regional paper has been coming into our home since its origin and I enjoy it very much. The Gospel Messenger subscription rate is

\$2.00 per year; that of the regional paper, 25 cents. But the Messenger is published fifty-two times a year and this regional paper only four times. In this regional paper there is a notice calling attention to advertising rates which run as high as \$20 for a full page ad. These advertisements are clean and of a high order. Many of them are run by our own brethren in business. But I find no such notice in the Messenger and I am under the impression the church paper has no such advertisements from which to draw a revenue. I hope I have not said too much, but enough to make clear to every one the difference between the two papers in an attempt to defend the official organ of our church, The Gospel Messenger.

H. C. Spangler.

Roanoke, Va.

### FROM THE SECOND DISTRICT OF WEST VIRGINIA

In February, 1933, Bro. D. F. Hines and the writer went to the Pleasant Hill church to hold a council. The writer was chosen elder in charge. Two new members were added to the former building committee appointed Aug. 23, 1930. It was the intention to take down the old church building and rebuild, but on account of a bank failure we have been handicapped. I was again called to this place the last week in March to conduct evangelistic services. Two were baptized and others awaited the rite. July 8 I returned and on the 9th twelve were baptized and two reclaimed. We are in need of a new house, as the old one is in bad condition; there are several new members and young people who need care and an adequate place in which to worship.

Bro. John L. Sanders is again located here and is acting as pastor, doing a good work. Saturday, the 22nd, we go to Cheat River congregation, Gladly church, to hold council, where Bro. Merlin Garber is located as summer pastor. Then back to Bethany the 29th for council and again to Pleasant Hill Aug. 26 for the same purpose. These councils are being held preparatory to the District Meeting which convenes in the Valley River church beginning Aug. 31 with a ministerial meeting, District Conference and ending Sept. 3 with a Sunday-school convention. Aug. 5 we go to the Oakland congregation, Md., Pine Grove church, to conduct a two weeks' meeting. We are glad to be kept busy in kingdom work.

Through various misfortunes I was deprived of the privilege of taking the Messenger for the past two years. I had been a faithful subscriber since 1903. It seemed all these two years I was in some way disconnected with the general workings of the church, felt a loss, which I can not express; something had gone wrong. But recently some good friend has donated the Messenger to me for one year. I do not know who the donor is but I take this means of extending to him my many thanks.

A. C. Auvil.

Thornton, W. Va.

### LOUISA RINEHART MILLER

Louisa Rinehart Miller, daughter of Israel and Lucinda Rinehart, was born May 20, 1877, on the old Rinehart homestead near Union Bridge, Carroll County, Md., and died June 23, 1933, aged 56 years, 1 month and 3 days.

In 1909 she gave her heart to the Lord and was baptized by Eld. J. Kurtz Miller in the Brooklyn church, N. Y. City. In 1910 she with her husband moved to Baltimore, Md., and was a faithful member of the First Church up to her death.

Dec. 17, 1902, she was united in holy matrimony to J. Herbert Miller of Dayton, Ohio. To this union were born two sons and two daughters. The youngest son, J. Herbert Miller, Jr., having reached the age of seventeen years, was last April licensed by the First church to preach the gospel of Christ, and Sister Miller's prayer was answered. In addition to the immediate family there also remain two brothers and one sister.

Sister Miller suffered for the last sixteen years with paralysis



agitans. She received the best of care from her husband and children as well as from her only living sister, Miss Elizabeth Rinehart, who for the last seven years made her home with the Millers.

Sister Miller, as long as her health permitted, was a regular attendant at the church service both morning and evening. She loved her Savior, church, family, neighbors. She lived up to a high standard of social life, making friends wherever contacts were made.

She knew how to encourage her pastor. She delighted in reading the Word of God, and made it a practice during her illness to read ten chapters per day. When she was unable to read, she had some one read the Word to her. She was one of the few tithers found in the First church.

Services were conducted at the home in Baltimore by the writer, assisted by the present pastor, Murray L. Wagner. Her body was laid to rest in a beautiful spot in the Pipe Creek cemetery, New Windsor, Md.

Mt. Gretna, Pa.

A. L. B. Martin.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Burton-Stryker.**—By the undersigned, at the bride's home, Bro. Amos Burton and Sister Ollie Stryker, both of Haxtun congregation, on May 25, 1933.—I. C. Snavely, Haxtun, Colo.

**Fike-Guthrie.**—By the undersigned on June 4, 1933, at the Fairview Church of the Brethren (Ohio), Bro. Floyd Fike, Toledo, Ohio, and Sister Doris Guthrie, Blissfield, Mich.—James A. Guthrie, Blissfield, Mich.

**Stremmel-Wilhelm.**—By the undersigned at Melrose, Md., on July 8, 1933, Bro. John Stremmel and Miss Rosa Wilhelm, both of Lineboro, Md.—N. S. Sellers, Lineboro, Md.

## FALLEN ASLEEP

**Blickenstaff,** Minnie Frances, daughter of Isaac and Susan Blickenstaff, born near Edna Mills, Ind., April 12, 1881, died at her home in Rossville, July 6, 1933. She had been in failing health for several years but showed great faith and courage during this time of suffering. She united with the Church of the Brethren at an early age and was a loyal and willing servant in the Master's cause. She was an active member of the organized Good Cheer class. She leaves one brother and two sisters. Funeral services at the Rossville church by Eld. J. W. Root with burial in Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Carroll,** Harry Parks, son of Luther B. and Zella Carroll, born Dec. 15, 1907, in Lawrence County, Tenn., died at a hospital in Redding, Calif., May 22, 1933. He lived about forty-eight hours after an automobile accident. He united with the Church of the Brethren at an early age. He leaves father, mother and four sisters; a younger brother preceded him four years ago. Services by the pastor, Wilbur I. Liskey. Interment in the Live Oak cemetery.—Mrs. Frank Ott, Live Oak, Calif.

**Grisso,** Wm. E., the last member of the family of John Grisso, died May 28, 1933. He was born March 1, 1845, in Roanoke county, Va., and spent his life in that county. Early in life he joined the church and remained a faithful member until death. He served in the deacon's office for thirty-seven years. He is survived by three sons and three daughters. Funeral services by the writer assisted by Eld. L. N. Kinzie. Interment in the Evergreen burial park.—Levi Garst, Salem, Va.

**Kriebiel,** Elizabeth, daughter of Isaac and Mary Cripe, born in Clinton County, Ind., Feb. 3, 1856, died of complications, July 7, 1933, at her home near Rossville. She was married in 1877 to Jacob Kriebiel who died in 1915. During her illness she was anointed. She united with the church thirty-five years ago and was a staunch believer in the cause and upholder of the faith and doctrines of the church. She leaves three daughters, one son and a sister. Funeral at her home near Rossville by Eld. J. W. Root. Burial at Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Kulp,** Arthur W., son of W. W. and Esther B. Kulp, died May 22, 1933, aged 38 years. Death was caused by tetanus. He united with the church at the age of nine, later serving faithfully as a deacon, Sunday-school superintendent and adult advisor to the intermediate Christian Workers. He was also church clerk at the time of his death. Besides his parents he is survived by his wife and two sons.—Elizabeth Kulp, Pottstown, Pa.

**Lapp,** Ethel N. Welch, was born in Fairmont, Neb., in the year 1885, and died at her home near Chino, Calif., June 12, 1933. She was united in marriage with C. B. Lapp in 1904. To this union there were born eight children, seven of whom, and the husband, survive. The deceased united with the Church of the Brethren while living in Nebraska, and she was a devoted Christian until called home. Funeral services were held in the Glendora church, conducted by Bro.

H. M. Brubaker and the writer. Burial was at Moorefield, Nebr., former home of the deceased.—A. D. Sollenberger, Glendora, Calif.

**Noffsinger,** Bro. Joel, born in Randolph County, Ind., Feb. 8, 1855, died at his home in the Hurricane Creek church, Ill., June 28, 1933. He came to Illinois when ten years old and grew to manhood on the farm which became his home. In 1880 he married Anna Ardell Thompson who died Feb. 27, 1912. To this union three children were born, two of whom survive with one brother, sister, nine grandchildren and ten great-grandchildren. He was a member of the Church of the Brethren for many years. Funeral services in the home by the undersigned and interment in the cemetery near by which bears his name.—D. J. Blickenstaff, Oakley, Ill.

**Obold,** Squire, son of George and Sarah Holman Obold, was born in Edwards County, Ill., near Parkersburg, March 10, 1869. He passed away at the place of his birth, June 26, 1933, being 64 years, 3 months and 16 days old. May 8, 1932, he united with the Church of the Brethren and remained a member until the time of his departure. Dec. 3, 1932, he was united in marriage to Mrs. Edna Stout. He leaves wife, step-daughter, three brothers and one sister. Funeral services were conducted by the writer at Walnut Grove church. Burial took place in the cemetery near by.—Dow A. Ridgely, Parkersburg, Ill.

**Rothrock,** Bro. Isaac, born March 4, 1847, in Stark County, Ohio. He was the oldest of nine children born to Joseph and Mary Rothrock. He married Sarah Bosserman March 13, 1873, and they celebrated their sixtieth wedding anniversary last March. He died June 17, 1933, at the home of his daughter, Mrs. E. E. Yoder, of Conway, Kans. He is survived by his wife, three children, ten grandchildren, nine great-grandchildren, two brothers and one sister. He was a member of the Church of the Brethren for more than sixty years. He served the church as a deacon for a number of years. In 1889 he and his wife went to McPherson, Kans., where they had charge of the cooking department of the college for eight and one-half years; in 1909 they went to Chicago where they occupied the same position in Bethany Biblical Seminary for seventeen years. Funeral sermon at the Monitor church by J. J. Yoder of McPherson, Kans.—Mrs. E. E. Yoder, Conway, Kans.

**Sellers,** Sister Elizabeth, died June 8, 1933, at her home in York, Pa., aged 77 years. Death followed an illness of five months. She was a member of the Church of the Brethren for many years. Her husband, Bro. John Utz Sellers, preceded her eight years ago. She is survived by four sons, six daughters, eleven grandchildren and three great-grandchildren. Services at her home by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Seville,** Annie E., died at her home in Chambersburg, Pa., May 18, 1932, at the age of 67 years, 3 months and 15 days. She was the daughter of George and Kathryn Shaffer of Claylick, Pa. In 1885 she was married to James C. Seville of McConnellsburg, Pa. To this union were born eight children, one of whom died in infancy. She was a member of the Welsh Run Church of the Brethren for forty-six years, she and her husband having united with the church shortly after their marriage. Her husband, seven children, twenty grandchildren, four great-grandchildren, one brother and two sisters survive. Funeral services were conducted in the Welsh Run church by S. D. Hartranft, assisted by J. W. Whitacre. Interment was made in the adjoining cemetery.—Ina M. Brumbaugh, Chambersburg, Pa.

**Snowberger,** Mrs. Catharine, passed away at the home of her daughter, Mrs. Harry Davis, at Everett, Pa., on April 23, 1933, aged 83 years, 11 months and 18 days. She is survived by three daughters, five grandchildren and two great-grandchildren. Also surviving are four stepsons and two stepdaughters. Funeral services were conducted at the Cherry Lane Church of the Brethren of which she was a member, by E. M. Detwiler and A. Jay Replogle.—Mrs. A. Jay Replogle, Everett, Pa.

**Snyder,** Bro. James W., son of Michael and Martha Snyder, born Nov. 1, 1858, near Culver, Ind., died June 22, 1933, at the Scobey hospital, following an operation. He spent most of his life as a farmer in Indiana. In 1912 he with his family came to Montana and settled on a homestead near Scobey, Mont. He married Miss Roxa Rodgers Nov. 11, 1879; to this union were born seven children. He leaves his wife, three daughters, two sons, sixteen grandchildren and one brother. They celebrated their golden wedding Nov. 11, 1929. He united with the Church of the Brethren in January, 1909, and lived a faithful Christian life until the end. Services by Rev. Plummer of the Methodist church in Scobey. Burial in the Scobey cemetery.—Mrs. Roxa Snyder, Scobey, Mont.

**Ullery,** Mrs. Ella, daughter of John G. and Leah Landis, born near Air Hill in Perry Township, Dec. 20, 1860, died May 5, 1933. She is survived by her husband, A. C. Ullery, four sons, one sister and three brothers. She united with the Church of the Brethren Dec. 3, 1885. Funeral services in the church by the writer assisted by Wm. Swinger. Burial in the Kuns cemetery.—W. D. Fisher, Trotwood, Ohio.

**Webb,** Ronald James, infant son of Bro. Fred and Sister Laura Webb, born April 27, 1932, at Oakesdale, Wash., died at the hospital, Spokane, Wash., June 24, 1933. Funeral from the Brethren church in Moscow, Idaho, by the writer. Burial in the Moscow cemetery.—A. R. Fike, Moscow, Idaho.

**Wineand,** Sister Alice M., born April 8, 1859, died at the Brethren Home near Huntsdale, March 12, 1933, of a complication of diseases. Burial in the Latimore burying ground by the side of her parents.—Annie E. Longenecker, Carlisle, Pa.



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# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., August 5, 1933

No. 31

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## KEEP THE CHURCH SERVING

For the four months March 1 to June 30 the contributions for all purposes in the Conference Budget (Missions and Church Service) total as follows:

1931 .....	\$74,946
1932 .....	70,515
1933 .....	51,828

The 1933 receipts are 26% below 1932. Why should this condition exist? The extreme low prices prevailing during the first months of the year, the closing of many banks, the gradual decrease in any reserves members may have stored up, and the inability of some of our generous givers to continue as in the past is quite enough to account for the drop in contributions.

### The Cost of Low Contributions

There is a lot of tragedy in these figures. It means missionaries will have to give up more of their supports. More children will be denied entrance to mission schools, evangelistic tours can not be made when missionaries are detained in America. Not one new or furloughed missionary is to be sent to India. Only Laura Shock and Dr. and Mrs. Daryl Parker go to China. To Africa, only Clara Harper and probably a nurse will go. Danger lurks in Africa because of too few medical workers.

The falling off in contributions means also that faculty members at our Seminary will continue to be so short in their pay that real distress will continue. Teachers can not do their best work when their families are harassed by the wolf at the door. The difficult days ahead require that we train our leaders well.

Jesus came to save the lost, and who doubts but that our world is lost? It is groping for the way. More than this, who dares deny that our troubles are largely a matter of selfishness, failure to love our neighbors as ourselves? What is the use of the church, if in distress days we fold up and say that we are unable to keep serving? If we fail the world can and will laugh at our impotence.

### Tragedy and Blessing in Dollar Wheat

We know that dollar wheat means both tragedy and blessing. Tragedy to the man who has none and blessing to the man who has the wheat. A blessing provided the man who has it does not lose his own soul. What do we who have the wheat or its equivalent owe to God even though we have many debts to men? Will we let the church die while we pay our debts? Any new prosperity will be short lived if a new confidence, a higher grade of integrity and a more far-reaching brotherhood is not built in our world. Christians have it in their power still to keep the church serving.

The practice of giving a tenth or some definite portion for the work of the church will give new meaning and joy to our lives. August is normally a hard month in church finance. Funds should be sent to General Mission Board, Elgin, Ill. This is the day for a "New Deal." Let's face God and our fellow-men more honestly than ever before.

### THE GENERAL BOARDS

Church of the Brethren  
Elgin, Ill.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., August 5, 1933

No. 31

## EDITORIAL

### Get More Facts First

THE electric light bulb at the foot of the cellar stairs was missing. It was as plain as could be that one of the darkies had taken it. Nothing else could have happened to it, for it was there just before they carried out the ashes and it was gone as soon as they were gone. What more evidence could you ask for? The case was clear, and closed, with judgment against them.

Next day the bulb was found in the clothes basket near by. To avoid striking it and breaking it when he passed under it with the tub of ashes on his shoulder the kind-hearted black man had removed it and placed it in the basket for safe keeping. Instead of being guilty of petty thievery, he had only been unselfishly thoughtful. He deserved not false accusation but thanks.

When the facts seem to be all in, there may still be a few lying around somewhere. "Let us not therefore judge one another any more." E. F.

### A Test for Nonconformists

THERE is constant and tremendous pressure for one to conform. And there is much to be said in favor of conformity. For example, even in the modern family, it is best to have all eat breakfast at somewhere near the same time, rather than string the ordeal out through most of the forenoon. So also with respect to hours of work, social appointments, codes for conduct.

However, when conformity means a leveling down, the thoughtful and sincere person is confronted with a problem. Shall he conform, or shall he stand for what he feels is better? The higher law of conduct which applies here is well illustrated by Peter and John when they chose to obey God rather than man.

That is, the justification for nonconformity is to be found in the field of motive. He who breaks established codes to satisfy some whim or selfish desire is doing a destructive thing. He may be tearing down the

protective sanctions arising out of the best experience of his fellow-men. But he who is a nonconformist as a matter of conscience, is often a benefactor of the race. It is from the enlightened and unselfish in this group that we get our leaders and our prophets. H. A. B.

### The Crisis in Education

THERE is a crisis in education. Most Americans are aware of its financial aspects. Church colleges are having hard sledding. State schools are cutting budgets and dismissing teachers. Tax-payers still groan under a heavy financial load. Graduates are having difficulty finding positions. Postgraduates, and even teachers, are having very real troubles.

The financial crisis in education is bad enough, yet it is the least important aspect of the real situation. It represents a symptom and is not a cause. More important are the questionings of the father who wonders if his son should study Latin. Here is the problem of curriculum content, a matter which may easily explain a lot of our financial difficulties. For if that which is studied fails to adequately fit men for life, there is collapse from line to line.

Or here is another father, who finds that the program for the willing student may easily become so strenuous that constant precaution is necessary, and that in schools which teach that health is the child's first wealth! And then there is the disillusionment of men in every walk of life. Educated to be sure, but not to meet the actual conditions of life. Perhaps the most ironic twist to the whole situation is just the fact that teachers as a class are hard hit with the rest of us. Which is to say, that those whose business it is to train us for life, have also landed in the ditch.

The obvious purpose of education is to pass on to the young and untrained the best in the culture of our times. And by best we do not mean just that which has an immediate bearing upon income or action. More



important is the perspective for a sound and satisfying interpretation of life. Education has always been important for this. Even the young ants and the bees have nurses. The birds teach their young to fly. Nature makes clear that the young are a special responsibility, and admitting this, man has tried to pass on to his offspring what he thought would aid them most in making a living. In doing this, one might take Moses' suggestion, or he might secure a teacher. But in modern times the transmission of culture from the passing to the rising generation has been recognized as a function of the state, to be organized and financed accordingly.

Now the problem of what constitutes true education is difficult enough in static times when a given body of knowledge can be passed along from generation to generation. Obviously the whole situation is tremendously complicated when conditions change. That is, while education for life has always been important, it was never more pertinent than today, when many of the basic patterns of life seem up for retesting and possible adjustment.

Certainly it would help somewhat if people generally, and young people in particular, could be brought to understand that change is the basic order of life. With respect to education, both student and teacher should know the intrinsic weakness of specialization. Students should be warned of impending change; they should be mentally conditioned for new conditions.

However, even in a changing world, there is much that abides. It may have a different label but in essence it is the same. The prime necessities of life are three—sustenance, organization and compensation. Under the first go food, shelter, clothing and medicine. We moderns have developed all of these into vast specialized systems. Under organization one might put the family, clan or club, the state; under compensation, such higher values as art, philosophy and religion. There is no fine line of distinction between these categories. Knowledge of and progress in all of these is essential to well-being. Education is the process by which the young are made sharers in and possible contributors toward our cultural heritage.

The significance of remembering that much abides in a changing world is just this: knowing the basic factors, one can the better determine what is really worth while. For tragic indeed is the discovery by the middle-aged, or even older persons, that the thing or things they struggled for are but tinsel or ashes!

Another truth which follows, is that the worthy things of life do not necessarily lie so very far away. Of course, it is true that there is wealth beyond the ranges. But the discoverers do not often find in the far land what they have not begun to discover near at hand. Magellan's feat of circumnavigating the globe did not

really begin when five small ships sailed out of the harbor at Seville. Far back of this was the inquisitive boy who grew sea-wise and adventure-minded. Step by step he came to the day of the great venture.

Yes, there is a crisis in education. It is broader and deeper than certain financial outcroppings. Mature men are wise in the wisdom which does not matter, broken down in schools which teach health, unmoral where conduct calls for a new morality, confused and disillusioned where they should know the true ends in life. Of course, the way is not clear ahead; but judging by the past, even the present educators need to retest curriculum, seek to conserve health, relate conduct and knowledge, and make sure of the real goals in life. Education must educate for life. Then the crisis will pass.

H. A. B.

### The Folks Who Need Help

A STOREKEEPER had merchandise which he was selling at prices which meant real savings to consumers. Most of his regular customers discovered this fact, but there were other hundreds who needed bargains who did not come to the store. So here is one sample of how the people who need help may never be reached.

Then there was a minister who worked long and hard on a special message for his flock. It was a real message, yet not more than half of his people were present the day it was given. Beyond these there were the spiritually famished of the community, certainly in greater need than the regular attendants, but unreached and so unhelped.

Again, a certain philosopher set down certain significant thoughts in a book. In it there was healing for the nations. But the multitudes cried for murder stories and dirty tales. They stimulated the imagination of their minds with the current brands of dope literature. Thus another generation was buried in the Wilderness of Sin.

So also copy after copy of the church paper goes out into the hands of its friends—to those who know it best and need it least. Some of whom, like an aged reader in Pennsylvania, pass it along from neighbor to neighbor until the MESSENGER is literally worn out by readers. But there are others, many others, who seemingly do not so much as know we have a church paper, much less that it might be of real help to them.

Apparently there is no easy or sure way of reaching the last man, woman or child amongst the needy. But it will help if those who know the merits of some good thing, like the church paper, will speak a word of recommendation in season, loan their copies to interested neighbors, or send us the names and addresses of members who should be taking the MESSENGER. Somehow we must reach the people who need help.

H. A. B.

## GENERAL FORUM

### A Young Man's Prayer

God make me a man—  
 Give me the strength to stand for right  
 When other folks have left the fight.  
 Give me the courage of the man  
 Who knows that if he wills he can.  
 Teach me to see in every face  
 The good, the kind, and not the base.  
 Make me sincere in word and deed,  
 Blot out from me all sham and greed.  
 Help me to guard my troubled soul  
 By constant, active, self-control.  
 Clean up my thoughts, my speech, my play,  
 And keep me pure from day to day.  
 O make of me a man!

—*The Christian Observer.*

### Back to Savagery

BY CARL F. COFFMAN

It is an almost self-evident principle of ethics that everyone has the right to (1) life, (2) liberty and (3) the pursuit of happiness. Not quite so self-evident, yet an inevitable corollary to this principle is the fact that these three rights are ultimately based upon respect for these same rights as regards others. The validity of this principle is recognized in the code of Hammurabi (about 3000 B. C.), in the Mosaic law (1257 B. C.), and in the interpretation of the law in the light of love as given by Jesus in the Sermon on the Mount. Modern law recognizes it by the curtailment of these rights as a punishment for the infringement of the rights of others.

As civilization advanced, life became more and more complex, these individual rights came more and more into conflict, there had to be a development of the spirit of "give and take"—in short, there grew up a great mass of unwritten law, the essence of which is expressed in such words as *neighbor, friend, kindness and love*, which does far more to insure justice than does the written law; for the written law is largely prohibitory, while the law of love calls for positive action for the benefit of others.

Man grew less selfish and more cognizant of the rights of others; coöperative effort became possible and through the principles laid down by Jesus, he has given us "power to become sons of God." Now, since it is impossible for the human mind to form an adequate conception of God or of a son of God, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." "And the Lord God is forming men from the dust of the ground, and is breathing into their nostrils the breath of life and they are becoming living souls." "God is creating men

in his own image, in the image of God he is creating them." Yes, right now, while you read this. Man, to become his best, must recognize the creative hand of God in his life and use every faculty of mind and body to make possible the fulfillment of the will of the Creator. Longfellow expresses this thought beautifully in the last verse of his Psalm of Life:

Let us, then, be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labor and to wait.

To the being of unlimited possibilities that we have just described, let us contrast the ox. If he is angry, he gores his antagonist, regardless of the effect of his sharp horns; he chases the weaker members of the herd away from the feed box, caring not if they go hungry; he indulges his sex appetite at the call of nature, with no thought of the possible effect on mother or offspring; in short, he is simply a creature of instinct. He is capable, it is true, of some training in usefulness. But usually this is at the expense of his native sprightliness. However, with all this he is incapable of ever exercising self-control; so the farmer uses fences.

Primitive man, too, is a being ruled by instinct, but with this vast difference from the ox—he is endowed with a soul (the image of God) capable of development along the lines of self-control and self-culture, which in the hands of God may become a creation of wonderful beauty and nobility, but in the hands of the Evil One may degenerate into a thing of horrible ugliness, worse even than the passive stupidity of a beast.

Intoxicating liquors belong chemically in the same class as the general anæsthetics, chloroform and ether; indeed, the latter are alcohol derivatives. Before they were known, surgical operations were sometimes performed by making a man dead drunk. Pharmacologically, the effect is the same, the higher centers of self-control are the first to go, and a man becomes a silly fool, entirely lacking in that good judgment that characterizes an experienced man. Later, he loses his muscular coördination, which he learned when he first walked and talked. He reels from side to side, talks nonsense, and sees double. He is a child in arms again, with little more command of himself than when he was born. What is more, those finer adjustments that the civilized man has learned to make are gone; he is again the primitive man of instinct. He is selfish, vengeful, and sensuous, a mere beast! Yet such men drive automobiles, carry firearms, attend to important matters relative to community interests; in fact, are often considered capable of being men among men in modern society. And what if temptation to do evil comes to a man in this condition? All his defenses built up by generations of teaching and experience are down; his



own experience of life is gone, forgotten; his brain and soul are asleep, or rather anesthetized, and he falls an easy prey to evil and makes of himself not only a brute, but a brutish devil.

A little, did you say? Yes, even a little will start you on the road *back to savagery!*

*Geer, Va.*

### Christian Mothers, It Depends on You

BY W. E. BURROUGHS

FOR unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake. As the first lady of our nation has advised our girls and young women to test their capacity for liquor, also the wet newspapers and magazines are publishing the pictures of any society woman who uses liquor in any way, I think it is time for our mothers and daughters to test their capacity for standing on their God-given rights, those of modesty, purity and sobriety, and see how much they can suffer for Christ and his gospel. Let those who suffer as Christians not be ashamed, remembering that Christ also suffered for you. It seems to me that the men folks have gotten our once glorious nation in such a condition that they can not get out without help. So it is up to the Christian women to save our nation.

I believe our President thinks so too, when we notice how he is appointing them to positions that no other woman has held. Here is hoping they will make a success! No nation has gotten very far without the influence of its women. In some countries women are held as chattels, the same as cattle and horses, and other common commodities. But those countries haven't gotten very far. Even the Hebrews did not think much of their women. But where is their nation today? Our war for freedom would have failed if it had not been for the brave wife who encouraged her husband and often stood beside him and loaded his musket while he was fighting the enemy. It was due to the encouraging remarks of the faithful wife that the husband shouldered his musket and ax and braved the dangers of those pioneer days while she stayed at home, not knowing whether he would ever return again. Yet today many a minister, business man or professional man would fail if his faithful companion did not stand by him to encourage. Many a man has filled an untimely grave because he could not live on after the loss of a faithful wife. Many a mother, after working twelve or fourteen hours a day for six days, gets the children ready and brings them to Sunday-school, while the slothful eight-hour-a-day husband sits around home and complains because dinner is a full minute late. Over half or two-thirds of the members of every and all Christian organizations are women.

It took a Carrie Nation and her hatchet to wake up the men folks of Kansas to a realization that the state

was only dry in name. It took a woman, Clara Barton, to organize the Red Cross society. Since that time it has relieved the suffering of millions. It took a Jane Addams to start social settlement work in our great cities. Now thousands of women and girls owe their happiness to her. It took the brave Christian-hearted girls of the Salvation Army to bring comfort and cheer to our boys in the World War; they risked their lives for them. Remember, women, it took courageous Deborah to save Israel from defeat. So it will take brave women today. The liquor and tobacco interests have challenged you to a battle that means life, liberty and freedom. Will you let them enslave you and the future generations? Or will you stand for the captain of your soul? With his banner waving over you, I am sure you will not falter, for you never have. We men have faith enough to believe you never will. My prayer is that for God, home and country you will not fail.

"Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before."

*Independence, Kans.*

### Why I Believe in Our Church Schools

BY I. S. LONG

4. BECAUSE of the splendid men and women who go out from them.

I have asked a good many questions, since home this last time. I have also made a few observations.

For every six weddings, America has *one* divorce, it is said. Do you know of a couple divorced, who formerly found each other in one of the Brethren schools, who were at the same time members of our church? I do not know of one. These divorced folks came out of *other* schools.

*Orphanages* are beneficent and no doubt indispensable. They are "necessary evils," some one says. Who are in these orphanages, usually? Are any of these children from the homes of our former college graduates, members of our church? I do not know of any such. Young folks who fell in love in our schools and made homes, somehow, when they passed on, were able to manage for their children. These first-rate children are not in the orphanages.

I have seen splendidly equipped *Old Folks' Homes*. The folks in them appeared happy and contented, too, I am glad to say. For these Homes we need to be grateful. Our dear parents need all the joy possible and all the gratitude we are able to show them. But this arrangement is *second* best, it seems to me.

Parents who found each other when in college have made good, usually. They provide for their parents when old, gladly. They know their duty. And when they grow old themselves are able to provide for selves so well that I know of none of them in an *Old Folks'*

Home. If this be true, generally, it speaks well for our schools.

The moral is clear. Constructive Christian education is of far more value than any later provision for failure, due to lack of life preparation in a good Christian college.

*Bridgewater, Va.*

## Shall We Have the Open Saloon?

BY A. G. CROSSWHITE

THIS was the question I asked ex-Governor A. A. Taylor at his palatial mountain home near Johnson City, Tenn., about a year before he passed into the great beyond. "Well," said he, "it all depends." Remembering the days of old when that portion of our native state was infested with both licensed and illicit distilleries, I pressed him for a definite answer to this momentous question, knowing full well that the old "Volunteer" state was always true to her convictions, and that upon this issue her stand on the temperance question was as invulnerable as the Rock of Gibraltar.

"Reverend," said he, "you no doubt remember my father, Nat Taylor? Well, he was a representative of the Methodist Episcopal Church which numbered in his day enough voters, if perfectly united, to greatly influence the vote on any live issue before the American people. They were almost a unit on the question of slavery, and it was abolished. On the question of local option they again stood firm, and it was passed. And now that this has been absorbed by the national prohibition amendment it will be as hard to defeat as would be the fourteenth amendment throughout the entire South, or the nineteenth amendment throughout the entire nation."

Turning to me with an unhappy expression of countenance, he wanted to know the attitude of the Christian church in general. Would the conferences, synods, general assemblies, associations and other allied Christian forces advise their members how to vote? In other words, would the churches be a unit in the maintenance of sound principles of government?

I could not answer, although I heartily agreed with him that the vote of the combined forces of the Lord's hosts could swing the pendulum any way they wished. But where are we now? What is the outlook for temperance and righteousness?

I apprehend that it will be harder to get back into line than it was to reach the vantage ground that we enjoyed even one year ago. I was west the day before the election, and before starting home to vote, was asked by a man whom I had received into the church by baptism some years before, how I would advise him to vote, since neither of the great political parties had plainly declared their position on the temperance question. What was my answer? A question to him.

"As you have known my position and my teaching on this question, how do you think I should vote?" "Well," said he, "if I knew you had voted *either* ticket I would never have any more confidence in you." So we parted, and then and the day following, my conscience was clear and I am still hoping and praying that half-closed eyes and hearts may be opened before it is too late!

*Eaton, Ohio.*

## Closing the Greene County Industrial School

BY H. C. EARLY

THE Directors of the School met in a called meeting last April and passed the following resolution: In view of the improvement of the public schools of Greene County and the present financial situation in the country which has occasioned large curtailment of appropriations to home and foreign missions, and the action of the General Mission Board in advising us to curtail expenses in the Industrial School as far as possible, we, the Board of Directors, decide to temporarily close the School, and to place the children to the best advantage possible, and that we center our interest in building up the Mount Carmel congregation.

The action of the directors has been confirmed by the General Mission Board, and the School is closed.

Many inquiries have been made by friends of the School both in the church and out of it, and many of these have given and prayed for the success of the work, and we feel that these folks especially should understand the conditions which have led to the closing of the School.

The resolution adopted shows that the School has been closed chiefly for two reasons, as follows: There has been great improvement in the public schools of Greene County since 1921, when the General Mission Board decided to establish an industrial school in the mountainous section of the county. If the public schools of the county had been then what they are now, it is certain, we think, that the Mission Board would not have undertaken the project of an industrial school. For the last years there has been an effort to bring the public schools of the state of the same grade to the level of equal efficiency. To this end the state legislature makes special appropriations to be allocated to the counties of the state upon the basis of need. Greene County is one of the poorest and most backward counties of the state, and therefore it receives a large share of this fund in comparison with the wealthy, advanced counties. The public schools of Greene County are now pretty good, with longer terms and better paid teachers, due in part to these special appropriations, so that the need for our Industrial School has largely disappeared.

The financial depression is known and felt everywhere. And the shrinkage in the church's financial support of her mission work at home and abroad is alarm-



ing. What will happen if this condition continues its past foretelling. Certainly, every one interested in the progress of the church's work must feel heavy of heart. Our directors felt that in view of the small amount of money at hand for missions in fields more needy than Greene County, as great as its needs are, it is not right to use mission money to provide educational facilities for Greene County, where the public schools are taking fairly good care of the children, and are doing it better year after year.

In addition to these two reasons, the federal government is taking steps to establish a national park in the Blue Ridge Mountains of Virginia. The park is assured. The park line on the eastern side of the mountain is near our school property. The people within the park area, except those who may be employed as caretakers of the park, and so forth, will have to move out within a given time. So the school will lose its constituency. What effect the park will have upon the adjacent communities can hardly be told at present, but it is certain that many of the people—the large majority of them—whom the school was built to serve will move into other communities. The school was established to serve the poor mountain children, and it has confined its service to this class of children almost altogether.

It is now the purpose to center interest in building up Mount Carmel congregation in whose territory our school property is located. The congregation has at present a membership of nearly 900, scattered over considerable territory in the mountains and Piedmont lands. It is a hard field, to cover, but a fruitful field. Elder H. S. Knight is elder and pastor of the congregation and has served in these capacities for the last years. He has lived all his life in the midst of the people he serves. He is a man of the mountains, and he is known and loved by almost every man, woman and child for miles around.

Bro. E. C. Woodie, of Winston-Salem, N. C., has recently moved into the congregation to become general manager of the school property and assistant pastor to Bro. Knight. It is believed he will become a very valuable addition to the pastoral force in the congregation. Sister Nelie Wampler, widely known throughout the brotherhood, and who has a record of more than twenty-five years of service among the mountain folks behind her, will remain in the congregation and will supplement the pastoral force. Another faithful young sister or two could be used to excellent advantage if sufficient funds are available. There is hardly any limit to the need and hardly any limit to what may be accomplished in the work of the congregation if a sufficient number of suitable workers are provided. And so diligent effort will be made to develop the resources of the situation.

*Dayton, Va.*

## "p . . . & A . ." Here and There

BY ROLAND L. HOWE

THE article in the MESSENGER of Jan. 7 on "Physical Activities" listed some items of expense incident to "raising" the meetinghouse on Crown Street, among them: "To p . . . & A . . \$5.00." Questions are sometimes raised as well as meetinghouses. Inquiries are being made as to what "p & A" mean; whether it is a facsimile of the church records; or whether the words could not be deciphered; or whether the item was purposely stinted as printed, and why.

The story would have been still more incomplete had the item been left out entirely. One is prone to leave too little to the imagination—rarely too much. But when one does, it is then that the sparse bones of history are stripped of the fast disappearing morsels so eagerly sought.

If the reader could see the early writings and journal entries of the Philadelphia church, he might be put to shame so far as plainness and detail are concerned, though part of the subject matter might be considered out of place, and the method of recording not consistent with modern practice.

My memory does not go back so far as the point in question, but it goes back far enough to know that it was the common practice in "barn raisin'" to turn the undertaking into a grand jubilee! Everybody from far and near was invited—not hired. No wages were paid, nor expected, unless for skilled supervision—and even that was uncommon. Compensation was fully met by the association and good time afforded. Of course they had to eat, which was by no means incidental. No other occasion brought together in one place at one time the happy combination of so many congenial people and such an abundance of rare good food except perhaps a wedding or a funeral, and the latter can not be classed as a happy event though the other conditions are present.

The raising of the Crown Street meetinghouse was a joyous gathering, and it is neither my desire nor purpose to question the seriousness of their celebration, nor the nature of things that contributed to make it so. Nor do I aim to justify their procedure in the whole, although much of it deserves our emulation. They drew more joy *out* because they put more personality *in*.

In those days there abounded a brotherly love and community spirit that nothing of the like in our time can approach. Our assembling is not of the same even tenor. It is often too hasty, and frequently too formal. We move too rapidly, and even when we "arrive" we are still on the go and ill at ease. We have lost much of collateral virtue that makes for genuine fellowship. Our trading is largely by currency of the realm, rather than exchange of personal service. When we build our churches and schoolhouses and barns we do it with

strangers under formal contract, and hire supervision to see that it is honestly done. Thus we miss friendly and social contact.

Much that our forefather Brethren did so well, we fail to do. Where we feel we have improved has been largely due to change in custom which time has forced upon us, and to more light and greater opportunities.

But this does not explain the "p. . . & A. . ." Suffice to say, the records are quite accommodating in making use of letters which spell the words "porter & Ail." If that is plain enough, the questions are answered. If "Ail" is meant for "Oil," it would hardly be in keeping with birds of a feather; besides what bearing has oil on a raising? Indiscriminate capitalization and strange spelling were not uncommon, but the context can generally be followed by correct interpretation, if not fully satisfying.

Assuming that these terms stand for certain wet goods that have been more or less widely known, the Crown Street Brethren are to be commended for their temperance if not for total abstinence. This, however, may be presuming too much, because they may have assumed the expense not for themselves but for their invited guests. In any event, the figure of cost was so low as to point to modesty in quantity. On the other hand, we have fair reasons to believe that some of the brethren were interested in breweries, and it is quite probable that much more than indicated by the amount reported as bought and paid for might have been present by way of complimentary donation.

For many years the Crown Street church enjoyed an income from the rental of the cellar underneath the meetinghouse. In an article to follow on "Financial Activities" will be shown an item of rental as having been paid by a "Bottler." He was not the only bottler that rented the cellar and assured the church a regular income. And the obligation was more promptly met than the rent by some of the tenants who later leased resident church properties when not occupied by ministering brethren.

What these "bottlers" bottled, I am not able to say. I was not an eye witness. Your guess is as good as any.

All of which reminds me of the experience my father took repeated pride in relating. It was quite common in his early life time for farmers to dispense whiskey to the harvest hands—a statement beyond question, though I could never reconcile the practice. As a boy, he steadfastly refused to "carry the jug." Again my memory is short the time, as I recall buttermilk and water in the harvest field, but nothing stronger.

As churches, and as farmers of one sort or another, we may fall below some of the virtues of a century ago; but with respect to "p. . . & A. . .," and the like, we are assuredly progressing.

When the Eighteenth Amendment became a law, the disturbed powers never for a moment relaxed. On the contrary, the great body of Christian people put aside many of their weapons and ceased much of the one time vigilance. We've only "scotched" the snake—not killed it!

*Philadelphia, Pa.*

## On What and How to Believe

BY PERRY L. ROHRER

### *Second Half*

THERE are several possible attitudes which may be adopted; that is, attitudes which lie between the two extremes mentioned earlier—believing nothing, or everything. *First*, the individual may persistently ignore any new or conflicting evidence, as the farmer who visited the Cincinnati zoo for the first time. He saw a giraffe eating from a box some fifteen feet in the air. After looking first at the head high in the air, and then the feet, he turned away and said: "There ain't no such animal!" That solved the problem for him momentarily, but I have always surmised that after he was home to himself, he had ever recurring periods of curiosity when he wondered just what the animal was anyhow. The method of ignoring facts can scarcely be expected to function with a generation of youth today. For young people have seen the giraffe, and they are bent on having a look—yea, even a careful look at it. And, indeed, why should they not look at the giraffe? However, it should be kept in mind at this point that they should look at the whole giraffe carefully before they draw conclusions. It appears that most serious difficulties occur when an individual becomes obsessed with drawing conclusions after examination of one small part. Furthermore, it should be kept in mind that the giraffe is alive and any complete description that leaves out of the picture the factor of *life* can not hope to be complete, because of the very good reason that there is a wide difference between a live giraffe and a dead one. And it should be noted here that science is silent when it comes to explaining *life* in ultimate terms. Such a factor is enough to humble any mind when fully comprehended in all its implications. Hence, we might well conclude that we do not wish to ignore questions which pertain to religious experience, but that we will face all questions of such a nature with a deal of humility because of our limited knowledge of some of the central factors involved, nevertheless we will face them honestly and humbly seek the best answer possible.

*Second*, the individual who becomes conscious of problems in his religious thinking may develop a hostile and negative attitude toward religion in general. Because, perchance, he discovers that some of his childhood teachings concerning God are not true, he adopts



the attitude that the whole of religion is likewise a farce. He then assumes a wise attitude and feels superior to anyone who claims to have had a definite religious experience. He generally feels that he has had religion, and gotten over it, much as he did the mumps, chicken pox, and other children's diseases. This attitude seems most hopeless because of a lack of appreciation due to a closed mind. It is as though he had been told all of his life that the giraffe was totally brown. Now he discovers that the giraffe is spotted, and at once assumes a superior attitude and frowns down on anyone who tells of seeing a giraffe. "Why," says he, "they used to tell me about giraffes, too; but I have examined the supposed giraffe, and I tell you it's all a fairy story; it was supposed to be brown, but I have proof that what they call a giraffe is spotted. So you see how foolish you are to believe in such things." Such a position seems impossible with regard to giraffes, but it is scarcely less impossible than the attitude of some with regard to religious experience. It should be borne in mind that the scientific mind seeks eagerly for new truth; it is not prejudiced in any direction unless it is in the hope of finding something more constructive.

*Third*, the individual upon facing a new problem may set about humbly to inquire into the fruits of whatever may be involved. The Master said, "By their fruits ye shall know them." This seems a fair test to make of any new idea proposed in religious experience. What will be the results of this particular idea in human conduct? Furthermore, it should be borne in mind that many ideas are of such a nature that time alone can tell as to their value. In such cases those who are interested in being scientific should remember that the careful scientist never discards a working principle for a new one until he is thoroughly assured that the new one will work better than the old. If the church is slow to take on new ideas, it is perhaps a blessing in disguise many times. There are vastly more ideas claiming to be scientifically true, which prove otherwise over a period of years, than are proven true after a period of testing.

Despite the seeming relativity of truth and underlying factors of our beliefs, the whole issue is by no means rendered purposeless. In fact, quite the opposite. If we were to admit only such evidences as can be established by objective scientific procedure, we would indeed be in a sorry plight in so far as our daily living is concerned. We have yet another source of information which must come in for a large share of attention in a practical consideration of what we believe. After the area of scientific procedure has exhausted itself, we yet have remaining a great majority of the most fundamental factors in belief—that is, such factors as are involved in the appreciation of a beautiful sunset, and certain appreciations of music, art and religion which defy concrete approach. They must simply be taken as

experience and recognized as phenomena. In actual life it is a safe statement that only a small portion of our conduct can be accounted for on any objective scientific basis. What, then, shall we do with regard to the numerous beliefs and practices which we hold and find highly desirable to the best way of living we know? The vast majority of us are not scientific in any concrete sense in our affections for father, mother, brother, wife or sister. Likewise we would experience difficulty in establishing our religious beliefs in an objective scientific manner. Does this mean, then, that we are not justified in holding to our religious beliefs? By no means. It simply implies that we hold fast to those religious experiences which represent reality to us, and at the same time ever keep our minds open for any further truth which may give a better way of life.

*Chicago, Ill.*

## Findings Report for Women's Work

BY MRS. E. G. HOFF

### *General Situation*

DEEP gratitude is expressed for the progress recorded in reports from our Women's Work. In the face of the adverse circumstances of today a marked advancement has been noted in the areas of church expansion where women serve. We rejoice in the release of potential possibilities for service to women as over against the retiring and insignificant position of a few decades ago.

Woman holds a strategic place in the world today. She has proven her fitness for almost any task. The vital issue lies in choosing the place of best service and adapting the self to function in a fruitful way therein. The place of greatest need is at the home base, developing ideal family life and social relationships, undergirding the church, and establishing national attitudes which emphasize unselfishness, non-combativeness and world brotherhood.

### *Regional Development*

Emphasis on regional development has been given consideration as a vital channel for promotional work. It is not the policy of regional officers to usurp authority. They contact in a helpful way the national officers on the one hand, and the district on the other, who in turn reach the local church leaders. This arrangement makes personal contacts more of a possibility, it allocates responsibility and creates group units whose interests and problems are related. Reports from the five regions reveal the upward look and the forward step. The following suggestions are given as practical proposals. They are gleaned from the various sessions:

1. That an earnest effort be made to raise our project money early enough to determine how near we shall come to meeting our apportionment before the last of February. In that case emergency last calls might be effective in reaching the goal.

2. That we urge each local church to elect a women's work president who shall be interested in developing every phase of the work.

3. That we hold regional conferences whenever possible. Also conferences in smaller group units.

4. That we make a more extensive use of our women's work envelopes for gifts to our National Project.

5. That we seek to give concentrated attention to interesting those who are indifferent and to aiding the weaker districts.

6. That we give greater consideration to our prayer life and to evaluating spiritual things as over against too much emphasis upon our material obligations.

7. We recommend that each regional and district president make a comprehensive study of the Women's Work Report, also the Statistical Regional Report of the General Ministerial Board in the Yearbook, to determine the facts and needs of the various local churches. (Secure from National Council of Women's Work, Elgin, Ill.)

#### *Relation to Boards*

The Council is making progress toward a more complete and practical correlation of Women's Work with the program as set forth by the Board of Christian Education, and wishes to express for the women its appreciation of the adjustment and further development of certain phases of the program of the Board of Christian Education to more definitely meet the practical needs of Women's Work.

Children's Work and Bible Study will be carried forward in the future more directly under the auspices of the Children's Work and Adult Departments of the Board of Christian Education.

The very effective and practical correlation of Women's Work with the mission activities continues to maintain. The use of the Mission Office, together with certain promotional facilities, contributes largely to the success of our Women's Work.

#### *Further Outstanding Emphases*

1. The value of Bible Study in Christian growth.

2. The need for Christian emphasis in the home in

### **Outstanding Objectives of Women's Work**

**The outstanding objectives of Women's Work are to promote Christian service and the development of Christian character through the general church program as follows:**

a. To coördinate all the various phases of women's activities.

b. To inspire personal responsibility for carrying forward the phases of women's work.

c. To develop adequate organization where none exists.

d. To give spiritual enthusiasm and dynamic to those who have already caught a vision of service.

the use of the Bible, and in selection of books and magazines. This emphasis is important in relation to school life; in fact, in all life's situations.

3. Careful consideration of the problems and temptations which confront our high school and college girls in regard to dancing, use of cigarettes and liquor, habits of slang, card playing and in religious and scientific teaching.

4. We give due recognition to the work of the Aid in carrying out the "Go ye" and "Inasmuch as" of the Master. They have most successfully carried forward the service phases of our Women's Work.

5. Believing that we can only be interested in things and people as we know about them, an earnest attempt has been made to place mission study before our women with the hope that a new enthusiasm will be created which will lead to various types of service in the homeland and on the mission fields.

6. In view of the fact that the American Moving Picture industry is a powerful force in moulding the lives of youth and adults the world over, and in view of the fact that at present there is not supervision which is satisfactory in order to control this tremendous industry, we recommend that the Women's Work continue to cast its influence in constructive support of the Federal Motion Picture Council, remembering this work continually in prayer along with making an effort to influence congressmen in each state with reference to this matter.

7. Inasmuch as the proposition has been made to us that unless the dry forces awaken and present a united front the Eighteenth Amendment will be lost to the American people, we pledge: first, our word that we will know the facts in the situation; second, endeavor to support any measure for its maintenance.

8. Again, inasmuch as nations are necessarily interdependent, and therefore must live in peace if our civilization and Christianity is to be preserved, we urge a study of the facts concerning the problems of peace, and foster a united effort through use of visual education, pageantry, exhibits and other means to the end that war may be abolished forever.

#### *Summary*

Through the past decade there was gradually crystallized some outstanding objectives in our Women's Work. It is the policy always of our women to co-operate with the other agencies in carrying forth the program of the church. These objectives will be presented elsewhere. Suffice it here to emphasize the general goals—that of our service projects and enriched Christian character.

We, the women of the church, have steadfastly set our faces to carry out these findings, not so much in stressing a set type of organization as upon using channels adapted to local church needs for carrying on the



program of our work. Our success is not measured simply by our material and financial gain, but by deep devotional and sacrificial living and the commitment to things of spiritual value.

*Elgin, Ill.*

## To the Women Everywhere

BY MRS. ROSS D. MURPHY

Chairman Council of Women's Work

SINCE it was impossible for all of us to attend the Hershey Conference, it will be especially profitable to talk about Women's Work and the Church Program in general through these pages of the MESSENGER.

In spite of the very hot weather during the entire Conference period, the women's sectional programs were unusually good—some of us think the best we have ever experienced. Every woman assumed and carried forward her particular responsibility in a creditable and praiseworthy manner.

Perhaps, one of the most outstanding characteristics of the entire program was the splendid spirit of co-operation. Coöperation, of course, does not happen over night. It is the result of a system that is becoming more and more effective within the local group, within the district, and within the regional and national groups. I am saying this whole-heartedly and with enthusiasm because of my appreciation of the splendid efforts of the many women throughout the brotherhood. The basket of beautiful flowers presented at one of the sessions was to me a symbol of the beauty and fragrance characterizing the service of the women of the church.

You should have the Women's Work Conference Booklet, which contains all of the programs in detail and other interesting and important facts. Then you should have, also, the complete financial statement from the Mission Board as to the use of our National Project money in connection with the Girls' Schools in India, China and Africa. There is a statement of the giving toward our National Project by district and regions. Then there is a list of some twenty or more questions for round-table discussion that might be suggestive to districts or local groups. Write to the office and ask for all the information or material relating to the Women's Work Conference Program. There is some new literature which is further described elsewhere in this issue of the MESSENGER.

You are interested in knowing about the Women's Work Conference Offering. The offering in the basket was a hundred dollars more than last year and during the conference period it reached \$650. It now totals \$1,031.74. As you know, this offering is used for our national project and takes the place of the original aid exhibit. This exhibit had grown to such an extent that the commercialization and work involved were objec-

tionable to many who felt that higher values were being sacrificed. We are pleased that so many groups are sending in this special offering and feel that the Lord is blessing us.

Then too, you are anxious to hear what we did toward reaching our national project goal. We really went over the top, although we did not quite reach the \$15,000 mark. But we did actually pay to the Mission Board over \$250 more than could be spent on the Girls' Schools. This balance about makes up for what was spent by the Board on the schools last year. The Mission Board used for the Girls' Schools this year \$14,073.10 and we actually gave for that purpose \$14,336.09.

Bro. J. J. Yoder of the Mission Board, and Sister Ida Shumaker, as well as others who know, emphasized the fact that no work in any of our fields is of greater worth than that done for the girls and women. We are especially thankful for the privilege of helping the girls and women in other lands. Thus, again this year we shall valiantly endeavor to contribute the \$15,000.

You remember that those of us who live in the Eastern and Southeastern regions were considerably embarrassed last year when we discovered that the shortage in the project goal lay at our door. The good women of these two regions got busy, however, and decided that, God willing, the record should reveal a different story this year—and it did. Practically, the entire increase in the giving over last year was due to these two regions. They did not quite reach their ultimate goal, but each gave over one thousand dollars above last year. If they do a little better this year, and the rest of you do as good or better, we shall reach the \$15,000 goal.

Many Women's Work envelopes were used. We like this method of raising a part of the money. It serves as a point of contact with women who may have had no special interest in the work of the church. Give as much educational material concerning the project and Women's Work as possible with the envelopes. This may easily be a greater service than the amount of money received through the envelopes. It is as much a part of our goal to reach the women who have never been definitely interested in the service program of the church as it is to raise the \$15,000. To be sure, our national project of \$15,000 represents only our united effort and is a small part of our entire giving.

The women of Eastern Maryland presented an interesting program which they called, "Undergirding the Church." This is our real goal, and our recorded statistics show that, in addition to the \$14,336.09, we gave more than \$50,000 to the home churches and to district and national missions. We know, also, that much is not recorded through formal statistics. Perhaps the greatest values, in the way of service, are of such a nature that they can not be measured in terms of statistics, and

we would not have them recorded even though they could be measured. We are sure that the abundant prayer experience of the past year has enriched our lives. Those of us who heard Ida Shumaker tell of the prayers offered by the girls in India during last January and February were again impressed with the truth that God uses us to help answer one another's prayers, as well as our own prayers.

A very keen interest was manifest by the women throughout the Conference in the causes of temperance and peace. This was not a vague interest in an abstract ideal, but a very definite interest in a practical issue. Mrs. Bixler was present at her post, which was the peace exhibit, throughout the entire conference and she has about as many practical and helpful suggestions as may be found anywhere. Ellen Starr Brinton, the field secretary of the Women's International League for Peace and Freedom, gave us an excellent illustrated lecture on "Breaking Down National Prejudices." This, by the way, was a special program not recorded in the women's work booklet. The dramatization of "The Unknown Soldier Speaks," adapted from John Haynes Holmes' Armistice Day Sermon, was tremendously effective in putting across its forceful message. We shall continue to carry forward our interest in the cause of both Temperance and Peace in coöperation with and under the direction of the Board of Christian Education. We hope to be able to provide an illustrated lecture on temperance for use in the various districts, and we urge the local groups to put forth every possible effort to render practical and educational service in the home communities.

Another phase of our program, which is receiving emphasis, is the home. This means everything that may be implied in the very highest type of Christian home. Mrs. Gilbert, through her Mothers and Daughters' committee, and in coöperation with the Board of Christian Education, is giving thought to this subject and some helpful literature is now ready and other in the course of preparation.

Bible Study is not a separate department in itself, but will be further developed directly through the Adult Department of the Board of Christian Education. Mrs. Swadley is our representative in this work and we shall continue to use Women's Bible Classes to carry forward any phase of our program that may seem advisable.

You should become acquainted with this year's Mission Study book, "Eastern Women, Today and Tomorrow." Sister Rhodes is preparing some additional material of special interest to our women which may be used in connection with this study. Watch the MESSENGER for this material.

Sister Hoff and Sister Hartsough, together with other leaders in their departments, offered many helpful

suggestions and reported much interesting work now in progress. We do not have space to give the suggestions here, but hope these women may speak later through the MESSENGER.

After offering this interpretative report of our work for the year, I feel that any message of mine has already been given, but I do wish to say just a few words more.

May we think of our programs as a unit and not as something that is divided into apartments. In any local group, may we carry forward just as much of the program as is possible and practical for the good of the church, and in so doing may we use whatever organization best meets the need. As districts, may we aim to have some one directing women's work in each local group. We should also aim to carry forward the national and district program and encourage the local women in their many tasks. May we interest as many women as possible, remembering that the keynote of our program is "Undergirding the Church," or in other words, "Strengthening the Home Bases," which are the family, the home church, and the home mission program as it reaches out to the world. In so doing, may the Lord give all of us strength and courage for the year ahead.

*Philadelphia, Pa.*

## "Christian Living"

BY JENNIE MENGLE

A CHRISTIAN life is not measured by much speaking. One's daily walk is what counts. People do not accept our teaching as readily as they imitate our actions. It is said that actions speak louder than words. Christ in his Sermon on the Mount says, "Ye are the light of the world." How can we be the light of the world if we do the works of this world? If we would be the light of the world we must live in our home, in our church, in our community as Christians, having a loving and forgiving spirit, always willing to help those in need. If we think of our forefathers and study their lives we can see the very will of God being accomplished in them. What does our teaching or preaching amount to if our daily life is not in accord with it? I do not think of a teacher or minister as a perfect man, a person in whom there is no sin, but as a person in whose life the teaching of Jesus Christ stands first, a person with a loving and forgiving spirit, a leader in thought and conduct with a disposition of such a nature that others can not resist. If we walk the Christian way we will walk differently from the world. We will oppose the works of evil. Instead of swearing we will be praying. Instead of being a drunkard or a tobacco user, living an unclean life, we will live a clean, pure life so we may become strong and be a fit temple of the Holy Ghost.

(Continued on Page 20)





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### India Sunday-school Statistics

REV. EDWARD A. ANNETT, General Secretary of the India Sunday School Union (I. S. S. U.), has recently conducted a statistical survey of the Sunday-schools of India. His summary shows that there are in India 18,322 Sunday-schools, 30,428 teachers, and an enrollment of about 710,000 pupils.

### Prayer Booklets in Demand

ORDERS for the *Prayer for Missions* booklet are coming in from various churches over the brotherhood. This is encouraging. These order blanks speak the desire of the churches—the desire to help the growth of the kingdom of God in other lands by intercession in prayer. “This booklet fills a long-felt need,” is a quotation from several of the letters which accompany the orders. Oh, that this “long-felt need” might be felt all over our brotherhood and in every congregation, and that its fulfillment in prayer might become universal throughout our churches. Let every church order *Prayer for Missions* (10c), and let copies get into every home, and let us pray. (Ten or more copies may be bought for 5c a copy.)

### Death of Dr. William J. Wanless

DR. WILLIAM J. WANLESS, the Great Heart of Western India (Miraj), who has been called “one of the greatest missionaries of modern times,” died in Glendale, Calif., on March 3, 1933. A slight stroke necessitated his retirement from active service in 1928, after thirty-nine years of faithful Christlike ministry as an apostle of healing. He became one of the best loved foreigners in India. Miraj became a place of pilgrimage and patients heard of his fame and came to him, not only from all parts of India but from Afghanistan, Baghdad, Africa and even Europe. Poor, ignorant Indians, who naturally feared to trust themselves to a foreign hakim (doctor), would put themselves and their loved ones entirely in Dr. Wanless’ hands, saying, “Sahib cut us. Never mind even if we die.”

Not only did Miraj Mission Hospital minister healing to over a million patients, but the medical schools trained doctors and nurses who have gone out to all

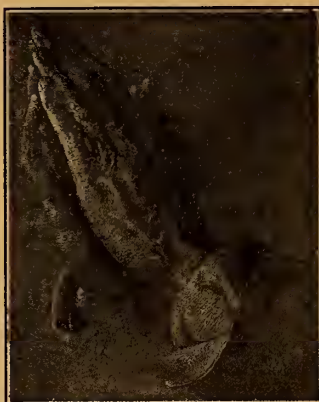
parts of India on their healing mission. Dr. Wanless not only imparted to them something of his medical and surgical knowledge and skill but they imbibed his spirit of sympathy and learned the secret of his life.

“The aim of all our work,” said Dr. Wanless, “is by service and message to make clear to our patients and to their friends, that Christ, as the Great Physician to sin-sick souls, is the real Founder of the institution that helps their physical needs.”—*The Missionary Review of the World*.

(A splendid account of Dr. Wanless’ life and work is given in the June, 1933, issue of *The Missionary Review of the World*.)

### Your Prayers

When the battle is long, and I’m weary with strife;  
When legions of sin and evil are rife;  
I feel and new courage flows into my life—  
That you are praying for me.



Courtesy Prayer and Missions  
From the Painting by Dürer

When victory comes out of  
seeming defeat,  
And the dark lowering  
clouds shine with rain-  
bows replete,  
’Tis then that I know—  
and the assurance is  
sweet—  
That you are praying for  
me.

I’ll gird tighter my armor  
and advance in the fight,  
With a staunch heart and  
brave I’ll battle for  
right,  
I’ll blench at no danger,  
and quail at no might,

If you will keep praying for me!—Phoebe Emery.

### Prayer for Missions

*The Effect of Prayer on Us*

PRAYING for missions does something to us ourselves. Praying that Christ may enter into hearts and lands, as yet unlocked, brings him more fully into our own lives, for “Jesus Christ is always and everywhere the deepest Spring of life and change.”

Intelligent praying for specific needs will end our narrow vision and petty prejudices. It will enlarge our outlook on the world, and enable us to see the greatest needs and give ourselves to them. It becomes easier to live and give when we pray. The praying church is the giving church. The praying Christian is the giving Christian.

Prayer for individual missionaries and Christian workers of other nations, develops warm friendships and increases our sympathies. Closer contacts are made. After praying for a certain missionary, it seems an easy step to write a personal letter, and tell of one’s awakened interest and concern, and such letters are always a source of blessing. Letters and pictures ex-

changed by international Christian boys and girls develop lasting friendships—friendships which are the fruitage of Christian fellowship.

Prayer reveals to us the true aim and motive of the church. When our questions imply doubt, when we are tempted to criticize and judge, when we would try to limit the mission cause today by the popularized alibi of depression, it is time for us to relocate the real aim of Christian missions and pray until we know that this aim is "to make Jesus Christ known in all the world so that men everywhere may become his followers and his spirit and principles may be applied to the whole of life." Intelligent prayer will do this for us.

Let us pray for missions. From all missionary hearts comes the prayer, "Pray for us." Buy one of these Prayer Booklets, filled with facts from the fields, and intercede on behalf of Christ in other lands and at home.

### WEEK OF JULY 31—AUGUST 6

Pray for Grace Clapper in her work in the Girls' School at Show Yang, China. For Minneva Neher at Show Yang, as general evangelist for women in two counties.

Turn again to page 13 of the July 8 *Gospel Messenger* and reread the article by Grace Clapper and pray for the Pauls of China, who are preaching Jesus Christ, as they know him throughout their land.

There come times in the lives of practically all our missionaries when they need our prayers for health and healing. Shall we not pray that Sister Minneva Neher be given special daily strength at this time?

## Women's Missionary Project Day at the Conference

BY NORA M. RHODES

THIS day is always of much interest to our women. It serves as a kind of measuring stick of the worth of our project aim. This year we felt that the project was of deep value to the church, when Nettie Senger told how the girls in the schools on the mission fields, prayed for the efforts of our women in raising their project goal. It served to link us together in a great cause.

The program was opened by Mrs. Levi Ziegler. She reverently led us in a service of worship. Challenging messages were given by three of our missionary ladies who are in contact with the work of the girls' schools on the fields: Sister Clara Harper representing Africa, Sister Nettie Senger representing China, and Sister Ida C. Shumaker representing India. They told of the spiritual growth among our school girls, of the spirit of sacrifice on the part of those who wish to learn, and of the new day which is dawning for our sisters in other lands. Words of appreciation were given to our women for helping, through prayer and finance, to make the lives of our sisters and daughters a bit brighter.

The Conference Offering for the Women's Work

project (the support of the Girls' Mission Schools in India, China and Africa) amounted to \$1,031.74.

*Dallas Center, Iowa.*

## News From the Field

### AFRICA NOTES

Albert D. Helser

#### At Neighboring Missions

The Africa Mission extends sympathy to two of her neighboring Missions in their great loss by death. Dr. Norman Cook of the Church Missionary Society and Miss Venstra of the Sudan United Mission both died within the past few weeks. Your missionaries try to be careful without being anxious. Pray for all missionaries who must live in trying climates!

#### Training Teachers for Two Provinces

The Africa Mission plans to extend herself through training Christian teachers. Government thinks that our Gardiki Training School which was officially opened in 1928 as a mission institution is doing good work. The school has commended itself through its products to government officials. Now they are willing to allow us to give Christian training at their expense to all teachers in non-Moslem schools in Adamawa and Bornu Provinces. This gives us a territory larger than the states of Ohio and Indiana for which we may train the first teachers in non-Moslem government schools. We have no religious restrictions whatsoever as we train these young men. Several experienced missionaries of other societies feel that no mission in the whole of Nigeria has ever had such an opportunity offered to it. They feel that our mission is well prepared to do this important work to the glory of Christ and his church in this forefront of the Mohammedan advance in North Central Africa.

#### What Shall We Do With Orphans?

A motherless babe is on the compound now and the missionaries counsel what to do with it. The nursery for such babies is full and the fund that buys milk for the fourteen babies we already have is exhausted. It is a problem of room and of milk. If the babe is provided with milk for about two years it will likely grow to be a man and will in all probability be a Christian. The members of a large clan will learn that God's people believe that a little motherless babe is not just a goat. The whole pagan community will see a sermon that will be the talk of every fireside. One soul and maybe a number, may be turned to Christ. If the baby is sent home its little body will shrivel up and its cry of hunger will proclaim to the pagan clan into which it has been born that death is near. Again they will say that a young baby is nothing. The people in the clan will say, "We took it to God's people and they did not care whether it died or not." The pagan priest will mock and laugh to the villagers about all that the missionary has said about love and Jesus.

Here is the baby. I am not saying what we did with it, but I am sending the next one to you. In less than a week from the time you read this it will be crying on your doorstep. Write the General Mission Board and tell them what to do with the orphan babe God sent to you through them. If you say, "Send it home to die," home it will go and its cry of hunger will be with you. We do not ask for orphan babes but when yours comes what shall we do with it? Maybe a General Mission Board "African Share" would be a good answer.



## KINGDOM GLEANINGS

### Calendar for Sunday, August 6

**Sunday-school Lesson**, Ruth.—1: 6-10, 14-19a.

**Christian Workers' Meeting**, Courageous, Consuming Faith.

#### B. Y. P. D. Programs:

Young People—Fun—Personal.

Intermediate Girls—Our Favorite Hymns.

Intermediate Boys—Church Attendance and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Thirteen** baptisms in the Pomona church, Calif.

**Twelve** baptisms in the Bear Run church, Pa., Bro. Ralph E. Shober, pastor-evangelist.

**Four** baptisms in the Donnels Creek church, Ohio, Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.

**Ten** baptisms in the Zion church, N. Dak., Bro. Mark Burner of Cando, N. Dak., pastor-evangelist.

**Twelve** baptisms in the Oneonta church, Ala., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelist.

**Ten** baptisms in the Cando church, N. Dak., Bro. Mark Burner, pastor-evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. C. O. Showalter** of Batavia, Ill., Aug. 13-27 in the Pleasant View church, Mt. Jackson, Va.

**Bro. Russell West** of Indianapolis, Ind., Aug. 13 in the Broadfording church, Md.

**Bro. Earl Mitchell** of Brownsville, Md., July 31 in the Pleasant Valley church, Va.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Aug. 8-20 in New Hope church, Tenn.

**Bro. Dolar Ritchie** of Hutsonville, Ill., Aug. 13 in the Allison Prairie church, Ill.

**Bro. C. Walter Warstler**, pastor, July 30 to Aug. 13 in the Stony Creek church, Ohio.

\* \* \* \*

### Personal Mention

**The services** of Bro. J. S. Zimmerman are available for meetings or Bible institute work. His address is 3062 N. 18th St., Kansas City, Kans.

**Bro. J. W. Fyock**, now located at 311 N. Walnut, Bryan, Ohio, having recently closed his pastoral work at Cumberland, Md., will be able to do some evangelistic work. At present he would be available on short notice.

**Bro. David Myers and wife** of Glendora, Calif., returning from an extended trip through the east, called on Elgin relatives and friends Friday of last week. They made similar stops in Pennsylvania, Indiana, and had others to make in Illinois.

**Sister Mary Senger** of Astoria, Ill., spending a few days with Elgin relatives, utilized the opportunity to visit the Publishing House. Incidentally we got a few of the interesting details about a Vacation Bible School put on by the young people of Miss Senger's congregation. Perhaps we can have the whole story for you some day.

**Bro. Ralph R. Hatton**, 1115 Woodville St., Toledo, Ohio, has time for one revival meeting this fall or winter. He would welcome a call for such a meeting.

**Sister Elma Rau** who is spending the summer directing Daily Vacation Bible Schools will be available after Sept. 1 to do evangelistic singing. Churches desiring her service may address her at Beaverton, Mich., R. 2.

**Bro. Ralph E. White** of Naperville, Ill., writes of the very serious illness of his thirteen-year-old son, Lowell, whose "recovery now depends quite largely on the ministrations of the Great Physician." Will you join in submitting the lad's case to him?

**Bro. I. C. Snively** of Haxtun, Colo., would like to have a copy of a poem entitled: The Church Walking With the World. Also, he would like to secure a copy each of Europe and Bible Lands, and Thrilling Incidents on Sea and Land. Can you help Bro. Snively?

**Sister Wm. H. Horner** of East Canton, Ohio, thinks that "surely united and specific prayer would do much to help the people to vote right." She is referring to what can be done in those states yet to vote on the question of the repeal of the Eighteenth Amendment.

**"Uncle Sam" Eshelman**, connected with the mailing department of the House for more than fifty years, rested from his labors Tuesday morning, July 25, at a little past seven o'clock. He had been active up to the last, though friends and neighbors had noticed he was failing. Quietly, with the morning light shining on his face, he went on to see that brighter morning reserved for the righteous. "Another landmark has gone," said a neighbor who had known "Uncle Sam" since 1907. A fitting tribute to a life of faithful service to the church will appear in an early issue of the Messenger.

**Other recent visitors** to the Publishing House include Bro. Homer Caskey and party of Omaha, Nebr., and Bro. J. S. Flory and family of Preston, Minn. We are always glad for our people to call and see our church-owned printing plant near the corner of Chicago and State Streets, Elgin, Ill. To those who may not know how easy it is to get to Elgin, we wish to say the "Watch City" is less than forty miles due west of Chicago. It may be reached most conveniently by auto over Route 5, the four lane Lake Street Road. Electric carline service is also convenient and reasonable. If you are to visit Chicago this summer, whether from the east or west, do not overlook the opportunity to run out to Elgin and visit the Brethren Publishing House.

\* \* \* \*

### Miscellaneous Items

**The Silver Creek** church of Northwestern Ohio will have a homecoming and harvest meeting Sunday, Aug. 6. Especially former attendants are urged to come; others are welcome. Bro. Ira Long, Akron, Ohio, will be the main speaker.

**Pine Run** church, near Fountainville, Pa., is to be reopened with fitting dedication services on Aug. 6. Morning session, 10:30 o'clock (D. S. T.); afternoon session, 1:45 o'clock. The reopening is sponsored by the Hatfield Church of the Brethren, Bro. Wm. M. Delp in charge. Pine Run is located three miles north of Doylestown, route 113.

**The thirty-ninth** annual homecoming of the Kansas Brethren Home will be held Sunday, Aug. 13. An all-day program is planned consisting of special music and addresses by Brethren C. A. Miller, C. A. Ward, W. A. Kinzie and D. A. Crist. A basket dinner at noon and the closing address in the evening.—W. A. Kinzie, Secretary, Navarre, Kans.

**That Vacation Bible School**—have you sent in the required report? Statistics do not make the world go around, but they help. Report blanks may be secured from the Board of Christian Education, 22 South State St., Elgin, Ill.

**The evangelistic schedule** for Bro. E. S. Coffman, serving under the direction of the General Ministerial and Mission Boards, is as follows: Aug. 6-12, District Meeting of Southern Virginia; Aug. 13-27, Spray, N. C.; Aug. 28-Sept. 2, Dayton, Va.; Sept. 3-17, Redland Mission, Md.; Sept. 20-Oct. 7, Bethany, Southern Ohio.

**Bethany Ministers' Conference, Oct. 9-14.** Due to conflicts with State Pastors' Conferences in the late winter, failing to have one last year and in order to make the Bethany Conference serve better for the year's local church program, it has been tentatively decided to hold the Bethany Ministers' Conference the week beginning Oct. 9. If there is a serious conflict for ministers desiring to attend, we will appreciate this information at once.—M. R. Zigler, Elgin, Ill.

**The Washington Summer Assembly and District Meeting** will be held Aug. 9-13 with the Olympia church. The exact location is Benbow Inn, about thirty miles from Tacoma. It can be reached by taking the Kapowsin stage that leaves 8th and Pacific St., Tacoma, at 4 P. M. daily, going to Kapowsin; there call the Inn by phone and you will be met by auto. Those traveling in their own conveyance will take the regular Mt. Ranier road to the Kapowsin highway, there turning to the left on a well marked road to the assembly grounds. The place has everything desirable for camping including tables and a community stove. Meals will be furnished for \$2.25 per person for the entire meeting. A splendid program has been arranged. J. Z. Gilbert of Los Angeles will be with us, ably assisted by a group of leaders from our own district.—Mrs. Maude E. Gregory, Olympia, Wash.

**The Annual Summer Assembly** will be held in the Lick Creek church Aug. 16 and 17. Aug. 16, 9:30, Worship and Bible Hour.—Mrs. W. C. Detrick. Annual Conference Echoes.—J. L. Guthrie. District Echoes.—I. C. Paul. Stewardship of the Bible.—J. A. Guthrie. 1:30 P. M., Bible Hour.—A. P. Musselman. 2:15, Sectional Conferences: Church School, Young People, Peace and Moral Reform, Ministerial. Stewardship of Time.—Walter Swihart. 4 P. M., Young People's Retreat. 8 P. M., Young People's Program. Aug. 17, 9:30 A. M., Bible Hour.—C. L. Kintner. Stewardship of Life.—R. R. Hatton. Our Needs in Religious Education.—D. W. Kurtz. 1:30 P. M., Bible Hour.—C. W. Warstler. Sectional Conferences. Stewardship of Material Things.—J. J. Anglemeyer. Address by D. W. Kurtz. 8:15, Address by D. W. Kurtz.—A. P. Musselman, Lima, Ohio.

**Southern District of Virginia** conference program, to be held at Smith River church, Aug. 9-11: 10 A. M., Wednesday, meeting of district joint boards, and 2 P. M., meeting of district elders' body. Wednesday, 7:45 P. M., message by E. S. Coffman. The Teaching Task of the Church.—F. E. Williar. Thursday, 9:45 A. M., message by E. S. Coffman. 10:20, sectional business sessions: young people, Women's Work, Men's Work. 11 A. M., District Missionary service. Worship.—H. W. Peters. Sermon.—H. J. Woodie. 2 P. M., message by E. S. Coffman. Children of the Church.—Katie Bowman. The Young People's Part.—Olden Mitchell. Let the Women Be Heard.—Mrs. Alice Harman. Things Laymen Can Do.—B. T. Flora. 7:45 P. M., message by E. S. Coffman. What Think Ye of Christ?—F. E. Williar. Friday 9 A. M., Business Session.—H. C. Eller, Boone Mill, Va.

**The Homecoming** at Stony Creek church, Northwestern Ohio, will be held Aug. 13, with services morning, afternoon and evening. Basket dinner at the church. All friends and former members are invited.—C. Walter Warstler, Pastor.

**The District Conference** of Southern Indiana will be held in the Union Grove church, formerly Mississinewa, Aug. 22-24. Aug. 22, 9 A. M., Elders' Meeting and Aid Society Meeting. 1 P. M., Welfare Program. 3 P. M., Ministerial Conference. The Country Church.—E. R. Fisher. Open Forum. 7:30 P. M., Home Mission Program. Address by M. R. Zigler. Aug. 23, 9:45 A. M., Sunday-school Program. Addresses by Virgil Stinebaugh and D. W. Kurtz. 1:15 P. M., Special conference of Sunday-school superintendents. 1:30 P. M., Address by D. W. Kurtz. 2:30 P. M., Young People's Program. 7 P. M., Policy Planning Program. Aug. 24, 8 A. M., Business Meeting.

## THE QUIET HOUR

### The Good Shepherd

John 10: 1-21

For Week Beginning August 13

#### But Climbeth Up Some Other Way, V. 1

The devious and irregular ways men have of getting into power are proof of their evil intentions. The thief scales the wall in order to steal from the flock (Jer. 23: 1-4; Ezk. 34: 2-6).

#### Entereth in by the Door, V. 2

The true leader becomes such without seeking it. The door is opened to him and the sheep follow him because he knows them by name (Matt. 21: 5).

#### The Shepherd and the Sheep, V. 2

There he is before his flock. They know his voice and follow him. An unfamiliar voice falls dead upon their ears. Is this a true picture of your loyalty to Christ (John 10: 27; 15: 14, 15)?

#### Jesus the Door, V. 7

He has been the doorway into life for uncounted multitudes of men and women. Freedom and strength are ours through him (John 14: 6; Rom. 5: 2; Heb. 10: 20; Eph. 2: 18).

#### To Destroy . . . That They May Have Life, V. 10

What is the underlying motive of the man who would be a leader, to give or to get, to empty himself in making others rich, or to make himself rich at the expense of others (John 5: 40; 11: 25, 26)?

#### Flight or Sacrifice? Vs. 12-16

How does he act in the face of danger? Of whose welfare does he think, his own or that of the sheep? This is the infallible test (Mark 14: 50, 51; Gal. 2: 20; Rom. 8: 27).

#### Know . . . Know . . . Knoweth . . . Know, Vs. 14, 15

Notice how this word is repeated, and that the series of **knows** is followed by the words, "and I lay down my life for the sheep" (Matt. 11: 27; John 7: 29; 17: 25).

#### Other Sheep, V. 16

Who are these other sheep? Have we always treated them as belonging to Christ (Isa. 56: 8; 60: 3-11; 66: 18-21)?

#### Discussion

Why has this figure of the shepherd so taken hold of the minds of men? Why do you like it? R. H. M.



## PASTOR AND PEOPLE

### The Gist of the Sermon Insight and Courage

BY D. W. KURTZ

THE story of the twelve spies is always fascinating. All of the spies agreed on some points. All saw the goodness of the land and all saw the walled cities and the giants. Two of the spies saw more than the ten; they saw the stars above the battlements. The minority saw all the facts, and the majority saw only the superficial facts. The majority saw the giants, and were afraid; their fear paralyzed them so they could not see anything but the giants. They failed to see the rotten civilization that was played out and about to crumble of its own weight. They failed to see the great purpose of God to establish in this land a nation that was to bless all the earth; they were afraid and longed for the flesh pots of Egypt. The Lord can not use such men for his kingdom, and all of these fearing men perished in the wilderness.

Caleb and Joshua had insight and courage. Their courage enabled them to see. Their insight gave them courage. Ignorance is the mother of fear and insight is the source of courage. Those who know that certain victory is ahead have unbounded courage. When doubts arise, then fear begins. Joshua and Caleb had the eyes and heart to see the whole situation. They were not blind to the difficulties, neither were they blind to the purpose of God. They saw the weakness of the giants as well as their strength. They did not minimize the dignity of the Hebrew people and the secret power of God. They saw so much more than their companions that their report was just the opposite to that of the others. Insight into the purposes of God gives us courage. We are not in a losing game, but a winning cause, and the gates of hell shall not prevail against the cause of the kingdom of God.

The majority carried the day—for the moment. This shows the deadliness of numbers. "They all do it," is sufficient excuse for the superficial to motivate conduct. That must be right which so many do. How childish, and superficial is this common attitude! What the majority does must be right; *vox populi, vox Dei*. Yet all experience shows that the prophets who were few, were right, and the masses wrong. The two were right, the ten were wrong. All the adults of the Hebrew army perished in the wilderness, except these two radicals, these men of insight and courage, these men of faith. One of the greatest curses of our day is the blind following of numbers, the deadly power of mere numbers. Truth has not advanced that way. In every department of life, in science, religion, philosophy and art,

progress has been made by the insight of the few. The masses have killed the prophets, and the masses were wrong. Moral questions can not be solved by counting noses. Those who have the courage will see, and those who see will increase their courage to do and to dare.

Caleb settled Hebron and gave to posterity the heroes of David and the sturdy peoples of the hills. Joshua became the successor of Moses and led the people of Israel into the promised land. Leadership is based on insight and courage.

*Chicago, Ill.*

### Religion Is to Visit

BY E. F. SHERFY

THE Apostle James, in writing to the church of his day, summarized by saying that pure religion is to visit those who are hungry for fellowship and to keep unspotted from the world. "Christianity from the beginning has been a household faith." In apostolic times it is said of the church that they visited from house to house, eating with one another, conversing, witnessing, testifying in the name of Christ. Yes, religion in that day was to visit.

How different today! With all our facilities for getting about we are doing less visiting than our fathers did! Gone are the days of the happy surprise when, without calling up—there was no way to call up then—Brother A and his family would drop in to spend the day with Brother and Sister B and family. That day has passed and perhaps can not return. We can not turn back the wheels of time; but there are those who believe it is possible to redeem an art and a ministration which, taken together—for they belong together—are all but dead and buried; but which, if revived, would be second to nothing except perhaps the ministry of the word and prayer in spiritual potency. I speak of the lost art of personal evangelism and the lost ministration of house to house, or rather home to home visitation.

We as a church have had a beautiful custom, the yearly visit. This may be continued with profit even where there is a paid pastor. Then, too, many churches are now following the apostolic injunction to be diligent in business, and are making the yearly house to house canvass for the church budget. But for best results something more than these two forms of the visiting ministry is necessary. I quote from Dr. Edward W. Work in his book on evangelism: "If visiting can be used to increase religious income [he refers to the yearly canvass] why not promote religion itself by that method?" A certain writer makes this observation: "While many are quick to say that the age of visiting has gone by, while people in the church are too busy, that no one expects or desires visits, there are others who have both discernment and faith in this matter; they see that a large unused force is here. They believe

that the church is spending a disproportionate amount of energy in services, programs and organization and is losing on the side of personal contact. They believe that this loss can be repaired, and that even in our pre-occupied modern life the church can be won back to this difficult but winsome grace of visitation. They believe that personal contact is the need of the hour as much as preaching."

But can it be done? The same writer proceeds to say: "This is not a theory. It is actually being done. From an increasing number of churches encouraging reports come of the results of campaigns of visiting. In some cases it is an annual occurrence."

How may it be done?

1. Ministers and pastors and their wives must themselves set the example. Dr. Work would say to pastors who are tired of ringing door bells: "It is a serious mistake to surrender the principal opportunity of personal contact between pastor and people. More visiting—not less. It is one of the best opportunities the minister has for quiet evangelism."

2. There must be a conviction on this matter before anyone will support any plan for visitation. A certain sister evidently did not have such a conviction when an evangelist and his wife asked her to go with them to see a hungry soul fifteen miles away. She replied that to do so would cause her preserves on the stove to be not quite so clear—it would not have affected their taste—and that she could not finish that job of fancy work. Yes, we must have more conviction on the matter than that.

3. Organize for a week of visitation at Easter time or some other opportune occasion.

4. Let our Men's Movement take up the matter and let men and their wives, or men with men, go out two by two. It is not so good to have some of our members say that the only time anyone—unless it is the pastor—comes to visit them is when they are after money.

5. After all is said, the spontaneous visit, where the visitor is not sent by some organization, is the best. Such a visit on the part of a Sunday-school teacher or some mother might do wonders in getting next and in winning interest and loyalty where a pastor might fail. Of course it goes without saying that in the case of sickness in a community Christian neighbors, regardless of denomination, will do their visiting of the sick spontaneously and without organization. Likewise when a neighbor moves in, the Christians of the community will visit without being sent.

Finally, I quote from a prominent pastor who says: "No minister in his parish today can afford to pass by the 'grace of visiting.' . . . The languishing life of churches needs fresh circulation of life. Not only so, communities need the touch of interest, fellowship and Christian testimony from the church." When we

turn our attention to the promotion of personal contact in his name we promote a good work, for religion is to visit.

*Daleville, Va.*

## Not for Sale

BY A. T. HOFFERT

A COUNTRY church had served its day. No longer could it be used as a place of worship. It was sold at public auction to a woman for fifteen dollars. Later a man who was wanting cheap lumber offered to buy the church at a larger figure. Her answer surprised him.

"No," she said, "the church is not for sale. I grew up in this community and from early childhood have attended services in that church. About it are clustered many sacred memories. Its very walls speak to me of happy times and great blessings. As long as life lasts I will keep it as a memorial—a sacred shrine to my soul. Money is no consideration—it possesses values to me that money can not buy."

Here is a dead church that still lives—lives in the life of a woman. When she dies it will cease to be regarded as a sacred shrine. Its life is wrapped up with that of a single individual.

How much better to support a church that is growing and active, bringing young and old into touch with the living Christ! How much better to support a church that is sending missionaries to the underprivileged peoples of the world! That was the passion of Christ: to see the lost sheep of all nations brought under the shepherd's care. We can build more stately mansions by planting gospel truth into the lives of growing children everywhere. Such a work will not die with us, but will live on until the end of time!

*Osceola, Iowa.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A LITTLE Sunday-school girl died. Her parents had helped her fill a small bank with coins. Because she had brought so much happiness to her parents, her church, and her community, the father and mother resolved that her memory should continue to be a blessing. Accordingly, they took the money from her bank and bought flower seed with it. Soon their yard was filled with lovely flowers of many varieties.

As people became sick, met with accidents, or had a new baby arrive, a beautiful bouquet was sent. One of the girls in their daughter's Sunday-school class was always willing to carry the flowers. Thus, for years, dozens of homes were cheered by this simple expression of brotherly interest and love.

*Wakarusa, Kans.*



## "Christian Living"

(Continued From Page 13)

People are reading us. Our life is a pattern for some who are following. If we would stop and consider, our walk would often be different. We must not forget that we can do nothing in secret because God seeth all. If we as a church (every member) walk as children of light, the community round about us will notice us, and it will be the easiest way to lead others to accept the Christ life.

*Elizabethtown, Pa.*

## Self Glory

BY AUGUST BECK

A GENERATION ago there was Bishop visitation at the parsonage of Pastor Bugge on the west coast of Jutland, Denmark. That happened every ten years. On such an occasion the ministers from far and near gathered, to be questioned by the Bishop in regard to the spiritual and general condition in their respective parishes. Enthroned in a large leather chair in the minister's studio, the Bishop gave audience. One by one Pastor Bugge ushered in his colleagues; each stayed about five minutes. Some entered with a mien of uneasiness, they came out wearing a frown; others showed every sign of self-confidence, they returned with a smile. When all the prelates had had their turn, Pastor Bugge went and took the hand of a very old man, who patiently had sat in a corner, observing all that went on. "Now, Ivar, let me take you into the Bishop," he said.

Stout old Ivar, with silver locks falling down his shoulders and a halo over his full, clean-shaven face, gripped his staff, and entered the studio. "Bishop," said Pastor Bugge, "permit me to introduce to you old Ivar, who with his forefathers for generations, has resided on a large farm in our neighboring parish. But more than that, in old Ivar you see the patriarchal saint of a wide community."

With that he bowed and left the two together. What was said, no one knew, but old Ivar stayed twenty minutes. He came out with a look of peace, joy and holiness. His staff tapped loudly on the tiled floor of the entry and down the stone steps, as he went homeward.

It was no little honor for Ivar to have had an audience with the Bishop, who in those days was considered a great man, but no one wondered, because old Ivar had for a generation been looked up to by old and young as a saint, a man of God, who was to be revered and made much of.

Time went on, and death, which comes to all, knocked at Ivar's door one winter evening. Father was called thither. Father was the school teacher of our parish. It may seem strange that he, and not the minister, was asked to come to old Ivar's bedside. But the

minister appointed by the state, did only what he had to, such as preach a sermon each Sunday, christen the children, marry and bury. Father, on the other hand, was loved and respected by all, because they felt he sympathized with them and had their welfare at heart. While father was gone, mother and we children did what we always used to do on a winter evening before supper and before the candles were lighted. We drew close the heavy winter curtains, made the fire in the fireplace burn up till the flames threw a flickering light out over the vari-colored carpet. While one of our sisters told the younger ones the story of "Uncle Tom's Cabin," "Night and Morning," and others, sent to her from her uncle in London. When father returned, a hush fell over us. He had tidings of old Ivar's death.

Father seemed strangely quiet, just walking up and down upon the floor, hands behind his back. "How was it, Christian?" asked mother, fully expecting to hear of a beautiful deathbed scene. "Old Ivar's death was the hardest I ever witnessed," was the answer. "But how could that be?" asked mother in surprise and consternation.

"The only reason I can give is this," was father's answer: "Old Ivar had all his life taken the praise, the reverence and adoration shown him, upon himself. It has been self-glory from first to last, and now, when he had to face his Maker, whom he had cheated, he was afraid, terribly afraid."

Self-glory, like a cancer, gnaws at the heart roots, kills the soul, takes away our usefulness.

*Chicago, Ill.*

## The Power of a Silent Religion

BY V. GRACE CLAPPER

WITHOUT intimating that a powerful religion is *always* a silent religion, or that silence is the most powerful factor *in* religion, we believe that silence is a powerful factor in religion. True devotion to our Creator and honest belief in him, constitute a real religion. Devotion to God may be revealed by our silence as well as by our speech.

"I need not shout my faith. Thrice eloquent  
Are quiet trees and the green listening sod;  
Hushed are the stars, whose power is never spent;  
The hills are mute: yet how they speak of God!"

Our lives may be just so, and yet truly religious—a silent reverential influence, revealing God just as the beautiful things in nature reveal him! Feasting the senses upon these nourishes the soul, and draws it closer to its Creator. The things we enjoy, the things we hold most dear, the things we approve and disapprove in our thought-life as well as in our conduct, are greater indexes to a truly religious character, and have a more powerful influence than all the sermons we could

preach in a lifetime, because *these* constitute what we really are, while *those* may be only what we say!

"In quietness and in confidence shall be your strength" (Isa. 30: 15). The spiritual strength of the Christian leader comes from quiet waiting upon him—quiet, patient, waiting. "The effect of righteousness [is] quietness and confidence forever" (Isa. 32: 17). The disquieting influences of life have little power over the truly religious character. Such a life lacks the anxious cares and the fretful impatience that are so characteristic of the worldly-minded. In all the varying experiences of life, its trials and disappointments, its perplexities and misunderstandings, the truly religious wait silently for Jehovah, and through this quietness and confidence there comes strength to endure.

It was the quiet and inconspicuous religion, with the confident, sincere prayer of Elijah, that prevailed on Mt. Carmel. The noisy, hilarious religion is only spasmodic, and therefore ineffective, as well as indicative of mental and spiritual instability. We have no recorded examples of religious paroxysms in the life of Christ, nor can we imagine the blessed Christ becoming hilarious or even undignified in the performance of his religious duties. No, they were performed with the utmost seemliness and decorum! With all the agonizing in the Garden of Gethsemane, no sound escaped his lips, sufficiently loud to awaken the sleeping disciples within a stone's throw of the place of prayer. "He will not cry nor lift up his voice, or cause it to be heard in the streets." Our Lord was not the advocate of a noisy, spectacular religion. God does not speak to his followers in shouting tones, but in that "still small voice." He speaks to unbelievers through the "earthquake, wind, and fire."

The forces of nature, the most effective revealers of God, are silent. There is no commotion, no confusion, nor are there accidents or collisions.

"What though in solemn silence all  
Move 'round this dark terrestrial ball,  
What though no real voice or sound,  
Amid their radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
'The hand that made us is divine.'"

While the "Heavens declare the glory of God, and the firmament sheweth his handiwork," yet "There is no speech nor language, their voice is not heard."

"The mystery of a seed that falls  
And grows into a tree,  
Whose lofty branches nest the birds—  
That is God to me.

"The glory of a flower unfurled,  
Its beauty that we see,  
Its fragrance and its gentle grace—  
That is God to me.

"The towering rocks of the mountainside,  
The majesty of the sea,  
The restless waves—the pool's still peace—  
That is God to me.

"The vastness of the universe,  
The far star's fixity,  
The guidance of our world through space—  
That is God to me.

"The kindness of a fellow-man,  
His love and sympathy,  
His will to do the best he can—  
That is God to me."

*Showyang, Shansi, China.*

## CORRESPONDENCE

### DISTRICT MEETING OF NORTH DAKOTA AND EASTERN MONTANA

The District Meeting of North Dakota and Eastern Montana was held in the Ellison church, seven miles east of Rock Lake, July 11-13. It was preceded by the Young People's Conference on the 9th and 10th, which was well attended. All were well entertained and inspired. The attendance at all the meetings was larger than was expected. Monday evening we enjoyed an inspiring sermon from Bro. L. H. Root, pastor of the Minneapolis Church of the Brethren.

On Tuesday morning came the Sisters' Aid program in charge of Sister Aura Zook of Minot as chairman, and Sister Emma Stambaugh of Carrington as secretary. In the roll call of the Aids, eight responded with reports. The following topics were discussed: The Three Values of the Aid-Fellowship-Service-Business; The Aid an Instrument of the Church; and What I Think Our Aid Should Do. The Sisters from the Brumbaugh church gave a missionary aid play which was excellent in its aim and well presented. At the close of the program a very fitting memorial service was given in memory of Sister O. A. Myer, District President of Aid work, who passed away during the year.

From 10: 30 to 12: 00 a Christian education program was given under the direction of Bro. Mark Burner of Zion as chairman and Sister Fern Duffy of the same church as secretary. Prohibition in the past, present and future, was very ably presented. Bro. J. J. Yoder of McPherson, Kans., gave a very instructive talk on the subject, Is It Possible to See Progress in the Kingdom in Dark Days as Well as Bright Ones? Can You Find Evidence of Progress in Our Time?

The afternoon was taken up by the Sunday-school Program. Bro. Ralph Petry of Rock Lake was chosen chairman, and Esther Elker of Surrency, secretary. The following topics were discussed: The Teacher as an Example, by John Deal of Alamo; Biography of Some Teachers of the Bible, Bro. Mark Burner of Zion. What Does It Take to Make a Hundredfold Christian? Bro. Ray Harris of Minot; The Layman, to Be an Instrument for Divine Use, Bro. Mark Emswiler of Minot. In the Evening Bro. J. J. Yoder gave the education address.

The entire day Wednesday was given over to the Ministerial Program. Eld. Sylvan Stemen of Edgley was chosen chairman, and Bro. John Sheets of Surrency, secretary. The following are the topics and speakers: What Can the Church

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## HOME AND FAMILY

### A Job for the Youngest

BY ADA CASSELL SELL

CLETUS begged to dry the supper dishes for mother. At last, mother decided to consent.

The six-year-old lad washed his hands carefully, and proudly polished the first glass with the towel. Norman caught on, and was soon scrubbing his hands vigorously. Afraid to ask mother for fear she would say "next time," the four-year-old laddie sneaked to the towel drawer and helped himself. Soon there were two busily drying dishes.

"Look! I'm making mine shine!"

"So'm I! See!"

Mother's nerves were jumping, from her day's canning. With a sigh of relief she noticed the boys were doing their bit of work creditably. She wished Tommy would remain engrossed in his house of blocks.

Crash!

Norman's eyes held big tears.

"Don't cry, dear. Mother's broken dishes too."

Tommy looked around. Blocks forgotten, house in ruins, he ran to mother.

"Want to dwy dishes too!"

"You're too little, Tommy. Wait until you are a big boy."

Tears, heart-broken sobs. Mother felt guilty, racking her brain for something Tommy might be trusted to do.

A few more minutes of nervous effort accompanied by Tommy's sobs, and the dishes were completed.

Ten minutes of the story hour spoiled for Tommy, because big folks wouldn't let him work at all. Then at last his trouble forgotten, he gave himself wholeheartedly to the lovely story mother was telling—about a dove that was hunting a home, but wouldn't live with the cross grizzly bear; or the little girl that wouldn't help mother, but decided to stay with the girl who was minding her baby sister.

"When I'm big, I'll bwild houses!" declared Tommy.

"N' I'll make bridges," asserted Norman.

"Huh! I'll build skyscrapers."

"I'll bwild aeroplanes, too," said Tommy, blue eyes as big as stars.

"Huh! Can't even dry dishes," interrupted Cletus in a superior fashion.

"Cletus! I'm surprised at you!" interposed mother.

Hurriedly she drew her baby-boy's attention to the picture of the white dove, just in time to keep his clouded eyes from shedding tears anew.

The story hour over, three drowsy boys climbed the stairs. After the prayers were said and they were

tucked in, Tommy had something to "whikler" to mother. Very important. Arms locked about her neck, the weighty message issued forth.

"Muvver, will I be big to dwy dishes tomorrow?"

"Mother will have a job for Tommy tomorrow!"

The serial in her favorite magazine failed to engross mother as usual. She had a job before her. To find a job for the youngest. Daddy found her considering.

"A hard nut to crack, dear?"

"Yes, and no," laughed mother, explaining about Tommy.

"Unemployment question here, too," said daddy, reaching for the evening paper.

"Wait a minute! You suggest something."

"I'll tell you later."

"Mind! I'll count on you! Tommy must have a job. He'll have an inferiority complex if this keeps up."

"Just how many minutes of the day are they visited with this industrious feeling?" asked daddy.

"Some days not at all, some days ten, some a little longer."

So mother trusted daddy, and forgot about her unemployed. To her dismay the boys evinced another industrious streak the following noon.

"Dry dishes!" called Cletus.

"Me, too," chimed Norman.

And Tommy ran to mother expectantly. Daddy in the doorway smiled at the look of dismay on mother's face. He placed a box carefully on a small table.

Tommy was all eyes. Closer he ventured. The box was shaking. Curiosity won over fear. Tommy stood on tiptoe and peeped into the box.

"Bunny! Whee-e-ee!"

Dishes forgotten, all eyes were fastened on the newly arrived pet. Mother waited for ten minutes before she started the dishes. Cletus and Norman ran to help. Tommy's face was screwed up to the crying point.

"Will you take care of feeding bunny, Tommy?" asked daddy.

Happy blue eyes proved that the day was saved.

*Altoona, Pa.*

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### The Art of Giving

BY MABEL L. SCULL

GIVING means more than parting with some material possession. To give truly we must give with our minds as well as with our hands. By giving with our minds I mean a mental attitude of giving must accompany the physical act. When the hand gives something and the mind withholds its free accord, the gift is restricted, but when the hand gives and the heart gives also, then is the gift truly free and worth while.

We are all familiar with the quotation, "It is more

blessed to give than to receive." I wonder if we really believe it. Some of us no doubt admit that we believe it because we feel that we ought to believe it. Others believe it, because having proved it, they realize it is true. Jesus gave to humanity all that he possessed, but he lost nothing in the giving. God has given everything to his children, but before we can make use of his gifts we must learn how to receive them and how to pass them on to others.

Some givers complain that they have given away their substance until they have become destitute. Perhaps they have given much in a material way; they did not give with their minds. Perhaps they feared they were giving away what could not be replaced. Or perhaps they were expecting to be praised for their gift. In this case they were giving in the spirit of personal vanity, expecting worldly praise, and this proved to be their only reward.

Jesus taught that we should give alms not in order to be seen of men, but secretly, for the reason that if we give simply to receive the plaudits of the multitude our reward will be mere shams that appeal to our vanity, but when we give in the name of the Father, expecting nothing in return, then the Father will reward us openly.

"God so loved the world that he gave his only begotten Son." Here is a wonderful example of free giving. Since God has given so much, why should we be afraid to give to him all that is dear to us? Give for the pure joy of giving according to your best judgment, but freely, without worrying whether it will be appreciated and without expecting any reward.

When you receive gifts be thankful. To the ones who send them? Yes, but especially to God, realizing that these gifts after all, come from him, because the spirit of love prompts all true gifts. And if for any reason the giver failed to put real love into his gift, you can supply that deficiency by your attitude in receiving it. You can redeem the gift for the one who failed to put his love into it, by giving God the praise and glory. For in the spirit of thanksgiving the value of the gift will be intensified for both the giver and you.

*Pittsburgh, Pa.*

## Youth

BY EDGAR S. MARTIN

"YOUTH is the tomorrow, and everything that is to be lies therein." This statement brings to mind the greatest need of youth. That need is religion—emphatically. What is religion? To me, "Religion is the Jesus way of thinking, feeling, doing, and living throughout the whole scope of daily living, especially in relation to the supreme values of life." Calvin Coolidge once said, "Religion is the greatest need of the American life." It is thought he meant a religion for youth.

Our youth is the source of all future greatness and happiness, whether in this world or the next.

The youth of today is a thinking and a living youth. Therefore, the youth that thinks is perplexed with the Bible. Why? Because he has been taught wrong. Let us live the Jesus way before them that they may see and understand. Why not live the story of the Good Samaritan instead of just talking about it?

Our youth must have high ideals, true ideals, of what it means to be a Christian. Unless these ideals are made flesh and alive they have little or no power. Youth will never rise higher than its ideals—living ideals. Religion does not need youth, but youth needs a living religion. One that is alive to the needs of boys and girls. Never require of youth something that they do not understand. Let us live and we shall live more. How about placing before our youth what they are thirsting after—a living religion? If it thus happens all will be hopeful.

*Buffalo Ridge, Va.*

## Tuning In With God

BY JAMES GIBSON

THIS is an age of the mind. The human race has passed through the stone age and the iron age. Now we are entering into the mind age—the age in which truth, honesty, mercy and forgiveness will eventually rule. One by one the barriers to human progress and happiness are being attacked and shattered by the genius of the human mind.

In other words, we are living in an age when it behooves us to think for ourselves, to think clearly and honestly, to leave no problem until its solution is apparent. We live in an age in which guesswork will not suffice, wherein faith without works is insufficient, an age in which there is work for everyone and happiness for everyone if we will just all get together and will it so.

We find in the third chapter and sixteenth verse of Paul's first letter to the Corinthians the following words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Paul is here saying to you and to me that God has established his throne in the human brain. Therefore, it is up to you and me to find just where God is located in our bodies.

We find in the study of Christian psychology that the human brain is divided into four parts—the universal God-mind, the objective mind, the subjective and subconscious minds. The minds we wish to talk about in connection with tuning in with God are the universal God-mind and the objective or reasoning mind. We are told that the universal God-mind occupies a considerable portion of every human brain, and yet one

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## DISTRICT MEETING OF NORTH DAKOTA AND EASTERN MONTANA

(Continued From Page 21)

Do to Combat Social Evils? General discussion. The Minister as a Prophet, J. J. Yoder; The Minister as a Man, Jno. Deal; The Salvation of the Pastor, D. T. Dierdorff; Membership Increase, G. I. Michael; The Conquest of Spirituality Through Self-denial, Earl Flora; What Are Some of the Greatest Hindrances to Making the Higher Choice in Our Day? W. W. Smeltzer.

After several requests the Sisters' Aid Missionary Play was given again in the evening, followed by a missionary address by Bro. J. J. Yoder, after which an offering for district mission work was taken amounting to a little over \$50.

Thursday the 13th was the business session. Eld. Ralph Petry of Ellison was chosen moderator, assisted by Eld. G. I. Michael of Carrington. Chas. A. Zook of Minot was chosen reading clerk; writing clerk, Eld. Ray Harris of Minot. There was no unfinished business, and but one query asking the mission board to make no assessment the coming year, but draw on the churches that are delinquent in their mission dues. The query was, however, respectfully returned. The following officers were elected. Member on Standing Committee: Ralph Petry with G. I. Michael as alternate. Fremont Stong of Cando was chosen on the Mission Board. Bro. Geo. Richwine was reelected on the trustee board: Sister Ralph Petry was chosen new member on the Board of Christian Education. The conference approved the appointment of Sister Ralph Petry as superintendent of children's work by the Board of Christian Education. The Mission Board was given permission to assess the members \$600 for the coming year. The district meeting will be entertained next year by the James River and Carrington congregations.

Minot, N. Dak.

Ray Harris,  
District Clerk.

## LONGING FOR THE THINGS OF GOD

A sister of this community gave us some of her back numbers of the Messenger to read, and to say that we are enjoying the paper once again is putting it mildly. When we read about the different kinds of services being held, it almost seemed we were going to church again. So I can't help but wonder if some who are attending and taking part in church work fully appreciate the blessings and privileges they are permitted to enjoy.

There are those of us who can not have such privileges, much as we would love to have a chance to go to church and enjoy such blessings. I was brought up in the church, attended every Sunday when it was possible, and was a worker in the church from the time I was old enough. I am not saying it boastfully, but I was one who attended regularly and took my part as best I could until we were forced to close the church here. I can not get used to not going to church. I don't think one is doing the right thing to neglect the religious life. I think we will be held accountable for such neglect.

We live twenty miles from the nearest Brethren church and it is unhandy for us to get there very often. So far this year we have been unable to get a car license, also the train accommodations are a little unhandy, so we must sit at home Sunday after Sunday. I recall a place my husband and I went to visit some distance from home a little over a year ago. We left home early enough in the morning to get there in time to attend services, and arrived something like 9:30 o'clock, and the father asked us if we would like

to go to Sunday-school. But the mother did not seem to be willing to go and discouraged us. Finally we discovered it was too late to go, so again we did not get to church.

For my part, I can't see why folks will neglect their religious life. I will never be content until or unless the time comes when I can be permitted to attend our church again and take part. Our souls ought to get just as hungry for religious food as our bodies do for daily food. I know mine does and I can't be content until I get fed. The Bible says: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." I can't see how we can expect to be filled by deliberately staying away from the house of worship. There is the saying, "We never miss the water till the well goes dry." It seems to me it is the same in religion. "We never miss the church till the doors are closed."

Alvo, Nebr.

Mrs. Geo. E. Hardnock.

## NEWS FROM CHURCHES

### CALIFORNIA

Lindsay church has enjoyed several splendid programs recently given by students from our southern schools. June 6 the Orion quartet from La Verne gave a splendid musical program. June 29 the Calvary Four from the Bible Institute of Los Angeles gave a program of song and testimony. July 9 a girls' quartet from that school sang for us. July 9 Bro. Isaac Thomas and Bro. H. F. Maust filled the pulpit in the absence of our pastor. The pastor and family and several of our young people attended the Mt. Hermon assembly. We had our Vacation Bible School from June 12 to 23 with an average attendance of eighty-four. May 28 our young people gave a fine program, taking the morning sermon hour in the pastor's absence. The women's auxiliary has been quite active during the spring months. They held their first mother and daughter banquet which was a success. The dinner and program were much enjoyed by a large crowd of women of our church and community. The women of the auxiliary gave three dinners in Lindsay to earn money to apply on our church budget. We held our spring love feast May 3.—Effie Metzger, Strathmore, Calif., July 15.

### FLORIDA

Miami.—Our services were held July 16 at the Watts home in West Palm Beach. The writer missed connection in Miami, and so did not get to attend the services. Sister Snyder gave me the report. Bro. Simon Richardson taught the Sunday-school lesson, and it was interesting. Then he preached a good sermon. Dinner was eaten, a social hour enjoyed, and all returned to their homes. The report of collection was not made, but will be included in the one for our August meeting, which will be held with Brother and Sister J. H. Snyder, at 1619 S. W. 2nd St., Miami, Aug. 20. We are glad to be able to say that the interest of the members in the services continues good; and some who are not members enjoy the services from time to time.—Grant Mahan, Homestead, Fla., July 18.

Seneca.—The hot summer months are here but in spite of that the attendance is about as usual. The last Sunday in June the children gave an unusually interesting program at the morning service; this was followed by a short talk by J. W. Rogers on the children's place in the work of the church. On that evening the services were given into the hands of the returned delegate from Annual Meeting. Her report was received with much interest, this being the first delegate to be sent from here since about the year 1915. On July 2 our elder met with us in our council meeting. Bro. Crist also preached two very interesting and helpful sermons while with us. July 16 we were especially favored, having with us two ministers at the morning service. Bro. Morris is still working faithfully, not only with us, but wherever he is needed. The mothers and daughters are planning a program to be given some evening in August. This will center around the study book Lady Fourth Daughter of China.—Fannie Marshall, Eustis, Fla., July 22.

### IDAHO

Moscow.—Bro. J. U. G. Stiverson was with us in June; he gave several interesting sermons and officiated at our communion services. Two have recently been baptized. About forty of our group motored to Clearwater church July 16 and gave an interesting program in the afternoon. A picnic dinner was served to about 100 people.—Mary Adel Fike, Moscow, Idaho, July 18.

### ILLINOIS

Cerro Gordo.—The mothers and daughters of the church held a banquet on Saturday evening, May 13. A fine program was enjoyed with Mrs. Cora B. Ryman, county superintendent of schools, Decatur, Ill., as the speaker of the evening. Nearly one hundred were in attendance. In order to make it possible for all women to attend a reservation fee of five cents was charged and the meal was entirely donated. Our organization is new but we feel gratified with the response shown so far.—Edith L. Eller, Cerro Gordo, Ill., July 17.



**Cherry Grove** church held its regular quarterly council on June 6. Mr. and Mrs. Russel Royer were chosen delegates to District Meeting. Chas. Zuck was elected church trustee. The Christian Workers was reorganized for the next six months. On Sunday evening, June 11, we held our annual love feast and communion. Bro. Slabaugh from Chicago conducted the examination service in the forenoon. An impressive baptismal service took place in the evening just prior to the love feast at which time five were born into the kingdom. Special programs are being planned by the different Sunday-school classes for the evening services during the summer months.—Mrs. Vinnie Brunner, Lanark, Ill., July 15.

**Chicago (First).**—We had the privilege on April 30 to hear the a cappella choir of Northwestern University in a program. It was much appreciated by our people. An impressive dedication service for a number of babies was conducted by our pastor on May 7. The annual mothers and daughters' meeting was held May 9, with a large attendance and good program. Mother's Day was observed by special songs by the combined choir and a sermon on "Faith of Our Mothers," by the pastor. The baccalaureate sermon for the seminary graduates was delivered by Bro. Kurtz on May 21, and the next day the inaugural services were conducted at the church. The address was delivered by Dr. Charles W. Gilkey of the University Chapel. In the afternoon the commencement exercises were held. The address was given by Bro. Edward Frantz of Elgin. The graduating exercises for the first class of nurses of Bethany Hospital were conducted at the church June 4 and 5. The annual Sunday-school outing was held June 4 in the afternoon at the Forest Preserve. Sister Nettie Senger gave a talk on her work in China at our missionary society in May. This society also sponsored the outing on the 4th of July. Our D. V. B. S. began June 13. The total enrollment was 135. It continued three weeks and then had to close on account of a whooping cough epidemic. We are keeping up an active interest in temperance among our young people by having medal contests, and the L. T. L. work among the children. The west side W. C. T. U. met at our church July 11. Miss Ephra Marshall, one of our state officers, gave us a resumé of the National W. C. T. U. Convention held at Milwaukee. We are having many visitors in our services this summer because of the Century of Progress. We are providing lodging in the dormitories here for guests and that brings us in contact with many people from all parts of the country. Some of our young people are already in camp and others are planning to go later.—Martha E. Lear, Chicago, Ill., July 21.

**Lanark** membership has been greatly strengthened by the stirring messages brought to us by J. Oscar Winger in our recent revival meetings. We enjoyed a visit from our former pastor, F. S. Eisenbise, and family from Pasadena, Calif. Brother and Sister Eisenbise brought us inspirational messages in song several evenings during our meetings. July 2 a basket dinner was held at the church to afford our people an opportunity to visit with the Eisenbise family. Our pastor, Bro. I. D. Leatherman, assisted in the young people's conference at Prairie City, Iowa, July 8 and 9. In his absence Bro. C. D. Bonsack gave us one of his helpful sermons. We are joining with the other churches in town in Sunday evening services. Our business meeting was held July 13. Delegates to District Conference are Bro. Leatherman, Sister Hazel Mathias and Bro. R. M. Livingood. Mrs. Dan Fierheller of Freeport was guest speaker at our last missionary society meeting. Bro. Galen Lehman while here on vacation preached for us July 16. Three members have recently been received by letter.—Mrs. Clyde Broadwater, Lanark, Ill., July 17.

**Rockford.**—The young people's district rally which was held in Rockford in March was rather poorly attended on account of weather conditions; about 100 who did brave the storm reported a fine meeting. We have had some fine evening meetings this spring and summer. Our young people put on two very good plays. Mt. Morris, Pine Creek and Freeport young people gave programs which were much appreciated by our people. Bro. Hoff of Elgin preached one morning and in the evening gave a lecture with pictures. At the spring love feast Bro. Funderburg officiated. Brother and Sister F. E. McCune of Mt. Morris held meetings each evening the week before Easter. Four were baptized on Easter Sunday and three later. Our pastor gave a special sermon the morning of Mother's Day. In the evening several members took part. While our pastor was at Conference Bro. J. E. Miller of Elgin took charge of the services. Our Ladies' Aid and missionary society meet regularly and are doing some good work. They have put on several suppers to help with the church expenses. At present the men are donating time to the church, making another exit in the basement, which was required by the city. During July and August our church joins with three others for evening services which have been well attended so far.—Mrs. Guy Andrews, Rockford, Ill., July 17.

## INDIANA

**Mt. Pleasant** church has been praying for sometime for a shower of blessings and the Lord has answered us. We had a great revival in our church and community. We have just closed what we feel is one of the greatest revivals in the history of the church. It is marvelous how the Lord sent people from all of the surrounding towns out to the services, scores of people who had never been in our church before. We began our meeting on Sunday, June 25, with Evangelist Fred E. Maxey doing the preaching. He brought twenty heart-searching and soul-stirring messages; eighteen of these were directed in most part to the church members, urging them to a deeper consecration and a more active service. Nineteen took a definite stand for Christ as a result of the meeting. We are pleased to have Bro. Maxey and family in our midst; he begins a meeting in the Christian church in the town of New Maysville on July 16. We had our

love feast last Friday with Bro. Maxey officiating.—Lucille Ronk, Roachdale, Ind., July 20.

**South Bend.**—Second church held their annual Sunday-school picnic July 4 at the home of their pastor, Edward Stump, with 169 present. The morning was spent in different diversions and at noon a basket dinner was served. The afternoon program consisted chiefly of music and songs, after which everybody was served with homemade ice cream.—Mrs. H. E. Swihart, South Bend, Ind., July 17.

## IOWA

**Fernald.**—An impressive program was rendered on Easter morning by the Sunday-school. On Conference Sunday a strong missionary appeal was made by Bro. Wise after which our Conference offering was raised. At our quarterly council on June 3 we elected Bro. J. A. Wise and Bro. W. W. Gerlach as District Meeting delegates. Our annual Fourth of July picnic was held in the timber near the church. Each family was allotted so much to pay for ice cream for the picnic. It was decided to pay more than the necessary amount, the surplus to go toward missions; thus we realized \$4.—Ruth Dadisman, Nevada, Iowa, July 17.

## KANSAS

**Hutchinson.**—Our Sunday-school attendance has been keeping up well for the summer season. Interest in our women's organization has increased. March 17 about seventy of our women and girls had a social time in the church basement. At this meeting we began our mystery mother's project which we believe is proving very beneficial to our group. May 5 we enjoyed a splendid mother and daughter banquet. Three mothers and two girls were baptized on Mother's Day. June 14 and 21 Rev. J. H. Nelson and wife of Mishawaka, Ind., were with us and gave fine, spiritual messages. Their sincere faith, deep trust and zeal for the mission cause, especially in the Africa field where they expect to work, was a great inspiration. The services of Bro. Corliss Johnson and Bro. J. H. Neymeyer in filling the pulpit when our pastor was away in revival meetings were greatly appreciated by the church. The organized Sunday-school classes are putting forth special efforts to help with the church finances.—Lucile Snavelly, Hutchinson, Kans., July 14.

**Ottawa.**—The junior group with the pastor's wife as leader enjoyed a social hour at the church on the evening of June 25. The men's Bible class is doing many worth-while things, one recent project being in the form of a shareholding certificate plan to assist in supporting an orphan on the foreign field. Since our last report we have been favored with visitors from Lawrence and Kansas City, Kans., from Idaho and New Mexico. June 29 the mothers and daughters' organization held their second meeting which included a program suitable for the occasion. During the praise service of the Sunday-school hour on July 2 the boys of the junior department and their teacher, Bro. S. E. Hume, met with the adult department and conducted the opening exercises. July 4 the members of the church and Sunday-school drove to the woods where an all-day picnic was enjoyed. Swimming, rowing, games of several kinds and dinner were special features of the day. July 9 Bro. Henry Stover and family of Overbrook were with us. Bro. Stover's talk on mountain top experiences was greatly enjoyed by all. At our regular mid-week services July 13 an unusually large crowd was present to hear the pastor teach the lesson of Fellowship. This was fitting for the services which followed consisting of a program of music, readings, then a presentation talk by our elder, Bro. W. B. DeVilbiss, informing our pastor and wife that we came to give them a little surprise. This was in the form of a pound social. The pastor responded in a very gracious manner.—Mrs. J. E. Ott, Ottawa, Kans., July 17.

**Richland Center.**—Since our last report six have united with the church—two families added to our list, and we are very glad for these additions to the church. The Vacation Bible School was a success; 108 were enrolled with an average attendance for the two weeks of 100. Trucks and cars were sent out to get the children and a charge of twenty-five cents a family was made to bear expense of transportation. There were six teachers with Bro. Blickenstaff as leader. We celebrated the Fourth of July with an ice cream social and the proceeds of the evening were given to Brother and Sister Blickenstaff.—Eva Fralin, Summerfield, Kans., July 17.

## KENTUCKY

**Constance** church held pre-Easter services beginning April 9 and closing Easter Sunday, conducted by our pastor, Sister Kathryn M. Royer. Easter there was a sunrise worship sponsored by the B. Y. P. D. Following the Sunday-school we dedicated the church bell—a surprise Easter gift of Miss Phoebe Price, a Baptist friend of our mission. The dedication sermon was delivered by Eld. J. Howard Fidemiller, president of the District Mission Board of Southern Ohio. We closed our Easter services by a song sermon in the evening based on the sufferings, death and resurrection of Christ. We had an appropriate Mother's Day service—a volunteer program, each person doing his part in reading or song. Special missionary services were held when the conference offering of \$7.37 was taken. A birthday surprise was held for the pastor June 1. Thirty-five were present that day and all seemed to have a good time. The Children's Day program held June 11 was very impressive. Father's Day was observed in a suitable way by readings and songs, followed by a sermonette by Sister Royer. Our annual Sunday-school picnic was held near the church on July 4. July 9 Rev. A. M. Stout, pastor of the neighboring Presbyterian church, preached a forceful sermon on the subject, God Is Our Refuge. We have been blessed with a decided increase in

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## Tuning In With God

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might live his whole life out without becoming aware of its presence, although it builds the human body from its very beginning. It creates and sets in order all the machinery necessary to sustain life, and unceasingly presides over the operation of this machinery, directing the beating of the heart, keeping the body at an even temperature regardless of heat and cold conditions outside. It also sends instructions to the liver, kidneys and other organs and parts and supervises the many other delicate processes necessary to keep the body alive. These processes are carried forward by the creative power of thought alone, and for this reason it is necessary that the God-mind which conducts them should be separated from the mind that is filled with the thoughts and problems of everyday life. Therefore, when God established his throne in the human brain, he so hedged it about that ordinary thoughts of the objective or reasoning mind could never reach it. In doing so he laid out a network of nerves over which he may communicate with the different vital organs. We may move a hand or foot at will, because we have nerve lines running from our brain for such communications. But we can not control the workings of the heart, kidneys, liver or other internal organs, because we have no lines of communication running to them. They are controlled from God's part of the brain, over his nerve lines of communication. Yet the God-mind takes little or no part in the outside affairs of life unless its aid in these affairs is especially invoked.

On the other hand, the God-mind will create a splendid human being and then, unless its further aid is especially sought and obtained, it may permit that human being to become an abject failure.

Therefore it behooves us to tune in with God. The question is *how* can one tune in with God, and where is the kingdom of God?

Jesus tells us that the kingdom of God is within ourselves. Therefore, he who would find the kingdom of God and enjoy its rich rewards in this life must tune in with God. And in order to tune in one must keep back all petty thoughts and cares and worries of life. He must silence the jangle and clash of all his objective thoughts and ideas; by so doing he may enter the throne room and meet and know the King. For, after all, tuning in with God is merely a matter of getting acquainted with yourself and knowing your own mind. Let us bring our imagination into play for a little while and imagine we have before us one of the best radio sets in this country, with all the necessary equipment. Very well, now what have you? You have in that set every station from coast to coast; but you are not getting anything. Why? Because you have failed to tune in on them. Very well, then—within you you have the uni-

versal God-mind, which is the station of God, but you are not reaping any benefits from it. And why? Because you are not tuning in with him, and before you can enjoy the music thereof, you must tune in.

In order to get a certain station on your radio set you must turn the dial to a certain point. The same thing holds good in tuning in with God. You must get at a certain point in life where you want to enjoy his blessings of life, and this can only be done by bringing your objective or reasoning mind into play. You must work out your own salvation, and in order to do this you must let that bigger self that is within you come to the surface, the self that stands for those things that are good and true and lofty.

*Columbus, Ohio.*

## Nook for Women's Work

### Notes

We all wish to express our appreciation of the splendid rendition of "The Unknown Soldier Speaks" at the Hershey Conference. This was presented under the auspices of the English Department of Elizabethtown College and the special direction of Miss Rebekah S. Shaeffer.

Should you desire the personal service of Mrs. E. C. Bixler and her two college girl helpers in the rendition of peace programs, get in touch with her at New Windsor, Md. This especially applies to district workers in the Eastern section of the United States.

Should you desire copies of this report and other material therein suggested, secure same from National Council of Women's Work, Elgin, Ill. It would be helpful to enclose some stamps with your request to cover the cost of mailing.

Because of ill health, Sister Trostle is not able to continue many of her former activities. For this reason we have appointed Mrs. Bixler to represent us as Director of temperance, as well as peace.

Mrs. Noffsinger represents us in Washington on the Federated Council of Moving Pictures in America when necessary and helpful.

We wish to express our appreciation of the service rendered by Myra Brooks Welch in the form of the very beautiful Mother's Day service, as well as various poems and the earlier booklet "Dorcas."

## The Use of the Mite Box

The following outlined program prepared for Women's Missionary Societies for September may be had in complete form by writing Women's Department, General Mission Board. Price 5c.

### Service of Worship—

Hymn—I Gave My Life for Thee.

Scripture—2 Cor. 9: 1-7.

Poem—He Is Counting on You.

Hymn—We Give Thee But Thine Own.

### Program—

1—How to Use the Mite Box.

2—Reading—The Two Boxes.

3—The School Girl's Mite.

- 4—The Thank Offering Box Opened at the Master's Feet.
- 5—Some Things Christian Missions Have Accomplished.
- 6—Story—The Mite Box with Wooden Legs.
- 7—Reading—The Thank Offering Gift.
- 8—"Pray As You Give."

Close with sentence prayers.

### Helpful Literature for Our Women's Workers

**Leaflet**—"Paths for Growing Parents." This little leaflet sets forth practical suggestions for parents who want to help their children grow in spiritual graces. Free.

**Leaflet**—"Home Socials." This little leaflet contains thirteen home social plans which are very practical. Free.

**Booklet**—This eight-page booklet contains the statistical report for women's work and the regional and district women's work officers. Free.

**Mission Study Book**—"Eastern Women Today and Tomorrow," price 50c. This book is very interesting and helpful in understanding the women of other lands, and how they are struggling for a new dawn. This book will furnish a fine basis for missionary society programs. A small booklet, "How to Use," may be secured which gives suggestive outlines for the programs. Price 25c.

**The Gospel Messenger** for the first issue each month will carry outlines for programs which will be helpful to the missionary society program committee. Beginning with this issue, you will find the first program on "The Mite Box." Outlines on the study book will follow in succeeding issues.

### Free Outlines for Mothers' and Daughters' Groups:

Teaching Temperance in the Home, prepared by Mrs. E. G. Hoff.

The Big Job of Being a Parent, prepared by Mrs. R. D. Bowman.

Worship in the Home, prepared by Mrs. R. D. Bowman.

Mother Goes Shopping, prepared by Mrs. J. Z. Gilbert.

Helpful Mother and Daughter Discussion material, prepared by Mrs. Lynn Sheller.

Home Care of the Sick Child, prepared by Mrs. R. Y. Stroh.

Music in the Home, prepared by Miss Vera Hoover.

Teaching Courtesy, prepared by Mrs. J. Z. Gilbert.

Mothers and Daughters' Thanksgiving Missionary Program, prepared by Mrs. M. J. Brougner.

Group of prayers for little folks, a compilation by George L. Conrad.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Ebersole-Werkman.**—Brother Lynn Ebersole and Sister Jennie Werkman, both of La Verne, Calif., were united in marriage by the undersigned in the La Verne Church of the Brethren, June 25.—Galen K. Walker, La Verne, Calif.

**Fink-Price.**—By the undersigned at the Tyrone Church of the Brethren, June 4, 1933, Brother Ernest Fink of Northwood, Pa., and Sister Almeda C. Price of Birmingham, Pa.—John R. Snyder, Tyrone, Pa.

**Fouts-Driver.**—By the undersigned at the Church of the Brethren, Empire, Calif., July 2, 1933, David Wilson Fouts of Sterling, Ill., and Mary Ann Driver of Lima, Ohio.—D. H. Fouts, Waterford, Calif.

**Frye-Neher.**—Brother John Edgar Frye and Sister Frances Neher, both of La Verne, Calif., were united in marriage in the La Verne Church of the Brethren, July 15, by the pastor.—Galen K. Walker, La Verne, Calif.

**Ikenberry-Horning.**—Brother Amos Ikenberry and Sister Ardith Horning, both of La Verne, Calif., were united in marriage in the La Verne Church of the Brethren, by the undersigned, June 4.—Galen K. Walker, La Verne, Calif.

**Lemmon-Kreps.**—Mr. Fred Lemmon and Esther Kreps, both of La Verne, were united in marriage in the La Verne Church of the Brethren, June 8, by the undersigned.—Galen K. Walker, La Verne, Calif.

**Longanecker-Plumb.**—Brother Malcom Longanecker of Pomona and Miss Mae Plumb of Riverside, Calif., were united in marriage by the undersigned in the "Wee Kirk of the Heather," Glendale, May 4.—Galen K. Walker, La Verne, Calif.

**Stitzel-Stutsman.**—By the undersigned at the Cerro Gordo church, June 30, 1933, Mr. D. Emerson Stitzel of Lanark, Ill., and Miss D. Pauline Stutsman of Cerro Gordo, Ill.—G. O. Stutsman, Cerro Gordo, Ill.

**Thomas-Gans.**—Brother Harry Thomas and Sister Dortha Gans, both of La Verne, were united in marriage in the La Verne Church of the Brethren, by the undersigned June 18.—Galen K. Walker, La Verne, Calif.

## FALLEN ASLEEP

**Akers, Bro. Eli,** son of John and Celia Akers, passed away at the home of his daughter, Mrs. Arthur Jones, at Radford, Va., May 20, 1933, aged 76 years. Surviving are two sons and three daughters; his wife, two sons and two daughters, preceded him a number of years ago. He had been a faithful member of the Church of the Brethren a number of years. Funeral services by Eld. S. P. Reed and Dr. Akers of Pleasant Valley. The body was brought to his home place in Alum Ridge for burial.—Mrs. John H. Lester, Sowers, Va.

**Abshire, John Abram,** born Nov. 26, 1862, died July 6, 1933. He suffered a slight stroke of paralysis some weeks ago and on July 4 a second stroke from which he never rallied. He was born and reared in Franklin County, Va., and spent most of his life there. For some years he had lived in Roanoke. An outstanding characteristic of his life was his fine sense of honor and faithfulness in stewardship; out of his meager earnings he always shared with the Lord. Funeral by the writer assisted by Bro. H. A. Hoover. Interment near Boones Mill.—Levi Garst, Salem, Va.

**Blickenstaff, Bro. Paul Mohler,** son of D. D. and Emma Mohler Blickenstaff, born near Cerro Gordo, Ill., June 30, 1910, died following an emergency operation for appendicitis, June 29, 1933. He united with the Church of the Brethren in Cerro Gordo in 1925. He is survived by his parents, two brothers and four sisters. One brother preceded him three years ago. Funeral services from the Cerro Gordo church by G. O. Stutsman. Burial at Cerro Gordo.—Edith L. Eller, Cerro Gordo, Ill.

**Cudney, Simon,** son of John and Clare Cudney, born July 10, 1879, near Tyner, Ind., died June 30, 1933. He married Lily Rensberger in 1899. To this union were born fourteen children. He leaves his wife, eight children, three grandchildren, three stepgrandchildren and one brother. He united with the Church of the Brethren (Blissville) when a young man and was closely affiliated with it all during his life. In July, 1932, he called for the anointing service. He had been ill for a year or more following the accident which caused his death.—Cyrus Cudney, Plymouth, Ind.

**Curtis, Albert K.,** was born in Princeton, Mo., April 10, 1862, and fell asleep June 28, 1933, at Tucson, Ariz. He was married to Susan Landon on June 26, 1887. Brother and Sister Curtis joined the Brethren Church about thirty years ago and have been faithful members ever since. Eight children were born to this union, six of whom survive. On account of failing health Bro. Curtis with his wife went to Tucson, Ariz., to recover his strength, but he steadily declined in health and in accordance with a wish he went quietly to sleep on the morning of June 28. His funeral was held at McPherson, conducted by Bro. J. J. Yoder and the writer.—V. F. Schwalm, McPherson, Kans.

**Flora, Arthur Denton,** son of Chas. B. and Mae P. Flora, also grandson of the late George B. Flora, born Aug. 2, 1918, died March 22, 1933, in the hospital. When twelve years old he gave his life to his Savior and had since been an earnest follower of the Master. He was one of those happy souls blessed with a love for every living thing; he enjoyed and appreciated life; he saw good in every one and loved old people and little children as well. Many parents will gratefully remember him for what he meant to their children. Bro. Allen Hoover officiated at the funeral.—Thelma Flora, Boone Mill, Va.

**Holmes, Susanne Switzer,** died July 7, 1933, at her home in Weilserville, Ohio, following a brief illness of pneumonia. She was born in Pennsylvania, Feb. 2, 1844, and was the last of a family of thirteen children. At the age of eighteen she with her parents came to Ohio. Feb. 22, 1866, she married Eli Holmes. The husband remains with four daughters, two sons, twenty-one grandchildren and twenty-one great-grandchildren. In 1870 she united with the Church of the Brethren which she faithfully and joyfully served as the helpmate of Bro. Holmes who was elected to the ministry in 1883. Even though her husband has been an invalid for a number of years, she continued

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## News From Churches

(Continued From Page 25)

attendance at all services. An interesting feature is that our mothers' class is usually the banner class in Sunday-school attendance.—Madge Reeves, Constance, Ky., July 21.

### MARYLAND

**Broadfording.**—The congregation met in business meeting July 5. The plans are completed for the Vacation Bible School to begin on July 24, to be conducted by our home teachers. We were glad for the inspiring messages on India by Sister Anetta Mow in April, also for the illustrated lecture by Bro. Harlan Brooks in June. The pulpit lights installed by the B. Y. P. D. sometime ago are proving quite satisfactory and are much appreciated. Our evangelistic meeting to be conducted by Bro. Russell West will begin Aug. 13.—Mrs. J. Richard Reid, Hagerstown, Md., July 21.

**Georges Creek.**—July 2-16 Bro. Bernard N. King from Ridgely, Md., was with us in a series of evangelistic meetings. His theme was, The Changeless Gospel in a Changing World. Bro. King labored earnestly and preached fifteen inspiring and Spirit-filled sermons; he also gave a talk to the children at nearly every service and made fifty-four visits in the homes. Four young people were baptized and received into church fellowship. One uniting with the Cherry Grove congregation made three additions to this church. July 15 the love feast and communion service was held with forty-three communicants present. Bro. King officiated, assisted by Bro. Beeghly.—Anna M. Weir, Lonaconing, Md., July 21.

**Stone Bridge.**—In the last six months our Sunday-school has nearly doubled. Last year we gave almost three times as much for missions as the previous year. Last fall the young people gave a missionary program which did much to awaken the missionary spirit in our community. This program consisted of three short plays: The Church, A Business Enterprise in China, and A Daughter of China. Each quarter we endeavor to give two short programs between the Sunday-school and the church hour in order to keep alive the missionary interest and to warn the people against the repeal of the eighteenth amendment. May 14 Bro. I. S. Long of Bridgewater, Va., began a series of meetings which continued for two weeks. He preached seventeen inspiring sermons and each evening gave a short talk about his experience in India. Twelve accepted Christ and were added to the church by baptism. Bro. Emory McGolerick of Weverton, Md., led the singing which added much to the inspiration of the meeting. Sister Upole recently closed a Vacation Bible School in the Orchard Ridge public schoolhouse. There were only ten regular attendants but the gospel was sent into many homes where Christ is not known. The school gave a short program in our church at the close of its session. The school gave \$1.25 for missions and because of the children's influence several homes have asked for Testaments for the parents to read for themselves. The young people will give two missionary plays in the near future. The Bridgewater junior male quartet gave an interesting program June 14.—Cora Winters, Hancock, Md., July 15.

**Woodberry (Baltimore).**—Great interest has been shown in all of our church activities throughout the winter and spring months. The Junior League, conducted by Mrs. Keiper, was held each Wednesday afternoon with an average attendance of thirty. As a result of their training an exhibition of handwork was given at the church on May 7. The league's work was closed the middle of April. A junior choir of ten which met weekly was conducted by Bro. J. Arthur Smith. The mothers and daughters' association met on the third Thursday night of each month. The attendance has increased and a greater interest has been shown. The programs have been of a varied nature. At the October meeting our pastor, Bro. Keiper, gave the address, The Portrait of a Dunker Lady. Other programs were: Christmas, Bible Women, Religion in the Home, Five Stages of Life, and a mission play. In April an excellent illustrated lecture entitled, This Is My Father's World, was given by Geo. Mather of Westminster, Md. An offering of \$10 was given toward a mountain school in Kentucky. Clothing, shoes and cash have been given to needy families and the sick remembered by cards. Feb. 17 a children's institute was held at St. Marks M. E. church; eight of our Sunday-school teachers attended and were greatly benefited. Feb. 20 Rev. Arthur Day, representing the Anti-Saloon League, preached an instructive sermon. March 3 World Day of Prayer was observed in our church. March 1 was the beginning of a series of community Lenten services in which thirteen churches took part, including ours. Seven persons attended the last semester of the teacher-training school held at Friends School which closed May 2. At the regular business meeting March 3 the church asked Brother and Sister Keiper to remain another year and they have accepted. March 12 a service was held in honor of Bro. J. S. Lau who has served the church as treasurer for thirty-five years. The finance board presented him with a certificate of recognition for his faithful service. April 2 Bro. Guy West of Bridgewater, Va., began a series of meetings which lasted for two weeks. He was a most interesting speaker and gave inspiring messages. Seven Sunday-school scholars united with the church as a result of his efforts. Our love feast was held April 30.—Mrs. J. Arthur Smith, Baltimore, Md., July 17.

### MICHIGAN

**Battle Creek** church held one week of revival meetings ending with our love feast April 30. Bro. Chas. Forror of Brethren, Mich., brought us the messages which were very inspirational and much enjoyed by all. Our Women's Work organization with Sister D. H. Keller as

president is steadily growing. Each department made some progress in the past year and we hope for still greater gains in the second year. The organization will give a play sometime in August. Our mother and daughter banquet was held May 12 with a large attendance. At the regular members' meeting June 10 Sister D. P. Schechter and Bro. Walter Miller were chosen delegates to District Meeting which will be held at Onkama. Our Y. P. D. held an ice cream social June 21, the proceeds going to help support a representative at Camp Mack. We had two weeks of Vacation Bible School. Miss Phoebe Oaks of Woodland was the supervisor. We had an average attendance of eighty-nine and feel that much good was accomplished. Much credit is due Miss Oaks and her staff of teachers. Although the summer months and vacation time have seen some decrease in our Sunday-school attendance, the average attendance is nearly 100. This we think is good considering the fact that some of the larger churches in the city are closed for the summer. Our teacher-training classes under the instruction of Bro. Schechter and Bro. Keller have finished their work for the summer, no doubt to be taken up again this fall.—Mrs. M. Burroughs, Battle Creek, Mich., July 17.

**Florence** church met in council May 5. It was decided to have our harvest meeting the last Sunday in August. Bro. Edward Stump of South Bend will be the speaker of the day; he will also conduct our revival meetings which will begin Oct. 1. Four—a mother and three children—have recently been baptized by our pastor, Bro. Sherck. At our communion on June 17 Brother and Sister Burton Metzler of Middlebury were with us.—Mrs. Kathryn Searer, Three Rivers, Mich., July 17.

### MINNESOTA

**Nemadji.**—The church enjoyed a very worth-while series of meetings June 18 and continuing for one week. The general theme was Evangelism. Local ministers with the coöperation of neighboring pastors conducted the services. Twelve young people of the B. Y. P. D. attended the annual conference at Guthrie July 1 and 2. They report a very educational as well as enjoyable trip. The total registration of the conference was seventy-three. The annual sale sponsored by the Ladies' Aid was a success. The entertainment of the evening was enjoyed by all. Likewise the garments offered for sale were considered bargains, the proceeds to go for local work. On the evening of June 26 twenty-eight members of the church gathered for a love feast led by Bro. Lewis Hyde, pastor. A very beautiful service was held which indeed proved of spiritual benefit. A special council meeting was called by the elder in charge, Lewis Hyde, July 16, for the purpose of acting on his resignation as elder of the church. Bro. L. H. Root of Minneapolis was chosen as elder for the coming year. July 21 the church was host to a group of young men of Duluth who conducted an evangelistic meeting consisting of music and preaching and testimony. We were indeed glad to hear this gospel team.—Oliver C. Dilley, Nemadji, Minn., July 22.

### MISSOURI

**First** church met in council July 6. Bro. R. J. Gibbs and Sister Bernice Wyatt were chosen delegates to District Meeting at Warrensburg with W. W. Keltner and Sister Altha Couch as alternates. The McPherson male quartet gave us a special service in song June 9 which was very much appreciated by all. Our Men's Work and Sisters' Aid are doing some very good work.—Mrs. W. W. Keltner, Kansas City, Mo., July 15.

### NEW MEXICO

**Miami** church is trying a new method of conducting Sunday evening services; an individual among the lay members is to be responsible for the service and so far it has worked very well. July 2 an impressive temperance program entitled, The Man Who Spoiled the Music, was rendered. July 3 the Imperial quartet from Bradford, Ohio, gave a program at the church which was greatly appreciated by a crowded house. The next day, the 4th, a picnic was taken up the Cimarron Canyon near here and as a feature of the dinner hour the quartet entertained the group. The church closed its fiscal year July 1 with all bills paid and a surplus in the treasury. Some of this surplus was used for missions and some to obtain new song books.—Saloma Lapp Sotherland, Miami, N. Mex., July 14.

### NORTH CAROLINA

**Spray** church met in council June 21. Delegates to District Meeting were elected. Bro. W. A. Reed of Schoolfield, Va., conducted a week's revival beginning May 21. As a result of this meeting twelve were baptized; since then three more have been baptized. We are planning to have another revival beginning Aug. 13 with Bro. C. S. Coffman as evangelist. We are building a new addition to our church to be used for Sunday-school rooms and choir. There will be an all-day ministerial meeting at our church July 30.—Mrs. C. W. Agee, Spray, N. C., July 15.

### NORTH DAKOTA

**Cando.**—Our pastor and wife superintended a successful two weeks' Vacation Bible School which closed with a program on Sunday evening, June 18. The average attendance was sixty-five. June 19 our revival began with the pastor, Bro. Mark Burner, and wife as evangelists. Ten were added to our number by baptism. A love feast closed the meetings on July 2. Bro. Ralph Petry of Rock Lake officiated. A goodly number of our congregation attended the District Meeting at Ellison church the past week. Since our last report G. C. Long of Irricana, Canada, and John Wieand, formerly of Bellefontaine, Ohio, preached for us. A members' meeting convened on July 14. It was unanimously voted to retain Bro. Burner as pastor for another year. A financial committee of three was appointed and



instructed to solicit each member and give a report at the next meeting.—Mrs. G. W. Newcomer, Cando, N. Dak., July 17.

## OHIO

**Akron.**—First church met in council July 7. Sunday-school officers were elected for the coming year. Bro. Paul Myers was reelected as superintendent. One letter was received and four were granted. Kenneth G. Long, youngest son of our pastor, was called to the ministry by unanimous vote. The annual Decoration Day picnic was held at Bro. Samuel Kindig's farm near Seville. A very fine Children's Day program was given on June 11 by the juniors. June 25 Sister Clara Harper, missionary, gave an interesting talk on Africa. The B. Y. P. D. and C. W. Society are having joint meetings for a short time.—Edna L. Disler, Akron, Ohio, July 17.

**Chippewa.**—The members met in council July 6. The welfare committee reported the sponsoring of a declamation peace contest. Three participated in a public recital June 3 from groups one and two. Delegates elected to District Conference: S. A. Showalter and Flora I. Hoff; alternates, Claude Murray and Oren Sheets. The following officers were elected: Elder, S. A. Showalter; trustee, Daniel Shafer; Sunday-school superintendent, Ruth Irvin; assistant, Oren Sheets; B. Y. P. D. advisor, S. A. Showalter. Arrangements were made looking toward the B. Y. P. D. conference to be held at this place over Labor Day. We decided to hold our love feast the evening of Oct. 21.—Flora I. Hoff, Wooster, Ohio, July 21.

**Salmon.**—Since our last report we have had several helpful services. Bro. Samuel Wenger of Michigan preached at our morning service April 23. May 14 we observed Mother's Day. The Willing Workers' class conducted a splendid devotional service with special recognition of the oldest mother present, namely Mrs. Carey. In the evening the mothers and daughters' committee put on a program in honor of mothers. June 18 Bro. S. G. Gnagay and B. F. Studebaker were with us for morning services and gave information about the Brethren's Home at Greenville. Mrs. Cosner, a W. C. T. U. worker from Dayton, gave an interesting talk to the Y. P. D. on the subject, How to Love. Several neighboring Y. P. D.'s were present. June 21 about ninety mothers and daughters enjoyed a picnic. Our Children's Day service was held June 25. In the afternoon a number gathered at the stream where five were received by baptism. Sunday morning, July 2, Mr. Probst was with us in behalf of the eighteenth amendment league. Interest and attendance at our services have been good during the past months. The young people are now putting on a contest which includes Sunday-school and church attendance, Y. P. D. and class meeting. It will last until Aug. 13. The main purpose is to get new members into Sunday-school and also to get the inactive ones to attend every Sunday. We are looking forward to having with us Aug. 22 Sister Harper, a missionary from Africa.—Naomi Sibert, Union, Ohio, July 18.

## PENNSYLVANIA

**Big Swatara.**—Ministers present at our spring love feast were Elders J. H. Lougenacker, A. C. Baugher, Ben Stauffer, Abram Zug, Graybill Hershey and S. G. Meyer who officiated. Our revival will begin Aug. 20 at Hanoverdale church with Bro. Robert Cocklin, evangelist. Children's meeting will also be held Aug. 20 at 2 P. M. at Hanoverdale, where Bro. Cocklin will give the address.—Mrs. J. N. Wright, Hummelstown, Pa., July 15.

**Fredericksburg.**—Pre-Easter services were held at Fredericksburg by the home ministers. On Easter a Bible institute was held at the Fredericksburg house by Sister Martha Martin. April 30 a Sunday-school and missionary meeting was held at the Union house; Bro. Roy Forney was the speaker. May 7 a mother's program was given at the Union house, including a talk by Ulysses Gingrich. The love feast was May 13 and 14 at the Meyer house. Bro. John Brubaker officiated. Others present were Bro. Benj. Zug, Elias Frantz, Frank Carper, Samuel Eshelman and Reuben Meyer; they brought us some inspiring messages. June 25 at the Meyer house we held a German meeting which was greatly enjoyed by the older people. Bro. Hiram Kaylor and John Zug were the speakers. July 9 Children's Day was held at the Fredericksburg house. There were recitations and singing and an address by Caleb Bucher of Quarryville. July 16 a peace meeting was held at the Union house where Bro. Ray Kurtz gave a splendid talk.—Mrs. Annie L. Weaver, Lebanon, Pa., July 19.

**Long Run.**—July 16 the message was brought to us by Bro. Chas. Ziegler from Richland, the subject being, If God Be for Us, Who Can Be Against Us? Last Sunday Eld. S. G. Meyer spoke on the subject, The Law of the Fringe. July 2 Sister Martha Martin of Elizabethtown spoke on the subject, The Living Hope.—Mrs. Quinton Kunkle, Parryville, Pa., July 22.

**New Fairview.**—April 22 and 23 R. W. Schlosser, dean of Elizabethtown College, gave interesting talks at our Bible institute, speaking from the book of Hebrews. May 21 we held our spring love feast; the examination sermon was given in the morning by Bro. Daniel Bowser. In the afternoon Bro. Diller Myer spoke on the theme, Heirs to the Throne. He also officiated at the love feast. The offering at this time amounted to \$29.59. July 10 we met in council. Delegates to Sunday-school meeting are Irvin Myers, David Fitz; alternates, Harry Markey, Joel Myers. July 23 we held Children's Day services. Bro. I. N. H. Beahm from Virginia also preached for us morning and evening. Sept. 3 is the date set for our all-day meeting. Sept. 9 Norman K. Musser of Columbia will begin a two weeks' series of meetings at New Fairview.—H. B. Markey, York, Pa., July 17.

**Rummel** church met in council July 6. We are planning for a homecoming day some time in September. We are also looking forward to

our series of meetings which will be conducted by Bro. Tobias Henry of Johnstown, Pa. Through the months of July and August the pastor has arranged for the different organizations to give something in a special way at the evening services. Sunday evening, July 9, the young people had charge of the program. A pantomime on the book of Ruth was well given, also several appropriate readings, music and an address by the pastor.—Mrs. Warren Hoover, Windber, Pa., July 15.

**Sipesville.**—Since our last writing we have had some very uplifting and spiritual services. June 18 Bro. Earl W. Fike of Maysville, W. Va., with the assistance of our pastor, Bro. Newton D. Cosner, began a two weeks' series of meetings. The attendance was good and Bro. Fike gave us a very helpful and inspiring message each evening. At the close of the meeting eleven young people were baptized. July 2, 220 or more surrounded the Lord's table. Our Vacation Bible School was held in June with an enrollment of 190 pupils. Sunday evening, July 9, our men's organization had charge of the evening services. The speaker at this meeting was R. E. Mohler of McPherson. Sunday, July 16, the B. Y. P. D. held their circuit rally in our church. The young people of Somerset and Sipesville churches participated. Sister Gwendolin Baird spoke on the theme, Training Youth for Service. Our pastor, Bro. Cosner, is holding a two weeks' meeting in the Greenland congregation, Oakdale house, W. Va., beginning Aug. 20.—Mrs. Geo. W. Maust, Somerset, Pa., July 17.

## VIRGINIA

**Brick.**—April 30 the Bridgewater Volunteer group rendered a splendid program. Our Sunday-school is doing fine with its new worship program. Our love feast was held May 13. Bro. C. S. Ikenberry officiated and also gave the Mother's Day message. A mother and daughter program was given May 21. Our members met in council July 2. Delegates to District Meeting were elected. Bro. Raymond Peters held a revival at Nineveh. We feel that our members have been greatly strengthened with the inspiring sermons. As a result of the services one united with our church. Bro. Frank Layman is conducting the services at Piedmont every first Sunday. Bro. Sherfy began our revival July 9.—Thelma Flora, Boone Mill, Va., July 14.

**Pleasant Valley** church met in council July 15. An inspiring message was brought us at the 11 o'clock service the following Sunday by Eld. H. L. Reed. We are looking forward with much pleasure to the coming of Bro. Earl Mitchell of Brownsville, Md., who will be with us in a series of meetings beginning July 31. A most helpful program was brought us on the evening of July 16 by the B. Y. P. D. of Topeco. Delegates to District Meeting are Roy Shelor, Everett Reed; Ezra Mitchell and J. Marvin Lester, alternates.—Mrs. John H. Lester, Sowers, Va., July 21.

**Richmond** church met in council July 15. Reports of the various departments of work were given and it was gratifying to note that some progress has been made. Since the last report, one letter of membership has been granted. Elder and Sister L. A. Bowman were elected delegates to District Meeting with Dr. F. J. Wampler, Bro. Strite and Bro. Flora as alternates. Bro. Myers announced that the joint board of the Districts supporting our work here had secured Bro. Samuel A. Harley to serve as pastor. He and his wife will begin their work with us Sept. 1. Bro. L. A. Bowman, our present pastor, who has been with us for the past five years, is leaving Sept. 1. He and his wife have worked faithfully among us and their efforts are appreciated. We wish them much success in their next field of work.—Mrs. Fred J. Wampler, Richmond, Va.

## WASHINGTON

**Mt. Hope** church is holding a two weeks' Vacation Bible School. Bro. A. L. Sellers, director of religious education for the state, was here the last week and helped to outline plans for the school. Much interest is being shown as this is the first time a school has been held here. Bro. Sellers preached several interesting sermons during his stay. Bro. Royal Glick, summer pastor of our church, is giving us two sermons each Sunday and helping with the work among the young people. One was received into the church by baptism last Sunday. We held our communion on June 23. Several from the Forest Center church attended. A program will be given at the church Friday night at the conclusion of the Bible School.—Mrs. Leona Barnhart, Chewelah, Wash., July 17.

## WISCONSIN

**Rice Lake.**—Since our last report two have been received into the church by baptism. From June 5 to 16 we held our twelfth annual Vacation Bible School. The closing program was on Friday evening, June 16. Of the enrollment of fifty-four, there were twenty who had perfect attendance.—A. S. Brubaker, Rice Lake, Wis., July 7.

**White Rapids** church met in council June 27. A creed was adopted whereby members of other denominations can work with us for the good of the whole community. This plan has been very successful in several other communities and promises to be just what is needed here. During the time the church here was without a pastor the Aid Society was changed to the community club and as all the women are members it was decided to organize the Sunday-school classes to work for the church. Children's Day was observed with a program. The married people's class has been organized with Sister O. L. Harley as president and on July 7 we had our first meeting. The young people meet at the church each Tuesday evening for song practice. Our Sunday-school attendance is gaining right along; another class has been added to the school. Interest and attendance have been fine at the Sunday evening services also.—Mrs. Pearl Kulp, Wauwaukec, Wis., July 11.



## Fallen Asleep

(Continued From Page 27)

her interest in the work of the church as far as possible. Funeral services and interment at the Paradise union church by D. R. McFadden assisted by R. M. Moomaw and D. M. Brubaker.—Miriam Hoff Fetter, Weilersville, Ohio.

**Ikenberry**, Tomas, son of Benj. and Mary Ikenberry, born Jan. 15, 1863, in Roanoke County, Va., died July 11, 1933. He married Sarah Catherine Barnhart May 29, 1887; to them were born four sons and a daughter. They lived five years in Gove County, Kans., and then returned to the vicinity of the Appanoose church where they have since resided. He united with the Church of the Brethren when a young man and remained faithful. About six years ago his eyesight failed and in January of this year he was stricken with paralysis. He called for the anointing and enjoyed this service very much. He leaves his wife, four sons, four brothers, two sisters and six grandchildren. Funeral in the Appanoose church by the writer assisted by Chas. Shoemaker.—S. E. Thompson, Overbrook, Kans.

**Kruger**, Sister Anna Mary, wife of John Kruger, died at her home in Mechanicsburg, June 2, 1933, following almost a year's illness, aged 84 years. She is survived by her husband, one son, three daughters, one sister and two brothers. She spent much of her life in the service of her Lord and Master. She was one of the most faithful, earnest and active members of the Mechanicsburg church, ever ready to serve wherever an opportunity offered, even when ill health made it difficult. Services in the Mechanicsburg church by the writer and Rev. Neisley. Burial in the cemetery near Churchtown.—John E. Rowland, Mechanicsburg, Pa.

**Lentz**, Sister Lizzie, died at the home of her son, April 6, 1933, aged 67 years. Her husband, Bro. Alfred Lentz, preceded her a few months ago. She is survived by one son and two grandchildren; four children also preceded her. Services in the Union house by Eld. E. M. Wenger and Elias Edris. Interment in the Union cemetery. She was a faithful member and served as a deacon's wife.—Annie L. Weaver, Lebanon, Pa.

**Miller**, Sister Ida B., wife of Bro. Ernest Miller, died at the hospital, Roaring Spring, Pa., June 11, 1933, after a few days' illness. She was born May 2, 1900. She united with the Church of the Brethren several years ago and remained faithful. She is survived by her husband, three daughters, one brother and three sisters. Funeral services at the Yellow Creek church by Bro. E. Paul Dilling. Interment in Repogle cemetery at Woodbury.—Mrs. Bertha Snyder, Hope-well, Pa.

**Mohler**, John E., was born near Ephrata, Pa., Oct. 28, 1845, and died at his home, Los Angeles, Calif., Feb. 22, 1933. He was the son of Samuel and Mary Carpenter Mohler, to whom were born three sons and three daughters. One sister, Eliza Mohler Shively, is the only remaining member of the family. She is now more than 93 years of age and is living in the Brethren Home for the Aged at Middletown, Ind. In 1848 Samuel and Mary Mohler with their family moved to Indiana, locating near North Manchester, and in that state John E. Mohler grew to manhood. April 6, 1869, he was married to Clara Shaw. To that union were born three sons, who died in infancy, and three daughters. One daughter, Myrtle Mohler Adams, passed away in 1914 and Mrs. Mohler in 1910. Bro. Mohler had made his home with his two daughters, Misses Lueda and May, in Los Angeles for the last thirteen years. More than sixty years ago, Bro. Mohler became a member of the Brethren Church, and for many years held the office of deacon. He was a faithful member of the Calvary church in Los Angeles, and an earnest Christian man in his daily life. Short funeral services were held in Los Angeles, conducted by Bro. J. W. Cline, assisted by Dr. A. H. Ackley. Interment was made in Riverside cemetery at Andrews, Ind., where the services were conducted by Bro. I. B. Wike, June 3, 1933.—Lueda Mohler, Los Angeles, Calif.

**Oda**, Susanna, wife of Henry Oda, daughter of Henry and Elizabeth Baker, born May 31, 1867, died July 3, 1933. Early in life she united with the Church of the Brethren and lived a consistent Christian life. She was the mother of nine children by her first husband, John Landis, who preceded her. Nine years ago she married Henry Oda. She leaves the husband, four sons, four daughters, twenty-four grandchildren and four brothers. Services in the Pittsburg church by the writer. Burial in the Mote cemetery.—N. W. Binkley, Pittsburg, Ohio.

**Patrick**, Bro. David B., aged 40 years, died July 1, 1933. He is survived by his wife, four sons and four daughters. He was the oldest son of Elder and Sister Thomas Patrick. Three brothers and five sisters also survive. Services at Hanoverdale church by Elders A. M. Kurtz and U. L. Gingrich. Interment in the adjoining cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

**Reed**, Bro. Daniel, son of Isaac and Susan Reed, died at his home at Alum Ridge, Va., May 15, 1933, aged 76 years. Surviving are his wife, Mrs. Mary Jane Duncan Reed, two sons and four daughters; five children preceded him. Funeral services from the home by the brethren of Pleasant Valley where he had been a member for about fifty-six years. He served as a deacon for a number of years. Burial in the cemetery near his home.—Mrs. John H. Lester, Sowers, Va.

**Reeves**, Bro. Terrell, son of John and Nancy Reeves, born Oct. 11, 1854, near Constance, Ky., died July 7, 1933, having lived his whole life in the same neighborhood. Aug. 25, 1874, he married Mary Catherine Grimsley who preceded him Aug. 13, 1922. To this union were born

three daughters and four sons; surviving are five children, eighteen grandchildren and three great-grandchildren. On his seventy-seventh birthday he united with the Church of the Brethren and lived a happy, consistent Christian life. Sept. 15, 1932, he fell, injuring his hip and never recovered. He was the last of a family of six sons and one daughter. Funeral services in the church by Eld. H. M. Coppock. Burial in the Constance cemetery.—Madge Reeves, Constance, Ky.

**Schooley**, Elva Belle, daughter of Loren A. and Emma Landess, born in Highland County, Ohio, April 13, 1880, died at Middletown, Ohio, July 15, 1933. At the age of fourteen years she united with the Church of the Brethren at the White Oak church. Aug. 27, 1898, she married Jos. Schooley; she leaves her husband, five children, fourteen grandchildren, three sisters and one brother. She was deeply interested in the welfare of the church and was always present at the Sunday services. Her Christian belief was a part of her daily life. Funeral services in the Middletown church by Eld. C. G. Erbaugh and the writer.—Frank Eby, Trotwood, Ohio.

**Shelton**, Sister Mae Griffin, born in Patrick County, Va., died in Draper, N. C., June 20, 1933, aged 21 years. She united with the Spray Brethren Church when eleven years old and was a devoted Christian. At the age of seventeen she became the wife of Lemuel Shelton who survives with an infant son, father and mother, four sisters and one brother. She was anointed several months before her going. Funeral at the Spray church by the pastor, H. W. Peters, assisted by Rev. Duncan.—Mrs. C. W. Agee, Spray, N. C.

**Stoner**, Sister Annie R., daughter of Upton and Elizabeth Roop, born May 13, 1858, died June 23, 1933. She was the wife of Jacob Stoner who preceded her in 1912. She was continually interested in the better things of life and thus lived a quiet modest life, always ready to lend a helping hand to those in need. She united with the Church of the Brethren in early life and was always happy to do her part for the church. She was associated with the various church activities and moral welfare organizations and was always present to take an active part in their work. She had been much interested in Christian Education and actively supported this work through her contributions and service on the Blue Ridge College Board of Trustees for a number of years. Funeral services in the Blue Ridge College chapel conducted by Eld. John J. John, assisted by Elders E. C. Bixler and M. R. Wolfe. Interment in the Pipe Creek cemetery.—Mrs. Berkley Bowman, New Windsor, Md.

**Turner**, Sister Sarah Elizabeth, wife of John W. Turner, born near Broadway, Va., Oct. 12, 1870, died July 15, 1933. She is survived by her husband, eight children and three sisters. Funeral services from Cedar Run church by Brethren N. D. Cool and A. J. Fitzwater. Interment in the cemetery near by.—Fannie L. Mason, Broadway, Va.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



## A Page of Books for You and Yours

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and languages, that dwell in all the  
earth; Peace be multiplied unto you.  
2 <sup>2</sup>I thought it good to shew the  
signs and wonders <sup>b</sup>that the high  
God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6.  
23.

2 Chald. It  
was seemly  
before me.  
b ch. 3. 26.

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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., August 12, 1933

No. 32



SAMUEL M. ESHELMAN

(See Page Three)

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., August 12, 1933

No. 32

## EDITORIAL

### See What You Are Doing Now

WHAT would you do with a hundred million dollars? The tract which lies before me tries to answer that question for the writer of it, and he convinces you of the honesty of his proposal by showing you what he is doing with the small fraction of a hundred million which he has. That is a better clue to the correct answer than all the fine things he says about what he *would* do. It helps you to believe that he probably would, at least that he would try. For he is trying now to be a blessing to his fellows.

What would you do if you could speak, or sing, like the most eloquent speaker, or the sweetest singer, that you know? Are you sure? What are you saying with such gift of speech as you do have? And do you sing, such singing as it is, with the spirit and with the understanding also? Do selfish or unselfish ends have first claim on such abilities as you have?

What would you do if you had time? Again, are you sure? Are you not doing now with the time that you do have the things which you consider most important? Isn't that what you would do if there were twenty-six hours in a day?

What would you do if you could have your choice out of all the possibilities before you? Well, that is exactly what you are doing, isn't it?

E. F.

### On Ways of Getting Acquainted

"AND they abode with him that day." And that day's abiding convinced them, or at least it convinced one of them who went forthwith to look up his brother and tell him they had found the Christ.

There is nothing like personal contact for finding out the truth about anybody. The testimony of others concerning him has its value, but your own close association with him, your own sharing in his thought life, his aspirations and attachments is the real way to get acquainted with him.

Finding out the truth about Jesus Christ is no exception. The only way to do it is to live with him. Argument will not settle it. Abide with him. And that means living with him long enough to get acquainted. He could not conceal his identity from you indefinitely if he wanted to, and he doesn't want to. He wants you to know who he is and what he can do for you.

If anyone objects that this is not practicable, he needs to be reminded that ministry to one of the least of Christ's modern needy brothers is ministry to Christ himself (Matt. 25: 40), and therefore the closest kind of intimacy with him. There is no better way to learn to know him than the practice of his kind of love. This is no mere pretty poetic fancy, but the soberest sort of prosaic fact.

It may be that this method of knowing Christ will leave unanswered certain wonderings of the curious minded, but it is beyond all question the way to "know him and the power of his resurrection." And his power to make you and me worth knowing.

E. F.

### Uncle Sam Is Gone

(See Picture on Cover Page)

FOR many years visitors at the Brethren Publishing House met Bro. Samuel M. Eshelman, who kept alive to date the subscription records of the several publications. But now he is gone, having peacefully slipped away, July 25.

A simple record of his life would be: Born in Pennsylvania, Oct. 19, 1857. Came to Carroll County, Illinois, at the age of eleven and settled within the bounds of the Cherry Grove church, where later he was married and united with the church. Became the father of six children, of whom four and their mother passed to the beyond before him. Died in his seventy-sixth year, leaving his widow and two sons and a foster daughter. A deacon in the church and an employee of the Brethren Publishing House and its predecessors



since Nov. 11, 1877. His residence in Illinois was confined to Lanark, Mt. Morris and Elgin.

But there was more than this to *Uncle Sam's* life, for that was the name by which he was known to all.

Because of his long period of service and the high esteem in which he was held, the Brethren Publishing House stopped its work, closed its doors, and all attended the funeral of this man whom we had learned to love. He knew the names of more members of the Church of the Brethren than any other man living. He associated the name and the post office, and strangers were amazed when they mentioned their names to have him tell them their home address. Names and addresses were his specialty and he knew them both.

Uncle Sam was known for his goodness. What was said of Barnabas could be said of him: "He was a good man, full of the Holy Ghost, and of faith."

Kind of heart and of a cheerful disposition, his words were encouraging, his presence helpful and his smile a benediction. If he ever thought unkindly of another, no one ever knew it, for he left unspoken the word that would leave a sting.

He possessed that meek and quiet spirit which in the sight of God is worth much. His was not the Uriah Heep meekness, but the meekness that grows from an humble heart.

Faithful and devoted to his work, he was one of those for whom a clock and a time card are not essential. He loved his work and found joy in performing it daily.

His home life was ideal. He loved the beautiful. This was manifest in his growing garden, in his well kept lawn and in his house and home. His friends and neighbors all considered him as "uncle."

He was loyal to his Lord and church. He loved both and gave to both his full support. Having deep convictions of his own, he was at the same time considerate of those who did not see eye to eye with him. Convinced that it takes two to make a quarrel, he ever refused to be the second party to any quarrel or dispute.

With his religion meant life—one's entire life. He never tried to separate his work from his life or religion. They all were one and the same with him. He did not view religion as something to take up and lay aside as occasion demanded, but as one's daily thinking, speaking, living.

His was an humble work—keeping names and dates and addresses, but he kept these as sacredly as others keep their dearest treasures. He did not write articles, books, sermons, or edit papers, but he saw that others received what writers wrote. And was his not just as important as were the contributions of others?

Uncle Sam represented a type of men of whom the world has entirely too few. He never was eager to lay up material treasures on earth, but died rich in the treasures laid up over there. He gave cheerfully even

beyond his means at times. He believed thoroughly in God's Word and with him a matter was settled, if he found the teaching of the Bible.

He had always hoped that he might work to the end and that the end would come suddenly. He had his wish in both respects. He was at work Monday, felt ill after nine in the morning, was taken home, began to feel better, felt better the next morning, but before eight o'clock quietly passed away before even the physician could reach his side. Here in the House we miss his smile and blessed face, he is missed in his home and church and the whole Brotherhood will miss him, but all who knew him are richer for his life. J. E. M.

### Neither by Silver Nor Gold

JESUS says, "Ye can not serve God and mammon," but none of us take him seriously. He also tells the story of Dives and Lazarus, and of the farmer who was a fool for building larger barns and trusting in his crops, but we behave as though these truths were no longer applicable.

Zephaniah spoke to the men of his day thus: "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath," but our easy-going, money-loving generation says the old prophets have no message for us and "the day of the Lord's wrath" is not a topic for present-day discussion.

We wage a world war ostensibly to save democracy, then gather at Versailles and make a forced peace on the dollar basis, proclaiming our faith in the almighty dollar. The nations assemble in a mighty London conclave to bring about international goodwill, but silver and gold claim the right of way to the detriment of all.

Congregations, and denominations, meet to plan their year's work for the Lord, but so pressing is the omnipresent feeling that money is the vital factor that budgets, and deficits and retrenchment claim the center of the stage, and all forget that it is neither by might nor by power but by God's Spirit that the Lord's work is to be done. We are long on teaching the Lord's leadership and short of full "followership." We look to our silver and gold to get us out of the depression, forgetting how we got into it.

Today we need conviction—conviction of sin; confession—confession of sin; repentance—repentance of sin; conversion—a turning from sin to righteousness, from silver and gold to God. All too long have nations and churches and individuals been expert in confessing the sins of others. We need prophets like Nathan, who dare say, "Thou art the man"; writers like Luther, who will hurl the inkwell at the demon of silver and gold, and preachers like Elijah who quail neither before kings nor drought nor famine. Yes, we need men of God who know God and make him and his ways known to others. J. E. M.

## GENERAL FORUM

### Education

Hold high the torch,  
O man of Christ,  
To whom he gives  
This world's wealth!  
Go forth and plant young minds  
With wisdom and with beauty:  
Thus shall you water  
Eternal gardens.

—By Catherine Cable.

### Self-mastery and the Release of Spiritual Power

BY R. H. MILLER

#### *First Half*

WE say of one man that he has the Holy Spirit and of another that he has not. The former is likely to be one who does some special form of Christian service. The ordinary good citizen is, therefore, not usually thought of as possessing the Holy Spirit. The mischief of this form of thought works at two points. The Holy Spirit's presence is more and more associated with the specialized, professional and unusual, while ordinary life is more and more secularized and left without the leaven of religion. It would keep the spirit of practical good sense in the former and it would add vital meaning to the latter if we would credit all men with a measure of the Holy Spirit and recognize in different lives different degrees of freedom of the Spirit's operation.

This morning I drove past *two* at work in a field. One was fifty times as strong as the other. One was large and powerful. The other was weak and small. Yet the weakling was boss! It was a driver and his "three-horse team" that I saw. Mind was exercising dominion over brute strength. It was a release of spiritual power. A trainer, armed with only a whip, is caged with lions, tigers, bears and leopards. After a bit of noisy hesitation they all obey his will. It is the dominion of spirit over the strength of beasts. In Panama the mountains have stepped aside to permit the ships to pass. This is only another example of the release of spiritual power.

E. Stanley Jones returns from India with broken body and shattered nerves. In the dark hour when he is forced to give up the work and the people he loves, he recommits himself to God. He is renewed with strength which has carried a terrific burden for more than twenty years. This is a release of spiritual power in mastery of physical handicaps.

A young man is sold as a slave in a country far from his home. The wife of his master looks upon him with an evil eye. When he repels her advances she attempts

to accomplish her designs by force. He flees, leaving in her hands the evidence which will unjustly condemn him. For all he knows the price of his courage will be his life when his master hears the false account from his wife. Here again is the release of spiritual power.

The one proper order in all the world and in all of life is that spirit should rule flesh, that mind should hold dominion over matter. This holds true in the farmer's field, in the trainer's arena, in Panama, in the restoration of a great soul to his chosen work and in the moral heroism of youth. The rule of spirit, of personal intelligence and skill, must be established all along the line.

Now in this line there are many separate conquests to be made. Raw materials are to be conquered and made into useful tools. Fear must be conquered. Physical barriers must be overcome. Ill health is to be banished. One must conquer any aversion he may have for his work. Every weight and sin that doth so easily beset us must be gotten rid of. The enemy's line is long. We must attack with the very best intelligence, skill and power that we can summon.

Now in this line there must be one point that is strategic. If we take that, the taking of the whole line will follow. During the war the Central Powers bombed London and drove their armies toward Paris. The Southern Confederacy fell to pieces when Richmond was taken. The analogy holds in the moral life. There is one victory to be won that makes all others certain.

There is a more fundamental consideration which confirms this expectation. There is one God, with one purpose of love for all, toward which all things work as one. In view of these great facts of which we say the word *one*, it seems reasonable to expect that there is one point, and if we firmly establish the rule of spiritual power there, the supremacy of spiritual power over the whole range of life's relationships naturally follows.

There is such a point, and I suggest that it is the dominion of spiritual power over self. Let our intelligence and skill conquer any other point in the line, omitting this, and our victory is a disaster. Dominion over things without dominion over self spells the cruelest oppression. To dispel ignorance and not selfishness is but a discipline in crime. Again there is no achievement but is made easier by self-discipline. Indeed, self-discipline is the one indispensable prerequisite for them all. The mastery of the physical world, the overcoming of great difficulties, the banishing of fear, the winning of health, the leading of others to greater light, are alike impossible to him whose life is uncontrolled, and assured to him who has conquered his own spirit. Take this point in the line, and the whole line yields. And furthermore, while other victories are assured, the life is splendidly independent of the spoil they yield. He who has self-control will become master of things and



at the same time will remain independent of things. If spiritual power is to be released, therefore, let its first conquest be yourself. Its further conquest depends absolutely upon this initial triumph.

*North Manchester, Ind.*

## A Christian and His Amusements

BY OLIVER H. AUSTIN

A CHRISTIAN is not one who merely takes the name of Jesus on his lips, but one who by a definite act has accepted Jesus to be his Savior; he is one to whom every act will be submitted for his approval. He accepts him not only as his Savior, but as his Lord and Master.

Christianity is a religion of redemption, redemption out of moral indifference and transgression to richness and fullness of moral and spiritual life as it is found in Christ Jesus.

There is a legitimate place in the life of the Christian for amusement, which includes entertainment, recreation, instruction and relaxation. It need not appeal to the lower nature of man, neither need it destroy the moral and spiritual fervor as sinful amusements do.

The Christian will maintain a proper balance between work and play—work coming first. Except one work, neither should he play. Too many people today are fooling away their time in society and clubs for selfish reasons only, with no thought of suffering humanity and the good they could contribute to the world through work and constructive living.

A Christian will readily submit the whole program of his life to Christ for his approval. Amusements should not be costly. Amusements that consume that which should be saved are wrong. Amusements should be healthful. They should be creative, not dissipative. If after indulgence in any of them one has a headache, backache or a cold, they are evil and should be avoided. Amusements should be refreshing. The amusement that makes one less able to go about his work is badly chosen. If we should apply these forgoing tests to the following, what would be the result?

*Smoking*—our annual tobacco bill is \$2,141,220,000. Could not this money be put to a more creative use? Science and observation prove to us that smoking weakens one's physical and mental efficiency, so we shall need to classify it as dissipative rather than creative.

*Booze*—this has never contributed to the happiness, mental ability, or moral uplift of a single person. Young people have been stunted for life because of booze, leaders in industry have become beggars in the streets, gifted women have become imbeciles, little children have been cursed before they were born because of booze. The liquor question would be settled if all caught the meaning of freedom. "Society does not exist for liberty that leads to license; society exists for

the sake of giving each individual a chance at the greatest and fullest life possible."

*The Dance*—what does the dance have to contribute to the program of the church? What constructive thing does it give to society? Does it add to one's spirituality and does it make one better qualified to teach in the Sunday-school?

*The Movies*—when we as professed Christians spend our money and our time, that which should go to the work of the church and for the salvation of souls, on lewd, demoralizing shows, we testify to the fact that we are slaves to passion and pleasure.

*Bridge*—according to recent statistics there are 20,000,000 bridge players in America today. It has become a fetish, a god which America worships. When we as Christians waste our precious God-given time at the bridge table, we have no excuse to offer that will justify us as good stewards before God at the judgment. There must needs be a difference between the one who professes to know Christ and the one who does not. If this be not true, Christianity is futile.

A Christian will be governed by the verdict of his Christian conscience. However, if we are to have a Christian conscience it is necessary that we be trained in Christian ideals. We should abstain from all appearance of evil. Any form of amusement which tends towards evil associations should be avoided as one would avoid a contagious disease.

A Christian will think of the influence of his example on others. His amusements should be pure, and purity is a matter of thought as well as action. Helping others to keep clean mentally as well as physically is a part of the Christian's work here on earth.

*McPherson, Kans.*

## Why I Believe in Our Church Schools

BY I. S. LONG

5. BECAUSE it pays, in the long run, to attend one of them. It pays in *character*, in *usefulness*, and usually *financially*.

But evidently, a good many of our folks do not seem to think as I do. A year ago Dr. J. S. Noffsinger showed that a large percentage of our people support state schools rather than our church colleges. This is due mainly to less cost in state schools, I think. But even at less financial outlay for the time being, does it pay to support a state school? Make a survey for your own satisfaction.

Take a score of the youth of your community, members of our church, who attended one of our colleges; take a like number who went elsewhere to college. See them ten or twenty years later. What of their success financially? What of the value of their services to the church, to the community, and to the state? What sort

of homes do they have? Are they Christians, really, letting their lights shine? How do the two groups compare?

Some people laugh at a coeducational institution. I believe heartily in a coeducational institution that is also *Christian*. I never knew it to do any harm. I find cynical old maids and bachelors who are the products of one-sex schools. They are too independent to marry, too hard to please. Who can estimate the value of one of our colleges? Yes, who? Are our young folks and old folks who fell in love while at college happy today? All of them? Yes, all I know. Are they making good? All I know are. Why? They are equally yoked.

On the other hand, how many, many unhappy homes one hears of as he travels! They were *not* a product of the Brethren schools.

*Bridgewater, Va.*

### Is Honesty the Best Policy?

BY F. A. VANIMAN

IN the beginning, when Adam and Eve were in the Garden, they were honest. But presently the Serpent came along and deceived them. He told them it was all right to eat of the forbidden fruit and they believed him and ate. Presently God came and they tried to hide because they knew they had sinned. Then Eve blamed the Serpent and Adam blamed Eve, neither willing to take the blame. Later when Cain slew his brother, and the Lord asked him, "Where is thy brother Abel?" he said, "Am I my brother's keeper? What makes you think I know where he is?" The Lord reproved him, and he tried to run away from his crime. But it was ever with him, and we have no knowledge that he ever repented.

Later Peter thought he would try the noble experiment. When the maid saw him and said he was one of them, he denied, saying: "I know him not." Do you know what saved him? He repented in tears, and later became a pillar in the church. You remember when he was receiving funds for the support of the faithful, here came along Ananias and Sapphira. They tried to deceive Peter, but he detected it. He said: "Thou hast lied to God and not to man," and they carried Ananias out dead, and soon his wife met the same fate. Would there not be some great surprises if the same method were used today?

Was our church right fifty years ago when we were called to account for dishonesty or swearing or smoking or drinking or card playing? Or is it better just to let each individual do as he pleases? I often have to think about that and wonder what is the duty of the church, the elder and the pastor to the flock. There are great temptations today to side-step, even to tell the untruth sometimes. Will the Lord hold us accountable? Will

he hold the church responsible if there is no visible definite action where a wrong is committed? Sometimes others see our mistakes before we see them ourselves. Is honesty the best policy? Was ever a crime committed but that the perpetrator was willing to deceive and tell the untruth? I remember a story in a school reader, where a lad went wrong and became a thief, and finally went to the gallows. While standing on the platform he was asked if he had anything to say, and he said, "Yes, I want to speak to my mother. She came to his side and he put his arms around her and bit off her right ear, saying to her, "Mother, you are to blame. I began by stealing pins and you knew it; you did not reprove me and that is why I am here."

*McPherson, Kans.*

### Jesus, the Ideal

BY GENEVIEVE RARICK

THINKING of Jesus as a man who walked among his fellows, teaching and helping them for three years, and climaxing this activity by dying for them on the cross, I found him wonderfully and clearly set apart as a great Character. His death verified and deepened the impression of his character as given during his ministry in Galilee and Judea. His death was the culmination of his earlier activities, which were the expression of his character.

The greatness of Jesus first gleamed forth when as a boy of twelve, he lost himself in questioning and teaching the doctors in the temple at Jerusalem. Not because he knew more than they, but because he was developing true character, does the incident show his capacity for greatness. Such greatness, according to the later teachings of Jesus, is produced by self-forgetfulness and service, and humility in service. Greatness is measured by that which one can and does give to humanity; it is not the honor he brings to himself.

Jesus taught spiritual growth as a means to greatness. Once, when his mother, brothers and sisters tried to interrupt his work, he taught that spiritual ties are stronger than natural. In like manner he taught that spiritual understanding and living, not wealth or influence, were the true paths to greatness. As Jesus and his apostles neared Jerusalem at the time of the last Passover, they questioned him as to who would be greatest in the new kingdom, and who would get to sit on his left and right hand. He told them that the last would be first and the first would be last. This meant that the humble and unpretentious, who lost themselves in service to others, would come first in the kingdom. At another time he said that it was difficult for a rich man to even get into the kingdom of heaven.

His life was consistent with his teachings because he refused ease and power and chose instead to teach men of a new life and way. Finally, he died a death of



shame that they might have the new life and a part in the kingdom.

Undoubtedly there are striking facts to prove that his greatness made him universal and eternal. We might mention that the Bible is sold more than any other book. Since those who most prize the Book find its greatest worth in the message of Jesus. His greatness today is undisputable. However, there is much actual evidence of his greatness in the lives of those who are transformed by the acceptance of his message.

He is great because his life touched and moulded the differing religions of all classes of people. Catholicism and Protestantism alike embrace the philosophy of Jesus. He entered into the despised Samaria and again he healed a Syrophenician woman. He ate with publicans and sinners, and chose his followers from the common people. Truly, his universal appeal establishes his greatness.

*Kitchel, Ind.*

### Jesus Changes Occupations

BY J. FRANK BOWERS

ONE day Jesus hung up his tools and turned the key in the door of his Nazareth shop for the last time. He changed occupations that day as he made his way down the valley to the place where John the Baptist was baptizing men in the river Jordan. He applied for baptism and was admitted into John's organization.

At the baptism scene a strange thing took place. Perhaps for the first time Jesus heard, "Thou art my beloved Son, in whom I am well pleased." While in the carpenter's shop he grew in favor with God and man, an honest Carpenter, but the Son of God was a new name for him.

This new name gripped him and immediately the Spirit drove him into the wilderness, and there Jesus laid the plans for his new work. Surely, he said, the plans of a great undertaking must be well laid, and so Jesus enters upon a period of a forty days' fast and meditation. This undertaking was not without its temptations.

Jesus was hungry and naturally the first thing that came as a temptation was the desire for food. Surely there can not be anything wrong with a desire for food when hungry, but Jesus had decided that his kingdom would be established on more permanent things than the desire of the flesh.

A Son of God would have power. Jesus realizes this power, but why use it on self? He planned that his kingdom would be world wide, and a spiritual kingdom, for "Man can not live by bread alone, but by every word of God."

This also was a thrust at his divinity, but he did not care to demonstrate his power at this time. His very being was pulsating with this new power. Certainly his

kingdom would be a powerful kingdom, but a spiritual kingdom.

The second temptation was of a spectacular nature. Jesus planned a spectacular kingdom, but what use would this jump be to him in establishing his kingdom? Jesus dismisses this temptation with, "Thou shalt not tempt the Lord thy God."

What is more spectacular than the power Jesus demonstrated throughout his ministry? One notes the effective healing touches of his hands, his championing of right living, the uplift of suffering humanity, and as this power comes rolling down through the centuries, grappling with every kind of wickedness, we stop and say, surely Jesus established a spectacular kingdom. Can you find anything more spectacular or mystifying than his power to grasp a man, one who is bound with sin, and lift him out and make a new creature out of him? Or his power to hold men through all kinds of temptations, and to give them the courage to go on and fight the battles of life?

Jesus thought in the realm of the spectacular, but he did not yield to the dare to attempt the ludicrous feat of jumping off the pinnacle of the temple for show and praise of men. Rather, he returned to active life to attract men to his plan of life by his winning personality.

The third temptation was the crowning one. Jesus looked out and saw a wonderful kingdom. Surely he would have a magnificent one, so he was tempted to accept a very flattering proposition; but instantly Jesus refused to accept, for "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus' kingdom is not made up of what we see. His kingdom is built and established in the hearts of men. When a man will pledge allegiance to a cause and give his life before he will renounce his fealty to his king, that is a powerful kingdom. Jesus planned that kind of a kingdom—a spiritual kingdom—and, of course, he could not accept the offer that was made him.

His plans have not miscarried; for many men and women have laid down their lives for this privilege of belonging to his kingdom.

What a wonderful sight came to Jesus as he viewed the grandeur of the things that were offered him! Surely this was a great temptation, but it did not meet his idea of a world kingdom. He planned a world kingdom, but built on more enduring values. How wise Jesus was when he made his decisions! For his kingdom there is no end. Other values may pass, but the values Jesus put into his kingdom have stood the test to these many years. Men today are saying that we must get out from under the present fleeting values and take up the ideals of right living as Jesus gave them.

The needs are great today, but Jesus' plan is all sufficient if carried out in detail as he gave it.

*Fresno, Calif.*

## The Sanctions and Limits of Taxation

BY H. A. BRANDT

### *New Aspects of an Old Problem*

ANCIENT Egyptian scenes showing delinquent taxpayers being seized for a reckoning, and the tax revolt under Rehoboam show something of the age and importance of the tax problem. For more recent times one might list the money troubles of Charles I, the ultimate results of the vast spendings of Louis XIV, the colonial resistance to taxation without representation, and the growing resentment over the tax burdens of our times.

Now in an age like our own, which is noted for its questioning of all ancient institutions, it is not to be expected that taxation should escape. More and more the passive acceptance of what is so generally regarded as a necessary evil is giving way to active opposition. A few years ago the internal revenue collector for a certain western district rallied weary taxpayers with the slogan: "Smile and pay." In support of this attitude the collector urged that the tax dollar really buys more than any other dollar spent. For it is the tax dollar which maintains the government, which in turn guarantees life, liberty and the pursuit of happiness. Then, too, the tax district referred to had an enviable record in amount of taxes paid which it was a matter of local pride to maintain.

But even so, "Smile and pay!" soon lost its power to soothe the taxpayer's troubled breast. And that certain district became as the rest of the land, a region inhabited by tax resisters. Today unfair rates and confiscatory tax burdens are driving citizens to new conclusions and desperate means. Perhaps more deadening to morale than the unfairness in rates and the tax burdens imposed, is the common conviction that much tax money is wasted, a conviction only too well supported by revelations of the private lives of the payrollers. Thus the current tax problem is more than a financial conundrum. It has significant ethical implications as well.

### *The Origin of Taxation*

In the attempt to discover the sanctions and limits of taxation it may be just as well to begin at the beginning. What is the origin of this institution which has so long been regarded as a thorn in the flesh, and yet accepted as certain as death? With respect to origin, one may say that the beginnings of taxation are as obscure as those of other time honored institutions. And yet, in the case of taxation, it is possible to recover what must have been the principal steps in its development.

As soon as group organization appeared, it follows that the idea of taxation must arise. That is, as soon as men began to render special services for the advantage of the group they would expect and receive

some sort of pay. In time the new leader would become a king with a retinue to support. Now if this king was an able military leader other tribes would be subdued and tribute required. Where the kingdom grew to empire proportions the tribute would tend to be commuted into the most precious commodities. Obviously, as money in the modern sense came into use, tax payments in kind, and even in valuable merchandise, were more and more made in currency of some sort. Thus one may assume that in principle taxation is as old as group organization, that it arose as pay for special services rendered or assumed to have been rendered.

With the right to rule went the power and right to tax. And kings held to their good fortune jealously. The modern stage began when people commenced to demand some say in how much should be spent on behalf of the group. Indeed, the greediness of kings had no little to do with hastening the rise of representative government. But now that the people's representatives have become as good spenders as the kings ever were, American taxpayers are wrestling with the latest in oppressive tax burdens.

Viewed historically, certainly one reason why taxation has generally been resented in the minds of payers is to be found in the way taxes have been collected. All the traffic would bear, seems to have been the collector's watchword from Egyptian, Persian and Roman days even until the present. Adam Smith argued that taxes should be proportionate, certain, convenient and efficiently levied. But these canons have seldom been sufficiently honored. As a consequence tax induced distress remains and the question of sanctions and limits persists.

### *Attempts to Justify Taxation*

Of course, there have been attempts to justify taxation, but to the taxpayer they hardly carry conviction. They seem more like after thoughts. For example, in the seventeenth and eighteenth centuries many English writers argued that every new tax tends to create the ability to carry it, through an enforced proportionate increase in the industry of the people. There is a grain of truth in this contention, but obviously tax burdens can not be applied indefinitely. Passing from the implied justification of taxation in the above, one may note two theories: the benefit and the faculty theories as attempts to rationalize the payment of taxes.

By the first school it was contended that men should pay taxes because of benefits received. Yet, as a matter of fact, many who pay no taxes at all receive more in benefits from the state than those who do pay. Hence, the benefit theory of justification can not be pressed very far. The difficulties inherent in the benefit theory, led another school to propose faculty or ability as the basic sanction. However, ability to pay is not really a justification for tax payments. Rather, it is a



measure for determining the amount of such payments provided taxation is proper and right. All of which leaves the question of sanctions inadequately answered.

### *Three Sanctions and Limits*

Then what are the sanctions of taxation? And if sanctions, are there also limits? The two questions are related and should be considered together. And we hasten to say, that to our way of thinking, there are at least three sanctions for the payment of taxes—and as many limits. The sanctions may be conveniently labeled the economic, the social and the ethical justifications for taxation.

The economic sanction arises out of the fact that there are certain necessary functions more economically provided by the group than by the individual. Our postal and educational systems are examples. So also in the building of roads, provisions for guarding the public health, and maintenance of libraries, it is generally cheaper to pay toward a common fund and thus guarantee, perhaps pay the whole cost. The economic limit on raising tax funds for the type of services indicated is reached when the group method costs as much as for the individual to provide the service for himself. Of course, and in any case, it is assumed that a given expenditure is necessary and within the financial ability of the group or individual concerned.

The social sanction for taxation follows from the fact and significance of group organization. In even the simplest groups division of responsibility and labor appears. But special services required to be paid for in some way. In a barter economy taxes are paid in kind; under a money economy payments are made in money. But there is a limit to the organization for government which a group should be required to carry. Obviously not every citizen can be a well paid officeholder. Government is but one aspect of group life, and whatever is developed should be in proper balance with respect to the other organized interests of society.

As for the ethical sanction, it is generally assumed that if a man pays taxes he is a bit more interested and dependable as a citizen. Hence taxation is ethically good so long as it tends to make a better citizen. From which it follows that a tax system is ethically bad when it encourages lying and cheating on the part of average citizens.

### *Testing the Sanctions Proposed*

The three sanctions proposed—economic, social and ethical—may now be applied to a concrete case. Are they near enough to actual life to throw light on the soundness of current spendings? Take the so-called war expenditures as a sample. What do the economic, social and ethical sanctions show with respect to public spendings for war?

Spendings for the public defense are as old and certainly as enormous as any other class. But now that

there is the legal setup for the settling of international disputes it must be clear that the economic sanction for war expenditures loses its force. In the face of cheaper and saner possibilities, vast expenditures for war are just so much sheer waste. They are without economic sanction. As judged by the social sanction, funds raised and spent for war accomplish a distinct disservice, because war disrupts the balance in national life. Social organization becomes distorted. It is this dislocation in the established pattern which Sir Arthur Salter isolates as the true clue to current distress. With respect to the ethical sanction, the startling moral collapse which follows a major war is quite enough to discredit such spendings. Money raised and used in ways which make men worse rather than better is certainly twice wasted.

### *The Gains, if Any, of This Study*

The gains, if any, of this study are to be found in an attempt to find a new and sane approach to the problem of taxation. The matter of sanctions has never been clear even in the minds of those most concerned. Law-makers have been interested in maximum funds and have generally levied taxes in ways least obvious to those who must pay. Tax assessors and collectors have generally worked on the basis of what the traffic would bear. While on his part, the tax victim has sought to conceal his property or income, or otherwise evade maximum payments. But why should this costly game of hide and seek go on indefinitely? Meanwhile the very material base of taxation is being destroyed and grave character losses are being encountered. That is, values which should be conserved are being taxed out of existence and multitudes of citizens hastened on the way to bitterness and bankruptcy.

Hence it would seem that the first step toward a new deal in the tax situation is a rationalization of taxation in the minds of those most vitally affected. There are sanctions and there are limits which should be known and observed. Taxation is not wrong in principle; there are at least economic, social and ethical reasons why taxes must be paid. But these reasons do not spell license for those who make tax laws, or for those who administer the same. Every sanction has its limit. One of our difficulties is that we have become obsessed with the idea of the machinery of government. Yet mere government is not an end in itself. Within certain limits it is axiomatic to say that the less government the better. That is, government is for necessary and economically sound functions.

We have come to such a pass that it is time to think of regaining the confidence and coöperation of our citizenry. Integrity and efficiency are the watchwords suggested for all officials. And if these requirements are taken seriously it is easy to see how a new morale might

## PASTOR AND PEOPLE

### The Minister

BY EZRA FLORY

I SHOULD like to present: *The Christian Minister and the Rewards of His Life*. Isaiah heralded, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth" (Isa. 52:7).

We are a busy people and live in a busy age. There are not hours enough to labor, to buy and sell, and yet people close shops, cease labor, and many go to church to pray one day in seven. I have heard of those who laugh and call it superstition, who say the church will soon pass away. But the desire for time to worship is an instinct of the soul and it will grow, not wane. As long as men and women march across this storm-faced earth, as long as they see their loved ones laid in the grave, they will count dear "the man sent from God."

There is a complaint today that we have a scarcity of first-class ministers, that our brightest young men do not enter the ministry. I think the complaint is true. It has always been true. It was true in Christ's day, in Savonarola's and in Wesley's.

Wherever and whenever idealism is strong the ministry is strong. Wherever and whenever materialism and greed are in the saddle the ministry lacks great leadership. Materialism has always been a great enemy of the ministry.

Another enemy of the ministry is misunderstanding. The minister is much talked about, and yet the most misunderstood man in the community. How often he is looked upon as a solemn man. Sometimes children and young people lose the feeling of being natural in the presence of the minister. Few people seem to care as much about his preaching, as his social qualities which are readily talked about. Some speak of his executive qualities, of his visiting, and never speak of the spiritual food he brings. He is not seen at his hardest work preparing food for those before him on that day of rest and prayer. So it is often nag, nag and run, run to call upon the elect of the group. This ecclesiastical tiddlywinks is enough to distress the man sent from God.

We need not conclude that the world is made up of men, women and ministers unless we dignify the position of the ministry. A great man recently said: "Ministers are doing more to make our streets safe for boys and girls than all our lawmakers and policemen combined." President Hoover declared: "If our churches can not cope with the morals of our land our nation is doomed."

Let us magnify the ministry and hold it in reverence as did Jesus, Paul and others. Ministers have been contributing authors—Isaiah, Augustine, Anslem, Erasmus, Emerson, Milton, Newton, Coleridge, Edwards and Bunyan are a few. As architects of state we think of Moses, Knox, Calvin, Hildebrand, Savonarola and Wycliffe.

Emancipation was heralded and aroused by such men as Beecher and Simpson. The cause of the poor and oppressed has been defended by great ministers.

The issues of life and death are in the pulpit. Liberty came to Europe, not when an army of a million took two weeks to pour into the land at the Hellespont, but when four men crossed at the call, "Come over into Macedonia and help us."

Precious indeed are those thirty minutes in which the preacher tries to get at the hearts of thousands of men to convince them of righteousness, to shame them of their sins, and by various ways stir them to hear the Master himself who knocks at the door even when none have opened. The preacher is the mighty man of society.

*New Paris, Ind.*

### A Rally Day Challenge

BY LESTER E. FIKE

Based on the Book of Nehemiah

AND it came to pass in the month of October in the year 1931 that I met certain people in Carthage, Mo., and I asked them concerning God's people there, and especially the members of the Church of the Brethren. And they said unto me: "The remnant that are there are in great laxity and reproach, home altars and spiritual walls have been broken down, selfishness and indifference have exposed them to the enemies of their souls, while thousands in the city do not attend Sunday-school and church, and are on the road to eternal destruction."

And it came to pass when I heard these words, that I sat down and wept and mourned certain days; and I fasted and prayed before the God of heaven. So I prayed unto the God of heaven and said: "How long shall these things be? How long shall the faith of our fathers be undefended and souls be without Christ?"

And the Lord answered: "Until my professed children's hearts that are cold in selfishness and material greed are warmed with love for their Savior and the lost, until my people love me more than pleasure and material comfort, and shall rally to the work of the Sunday-school and church." And I answered: "Lord, if it please thee, use me to arouse the church to action and make it a soul-winning force to help save the 6,000 unsaved inhabitants of Carthage."

And the people rallied to the need and began to re-



pair the spiritual walls. Family altars were erected in the homes. Prompt and faithful attendance increased at every service. The indifferent became concerned, while boards, committees, and organizations began to function as never before. Bible study and prayer meetings were revived and the church became a great spiritual power. So the work of the church continued to grow until before the month of October in the year 1933 it was found necessary to provide a newer and larger building for worship and work.

And it came to pass when the unsaved heard thereof they feared God and accepted their Savior for they perceived that the work was wrought of God. And God's children also rejoiced because they were counted worthy to share in the sacrifice and service of their Master.

*Carthage, Mo.*

### The Rest of Christ

(Matt. 11: 27-30)

BY A. P. GEIB

First in a Series on "The Things of Christ"

To this day there are things that are peculiarly the things of Christ. Some of these are promises from himself to be revealed to us, while others are deep with spiritual meaning as we rediscover the same wonders which were discerned by those who knew him as life eternal. To Peter, in distinction from others who walked with our Lord, it was given to discover those unique qualities which called forth that marvelous confession: "Thou art the Christ, the Son of the living God." But it remained for Paul to enlighten all lovers of our Lord, further, as to the eternal things of the Master. Some of these things are to be appropriated; some to be imitated; and some to be looked upon with wonder and sacred awe, for they will determine our eternal destiny.

The rest of Christ is not so much a physical rest, but rather a mental and spiritual calm. It is a freedom from anxiety in him upon whom we have cast all our care. The rest which Christ promises is centered in him. He surrounds us with *his* salvation. He teaches us *his* lesson of meekness. He puts on us *his* yoke which *he* made. Resting means the abandoning of ourselves to the One upon whom we depend and in whom we trust.

This rest is not incompatible with the work and service which we are called upon to do, but, on the other hand, it offers us the freedom from a troubled mind in the midst of toil. It is the reassuring experience after one has done his best for Christ under the direction of the Holy Spirit. Such rest dismisses all worry, for he will not permit such labor of love to be lost. Men's hearts may seem unyielding to the truth. There is apparent failure, yet, "He is faithful that promised."

The idea of service, furthermore, is implied in con-

nection with the promise of rest. His yoke suggests work, not idling away a life. We shall be fellow-laborers with Christ and he will share our strivings and burdens. A load is not too heavy for a man to bear, but a burden is; we need some one to help bear it, according to Paul. It is along very unexpected paths that God leads us, but in these he grants us rest by sustaining us and sharing our burdens of distress, sorrow, disappointment and loss.

There is a rest for the people of God; not by dying or ceasing from activity, but ceasing from our own works. Drummond suggests: "The rest provided for the children of God will never supersede personal effort. Rest that leads to indifference makes parasites, not men." Our Lord does not relieve us from the obligation of toil, but sustains us in all our problems. This is truly resting in him. With such a promise to his children, we have a prop to help us face any future circumstances and say:

"I smiled to think God's greatness  
Flowed around our incompleteness—  
Round our restlessness, his rest."

Let us not pray for easy tasks, but for his comforting presence to the journey's end. "Cast thy burden upon the Lord," for it matters to him. Thus we shall rest in the everlasting arms. "Rest in the Lord and wait patiently for him."

"Art thou weary, art thou languid,  
Art thou sore distressed?  
Come to Jesus, and in coming,  
Find sweet rest."

*Manheim, Pa.*

### Spittoons Here and There

BY ROLAND L. HOWE

THE records of the Philadelphia church bear reference to certain unique items. In sketching the activities of both past and present it seems necessary to draw upon these references with pertinent comment if one is to cover the ground.

In the preceding article we dwelt briefly on the subject of wet goods as affecting both income and expense of the Crown Street church over a century ago.

It is more than likely that tobacco proved an indirect expense, but we have nothing to indicate that it produced any income. It was all outgo! It is generally known that Lancaster County brethren grew it, and locally suspected that Philadelphia brethren furnished their full quota of the consuming market.

This is not an argument on the evils of tobacco. Our task at hand is confined to the citation of certain historical briefs, and to note that the passing of time has brought with it some gratifying changes.

Jesse G. Hammer wrote me Feb. 1, 1914, drawing from memory a most graphic word picture of the

(Continued on Page 23)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## A New Pageant

PAUL RUPEL, recently from Africa, has written a vivid representation of the struggles and trials, the faith and the victories of Christians in Africa, as these things are faced right in our own mission territory. It is entitled "The Persecution of African Christians." Those who had the privilege of attending the Hershey Conference in June and of seeing this short pageant given in the Hillside Auditorium, know that these few scenes portray forcibly the testings through which our African Christians pass. After seeing the play, one long remembers the poignant words of the faithful Christian wife: "It is easier to be a Christian away from home than at home." This pageant may be secured from the Brethren Publishing House, Elgin, Ill. Price 10c.

## Prayer for Missions

**Testimonies of Those Who Are Using the Calendar**

*From Ottawa, Kansas:*

DEAR BRETHREN—I want to thank you for the little *Prayer Calendar*. I also enclose a mite so that you can send a couple to others. By following it I feel I can do more intelligent praying for missions. The gems of thought are inspiring.

*From Hagerstown, Maryland:*

I wish to thank you for the *Prayer Calendar* which you recently sent me. It is a splendid idea and I am using it.

*From Weilersville, Ohio:*

Our Juniors have decided to get a booklet to every family, either by having some donated or each family buying one. And the pastor is giving notice to the particular mission point scheduled for special prayer in his opening church service.

*From One Deeply Interested in Missions:*

This little *Prayer Calendar* fills a need which I have felt for a long time. It is a satisfaction to have the names of the missionaries before me and know what they are doing, and what the special needs are for which I should pray. I wish one of these booklets could be in the home of every member in our brotherhood, and in daily use. If such was the case, our church would be

far stronger than it is. I feel that we must be a missionary church or else we will not grow.

*From a Shut-in:*

Very seldom do I get to go to church, and so THE GOSPEL MESSENGER has become my daily companion. Reading the articles in it has always given me the chance to pray for our work all over the world. And now here comes the *Prayer Calendar*, and I am so pleased with it. It is so definite. I feel I can locate every missionary by the maps of our fields found in my Yearbook, and pray in a more intelligent way for each one. It all seems very real to me.

*The Prayer Calendar can be obtained from the General Mission Board, Elgin, Ill. It sells for ten cents a copy. If ordered in lots of ten or more, they sell at five cents per copy.*

## WEEK OF AUGUST 7-13

Pray for the missionaries who are in America on furlough. Pray that their work in the home land may be fruitful, whether they attend school, visit among the churches, or stay with parents and friends. Especially pray that the door may be opened for all to return to their fields in due time. Let the thousands of us who remain at home keep the missionaries at their job in foreign fields! Nearly 150,000 Christians in our Church in the United States, have 100 missionaries! Fifteen missionaries are now on furlough. Let us send them back with God's speed.

## WEEK OF AUGUST 14-20

Brother and Sister Royer work in the leper colony which is not far from Garkida. So outstanding has been the work among these wretched people, that the British government has been very favorably impressed, and not only praises the type of work our mission is doing among the lepers, but is increasing its grants of government money to the institution. Government is also asking that our mission supply more missionaries and medical helpers in this growing colony. Pray for the Royers that they may have strength and grace for all their added responsibilities. Pray that the inmates of the colony, so distressed in body and soul, may find healing. Praise God that medical science has shown doctors how to use the hypodermic needle and chaulmoogra oil, which is obtained from the fruit of a tree found in parts of Burma, India and Siam, unto the curing of a large percentage of lepers.

## Just What You Have Been Looking For!

**Guide for Building Your Missionary Program**

*Notice to Pastors, Superintendents, Missionary Committees and other church leaders: Now is the time to build your church program for the year ahead. Much splendid missionary material is available. The following guide will tell you where and when it is to be secured.*

### I. Special Issues of The Gospel Messenger

1. India, last issue every January.
2. Annual Report, first issue of every June.
3. China, last issue every August.
4. Home Missions, first issue every November.
5. Africa, last issue every November.
6. Directory of missionaries, last issue monthly.



7. Missionary methods, program, plans, etc., second issue MESSENGER monthly.

## II. Special Offering Dates

1. Thanksgiving Offering for Home Missions.
2. Christmas Offering for World-Wide Missions.
3. Achievement Offering second Sunday of February for the Conference Budget.
4. Easter Offering for Board of Christian Education.
5. Annual Conference Offering, third week in May, for the work included in the Conference Budget.
6. Harvest Offering early in September for Bethany Biblical Seminary.

## III. Mission Study

1. Annually about August, the General Mission Board issues a new list of Mission Study books classified according to different ages.

## IV. Projects

1. *Junior*. Annually with the beginning of the new calendar year a project usually in harmony with the mission study text is issued for juniors.

2. *Intermediate*. Same as for Juniors.

3. *Young People*. The Y. P. D. of each district of the Brotherhood by mutual arrangement is assigned some part of the Conference Budget as the District Y. P. D. project. Some of the districts are not yet organized on this basis. Projects include such as support of a missionary, the peace program, the young people's program, etc.

4. *Women's Work Project*. The girls' schools on our mission fields are being supported for five years by the women of the churches. The cost is about \$15,000 annually.

5. *The Share Plan* is a method by which a share in some definite part of the approved program is paid annually for three years.

6. *Supports of Missionaries*. Nearly all of the missionaries have their personal support provided by a church or a group of churches or individuals. A few assignments are yet to be made. Besides the personal support the expense of the work being done by missionaries is assigned as a project under the name, work budget of a certain missionary chosen by the supporter.

## V. Source of Helps

1. The weekly missionary department of the MESSENGER supplies much missionary news.

2. Missiongrams is the monthly news letter sent to the missionary committee or secretary of local churches. It is intended that every Sunday-school will receive one copy of Missiongrams. The news is for presentation to the schools. Always the letter contains statement of plans for work.

3. In the Mission Rooms there is a collection of missionary plays, readings, poems, etc. For some of this

material there is a small charge, but much of it is free. A list of the material will be sent upon request.

4. *The Missionary Review of the World* is an excellent monthly missionary journal. \$2.50 per year.

5. The Missionary Education Movement is the co-operative agency issuing books, etc., for all denominations. A catalogue is available upon request.

6. Missionary books in the Elgin Loan Library. Catalogue will be sent upon request.

*Address correspondence on all the foregoing matter to General Mission Board, 22 South State Street, Elgin, Ill.*

## Junior Worship Program

### When God Speaks

**Hymn:** "Holy, holy, holy, Lord God of Hosts.  
Heaven and earth are full of thee."

### Call to Worship:

God is here! I hear his voice  
While thrushes make the woods rejoice.  
I touch his robe each time I place  
My hand upon a pansy's face.  
I breathe his breath if I but pass  
Verbenas trailing through the grass.  
God is here! From every tree  
His leafy fingers beckon me.

—Madeline Aaron.

**Hymn:** "This Is My Father's World."

**Scripture:** Psa. 104.

King David was a Palestine boy. He walked over the Judean hills, herding his flocks of sheep on the grassy slopes and among the jagged rocks. He would lead his flock to the tiny streams in the valleys. The blue sky was above him; the green grass beneath his feet; the wind ruffled his hair, and the light of heaven was on his shining face. When he grew older he wrote some of the grandest hymns in which he told of seeing God in the lovely things of nature.

When boys and girls find God in babbling brooks, in waving grain, in towering hills, in the lowliest flower that blooms, they are on the best road to become men and women after God's own heart. A little girl wrote that some of the loveliest things she knew about were "cool wind on a hot day, the scrunch of dry leaves underfoot, the smell of rain, the moon in the clouds." A boy said some of the loveliest things he knew were the feel of running, a swallow flying, a thrush singing. What else but reverence for God is found in such appreciation of beauty and power?

### Prayer

### Offering

## News From the Field

### CHINA

#### Tai Yuan Notes

Sara Z. Myers

### Good Crops in Prospect

We have had rain for five week-ends in succession, which is quite unusual this early in the summer. Promises are good for the crops in north China. Recent heavy hailstorms in a few places in Shansi and an adjoining province have, however, done much damage.

### Workers' Conference

On the occasion of the English Baptist Church in Shansi

being formally received into the Church of Christ in China, two of the secretaries of that organization and three of the National Christian Council led us, immediately following, in a three days' Workers' Conference, to the spiritual uplift and edification of those attending. Delegates, both Chinese and foreign, from our stations and from two or three other missions attended. It was a splendid illustration of what co-operative spirit promises for the future in Christian fellowship and united effort.

#### New Railroad for Shansi

Work on the new railroad extending from the north end to the south end of Shansi was formally begun a few weeks ago when Marshal Yen, surrounded by a large group of people gathered for the occasion, turned a spadeful of earth. Work had actually begun three months before. It is being built by Marshal Yen and the national government. While many doubt the economic soundness of the proposition, surely communications will be improved and many localities benefited.

#### Drugs in China

Taiyuan, along with many other places in China, recently celebrated the sixty-third anniversary of the Anti-Opium Society. Representatives of Marshal Yen and other prominent officials spoke, reviewing the past. Some of them truly pointed out that the future efforts for suppressing opiates

must be through education. The government is trying to keep out heroin by substituting opium, which is the lesser of the two evils. Opium is grown in China near Shansi, and recently some was grown in the province. Heroin is imported. While the plan as worked out on paper permitted the sale of opium to those only who were already users of drugs and over thirty years of age, the result is that officials are forcing the people in many places to buy it regardless of age or former habits. Now the situation is worse than before. However, the use of heroin has declined.

#### Saving Child Life

The Annual Baby Show sponsored by the Y. M. C. A. and Women's Institute was recently held for three days at the Institute. About two hundred and twenty children under four years of age were examined by competent doctors, and numerous suggestions were given the parents concerning the needs of their children. Prizes were given to the children scoring highest in all points. Along with these examinations an exhibit of proper foods was daily arranged and opportunities made to impress upon the minds of the parents the need of nourishing foods for small children. Comfortable clothing was also exhibited. Health posters were displayed and health lectures given. The mortality among Chinese children is so high that this is an effort to prevent at least a little of it, and help ignorant parents to see the value of the little lives given into their care.

### J. B. Emmert, an Interpreter of Christ

#### A Translation of a Bura Letter

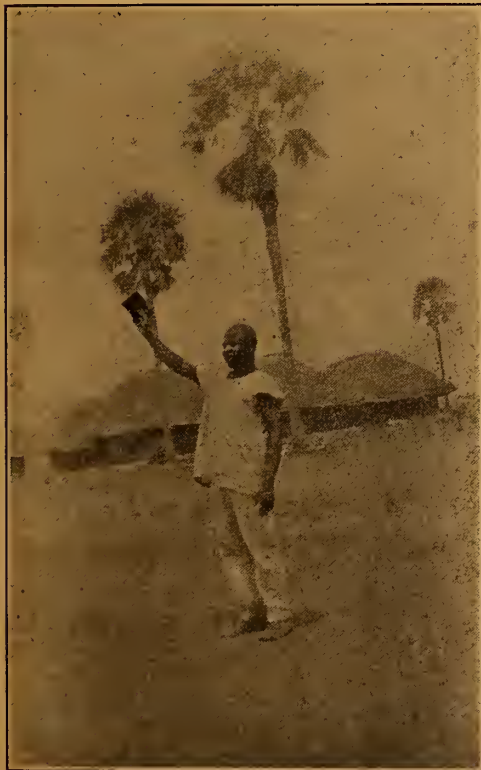
THE following was written by one of our African Christians. When the deputation visited Africa, Yadika Mshelwaksha was greatly moved by everything Brethren Bonsack and Emmert said, whether in quiet conversation or in public meetings. The day the deputation left, Yadika held aloft a copy of the Bible. His act left a deep impression on hundreds present. What was in Yadika's mind when he waved his Bible? Look at the picture and then read his letter.

Garkida, Nigeria,  
May 30, 1933.

Dear Friends in America:

*This letter is to remind me of something—of life. It is also to remind me of my friend. When I heard that Bro. Emmert was sleeping the sleep of death, I remembered the words of the Lord Jesus about Lazarus. I also remembered the time that I held up the Bible that he might be kept well on his journey in our country, even unto the country of the life which is to be. That is why I lifted up God's Book that day. That Book has become sweetness upon sweetness to us here in Africa. Now that his day is over may the blessing of the Master be upon him.*

Yadika Mshelwaksha.



The day the deputation left, Yadika Mshelwaksha held aloft a copy of the Bible. His act left a deep impression on hundreds present.

Every missionary and many African Christians received definite help from Bro. Emmert. His life made us ashamed to be such poor interpreters of our great Savior and Lord. He had a profound conviction that a band of praying men and women could remove the barriers which then kept us out of Bornu Province. He gathered his prayer group and they prayed and Bornu Province opened. Heaven may reveal that this prayer group had more to do with opening this white harvest field than all of the other forces together. His life will always be a challenge to me to be a better missionary.

Bro. A. D. Helser, who sent this letter, adds a few words of personal tribute: A peculiar sadness and weakness swept over me when I read the news of Bro. Emmert's death. I had honored him as a missionary of the church in India. I was pained by the sorrow that kept him from carrying on in India. I was strengthened when with our beloved General Secretary he visited Africa.



## KINGDOM GLEANINGS

### Calendar for Sunday, August 13

**Sunday-school Lesson**, Hannah.—1 Sam. 1, 2.

**Christian Workers' Meeting**, Personal, Saving Faith.

**B. Y. P. D. Programs:**

Young People—Fun—at Home.

Intermediate Girls—What Things Are Beautiful?

Intermediate Boys—Work and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Six** baptisms in the Syracuse church, Ind.

**Six** additions to the Richland Center church, Kans.

**Four** baptisms in the Georges Creek church, Md., Bro. Bernard King of Ridgely, Md., evangelist.

**Eleven** baptisms in the Locust Grove church, Pa., Bro. L. B. Harshberger, pastor-evangelist.

**Ten** baptisms in the Ft. McKinley church, Ohio.

**Six** baptisms in the Dallas Center church, Iowa, Bro. Ray Zook of Elkhart, Iowa, evangelist.

**Four** baptisms in the New Haven church, Mich., Bro. Chas. Ferror of Brethren, Mich., evangelist.

**Three** baptisms in the Middlebury church, Ind.

**Nine** baptisms in the Midland church, Mich., Bro. Chas. Ferror of Brethren, Mich., evangelist.

**Eleven** baptisms in the Spruce Run church, W. Va., Brethren E. H. Kahle and Alonzo Carter, evangelists.

**Twenty** decisions in Halterman's schoolhouse, Mathias congregation, W. Va., Bro. Jesse Ziegler of Ridgely, Md., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. Kurtz Miller** of Pottstown, Pa., Aug. 20 instead of Aug. 6 at Hanover, Pa.

**Bro. H. R. Hostetler** of Rocky Ford, Colo., Aug. 20 in the Osage church, Kans.

**Bro. John C. Zug** of Palmyra, Pa., Aug. 13 in the Lower Stillwater church, Ohio, Happy Corner house.

**Bro. L. A. Walker** of Omaha, Nebr., Sept. 3 in the English River church, South English, Iowa.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Sept. 17 to Oct. 1 in the Sunnyside church, W. Va.

**Bro. I. D. Heckman** of Cerro Gordo, Ill., Sept. 3 in the La Motte Prairie church, Ill.

**Bro. Wm. Riddlebarger** of McPherson, Kans., July 30 in the Granada church, Kans.

**Bro. N. D. Cosner** of Sipesville, Pa., Aug. 20 in the Greenland congregation, Oakdale house, W. Va.

**Bro. C. C. Sollenberger** of Uniontown, Pa., Sept. 10-24 in the Fairview church, Georges Creek congregation, Pa.

**Bro. Petry** of Mogadore, Ohio, Aug. 21 in the Mohican church, Ohio.

**Bro. Estell McCullough** of Middletown, Ind., Sept. 24 in the Middletown church.

**Bro. J. S. Showalter** of Roanoke, Va., Aug. 6 in the Masons Cove church, Va.

**Bro. Jesse Ziegler** of Ridgely, Md., July 30 to Aug. 13 in Cedar Grove church, Va.; Aug. 13-27 in Cedar Run church, Va.

**Bro. W. R. Argabright** of Deepwater, Mo., Aug. 2 in the Wakenda church, Mo.

**Bro. S. I. Bowman** of Harrisonburg, Va., Aug. 20 in Smith's Creek congregation, Franklin, W. Va.

**Bro. J. Edwin Jarboe** of Syracuse, Ind., Aug. 20 in the Mission church, Akron, Ind.; Oct. 29 in Elkhart Valley church, Ind.

\* \* \* \*

### Personal Mention

**From Scalp Level**, Pa., Blanche Wingard, Cora Wingard, Harriet Wingard, Laredo Hoffman and Florence Seese were recent Publishing House visitors.

**Bro. Ralph Petry** of Rock Lake, N. Dak., is Standing Committee member for North Dakota and Eastern Montana. Bro. G. I. Michael of Carrington, N. Dak., is alternate.

**Bro. John E. Rowland** of 209 S. Frederick St., Mechanicsburg, Pa., is open for several evangelistic meetings this summer and fall. He will appreciate correspondence from churches interested.

**Bro. W. H. Yoder and wife** of Waterloo, Iowa, Chicago bound, stopped in at the ministerial and home missions rooms for a few minutes one day last week. From them we learned that Bro. Ira Yoder of La Verne, Calif., who had been ill on his return from an eastern trip with his family, was able to continue his journey and is now safely home.

**Bro. E. L. Whisler** of Ajlune, Wash., is having some interesting experiences speaking to men in the Lower Cispus Camp, Columbia National Forest. The Cispus Wood Tick, the camp paper, says in a recent issue: "Sunday morning at 10:30 the radio was turned off, everything made tidy and Recreation Hall quieted in preparation for services. For an hour, jazz and youthful enthusiasms gave way to spiritual advice and encouragement from the Reverend E. L. Whisler. A fair crowd of about fifty men attended." We have heard that a number of our churches have been visited by groups from reforestation camps. Where this happens, or ought to happen, the church can serve an interesting group in a vital way.

\* \* \* \*

### Special Notices

**The committee** on general arrangements for the District Meeting of Michigan, to be held at Onkama, Aug. 22-25, asks that people bring tents, if possible, and plan to camp near the church grounds. If this is impossible and you are sure of coming, please drop a line to one of the committee

### Bethany Day

"Bethany Day" is Sept. 10. On this day or when convenient, each church in the Brotherhood is expected to receive an offering for our Seminary. The Seminary is a part of the Conference program for the promotion of the kingdom of God, and the budget of \$25,000 for the Seminary is approved and designated by the Conference. In harmony with the purposes of our General Conference, each church should receive a sermon on some phase of the *Bible* and *Knowledge of the Bible* as the basis for progress in the cause of the church and the kingdom. Also show our people how the General Conference has provided for this through our Seminary in Chicago. The offerings at this time are a part of the Conference Budget, and each church receives credit for the same.

Let us raise the entire Budget for Bethany on Sept. 10, so there need not be the suffering this coming year as there was last year.

and reservation will be made for you.—John Joseph, Wilbur Sellers, Grace Deal, Onekama, Mich.

**Your Vacation Bible School**—was it reported this year? Blanks for making a report will be sent upon request. Write the Board of Christian Education, 22 S. State St., Elgin, Ill.

**The Beatrice church**, Nebr., will have a homecoming on Aug. 20, at 2:30 P. M. J. E. Young, one of the founders of the church, will deliver the message from the theme, The Death and Resurrection of a Congregation.

**The New Carlisle church** is planning for a homecoming and farewell on Sunday, Aug. 27, for Bro. G. E. Yoder who with his family is moving to Scalp Level, Pa., to take up pastoral work. There will be regular services in the morning, basket dinner and social hour at noon and a program in the afternoon.—Mrs. H. D. Funderburg, New Carlisle, Ohio.

**Northern Indiana District Conference** will be held at Bremen, beginning Monday, Aug. 14, at 7 P. M. Christian Education, Missionary and B. Y. P. D. programs on Tuesday; Ministerial, Men's and Women's programs and Elders' Meeting on Wednesday; Business Session on Thursday. The detailed program arrived too late for a more extended notice.

**The Ministerial Meeting**, Men's Work program, Women's Work program, Sunday-school convention and Young People's conference for Western Pennsylvania will be held at Myersdale church, Aug. 23-25. Aug. 23, 9 A. M., Three Simultaneous Conferences: Ministers', Men's Work and Women's Work. 1:30 P. M., Rethinking Our Church Program (Panel Discussion). 7:15 P. M., Address, The Lost Bible.—Minor C. Miller. Sunday-school Convention, Aug. 24, 9 A. M. Bible Hour. Aims and Objectives of Christian Education.—Minor C. Miller. Address.—Dan West. 1:30 P. M., Conferences: Adult and Administrative, Young People's Workers, Children's Leaders. Address, Since 1783.—W. J. Hamilton. Address by State President of W. C. T. U. 7 P. M., Address.—Ida C. Shumaker. Aug. 25, B. Y. P. D. Convention. 9 A. M., Bible Hour. Address.—Dan West. 1 P. M., Business. Address.—Ida C. Shumaker. 7:30 P. M., Address.—Dan West.—J. A. Buffenmyer, Windber, Pa.

**Anniversary services** celebrating the organization of the First church, Roanoke, Va., will begin Sunday, Sept. 10, and will continue until Tuesday evening, Sept. 12. Forty years ago the First church was organized. The late Eld. P. S. Miller was the moving spirit in this organization. Three other churches have been organized which were at one time a part of the First church. The combined membership of these churches is about 1,700. Bro. Rufus D. Bowman, a former pastor, will speak Sunday morning at the eleven o'clock service. Dr. Paul H. Bowman will speak in the afternoon at 2:30. This service is planned especially for the churches that were at one time part of First church as well as all former members or those who at some time worshiped in this church. It is hoped that many members from the churches near Roanoke will attend this service. The service on Sunday night is planned especially for the two churches—Central and First. Eld. B. B. Garber, pastor when the churches were together, will speak at this service. Monday will be organization night. A brief history of the church will be given. Bro. R. K. Showalter, who served the church as supply pastor for nine months, will speak. Tuesday will be community night. One of the pastors of the city will speak and some musical talent from the city will be heard. We give a most cordial invitation to all members and friends to attend on Sunday which will give opportunity for fellowship and visitation.—C. G. Hesse, Roanoke, Va.

## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Way Out of the Economic and Social Depression**, by E. H. Eby. Brethren Publishing House. 64 pages. Paper, 30 cents.

Some of this material has appeared in the columns of The Gospel Messenger. For some time the author has been delivering addresses throughout the country in which he sets forth a plan to beat the depression and social and economic inequalities by suggesting the organization of Coöperative Industrio-Commercial Communities and Brotherhoods of the Common Good. To make his proposed organizations available for many he has published this booklet. Those who are studying the transition through which we are passing will read this book along with the many other plans that are being proposed to deliver us from our present worries. The author is interested in a Christian solution and outlines a scheme for a Christian community. His hope is that this will work so well that it will recommend itself to others as well.

## THE QUIET HOUR

### A Lawyer's Question

Luke 10: 25-37

For Week Beginning August 20

#### Made Trial of Him, V. 25

How foolish and irreverent that I should make trial of him! When we face each other, he is judge; I am on trial (Matt. 22: 35; Luke 7: 30; 11: 45, 46, 52; Titus 3: 13).

#### What Shall I Do to Inherit Eternal Life? V. 25

This is an important question, but it is stated in the wrong way. The I is too prominent in it—what must I do that I may inherit something for myself (Matt. 14: 30; 6: 30; 8: 26; 16: 8)?

#### Thou Shalt Love God . . . and Thy Neighbor, V. 27

This was a good answer; Jesus commended it. But notice how wise Jesus' answer was. He did not place upon the inquirer a blanket approval. He said, "Thou hast answered rightly; this do and thou shalt live" (Rom. 13: 8-10; Gal. 5: 14; John 13: 34; Jas. 2: 8).

#### Who Is My Neighbor? V. 29

Like so many others, this man held high principles, but by cleverly defining a word, he got around his high-sounding principles and lived upon a very low and selfish level (Luke 16: 15; 18: 9-14).

#### The Good Samaritan, Vs. 30-37

The lawyer asked his question with a view to keeping the number small who should claim a service from him. In answering the question Jesus made the obligation of neighborliness as inclusive as possible. The lawyer had the wage-earner's spirit to do as little as he must in order to get by. Jesus had the spirit of a brother who never wearies so long as there is need (Eph. 2: 11-22).

#### Discussion

It would be well for us to ask ourselves this question about all the questions that we are asking: Why do I ask these questions? What are some of the different reasons which we may discover?

R. H. M.



## HOME AND FAMILY

### One Life

One small life in God's great plan—

How futile it seems as the ages roll,  
Do what it may or strive how it can

To alter the sweep of the infinite whole!

A single stitch in an infinite web,

A drop in an ocean's flow and ebb,

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed.

And each life that fails of its true intent

Mars the perfect plan that the Master meant.

—Selected.

### Faith's Answer

BY FLORENCE S. STUDEBAKER

It was exactly two-thirty o'clock on Friday afternoon when the president of the W. C. T. U. arose and spoke in the usual calm even tone of voice. "The time has come for the opening of our meeting. I believe we'll sing the good old hymn, *All Hail the Power of Jesus' Name*."

The hymn was sung with the earnestness born of real Christian experience. At its close the president announced "Our devotions will be led by Mrs. Krane."

Mrs. Krane arose. A well worn Bible was outspread upon her warm, capable hands. The light which radiated from her face spoke eloquently of the joy her soul had experienced with the loved Book in keeping its sacred commands. She opened her lips to speak, hesitated, then thoughtfully closed the Bible and swept the well-filled room with a quick penetrating glance.

"Ladies, I intended to read a scripture lesson from John 14 today, but something tells me to ask you for testimonies of answered prayer. While our secretary reads the roll call will you respond with a few brief words on how God has answered prayer for you? Please give something specific, definite, that you prayed for and received."

For one long moment the group waited tensely. No sound broke the stillness save the turning of the leaves of the secretary book. Each member looked eagerly within her own heart, reviewing here and there life's experiences. Ah! Why was it there seemed no definite specific answers they could actually claim? They had heard others give experiences. Would they do?

"I just can't lay my finger on anything definite now," explained one. And another apologized: "I am so forgetful. Just now I do not recall any except those that would take a great deal of time to tell." So it went about the circle until Grandma Shafton's name was called. No one had noticed her sitting on the edge of her chair eagerly awaiting her turn, mutely wondering at the lack of response in the others. In another moment she was on her feet.

"Oh, friends, I am so glad for this opportunity to witness for Jesus. Yes, indeed, he answers prayer and I can tell my story briefly, too." She nodded triumphantly toward Mrs. Krane. "For thirty years I prayed night and morning for Henry that he would give up tobacco and it's come. It's come! He has quit for good and all. The evangelist in our sister church stirred him by asking in his sermon, 'How would Jesus look spitting and smoking?' Henry was that ashamed of himself that I saw him throw his bag behind the door the next morning. He didn't know I saw him, but when he was gone out I hurried and put it in the stove. Then I prayed. Oh, how I prayed! I knew the fight was on for Henry. Sure enough he came back that night and looked for his tobacco. It was gone. I told him where it was. He said, 'It's all right, mother. I just thought I'd look for it.'"

"Well, for three days he fought that awful desire and I prayed as I never prayed before and God answered—yes, wonderfully answered. That was nearly a month ago, and Henry declares he has no desire for tobacco and says by the grace of God he will never touch it again."

Grandma sat down and fumbled for her handkerchief. No one attempted to hide the feelings her simple testimony had produced. The secretary continued the roll call until the last name was called. "I can not tell you how glad I am for grandma's testimony. I am sure all of us have had similar experiences were we willing to tell about them," offered Mrs. Krane. "Now I have one thing more to add before prayer. A matter has come to my attention which I feel demands our most earnest prayers. Most of you have heard of young Mr. Crabley and the accident which has recently befallen him. While working on the road he was struck on the back of the head with a heavy bar. Doctors give him no hope. He has grown so discouraged that he can scarcely walk. His eyesight is entirely gone. He faces a dark future, and to add to his distress a wife and four children share his misfortune. Let us pray today that God may touch his body and restore him to his family."

There was no need for further words. A great need had been presented and the hearts of wives and mothers were challenged to a faith that would surmount a physical barrier and liberate a friend and neighbor from its power. Many earnest prayers were offered not only on that day, but in the homes, in the quiet closet, that the power of God should touch the body of Mr. Crabley and restore him to health and happiness.

Three months later, another Friday afternoon found the loyal souls of the W. C. T. U. gathering for the regular monthly meeting. Grandma Shafton had been out of town the latter part of the summer and had not been permitted to attend the meetings. But nothing

could keep grandma from praying. Many were the souls in the community who had felt the drawing power of a better life because of her devotion. When the hostess had taken her wraps they sat down together for a little chat before the arrival of the others.

"Well, how about the Crableys, Mrs. Bowden?" asked grandma, eagerly.

"Oh, haven't you heard yet?" Mrs. Bowden's tone was one of surprise.

"Not a word," answered grandma, her heart throbbing with joy at the message portrayed on Mrs. Bowden's face.

"Oh, then you'll want to know all about it. Well, grandma, it is nothing short of a miracle, the experience that young man has had. You know all the doctors around here told him there was no hope of his ever seeing again. He finally went to a big hospital in a neighboring state. He was telling me just the other day about it. He said: 'I was so discouraged and downhearted, I just gave up. I thought it would be better to die and then my wife wouldn't have me to keep too. I went into that hospital never expecting to come out alive. I wasn't interested, I didn't care. I don't know what they did. I only know they bandaged my eyes and in ten days took it off and I could see.'"

"See?" cried Grandma Shafton, incredulously. "Can he really see?"

"Sure enough he can see," repeated Mrs. Bowden. He is home now and walks everywhere. If he keeps on improving he will soon go to work. The doctor at the hospital told him that the accident caused a blood clot on the optic nerve and with that removed, sight was restored. Now, what do you think of that?"

"Think of it!" cried grandma, wiping the glad tears from her eyes, "I say the days of miracles are not past. When we pray definitely for things God answers definitely, too. Oh, it is wonderful!"

The loud peal of the door bell announced the arrival of some of the ladies and Mrs. Bowden hurried to the door. In the living room, Grandma Shafton lifted up her heart to God in thanksgiving. "Exceeding abundantly above all that we ask or think or believe," she murmured. "That is faith's answer."

*Nappanee, Ind.*

## Getting Ready to Move

SELECTED BY FLORA E. TEAGUE

THE owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move. At first this was not a very welcome notice. The surroundings here are very pleasant, and were it not for the evidences of decay, I should consider the old house good enough. But even a light wind causes it to tremble and all the braces are not sufficient

to make it really secure, so I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn it is beautiful beyond compare—language fails in attempting to tell what he heard while there. He says that in order to make an investment there he has suffered loss of things he owned here, and even rejoices in what others would call a sacrifice—making a sacrifice.

Another whose love to me has been proven by the greatest possible test is now there. He has sent me several clusters of most delicious fruits. After tasting them, all food here in comparison is insipid.

Two or three times I have been down by the border of the river that forms the boundary, and could almost wish myself among those on the other side. Won't it be fine to live where we shall know even as we are known? Nothing to hide, no doubts, no misunderstandings, just love, fellowship and service, pleasures forevermore! Many of my friends have moved there. I have seen the smile on their faces as they passed out of sight. Here the really satisfying joys of life, its loves and fellowships, have always been hampered by limitations of busy days, seasons, engagements, happenings, but there "no night" and "time shall be no more."

Often I am asked to make further material investments here, but really those I have made are more wearisome than satisfactory. On the contrary, those which I have made on the other side have given great joy and peace, as our hearts go with our treasures. I am positively declining so-called "good investments," for most sincerely I feel I should be getting ready to move.

*La Verne, Calif.*

## Just a Little Boy

*This touching soliloquy of a dad, standing over the bed of his sleeping son, is so sincere in its revelation, so universal in its application, that it has been printed many times in many publications. But surely no one will mind reading it again, because it is a human document, powerful in its appeal, not only to dads everywhere, but to all human hearts. The author is unknown.*

"LISTEN, son: I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guilty I came to your bedside.

"These are the things I was thinking, son: I had been cross to you, I scolded you as you were dressing for school because you gave your face merely a dab

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## The Sanctions and Limits of Taxation

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characterize the American people. Taxpaying will not be raised to the level of a pleasurable adventure, but certainly the businesslike administration of legitimate public expenditures can be rationalized, even popularized.

*Elgin, Ill.*

### "All Pigs Squeal Till They Get Into the Trough"

BY E. H. EBV

A GROUP of intelligent and interested men gathered to discuss economics in the light of the teachings of Jesus. Near the opening of the discussion the statement standing at the head of this paper was quoted and emphasized as being "all too true." The same speaker said it was his policy of life to earn what he can in an honest way, spend it in as Christian a way as possible, and not to be too concerned about the economic order in which we live. All this order needs, according to his statement, is to Christianize it. On being asked what capitalism would look like when it is Christianized, he had no reply. There is no reply, for were capitalism to be Christianized it would cease to be the thing it now is. It would be so changed as not to be recognizable. A Christian capitalism is almost a contradiction in terms, an impossible combination of ideas.

In other words, since he has no desire to get into the trough, he will also refrain from squealing. He has no desire to squeal, since squealing throws one under suspicion of wanting to get into the trough. This is a grave indictment. It is presumed that one will not or dare not squeal who is not hankering to get into the trough. But Jesus had ample opportunity to get into the trough. He kept out and also continued to squeal. In fact, the only hope of every cleaning up the trough of the capitalistic order is for the few who refuse to scramble for their share of the slop, to do a lot of real squealing.

How to squeal effectively is a question of paramount importance. A lot must be done by teaching, as was brought out in the discussion. Too few know, and fewer still accept the teachings of Jesus on problems relating to economics. It should be considered the highest kind of Christian statesmanship to cry out against the paganizing influences of the order and to point out the truly Christian way of living. This can be done effectively only by those who keep themselves free from the evil influences of the system. Only such have clearness of vision.

Nor will it be enough to clean up the trough; the very nature of the pigs must be changed. Another speaker gave it as his conviction that the only way out is by

evangelism, and that we can hope for no improvement short of a century of time. This gloomy though prevalent idea was challenged. The church has had many centuries for this evangelistic process and still we are in a fix well nigh intolerable. The church has been converting folks and thrusting them out into a world environment where it is impossible to live a thorough Christian life. Something more than individual evangelism is necessary. It is the business of the church to create an environment in which it will be natural and comparatively easy to live the Christian life. Reverting to the pig sty, while trying to change the nature of the pigs some attention should be paid to the condition of the trough. For anyone who knows pigs is aware that the chief cause of squealing is an overcrowded trough in the presence of an acute hunger. Given ample room and frequent feeding the squeal is seldom heard, though of course, it remains as a potentiality.

It was suggested by another that the kind of evangelism needed is that which touches finance and economics, to which all agreed. But there is no doubt that environment and social ideals are potent factors in determining conduct and character. Professing Christians, by their low mercenary living, have set the ideals for the gangster and thug. Money is the chief concern of too many church members. A large per cent of the men in high finance are church goers. Most of the wealth of the country is in their hands. Little attention is paid to the ethics of the acquisition of wealth. It is not a far cry from profiteering in big finance to racketeering in the underworld. What is needed today is not more converts of the ordinary type, but groups of believers in the Christian way of living who are willing to break away from the established order, and so live within the group as to constitute an example, a vital leaven. It is necessary, as was stated, to be sure about the nature of the leaven. Is it impossible to picture what would be the economics of a group that could be called truly Christian? Having pictured it, is it impossible to realize the vision in the lives of small groups of believers? The writer is one who believes it can be done. The impossible has always been done by men and women of faith.

*Chicago, Ill.*

## Man Versus Beast

BY AUGUST BECK

THE clawing, tearing tiger and the roaring lion, king of the jungle, can be tamed to do the will of man. The ever faithful dog lays down its life for its master, blindly heeding his every beck and call. But what about man and his attitude toward his Lord and Master, the King of kings? How few to follow the example of Abraham, the father of the faithful! Millions are suffering today as they have done for ages because they will not

heed the small voice within them, the calling of their conscience. They have ears, but they hear not; they have eyes, but they see not, because they will not. They have seen men of their own stamp who have heeded the call, "Come unto me, all ye who are weary and heavy laden, and I will give you rest," being born again, new and ransomed children. They have watched them and heard them testify to a new and glorious life in Christ Jesus. They have been told of the wonderful promise: "He that cometh to me I will in no wise cast out." Again: If you repent, I will put your sins against me as far as the east is from the west. I will remember them no more. Yet they will not give up, though they have been told that it will not cost them a penny; all they have to do is to repent and ask God to help them into a new and better life. "Son, give me thine heart; daughter, give me thine heart," says the Lord; this is all he asks. During the war prayers went up from mansions and huts alike for God to spare the life of the loved one who fought and bled so far away; knees bent that never bent before, but ah, how soon in many instances this communion with the Most High was forgotten and never taken up again. The depression has hit rich and poor alike. As I meet thousands in every walk of life, I hear often the comment: "If this trying time will only bring people to think, the money will be well lost." Their hearts have not been hardened by the loss of all they had; just the opposite is true. It is now the opportunity of the church to step in and lead people in the right direction. And especially now, when mighty nations are trying to uproot all Christianity. The true Christians are on trial today as never before.

*Norwood Park, Ill.*

## One Day

BY W. E. BURROUGHS

ONE day John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world." Have you seen him?

One day as Jesus was going along the shore of Galilee he called Andrew, a fisherman, to go with him. Has he called you?

One day Andrew brought his brother Simon to Jesus. Have you brought your brother to Jesus?

One day Peter preached a sermon that converted 3,000 people. Does the life you live draw folks to Christ?

One day an English doctor by the name of Lister discovered a disinfectant that would kill germs and thus save the lives of millions of people.

One day Doctor Grenfell went to hear Mr. Moody preach. He came away a converted man with the thought that the only road to happiness was to help your fellow-man. He thought of the poor fishermen in the North Sea. He said, "I will go to them and heal

them when they are sick, and tell them about the great love of God. Then I will go to the icebound coasts of Labrador and Newfoundland." He very well knew the hardships and dangers he would have to endure. But like one of old he thought, "I can do all things through Christ who strengthens me." So he went and today hundreds and thousands of these people owe their lives to this young Englishman who was not afraid to take God at his word.

Can't we break the icicles away from our cold hearts and save a few souls?

One day there was a wise judge who thought that young folks should not be judged as harshly as the older ones. So he organized the juvenile court in order to give them another chance. In so doing hundreds of boys and girls have made good citizens instead of becoming criminals. Are we as a church too critical of our young folks?

One day Jesus is coming. Will he find us waiting with our work all done, that we may hear those welcome words, "Well done, good and faithful servant, enter into the joy of thy Lord"?

*Independence, Kans.*

## The Lord's Coming

BY C. H. HINEGARDNER

FROM a careful study of the prophets and the teachings of Jesus, combined with the messages of the apostles, we know that we are living in that day when Jesus said: "Lift up your heads, for your redemption draweth nigh." It is strange that those who should "love his appearing" are so indifferent concerning this great truth. He has promised, "I will come again and receive you to myself," and expects every Christian to be diligently working and anxiously watching for the fulfillment of this promise. Where is the love of the Lord Jesus in the hearts of those who do not ardently desire his return, who never prayerfully search the scriptures, or prepare themselves in an hour when so much prophecy is being fulfilled?

"That blessed hope" is the motive presented in the New Testament to growth in love, holiness, obedience, works of mercy, patience, diligence, spirituality of mind, moderation and sobriety, and in fact in all other Christian graces. It is very essential to the production and perfection of Christian character.

It is not only the believers who suffer from the neglect of this message, but there can be no estimate of the injustice done to unbelievers. Let every minister of the gospel, with all the earnestness of love proclaim aloud that the coming of the Lord draweth nigh. Let him destroy the delusions of the false professor, arouse the sleeper from his dream, unmask the hypocrite to himself and warn the wicked of his way. To those who

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### Just a Little Boy

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with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thickly on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your little friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid and silly logic.

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a little boy. It was not that I did not love you; it was that I expected too much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good and fine and true in your character. You did not deserve my treatment of you, so. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotions, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be

a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is just a little boy!'

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight!"

### Conversations in 3000 A. D.

BY PAUL F. BECHTOLD

*Mother* (washing dishes): What? You say women right here in America washed all of their dishes by hand in the twentieth century?

*Daughter* (home from college): They surely did! And worse than that they churned all their butter at home in hand churns.

*Mother*: My! My! I suppose then they scrubbed floors the same way.

*Daughter*: Yes. There's a picture in my American History of a poor woman down on her knees using a big brush. I believe, though, they had a stick with a rag on it to finish with.

*Mother*: Well, that helped some. But just to think that such things should exist in a civilized country! But maybe they were still savages then.

*Daughter*: No. They had a type of culture they called civilization. We wouldn't call it that, I guess.

*Mother*: What about washing, ironing, sewing, cooking, sweeping, etc.?

*Daughter*: They really were beginning to experiment with electric machines for those tasks, and others. They were very crude, of course. Also, there were public laundries in the larger towns. But many feared and hated all this new machinery.

*Mother*: Why?

*Daughter*: They thought it caused unemployment and gave everyone too much dangerous leisure time.

*Mother*: Dangerous?

*Daughter*: Yes, poor things! They lacked self-control, higher interests, education, or something. When not at their regular work they were always getting into trouble.

*Mother*: Perhaps they were so accustomed to drudgery that they didn't know how to play or work at hobbies or participate in citizenship activities.

*Daughter*: That's it, exactly! Their formal educational systems were given some attention, but the general level of education was very low. It's funny to think how most of the schooling they did have had a barbarous purpose.

*Mother:* Barbarous?

*Daughter:* Yes, positively cruel and unethical! They taught young people how to exploit each other. Economic and political wars were still rather common then.

*Mother:* Yes, I've read of them.

*Daughter:* This quarrelsomeness did make leisure time dangerous, for the machines came faster than general intelligence, at first. It was only slowly that our ancestors learned to use the machine to eliminate the heavier physical labor and that requiring manual dexterity. For a long time men allowed the machines of their own creation to master them. One of their psychologists, William James, had advised individual people to quickly reduce to habit the routine activities. It was a long time, though, before everyone realized that society as a whole would find more freedom for more important work by doing the same thing.

*Mother:* They must have had a monotonous, uninteresting life.

*Daughter:* They certainly did. We educate now for types of work in which there is no competition with the machine. Our routine work is quickly done now, leaving more time for literature, music, art, religion, science, citizenship and the building of a better world. I suppose we might say we are more spiritually-minded.

*Wakarusa, Kans.*

### Spittoons Here and There

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Crown Street meetinghouse. Among the miscellaneous conveniences, if not necessities, he mentions "sundry square wooden cuspidores, filled with sand." These contributed in their way to the furnishings, and served as fixed collection receptacles for the down-grade offerings. The item is not shown in the first cost of the building and its equipment. We infer that it was an anonymous gift, perhaps from some one who keenly felt the need.

The Philadelphia church has always been progressive, and invariably a stride or two ahead of the conservative pace. Accordingly, it often broke step, and was frequently out of line. The church has not been a slave to so-called style, although it has never hesitated to consult and follow its own tastes.

Among other things it sought marked improvement in the matter of cuspidores. The brethren were beginning to show a little more art in their surroundings. Plain wooden boxes were too prosaic. Standing out boldly with other items of expense over seventy years ago, we note:

"1860—1¼ doz. Stone Spittoons"

It is hardly likely that these were bought for personal use and charged to the church. That would be a reflection. So we must accept the reasonable inference that they displaced the old wooden cuspidores.

It is impossible to estimate the maximum number of church-going tobacco users who availed themselves of this convenience. Perhaps we may be fairly safe in approximating the minimum at fifteen, if we give the brethren credit for not increasing the inventory beyond their current needs. Giving free rein to speculation (assuming that none of the sisters exercised herself in this fashion) the spittoons might have been so placed as to accommodate the users in congenial groups—contributing in that manner to economy of the day. But our imagination can lead us many ways, and often in the wrong. Be that as it may, and considering the matter from whatever angle you will, "1¼ doz. stone spittoons" held a lot of dirt!

Imagine a church of this generation adorned with such furniture. Even our transportation systems and public buildings have driven them out; and our municipal pavements are protected, in the name of decency and sanitation, so that they are no longer lawfully the abuse of the careless passer-by.

If there is such a thing as a mitigating evil in the consumption of tobacco, surely the secretive use or gradual disappearance in its most vulgar forms, may be accepted as evidence of it.

I have little patience with elderly pruderies and old maid sisters who solve every moral problem while you wait, and map out domestic itineraries and ethical procedures over courses that they themselves have never taken! It requires something more than second-hand theory to lift and guide.

For which I may be excused for these personal references:

My father was always bitterly opposed to strong drink. His scruples, however, were not so uniformly manifest as regards tobacco. He chewed it and eschewed it with equal devotion, but not simultaneously. In due time he was elected to the ministry. While there were many good reasons for discontinuing the habit, he was not backward in bringing forward the fact that he could not hold to it and preach with a conscience void of offense. Coincident with his stopping, well past the half century mark, he contracted a troublesome throat affection of which specialists pronounced tobacco as the cause, and tobacco the only relief. His stand against it, however, was final, and he at once became resigned, "choosing rather to suffer affliction" than seek possible relief in the course he had forsaken.

Contemporary with father in the old home church was a favorite uncle on whose generous lap I many a time reposed in sweet slumber throughout as many long sermons. He, too, was a consumer, the like of which every tobacco grower was proud. He, too, cast a deciding vote against it at an age worthy of record for the faith and will power necessary to forecast the result.

*Philadelphia, Pa.*



## The Lord's Coming

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know not God, who do not obey the gospel of our Lord Jesus Christ, the coming of the Lord will bring everlasting destruction. It will fall as a fiery vengeance. Why not faithfully forewarn them of their danger?

We can scarcely wonder that the church has lost much of its power and effectiveness when preachers of the Word neglect to use one of the best weapons in the armory of truth. Not only the past, but the future advent of Christ must have a grand and prominent place in our preaching if we would hear sinners cry out: "What must we do to be saved?"

*Colorado Springs, Colo.*

## On the Isle of Patmos

BY AMANDA BLOSSER

WHILE the Apostle John was in exile on the Isle of Patmos, he was in the Spirit on the Lord's day. In his separation from home and friends he must have been given wholly to meditation and prayer.

John had been a faithful friend of the Christ. He was the disciple whom Jesus loved. He was the son of Salome who was a sister of the mother of Jesus. He leaned on the Lord's bosom at the last supper. He went boldly with the Lord after the arrest when Peter followed afar. He was the only apostle present at the crucifixion. Paul, the apostle to the Gentiles, names him as one of the pillars of the church. His closing years were spent at Ephesus. When he was too feeble to preach (as it has been written) he was carried to the assembly of the Christians where he would repeat the exhortation, "Little children, love one another."

Domitian, the emperor of Rome from 81 to 96 A. D., said to have been one of the worst emperors Rome ever saw, had in mind to put an end to the Apostle John's good work in the kingdom of Christ, when he banished him to the Isle. There he was away from the seven churches of Asia of which he had been bishop, as supposed. Domitian thought his influence in the Lord's work would come to nought. But John, among the rocks and hills and meager population, failed not to communicate in the Spirit. When darkness veiled the outer world of John's spirit, the inner world, his soul, communed with God.

Through exile he was not shut away from God. He found him precious near. He received the greatest blessing in his life—the privilege through his visions to write the book of Revelation. One writer terms this book the most precious legacy of the church.

God has not changed since the time of the Apostle John. In all ages those who have had implicit faith in the nearness of God have obtained great spiritual blessings.

In the story of Mordecai's appeal to Esther to plan to work for the salvation of the Jews, one sees faith and spirit. Mordecai was, as it were, on his Isle of Patmos, when he said to Esther: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." Mordecai's vision was prompted by his faith in his God. He had his own Isle of Patmos.

To all Christian nations, martyrs have left legacies of fidelity by their fate at the hands of persecutors. As of old, it is as needful that faith abide through all perilous times. Let man abide on his Isle of Patmos so that God can speak to him.

In this period of adversity Christian people will be tried. Who shall be able to stand? Only those who live close to God, as John on the Isle of Patmos. May the Christian enter into his exile from the world and let God speak to him. This shall be his test.

The early church fathers observed the conditions of the times wherein they lived. They gave themselves to prayer and seclusion in the Spirit. They taught that contamination with the world will not bring one close to God, that only a nearness with him will suffice.

*Nappanee, Ind.*

## NEWS FROM CHURCHES

### ALABAMA

**Oneonta.**—Revival meetings closed at this place July 23 with twelve converts; seven were between the ages of nine and sixteen. All were baptized on Sunday afternoon before the meetings closed. Services were conducted by B. M. Rollins and wife of Keyser, W. Va. Bro. Rollins delivered fifteen sermons and each night told the children a story. One night was called mother's night. Prizes were given to the oldest mother, the mother who had been a Christian the longest, and to the one who was the mother of the most children. Large crowds attended these meetings; most of the people walked. Eleven people attended every service.—Gerthie Gerber, Oneonta, Ala., July 27.

### CALIFORNIA

**McFarland.**—Bro. Andrew Blickenstaff, our elder, represented our district at Annual Conference and on July 9 gave a report of the meeting. One has been received into the church by baptism since the last writing. Eight of our number attended the Mount Hermon assembly; they gave reports of the meeting during the Christian Workers' hour on July 16. Our church is planning a three-day assembly at Green Horn Mountain Aug. 5-7. We had a two weeks' Vacation Bible School which closed June 23 with a program in the evening. A fine spirit of cooperation was shown to make the school a success. The young people especially enjoy teaching and helping in various ways in this work. There are three divisions in the Aid Society; this makes a place for every one. All have been busy sewing for the needy who came into the community during the winter months to work.—Veda Moomaw, McFarland, Calif., July 27.

**Pomona.**—We are happy to report thirteen of our young people and children received into church fellowship through baptism and two by letter since our last report. Our pastor, A. O. Brubaker, who is greatly improved in health, is giving us vital messages, urging us to fall in line with God in his plan for the redemption of mankind. Our communion services June 1 were quiet and impressive. Children's Day was observed in a splendid way by the children of the Sunday-school. A number of the parents dedicated their babies to the Lord in a consecration service. The annual Sunday-school picnic, held July 3, was enjoyed by all present. A fellowship supper planned by the social committee was held in connection with our quarterly business meeting July 17. The girls' group entertained during the supper and gave a report of their activities. The following officers for the year were chosen: Elder, A. O. Brubaker; clerk, Frank Henzie; superintendent of Sunday-school, Jerry Deal; superintendent of C. W., Mrs. Luther Whitlow. Delegates to District Meeting: S. P. Noll and Fred Miller. The Ladies' Aid held their annual outdoor picnic in the park July 19. A number from our congregation have greatly enjoyed the privilege of



hearing the powerful messages given by E. Stanley Jones of India and China.—Evalena Porter Blocher, Pomona, Calif., July 21.

## FLORIDA

**Sunnyland.**—The work of the church and Sunday-school is moving along splendidly. May 14 we dedicated a tabernacle in the Freezout territory to have Sunday-school every Sunday at 2:30 followed every two weeks by preaching service. It is a union school sponsored by the Church of the Brethren. Bro. J. D. Reish preached the dedicatory sermon. After the basket dinner on the grounds we had a program in honor of Mother's Day. Bro. C. H. Berry spoke following the program. One decided for Christ and was baptized. The work there seems to be encouraging. Mr. Leiter, a Salvation Army man, preached Saturday to Monday nights, the 13th to 15th, with good attendance. We had our Fourth of July picnic on the beach of Lake Istokpoga with a program at 11 o'clock, followed by basket dinner and another short program. The crowd of neighbors and friends had a good time. The Aid Society meets in the different homes through the summer and donates work. July 12 the Aid met at the church with a few of the men to help clean the yard and plant more shrubbery.—Mrs. Anna Rigler, Lake Istokpoga, Fla., July 24.

## IDAHO

**Fruitland.**—The District Conference of Idaho and Western Montana met here June 27-29 with delegates present from each church in the district. A goodly number of others were also in attendance. Bro. Harvey Hostetler of Rocky Ford, Colo., who with his family was visiting here, delivered a splendid sermon on Missions. Bro. Mark Schrock of Nampa gave a fine address the last night. The Ladies' Aid held its annual flower festival July 18; the profits were approximately \$50. This event is looked forward to with great interest. The Aid recently donated \$50 to the church budget. Aug. 1 to 6 has been set as the date of the summer assembly at New Meadows, Idaho. Bro. Coffman is spending this week in the mountains with twenty Frontier Boys. The Frontier Girls will attend the assembly with their leader, Miss Jane Shamberger.—Reina Jenks, Fruitland, Idaho, July 27.

## ILLINOIS

**Allison Prairie.**—On Mother's Day a fine program was given at the evening service. A well prepared Children's Day program was given Sunday evening, June 25, by the young people and children's division of the Sunday-school. Our series of meetings will begin Aug. 13 with an all-day meeting and basket dinner at the noon hour. Bro. Dolar Ritchie will be our evangelist, assisted by Oliver Deering, song leader, from the La Motte Prairie congregation.—Mrs. Dolly M. Elder, Lawrenceville, Ill., July 24.

**Canton.**—Brother and Sister Johnson will remain with us next year. They will also serve as delegates to District Conference. At present we are cooperating with the other churches in the union park services each Sunday evening. Recently the young people of our town held a union young people's meeting. The annual homecoming dinner was held at the Coal Creek church. A report of the Hershey Conference was given by two members who attended. Various organizations of the church have been sponsoring ice cream socials as a means of making money.—Mary Rohrer, Canton, Ill., July 25.

## INDIANA

**Peru.**—During July, August and September, the Protestant churches here have union services, meeting each Sunday evening in the various churches. The time set for our service is August 20 with Rev. B. F. Kendall of the First M. E. church as the speaker. May 14 was observed with a Mother's Day program in the morning and a sermon by the pastor in the evening. May 28 there was a concert by the choir. The joint Sunday-school convention of five surrounding Brethren churches was held at the Pipe Creek church May 28. A fine Children's Day program was given on June 4. April 30 the B. Y. P. D. with the assistance of a few older folks gave a pageant, Thirty Pieces of Silver, also a temperance playlet on May 28, followed with a talk on the same subject by Bro. Norris of Mexico. Brother and Sister C. R. Oberlin represented our church at the Hershey Conference, and Bro. Oberlin gave an interesting report the following Sunday. During his absence the "preacher boy," Jack Robbins of Ft. Wayne, Ind., gave a forceful and inspiring message both morning and evening, June 11. On the following Sunday the services were in charge of Bro. Norris. Several of our teachers had a part in the Vacation Bible School. A Camp Mack program was given by the young folks June 25. The church held its annual outing in the Ma-con-a-quah Park July 16 with a large attendance.—Rose Sonafank, Peru, Ind., July 22.

**Syracuse.**—Nine members were taken into the church during the month of May. Six were baptized and three received by letter. June 4 a group from the Eel River church attended our services and contributed some much appreciated music. Brother and Sister Jarboe were gone over two Sundays on a trip to their home in Nebraska. Bro. Swihart from Elkhart and Bro. Flory from New Paris assisted in the work during their absence, the former bringing the message Sunday morning, June 11, and the latter Sunday evenings, June 11 and 18. The elementary department presented their Children's Day program June 18 in the morning. July 2 Bro. Brightbill from Bethany Biblical Seminary had charge of the preaching hour. In the evening Bro. R. C. Wenger brought the message. July 7 the ministerial and finance boards met with the mission boards and discussed financial matters. July 10 the finance board met and decided to suggest adopting the envelope system of giving at council meetings to get the offerings on a systematic basis. Nothing definite has been decided. Brother and Sister Ryman were chosen delegates to District Meeting with Brother

and Sister Hugh Bushong, alternates. Sunday morning, July 9, Bro. Snyder brought the message, and in the evening, Bro. Priddy of Rochester, N. Y.; Sunday morning, July 16, Bro. Bowman, member of the mission board. We have had a fine attendance thus far during the summer. Last Sunday 255 attended Sunday-school. We plan to have our annual outing at Camp Mack Aug. 13.—Mrs. Peter Plew, Syracuse, Ind., July 22.

**Walnut Street.**—The mothers and daughters of the church met May 9 for an evening of good fellowship. After a few words of welcome by our chairman, light refreshments were served. We then enjoyed a program which included music and two talks: Appreciation of Our Mothers from a Daughter's Viewpoint, by Miss Edith Brubaker, and Appreciation of Our Daughters from a Mother's Viewpoint by Mrs. Dan Boyer. The pantomime, Glimpses of Life's Day, also was given.—Mrs. Geo. Haines, North Manchester, Ind., July 21.

## IOWA

**Dallas Center.**—The various activities of the church are progressing nicely under the efficient leadership of our pastor and wife, Brother and Sister X. L. Coppock. At a recent business meeting it was decided to retain Bro. Coppock as pastor and elder for another year. In June a successful Vacation Bible School was held in cooperation with the Methodists. The enrollment was over a hundred. Mother's Day was fittingly observed by the presentation of a pantomime, A Mother's Dream. At the close of the evangelistic meetings held by Bro. Ray Zook of Elkhart, Iowa, six Sunday-school scholars were baptized. May 26 a mother and daughter banquet was held with over a hundred present. Bro. J. J. Yoder of McPherson, Kans., preached an educational sermon May 21. His presence is always deeply appreciated. The McPherson College male quartet rendered a splendid program July 3. June 3 and 4 the Y. P. D. entertained the young people of our district in a sectional conference.—Mrs. W. H. Royer, Dallas Center, Iowa, July 28.

**Dry Creek.**—The young people's conference of the eastern section of the Middle District of Iowa was held here June 24-25. The attendance was good in spite of the warm weather and hard times. The B. Y. P. D. is sending two young people to the camp at Pine Lake. There is a possibility of three others going. Our annual Sunday-school picnic will be held some time in August. Bro. O. E. Messamer of Adel, Iowa, and Bro. X. L. Coppock of Dallas Center, Iowa, will be with us July 23. The Aid Society is meeting in the homes during the summer for afternoon meetings. They are making a name quilt and also piecing two other quilt tops which they plan to sell this fall.—Mrs. D. C. Snider, Robins, Iowa, July 21.

**Monroe County.**—A fine Children's Day program was presented June 25. Eld. Orlando Ogden of Udell gave us an inspiring message June 25. A large crowd attended the B. Y. P. D. convention at South English June 17 and 18. Sunday, July 2, Bro. Caster of Centerville delivered the morning message. July 15 our church met in council. It was decided to hold our love feast Sept. 9 at 7 o'clock. Melissa McMulin and Edwin Rodabaugh were elected church delegates to District Meeting at Libertyville, Aug. 23-25. Our Ladies' Aid has been holding regular meetings during the summer months.—Christina A. Henderson, Fredric, Iowa, July 25.

## KANSAS

**Conway Springs.**—On Saturday evening before Easter we held our love feast, followed with an impressive service on Sunday. A short pageant, The Open Gate, was given by the young people. We observed Children's Day with a fitting program. This church has had the pleasure of receiving visits from two of its former pastors and their families. On June 25 Bro. Wm. E. Thompson and family of Dixon, Ill., were with us, and he gave one of his stirring messages. In July Brother and Sister Frank Howell of Phoenix, Ariz., were with us. The Sunday-school enjoyed the talk given by Sister Howell and the following Sunday Bro. Howell gave an interesting and inspiring message. We have united with the other churches of the town in park services on Sunday evenings during the summer months. Aug. 4 the church will hold the election of church and Sunday-school officers. Aug. 6 the young people's regional conference convenes in the Conway Springs church.—Mrs. Dollie Quakenbush, Conway Springs, Kans., July 26.

**Maple Grove.**—On July 16 our Sunday-school met in a grove for a picnic, having as our guests Bro. Bogart and family who are isolated from the church. Bro. Chas. Albin has been preaching for us. We are glad to have him home again since finishing his school work in Chicago. We held our love feast on June 3. The male quartet from McPherson brought us a wonderful message in song last Sunday. Our Aid Society meets every two weeks in the homes of the members. The Aid is planning a picnic to be held next week.—Lizzie Miller, Norton, Kans., July 27.

## MARYLAND

**Bethesda Chapel.**—Our revival meeting held from June 17 to 25 by Bro. Jonas Sines was well attended. His presence with us was much appreciated. One was baptized.—Thelma Bowser, Grantsville, Md., July 25.

**Woodberry (Baltimore).**—Miss Mow, a returned missionary from India, recently spent a few days with us. May 12 she gave a wonderful message to the women of our church concerning the women of India. On Friday evening she spoke to the young people and on the following Sunday at the morning service. The same day there was

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## CORRESPONDENCE

### PIONEERS AT GLADE PARK, COLORADO

I have just been up to Glade Park and I must share some of my impressions with Messenger readers, especially since the General Board has been giving some help at this mission point for three years past.



Glade Park Church, Colorado. R. N. Leatherman (reader's left) and Royal Frantz

When I say "up" to Glade Park I use the right word. The distance from Grand Junction is about fifteen miles. The difference in altitude is 2,450 feet. The greater part of this climb is made in a distance of four miles. The road zigzags back and forth up the mountain-side, doubling back on itself 52 times in the four miles. Arriving at the top we find ourselves on a beautiful, rolling plateau where some 250 people

make their living by raising wheat, potatoes, beans and corn under conditions of scant rainfall. The community has a general store, a two-room schoolhouse and a single telephone. Mail is brought to the store three times a week. The people, of course, are all in limited circumstances.

A number of years ago a rough board structure was erected for a church, but it was not well located and for three years during which Charles Austin, student minister from McPherson, held summer pastorates there, services were held in the schoolhouse. Now, however, the church has been torn down and rebuilt on a site donated for the purpose near the store and school. The church is not finished yet, the walls being only rough boards nailed inside the studding. The floor, too, is of rough boards. Both flooring and siding have been bought and will be put on before winter, but even then the structure will be one that would seem crude to most of our people.

I wish each of the Messenger readers might have the privilege of attending a service with these folks. A kerosene farm lantern above the pulpit stand, an old-fashioned kerosene hanging lamp in the middle of the room and a gasoline lantern farther back constitute the lighting system. Wind coming through cracks in the walls necessitated relighting one of the lamps several times one evening. The pulpit stand consists of a homemade table covered with oilcloth with a box beveled at the top for a book rest. The people came in their work clothes. A young man in overalls, with his work shirt open at the neck, stood behind the pulpit, laid his song book on the desk, and played his guitar while he led the singing. And how the folks did sing! You

probably wouldn't feel to invite very many of them into your church choir at home—but even that might not be such a bad idea, for I anticipate that a lot of them will be in the choir "when all redeemed singers get home." It is a community church. The Sunday-school superintendent, R. W. Seeley, is a Methodist. There are several Baptists and more Brethren. The great majority of the people of the community, however, have no church affiliation.

Royal Frantz, another student minister from McPherson, is summer pastor there this year. It is his first experience of the kind, but he seems to be doing good work, especially among the young people. Bro. R. N. Leatherman, pastor of the First Grand Valley and Fruita churches, has just held a ten-day meeting, closing July 16 with an all-day service and basket dinner at noon.

There were 130 present for Sunday-school that day. Possibly thirty of these were from the two churches in the valley and from Mesa, our other mission point, sixty miles distant. Others from the valley came up for the afternoon services. The primaries had their class in a lean-to tent at the side of the church. The pastor taught the adults in one group. A little inquiry after Sunday-school brought out the fact that thirty-two had walked to church that morning, one a distance of eight miles and two a distance of three miles. I counted eleven people in a farm wagon as it drove up. Thirteen stated that they had been present at every service during Bro. Leatherman's meetings.

When the preaching service began there was standing room only. People were sitting in all the windows and one man in overalls, without consciousness of doing anything unusual, took the preacher's chair when the latter got up to preach. Bro. Leatherman gave one of his impassioned sermons and at the close one young man confessed Christ. After the basket dinner we had another preaching service, then those who had come forward during the meetings were instructed briefly and we repaired to a near-by farm home where, in an improvised baptistry, the rite of baptism was administered to nine applicants. Of these there were two men and three women, heads of families, and four young people from seventeen to twenty. Several are to be baptized later. A young people's meeting in the evening, followed by another sermon resulting in two conversions, closed the day's program. Special music for the day was furnished by the Fruita male quartet and by Brother and Sister Hornbaker.

There are two things to be added to this narrative yet, without which it would be incomplete. The first is about a blind girl who, to use Bro. Leatherman's expression, is the greatest influence for good in that community. Intelligent, cultured, and remarkably capable, her persistence, tact and devotion have more than once found the way out of perplexing situations. She was baptized last year. On Sunday she had the joy of "seeing" both her parents and two of her sisters (one of them, unfortunately, also blind) baptized. Tears of joy trickled out of her sightless eyes as she heard the footsteps of those coming forward in public acceptance of her Savior.

The other story—and I challenge anyone to match it for self-denial—is this: When they were laying the floor of the church they ran out of boards. One family removed about a fourth of the ceiling of their home to get material to finish the church floor. This home was originally a "dugout" of two rooms over which was later built a two-room log house making a very comfortable four-room house. The walls are not plastered but are simply the bare logs. Overhead it was ceiled with rough lumber. I saw



where this lumber had been taken off to finish the church, leaving the rafters for a ceiling.

I really can't help putting a question here at the end. What would happen if all of us were as determined not to let personal comfort or desires impede the progress of the Lord's work?

Ira H. Frantz, Pres. Dist. Mission Board.

Grand Junction, Colo.

### CAMP PINE LAKE, AUG. 14-19

In general, what is written of Camp Pine Lake, near Eldora, Iowa, to be held Aug. 14-19, might also be written of our other camps.—Ed.

Summer with its vacation time is here. Where to go and what to do is the question in the minds of many. It is a problem, for in these difficult times both money and time must be spent in a profitable way.

There can be little doubt that everyone needs a vacation. Change of scenery and atmosphere is very necessary to keep one in shape for his everyday task. However, care should be taken that the vacation is really a recreation, not a mere wasting of time and strength which will necessitate a few days' rest in order to get over the effects of it. The place we choose should be one the environment and atmosphere of which are wholesome and conducive to Christian living. Many of us recognize the lure of the out-of-doors, especially those who live in the city. We feel the urge to get back to nature and to get away from the artificiality of modern life. A week spent in our young people's camp at Pine Lake fulfills all the qualifications of a real vacation.

To begin with, no vacation could be less expensive. The registration fee is very reasonable and within the reach of most everyone.

No vacation will pep you up and challenge you to go home and really "live" like a week in camp. When you wake up in the morning after eight hours of sleep in fresh country air, you are full of energy and enthusiasm for a day filled with fun, friendship, study and inspiration. A day in camp is a busy day, for camp leaders know that young people are better off when they are kept busy.

Part of the morning is spent in attending classes taught by the leaders of camp. Subjects which appeal especially to young people are given and these classes have been found to be very helpful. This is only one of the ways provided for becoming acquainted with the camp leaders. These men and women who help in the instruction and guidance of camp are outstanding people of our church. They make themselves real friends of the campers before the week is over. Some of our leaders this year are Dr. V. F. Schwalm, President of McPherson College; Mrs. Schwalm, who will be leader of girls; and Alvin C. Voran, Professor of Voice at McPherson College. Dan West will be Camp Director. The leadership of these people, with the help of several pastors from the churches in our own locality, gives promise of a very fine camp.

One of the most valuable experiences of camp is the friends made there. Those who attend Pine Lake are some of the finest young people from the churches in Iowa, Minnesota and South Dakota. They are young people who want to do right, to be friendly and to enjoy a week of good times together. You will find a feeling of unity in this group of young people who in the most part come from the Church of the Brethren and share the same hopes and aspirations of living up to the ideals of their church. You will find them different perhaps from many young people you meet these days, but this difference will be most refreshing.

At camp we learn to know God in a different way from what is possible at home or in other places. The experiences that come to one through a morning watch or a vesper service can not soon be forgotten. The poet has said:

"But beauty seen is never lost,  
God's colors are all fast;  
The glory of this sunset heaven  
Into my soul has passed."

How real these words seem to us and how very near we are drawn to God as we sit on the hillside in an evening vesper service! Here we may view God's world and recognize him as Creator of all. The beauty of his handiwork sinks to our very soul and seems to inspire us to go on to the things which we had given up as unattainable. It also gives us new vision of that we had never dreamed before. It would be impossible for one to go home from camp not feeling that he had been drawn closer to God, nor without a challenge to serve him more and better. Come to Camp Pine Lake this year and discover for yourself its real worth for that is the only way you can really know. You can't go home from camp the same as you came—it is bound to make a better person of you.

Des Moines, Iowa.

Helen L. Smithson.

### WORDS OF APPRECIATION

After reading The Gospel Messenger for July 22 I could not refrain from expressing my heartfelt gratitude, for it seemed I was having a visit from each writer—a personal visit. Really, I never read so many articles in one issue before, that gripped my heart as these did. Perhaps I was just in the right mood; anyway, I could scarcely keep the tears back—tears both of joy and regret.

The first article, "God Dwells With Man," was exceptionally fine. I can say from experience that he does give us strength for supreme needs.

The next was about religion—a religion for a time of depression. The article is out of the ordinary. It teaches a lesson of faith and courage. Surely no one is having as hard a time as did Job of old. Oh for the faith that he had! With such faith God will help us out of every difficulty.

The article on "Prestige of Position" touched one greatly. It should take hold of each of us and help us to see the position we should hold as to identifying ourselves with unbelievers. 1 Cor. 6:14-18 makes that clear; we should not be unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness?

Abstaining from every appearance of evil is a safe position to hold. Why spend time and money for that which satisfies but for the moment, when money is needed so badly for missions? May God hasten the day when Christians will come back to God and their first love be for the church. This lukewarm period is a dangerous one. Why not let the world support the popular games and pleasures of the world? It certainly should concern every Christian leader to the extent that he ask himself this question: Can I afford to identify myself with worldly clubs because of the influence I will have over others? Oh the harm good men can do! Not long ago I read where a conference had ended with a grand dance. I thought of Nebuchadnezzar.

The next article was "Stepping Stones to Happiness." Here is another wonderful story. We have been reading all of this writer's stories. They bring to mind many pleasant memories of long ago when she was a little girl in my Sunday-school class, back in Indiana.

Thus every article seemed to speak to me. And next

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## News From Churches

(Continued From Page 25)

a dedication service for five babies. The Sunday-school held its semi-annual business meeting in June when officers were elected for the coming year. Bro. Keiper was sent as delegate to the Hershey Conference. Sunday evening, June 18, a service for graduates was held. Bro. Keiper, Walter Miller and Catherine Smith gave talks. June 24 our Sunday-school held its outing in Druid Hill park. Over 200 were present. June 26 Vacation Bible School started, to continue for two weeks. The departments represented were beginners, primaries, juniors and intermediates. The enrollment was 148 while teachers and helpers numbered twenty. The Willing Workers' class held a strawberry festival in May, funds from which were to go to the intermediate boys and girls. Six of these boys and girls went to camp. The Aid meets every week and continues throughout the summer. Mrs. Thos. Kaufman and Mrs. Howard Harman, representing this organization, and Mrs. Cline Bowman, representing the mothers and daughters' association, will go as delegates to the women's meeting which is to be held in August at Frederick.—Mrs. J. Arthur Smith, Baltimore, Md., July 17.

### MICHIGAN

**Buchanan.**—We have been having some very inspiring services during the past few months which have been well attended. Our harvest meeting and homecoming is to be held at the church Aug. 20 with forenoon and afternoon services and basket dinner. Sunday morning, July 26, the children's hour will be in charge of the Cradle Roll department, following which Bro. Rowe will give a sermon on, The Value of a Godly Mother. The young people's class and young married people's class are working on a musical program to be given in the near future. We will meet in council Sept. 2 for election of officers for the coming year.—Grace Weaver, Buchanan, Mich., July 25.

**New Haven.**—During the week of July 3 to 9 Bro. Chas. Forror, our state evangelist, was with us and delivered a much appreciated sermon each evening, also an excellent message on the afternoon of July 4 when we had an all-day meeting at the church. Bro. Forror visited in the homes, of the community and we all enjoyed his stay. Four young people of the neighborhood made their decision for Christ and received baptism. Our communion service at which Bro. Forror officiated was a spiritual experience and fitting conclusion to our all-day meeting on July 8.—Lois Sherrick, Carson City, Mich., July 27.

### MONTANA

**Poplar Valley** church in council July 6 elected the following officers: Geo. Swihart, elder; Sister Freda Brechbiel, clerk; Bro. Glenn Swank, treasurer and trustee; the writer, Messenger agent and correspondent. Bro. G. I. Michael came to this place July 16 and began a meeting continuing to the 23rd. He gave helpful messages; the interest was fine and we believe much good was done. During this time Brethren Fred Jacobs and Glenn Swank were called to the deacon's office and installed. We held our love feast the 23rd. We have Sunday-school each Sunday and preaching every two weeks.—Mrs. W. Glenn Swank, Poplar, Mont., July 25.

### OHIO

**Ashland (First).**—Our annual outdoor Sunday-school and church service took place July 16, with 211 in attendance. Dinner followed the regular morning services after which the men's organization took charge, offering a musical program with short speeches from different speakers. Rev. Chas. Bame of the First Brethren church and Mrs. Bame were with us in the afternoon. A recent workers' conference of church officials and others brought out some fine thought under the general topic of "Learning to Know Our Pupils." At this meeting Prof. Bixler of Ashland College gave an instructive address on "The Gospels at a Glance." Our pastor and family being absent on a vacation the church services of July 23 were in charge of members of Women's Work. A program was given, having for its subject "Great Women of the Bible." Services for July 30 are to be in charge of our young people. Services for August 6 will be conducted by the men's organization. We have a fair representation of young people at Camp Mack. Delegates to District Conference are: Pastor J. Jerry Prather, G. A. Cassel, and U. S. Kreider. Number of accessions since Feb. 1, 1933, twelve. We expect to welcome back our pastor and Mrs. Prather the second week in August.—Oma Karn, Ashland, Ohio, July 24.

**Center.**—One was received by baptism on Easter Sunday. Easter evening the adult classes of the Sunday-school gave a program. On Mother's Day morning our services were unique, it being the twentieth anniversary of our pastor's service in the ministry. On May 11, 1913, M. M. Taylor preached his first sermon in the Center church, having been called to the office of minister at a council meeting the Saturday previous. He had asked for two choruses, one consisting of those who were members of Center church at that time, the other of those who became members of the congregation since that time. There were sixteen in the first group. During these twenty years he was at first a sharer in the work of the ministry. A few years later he and Bro. A. H. Miller were coworkers in the oversight of the church. Since 1920 he has served as minister in charge and then as pastor with some support, also as elder. During our Christian Workers' hour on Mother's Day the older mothers' class gave an excellent program. Since then programs by the various classes of the Sunday-school have enlivened the C. W. hour. The children gave splendid programs of songs, pieces, plays and scripture. June 18 in the evening we observed Children's Day. Our church was well represented in num-

bers and gave their share in the program in the Fourth of July meeting sponsored by our group of Sunday-schools. We aim to spend the day as one of Christian patriotism. This year we were inspired by Bro. Ira Long's talk on Prohibition and Bro. D. W. Kurtz's address on Democracy. We are also pleased that Roland Robinson, a member of our young men's class, was given first place in the annual declamation contest for high school students; this contest is conducted by our District Welfare Board in connection with the Sunday-school convention. Our series of meetings conducted by Bro. Wilmer Petry will begin July 31 and continue for two weeks. Our love feast will be Aug. 26 at 7 P. M. Aug. 27 we will have all-day services featuring a harvest meeting. At the quarterly council July 12 the following officers were reelected: G. W. Riemenschneider and LeRoy Domer, superintendent and assistant, respectively; Loyd L. Horner, clerk; the writer, correspondent. Delegates to District Meeting: M. M. Taylor and Lewis Hershey.—Mrs. G. W. Riemenschneider, East Canton, Ohio, July 14.

**Donnels Creek** church met in regular business meeting June 6. Three letters of membership were granted. Our love feast will be October 21, at 7 P. M. Bro. H. M. Coppock began a two weeks' revival meeting June 19. The interest and attendance were good. Four were baptized. On June 22 Bro. Paul Brandt of Holmesville, Nebr., gave us an interesting message.—Ruth Drescher, Springfield, Ohio, July 24.

**Mt. McKinley.**—As a result of our pre-Easter services ten were received into the church. The training class completed four courses of study. Thirty-five credits were given. At our workers' conference May 17 Dr. Truitt, pastor of the Christian church, brought a great message on Trees. Bro. C. F. McKee, our pastor, gave an interesting message on Mother's Day. In the evening of June 4 Miss Stella Rudy, a returned missionary from China, brought us a great message on Prayer. Miss Rudy was also guest speaker at the mother and daughter banquet on June 8. Sunday morning, June 18, Bro. Cripe of Indiana, returning from the Hershey Conference, gave an inspiring message. In the evening the community Girl Scouts gave a program. Bro. McKee represented us at the Hershey Conference. Bro. Daniel Weimer, who had charge of the services during the pastor's absence, brought us some interesting messages. At our June council it was decided to join with the U. B. church in a Vacation Bible School with their pastor as director. July 6 the ladies met for prayer for missions.—Mrs. W. C. Baker, Dayton, Ohio, July 21.

**Lick Creek.**—Sunday morning, May 14, the Freshman College quartet of North Manchester, Ind., rendered a sacred program. In the evening we commemorated our Lord's last supper with communion services directed by our elder, Bro. Edw. Kintner. We are very much gratified with the Sunday-school attendance and interest which is a decided increase over that of last year. May 31 Bro. Spenser Minnich and family and Sister Nettie Senger of Elgin, Ill., stopped off with us on their way to Conference and gave an enjoyable and instructive program on the mission in China. June 1 a fellowship supper was enjoyed at the church by the Homemakers and Helping Hand classes of the Sunday-school. Bro. Oscar Winger of North Manchester, Ind., was the speaker. Sunday morning, June 25, Rev. Wayne Kintner of Tooele, Utah, preached for us; he was formerly a Lick Creek boy, having been Sunday-school superintendent here about fifteen years ago. The summer assembly of Northwestern Ohio is to be held in this church Aug. 16 and 17. Oct. 15 we will celebrate the one hundredth anniversary of the church in this community with an appropriate program. Bro. Bonsack will be the principal speaker.—Goldie Porter, Bryan, Ohio, July 26.

**Middle District** church held a successful Daily Vacation Bible School July 17 to 28 with an enrollment of 116 and average attendance of 95. At the close a good program was given. The school was in charge of Ethel Teeter and Mary Evans. We were pleased to have Brother and Sister C. V. Coppock of Sidney move into our midst this spring; it has been twelve years since they left. Bro. Coppock is faithfully serving as pastor and the church is coming along nicely. Aug. 2 Bro. Paul Rupel, returned missionary from Africa, will be with us.—I. J. Coy, Tippecanoe City, Ohio, July 28.

**Painter Creek.**—The day was hot. Temperance was the subject for discussion in the Sunday-school classes. It was interesting to compare the condition in Israel's time and our own time. Some California friends dropped into our Sunday-school on their way home from Conference. They were Robert Mohler and wife of Pasadena, son of Paul Mohler and grandson of S. S. Mohler formerly of Covington, Ohio. A few words from Bro. Mohler were much appreciated. Then followed the usual object lesson by our pastor preceding the sermon. He illustrated the story found in Jer. 36 on the burning of the roll by the king when he found written therein some words he did not like. As Bro. Honeyman read from the roll prepared for this occasion he took his penknife and cut the words from the roll, placed them in the fire and burned them before our eyes until the roll was consumed. We feel sure the lesson so vividly presented will not soon be forgotten. We may not like some of God's Word, we may ignore it and pay no attention to it but that does not change its power for the Word of our God shall stand forever. As the Lord's day was "dying in the west" we gathered under the spreading maples in the churchyard and worshiped there; which place seemed more conducive to worship than in the church on a hot summer evening. "Be still and know that I am God" was the text brought to us in the closing moments of this sabbath day.—Mrs. Levi Minnich, Greenville, Ohio, July 24.

**Union City (S. Ohio)** church held an interesting and successful Vacation Bible School beginning July 3 and continuing two weeks. The school was directed by Brother and Sister Ivan Erbaugh, our pastor



and wife. The enrollment was seventy-four and average attendance, sixty-seven. The children were much interested and enjoyed their Bible and missionary stories. On the last day of the school the children were taken to Greenville Park for a picnic. July 16 a program was given in which all the children took part, each class giving some of the work and singing the songs used in the school. A missionary offering was taken one day. Mrs. Della Erbaugh was superintendent. We very much appreciated all the help given and also the coöperation of the parents. Our church met in members' meeting June 30. The pastor gave a report of his work and the church and Sunday-school treasurers gave reports. It was decided to continue the Christian Workers' Meetings. Bro. Erbaugh reported that Bro. Rupel, returned missionary from Africa, would be with us in the near future. Bro. H. B. Martin of the Oakland church will be with us in a series of meetings the last two weeks of October. Bro. Erbaugh has been giving some very good sermons and church attendance has kept up well.—Lula Netzley, Union City, Ind., July 29.

**West Charleston.**—We are planning a two weeks' Vacation Bible School to begin Aug. 7. Mrs. Barnhart will direct it. Bro. Spenser Minnich gave us an enthusiastic address Sunday morning, July 16. July 30 we are holding our Sunday-school outing at Miller's Grove.—Mrs. J. C. Flora, Dayton, Ohio, July 22.

**Zion Hill.**—Our Children's Day program was given June 18. Six of our group attended the Sunday-school convention, with Emma Mae Kauffman and Harold De Rhodes acting as delegates. They gave good reports of the convention the following Sunday morning. Our pastor, G. S. Strausbaugh, attended the Conference at Hershey and held a revival before returning home. At the quarterly business meeting July 7 officers were elected for the coming year. The union meeting of the Columbiana churches was held at our church July 9 with a large number present. Clara Harper was the speaker of the evening.—Miriam Rohrer, North Lima, Ohio, July 22.

## OREGON

**Albany.**—June 25 the children of the Sunday-school rendered a splendid Children's Day program. A basket dinner was served in the church basement and in the afternoon we held our regular quarterly business meeting. D. H. Holl and Virginia Smith were elected delegates to the District Conference to be held at the Myrtle Point church in August. July 12 the Orion quartet of La Verne College gave us a program of music. July 4 we met with an isolated sister in a beautiful grove and had an enjoyable picnic together.—Jennie Holl, Corvallis, Ore., July 21.

## PENNSYLVANIA

**Bear Run.**—The pastor, Bro. Shober, held a one week's meeting beginning July 11, closing with love feast and communion Sunday evening, July 16. As a direct result twelve were received by baptism. Fifty members communed. Several of the young men of the church recently painted the church building which adds much to its appearance. The paint was donated by Mr. E. J. Kaufman of Pittsburgh, who camps near the church every summer.—Mary C. Shober, Connelville, Pa., July 24.

**Connellsville.**—Our Vacation Bible School was in session for two weeks beginning June 12, with seventy-five enrolled, and an average, daily attendance of seventy. Carmon D. Seese was principal of the school assisted by eight teachers from the Sunday-school. A goodly number of our boys and girls are attending Camp Harmony this summer. Our pastor attended the Hershey Conference, being a member of the Standing Committee. June 19 our elder, Bro. C. C. Sollenberger, presided at the quarterly council at which time the regular routine of business was taken up. We will be privileged to have Calvert N. Ellis with us on the morning of Aug. 6, and in the union service in the First M. E. church in the evening.—Mary C. Shober, Connelville, Pa., July 24.

**Fairchance Mission** has been having very good attendance during the warm weather. We conducted a two weeks' Bible School in the nearby schoolhouse. It was the only such school in Fairchance. We had an average attendance of 110. A number of young people willingly gave of their time to teach and Mrs. Geo. Wright was dean of the school. Two of our group are now attending the older girls' camp at Harmony. The tri-county Sunday-school convention was held in our church July 6 with about sixty delegates present from adjoining churches. Bro. Wright is teaching the book of Acts in the prayer meeting.—Mrs. Geo. Wright, Uniontown, Pa., July 22.

**Fairview** church of the Georges Creek congregation met on July 21 and elected the officers for the year beginning Oct. 1: Sunday-school superintendent, Ruth Fretts; Christian Workers' president, Galen Merryman; Gospel Messenger representative, Albert Haight. Revival services will be held by Bro. C. C. Sollenberger of the Uniontown church Sept. 10 to 24. A group of volunteer young people will visit the community some Sunday afternoon a week or so before the meeting and distribute a printed pamphlet to each home and give each family a personal invitation to attend these services. The series of meetings will include the love feast and communion service on the evening of Sept. 23 at 7 o'clock.—Albert Haight, Smithfield, Pa., July 25.

**Locust Grove.**—The church met in council July 19. Prior to the business meeting the young people rendered a short program. The following church officers were elected for the year: Elder, A. L. Rummel; clerk, W. G. Wilson; Messenger correspondent, Mrs. W. G. Wilson. It was decided to have a homecoming some time in August or September. June 18 to July 1 we held a series of meetings with our pastor, Bro. L. B. Harshberger, in charge. He preached sixteen forceful sermons and as a result eleven confessed Christ and were baptized.

One was baptized before our spring communion.—Mrs. W. G. Wilson, Johnstown, Pa., July 21.

**Midway** church held its Vacation Bible School from June 18 to 30 with Sister Ethel Wenger in charge. The enrollment was 125. June 26, educational day, Bro. J. A. Robinson of Johnstown delivered the message both morning and afternoon. Throughout his talks he stressed the importance of pure living. Children's Day was observed on Sunday evening, July 2. The children rendered a splendid program which was followed by an illustrated talk by Bro. Benj. Ebersole of the Spring Creek congregation. The B. Y. P. D. held vespers at the Lebanon water supply dams on July 9. There was antiphonal singing. Sister Lucille Sanger had charge of the service which was beautiful and impressive. July 16, morning and afternoon, Bro. Jacob Meyer of Fredericksburg and Bro. Frank Carper of Palmyra were with us in a homecoming service.—Amy E. Heisey, Lebanon, Pa., July 27.

**Myerstown.**—June 16 Brother and Sister E. H. Eby spoke to us concerning India. Sunday morning, June 18, Bro. J. F. King who served as alternate delegate gave an account of the Hershey Conference proceedings. The meetings at the Tulpehocken house on July 2, morning and afternoon, were a pleasure to many. There are still a goodly number for which the old landmark holds hallowed memories. The Vacation Bible School closed with a program July 21. Sister Miriam Madeira conducted the school for the seventh successive term. The offerings given by the school will go to Africa.—Alice B. Royer, Myerstown, Pa., July 27.

**Somerset** church met in council July 3. We reelected P. G. Cober and Milton A. Boulby as superintendent and assistant respectively for the Sunday-school for the coming year. Both have served very efficiently for several years.—Mrs. H. R. Knepper, Somerset, Pa., July 25.

## VIRGINIA

**Cloverdale.**—Our delegates to the Annual Conference were Eld. J. S. Crumpacker and O. S. Garber. The Sunday following the Conference, they gave a fine report of the meeting. July 2 was Children's Day in our church and a pleasing program was rendered by the children. In connection therewith, our pastor held a consecration service for two babies. Bro. Myers has presented all the babies that have been consecrated with a beautiful little booklet entitled, Presented Unto the Lord, prepared by himself and published by the General Ministerial Board. In this book is a poem, We Consecrate, by Margaret E. Sangster, written especially for this service. We were represented at the state council of religious education at New Providence, Va., by five delegates, including our Sunday-school superintendent and the pastor. The Children's Home Society received \$22 from our church. On our missionary day the junior classes meet together and are studying the book, New Joy. The Y. P. D. members are striving to meet the standard of this region. Their project is to visit the shut-ins of the community, carrying some comfort and cheer.—Mary C. Garber, Roanoke, Va., July 21.

**Jeters Chapel.**—Our Sunday-school is progressing nicely. Mrs. S. B. Broughman is our pastor for this year. Our Bible School starts Aug. 8. We are looking forward to a fine school to be followed by a picnic for the children.—Edna Spradlin, Vinton, Va., July 27.

## WASHINGTON

**Omak** church sponsored a Vacation Bible School June 19-30. Sister Florence Allen was director. Though it is a rural church and the membership scattered, the attendance was regular and interest very good. The workers—mothers and farm women—as well as most of the pupils would walk a mile or two each morning and oftentimes walk home again after the session. June 30 closing exercises were held when a good program was rendered by the pupils. Worthy of mention was the dramatization of the book of Esther by the juniors. The playlet was written and directed by their teacher. Following the program a basket dinner was served.—Florence L. Breshears, Omak, Wash., July 17.

## WEST VIRGINIA

**Glade Union.**—We had a splendid revival from June 19 to July 2; stirring messages were brought to us by Bro. Merrill Glover of Bridgewater College. Fifteen accepted Christ, thirteen were baptized and two await the rite as a result of these meetings. Our church as well as the entire community has been wondrously revived. We have a most interesting Sunday-school with an enrollment of 108.—Mrs. David Van Sickle, Hazelton, W. Va., July 17.

**Maple Spring.**—The annual reunion at the Maple Grove Child Rescue Home was held July 2. Bro. I. S. Long was in charge of the morning services and the offering was received during the day for the home. The home is needing funds for its maintenance. A two weeks' revival closed July 8 with a love feast. Four heads of families were added to the church by baptism. We feel that God worked through Bro. Long in a wonderful way while he was in our midst. Time was used each evening for a special talk on India. We are looking forward to the young people's conference which will be held at the Memorial grove July 21-23, arranged by the young folk of the First and Second Districts of West Virginia and Western Maryland. A Vacation Bible School is being planned to be taught by home workers. The children's session will be in the morning and young folks' session at night. Our next quarterly council will be July 30. A fountain has been installed near the church and other improvements are being made. Revivals are being held in the isolated churches of our congregations: Bro. J. S. Whitacre in the Sugarland church and Bro. A. J. Whitacre at Macksville. Six additions to the church have already been reported.—Mrs. Homer S. Diehl, Egdon, W. Va., July 17.



## WORDS OF APPRECIATION

(Continued From Page 27)

came "Childhood Memories," calling to mind Bro. D. L. Miller who seemed like a father to me, and whose letters I too prized very highly.

Next, a "Reading Mother," interested me too; for they say that people are generally interested in the things they do. Reading has been a habit of mine ever since we had a family. Even now, since I have grandchildren, my daughter with whom I live is always asking me to read to her while she irons or grades papers. She always wants the mission notes first, and then the rest of the paper. I am glad that she does. That way we enjoy the paper together.

I always enjoy Lulu Tinkle's articles, for she was another of my Sunday-school girls in the east. And Mrs. Chas. Zunkel's I enjoyed too, for her parents were among my childhood associates. So why shouldn't I feel I had a real visit, after reading the Messenger?

There is one more thing that caused rejoicing. In last week's paper it tells of a good brother and sister who made it possible for the Africa mission to have a fine medical plant. And to know that the gift was made by a pupil of my husband of long ago when in Ohio! I was very happy indeed to know that we still have such whole-hearted men and women.

What is the highest aspiration of your life and mine? Is it to influence others toward the higher things of life, both morally and spiritually? My prayer is that God may in his own good way bring about ways and means whereby every Christian might feel willing to sacrifice selfish pleasures and give to missions. What a change that would make in every phase of the work!

La Verne, Calif.

Lizzie Minnich Vaniman.

## FALLEN ASLEEP

**Bailey**, Margaret Jane, born in Howard County, Ind., died July 11, 1933, aged 84 years. Three children survive with two half brothers and a number of grandchildren and great-grandchildren. She had been a member of the Church of the Brethren for sixty years. Funeral at the church in Hutchinson by the undersigned.—J. R. Smith, Hutchinson, Kans.

**Bowser**, Bro. Chas. Wilson, died of heart failure at his home in Armstrong County, Pa., July 12, 1933, at the age of 68 years. Four years ago he united with the Church of the Brethren and remained faithful until death. He is survived by one brother. Funeral services in the Glade Run church by the writer, his pastor. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

**Brubaker**, Eld. Isaac, was born near Springfield, Ohio, in 1852, and died at La Verne, Calif., June 21, 1933, aged 81 years. He was the son of Jonathan and Susan Brubaker and moved with his parents to Illinois in 1864. In 1878 he was married to Mary Adaline Nead who was called by death at the family home May 29. In 1880 the couple moved to Nebraska and two years later to Kansas. In 1880 he was called to the ministry in Olathe, Kans. He was elected elder of the McPherson church, Kans., in 1892. He moved to Lindsay, Calif., in 1910 and to La Verne in 1927. Three sons and one daughter blessed the home of Eld. Brubaker, all of whom survive. Funeral services were conducted in the La Verne church by Eld. Galen K. Walker and S. J. Miller. The latter testified to the very effective work of Bro. Brubaker as a minister and a counselor in the church, both in Kansas and northern California. Interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

**Brubaker**, Sister Mary Adaline, nee Nead, was born April 9, 1858, in Johnson City, Tenn. She died May 29, 1933, at her home in La Verne, Calif. She was married March 21, 1878, to Isaac S. Brubaker. Four children, three sons and one daughter, were born to this union, all of whom survive, all living in Southern California. Three sisters and one brother also survive, all living in Illinois. Sister Brubaker united with the church in Illinois before her marriage and remained loyal and true until death, nobly assisting her husband in his work as a minister. Soon after coming to La Verne her husband was stricken with creeping paralysis which made it necessary for her to spend her energies taking care of him which she did in a patient, painstaking, sacrificial manner. Sister Brubaker had been in poor health the past year and was bedfast the last six weeks. Funeral services were held in the La Verne church with the pastor, Eld. Galen K. Walker, in

charge; interment was made in Evergreen cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif.

**Cline**, Daniel C., a son of the late Frederick and Nancy Cline of New Hope, Augusta County, Va., was born Aug. 29, 1864. He attended various schools of the district, also was a student at the Augusta Military Academy, and spent several years of his early life as a successful teacher in the public schools of the county. He married Miss Ida Long of Rockingham County, Va., and settled on a farm in his home community where he lived his entire life, as a thrifty and successful farmer. To this union were born three sons and one daughter who died at the early age of eleven years. He leaves his wife, three sons and three sisters. He was elected to the deacon's office when quite a young man, and served with untiring effort, until his health would not permit active service. He was afflicted with rheumatism and was an invalid for nine years. He called for the anointing the day before the end came. In his home going the church has lost one of her most prominent workers. He was outstanding in his service in the church, and also in the community in the interest of agriculture. Funeral services were held from the Middle River church by Eld. J. W. Wright and B. B. Garber; burial in the adjoining cemetery.—B. B. Garber, Waynesboro, Va.

**Correl**, Bro. Levi, born in Wayne County, Ohio, March 29, 1845, died at his home near Parsons, Kans., July 18, 1933, aged 88 years, 3 months and 19 days. He had been in failing health for some time. When a child, he moved to Iowa with his parents. There he attended school and later engaged in farming before coming to Labette County, Kans., in 1876, where he had since resided. His wife, formerly Kate McCoy, died in 1917. Four children preceded their father in death while three sons and one daughter survive him. Bro. Correl united with the Church of the Brethren seven or eight years ago. Funeral services were conducted by the undersigned. Interment was made in the family plot in Oakwood cemetery, Parsons.—C. Ernest Davis, Independence, Kans.

**Cupp**, Marcella Catherine, daughter of Bro. Samuel and Sister Grace Miller Cupp, died May 24, 1933, aged 3 years. Besides her parents she is survived by one sister. Funeral services at the Branch church by Eld. L. S. Miller assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

**De Fries**, John, born Aug. 6, 1872, died July 15, 1933. He met with a fatal accident in operating a threshing machine and one week later died in the hospital. He married Mertie Hoover thirty-seven years ago; to them were born four daughters and two sons. He became a member of the Church of the Brethren under the preaching of Geo. L. Studebaker. Funeral services at the New Salem church near Milford, Ind., by the writer. He was a resident of that community all his life with the exception of seven years when he lived in North Manchester.—H. L. Hartsough, North Manchester, Ind.

**Dierdorff**, Emma, born at Franklin Grove, Ill., May 16, 1863, died at Eagle Rock, Calif., June 29, 1933. She was a descendant of Anthony Dierdorff, a native of Schwarzenau, Germany, who came to America in 1729. Services by the writer. Interment in the Forest Lawn Memorial Park.—C. C. Kindy, San Gabriel, Calif.

**Edgecomb**, Sister Lela M., daughter of John and Sarah Fillmore, born Sept. 25, 1880, in Butler County, Kans., died at her home near Cushing, Okla., July 14, 1933. She married Alba L. Edgecomb Aug. 28, 1898. Her husband survives with five daughters, four grandchildren, one sister and three brothers, three half brothers, six half sisters and her stepmother. She united with the church at an early age and remained faithful to the end. She had been in poor health for about three years. Funeral services by Bro. D. D. Fleishman and burial in the adjoining cemetery.—Mrs. S. C. Pippenger, Cushing, Okla.

**Ferguson**, Bro. Joseph, born April 29, 1850, died at his home in New Lexington, Pa., June 18, 1933. He married Sarah Shumaker in 1870. He is survived by his wife, two sons, two daughters and several grandchildren and great-grandchildren, also two brothers and three sisters. He had been a member of the Church of the Brethren for many years and always manifested a desire to serve the Christ he loved and in whom he trusted. Funeral services in the Middle Creek church by the writer, assisted by Bro. W. F. Berkebile. Burial in the Middle Creek cemetery.—J. W. Wegley, Somerset, Pa.

**Fetter**, Harvey Daniel, youngest of nine children of Henry and Mary Merkle Fetter, born May 14, 1869, in Wayne County, Ohio, on the same farm on which he lived and died July 25, 1933. He married Emma Downing Oct. 20, 1892. To this union were born two sons and one daughter who survive with five grandchildren; his wife preceded him more than ten years ago. He united with the church when a young man and reconsecrated himself during his last illness, being reinstated into the church. Funeral at the Paradise Union church by D. R. McFadden, R. M. Moomaw and D. M. Brubaker.—Miriam Hoff Fetter, Weilersville, Ohio.

**Hagle**, Eliza Jane, daughter of Thos. and Esther Beckel, born in Jay County, Ind., Feb. 28, 1855, died at her home in Knox, Ind., July 11, 1933. She came to Stark County at the age of nine years where she grew to womanhood. Oct. 4, 1874, she married Alonzo G. Hagle. To this union nine children were born, four of whom survive. The husband passed away in 1926. She united with the Church of the Brethren at the age of fifteen and lived a consistent Christian life. Services in the Christian church at Knox by the writer, assisted by Eld. Clyde Joseph, a former pastor. Burial in Crown Hill cemetery near Knox.—B. R. Cross, La Porte, Ind.

**Harp**, Mary Elizabeth, daughter of Eld. Jacob and Rachel Hollinger, born Jan. 31, 1864, in Shelby County, Ohio, died June 26, 1933, at her



home near Newberg, Ore. She is survived by her husband, James Harp, one stepson, three sons, two daughters, twelve grandchildren, one brother and one sister. At the age of fourteen she gave her heart to her Savior and lived a consecrated and faithful life, serving in many kinds of church work. Especially did she love the work of a Sunday-school teacher, beginning at the age of sixteen and serving almost continuously in this capacity. She was also faithful in caring for her duties as the wife of an elder of the church. Funeral from the Brethren church by J. D. Miller with interment in the Hillcrest memorial park cemetery.—J. W. Priser, Newberg, Ore.

**Hartman**, Sister Ida B., wife of Bro. William F. Hartman, died at her home near Shady Grove, in the bounds of the Falling Springs congregation, on July 17, 1933, aged 61 years, 4 months and 13 days. Death was due to diabetes and complications. She is survived by her husband, three daughters and two sons, also by her mother, a sister and eleven grandchildren. Funeral services were conducted in the Browns Mill house by Eld. Albert Niswander assisted by the home ministers. Burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

**Hollinger**, Mary Ann (Baker), born Jan. 3, 1849, died May 12, 1933, at the home of her son, Andrew, at Newville, N. Dak. In June, 1871, she married A. B. Hollinger who survives with seven children. At the age of seventeen she united with the Church of the Brethren and remained faithful. Funeral service in the Cando church by the writer. Her body rests in the Cando cemetery.—G. I. Michael, Cando, N. Dak.

**Herbst**, Bro. Jacob Y., died July 12, 1933, aged 62 years. He was a faithful member of the First Church of the Brethren for many years. He is survived by his wife, one daughter, two brothers and four sisters. Services at his home by Eld. M. A. Jacobs. Interment in Prospect cemetery.—Florence L. Keeney, York, Pa.

**Jordan**, Mrs. Fay Anna, aged 32 years, wife of E. A. Jordan, died July 8, 1933, at her home near Spring Creek. She was a young woman of sterling Christian character, being a member of the Church of the Brethren since childhood. She was interested in young people and was a teacher of a class of girls in the Beaver Creek Sunday-school. She was a daughter of Mrs. Chas. Huffman of Luray. Besides her husband and mother, she is survived by two children, two brothers and four sisters. Funeral services from the Sangerville church by A. M. Lambert, A. S. Thomas and O. S. Miller.—Mrs. S. E. Garber, Bridgewater, Va.

**Laughman**, Sister Mary Elizabeth, died July 22, 1933, at the home of her daughter and son-in-law, aged 69 years. Death was caused by a stroke. She was a member of the Church of the Brethren for many years. Surviving are one daughter, seven grandchildren, one great-grandchild, her stepmother, three stepsisters and two stepbrothers. Services in Mummert's meetinghouse by Elders Daniel Bowser and Chas. L. Baker. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Moats**, Samuel C., was born in northern Illinois, near Mt. Morris, on April 13, 1857; departed this life on July 18, 1933, at his home near Nickerson, Kans. He united with the Church of the Brethren early in life and was a devoted Christian to the close. As a mark of his faithfulness he served in the office of deacon for over forty years. He moved to Kansas in the fall of 1885 and was instrumental in the building of the original Salem church and later was an ardent promoter of the erection of their present commodious house of worship. He was united in marriage with Miss Sarah Jane Price of near Mt. Morris, Ill., on Jan. 12, 1882, to which union were born two sons and two daughters who with fourteen grandchildren, eight great-grandchildren and two brothers survive. Funeral services were conducted by the writer, assisted by Edward Van Pelt from the Salem church. Interment was made in the cemetery near by.—W. A. Kinzie, Navarre, Kans.

**Newcomer**, Miss Alice, born in Indiana, died at the home of her sister, Mrs. Leander Stoffer, North Georgetown, Ohio, April 23, aged 67 years and 11 months. Father, mother and four sisters preceded her; surviving are the one sister and fourteen nephews and nieces. She was a consistent member of the Church of the Brethren for about fifty years and was faithful to the end. Services at Salem by the undersigned. Interment in cemetery at Zion Hill church near Columbiana, Ohio.—A. W. Harrold, Columbiana, Ohio.

**Nornhold**, Clinton O., born at Mastersonville, Pa., Jan. 25, 1866, died July 14, 1933, at his home in Pasadena, Calif. He had lived there since 1921, coming from Cordell, Okla. Funeral services by the writer. Interment in Mt. View cemetery.—C. C. Kindy, San Gabriel, Calif.

**Odell**, Henry Martin, died June 2, 1933, aged 58 years. He leaves his wife, one son, sister and three grandchildren. He was a member of the Somerset Church of the Brethren.—Mrs. H. R. Knepper, Somerset, Pa.

**Root**, Nannie Nadina, daughter of Mr. and Mrs. A. A. Chritton, was born Nov. 7, 1891, near Concordia, Kans., died June 23, 1933. The family came to Oklahoma and shortly afterward she united with the M. E. Church at Waynoka. She taught six terms of schools in Woods County. April 12, 1916, she married Fred Root, and soon afterward united with the Church of the Brethren of which she remained a faithful member. She leaves her husband, four sons, two daughters, parents, two sisters and one brother. Services by S. L. Barnhart in the Methodist church at Waynoka.—S. L. Barnhart, Aline, Okla.

**Rosenberger**, Jane W., daughter of Geo. and Lydia Matthias Wickham, born in Hancock County, Ohio, Jan. 24, 1855, died July 3, 1933. At an early age she united with the Church of the Brethren and remained a faithful and loyal member to the end. She was married

Feb. 25, 1875, to Eld. Edw. H. Rosenberger who died in 1927. They removed to the farm on which their entire married life was spent and where she continued to reside after her husband's death, completing a period of fifty-eight years' continuous residence. She proved an efficient helpmate to Bro. Rosenberger in his church work. She leaves two sons, one daughter, six grandchildren, one great-grandchild, two sisters and one brother. Funeral services by the writer from the residence. Burial in McComb cemetery.—J. L. Guthrie, Lafayette, Ohio.

**Shank**, Bro. Wm. M., died at his home in New Chester, Pa., of complications, July 7, 1933, aged 82 years. He was a member of the Upper Conewago Church of the Brethren for many years. He was a consistent Christian. His wife preceded him six years ago; three sons survive. Funeral services at his late home by Eld. C. L. Baker assisted by Eld. W. G. Group. Burial in the Mummert cemetery near East Berlin, Pa.—Myrna Kreider, East Berlin, Pa.

**Shull**, Bro. Jos. R., born Aug. 3, 1854, died July 11, 1933. He is survived by his widow, six sons, four daughters and a number of grandchildren; four sons preceded him. Funeral services at the Branch church by Eld. J. M. Foster assisted by Eld. A. S. Thomas. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

**Smith**, Joseph W., son of Henry P. and Sarah Wiric Smith, born in Noble County, Ind., died July 8, 1933, aged 63 years. He married Miss Dora May Zumbrun Aug. 23, 1891. He leaves his wife, two daughters and four sisters. He united with the Church of the Brethren Feb. 7, 1909, in which he continued faithful. Funeral services in the Blue River church by the writer assisted by Chas. Gump and Rev. Frantz. Interment in the Chapple Christian cemetery.—L. U. Kreider, Columbia City, Ind.

**Snively**, Sister Annie, widow of Cornelius Snively, died at her home, Hagerstown, Md., June 1, 1933, of paralysis, after an illness of a few hours, aged 80 years. She was the daughter of Jonathan and Harriet Slifer and the last survivor of the family. She was born and reared at Downsville and spent the greater part of her life in that vicinity. Dec. 22, 1878, she united with the Church of the Brethren, Manor congregation, and lived faithful to the teachings of her Master. Funeral services by Bro. Rowland Reichard. Interment in the Keedysville cemetery.—Naomi H. Coffman, Fairplay, Md.

**Snell**, Jacob, the only son of John J. and Maria Roop Snell, died at his home near Tippecanoe City, Ohio, June 21, 1933, on his seventy-eighth birthday. He was born in this community and spent fifty-five years on the one farm where he died. He is survived by his wife, who was Nancy Studebaker, four children, eleven grandchildren and one great-grandchild. One daughter and two sisters preceded him. In 1878 he united with the church and was elected to the office of deacon in 1886; he served the church as trustee for many years, being most faithful to these duties. He had been ill since last November and had an operation near the close of the year; he was stricken with paralysis June 19. Funeral in West Charleston church by Eld. J. C. Flora and Eld. Walter Hawke. Burial in Studebaker cemetery near his home.—Elizabeth G. Flora, Dayton, Ohio.

**Studebaker**, Joseph B., son of Samuel and Nancy Studebaker, born in Miami County, Ohio, April 6, 1866, died July 4, 1933. He spent his entire life in the one community. Oct. 17, 1889, he married Elizabeth Fouts. Surviving are his wife, three daughters, seven grandchildren, two sisters and two brothers. He was a successful farmer and business man. He held several responsible offices in the township and served his community well. Funeral in the New Carlisle church by Eld. J. C. Flora assisted by Rev. Thomas.—Mrs. J. C. Flora, Dayton, Ohio.

**Tissue**, Sister Lavina (Johnson), 69 years old, widow of Austin E. Tissue, who died two years ago, died at her home near Bear Run, July 18, 1933, following an illness of four years. She is survived by three daughters and one son. Funeral service at the home by her pastor, Bro. Ralph E. Shober. Interment in the Mill Run Baptist cemetery.—Mary C. Shober, Connellsville, Pa.

**Utz**, Bro. Henry, Hanover, Pa., died July 21, 1933, at the home of his parents, Elder and Mrs. Silas K. Utz, near Taneytown, Md., aged 28 years. He leaves his wife, who was Ruth V. Hetrick, his parents, two brothers and three sisters. He died from a complication of diseases, having been in declining health for over a year. Funeral services in the Piney Creek Church of the Brethren by Eld. C. F. Bucher assisted by Elders J. M. Stauffer and Wm. Rupp. Interment in Mt. Olivet cemetery, Hanover.—A. P. Hetrick, Hanover, Pa.

**Wattenbarger**, Samuel, born Oct. 23, 1864, in Greene County, Tenn. Feb. 20, 1896, he married Mollie Brubaker. Two years later they moved to Oklahoma near the Thomas Brethren church, where they lived about ten years. In 1910 they located near Shamrock, Texas. To this union were born four children who survive with the mother. In March, 1933, the writer was called to this home and the brother professed faith in Christ; on June 8 he was baptized. June 28, 1933, we were called again to conduct the funeral. The body was laid to rest in Shamrock cemetery.—J. R. Jackson, Pampa, Texas.

**Wolfe**, Sister Mary, daughter of Eld. Daniel and Ann Maria Wolfe, born on the old Wolfe homestead near the Manor church, Nov. 29, 1858, died June 13, 1933. She spent the greater part of her life within sight of the church which she loved and revered. July 20, 1879, she gave her life to her Master and lived a faithful, consecrated life, loyal to her church and her God. She leaves a sister and two brothers. Funeral services at the Manor church by Brethren Harvey Martin and A. B. Miller. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., August 19, 1933

No. 33



WHERE LIFE IS SIMPLER—BUT HARDER

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

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## EDITORIAL

### Concerning Your Own NRA

You will continue to hear most concerning NRA as it applies to the nation. Codes for groups and united action to attain certain objectives will make the front page.

But do not overlook your own NRA. Individuals do matter tremendously. Here is where most of the real work will have to be done if we are ever to get out of the bog.

The men who recover individually will be those who accept their tasks enthusiastically, use their spare time wisely, think straight when others are confused, and keep faith with God and the future.

Yes, we must do our part, but that is only fully possible when the individual does not overlook his own NRA.

H. A. B.

### Four Stages of a Minister's Life

SOMEWHERE I read of the four stages of a minister's life. Somehow I cannot forget them for I feel that these same stages are common to most humans and not to ministers alone. What are these stages?

1. *The tireless stage.* Then vigor and a passion for truth drive the minister to his work and he finds no joy except in helpful activity. No task is too great, no day is long enough. Always it is work and more work for which the minister is looking. His own activity stirs his membership to action and the congregation is awake and growing. He is *preaching* to and for his people.

2. *The tired stage.* He is older now. Some tasks begin to stagger him. The days are very long. There is so much to do and so little time in which to do it. His many callers and his many calls begin to make the minister tired. After a busy Sunday he flings himself on the couch and thanks the Lord that "two more sermons have been ground out." As the day ends he is "all in." He now *delivers* sermons.

3. *The tiresome stage.* The tired stage was bad

enough, but the tiresome stage is harder on his work because now the congregation is growing smaller and the people are tired all through the services. Once they entered the house of worship tired, discouraged, almost ready to give up, but their tireless pastor's pep and enthusiasm caused them to forget all that, and they left church feeling it had been good for them to be there. But not so now. The services make them tired and they drop out one by one. He is *repeating* old sermons.

4. Then comes the last stage of that minister which is worse than any of the rest, *the retired stage*. Worse for him because he finds himself out of a job, nothing to do, and none wanting his service. The first and last stages are normal—every minister should expect to experience them. The second and third stages are largely the minister's own making. It is ordinarily within his power to avoid them or to make them a small factor in his life work. But to do this he must continue to grow in grace and in favor with God and man by redoubled diligence and renewed consecration to his God-given life work.

J. E. M.

### Remodeling Your Life

MANY are having to give thought to remodeling a life. In any case remodeling is something of an ordeal. This is so true that the tendency is to try over and over along the old lines, rather than draft plans that are new. The cartoonist has it pictured for us in his offering labeled, *The Persistent Passenger*. In this sketch a disheveled and much battered person, tagged the *Speculating Public*, is shown rushing to take his fourth airplane ride in the ship marked Stock Market. The disheveled gentleman is all unmindful of, and has apparently learned nothing from, crashes in 1929, 1931 and 1933.

Of course, your problem or mine is probably not the direct result of a stock market crash. It is more apt to be that of the farmer who has lost his home, the worker who has lost his job, the youth who can not find an opening, that of the individual to whom sickness or ac-



cident brings a problem in life adjustment. Many people are inclined to ignore the current conditions which precipitate such problems. But sooner or later something of this sort comes to all men. In hard times life adjustment as a problem assumes tidal proportions. Certainly one pertinent question is: Are we like the cartoonist's *Persistent Passenger*, or are we willing to learn from experience and remodel if necessary?

But what sort of remodeling is necessary and practicable? Is not every frustrated life a special problem? Nor is this the most difficult aspect of the matter. Who can predict what is coming or what is wise? To this it may be answered that even special cases have much in common; that generally speaking, what will help one will help the others. What, then, does experience teach confused men concerning the remodeling of their lives?

Certainly it reaffirms the significance of uncertainty. Consider the man who had everything all laid out on a convenient monthly payment plan. Then, when five or ten years along, he finds himself without a job. His dreams have smashed and adjustments must be made. How much better, if as a young man, he could have understood that life is uncertain—that preparing for some special task and landing the job does not necessarily mean that one is set for life. For life is not so simple as that; at any time adjustments may have to be made. This means that one's training should be broad enough to facilitate changes in work, thorough enough to stimulate independence and originality.

Again, recent experience indicates the comparative unimportance of material rewards. Certainly these have their place, but only as means to higher ends. Wise deans have long been confiding to graduates that book learning is not nearly so important as the friendships one establishes. What was learned from books is soon forgotten; it is the friendships gained in college which determine the bent and provide the environment of subsequent years. And it is these last which make or break a man. However, the lesson is not one confined to college circles. It is one which has a bearing upon the life of every man. He who accumulates a vast fortune but wins no worthy friends is poor indeed. While he who has many and good friends is rich indeed.

This latest deflation of materialism should forever orient us as to the true values in life. The great benefactors of the race are those who have permanently enriched the lives of their fellows. Here is a man who has written a good book or otherwise inspired his fellow-men. Centuries after he is gone the tide of his influence will be marching on. Or, here is the man who has developed a better plant or tree, a more useful animal or an improved formula. He, too, has liberated men for holier things. So that man is richest in the long run who works for the common good, who succeeds because many are made both freer and happier.

Then one ought to see the new importance which all this gives to the home. From the standpoint of an investment, if it is possible to figure such in a cold-blooded way, there is nothing quite equal to the influence of a great family. What is to be compared in true values, to the impact of the Christian home upon a community! The true Christian home is more than a haven for its inmates; it is a spring of cheer and strength to the community. The children from such homes go out to rejuvenate business and redeem politics. A stalwart son or a lovely daughter is the noblest gift of the home to the community and the state.

In remodeling your life, if such is necessary, do not forget the values of religion. These are not distinct from what has been suggested. Rather, religion is the carefully formulated and coöperative attempt to gain what is best in life. Your efforts to remodel a life are given definiteness and daily application through the church, the organized institutional aspect of religion. Of course, most of the people in the church have their imperfections. Indeed, that is one reason they are in the church. The purpose of this institution is to help earnest people make united efforts toward overcoming their shortcomings. Unless you are a very unusual person, you will accomplish far more, both with respect to your own life and society in general, if you join in with the aspiring group. It is both foolish and little to stand on the sidelines and criticise. Life is real. It demands the best we all have to give. The manly thing is to join in and lift with those who are trying to redeem it through the best agency they know. H. A. B.

### The Living Church

WHERE shall we look for the living church? Two hundred and twenty-five years ago a little band of eight persons began the movement which resulted in the Church of the Brethren. These leaders have long since gone to their reward and today there is no Church of the Brethren in Germany. But in America the church is alive and increasing in membership. Thus leaders may pass and congregations cease, but movements persist, even triumph.

And yet, we must not forget that an institution can not live, even in the sense indicated, and experience death in too many of its members. After all, the growing tree lives because most of its cells survive. So also with the institution; if it is to live, the majority of its component members must live, or produce other units which survive and carry on.

In the last analysis we can have no living church except as we have an increasing number of vital local congregations. He who builds the local church builds two ways: he helps to meet a basic community need and he adds one more to the supporting units of an age-defying institution. H. A. B.

## GENERAL FORUM

### A Prayer for Old Age

Give me a wall against the wind,  
A roof against the rain,  
And blessed rest from blessed toil  
And not too much of pain.

Give strength to tend a little plot  
Of bloom from spring to fall,  
And simple food and warming fire  
And sunlight on the wall.

Leave me one face whose lines I love,  
One hand whose clasp is true;  
Make me more tolerant each day,  
Each day my faith renew.

—Anna Nixon in *Christian Advocate*.

### Opportunities for Young People Today

BY J. I. BAUGHER

(The material presented in this article is part of an address given at a recent Young People's Conference of Eastern and Southern Pennsylvania. The subject of the address at that time was "Handicaps and Opportunities of Young People Today.")

THE greatest damage resulting from the present economic depression is not the financial loss that capitalists and men of middle age suffer, but the habits of idleness and lack of responsibility that weave themselves into the lives of our young men today while they are waiting for jobs and life-plans. Many of them will never learn or be able to settle down and work seriously at any one specific calling over a long period of time. This handicap to our young people will be the most harmful and lasting effect of the depression, because these traits weave themselves into the character of future generations.

On the other hand the present day is not without its opportunities and benefits for young people. While some young people are building up habits of idleness, others are learning to sacrifice and work because of the changed economic and social status of those on whom they have been accustomed to depend. There are also other even larger opportunities today for young people. Whenever there is a changing world there are new frontiers to be discovered, new plans to be made and new positions to be filled. This country seems to halt because there are no new geographical frontiers to find, while daily it becomes more evident that new frontiers are to be perceived in all the great callings of life. "No one more than the pioneer needs leadership that is far-sighted," says Dr. Briggs. The real test today is not whether there is still a place for preachers, teachers, missionaries, nurses, doctors, farmers and statesmen, but the question is: who are the truly great preachers, teachers and statesmen of today?

The story of Mussolini in Italy, Hitler in Germany,

and the recent granting of almost dictatorial powers to our own President, show that in days of stress and trouble people seek for leaders who promise much. John R. Mott says: "A time of widespread unemployment, business depression and financial stringency is a challenge to any advocate of him who said, 'He anointed me to preach good tidings to the poor, he hath sent me to proclaim release to the captives, . . . to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.'"

Our schools, the church and the state want more than ever leaders who can think in large dimensions. The growing complexity and difficulty of all work today calls for a reconsideration and restatement of aims and programs in all aspects of church, industrial and political life. Unless goals can be redefined, plans remade, and new frontiers perceived we may soon have to awaken to the cruel fact that we are "a beaten people, burdened with unused facilities and crushed with large expenses of overhead," says Briggs. Here are unique opportunities for prophets and young men of today. "We the youthful sinewy races, all the rest on us depend." May I point out a few aspects of new frontiers.

The state is waiting for some one to appear who can think out a workable plan whereby the period of formal education may be lengthened to meet the growing needs of the hour, and perhaps at the same time also suggest a scheme for superannuated people who may spend their last years decently as well as build up for themselves a program of refinement, achievement and wise use of leisure time. Whether such thinking has in it something valuable for a democracy remains to be shown, but great thinking is welcome on these and many similar questions. The potency of modern production and unemployment makes this a timely question. In fact, our entire economic system is questioned today. Here are some very real problems for modern youth to consider.

The church is ready to offer to the world theology as the queen of the sciences, and the world is ready to listen if some one can state the evidences clearly. Some of our large universities like Harvard, Princeton and Chicago have built beautiful chapels on their campuses. Already, Burriss Jenkins says, "Karl Barth is a throw-back to a more revelatory principle than Calvinism ever was." And Dean Sperry of Harvard says that "a drifting away from humanism to various forms of supernaturalism" is evident. Communism with all its fervor, plans, and theories steps forth daily to challenge Christendom. Already the calls rings out for a David to step forward to fight the defiant giant. These are indeed days of unusual opportunities for youth if they have the prayer on their lips and the pebbles in their sling, such as David had.

Again, these are days when we talk of "rethinking



missions." Here is a challenge for great souls to show us where the true road lies. Let me again point out to our young people what John R. Mott says in his book called *The Present Summons*: "The present overwhelming situation might be adequately met if men and women of really outstanding ability and equipment for thirty or forty positions of major importance of truly creative Christian statesmanship would appear in Europe, North America and Australia."

The church of tomorrow will call for better trained preachers, teachers, and leaders than we have today. Burris Jenkins said some time ago: "At a conservative estimate three out of eight ministers in the white Protestant churches in the United States are not graduates of either college or theological school." In 1930 C. Luther Fry showed that 41% of the ministers of the country did not claim to be holders of either a college or seminary diploma. With all due respects to the present ministry and great leaders of yesterday, it is obvious that the challenge for tomorrow calls for men and women that are better trained than we who work today. The world is ready even now to consider the application of teachers who can more truly teach and inspire, of preachers who can really preach and show the way, of doctors who can really help, and of Christian statesmen who can really guide the ship of state. We need men more than ever who can increasingly unravel the complexities of life and thereby show us what is essential. We need light while we are going through the present maze. Our own church will some time in the future reorganize its program of higher education. Outstanding leadership will be needed when that day comes. Our church will also more and more demand a trained ministry and fully supported pastors regardless of trends during the present slump.

There are, then, in conclusion, still opportunities for young people. There is a place for nurses who are outstanding in their ministration to the sick, for teachers who are outstanding in their ability to illumine and inspire, for preachers and pastors who can really release captives and feed souls with spiritual food, for educators and statesmen who can chart the way for rising generations and struggling nations. Even though positions now seem scarce, let us not forget that rivers flow fast and that in a short time a new generation of teachers, preachers, nurses, industrial leaders and statesmen will be leading the onward march of humanity. Then the true, the faithful, the prepared, and the real pioneers of youth and the prophets among the old will be leading the way. And perhaps once again, we can say with John Milton, that by the "concurrence of signs" and the "general instinct of holy and devout men some new and great period is beginning in the church even to the reforming of Reformation itself," and that with Mott, "in the pathway of this quest we find ourselves

not alone, but in the Divine Presence and in an ever deepening acquaintance with God and ever-enlarging experience of his creative life-giving powers."

Hershey, Pa.

## It Isn't but It Does

BY IRA H. FRANTZ

THE futility of laws to change facts! I remember one time hearing some one jokingly say we ought to have a law that chinch bugs shall not go into a farmer's grain without permission. The wets have tried to treat prohibition as such a law. "You can't make people good by law." As if any of us ever claimed we could! But now comes a law that, as a demonstration of the sheer futility of law in certain fields, should certainly be awarded the blue ribbon—a law that undertakes to change scientific fact. And this is not a joke. It has actually and in all seriousness been passed by the congress of the United States. *3.2% beer is not intoxicating* and therefore does not violate the constitution!

It isn't intoxicating but it intoxicates. The men in a government road construction army near here had a double holiday July 3 and 4. A good many of them proved their patriotism by a liberal use of the new non-intoxicating, revenue-producing 3.2% beverage. An ungrateful government showed its appreciation by giving a number of them dishonorable discharges because they were unable to get back to their work until Friday. (The Fourth, you will recall, was on Monday.) Our wet paper doesn't say anything about it, and I have been unable to learn the exact number who were discharged for drunkenness, but it seems to have been considerably more than 3.2% of the whole number of men in the camp.

3.2% beer doesn't intoxicate, but an automobile driver who had imbibed it drove his car at "50 miles per" through the main street of a neighboring county seat a few nights ago and struck down a family who were crossing the street. One of them died of injuries. The beer controlled papers in reporting the crime omitted the insignificant detail that the driver had been drinking.

On our way to church yesterday morning we passed the scene of an auto accident that had occurred some hours earlier, at 2:15 A. M. I have never seen two cars more completely demolished in a collision than those two. "One dead and five injured," we learned. One party was returning from a dance hall notorious for drunkenness, the other party was headed for the same place. An empty beer bottle in the wreckage told a mute story which the wet press will allow to remain mute.

Beer is not intoxicating. That is the law. But beer does intoxicate. That is scientific truth. Drys should use every means at hand to advertise examples of this

truth like those given above. They will be found in every community. Legalized beer will keep the Eighteenth Amendment in the constitution if we can only give due publicity to its work.

*Grand Junction, Colo.*

## Why Support Our Seminary

BY OLIVER H. AUSTIN

In this article I do not purpose to deal with the splendid things our Seminary has accomplished in the past, nor do I propose to speak of the great sacrifices our men of God have made to make this institution possible. God knows that the sacrifice of these has been and is far greater than many of us realize. It is rather my purpose to deal with it now as *our* institution to which we owe sacred obligations. It should have our loyal and sacrificial support. We may need to give up some of our colleges, but we can not afford to see our only Seminary go—a tragedy, indeed.

We should be back of Bethany on September the 10th with our means—because of what it is. It is a Christian institution where the greatest product in the world is being developed—Christian character. This product in the lives of the Brethren young people is being prepared for Christian service in all parts of the world. If a school is to be Christian, it must have a Christian constituency, Christian trustees, Christian teachers, Christian students. Realities of character must be practiced. Our Seminary has all of these. The religion of Jesus Christ must not only be taught from textbooks, it must be lived in the lives of the teachers. Bethany is not an institution for the production of material wealth, but for the development of that which neither moth nor rust can destroy. Losses may come from investing in material things, but there can be no loss from investing in *life*.

We should be back of our Seminary on September the 10th—because it supplies a vital need. It is true that most of our colleges at one time had a strong Biblical department, which is not true today. Most of them give work along theological lines, but for each college to attempt to support a strong Biblical department would not only increase expenses greatly, but be practically impossible under present conditions. Bethany supplies this need magnificently. Bethany provides a center for the development of spiritual dynamic, one of the most urgent needs of the church today. It is here that we find most of our missionaries, at least for a short while, in preparation for their chosen fields. Many of our ministers have been helped and inspired for their task through the fellowship and practical work that Bethany has afforded them. She must continue to function in this field.

We must be back of our Seminary on September the

10th—because the Church of the Brethren would suffer an irreparable loss without it. Where would the future missionaries and ministers be trained and equipped for work in the Church of the Brethren should Bethany cease to be? As we go from church to church in our field of labor, we often hear this statement, "The Church of the Brethren has a distinctive message for the world." Now, if this is true, where shall our future leaders receive the knowledge and inspiration of this distinctive message? Surely not in a state school or in a seminary of another denomination! If we are to continue to exist as a separate denomination, we must have our own Seminary. If our young people are to appreciate our beloved fraternity, they must be taught and inspired by those who love it most and understand it best. I have found this to be true, the Church of the Brethren affords me more gospel liberty than I can find in any other church, therefore it has a right to demand my greatest loyalty. If this conviction could be instilled in the hearts of our young people—what could they not accomplish?

Therefore, because of what our Seminary is, because of the paramount need which it supplies, and because the Church of the Brethren would suffer inestimable loss without her, I appeal to the spirit of sacrifice and devotion that made Bethany possible and which still glows with undying fervor within our church. Let us rally to the cause with our gifts of September 10 and keep Bethany serving.

*McPherson, Kans.*

## The Stay-at-Home Voter

BY OLIVE A. SMITH

At a recent rally of the prohibition forces of Shawnee County, Kans., some illuminating figures concerning repeal votes in the various states were presented by George Y. Hammond, state Anti-saloon League secretary. In every state which had then voted repeal, the repealists had received an average of less than one-fourth of the votes. Here are the tabulations:

New Jersey	.....2,282,126 voters	..... 664,265 votes cast
Michigan	.....2,743,774 voters	.....1,138,477 votes cast
Wisconsin	.....1,708,480 voters	..... 789,549 votes cast
New York	.....7,241,211 voters	.....2,193,982 votes cast
Illinois	.....4,615,038 voters	.....1,439,544 votes cast
Indiana	.....1,974,213 voters	..... 869,182 votes cast
Iowa	.....1,487,790 voters	..... 627,218 votes cast

"If the Eighteenth Amendment is repealed, the wets will have the stay-at-home dries to thank," said Mr. Hammond. A great majority of this failure to register and vote one's convictions on this subject is the result of discouragement. The dries think that their fight is lost. Nothing could be farther from the truth. With the failure already evident in every scheme which the



wets have proposed for financial benefits to the country, prohibition is due for a tremendous revival. But it can never be accomplished through the mere wishes of timid or apathetic followers.

*Topeka, Kans.*

## Where Is the Other Horse?

BY D. D. FLEISHMAN

SINCE prohibition came into effect in the United States thirteen years ago, some twenty million young men and women have reached voting age. This group has no memories of the pre-prohibition days when liquor dominated politics and created problems now forgotten. The boys and girls in high school and the young people in college have no experience with which to compare present conditions with those of the past. The following quotations will help our younger generation to a fuller understanding of the influence of alcohol on American life and our political leaders in the days of the open saloon.

*The Chicago Daily Tribune*, which is now bitterly opposed to prohibition, said in an editorial in 1917: "If the secret records of the brewing and distilling industries were ever brought to light, they would tell a story of social and political corruption unequalled in the annals of our history. . . . The liquor business has been the faithful ally of every vicious element in American life. It has protected criminals, it has fostered the social evil and it has bribed politicians, juries and legislatures."

*The National Liquor Dealers' Journal*, in 1913, said: "To us there is the handwriting on the wall and its interpretation spells doom. The liquor business is to blame. It seems incapable of learning any lesson of advancement or motive but profit. To perpetuate itself it has formed alliance with the slums. . . . It deliberately aids the most corrupt political powers."

With the conditions so corrupt in saloon days, and with a determination to rid the country of this demoralizing business, the nation passed the prohibition law by the largest vote in the history of its law-making.

The country is flooded with wet propaganda. The very best methods of advertising are being used. Catchy slogans are created and are continually being put before the public by the wet press. Because of the wide circulation of this literature, young people have come to feel that prohibition has failed. Apparently, the decent people of every community have allowed a handful of politicians to control the selection of men who become our leaders.

America is standing at the fork of the road and her course of direction will determine our destiny. The forces of the under world are attacking us from every angle, and unless the decent people of every community

marshal their forces we can not maintain our sacred institutions of home, church and state. Those who oppose the amendment are foolish enough to vote its repeal without knowing what shall be offered as a substitute.

Smedley Butler, who was forced to give up his position as a prohibition officer in the Quaker City because he tried to enforce the law, is entirely right in his remark: "We must not trade horses in mid-stream, and besides there is no other horse."

One of the main arguments the wets have for the repeal of the Eighteenth Amendment is the amount of money they would make by the sale of beer. If the surplus grain is converted into intoxicating liquors it will divert millions of dollars from worth-while trade and will not solve the industrial problem. The agricultural crisis will only be solved by using the productive power of the nation to provide things this nation can consume without making drunkards of her people.

To all the opponents of prohibition the question is asked, "What substitute have you to offer? Where is the other horse?" Open saloon? No. Government control? Those who propose this plan are dubious of it themselves, for they know that government control has already failed. Government control of the liquor traffic is out of the question. There is no substitute for the present law of control.

There is nothing good you can say about the liquor traffic. It has debauched the politics of our country. It has helped to destroy the fine young men and women of this country. We should stand as one man and one woman in defense of prohibition. I am for the young people, the boys and girls growing up in our day. This liquor traffic feeds upon them. They have little chance against it. This evil is like the African python, when once it coils its powerful body around the youth of our land, they can not throw it off.

*Cushing, Okla.*

## What Music Is and Does

BY ALVIN F. BRIGHTBILL

MUSIC is the oldest and the noblest form of expression. Birds sang long before men talked. Music expresses, as nothing else can, man's highest aspirations, his deepest sorrows, his courage, his love.

Take music from life and you might as well take color from the sky, flowers from the field, and kindness from the human eye. Music lightens toil. It makes good folks better, strong folks stronger, pure souls purer. Music ought to be a part of everything in life.

It is a strange thing, the subtle form and conditions of music. When the composer has conceived it in his mind and heart, it is not there. When the music is committed on paper, it is not there. When he has called to-

gether his singers from the north, the south, the east, and from the west, it is there. But it is gone again as soon as the singers disappear. It has always, as it were, to put on immortality afresh. It is forever being born anew—born to die, and leave dead notes and dumb memories behind. How think ye? Is music not a deed of the Spirit?

*Chicago, Ill.*

## A Challenge Accepted

BY E. H. EBY

ONE session of the Hershey Conference was given to three addresses on the general theme of putting Jesus into the home, into economics, and into our national and international lives. One speaker stated, in opening, that for a dozen years he had spoken on this theme to about the same audience, with no visible results. What is needed, as he sees it, is *action* in harmony with the ideals we have talked about so long. Before the close of that day an individual, after hours of deep spiritual distress, came to the speaker and who had voiced the challenge for action, and unreservedly offered himself for any action necessary or possible in the line of the ideals presented by the speaker. What can be done? was the question.

Can this pagan social order, as expressed in our economic, national and international relations be Christianized? What would it be like if it were? To some degree it is possible to act in a Christian manner within the system. Shining examples of this were given in the conversation. Is this all that can be done? The most significant if not actually the largest movement in our country today is that toward coöperative living. Not farmers' coöperatives which operate within the capitalistic system, but groups which, by means of coöperative effort, by barter and trade, are lifting themselves up into economic freedom and consequent hopefulness and joy of living. The number thus saving themselves from despair and poverty runs into millions. The movement is widespread. In almost every case it has started by the initiative of some public spirited individual who believes in the Christian principles of brotherhood, justice and coöperative effort. What is required is a willingness to break away from established custom and to blaze a new trail. Such movements must, of course, be kept free from fads and dogmatism in religion. Many a worthy experiment has been ruined by faddism and religious idiocy. This is no fault of the method. It is due to the distorted views of those at the head of the movements. They are no part of the method.

It is argued that biology is against the principle of coöperation. Yes, so far as human nature still exhibits traits of the jungle that is true. The life of the jungle is purely individualistic. Self-preservation is the one

law. But remove the pangs of hunger and the need of struggling for life against hostile forces, and see the difference. Add to that the element of intelligence dominated by an unselfish devotion to the welfare of the group; then give the fundamental doctrine of Christianity (regeneration) its full power, and biology has no place left in which to raise objections. These are not irrelevant or impossible additions of the biological law of the jungle. Regenerated life finding expression in the creation of an environment favorable to right living—this is the hope and the method of creating a new social order after the pattern of Christ's vision of the kingdom of heaven. Unless those who now profess belief in Christ and his principles are willing to break with a civilization that is pagan in origin and in its working, one of two things must happen: we must give up hope of ever having a better social order, or else other groups, not professedly Christian, will create the new order. There are ample signs that this is happening. There are many folks who have the Christian ideal but refuse, for various reasons, to call themselves Christians or to ally themselves with Christian organizations. They look upon institutional Christianity as a hindrance to real progress. They seek fellowship with the Eternal through other channels than those developed by the church. When is a thing Christian? Only and solely when fostered and done by and through established church agencies? Or is it when a thing reveals in its very nature the spirit of Christ, regardless of church affiliations? Is it the label or the contents of the package that establishes its nature and value? "Why *call* ye me Lord, Lord and *do* not the things which I say?" Profession of Christianity, if one is satisfied to live under the restrictions of a pagan civilization, is not as truly Christian as is a life dominated by the Christlike spirit though failing to speak his name, in the hypocritical fashion of "Lord, Lord."

The thing is going to be done. If the church fails God will find other agencies. But why should the church let such an opportunity slip from her hand? Why should not church members who have caught the vision devote their time and energy and means to developing small groups here and there who will practice the ideal of Christian coöperation as opposed to the competition of capitalism? Such groups would be centers for the development of a strong, virile individuality which is a worthy substitute for "rugged individualism," an individuality expressing its initiative in seeking the welfare of the group, rather than an individualism which seeks its own interest. These groups would make the Golden Rule rather than the rule of gold the dominant impulse of life. They would help create an environment in which the Golden Rule could operate in all phases of life. These groups would so operate that the welfare of the entire community would be sought



rather than private profits for a few individuals within or without the group. Each for all and all for each would be the animating spirit.

These ideals must be grasped, lived and so exemplified in small groups before they can be accepted and lived by the masses. These groups will constitute the leaven hidden in the meal until all is leavened. It is in the formation of such groups that the supreme expression of Christian stewardship will be found today. Nothing is of such immediate and pressing importance as this, nothing else is fraught with such possibilities for good to humanity. No other cause calls for greater devotion, or will result in deeper fellowship with the Christ.

*Chicago, Ill.*

### Self-Mastery and the Release of Spiritual Power

BY R. H. MILLER

#### *Second Half*

THERE are three respects in which a man should be master of himself. He is no man at all unless he holds sway over the life of his body. He must be able to keep out of his thought those little spites and worries which are the indolent fancies of the vacant mind. He must be able to fix his mind upon some chosen object and keep it there until the truth grows into some living fruit.

An example of a well disciplined life is that of John Wesley. His ministry covered a period of fifty years. He preached 40,000 sermons, traveled 240,000 miles by horse-back and stage, wrote 231 books, and read very widely. He retired at 10 P. M. and arose at 4 A. M. From this habit he did not vary until within a short time before his death. He seldom spoke of the ills he suffered.

Our technique of discipline is very often at fault. We set out with great zeal to do this and that, and we do it too, for a while. Then the zeal departs. The flame has left only ashes. We are tired. The very thought of the thing we once so warmly purposed to do leaves us cold now. It is the old story of the New Year's resolution. It is a sad story.

Or one may succeed at his self-discipline with results which are quite as evil. I mean to say that his whole thought is filled with the flesh which he undertakes to discipline. As he sits at the table his dietary peculiarities are evident to all. His own and others' thought is directed *down* to matters which should be forgotten for the sake of more worth-while concerns. Habits of washing, circumcision, abstinence from certain articles of diet, a program of physical exercise—his mind remains on this level. His life is disciplined, indeed, but for what end? His discipline has enslaved him to that from which it should have freed him.

No, self-discipline need run into neither of these blind alleys. There is a way by which it may be done. As it is the *one* form of spiritual control which guarantees all the others, so there is *one* approach to the problem of self-control which offers a practical way to its accomplishment. It need not be a frantic effort to capture isolated virtues out of which to form good character. Nor need it be a tower which remains uncompleted. There is a key, a secret, a one thing needful.

That one essential is Jesus Christ. We are told by John that if we would work the works of God we must believe on his Son Jesus Christ. But we so misunderstand John. We take it in a kind of mystical or magical way as though some kind of credit were set to our account when we give mental assent to certain propositions. Rather, is it the apostle's meaning that there is such creative power in Christ, that any one who offers his life, it will be so changed and empowered that he will work the works of God. So it may be said that the secret of establishing spiritual power over one's own life, and thus releasing it upon all of life's relationships, is in Jesus Christ.

In order to know him, and realize his power to establish righteous control over one's life, some very definite steps may be taken. First, there is the study of the gospels and the letters of the New Testament. This is of supreme importance, for here we hear men speak of him—men whose lives were made new and strong by

(Continued on Page 21)

### Creative Love

BY CHALMER FAW

LOVE's eyes are sharp, discerning the good in everything. Rough exteriors and forbidding barriers can not withstand. It is love's way. It glories in goodness and plumbs every depth to find it.

Then love creates. Tenderly, patiently, as the sunshine, it encourages the good. Love and trust from without are met by love and trust from within and the creative process is on. Pulsating with new life, the good grows up and out to meet the glorious rays of love. And lo, the whole being is transformed, a new creation!

Jesus picks a despised business man, a trickster and cheater by trade. (We pass him by unseen.) But in Matthew the Master finds an apostle: yes, a recorder of beatitudes.

We do not see Simon either. He is hardly in our class—common, dirty, profane, selfish. Jesus sees him; takes him; makes him. And at Pentecost Peter the Rock turns three thousand Godward.

There are still Simons by the sea and Matthews at the toll gates. Love alone can release them. Your love can create.

*Raisin, Calif.*

## PASTOR AND PEOPLE

### Southern Virginia

BY M. R. ZIGLER

Ministerial and Home Mission Secretary

A TRIP into the District of Southern Virginia offers a unique opportunity to study one of our oldest districts. Other articles appearing in this issue of the MESSENGER will give a description of the area and the type of work that is being done. It is my conviction that this district is blest with a strong leadership that has the courage to move forward to meet the issues of this day. An outstanding characteristic of these leaders is that they availed themselves of opportunities to prepare themselves for the work assigned to them. They faithfully attend District Meeting, special conferences and board meetings. Conversation with these leaders reveals the fact that they are aware of the best methods in church work and are aiming as far as possible to do their work in the best possible way.

This district has been one of the pioneers in the use of District Field Men, not for the raising of money only, but for the building of the local churches. Over a decade this district has employed field men. These trail blazers in church development can be clearly seen as the work of one has been built on what has been done before. There is a vast difference between touring the churches of a district where field work has been done and where it has not been in operation. Churches experiencing this type of work are in a spirit of expectancy and the leaders of the local church ask many interesting questions. In districts where field work has not been done, there is a timidity, a sense of strangeness seems to be present in so many churches due to not having experience of such visits as field men make. It was a unique opportunity to have Bro. J. A. Naff of Boone Mill, chairman of the District Ministerial Board and also chairman of the Joint Boards of the District, with us for a few days in this tour. Henry Eller, the field man, shared with me his rich experiences with these churches and at each church emphasized certain elements of the district program. A fellowship of this sort can not soon be forgotten.

Henry Eller is a young man chosen by the District Boards to represent them among the churches of the district. He is pastor of two country churches. He holds several evangelistic meetings each year, plans vacation Bible Schools, assists in the placing of ministers, student pastors, boosts the Conference as well as the district budget—in fact, he represents every interest of the church. He is a small man physically, but mighty in his ministry.

This district has twenty-eight congregations with forty-nine churchhouses. Only two of these congrega-

tions are in the city. According to last year's report there are three full time and four part time ministers. The net gain in membership in 1931-32 was 321, making a total membership of 4,833. This district has a total of 85 ministers, 53 ordained and 32 installed. The vision of this district, if maintained, assures great growth during the next decade.

My contact with this district closed with a Young People's Conference at Boone Mill at Thanksgiving time. This district can be greatly encouraged by the loyalty of its young people. It can feel a deep sense of satisfaction that when the present leadership needs new recruits there will be those who will be ready to assume the responsibility.

A number of weeks following the tour a joint meeting of the Boards of the district was held at Boone Mill. While they faced difficult situations financially, there seemed to be a strong determination to go forward with the work. Much sacrifice is being exhibited on the part of all those who labor for the district. Out of this type of courageous leadership only success is assured. Even though the present may be discouraging, there appeared both on the part of the local churches and the district a strong belief that the power of Christ would lead them through to a day of exaltation and the church again would prove its strength in the name of Christ.

*Elgin, Ill.*

### History of the Southern District of Virginia

BY RAYMOND R. PETERS

WE are always interested in the happenings of the past. It is our hope that this brief history will be of some interest to those who read it.

From the available records it seems that the first preaching that was done in Virginia was in the bounds of the Southern District. This is a fact that very few people have known. Elder Jacob Miller moved from Franklin County, Pennsylvania, to Franklin County, Virginia, a few years before the Revolutionary War. He was a great preacher and soon after coming to Virginia a number of people joined the church. The next man of importance in the early history of this territory was William Smith. He was an Englishman who came to America during the Revolutionary War. Just why he came is not known, for he did not believe in war and did not participate in it. He settled at the head of Daniel's Run, which is in Floyd County. He soon heard of the preaching and work of Elder Miller and came to hear him. Mr. Smith believed in the doctrines of the Church of the Brethren and was soon baptized. The people recognized the sterling character of Mr. Smith and they elected him to the ministry and later ordained him elder. These two men traveled together, preaching at many places in Floyd and Franklin Counties, Elder Miller preaching in German and Elder Smith



in English. Most of the Floyd people spoke English while a majority of the Franklin people spoke German. However, in a short time all were able to speak English. The Brethren people in Floyd County were known as the "English Arm" while those in Franklin County were known as the "German Arm." As a result of the activities of Elder Miller and Elder Smith the number of members grew so rapidly that in the year 1797 the Annual Meeting was held in Franklin County.

These pioneer preachers laid the foundation for some of the strongest churches in the district. After the number of members became too large to meet in homes and barns, they built houses of worship. The German-town church (now known as Brick) is the oldest church in the district, also the oldest in Southern Virginia. This church was built in 1848. It was decided in 1871 to divide the congregation into three divisions and two more churchhouses were built, namely Antioch and Bethlehem. The congregations were organized and the churches were dedicated in 1873. In 1905 Snow Creek church was organized with about twenty-five members. In 1924 Boone Mill congregation was formed out of Bethlehem congregation. This new church is doing some very fine work. As a result of the early preaching in Franklin County the Fraternity church near Winston-Salem, North Carolina, had its beginning.

Elders Isaac Naff and John Bowman were two more men who led in the early history of the church in Southern Virginia. A man by the name of Jacob Faw in North Carolina heard of the preaching of Elder Bowman, but not knowing his full name nor post office addressed a letter to Preacher Bowman, Rocky Mount, Va., the county seat of Franklin County. After receiving a reply from Bro. Bowman, he came to his home. Upon hearing Bro. Bowman preach, Jacob Faw was baptized. Bro. Faw returned to his home and the Brethren from Virginia soon went to North Carolina to preach. They went two or three times a year, on horseback, a distance of about one hundred miles. Soon a number were baptized and a church was built. Bro. Faw was called to the ministry and later ordained elder.

For Floyd County we have a story very similar. Bro. Smith and Bro. Miller were responsible for the organization of the first churches. The first church that was built in Floyd County was Brick church (now known as Topeco). This house was built in 1857, Red Oak Grove in 1860 and Pleasant Valley in 1860. From Topeco many churches were organized: Smith River in Patrick County, St. Paul, Coulson and Fremont in Carroll County. In Floyd County the following churches were organized: Burks Fork in the early history of the church, later Pleasant Hill and Laurel Branch. There are other churches in Floyd but the records are so meager that it is hard to give much of their history.

For many years the church had no organization beyond the local congregation. About the year 1866 the churches in Floyd, Franklin, Roanoke, Botetourt and Montgomery Counties formed an organization. They, being the first to foster such a movement in Virginia, called their organization the First District of Virginia. Later a definite line was drawn between the First and Second Districts; the Second District was organized soon after the First which was the northern part of the state. This gave to the First District parts of North Carolina, Virginia and West Virginia.

In 1910 a movement got under way to divide the First District. The first idea was to make three divisions, but the actual division was into two districts in 1912. The northern part of the original First District retained the same name, while the southern part was given the name of the Southern District. This district is comprised of the following territory: Franklin, Floyd, Henry, Patrick, Pittsylvania, Carroll and Montgomery Counties in Virginia, and a few counties in northern North Carolina. The district as it now stands had been organized twenty-one years. At present there are twenty-eight congregations, about 4,000 members, 88 ministers and 55 elders.

Since the division, the district has made progress along many lines. The mission board has done effective work. They have helped to build up several mission points. Aid has been given to the following churches: St. Paul, Shelton, Bassett, Spray, Snow Creek and others. Partly through the efforts of the District Mission Board, Bro. H. W. Peters has been serving for the past ten years the church at Spray, North Carolina. The same board shared in the responsibility of placing Bro. S. H. Flora in charge of the Snow Creek and New Bethel churches, which he has been serving for nine years. Bro. Price Bowman has been serving the Bassett and Mt. Hermon churches for several years in a very sacrificial way. These churches are very fortunate to have such faithful workers with them. Before the division of the districts, Bro. C. S. Ikenberry had served as Sunday-school Secretary. This work was carried on in the Southern District by Bro. E. E. Bowman. About 1915 the Sunday-school Board was put into operation. It has done some worth-while things, promoting vacation Bible schools, aiding summer pastors, fostering programs of temperance and peace education through the district, supporting singing schools and many other forms of work. Bro. W. M. Kahle was secured as part time Field Worker in 1925. He did a lasting piece of work in the district, improving Sunday-schools and Women's Work, organizing B. Y. P. D. and Junior Leagues. He also helped to develop a more systematic way of handling the money of the district. In 1930 Bro. H. C. Eller took over the responsibilities as Field



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Pray

WEEK OF AUGUST 21-27

Those of us in America who have bookcases filled with books, tables littered with daily papers and magazines, can scarcely realize the problem which faces pioneer missionaries who enter a territory where language has never been put into writing. Our missionaries in Africa are meeting this problem. The four Gospels and Acts are being translated into the Bura language; also the *Life of Christ* and a book entitled *The Road to God*. Primers, readers and hygiene texts have been made. A little English paper, which reaches all missions in Africa, has recently appeared and Bro. Stover Kulp is the editor. This paper will prove a real blessing, bringing material for translation to the various language areas. This preparation of necessary literature for the training of church leaders in Africa, consumes a great amount of time, but has far-reaching results. Pray for all those who do this work.

### Vitalizing Missions Through the Sunday School

BY H. H. HELMAN

ONE important function of the Sunday-school is to equip its entire membership with the missionary mind. The responsibility for doing this will rest on both the administration and the teachers of all the classes. The administration is responsible for the introduction of the subject if it has not already been done, the provision of missionary materials and equipment, and for such co-operative work as can be done by the classes and departments working together. The teachers are responsible for the missionary interpretation of Christianity, or for putting the emphasis upon sharing, helping others and living for others in daily life. They are responsible for setting forth the common Fatherhood of God and the brotherhood of man, for putting emphasis upon the need for the building of a world-kingdom of righteousness. Most teachers do emphasize these things and thus contribute to the development of the missionary mind. Many of them, however, recognize the need for more emphasis upon missions, but find neither the time nor the materials.

#### Christianity Essentially Missionary

Sunday-school workers should appreciate the fact

that the Christian religion is a *universal religion*, and therefore a *missionary religion*. It is the only one that presents the out-reaching grace of God; the only one adapted to every race and nationality. As soon as Jesus began his teaching work he talked about saving the *world*. When he closed his own labors he sent out his followers to continue that work, instructing them to *teach all nations*. The universality of it, makes the Christian religion essentially missionary. This must be the underlying foundation for teaching missions in the Sunday-school.

#### Jesus a World Figure

More than that, Jesus himself is a world Figure. He is an internationalist, and can not be confined to one race or one nation. As a possession of any group or body he is not to be *kept*, but to be *shared* and *given*. Jesus fits everywhere—in China if he is taken there; in Japan if he is given to her people; in India if he is shared with either her high caste or her outcastes; in fact, wherever Jesus is taken he fits; there he takes up his identity with the racial or national life of the people. He becomes a brother to all mankind. Because the Christian religion has Jesus in it, it is a missionary religion. Presenting Jesus as the universal Being will help to vitalize missions in the Sunday-school and to build the missionary mind.

#### Expand or Expire

Sunday-school workers should realize further that Christianity is a kind of religion that can only be kept when it is shared. To keep it to oneself is to lose it. It dies under that kind of an atmosphere. Its very life depends upon its propulsion into new territories and into new hearts. It can not rest with any group, any race or any nation. "Ye shall be my witnesses," explains its life, its genius and its method. At heart it seeks others and reaches out for new areas. It can not stand still and live. Christianity is therefore missionary through and through. That characteristic of our religion must not only be understood, it must be made clear to all of the members in the Sunday-school through definite instruction.

#### Making Missions Concrete

In a sense every lesson studied in the Sunday-school is a missionary lesson. All Christian lesson material is essentially missionary. The New Testament is fundamentally missionary. Our Biblical lessons should build the missionary mind and encourage the support and maintenance of missions. When they have been properly taught they will. But the study of the lessons does not constitute the whole duty of the school in the matter of missions. More can and should be done. There is need for *concretizing* missionary ideas and ideals so that all may understand what missions mean in terms of human beings and human efforts.



Special missionary Sundays always help to do this. If the Sunday-school is to give the importance to missionary instruction that the subject demands, missions need to have a place in the lessons. There are many lessons that are or can be made definitely missionary. When an outstanding lesson of this nature appears, why should not the school have its own missions Sunday, so that the needed emphasis can be given to missionary education? A committee may be appointed to provide such special features on that day as are adaptable and helpful for the occasion. Such songs or other parts of the worship service can be selected as will give emphasis to the subject.

When such a day is observed the display of pictures of mission stations and of missionaries, maps of mission fields, articles and utensils that natives have made or used, and clothing or ornaments they have worn—all these will visualize the work of missions and intensify the interest of the school in the subject. If the local church or Sunday-school supports a missionary on the field the reading of a letter from such will also help.

#### Practical Suggestions

Other methods by which the missionary mind may be developed and the subject vitalized in the school include:

1. The display of special posters supplied by missionary organizations; or the promotion of a poster contest among the children of the Sunday-school. A special evening could be set aside for awarding the prizes and this preceded by a special lecture by some returned missionary or other person who knows the subject and can make it interesting to both children and adults.

2. The circulation of missionary tracts and other publications on the subject. If the school has a missionary secretary or superintendent that person could call attention to certain articles appearing in both the religious and the secular press. Reviews of outstanding books on missions could be given at regular social gatherings of the various classes. At regular intervals *mission-grams*, bits of missionary news from every quarter of the globe, could be distributed to the classes.

3. Put on special brief missionary programs during the Sunday-school assembly worship service. This would give opportunity to enlist the children in the program. Some of the features mentioned above may be included, and it could be made a regular monthly affair. The program would consist of missionary hymns, songs or recitations by the children, news from the fields, statistics, statements regarding the needs on the fields or the use made of materials or money sent to them, short dramas or pageants and blackboard or chart talks.

4. Mission study courses conducted by the school as a special project are good for the purpose in hand. The study sessions may be held on a week-day afternoon for

classes of women. If it is a men's or a mixed group engaged in the study, an evening session is preferred. In selecting courses it is usually best to follow those currently provided by the Missionary Education Movement, as all kinds of texts, helps, maps, supplies and projects are supplied by the organization.

In carrying out these suggestions it is wise to select from the Women's Missionary Society or some other missions group in the church, such persons to assist as are known to be able and efficient leaders in the movement, who will gladly furnish information about source materials, statistics, and free literature of all kinds.

The missionary mind has not been adequately developed and missions will not be sufficiently vitalized until every responsible person in the Sunday-school realizes that "Go ye into all the world" applies directly and individually to each and every member, and there is a corresponding action to prove that they are really missionary minded. Such folks will back the church's missionary program to the full extent of their ability.

*Elgin, Ill.*

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## News From the Field

### INDIA

#### Vyara

Olive Widdowson

#### Hindus Sing, Onward Arya Brothers

During the second week in June, the superintendent of the Arya Samaj School, or Arya Kanya of Baroda, at the request of the Arya Samaj people of Vyara, brought thirty-four of their girls to Vyara. For three evenings they gave a program, consisting chiefly of military drills and exercises, fencing, lathi practice, spear, sword and dagger drills, standing on their heads, turning wheels and some good Indian club practice. One of the girls was a good shot. They had well developed muscles, and were indeed a group of husky girls. But it all seemed so foreign to what one would expect of Indian girls that you needed to look around on the noisy crowd to satisfy your eyes that you were in India. The advice they tried to give could scarcely be heard for the noise of the crowd. It was in substance: "Go to school and develop your minds, and exercise as we do and become strong. That is the road to freedom." Instead of singing the Raj Git or King's Song at the end of their program, they sang, "Onward Arya Brothers" to the tune of Onward Christian Soldiers in English. The Arya Samaj people are anxious to reform Hinduism so that it will be more desirable to their people who are rubbing up against other religions. In this way they hope to stop breaking away from their ranks.

#### Our Trip to the Jungle

We took a trip out through the jungle where some of our school girls live. We had the satisfaction of visiting in their homes, showing lantern pictures and trying to make it a little easier for some of the girls to persuade their parents to permit them to come to school. After the meeting there was the usual talk of the last leopard they had seen, and of other jungle beasts, until in the night Ruth cried out in her sleep, "Tiger!" The teacher's house was right in the forest. I could hardly get asleep because of sounds of insects, night

birds and prowling animals. I think I have never heard the forest so vocal. Being near the monsoon season, all kinds of insects were getting on the move. The sand flies put in their bites, too, for good measure. Shortly after Ruth's cry there came a crash. I wondered if a hut had gone down, but on hearing no voices I decided it must be a big tree. Wherever they have been able to clear this land, it looks good. Fields were plowed and houses newly thatched in readiness for the rains. It was near the opening of school. One of the little girls we had come to see had started toward Vyara. She had relatives along the way and arrived by easy stages on the day she was told to return.

#### **Vyara Schools**

There are forty-five girls in the boarding building; forty-three of whom attend school. The two not in school are our little four-year-old from the Baby Home who has no other home, and our big blind sister, Bukli, who is everyone's friend. Girls who come from the farthest village report raids by tigers and bears. One man had been killed by a tiger and several had been chased by bears. Before the monsoon proper we had some very heavy rains which started the jungle growth, giving these animals a chance to come nearer the people under cover.

Last year we had the boys and girls together in their school classes up through the Fourth Standard, but kept separate registers. This year we have united the schools and have coeducation up through the Sixth Standard. The teachers like it because the classes are larger and it is not necessary for one teacher to teach so many grades. The government's curriculum is very heavy, especially in arithmetic and language work. We start Hindi in Fourth Standard as their second language. Quite a few of the boys and girls choose English when they enter Fifth Standard. I am glad Hindi is their second language as it is spoken or understood in many parts of India. With this heavy curriculum the teachers are glad when their classes are large enough that they need teach but one standard.

#### **A Wedding Party**

We were invited to a wedding at Champavadi, one of our new congregations. A school girl's sister was married. The teachers, older girls and boys, and I went. They said, "We must have the boys and girls to sing and help us make merry in a Christian way." How they seemed to enjoy it! And we did too! It is a thorn in our sides that some of our boarding boys and girls celebrate this occasion in a non-Christian way. Generally it has been the fault of non-Christian parents and relatives. Many non-Christian parents' idea of a good girl is one who will do **anything** she is asked to do by her parents and older relatives. That is one thing they have against the mission school. The girls get some idea of right and wrong and are not so easy to manage in an arbitrary way. The other day I talked with a fifth standard girl whose relatives put her wedding over in a non-Christian way. She says she is going to have a Christian marriage yet. These old village customs are almost like an incurable disease.

#### **Anklesvar**

D. J. Lichty

#### **Surely America and India Are Kin!**

Five months of camp life in the villages of Anklesvar district during the past winter, enabled us to acquire a rather intimate knowledge of the people with whom we came in contact. Everywhere there was groaning because of the economic depression, heavy taxation and the oppression of the money lender. Yet there seemed to be sufficient cash obtainable for petty litigation! The causes for litigation

were mostly petty, but the cost in time, money, goodwill and coöperation was enormous. It is no exaggeration to say that India's poverty and deplorable social degradation exist largely because of the lack of mutual trust, honesty, fair play and the spirit of service.

#### **Inoculation With Christ's Spirit Needed**

No program of rural uplift, of which we hear so much these days, whether it be undertaken by government, reform societies or Christian missions, can succeed in remedying present conditions without first inoculating society to a considerable extent with the spirit and qualifications for co-operation such as result from knowledge and experience of Christ. Whether it be in the sphere of village education, public works, hospitals or coöperative credit societies, it is all the same story. On account of dishonesty, selfish communal spirit and graft, only three out of some twenty co-operative credit societies in our district are reported to be fairly successful. All the rest are defaulting or criminally involved. Examples could be multiplied.

#### **Rural Reconstruction Centers**

Recently it was my privilege to visit a rural reconstruction center in South India, sponsored and manned by men who acknowledge Christ and who in his spirit work for and in coöperation with the men and women of all communities for their social betterment. This project and others like it are receiving the praise and approval of all who take the pains to investigate. Several of the native princes are following suit. One such center has been opened within eleven miles of Anklesvar by the Gaekwar of Baroda. It is significant of what already has been said that Christian men and women are sought out to open and manage these centers. Our India mission is in sympathy with this movement and is prepared to coöperate in it whole-heartedly, but first of all we should not forget that the Gospel of Jesus Christ is still the power of God for the temporal and eternal salvation of the nations, and that the gospel of personal salvation must precede the gospel of social salvation. Both are essential, but they must follow in proper sequence. One is the means and the other the end.

#### **The Medical Missionary's Commission**

"THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, and said, 'Go your ways, behold I send you forth, and in whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.'"

The paths of pain are thine. Go forth  
With patience, trust, and hope;  
The sufferings of a sin-sick earth  
Shall give thee ample scope.  
Beside the unveiled mysteries  
Of life and death go stand,  
With guarded lips and reverent eyes,  
And pure of heart and hand.  
So shalt thou be with power endowed  
From him who went about  
The Syrian hillsides doing good  
And casting demons out.  
That good Physician liveth yet,  
Thy friend and guide to be;  
The Healer of Gennesaret  
Shall walk the rounds with thee.



## KINGDOM GLEANINGS

### Calendar for Sunday, August 20

**Sunday-school Lesson**, Samuel.—1 Sam. 3: 1-10; 12: 1-4.

**Christian Workers' Meeting**, Faith Encounters Human Learning.

#### B. Y. P. D. Programs:

Young People—Fun—At Young People's Socials.

Intermediate Girls—The Things We Think About.

Intermediate Boys—Duty and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Mt. Hope church, Wash.

**Two** baptisms in the Moscow church, Idaho.

**One** baptism in the Bethesda Chapel, Md.

**Four** baptisms in the church at Harman, W. Va., Bro. E. S. Harman, home minister, in charge.

**Five** baptisms in the Salem church, Ohio.

**One** baptism in the Sunnyland church, Fla.

**One** baptism in the McFarland church, Calif.

**One** baptism in the Big Creek congregation, Okla.

**Thirteen** baptisms in the New Bethel church, Va., Bro. S. H. Flora, pastor-evangelist.

**Twelve** received into the Surrey church, N. Dak., Bro. L. H. Root of Minneapolis, Minn., evangelist.

**Seven** baptized in the Mt. Pleasant congregation, Southern, Ind., Bro. Fred Maxey of Nocona, Texas, evangelist.

**Twenty-one** baptisms in the Bartlesville church, Okla., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

**Thirty-five** baptized and one received on former baptism in the Panther Creek church, Adel, Iowa, Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Wilmer Petry** of Pittsburg, Ohio, Sept. 4 in the Poplar Grove church, Ohio.

**Bro. I. R. Beery** of Pleasant Hill, Ohio, Sept. 3 in the Second church, South Bend, Ind.

**Bro. D. W. Weaver** of Birdsboro, Pa., Aug. 27 to Sept. 10 in the Jennersville church, Pa.

**Bro. F. A. Myers** of Cloverdale, Va., Aug. 20 in the Westminster house, Meadow Branch church, Md.

**Bro. I. J. Kreider** of Huntington, Ind., Sept. 3 in the Rock Run church, Ind.

**Bro. Ralph G. Rarick** of North Manchester, Ind., Aug. 20 at North Webster, Ind.

**Bro. Arthur A. Durr** of Fairfield, Va., Aug. 20 at Lowesville, Va., in a union meeting.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Aug. 21 in the Pleasant Hill church, Tenn.

\* \* \* \*

### Personal Mention

**Bro. E. R. Fisher**, pastor of the Four Mile church of Southern Indiana, on a tour of visitation with Sister Fisher and their son Glen, made it a point to include Elgin, the Publishing House and the Messenger offices in their last week's itinerary.

**Bro. Virgil C. Finnell**, the No-Tobacco man, dropped in for a few minutes one day last week. He says some folks say he is foolish to keep pegging away as everything is going the wrong way now anyway. He thinks this is the time to go right ahead and make ready for the day when the tide will turn by helping to turn it. Note elsewhere the reference to the convention at Bethany Seminary Aug. 26-28.

**In my recent statement** of the closing of the Greene County Industrial School all reference to the clothing bureau was overlooked. It should be understood that the clothing bureau will continue. Clothing of all sizes and kinds can be used to good advantage. The poor mountain people, many of them members of our church, are in much need of clothing and have not the wherewith to buy. We solicit contributions to the bureau, and wish to express our sincere thanks to the individuals, Aid Societies and churches who have contributed clothing in the past. Shipments should be made to Barboursville, Va.—H. C. Early.

**Bro. Kermit Eby** and his companion in travel, Thomas Q. Harrison, "ardent young Quaker peace crusader," have evidently been making some definite impressions in their goodwill mission to Japan. Mr. Gilbert Bowles, Secretary of the Japanese-American Reception Committee, writes us at some length to this effect. To the same purport is the article "Crusading for Peace in Japan" in the American Friend for Aug. 10. We quote: "Tom Harrison and Kermit Eby are admirably adapted to work together in view of their gifts, personal characteristics and experiences. . . . Mr. Harrison inspired us and almost took us away into an ecstasy with his peculiar passionate appeal and then Mr. Eby in his quiet tone spoke of the question from his specific historical point of view . . . finest teamwork I have ever seen of people in this kind of service." \* \* \* \*

### Miscellaneous Items

**The Akron church** will have their annual harvest service on Sunday, Sept. 3.—David H. Snader, Akron, Pa.

**Pleasant Valley church** of Northern Indiana will have a homecoming Sept. 10, an all-day meeting with basket dinner. Former attendants are urged to come; others are welcome.—Noble Bowman, Bristol, Ind.

**The Annual District Conference** of Middle Indiana will be held in the Monticello church, Oct. 6-8. Elders' meeting, meetings of Men's Work and Women's Work, Friday, Oct. 6, at 1 P. M.; business session Saturday at 8 A. M.; educational, mission-ministerial and young people's programs on Sunday. All queries and program materials should be in the hands of the clerk not later than Sept. 10 so that it may be

### Our Seminary

Our Seminary is owned and controlled by the church for the education of the leaders of the church in the mission field and in our churches. The best possible training is needed for these times. The work of the Seminary is bound up with the whole program of the church; if it should cease to function, soon all other interests would suffer. The missionary cause would suffer, the pastoral leadership would suffer, and finally, the whole program of the church would suffer. The success of the entire program of the church is bound up with the work of the Seminary. For this reason it is owned by the church, its budget approved by the church, and the school supported by the church.

The destiny of each part of the program is bound up with the welfare and efficiency of our Seminary.

included in the conference booklet.—R. C. Wenger, District Clerk, North Manchester, Ind.

**The homecoming** at Owl Creek will be Aug. 20 with Bro. J. Oscar Winger of Manchester College as principal speaker. Bro. J. Perry Prather of Ashland, Ohio, will conduct the vesper service for the young people.—J. D. Zigler, pastor, Ankenytown, Ohio.

**White Cottage church**, Ohio, will have a homecoming on Aug. 20, honoring the return on furlough of our missionary to Africa, Sister Evelyn Horn; she will be the main speaker and honor guest. It will be an all-day meeting with basket dinner at noon. All former members and friends of this church are cordially invited.—Mrs. J. F. Shrider, S. Zanesville, Ohio.

**The third annual homecoming** of the Middle Creek congregation will be held at the Middle Creek church on Sunday, Aug. 20. The event will be observed in the form of an all-day meeting with services morning, afternoon, and evening. You are invited to come for the morning service, bring with you a basket lunch and remain at the church for the day.—Walter F. Berkebile, Pastor, Rockwood, Pa.

**District Meeting** and associate gatherings for Southern Illinois will be held Aug. 26-28 in the Oakley church, three miles west of Cerro Gordo and ten miles northeast of Decatur. The elders' meeting will convene at 10 A. M., on Saturday, Aug. 26. The Women's Work business meeting will be held at the same time. The ministerial session will begin at 2 P. M. The Women's Work program will also be given in the afternoon. 5 to 7 P. M., B. Y. P. D. recreation, supper and vesper service; 7 to 9 P. M., peace and temperance programs. Sunday, 9:30 A. M., Church School; 10:45, educational address. The afternoon and evening will be used for B. Y. P. D. program, the moderator's address and missionary meeting. Aug. 28, 8 A. M., business session.—N. H. Miller, District Secretary, Decatur, Ill.

**The District Conference** of Michigan will be held at Onkama, Aug. 22-25. Aug. 22, 10 A. M., Council of Boards. 1:30 P. M., Elders' Meeting and B. Y. P. D. Conference. 7:30 P. M., Welfare Board in Charge. Address, Christian Living.—Rufus Bowman. Aug. 23, 8 A. M., Bible Hour. 9 A. M., Bible School Conference. 10 A. M., The Child's Need.—Mrs. Rufus Bowman. The Parent's Responsibility.—Mrs. Van B. Wright. 1:30 P. M., Bible School Conference. Address.—Rufus Bowman. 7:30 P. M., Educational Program. Address.—Floyd E. Mallott. Aug. 24, 8 A. M., Bible Hour. 9 A. M., Parallel Conferences. 1:30 P. M., Ministerial Conference. Address.—Rufus Bowman. 7:30 P. M., Missionary Program. Address.—Floyd E. Mallott. Aug. 25, 7:45 A. M., Business Session.

**The Annual District Meeting** and Bible Institute of Southern Missouri and Arkansas will be held in the Cabool congregation in the Greenwood house Aug. 20-24. The Bible Institute begins on Sunday evening, Aug. 20, and continues each evening until Thursday, Aug. 24. The forenoons of Monday to Wednesday will also be given to Bible study and educational instruction. Other features of the program will be fathers and sons, mothers and daughters and welfare programs Monday afternoon; elders' meeting, Aid Society, laymen's program, Tuesday afternoon; ministerial program Wednesday afternoon, and a missionary program Wednesday night. The young people of the district will give a program on Tuesday night. The business sessions will be held on Thursday. Each day's program except Tuesday will be climaxed by a sermon. The general theme of the program is, A Spirit-filled Church.—Lester E. Fike, Carthage, Mo.

**The second annual homecoming** of the Swan Creek church will be held on Sunday, Aug. 27. The church is located three miles west and one mile south of Delta, Ohio. Sunday-school will begin at 10 A. M. At 11 A. M. Bro. J. J. Anglemeyer of Williamstown, Ohio, will preach. Basket dinner at noon. At 2:15 P. M. a musical program will be followed by another sermon by Bro. Anglemeyer. All who have ever attended this church are urged to come.—Ralph R. Hatton, Pastor, Toledo, Ohio.

**Date of Bethany Ministers' Conference Changed.** Due to a conflict with the date of the District Meeting of Northeastern Ohio it is necessary to change the conference date from Oct. 9-14, to Oct. 23-28. Van B. Wright of Grand Rapids says, "I think it a very desirable change, from winter to fall. Hope I may be able to attend." G. G. Canfield says, "It doesn't suit my program to attend, though I might be able to change. It will be impossible to find a date to suit all."—M. R. Zigler, Ministerial and Home Mission Secretary, 22 S. State St., Elgin, Ill.

## THE QUIET HOUR

### Repent or Perish

Luke 13: 1-21

For Week Beginning August 27

#### Sitting in Judgment Upon the Unfortunate, Vs. 1-5

Suffering calls for sympathy and condemnation is given instead. They ask a loaf and are given a stone (John 9: 2, 3; Matt. 5: 1-12).

#### Ours the Greater Responsibility, Vs. 1-5

We do not deserve the good things which are ours. If, therefore, we are blessed while others suffer, ours is the greater responsibility (Heb. 2: 1-4).

#### Repent or Perish, Vs. 1-5

Here is a clear, sharp dividing of the ways. We must turn with all the soul to the highest we see; failure to do this is self-destruction (Luke 3: 7-9).

#### Life and Usefulness, Vs. 6-9

That which is useless dies. Usefulness is the guarantee of life. God says of the useless vine, "Cut it down; why cumbereth it also the ground" (Matt. 3: 10; 7: 19; Luke 3: 9)?

#### The Sabbath or Wholeness of Life? Vs. 10-17

The ruler of the synagogue chose the sabbath; Jesus said, "Let this daughter of Abraham be loosed from her bond even on the sabbath." Has zeal for an institution, some form of belief or worship, ever led you into unbrotherly behavior (Luke 14: 1-6)?

#### Like a Grain of Mustard Seed, Vs. 18, 19

Have you ever felt that progress was slow, that your gains were so small as to be of no importance? This parable was written for you (Matt. 13: 31, 32).

#### Like Leaven, Vs. 20, 21

The power of truth within the heart of man will make the world into the kingdom of God. No other means can do it (Matt. 13: 33).

#### Discussion

Can you give examples of the pronouncing of judgment upon the unfortunate? What very often has been the sequel to this sort of uncharitableness? What are some modern institutions which stand in the way of brotherliness? Contrast the two parables which close our scripture lesson.

R. H. M.



## History of the Southern District of Virginia

(Continued From Page 12)

Worker on part time. He has been serving in this capacity in a very efficient way.

The churches have been very responsive to the missionary cause of the church. The district has been fortunate in sending many church leaders into the home field. Presidents of three of our schools have come from the Southern District. Her sons and daughters have held places on the faculties of our schools, have served as members on General Boards, some have served as efficient pastors, as well as in many other fields of endeavor.

The people of the Southern District are loyal to the church and its program. Through the years much sacrificial service has been given in the interest of Christ and the church. They have what we call a good "Dunker" background. They are thrifty, most of them owning their own homes. It is a field that promises much progress in the future. The great need is more leadership in the local churches.

*Daleville, Va.*

## Activities in the Southern District of Virginia

BY H. C. ELLER

THE Southern District is situated between the First District of Virginia and the District of North and South Carolina. It includes twenty-eight organized churches, with as many additional preaching places. They are scattered over eleven counties in the states of Virginia and North Carolina. These congregations are evenly divided on the east and west sides of the Blue Ridge Mountains. An excellent work has been and is being done in the face of geographical difficulties.

### Organization

The organization of boards and committees has continued through the years with changes to meet existing needs. A Mission Board has functioned for many years. The Ministerial Board is of more recent date. Committees and boards of temperance, child rescue, simple life, welfare and religious education have been superseded by the present Board of Christian Education.

Members of the three above boards compose a District Joint Board of fifteen members with J. A. Naff now serving as chairman. Membership on these boards is made by appointment and approval of the District Meeting. Separate and joint sessions are held at least twice each year. Special sessions are held as occasion demands. While the work of each board is separate, yet much of their work is done by coöperative effort. They employ on half-time a Field Director, whose duty it is to head up and direct the promotional work and program of the various boards. To carry on this pro-

gram these boards arrange a yearly budget, with apportionments for the several churches, to be approved by District Meeting. District Meeting appoints a treasurer whose duty it is to receive and disburse their money. These funds are intended to include all gifts to the General Conference Budget and a small gift to the support of Daleville Academy.

Aside from these regular boards, there are three other organizations serving the district, namely: Women's Work, the B. Y. P. D. and the Men's Work. Each of these has its yearly business and inspirational meeting at the time of the Annual District Conference. They are organized and function after the pattern of our regional and national set-up. While they work independently, yet their work is reported and approved by the District Meeting.

Two standing committees are continued, namely: Old Folks' and Orphanage Home and Program Committee. The latter arranges for the inspirational part of the Annual District Conference.

A District Treasurer serves to receive and disburse funds from the churches in paying the expenses of delegates to Standing Committee and printing of minutes of both District and Annual Meetings.

### The District Meeting

District Meetings are held annually in August. They continue over three days. The first day is spent in meetings of the boards and Elders' Body followed by a sermon at night. Thursday is devoted to general and sectional sessions representing the varied interests of the boards and organizations of the district. One period is devoted to a special missionary address and offering for the support of the District Mission Board. Friday is devoted to the annual business session of the district.

It has been the policy for many years to secure at least one visiting speaker. The following have been among those of our more recent visitors: Rufus D. Bowman, J. M. Henry, Levi Garst, C. D. Bonsack, Paul H. Bowman and the West brothers.

The business session is conducted by a moderator and a writer, who are elected a year in advance. They are assisted by a reader, the Elders' Body, delegates from the churches and committees on credentials, tellers, letters of greeting and resolutions. The Elders' Body acts as a preparatory and nominating committee for the meeting.

### Missions

District mission work has been an expanding activity for many years. It has grown to proportions commendable to any small group of original churches. An expenditure in money of nearly \$15,000 has been made by the District Mission Board during the past ten years. Outstanding district leaders in this work have been S. M. Ikenberry, W. A. Elgin, A. N. Hylton (now

chairman of the board), H. W. Peters, J. Bowman, G. A. Barnhart and Z. E. Mitchell. The members of this Board have secured help from the General Mission Board. Much credit is certainly due to the effort of this Board in the recent growth and expansion of the district.

Along with the District Mission program, efforts have been continuous in the support of the General Conference Budget. An average of \$1,400 has been contributed by our churches over a period of ten years. Along with this have been efforts to give partial support at least to one of our foreign missionaries, such as Elsie Shickel and Russell Robertson. A district mission endowment fund is being slowly built up.

#### Christian Education

The Christian educational movement in this district has largely been centered in the work of the Sunday-school. To supplement this work several committees and boards, mentioned above, have assisted in the past. Now most of this work is delegated to the District Board of Christian Education of which J. B. Peters is the present chairman. In reality the work of the Field Director is largely that of directing the Christian educational program for the entire district. A certain phase of it does head up in the Board of Christian Education. They are assisting in the support of training schools and classes, peace and moral welfare work, children's and young people's work and the promotion of certain conferences. David Wampler of Bethany Biblical Seminary has been secured in conducting singing schools over the district. In addition to the work of the Field Director, educational tours of the district are made practically every year. Recent tours include one by Mrs. Edward Bixler in the interest of peace, another by Raymond R. Peters representing temperance and the most recent by M. R. Zigler representing the General Boards at Elgin.

The District Conference program is very largely built as an educational emphasis. Other special conferences of men, young people and ministers are held each year. Under the direction of the Ministerial Board two or three special ministerial conferences are held with stress on demonstrations and practical helps for ministers. They have also sponsored an evangelistic campaign for several years resulting in a very satisfactory district-wide increase. The membership increase over a twenty-year period has been 125% in spite of losses by the hundred to other districts, especially the First District of Virginia.

Through special efforts, largely in the hands of the Field Worker each year, many of our most promising leaders attend outside conferences such as those held at Camp Bethel, Daleville and in the region.

From year to year many of our youth have found

their way to school at Daleville and Bridgewater. To date, the most able leadership among our churches have attended one or both of these or other Brethren schools. A fair support and reasonable coöperation have been given these schools since the origin of the district.

\* \* \* \*

Considering the losses sustained by many of the most able leaders of the Southern District going into other fields of service, she has made a creditable record since her inception. Just now, the future does not seem to have in store any immediate program of expansion. More and more, sacrificial work is being done each year. In the face of this situation, growth in membership is continuous and the work and impressions of the District Meetings seem to be improving each year. With the coming of better roads and the gradual overcoming of former geographical barriers, my faith is that the Southern District will more and more assume her share of work among the districts of the Brotherhood.

*Boone Mill, Va.*

#### Dagon

BY EZRA FLORY

SEE the restlessness in that line. Yes, they have advertised for a man to help in that bank, and there stands a line ready to be examined. Some push and try to crowd others out. It is pitiful. "But why all this selfishness?" you ask. Selfishness has gone across seas, through jungles, over mountains, wherever man has roamed. Shall it go along to heaven?

Jesus taught us to prefer one another. How shall that spirit of humble consideration take hold of my life? He who reads the simple story of him who walked among men as the Son of God may imbibe the truth which will set him free.

Long ago the Ark of God had a restless time. Read the story in the first chapters of First Samuel and mark the word *ark*. It occurs seven times in one chapter, twelve in another, and nine in the next—twenty-eight in all. When it was taken into the temple at one place, Dagon fell down. It is ever so. Bring into the temple the presence of God and Dagon will fall down. This is what Jesus meant when he said, "He that saveth his life shall lose it" (Luke 9: 24). Paul says it in these words: "I have been crucified with Christ; and it is no longer I [self] that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me" (Gal. 2: 20). There is no better way to dispose of Dagon than to become absorbed in right things. The Dagon of evil of all sorts will then abscond.

*New Paris, Ind.*



## Self-Mastery and Release of Spiritual Power

(Continued From Page 10)

his power. They speak of the creative Personality which they themselves have experienced. Their testimony is indispensable for those who seek the same experience. Second, the fellowship of others who share our quest is a means of furthering it. The conference of fellow-workers is always of great value to the cause. This is preëminently true of those who seek to know Christ. Third, read books on the life and teachings of Jesus and upon the experience men have had of him. Because he is so near to our need and at the same time so far in advance of us, because he is so inexhaustible and new to every sincere follower, we shall be always hearing new testimony from those who are his. We can not afford to miss the help which is available from this source. In the fourth place, do the acts which express his spirit. We shall be able to catch the mind of Christ only if we put ourselves at the doing of the deeds that express that mind. I know fully the spirit of my departed mother only since I am myself a parent. Our actions must be like his in order that we may know his spirit. And fifth, as we believe him to have creative power over our lives, let us be quiet in his presence in order that he may exert that power upon us.

By this simple means, Christ can establish the power of spiritual control in our lives. The spiritual power released here will spread to wider areas and relationships. The natural order of spirit ruling flesh will thus be progressively realized.

*North Manchester, Ind.*

## "And It Was Night"

BY S. E. HYLTON

JOHN is not merely mentioning the fact that evening darkness had closed down over those Judean hills, but I think those four words have a greater significance.

I imagine the entire group in that upper room in Jerusalem were under a shadow and in deep meditation. Judas was thinking about the thirty pieces of silver he so coveted that he sold his Lord and forfeited his place with the chosen twelve. Some of the others had coveted the chief seats in the kingdom and it seems they had all quarreled over "who should be the greatest."

Jesus had "steadfastly set his face towards Jerusalem" and the cross and was now under its shadow. Still his chief concern was to reveal a God of love to his chosen disciples and to prepare them for the task assigned in Matt. 28: 19-20. So he took the form of a Servant, and washed their feet, saying, "I have given you an example that ye should do as I have done to you."

I wonder if any of the twelve were then willing to do it. I think Peter was as near as any.

No doubt Judas needed nature's darkness as well as

the approval of his master, the devil, to whom he had sold himself, to brace him for his dastardly deed. He must have felt the greater darkness of a soul cut loose from God, which grew into the greatest darkness—that of the eternally damned. "And it was night."

*Strathmore, Calif.*

## The Knowledge of Christ

Philpp. 3: 8-10

BY A. P. GEIB

In the Series on "The Things of Christ"

PAUL considered the knowledge of Christ the highest achievement in a Christian's experience. His life was Christ-centered. Living and Christ were synonymous to him. "For, to me to live is Christ," was his motto. He was so Christ-conscious at all times that he interpreted all his joys, sorrows and losses in the light of his intimate companionship and walk with him. All things aside from this became secondary and "loss" to him in order that he might possess the excellency of this knowledge of him and his resurrection power. His deepest conviction was that he knew whom he believed and that nothing could separate him from the love of the Christ he knew. Even death would simply mean gain that he might be with the object of his knowledge and love.

It is a great achievement to acquire the many interesting facts about nature and man in this wonderful world in which we live, but infinitely greater to know one's Christ as his Life and Companion in our pilgrimage through it. It is for the want of the knowledge of Christ in all his meaning for our lives that life at times is such a failure. We need to know his purposes for us more intimately.

To know Christ is to realize, to some extent at least, his loving sacrifice in the past in my behalf; his grace and purposeful leading in the present according to his gracious promises, as well as to abide in his sustaining faith and hope for the glory of an eternal destiny.

How shall one gain this knowledge? Paul gained his initial knowledge of him at mid-day on that memorable journey. It was a personal experience which determined its reality—a light, a voice, a command and blindness. Our knowledge may not come in such an unusual manner, or in such suddenness. It may come gradually through experience, from faith unto faith, disclosing itself in connection with the little incidents of everyday life, provided we interpret them aright. It may come in the quietness of the field or in the midst of meditation upon the Holy Word under the enlightenment of the Holy Spirit. The important matter is that we discover Christ as a reality. This is not so easy, for we are so easily distracted by the whirlwind of our modern life, having little time to sit still and hear the sound

of gentle stillness. This knowledge comes, moreover, through obedience to the laws of spiritual discernment which operate only in the realm of a holy and separated life.

"Thou Opener of the years to be,  
Let me not lose in woe or weal  
The touch of that strong hand I feel  
Upholding and directing me."

Manheim, Pa.

## Monthly Financial Statement

### Conference Budget

During the month of July contributions for the Conference Budget and agencies within the budget totalled \$7,004.55. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$58,653.39, detail as follows:

	For the month	For the year
General Mission Board .....	\$ 6,154.97	\$29,776.31
Ministerial & Missionary Relief .....		40.00
Board of Christian Education .....	46.40	3,013.58
Bethany Biblical Seminary .....	203.47	952.53
General Ministerial Board .....	1.00	7.00
General Education Board .....	1.00	26.66
Undesignated Funds .....	597.71	24,837.31
	\$ 7,004.55	\$58,653.39

### General Mission Board

During July contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions .....	\$ 1,243.62	\$ 7,938.58
Student Fellowship Fund, 1932-1933 .....		600.85
Women's Work Project .....	152.56	2,447.91
Home Missions .....	185.22	549.82
Foreign Missions .....	131.64	997.47
Junior League Project .....	17.75	243.69
B. Y. P. D. Project .....	41.93	213.34
Home Missions Share Plan .....		15.00
Challenge Fund .....		50.00
Intermediate Project .....	1.43	55.28
J. B. Emmert Memorial Fund .....	23.50	23.50
India Mission .....	305.60	736.00
India Native Worker .....		29.50
India Boarding School .....	45.65	148.15
India Share Plan .....	131.25	784.50
India Hospitals .....		5.00
India Missionary Supports .....	1,427.33	5,788.88
China Mission .....	175.99	304.23
China Native Worker .....		13.00
China Boys' School .....		20.66
China Girls' School .....		10.00
China Share Plan .....	50.00	102.75
China Missionary Supports .....	589.81	2,947.62
South China Mission .....		22.50
Sweden Mission .....		20.00
Sweden Missionary Supports .....		750.00
Denmark Mission .....	5.00	5.00
Africa Missionary Supports .....	804.06	3,386.61
Africa Mission .....	775.38	1,365.25
Africa Share Plan .....	32.25	186.59
Ministerial & Missionary Relief .....		40.00
Africa Leper .....		14.63
Poor Relief .....		10.00
Conference Budget .....	597.71	24,837.31
Conference Budget Designated for—		
Bethany Biblical Seminary .....	1.00	154.23
Board of Christian Education .....	27.77	1,434.90
General Ministerial Board .....	1.00	7.00
General Education Board .....	1.00	26.66

The following shows the condition of mission finances on July 31, 1933:

Income since March 1, 1933 .....	\$54,543.73
Income same period last year .....	49,102.45
Expense since March 1, 1933 .....	59,780.29
Expense same period last year .....	74,323.36
Mission deficit July 31, 1933 .....	38,333.33
Mission deficit June 30, 1933 .....	44,369.97
Decrease in deficit during July, 1933 .....	6,036.64

## Worshipping God

BY CORA PRICE BOWEN

WE attended a Catholic funeral some time ago—nine o'clock mass in a church. We could not help being impressed by the reverent attitude of every attendant.

As each of the early comers entered the church he or she knelt a moment before going into the pew, then dropped in a reverent manner on the stool provided for the purpose of kneeling, remaining in prayer, telling their beads, for some time. Of course, we do not believe in that, but it impressed us that they looked upon the edifice as the house of God, and that the only thing to do there was to worship him.

Our churchhouses are not so exclusively places in which to worship God, and that may be the reason we are less reverent in our services that are worship services.

Most of the Catholic mass was in Latin and could not have been understood by the majority of those present. The priest and the altar boys did whatever was done, the congregation rising or kneeling occasionally, but we saw no one looking around to see who was coming in, or what others had on. There was no twisting or squirming in the pews, no whispering, no gum chewing, no looking at books or papers—nothing but a quiet, attentive reverence throughout.

Do we by our attitude impress our youth that we come to the house of God to worship him? Do we impress God, who sees all we do, that we come to his house to worship him?

Could not the one who conducts the service assist the congregation to worship in spirit and in truth by educating them to quiet, reverent attention to a worshipful program?

Are we as reverent as we ought to be in our physical attitude when we come before God?

We were in a home one day when the mother of three children said, "I made a mistake when my children were little. Sometimes on cold nights instead of having them kneel to say their prayers, I let them say their prayers in bed. Now they have the habit of saying their prayers in bed." She turned to a Catholic woman present, saying, "I do not suppose you would do that."

"Oh, no, indeed," she replied, "we have to show reverence to God by kneeling to pray. I always had calluses on my knees as a child from kneeling so much to say my prayers."

With sufficient self-control and will power, it is possible to have a reverent spirit while in any attitude of body; but as long as our mind and spirits are in these mortal bodies, one affects the other, and few of us are free from at least a partial domination of the body.

When one feels angry, unconsciously an angry pose is taken. Take an angry pose and an angry feeling is

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## HOME AND FAMILY

### "Ye Ought to Pray"

BY LEO LILLIAN WISE

It was just a little group of women gathered together and talking quietly about matters of the kingdom. Eager and earnest, this group of busy housewives was anxious to do something in a quiet way for their Master and Lord.

"It does seem by the time I get my washing, ironing and mending done, besides the inevitable three meals a day," said Elizabeth, "that I haven't any time left to do definite church work."

"Then when some one comes along and says that each member of the church should take a definite and active part you feel sort of left out," offered Ruth the blue-eyed.

"That's it exactly," Kathleen spoke up, "feel that you are being classed as a shirker and still you know down deep in your heart that you are not shirking on purpose."

And thus the discussion went, first one expression given and then another from some other angle. Each woman had presented a viewpoint, excepting a guest from a far-off community. Then Elizabeth turned to this one and asked:

"Gretchen, may I ask you what you think about it?"

At once the others turned to Gretchen expectantly; they had listened to her crisp comments in the Sunday-school period, and they sensed that she lived a life of devotion. Slowly she began:

"Really I can sympathize with all of you. In my early life I was a busy person in church life, holding many positions. You know how it goes at times, when one is willing to work they have much put upon them. Then came a time in my life when due to illness I was compelled to give up all such activity in life whatsoever. Perhaps you will understand that this was a cross to me, to be obliged to be inactive when every nerve

and fibre in me ached to be busy. By and by I came to the place where I felt that certainly I had not accomplished very much for my Lord and Master. As I began to make an upward grade in recovering my health I tried to place myself in God's hands and do the least thing that was given to me to do."

For a moment she paused, and each woman watched her with a bit of awe. Then she resumed:

"It makes me very humble to realize now that God was leading me into another avenue of service which I might so easily have missed. I mean the avenue of prayer. That may sound queer, but I went with a neighbor into a home where death had taken away an aged husband. The poor widowed wife was all broken up. It looked dark ahead of her. Not only the loss of a loved one to reckon with but a previous financial loss had taken the hope of security for her last days. She was bewailing her condition and appealed to my neighbor to pray with her. My neighbor, a good woman, said she could not and then asked me to pray. I knelt beside the aged woman and with my younger hands upon her withered, wrinkled ones I prayed until I felt that she had relaxed and was quiet. It was a revelation to watch her go about quietly, and as I was leaving she placed her hands upon my shoulders and said: 'Oh, you dear girl, may the Lord bless you for what you have done. See, I'm not at all nervous any more.'"

After some moments Gretchen continued: "I was told afterward that she went through the remainder of the time until her husband was laid away calm and composed. What if I had refused to pray with her? Since that time I have had the blessed privilege of praying with another. We were shocked one day by the tragedy that had come to the home of friends of ours, members of a certain church. I felt that I must go to the door and offer my sympathy. As I approached the back porch a member of the family came to me and asked me to come on into the kitchen and there the other members of that family gathered around me. We talked briefly for just a moment and then I was con-



**Adult Education at New Carlisle Ohio**

Our picture shows the unheralded results of Christian education. Here is a fine group of elderly people, kept in the way of useful, righteous living by the pursuit of high ideals. This picture of Class No. 15 in the New Carlisle Church of the Brethren was taken in honor of Mrs. Susanna Funderburg, on her eighty-seventh birthday, at the home of her daughter, Mrs. J. B. Gump. Average age of the class, seventy-two years. S. F. Studebaker, teacher; D. S. Dredge, assistant teacher.

strained to say: 'I wonder if we might bow our heads in a word of prayer?' Then I talked to God, the Father, from out of the depths of my heart. Oh, just a bit of a prayer, a laying of this case before him and leaving it in his hands. But there wasn't a dry eye among us. And when that mother kissed me she said: 'Gretchen, thank you for that prayer, it has helped me!' And it sends me in gratitude to my Lord that though I can not take an active part in outward services, still I can have a place. And perhaps that was why I had to be chastened to do the thing that he saw I might do. It is not enough to tell folks that you will remember them in your prayers; there are times when you must pray with and for them. So to us who are busy and tied down with this and that there is still the avenue of prayer. And who of us can estimate the good we might be able to do?"

"Thank you," and Elizabeth reached over to press Gretchen's hand, "thank you for showing us a way."

*Bloomville, Ohio.*

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## Naomi

BY D. E. CRIPE

NAOMI was a true, faithful, devoted wife. When her husband, Elimelech, decided to leave their homeland because of the famine which was there and go to the unfriendly land of Moab, Naomi went without making any objection, although after misfortune overtook her family she said the Almighty had dealt very bitterly with them. This may imply that she believed it was wrong to flee from the punishment the famine was to bring on those who were unfaithful.

When they lived among strangers Naomi conducted herself so wisely that she won the friendship and goodwill of the best people of Moab. When she was left a widow her influence over her two sons was such that they were highly esteemed and were permitted to marry two of the best young women of that country, which spoke very highly for Naomi as well as for the sons she had brought up.

Often a mother finds it hard to live peaceably in a house with the wife her son has chosen, even when they are of the same race and the same faith. Naomi lived happily with these two young women who were strangers of an idolatrous race, whose customs and habits were very different from Naomi's, who worshiped the one true God. Naomi did not forsake her own religion, neither did she deride the religion of the daughters-in-law who had come under her roof. On the contrary, she so exemplified the goodness and gentleness of her religion that she soon won the love and confidence of these young women to the extent that they realized her religion was better than any they had ever known.

When the two young husbands died Naomi was left entirely alone in the world, if it had not been for the

love and friendship of these two young widows, whose affection for her was as strong as that of the very best of daughters. It required not only love and wisdom, but tact, which is so often lacking, to win young women to the home of a strange widow, that they will have no desire to return to their own mothers.

When Naomi decided to return to what had been her home in Bethlehem she felt wretched, empty and heart-broken. She did not fully understand the depth of the affection the daughters-in-law had for the lonely old woman. She expected to go alone on that long, sad journey, which promised so little in the end. It was hard for her to believe that even Ruth could be willing to sacrifice everything, her own mother, her friends, her homeland, to accompany her to a strange land, where the future prospect seemed so dreary, unpromising.

We know of nothing in the history of women that deserves higher respect than the fact that the quiet, gentle, lovable life of Naomi could, under such circumstances win the undying friendship of a woman like Ruth, which made her say, "Nothing but death shall separate thee and me." The poverty of Bethlehem, with its sadness and discouragement could bring not a word but gentleness and kindness from Naomi to the loyal Ruth. Her first and constant consideration was to bring about what would be best for Ruth.

In the after life in Bethlehem we can see through it all the constant sympathy and helpfulness, as well as the wisdom and tact of Naomi, by which she brought about a blessedness in the life of Ruth of which neither of these widows could ever have dreamed. But this happy lot of Ruth was never permitted to bring even a shadow between the two. The women said to Naomi that her daughter-in-law loved her and was better to her than seven sons.

Naomi was bountifully blessed for all the love and kindness she had shown to the two young women who had come into her home. Nothing conquers like love and kindness and tact.

*Willows, Calif.*

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## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

PREVIOUS to the depression there was often much boasting on the part of those who had accumulated a little surplus wealth. Now there is very little "strutting," for most people have been "hit" financially and those who haven't are wondering about the ethics of our economic system.

At any rate, it just isn't considered good taste to glory in material possessions. There is a tendency among the rich to be either apologetic or explanatory. Many are demonstrating real brotherliness in giving as—

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## Worshipping God

(Continued From Page 21)

aroused. Assume a happy expression if you do not feel so and a happy feeling comes. It would seem therefore that a reverent attitude would produce a reverent feeling and vice versa. Slouchy, careless sitting or standing postures cultivate careless, inattentive habits of thought, not reverent or worshipful attitudes of mind.

Most of us are influenced more by material things than by things of the Spirit. We come to church for spiritual communion with the Great Spirit, and we fail to get it if we allow our attention to be attracted by what is going on about us. It takes will power to concentrate our attention upon God and his Word.

The fewer distractions there are the easier it is to concentrate one's mind on the service. A united effort on the part of all in our Brotherhood to be on time, to sit, stand or kneel quietly, attentively, reverently throughout the service will, we believe, improve the services of our beloved church and enable any one who attends our services anywhere to feel that he or she has indeed been in the house of God.

*Grottoes, Va.*

## CORRESPONDENCE

### BRO. S. M. ESHELMAN

It was in 1885 that I first learned to know Bro. Eshelman well. I had known him before, from being around the Messenger office, but it was in that year that I went into the office to learn the business. A good many of those with whom I was associated in those years of long ago have been called home, and only a few remain.

One thing to remember with pleasure about our old friends is that they were always at their posts; and that was so true of Bro. Eshelman: at the office, at the church service he was to be found in his place. We were deacons together, and he was ever ready to do his part. He and Bro. Plate and I were so closely bound together for a number of years, and we always worked together harmoniously.

The greatest praise we can give any man is that he has ever been found faithful to his duties. And I feel that Bro. Eshelman was that. He had his trials, his losses, his sorrows; wife and children passed on before, but he remained the same faithful worker, always to be depended on.

It is good to have such friends, and it is good to have had them; for the having of them has made life more worth while. It is sad to lose them; and yet there is a kind of joy in the sadness, for we feel that they have gone to be rewarded for their faithfulness in the few things entrusted to them. Thank God for such friends! And may he make us such to all with whom we labor.

"One by one our loved ones leave us,  
As the hour of life grows late;  
One by one their partings grieve us,  
They are passing through the gate.

"One by one we all are going  
Down the pathway steep and straight;  
Ah, the joy there is in knowing  
We shall meet beyond the gate."

Homestead, Fla.

Grant Mahan.

## SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference will be held in the First church, Roanoke, Va., Sept. 6-8. The church is located on Loudon Ave., N. W., No. 730. The program for the conference is as follows:

THEME: "Life's Abiding Values"

### Wednesday Evening, September 6th

- 7:30 Worship .....Rev. H. W. Koontz  
8:00 Address—"Life's Abiding Values".....F. E. Williar  
8:30 Address—"The Christian's Philosophy of Life"  
.....Rufus D. Bowman

### Thursday Morning, September 7th

- 9:00 Worship .....S. D. Lindsey  
9:30 Sectional Conferences:  
1. Ministers and Board Members .....R. D. Bowman  
2. Women .....Ruth Shriver  
3. Young People .....W. M. Kahle  
4. Men's Work .....Dr. Fred Wampler  
11:30 Address—"The Abiding Elements of Education."  
.....Paul H. Bowman  
12:15 Adjournment for Lunch.

### Thursday Afternoon, September 7th

- 2:00 Devotions.  
2:10 Address—"Have We Outgrown Religion?"  
.....M. R. Wolfe  
2:40 Address—"The Urge for a Dominating Passion in Our  
Church Endeavors" .....W. M. Kahle  
3:10 Address—"Sincerity—Abiding Values"  
.....Mrs. F. F. Holsopple  
3:40 Adjournment.

### Thursday Evening, September 7th

- 7:30 Devotions.  
7:45 Address—"Taking the Field at Any Cost"  
.....W. H. Peters  
8:15 Address—"Strengthening Our Temperance Cause"  
.....J. M. Henry  
8:45 Pageant—"The Unknown Soldier Speaks"  
9:30 Adjournment.

### Friday Morning, September 8th

- 9:00 Worship .....Merlin Shull  
9:30 Sectional Conferences:  
1. Ministers and Board Members .....R. D. Bowman  
2. Women .....Ruth Shriver  
3. Young People .....W. M. Kahle  
4. Men's Work .....Dr. Fred Wampler  
11:30 Address—"God With Us" .....Minor C. Miller  
12:15 Adjournment for Lunch.

### Friday Afternoon, September 8th

- 2:00 Devotions.  
2:10 Business Session.  
2:40 Address—"Some Trends that Make a Difference"  
.....Ruth Shriver  
3:10 Address—"Building a Dynamic Church"  
.....Rufus D. Bowman  
4:30 Adjournment.

### Friday Evening, September 8th

#### YOUNG PEOPLE'S RALLY

- 7:30 Worship—Conference Chorus Directed by Music  
Committee.  
8:00 Address .....Dan Poling

**A Few Notes**

The Lodging Committee with headquarters at the church will assign you to homes of the city and surrounding church communities. Entertainment over night and breakfast will be free. See the committee as soon as you arrive.

Beginning Thursday the service societies of the churches in Roanoke will serve lunch, cafeteria style, both noon and evening at a very conservative cost.

Churches of the region are requested to send delegates. Board members of the districts are urged to attend.

Offerings will be taken at all evening services for the support of the conference.

Dr. Daniel A. Poling will be guest speaker for the last evening of the conference.

C. G. Hesse,  
Secretary.

Roanoke, Va.

**NATIONAL CONVENTION NO-TOBACCO LEAGUE**

The Fourteenth Annual National Convention of the No-Tobacco League of America will be held at Bethany Biblical Seminary, Chicago, Ill., Aug. 26-28. The program follows:

**Saturday, August 26**

- 10:00—Call to order—Song America—Prayer. President's Message.
- 10:30—"Why Invest Time and Money in This Fight?" Charles M. Fillmore, Vice President N. T. L.
- 11:00—Music—Merlin and Mildren Ruth Finnell—"Smoking and the Youth of Today," Verne E. Baldwin, M. D., Amboy, Ind.
- 11:30—"One Year's School Work Review," Rev. Virgil C. Finnell, National School Lecturer.  
Appointment of Committees—lunch.
- 1:30—Songs—Lough and Huddleston.
- 1:45—"The Injury of Tobacco," Dr. H. J. Hall, Franklin, Ind.
- 2:00—"Tobacco an Enemy to Education," Prof. J. M. Guiliams, Berea, Ky.
- 2:20—"What a Woman Can Do," Mrs. Dan. A. Huebner, Cleveland, Ohio.
- 2:45—Music—The Huebners.  
"Why Try to Do the Impossible?" F. W. Lough, Gen. Supt. N. T. L.
- 3:00—Open Forum, Rev. Jas. A. Robinson, Dayton, Ohio, presiding.
- 3:30—"Experiences on the Firing Line," Rev. W. E. and Leota Clark, Colfax, Ind.
- 7:30—Song service led by the Huebner Family, Cleveland, Ohio.
- 8:00—Stereopticon Lecture on Tobacco, Dr. C. E. Dowdell, Dayton, Ohio.

**Sunday, August 27**

Visiting speakers will be heard at the morning services of a number of the Chicago churches.

At 2:00 P. M. a mass meeting will be held in the First Church of the Brethren, Chicago. This meeting will be in charge of national speakers and singers identified with the no-tobacco movement. National President Dr. F. M. Gregg of Wesleyan University, Lincoln, Nebr., presiding.

**Information**

Those coming from east and south should take Jackson Boulevard west to 34th Street, turn south one block to Bethany Biblical Seminary; those from the north and west can follow Van Buren Street to the 3400 block to place of meeting.

Rooms may be had in Bethany dormitory at the following

rates per day: One person in room, \$1; two in room, \$1.50; four in two room apartment with kitchenette and bath, \$2.50; three room apartment, \$3.50. Reservations must be made in advance as the dormitory is in demand because of The Century of Progress. All who desire rooms should write at once to J. E. Keller, Manager, 3435 West Van Buren St., Chicago.

Virgil C. Finnell,  
Secretary.

**NEWS FROM CHURCHES****CALIFORNIA**

**La Verne** church met in quarterly council Wednesday evening with Eld. Galen K. Walker presiding. It was decided to request District Meeting to hold that meeting hereafter over a week-end. Delegates, Eld. Walker, S. J. Miller, Eld. Jesse Smeltzer and Fred Brunk, were elected to represent the congregation at the District Meeting in October. Harry Thomas, Bethany Biblical Seminary student minister, preached Sunday evening, July 23. We have had a number of pulpit guests this summer. The Ladies' Aid Society is holding extra sessions to take care of extra work in order to help meet the financial obligation. All Christian Endeavor Societies are especially active through the use of the commission plan which puts every member to work instead of just one executive committee. Many of our boys and girls are enrolled in the Camp La Verne groups and a number of the young folks are serving as leaders of the boys and girls. Three of our girls went to San Diego to assist with the Vacation Bible School the past two weeks. May Gans helped with the upper division, Ruth Miller and Ila Brownsberger had charge of the beginners and primaries. Robert Walker, who spent last school year in the university at Honolulu, gave an illustrated lecture one Sunday evening recently and has given various other interesting and practical reports of his experiences. He has charge of the church choir this summer.—Grace Hileman Miller, La Verne, Calif., July 29.

**COLORADO**

**Wiley.**—During the last few months Bro. John Oxley of McClave has been giving us a sermon about twice each month. Various programs are given on the other Sundays. The Mother's Day services were conducted by our young people. Bro. Harvey Hostetler of Rocky Ford gave a wonderful baccalaureate sermon to our high school graduates on the subject, Building for Life. The children gave the program on Children's Day. June 25 a gospel team of young women from the Baptist church in Lamar gave us a program. Recently different families are taking turns conducting our morning services. Sept. 1 Bro. Chas. Dumond of Newton, Kans., who conducted our pre-Easter revival services, will become our pastor. Since we have been without a pastor for two years the coming of the Dumonds is especially anticipated. The Imperial male quartet from Ohio was with us on the evening of June 28, and the male quartet from McPherson College, accompanied by Prof. and Mrs. Voran, gave us a program on the evening of July 26; both programs were excellent. Average Sunday-school attendance for the quarter ending June 30 was ninety-two; average offering, \$2.24. Recently Sunday-school officers were elected to take charge Oct. 1. Guy Hudson was chosen as adult superintendent and Mrs. Pierce Wilson as primary superintendent. The Sisters' Aid is being successful in having a food sale one Saturday each month.—Naomi E. Fasnacht, Wiley, Colo., July 31.

**ILLINOIS**

**Astoria** church met in council July 11. Reports of committees and officers were called for. The B. Y. P. D. has been having programs on Sunday evenings with good attendance. Since the union services have begun at the Christian church we have no preaching on Sunday evenings. Officers were elected as follows: superintendent of the Sunday-school, Bro. Harve Stauffer; assistant, Bro. Chas. Benton. Delegates to District Meeting, Harve Stauffer and I. J. Gibson; alternates, Merle Gain and Paul Rhoades. Bro. C. A. Gruber presented his resignation as foreman which was accepted and Bro. I. J. Gibson was appointed to take his place. The church is donating some song books to Sister Bessie Block who is conducting a Sunday-school in Bernadotte, a somewhat isolated place where there is great need of church services. Our love feast was held at the South Fulton church June 17. The communion service in the evening was very spiritual. Bro. Max Hartsough of the Woodland church officiated. Other visiting members were Bro. E. O. Eshelman and J. J. Johnson and wife and Bro. M. A. Whisler, wife and daughter. Sunday morning, June 18, the services were held in the Astoria church when a splendid message was delivered by Bro. Whisler.—Mrs. Rosella Sullivan, Astoria, Ill., July 31.

**La Motte Prairie.**—We met in council July 8. We expect to begin a revival meeting on Sunday, Sept. 3, conducted by Bro. I. D. Heckman of Cerro Gordo. We plan to have an all-day meeting with a basket dinner on the second Sunday of our meetings, Sept. 10. A committee was appointed to arrange the program for the afternoon. We will close our meeting with a love feast on Sept. 18. Delegates chosen to District Meeting were Bro. Dolar Ritchey and Oliver Dear-

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### Bits of Brotherliness

(Continued From Page 23)

sistance to community chests for unemployment relief.

This change of attitude toward money indicates a hopeful trend in our civilization.

*Wakarusa, Kans.*

### The Trout Hatchery

BY GEORGE W. TUTTLE

ON an angling trip up the San Gabriel Canyon we stopped to see a trout hatchery. It was very interesting: long tanks filled with clear running water were filled with trout, all the way from the two-inch fry to stock the streams up to the great trout from which the eggs were stripped for propagation, the small and large being kept in separate tanks. The small trout are planted in the San Gabriel River and in other near-by streams; then they grow so rapidly that they begin to furnish sport for the anglers in a single season. My son and myself took about forty trout from the river that day—thanks to the hatchery!

Well, there are so many little sins abroad in the land that it really seems as if Satan must have a sin-hatchery somewhere—presumably there is a sign posted, "No visitors wanted." Think of the little sins that flood our lives; there are envy, foolish pride, vain boasting, unkind words, wrong judgments of our chums, impure thoughts, anger, etc. But why should we an angling go for these little sins even if Satan has planted them thickly in the streams of life?

Only Christ can keep us immune to these little sins. Without his help we are apt to catch them—or rather, be caught by them. We need to say, as did the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." When he inspires our words the unkind words wither and die. Instead of being conceited, if we excel in some study or sport, we feel like saying, "O Lord, all my powers are of thee, I thank thee for them." Self-conceit is but a bubble; God's blessings are as honey in the honeycomb.

Watch out for the little sins. Said an old minister, "If some one should stretch a great rope across my pathway I would quite likely see it and not suffer a fall, but a small but strong cord might give me a bad fall." Is it not the little sins that catch us napping and get a fall out of us?

Little sins develop into great sins as surely as the acorn develops into the oak—just as surely but far more swiftly. A little house in a canyon was pointed out to me, with this remark: "The son of those good old people is in state prison for life for train robbery." This was the ending, but who knows how small the beginning may have been? He may have taken a single

nickel, or even a penny, at the start. Sin has small beginnings but terrible endings.

*Pasadena, Calif.*

## CORRESPONDENCE

### LETTER OF GREETING

The Church of the Brethren, assembled in District Meeting at Brønderslev, Denmark, July 9, 1933.

To our beloved brethren and sisters spread over Denmark and those of like precious faith in Sweden, Africa, India, China, and America, greeting:

God has been gracious and merciful and we are permitted to again assemble in District Meeting in unity and peace, although there is much unrest in the world, and not a little of this near our borders.

We are thankful to God for the peace in our hearts, in the church and in our land; for the victories won by his grace and help in our own lives and for his kingdom; for the souls won to the Lord's side; and for help temporally and in prayer from the church in U. S. A. God bless the church for all interest manifested. But we are sorry that the much needed help in the form of a missionary family, could not be supplied.

We shall go forward with renewed faith and hope in the Lord's strong arm, knowing that we are on his side, and that he will supply our needs and give us the victory in the end.

May we be faithful to him in all, watch and pray and be ready and equipped for all the tasks that may meet us. This is our prayer for ourselves and the church at large. This is an evil day and the times are hard. We need each other's prayers and intercessions. God is able to work out his plan if we but trust in him. Grace be to all who love the Lord Jesus Christ—grace to life eternal.

In behalf of the Church of the Brethren in Denmark.

Committee:

Chr. Olsen.  
Jensine Olsen.  
J. F. Graybill.

### VOLUNTEER WORK IN NORTH CAROLINA

Beginning June 26 the writer assisted Bro. Loren Bowman and Sister Maxine Welch in volunteer work in Bible Schools in North Carolina. And this has been one of the most enjoyable and profitable summers of my life.

We held a school in Blue Ridge church and one at Harmon school of the Peak Creek church. Later Sister Welch and I held a school at Riverside church. From July 17-22 Bro. Carl Welch, Bro. Loren Bowman and I conducted a school at Flat Rock church. In two of our schools Bro. Bowman had charge of preaching services each night. Although the schools were but one week in length, the interest and attendance were fine. The average attendance at Harmon was 21, at Blue Ridge 8, at Riverside 20, and at Flat Rock 22.

We certainly enjoyed our stay among these friendly mountain folk. We feel that we are welcome to come again and visit them in their homes. We have made many acquaintances and friends, both old and young, in every community where we have worked.

To Christian laborers let me say, if you are looking for a field where the need is great, go to North Carolina. "The

harvest indeed is plenteous, but the laborers are few." The young people of the North Carolina district present a great challenge to those of us who are trying to answer the Master's call to service. Oh, for leaders to guide them into the paths for which they are seeking, and to help them find the truths for which they are searching! May your prayers be with those who labor there.

Gladys E. Snavelly.

Haxtun, Colo.

### THE PASSING OF ELD. DANIEL TURNER

The subject of this sketch was born in the Brocks Gap section of Rockingham County, Va., May 7, 1845. On the evening of June 17, 1933, after a busy day, he retired apparently in his usual health, but ere the morning came, with only God to witness and angels to bear his spirit home, he had passed from earth.

He lived his entire life in the same community, and so well did he live his religion and the gospel he preached that he wielded a wide influence in the entire community.

More than fifty years ago he united with the church and soon after was called to the ministry. Later he was ordained and was for many years the senior elder of the Brocks gap congregation—a position which he continued to hold until relieved by his own request because of advanced age.

Bro. Turner, though not so widely known as a minister, was a wise counselor and by his death all feel "that a great one in Israel has fallen." He was the last of his immediate family. His companion and an only son and daughter preceded him some years ago. He is survived by three grandchildren and their families; also a second companion whom he married in later years.

Funeral services were conducted from the Oak Grove church by the writer, with burial in the cemetery near by.

Broadway, Va.

I. Wm. Miller.

### BRO. J. HERBERT MILLER, SR.

July 8, 1933, marks the passing of one of the most active laymen of the Church of the Brethren. From the restful quietness of a wooded mount, Bro. J. Herbert Miller slipped away to join his Master, at the age of 65 years and 24 days. Just fifteen days earlier his wife, Sister Louisa Rinehart Miller, had exchanged time for eternity.

Bro. Miller was born near Trotwood, Ohio, June 14, 1868. He was one of ten children, of whom six brothers and two sisters survive. Although his father was a minister in the Old Order branch of the church it was not until April 30, 1920, that he received baptism at the hands of the writer. Thereupon he willingly offered his services to the church in whatever way they could be used. Being a capable man of wide business experience, he immediately transferred all his talents to the upbuilding of the cause of Christ. He became an ardent worker for the First church, Baltimore, serving at various times in such capacities as Sunday-school superintendent, Bible class teacher, trustee, financial secretary, member of local ministerial board, and board of education, advisor to young people, etc. Oct. 14, 1928, he was elected to fill the office of deacon and proved a faithful servant of the Lord in this capacity. Frequently he represented the church at District and Annual Conferences of our brotherhood, as well as interdenominational gatherings of many kinds.

During these thirteen years of active Christian service, Bro. Miller's influence had extended far beyond the borders of the local church. Although he was secretary of the dis-

trict trustees of Eastern Maryland, he is perhaps more widely known as a member of the National Council of Men's Work. His interest in the work of laymen took him to many churches and led him to become one of the outstanding lay preachers of our church in the east. The demand for his ministry in the pulpit supply was not limited by denominational walls, for he spoke perhaps even more frequently in churches of other denominations than his own, often receiving calls through the Central Y. M. C. A.

His interest in educational trends sent him to the Baltimore School of Religious Education where he graduated from the Standard Leadership Training Course and later served as an alumni officer of the school. He was among the first of the few members of First church to receive a Standard Training diploma, and constantly encouraged others to strive for a clearer vision of the task of the church through similar studies.

In the going home of Bro. Miller, his friends have lost a source of Christian inspiration, while the church has lost an alert thinker, a dependable worker and a faithful servant of Christ. He was a man possessing strong convictions of righteousness which grew out of a fervent study of the Word of God. His keen foresight in matters of church business was most valuable. The patient ministry to his invalid wife for a number of years gave evidence of his devotion to her and his family. He leaves two sons and two daughters. The youngest son, J. Herbert Miller, Jr., was recently licensed for the gospel ministry.

Bro. Miller died at Mt. Gretna, Pa., while on a visit to his former pastor and family. Funeral services were conducted by the writer and Pastor M. L. Wagner. His body was laid to rest beside that of his wife in Pipe Creek cemetery near New Windsor, Md.

A. L. B. Martin.

Baltimore, Md.

### REAL GREATNESS

I have often read of great men, but in this sketch I purpose to describe the life of a great woman—Mary E. Diehl Shirey. She was born Sept. 25, 1844, on the Abraham Diehl homestead near Cross Keys, Va., the second daughter of Mathias and Sarah Hartman Diehl. At the age of three years she, with her parents, moved to Scotts Ford, Va., on the North Branch of the Shenandoah River, about two miles above Port Republic. Later the family moved to a point on the same river, Beards Ford. Here they moved into an old residence that was built about the year 1750; it had been used as a public inn during the War of the Revolution but was pulled down in 1874.

In 1861, when the war broke out between the states, Sister Mary began to distinguish herself as a great and brave woman. Many times I saw her hide her older brothers from the enemy during the war. When General Sheridan ordered all the barns of the Shenandoah Valley burned, a soldier entered our house and picked up a chunk of wood with fire on it, intending to burn our barn. Mary met him in the middle of the room, snatched the wood out of his hand, threw it back into the fireplace and remarked, "You can not burn our barn." The barn was not burned. I was an eye witness to this brave act.

When the Yankees came after our horses, she took me by the hand and went into the midst of a whole regiment of soldiers and plead that they would not take the horses. An officer answered her kindly: "We must have the horses but you will get paid for them by the government."

Some time during the year 1866 she married Silas D.

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

ing with Ausby Swinger, alternate. One young man was received into the church by baptism a week ago. We closed a successful Vacation Bible School last Friday. Two Christian churches cooperated. Sister Mary Gault conducted our school, this being her fourth successive year. Our pastor, Bro. Ritchey, will be gone four weeks in meetings.—Florence Seymour, Palestine, Ill., July 31.

**Woodland.**—Our new pastor and wife arrived in time for the Mother's Day program. Bro. Hartsough and wife seem at home among us and are taking up the work splendidly. He is bringing us wonderful and helpful messages each Lord's Day. Bro. Hartsough has also organized the prayer services which are increasing in interest and attendance each week. Bro. Forest Eisenbise and family from California were visitors in the church recently. He delivered an interesting address in the evening and Sister Allie Eisenbise gave a talk on her work in the China mission in Chicago. Bro. A. P. Becker and wife from Idaho, en route to their new field of labor in California, gave us two splendid messages. The children of the Sunday-school and surrounding community enjoyed a Vacation Bible School this summer. The B. Y. P. D. is discussing some worth-while subjects in their meetings. We have a splendid Sunday-school with attendance and interest increasing each Sunday. The superintendent appoints a class each Sunday to have charge of the opening exercises. Russel Riebling is the superintendent and was reelected for another year, with Ralph Johnson as assistant. A group of young people is studying a correspondence course from Bethany during the Sunday-school hour. The quarterly business meeting was held July 26 with Eld. J. J. Johnson in charge; he was reelected for another year. Brother and Sister Hartsough are to represent us at District Meeting. Our love feast will be Oct. 28, all day.—Mrs. Reuben Wickert, Ipava, Ill., Aug. 1.

### INDIANA

**Middlebury** church met in council July 14. Bro. Galen Bowman was elected elder for the coming year. The election of church school officers resulted in O. Glenn Kindy being chosen superintendent. May 18 the mothers and daughters held their second annual banquet, with about seventy in attendance. An appropriate program was rendered. Bro. Dan West of Elgin, Ill., director of young people's work, delivered a Spirit-filled message at the Sunday morning service, May 28. June 30 our Children's Day program was given at the morning worship period. Songs, recitations and the pageant, Who Bids, were included. Three were received into the church by baptism recently.—Mrs. Ida Mishler, Middlebury, Ind., July 30.

**Salamonie** church met in council July 14. Bro. Hampton Zook was reelected Sunday-school superintendent; Bro. Wm. Ulrich, C. W. director. Aug. 27 is the date set for our harvest meeting; promotion day will be Sept. 24 and rally day, Oct. 1. Our pastor, Bro. I. J. Kreider, will exchange evangelistic meetings with Bro. J. S. Zigler, pastor of Rock Run church, Northern Indiana. Our meetings will be held Oct. 8-22. An expression of appreciation was given by the church for the work of Brother and Sister Kreider for the three years they have been with us. They will continue their work for another year. Bro. Kreider represented our church at Annual Conference. Special services held since our last report include the Easter cantata, April 16; old people's day, with Brethren J. H. Wright and E. B. Bagwell of North Manchester in charge; Mother's Day, with consecration service and message to mothers. July 2 a Children's Day program entitled, Forbid Them Not, was given by about 100 children and young people. Our church is cooperating with five churches of Lancaster Township in Sunday night services during July and August. Our music department under the leadership of Sister Inez Heaston has been very active in bringing special music and musical programs. Our Sunday-school attendance for the second quarter was good, the average being 189.—Wilbert Heaston, Warren, Ind., July 29.

**Walnut** church met in council June 4. Brother and Sister G. T. McGuire were chosen delegates to District Meeting. Bro. Floyd Mallott began a revival meeting here June 14. Attendance and interest were very good in spite of the hot weather. The children enjoyed his animal sermons taken from life in Africa. One decided for Christ and one was reclaimed. Quartets from two churches in Argos gave special music which was appreciated. July 3 communion services were held. A reception was given in honor of Bro. McGuire and family on July 19. Homemade ice cream and cake were served to 175 members, neighbors and friends. The young people will have their annual picnic Aug. 13. We decided to have our harvest meeting and homecoming Oct. 1. The work is progressing under the direction of our new pastor, Bro. G. T. McGuire.—Clara Fanning, Argos, Ind., July 31.

**White** church enjoyed a fine harvest meeting July 30 with Bro. J. O. Winger giving us the sermon; it was based on 1 John 5. He with much force and earnestness held out to us the outline that John here gives, with five main points which he mentioned as mile posts, very ably fitted together on the highway of life. In the overflowing richness of the Spirit that had directed the meeting in the morning, we enjoyed a fellowship dinner together. At 2 P. M. we had a children's program and an offering was lifted for home missions.—E. Bernice Loveless, Clarks Hill, Ind., July 31.

### IOWA

**South Waterloo.**—Bro. W. H. Yoder preached the baccalaureate sermon for the Orange township high school on Sunday night, May 21. The following Thursday the graduation exercises were held in the church for the first time, having previously been held in the school

auditorium. Dean M. D. Helser of the State Agricultural School was the speaker of the evening. He is a brother of our own Missionary Helser. The W. C. T. U. institute and a Loyal Temperance Legion program were two occasions of special interest to the women and children of the church and community. Our communion was held Sunday evening, May 28. Bro. Dillon Gnagy from the Ivester church officiated, assisted by Bro. O. W. Hamer. Bro. S. J. Miller of La Verne, Calif., filled the pulpit Sunday morning preceding the Annual Conference. The men of the congregation presented a temperance program on Conference Sunday; for the evening they secured two business men to give their views on the temperance question. The evening of June 18 our delegates to Hershey, W. H. Yoder and W. O. Tannreuther, gave reports of that meeting. The following Sunday night the McPherson College male quartet under the direction of Prof. A. C. Voran rendered a program. July 4 was spent in the way this church is accustomed to celebrate the day. At 10:30 A. M. we met at the church and listened to a splendid address by Roger Leavitt of Cedar Falls. He was born in Waterloo some seventy years ago and has been interested in her history and that of the surrounding territory for a long time; hence could relate many interesting incidents peculiar to pioneer life. Brother and Sister I. D. Yoder of La Verne, Calif., were recent guests in the pastor's home on their return from the national W. C. T. U. convention at Milwaukee. Sister Yoder was a delegate from her home county. She and Bro. Yoder gave interesting reports of the convention at our mid-week meeting. Ernest Snively won first place in the peace contest, as did Doris Blough in the temperance contest. These two will represent this church in their respective contests when the District Conference convenes at this place the last week in August.—Mrs. W. O. Tannreuther, Waterloo, Iowa, July 31.

### MARYLAND

**Cherry Grove.**—Our Sunday-school is increasing in attendance and contributions. We reorganized the school April 9. Bro. Jesse Merrill was elected superintendent. Our elder, Bro. Arthur Scrogum, holds our preaching services every two weeks on Sunday night. On Easter Sunday Sister Pearle Boor of Piedmont, W. Va., brought us an inspiring message. Bro. Bernard King of Ridgely, Md., held a two weeks' revival June 18 to July 2. He preached sixteen inspiring sermons which were helpful. Four young people were baptized. Forty-six communicants surrounded the Lord's table on July 1. From July 16 to 21 Brethren Sheldon Bard and Hans Evans, graduates of Juniata College, gave Bible talks each evening. All these meetings were well attended. Six attended the young people's conference held at Egion, W. Va., July 21 to 23. The young people's rally will be held here on Aug. 20.—Mary E. Merrill, Lonaconing, Md., Aug. 2.

**Redland Mission.**—Our new church here is nearly completed. It is built of concrete blocks with white trimmings, 30 by 46 feet, with three Sunday-school rooms and fine basement. We will dedicate it Sept. 3. Bro. E. S. Coffman of Bridgewater, Va., will deliver the dedicatory address and conduct a two weeks' series of meetings. The prospects seem especially good and several new families are coming since we have added a permanent touch to the work.—Jesse P. Weybright, Detour, Md., July 31.

### MICHIGAN

**Detroit (First).**—The mother and daughter anniversary this year was something entirely different from any we have had before. Instead of the usual banquet we had a pageant of Memories and afterward a light lunch. About 230 were present. On June 7 the mothers' club had their annual picnic, this including all the children who could come for lunch. Vacation Bible School was held June 11 to 23, four days each week with an average attendance of 100. This was the greatest success we have ever made of any Bible School, and we feel the children were helped, as the entire period was spent in Bible study, stories and songs. We will continue during the summer with a children's hour each Wednesday from 10 to 11:30. Also special events and sight-seeing tours will be sponsored for the boys and girls. Our laymen's club sponsored the annual church picnic on June 24 which was held in one of our city parks. This club is also planning outings for men and boys during the summer. The first of these was a sport afternoon on July 15 with Hamburger feed in the evening. June 30 we had a unique dinner: a wedding anniversary and birthday dinner. One table was reserved for those couples having wedding anniversaries in June; another for those having birthdays. About 150 were present, the honor guest being the pastor, Bro. Mote, whose birthday was June 28. A purse was presented to the pastor and wife to purchase a gift of their own choice. Bro. B. E. Hoover of Wawaka, Ind., will have charge of the Sunday morning service on July 30. Our pastor will be vacationing on this Sunday but will occupy the pulpit during the other Sunday mornings of his vacation. We have no evening service during July and August. Our morning service during these months is at 9 o'clock with Sunday-school at 10:00.—Mrs. Walter K. Gordon, Detroit, Mich., July 29.

**Midland** church met in council June 10. Bro. Jesse Fradenburgh and Bro. Geo. Martin were chosen delegates to District Conference. Bro. Forror was with us one week in a series of meetings, closing with a love feast June 25. Nine accepted Christ and were baptized and enjoyed the service with us. We feel much encouraged. Bro. Forror officiated, assisted by Bro. Prowant. The sisters recently organized a mothers and daughters' club to meet the last Friday evening of each month. The last meeting was well attended. A program was given by volunteer contributions and the response was good.—Mrs. Ray Baker, Midland, Mich., July 31.

**Pontiac.**—Our attendance is good, although some are away on vacation. Our Bible School was held July 10 to 21, with the writer as



director. The school had a fine program the evening of July 21. There were 99 on the roll with 41 perfect in attendance. The missionary offering was \$4.84. The pupils made a scrapbook of our homes, flowers, animals, etc., to send to India. We are glad one of our group of young people can be at Camp Mack. The Home Builders' class had a picnic at Dodge Park July 29. They are planning a blind auction in the near future.—Mrs. Ray E. Fleming, Pontiac, Mich., Aug. 2.

### MISSOURI

**Deepwater** church met in regular council July 23, with our elder, Bro. C. A. Lentz, in charge. Bro. Lentz preached for us at the morning service. A basket dinner was served at noon. Sunday-school officers for the coming year were elected, superintendent being Sister Erma Argabright. Sunday, July 16, Bro. Tom Simmons of Osceola, an old father of Israel and our former elder, preached at the morning hour. The B. Y. P. D. met Sunday, July 16, and elected officers; president is Bro. Wallis Varner. We are thankful for the continued interest at all services. Our pastor, Bro. W. R. Argabright, and daughter are in a revival at the Wakenda church, Mo., beginning Aug. 2.—Erma Lucille Argabright, Deepwater, Mo., July 31.

### NORTH CAROLINA

**Flat Rock.**—We have just closed a successful week, July 17-22, of Vacation Bible School. In charge of our school were Bro. Loren Bowman of New Windsor, Md., summer pastor of Peak Creek church, Sister Gladys Snively of Haxtun, Colo., and Bro. Carl Welch of our home church. We had a total enrollment of 32, average attendance of 22, with 12 visitors; 33 was the highest attendance for one day. Each evening a good crowd was in attendance while Bro. Bowman brought us messages centering around the ideals of Christ. One young lady was received into the church by baptism during the week. Everyone is eager for another school next year. It is also hoped Bro. Bowman and Sister Snively will visit us again. For sometime we have been meeting each Sunday evening for a period of song service. Our District Conference will be held at Peak Creek church Aug. 23-26, and a number of our members are planning to attend.—Maxine Welch, Warrensville, N. C., Aug. 2.

### NORTH DAKOTA

**Surrey** church closed a successful series of revival meetings on July 9 with two conversions. Bro. L. H. Root of Minneapolis, Minn., was the evangelist. The good seed was well sown and one week later nine more gave their hearts to Christ, including two fathers and three mothers. The harvest was twelve received into the church by baptism. We were all encouraged to press onward more faithfully.—Nora Petry, Surrey, N. Dak., Aug. 3.

### OHIO

**Coöperative** Brethren church of Columbus, Ohio, held a very successful Vacation Bible School from July 17 to 28. This was our fourth school here. The enrollment was 82 with an average daily attendance of 77. Of this number 54 came every day, which we consider a very fine record for attendance. Twelve faithful workers assisted in making the Bible School a success. Each Wednesday of the school the members of the Women's Missionary Society helped the intermediate girls knot comforters. Two comforters were completed; one will be sent to the Brethren Home at Flora, Ind.; the other to the Church of the Brethren Home at Greenville, Ohio. Also included in the handwork were other articles for missions which will be sent away. The closing exercises of the school were given to an appreciative audience which filled the church on Friday evening, July 28. This year the school was financed by individual gifts and an offering. Many of the parents and children expressed their appreciation for the Vacation Bible School this year and are looking forward to another one next summer.—D. R. Murray, Columbus, Ohio, Aug. 1.

**Mohican** church met in members' meeting July 15. Officers were elected for the coming year, Bro. D. E. Sower being chosen elder. It was decided to hold a two weeks' series of meetings beginning Aug. 21 with Bro. Petry of Mogadore, Ohio, in charge. Brother and Sister D. E. Sower are delegates to District Meeting. Our Aid Society is doing a nice work. During the year fourteen meetings were held with an average attendance of eight members. Through the effort of the Aid the church purchased new song books. July 30 a goodly number from our church and adjoining churches took well-filled baskets and wended their way to the home of our aged couple, Brother and Sister David Worst, who are unable to attend church services on account of failing health. We enjoyed dinner together and had service in the afternoon.—Mrs. J. F. Imhoff, Wooster, Ohio, Aug. 2.

**White Cottage.**—May 23 we observed our love feast when more than fifty sat around the tables to enjoy this sacred service. Our elder, Bro. Clyde Mulligan, of Thornville, was the presiding minister. Our Sunday-school had a combined service for mothers and fathers on Mother's Day. The pastor also gave a fitting sermon for the day. The B. Y. P. D. had an open house when all parents were guests of the young people. They had a very appropriate program and presented the oldest parents present with an arm bouquet of beautiful flowers. We held an all-day meeting June 25, the programs of the day being under the auspices of the missionary, welfare, and educational committees respectively. The Children's Day program was given following Sunday-school. Following the picnic dinner at the noon-hour two short playlets, "Alice in New Wonderland" and "You Can't Enforce It," were given, also several readings by the young people. Rev. Carpenter, of the First Church of Christ, of Zanesville, was the main speaker of the afternoon. A pantomime and sermon were given in the evening following B. Y. P. D. Special music was rendered at

each of the services. There were 128 present at Sunday-school which brought our average up to 99 for the quarter. We feel we need to stress the temperance question and our pastor has given some good temperance sermons lately; and we understand our B. Y. P. D. is planning temperance programs. There will be no evening preaching services during August but the B. Y. P. D. feels it will be too great a loss in interest to dismiss so long, therefore, it will hold regular meetings all through August. Our elder, Bro. Clyde Mulligan, gave us a fine sermon July 9. Our song leader, Sister Margaret Weber, has organized a chorus of nearly twenty voices which furnish special music numbers at each service. The Aid Society bought chairs for the chorus. The junior band which has kept up nicely so far will take a vacation until after Sept. 1.—Mrs. J. F. Shrider, South Zanesville, Ohio, July 27.

### PENNSYLVANIA

**Scalp Level** church had a splendid Vacation Bible School June 19 to 30. There were 156 pupils enrolled and 98 of these were present every day. There were nineteen instructors and helpers. At the close of the instruction period a program was given which included songs and scripture passages by each department. The B. Y. P. D. presented a pageant, Christ in America, which proved to be very effective and climaxed our two weeks' work. The Sunday-school held a picnic July 8 at Recreation Park. Features of special interest were talks given by Ida C. Shumaker, returned missionary from India, and Bro. L. S. Knepper. July 9 Sister Shumaker spoke to the Scalp Level congregation. Each listener was intensely interested as she vividly portrayed scenes of Indian life. She had with her some of the sacrificial gifts which were placed on the altar when the Indian people accepted the Jesus way of life. Because of this splendid message and Miss Shumaker's consecrated life, the members of the church were inspired to nobler living as well as sacrificial giving. The church elected as pastor, G. E. Yoder who was formerly pastor at New Carlisle, Ohio. He will take charge of the work beginning Sept. 1.—Florence V. Seece, Scalp Level, Pa., Aug. 2.

### VIRGINIA

**Roanoke** (First).—May 7 we held our love feast. Each table had a beautiful bouquet of sweet peas furnished by Brother and Sister Leland Moomaw. Mother's Day was observed with a sermon in the morning. In the evening a pageant was given, directed by Sister Hesse. May 21, rose Sunday, the decorations were beautiful to look upon. Sunday night, May 21, a group from Bridgewater College had charge of the service. The message was given in songs and talks. May 28 the men's organization sponsored the service. Flowers were brought by different ones in memory of a loved one that had passed to the other shore. June 4, Children's Day, a pageant was given. In the Time of Christ. While our pastor was away at Annual Conference the pulpit was filled by Bro. Price Bowman. Vacation Church School was held June 19 to July 1 with an enrollment of 140. At the council meeting July 10 Bro. C. O. Roberson was reelected Sunday-school superintendent. All church officers and committees were elected. The Women's Work organization will buy new song books for the church.—Mrs. Irvin Wray, Roanoke, Va., July 31.

### WEST VIRGINIA

**Harman.**—June 25 we began a revival with Bro. E. S. Harman, home minister, as evangelist, which continued one week. Bro. Martin of Onego was with us two evenings. We had special music, either vocal or instrumental, each evening. Four Sunday-school pupils were baptized. Sunday morning, July 2, Bro. Harman preached an impressive and instructive examination sermon. In the evening we met for our love feast. Eld. Ezra Fike and wife were with us, also Bro. Martin. Our Sunday-school is keeping up nicely both in attendance and interest.—Cora A. Harman, Harman, V. Va., July 31.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Illinois, N., and Wis., Lena, Sept. 2-4.  
Illinois, S., Oakley, Aug. 26-29.  
Indiana, Middle, Monticello, Oct. 6-8.  
Iowa, N., Minn. and S. Dak., South Waterloo, Aug. 25-28.  
Iowa, Middle, Beaver, Sept. 2-4.  
Iowa, Southern, Libertyville, Aug. 23-25.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Maryland, Western, Georges Creek, Aug. 25, 26.  
Michigan, Onkama, Aug. 22-25.  
Missouri, N., Honey Creek, Oct. 28-30.

Missouri, Middle, Warrensburg, Aug. 19-21.  
Missouri, S., Cabool-Greenwood, Aug. 20-24.  
North and S. Carolina, Peak Creek, Aug. 24-26.  
Oklahoma, Big Creek, Aug. 24.  
Oregon, Myrtle Point, Aug. 16-21.  
West Virginia, Second, Valley River, Sept. 3, 4.

### LOVE FEASTS

**Indiana**  
Sept. 30, Lower Deer Creek.  
Oct. 7, Union Center.  
Oct. 26, Auburn.  
**Iowa**  
Sept. 9, 7 pm, Monroe County.  
**Virginia**  
Sept. 2, 5 pm, Smiths Creek.  
**West Virginia**  
Aug. 19, Sandy Creek, Salem House.



## REAL GREATNESS

(Continued From Page 27)

Shirey, an ex-Confederate soldier. Like a number of the soldier boys, it was hard for him to get back to work again. Her experience during the war aided her to fight her own battles. Through her influence he worked on the farm by the year; she at her loom wove all kinds of woolen and linen goods and carpet. She was determined by the help of God to make her mark in the world and be of service to humanity. She and her husband worked and saved together until they had accumulated a considerable sum of money—making money and friends at the same time, becoming great through service to others. I do not know a woman anywhere who had more friends and was more willing to help the needy than Mary Diehl Shirey. She liked to be of service to her neighbors and to the church of her choice.

She joined the Church of the Brethren while young. She was among the first to organize a Sisters' Aid Society in the Mill Creek congregation. Being without children she was able to do more for the church and the Aid. She and her husband attended Annual Meetings from shore to shore, going practically every year. Her husband's health failed and he went to his long home on Sept. 13, 1914.

She continued to keep house with a girl whom she raised. Although feeling lonely, she put her trust in the Lord and threw her efforts toward the things of the Lord. She began by giving a part of her money to the Mission Board of the church and various charitable institutions. She continued her life of service in the church, the Aid Society and the neighborhood as long as she lived. She was always trying to brighten the pathway of some poor soldier who had become despondent, encouraging him to look on the bright side of life.

As far as I know a notice of her death which occurred on March 19, 1926, has never appeared in the Messenger. But if I am not mistaken, this sketch will only stir up our minds by way of remembrance of a life like hers.

Bridgewater, Va.

J. P. Diehl.

## THE FUTURE CHURCH

What influence can you and I have for the church in our community? The church is looking for men and women, boys and girls, who have not bowed down to other gods, gods of silver and gold and pleasure. This pleasure seeking age is sapping the very life out of our people.

To build a church that will stand against the storms of today we must have a solid rock foundation, one that will not be washed away when the first storm breaks. The Church of the Brethren was founded upon a conviction that would challenge the very best in men and women.

It is up to the younger folks to carry on the principles of the church so long as these do not run counter to the teaching of Jesus, our Savior. Will we do it? We will if we are loyal. The greatest need today is church loyalty. Just now it seems many have bowed their heads and the liquor people are having their day; they are sweeping everything before them. We must answer for our conduct. Can we build a church for the present day, as well as for the future, if we help vote beer in and help drink it? The good leaders of the church are never beer drinkers. Those who are anxious that the work of the church go forward will touch not, taste not and handle not.

The writer is made to wonder what effect our camps will have upon our young people's lives. I have faith in the camps and camp leaders and the fine young people who at-

tend, if the whole enterprise can be built for the uplift of morals. The craze for the public bathing pool and for immodest dress is having its effect upon young lives; the highest and purest of thoughts are crowded out around such places. The rising or falling of the future church will largely depend upon the training of the young people. Our camps can create an influence for good.

It is a difficult task to build a church without first building the right kind of homes. No nation can rise higher than its homes. One home in six in America is a failure today and for that reason the home needs to be strengthened. We laymen of the Church of the Brethren have a man size job. We must help hold up our ministers, our church papers, our church programs of temperance, peace, morals and missions if we would help build a church worthy of its name, and we need men who can be counted on.

## Wanted

Men who dare to face the struggle  
For the right with two or three,  
Rather than to follow millions  
In their pledged hypocrisy—

Men with souls as true to duty  
As the needle to the pole;  
Men who meet earth's disappointments  
In the calm of self-control—

Men who trust the voice of heaven,  
Read the Book, and then obey,  
Heedless of the sneers that echo  
Round their upward way.

Earth is full of cant and seeming,  
Full of fashion and of pride;  
God is calling, who will answer,  
"Count me with the Crucified"?—Selected.

Salem, Va.

Orien D. Eller.

## THE PASSING OF BRO. ELVIN H. LEAS

Bro. Elvin H. Leas, son of Eld. L. Elmer and Sister Annie Gross Leas, was born at York, Pa., Sept. 16, 1910, and died in the Lancaster City Hospital May 13, 1933.

Throughout his entire life Elvin was inclined in the direction of parental training, chumming and traveling much with his parents and assisting them in home duties whenever possible. The wilder sports indulged in by some of the boys, he said, had no attraction for him.

From his own hand, in a record of his "Outlook on Life," we learn that at the tender age of nine years Elvin heard his Master's call, and as he puts it, wholly of his own choice he gave his heart to the Lord and united with the church, being baptized by his father.

He attended the public schools of York, graduating from the local high school in the spring of 1928. The study of science held an inevitable charm for him, and after finishing his high school work he pursued a four years' scientific course at Franklin & Marshall College, Lancaster, Pa., from which institution he received the degree of Bachelor of Science in the spring of 1932.

As a home builder he sought the hand of a worthy maiden and on Nov. 21, 1931, was married to Sister Gertrude R. Madeira, daughter of the late Eld. Chas. C. and Laura Rothermel Madeira, Bro. Leas' father performing the ceremony.

While he continued his studies at Franklin & Marshall College, Sister Leas taught school and together they traveled to and from York. It was agreeable that Elvin should continue his course in sci-





ence and in the fall of 1932 he moved to Philadelphia where he entered Philadelphia College of Osteopathy and Surgery, having almost completed a year's study.

It was on Saturday morning, May 13, while on their way home to attend love feast services and to commemorate Mother's Day with his parents that the car in which they traveled was crowded off the road, and the fatal accident occurred, resulting in his death a short time later.

In his studies Bro. Leas leaves a record of a diligent, faithful, and efficient student and leader of his class. In church work, Bro. Leas was faithful in attendance and in activity. While in York he had charge of a Sunday-school class in the mission church. He also served in the capacity of chorister.

He reached the forenoon of life with clean habits and pure motives. What a challenge to his associates is the life of one so young who drank so deeply and sweetly from the fountains of God!

Graveside services and those at the house were conducted by Eld. M. A. Jacobs; church services by Brethren Jos. M. Baugher and Ralph B. Lehman. His body was laid to rest in Greenmount cemetery, York, Pa.

York, Pa.

Jos. M. Baugher.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blacksten-Quesenberry.**—By the undersigned at his home in New Windsor, Md., June 16, 1933, Roger LeRoy Blacksten and Reva Mae Quesenberry, both of Linwood, Md.—John J. John, New Windsor, Md.

**Hollen-Moyers.**—Leonard A. Hollen of Bridgewater, Va., and Una L. Moyers of Mathias, W. Va., July 24, 1933, by the undersigned at his home.—Samuel A. Harley, Burkittsville, Md.

## FALLEN ASLEEP

**Armstrong, John L.**, died July 5, 1933, in the hospital at Harrisonburg, Va., after an illness of a few weeks, aged 60 years. In 1897, he married Sister Nora B. Cooper who preceded him twelve years ago. He leaves one daughter, five sons, one sister, three brothers and several grandchildren. Funeral services at the Church of the Brethren at Harman by Bro. I. L. Bennett. Interment in the cemetery near by, beside his wife.—Cora A. Harman, Harman, W. Va.

**Beaver, Augusta Hazel**, daughter of Mr. and Mrs. Albert Beaver, born at Ladner, S. Dak., June 22, 1912, died July 16, 1933, at Modesto, Calif. She united with the Church of the Brethren at Empire, Calif., in 1928. She is survived by her parents and one sister. Services by the undersigned. Interment in Modesto cemetery.—J. R. Wine, Empire, Calif.

**Clark, Sister Theresa**, died July 23, 1933. She was born near Carey, Ohio, Sept. 30, 1861, the daughter of Jacob and Mary (Putman) Thomas. She married Bro. Edw. Clark Aug. 7, 1881; he died Dec. 24, 1930. She was the mother of twelve children; she leaves three daughters, seven sons and twenty-nine grandchildren. She and her husband united with the church many years ago. Funeral services in the Fostoria church by Eld. Harvey Thomas assisted by her pastor, Eld. Walter Swihart.—J. C. Warstler, Fostoria, Ohio.

**Cobbs, Rosetta A.**, daughter of John and Mary Swanders, born May 1, 1868, near Churubusco, Ind., died June 19, 1933. She united with the Church of the Brethren at the age of seventeen years, at Pleasant Hill. She had been an active member through life, remaining faithful until death. She married Gideon W. Cobbs Dec. 26, 1886, at Cedar Bluffs, Kans. To this union were born thirteen children. She leaves her husband, ten children, thirty-seven grandchildren, her mother and five brothers.—Nina Eagley, Niles, Mich.

**Haas, Bro. Curtis A.**, foster son of Bro. Valentine C. and Sister Emma Fisher, born near Baltic, Ohio, Nov. 30, 1885, died at his home in Baltic, July 2, 1933. In early childhood his parents passed away. He was taken into the home of Brother and Sister Fisher where he had always been as one of their own children. In 1909 he married Ida E. Lower who survives with one daughter, one brother, three sisters, his foster mother, one foster brother and two foster sisters. He united with the Church of the Brethren in youth and remained a faithful member until death. Services by Eld. Edw. Sheper and Rev. J. M. Reher at the Baltic church. Burial in West Lawn cemetery. His health had been failing for the past year and a half, and on May 19 he suffered a stroke of paralysis.—Mrs. Ellen Miller, Baltic, Ohio.

**Harman, Ira**, died of heart failure, July 11, 1933, at his home, near Harman, W. Va. He was born near Macksville, W. Va., Sept. 12, 1878. He taught school in his early years and was considered an excellent teacher. Several years ago he joined the Presbyterian Church. Surviving are his wife, father and three sisters; his mother and two sisters preceded him. Funeral services in the Harman church by Rev. Heatwood of the Mennonite Church. Interment in the graveyard on his farm.—Cora A. Harman, Harman, W. Va.

**Isett, Sister Clara B.**, wife of Bro. David Isett, died at her home in Royersford, Pa., July 14, after an illness of more than two years. She was born in Gratersford, Pa., sixty-seven years ago, and for more than forty years had been a resident of Royersford. She had for many years been an active member of the Church of the Brethren. She is survived by her husband, four sons and three daughters. Services in the church, conducted by the pastor, assisted by Bro. W. G. Nyce. Interment in the Mingo Brethren cemetery.—Q. A. Holsopple, Royersford, Pa.

**Kingery, Emily V.**, daughter of John and Katherine Williams, born Oct. 14, 1852, in Frederick County, Md., died July 23, 1933. Jan. 5, 1873, she married Wm. T. Kingery who preceded her Dec. 7, 1932. To this union were born twelve children, eight of whom remain with one sister, one brother, thirty-nine grandchildren and sixteen great-grandchildren. Early in life she became a member of the Church of the Brethren and ever lived a simple, unassuming life. Services by Eld. E. O. Norris.—Mrs. Vernie Beaver, Pendleton, Ind.

**Lape, Sister Elizabeth**, born July 26, 1840, died July 28, 1933, aged 93 years and 2 days. She was a member of the church for many years. She spent her last few years in the Old Folks' Home of Western Pennsylvania, being one of the first guests in the home. Funeral services by the writer in the Scalp Level church. Interment in the Berkey cemetery. Her husband, Hiram Lape, and one son preceded her many years ago. She is survived by one sister.—Galen R. Blough, Rummel, Pa.

**McVey, Martha**, born in Lima, Ohio, Feb. 20, 1853, died in Elk City, Okla., July 11, 1933. She married James A. McVey April 5, 1910. One son died in infancy and her husband preceded her eight years ago. She united with the Church of the Brethren when she was twenty-three years old and was faithful to her Savior and church until death. Funeral at the home by the writer. Burial in the Elk City cemetery.—Geo. R. Eller, Cordell, Okla.

**Mostoller, Bro. H. N.**, died July 7, 1933, of heart trouble, aged 58 years. He leaves his wife, two sons and one daughter. He was an official in the church for twenty-one years. He was chorister of the church and Sunday-school for twenty-three years, with the exception of several years when he served as assistant. Eld. H. Q. Rhodes, his pastor, had charge of the funeral services at the Pike church. Bro. Mostoller was widely known because of his services as a song leader, being sought at many places by evangelists and on special occasions.—B. B. Dickey, Berlin, Pa.

**Mowery, Sarah Emma**, daughter of Mr. and Mrs. Wm. H. Sheetz, born July 29, 1865, died at her home near Calvary, Va., July 7, 1933. Dec. 22, 1889, she married Solomon Mowery and with the exception of a few years spent in Woodstock they have resided in the Calvary section. For many years she had been a faithful member of the Church of the Brethren. Surviving are her husband, three sons, one brother and three sisters. Funeral services by Ernest Miller assisted by Lawrence Helsley at the Antioch church. Interment in the family lot at Mt. Calvary cemetery.—M. H. Copp, Maurertown, Va.

**Peters, Sister Annie**, born in Botetourt County, Va., Sept. 3, 1849, died at her home near Boone Mill, Va., June 8, 1933. She was a daughter of Patterson and Nancy Coon. Early in life she became a member of the Church of the Brethren and ever remained true. She loved her church and was seldom absent from services. She is survived by her husband, Bro. Josiah Peters, who has long served the Bethlehem church as deacon, one sister, two stepsons and two step-daughters. Services at Bethlehem church by Brethren N. C. Peters and B. T. Naff. Interment in the family burial ground.—Blanche Wood, Boone Mill, Va.

**Schrock, Sister Mary A.**, nee Garber, born in Elkhart County, Ind., Nov. 27, 1853, died July 23, 1933. She suffered a stroke of paralysis nine months ago and had been bedfast for six weeks. Sept. 30, 1879, she married Valentine Schrock; to them two daughters and four sons were born; these remain together with twenty-one grandchildren and seven great-grandchildren. Her husband preceded her eight years ago. She united with the Church of the Brethren many years ago. Services at the Yellow Creek church by Bro. Frank Kreider and the writer. Interment in the cemetery near the church.—Irvin Miller, Goshen, Ind.

**Stayer, Aaron**, a prominent resident of Clearville, Bedford County, Pa., passed away July 10, 1933, at his residence, aged 79 years, 2 months, and 6 days. He was the last one of a family of five boys and four girls. His wife preceded him in death several years ago. He was a member of the Cherry Lane church. Funeral services were held in the Clearville Union church with his pastor, A. Jay Replogle, and D. A. Stayer officiating. Interment was made in Sparks cemetery in Black Valley near Everett.—Mrs. A. Jay Replogle, Everett, Pa.

**Thatcher, Sister Matilda**, born in Knox County, Ohio, Oct. 14, 1854, died July 17, 1933, aged 78 years, she being the last of a family of ten children. Her companion, Isaac Thatcher, preceded her in death by eleven years. She is survived by one son, two daughters and six grandchildren. For many years she had been a consecrated member of the Church of the Brethren. Funeral services at the home by the undersigned and burial in the Workman cemetery at Danville.—G. W. Phillips, Danville, Ohio.

**Turnbaugh, Sister Effie Mae Evans**, of Newport, Pa., died at the Harrisburg hospital, July 15, 1933, aged 37 years. Death was due to complications. She is survived by her husband, five daughters and an infant son. She was a member of the Brethren Church for about nine years. Services in Newport by her pastor, E. S. Kipp, and W. H. Miller. Burial in the cemetery near by.—Mrs. Ada Brandt, Millers-town, Pa.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., August 26, 1933

No. 34



A CHINESE CHRISTIAN FARMER

(See F. H. Crumpacker's Article on Page 5)

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Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Parker, Dr. D. M., and Martha, 1933.  
Wertz, Corda L., 1932.

## Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberboltz, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Shock, Laura, 1916.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
Metzger, Minerva, 1910.

## Shou Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

## Tsinghou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Flory, Byron M., and Nora, Bridgewater, Va., 1917.  
Flory, Edna, Catawba Sanatorium, Va., 1917.  
Schaeffer, Mary, care Roy L. Schaeffer, 505 Hand Ave., Lancaster, Pa., 1917.  
Senger, Nettie M., South English, Iowa, 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Moyer, Edna Fay, 1931.  
Royer, Harold A., and Gladys H., 1930.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Bittinger, Desmond, and Irene Frantz, Elizabethtown, Pa., 1930.  
Harper, Clara, Ashland, Ohio, 1926.  
Helsel, Albert D., and Lola, % General Mission Board, Elgin, Ill., 1922 and 1923.  
Horn, Evelyn J., Roseville, Ohio, % Q. E. Horn, 1930.  
Rupel, Paul, and Naomi, Stanley, Va., % H. E. Wakeman, 1929.  
Utz, Ruth, % General Mission Board, Elgin, Ill., 1930.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.  
Ziegler, Emma K., 1930.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Mow, Baxter M., and Anna B., 1923.

## Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India  
Miller, Sadie J., 1903.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

## Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

## Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks, Harlan J., and Rutb, 2344 3d St., La Verne, Calif., 1924.  
Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
Garner, H. P., and Kathryn, R. 2, N. Manchester, Ind., 1916.  
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Introducing Mr. Fourth Brother and Family

OUR world is more Chinese than most of us realize. Every fourth person in it is of this stock. That is, Mr. Fourth Brother is a Chinaman. So he and his family are worth meeting, if for no other reason, than that they belong to the race which constitutes twenty-five per cent of the world's population.

However, we hasten to say that Mr. Fourth Brother is well worth knowing on other counts than numerical superiority. He has inherent qualities which make him quite as well worth knowing as mere numbers would seem to indicate. The writer was never so impressed with this fact as recently, when privileged to look at some woven paper work made by Chinese children.

But this woven paper work was not the writer's first contact with the Chinese. A good many years ago he lived in a section of the country where there were Chinese gardeners. Occasionally his father sold baled hay and fat hogs to these Oriental neighbors. His mother bought green vegetables from them in season. One day a lively young dog was traded for three heads of cabbage and a mess of string beans.

And then there were even closer contacts. One summer the writer worked for a Chinese gardener for several days. He sacked onions and dug potatoes. Now the Chinese workmen brought tea to the field in gourd containers. This was all they cared to drink. But they were thoughtful enough to bring their white help water in a jug.

From such early associations with the Chinese in America the writer came to know these people as industrious, honest, friendly, human. The Chinese are most interesting and likable when one comes to know them well enough to see that all Chinamen do not look alike. But as we were

saying, we were reimpressed with the fine qualities of the Chinese when chance made it possible to examine some woven paper work made by the children in our China mission schools.

Now what did this paper work reveal? Look at the decorative figure at the bottom of this page. Just another Chinese dragon? So the writer thought until he looked at the back of the mat. There the Chinese child or his teacher had written in English: *Flying Horse*. The Greeks had their Pegasus, but he was never a more fiery steed than this Chinese conception of a winged horse.

Think also what light this *Flying Horse* throws upon the facts of history! The Greeks and their Pegasus are no more. The glory that was Greece is but a memory. It is true that the artists of upstart modern peoples copy the Grecian masterpieces and so perpetuate the cultural contribution of a precocious people. But the Chinese, older yet as a civilized people, are today dominant racially, and still so conscious of their particular cultural heritage that their children draw the dragon with perennial verve.

What more does the *Flying Horse* reveal? Glance again at the decorative figure at the foot of this page. What you see is a photographic reproduction of the work of a Chinese child who took bits of paper that we would have thrown away, and equipment we would have considered impossible, and settled down to the two-day task of making a paper dragon on a mat less than five inches square!

Would you have attempted the task, having first to contrive a weaving needle out of a bit of kaffir cornstalk? Consider the uncanny resourcefulness of a race that has



(Continued on Page 20)



## ANNUAL CHINA NUMBER



*The theme of this special number of the Messenger is Christian education. The following articles will give the reader some insight into the polishing process these people are going through that they may see the beauty of the Lord and shine for others.—E. H.*

### A Chinese Parable

BY EMMA HORNING

DURING the Chou dynasty (B. C. 1122-225), a workman in the mountains found a piece of jade in the rough. He knew that he had a priceless treasure, so he made a long journey to the capital to present it to the Emperor. When he arrived he at once sought the gatekeeper of the Imperial Palace and asked to be presented to the Emperor. He would not state the purpose of his visit, only saying that he had important business, so the gateman would not consent to his request.

However, he continued to beg for entrance day after day till finally the gateman sent word to the Emperor, who gave him audience and permitted him to present his treasure. The workman told him that there was not a second in the world.

The Emperor looked at it and only laughed at him, calling him a poor fool. He said it was only a common stone. But the workman continued to plead its great worth till the Emperor sent for a worker in precious stones to examine it. This man looked lightly upon it and also pronounced it only a common stone. The poor workman was then severely beaten and driven away from the imperial gate and told to never return.

Even after this severe treatment, in a few days the workman had the courage to appear again before the Emperor and insist on the value of the stone. He pleaded his cause so nobly that the Emperor finally sent for an expert workman in precious stones. But alas, this one also pronounced it only a common stone like the other one had done. This time the Emperor was very angry and commanded that his legs be cut off so he could not bother him again. The command was carried out and they thought that they were rid of him forever.

But again they were mistaken. He waited only long enough for his legs to heal, when he again appeared before the palace gate. He had been carried there in a sedan chair. This time he told the Emperor that he could take his life if the stone was not the purest jade. The Emperor was so much impressed by his words, his crippled body and his unusual persistence that he called the most expert lapidary of the empire. This lapidary examined the stone carefully and finally exclaimed, "Great Emperor, you are

most favored of the gods. This is the most perfect jade under heaven. You will be the envy of the kingdoms of the earth."

Even then the Emperor was not fully convinced, but had the man put in prison till the stone was polished. But when the dross had all been cut away and it had been thoroughly polished and again presented to the Emperor, he exclaimed, "No words can describe its beauty. It is a gift of the gods." Its fame spread all over the earth, poems were written about it and wonderful stories were told of its great beauty.

The workman was at last rewarded for all his suffering and perseverance. The Emperor called him from his prison and showered on him position and honor and wealth.

*The jade is the gospel of Jesus Christ.*

*The Emperor is the vast nation of China.*

*The workman is the Christian forces in China.*

*The presentation is the preaching of the Word.*

*The polishing is the process of Christian education.*

Yes, we workers in China have found the wonderful jade in the glory of Jesus Christ out on mountain top experiences, and have come a long distance to share this gift with these people. We present it to them day after day and year after year, telling them its great value and how wonderful it is. Sometimes they reject it with ridicule, persecuting those who present it, but more often they treat it as a common stone.

After many years of preaching and teaching, they think there must be value in what we so persistently offer them. They accept the valuable gift as the Emperor did, half-heartedly, for they have not beheld its beauty. Traditions, customs, superstitions and doubt still surround the precious jade which they have received.

The polishing process must take place. They attend Sunday-school, church services, prayer meetings, Bible classes, station classes. They study their Bibles, give thanks for their food, pray night and morning. They even tell others of this wonderful gift, but still that outer layer of tradition and superstition encrusts the wonderful jade, and obstructs their view, for they have not had the full Christian experience.

When the Bethel Band was here this spring, a revival broke the dull stone away,



and most of the Christians are now saying: "No words can describe its beauty. It is indeed a gift from God." Yes, it takes long years of teaching and training and praying before these people can appreciate this wonderful gift of the Lord Jesus Christ. But O, the joy when their eyes open! It is worth a lifetime of hard work, suffering and prayer.

*Ping Ting Chow, Shansi, China.*

## Religious Education and the National Christian Council

BY W. HARLAN SMITH

THE National Christian Council is a body of Christian Workers, representing a number of missions and other Christian organizations in China. The purpose of the council is to discuss, unify, coördinate and promote general Christian work in this country. Although some missions, including the China Inland Mission, are not affiliated with the council, yet this council is generally considered the mouthpiece of Christianity from a national standpoint.

This council has recently manifested a growing interest in the application of sound educational principles to all Christian work in China. A Committee of Religious Education has now become a standing committee of this council, as well as of the China Christian Educational Association. This committee is made up of representatives from fourteen different churches and organizations. It came into existence about the time Dr. Jesse L. Corley came to China in 1930. Dr. Corley was sent out by the World's Sunday School Association, as an answer to a request sent to them by certain church and mission leaders for a man to head a deputation to investigate the status of religious education in China, and to make recommendations as to a future policy in this line of work. This deputation visited twenty-seven places in China and then prepared a most valuable and interesting report called *Religious Education in the Chinese Church*. It also resulted in a Religious Education Fellowship, which has over 400 members, Chinese and foreign. This is a sharing and praying group of people interested in religious education.

One of the most urgent tasks of this committee is to prepare workers, who can really assist the Chinese churches in meeting their Christian education needs and put in motion the committee's recommendations. To meet this need the committee plans to conduct at least one institute in every region of China. The committee also has several capable leaders working on curricular material for every phase of Christian education that one can find on the mission field. One of the first goals of the committee is to have a good Sunday-school in every church by the end of

1934. The big work of the committee is just getting nicely started, but much has already been accomplished.

The World's Sunday School Association writes thus to China Missionary Societies: "The newly formed Religious Education Committee in China should have all the support it needs. No Christian project could have had a more auspicious start, a more widespread appeal, a more promising coöperation on the mission field. If properly supported it will rapidly become one of the most constructive forces for the Christian Church in China." Of course, Christian education is not to replace evangelism, but is intended to make it more intensive and effective, so that seeds of Christian faith and life will take root and grow in Chinese personalities and communities, thus producing a real indigenous Christian church in China.

The Church of the Brethren Mission has a representative on this committee. The committee has made itself responsible for \$2,000 Mex. of the 1933 Budget. We can show our loyalty to and interest in the work of the committee by contributing our share of this money and supporting the committee in every other way possible.

*Show Yang, Shansi, China.*

## The Chinese Farmer

BY F. H. CRUMPACKER

(See Cover Picture)

MANY of the Chinese farmers are experts at their work. Most of them have come to this expertness by practice. They have learned from others and that largely from practical experience. Few of them have read any farm journals. In fact, few of them can read. This very fact leads one to believe that they can learn and practice religion in the same way.

Much is said these days about growing in Christian graces by doing. That is surely a fine teaching for the Christian farmer. He has gotten his other knowledge by practice, so why not his religious knowledge?

Group meetings of farmers are comparatively easy to arrange for if one goes to them at a time when they can lay down their work without having to feel that by so doing they are jeopardizing their livelihood for the coming year. They like meetings, or occasions where folks get together.

Their life is very barren of social contacts, so public meetings furnish opportunities that are seized and enjoyed by them. Recently the writer saw this demonstrated in two different places.

Two of us went to a village to prepare some applicants for baptism and to do other preaching as opportunity came. On the way, and even before we started, some said: "You had better not go now, the farmers





are too busy." It was just at planting time.

However, we went as we had planned. And the Lord made a good meeting possible. It rained and rained and rained while we were there, so the farmers, though rather feeling that it was getting late to plant, still came and had a good time hearing the gospel. As a result fourteen were baptized. Others are getting ready. Many came and sat for as much as two hours in the forenoon and one and one-half in the afternoon and two hours at night. Most of these folks could not read. They were getting light through their ears.

After this experience we moved on to where the tent evangelism was in progress. Here the leaders were enthusiastic. They reported that they had recently had a two weeks' campaign in a village the like of which they had never had. We stayed with them for three days and helped as opportunity came. Almost from early morn till late at night some one or more would be sitting with our workers talking and taking in some of the gospel. At the public meetings the crowds were fine. This was especially true at the night service. After a day's hard labor these folks would come and sit or stand for two hours and drink in a little of the gospel. Nearly all of them could only get it by hearing.

Do you wonder that the mission worker insists on helping these folks to read the common characters so they can read his New Testament? We all feel that that is a part of our religious duty, that the missionary does not become secular by teaching people how to read.

A second duty and privilege is that of helping folks to know something of cleanliness. We have heard since a child, that "Cleanliness is indeed next to godliness." I do not know how that idea became so much used, but how glad we are when we see a home begin to clean up after the inmates have heard the gospel! Godliness produces cleanliness in most cases.

The average mother in the United States reads articles and books on home making, child training, and kin-

dred subjects. What about our prospective farmer Christian and his wife? Shall we take time and spend some money to make them literate so they can read a few new thoughts on these subjects? For example, a mother bursts out crying in a meeting, and later tells the woman worker: "Oh, if you had just told me a short time ago that the disease was contagious I would still have my little boy!" No one had told her that diphtheria was contagious and she could not read. What shall we do about it?

*Ping Ting Chow, Shansi, China.*

## Christian Education and Rural Improvement

BY ERNEST M. WAMPLER

ARTHUR H. SMITH, a missionary of over fifty years' experience in China, once said: "If you hear two common Chinese men talking they will either be talking about how much money they get a day, or what they have to eat." In other words, their greatest concern is food, shelter and clothing. If the year is good and money can be earned easily, then they eat better and wear better clothing. When the year is poor they eat chaff mixed with the millet and wear ragged clothes.

There was a time when Christian workers in China thought that the way to relieve suffering was to hand out alms. But this method does not bring permanent relief. We are now trying to help the people to help themselves. Along with physical aid, we use opportunities to teach them of God the Father who loves us so much that he gave his Son to redeem us.

This naturally changes their philosophy of life. Fatalism gives way to the idea of working with God in overcoming their difficulties. A new kind of person is developed as the unit of society, and out of this unit there is a new social order growing up in China. Character is built by helping people help themselves. It is interesting to see the change of expression on the faces of men and women when they discover for themselves a new way of doing something, or when they find out they can do something they previously thought they could not do. This new life and joy that comes to the village folk is part of the pleasure that Christian workers receive for efforts they make for the rural people.

Religious education and rural improvement are nothing more than just starting with the people where they are, and from that point leading them up to God. They think of God as some spirit who allows other spirits to punish them and make their suffering more severe. A God who is like the best father one could imagine, who is interested in all our problems, is a new idea to them. One of our Christian young men, after being helped a little at knitting, was helping his fellow villagers to knit sox, scarfs and sweaters. As he and they would sit on the kang during the long winter evenings, learning this



*An exhibit of woolen materials illustrating the accomplishments in rural improvement described in Bro. Ernest W. Wampler's article.*

new way of using their local product to keep them warm, he would tell them that his help came from God, that God was leading him to help them, and that he hoped ere long they too would believe on this God and follow him. It is needless to say that the prospects in that village for a small church unit are very good.

This rural improvement does not require that a man's health and income be sufficient before there is an appeal to his will, but all go along together. In fact, we must have a new man before we can do much with rural improvement. For it is difficult to say, "Go, be clothed and fed," and then not help them improve their food supply by better seed selection, or their clothing by the use of wool. Helping them along these lines makes our message of love and salvation much more effective.

*Tsinchou, Shansi, China.*

### Christian Education Among the Youth of Tai Yuan

BY E. L. IKENBERRY

It is not easy for people in the homeland to picture the background of Christian education efforts in a city like Tai Yuan. You must remember that we work in a non-Christian environment, and that the majority of the youth we work with are from non-Christian homes. It is a common occurrence to have in the same group (let us take an actual group), a Buddhist, a Mohammedan, several Confucianists, several who have no belief at all, and a few Christians. Add to this confusion the "materialistic attitude" of the Chinese student, together with the interest in communism, and one can see that our task of Christian education is a difficult one indeed. Our work centers around four types of activity: Friendly Groups, Bible Classes, Student Worship and Summer Conference and Camp.

The Friendly Groups are a first step to getting in touch with the youth of our city; we have ten thousand of them in high school and the various colleges and universities. These groups center around an interest, any interest or personality that we can find. There are: a Radio Club, Kodak Club, English Club, Rural Problems Club, Love Brothers' Club, Young Men's Club, etc., over a dozen of them. These clubs are semi-independent. They are not rigid in organization and largely run themselves. They meet at the Y. M. C. A. or in some missionary's home. They invite adult leaders and consult with the student workers of the city. They have informal meetings and many of them are discussion clubs. The Rural Problems Club met and discussed for over a year without ever venturing to go out to have a look at some of the near-by villages, probably because the adult leader was an "arm chair" rural reconstructionist! But this sort of thing is not entirely confined to China. Now you may say that the term Christian education should not be applied to these

groups as they are not distinctly religious in form or purpose. True, but in non-Christian countries you must first get friendly contacts before you can talk about religion, and let me assure you that not a little religion gets mixed in anyway. I have in mind the case of Mr. Tsai. He was the leading spirit in an English discussion club for two years, and at a meeting in our home when the subject was *My Hero*, he came out openly with the declaration that Jesus was his Hero. Not long since he was baptized into the church.

Bible classes are led largely by missionaries. M. M. Myers of our own mission has been the most successful leader in the city. He has had a Sunday morning Bible Class almost continually for over ten years, and many have come into the church from his classes. Here, too, the discussion method must be used. There must be a chance for questions, even friendly argument, and a painstaking going over the ground many times. Here the fundamental principle of Christian education, that the radiant Christian personality of the Bible Class leader has much to do with the results, certainly holds good. There is a dearth of Chinese leadership in our city in this respect, and many of the rest of us feel that we fall far short in this qualification!

There are two Student Worship Services in Tai Yuan, both run largely by the students themselves. One is in English and one in Chinese. Over half of the attendance is by non-Christian Chinese. It may seem strange to you to think of a non-Christian acting as Chairman of a distinctly religious service of worship! But such activity gradually leads to church membership in many cases. Those who participate learn the meaning of prayer, Bible reading and Christian song by actually taking part in it! The total attendance at fifty-five services held at the Y. M. C. A. last year was 1,185; not a large average attendance, but one can not measure the amount of religious interest set into motion.

Shansi Provincial Student Summer Conference and Boys' Camp are carried on along lines similar to those at home. They often give chances for more extensive religious instruction and inspiration. The usual attendance is around a hundred students and forty boys. There is always a problem of leadership, but we do the best we can. This year we have secured the able Dr. Y. P. Mei of Yenching University, and expect to have a smaller, but more serious type of student conference.

Such, in brief, is our task over here. You will ask at once, "What are the results?" Yes, I know the usual American wants quick results. After eight years at this task I am glad to see even a little in the way of visible results. A good many are being won for Christ and they usually hold out well and become foundation stones of the church. They seem to compare rather well with the product of Christian schools where students often join the church in large numbers and are



soon lost track of after graduation. This work of Christian education among the government school students is both a challenge and a great responsibility. We enjoy the hearty coöperation of the churches of the city and press on at our task, knowing full well that the seed falls on various kinds of ground, but that it *does* bring forth a little fruit, and we pray that in God's own time it may be "some sixty, some a hundred fold."

*Tai Yuan Fu, Shansi, China.*

### As It Is in Our School

BY MINERVA METZGER

"Teach a child in the way he should go, and when he is old he will not depart from it."

IN opening our mission work here in China, the Spirit laid it upon my heart to gather the little girls together and teach them the way they should go. For eighteen years we were permitted to carry on peacefully, usually with a very good enrollment. There was no objection from anywhere as to the number of hours we spent in teaching the Bible, Sacred Music, and Worship. Most of the girls as they grew up to an understanding of a walk with God and of Jesus' saving grace, confessed Christ and were received into the church. During these days we were a very happy school family.

By 1930, the pressure from the government to register mission schools became strong, and our Chinese brethren also pressed that we comply with the law. We did so very unwillingly, for it meant no religious instruction or services in the school. Pastor Yin encouragingly said, "There will still be girls who will believe in Jesus." There was nothing else to do but submit. If we could not teach Jesus between 9 A. M. and

4 P. M., we could between 4 P. M. and 9 A. M. We could also live like Christ and teach all the principles of right conduct. Accordingly we prepared a new religious program, trusting God for grace and wisdom.

Our program includes Sunday and all other days, too. On Sunday morning, we attend Sunday-school and church. The smaller boys and girls have their own special services, the Children's Church. This is the best loved meeting of the week. The little folks just do not want to miss it. It includes a worship period, a story period, and a study period, learning new songs, and memorizing scripture verses. Their offerings since last September have been given to purchasing candles, a Christmas treat for others, evangelistic work and hospital work. On Sunday afternoon, seven groups of girls go out with the Christian women helping to witness for Jesus. In the evening, they attend the song service in the church or their own Christian endeavor meeting.

On week days there are Bible classes for all, which meet after school hours. Besides these the Christian girls are divided into groups of two or three for daily Bible reading and prayer. Each Christian girl is also responsible to tell Bible stories to the smaller girls once a week. In the dormitories, the head girl is a Christian and she leads her little group of four or five in a family prayer service before going to bed. Thanks for food has never been dropped, for we have always had girls who desired to keep up the rite.

During this school year sixteen girls were baptized. Attendance at all the Sunday and week day religious services and Bible classes is voluntary, but we are very happy to report that nearly all the girls take an active



**Ping Ting Chow School Girls**

These Ping Ting Chow school girls were baptized during the past school year. They give one an idea of what can be done for the girls and young women of China. We hope this picture will make you want to read Minerva Metzger's article. Sister Minerva Metzger, who has worked with girls like those shown in the picture for many years, is seated in the midst of this promising group.

interest in whatever is offered to them. God has prospered the work in spite of registration and other hindering forces, and our school children are being blessed with the abundant life.

*Ping Ting Chow, Shansi, China.*

## Christian Education Projects

BY EMMA HORNING

CHRISTIAN education is training the body, soul and mind to think and act in a religious way. To do this the body and mind must act together. If we are only trained to think religiously, our minds will approve of everything good, but the body will not have the skill to perform these noble ideals.

In training the body and mind to coöperate in a religious way, we need numerous projects of training for Christian living. When the mind is filled with noble thoughts and the whole body—hands, feet, eyes, ears—taught to act accordingly, then we have a Christian worthy of the name.

In attempting to do a little work along this line, we started several projects this year for the development of our Christian women and the training of the women and children of the Christian homes of the city.

### Parent Training Classes

Child training is the crying need of every home. Chinese children have very few toys, and parents do not realize the value of play as a means of developing character and of training them for the many lessons of life. Play is the life of the pre-school child, and therefore the chief avenue for training.

Accordingly we chose the doll as the best toy for this teaching and opened doll-making classes throughout the city. Each week we held a class in some part of the city wherever we were called. During the school year we held twenty-five of these classes in which the mothers made 214 dolls for their children.

A part of each class period was spent in teaching the use of the doll in teaching parental love, thoughtfulness of others, industry, order, neatness, cleanliness, sewing and house-keeping. Much time was spent in teaching them songs and Bible stories for their children.

The doll is a great attraction for old and young and is dearly loved by every child, the same as it is in America and other parts of the world. Why should Chinese children be deprived of this character developing means? The love that the mother expends in making the doll, and the love the child develops in playing with the doll, we trust will be the beginning of the Christian love that we expect to grow in these homes.

### Neighborhood Sunday-schools

To follow up the work of these doll-making classes, we opened twelve Sunday-school classes in these various neighborhoods. They were taught by our Christian women, who were given training each Thursday afternoon in telling the stories, singing the songs and preparing the hand work to teach the children on Sunday afternoon.

The object of this project was also that of training both body and mind. The Christian women were showing their devotion to their Lord by giving two afternoons a week to his service. The children were taught Bible stories and songs and also did hand work, which

### Women's Projects

*This picture shows the women who taught the neighborhood Sunday-school classes in 1932-33, also the handwork used to illustrate the lessons. If your eyes are good you can make out the Good Samaritan's donkey, the alabaster vase, the disciples in the boat, a church, a butterfly, representing the resurrection, and a number of other cutouts and posters. Sister Emma Horning, who assembled the special articles for this number of the Messenger, is shown in the center of the back row in the picture.*





they took home to remind them of the teaching they were to carry out in their daily living.

### **The Doll House Project**

Most Chinese parents think that it is not dignified to play with their children, or that it is just a waste of time. They do not realize the value of play as a means of child training. To aid the mothers of the Bible School along this line, we started to furnish doll houses on Sunday afternoons when they all had nothing special to do.

Each family was given a box some two feet long, which they papered and placed on its side, leaving the front of the house open. Then each Sunday afternoon the mothers and their children all met together and made and dressed a paper doll or made a piece of furniture for the house, till the doll house was filled to overflowing. These people are experts in folding paper, so most of the furniture was made by folding paper—chairs, tables, cupboards, picture frames and even a teapot.

How the children enjoyed this play hour with their mothers! They could hardly wait till the time came. But the greatest development is seen in the attitude the mothers are taking towards their children's play. They love to tell of the creative work their children are doing during their playtime each day. The fellow-feeling between the mothers and children is growing daily and child training will be a much easier proposition because of this changing attitude on the part of the mothers.

*Ping Ting, Shansi, China.*

### **"Let the Little Ones Come Unto Me"**

BY WINNIE E. CRIPE

THESE words of the poet find their origin in one of our Savior's outstanding commands. That Jesus loved little children and gave them a large place in his kingdom is very evident. He found time to spend with them, rebuking those who thought he couldn't, and blessed them. He also set them up before his disciples as an example of what he wished them to be. God gives us a picture of "A little bit of heaven" in every little child. Charles M. Dickinson must have grasped something of Jesus' thought of children when he wrote:

"There is nothing on earth half so holy  
As the innocent heart of a child.  
They are idols of hearts and of households;  
They are angels of God in disguise;  
His sunlight still sleeps in their tresses,  
His glory still shines in their eyes;  
Those truants from home and from heaven,  
They have made me more manly and mild;  
And I know now how Jesus could liken  
The kingdom of God to a child."

That there are "four hundred million in China," is an old saying, and one never knows how many of them are little children; but they all were one day. The pres-

ent population were all little children some years ago. Had they had Christian education then, how different China would be today! A goodly number of China's millions today are children and what we do, or fail to do, in giving them Christian education today will go a long way toward determining the future of this great land.

The National Committee for Religious Education in China is emphasizing work with children and our own mission is trying to coöperate. One of the things we are stressing is the primary Sunday-school. Lessons better adapted to little children are being worked out and used in which an attempt is being made to help them understand how God would have them live, work and play together.

This last statement is also true in other lines of work with children. In our daily kindergarten we emphasize character building and it becomes a splendid experimental station for this work. As children live, work and play together they move in a miniature world in exactly the same relation to each other as we adults do in our larger sphere. Here they have their individual interests, temptations, ambitions and disappointments and it becomes the kindergartener's unique opportunity and responsibility to guide them through. If children can learn how to meet these experiences in the right way, I ask you, dear reader, is it not almost of as great value as the college education or much preaching to them considered so essential a few years later? Kindergarten may be just a place to play, but if the director has the true concept of this work it should become a place where tender little shrubs grow proper roots and branches for the coming staunch and fruit-bearing trees. It has a decided advantage over the Sunday-school in that, instead of keeping the child in this atmosphere for one hour a week, or two if we have Junior church, it has them for fifteen; and also in that this type of kindergarten must have a trained director instead of the "hit and miss" type of teacher in charge of many children's classes in Sunday-school.

A couple of incidents in our own kindergarten at Liao Chou recently will serve to illustrate our opportunities. A five-year-old came to me with a long, very red mark on his wrist, sobbing through his tears, "K'ai Chiao Shih, Little Mao scratched me!" The injured hand and feelings had to have attention at once, so taking a hand of each little tot we went to one side and sat down to talk. "Little Mao, did you scratch Fu Ming?" No reply. After repeated questioning came a faint, "Yes." After more questions he admitted he scratched him because Fu Ming had the blocks he wished to play with. After talking together about it Fu Ming walked up to Little Mao, put his arm about his neck saying, "Little Mao, you are my friend. If you'll ask me for the blocks and not scratch me I'll let you play with

them too," to which Little Mao responded by saying, "I won't scratch any more!" And he brushed the tears away as Fu Ming took his hand and they walked off to play.

Another time two little girls came to blows over a swing in the court. One insisted on keeping it while the other asked repeatedly for it. She also caught the rope of the next swing, preventing the other children from using either swing. We took her alone and asked her about it, then told her the story of "The Dog in the Manger" who couldn't eat hay himself, nor would he allow the hungry horse to eat. Little Lan Lan listened quietly and then said, "That was a bad dog!" When asked how about a little girl who would hold two swing ropes so no one could swing she said, "That is bad too. Next time I'll let them swing too!"

So in our mission kindergartens we have opportunities daily for moulding character and teaching real life lessons of compatibility, honesty, truthfulness, helpfulness and love, the things we call "the marks of a Christian" when we see them in adults.

Vacation Bible Schools are also opportunities for giving Bible truths and Christian ethics to children, as are the Sunday-schools in church and home groups where they have been started for Sunday afternoon work; but the disadvantage here again is in the brief time we have with one group of children. Some of our boys and girls from our Liao Chow schools plan going

out in the country district for such work this summer.

Christianizing homes and parent education are also foundation methods we employ for placing children in a Christian environment. In our small church groups and conferences we are emphasizing this need and opportunity in every Christian home. In February we held a four days' meeting of the Liao Chow church where plans were given and discussed for ordinary Christian parents to conduct Family Worship and Christian teaching in their homes. Recently one father remarked: "I never before saw how we could do it in our home. Now it seems easy even though my wife can not read. You told us how to learn Bible verses, songs and prayers, and now whenever we are ready our little two-year-old boy folds his hands ready for prayer."

The child's early concept of God and life is exceedingly important and your missionaries in China are attempting to give Christian ideas along these lines to all the little ones over here we can. We consider it a big part of mission work.

*Liao Chow, Shansi, China.*

## From the False to the True

BY V. GRACE CLAPPER

The following illustrates the beginning of Christian education in a Mission School in China. It is a sample first recitation in a beginners' class:

GOOD morning children! I'm so glad to see so many in this class, and I know we're going to have a good time, for we're going to teach you how to be good. Everybody wants to be good you know, even naughty children are very sorry after they have done wrong. They really want to be good, but they don't know how because they have never been taught. You can not make your own food, clothing and shoes until your mother has taught you, neither do girls become good women without being taught. Now I am sure you all know some good girls and I want you to tell me how a good girl differs from a bad girl. Who can tell me?

*Answer:* A good girl respects and obeys her parents, is kind and courteous to her teachers and worships the gods.

Why does a good girl respect and obey her parents? Why is she kind and courteous to her teachers, and why does she worship the gods?

*Answer:* Oh, her parents take care of her, give her food and clothing. It is a great sin not to respect one's parents. The teachers teach us to read and write and help us in many other ways. We would be very ungrateful indeed if we weren't kind to our teachers.

And the gods, why does she worship them?

*Answer:* The gods, well, they'd be very angry if we didn't worship them, and they might send us a lot of bad luck.

You say you obey and respect your parents and

## What to Pray For

### WEEK OF AUGUST 26-SEPT. 3

The church of Bulsar, India, was organized in February, 1899, two years after the first converts were baptized. Brother and Sister Stover, the McCanns, the Forneys, Bertha Ryan, and Brother and Sister D. L. Miller were present at the organization of this, the First "German Baptist Brethren Church" in India. It is a fact concerning which our church may rejoice that from the very beginning India churches were organized just as soon as a small nucleus of members was formed at a station. Immediately the Indian Christians felt that the church was theirs.

Today there is a membership of 275 at Bulsar. Bro. G. K. Satvedi is the pastor and elder. It may be interesting to know that his name means "true book of knowledge." Surely an appropriate name for the spiritual leader of such a group of people. Pray for the Bulsar church, its elder and pastors, and officers.

Brother and Sister Blickenstaff live at Bulsar, helping with both mission and church. Bro. Blickenstaff knows how to attend to the business matters of the whole mission and Indian church, and at the same time help with school work. Mrs. Blickenstaff is not only queen of her home, but spends most of her time making personal contacts with neighbors and the throngs who come to Bulsar for medical attention. On Aug. 25 their son, David, expects to arrive in New York. He has returned to continue school work in America. His brother Leonard at North Manchester, Ind., will give him an ardent welcome; they have been separated since 1929.



teachers because they are good to you and help you in so many ways, but what about the gods, don't they do anything for you that makes you want to worship them?

No answer.

Could you love and respect your father if you were always afraid he was going to punish you in some cruel way?

A unanimous, "No!"

Do you love your gods?

No answer.

How many gods have you, and of what are they made?

*Answer:* We have many, many gods, and they are made of wood and stone and paper and brass.

Can this paper I hold in my hand do anything for me? Do you think it can keep me out of trouble? Can the piece of mud brick on the window sill bring me bad luck or good luck?

*Answer:* No, there is no life in them. They are only paper and mud.

If I draw a picture of Buddha or one of the gods on this paper, will the picture put life into the paper or give it power to help me if I am in trouble? Or, if I soften this mud brick with water and mold it into the image of a man, will it then have power to help me when I need help?

*Answer:* A unanimous "No!"

Then why do you worship idols of paper, wood and clay if they can do you no good?

*Answer:* We must do it. Our parents punish us if we do not.

Now I want to ask you another question. What did you have for breakfast this morning?

*Answer:* Millet porridge.

Where did you get it?

*Answer:* The cook bought it at a store on the street.

Where did the storekeeper get it?

*Answer:* He bought it from the farmers.

Where did the farmers get it?

*Answer:* They raised it themselves.

Did they raise it all by themselves or did somebody help them?

*Answer:* Some of them have help and some do it all by themselves.

Now let me tell you something: the farmers can't raise the grain without a lot of help from somebody else. All they can do themselves is to put the seed in the ground, and somebody else does the rest. Now who does the rest of the work in raising grain?

*Answer:* Oh, I know! It's the Venerable Heavenly Father. He sends the sunshine and rain to warm and moisten the seed and the earth, and then the seed comes up!

Oh, I see, so then the whole business of grain raising

depends upon the Heavenly Father, does it not? Neither the farmer, the storekeeper nor the cook could have given you millet for breakfast, if we had no Heavenly Father. So in reality we must all depend upon our Heavenly Father for all the food we eat. Were it not for him we would all starve. Now I should like to know where En Li got the nice new garment she is wearing this morning.

*En Li:* My mother bought it at the store and made it for me.

Where did the merchant get the cloth?

*En Li:* Oh, he bought it from a big store in a big city, where they have yards and yards of it.

But where did the big store get it?

*En Li:* I don't know.

Who can tell me what this cloth is made of?

*En Li:* Oh, I know, I know! It's made of cotton that grew up from the ground. The Heavenly Father gave it to the weavers and the big store bought it from the weavers, and the big store sold it to our storekeeper.

How many of you believe that En Li is right?

All hands up.

I believe, too, that she is right. I know she is right. So then all our food and all our clothing comes from the Heavenly Father, and he gives us many other blessings besides. He created the heavens and the earth, the sun and the moon and the stars. He made all the beautiful flowers and trees and the green grass, and taught the birds to sing. Do you think the gods of wood and stone that you worship, could do so many wonderful things?

*Answer:* No, they can't do anything. They are not alive.

You are right! The Heavenly Father loves us more, and does much more for us than our parents can ever do. He is a real living Spirit, not a dead idol. Don't you think we should love and worship him since he is so good to us?

*Answer:* Yes, we should. We have made a great mistake, in that we have been worshiping false gods instead of the one true and living God!

You are right, and in order to be truly good, we must respect and obey our teachers and parents, as you said, and worship the true God, for he can show us the right way and help us to be good. We must not only worship him, but we must obey him as well as our parents. It's more important to obey him than it is to obey our parents, for sometimes our parents may ask us to do things that are wrong in God's sight.

Perhaps you are wondering now, how we can obey God without knowing what he wants us to do. Our time is almost gone this morning, but tomorrow morning we're going to begin to study about the things that are written in this Big Book he left for us. In this

Book, the Bible, he tells us just what he wants us to do, and what we should not do. The Bible tells us how we shall worship him, and the more we study it, the more we'll love the Heavenly Father.

Now let us stand and thank the Heavenly Father for all he has done for us. We will bow our heads and close our eyes, and ask him to help us to put away our false gods, and to learn to love and worship him, the true and Living God!

*Show Yang, Shansi, China.*

## Daryl McCoid Parker, M. D.

BY NINA M. PARKER

A little fair-haired baby boy, Daryl McCoid Parker, was born to Harry Coleman and Nina McCoid Parker on March 17, 1904, in Whittier, Calif. He was a very welcome baby both to his parents and grandparents, Mr. and Mrs. A. N. McCoid, as were also his two younger brothers, Harold and Lowell.



He started to school in Whittier, Calif., at the age of seven years and enjoyed his school work very much. In 1922 he graduated from high school in Glendale, Calif., his present home. The same year Daryl entered Occidental College, Los Angeles, receiving his A. B. degree in 1926. During the last two years of college he did part-time teaching in the Zoölogy Department, and liked teaching so much that upon graduation he accepted a position with the Los Angeles City Schools. Here he taught Corrective Physical Education and did Playground and Recreation Work in the summers, thereby gaining valuable experience and earning the money to defray a large part of his medical school expenses. During this period, too, he had a year's work in the Night School of the Los Angeles Bible Institute.

In 1928 he entered the Northwestern Medical School, Chicago, Ill., and completed his study for the M. D. degree in May, 1933. This included an internship at the Evanston General Hospital, Evanston, Ill., and graduate work at the following hospitals in Chicago: Passavant Memorial, Cook County, and St. Joseph's. During his medical school days he was assistant, then manager of the student book store, and for two years worked at night in a First Aid Station. He is a diplomate of the national board, having passed the examinations of the National Board of Medical Examiners.

Daryl was taken to Sunday-school and church all through his boyhood days, and in central California at the age of thirteen he joined the Community Methodist Church. Later, when the family moved to Glendale he transferred his membership to the Glendale Presbyterian Church of which W. E. Edmonds, D. D., has been the pastor for twenty-three years. It was here that he became interested in Christian work and made his decision to become a foreign missionary, the Lord willing. Since boyhood he had planned to be either a doctor or preacher, so I feel he has combined the two by becoming a medical missionary.

During high school and college days he taught Sunday-school classes and was active in the Student Volunteer and

other Christian organizations. While in medical school he continued his church activities and served on the cabinet of the Northwestern Y. M. C. A. and the executive committee of the Chicago Union of Student Volunteers. It was in the work of this latter organization that he met Martha Neiderhiser, who was then in the Cook County School of Nursing. They were married at her home in Mt. Pleasant, Pa., June 27, 1932.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," has been his life verse since his first decision. This has proven true again in their present decision, for from the many paths beckoning, God called them to the work in China under the Church of the Brethren Board. Daryl united with the Church of the Brethren in Chicago in 1932, and now they are on their way to China feeling that he has directed their paths and is leading them together in his service.

That God may richly bless and use them is our prayer!

Glendale, Calif.

## Martha Neiderhiser Parker, R. N.

BY ANNE NEIDERHISER

The Son of Man came to redeem  
The sinner from his bonds of sin,  
He gave us love, a heavenly beam,  
Through which we all might enter in.  
He bids us share this love with them  
Who are less fortunate than we:  
Go preach the Christ, the Diadem,  
And set the weary captive free.

This was the call which came not by sudden impulse, but one which followed several years of longing to be of service wherever the Master willed. The desire to serve was



accompanied by a deep interest in foreign missions. The urge, which came early in life, was fostered by the influence of a Christian home. The parents of this home are Norman Elmer and Keturah Hays Neiderhiser. The call came to Martha Blanche, the ninth child of three sons and ten daughters born into the home, all of whom are living except the youngest, a daughter. Martha was born Jan. 31, 1907, at Mt. Pleasant, Pa.

She early became a regular attendant at Sunday-school and church. At the age of nine years she was baptized in the Mt. Joy congregation, of which she is still a member. At the age of sixteen she began teaching in Sunday-school, continuing until she took up her work as nurse. In 1927 she was Young People's Superintendent of the 17th District of the Pennsylvania Sabbath School Association. She served as Missionary Superintendent of her local church, and was active in young people's work in her home church and the Western District of Pennsylvania.

Besides the influence of her home, three other forces held sway over Martha's early life. An inspiring missionary address presented by Sister Ida Himmelsbaugh stirred her heart when she was not more than ten years of age. A couple of years later a similar message by Sister Ida Shumaker rooted itself more deeply. It was during her senior year in high school that she definitely decided to give her life in service as a foreign missionary. This final decision was the outcome of an inspiring message delivered by Dr. George Griffith.

During the following summer Martha was possessed with



a keen desire to attend Camp Harmony. At first it did not seem possible for her to go, and in prayer she promised God that she would publicly offer herself in service to him if she would be permitted to go. Her prayer was answered and she surrendered her life. She attended Camp Harmony as a camper in three camps and was a group leader in three camps. While at Camp Harmony in 1927 she decided to enter the Cook County School of Nursing, Chicago, from which she was graduated in 1930. The following spring she received the R. N. degree from the Illinois State Examining Board. In the summer of 1931 she was Supervisor of Obstetrics in the Bethany Hospital, and during the year 1931-32 she attended Bethany Biblical Seminary and did private duty nursing.

While in Chicago Martha was active in the work of the Student Volunteers. It was in this field of activity that she met Dr. Daryl M. Parker. They were married June 27, 1932. While Dr. Parker was completing his medical training, Mrs. Parker relieved the Night Supervisor of Bethany Hospital for three months and also did private duty there.

Mrs. Parker's chief diversions are reading and outdoor activities. These have been expressed in various ways in connection with Christian work. She enjoyed particularly directing games at young people's gatherings and working with intermediate girls in their camp and club activities.

Mt. Pleasant, Pa.

## God Is Love

BY FLORENCE S. STUDEBAKER

ABOVE the pulpit in a certain church is a motto with the inscription in raised silver letters: *God Is Love*. One night I noticed that the letters seemed to glow as if they were afire. I decided it was the effect of the electric light, and at the first opportunity noted the effect in daylight. To my surprise the letters were even more dazzling. Yes, it is because the message couched in those three words is so wonderful and so vital that they can not help but glow with beauty.

God is love. Love for him does not say, "I ought to obey." It says, "I will obey God's commandments." And one of the commandments which Jesus repeatedly emphasized was, "Love one another."

An old minister was admired by his bishop for having performed the greatest act of charity of which he had ever heard. When the Reverend Settle required a suit of clothes he used to send to the parish tailor to measure him. When the correct measurements had been made, he would say: "Please make the suit a size larger than the measure." The tailor and others were amazed to discover that the clothing was ordered thus because the poor parishioner to whom he usually gave his cast-off garments was a size larger. The bishop declared this to be a true example of a man loving his neighbor as himself.

There is a beautiful legend coming from the olden days of Hebrew history. There were two Hebrew brothers who lived upon adjoining farms. One lived alone and the other was surrounded by his wife and beautiful family. It was the close of the harvest time.

The golden wheat was in the shock, and on the morrow was to be stored in the garner. The harvest moon was shining in its mellow beauty upon the world. There was quiet in each household and the brothers were musing.

The brother with the family was saying, "My brother, who lives hard by, and whom I love, has no wife and children to gladden and sweeten his life. All that he has is his farm with its rich harvest. I will go out therefore into my field and take of my wheat and carry it over into his field that his harvest may be larger. None shall know but God and I, and yet the three of us shall rejoice therein."

At the same time the lonely brother was thinking within himself thus: "My brother, whom I love, and who lives hard by, has many responsibilities and expenses that I do not have. He must clothe and feed his growing family while I need but support myself. He is depending upon the gathering of the grain for their support through the long winter. Tomorrow is garnering day. I will go out tonight into my field and take of my wheat and carry it over into his field, and none shall know but God and I, yet all three of us shall be made to rejoice."

So out each went, impelled by an unselfish love and arms full of golden grain, carrying it to the other's field, they met face to face under the harvest moon. They dropped the wheat and each reading the love of the other cast himself into the brother's arms. Tradition declares that where these two brothers met, the temple of God was reared.

Love is the inspiration and source of all true happiness. The world with all its attractions can not make the joy bells ring. The world can not make music in the heart, but love makes melody. Love glorifies, vitalizes and beautifies all of life.

Several years ago the greatest fun-maker of all the ages, the highest paid clown in the world, turned on the gas and went out into eternity with a heart that could not laugh because it knew not the love of God.

Child of God, if you are tired of the half-hearted and hungering life you have been living, if spiritual drudgery has worn its lines upon your soul, try the full rich buoyant love of God. Love will bring back the song to your lips. It will redeem the spirit. It will make the path of full surrender a joy to follow.

God is love! If we believe this let us allow the wonder of it to regulate our conduct toward our fellowmen. One day several men were trying to loosen a wheel held fast by the ice. One of them used a hammer and axe and at last freed the wheel but not without damaging it. Just then the farmer's wife came out with a kettle of hot water which she poured over the ice that held the other wheels fast. In a few moments the ice had thawed and the wagon was free. The best

means of gaining the Christian goal is by love. Christ by means of the love that is in himself, which he pours into our hearts, can soften hearts as hard as granite and make them glow in love, harmonizing with his. Each of us can add to the enchanting harmony of love by being patient, gentle and merciful toward our brethren.

*Nappanee, Ind.*

## **"Come, Learn of Me"**

BY CHARLES E. ZUNKEL

### **I. New Motives for Old**

THE call of Christ to Nicodemus is one that many another since has felt or heard. It simply was, "Ye must be born anew." But what did it mean? Did it imply new purposes, new motives? Did it mean a realignment of life? There is little question but that we have gone upon the assumption that it meant just that.

We may read Begbie's, *Twice-Born Men*, and wonder if that frequently is duplicated in life today. But as we look about a bit, we find ample assurance that there are many other "twice-born" individuals. I have in mind a man who told me he was at one time the "biggest sop" in the good-sized city in which he lives. Today he is a changed man. No longer is he a "soak"; no longer does he bring misery to himself and his family by his ungodly conduct. He is cleansed, happy, and a blessing both to his home and the community. I have in mind a home where the parents once lived life at a low level; at least, that is the report, from those who knew them then. I know them now to be freed from these limitations—liquor, tobacco, cards, dances, profanity, and the like. They are veritable new creatures. There is an orderly family life; there are new interests; they are not the same as they once were. It is accounted for by what we are accustomed to call "new birth."

But, as I think of the individuals whom I have just mentioned, and as I think of the words of Jesus to Nicodemus, I ask: Is this realignment the end of it all? Does the picture end here, perhaps with the quaint remark, "and they lived happily ever after"? I am not questioning that they did so live, but I wonder if this realignment of life is all that takes place, in any large way, in the lives of these Christians?

### **II. Vistas Beyond**

The call of Christ is larger than what we usually imply by his words, "Ye must be born anew." His call includes, "Come, learn of me." Having made life's realignment, shall we then be static? In educational circles, something is said of striking a "plateau." Put into our modern slang, it might be termed, striking a "slump."

To know Christ, is to adventure with him. Unless

we catch the spirit of such an adventure, it would seem we would entirely miss his true spirit. I can not think of this adventure with him, apart from the life of one of our modern missionaries. I speak of Albert Schweitzer of Africa. Though he grew up to be both highly trained and highly successful in music, religion, and teaching, yet he possessed a wider reach of life-view which would let him do nothing else than become the missionary. He could easily have been satisfied with his fame and position in music. Or, he could easily have been willing to live the life of a theologian and scholar. He might have been satisfied to be a professor in the university. But he saw vistas beyond. Having seen those, he launched out in a new adventure.

In something of the same spirit, it seems to me, the Christian should launch out in adventure with Christ. Life's first realignment can scarcely be wholly satisfying. Having received a taste of new possibilities, new life, there should be continued thirst, continued adventure.

In other words, a Christian's desire should be to catch his spirit, to kindle and develop his love, to acquire his sympathy, and to learn the joy of his life of humble service. To be satisfied with less than this surely is to be dull of soul. Out beyond should be vistas, new vistas, luring, luring on.

### **III. Disciplinary Forces at Work**

"He that would come after me, let him take up his cross, and so follow me," said Jesus. Here lies a new challenge. What does Jesus mean? Probably we can never fully realize his meaning. Possibly we can best catch that meaning as we see it operative in human lives.

Study the life of Paul. He had a remarkable conversion experience. Not only that, but also, he launched out in adventure with and for Christ. But note the struggles of his life. He says of himself, "The good which I would I do not; but the evil which I would not, that I practice." Here were disciplinary forces at work. So severe are these struggles that we hear him crying out, "Wretched man that I am. . . ." Adventure with Christ was costly for it brought him face to face with himself, again and again.

Within these disciplinary forces of life lies the hope of real achievement in moral and spiritual progress. Being brought face to face with them, we may struggle and grow in power and insight. There comes to my mind the life of a noble mother whom I knew. Her love for Christ was almost amazing to me. Life for her held so many hard, bitter, cruel things. It held suffering, disappointment, sorrows, loneliness. Yet through those experiences of suffering, sorrow, disappointment, and loneliness she rose to a high level of spiritual attainment. They gave to her a refinement of

(Continued on Page 20)



## KINGDOM GLEANINGS

### Calendar for Sunday, August 27

**Sunday-school Lesson**, Saul.—1 Sam. 15: 13-26.

**Christian Workers' Meeting**, Successful Failure.

#### B. Y. P. D. Programs:

Young People—Fun—in the Community.

Intermediate Girls—Curing Quarrelsomeness.

Intermediate Boys—Outdoor Life and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Annville church, Pa.

**Four** baptisms in the Pittsburg church, Ind.

**Five** baptisms in the Stanley church, Wis.

**Seven** baptized in the Long Green Valley church, Md., Bro. M. A. Jacobs of York, Pa., evangelist.

**Five** baptisms in the Lower Deer Creek church, Ind.

**Four** baptisms in the Cherry Grove church, Md., Bro. Bernard King of Ridgely, Md., evangelist.

**Four** added to the Pleasant Valley church, Tenn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Two** baptisms in the Nampa church, Idaho.

**Eight** baptisms in the Oronoco church, Va., Bro. Arthur Durr of Smithfield, Pa., evangelist.

**Five** baptisms in the Pasadena church, Calif.

**Twelve** baptisms in the Tearcoat church, W. Va., Bro. John Cassady of Washington, D. C., evangelist.

**Five** decisions in Cedar Grove church, Va., Bro. Jesse Ziegler of Ridgely, Md., evangelist.

**Sixteen** baptisms in the Pipe Creek church, Md., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

**Six** added to the Bethlehem church, Va., Bro. Ezra Bowman of Callaway, Va., evangelist; three additions recently.

**Six** baptisms in the West Nimishillen church, Ohio, Bro. W. D. Keller, pastor-evangelist; two baptisms prior to the meeting.

**Two** baptisms at Canaan, Sandy Creek congregation, W. Va., Bro. Chester Thomas of Brandonville, W. Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Roy K. Miller** of Keyser, W. Va., Sept. 4-17 in the Mountain Dale church, W. Va.

**Bro. Lawrence A. Garst** of Dayton, Ohio, Aug. 13-27 in the Lower Miami church, Ohio.

**Bro. Ralph E. Shober** of Connellsville, Pa., Sept. 17 to Oct. 1 in the Wooddale church, Pa.

**Bro. Max Hartsough** of Summum, Ill., Sept. 10 in the Oak Grove church, Ill.

**Bro. R. H. Nicodemus** of Sidney, Ohio, Oct. 1 in the Springfield City church, Ohio.

**Bro. F. D. Anthony** of Baltimore, Md., Sept. 10-24 in the New Dale church, Lower Lost River congregation, Mathias, W. Va.

**Bro. W. G. Kinzie**, pastor, Aug. 20 at Valley Bethel church, Bolar, Va.

**Bro. L. H. Wimmer** of Shelocta, Pa., Sept. 10 in Sams Creek church, Md.

**Bro. Levi Garst** of Salem, Va., Aug. 27 in the Johnsville congregation, Va.

**Bro. F. J. Byer** of Williamsburg, Pa., Aug. 28 to Sept. 10 in the Beaver Run congregation, Burlington, W. Va.

**Bro. Edgar S. Martin**, pastor, Aug. 27 at the Patrick Springs church, a mission point of Smith River church, Va.

**Bro. Jesse Ziegler** of Ridgely, Md., Aug. 13-27 in Cedar Run church, Va., Aug. 27 to Sept. 10 in Mathias church, W. Va.

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### Personal Mention

**Bro. Earl C. Bowser**, formerly of Juniata, Pa., should now be addressed at Girard, Ill., where he began pastoral work Aug. 1.

**Southern Virginia** has chosen Eld. H. J. Woodie to represent the district on the Standing Committee of the 1934 Conference.

**Bro. James H. Elrod's** new address is 1108 N. St. Francis St., Wichita, Kans. Bro. Elrod takes up the pastorate of the First church of Wichita, Sept. 1.

**Bro. Harry McPherson and wife** of Dayton, Ohio, on their way last week to Lake Geneva, Wis., to see their daughter graduate in the training school there, stopped off at the Publishing House and called at the Messenger rooms.

**Bro. J. S. Sherfy** and family of Hampton, Iowa, were among last week's visitors at the Messenger offices. Bro. Sherfy is just closing a pastorate of six and a half years with the Union Ridge church of Northern Iowa and will shortly take up his new position as manager of the McPherson College farm. His address is therefore changed to McPherson, Kans.

**Bro. L. H. Eby** of North Manchester, Ind., wants to have a part in paying tribute to the memory of "Uncle Sam" Eshelman. The basis of his testimony is, in part, the experience of living in the family while attending school in Lanark in the spring of 1879. He worked for his "good bed and board," got up at 4 A. M. to study and with all this, he says, "they gave me a fine spirit of welcome and fellowship. Old Mother Eshelman was one of the family. We know Uncle Sam because we lived with him."

**In a brief tribute** to Bro. J. Herbert Miller of Baltimore, Md., Bro. R. E. Mohler, executive secretary of Men's Work, writes: "Bro. Miller has for the past three years served as a member of the Council and has always proved himself a most faithful member. He was alert, always constructive in his criticism and most helpful in every way. He was most loyal in his support, both financial and moral. His cheerful

### Our Seminary—Tomorrow

The Board of Christian Education will bring to the Seminary this coming year the benefit of insight and experience. In the fall term, Ruth Shriver will teach Christian Education for the Children's Division; in the winter term, Dan West will teach the department of the Young People; and in the spring term, Rufus Bowman will cover the adult department and administration. In this way, our students get the best instruction possible, and also a thorough understanding of the organization of our church.

In like manner, the Mission Board will supply a missionary from the field to interpret the facts, problems, and challenge of the mission field to our future leaders. Sister Anetta Mow from India will be the teacher for the coming year. In due time, all our mission fields will be represented—India, Africa and China. No Seminary in America is more closely associated with the work of the church than Bethany.

disposition and helpful criticism will be greatly missed by the Council. In the death of Bro. Miller we have lost a great Christian friend and counselor."

**Bro. Levi Minnich** of Greenville, Ohio, doesn't get to the Publishing House and Messenger offices as often as he did when he was a member of what was then called the General Sunday School Board. But it happened last Saturday morning. Of course, his son H. Spenser of the House secretarial staff accounts for that. With Sister Minnich and others of the family kindred also on hand there was something like a family reunion on the schedule.

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### Miscellaneous Items

**The annual homecoming** services at the Stone church in Germany Valley will be held on Sunday, Sept. 3.—Mrs. H. A. Wilson, Shirleysburg, Pa.

**Souvenir numbers**, especially when liberally embellished with pictures, usually succeed in catching the editorial eye. In this case it was the Blue Ridge College Reflector, with its graphic message about the opportunities at Blue Ridge College, New Windsor, Md., which served to vary the editor's routine.

**The Castine church** homecoming will be held Sunday, Aug. 27. We are expecting David Hollinger of Greenville, Ohio, to be with us in the morning. An interesting program is being planned for the afternoon service. We extend a hearty invitation to one and all to enjoy the day with us.—Mrs. Glenn Rust, West Manchester, Ohio.

**Elkhart City** congregation of Indiana will observe its annual Homecoming Day on Sept. 10. Following Sunday School at 9:30 (Central Daylight Saving Time), the morning service at 10:30 will feature an address by Bro. Charles Zunkel, pastor at Michigan City, Ind. A basket dinner and an afternoon service at 2:30 are also scheduled.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**A Reasonable Faith**, by Leander S. Keyser. Fleming H. Revell Company. 192 pages. \$1.50.

The author starts with the conviction that the Bible is the Word of God, that God is back of the universe, that man is a responsible being with a will to choose and refuse, that right and wrong are more than mere words. He writes with the purpose of fostering belief and banishing doubt. With him Christianity is not a religion but the religion. Positive in his discussion he is not a fighter but considerate in his method of attack. In these days when there is so much questioning, when so many writers harp on uncertainties, when the faith of so many is shaken, it is encouraging to read after one who has deep convictions on the great fundamentals of life, one who considers man more than an intricate mechanism.

The book contains fifteen chapters. Typical chapter titles are—How the Bible Lights the Way, The Holy Spirit and the Bible, The Reasonableness of Christian Faith, Were the Biblical Writers Borrowers? Creation Versus Evolution, Christianity's Evaluation of Man, and Some Vital Problems in Psychology.

If to you the Bible is just one of many good books, Jesus merely the best of men, Christianity one of many religions; if to you the soul is a myth, materialism the last word, be-

haviorism the explanation for man's acts—if these are your convictions you will not want this book. But if not, or if you are seeking light and guidance, you will follow the author to the end.

**History of the Royer Family in America**, by J. G. Francis. 701 pages. \$6.00.

Most people are eager to know something about their family history, but unfortunately few have access to books that trace their family tree very far. The Royer family is fortunate in this respect. The author follows especially the descendants of Sebastian Royer for eight generations. Because the Royer family has been prominent in Dunker history many of our people will turn to this volume for a record of their ancestry.

The records are systematically arranged. The source of the information is often given. The book is printed in clear, readable type on good white paper and is substantially bound. It's a book the Royer descendants will turn to repeatedly in tracing their family records.

## THE QUIET HOUR

### Count the Cost

Luke 14: 25-35

For Week Beginning September 3

#### Great Multitudes, V. 25

The size of the crowd was not so important in Jesus' judgment as their attitude of mind and sincerity of purpose (John 2: 23-25; 6: 60-71).

#### "Hate" Father, Mother . . . , V. 26

That is, we must get our loyalties in the right order—God and his kingdom first, and other things in the order of their value (Matt. 10: 37-39; Mark 11: 16-20).

#### Bear His Own Cross, V. 27

This act of making all else second to God lays upon each one a particular cross. He who will not bear it shuts himself out of the kingdom (Heb. 12: 1-4).

#### Sit Down and Count, V. 28

Regardless of what his decision may be, he who counts the cost will have a clearer idea of what it means to be a Christian. With this knowledge he will not reject Christ always, we have reason to hope (Luke 10: 17-22).

#### The Shame of "Playing Out," Vs. 29, 30

There are two ways to fail, one glorious, the other disgraceful. Jesus failed gloriously, and his cause triumphs. Others get tired and quit (Matt. 13: 20-21).

#### A Tower and a Battle, Vs. 28-32

Failure in the first enterprise brings ridicule; in the second, captivity, destruction, death. The habit of starting things which we do not have the will to finish is a very injurious one (Matt. 10: 21-22).

#### All That He Hath, V. 33

This is the price of the best, all there is of you (Matt. 13: 44-46).

#### Discussion

Which is more greatly needed, in order to overcome the error with which our lesson deals, that we should undertake less, or that we should have greater persistence in carrying through that which we have undertaken? R. H. M.



## PASTOR AND PEOPLE

### The Need for the Seminary and the Seminary's Needs

BY D. W. KURTZ

President Bethany Biblical Seminary

THERE has been much criticism of the "Laymen's Missionary Report" as to the theology that is implied, and the breadth of the investigation that was made, but no one objected to the demand for better trained leadership. One may attend all the great conventions on religion—Sunday-school conventions, missionary conventions, young people's conventions, etc., and the sum of them all is that success depends upon the leadership, and the quality of the leadership depends largely upon the kind and amount of special training for their tasks.

Bethany Biblical Seminary is the special school of the Church of the Brethren for the education of its leaders, at home and abroad. We need the best we can get. Just because the Church of the Brethren stands for such high ideals, we need leaders who know these ideals, who love them, and are able to teach others also. To be a leader one must see before others see, see farther than others, deeper than others, see more and truer than others, and have a plan of operation that is based on right principles and experience. Leaders of this kind come only out of the study and disciplines of race experience which is made possible in a specialized institution. For the leader of religion, the Seminary is that institution.

Our leaders must know the message which Christ would have them give. This demands a thorough knowledge of the Bible. One does not know, or understand the Bible, unless he knows the civilization which produced it. The leader must also know men, human beings, folks who are to be saved and brought up in the nurture and admonition of the Lord. The leader must know the history of the church so he understands the value and significance of our present religious institutions. The leader must be an expert in the transmission of his insight so that others may also enter into this heritage. The leader of religion must also be an organizer and administrator, for the business of promoting the kingdom of God has to do with all ages of folks, and many different methods of achieving the best results. It is not enough to "hold our own," and let the "devil hold the rest." We must have efficiency and economy—without the waste of precious time and money—and souls.

The business of the church is evangelism through preaching, evangelism through teaching, and evangelism extended to the ends of the earth. But evangelism implies the whole personality—intellect, feelings and will.

It demands Bible study to know God's will; worship to harmonize man with God's will; and service to do God's will in all human relations. Who is able to lead the coming generation into the fulness of the abundant life, with the competition of a machine age? Only the trained leader, trained in the devotional life, in knowledge and wisdom, in methods, and in skill, can meet the needs.

Bethany Biblical Seminary has grown from a small endeavor on the part of two godly men, Brethren Wieand and Hoff, till today our Seminary is a fully accredited, fully organized, and efficient Biblical and theological Seminary. We still have the Training School for that great mass of people who are not college graduates, but want to serve the Lord more perfectly. We also have a Music School, one of the best in the country, for the study of Hymnology. We have a faculty of teachers who rank in scholarship with the best, and in their devotional and spiritual lives they are a benediction to all who come under their influence.

Yet, with this splendid equipment, there has been great suffering. Last year a budget of \$30,000 was not raised, but \$10,000 less than the figures called for. Fixed expenses had to be met, and the losses were sustained by the faculty. Appeals were made to near-by churches to bring food. Over \$200 worth of food was brought in, which did much to relieve actual need, and ward off the actual physical hunger that was in sight. Through all these difficulties, the morale of faculty and students never broke, but instead, a glow of spiritual hope, faith and love pervaded. The spirit of sharing was practiced with the utmost joy, and those who needed less asked that salaries go to those who were in need. However, taxes were left unpaid, and many things needed were not supplied. Some borrowed money for bread, and others were embarrassed by unpaid bills. The morale of the school was sustained, but needs were not met.

We are sure that the Church of the Brethren, who owns the Seminary, elects the Trustees who call the teachers to this task, does not want the distress to continue another year. It is not necessary that this great sacrifice should be put on a few, as long as there is plenty in the land.

Bethany Day is set for Sept. 10. Each church is expected to back up the program of our General Conference, and take an offering for the Seminary on that day—or when convenient—and thus raise the entire budget of \$25,000 on one day, and meet the needs of the Seminary. Let the stronger churches raise a sum that would average about thirty cents per member, and the weaker churches do all they can, and the work of educating our leaders can go on.

We have a *united budget*, because we have a *united program*. All the factors in our program are essential

to success. If any one factor is neglected, it will affect the efficiency of the others. Let the whole church get back of the program of the church as a whole. Bethany is a part of that program.

*Chicago, Ill.*

## "Glory"

BY GRACE HILEMAN MILLER

It was my privilege to hear a thought-provoking sermon on the occasion of the dedication of a neighboring church in our city. The speaker's text was: "I will fill this house with my glory!" He developed his theme under four heads: (1) The glory of sacrifice; (2) the glory of united effort; (3) the glory of service; (4) the glory of the doctrine of the church. Really, I heard more about Glory that Sunday afternoon than ever before, and there was enough glory in the personality of the speaker to make me feel that he knew what he was talking about.

I said to myself: What is *glory*? Then I began a search to get a more definite idea of making this sermon a part of my own life.

Books on my library shelves gave me a number of enlightening suggestions: Glory is visible splendor; glory means an exultant feeling of pleasure and satisfaction; glory is the quality of being radiant; glory is the beaming brightness of Divine presence; glory is the shining forth of the Divine presence.

Going back to the outline of the minister on Sunday afternoon I realized that a lot of glory was manifested by the members of the church being dedicated, for they gave until it hurt to make the building possible; then I thought of our own beautiful temple of God, yes, we gave until it hurt and then gave some more and are still giving some more, and the more we give the happier we are, the more glory we radiate.

And again the glory in united effort—what a power on our own hearts and what an influence on those who have not tasted glory at all. The glory of service is felt by all who serve out of a heart of love. After the Girl Reserve Buds had put on a community Easter party for the children of primary age they declared that they enjoyed this party better than any they had ever participated in. When we tried to figure out just why, the unanimous answer was: "Because it was for others." Many older people as well as young people are robbed of all glory by selfishness. Then the glory in church doctrines: this glory gives us power to be recipients of more and more glory and helps us to attract others to the fount of glory.

Are our lives radiating visible splendor telling of the unique happiness we find in the fold of our Savior? Are we continuously doing those things which radiate glory in a feeling of pleasure because we have conscientiously served? Does the Divine presence beam forth

in our lives? Or are our lives shorn of glory because we have not died unto self?

*La Verne, Calif.*

## The Great Venture

BY ELGIN S. MOYER

LIFE itself is a great venture. Yet the most of us are willing to take the risk, even though as we think of the future with all its uncertainties, temptations and possible dangers we are sometimes almost appalled. We realize anew that to live is indeed a serious venture. But who with common sense and a serious mind would think of unnecessarily cutting short this brief span of life? We take life as a reality and venture out to make it the best we can in spite of the uncertainties, forebodings and difficulties.

There is one phase of our life where we need to make the greatest venture of all. That is in the spiritual realm. There are many aspects of our spiritual lives that we do not fully understand. Yet the most of us are fully persuaded that there is something fundamentally spiritual in our beings. There are realities that run deeper than do the purely physical, that are profounder than the merely human aspects. These spiritual realities inevitably trace their source to a great spiritual Being. We live our lives and carry on our spiritual activities on the assumption that this spiritual Being has always been, and is still, and always will be, back of our universe. We see his works manifest all about us. We accept him as our God. We may not always be able to understand just how he is working, or what his purposes are. We may sometimes, indeed, be tempted to give up in doubt and despair. But why not be as fair with our souls or spiritual beings as with our physical beings?

It is indeed a great venture to trust ourselves to a great spiritual Being whom we do not understand thoroughly, who is so far beyond us in intelligence, power and majesty. But it would be a more uncertain venture to plan alone and plunge ahead without him. It could be nothing short of eternal tragedy.

Can we not in faith stake our all upon his promises and give ourselves in full devotion and utter abandon to him? What better can we do than to make an absolute committal?

Will you not say with me: "As for me, I choose to make the great venture? I am willing to give all into his hands, trusting, believing, knowing that he does all things well, and that I am safe in his keeping. I purpose to answer the quest of my soul and to make the great venture. I believe that he is willing and able to keep that which I commit to him. I rest in his promises."

*Chicago, Ill.*



## Come, Learn of Me

(Continued From Page 15)

spirit, a poise, and a love which I believe she would otherwise not have won.

We need not misinform ourselves. Life has disciplinary forces for us, if we use them as such. And the heights of moral and spiritual attainment, which all of us desire, can be attained in no other way. To evade them is only foolish. To rise by them is sane and wise.

What riches of life there are for a Christian! Rebirth is but the beginning. To become an understudy, should follow. To rise by discipline leads to perfection, which brings joy, peace of mind, blessing.

*Chicago, Ill.*

## CORRESPONDENCE

### A NOTE FROM SEBRING, FLORIDA

At present our pastor, Eld. D. E. Miller, and wife, accompanied by Sister Anna Miller, our kindergarten teacher, are at Hendersonville, N. C., spending the month of August, in vacation, among the mountains of that picturesque region, the summer resort for thousands of Southern people. During the pastor's absence Eld. H. A. Spanogle, assistant elder in charge, is looking after the interests of the flock. Quite a few of the Sebring members are spending some of the summer months in the north, among the number our church correspondent, Sister Anna Stutsman, with her relatives in Southern Ohio.

Our quarterly council, July 25, with our elder, Bro. Miller, presiding, disposed of considerable business. All of the departments made very satisfactory reports. Eld. L. L. Lininger, who has had charge of the Bassenger mission point for quite a while, reported the filling of seventeen appointments, increasing attendance with growing interest. What he said about walking 220 miles while looking after the mission, sounded much like the walking experience of the pioneer preacher. But to say the least, walking, if not too much of it, is more healthful than burning gasoline, and is a whole lot cheaper.

So far the summer has passed very pleasantly. At no time has the mercury gone above 95. We are in the midst of the rainy season and there is more or less rain nearly every day, keeping the atmosphere clean, regulating the temperature and stimulating the growth of all sorts of vegetation. The much advertised tropical storm moved slowly from east to west, across the part of Florida south of Sebring, the early part of this week, doing very little damage. These storms, usually originating far to the south of Cuba, are often more than a hundred miles in diameter, having a mile vacuum in the center, the vast expanse of air moving around this center with more or less intensity, occasionally with destructive force. As a rule they travel slowly, the recent one from eight to ten miles an hour. The people are advised a day in advance of their coming, intensity and probable course. Any family in a car can easily outrun one of these storms, and reach a place of safety. On such occasions, probably once or twice during midsummer, Sebring has become quite a refuge of safety for the everglade people, immediately south of us.

We are looking forward with a good deal of interest to the

usual return of the large body of tourists who spend the winter months in Sebring. Some have already spoken for accommodations.

Personally speaking, my health is good and I am getting along as well as could be expected of a man of my years. While trying to keep abreast of the general movements of the world, and the church especially, still I do not dare to read or write much at a time. In other ways I manage to keep fairly busy. My philosophy of life, even in old age, is to keep busy. A machine, human or divine, brain, body or metal, carefully and steadily operated, will last longer than when left to remain quiet and rust out.

Sebring, Fla.

J. H. Moore.

### STORY OF THE HONORABLE CHINESE MATS

As the reader will note, this story is taken from two mission letters. The Flying Horse used to illustrate the editorial on page 3 is a reproduction of one of the mats referred to in the following account.—Ed.

Last March Mrs. West of the Missionary Education Department wrote Emma Horning of Ping Ting Chow, Shansi, China, substantially as follows:

"You will find inclosed a little paper mat which was made by some of your school children. I am wondering if the cost would be too great to promise our project groups a souvenir such as this or a little larger? That is, it would come direct from the Chinese children and would be sent to the project groups when they send in their money."

On June 29 the following letter by Minerva Metzger was sent Bro. H. Spenser Minnich, Assistant Secretary of the General Mission Board:

"I am today mailing you under separate cover over 100 of the woven mats, made by the school children of all three stations—Ping, Liao and Shou. The Liao children made the prettiest ones, but they are very tiny. The order went to Sister Winnie Cripe and she explained what it was to be, but their pride wanted to show off and they made them as dainty as possible. I am sending them too; perhaps you can use them in some way.

"These mats are not at all expensive, as far as materials are concerned, but as far as time goes they are very expensive. A few of the larger ones in the package have taken as much as two full days. The children do all the cutting of the mat and also the strips for weaving. They have a piece of glass, and a glass ruler, also a wooden ruler (usually the metric ruler for that has the finest rulings), a steel knife, flour paste; this is the outfit. The paper is Japanese, so we are told, and for a while we could not get it; but now we can; it is not expensive.

"The paper is cut on the glass with the knife. They use a piece of an old broken slate to sharpen it. The weaving needle is also made by the children from bamboo bark—or

### Introducing Mr. Fourth Brother and Family

(Continued From Page 3)

thrived on obstacles and innumerable hardships! Could you have kept at the cutting, weaving and pasting for two days? Think of the infinite patience with which the Chinese conquer the seeming impossible! Smitten with such difficulties, could you have worked with resilience of spirit? In the rampant *Flying Horse* one may see the deathless aspiration which has sustained the Chinese people from millennium to millennium.

H. A. B.

even a kaffir cornstalk might do. Their pen holders are made of bamboo, and these can be cut up into many long weaving needles. They also make many of their own patterns, taking them from pictures, using finely checked plotting paper to copy a design. There is nothing else they would rather do. Here is one of my rhymes—

"See our little weavers, busy all day  
With paper and paste, making mats, very gay,  
Cutting with knives so keen,  
On glass so smooth and clean,  
Oh, it's more fun than any other play!"

### YOUNG PEOPLE'S RALLY AT EAST PETERSBURG

On July 22 the young people's conference of Eastern and Southern Pennsylvania was held in the beautiful grove of the United Zion Children at Cleona, Lebanon County. Arrangements had been made for Dr. D. W. Kurtz as one of the speakers there. The young people of the East Petersburg church decided to hold Bro. Kurtz over Sunday, July 23, and have a local district rally of the young people.

We began the day with a sermon by Bro. Kurtz in the morning when our entire East Petersburg church worshiped together at the central house. The subject was "The Holy Spirit Has Anointed Me." It was a helpful and inspiring sermon.

In the afternoon we met with about 1,000 young people, including the older people, with the following program, which was well rendered:

Devotions by the East Fairview Young People were very inspiring. A talk by Bro. Carl Zeigler on "Sensing Opportunities," a reading by Amy Breidenstein, music by the Mountville junior chorus of small boys and girls, and an address by Dr. Kurtz on the Three Great Choices (Religion-Christ, Occupation, and Home). He held his audience spell-bound for over an hour in spite of sweltering heat of about 100 degrees.

Lunch was served in the basement later to over 350 young folks by the East Petersburg young people. Also quite a number more were entertained in the homes of the older folks.

Following the lunch, a vesper service was held in the basement of the church where favorite scriptures and a number of prayers were offered and familiar songs were sung. Edna Mohler gave a short talk on "The Value of Friendships Made at Summer Camps." The basement lamps were trimmed appropriately but simply, and alongside an electrically lit camp-fire, Caleb Bucher spoke on "Following the Gleam."

The evening program was similar to the afternoon program. Explanations and remarks regarding the B. Y. P. D. were made by Bro. Caleb Bucher, followed by an address by Dr. Kurtz. The subject—"The Human Problem." The special music was furnished by the Fake quartet of Annville. Various estimates place the attendance at between 1,200 and 1,500.

The moderator for the rally was Charles Shenk, with Minerva Zobler and Aaron Breidenstein, choristers, for the afternoon and evening, respectively.

The Y. P. D. was organized at East Petersburg in April with an enrollment of eighteen. The response has been splendid. Opportunities on every hand for service. These young people remodeled a classroom in the basement of the East Petersburg church and have a nice "homey" room for their meetings.

We feel encouraged with the prospects, and feel that with the right kind of leadership, which is evident, we may look forward to great accomplishments by the young folks of

Eastern Pennsylvania that will develop loyalty to Christ and help build up the kingdom in our respective fields.

Lancaster, Pa.

Minerva May Zobler.

### A DAKOTA MINISTERIAL MEETING

The following is a report of the Joint Ministerial Meeting of the Central Group of churches of the District of North Dakota and Eastern Montana. The churches of this group are: Kenmare and Minot:

At our last meeting, which was held in the Surrey church, it was decided to hold but one meeting a year, so this was the first meeting since June, 1932. Our meeting this year was held in the Kenmare church, with each church well represented. At our meetings everybody is invited and welcome. The following program was given this year: Hindrances to Growth in Our Congregations, Ray Harris; The Minister of Fifty Years Ago and the Minister of Today, D. T. Dierdorff; The Church's Expectation of the Minister, Sister Aura Zook; Finger Posts of a Minister on Life's Highway, Earl Flora; Should a Minister Feel the Responsibility of His Message Before Presenting It? Jorgen Boe; How Create More Coöperation Between the Minister and His Congregation? Archie Kauffman of the Mennonite Church at Kenmare.

The topics were well handled and a very lively discussion followed each topic. Dinner was served at the church. This gave an opportunity for a good social hour. We came away with a determination to try hard to do our bit in the Master's cause. Next year the group will be entertained by the Minot church.

Minot, N. Dak.

Ray Harris, Secretary.

### LESSONS AT FIFTY-NINE

When is a body old? This question has been asked and various answers have been given. Some would say: "This question can not be answered in figures or number of years." They say: "So long as one is open to new impressions and new lessons one is not aged." When one no longer can learn, one is aged, regardless of the number of years to one's credit. Fifty-nine years is too soon to speak of being old, and yet the thought silently arises: "Does one belong to the young or the old group?" The writer found himself in something of a predicament some time ago, when, at the close of the service, the minister said, when announcing the closing hymn: "In singing the last stanza the young will rise, while the old remain seated." What was I to do, rise or remain seated? The question puzzled me so that I got very little satisfaction out of the hymn.

Whatever the answer in years as to when one is old, the writer was impressed, more than ever, with lessons during a month of new experience just on the border of fifty-nine. I have had trouble with my eyes for about a year and a half. In the beginning of May a specialist pronounced it cataract ready for operation. Upon asking how long the operation would require, we discovered that this could be attended to without interfering with our plans for the summer. So I decided to have the operation attended to. This was my first experience in the hospital, or of sickness for any length of time. The right eye was operated on, which required both eyes to be blindfolded for three days, and the operated eye eight days. After eighteen days I was permitted to leave the hospital, but instructed to remain perfectly quiet for a week or ten days and afterward be cautious about

(Continued on Page 24)



## HOME AND FAMILY

### The Empty Nest

BY WALTER SWIHART

The empty nest upon the bough  
Was filled with joy and song;  
But now it hangs all tattered, bare,  
The fledgelings grown and strong.

I can not hope to have them back,  
They've grown and flown, I see:  
And shall no summer time long hence  
But bring them back to me?

No, not; for when the nest time's gone  
They're grown and flown away;  
And nests are making somewhere, far,  
On new and other spray.

*Fostoria, Ohio.*

### Marie's Extravagance

BY ADA SELL

MARIE hated market days. It meant she must get up in the wee, small hours, do up the chores and get breakfast over as quickly as possible, pack produce in the Ford, and drive ten miles to the nearest city.

"The egg money is yours, ma'am," Marie was informed for the hundredth time since they had begun to go to market twice a week. Elmer always added the "ma'am." Somehow it made it more of a gift.

"Yes, if I could spend some of it as I like once in a while," was Marie's inward rejoinder. Elmer knew she always had lots of places for it, what with buying all house extras, and paying Louis' tuition to high school.

That first Saturday in July was a scorcher. Marie tended her stand at market all day and all evening until eleven. At one in the afternoon Elmer tended it alone. Marie just had to slip away for half an hour to buy a pot scraper and new blinds for the parlor.

Going through the kitchenware at Grant's her eyes were literally feasted. My, how she would like to buy a number of the newest things in kitchenware. Even if she could shift without. . . . But what would Elmer say? A spirit of recklessness seized Marie. Beckoning to the clerk, she selected rapidly.

"Yes, please! Three cookie cutters—bird, rabbit and ginger-bread boy; green glass measuring cup, and the aluminum one with a handle; jar-lifter and jar-opener; green glass salt and pepper shakers; and a cookie jar, the one with the Chinese dragon."

"One dollar, ma'am."

Marie felt as though she had acquired something precious. How she would enjoy using the cookie cutters, and putting cookies in the Chinese jar. She didn't tell Elmer about the extras she had purchased. After all it was her money.

"Looks as though we can't get rid of all these cherries," stated Elmer at 9 P. M.

Marie prayed that they would. If you get up at 4 A. M. and spend a full day at market, you don't feel like canning cherries at midnight. It makes Sunday come in with a rush before you are in a mood for it. But there were ten quarts of dead-ripe cherries left in the crate as the Ford rattled homeward. One thing cheered Marie, she could try her new jar-lifter to lift the jars from the boiling water when she cold-packed the cherries.

Elmer settled himself to read the paper. He didn't help with the cherries, but you had to hand it to him; he didn't leave Marie alone downstairs at night if she had a canning job. No, sir! He was considerate of her.

Twenty minutes. That was how long each set of jars had to boil. It took a while to bring them to the boiling point. Well, it would be 1 A. M., Sunday, before she could possibly finish with the two sets of jars the ten quarts had filled.

Elmer came to the kitchen as Marie was lifting the jars out with her new lifter.

"What's that?" asked Elmer sharply. Then he saw the other purchases where Marie had been toying with them while waiting for the cherries to cook.

Elmer boiled. He had given Marie credit for more common sense than that. He could hardly find words. Perhaps the heat had gone to her head. Before he exploded, he lit upon a plan. There would not be any trip to the caverns now. No, sir! Marie had to do better than that. Elmer, his face filled to overflowing with disapproval, stalked to the parlor, back to his paper.

"Hurry! it's gettin' late."

What was the use? No matter how hard you worked, things were always the same. Elmer never getting the piano he had promised her for fifteen years, never getting her one pretty thing she could do without. Never telling her about their money affairs, further than to urge continual saving and pinching. She could do that with the best of them, but she resented his furtive concealment of his actual prosperity. Then when the

### Women's Nook

#### *The Mite Box Program*

IN the Aug. 5 issue of THE GOSPEL MESSENGER, a short outline of "The Use of the Mite Box" program is given. Attention is called to the fact that a complete Mite Box program may be obtained from the General Mission Board, Elgin, Ill., price 5 cents. The program consists of nine pages of excellent material. It contains poems, stories and readings which are ready to be used by the Women's Missionary Societies. Send in your order now, so you will have the program on hand for your September meeting.

church needed money, and he told her to give just so much, no more. . . . Not nearly as much as plenty of folks who were really poor. She could do without things like cookie cutters (she had bought them to please her tiny neighborhood callers with delightful cookies). One could do without cookie cutters to keep peace, but she would have liked to have a say in what was given to the Lord. But Elmer was Elmer, and it seemed he would always be Elmer. Loving him, she wished he could change a wee bit.

The next morning at breakfast Elmer informed Marie that they would have to give up the trip to the caverns for this summer. Couldn't begin to afford it. Besides, he needed all he could scrape together to buy the fifty acres Jed Turner was offering cheap.

Marie didn't even show she cared about the canceled trip. She did wonder why Elmer kept adding more and more land. It just increased their work, and both knew Louis was cut out for pedagogy, not farming.

"Going to drive to town for some new milk cans. Don't have enough since we bought the three Jerseys."

Yes, Elmer, you bought your milk cans. You also bought a month's supply of chewing tobacco. And Marie allowed you to enjoy it. She was even too innocent to feel a bit resentful toward you. As for you, you were so accustomed to doing such things, that your conscience didn't even hurt you.

Altoona, Pa.

## A Tribute of Respect to Uncle Sam

BY J. H. MOORE

JUST a few hours after it happened, a card from Elgin was on its way to Sebring, telling me that "Uncle Sam" had quietly closed his earthly pilgrimage. And so Uncle Sam, brother of M. M. Eshelman, is not with us any more. Of him it can truthfully be said: "Well done, thou good and faithful servant," for he was a servant all the days of his manhood.

I have known him for fifty-seven years and associated with him in the Brethren publishing interest more than half of that time, first with the *Brethren at Work*, and then with THE GOSPEL MESSENGER. When the former paper was started at Lanark, Ill., in the fall of 1876, a group of earnest people were soon brought together to take care of the work, Bro. Eshelman coming from the farm being one of the number. When I last visited Elgin there were then just three of that early group living, Bro. L. A. Plate, Bro. S. M. Eshelman and myself. A few years later Bro. Plate passed from the scenes of activity, and now Bro. Eshelman goes. As the only remaining comrade I come in this way to pay the tribute of respect that logically falls to the only one who can, from his own experience, tell the story of the past.

Uncle Sam, as history is now to know him, was bare-

ly out of his teens and unmarried, when he first got in touch with the *Brethren at Work* plant. At first he folded papers of certain evenings, for in those days the papers were folded by hand. Later he got to helping his brother, M. M. Eshelman, in the mailing department and was finally employed as a regular hand. He soon became sort of an all-round man, with the mailing department his specialty. In addition to looking after the editorial department, it became my duty to run by hand what we then considered the big cylinder press. Many a time did Uncle Sam step to the wheel and relieve me when I thought of something that I wanted to write. He never hesitated a moment about doing anything that he was asked to do, nor did he ever complain at long hours, even if there were plenty of them.

He and Bro. Plate were not so far from the same age and were both married during the early history of our printing plant. I officiated on both occasions and as my memory serves me, I baptized both Uncle Sam and his wife. As time went by both of these brethren became deacons, and two more faithful deacons the church never had. As for soundness in the faith, as we sometimes speak of Brethren loyalty, they filled that qualification to the limit.

Well, as the business of the printing establishment grew Uncle Sam and the mailing department became one and the same thing. Other hands might be promoted, changed or retired, but Uncle Sam and his department seemed united until death would separate them. In fact, he spent his whole active life as a man at the one thing, and in that one department served the Brethren publishing interest longer than any man living or dead. In this respect the length of his service is without a rival in the brotherhood.

I am not sure who was responsible for the familiar name "Uncle Sam" as it applied to him. I rather think that it was Adaline Hof, later Mrs. William Beery, when she was a compositor in the *Brethren at Work* office at Mt. Morris. She was rather efficient when a young woman at things of this sort. At first it was "Our Uncle Sam," and later plain Uncle Sam, a familiar title by which he was known all over Northern Illinois, and on account of his connection with the House mailing department it seemed quite fitting.

As a neighborhood man Uncle Sam was a model Christian. All of his neighbors liked him. He was not what we call an educated man, and yet he knew about everything necessary to make his department in the Publishing House a success. He gave the best there was in him to his line of work, and thus became a real master of the situation. He probably knew the names and addresses of more members of the Church of the Brethren than any man who ever lived.

Uncle Sam was a fine family man. He loved his home, his family and his family loved him. He loved

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## LESSONS AT FIFTY-NINE

(Continued From Page 21)

overexertion. All told, I could not read, write, nor do any work for a month. And during this time I was isolated from our services. If time passes by rapidly under normal conditions, it certainly passes slowly enough when in the hospital, or not able to do any work.

With the first thought one asks himself: How make up for this lost time? But was this time all lost? No! One can learn a number of things doing nothing. Neither is all bad one learns doing nothing. Idleness may be the devil's workshop, but this is not necessarily so. The writer thinks he has learned new lessons that are valuable, or at least old lessons have become more impressive.

One of these lessons is patience. Patience is a virtue, that not everybody possesses. Some may need extreme experiences to learn the lesson. One good way is by lying on the back. Some people may learn, while lying on the back, what they fail to learn while on their knees. "Godliness with patience is great gain," we are told. One can well pay the price required to learn this virtue, especially when it can be gained freely in connection with the money spent for an operation, business transaction or in some other way.

Another lesson is submission. Some people have a good determination and will not give in for anything. Determination is a good characteristic when properly accompanied by good judgment. Paul was determined to preach Christ, and him crucified, at any price. But determination is very detrimental when one is in the wrong. Paul was also determined, before his conversion, to destroy the Christian religion by his persecution. Determination can help one to overcome many things, but not all things. To learn to submit yourself into the hands of a physician and nurses, and not least unto a wise Father's providence, is not the least necessary for folks at times, and the latter at all times. When in the hospital, or under a doctor's care, it is wise to do as one is told. Not submitting may cause serious results. But this is also a fact concerning God's will. How much better if his professing children would always be submissive to his divine leading! If all Christians, so called, were submissive to God's will, so that "His will be done on earth as in heaven," it would change things materially on this sinful earth and give us a better foretaste of heaven. Do we really trust in God? We may have faith in God as a loving Father and in Christ as our Savior, but have we learned to trust in him for all, even the healing of the body? Have we learned to give him all honor and glory for the surgical knowledge and practice bestowed unto a physician? When on the 19th of May I discovered that the operation had greatly improved my sight, I could but thank God for what he had done for me through a specialist's hands. To God be all honor and glory!

Again, the lesson of sympathy is one worth mentioning. There is a dearth of this virtue in the world of our day. Not only the real sympathy one is subject to while in the hospital ward, but the lesson learned is to more fully sympathize with others. Certainly we try to sympathize with those less fortunate, those in trial, sickness or sorrow. But can we do this as we ought? Some one has said: "One is never able to fully sympathize with another unless one has had the same experience." A month at the hospital should help one to better sympathize with those of like experience, or those who for months and even years are confined to their bed; with such who are not able to get relief for their sickness and pain; with such who are blind and

must remain in darkness for years, for all their life. To properly sympathize with others is a virtue too much neglected, and one that can be cultivated if one will but learn the lesson. It is possible for one to think he exercises in these virtues and still need to be called to a side to be taught them more fully.

Not to be able to do anything for a month may seem lost time never to be regained. But there are many who are obliged to idle away months and years for lack of employment. Some may enjoy this kind of life, but most people surely would prefer to work. The effect of unemployment must be detrimental, physically and morally, especially when this idle time is not properly invested. If one's idle time were invested in useful study and meditation it would prove beneficial even in providing the necessities of life. Unable to work and not able to read or write gives splendid opportunity for meditation. Being blindfolded gives one time to meditate on the blind, whom Jesus helped, and the result of such help, as well as other miracles he performed; to sympathize with the many in our time, who can not receive any help and must spend the remainder of their life in darkness without seeing the beauty of nature around them, and also the many shut-ins and helpless, in pain and distress.

When unable to see, one needs to rely more on the mental faculties than otherwise. When the hours are long, especially during the night, temporary blindness gives splendid opportunity for communion with the Father. It gives one a chance to renew one's memory of choice portions of scripture, and to meditate on the promises of God. So, after all, time need not be wasted when one is not able to work, read or write. The lessons learned can well repay the time that seemingly may be lost. The ways of learning are many and various if one but occupies the time rightly and remains sweet through all the trials one may meet in life's pathway.

Isolation from the services, and not being able to meet with those of like precious faith for a time, if it is only a month, increases one's appreciation for these privileges, and draws out our sympathy for those who are isolated for months and years because of circumstances.

Malmö, Sweden.

J. F. Graybill.

## NEWS FROM CHURCHES

## CANADA

**Vidara.**—We were very much pleased to have with us Sunday, June 25, Brother and Sister Culp, Sister Kauffman and Bro. J. H. Brubaker, all of Arrowwood. Bro. Culp brought us a Spirit-filled message. At our business meeting June 26 church officers were elected. We decided to hold preaching services each Sunday. Bro. Brubaker was chosen elder. Monday evening Bro. Brubaker gave us a good sermon. The services of this group were very much appreciated by all; they left for their homes June 26. Our Sunday-school is on the decrease this month; only sixteen were in attendance today.—Mrs. Nettie Strycker, Consul, Sask., Canada, July 30.

## FLORIDA

**Sebring.**—Our Sunday-school outing July 4 was held at Kissinger Springs, about fifty miles from Sebring, with the largest attendance we ever had on such an occasion. July 16 the mission study class in charge of H. A. Spanogle gave an interesting program. July 25 at the regular council meeting reports from various departments showed good activity. Bro. Lininger in charge of Bassenger mission reported increased interest and attendance. The Aid Society is doing splendid work. Mothers and daughters are having interesting monthly meetings. Our pastor and wife are spending the month of August in Hendersonville, N. C. In their absence the work is being cared for by others—individuals and organizations.—Lydia Stauffer, Sebring, Fla., July 31.

## ILLINOIS

**Virden.**—At our regular council much business was disposed of. Our pastor, Bro. E. F. Caslow, was unanimously reelected elder in charge for another year. The Sunday-school was reorganized, Clinton Fahs being reelected superintendent. We will have a love feast some time this fall. Our church will be represented at District Conference by



Mrs. E. S. Snell, E. F. Caslow and E. E. Brubaker. A number of our young people are planning to attend camp.—Lola Bruhaker, Virden, Ill., Aug. 11.

## INDIANA

**Anderson church** met in council Aug. 2. Delegates to District Meeting were elected: Eld. D. W. Bowman and Sister Letha Burnett, with Brethren Levi Wise and Frank Denlinger as alternates; Sunday-school delegates, Bro. Chester Cox and Bro. Warren Wimmer, with Brethren Levi Wise and Wilbur Martin, alternates. On the following evening our organization of mothers and daughters held their regular quarterly meeting. Fifty-five were in attendance and good interest is shown. Mrs. Frantz of the United Brethren gave a fine missionary address.—Icy Nelson, Anderson, Ind., Aug. 5.

**Auburn.**—July 16 the young people of the Northern District of Indiana met in our church in a regional conference with Sister Pearl Miller as leader. The afternoon meeting was especially interesting as Sister Clara Harper gave a talk on the work in Africa. The evening service was held in the city park. Bro. Clyde Forney from South Bend gave an address on the subject, Cathedral Lives. July 23 in council meeting it was unanimously decided to retain our pastor. Our harvest meeting is appointed for Sept. 24 and our love feast for Oct. 26. The mothers and daughters' meeting of Cedar Lake, Pleasant Chapel, Auburn and Cedar Creek will be held in the Cedar Creek church Aug. 12. We held our Sunday-school picnic on July 26 at the country home of Brother and Sister Wm. Witt.—Mrs. M. A. Hanson, Auburn, Ind., Aug. 6.

**Beech Grove church** met in council June 4. Sister Vernie Beaver was elected delegate to District Meeting with Sister Iva Berry, alternate. Our annual homecoming was held in July. Bro. E. L. McCullough of Middletown, the speaker of the morning, delivered a wonderful sermon which was greatly enjoyed. There was a basket dinner at the noon hour and the afternoon program was made up of speeches by former residents of the church and community, special music, songs and readings. Bro. Marion Norris and Eld. C. H. Hoover had charge of the afternoon services.—Vernie Beaver, Pendleton, Ind., Aug. 5.

**Burnettsville.**—We have just closed a most inspiring series of meetings held by Bro. A. R. Showalter of the Pike Creek congregation. He used the first seventeen chapters of John's gospel and it was marvelous how much we found in studying together concerning the love of God and Christ. Bro. Showalter has been at Pike Creek for four years as a student pastor. He gave us fifteen minutes each evening of lantern slides mostly on the old hymns of the church. They were an inspiration to all of us and the information given helped us to love the hymns more. The attendance was exceedingly good considering the time of year. Five boys and girls gave their hearts to Jesus; baptismal services will be held later. Bro. Showalter is leaving with his family for Virginia the first of September to make his home there. Our harvest meeting is to be Aug. 20.—Lena Shull, Burnettsville, Ind., Aug. 4.

**Fort Wayne.**—Our pastor, S. S. Blough, and wife attended the Hershey Conference; the former was on the Standing Committee and Sister Blough represented the church. Our two weeks' Vacation Bible School started June 19. The total enrollment was 129, average daily attendance, 103; 69 were present every day. The expenses for the school were \$20.33; the project was not only self-supporting but there was \$1.71 added to the treasury for another year's work. All sixteen of the workers were local people and all gave their time willingly and without pay. At the closing program eight girls were graduated. The Ft. Wayne young people had the largest visiting group at their conference held at Auburn, July 17. Dr. and Mrs. Hamer of Manchester College were guests of our pastor recently at which time Dr. Hamer preached an interesting sermon on Truth.—Margaret G. Stoner, Ft. Wayne, Ind., Aug. 11.

**Kokomo.**—The homecoming will be held at the church on Sept. 17. Bro. Winger of North Manchester will be the speaker in the forenoon. The committee is planning a program for the afternoon. A colored quartet gave a spiritual entertainment several weeks ago. The young people of the church attended the B. Y. P. D. conference of Southern Indiana and Doris Lorenz was elected secretary-treasurer of the district cabinet. The B. Y. P. D. also sent Jeanetta Ronk as delegate to Camp Mack.—Mrs. Anna Davis, Kokomo, Ind., Aug. 9.

**Lower Deer Creek.**—Owing to the change of time of the District Meeting to the first Saturday of October, we changed the time of our love feast to Saturday, Sept. 30, to commence at 10 A. M. Wm. Musselman and Maud Peterson were chosen as delegates to District Meeting. We have been having outdoor services Sunday evenings for our young people. These have been well attended and enjoyed by every one. Brother and Sister T. A. Shively of Peru conducted one such service for us. Aug. 6 we had our service in the open with an attendance more than double. Such subjects as Christ on the Mountain of Transfiguration, Christ Meeting His Disciples, and Christ's Last Journey to Jerusalem have been dramatized with a splendid result. We will send entire programs to any who wish to have them. Five have been baptized since our last report. Four of these were in our Pittsburg group. The men have twenty-seven acres of corn and five of potatoes, with prospects of a good crop.—Mittie E. Paul, Camden, Ind., Aug. 8.

**Pittsburg.**—Although our attendance has not been large, we are still having a lively Sunday-school. Four young men have been added to the church through baptism by Bro. C. A. Workman of Flora who has been preaching for us every other Sunday. We met at Bro. Hilland's home on July 28 and selected new Sunday-school officers for the year. All who happen to be traveling through Pittsburg on Sun-

day morning are invited to stop and worship with us.—S. E. Holsapple, Delhi, Ind., Aug. 6.

**Rock Run church** met in council July 14. Church and Sunday-school officers were elected for the year. Bro. Paul Rupel, missionary from Africa on furlough, was here Aug. 4. He gave a lecture and showed pictures of the foreign lands, giving us a greater vision of their work and the pressing need of prayers and financial aid. Sister Clara Harper, also on furlough from Africa, told us many interesting things on Sunday morning and displayed a number of utensils, mats, clothing and jewelry worn by the natives. Our harvest meeting will be held Aug. 27. Revival meetings begin Sunday, Sept. 3, with Bro. I. J. Kreider of Huntington, Ind., evangelist.—Mrs. Ora Berkey, Millersburg, Ind., Aug. 9.

**South Bend.**—Second church wishes to announce its annual harvest meeting to be held at the church Sunday, Aug. 20. Brother and Sister Emeral Jones of the West Winona church will be the speakers of the day. We are also looking forward with great anticipation to our coming revival services which begin Sunday, Sept. 3, with Bro. I. R. Beery of Pleasant Hill, Ohio, evangelist.—Mrs. H. E. Swinehart, South Bend, Ind., Aug. 3.

## KANSAS

**Ottawa.**—Vacation time and hot weather have not reduced attendance at any of our church activities. On Sunday evening, July 16, the younger people of the church went to the home of one of their number in the country and enjoyed a picnic. On the same evening during the regular services at the church, the orchestra furnished a much enjoyed program. The Vesta Club, composed of the younger women of the church, has been doing many worth-while things; recently they made a number of garments for our local hospital. On another occasion they met and baked cookies, and made scrap books for the Mercy hospital in Kansas City. Last week they had a picnic at the park. The missionary meeting, held on the afternoon of July 20, had for its leader our pastor; the subject was, The Nation. July 22 the church put on an ice cream social, the proceeds to be used for the benefit of the Old Folks' Home at Darlow. July 23 the juniors enjoyed their monthly social hour at the church. Inasmuch as the cooking unit in our church kitchen has served its purpose, the members met at the church July 26 in an all-day affair to remove the cooker, repair and remodel the kitchen floor and install a gas range. The next week on Wednesday we again met to do some work preparatory to having the church windows frosted. July 27 was the mothers and daughters' meeting, which seems to receive the greatest support in the way of attendance of any department of the Women's Work. During the services on Sunday morning, July 30, we were favored with visitors from Appanose and Independence, Kans., from Colorado and California. On Sunday evening, of the same date, the junior choir led in song service and rendered a special number. Our pastor and wife are spending their vacation away from here and during their absence our elder, Bro. W. B. DeVilbiss, occupied the pulpit Sunday morning. In the evening Bro. Lawrence Turner of Twin Falls, Idaho, gave a most edifying sermon on the subject of Moral Depressions.—Mrs. J. E. Ott, Ottawa, Kans., Aug. 8.

## MARYLAND

**Long Green Valley church** closed its two weeks' series of meetings on July 30, with ten decisions for Christ. Seven were baptized by Eld. J. M. Prigel at the close of the Sunday morning service, and three more await baptism. Our elder in charge, W. E. Roop, gave his personal help at the closing days of the meetings and laid the order of the Church of the Brethren before the applicants previous to baptism on Sunday. Eld. M. A. Jacobs, our evangelist, labored faithfully while with us and gave a special talk each evening to the boys and girls. He also had different ones lead in songs which were sung by the children alone.—Rena Breidenhaugh, Gittings, Md., Aug. 8.

**Meadow Branch church** expects to begin a revival in the Westminster house Aug. 20. Bro. F. A. Myers, pastor of the countryside church at Cloverdale, Va., is to be the evangelist. This will be the first series of meetings held in the well equipped new church in Westminster. The regular meetings held at both houses in town and in the country have had splendid attendance so far during the summer season.—Wm. E. Roop, Westminster, Md., Aug. 4.

## MICHIGAN

**Woodland Village.**—The pre-Easter services conducted by our district evangelist, Bro. Chas. Forror, assisted by our pastor, Eld. H. V. Townsend, have been a source of inspiration to the church at this place. They included a union service on Friday, followed by the joint communion of the two Woodland churches. While an extra effort seems to be required to maintain a uniform attendance, yet all were especially gratified by the unanimous vote to retain the services of our pastor through the coming year, beginning Sept. 1. Bro. Carl Wheeler has been chosen delegate to District Meeting, Sister Mary Guy, alternate.—Grace E. Messner, Woodland, Mich., Aug. 10.

## NEW JERSEY

**Amwell church** will hold services in commemoration of its two hundredth anniversary beginning Tuesday evening, Sept. 12, and continuing until Sunday, Sept. 17. Among the speakers will be T. P. Dick of Coventry, M. C. Swigart of Germantown and Bro. Garman of Ambler. Saturday will be young people's night in charge of Miss Esther Swigart of Germantown. Our Sunday morning speaker will be Bro. Samuel H. Ziegler of Allentown. Every one is cordially invited to come.—Mrs. Samuel Kitchin, Flemington, N. J., Aug. 8.

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## A Tribute of Respect to Uncle Sam

(Continued From Page 23)

his garden, his trees and his flowers. He knew how to till the soil, and make his plants in growth leap for joy. In his garden he was the same efficient worker that he proved to be in the mailing department of the House.

His mission was in what we denominate the common walks of life, and with that he was perfectly contented. He sought neither wealth nor fame. His idea was to make himself useful and see to it that his allotted task was not only done but well done. And though spending his years in the common walks of life, no history of our publishing interests will be complete without some reference to the part played by Uncle Sam.

My long association leads me to regard Uncle Sam as the most even tempered man I ever met. Taking him as a whole, body, mind and soul, he was simply a well balanced man, I might be justified in saying, a perfectly balanced man. In the publishing house as well as in the church and community, others take his place, and the department he helped to bring to its present efficiency will be continued, but for the time of service and the length of days in the one department he is likely to remain the Methuselah of the brotherhood for generations to come.

We were always the closest of friends, comrades in the Lord's work, and ever since I left the office eighteen years ago the coming October, he would at least annually let me hear from him. And now as the one remaining member of the early *Brethren at Work* group, a group that in its efforts knew no length of hours, and thought little of wages, I reverently chronicle my high regards for the man who so long and so well served the purpose of his creation.

*Sebring, Fla.*

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## Shall We Be Satisfied?

BY D. E. CRIFE

WHEN little David was hastily summoned from the care of the sheep to meet the man of God and be anointed king of his people, it was a great event in his humble life. Likely in his wildest day dreams he had never soared so high.

Later when he was sent to bear a message and gifts to his brothers in the army, and in an hour became the hero of the nation by slaying the giant whose taunts had filled with terror every one from King Saul down to the meanest soldier, it was still a greater day for the boy.

When David became the loved and intimate friend of Jonathan, that most generous and noble prince who remained true as steel to him through all his stormy life, the former lived a day that ever remained sacred in his memory.

After David had been hunted and hounded through the wilderness, mountains and caves; after he had escaped it all and was freed from his enemies and chosen king of his tribe, there was little left to be desired by even an ambitious young man who had been anointed by a great prophet to be the captain and king over his people.

When a few years later all the tribes by the direction of the Lord, came and asked him who was now king of Judah to be king over all of God's people, because he was now the one whom the Lord had foretold should be king in the stead of Saul, David had reached what must have been the consummation of his highest aims and desires.

When David was a great and honored king of a strong nation, beloved and respected by his people and by the nations around, yet held in still higher esteem as the "Sweet singer of Israel," and when he could come nearer to the heart of God in his sacred songs than any worshiper of ancient or modern times, he was joyful and happy, for earth and heaven had given him bountifully of their richest stores.

Yet in all the accumulation of these blessings, such as man has seldom if ever enjoyed, the Psalmist David was not satisfied. In one of his sweetest psalms he looks forward and yearns for something better, higher and holier than anything he had ever known. He breaks forth in a hope and aspiration higher than he had ever expressed before: "I shall be satisfied, when I awake, with thy likeness."

Sometimes Bible teachers tell us that we should be satisfied in our Christian life. The Psalmist David never was, though at the time when the Lord said he was a man after his own heart he had reached a degree of godliness and holiness that would shame the Christians of our day. To be holy as he is holy, and to be holy in all manner of conversation, is not a work that can be finished and then neglected. It is a lifetime work. So long as there is work requiring our best efforts we can not be satisfied.

The only church members who are satisfied are those whose favorite song is, "Jesus paid it all." They are those who think there is nothing for them to do, who hope to reach heaven on "Flowery beds of ease." But these are not the ones who have the brightest hope of "Awakening in his likeness."

"When he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). Then, and then only, "Shall we be satisfied."

*Willows, Calif.*

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The punishment of the wise, who refuse to take part in government, is to live under the government of bad men.

## CORRESPONDENCE

### ADAPTABILITY—ACTS 9: 15

"He is a chosen vessel." Paul was called of God to face about. In every age God has called forth special workers, fitted for occasions. With the hour always comes the man. The time had come for the extension of Christianity to the Gentiles. God so miraculously laid his hands on Saul of Tarsus, and Saul was not "disobedient to the heavenly vision." The appointment to a particular service carries with it the assurance that sufficient grace for the work will be given. Fitness is not enough if it stands alone. Paul was able to do all things through him who strengthened him.

Paul had missed his calling. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." This was the very opposite of that which he was doing. It must be a task for one to be doing the opposite of his calling.

It is interesting to study the purpose for which things exist. Everything that exists is ordained to contribute to some aim and end outside of itself. This idea is taught in the very construction of things. Take the tree. It has its roots, trunk, branches, twigs and fruit. The roots are for the trunk, the trunk is for the branches, the branches are for the twigs and the twigs are for the fruit. The smallest wheel in a great machine contributes to its usefulness.

There is a place for every man and a man for every place. Every child is born for a purpose. It is an interesting study to look upon man and ask: What did God bring him into the world for? There is something each of us can do best. To study aptitude is a very serious and important matter. A great many children are pushed into a mistaken path by ambitious parents, and go through life handicapped. They desire that their child make a name, giving little attention to the calling.

A certain father who was asked if he intended sending his boy to college, replied that he did not intend spending a thousand dollars on a ten-cent boy. Now a ten-cent boy is not to be ignored; there are more such boys than we are willing to acknowledge. We are not all college bred. Never look down on the man filling his station in the lowly walks of life.

It is the little things in life that go to make up the big things. There are only four cables in the Brooklyn Bridge, but there are twenty-one thousand wires. The Bell Telephone Company of Indianapolis desired to remove their eleven-thousand-ton general office building of eight stories to another foundation facing north instead of east—a stupendous task. Each stroke of the 100-ton and 75-ton ratchet-screw jack moved this building three-eighths of an inch, but eventually these small strokes accomplished the work, and this massive structure was moved on to its new foundation.

God needed a Joseph to care for his people during the years of famine, and Joseph met hardships and suffered much before he became prime minister of all Egypt. He needed a Moses to lead the Children of Israel from bondage to Canaan, and Moses suffered affliction with the people of God rather than enjoy the pleasures of sin for a season. He wanted a Paul to preach the gospel to the Gentiles, and he laid his hands on him because he was adapted to this work. He needed a Washington and Lincoln in our day.

He needs missionaries, church and Sunday-school work-

ers. He said that the harvest is great but the laborers few. We are all needed in this old world of sin. Young people, find your place in the kingdom of God, and go to the work in the strength of your Master.

Muncie, Ind.

George L. Studebaker.

### PASSING OF MRS. EMMA F. BRUBAKER

Mrs. Emma Fisher Brubaker was born in Monticello, Ind., Aug. 12, 1859, and died at the home of her son Omer in San Bernardino, Aug. 7, 1933. She was united in marriage to John S. Brubaker of Flora, Ind., Aug. 1, 1880. Early in life she joined the Church of the Brethren and had always been a willing and faithful worker and member. Her husband, who was for many years an elder of the church, found in her a constant helpmate for his work. Together they served the Glendora church in the early history of that congregation.

In 1894 with her family she moved from Indiana to Merced, Calif., and then in 1902 came to Glendora. After the death of her husband in 1912 she continued to make her home in Glendora until 1918 when she moved with her daughter Veda to Pasadena. She loved her little home and the many friends there and was reluctant when because of increasing ill health she was forced to leave. The past few years she made her home with her two sons, Omer and Leland.

For many years she had suffered, yet through it all she has been uncomplaining and very patient. For the past eighteen weeks she had been confined to her bed and was an example of Christian fortitude to all who came in contact with her.

She leaves three sons, Roy of Glendora; Omer of San Bernardino; and Leland of Covina; four daughters, Laura Trostle of San Gabriel; Lora Detter of Hollywood; Vera Lewis of Azusa; and Veda Clark of Los Angeles and seventeen grandchildren. One daughter, Orpha, died in infancy.

She also leaves one sister, Mrs. Ida Eikenberry of North Manchester, Ind., and two brothers, Frank Fisher of Mexico, Ind., and William Fisher of Monticello, Ind. Funeral services were held in the Covina Church of the Brethren with Bro. W. M. Platt, pastor of the San Bernardino church, conducting the services. Interment in the Oakdale cemetery.

Leland S. Brubaker.

Covina, Calif.

### IN MEMORIAM

God is a builder. He has a wonderful plan in his infinite mind which we with our finite minds do not always understand. He works in wondrous and mysterious ways to accomplish his purpose. He does his work here on earth by human agencies and each life has a place in perfecting his wonderful plan. Some are asked to work here until the eventide of life; some are called at noontide, while others are called in the beautiful morning of life for service in the great beyond. Such was the case of Ezra Feiler, son of Brother and Sister O. H. Feiler, who answered the summons so unexpectedly on June 3 to be with his Lord.

He accepted Christ and became a member of the Church of the Brethren in early childhood. Although he was with us only a short time, we learned to know and love him as a young man of talent and enthusiasm. He loved to sing and held the leading part in the high school quartet and glee club during his senior year. His ready smile and cheerful disposition made him friends wherever he went.

We miss him, and regret his early passing, but we must be submissive to the will of God "who doeth all things well." Truly, his ways are past finding out, and while it is hard for us to understand why one so young, so needed, should be taken, yet we do know that heaven is richer since he is there. Our hearts go out in sympathy to his parents, sisters and other relatives during these hours of disappointment and sorrow.

"Not now but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And then sometime we'll understand."

Waka, Texas.

Fern Stump.



## News From Churches

(Continued From Page 25)

### OHIO

**Hartville.**—Children's Day exercises were held in our church in June. Dr. Andrew Cordier spoke June 4 to an appreciative audience on Present World Economic Conditions. The Welfare Board sponsored a peace and prohibition contest which was held June 7 in the local church, with Betty Kinsley and Wilson Pontius receiving honors; both of these young people represented us at the district peace and prohibition contests and each was awarded second winner in their respective topics. A community Vacation Bible School was conducted at our church June 19 to 30 with an enrollment of 198. The different departments of the Sunday-school have been taking charge of the Sunday evening services during the past quarter and some splendid programs have been given. We met in council July 13 at which time Sunday-school and church officers were elected for the year. It was decided to discontinue Sunday evening services during August. The financial and ministerial boards presented the financial situation with some recommendations which were passed. One letter was granted and four were received.—Ethel Stickler, Hartville, Ohio, Aug. 5.

### OKLAHOMA

**Bartlesville.**—We just closed a successful meeting with Eld. W. T. Luckett as our evangelist. He preached fifteen spiritual and powerful sermons. Bro. Luckett was a great inspiration to the church and made a deep impression on those he met. We appreciate his devoted efforts to help lost souls find Christ. We had special prayer meetings each afternoon in the homes which were well attended and meant much for the success of the meetings. As a result of the meetings twenty-one were baptized and four others will be baptized later; six reconsecrated their lives. Our whole membership was built up. We expect to carry on the spirit of evangelism and build for our coming revival in January to be conducted by Bro. Coffman. Our Sunday-school is growing; we have raised our former record the third time in one year and ten months. Bible study on Wednesday evening is well attended, from thirty to forty-seven being present each week; the enrollment is eighty-four. We are very much encouraged with the work. Sixty-one have been baptized into the church and two came by letter since Brother and Sister Smith came here one year and ten months ago.—Mrs. Hazel Campbell, Bartlesville, Okla., Aug. 4.

**Big Creek.**—At our regular council June 15 we chose delegates to the District Conference to be held in this congregation beginning Aug. 23. Those coming by train may notify Leslie Holderread, Cushing, R. 1, and they will be furnished conveyance to the church which is located four miles west of Cushing. We also granted letters of membership to Eld. W. D. Harris and wife who have gone to Colorado to make their home. We are retaining our pastor, Bro. D. D. Fleishman, for another year. We appreciate very much their untiring efforts among us. Our revival conducted by Bro. Fleishman was of much benefit to the community and as a direct result one was received by baptism. The men have organized for Christian service and are doing some good work. One very encouraging result is the interest shown by men in the community who are not members of our church but are anxious to help. The Ladies' Aid is busy in spite of very hot and dry weather. We had an interesting Mother's Day service in May and on Father's Day the fathers of the church and community had a part in morning service which was enjoyed by all. The community day service was well attended and much appreciated by all. The music was furnished by four young men from Cushing.—Mrs. S. C. Phippen, Cushing, Okla., July 28.

### OREGON

**Ashland.**—The Sunday-school convention of Grants Pass, Williams and Ashland schools met here June 4. Many good talks were given and the questions discussed by the young people were highly praised. The men and boys organized sometime ago. Some of the work done by them was helping clean the cemetery belonging to the Church of the Brethren at Talent, Ore. The Orion quartet gave a good program in our church July 9, after which a basket dinner was enjoyed with the boys in Lythia Park. The quartet also sang over KMED at Medford on Monday afternoon and in the evening in the Baptist church in Medford. Several from Ashland are planning to attend summer assembly at Bandon by the Sea Aug. 16-19, also District Meeting at Myrtle Point. Brethren A. J. Ellenberger and M. C. Lininger are our delegates. A missionary program was given in our church July 26 which included the play, A Broken Promise. The offering will apply on the B. Y. P. D. missionary apportionment.—Mrs. M. C. Lininger, Ashland, Ore., Aug. 8.

### PENNSYLVANIA

**Annville.**—Since our last report several letters of membership were received; two were received into the church by baptism. June 17 Brother and Sister Eby were with us at the Annville house. On Sunday evening, June 18, our Children's Day was held at Annville with Bro. Henry Bucher addressing the children. June 19 our two weeks' Bible School opened with Bro. Carl Zeigler as instructor. The enrollment was 270; average attendance, 241. An offering of \$45 was given by the children which was sent to the Boys and Girls' School of India. Officers for the Christian Workers were elected for the last six months of the year. Our junior Aid Society meetings which are held monthly are well attended; various articles of clothing are made for the Red Cross and hospital. Sunday morning, July 30, Bro. A. L. B. Martin of Baltimore, Md., delivered the sermon for us.—Sarah Winters, Lebanon, Pa., Aug. 5.

**Codorus.**—Our church met in council July 24 at the Codorus house. June 4 Bro. Walter W. Hartman of Annville preached the morning sermon at the Pleasant Hill house and addressed the Children's Day meeting in the afternoon. June 25 Children's Day was held at Codorus when Bro. John Rowland of Mechanicsburg gave an address. July 9 Children's Day was held at the New Freedom house and short addresses were given by home ministers. Special music was rendered by the Palmyra quartet. On the morning of July 23 Bro. Noah Sellers of Lineboro, Md., preached at Codorus. July 30 a missionary meeting was held at the Pleasant Hill house. Bro. Norman Musser of Columbus preached the sermon. Our church is planning to have an all-day meeting in the near future at the Codorus house.—Esther B. Hartman, York, Pa., Aug. 6.

**Dunnings Creek.**—Sunday, Sept. 3, is the day set for the rededication and homecoming day for the Holsinger meetinghouse, Dunnings Creek congregation of Middle Pennsylvania, dedication services to begin at 10:30 A. M. There will also be afternoon and evening services. Eld. C. B. Smith of Bridgewater, Va., will preach the dedicatory sermon. We are expecting other speakers to be present. Members and friends are invited to bring their lunch and spend the day with us.—Mrs. Sewell Rogers, Alum Bank, Pa., Aug. 3.

**Heidelberg.**—Brethren Benj. Zug and Alton Bucher were with us recently and brought some helpful messages. The church held a two weeks' Vacation Bible School which closed with a program the last evening. Sister Eva Bollinger superintended the school, assisted by a number of teachers and helpers. This was our third school and the best attended of them all; enrollment, 167 and average attendance, 126. Two of our Sunday-school pupils attended Camp Harmony training school, and five are attending the young people's conference at Elizabethtown. The Christian Education Board of our church sponsored an interesting program on Sunday evening, Aug. 6, consisting of special music, a reading and a powerful sermon by our elder, Henry King, on Finding the Right Road. The church met in council Aug. 7. We are expecting to lift a special offering in the near future for Bethany Hospital. Bro. David Snader is supposed to bring the message at our harvest meeting on Sunday afternoon, Aug. 27. Our love feast is dated for Nov. 18, 1:30 P. M. Our revival meeting will be held in December.—Kathryn Brubaker, Schaefferstown, Pa., Aug. 8.

**Ligonier.**—At a business meeting July 31 various officers were elected. Bro. Brougner has been our faithful elder since 1920 and he had requested that we call another elder. At this meeting we heard his request and called Eld. Tobias F. Henry of Johnstown. We nominated Sunday-school officers to be elected by the school the first Sunday after Labor Day. Needed repairs to the building were put into the hands of committees. The interest in preaching and Sunday-school is good but the young people's meeting is not so largely attended. Two of our Sunday-school boys were baptized this summer.—Mrs. W. E. Wolford, Ligonier, Pa., Aug. 5.

**Long Run.**—July 30 we were glad to receive the message brought to us by Bro. Harvey B. Markley from Lititz. The subject was a very pleasing one, being, The Art of Choosing. At the prayer meeting on Wednesday evening, Sister Helen Reber of Bowmanstown was the leader. We had a splendid meeting with much interesting discussion.—Mrs. Quinton A. Kunkle, Parryville, Pa., Aug. 4.

**Palmyra.**—May 27 Bro. Virgil Fennell gave his illustrated lecture on Home Builders. Sunday evening, May 28, the Elizabethtown College male quartet rendered a program of song. Our Children's Day program was held Sunday evening, June 4. June 13 Bro. J. M. Henry gave an illustrated lecture on Peace which was very interesting to all. June 18 Eld. A. P. Becker of Nampa, Idaho, preached the morning sermon; his theme was, Trying to Understand Each Other Better. July 5 Brother and Sister E. H. Eby, returned missionaries from India, gave an illustrated lecture on Missions. July 15 and 16 our annual homecoming was held. The program centered on the theme of Redemption. Helpful messages were given by Bro. J. Kurtz Miller of Pottstown and Bro. Nathan Eshelman of West Green Tree, the latter preaching a German sermon. Our Vacation Bible School was held July 23 to Aug. 4 with Sister Ruth Henry directing the work. The enrollment was 216 with an average attendance of 172. The offering will be sent to China. Our harvest home meeting will be held Aug. 27 with an afternoon and evening service. It will be an old-fashioned barn meeting, to be held at the home of Eld. W. F. Garber.—Mae E. Bashore, Palmyra, Pa., Aug. 7.

**Rockwood** congregation has been enjoying another season of service in the community with increased interest and effort. The year thus far has been a hard one because of the sudden freezing of the accounts of practically all of its members. But with all of this they have been carrying on nobly. Up to the time of the closing of the banks in March the congregation was keeping its budget at an almost even keel; however, since that it has not been able to do as well. We trust that within the next few months a greater part of this handicap will have disappeared. Since our last report we have licensed two of our young sisters for the ministry, namely, Miss Beatrice Hamilton and Miss Alice Hamilton. Both are doing splendidly in their new tasks. Delegates to District Meeting were the pastor, Walter F. Berkebile, and Miss Beatrice Hamilton. Eld. W. J. Hamilton served as delegate to Annual Conference. The Rockwood church participated in the union Vacation Bible School in which there was a total enrollment of 166. Our children attended better this year than in any previous school.—Mrs. Walter F. Berkebile, Rockwood, Pa., Aug. 10.

**Shamokin.**—This church was represented at the District Conference by Mary Snyder and J. J. Scrogum; they gave the church a splendid report of the meeting. We enjoyed a spiritual love feast on Sunday



evening, June 4, one of the best in years. Eld. E. A. Morgan of the Schuylkill congregation preached the examination sermon and Eld. P. J. Forney officiated at the love feast. Our regular council was held June 3. Our pastor, J. J. Scrogum, served as delegate at the Hershey Conference and several other members also were in attendance. We were glad to have returned missionary, S. Ira Arnold, and family with us July 1 and 2. He gave his Worship in Art program and on Sunday morning a missionary program. For the past four years we have had a Vacation Bible School conducted by Ada Scrogum of Bethany. This year the school was July 10 to 21, the best we have had, but not quite as large as last year. Last year and this year the school was so large that we had to have two sessions: one at 9 A. M. for those four to eight years old, and another session at 7 P. M. for those nine to fourteen. Eld. Arthur Scrogum of Accident, Md., was with us several days, and on Aug. 1 gave us a message on Some of the Church Doctrines, and on Aug. 2 another splendid message on Salvation. He used the blackboard each evening which illuminated these messages and the people enjoyed them all the more. Our junior chorus gave its first number on Sunday evening, Aug. 6. The senior chorus has been rendering faithful service for several months.—Rebecca C. Scrogum, Shamokin, Pa., Aug. 8.

**West Green Tree.**—Our spring love feast was held at the Green Tree house. Eleven ministering brethren were present. Bro. Diller Myer officiated. The revival which was to have been at the Green Tree house in May was postponed for an indefinite time. Sunday morning, June 4, Bro. Irvin Hoffer preached for us at the Florin house. Sunday morning, July 2, the church took an offering for the home mission board. Aug. 1 the church met in council at Rheems. An election for a deacon was held, the lot falling on Bro. Samuel R. McDannel. He and his wife were duly installed. Brethren S. H. Hertzler and S. S. Eshelman assisted in the installation. Sunday morning, Aug. 6, Bro. Benj. Stauffer from the Chiques congregation preached for us at the Green Tree house. Bro. John Zug from Palmyra also gave us a few thoughts. Sept. 2 at 1:30 P. M. a harvest home service will be held at the Green Tree house.—Mrs. Elmer Hoover, Rheems, Pa., Aug. 7.

## VIRGINIA

**Antioch** church met in council Aug. 5. Church and Sunday-school officers were elected. Bro. J. A. Naff was reelected elder; Bro. B. T. Flora, Sunday-school superintendent; Bro. Jonas Flora, clerk. Our two weeks' Vacation Bible School closed with a demonstration program at the church July 30. The program included music, memory work, exercises by the primary and junior departments, a play entitled, Ruth the Faithful, written by the intermediates, an essay on Jesus the Master Teacher and a talk on The Important Aims of the Sunday-school Teacher, by two seniors. The average attendance was sixty. We used as our project the Friendship Folio and the daily offering to send to the children of China. The school was under the direction of Bro. H. C. Eller.—Blanche Scott, Rocky Mount, Va., Aug. 7.

**Copper Hill** church met in council July 22 with Bro. Eller presiding. We installed four deacons as follows: Banks Wimmer, Mose Wimmer, Harry King, Montigue Lancaster. We also arranged for the annual church visit. May 24 Bro. Kahle, our field worker, with several other brethren, was with us in the interest of our church program. They divided the church territory into groups in which our home ministers were to take up pastoral work. They gave an encouraging report of their work. We have four Sunday-schools in our congregation, all progressing nicely. The young people, juniors and children have been rendering some interesting programs. July 23 the young people gave a pageant, The Highway of Truth. July 7 Bro. Kahle, Bro. Peters and wife and Sister Hesse gave us a week-end conference which was enjoyed by all. We had services Friday evening, all-day services on Saturday, vesper and campfire services. Our revival will be some time in November conducted by Bro. Levi Garst of Salem, Va.—Ruth Shaver, Bent Mt., Va., Aug. 3.

**New Bethel** church met in council May 27. It was decided to paint the church on the outside before the revival in July. The Vacation Bible School, held July 10 to 22, was under the direction of our pastor, Bro. S. H. Flora. Our District Board of Christian Education supported one teacher, Sister Mozelle Boone, of Boones Mill. We had an enrollment of 45, with an average attendance of 32. At the close of the school the children gave an interesting program and enjoyed a picnic dinner. July 11 Bro. Flora began our revival. Eld. H. W. Peters of Spray, N. C., was with us July 18 and preached from the text, "The wages of sin is death." As a direct result of the revival thirteen were added to the church by baptism. The Sunday-school is progressing nicely under the leadership of Bro. C. L. McDowell.—Mrs. S. H. Flora, Sago, Va., Aug. 2.

**Oronoco.**—Bro. Arthur Durr of Smithfield, Pa., was with us in an evangelistic meeting from July 30 to Aug. 6. He preached in all nine gospel messages which were uplifting and spiritual. Eleven souls made the good choice; eight were baptized and three reconsecrated their lives.—Lucy Figgers, Oronoco, Va., Aug. 12.

**Rappahannock.**—A series of eighteen strong sermons were given to appreciative people here from July 15 to 30 by Arthur G. Wheeler of Glenora, Va. This church is located in the mountains where the people have long distances to walk to church, but they came through threatening rains at times to listen to the Word so powerfully given. On Saturday, the 29th, an impressive scene was the baptism of three young men by Bro. Wheeler. The love feast followed in the evening with fifty-one communing. The writer assisted by leading the music and helping in a Daily Vacation Bible School. Fifteen homes were visited. Everywhere we found hospitality and friendliness. There is a great need here for a consecrated leader to keep a growing church alive.—Marjorie Graybill, Nokesville, Va., Aug. 14.

## WEST VIRGINIA

**Beaver Run.**—We are having a Vacation Bible School with an enrollment of sixty-one. Bro. A. S. A. Holsinger is the principal, assisted by four teachers. Our revival meeting will begin Aug. 28 and continue two weeks. Bro. F. J. Byer of Williamsburg, Pa., will be our evangelist. The love feast will be held Sept. 9. Bro. Byer preached for us last year and we are eagerly looking forward to his coming again.—Bessie A. Holsinger, Burlington, W. Va., Aug. 8.

**Canaan** (Sandy Creek).—We had a splendid revival from June 17 to 25 with Eld. Chester Thomas, evangelist; he preached soul-inspiring sermons. His daughter, Alma, gave instruction to the children each evening and with her wonderful talent she helped not only the children but the older ones as well. Two were baptized. Our Sunday-school is prospering nicely. We have an enrollment of sixty and the average the last quarter was fifty-nine.—J. M. Thomas, Clifton Mills, W. Va., Aug. 3.

**Spruce Run.**—July 16 we enjoyed the homecoming at Spruce Run, followed by a two weeks' revival conducted by our pastor, Bro. E. H. Kahle, assisted by Bro. Alonzo Carter of Selma, Va. At the beginning of the meeting the members, both young and old, formed a prayer band and each evening special prayers were offered for the unsaved. Many gospel sermons were preached and as a result seventeen came out on the Lord's side; eleven were received into the Brethren church by baptism and three more will be baptized in the near future; three united with the M. E. church. Bro. Carter is a young minister only eighteen years of age. Each evening he talked to the children and conducted the devotional service. His talks were uplifting and much enjoyed by all. The church is much encouraged by the good revival and its results.—Glenna Fleshman, Lindside, W. Va., Aug. 2.

**Tearcoat.**—Since our last report we have had several helpful services. Bro. Wm. Beery of Elgin, Ill., gave several interesting lectures on hymnology which have proved helpful to our community. July 28 Bro. Paul Rupel and wife, returned missionaries, gave us an interesting talk on their work in Africa. The ladies of our church held a special called meeting the latter part of May and organized a Women's Work association. Officers were elected, the president being Mrs. Mary Jane Grapes. We have been making progress in our bi-monthly meetings. Our pastor, Bro. S. Paul Daugherty, called the men of the church together in July and effected a Men's Work organization; the president is E. D. Combs. This group hopes to accomplish much for the church. July 23 Bro. John Cassady of Washington, D. C., began a two weeks' series of meetings. He gave us inspirational and uplifting messages. As a result of these meetings eighteen stood for Christ; twelve were received by baptism into our church and others renewed their covenant. We have enjoyed several vesper services this summer which were helpful as well as appreciated by the young people of our community. Our love feast will be the first Saturday evening of October.—Nellie Combs, Hanging Rock, W. Va., Aug. 14.

## WISCONSIN

**Stanley.**—Our new pastor, Bro. Lewis Hyde, and family moved to Stanley July 25. The following Sunday arrangements had been made to meet in a joint picnic with the Maple Grove and Worden churches. A bounteous basket dinner was served to over 100 people. We had a sermon at 2 P. M., after which two confessed Christ and were baptized. The following Tuesday three more young people requested baptism (they made a trip of 150 miles for this purpose). The church feels much encouraged since our pastor is with us, as we have been without regular preaching services since May 1. We are hoping that much good will be accomplished through their service. Our ranks have been somewhat weakened as our Sunday-school superintendent and Aid Society president, Sister Ella Yingst, is leaving us. She has been one of our most loyal, faithful workers.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 3.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Illinois, N., and Wis., Lena, Sept. 2-4.  
Illinois, S., Oakley, Aug. 26-29.  
Indiana, Middle, Monticello, Oct. 6-8.  
Iowa, N., Minn. and S. Dak., South Waterloo, Aug. 25-28.  
Iowa, Middle, Beaver, Sept. 2-4.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Maryland, Western, Georges Creek, Aug. 25, 26.  
Missouri, N., Honey Creek, Oct. 28-30.  
Nebraska, South Beatrice, Oct. 6-9.

North and S. Carolina, Peak Creek, Aug. 24-26.  
West Virginia, First, White Pine, Oct. 7.  
West Virginia, Second, Valley River, Sept. 3, 4.

## LOVE FEASTS

### Indiana

Sept. 30, Lower Deer Creek.  
Oct. 7, Union Center.  
Oct. 26, Auburn.

### Iowa

Sept. 9, 7 pm, Monroe County.

### Maryland

Sept. 23, 6:30 pm, Sams Creek.  
Oct. 15, 6:30 pm, Pipe Creek.

### Ohio

Sept. 10, West Nimishillen.

### Virginia

Sept. 2, 5 pm, Smiths Creek.  
Sept. 2, Valley Bethel.  
Sept. 9, 4:30 pm, Johnsville.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Howe-Brougher.**—By the undersigned at the home of the bride's parents, Brother and Sister W. L. Brougher, of Johnstown, Pa., on June 8, 1933, Bro. Joseph Howe of Hyndman, Pa., and Sister Ethel Brougher.—J. A. Robinson, Johnstown, Pa.

**Sheriff-Altemas.**—By the undersigned on June 15, 1933, at the home of the bride's parents, Brother and Sister Clyde Altemas, of Johnstown, Pa., Mr. George W. Sheriff of Avis, Pa., and Sister Margaret Altemas.—J. A. Robinson, Johnstown, Pa.

**Schrock-Delp.**—By the undersigned, father of the groom, May 4, 1933, at the home of the bride's parents, Brother and Sister Fred Delp, of Hampton, Iowa, Bro. Galen W. Schrock and Sister Alice Dail Delp, both of Hampton, Iowa.—Clarence E. Schrock, Greene, Iowa.

## FALLEN ASLEEP

**Brumbaugh,** Sister Susanna, died at the home of her son, John Brumbaugh, near Roaring Spring, Pa., July 9, 1933. She was stricken with paralysis and died in a half hour. She was the daughter of Brother and Sister John Gochmour and was born at King, Bedford County, Pa., Oct. 27, 1851. She married Eld. Jas. D. Brumbaugh who died Aug. 20, 1922. Since that time she had made her home with her children. She is survived by four daughters, three sons, fifteen grandchildren and three great-grandchildren. She united with the church early in life and was always interested in its work. Funeral services by Bro. C. L. Cox assisted by Bro. S. P. Early in the Martinsburg church where she labored earnestly with her husband for many years. Burial in the Brumbaugh cemetery at Fredericksburg.—Lena M. Hoover, Roaring Spring, Pa.

**Burns,** Samuel, son of Michael and Nancy (Shöck) Burns, born near Burr Oak, Ind., Jan. 6, 1857, died of pneumonia, in the hospital in Flint, Mich., June 30, 1933. Father, mother, four sisters and three brothers preceded him. He was the father of seven children, three sons and four daughters; one daughter preceded him. When about the age of twenty-nine he married Olive May Hemminger who survives. About forty years ago he and his wife united with the Church of the Brethren at the Salem church near Burr Oak. Funeral services by L. W. Shafer. Interment in Tanner cemetery.—Wm. Edwin Burns, Chicago, Ill.

**Bushman,** Sister Ella, died in the bounds of the Marsh Creek congregation, Aug. 9, 1933, aged 80 years. She had been a lifelong member of the Marsh Creek church. Her husband preceded her several years ago. She is survived by one daughter, three sons, ten grandchildren and three great-grandchildren. Funeral services by Eld. B. F. Lightner, assisted by B. F. Kline. Interment in the Evergreen cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.

**Carbaugh,** Sister Sidney Catherine, died in the bounds of the Marsh Creek congregation July 30, 1933, aged 88 years. Funeral services by Eld. B. F. Lightner assisted by B. F. Kline. Interment in the Marsh Creek cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.

**Clabaugh,** Anna Mary, aged 54 years, Anna Clabaugh, aged 12 years, and Lena Elizabeth Clabaugh, aged 9 years, died as the result of an accident when their automobile crashed into a moving train. The first named was a daughter of Jos. F. Clabaugh and the other two were granddaughters. Funeral services were held at the home of Jos. F. Clabaugh near Thurmont. Eld. John S. Weybright assisted by Eld. Leonard Flohr and Eld. T. S. Fike officiated. Interment in the United Brethren cemetery.—John S. Weybright, Thurmont, Md.

**Cline,** Henry Jefferson, son of Henry and Sarah Cline, born in Carroll County, Ind., 69 years ago. He spent practically all of his life in the vicinity of his birth. Aug. 17, 1890, he married Miss Lettie Brown. To this union two sons and two daughters were born who survive with the companion. He was a member of the Bachelor Run Church of the Brethren. Services by the writer assisted by Elders Wm. Angle and Riley Flora. Interment in the Moss cemetery.—Ray O. Shank, Flora, Ind.

**Cosner,** Jonathan, Jr., eldest son of Eld. John A. and Eva Cosner, born in Grant County, W. Va., July 27, 1868, died in the hospital, Keyser, W. Va., July 31, 1933. Nov. 24, 1891, he married Mary F. Baker who died Aug. 23, 1920. To this union were born two sons and one daughter, who survive. July 27, 1925, he married Mrs. Ida E. Helmick who also survives. When about twenty-one years old he united with the Church of the Brethren in which faith he remained until death. Besides his immediate family he leaves two brothers, one sister and five grandchildren.—Zina Cosner, Bismarck, W. Va.

**Faust,** Daniel G., Sr., aged 89 years, a veteran of the Civil War, died July 28, 1933, at the home of his son, Daniel G. Faust. Death was attributed to a complication of diseases following a long illness. He entered the Old Folks' Home soon after it was erected and remained

there until 1921 when he took up his residence with his son. He married Amelia Lehman Jan. 24, 1864. Eleven children were born to them; his wife and five sons preceded him. He is survived by six children, thirty-four grandchildren and twenty-three great-grandchildren. Funeral services at the Scalp Level church by J. A. Buffenmyer. Interment in Berkey cemetery.—Florence V. Seese, Scalp Level, Pa.

**Firestone,** Sister Ida, died at the home of her daughter, Mrs. A. D. Ogden, at Ashland, Ore., April 23, 1933. She was born at Des Moines, Iowa, April 21, 1866, and moved to Ashland when eight years old. She married Nathan Firestone in 1887, who preceded her. Four children survive with fifteen grandchildren and two great-grandchildren. Funeral services by Bro. A. J. Ellenberger in Ashland. Burial in Talent cemetery.—Mrs. M. C. Lininger, Ashland, Ore.

**Hawkins,** Edith, daughter of Amos and Luella Jackson, born in Cass County, Ind., Jan. 2, 1883, died at the family residence in Flora, July 22, 1933. In December, 1903, she married John J. Hawkins who survives with a son and a daughter. She was a resident of Flora for the past twenty-two years. Her illness extended over a period of nine months. During this time she was received into fellowship in the Flora Church of the Brethren. A few weeks before her death she called for the anointing. Funeral services from the home by the writer. Interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

**Montgomery,** Hattie P., born Dec. 20, 1852, in Hawkins County, Tenn., died April 12, 1933. She married Wm. A. Bashor April 2, 1873; they moved to Ohio in 1891. The husband died there Nov. 3, 1907, leaving his widow and three children. June 7, 1922, she married Michael Montgomery of Fairview, Mo., and remained there until death. She was buried in the Dice cemetery, services conducted by J. C. Brooks. She leaves one son, one daughter, three stepsons and one stepdaughter, nine grandchildren, five great-grandchildren and two sisters.—J. C. Brooks, Fairview, Mo.

**Posey,** Sister Eunice Mae (Diller), born July 2, 1895, near Nash, Okla. She was the only daughter of Brother and Sister Aaron B. Diller, now living near Wynne Wood, Okla. Her entire life was spent near the place of her birth. At the age of twelve years she united with the Church of the Brethren and lived a most faithful and consistent Christian life. Jan. 8, 1928, she married Bro. Steela Posey, the couple having resided in Nash since their marriage. To this union was born one son. She died July 10, 1933, at the hospital in Anthony, Kans. Besides her parents, she leaves three brothers. Funeral services by J. S. Ayres.—Floyd L. Diller, Nash, Okla.

**Reese,** Bro. John A., born May 21, 1863, died July 15, 1933, at the home of his daughter, Mrs. M. I. Mosholder, of New Centerville, Pa. He was married Nov. 9, 1884, to Alice Miller who preceded him May 5, 1931. He is survived by four daughters, three sons, nineteen grandchildren, three great-grandchildren, one brother and one sister. He united with the church of the Brethren in 1893, being a member for forty years. Funeral services at the Middle Creek church by the writer. Interment in the Middle Creek cemetery.—J. W. Wegley, Somerset, Pa.

**Royer,** Bro. John T., died at his home, Westminster, Md., after a prolonged illness, aged 69 years. He is survived by his wife, Sister Anna Weybright Royer, five daughters, two sons, three sisters and three brothers. He was born and raised on a farm on the Uniontown Road, in Carroll County. He moved to Westminster about forty-four years ago. Prof. Royer taught vocal and instrumental music for more than forty years and was engaged in the piano and musical instrument business most of that time. He served faithfully to the end as a deacon of Meadow Branch congregation, having been elected to that office about thirty-six years ago. Funeral services in the Westminster church by Eld. R. W. Schlosser, assisted by the elders of the congregation, G. A. Early, J. W. Thomas and the undersigned. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

**Sandy,** Reuben S., died at his home near Annville, Pa., July 18, 1933, aged 56 years. He was a member of the First Brethren church at Hagerstown, Md. He is survived by his wife, four sons, five brothers and three sisters. Funeral services at the home by Eld. F. S. Carper and in the First Brethren church, Hagerstown, by the pastor, J. W. Collman. Interment in Rose Hill cemetery.—Mae E. Bashore, Palmyra, Pa.

**Seckinger,** Edith Mae, youngest daughter of Jerry and Mollie (Brubaker) Meador, died Aug. 5, 1933, in the hospital at Colton, Calif., after an illness of three weeks. She was born near Olathe, Kans., about forty-two years ago, where she made her home until about six years ago when she with her husband, Clyde Seckinger, moved to California. Her parents died in May and July of 1921; a sister also preceded her. She united with the Church of the Brethren in June, 1905, and was a splendid worker in church and Sunday-school. She is survived by her husband and a niece. Funeral services and burial at Colton.—Mrs. A. E. Riffey, Olathe, Kans.

**Shively,** David, born in Egeland, N. Dak., May 23, 1904, killed by lightning while working in the harvest fields of North Dakota, July 29, 1933. He spent the early part of his life in Egeland where the family made their home. He became a member of the Church of the Brethren at an early age and had been affiliated with the church since. He came to Wisconsin in 1926, working in and around Rock Falls. In 1929 he married Miss Alice Scott. To this union two children were born who survive with his father and mother, Mr. and Mrs. G. W. Shively, of Cleveland, Ohio, four brothers and two sisters. Burial in Rock Falls cemetery. Services by the undersigned.—Howard Peden, Mondovi, Wis.



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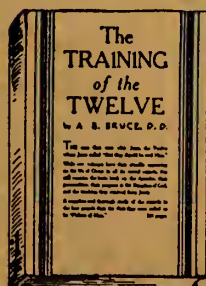
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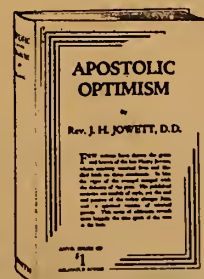
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., September 2, 1933

No. 35



BETHANY BIBLICAL SEMINARY  
West Entrance Building B

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## ***Statement by Trustees of Bethany Biblical Seminary---***

WE, the Trustees of Bethany Biblical Seminary, hereby appeal to all the churches to give liberal offerings for our Seminary on "Bethany Day," Sept. 10, or when convenient, for the raising of the Bethany Budget for this year. The budget for Bethany is \$25,000. Unless this entire budget is raised, there will again be suffering as there was last year, when some of the faculty received only half their salaries. The Bethany Budget includes fixed charges and salaries, and the fixed charges always come first.

The faculty has been reduced to the minimum, and the salaries are on an existence basis. All has been done that is possible to reduce the budget and make efficiency possible.

The Budget for Bethany is a part of the Conference Budget, and every dollar raised for Bethany will receive credit on the Conference Budget. We must support our Seminary if the program of the church is to go forward. We therefore, as Trustees of the Seminary, ask the churches to give this cause their full support.

By Order of the Board of Trustees, June 12, 1933:

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## ***Our Two Bethanys---***

BECAUSE of our two institutions in Chicago, both taking the name Bethany, the members of the church should be informed concerning their work and relationship to the church.

Bethany Biblical Seminary and Training School is owned and controlled by the church. The members of its board of directors are elected by Annual Conference in the same manner as are the members of the General Boards of the church. Annual Conference approves the school's expenses and annually includes in the Conference Budget a sum (this year \$25,000) to maintain the school. The purpose of Bethany Biblical Seminary is to prepare men and women for church leadership.

Bethany Hospital and School of Nursing is an institution for the training of nurses and to minister to the sick and suffering. Its trustees are elected by an association composed of the charter members who sponsored the institution and those who have contributed \$1,000 or more to the hospital, all members of said association being required to be members of the Church of the Brethren in good standing. The trustees hold the property in trust for the Church of the Brethren. Annual Conference has given permission to the hospital to enlist support from individuals. The budget of the hospital is not included in the Annual Conference budget.

Contributors should have clearly in mind that the two Bethanys are separate institutions and a contribution to one is not a contribution to both and that contributions to the hospital do not give a church credit in the Conference budget record of giving.

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., September 2, 1933

No. 35

## EDITORIAL

### Another Little Word About Freedom

THE little book which lies before me asks whether sin is our fault and then proceeds to the right answer by leading us into a better understanding of what freedom is. Nothing is more essential to clear thinking on this subject and many other subjects. What some call freedom is surrender to the rule of a small fragment of one's being, whereas the real thing is the fruit of a unified personality. The problem is to be made whole.

"With freedom did Christ set us free" is no needless repetition. The idiom comes over from the Hebrew and it is only Paul's way of saying with emphasis that the freedom which Christ gives is the genuine thing. It is the liberation of the person because it puts all the parts into right relation and makes them one. The human machine is correctly centered. That gives freedom that is freedom.

E. F.

### The Limits of Training

FROM the field of physical contests Paul was free to draw sundry rules for successful living. To his way of thinking, there is a sense in which all men are in a race. The prize, he observed, goes to the contestant who is able to exercise self-control, lay aside unnecessary weights, run with patience, keep his eyes fixed on the goal.

What would Paul have said could he have read the accounts of certain polo games in which a much tooted eastern team met with a great surprise? Would he have seen any significance in the fact that four career players, with seemingly everything in their favor, were so brilliantly outplayed by a quartet of upstarts from the west?

Would he have seen that it takes more than training to make a champion? We rather suspect that he would. Training is good—very good. But it has its limits. Without enthusiasm it is less potent than enthusiasm

with indifferent training. However, it is only fair to say, that given training with enthusiasm, and you have the combination which produces the world beater type.

H. A. B.

### When Labor Day Comes Round

WITH millions seeking work and finding none it seems almost cruel irony to recall such old copy-book maxims as "No excellence without great labor," or to write of the blessedness of honest toil, or to incite the imagination to pictures of supper on the table and a restful evening around the family hearthside after the day's hard work is done. Still one must think, and the conjunction of certain facts with the return of the annual holiday devoted to exalting the dignity of labor, invites a few reflections.

Let's get the most patent and unpalatable fact out of the way first. If thousands which ran into millions had not claimed the right to live without working, other thousands and millions would not now be without means of livelihood. That's our answer to what's wrong with things today. We mean that the main factor in producing this vast volume of unemployment is the unwillingness of many to do their share of the world's work. It is their discovery of the possibility of living on "unearned increments," and their exploiting of the lives and labors of their weaker brothers to this end. It is their refusal to abide by the law of brotherliness. If all had been willing to share life's responsibilities and rewards, the much blamed machine could have done nobody any harm. The machine has upset things because some have insisted on appropriating its benefits to themselves. The remedy is not in abolishing machines but in converting the men who make and own and use them.

Thanks to the machine and the progress of invention, we can vision the end of slavishness and drudgery. Grinding, ceaseless toil, back-breaking and heart-break-



ing, leaving neither time nor strength for the cultivation of the finer graces, we can well be rid of, and we should cherish the hope that some day this shall be the good fortune of all earth's sons and daughters. But activity is and always will be essential to human happiness if not to mere existence. Problems in adjustment there are, problems in better definition, problems in right relation, such as those involving work and play, labor and leisure, physical and mental activity. But work, hard work, is the price of achievement, and achievement is a vital factor in human well-being.

Whence it follows that voluntary idleness is sin. And that is the correct name also for requiring others to live in involuntary idleness, in a world which needs as much done to it as this one does, and whose inhabitants need the practice of doing such things for their own best satisfaction. Really there is "no excellence without great labor." There is much yet to learn about the right use of it and a fair distribution of its obligations and benefits, but there is no denying its dignity and value, its indispensableness to human happiness.

How much the NRA blue eagle is going to help us in getting everybody and labor rightly related to each other remains to be seen. Certainly we all wish it well and trust that the high hopes of its promoters will not be disappointed. Evidently some so-called business firms do not know that a pretty picture in the window will not take the place of real resolves of heart. Signing the code and displaying the symbol because it is the thing to do and going right on as before or making slight changes which disregard its purpose accomplish nothing but keeping up appearances. It will require something more substantial than this. Only a spirit of true brotherliness will fill the bill.

A cartoon in the *Chicago Tribune* of the date on which this is written tries to make ridiculous the injection of religion into politics. The truth is that the labor question, like every other, even in its most political aspects will yield to nothing but religion, and that of the type proclaimed by Jesus Christ. When that answer prevails there will be no "unemployed." There will be no less work to do, more rather, but it will be more delightful for all concerned, and everybody will be concerned. His yoke is easy and his burden is light.

Which means that his way of handling life with all its interests and problems is the right way, because it makes life yield its sweetest and most enduring satisfactions. It is not a way of living without work. The very words yoke and burden deny that. It is a way of dealing with the hard realities of human experience in such manner that these are turned into instruments of blessedness. It is "easy" and "light" because it is the way of coöperation with God and one's fellow-men.

Let it not be overlooked that this inseparableness of labor and life holds good throughout the whole round of

human concerns. It has to do not only with business and making a living, all secular occupations so-called, but with religion itself. The religion of Christ is a working religion. Christ worked and justified it because his Father worked. He asks his followers to work. He gave them a great task. In that way he found rest and in that same way he expects us to find it.

People who have been saved by grace are hard workers. The more completely saved they are the harder they work. The gospel of Christ is a gospel of hard work. And of glorious rest. It is a call to all who labor and are heavy laden to find rest in solving the labor question for themselves and their fellows in the Christian way. That is the way of brotherliness, the way of sharing all together in both the discipline and blessedness of labor.

"There is no excellence without great labor." And no rest. Everybody needs the labor and the excellence and the rest.

E. F.

### Where to Look for Leaders

THERE are good men beyond the mountains, but one local man of promise, conversant with actual conditions and unable to run away, is usually worth two who might be imported. We are led to repeat this commonplace in the experience of the race because we are facing a situation made to order for the local leader. In the pinch it is to such that we must now look for the solution and the faith to help us on toward the way out.

We are but applying this principle when we say that if our church would have leaders she must train men for responsibility. So we have built and supported colleges and a seminary. Now it is logical to press the application of the principle a bit further. We grant there are times when outside help is required, but in the long run that group is on the way to extinction which does not provide indigenous leadership.

Take the leadership problem as faced by our rural churches. As a church we are predominantly rural. Our hope as a church and as a nation is one with the fate of rural America. Shall we then train away from the farm and ship our best brains to the cities? Certainly not, if we wish to live and make our largest contribution to the life of the nation. Then what to do?

Revalue rural America and educate for leadership in the field which is ours by inheritance. This may mean some revision of plans for that promising boy or girl of yours; it may mean some new or different courses in colleges and seminary. It may mean some rather fundamental changes in outlook. But they will all be for the good if we find the peace which passeth understanding and gain the knowledge and sanity which enable one and all to really serve their day and generation.

H. A. B.

## GENERAL FORUM

### A Prayer for the Village Church

(Which the Lord pitched, and not man—Hebrews 8: 2)

Board upon board the little church is building,  
Far down the street we hear the hammers ring.  
Lord, let the work go forward sweetly, kindly,  
Marred by no envies, no discordant thing.  
Lift thou thy hands above each room in blessing;  
Hallow these floors to weary, wayward feet.  
As sunshine through the panes, let truth illumine  
All those who gather, make their coming sweet.  
Bless him who comes, the bread and wine dividing;  
In hungry souls let fears and doubtings cease;  
Faith, hope and love, take here their gracious dwelling,  
Till this shall be in truth a House of Peace.  
Humble and small, yet fair and pure and comely,  
Fit for thy presence—part of thy great plan,  
So all who gather here shall know it surely  
Is the Lord's pitching, not the work of man.

—Bertha Gerneaux Woods.

### "On the Better-Than-Gold Standard"

BY WM. KINZEY

LIFT up a standard for the people, Isa. 62: 10. Ye can not serve God and mammon, Matt. 6: 24. Standards are really necessary, and God has always had them. There was the standard for giving in Judaism: namely, the tithe; and in the Christian economy the standard for giving is "as the Lord has prospered you." Jesus gave us a standard for the sabbath or Lord's Day keeping. "It is lawful to do good on the sabbath day. Love is the standard for fulfilling the law."

There are standards or norms of many kinds. By them we make comparisons. "Somebody did a golden deed, proving himself a friend in need." Kindly permit me to tell you of a friend of mine, a person who is on the gold standard. The incident also illustrates the goodness of God, that when you prove him, he does open the windows of heaven.

One day as I was about to enter the tabernacle at the Annual Conference when it met at Hershey some years ago, this friend of mine approached me and remarked: "Shall we sit together during this session?" And we did. He soon invited me to dine with him at noon. But I was already engaged for lunch. Then presently he handed me a small envelope, remarking, "Stick that in your pocket." The session passed; the visit was over, and we separated. Later, at a convenient time, I examined the contents of the envelope, wondering what the message might be. It proved to be a two-dollar-and-a-half gold piece. I breathed a prayer upon him, and said to myself: "I shall take that home and give it to my wife, for she is not here to enjoy the Conference." This was on Monday, Missionary Day. That

afternoon I listened to Bro. A. D. Helser speak on missions, and especially in the interest of the heathen of Africa. The address touched my heart, and when the offering was lifted I placed the gold coin which I intended to give to my wife, on the offering plate when it passed by.

Not long ago I was preaching on a Sunday evening at a certain place, and this friend and brother was in the audience. At an appropriate time he handed an envelope to an usher for me. On arriving home, an investigation revealed another two-dollar-and-a-half gold piece. Here was the same friend and brother giving a gold coin of the same denomination and he never knowing what happened to the first coin!

To me that "didn't just happen so"; neither was it "luck." It was the providence of God, his goodness and love. "Cast thy bread upon the waters, and it shall return unto thee after many days." "Give and it shall be given unto you." How glad I am now that I obeyed the impulses of my heart when I heard Bro. Helser's Conference address, and gave the first gold coin for missions! I firmly believe that the Lord would never have sent the second one which my wife now has.

Well, suffice it to say, that this brother and friend of ours is on a standard that is more than gold. And I am now thinking of the things that are "more than gold," that "are finer than gold," namely: love and friendship, a good name and character—these are more than all the gold in the world.

It is now said that the United States is off the gold standard. If I understand it correctly, what has happened is that Uncle Sam has rounded up the hoarded gold causing it to be placed in the Federal Reserve Banks. Gold is now locked up; and there is none for domestic use or shipment abroad. It may be that that is off the gold standard, but it seems rather *on* to me.

There are many people who want gold, and want it badly. But there are lots of things that are better than gold. The story of King Midas tells us that he desired and prayed for the golden touch; that is, that all he would touch might turn to gold. He wanted more gold. His prayer was answered, as the legend goes, and when he touched his food, it turned to gold. And when he touched his little girl, she too, turned to gold. He presently realized the evil of his desires and repented. But so it is today. If only the depression would end, and more money would flow. And if it did, what would our behavior be?

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." We would say, Get on that standard. God's Word, the Bible, is better than gold. "More to be desired are they than gold, yea, than much fine gold." We suggest that you get on this standard. "Receive my instruction, and not silver; and knowledge rather than choice gold."



Again, "How much better is it to get wisdom than gold!" Is not our greatest need today to get on such standards? "I, wisdom, dwell with prudence. . . . My fruit is better than gold, yea, than fine gold."

Health is better than gold. Loving favor is better than a good name. The Bible, God, Christ, friends and their love, hearing, seeing, wisdom, etc., all are better than gold. Let us all get on such standards.

"Oh yes, my friends, there's something more,  
Something more than gold;  
To know your sins are all forgiven  
Is something more than gold."

The God-standard is better than the gold-standard. Let us get off the low standards, and get on the high standards. Let us get off the false standards, and get on the true-standards. Let us get off the beer-standard and keep on the Eighteenth Amendment standard. All these things are better than gold; than selfishly hoarded gold; than the golden touch.

Again we return to the thought of Christian service and helpfulness which is, indeed, better than gold.

"Somebody did a golden deed,  
Proving himself a friend in need;  
Somebody sang a cheerful song,  
Bright'ning the skies the whole day long—  
Was that somebody you? Was that somebody you?"

*Westminster, Md.*

## The Kellogg Peace Posters

BY OLIVE A. SMITH

MANY months ago, Dr. Chas. M. Sheldon asked the government for permission to place anti-war posters in federal post offices. He agreed to make the posters as attractive as the advertising matter which is used for soliciting membership in the army and navy.

The request was refused, but Dr. Sheldon did not accept the refusal as final. He persisted in sending courteous letters, repeating the request and supporting it with arguments. He reminded Uncle Sam that a treaty outlawing war had been signed; that post offices were used for display of military and naval advertising. On the same grounds, he averred, the peace pact could be advertised.

The letters were greeted with more refusals, which provoked more requests. Finally, without the slightest warning the government notified the postmasters to permit the anti-war material to be posted. The notice came through the Department of State, to which the requests had been shifted after repeated refusals from the Treasury Department. Accompanying it was a letter quoting exactly from Dr. Sheldon's letter: "In view of the attitude of the Department of State that treaties of the United States are of public concern," etc.

No one knows why the request was thus granted,

with no suggestion of compromise. The government had no reason to think that Dr. Sheldon, with his pronounced prohibition leadership, was wholly in accord with the administration.

The posters are taken from the Kellogg peace pact. One reads: "The United States agrees to settle all its difficulties with other nations without recourse to war." Another will read: "The United States agrees to settle all its differences, of whatever character, with other nations, by pacific means."

Wherever people will pay the cost of printing these posters, they may be exhibited in federal post offices. Many friends of the peace movement are inclined to doubt the value of this method of appeal. There is a growing and justifiable sentiment against all efforts to "mold" public opinion through advertising of any kind. But the real idea behind this effort is deeper than that of the advertiser.

America, as a whole, seems not to comprehend the self-evident truth that civilization can not survive another world cataclysm. Extreme anti-war sentiment is still associated with the idea of spineless pacifism. Just as the war capitalist regards the prospect with complacency, the average citizen involuntarily begins to think of war in its possible relation to personal profit.

These posters are not of the cheaply emotional type. They make a constant, persistent appeal to the reason, to the latent consciousness in the mind of the average good citizen, who is hopelessly confused in his efforts to think clearly and logically along these lines. They have almost mystic power in collecting and reflecting the diversified rays of thought as to what may be done, and must be done to preserve a civilized world.

In these days we hear, as never before, that our government is utterly unable to interpret, and enforce, the will of the majority of the people. Noisy and insistent minorities have their way because they become adept in placing their wishes before the public and manipulating the tools of enforcement. Naturally, this trend of events causes discouragement in the ranks of those who work valiantly for the best moral interests.

It is difficult to understand the psychology of advertising, or any form of publicity, but we know that no one is immune from its influence. A continual, persistent reiteration of any thought has its effect on the sources of human action. A statement of creed or an urge to action, if rightly placed before the public, is bound to bear fruit. Public opinion may not be "molded," but it is rightly crystallized, by such efforts as Dr. Sheldon has used in the preparation of these posters.

Abraham Lincoln said: "Without public sentiment, nothing can succeed—with public sentiment nothing can fail."

*Topeka, Kans.*

## The Roamer Looks at Fires

EVERY roamer has sprawled on his blankets many times and looked up at the white fires of the skies. What eternal flames they are, always burning in their fixed places, ever studding the blue heavens with their jets of light! The wandering vagabond, though weary sometimes of his unending roads, never tires of the pageantry of the night sky. Under its spangled roof he is always at home. The distant glory of incredibly distant worlds never dims. Until the end of time the stars will remember their silver shining.

Many a householder knows the comfort and joy of a fireplace in his home: a thing of bricks or stones with a broad open face and a wide flue leading upward. Reminiscent of the olden days, when the roaring fire pushed back the freezing cold from the bodies of the pioneers, is the flame we rear today above our modern andirons. Such a fireside is a center of the home, a meeting place for the young and old, a rendezvous of loving hearts. As the cement holds together the stones or the brick, so the fire seems to bind the members of the home into unity which the years ahead, that will separate as years always do, will never wholly destroy.

Then there is the campfire kindled in the open. Pile the sticks in tepee fashion, remembering the Indian, or in log cabin style in memory of the early settler. Light some fine shavings, kneeling, and watch the flames leap from stick to stick until the whole is ablaze. Presently the structure will fall and half burned sticks that have fallen out will need to be laid on again along with fresh fuel that will crackle and burn and set loose more floods of light on the faces of quiet watchers. How glorious it is to be in that circle watching the miracle of the fire! What colors one sees! The poet would have it that all the colors of the fire had been absorbed by the tree as it grew. Gold it snatched from the sun, blue from the azure sky, crimson from the sunset—all to be returned now as the wood is reduced to ashes. What never-ending wonder lives in the magic of a campfire, thrilling the heart over and over again and never growing old! It too, like the hearth fire, binds hearts together, welding them into one as it does metals. What memories run through one's mind as the flames die and the coals glow for a while before turning gray!

It was when man learned to use fire that he opened a door for himself that led him ultimately to civilization and culture. The first fire was probably the result of a stroke of lightning striking a dead stub. To the savage it was a thing to worship in fear before he learned its many uses. Soon he was searing his food with it, frightening away the fierce animals, warming his cave in winter and extracting metals from ore with its help and then forming them into weapons and tools. Fire lifted him from savagery.

Through the years it has always been a utility, an aid

to the practical side of man's existence. But it has always been something more than that, too. It has been a sort of symbol, this seeking flame, of man's own soul, rooted in things of earth but always reaching up.

On any clear night you can watch the silver fires of the sky that never dim. They are distant worlds, of course, but we can think of them as campfires lighted by God, if we wish. Always he tends them carefully that not one may need fuel or cease to give light. But no matter how we love them we will not watch too long. There is something cold and alien in their chaste splendor. We turn away.

A real fire is what we want; a red-cheeked, boisterous fire; a roaring, crackling fire with showers of sparks riding up to join the too-distant stars. And friends, comrades of the home or the trail. From the heart of the fire and the hearts of friends happiness will be made.

—THE ROAMER.

## The Faith of Christ

(Gal. 2: 20; Rom. 3: 22)

BY A. P. GEIB

In the Series on "The Things of Christ"

THE faith of Christ, while walking with men, was ever that of the assurance of the essential goodness of the universe and a friendly Father controlling it. It was never shaken by the questionings suggested by Satan's *if*, nor was his faith disturbed by the tragical rejection of him by his own race, nor finally by the temporary eclipse of the Father's presence while he was hanging on the cross.

Our Lord's belief in man's inherent sincerity and possibilities never wavered. The despised publican came from his simple petition justified. The love of the sinful woman was prompted by a sense of real sacrifice and devotion. Christ still saw in the checkered character of the prodigal son a sense of the father's love left to spur his will on to accomplish better things. The woman at the well had still the capacity for missionary zeal. Greater things than he did would men still do.

No cynical outlook ever lowered his conception of nature or her humblest creatures. Everything had its place in the economy and providence of God. The eye of the Father was not unmindful of the little sparrow (which was so cheap that one was given in the bargain for two pence), whether such creature was alive or falling to the ground. The grass and the little flower were clothed and beautified by the hand of God. Every plant developed in obedience to the rhythmic order of growth: "first the blade, then the ear, then the full grain in the ear." All nature possessed a greater glory than that of Solomon's.

In some measure this objective faith of our Lord should be our ideal. That soul is blest which can find a



friendly Force operating at all times behind the universe, when it views life as a whole. According to Paul, the faith of Christ is to be appropriated by the believer. His righteous life of faith was substituted for his own. Paul's argument is that he, Paul, is dead and now Christ inhabits his being, controls his every power and motive, thus living entirely by the faith of the indwelling Christ. The outward observances of the law fell short in justifying man in his sin; another direction had to be taken and so man was pointed to the faith which is Christ as his righteousness.

"Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we can not prove."

Manheim, Pa.

## I Am Done With Booze

BY A. B. MILLER

### Statement of the Issue

My bed is made; I am done with booze. I shall not drink it. Neither shall I manufacture, transport or sell it. Nor shall I employ others to manufacture, transport or sell it for me. No! Not to surrender to criminals! Neither to fatten the pocket-books of those directly interested in the traffic! Nor to shift the tax burden from the shoulders of a few men of large incomes to the shoulders of the masses with small incomes! Nor to evade paying my share of taxes! No money coined from human misery for me!

I am fifty-two years of age. I have had various connections with the booze business during those years. I was a stockholder in it for thirty-nine of them. I got my dividends annually. Then, thirteen years ago, I got out of the business.

Now, I have opportunity to reënter it. I am not deceived. The issue at the present moment is at this point: Shall I reënter the booze business? On election day, *I vote to go in: or I vote to stay out; by not voting, I allow some one else to put me in without protest.*

I want to keep clear on the issue. Do I want to go back into the booze business? I do not! And if I find myself engaged again in the traffic, it will not be by my consent. Others will put me in. And I shall not stand meekly by and let them do it. They will do it over my protest. I plan, therefore, to register and vote on election day, "Against Ratification" of the bill to repeal the Eighteenth Amendment. And I shall pray and work for my friends to do likewise.

### Booze and Personal Experience, or One Reason Why I Am Done With It

I am done with booze because of what experience has taught me. I have known men under its influence to do vile things. I have seen it damn personality and wreck

the homes of my friends. I have seen it break the hearts of wives and mothers, and blight the hopes of children. I have seen it kill personal liberty. It destroyed the drinker's freedom to live normally. And, more, it inspired him to trample underfoot the liberty of others—wife, children, friends, and neighbors. When liquor came in, personal liberty went out. I have seen it impoverish the drinker—robbing him of wealth, brains and character. I have seen it corrupt our political life and pollute our courts of justice. I have seen it breed criminals—gangsters, racketeers, thugs—who threatened the very foundations of our institutions.

I have seen these things produced by "legal" booze and by "moonshine" booze. Both kinds did just what they were supposed to do—rattle the brain, stimulate the heart, weaken the will and inflame the passions. I have also seen these things produced regardless of the place it was consumed. I saw drinkers in the saloons, hotels, cafes, wine shops and parlors. What did it matter? I have no special quarrel with the place of sale or consumption. My quarrel is with booze. It produces certain conditions whether drank in a saloon, hotel, or blacksmith shop. I know! My quarrel is with the *product* sold.

I saw these things in general before I left home at sixteen. I have seen them by actual experience for thirty-six years since. I want no partnership in such a business.

Always, four groups have been vitally interested in booze. They have been (1) those who drank it, (2) those who coined money out of the traffic, (3) those who used it to further their political ends and (4) those who loved one or more of these groups more than they loved God and home and country.

During twenty-three of those thirty-six years, the constitution contained no Eighteenth Amendment. Those were the years before 1920 when booze drinking and booze trafficking were legal. During the last thirteen of those years it has been outlawed. Wherever it has gone and however it has worked, it has produced the same results. I said before 1920: "This is a bad business. This thing is wrong." And I went out of the business. Today, I am requested to go back into the business. Yet nothing has happened since then to reverse that feeling. The "leopard spots" remain. I shall never voluntarily reënter that business. And I shall not let others put me in, without a protest. I so resolve because of the teachings of experience.

### Booze and History, or Another Reason Why I Am Done With It

I am done with booze because of its record. The history of civilization as it shows men at grips with this demon is tragic.

Evangeline Booth has put it in these words: "Drink has drained more blood, hung more crepe, sold more

homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world." And that puts it right.

I do not want a part in promoting such a scourge. Neither shall I permit any man to compel me to take part in it without protest. Nor shall I say others may enter the business, as far as I am concerned: (1) because I consider the business wrong for anybody and (2) because men will not keep it within their own territory.

That is the testimony of American history. Booze would not stay within prescribed walls. It slopped over. We tried to hitch it. It would not stay hitched. We had everlasting trouble with our customers. And we had everlasting trouble with our employees. Our customers ran wild. Our employees refused to be restrained. We made laws against the sale to minors. They broke them. We made laws to keep it out of local precincts. They broke them. We then made county-wide restriction laws. They broke them. We later made state-wide laws. They broke them. We finally placed the Eighteenth Amendment in the Constitution. They broke it.

The men interested in booze have recognized no law but their own desires. Some are seeking a law that criminals will keep. I am not. For fifty years we continued such a search. That is long enough. I like the Eighteenth Amendment. It places booze and booze venders in the criminal class. That, I believe, is where they belong. If America has been captured by criminals, it is time to recapture it for righteousness.

So I am out of the booze business myself because of the witness of history, and I shall never give my consent for any one to go in.

#### **Booze and God, or the Big Reason Why I Am Through With It**

I am done with booze, chiefly, because God is against it. "Woe to the drunkards of Ephraim" (Isa. 28: 1). "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5: 22). "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until wine inflame them" (Isa. 5: 11)! "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him" (Hab. 2: 15). "Woe unto the world because of occasions of stumbling, . . . to that man by whom the occasion cometh" (Matt. 19: 7). "Woe unto them that call evil good, and good evil; that put darkness for

light and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5: 20).

I copied those passages from the Bible. And I copied them correctly. Each verse begins with *Woe*, not *Prosperity*. The word *woe* follows the trail of this monster. I am not sure that I know all that the word means. But I do know that it does not mean *prosperity*. The two have nothing in common. And of the two words, God's word is *Woe*, not *Prosperity*.

I am not therefore kidding myself into believing that prosperity will return by way of booze revenue. And no national leader, or group of national leaders shall kid me into belief in it. Such talk would be amusing if it were not fraught with so much tragedy. Germany and England, where the largest breweries in the world are in full blast, have come to America for financial aid. In this connection, some time ago, *Judge* satirically said, "Let's legalize beer and be happy and prosperous like Germany." That humorous magazine might now add, "Hurry up and repeal the Eighteenth Amendment. Then we will be economically fixed like England."

These individuals—millionaires, profiteers in the traffic, politicians, etc., are, of course, entitled to express an *opinion*. I prefer, however, to accept God's *fact*. A great gulf lies between the two. I stand by his findings on booze. They are summed up in one word, "Woe." We disregard that word at our peril. Men may create their own stumblingblocks and stumble over them, if they will. But I shall not create them for them. Neither shall I say to them, "It is all right with me for you to do so, if you pay my taxes for me."

No! I am not willingly going back into the booze business. I shall vote against ratification of the bill to repeal the Eighteenth Amendment on election day and I do so for the honor of him who said, "Put not thy bottle to thy neighbor's lips," but rather, "Take up the stumblingblock out of the way of my people." I will not be bribed into approving a thing God is against.

*Hagerstown, Md.*

#### **The Question of Form in Spiritual Beings**

BY B. E. BRESHEARS

By Spiritual Beings is meant the forms of life existent in the unseen world. This would include God, Christ, the angels and all the redeemed who are promised life in the eternal state. These last must be like God, like Christ, for John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2).

Like all questions regarding the spirit world, we know nothing except what God has seen fit to reveal to us in his Word. To this source only can we go, and he



has drawn aside the curtain and given us glimpses here and there through the Bible.

There has of late been much talk about the "immanence of God," a phrase which seems to stand for the opinion that, "God and the world are identical." God is supposed to be "the world energy." He is "the power or energy," the "life force," dwelling in the universe and manifested in "heat, light, gravitation, electricity, and the like." He dwells in all forms of life, and particularly in man who is of the highest intelligence. Man is thus a part of God, etc.

Less objectionable to this teaching, but seemingly leading in the same general direction, is another which sets forth that though God is a Person, he is a Spirit and for this reason we must not conceive of him as having any form whatever. We are told that the many scriptures which represent God and all heavenly beings in the unseen world as having visible form, must be regarded as "figurative" expressions, and in no other way can they be reconciled to the thought that God is a Spirit, or is Spirit. It is said they are given in this way because God could in no other way convey to our minds the thought of a spiritual being. Even if this were true, what is to be gained by a theory which uproots and eradicates impressions which God has implanted in our minds through his Word? There should be pointed out the chapter and verse which says they are figurative.

Surely God has not deceived us, and these conclusions lead into direct conflict with numerous passages of scripture. They serve to mystify God, whom we are taught to call our Father. They serve to make unreal heaven as our eternal home and the home of our loved ones gone before. We do not believe that the ordinary Bible reader who has not been led into some such questionings will find any real difficulty in forming safe conceptions of the appearance of God and other spiritual beings in the eternal state. If the Bible teaching on the subject must be swept away as "figurative," and our conceptions of God, of angels and redeemed saints banished, it seems perfectly fair that we be given in their place a real and positive explanation as to what a Spirit is, or is like. Why should we be left in the dark without even an imagination as to the appearance of God or heavenly beings? It will do us no good to say that God is a person, if we can form no conception of what that means. Neither will it help us to understand God by pointing to all that man knows or does not know about electricity or any other unseen force.

We have heard on different occasions and read attempted explanations of the being and person of God. He being a Spirit we are told that we should not think of him as a Being having head and feet and arms and a body; or as with eyes, ears, nose and mouth or in any way having a form like man. He is a Spirit, and this will not admit of such conceptions, so we are told.

If all this be true, it remains for such exponents to explain the nature and appearance of a spiritual being, and to reconcile such views with many passages of scripture, and show to a demonstration that they are figurative.

We must all concede that "God is a Spirit" and that those who will worship him in heaven must be spiritual beings. They will in this respect be like God. But who can tell us what a spirit is like? We do not know and we can not unless we take as real what descriptions of them we find in the Bible. If we must say they have no form whatever, even our imagination of the appearance of them is destroyed and the conceptions we have carried from childhood vanish and we are confused and mystified beyond measure.

It is thought that many have formed wrong conceptions of God by a misunderstanding of the Genesis account that man was made in the image of God. "And God said, Let us make man in our image, after our likeness." Has God an image? This would seem to so teach. If it does, in what sense was man made in that image and after that likeness? We must think that in a very marked way "likeness" must resemble. But how? We are told that "image" here means God's righteousness, purity, etc. Man was made in this image free from sin even as God. In this way he was like God. This was true.

Man occupied the highest position among all living creatures. We are told that God created the cattle and every living thing after its kind. They were not and could not have been made in his image. He had no such image. But who can say that it was not so in the case of man? "God created man in his own image, in the image of God created he him." If God has no image this scripture is meaningless. Righteousness, holiness and purity can scarcely be conceived as to image or likeness.

We turn to John 5: 37. The unbelieving Jews did not understand God. Jesus told them so, and that they had not seen him. "The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." The revised has the word "form." If God has no such form or shape how could our Lord consistently tell these Jews that they had not seen such a form or shape, implying that he had such. No one can see what does not exist.

In Ex. 33 we find that Moses asked that he might see God's glory. "And he said, Thou canst not see my face; for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth, that I will put thee in a cleft of the rock, and will cover thee with my hand while I

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## PASTOR AND PEOPLE

### Meeting of District Ministerial and Mission Boards

BY M. R. ZIGLER

Secretary of Ministry and Home Missions

At the Hershey Conference the District Boards held their Annual Meeting on June 7, M. Clyde Horst, the Chairman of the Home Mission Advisory Council, presiding. Earl Frantz of Sabetha, Kans., was selected secretary. Discussion centered around the following themes:

*I. Should a mission point delay organization as a church until able to assume self-support?*

Discussion revealed a divided opinion on the question. Emphasis should be placed on quality and stability of the members in the group. It was suggested that organization might lend encouragement to more constructive work.

*II. What shall be our reaction to the current emphasis on survey and adjustment in Home Missions?*

Surveys are important and should be considered seriously before new mission points are opened. It is important to strengthen what we have and cultivate carefully, rather than to scatter too widely, particularly in communities where other denominations are working adequately.

A note of warning was sounded that we use care that the church does not lose her foundation. We certainly must express and live brotherly love and Christian attitudes in our relation to others. We must honestly face comity, but use good judgment.

*III. Is it wise to build up Home Mission endowment?*

Endowments are not to be discouraged, but great care must be taken that endowments shall be handled with utmost business ability.

*IV. Are the best years of Brethren Home Missions in the past or in the future?*

This question must largely be considered in the light of the individual church under question. There are likely some churches which have served their time and place in their respective communities. Some old churches are in serious need of mission work to hold the attainments of the past.

The future is promising if we make adjustments to meet future needs.

It was suggested that the Advisory Council of the Church of the Brethren formulate some plan for constructive Home Mission procedure, such plan to be presented to the District Mission Boards for their use.

*V. How solve the problem of non-resident members?*

Non-resident members need fellowship. Great care

should be taken in colonizing and migrating in order that members do not lose contact with the church.

*VI. What is Home Mission work?*

Mission work is not completed when a churchhouse is built and a group of people baptized or organized.

*VII. Are we losing an adequate dynamic for Home Missions?*

We are gaining in Home Mission dynamic. It is a great need that the leader in mission churches have a vital dynamic.

*VIII. What per cent of missionary offerings should be expended in Home Mission work?*

Perhaps a larger percentage of mission money should be spent for Home Missions in comparison with Foreign Missions.

Bro. W. H. Yoder was selected to succeed himself as a member of the Advisory Council of the Home Mission Board, the election for a term of three years.

*Elgin, Ill.*

### A Calendar of Evangelism

The following calendar of evangelism is adapted from materials issued by the Department of Evangelism of the Federal Council of Churches. Doubtless many of the suggestions will prove of interest to our ministers.—Ed.

MANY churches observe special days and seasons with an evangelistic emphasis. This is both commendable and desirable. Increasingly, these occasions may be made to produce spiritual and numerical results in evangelism. If this be done, then many new disciples will be made for Christ our Lord and the church will be made more Christian.

#### Autumn Months

*October 1—Rally Day.* It is the custom of most Sunday-schools and churches to observe the first Sunday in October for securing a unanimous attendance of the enrolled resident membership. It is a suitable time to present the evangelistic plans for the months ahead to Pentecost, May 20.

*November 26—Thanksgiving Sunday.* This day may be made Membership Day for a special autumn ingathering of new members.

*November—Month of Prayer.* This is the Month of Prayer to be observed by the Young Men's Christian Association. It may be made a time to pray for young men everywhere who are not disciples of Christ our Lord, that they may be won to him.

#### Winter Months

*December 3—Bible Sunday.* The American Bible Society, Astor Place, New York City, will supply literature for the observance of this day. Bible Sunday is a good time to urge upon the membership the value of daily Bible reading.

*December 24—Christmas Sunday.* An opportunity to urge others to make the gift of self to Christ.



*December 31—Watch Night Service.* A time for noble resolves and for a rededication of life to Christ and the church. Also an opportunity to make an appeal to those not members of the church to begin the New Year right, by accepting Christ as Savior and Lord.

*January 1-7—Week of Prayer.* This is a time for the observance of the world-wide Week of Prayer. Many communities hold united prayer services daily.

*February 14—Lenten Season Begins.* This is the date to begin the use of the daily devotional booklet called, "The Fellowship of Prayer."

*February 16—World Day of Prayer.* This day of united prayer around the world is conducted by the women of the churches. Prayer changes things. Missions can not live and thrive without the breath of prayer.

#### Spring Months

*March 25—Palm Sunday.* This anniversary may be made one of the greatest days of the entire year for the ingathering of new members.

*March 25-March 31—Holy Week.* A week for the observance of the events during the last week in the life of our Lord.

*April 1—Easter Sunday.* On this day of music and gladness it is the increasing custom of the churches to give evangelism a major emphasis and place.

*May 6—Rural Life Sunday.* Literature may be ordered from the denominational headquarters or from the Federal Council of Churches, for the observance of this day. Evangelism has been necessary for the life and growth of the rural church in the past. It is necessary also for its continued life and growth.

*May 10—Ascension Day.* It is suggested that special services be held by churches to commemorate this event. The Great Commission was given by Christ on the day of his ascension. It is a splendid time to emphasize its evangelistic content.

*May 13—Mother's Day.* A day to emphasize the need of Christian mothers and homes and their responsibility for parental evangelism.

*May 10-May 20—Upper Room Anniversary.* These ten days may be made a special season of prayer and evangelism.

*May 20—Pentecost Sunday.* This is one of the most important days of the year in the church calendar. Many churches are making this day one for a special emphasis on church attendance and evangelism.

#### Summer Months

*July and August.* Outdoor Sunday evening services may be held to advantage. Christ often preached in the open to the listening multitudes.

*July 2—Fourth of July Sunday.* This is a good day to emphasize the necessity of individual and collective

responsibility in making America Christian.

*September 3—Labor Day Sunday.* An inviting opportunity to make the Labor Day message a call to men of all classes to work together for the uplift of the world.

*September 24—Promotion Day.* Many Sunday-schools observe this day with an appropriate program. It is a time for the promotion of pupils from one class to another. Is each one, beginning with the Juniors particularly, a member of the church?

## Men's Work That Does Not Work Is Not Men's Work

BY R. E. MOHLER

Executive Secretary of Men's Work

MEN'S Work that does work is Men's Work, and you just can not get away from either statement. The question has never been: Is there anything for our men to do? The real question is: Do you have the leadership to direct the work and the concern to do it? It is a great satisfaction to sit at a desk and read reports from churches where the men are really finding themselves in service through the church, and it is disheartening to receive, perhaps in the same mail, a letter from some layman, listless pastor, or possibly an overambitious one, who feels that he must do all of the work himself. Such write of the uselessness of trying to get their men to work, or the lack of interest on the part of their men.

Do any of the following suggestions appeal to you, as one who cares about the welfare of his church? The men of several hundred of our churches got behind a Church Attendance campaign the past year, and found satisfaction in the work and got results. The churchmen of tomorrow are the boys today. Does it appeal to you to organize these boys and make them feel that they are a part of the work of the kingdom? Some men find their greatest joy in helping direct boys in right living. The boy will be directed, and if the church does not do it, some other organization or group will. Why should not the church, through her men, meet some of the social needs of the group? Social contacts are necessary, and why not the men provide some of them?

Men's Work must not be entirely local. We need and must have a strong local church, but we must also remember that the church that is not missionary dies. With this in mind, Men's Work is sponsoring the November Offering of our general Brotherhood. We are coöperating with the Laymen's Missionary Movement of America and asking for an offering for our Home Mission work on Sunday, Nov. 19, a day that is to be designated as our Men and Missions Sunday. For the sake of a great and growing home church may we not keep this date and cause in mind?

McPherson, Kans.



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Poonabhai Chibba's Call to Christ

BY DAMODAR PANCHABHAI

*Five years ago, in the December Missionary Visitor, the account of Poonabhai's conversion was given, showing the work of the Holy Spirit in the village of Bhat. Bhat is a fishing village on the shore of the Arabian Sea. Within the past ten years this little village has been swept with the fires of persecution. The purpose of the Aryan Samaj zealots was nothing short of wiping Christianity out of the village. They ordered the Christian school closed and Christian religion to cease. But through all this blaze of affliction, Poonabhai and his family remained faithful. The clear, certain experience of conversion steadied him in every time of trial.—Ed.*

IN the village of Bhat a father and son were visited by the Spirit of Christ in an extraordinary manner. The son, Lallubhai, was a pupil in the mission school there from the beginning of his education. No one ever knew there was anything extraordinary about his father, who until his vision, was considered a very ordinary man among the fishermen people. The Lord has his ways of meeting and bringing to himself, his people.

Lallubhai, when in the sixth standard, became spe-

cially interested in the message of the Christ. He would sit with me almost every evening until eleven o'clock at night. We were fast friends; as he stuck to me so did I to him. His father would sometimes say to me: "Teacher, you must be a witch, for it seems to me you have made a witch of my son. He is not at ease unless he is with you. He has no rest at home, but constantly is over here sitting and talking with you."

After Lallu passed sixth standard we sent him to Bulsar where he got the work of seventh standard. It was during this time that God spoke to Lallu's father, Poona.

I prayed much that the father might have as keen a love for Christ as the son. That he might be as devoted to the religion of Jesus as Lallu. I was exceedingly anxious that he should find Christ.

One day Poonabhai was asleep just in front of his door, on the veranda. All the others of the family were inside the house with the door fast shut. No one was awake and moving about except one of the daughters-in-law. The large, heavy, wooden front door, as I have said, was fast shut. Some one called loudly and distinctly: "Poona, rise and follow me!" The call came a second time. "Who can be calling me?" he thought, so he sat up. The heavy door was open, and he walked through it and quietly asked the daughter-in-law if she had called him. She assured him she had not called, but that she also heard the voice and it called him twice. "Better look in every corner," she said. "Some one may be trying to hide from the fact that he called you, just for a joke." Every nook and corner was looked into inside and outside the house, Poonabhai went in search of the one who called him, but no one did he find. "Who opened the door?" he asked, "for I had

*Reader's Left. The author of this article, Damodar Panchabhai, is shown sitting on the floor. He began his work in the village of Bhat in 1921. No conversions had been made before he went there, but he threw his life into his work, and now there are more than forty Christians in the village. Lallu Poona, son of Poonabhai, kneels behind the minister.*

*Reader's Right. Poonabhai Chibba and his wife are seated. How changed their appearance since they are Christians! Two daughters-in-law stand at the right. They had received baptism a few minutes before this picture was taken. Damodar, the village pastor, stands directly behind Poona.*





shut it tight." The woman again said she knew the door was shut, but who opened it she did not see. She too had heard the voice, but knew not who it was.

Nothing so strange had ever happened. What might this be? He thought it over and over but could not figure out what it all meant. He told the daughter-in-law, to go at once and call the Teacher. She came running to my place and said, "Teacher, come quickly, my father-in-law is calling you. He wishes you to come as soon as you can." I dropped everything and went across the open strip of seashore land between us, to find him wide awake and full of wonderment.

He related the entire story to me and said: "Now what can this be? Who has been here and called me? Can you explain this? And how about that door? It was tight shut, and when I arose the door was open. You know what a heavy door it is, too; it is even difficult to open when we use force on it."

I knew well this was an answer to my prayers and I said to the dear brother: "This is a call, direct from the Lord himself. You may consider this a great favor, too; for few people have such an experience. This is a great day for you. Now you can accept or reject the call. You can say *yes* or *no* to it. All this is in your own hands. If you accept and follow Christ he is able and willing to give you peace, joy and salvation. Indeed, salvation is at your very door today. Will you hear him? These two paths are before you. What will you do with Christ?"

By this time his answer was ready and he said: "I happily welcome him; I accept this call; I follow Christ." He wanted baptism as soon as it could be done. I took him and went to Jalalpor. At that time Bro. Forney was living at Jalalpor and when we arrived we were sorry to find him sick; too sick to ask him to do this. So we went to Bulsar with this man who would follow Jesus and he received the rite at the hands of G. K. Satvedi.

We had taught this man little. What he knew he had gotten instinctively, but this was not a little, for he made us glad with the answers he gave as the questions were given to him. This man was tutored by the Lord himself. In the water when the question was asked him: "Do you renounce the world and its ways? Do you put away the drink habit, the use of tobacco and all these things?" He answered: "Yes, I have put all these away." No one had the slightest doubt but what he would do all this for he gave such straight answers. Until that time he had been a man given to much drinking and the use of tobacco. The fishermen people have a saying: "Who is the strongest man among us?" Answer: "He who can eat a pound of raw meat, he is the strongest." Poonabhai had taken pride in being among the strong, for he had many times eaten flesh with this intent. Along with it was the much drinking

of liquor, and all that term implies. Yes, Poonabhai was a typical rough and tough fisherman.

But from the day of his conversion unto this day he has never touched the filthy stuff. Do you see the miracle of this man? What is it that has sustained him, and made him as strong spiritually, as he was physically, before he knew Christ? Ah, it is this implicit faith in the Christ who called him, and whose he now is! Today Poonabhai is a living testimony among his own people in the village of Bhat. And like Paul, he many times repeats to the fishermen, how he was called and became a disciple of Christ. He has been persecuted for righteousness' sake, but he bears it with a smile like the apostles in their time. His relatives deserted him, forsook him, mistreated him, boycotted him to the extent that they hoped to starve out the Christians; but the Lord cares for his own. Our churches rallied at this time and helped us out. At present there are more than forty Christians at Bhat, who attend services regularly every Sunday and other times we meet. The children who were driven from our school, have, for the most part, returned. A more Spirit-filled body of Christians would be hard to find. We pray that soon the living testimonies of these may bring the masses of these fishermen to know him who is able to save to the uttermost. Their business of fishing was ruined, but they go on in spite of it. Each year wholesalers come in to buy a stock of the dried fish throughout the village, and two years ago the heathen tried to persuade them to take no goods from these Christian fishermen. Strange to say, for that very reason they came and bought the stock the Christians had, giving the top price, and considering them better than any they found in the village.

May many more souls find the peace, the joy, and salvation as the Poonabhai family has found it, is our prayer. We ask you to pray with us as we go on working for them. The son Lallubhai has gone through college and is one of the teachers in the Vocational Training School at Anklesvar. He is a good type of man to have as teacher and example to the many young men who are in attendance in that school.

*Bhat, India.*

## What to Pray For

*Week of Sept. 3-Sept. 10*

FORTY miles east from the main railroad, is located the Vyara church and mission station of India. Work was begun here in 1905 by Bro. A. W. Ross. The church was organized in 1909 with less than twelve indigenous members. However, the work has continued to grow until today the membership of the Vyara district numbers 1,735. Bro. Jivanji Haribhai is the shepherd of these people. He drives many miles from vil-

lage to village, in his little oxcart, visiting and encouraging the members.

J. M. Blough and Anna Blough have been giving their lives to these people for more than ten years, serving in the spirit of Christ. Bro. Blough devotes part of his time to the preparation of vernacular literature. Pray also for the Boys' School. What a change comes into the lives of these children as they attend our schools!

Olive Widdowson labors among the girls of the Vyara district, supervising the Girls' Boarding School, and making many trips out into the villages where she visits the homes of the girls and wins their confidence. Jamnabai, the faithful matron of the school, has been a real mother to the Vyara girls for at least a dozen years. Praise God for those who faithfully live for Jesus in our schools.

### Teaching the Girls and Women of Buraland

BY LOLA HELSER

A CHRISTIAN community can not exist without Christian homes. Girls and women trained in Christian ideals must be the cornerstones of such homes. The primary aim of teaching the girls in the schools of Buraland, and the women in the reading classes, is to lead them to Christ and to train them to be faithful workers in the church.

From the beginning a few girls came to school, but it was most difficult to maintain a regular attendance of the girls. In 1927, a school for girls only was started. Then there came an awakening of interest in education among the Bura girls and women. The old men and the old women who had opposed it so strongly seemed more willing that their girls should come to school. It was most encouraging to those who taught in the Girls' School, that during the fall of 1929 an average attendance of fifty girls per day was maintained. From among the pupils of this school the first two women were baptized into the church.

Partly because of shortage of staff and the feeling that coeducation would be desirable, the Girls' School was again merged with the Boys' School in 1930. And the interest has continued to grow until during the past year there were 166 girls on the roll. As a result of the weekly visits of the missionary, and the small village classes conducted three times a week by Christian school boys, girls from outlying villages became interested in learning to read. Last year it was decided that the time was ripe to erect a Girls' Boarding School building to

accommodate girls from distances too far away to walk back and forth to school each day. This building was erected to accommodate thirty girls, but the interest was so great that seventy-three girls were crowded into it.

A boarding school makes it possible for the missionary to have prayers with the girls each morning, makes for a consistent regular attendance and consecutive teaching, and provides opportunity for daily contacts for Christ in their work and in their play. The girls receive five cents a week board money. Each group, of from two to five girls, takes turns in grinding corn and cooking food for the group. During the school year most of the girls frequently spend a week-end with their parents, and attend Sunday-school in their home village. It has been my privilege to teach in our Sunday-school for the last two years those who remain over Sunday, as well as the local village girls, and it is a great joy to see them grow spiritually. The women and girls of America can rejoice with us that six boarding girls and five local village girls have made their public confession to follow Christ within the last year.

Several attempts have been made at conducting classes for women in the villages. One of our single lady missionaries made weekly trips to five outlying villages doing simple medicines, giving Bible and hygiene talks at each place. She visited in the compounds in an attempt to get as many women interested in the church as possible. Frequent tours are made in the more distant villages by missionary families, and the women and girls show equal interest in the Christian services along with the men and boys. Bura mothers frequently call on the Christian doctor and nurse, especially in difficult childbirth.

The wives of many of our Bura Christian men are interested in the church, but have not had the opportunity.

(Continued on Page 22)



*Garkida Girls' School, Africa. This picture was taken in 1929 and shows the result of six years of earnest work among the girls at Garkida. The article by Mrs. Helser shows still further growth in the last four years.*



## KINGDOM GLEANINGS

### Calendar for Sunday, September 3

**Sunday-school Lesson**, David.—1 Sam. 16: 4-13; Psalms 78: 70-72.

**Christian Workers' Meeting**, Faith Meets a Stranger.

**B. Y. P. D. Programs:**

Young People—Worship.

Intermediate Girls—Familiar Quotations from Paul's Writings.

Intermediate Boys—Prayer and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Flat Rock church, N. C.

**Two** baptisms in the Ligonier church, Pa.

**One** baptism in the La Motte Prairie church, Ill.

**Three** baptisms in the Rappahannock church, Va.

**Six** received by letter in the Elsie church, Michigan.

**Three** received by letter and two by baptism in the Westmont congregation, Johnstown, Pa.

**Eleven** added to the Bakersfield church, Bakersfield, Calif.; two by letter and nine by baptism.

**Eight** received into the Salem church, Brandonville, W. Va., Dr. J. M. Henry of Bridgewater, Va., in charge.

**Ten** baptized in the Yellow Creek congregation, Hopewell, Pa., Bro. Edgar Detweiler of Everett, Pa., evangelist.

**Two** added to Brandts church, Back Creek congregation, Pa., Bro. C. E. Grapes, pastor of Chambersburg church, evangelist.

**One** baptism in the Clifty mission point, W. Va., in the Pleasant View church. Baptism administered by E. L. Clower, Fayetteville, W. Va.

**Two** added to the church by baptism in the Pleasant Valley congregation, Sowers, Va., Bro. Earl Mitchell of Brownsville, Md., evangelist.

**Twelve** received into the Sugar Valley church, Loganton, Pa., Bro. John R. Snyder, evangelist. One was reclaimed, one received on former baptism and one awaits the rite.

**Thirty-five** added to the church by baptism in the Panther Creek congregation, Adel, Iowa, Brother and Sister Oliver H. Austin, evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Guy West** of Bridgewater, Va., Oct. 1 at the Smith River church, Va.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Sept. 6-24 at Panora, Iowa.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., Sept. 4-17 in the Mountain Valley church, Tenn.

**Bro. Eugene Kahle** of Princeton, W. Va., beginning Aug. 20 in the Pleasant View church, Fayetteville, W. Va.

**Bro. Wm. E. Roop** of Westminster, Md., Sept. 10 to 24, in Reisterstown congregation at Deer Park, Md.

**Bro. D. W. Bucklew** of Lebanon, Pa., Sept. 17 to Oct. 7 in the Jordan Run church, W. Va., meeting to close with a love feast.

**Eld. F. B. Anthony** of Baltimore, Md., will conduct evangelistic meetings Oct. 8 to 22 in the Buffalo congregation, Mifflinburg, Pa.

### Personal Mention

**Bro. G. G. Canfield** changes his address from Marion, Ohio, to 224 Dickson St., Plymouth, Ind.

**Bro. I. J. Gibson**, Astoria, Ill., writes us that he is available for several revival meetings this fall or winter.

**Bro. I. C. Snavelly** of Haxtun, Colo., writes us that he is in a position to hold meetings or Bible institutes during the fall and winter.

**Bro. H. F. Crist** of Southwestern Kansas is changing the field of his pastoral labors from Wichita to Newton. His new address is 123 E. Tenth St., Newton, Kans.

**Bro. Robert L. Sink**, pastor of the Bethel church, Nebr., for four years past, has accepted a call from the Sabetha church of Northeastern Kansas. His new address is 103 E. Main St., Sabetha, Kans.

**Bro. E. H. Eby and wife** will be working in the middle west for a while now with their headquarters address at 3515 Congress St., Chicago. They have visited some 380 churches in the 30,000 mile tour they began nearly three years ago.

**Bro. Chas. Dumond** closed his work as pastor of the Newton church, Kans., Sunday, Aug. 27. He assumed pastoral duties in the Wiley church, Colo., Sept. 1. Bro. Dumond will be available for two or more revival meetings during the coming year.

**Bro. Leroy Fisher** of Milford, Ind., will deliver the address both forenoon and afternoon at the harvest meeting of the Maple Grove church, New Paris, Ind., Sept. 10. He will also preach each evening following until that of Thursday, Sept. 14, when communion services will be held.

**Bro. L. W. Shultz**, Camp Mack Manager, sends us a copy of the special edition of Wawbee Waves containing a résumé of the season's events and progress and announcements for 1934. He says, "We have had a rich experience this summer. Over 1,000 campers and faculty enrolled."

**Bro. J. M. Boaz**, for some years pastor at Oakland, Calif., is taking up the pastorate of the San Diego church and his address is changed accordingly to 4108 Swift Ave., San Diego, Calif. Bro. Cleo C. Beery who has had charge of the work at San Diego recently is returning to La Verne College.

To certain family groups who honored the Messenger rooms with their presence last week we offer our apologies for failing to secure fuller information concerning their identity. There were the Stines from Goshen, the Hamers from Waterloo, the Warners from Miami Valley, and others whose names, we trust, are all correctly entered in the Book of Life. It was especially good to see Sister Perry Rohrer

### Our Seminary and Church Unity

A member of another small denomination said to the president of Bethany Biblical Seminary: "I congratulate the Church of the Brethren for having a Seminary. Our church does not have a Seminary, and our preachers get their training in a number of different institutions: One is in Yale, another in Princeton, another on the Pacific Coast, and several are in the Moody school. They come back into the church and mission field and make the church and mission field a battle ground. We already have too many divisions and there will be more. Our church is a battle ground for different views of religion because we do not have a Seminary of our own. I congratulate your church for having such a fine Seminary as Bethany Biblical Seminary."

of Chicago so far recovered from her late critical illness that she could be among them.

**Middle Missouri** has chosen Eld. Oscar W. Wagner as Standing Committee delegate to the 1934 Conference, with Eld. C. A. Lentz as alternate.

**Bro. D. E. Cripe** of Willows, Calif., informs us that "Just a Little Boy," appearing in the Messenger for Aug. 12, was written by Robert J. Burdette, a well known writer and Baptist minister of a generation ago. As the article came to us the author's name was missing, but the message was pointed as ever. ❖ ❖ ❖ ❖

### Miscellaneous Items

**Middle Iowa** meets in district conference Sept. 2-4 in the Iowa River church near Marshalltown. Middle Iowa readers should note the change in location.

**Northern Illinois and Wisconsin** district conference will meet at the Camp Grounds, Lena, Ill., Sept. 2-4. General theme: The Purpose of the Church. First session, Saturday, Sept. 2, at 9 A. M., in the Tabernacle.

**Eastern District of Maryland**, under the direction of its Home Mission Board, is completing a new church building which will be known as the Flower Hill congregation. The dedicatory service will be conducted Sunday, Sept. 3. Bro. E. S. Coffman will preach the sermon. The afternoon service will be directed by the Mission Board. At the evening service Bro. Coffman will begin a series of evangelistic meetings. You are invited.—Jesse P. Weybright.

**Bethany's Regional Ministers' Conference, Sept. 27 to Oct. 4.** Due to the theme of the conference, a number of ministers have urged that it be held as early as possible. The theme will be "Building the Minister's Program for the Year 1933-34." The discussions will center around the subjects—sermon building, finance, missions, evangelism, and the program for adults, young people, and children. It will be impossible to have the conference between two Sundays due to District Meetings, etc. We sincerely hope every min-

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Life Begins at Forty**, by Walter B. Pitkin. Whittlesey House. \$1.50. 182 pages.

This book sounds quite different from what was heard a few years ago when it was suggested that at or near that age life had no future. The author's theory is that it takes about the first four decades of life to learn how to live, and that at forty one is just entering his promising and fruitful days. Strange as it may seem, we have here a university professor writing in a most charming style, luring the reader on page after page without making him tired.

The younger generation in reading this book will find a fine forecast of the future—perhaps of their own future—and will benefit by his many suggestions. This will help them make the most of the present in preparing for that future. Older folks will be cheered as they see the author unfold fact after fact in the lives of those who did their great work not only in the forties but much later in life.

The book is a gloom chaser and will bring hope to many who have about given up the battle. It is forceful and brilliant and will stimulate one to do his best to make his life worth living both to himself and to others.

ister will consider the value of such a conference and make special effort to attend. Make your reservations through Bethany Biblical Seminary, 3435 Van Buren Street, Chicago, Ill.—M. R. Zigler, Secretary of Ministry and Home Missions.

**The Brethren Church Chorus** of the Cedar Creek and Fruitdale churches of Alabama will broadcast from WCOC (880), Sept. 3, 3:00 to 3:30 P. M. and 8:15 to 9:00 P. M. Shirley Hope Petcher, aged five, will have a part in both programs.

**Coon River** church of Iowa is planning a homecoming for Sunday, Oct. 1. All former members are cordially invited. There will be regular services in the morning, basket dinner and social hour at noon. Letters and greetings will be read at the afternoon service.—Mrs. O. E. Reed, Yale, Iowa.

**Rummel** congregation of Western Pennsylvania will hold its first homecoming Sunday, Sept. 3. Bring your lunch and stay for the all-day services. All former ministers and friends of the church are invited. Morning sermon by Bro. D. P. Hoover, the preceding pastor.—Galen R. Blough, Pastor, Rummel, Pa.

## THE QUIET HOUR

### Friend of Publicans and Sinners

Luke 15: 1-32

For Week Beginning September 10

#### Two Standards of Goodness

Jesus measured goodness by the love and helpfulness one shows to others. The Pharisees and scribes set up certain formal rules and judged all men by these rules (Amos 5: 21-24).

#### Separation From Sin

It is not physical contact but inner consent to evil which defiles a man (Mark 7: 18-23).

#### Jesus Answers His Accusers

He does not answer them with argument, showing their standard false and his own true. With three pictures he shows God's attitude toward those whom they despise. They cannot fail to get the lesson (Psa. 51: 16, 17; Micah 6: 6, 8).

#### The Lost Sheep

The sheep strays away from the fellowship in which are safety and security. It is lost and helpless in the midst of awful danger. The shepherd leaves his other sheep, going into the distant and dangerous wilds, and carries the sheep back to safety. That is the way God loves (Matt. 23: 37-39).

#### The Lost Coin

A woman has lost one-tenth of all her possession. With lamp and broom, moving all the furniture, she searches until she finds it, and then her joy is too great for her own family. It sets the whole neighborhood to singing. That is the way God loves (Acts 20: 35).

#### The Lost Son

The fault was all the son's. He had wronged his father deeply, wasting his money and inflicting many a heartache. Yet the father's heart and home are open to him when he says, "Unworthy and sinful as I am, I will arise and go to my father." This is a true picture of how God loves. He is most truly a child of God who shares God's love. The Friend of publicans and sinners is Godlike (John 3: 16).

#### Discussion

Does this lesson have any bearing upon our modern standards of uprightness? Explain.

R. H. M.



## HOME AND FAMILY

### Thy Way Is Best

BY MILDRED MICHAEL

Dear God, because thou knowest best,  
I dare not turn away,  
When to some long and cherished hope,  
Thou answerest me "Nay."

When I have thought within my grasp  
I saw my dream complete,  
And then before my outstretched hand  
It crumbled at my feet—

When I have prayed with aching heart,  
With hope and faith sincere,  
That thou wouldst spare to me the one  
Within my heart held dear—

When I have thought these things should be,  
In faith I asked for them,  
Why they should be denied to me,  
I could not understand.

Perhaps I've looked with longing eyes  
Toward yonder distant goal,  
And all unknowing wrecked my bark.  
Upon the rocks and shoal.

So, Father God, call thou me back,  
And make thy will be mine,  
And let my work, my hopes, my will,  
Be gladly lost in thine.

And though I can not see thy face—  
For night is dark and long,  
Or can not see thy outstretched hand—  
Thy voice shall lead me on,

Until at last I stand before  
The great white throne of God,  
Because I've walked no path I chose,  
But walked where Jesus trod.

*Flora, Ind.*

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### Charged with Murder

BY WILBUR O. SNYDER

"PRISONER at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in breathless expectation for the answer of the judge's question.

The judge waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clinched, and the blood had rushed into his pale, careworn face.

Suddenly, he arose to his feet, and in a low, firm, but distinct voice, I said:

"I *have!* Your honor, you have asked me a question,

and I now ask as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that *I am not alone* responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am *not* the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before his judgment throne, where we shall all be righteously judged.

"If it had not been for the whiskey and beer stores of our town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be placed in the electric chair by the strong man of the state.

"God knows, I tried to reform, but as long as beer and whiskey were sold openly, and by public permission, thus ever in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor.

"For years our town was without a place where alcoholic liquors were sold. True, it was reported that bootleggers were selling their wares in the dark. But for years I was a sober man. For these years, my wife and children were happy, and our home was a paradise.

"I was one of those who signed petitions against the repeal of the Eighteenth Amendment and the return of the sale of this poisonous stuff. Half of this jury, the prosecuting attorney on this case, and the Judge who sits on this bench, all voted for the repeal of the amendment. The pastor and a large number of his congrega-

tion, through indifference, refused to take time to go to the polls to cast their vote for those who were against repeal. By their vote or by their indifference, the sale of strong drinks has been legally restored, the places where the liquor is sold are open to all to buy, and they have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the speaker hastily said:

"No! No! your honor, do not close my lips; I am nearly through.

"I began my downward career at a place of business, legalized and protected by the voters of this town, this county, this commonwealth and this United States. After the places where strong liquors are sold have made me a drunkard and murderer, I am taken before another bar—the bar of justice, and now the law-power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God, and there you—who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I in my drunken, frenzied, irresponsible condition have murdered one—but you have deliberately voted for the return of these places, for the sale of intoxicating liquors, which are murdering thousands, and they are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound man, but God's Almighty truth.

"You legalized the places of business that have made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy upon

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

FORMER Vice-President Curtis, now a lawyer, is one-eighth American Indian. Yet who thinks of condemning him for that? This is splendid evidence of the tolerance and brotherliness of our citizens.

At one time the writer had a man in the congregation who was approximately one-eighth negro. There were some who snubbed him, but thank God there were many who treated him as a brother. What would you have done?

*Wakarusa, Kans.*

my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."

Reader, has this little incident from real life touched you? Would you like to have some prisoner cast these charges against you?

At the time of writing, twenty-one states have, by action of special assemblies or conventions, acting upon the votes of citizens of their respective commonwealths, ratified the resolution which, if adopted, will automatically repeal the Eighteenth Amendment, and bring back unrestricted, the sale of strong whiskey and high-powered beer. The bootlegger will still sell his "poison," evading the federal and state taxes, the gangsters will still rule the large cities, and the politicians will still contrive to embezzle the money paid by honest taxpayers. The revenue received from the sale of this strong drink will give wealth to a few crooked politicians, and the places where the stuff is sold will continue to reap its harvest of murders, kidnappers, accidents caused by drunken drivers, and children hungry, ill-clothed, and often left fatherless.

Between now and election day in November, a number of other states will attempt to settle this question. In most of the states where the question has been voted upon, a minority presented themselves at the polling places to cast their individual decision. Apparently, the majority of these have forced the return of the sale of strong drinks. I wonder how many church members were in this group? I, too, wonder how many church members—especially those who would have cast their vote against repeal—were so disinterested that they did not take the trouble to go to the polls to vote?

Among the states yet to vote upon this question are Ohio and Pennsylvania. These commonwealths, in which a large portion of the Brotherhood reside, vote Nov. 7. Delegates at large are to be selected who will meet in convention some weeks later for their formal decision. It behooves every Christian to use his influence at this time. If qualified to vote, be sure to do your duty as a Christian. It will not be necessary for you to vote for other political candidates, if you feel disinclined.

Of the fifteen delegates to the convention who oppose the repeal of the Eighteenth Amendment in Pennsylvania, two are from our own Fraternity—Elder Charles Calvert Ellis, President of Juniata College, Huntingdon, and Elder Henry K. Ober, of Elizabethtown. Vote for all fifteen.

Pastors and Temperance Workers, the Men's League and the Council of Women of the several churches, and organized Adult Bible Classes, can all help in this fight by seeing that the church membership, as far as quali-

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## The Question of Form in Spiritual Beings

(Continued From Page 10)

pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." From this we would gather that God has a face, a hand and back parts as well as a glory which man could not behold and live.

David says: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness" (Psa. 17: 15). David evidently believed as did Paul, who says: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens. . . . Earnestly desiring to be clothed upon with our house which is from heaven: if so being clothed we shall not be found naked. . . . Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5: 1-4). "Our earthly house" means the temple our bodies, in which our spirits dwell. He desired the spiritual body which he so definitely speaks of in the great resurrection chapter, 1 Cor. 15.

The great apostle there discusses three leading questions. First, whether there will be a resurrection of the dead. Second, what will be the nature of the bodies so resurrected? Third, what is to happen to the living saints in the great resurrection day? We are here concerned mainly with his second theme in which he very definitely and at some length sets forth the nature of the spiritual body.

The subject is stated thus: "But some man will say, How are the dead raised up? and *with what body do they come?*" He then proceeds to explain by using a very familiar comparison or illustration. He points to the grain of wheat or some other grain, which when sown in the ground, decays, and from it springs forth the germ into new life a new plant. This plant will have root, stalk, leaves and ear. "After that the full corn in the ear." This he says could not happen unless the grain should die. But it comes forth, and he says: "*God giveth it a body as it hath pleased him, and to every seed his own body.*" Every one knows that this is literally true of seeds. To us this should be as great a miracle as the resurrection of the dead.

But the apostle proceeds to speak of the different kinds of flesh and of bodies "celestial" and "terrestrial," of the sun, moon and stars and the differences in their glory. Then he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: *it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*" As the new plant transcends the grain of wheat, so the spiritual body will transcend in beauty, in glory

and in power, the natural *body*. But the point is, that as there is a natural body so *there is a spiritual body*. If the language is "figurative" in the one case why not in the other?

But we go farther: "As is the earthly, such are they that are earthly: and as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Have we borne the earthly image? All must admit that we have. But as to the heavenly image, some would say there is not nor will be any such image.

This heavenly image, however, will not be of flesh and blood (1 Cor. 15: 51). It must be changed. Concerning the living saints Paul says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Changed how? Why, from the earthly image to the heavenly image; from the natural body to the spiritual body. "If a man die, shall he live again? *All the days of my appointed time will I wait, till my change come.* Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands" (Job 14: 14, 15). "For our conversation is in heaven; from whence we look for the Savior, the Lord Jesus Christ: *who shall change our vile body, that it may be fashioned like unto his glorious body,* according to the working whereby he is able to subdue all things unto himself" (Philpp. 3: 20, 21).

Omak, Wash.

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## Preparation

BY FLORA E. TEAGUE

WHAT a wonderfully wise Father is our God! He would have none perish, but desires that all his created children may spend their eternity with him. In order that we may do so, he has left us wonderful plans of preparation. He knows our carnal nature. He knows it must be subdued if heaven would be enjoyed. . So this life is but a preparation for eternity.

Sometimes I have wondered how I could overcome some of my tendencies that are not of the best. Could I be so pure in that eternal home that I would never have impure thoughts? Could I be so filled with goodness, kindness and sympathy that I would never forget myself and do an unkind deed? Could I be so charitably-minded that I would never be critical of anyone or attribute unkind motives to others? Would I ever allow my temper to rise and say ugly words or do rash deeds?

Here is where the life of preparation comes in. If I try with Christ's help to overcome all these wrong propensities now, they will gradually weaken, so that

when the Father calls me home, I shall be happy that I have tried to be like him here, and will find myself freed from all evil and impurity and will have no desire to revert to them.

*La Verne, Calif.* —————

## Who Was the Founder of Sunday-schools?

BY JAS. A. SELL

ROBERT RAIKES has been accorded the honor of being the founder of Sunday-schools. His praises have been heralded in story and in song. It is repeated in conventions, published in literature and in monuments erected to his memory. His first school was launched in 1780, but a careful survey of the pages of history reveals that quite a number of such schools were in operation in widely separated places before Robert Raikes was born.

Ludwig Hoecker, a member of the Dunker church, conducted a Sunday-school at Ephrata, Pa., in 1740, which was forty years prior to Raikes' movement in England.

Our antiquarian and historian, the late Abram H. Cassel, of eastern Pennsylvania, in an article published in the *Christian Family Companion*, our first weekly church paper, Vol. 3, 1867, page 145, says of Sunday-schools:

"Reformers are necessarily great students and thinkers, and as the great reformation of the fifteenth century was a religious one, of course their studies were of a religious nature and there probably never was a time when the Bible was so universally read and studied by the intelligent people of that country as during the three centuries which ended with the year 1750. This thirst for religious knowledge gave rise to Sunday-schools and Bible classes, for it is well known among the Germans that the followers of Kaspar von Schwenckfeld, a reformer of noble birth, contemporaneous and for a time a fellow laborer with Martin Luther, had Sunday-schools among them in different parts of Silesia almost as early as the reformation."

In Bro. Cassel's library (now in Juniata College) is a printed manual intended for Sunday-schools compiled by Johana Werner in 1546, the first edition of which was printed in 1558. Thus proving that Sunday-schools were already established among this people in sufficient numbers—in that period—to warrant the expense of printing a manual for their use, almost two and a quarter centuries before Robert Raikes opened his first school.

The following bit of valuable history is copied from the *Sunday School Times* printed some years ago: "Dr. Edwin Wilbur Rice, the widely known and much loved honorary editor of the publications of the American Sunday School Union, now in his ninetieth year, has compiled a list of early Sunday-schools, with locations and dates, that will be of interest to many."

The list of Sunday-schools as compiled by Dr. Rice is as follows:

John Knox, Scotland, about 1560.  
Joseph Alleine, Bath, England, 1668.  
Roxbury, Mass., 1674.  
Norwich, Conn., 1676.  
Plymouth, Mass., 1680.  
Mrs. Greening, Philadelphia, Pa., 1744.  
Rev. Morgan Jones, Newton, L. I., 1683.  
Bishop Frampton, England, 1639.  
Glasgow, Scotland, 1707.  
Ludwig Hoecker, Ephrata, Pa., 1740.  
Dr. Bellamy, Bethlehem, Conn., 1740.  
Mr. Morrison Norham, Scotland, 1757.  
Rev. David Blair, Brechin, Scotland, 1760.  
Rev. Theo. Lindsey, Catteric, England, 1763.  
H. Howison, Bedale, England, 1765.  
Hannah Ball, High Wycomb, England, 1769.  
William Galt, Doagh, Ireland, 1770.  
Dr. Kennedy, Bright, Ireland, 1771.  
Herr Kinderman, Bohemia, 1773.  
J. Heys, Bolton, England, 1775.  
Rev. Thomas Stock, Asbury, England, 1778.  
Robert Raikes, Gloucester, England, 1780.  
Society for Sunday Schools, England, 1785.  
First Day Society, Philadelphia, 1792.  
London Sunday School Union, 1803.  
Female Sunday School Union, N. Y., 1816.  
Sunday and Adult Sunday School Union and the American Sunday School Union, 1817.

The late Dr. M. G. Brumbaugh had in his possession Sunday-school cards which he delighted to exhibit in his lectures that were printed at Germantown, Pa., by the famous publisher Christopher Sower that antedates Robert Raikes about a quarter of a century. These cards are most likely now in the Juniata College library.

It is also true that Sunday-schools among the Dunkers declined and became almost, if not entirely, extinct and were not revived until about 1860, and then without the consent of Conference. The movement met with coldness and frequently with stubborn opposition. One elder put himself on record in public print in classifying Sunday-schools as then conducted as a work of the devil. *Christian Family Companion*, Vol. 3, page 115.

As Sunday-schools were being organized in many places, mostly by individuals, without the consent of the church, the Conference was appealed to, to take notice and make a decision in the matter. In 1869 the following appears on the minutes:

"In relation to Sabbath Schools we feel the great necessity of guarding against the prevailing manner in which these schools are conducted; of cautioning the brethren who take part in them, against having festivals, or anything of the kind that does not comport with the

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## Charged With Murder

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fied to vote, do so. By coöperation and prayer to God, the victory may be against repeal in these two states. The wet forces are counting on these two states. They say these are easily theirs.

Will you make yourself liable to be charged with murder?

*Tyrone, Pa.*

## The Law of Life

BY REBECCA FOUTZ

THERE is much both said and written nowadays about the prevalent spirit of lawlessness. The extent of this defiance of law causes deep concern from the President down to the humblest citizen who has the welfare of our great nation truly at heart.

This matter of law-breaking is as old as the human race. It started in the garden of Eden and even though that attempt ended in failure and severe punishment, yet men have ever since felt that they could break law and profit by it. And no amount of failure or punishment has deterred others from thinking they were bright enough to succeed at it. It is a ruse of the great deceiver that never seems to fail. And this applies to the laws of God as well as to the laws made by man.

Although the laws made by God are perfect, yet man will break or attempt to improve upon any of them that are within his reach. Because this is true the Divine Creator has wisely put some beyond man's power to tamper with. Such are the laws by which the universe operates—the movements of the heavenly bodies, the coming of day and night and the seasons. They do not vary the fraction of a second. Man studies them in wonder and awe. But he can not touch them. If he could there would be chaos, yea, annihilation.

Then there are the substances and forces that God has put on the earth for man's use. But man has found that only as he learns the laws by which they operate, are these things of benefit to him. Otherwise they will destroy him. Two examples are radium and electricity. How man labors to understand them and apply their laws, and what blessings result when he does! It is the same with the plant kingdom, also the forces of the air.

Next we come to the bodies in which we live. They are marvelously created and like all the things that God has made, they function according to certain laws. Men spend their lives studying to learn these laws so that we may live better and longer. It is a realm in which man has much say to whether he will obey the laws or not. And because this is the case, how much abuse do we find him committing here. But like all of God's laws, they can not be broken with impunity. Man tries and tries but never succeeds.

Last, but most important, we come to the spiritual laws. Here we find something unusual. It is the only realm the laws of which God has specifically revealed to man. Do we wonder why this should be? Because the part of us to which they apply is immortal. The earth will pass away in God's appointed time. In a few years our bodies will return to dust. The day will come when neither the heat nor light of the sun will be necessary. But our souls will live on through eternity.

Hence we see that God in his infinite love and wisdom has not left it to chance for man to learn the most important of all laws. Does man show much appreciation of God's love in this expressed concern? He breaks them with defiance, ignores them or says they are not true. Those who spend their lives trying to discover the laws of the natural world, often scoff at the spiritual laws. We hail the discovery of some law that benefits our natural life, particularly if it lengthens it, but treat with either indifference or derision the laws which assure us of fulness of life through eternity.

How we desire and pray that mankind could take a different attitude toward these revealed laws of God.

## Teaching the Girls and Women of Buraland

(Continued From Page 15)

ty to receive consecutive teaching in Christian classes because of the opposition of their parents. After they have homes of their own it becomes next to impossible for them to attend the school regularly. Last fall a reading class was started for them, conducted an hour or two five afternoons each week. Twenty were quite faithful in attending this class throughout the school year and several others have promised to attend during the coming year. There is a special Bible class for the women one night each week, as well as a similar class, which the girls who are becoming interested in the church can attend. In each of the three community centers, where native workers are supported by the Garkida church, young wives work along with their young Christian husbands. Growing in faith and grace they are serving Christ among their own people who live too far away to be in daily contact with the Christian group. When after two years of rich experiences in Christian services, these workers come back for further training, it is hoped these young wives may be given special training which will further prepare them for the great opportunity of service which will be theirs as they are chosen by the church and sent out to another or the same community center. The girls and the women of America can rejoice with us that during the last year three older women and two young married women have been baptized, besides the eleven girls who have made their public confession and are in special classes preparing for baptism.

*Gargida, Nigeria, Africa.*

For only in following them is there true liberty and freedom. If we could get away from the attitude, prompted by Satan, that they are an arbitrary set of rules designed to hinder our happiness and pleasure, what blessings would result. If even professed Christians would look at them from the right viewpoint, what increased witnessing and fruit-bearing there would be.

Commandments are a point of attack by many. How they would help us as it was meant they should if we would think of them as guideposts or beacon lights to show us the way so as to avoid the pitfalls and dangerous rocks and reefs.

Would that we could get God's viewpoint in this matter. "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. . . . In that I command thee this day to love the Lord thy God, to walk in his ways" (Deut. 30: 14, 16). "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). The Son, Christ, says: "The words that I speak unto you, they are spirit, and they are life." And Peter so truly says: "Lord, to whom shall we go? thou hast the words of eternal life."

Would that all would believe these words of life and in all things allow them to control their lives. War and all the other evils exist because the majority of people flaunt and disobey them. They are the only remedy for the world's woes. Let us as individuals see how closely we can live by them, making life richer and the world better.

*Philadelphia, Pa.*

## Business or Busyness

BY PAUL S. LONGNECKER

"I JUST can't do that because I don't have the time," is a pet statement of folks of small calibre, or of those who are foolish or inefficient. I believe that we can find time to do the things which we feel are important. It will mean leaving some things undone, but what of that? We are not big enough to do all the work of the world, nor are we big enough to do all the things we would like to do. We must clear the track for the things which we think are worth-while. We can find time to do the things which we think are important or we can make the time by setting aside some things of lesser importance.

The Greeks had a saying that "Zeus frowns on the overbusy." It is our task, better still our privilege, to be at work for the Lord. We are in the King's business. This demands our best efforts with poise, not pose. We have serious business, not frothy *busyness*. We need all the energy we can muster for this work. We need all the enthusiasm that it is possible to get from God and our fellow-men. We need purpose.

Some one has said that "Pep without purpose is piffle." The man who is always in a hurry is not always the one who gets the most done by the close of the day; but he who realizes that he has business for the Master, and is not consumed with *busyness*, will merit a well-done at the set of sun.

*Morrill, Kans.*

## Nook for Women's Work Our Girls' Mission Schools

BY ANETTA C. MOW

NOTE. This is the outline of the program of "Our Girls' Mission Schools," which is to be used in October by the local Women's Groups—either for women's groups or for the entire church. A complete program, containing material direct from the mission fields, showing what the Women's Project is doing in the lives of the school girls, may be obtained from the General Mission Board. Picture sheets will accompany each program. These will give a clear picture of the growth of our Girls' Schools. A small charge of five cents is made for these programs; enclosure of stamps along with your order will be appreciated. By hunting through the issues of The Gospel Messenger during the past three years you will find many pictures and articles from Africa, China, and India, which will supply excellent material for your program.

### SERVICE OF WORSHIP

THEME: "That they may have life, and have it more abundantly."

HYMN: O Zion, Haste.

CALL TO WORSHIP:

"Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be kings,  
Hearing their one hope with an empty wonder,  
Sadly contented with a show of things.

"Then with a rush the intolerable craving  
Shivers throughout me like a trumpet call;  
Oh, to save these! To perish for their saving,  
Die for their life, be offered for them all."—Myers.

SCRIPTURAL MEDITATION: Jesus said, "I am the way and the truth and the life, no man cometh unto the Father but by me" (John 14: 6). "Then spake Jesus unto them again saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). "Ye shall know the truth and the truth shall make you free" (John 8: 32).

PRAYER: Prayer of praise that women in other lands are finding freedom and joy in Jesus Christ. Pray that enlightened women of America may ever want to share Christ and place the stamp of his life upon the minds and hearts of mothers and wives and little girls in these lands of Africa, China, and India.

MEDITATION:

"We thank thee, Lord, for thy sweet Heart of Grace  
Revealed in womanhood in these black days;  
For her high courage under bitter stress;  
For her new spheres of wondrous usefulness;  
For her heroic fortitude in loss;  
For her most patient bearing of her cross;  
For her high seizure of the time's dire needs;  
For her sweet sum of self-denying deeds;  
For her self-adaptation to the claims  
Of these new days."—Oxenham.

HYMN: In the Secret of His Presence. (This hymn was written by Ellen Lakshmi Goreh, an India girl graduate of

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## Who Was the Founder of Sunday-schools?

(Continued From Page 21)

spirit of Christianity which such schools are designed to promote; that care be taken lest pride be taught rather than humility, and that nothing be encouraged thereby that will conflict with the established order and character of the brethren, and that care should be taken that no offense be given to the brethren in these things."

This it must be conceded is very good advice but it only tells what not to do.

The writer a half century ago in his evangelistic work in what is now the Southern District of Pennsylvania did not find a single Sunday-school in any of the churches in all that country. In his frequent references to them (Sunday-schools) as a means of holding our young people to the church, he was privately cautioned to be careful along that line or he would lose his influence. He heeded not the caution and now after the lapse of fifty years he finds a flourishing Sunday-school in every church.

*Hollidaysburg, Pa.*

## Financial Activities Here and There

BY ROLAND L. HOWE

PRIOR to forty-five years ago our church had little expense, principally because it created few obligations. Crown Street started in 1817 with a \$3,000 mortgage. This was a "fixed" liability—so much so that it was reduced only \$500 by April 16, 1832. The balance was then nursed along until absorbed in the sale of the property in 1872, only to give way to a heavier debt. Again it became a burdensome load unwilling to lighten. Modern budgets were unknown, but the adoption of something of the kind would have readily led to easy liquidation. Death, nothing else, as we will see, forced the issue. As long as the church could meet the interest demanded, although laboriously met, it seemed satisfied to let the principal drag, and "principle" with it. To shoulder seriously an honorable obligation, whether temporal or spiritual, is sound business. Otherwise our way is aimless and the journey without profit. But the church made a mistake in "entertaining" the debt. They made it feel so much at home that it became a habit, and overstayed. An undesirable habit; an unprofitable entertainment.

In spite of the fact that little or nothing was paid for services of a preacher, and that a steady income was realized from rent of the cellar under the meetinghouse at Crown Street, and the dwelling on Marshall Street, the church was habitually in financial straits. This was particularly true of the period from 1860 to 1890. The subject of finances came up at almost every trustee and council meeting and consumed much time with little constructive results. Many plans were adopted for get-

ting money; some were never carried out. The soliciting committee was repeatedly confronted with the commanding query, "You have a poor fund; why don't you use it?" The members of the church were flatly reminded that the poor fund could not be used for any other purpose than for the poor, and in order to clinch the matter, a firm resolution to that effect was adopted at council Jan. 28, 1867. This resolution registered only on the records. Perhaps you are familiar with some of that kind! Even the officials lapsed into unmindfulness—let us say innocently in the large.

The care with which the fund was nurtured for a quarter century from its inception is in striking contrast to the looseness that followed. Thoughtless diversion resulted. Some of the income was used for purposes not contemplated by the terms of the gifts. Ministering brethren were "assisted." This was quite in order, but assistance should have originated from other sources. Principal amounts were loaned the church at little or no interest. Because of it, legitimate beneficiaries were sometimes actually deprived. Loans were made to individuals without adequate security, if any. A treasurer, not faithful to his trust, absented himself from meetings and could not or would not give a satisfactory accounting. The source and original sums of the bequests with their accruals were disregarded. They were thrown together and carried on the books as one lump sum. The identity and amount of each were accordingly lost from record for over thirty years. This was either gross ignorance or deliberate disregard of open accounting.

In 1907 a careful investigation of the whole subject was undertaken. Definite corrective measures were gradually adopted. By Dec. 16, 1912, the slate was practically clean of objectionable practices. The newly adopted by-laws placed custody and distribution wholly and holily in the hands of the Deacon Board where they rightfully belong. The lump sum was unscrambled. Each bequest with its principal and interest was determined and restored to identity. Once more they were set up correctly on the books, and thus they stand today. The cost of this was borne by time and patience.

To help finance construction of the church on Marshall Street, the following loans were negotiated November 15, 1873:

Bond and mortgage, John Goodyear.....	\$1,500.00	
Bond and mortgage, Isaiah G. Harley ....	1,500.00	
Promissory note, Jacob Spanogle .....	1,000.00	
Promissory note, Isaac Hunsberger .....	300.00	\$4,300.00

At a church meeting Oct. 7, 1875, Jacob Spanogle stated that some years ago he had loaned the church "one thousand dollars for three months," that it was the firm's money (Jacob Spanogle & Co.), that the firm was now dissolved and the money would have to be paid. He thought the church should try to pay it and

offered \$250 off the face of the note. The church made no timely move, and the offer was subsequently lost. Jacob Spanogle died April 19, 1876. Death brings many changes and often effects maturity of undesirable issues. The administratrix would not recognize the contingent subscription, but finally allowed \$204.76 interest. The note with balance of interest was paid Oct. 1, 1877, in the amount of \$1,150.76. Here the church lost \$250.00 because of its dilatory tactics, and found itself in further difficulty because those who had subscribed towards cancelling the note had done so in consideration of realizing the offer of Jacob Spanogle. This heavy obligation was more than offset by the generosity of Isaiah G. Harley and John Goodyear, who gave \$250.00 and \$200.00 cash, respectively, besides each cancelling four years' interest on Bond and Mortgage of \$360.00, a total contribution of \$1,170.00.

*Philadelphia, Pa.*

#### **EASTERN PENNSYLVANIA SUNDAY-SCHOOL MEETING**

The Sunday-school meeting of the Eastern District of Pennsylvania will be held in the Church of the Brethren, Richland, Pa., Monday, Sept. 4. Opening session, 9:15 A. M., standard time.

##### **Morning Session, 9: 15 to 11: 15**

Devotions, ..... Palmyra Church  
Special Music, ..... Ladies' Chorus, Mountville  
I. The Place of Devotions in the Sunday-school, Sara Shissler, Vernfield

II. Sunday School Supervision, Harry Balsbaugh, Harrisburg

Reading, ..... Marian S. Shank, Quarryville

III. Curriculum for Adults, R. W. Schlosser, Elizabethtown  
Special Music, ..... East Petersburg Church  
Election

Closing Moments

##### **Afternoon Session, 1: 15 to 3: 15**

Devotions, ..... Hatfield Church  
Business Period

Special Music, ..... Indian Creek Church

I. The Teacher's Sense of Leadership, F. S. Carper, Palmyra

II. Training the Sunday School Teacher of Tomorrow, Ethel Wenger, Lebanon

Reading, ..... Fannie Gibbel, Manheim

III. The Teacher's Weekly Preparation, Ammon Stauffer, Lebanon

Special Music, ..... Conestoga Church  
Offering

Closing Moments

Vespers—5: 30 to 6: 15 ..... Carl Ziegler, Annville

##### **Evening Session, 6: 30**

Devotions, ..... Lebanon Church

Special Music, ..... Annville Church

Reading, ..... Mrs. Beatrice Mohler, Lititz

The Doctrine of Temperance, ... H. K. Ober, Elizabethtown

Special Music, ..... Fairview Church  
Offering

Closing Moment, ..... Michael Kurtz, Richland

#### **Information**

Bring your lunch.

All Sunday-schools in Eastern Pennsylvania should elect two delegates to represent at the meeting, delegates to enroll before the opening hour.

East Petersburg, Pa.

Roy S. Forney.

#### **DISTRICT MEETING OF SOUTHERN VIRGINIA**

Smith River church is one of the smaller churches of the district and is somewhat isolated from the others. It is situated at the eastern foothills of the Blue Ridge Mountains. On arriving Wednesday morning, Aug. 9, there was evidence that things were in readiness for a good meeting. The meeting was well entertained by the local brethren. They deserve to be commended for their efficiency and bounteous provisions. The spirit of the entire conference was excellent. Harmony was evident throughout. Better things are ahead. A continuous usage of the conference theme, "Rejoicing in Hope," gave added cheer to the entire meeting. The four messages of Bro. E. S. Coffman were most helpful and were the cause of much comment. Two sermons by Bro. F. E. Williar of Daleville were most timely and directed at the center of the Christian's supreme needs of the hour. One of the most helpful and suggestive parts of the program was the several worship and praise services conducted at the beginning of each service. On Friday, the 11th, the business session was conducted in an admirable way in the hands of J. B. Peters, Moderator. Officers for another year as elected are A. N. Hylton, Moderator, and S. P. Reed, Writer. Present economic conditions resulted in the selection of one elder to serve on Standing Committee next year, namely, H. J. Woodie. Our next District Meeting was granted to Brick church to be August 8, 9 and 10.

Boone Mill, Va.

H. C. Eller.

### **NEWS FROM CHURCHES**

#### **CALIFORNIA**

**Laton** church met in council and elected church officers for the coming year: Elder, John Price; clerk, R. H. Jenkinson; Messenger agent, Erma Brabb; Y. P. D. advisor, Hallie Coffman; C. W. president, Besie Jenkinson. Bro. John Price will be our pastor for another year. Bro. Price and wife have been very faithful to the work here and much good has been done through their efforts. We decided to have Bro. J. H. Cassady for a series of meetings sometime this fall. We were pleased with the results of our efforts in a two weeks' Vacation Bible School with our pastor's wife as superintendent; she was assisted by five of our Sunday-school teachers. May 11 we had a mother and daughter banquet at the church. The meal was cooked and served by some of the men and boys of the church. A good program was given including a talk by Miss May Millander on Mothers and Daughters of Other Lands. She has worked with mothers in Porto Rico and at present is working among the Mexican mothers of our town. The Orion quartet of La Verne College gave us a good program. Our church decided to hold an election for two deacons.—Myrtle M. Julius, Laton, Calif., Aug. 11.

**Pasadena** church has been feeling a spiritual growth and fellowship among the members during the spring and summer months, shown also in the baptism of five of our children. Two of the little girls were baptized in Jenks Lake at Camp La Verne during the younger girls' camp. Aug. 1 our pastor, Bro. F. S. Eisenbise, was called to camp to administer baptism to three girls (one from Covina). At nine o'clock at night the group assembled on the shore of the lake, just as the almost full moon was coming over the tops of the mountains. The main group of girls and their leaders were seated on logs near the edge of the water in perfect silence as the instruction was given, and then the impressive rite was administered in the crystal stillness of the beautiful lake. During our pastor's vacation the services were capably cared for by the resident ministers: J. Z. Gilbert, C. C. Kindy, C. F. Rupel and Paul Mohler. While many of our members are away on vacations we also have many visitors in our services who are vacationing here. During the month of August we are uniting with several other churches in the Wednesday evening service. Our pastor will have charge of the last Wednesday. Services are broad-

(Continued on Page 28)



## Nook for Women's Work

(Continued From Page 23)

Lucknow College. This would be impressive used as a solo or duet.)

LEADER: An explanation is made concerning the work of the Women's Project during the past four years, showing how nearly the aims have been reached, and how far-reaching have been the changes found in the lives of the girls and women in our Mission Schools.

AUTOBIOGRAPHY OF AN INDIAN GIRL: "From Idol Worship to Christianity." Dinabai Jivanji.

LETTER: Dressed in Indian costume, some one reads a letter from Tara (Star) Nathalal.

STORY: Biography of an African Girl, "Daughter of Sorrow."

LETTERS: Dressed in African costume, two little girls read letters from Mayamta and Matagi.

ACCOUNT OF THE GARKIDA BOARDING SCHOOL: Faye Moyer.

AUTOBIOGRAPHY OF A CHINESE GIRL: "Liu Pei Chih."

LETTER: Dressed in Chinese Costume a letter from Chou Pao Chuan is read.

HYMN: O Master, Let Me Walk With Thee. (Sung as a quartet by the four who have appeared in costumes.)

OFFERING: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

BENEDICTION.

## CORRESPONDENCE

### MY NEIGHBOR

Haven't you often heard some one state  
That our words of praise we say too late?  
That if some one a bouquet we would give,  
Why, just send it to them while they still live?  
Well, this advice I'll try to heed,  
And change mere words into the deed;  
So here's my tribute to my neighbor.

When a little home I first tried to make,  
And more money than I had it seemed to take,  
These words, "Well, you surely have the knack,"  
Would brace me up like a pat on the back.  
Perhaps they weren't exactly true,  
Anyway, I'd be less blue,  
And try again because of my neighbor.

And then during many an afternoon chat,  
We'd be talking about this or maybe that,  
I'd be tempted some gossip to relate,  
In the kindest way she'd soon set me straight,  
For, with a deft twist of a word or two,  
She would change that tale of one good and true,  
That's one thing I learned from my neighbor.

And when the babies came, all in a row,  
I'd be worried, so much I didn't know—  
Who would hasten then, in answer to my call,  
And say, "There's nothing to fret about at all."  
When my mother seemed so far away  
I wondered who her part could play,  
Any better than did my neighbor.

One day I heard the loving Savior's voice,  
Bidding me come to him, to make my choice.  
What my answer should be, in my heart I knew;  
But not now, I thought; another time will do.  
But some one came to gently say:  
"I wish you'd take your stand today,"  
And so I did because of my neighbor.

And so at last when our work here is o'er,  
And we wake some day on that blessed shore,  
After we have met our Master face to face,  
And we're looking around in the glorious place,  
Who will come smiling with heavenly cheer,  
To take my hand and say:  
"I'm glad you're here?"  
Why, sure, that will be my neighbor!

Pierceton, Ind.

Mrs. Warren Slater.

### BETHEL CHAPEL, VIRGINIA

Recently Bro. I. N. H. Beahm preached three excellent sermons at Bethel Chapel, a few miles out of town. This is a union meetinghouse. There are a few Dunkards around here. Some of them, especially young folks, have temporarily united with other churches, such as Baptist and Methodist.

It is believed that if some good preacher like Bro. Beahm would move here, buy a farm, and in his spare time preach strong sermons against all the evils of the present day, such as cigarettes, movies, dancing, card playing, etc., and also preach Christ and him crucified, and explain the doctrines of the Dunkards, he would soon have a strong church here, against which the gates of hell would never prevail.

I am an Episcopalian, but my wife is a Dunkard, formerly Sarah Halterman Brown, and she is a hustler, as are Dunkards generally. She takes The Gospel Messenger, and passes it on to others, and it goes the rounds, doing good to all who read it.

James A. Chalfant.

Blackstone, Va.

### BEAUTIFUL MURAL OF CHRIST UNVEILED

On Sunday, Aug. 6, at 2:30 P. M., there was a beautiful mural of "The Ascension" unveiled in the First Church of the Brethren, Toledo, Ohio. The mural was unveiled to the memory of Rev. Nathan McKimmy, who was the first resident pastor of the Toledo church, also who solicited funds and built the present church building. The building was dedicated in 1921 and he died in 1922. About 75 of his relatives were present for the unveiling. His young granddaughter, Margaret McKimmy, 5 years of age, unveiled the picture.

The mural was painted by Mr. Clifford Buck, a young twenty-seven-year-old artist of Toledo. It took him five weeks to paint it. The figure of Christ is 6 feet 10 inches high, placed in an arch 14 feet high. It is a beautiful piece of art, and anyone passing through Toledo is welcomed to stop at the church, 1115 Woodville Street, and view it.

A very interesting program in charge of the pastor, Ralph R. Hatton, was given. A letter of congratulation from Hon. George White, Governor of the state of Ohio, was read. Remarks were made by Mr. Otto H. Holley, Service Director of the City of Toledo, and Mr. D. W. Pugh, councilman of the 18th Ward in which the church is located. Mr. Buck, the artist, presented the mural to the church. A short biography of Bro. Nathan McKimmy was given by Bro. J. L. Guthrie of La Fayette, Ohio, who was presiding elder of the

Toledo church at the time of Bro. McKimmy's death, and also preached his funeral. The dedicatory sermon was preached by Dr. B. T. Burnworth, pastor of the Eastminster Presbyterian church of Toledo. His subject was "The Place of Art in Religion."

Some 400 folks crowded into the church for the unveiling service, and between 100 and 150 were turned away because of lack of room. The church is being kept open every day during the month of August from 9 A. M. to 8 P. M. The first week after the picture was unveiled, some 250 were in to view it. The church will be open every Sunday in the year from 9 A. M. to 8:30 P. M.

Toledo, Ohio.

Ralph R. Hatton,  
Pastor.

### AN ECHO FROM THE SEASHORE

Many times there comes to me the inquiry, "Why don't you sometimes let us hear from you through The Gospel Messenger?"

For an answer I guess I must refer you to our good editor. When I have a moment's leisure for meditation my thoughts usually run into pen pictures of poetry—and you all know but few editors care for that style of composition.

Here is a good illustration: One day while on a hike with some children, we gathered some beautiful, fragrant wild flowers which we brought home and presented to our hostess. And what do you think she said? "Please don't bring that trash in here, it makes too much dirt!" Even so our beautiful poems go into the waste basket—smash!

However, we need not wonder why, when we stop to think of the age in which we are living. In fact, the wheels of progress go by so swiftly that you must be alert to keep step or else be whizzed off into oblivion.

The other day an elderly lady went to a certain department store for an old-fashioned article once considered indispensable to a well equipped kitchen. She was very politely informed that it was no longer in use. The customer said: "I am sorry, for it used to be one of our greatest helps." The clerk replied: "Well, madam, there are no more use-to-bes."

But with all this progress there never was a time when crime was more prevalent. Banditry, robbery, kidnapping, bootlegging and murder are helping to destroy the peace and prosperity of our once happy land. Where is the faith of our fathers? But never mind, there are some Davids still who will conquer the Goliaths, do what they will. "Righteousness exalteth a nation but sin is a reproach to any people."

My association with the Brethren began in 1864 as the happy bride of Dr. J. S. Thomas, who was a staunch standard bearer for Christ and his church. I frequently heard him say: "I wish others could see my church as I see it, and know my people as I know them." The church at that time was known as the Old Ann Street meetinghouse, the place where the Brethren worshiped in peace and harmony for almost a half century. From there they moved to Marshall Street, below Girard Avenue, where in a very short time they found themselves in exactly the same kind of neighborhood they left at Crown Street—surrounded by cathedral, and synagogue, with a saloon on every corner.

Here there arose "isms" and "cisms" among the little flock. Some were for Paul, some for Apollos, some for Cephas, and thank God, a few for Christ. These few, by the wind of fate, were blown to Dauphin and Carlisle Streets, Philadelphia, where in a very short time there was erected

a desirable building for the worship of God. It was dedicated May 3, 1891. We have just celebrated our forty-second anniversary and if you could see the grand army of sowers, tillers, reapers, binders, husbandmen and handmaidens with their children and children's children, all in one grand parade bringing in their sheaves, I am sure you would sing hosanna to the Lord.

Mrs. J. S. Thomas.

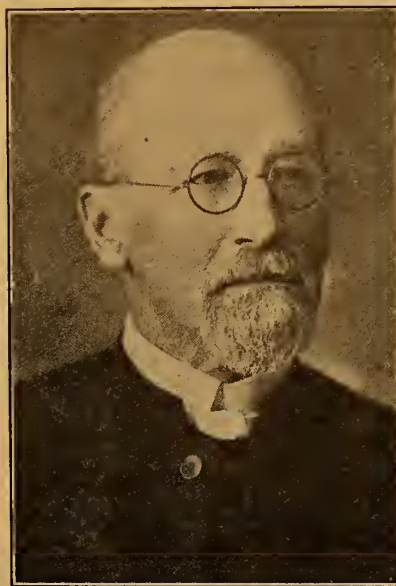
Ocean City, N. J.

### IN MEMORY OF EMANUEL C. HARLEY

Bro. Emanuel C. Harley, eldest son of Edwin and Hannah Cassel Harley, was born in Worcester Township, Montgomery County, Pa., Jan. 30, 1855; died in the Lancaster General Hospital June 9, 1933.

He moved to Norristown with his parents

in early youth. In February, 1878, he was united in marriage to Ella M. Wright, who preceded him in death March 12, 1917. She was a devoted and able helpmeet. To this union were born five sons and four daughters. Three sons and two daughters still survive. The children are all members of The Church of the Brethren, with the exception of the eldest son, who was the object of prayer and deep concern of his father. One brother and two sisters also survive.



Brother and Sister Harley united with The Church of the Brethren in Norristown in 1896, then under the pastorate of Bro. Wm. M. Howe. Bro. Harley at once became active in church work, and for many years labored earnestly and faithfully in Norristown, where the church

called him to the deacon's office March 12, 1901. He was one of twenty-one members at the time of the organization of the Sunday-school, which took place in March, 1901. He was elected superintendent of the Sunday-school.

In February, 1919, Bro. Harley was married to Sister Sadie K. Imler, widow of Eld. T. F. Imler, of Ridgely, Md., at which place he resided for four years. In Ridgely he again became active in church work, holding the office of deacon and also superintendent of the Sunday-school.

After the passing of Sister Imler Harley, he returned to Norristown, and on Sept. 29, 1925, he was united in marriage to Sister Lovena Andes, of Lancaster, Pa., a member of the Church of the Brethren from childhood, who survives him. He resided in Lancaster for seven years and eight months, during which time he was actively interested in the work of the church there, being a member of the official board. On important matters pertaining to church work, Bro. Harley was a good reasoner and gave helpful advice.

In the passing of Bro. Harley the church has lost an earnest, consistent worker, a beloved friend and brother, who was ever willing and ready to do what he could for the Master. He was always kind and thoughtful of others, and prominently manifest in his noble life was his meek, calm, gentle and sympathetic disposition. May the memory of his fine Christian character long live in the hearts of those who knew him.

For a number of years Bro. Harley was engaged in the grocery business in Norristown, but for the past nine years lived a retired life, devoting most of his efforts to the church he loved.

Services were conducted at his home in Lancaster by Eld. John Ebersole, assisted by Brethren Henry Bucher and William Glassmyer in the evening of June 13th. The next day the body was brought to Norristown, where services were conducted by Eld. Adam Hollinger; interment in Riverside cemetery, Norristown, Pa. The text, chosen by the family, was Rev. 14: 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

As is customary in our church, when a member of the official board dies, fitting resolutions were prepared, presented to the bereaved one and also placed on the minutes.

Lancaster, Pa.

Adam M. Hollinger.



## News From Churches

(Continued From Page 25)

cast over KPCC from the Presbyterian church. The Ladies' Aid is very busy with their quilting and the missionary society and women's Bible class are quite active in their visiting and social contacts. Two of our missionary programs have been held in the parks; the children and young ladies giving the major part of the programs. So far, we have been blessed with a very delightful summer season which should make us all the more ready for a good closing of the year's work in Sunday-school and missionary work and a new resolve to do better work during the coming year.—Lucy L. Mohler, Pasadena, Calif., Aug. 12.

### IDAHO

**Nampa.**—Pastor A. P. Becker and wife have resigned to take the pastorate at Glendora, Calif. Our home preachers supplied the pulpit during June. On June 25 our new pastor, Mark Schrock, late of Lena, Ill., was installed by the writer as pastor of the Nampa church. Bro. C. A. Williams preached the sermon following. Bro. J. K. Moore and Bro. J. W. Blickenstaff represented the church at District Conference at Fruitland church, June 28 and 29, and Elma Eastman, superintendent, and Sister Martha Goodman, the Sunday-school. The Idaho Assembly was held at Camp Stover, Meadows, Aug. 1-6. Dean Replogle of McPherson College was the only outside help. July 30 Bro. Replogle preached at Nampa on his way to assembly. Harper Will of Twin Falls, Clement Bontrager of Emmett, McKinley Coffman of Fruitland, Pastor Glover of Payette and Pastor Meyer of Weiser as well as Mark Schrock gave valuable instruction and the assembly was well attended. Aug. 9 the Imperial quartet of Ohio gave us a splendid musical program. Bro. Becker and wife came through here on their return from the east and were given an ovation on the evening of Aug. 4. Hundreds of old friends were there from the church and outside.—H. H. Keim, Nampa, Idaho, Aug. 11.

**Payette Valley.**—Our church held her regular business meeting Aug. 10 with Bro. S. J. Kenepp presiding. Officers of the church were elected: Bro. S. J. Kenepp, chosen elder for another year; Sister S. J. Kenepp, clerk; Sister Marvel Bowers, Messenger agent and correspondent. A good share of the Payette church enjoyed our summer assembly in the hills. The Sisters' Aid Society is making good at the auction house, selling ice cream, pie, sandwiches and coffee each Saturday afternoon. Ice cream is the best seller during this hot weather when the thermometer goes above the 100 mark day after day. A move is on foot to have Payette share our pastor, Bro. E. J. Glover, with Weiser church which will be without a regular pastor after Sept. 1.—Marvel Bowers, Payette, Idaho, Aug. 14.

### ILLINOIS

**Oak Grove.**—Our attendance at both morning and evening services has been very good this summer. The Live Wire class of the Sunday-school gave an ice cream social and two plays recently, America for Americans, and Fare, Please. The women's missionary society has completed its study book for this year and is preparing the play, Robert and Mary, to be given Sept. 3 in connection with their mite box opening. Sept. 10 Bro. Max Hartsough of Summum, Ill., will begin our evangelistic services.—Mrs. Sadie Whisler, Cazenovia, Ill., Aug. 11.

### INDIANA

**Goshen City church** met in business meeting July 19. It was decided that two delegates be sent to the District Meeting. It was also decided to help pay for the teaching of the Bible in the public schools. Two of our young people represented our church at Camp Mack. July 23 Clara Harper, returned missionary from Africa, gave an interesting talk at the morning service. She was a guest of the young people of our church at a picnic dinner at the lake. In the evening she had charge of the young people's vesper service. Aug. 13 Rev. Hahn of Kansas gave the morning address. We have prayer meeting Thursday afternoons and prayer meeting and Bible study Wednesday evenings.—Lillie Tulley, Goshen, Ind., Aug. 15.

### IOWA

**Curlew church** met in council. The treasurer reported all bills paid, including the 1933 district quota, with a small balance in the treasury. Various committees were appointed to look after the repairing of the church and the heating plant. Also a committee to investigate various Sunday-school publications with the purpose of securing the literature best suited to our needs. The date of our love feast was set for Sept. 17 with the probability that a different date may be necessary on account of road construction by the church in the near future. The church officers are: G. H. Brallier, elder; Max Grossnickle, clerk; Merle Brallier, treasurer; the writer, Messenger correspondent.—Mrs. John Whitmer, Curlew, Iowa, Aug. 14.

### KANSAS

**White Rock.**—The McPherson quartet gave us an entertaining program on Aug. 7 with views of college life. Our attendance at Sunday-school has been very regular during the summer. For the evening services we meet in three divisions with preaching afterwards. Our church joined with other churches in Vacation Bible School held at the old settlers' ground in June. The young people responded in a fine way as teachers. We observed Children's Day June 11 with a program given by the children. The Aid helped serve at the high school alumni banquet. The Aid meets every two weeks in homes of

the members and is helping with the local work and whatever is possible at other places.—Mrs. Katie Myers, Formoso, Kans., Aug. 12.

### MARYLAND

**Brownsville.**—Bro. Ira Arnold, wife and daughters gave an interesting program here on June 7, consisting of chalk drawings, illustrating familiar songs, music and readings. In the absence of our pastor at Annual Meeting on June 11 the men's organization gave very good programs at all three churches instead of the regular services. June 13 a splendid program was given by the Junior male quartet of Bridge-water College. June 18 our pastor, Bro. Earl Mitchell, gave us an interesting talk concerning some of the things he heard at Annual Meeting. The district Sunday-school meeting was held here June 22. Many good things were presented by the several speakers. The largest and best attended Vacation Bible School ever held here was conducted in July by Bro. Mitchell, assisted by Sister Marguerite Bostetter of Hagerstown and several of our own young women, closing with a program on July 22. The enrollment was 130 and average attendance 117. Several of our young folks attended camp at Thurmont. Bro. Mitchell was a teacher there in the young people's camp. Bro. Kenneth Strite from near Hagerstown preached for us Aug. 6, as our pastor was conducting an evangelistic meeting in Virginia. We enjoyed a spiritual feast on Aug. 10 and 11 when our District Ministerial and Sunday-school meetings convened here. A large crowd was present both days. The devotional periods by various young people's groups of the district, the many discussions and the music were all highly inspirational. Bro. Rufus Bowman was the principal speaker and gave several splendid talks. He also gave a temperance address on Thursday night.—Mrs. Ira L. Kaetzel, Brownsville, Md., Aug. 14.

**Manor.**—On Sept. 3 we purpose holding our annual harvest and homecoming meeting. In the morning there will be regular Sunday-school and church services, followed by a basket lunch at noon. The afternoon will be devoted to worship and fellowship through songs, readings and short talks. We will be glad to have friends and former members of this church with us on this occasion. Our fall business meeting will be held on Sept. 9.—Naomi H. Coffman, Fairplay, Md., Aug. 14.

**Meadow Branch congregation** was favored by having Eld. Ralph W. Schlosser preach an inspirational sermon in the Westminster house on Sunday morning, Aug. 6. Weekly prayer meetings are being held both in the country and the town church for the spiritual success of the revival to begin in the Westminster church Aug. 20. The committee is building an excellent road through the cemetery which will accommodate easy access to all the new lots now being laid off.—Wm. E. Roop, Westminster, Md., Aug. 8.

**Pipe Creek church** observed its 175th anniversary on June 18. Bro. C. D. Bonsack and J. H. Hollinger each gave an address in the morning. Dr. J. M. Henry gave an interesting history of the church in the afternoon. Music was furnished by the Pipe Creek chorus in the morning and by choruses from the adjoining churches in the afternoon. A chorus of young people directed by Prof. Nevin Fisher gave the evening program. Each one went home feeling it had been a day well spent. On July 16 Bro. R. W. Schlosser began a series of meetings, which continued for two weeks with increased interest each night, the last night being the climax when the churchhouse would not hold all the people. He gave us doctrinal sermons which were very inspirational. Since the meetings sixteen have been received into the church by baptism. On Aug. 8 and 9 the ministerial and Sunday-school meeting of Eastern Maryland was held at our church; the Aid society furnished the meals.—Mrs. Walter Speicher, Uniontown, Md., Aug. 12.

**Sams Creek.**—Bro. L. H. Wimmer of Shelocta, Pa., will begin a series of meetings in Sams Creek church Sept. 10. The love feast will be Saturday, Sept. 23, at 6:30 P. M. Also the homecoming will be on Sunday, Sept. 10, with an all-day program, with special speakers and music.—J. M. Wagner, New Windsor, Md., Aug. 14.

**Union Bridge.**—Our Vacation Bible School opened on July 17 and was in session for two weeks. Sister Ruth Dotterer acted as principal with four other teachers as helpers. The enrollment was sixty-two with an average attendance of fifty-four. The children undertook the study of China as their missionary project and gave an offering each morning for the work over there. Inspired by their excellent program on the closing evening, the parents and friends raised this offering to \$10.21. On Aug. 1 the women and girls of our church met in the interest of a mothers and daughters' association. Mrs. Marshall Wolfe of New Windsor, director of Women's Work in this district, outlined the program and helped us to organize. Mrs. Ames Six was elected director of the organization.—Mrs. C. C. Dickerson, Linwood, Md., Aug. 14.

### MISSOURI

**Wakenda.**—Bro. W. R. Argabright and daughter Erma came to our church Aug. 2 and began a series of meetings which continued until Aug. 13. While there were no accessions yet we feel the church has been strengthened by having Bro. Argabright and daughter with us. Bro. Argabright presented splendid sermons and Sister Erma gave fine messages in special songs; she also gave several short talks to the children which were much enjoyed. We had our communion service at the close of the meetings with forty-three present. Bro. Argabright officiated, assisted by Bro. E. G. Rodabaugh. We had our business meeting Aug. 12, with Bro. Oscar Early presiding. We retained Bro. Early as elder for another year. Bro. Luther Van Pelt was elected Sunday-school superintendent; Sister Grace Hawkins,



clerk; Sister Fannie Minnich, Messenger agent; Geo. Bowman, treasurer; the writer, correspondent. Bro. Luther Van Pelt was elected treasurer of our cemetery funds to take the place of Sister Emma Van Trum who has held this office for a long term of years. Two letters were received and one sister was installed into the office of deaconess. Eld. Frank Van Pelt and Bro. Geo. Bowman were elected delegates to District Conference. Sister Geneva Bowman and Bro. Miller Van Pelt are delegates to the District Sunday-school meeting.—Ida P. Hol-lar, Hardin, Mo., Aug. 15.

## OHIO

**Springfield City.**—Since our last report five have been received by letter. Aug. 12 Clara Harper told, in a very interesting way, of her work in Africa. Our pastor brought us some of the inspiration received at the leadership training school at Sugar Grove Camp. R. H. Nicodemus of Sidney, Ohio, is to conduct evangelistic services here beginning Oct. 1. The children of our Sunday-school rendered a program on July 30. July 16 C. D. Bonsack brought us a message on Missions. May 7 D. W. Kurtz delivered his new lecture on The Machine Age and the Church. Paul Rupel was here Aug. 1 and gave an illustrated talk on our mission work in Africa.—Della Peifer, Springfield, Ohio, Aug. 15.

**West Nimishillen.**—Since the last writing we were permitted to enjoy the presence of two of our former members, namely Brethren Carl Holl and Don Martin. The former brought the morning message while visiting here. Some of our members heard the splendid addresses which Bro. D. W. Kurtz gave at the District Sunday-school convention. Our pastor, Bro. W. D. Keller, held a revival meeting for us July 23 to Aug. 6. His messages were well delivered and much appreciated. As a direct result of this meeting six were received by baptism; prior to the meeting two others were received. We held our regular business meeting on Aug. 11. Sunday-school and church officers were elected with Bro. Grover Caston as Sunday-school superintendent. Bro. W. D. Keller was elected pastor and elder for the next year. The delegates to District Meeting are Bro. S. J. Holl and Bro. Grover Caston. Our love feast will be held Sept. 10. The Ladies' Aid of the East Nimishillen church was invited to spend the day with our Aid on July 6. A fellowship meal was enjoyed at the noon hour.—Miriam Hines, North Canton, Ohio, Aug. 16.

## PENNSYLVANIA

**Green Tree church** conducted another successful Vacation Bible School from July 3 to 14 with 109 children enrolled; the average attendance was eighty-seven. Bro. Replogle directed the school and also taught the oldest group. There were eight other teachers. The closing exercises were held on Sunday evening, July 16. Trucks and cars were driven by various ones which was greatly appreciated. The Christian Endeavor Societies have been meeting regularly with good attendance. Two open air meetings have been held on the athletic field; the preaching service following was also held there. These services at sunset and early dusk are always impressive. Instrumental music was furnished by a quartet. Aug. 6 at 2:30 P. M. the C. E. Society held a service at the county home; this was planned by the prayer meeting committee. The service was held in the chapel and then the groups sang in the halls for those who could not attend chapel. Annual homecoming day is planned for Sept. 10, an all-day service. Luncheon and supper will be served in the annex.—Susan J. Famous, Royersford, Pa., Aug. 15.

**Long Run.**—Aug. 6 Bro. Paul B. Meyers from Lititz was with us in the Long Run and Zimmerman's church at Pleasant Corner. His subject was a very good one indeed, Our Citizenship in the Church of Jesus Christ. A splendid sermon was delivered at each service and we are glad to have the brother bring us such messages.—Mrs. Quinton A. Kunkle, Parryville, Pa., Aug. 10.

## TENNESSEE

**Pleasant Valley.**—July 26 Brother and Sister B. M. Rollins of Keyser, W. Va., began our series of revival meetings. Large crowds attended, New Hope, Jonesboro, Johnson City, Knob Creek and Limestone churches being represented. Bro. Rollins preached fifteen inspiring sermons. Four were added to the church. The stories and biblical tricks which Brother and Sister Rollins gave alternately drove home some very vital Christian truths to the hearts of the children and the older ones too. The mother's service was a very impressive one. Bro. Rollins and wife visited in seventy homes in our community; by this means personal contacts were made that will surely be fruit-bearing. Bro. Rollins has an individual and effective way of presenting the gospel truths. Our congregation has received great spiritual strength and insight from these simple but forceful sermons.—Mrs. Albert Ferguson, Jonesboro, Tenn., Aug. 14.

## VIRGINIA

**Bethlehem.**—Bro. Ezra Bowman conducted our revival, beginning the fourth Sunday of June. He preached fifteen sermons which brought interest and attention. His stories and song practice were of much interest to the children. Through his efforts six were added to our membership. Three others have been added recently. On July 15 Bethlehem and Monte Vista Sunday-schools met jointly for their annual picnic. The attendance was large and the program of social fellowship and fun was well planned and directed. Bro. S. D. Bowman brought us a very helpful sermon on Self-denial and Sacrificial Love, the fourth Sunday of July. A Vacation Bible School is scheduled to begin in the Monte Vista house Aug. 21. Following the decision of our district boards to employ a part-time field director for three years beginning the first of September, our congregation decided to continue

coöperation with them in employing H. C. Eller as half-time pastor. Our junior league organizations have been supplied with dime collectors to save gifts for our China mission project.—Mrs. H. C. Eller, Boone Mill, Va., Aug. 14.

**Johnsville** congregation met in council Aug. 12. The annual visit was brought together with a good report. Brethren J. W. Hylton and B. L. Francisco were elected to the deacon's office and duly installed. Sister Hylton who is ill in the hospital will be installed later. Bro. Levi Garst will commence a revival at this place Aug. 27, to continue two weeks and close with our love feast on Sept. 9, beginning at 4:30 o'clock. On the following Sunday we will hold our annual homecoming.—Mrs. Mamie Starkey, Catawba, Va., Aug. 15.

**Pleasant Hill church** met in council July 8 and elected Brethren E. E. and Daniel Hylton delegates to District Meeting. July 9 Bro. Hylton Harman of Kansas City brought us an inspiring message. Our Sunday-school is increasing in interest and attendance. July 30 was rally day with all Sunday-school members present except six. We had a picnic dinner in the church grove after which Bro. H. L. Reed of the Pleasant Valley congregation preached for us.—Mrs. Ava M. Cannaday, Willis, Va., Aug. 14.

## WEST VIRGINIA

**Bean's Chapel.**—Bro. B. W. Smith from Burlington, W. Va., came to Bean's Chapel Aug. 2 and held a series of meetings for us. He preached thirteen soul-cheering sermons. Eighteen came out on the Lord's side and were baptized. Seven were reclaimed. We hope to have Bro. Smith back with us again.—Nellie Bean, Alton, W. Va., Aug. 21.

**Mountain Dale.**—Bro. Roy K. Miller of Keyser, W. Va., evangelist, will begin a two weeks' meeting here Sept. 4, closing Sept. 17. The love feast will be held Sept. 16. The Bridgewater quartet gave a fine program on June 18. Bro. Chester Thomas preached July 23. The Sunday-school and Christian Workers' Meeting have good interest.—Grace Sisler, Hazelton, W. Va., Aug. 10.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Illinois, N., and Wis., Lena, Sept. 2-4.  
Indiana, Middle, Monticello, Oct. 6-8.  
Iowa, Middle, Iowa River, Sept. 2-4.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Missouri, N., Honey Creek, Oct. 28-30.  
Nebraska, South Beatrice, Oct. 6-9.  
West Virginia, First, White Pine, Oct. 7.  
West Virginia, Second, Valley River, Sept. 3, 4.

## LOVE FEASTS

**Indiana**  
Sept. 30, Lower Deer Creek.  
Oct. 7, Union Center.  
Oct. 14, Pleasant Hill.  
**Iowa**  
Sept. 9, 7 pm, Monroe County.  
**Maryland**  
Sept. 23, 6:30 pm, Sams Creek.  
Oct. 15, 6:30 pm, Pipe Creek.  
**Ohio**  
Sept. 10, West Nimishillen.  
Oct. 15, Castine.  
**Pennsylvania**  
Oct. 2, 1:30 pm, East Fairview.  
Oct. 21, 7:30 pm, Buffalo.  
**Virginia**  
Sept. 2, 5 pm, Smiths Creek.  
Sept. 2, Valley Bethel.  
Sept. 9, 4:30 pm, Johnsville.  
Sept. 9, 5 pm, Pleasant View.  
Sept. 23, 3:30 pm, Wakeman Grove.

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**Robertson-Spurlock.**—By the undersigned at the San Bernardino Church of the Brethren, Aug. 6, 1933, Howard J. Robertson and Margaret E. Spurlock.—W. M. Platt, San Bernardino, Calif.

## FALLEN ASLEEP

**Berkebile, Dora,** daughter of Frank and Eliza Hostetler, and wife of Jacob L. Berkebile, died at the Windber hospital, July 23, 1933, aged 52 years. At an early age she united with the Church of the Brethren and lived a consistent Christian life. She had been in failing health for several years. She is survived by her husband, father, five sisters and two brothers. Funeral services in the Hooversville church by the pastor, W. D. Rummel, and Chas. Blough. Interment in the Berkey cemetery.—Blanche M. Hershberger, Hooversville, Pa.

**Carloffe, Bro. Newton Michael,** born Jan. 27, 1861, died Aug. 12, 1933, at the Rockingham Memorial hospital. A year ago he suffered a slight stroke of paralysis and had been in failing health since. He united with the Church of the Brethren twenty years ago. He is survived by his wife, eight children, sixteen grandchildren, three sisters and one brother. Funeral at the home by Eld. S. I. Bowman, assisted by Eld. A. S. Thomas. Interment in Dayton cemetery.—Ruth C. Bowman, Harrisonburg, Va.

**Gochenour, Sister Martha Ellen,** wife of the late Mority Gochenour, died at the home of her daughter, Sister Sallie Fravel, June 8, 1933, aged 77 years. She was a daughter of Thomas and Martha Baker; she spent her entire life near Maurertown, Va. She was a faithful member of the Church of the Brethren since early womanhood. She is survived by seven children, thirty grandchildren and two great-grandchildren. Funeral services by Eld. L. Helsley at Valley Pike church. Interment in the family lot adjoining the church.—Daisy A. Spiggle, Maurertown, Va.

**Jackson, Hannah,** daughter of John and Matilda Deardorff, born in Henry County, Ind., Jan. 29, 1859, died July 4, 1933. She died at her home near Losantville, Ind., where she had resided for the past thirty-five years. July 21, 1878, she married Benj. Jackson who preceded her. To this union were born six children, five of whom remain. One daughter, Pearl, of Losantville, is a minister in the Church of the Brethren. There are also nine grandchildren and seven great-grandchildren, four brothers, two sisters, one stepbrother and three stepsisters. Early in life she united with the Church of the Brethren and was ever true and faithful. For the past few years she was an invalid, being unable to walk without help. Through this affliction she was patient and resigned. Funeral services at the Nettle Creek church by O. D. Werking, assisted by L. L. Teeter. Interment in the cemetery near by.—Mrs. Mollie Deardorff, Mooreland, Ind.

**Keim, Bro. Chas. Alfred,** son of Jonas and Hester Keim, born near Meyersdale, Pa., March 21, 1871, died Aug. 6, 1933, of heart trouble of which he had been a sufferer for four years. He is survived by his widow, five children and three grandchildren. Funeral services at the Ellison church by the pastor, Ralph Petry, assisted by Eld. John Deal. Interment in the near-by cemetery.—Ralph Petry, Rock Lake, N. Dak.

**Lineweaver, Sister Mollie F.,** born Dec. 3, 1868, died at her home near Mt. Crawford, May 16, 1933. She had been in failing health for some years. She joined the Church of the Brethren early in life and took great interest in church work; she was seldom absent from services until her health failed. She is survived by her husband and five children. Funeral at Pleasant Run church by Elders B. S. Landes, and S. I. Bowman. Interment in the Early cemetery.—Ruth Bowman, Harrisonburg, Va.

**Myers, Bro. Andrew N.,** died Aug. 9, 1933, aged 59 years. He was a faithful member of the Church of the Brethren for a number of years. Surviving are his widow, Savanna A. Myers, one daughter, four sons, one sister and five brothers. Funeral services in New Fairview church by Eld. Michael Markey and S. C. Godfrey. Interment in adjoining cemetery.—H. B. Markey, York, Pa.

**Noffsinger, Daniel Alvaro,** son of Samuel and Sarah Noffsinger, born near Defiance, Ohio, died Aug. 1, 1933, aged 81 years. He married Mary Matilda Crow Dec. 23, 1880. To them were born two sons and three daughters; one daughter died in infancy. In 1930 they celebrated their golden wedding anniversary. The wife died Feb. 27, 1931. His entire life with the exception of short periods was spent on the farm where he was born. He united with the Church of the Brethren over fifty years ago and remained faithful to the end. He suffered over six months with heart trouble. Funeral in the Defiance church by Bro. John Flory. Interment in Hire cemetery.—Elizabeth Derge, Defiance, Ohio.

**Rutt, Lydia E.,** daughter of Philip and Anna Harmon, born in Ashland County, Ohio, died July 29, 1933, aged 76 years. She was the last member of a family of eight children. She married John G. Rutt

Feb. 22, 1877. She leaves her husband and two daughters, six grandchildren, and one great-grandson. She united with the Mohican Church of the Brethren in early married life and remained faithful until death. Funeral service by her pastor, Bro. D. E. Sower. Burial in the church cemetery.—Mrs. J. F. Imhoff, Wooster, Ohio.

**Senseman, Celia Jane,** daughter of John and Elizabeth Hurley, born in Frederick County, Md., Jan. 25, 1850, died at her home in Tippecanoe City, Ohio, July 2, 1933. In 1865 she accompanied two brothers and one sister to Ohio, locating near Tippecanoe City. June 16, 1870, she married Cornelius Senseman. To this union were born five sons and four daughters. Her husband and four children preceded her. She leaves three sons, two daughters, nineteen grandchildren, twelve great-grandchildren and one brother. She united with the Church of the Brethren in early married life but later transferred her membership to the Progressive Brethren. She suffered much in her last illness of six months but was very patient. Funeral services at the home by her former pastor, Rev. Wm. Beachler, assisted by Rev. D. B. Nelson. Burial in Maple Hill cemetery.—Mrs. O. A. Gottschall, North Manchester, Ind.

**Swab, Mary,** daughter of David and Christena Bowers, born in Stark County, Ohio, March 2, 1863, died June 26, 1933. In 1892 she married Oliver Swab who preceded her Jan. 1, 1933. To this union were born two sons. She leaves one son, five sisters and two brothers. Early in life she united with the Church of the Brethren and continued in this union throughout life.—Ethel Stickler, Hartville, Ohio.

**Wolaver, Sister Lydia Ann,** wife of Samuel Wolaver, died at her home at East Windsor, Pa., July 25, 1933, aged 74 years. She united with the church about thirteen years ago and remained faithful. She leaves two daughters, two stepdaughters and two stepsons. Funeral services at the home by Michael Markey and Robert S. Krout, assisted by Geo. Hoverter. Interment in Stumphs union cemetery.—H. B. Markey, York, Pa.

**Wolf, Sister Bessie M.,** wife of Bro. Alfred A. Wolf, died at her home July 30, 1933, aged 46 years. She is survived by her husband, four sons and five daughters. Funeral services in the Shrewsbury Church of the Brethren by Brethren S. B. Myers, S. C. Godfrey and W. C. Sweitzer. Interment in Sadler's cemetery.—Esther B. Hartman, York, Pa.

**Wagaman, Bro. Philip,** born near Hagerstown, Md.; he died at his home in Waynesboro, Pa., July 17, 1933, aged 73 years. He was the son of Chas. D. and Margaret Steiner Wagaman. He is survived by his wife, Sarah, nee Stoner, one son and three daughters. About thirty-five years ago he united with the Church of the Brethren. During his long illness he manifested the Christian grace of patience. Services by Elders Levi K. Ziegler and C. R. Oellig. Interment in the burial ground at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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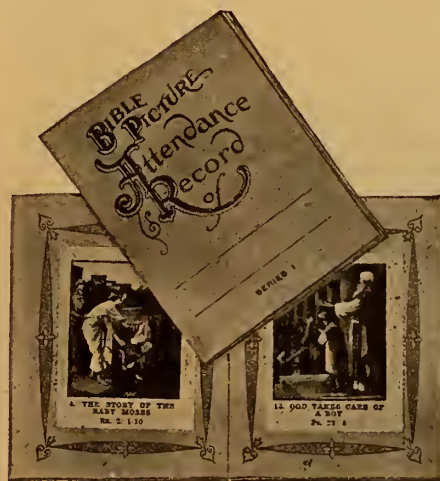
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king, <sup>a</sup>unto all people, nations,  
and languages, that dwell in all the  
earth; Peace be multiplied unto you.  
2 <sup>2</sup>I thought it good to shew the  
signs and wonders <sup>b</sup>that the high  
God hath wrought toward me.

B. C. 570.

<sup>a</sup> ch. 3. 4; 6.  
25.

2 Chald. *It  
was seemly  
before me.*  
<sup>b</sup> ch. 3. 25.

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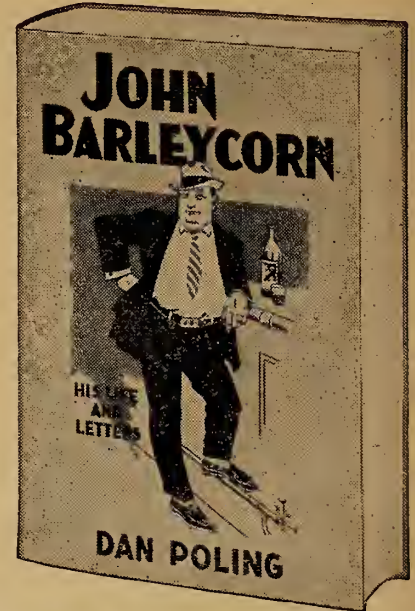
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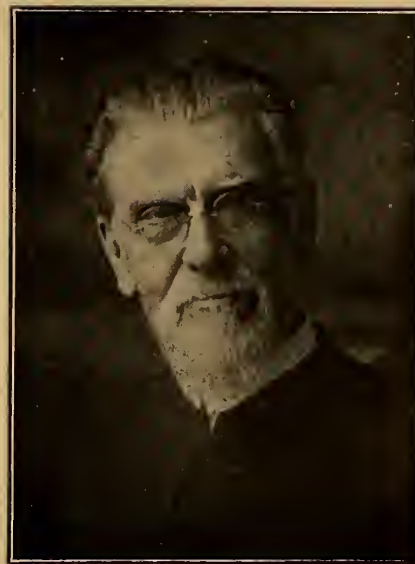
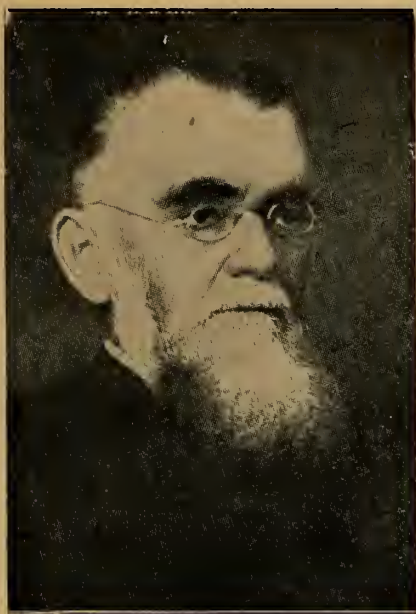
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., September 9, 1933

No. 36



See "Voices From the Past," Page 5

*Brethren D. L. Miller and J. G. Royer are two of the leaders referred to in the first article in the General Forum. We are sorry we did not have available a similar picture of W. B. Stover, the third leader in the group. However, Bro. Stover was a much younger man and his picture may be found in such recent publications as J. E. Miller's Wilbur B. Stover—Pioneer Missionary.*

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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., September 9, 1933

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## EDITORIAL

### This Field Day for Sophists

THE ancient sophists were the nimble-witted gentlemen who could take any side of a question, and if desired, make the worse appear the better. In such a topsy-turvy world truth was obscured and the sanctions of moral conduct questioned if not completely overthrown.

Now we are having another field day for sophists. The land is plagued with a new generation of the gentry both willing and able to make the worse appear the better if such a course will serve some private end or raise the dividend rate.

Recall the persuasive yet compelling voices which come over the radio urging this or that product as desirable to make one strong, lovely or wise. From what is frequently claimed for some pill, lotion or breakfast food, one is made to marvel the race survived until the lauded product came to market.

Consider also the statesmen who say that beer will balance the budget, that the less we produce the more all will have to share, that the old-fashioned notions about judicious spending should be thrown to the winds! There are sophists, too, amongst the moralists who assure us that black is white, and any course right just so it serves the latest impulse.

The new field day for sophists would not matter but for the fact that the human mind is fascinated by such pseudo-reasoning and drawn to actually choose the worse rather than the better. Think twice, even three times, the next time you hear the siren voice of the sophist.

H. A. B.

### When Ease Shuts Out Struggle

JUST been reading about some of the lower forms of life which "prefer ease to further struggle and never reach the promised land" of a higher order of being. They adapt themselves perfectly to their environment.

They simply surrender and stay right where they are. They will always be what they are right now, nothing more, nothing greater, nothing nobler.

I had to rub my eyes and look again to make sure I was not reading about some people we all know. They too prefer ease to further struggle. The gospel of struggle irks them greatly. They believe in yielding to the pull of things around them. You see they fit in perfectly. They suppose that's life.

It is, of a certain sort, the lower order sort. But it seems so tragic that they never step up any, never find out what they could become. They never reach, they never even see, the promised land of free spirits reveling in the life and love of God. Prisoners in earthly tabernacles, when these dissolve they will have no place to go. They would not know how to live in a house not made with hands, eternal, in the heavens. E. F.

### Why I Believe in God

WE live in a time when nothing is taken for granted. Many live as though there were no God. Others believe and seek to live as though he is the supreme Fact. Now what is the truth so far as man can know it? Is belief in God rational? Of course, the same set of facts do not necessarily bring men to agreement. Interpretations vary. The court of last appeal is that of personal conviction. Here each must answer for himself.

And so the writer shall try to answer for himself, but in terms which he hopes may be of interest to others. The four reasons for belief in God, which today seem most pertinent to the writer, are as follows: the unity of the universe, the implications of the inner life, the significance in history of the concept of God, and the nature and challenge of God's revelation of himself as contained in the Bible.

First of all, consider the world in which we live. One can not know its physical aspects except through the medium of the senses. Yet I am convinced that it is



real; the outer world is too elaborate and dynamic for fiction. And believing this, it seems proper to use and try to understand it as far as possible.

Now the use and study of the world in which we live soon overwhelms one not alone with a sense of its vastness, but also of its essential unity. Whether one explores by way of the telescope or the microscope, he is aware of order, seasons, systems. Its extent and complexity constitute a compulsion toward a belief in a unifying, purposeful Factor. That is, I can not see how a logical mind can miss the signs and significance of original Cause and increasing Purpose.

It does not matter that one can not understand all that is involved at this point. The simplest of everyday living is a continuous act of faith. For the purposes of life, the discovery of a trend may be quite as important as the conclusions of a labored report. That is, ordinarily it is quite enough to feel the challenge and know the general direction. It is by such stars that great lives have been lived. And so I believe in God because the essential unity of the universe argues for it, even seems to demand it of the rational mind.

But God is more than a unifying, directing Factor implicit in the ordered, rhythmic universe. Not the least of the mysteries which one faces is that which wells up from within. To the eyes of another I am just one more human being, and a very ordinary one at that. Yet in my own consciousness I am aware of uniqueness and worth. I, too, am an individual! However, there are moods and occasions when I am baffling to myself. At the center of things for me there is often a conflict of urges, a veritable war between the law of the mind and the law of the flesh.

The real me is conscious of extraneous urges. I seem not to be living alone. There are voices and compulsions which I accept or battle against. One kind leaves me spent and miserable; the other exalts and strengthens. Indeed, it is difficult for me to understand myself apart from the idea of other and powerful though intangible personalities. The result is that I come to a conviction of the reality of God through the processes and conflicts of the inner life.

Though God eludes the grosser senses I have a conviction of his reality. In the very fact that he eludes me there is a challenge to reach out after him. Like the plant turning toward the sun, to be warmed and vitalized, the questing spirit of man seeks after and is strengthened by the Eternal Spirit.

And then there is the significance of the idea of God as one reviews the story of man. History reveals that he has always been intensely interested in the problems of origin and purpose. Generally speaking, man seems to have been unable to interpret life and the universe apart from the concept of God. Even in times of unbelief the indifference to religion is but a stage in the

effort to get at the realities. What has happened in such situations is that men have lost faith in primitive or superficial interpretations. Some fall away into unbelief, but most are desperately eager to rise to new levels of understanding.

Though we live in a time when experience is flouted and the latest in tests insisted upon, the strange thing is that reëxamination reveals so little that is new. For example, it is a matter of common knowledge that light travels faster than sound. Just how much faster is still a matter of delicate ratio. But in everyday living what difference will the ultimate decimal make? Knowing the essential relation, one can proceed as though his values were absolute. Here, then, is a principle which holds in all of life. We may not have the supporting statistical table, graph, or doctor's thesis, but common sense reveals a way and the wisdom of walking therein.

Thus we come to the significance of the concept of God as we find it in the story of mankind. What does it mean that thinking men have always found it difficult to explain the universe without reference to this concept? The very inescapableness of God, as a historic concept, suggests its importance. If in the long experience of the race the idea of God has been so significant, there must be something in the concept for me—and so, again, I am constrained to believe in God.

Finally, there is the special revelation of God as it has come to us through the Hebrews. Their sacred writings are more than the story of one God-conscious people in their wrestle with origin and purpose. In addition to their own discoveries, they gleaned from and improved upon the ideas of others. We must not forget that the Hebrews were a wandering people who finally settled down on the land bridge between Eurasia and Africa. In a unique sense they were the children of fate and keen interpreters of life. Thus in the record of their quest for God they speak for more than themselves. In a very real sense their story epitomizes the best in the religious aspirations of man. The marvel is, not that alien or retarded races find in the Bible some details, hard to understand, but that they find its essentials so true to the life of our day.

What we mean to say is that God's revelation of himself through the Bible is so nearly what one can not but feel the Great Spirit was morally obligated to make, that it is convincing as well as winsome. And because it is all this, and has been found instructive for living, I believe in the God it reveals. Others may stress somewhat different sanctions for belief in God, but for the writer there abide these four—the unity of the universe, the implications of the inner life, the historic significance of the concept of God, and the convincing answer to human need as God has revealed himself through a marvelously schooled and gifted race.

H. A. B.

## GENERAL FORUM

### In the New World's Dawn

BY P. ROY BRAMMELL

Perhaps in the new world's dawn,  
In the silent afterglow of time,  
Our weary eyes and wayward feet  
Will find the paths of peace they seek;  
And kneeling in the sacred way,  
With faces hungry to the light,  
We shall give tired thanks, and say:  
"Oh blessedest deliverance!  
Oh dawn of hope!  
Oh end of pain and thwarted dreams,  
Of life too heavy with its press  
To grant us rest."  
And rising in the holy road,  
With souls refreshed and shackless,  
We shall forget, resume the way,  
Bless the endless reach of sky,  
And face the day.

Willimantic, Conn.

### Voices From the Past

BY A. H. RITTENHOUSE

WE sometimes wish that we might hear again the leaders in the church of the past. Whether we would listen to them is another question. By listen I mean follow their advice and guidance. It was my privilege to record the voices of three men who were prominent in the counsels of the church in bygone days, who represented respective branches of the advancement of the church. This recording was accomplished by means of the phonograph record, which now is in common use to preserve the voices of great artists of song and oratory for generations to come. I had an intimate acquaintance with all three of these men, and nearly twenty years ago asked each of them to record some bit of speech that he would desire to be preserved as a record of his voice for the future.

It is interesting to note what each selected. While it is impossible to get the inspiration of personal presence, yet the many who heard these men in the past, can get the *flavor* of their words today from the printed words of their recorded speech, just as one can secure so much more from the printed words of a man after he has heard him speak.

The three men are D. L. Miller, the Organizer; J. G. Royer, the Educator, and W. B. Stover, the Pioneer Missionary.

#### I. D. L. Miller

Elder Miller consolidated the publishing interests of the church, was one of the organizers of the mission work and opened to the brotherhood the broadening influence of travel by his books and illustrated lectures. He also was interested in education, being one of the

founders of Mount Morris College. He acted as a conciliator in the councils of the church at a time when troublous clouds of division threatened, and no doubt, with strong contemporaries, saved to the conservative branch of the church interests that might have been lost.

"D. L." selected as his record the poem, *The Shelf Behind the Door*. I do not know if this ever appeared in print, or who the author may be. Elder Miller recited it oft, and no doubt many of the readers of the MESSENGER have heard it roll from his tongue. It would be interesting to know just what D. L. would think of some of the present day evils that hinder the spiritual life. The poem speaks of the *filthy weed*. In his day its use was largely confined to the male sex. Today the fair sex have become addicts. He knew nothing of the bridge party craze, Sunday movies, etc. But here is the poem, and application may be made as fits the case:

When first I came to Jesus with my load of grief and sin,  
I asked him to forgive me, and he kindly took me in;  
He cleansed my soul from idols and filled my heart with joy;

But ere I found the peace of mind that made myself secure,  
The father of lies, he came along and whispered in my ear,  
Those idols you love so well, you need not give them o'er;  
Just put them on the little shelf that's in behind the door.

Some people say they love the Lord, and are keeping all his words,

But they're always grumbling; do you know the reason why?

They have some idol they're keeping on the sly;  
Some love the filthy weed, you know; and some the social glass;

Some say they'd rather dance than eat; some idolize their dress;

And ere they'll give the conflict o'er and make themselves secure,

They put it on the little shelf that's in behind the door.

Oh, careless, hardened sinner, just mind what you're about,  
The day is surely coming when your sin will find you out.  
Then when before God's throne you stand, and all your chance is o'er,

He'll point you to the little shelf that's in behind the door.

Oh, how the gospel would go rolling through the land;  
Oh, how Christian soldiers would fight at God's command;  
Oh, how the gospel message would roll from shore to shore,  
Were it not for the little shelf that's in behind the door.

The shelf behind the door, the shelf behind the door!

Tear it down and throw it out; don't use it any more;

For Jesus wants his temple clean from ceiling unto floor,  
He even wants the corner clean that's in behind the door.

#### II. J. G. Royer

When Elder Royer was called to the presidency of Mount Morris College in the early '80's, he consulted with the elders of the District of Northern Illinois as to the advisability of accepting the invitation. It is said that all but Elder Enoch Eby advised him to refuse the proffer and not to attempt to carry on a school of higher learning. That he accepted the post in the face of this



discouraging advice is a distinguishing mark of his optimism and determination. Those were the days when our schools were looked upon by the church membership with considerable suspicion. But Bro. Royer won over his constituency and carried them with him in the administration of the school for twenty years.

Judged by the standards set by agencies of today, Bro. Royer would not be permitted to teach in a Class A college, but that he was a born educator will be attested by hundreds of men and women in the busy walks of life who came under his influence. He had the mark of the true educator in acting as a spur to his students and not as a crutch. As an administrator he understood the "philosophy of human relationships" and inspired the confidence of a somewhat hostile constituency. He thus was both an administrator and an educator, a combination not often found in one man, and for the lack of which many institutions suffer.

Bro. Royer selected as his subject for record, the Home—the Christian home, an institution in which he was greatly interested, and on which he never failed to deliver at least one sermon each year to his student body. Here it is:

The home—the Christian home—is the nearest earthly return to the Eden that was lost. It is almost Paradise regained. The home is the place of our childhood. It is the scene of the fondest recollections. It is the place where are found the fondest ties of love and affection possible. It is no wonder that we love the dear old home, but where is the home in which we were children?

It is gone, nothing remains of it but the pictures that the living carry with them in their memories. No wonder we love the good old home. God knew we wanted a home, and he knew these earthly homes do not stay by us. So he gave us his only begotten Son to give us the church—the church home—a home that stays by us in this world and in the world to come.

Home, home, sweet home,  
Prepare me, dear Savior,  
For glory my home.

### III. Wilbur Stover

My first meeting with Bro. Stover was in 1902 when he came to Mount Morris on furlough from the India mission field. He was preparing the manuscript for his book "India: A Problem." I was connected with the *Mount Morris Index*, and one day Bro. Stover came into the office with an article he suggested would be quite appropriate for the columns of the *Index*. It contained considerable tabular matter and we were not so keen about using it, but any one who knew Bro. Stover will know that we finally consented to set it up for him, so he could see in type the pages that appeared later in his book, *Materials for a Comparison Study of the Religious Problem in India*.

After a span of more than thirty years I happened to be again connected with a Mount Morris printing office and assisted him in the printing of his last work, "The

Family Worship," to the restoration and continuance of which institution he devoted a large part of his last days.

Bro. Stover was particularly adapted to be the pioneer missionary of the Church in the Oriental field. He had a type of mind that could meet the subtleties of the Oriental personality. He was always bubbling over with enthusiasm—and missions, always missions. If one word could express his life, it would be, *Others*. When news of his sudden passing reached our home, wife and I discussed our long-time acquaintance with him and we were agreed that never did we detect a false note of self-seeking in his profession. He died poor in this world's goods, but "rich toward God."

For his record Bro. Stover selected, naturally, a missionary subject, "A Day in the Life of a Missionary, dealing with the celebrated snake story, which he recounted in many congregations in his tours in the interests of missions.

We are ready for any emergency all the time. We are called on to preach and to teach; to walk to the villages perhaps; to ride horseback; to go in an ox-cart without any springs when it is 110 on the north veranda in the shade—ready for anything, ready all the time.

Not so very long ago a young man came hurrying into our front yard, calling for me. I was at home and rushed out to see what was the matter. He said a snake had bit him. I said, "Yes, why didn't you go for the native doctor in the bazaar?" He said, "Well, I did, but I asked one and he said this way; and I asked another, and he said, 'No, do this way,' and then several men told me different; some women told me different things, and then presently one said, 'Why don't you go to the missionary, he knows something about everything, and perhaps he'll know something about snakes, too.' So I've come to you. Can you do anything for me?" I took it as a challenge. I didn't know anything about snakes. I don't know much yet. But I couldn't tell him so. Finally, I said, "Where's the snake?" He said, "Do you want to see the snake?" I said, "Yes."

Then he hurried off for his snake and I hurried into the library and drew down one of the volumes of an encyclopedia I have and began hunting for snakes. I soon found that the more teeth, the less poison, and the less teeth, the more poison. That seemed to be the rule about snakes. I put my book into the library again, and went out to see the man.

He was there just as soon as I was, with his snake in a basket. He put it down and held the snake up by the back of its neck, according to my instructions, with its mouth open. I took my lead pencil and felt along its upper jaw and found two rows of little teeth running way back, and on the lower jaw two more rows of little teeth, showing it had a mouthful of teeth. I said, "That will do; now put it down." He put it down, and then I asked him where the bite was. He showed me his hand with several little marks on it. Then I looked at him and said, "Mister, you won't die, you're all right."

What a sigh of relief! He looked at me with such a look of gratification and pleasure as I shall never forget. After a little while I gave him good-bye and he went down

into the bazaar. From that moment my reputation as a snake doctor shot right up.

You may think such things don't have anything to do with missionary work, but they do have a great deal. After that, when I went down to the bazaar and began preaching the gospel, I would tell them about that old serpent, the devil. When I told them about the sting of sin and the cure of the gospel, men in the congregation would nudge one another and say: "That man knows what he is talking about. He knows what the sting is, and he knows the cure."

✱ ✱ ✱ ✱

In recording the voices of the three Brethren with which this article deals, there was no plan in mind to pick out representative men in the church's activities, or of any special institution, for there are other men who also led in the past, and who would hold an equal rank. It is a coincidence that the group recorded were connected with Mount Morris College; also, that D. L. Miller represents organization; J. G. Royer, education; and Wilbur Stover, missions.

The institution has passed, the men have passed, having served their day and generation. The institution yielded to forces of the age, but is it too strong a comparison to say that in passing the old school may be compared to that form of life that in propagating the parent yields its existence to the offspring produced? Time, too, took its inevitable toll of the men, but their works and teachings still remain in the lives of those who came within the sphere of their influence. While dead they yet speak. Outmoded, perhaps, judged by the standards of the present generation, but worthy of a view in retrospect as life moves onward. In the words of Edmund Burke, "People will not look forward to posterity, who never look backward to their ancestors."

*Mount Morris, Ill.*

## The Smaller the Man, the Easier to Hide

BY R. E. MOHLER

Executive Secretary of Men's Work

It seems to hold true in every phase of life, that a man in order to be hidden must be behind something larger than himself.

Some reason thus: I am not interested in the church because some so-called Christians are not as good as they should be. I do not support with my means a certain good cause because some others do not give proportionately as they should; and so on all down through the entire list of good works.

The truth is, such just don't want to serve, or for some reason they have lost interest and are looking for an excuse to justify their acts. Hope comes as we see the thousands who refuse to be hidden.

Our present economic crisis has made some men strong, others weak. One man rationalizes and concludes that our general boards have been able to go with reduced budgets. He thinks: I have lived happily and

have given less than ever before, so why increase my giving as I get back on a better salary and wheat goes to one dollar per bushel? The other man grieves as he sees our forces reduced because of a lack of funds, and rejoices as times get better and he is able to double and treble his giving.

Just how big are you? What things challenge you most? Where do you look for your satisfaction? Is it in your own ability to serve, or in criticism of others who do not serve as you feel that they should? We must remember: "The smaller the man the easier to hide."

*McPherson, Kans.*

## Love and Loving

BY JOHN E. MOHLER

To love and be beloved;  
Men and gods have not unlearned it;  
And, how oft soe'er they've turned it;  
Not to be improved.—*Emerson.*

LIFE itself is the great teacher. If I so interpret life that its lessons are learned more simply and clearly than before, by those who seek, I have not lived in vain.

There are two wonderful loves in human life. One love is when two lives are so blended and balanced in relation to each other that the two are as a perfect magnet with its opposite poles, and life together is a joy of existence, in the love that continually flows back and forth. When such love is narrowed to themselves, it contains a flaw. For by the demand of progress, which is a part of life, it must reach out and encompass others for its blessedness to continue.

The other wonderful love fills the soul to overflowing, whether it be a lone soul, or two as one, as in the foregoing. This love works on the principle that "nature abhors a vacuum." It is illustrated by the powerful fan by which, in a room, air is purified which would otherwise become stagnant. As the fan forces the air through the room to the exit beyond, a vacuum behind the fan is formed into which fresh air from out of doors forces itself, which is then picked up by the fan and carried on.

So the person who continually sends out love unto all life, as a purifying, helpful stream which becomes a mighty uplifting force in the progress of all it reaches, loses nothing but gains all. For into the vacuum formed by love going out, there flows love from all life. And when God is the ultimate in the program there is fulfilled that "first and greatest commandment." And when this love is sent out in the name of Jesus the Christ, the love of Jesus flows into the vacuum thus formed and the soul is filled to overflowing so long as love continues to flow out. It is this which Jesus refers to as "rivers of living water" which should flow from



the innermost parts of those who believe upon him, after the Holy Spirit of Love should fill them. It is "the joy unspeakable and full of glory," which belongs to the Christian.

And it but follows the simple law of life, to "give and it shall be given unto you."

## Teaching Is Spiritual Companionship on the Road to Eternity

BY C. C. MADEIRA

### I. Coöperation of a Universal Divine Person With Man

"Only when our souls are fed  
By the fount which gave them birth,  
And by inspiration led  
Which they never drew from earth  
We, like parted drops of rain,  
Swelling till they meet and run,  
Shall be absorbed again,  
Melting, flowing into one."—C. P. Crauch.

MAN recognizes a force that directs his existence but is beyond his explanation. His every instinct is to worship this—the greatest force, the greatest good, he can conceive. Go where you will—in deserts, in jungles in the forest country, in the torrid or the frigid zones, among barbarians or the highly civilized—and you will find the bending of the knee and the uplifting of the voice to the Great Spirit.

The poet of old has symbolized the folly of denying the existing higher forces toward which we feel ourselves drawn, when he pictured the owlet "drooping his blue-fringed lids, as he flew athwart the noonday sun, and crying aloud, 'Where is it?'" In our approach to the spiritual it is well that our eyes, our minds, and our hearts be open to receive all the evidence and to perceive the signs that will guide us on our way. We place ourselves en rapport with the best thinkers and dreamers of all times when we recognize and acknowledge evidences of the Divine beyond us and within us.

The universal desire for immortal happiness is additional evidence that immortality is true. No race or tribe, even partially civilized, has been found without it. It is as persistent as it is inescapable; it grows stronger as the race advances. Some beliefs are outgrown; they belonged to the world's childhood. But man's belief in immortality remains.

"Is it possible that God has so constituted the race that it can only be governed by a lie? If not, the universal sense of immortality must be based on truth.

"The inequalities of earthly rewards and punishments form a strong presumptive argument for a future state of conscious existence. Human life is too brief to exemplify divine justice. Let the curtain drop with Herod presiding with his adulterous Queen by him and John the Baptist beheaded, with Paul in prison and Nero on the throne of empire; let existence cease with Booth at large and Lincoln dying with the fatal bullet in him, and there is no justice in the universe, no

God worthy of respect. But to the spiritually minded, there is no question here. We believe that the ethical element is supreme in the God of the universe. His justice blossoms into love. His benevolence furnishes a future life for man; it provides a way of blessing as well as a way of expiation. The Tribunal of Eternity has no part in the horrors of man's injustice unto man."  
—Dr. C. T. Wilson.

In the books of science we read of the spider who spins fairylike threads into the air one after another, longer and longer, until they are caught up by a passing breeze to waft the spinner in a flight of sheer joy across the fields. We recommend that weary and earth-bound teachers in the same way spin for themselves occasional daydreams that will carry them away on airy voyages with no objective except the pure joy of sailing above the plane of everyday life—of reaching the realms of the gold of dreams.

There is another kind of spider, one whose spinning must provide a different kind of satisfaction—satisfaction of accomplishment. He finds his way to some goal interrupted by what may seem an impassable gulf. He immediately sets to work to spin out long filaments in different directions, hoping for a connection; and finally one fastens itself upon a grass blade or a weed on the other side of the chasm and is immediately woven into a strand by which the spider swings himself across the abyss. Is it not possible for the individual to spin out of his knowledge and aspirations filaments that may fasten themselves on something above and beyond—on something that may be the bridge to a soul-satisfying goal? The obstacles in the road to our desires are probably not insurmountable; we must let our hopes, our dreams, be ever alert to make the connection that may lead to the road of attainment.

To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way  
And the low soul gropes the low,  
And in between, on misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.—John Oxenham.

Schuylkill Haven, Pa.

## "Till Jesus Comes"

BY HOWARD KEIM, JR.

It is apparent that we see things differently, and it should be so. That which appeals to one person may be repelling to another. I don't want to seem contentious, but the reported radio benediction, "May the love of God and the fellowship of the Holy Spirit be with us all *till Jesus comes*," which appears in an article on page 8 of the MESSENGER for April 22, would not appeal at all to me. As far as I am concerned, Jesus is

here now. He leads me many times daily before a Father God of love who is seeking to do for me and for all his children more than we know how to ask or are able to receive. He leads me out daily to serve my fellow-men in a way which would be very difficult if I merely thought of Jesus as One seated at the right hand of God in a far off heavenly city with golden streets and jewelled walls.

The phrase, "*till Jesus comes*," would lead me to believe that the minister who created it is expecting Jesus to return and destroy evil by force, even as the Jews expected the Messiah to do when he came. Jesus, we believe, was the Messiah and he set up a spiritual kingdom of love which is to permeate and save the world, and has already made a very creditable beginning. If we take the attitude that we are merely waiting—marking time—till Jesus comes in great power and might to forcibly end all evil, it places no responsibility upon us to Christianize the social order of our day. But if we assume that Jesus is now with us in his spiritual kingdom of love, we will experience his daily urge to think straight, live pure, right wrong and proclaim the glad tidings of his gospel.

Ottawa, Kans.

## The Justice of God

BY REBECCA FOUTZ

WHEN we think of justice it brings to mind a picture of scales evenly balanced. Each side is getting its right and due; neither is profiting at the expense of the other. Injustice is as old and universal as sin. It is still rampant. In all ages men have suffered, fought, labored, bled, died, to throw off its bondage. And when they did succeed, they oftentimes became more unjust than those who had oppressed them. Injustice is one of the curses of the world. Nations as well as individuals are out for all they can get, no matter whom it deprives of their just dues.

It is worth while to note, as one reads the Word of God, how evenly balanced divine teachings are concerning the relations of mankind. But man is too selfish to follow them, and thus causes a continued and continual struggle between forces that should be mutually helpful. It is only as the leaven of Christianity has been allowed to work that ground here and there has been gained.

The Golden Rule (Matt. 7: 12) challenges us first. It is a blanket command, covering all men and all problems and relations. It would bring justice if used. But men are afraid to apply it, afraid they would lose thereby. They do not want a common denominator.

Then there are the instructions concerning specific relations which are as old as the race—husband and wife, parents and children, master and servant (employer and employe). In all God is just, evenly balancing their duties and responsibilities. It is man who tips

the scales out of alignment, causing suffering and trouble in home and shop.

Those who labor for others are to give honest service, do their best (Eph. 6: 5-8), for it is with the Lord that they really must reckon. And the masters must remember that their position of authority does not give them leave to mistreat any fellow-man, even though he is a servant. He is still his brother and God is no respecter of persons.

Children are to honor and obey their parents "in the Lord." They will be blessed for so doing. But on the other side of the scales, parents are to treat their children fair and right (Eph. 6: 1-4). Both doing their part, the scales balance and justice prevails, and harmony and happiness reign in the home.

In the relation of husband and wife, God has not given one the advantage over the other. Man has often made their position unequal, thereby causing great hardship and suffering. Very often the instructions to the wife are stressed without those to the husband being mentioned. But the fifth chapter of Ephesians does not end at the twenty-fourth verse. And if the husband fulfills the requirement of loving his wife as he does his own body and as Christ loves the church (his bride), the wife's part would not be a task but a pleasure.

Generally speaking, society makes a difference in its attitude toward the man and woman in reference to the sin of fornication or adultery. But God does not. In the whole New Testament wherever these sins are mentioned, neither sex is singled out. One is as guilty before God as the other and we do wrong to look down on the woman while excusing the man. It is unjust; it is unscriptural.

Then there is the matter of race and color. What a source of injustice this is between man and man! Here again we find that the teachings of God's Word give no leave for the differences we make. How often does he say *all nations, all peoples*. They are all his created children and as such have souls. Hence he wants them to share equally in his love, his gospel, his benefits to mankind.

As there are two sides to scales, so it is with most every question with which we must deal. And it is only by keeping the balance between them that the truth prevails. In teaching and preaching much care should be exercised that both sides of a subject are presented. Much scripture was written to correct those who had overbalanced on one side or another of gospel truth.

A striking example of this is the second chapter of the epistle of James, dealing with faith and works. Some declared all for faith and disdained works. Others were all for works. James shows them how dependent and inseparable they are. And only as each is given its rightful due is there the proper balance and harmony.



Again, in Gal. 6: 2, 5, there are two seeming contradictory statements which well illustrate this point. If we only had, "Bear ye one another's burdens," it would be an impossible command. For while we can and should bear other's burdens, there is a sense in which this can not be done. Hence we have, "For every man shall bear his own burden," making the perfect balance by stating the other side of this matter.

*Philadelphia, Pa.*

### The Roamer Looks at Trees

"I think that I shall never see  
A poem lovely as a tree."

THUS sings Joyce Kilmer and we echo his lines. The art of man can not match the art of God who spends centuries on his perfections and millenniums on his masterpieces. No one should compare a man's poem to the poem itself.

Trees must be some of the most loved of Nature's children. With tough roots sent into the soil and deep into the under-soil, with sturdy trunks and boughs branching into the fluid air, the tree is a part of earth and sky, dependent on both and glorifying each. Nothing gladdens a landscape like the growth of a tree, while nothing saddens it like the loss of one. We could bear a world without plants and flowers perhaps, but not a world which was barren of beautiful trees.

We have been accustomed to think that the tree draws its life from the soil. A small fraction of its nourishment, a twentieth perhaps, comes into the rootlets dissolved in water. The growth of the tree below the surface has a greater need to fulfill, however. The roots that run into the fine dirt and down past the rocks and into the rock itself are seeking for foundation. A tree, like a man, must stand upright if it is to be a tree. Let vines depend on the stability of others, let shrubs grow humbly close to the grass; the tree desires to pierce the sky, and it must be bound to something that can stand strain and shock if it is to gain its desire. No tree is any stronger than that which it is grounded in.

Above the roots rises the stem. Strong and broad it is for it must support innumerable branches and a weight of leaves without which the tree would die. There is no hesitancy about the growth of that trunk. It is going straight up. It is as though some sky spirit had dropped a line which the topmost bud had grasped tightly and never released.

Branches strike off to left and right. Twigs grow from them and over the whole appears the emerald covering of the leaves. Essential they are, though so ephemeral, so brief-lived. Here the heat of the sun is transmuted, the gases of the air are made fast and the whole mysterious alchemy that makes tree life possible takes place. Here, too, is the tree's chief beauty. Here



is its source of shade. The enveloping canopy of leaves is the tree's glistening glory.

Once I walked through a wood with a friend in the romantic days when we were not content for days to be just days or trees to be only trees. We made up stories about the trees we saw that day that I have never forgotten.

There were some, for instance, that were very close together, whose boughs touched and whose crowns intermingled. They, we said, were lovers. They were sharing caresses as the wind bent them together. Their roots were interwoven and for all their lives they would be faithful each to the other.

There was another, not far away, that was growing in a little open space too far away to ever touch any other even in the strongest wind. We had differing theories about this one. One of us thought it was proud and haughty and did not choose to have companions and lovers. The other pitied it because the seed from which it grew had fallen in this lonesome spot where it was forever doomed to see the happiness of others without being able to join them.

Near by we saw a tree that had grown straight and true to its very summit. Slim and beautiful it stood, innocent of branches for half its height, its peak breaking through the roof of the forest. We liked that one. But near it stood another tree of the same species. It had grown for twenty feet in the same straight fashion and then, for some reason unknown to us, had slanted suddenly and grown at a tangent. We were sorry for that one, especially as nothing could be done for it.

So the trees reminded us of ourselves or of people we knew and we said: We will be like the lovers and the fine tall trees that grow toward the sky. And we went away, but I came back years afterward, remembering the fables we had made, and found the same trees there, waiting.

Trees, with birdnests in their boughs, happy children swinging from them, tired cattle and weary men rest-

ing in their shadows, even squirrels living in their hearts, must be of the very happiest of God's creations.

I think I can feel his pride when he fashioned the first tree, stepped back to view it, and pronounced judgment with the words, "It is good." For it is.

"Poems are made by fools like me,  
But only God can make a tree."

—THE ROAMER.

## Twice His

BY LULA R. TINKLE

A LITTLE boy, who liked to use hammer and nails in his father's workshop, made a little toy boat. He worked diligently for many hours until it was finally nailed and glued together according to the plan. Then he painted it red. What a happy boy he was! He took it down to the river, tied a string to it, and let it float. He stood on the bank a long time watching his little boat sail. He watched it mount on the waves, then drop and float. Presently a strong wave dashed it against a rock and the string broke. The boat floated on down the river, and the boy followed after along the shore, until it dashed over a dam and was lost below in the whirling pool. The boy went home weeping because his little boat, that had cost him so many hours of work, had been lost.

About a week after that he was down town looking into the store windows. There, in a second hand store window, he saw his little boat. He knew it was his. He remembered every nail, and every joint in the boat. He went in and asked the proprietor if he might not have his boat. The man only shook his head. The boy pleaded, "But it is mine. I made it." The man gruffly answered, "But I bought it and if you want it you must pay me one dollar for it."

The boy ran home and told his father. The father, knowing the disappointment his boy had suffered, gave him the dollar. Joyfully the lad ran back to the store and handed the dollar to the proprietor. He took the little boat in his hands, looked it over tenderly, then hugged it tight, exclaiming, "O, you little boat, you are mine! Oh, you are *twice* mine! I *made* you and I *bought* you. Now I shall always keep you."

So we are *twice* God's. He made us; and we are wonderfully made. Then he bought us with a precious price. We were lost and it cost him dearly to redeem us. Yes we are *twice* his. Now that he has made us and purchased us, he still possesses us, and he preserves us. This alone should be enough to make every Christian overflow with an everlasting joy. Sorrows, hardships and disappointments are all eclipsed when we remember that we are God's own heirs. Do our lives tell others that we have been bought by a precious price? Or do we go about acting as if we are our own, as

though it matters not how we spend our time, our talent and our money, only that we please ourselves?

Every Christian has a right to go up and down this old earth rejoicing, walking with head up, like the son of a millionaire. "The earth is the Lord's, and the fulness thereof," and the Christian is his heir. But being heir of so rich a King places upon us great responsibilities. We must account to our Lord for every day of our lives. Will they please him? "Ye are not your own, ye are bought with a price."

Huntington, W. Va.

## The Southern District of Virginia

BY H. C. EARLY

THE recent write-up of the above district by M. R. Zigler, R. R. Peters and H. C. Eller, published in THE GOSPEL MESSENGER of August 19, is interesting, quite interesting. It provides matter for profitable review. But I want to say a few things about only one or two points in the write-up—one in particular.

It is stated that the district, with a membership of 4,833 at present, gave about \$29,000 to the district and general work during the last ten years. Add to this sum the local expense of pastoral support, building churches, upkeep of property, and so forth, it would look altogether like a pretty nice sum. It is, but on a per capita basis it is really small. The lesson here is, if any, that we must learn to give with more liberality. But these good brethren must not be discouraged nor criticized. Instead, let us speak the word of encouragement. All the encouragement we can give is none too good. Permit me to prophesy that at the end of the present decade the figure will be much larger.

The point which interested me much is the increase in membership over the last twenty years. It is 125%. On the basis of 4,833 members at present, the membership twenty years ago was approximately 2,000. It jumped from 2,000 members to 4,833 in twenty years, or increased the number about 2,800. Isn't that pretty good? I call that good, very good, compared with the most, if not all, of our state districts, and a good showing is the most vital thing in church life. Souls count more than money. While numbers are not the whole of church life, who would say they are not the basis?

There was a gain of 321 last year, and all of this gain both for the year and the twenty-year period was in spite of the constant and heavy losses to other districts—more losses than gains from other districts.

Think what it would mean if the whole brotherhood had increased its membership at the rate of 125% during the last twenty years. What would it mean if the church should make a gain of 125% for the next twenty years? Well, we are 150,000 now. One hundred and twenty-five per cent of that number is 187,500. These two figures total 337,500. The Church of the



Brethren numbering 337,500 in 1953! What do you think of it? Can it be done? Why can't it be done? Is there a good reason? One district, the Southern District of Virginia; has just closed a twenty-year period at that rate of growth. And I doubt if the Southern District is an average of our districts in equipment and field.

Dr. M. G. Brumbaugh invented the name of "The Church of Protest" for us, and offered what the name implies as the reason for our slow growth, compared with other Protestant bodies. The name means the negative attitude of the church on many teachings and practices in liberal and popular Christianity. This is only another way of saying that the Church of the Brethren is doctrinal in spirit. And I think this is true. Our church was born in the spirit of doctrine. It was born in the day of doctrinal research. And our people maintained this attitude for the first 175 or 200 years of its history. There has been a swing in the church's attitude within the last years.

I believe, and I believe it is generally believed by those who have given the subject thought, that the New Testament is a balanced message, and all its teachings in proper balance are essential to the development of our souls.

The church for many years, I think, emphasized doctrine at the neglect of evangelism. I use the word *doctrine* in its commonly accepted sense. For the last half century, or more, the church has been swinging more and more toward evangelism, and more and more away from doctrine. Doctrine and evangelism should be held in proper balance.

Since the church has taken evangelism more seriously, she has hastened her growth. Her rate of increase for the last years compares favorably with other Protestant bodies. According to statistical reports, she ranks among the most rapid growers; while we must confess that the rate of increase on the whole is painfully slow. With our doctrinal message, interest in evangelism and improved equipment of our preachers, teachers and workers, also physical equipment, the rate of our growth in the years before us should be much increased. May it be so. Let the example of the Southern District of Virginia inspire us with redoubled zeal for the glory of the kingdom of God!

Dayton, Va.

### How About It?

BY GRACE HILEMAN MILLER

How many of you can say, "I know Jesus Christ better than any one in this room"? asked a pastor of his congregation one Sunday morning. He further explained by asking another question: "How many of you live so close to Jesus that you know him better than **your friends on earth?**"

One heart answered back: "Yes, he is a real Friend, perfectly dependable, sympathetic, compassionate and true. He never passes on our secrets. He is the same yesterday, today and forever. It makes no difference who or what we are, he loves and trains us in the channels of true friendship. He leads us into the realms of service where we find true happiness."

La Verne, Calif.

### Debatable Questions

BY GALEN T. LEHMAN

WHAT constitutes a debatable question? This question was asked in a class of young people conducted by the writer at one of our B. Y. P. D. camps. Among other things it was decided that any debatable question worthy of their time and attention should not be too one-sided; it should offer people room for honest differences of opinion; and it should furthermore be a question which would affect life. In other words, it should be a question that really matters. It was also decided that if any practical value was to come from the discussion of a debated question, those concerned must be open to light on both sides, for a man convinced against his will, is of the same opinion still.

The conclusion was reached that you can not determine the merit of a proposition, on the basis of its general acceptance by the public at large. We are in less danger of going astray, if we follow the lead of the best people we know, and those of high Christian ideals. If we give God the benefit of any doubt we may have, it is not likely that we will go far wrong. One's influence also has a bearing on what might be right for one to do.

With these facts in mind, the young people were interested in securing further light on the following "debatable questions," which they suggested themselves: "Should parents give young people the use of the family car in the evening?" "Has prohibition been a success?" "What should be our attitude towards capital punishment?" "Are there too many organizations in the church, and what do we hope to accomplish with them?"

The question of the propriety of having church parties in the basement of the church was raised. Others wondered about using the churchhouse to promote schemes to raise money for religious purposes, while others questioned the advisability of trying to raise money by any means aside from outright giving. One lad said that the young people of his congregation had planned to build a tennis court in the church yard, but there was such vigorous objections on the part of a few, that they dropped the matter. He wondered what was wrong about it.

The perennial question of amusements was raised, es-

(Continued on Page 21)



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnick*



## What to Pray For

WEEK OF SEPT. 11-17

Last year, Mr. and Mrs. Edward Ziegler were located at Vyara, India, to help especially in the evangelistic field. It is a large area of about twenty-five or thirty square miles, and contains at least 77,000 people. During the twenty-eight years since our work began in this territory 1,735 have become Christians and four churches have been organized. An average of 62 have been baptized each year since the beginning of the Vyara work. More than 1,500 members live in the villages scattered over this district. In twenty-six villages regular Christian services are held. Who can estimate the opportunity and challenge which such a field of labor holds before the face of the missionary, who takes his tent and for months of the year lives in the villages in the midst of people who need our Christ? Pray for the Ziegler family. They are constantly wondering how they can do the most good to the most people.

## Love in Action

BY EDITH BOSLER

ONE Sunday when we came home from services we found sitting at our door a father with his starved motherless baby—a mere skeleton. The child was too weak to cry and could not drink the milk which we offered it. The father was asked if there was no other woman in his village who could care for his child. The answer was that it would surely bring death to the woman or to the child of the woman who would undertake to care for a motherless child.

What could we do? The nursery was already so overcrowded that there was no room for even this tiny one. If we turned her away she would be left in the bush to die. If we kept her she might develop into a beautiful Christian character.

At our prayer service that evening we talked and prayed about what could be done. Next day a young Christian man and wife were found who were willing to care for the baby. Hyelhira (translated—God loves me) is now a laughing, chubby baby. These young people have proven the falsity of this pagan belief; but more than this, they have shown what love can do.

*Garkida, Nigeria, Africa.*

## "Ye Shall Be Witnesses Unto Me"

BY CHAGANLAL VIRCHAND

Chaganlal was the head-master of the Jalalpor Girls' School for several years, but is now the head-master at Machad, a village school with enrollment of 150.—Ed.

SOME time ago you read what I wrote about a witch doctor who had become a Christian. At that time, I wrote about him chiefly, but there are others who are of interest as well. His witchcraft was done in the name of evil idols. That has changed and he uses the name of Christ in the proper sense of the term. Yes, he has become a servant of Jesus Christ and witnesses for him daily.

A few days ago Domodar and I went to his village. We found him faithfully living up to his promises. Since he is a Christian we find him full of faith and good works. The people who came to him, as a witch doctor, have not ceased coming now. They find him a changed man and he is likely to change them also. They are astonished at what they hear from him. As in the time of Christ, they are astonished at his doctrine. They can see that he is blessed in this new way of life, and this makes no small impression upon them. Every time we go to his village we teach him as much as we can. He in turn teaches others.

He has become so interested in others that he showed us another group in his village who want to learn about Jesus. We began to teach them and Domodar has already baptized eleven of them. Verily, as Philip and Barnabas were instruments in their day, so this man has become a messenger. Remember him in your prayers.

Among the eleven who were baptized was a young man who had been a very religious person, adhering to the branch of believers who call themselves the Kabeer teachers. Like all of them, he had the religious string of wooden beads tied at his neck. These strings have a very special significance and meaning to them. People know, by the sort of string, just what gods they worship and what branch of religionists they are, among the Hindus. This rosary he at once took off his neck and handed it over to us. Maybe some time you will be able to see it, for we gave it to Miss S. Miller who will likely take it with her next time she goes to America, or she may send it with some one who goes soon.

In this village there is no Christian worker who lives among them to lead and teach them. As has been said, the first messenger was a little girl from our Jalalapor boarding school. She is just an ordinary girl doing an extraordinary piece of work for her Christ, but it shows what a girl can do. In Naaman's time also a small girl, you remember, did fine service for her master. She caused him to be cured of his wretched disease. Her work went down on record which we have read these



many years. She became, as we sometimes sing—Jesus' Little Lamb.

*Jalalpor, India.*

## Mission Study

1933-1934

*Theme: Christ and the Modern World*

### General Book for Adults

*The Christian Mission in America* by Hugh T. Kerr. A vigorous handling of the great issues facing the Christian forces of the nation. Shows through an abundance of thrilling illustrations how the gospel has transformed lives and renewed society wherever it has gone. Challenges the church to undertake with deeper devotion and united strength the Christian mission in America. It is the most outstanding, yet simple and usable home mission book in the past five years. Cloth, \$1; paper, 60c. Manual for leaders, 15c.

### Books for Women

*Eastern Women Today and Tomorrow* by Ruth Frances Woodsmall. This book is for study in our Women's Missionary Societies. The book is a study of the tremendous changes taking place in the life of the women of the East. Women of the Orient are emerging from their seclusion to participate effectively in the life of their day. Amazing things are happening in these eastern lands as these women are stepping forth from purdah walls into paths of freedom. The time is ripe for the simple presentation of Jesus Christ. This study is not confined to just one country, but pictures the changes found in the lands of China, Japan, India, Burma, and throughout the Orient. Cloth, \$1.00; paper, 50c.

*How to Use the book Eastern Women Today and Tomorrow.* A booklet of suggestions to use with the study book. It contains program suggestions, study outlines, and a dramatization entitled, "New Melodies." Price, 25c.

*Program Outlines* based on the text *Eastern Women Today and Tomorrow*. Miss Nora Rhodes, Director of Missionary Activities, has prepared six outlines on the twelve chapters of this book. These outlines contain devotional helps, discussion topics, and suggestive references for further helps. This book selected for our study during 1933-1934 presents a stirring challenge for us, as Christian women, to be more alert and better informed concerning the mighty currents of Christianity which are flowing on to other lands today. It is a challenge to share our Christ with our Eastern sisters. Price, 10c.

### For Young People

*Today's Youth and Tomorrow's World* by Stanley High. A book of great interest for reading as well as study. In a concrete and interesting way, the author

leads us through a vital consideration of issues nearly all of us face today. Mr. High is a journalist of first rank. His interesting style can be noted by the chapter titles of his book: Everybody's Business, But That Was Two Thousand Years Ago! Speed, the Kick-back, Skins, Over the Back Fence, Slackers, Blood and Búgles, When Do We Eat? America First, Why the Church? and What Can We Do About It? Cloth, \$1; paper, 60c. Leader's Manual, 25c.

### For Intermediates

*How Far to the Nearest Doctor?* by Edward M. Dodd. A book of stories from the work of medical missions telling of the work of Christian doctors, the training of national physicians and nurses, and the work of preventive medicine and research. It is splendid as a reading book but can be used for class use. No leader's manual is available, but the booklet *Christianity and the Health of the World* (35c) will help the teacher. Cloth, \$1; paper, 75c.

### For Juniors

*In the African Bush* by Jewel Huelster. This book was written by Jewel Huelster Schwab, who has been a missionary in Cameroun, West Africa, for twenty-one years. Her deep respect for and sympathetic understanding of the African people are clearly shown in this little book. Eight delightfully written stories are told; these are followed by suggestions for worship services and classroom lessons. Cloth, \$1.00; paper, 75c.

### Leader's Helps

*The Leadership of Adult Mission Study Groups* by T. H. P. Sailer. This 74-page manual will be most valuable to any leader teaching a mission class. While the author puts his principles in terms of missions the booklet will be helpful to teachers of other subjects. Sunday-school teachers will get much help for their regular Sunday classes. Price, 25c.

### Women's Mission Groups

During September, October, November and December, 1933, the remaining four months of this year, special programs based largely on the immediate work of our church at home and abroad, have been prepared. It is believed that the Women's Missionary Societies will appreciate these programs very much. The programs are as follows: For September—"The Use of the Mite Box." October—"Our Girls' Mission Schools." Four picture sheets showing the growth of our girls' schools in Africa, China and India will accompany this program. November—"Home Missions." December—"Christmas at Our Mission Stations." Each one of these programs provides material sufficient for an hour's meeting. Much time and thought have been put into

Books should ordinarily be ordered from Brethren Publishing House, but mission study books and pamphlets may be ordered from General Mission Board, 22 South State St., Elgin, Ill.

the preparation of these four programs and it is hoped that each Missionary Society in the Brotherhood will avail itself of them. Price, 5c each.

## News From the Field

### Progress in Africa

Howard A. Bosler, M. D.

#### An Ounce of Prevention Is Better Than a Pound of Cure

The native government has spent most of the past month fighting the "hoppers" that are now growing wings to become mature locusts. When full grown they fly in cloud-like hosts destroying the crops. The Native District Head has spent one week in each part of his district. Through the assistance of native police all males are forced to help with this work. Trenches are dug and the hoppers are driven into them and burned. A group of three hundred men working a week in a community can do effective work.

#### Touring of Villages

During the school vacation while the school children are home working on the farms, our folks have been touring the villages in the areas from which these boys and girls come. Bro. A. D. Helser spent a week at Lokoja, one of our Community Welfare Centers; Bro. Wm. Beahm a week at Kwajafa, another of these centers. Bro. Helser is now at Unlla where we hope to open a new center in the near future. The personal contacts with the parents and the daily hours of worship and discussions do much to strengthen and forward the work at these places. The children become interested in the school, the sick come for treatment, and they all hear about Christ and in time there will be a great church in Africa.

#### New British Official

The English official at Biu, a government center of Bornu Province, has come to the end of his term of service after a period of splendid coöperation with our mission. We ask you to unite with us in praying that the new official may be just as coöperative and assist us in the work for Christ in Buraland.

#### Chief's Daughter Receives Treatment

We are happy to be able to care for a patient who is the daughter of the chief at Biu. They had lost hope for her recovery from abscesses of the hand, hip and leg and from a dysentery which usually proves fatal. After a month of faithful nursing care she is strong enough to walk about and will soon be able to return home. In the eyes of God we believe that the chief's daughter is no greater than the beggar's daughter. We treat them both. But the influence which the chief and his family have for the mission helps us to work with people whom otherwise we could not.

#### New Leper Colony Hospital

The leper colony hospital which was donated to us by the government is nearing completion. Now these unfortunates who are in need of medical and nursing care can be accommodated in wards. Formerly when seriously ill they had to remain in their mud huts where adequate care of them was impossible. We rejoice that these folks now have a greater chance for a comfortable existence and proper treatment.

**Correction.** The Myersville branch of the Middletown Valley congregation contributed \$125.54 for the Conference Budget in February, 1933. In the June 3, 1933, Gospel Messenger, page 22, error was made in giving credit for this to the Middletown Valley congregation as a whole rather than to the Myersville House.

## Junior Worship Program

### God Living in Others

#### Hymn:

"For the beauty of the earth,  
For the beauty of the skies,  
For the love which from our birth  
Over and around us lies.

#### Call to Worship:

"For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth, and friends above,  
For all gentle thoughts and mild,  
Lord of all, to thee we raise,  
This our hymn of grateful praise."

**Scripture:** Matt. 25: 34-40. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**Story:** A family in Arabia brought their son to Dr. Paul Harrison, as the last chance of saving his life. This child had what is termed water on the brain. It was born that way. The only possible hope of saving its life was to operate. It was a delicate operation, for it meant that a vein must be cut out of some one's arm and put over into the patient's brain. Dr. Harrison decided to operate. He knew he was running a great risk, yet he knew there was no other hope for the child. He explained carefully to the parents just what it meant. They decided that the doctor should operate.

But then a question arose. From whom should the doctor cut the necessary piece of vein? It was explained that this part of the operation was very simple and would not endanger anyone's life. The father thought a long time and decided he could not do it. He was too much afraid. No one would run that risk. Then Dr. Paul Harrison cut into his own arm and took out a piece of vein and put it into the head of the sleeping boy. How amazed were the parents and the friends. They had never seen the like before! They had never heard of such a thing! But they had seen God working and had felt his Spirit.

#### Prayer.

**Song:** "Others, Lord, Yes Others."

#### Offering:

"Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me."

## A Letter From Japan

The following delightful letter came from Tokyo, Japan, to Elgin, Ill., the other day. David had written to H. Tokizaki and this is his answer. How splendid it is when boys and girls of different nations become friends and exchange letters and little gifts. Such interest grows into Christian friendship and fellowship. Such appreciation of each other helps us to see God living in others.

19 Shimo-fuda, Chofu-machi  
Tokyo, Japan.

Mr. David Richardson,  
Elgin, Ill.  
Dear Friend,

I thank you because your name was among those who sent us a kind message. We know how you think of us and our nation. I feel very pleasant about this.

You and we have a duty to be friendly. So we must work

(Continued on Page 27)



## KINGDOM GLEANINGS

### Calendar for Sunday, September 10

**Sunday-school Lesson**, Jonathan.—1 Sam. 18: 1-4; 20: 35-42.

**Christian Workers' Meeting**, Faith and Signs.

**B. Y. P. D. Programs:**

Young People—Worship.

Intermediate Girls—What Do I Know About the Life of Paul?

Intermediate Boys—Reverence and Christian Living.

\* \* \* \*

### Gains for the Kingdom

**Three** baptisms in the Juniata Park church, Pa., Bro. Earl C. Bowser, pastor-evangelist.

**Four** baptisms in the Lebanon church, Va., Bro. B. B. Garber of Waynesboro, Va., evangelist.

**Four** added to the Locust Grove church, Md., Bro. F. D. Anthony of Baltimore, Md., evangelist.

**Five** baptisms in the Thurmont church, Md.

**Five** baptisms at White Pine church, W. Va., and two at Brights Hollow, Bro. I. L. Hockman in charge.

**Four** baptisms in the Sunnyside church, Wash.

**Eleven** baptized in the New Enterprise church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

**Four** decisions for Christ in the Cedar Run church, Va., Bro. Jesse H. Ziegler of Ridgely, Md., evangelist.

**Three** baptisms in the San Bernardino church, Calif.

**Twelve** baptisms in Stony Creek church, Ohio, Bro. C. W. Warstler, pastor-evangelist.

**Two** baptisms in the Lebanon church, Pa., Bro. B. B. Garber of Waynesboro, Va., evangelist.

**Seven** added to the Salem-Jubilee church, Va., Bro. Robert Cocklin of Mechanicsburg, Pa., evangelist.

**Twelve** baptisms in the New Hope church, Tenn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Five** baptisms in the Beansettlement church, W. Va., Bro. Roy K. Miller of Keyser, W. Va., evangelist.

**One** baptism in the Oakland church, Calif.

**Sixteen** baptisms in the Hickory Grove church, Ind., Bro. Roy Teach of Huntington, Ind., evangelist.

**Seven** baptisms in the Smiths Chapel church, W. Va., Bro. S. B. Broughman, pastor-evangelist.

**Six** baptisms in the Lake Ridge church, N. Y., Bro. D. O. Cottrell of New Enterprise, Pa., evangelist.

**Thirty-two** confessions in the Old Furnace congregation, W. Va., Bro. S. Paul Daugherty of Pleasant Dale, W. Va., evangelist.

**Seventeen** baptized in the Greenmount congregation, Mt. Zion house, Va., Bro. E. E. Muntzing and wife of Maysville, W. Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. H. L. Reed** of Floyd, Va., Sept. 6 in the Fremont church, Va.

**Bro. W. W. Blough**, the pastor, Oct. 15 in the Olathe church, Kans.

**Bro. J. A. Buffenmyer**, pastor, Sept. 4 at the Richfield house and Sept. 25 at the Free Spring house, both in the Lost Creek congregation, Pa.

**Bro. Ralph R. Hatton** of Toledo, Ohio, Sept. 25 in the Hicksville church, Ohio.

\* \* \* \*

### Personal Mention

**Tennessee** has selected Eld. J. B. White as its representative on the Standing Committee of the next General Conference.

**Eastern Virginia** has selected as Standing Committee delegate to the next Conference Eld. E. E. Blough, with Eld. W. D. Nolley as alternate.

**Texas and Louisiana** is to be represented on the Standing Committee of the 1934 Conference by Eld. J. F. Hoke with Eld. J. B. Firestone as alternate.

**The Standing Committee** member-elect from Eastern Colorado and New Mexico is Eld. I. J. Sollenberger. Eld. Harvey R. Hostetler is alternate delegate.

**Bro. A. J. Beeghly** will close his pastoral work with the Westernport and Frostburg churches of Western Maryland Nov. 1, and will be glad to get in touch with churches needing pastoral or evangelistic service after that date.

**Bro. J. M. Blough** says in a recent letter to the Mission rooms: "During the summer vacation in the courts the leading lawyer of our town asked for a Bible that he might read it during that time." That was in India, however.

**Bro. W. W. Keltner**, 3632 Agnes Ave., Kansas City, Mo., will complete his evangelistic engagements with the Osceola and Oak Grove churches of Middle and Southern Missouri respectively by the middle of October. After that date he will be open for other meetings.

**Royers from Westminster**, they were, Bro. Edgar and his good wife who dropped in at the Messenger rooms with other friends to say a friendly word about the Messenger itself. They take it and even go so far as to say they like it. They had been visiting the Bonsacks.

**Bro. Earl M. Frantz** is taking up his new pastorate with the Ivester church of Northern Iowa and his address is changed accordingly from Sabetha, Kans., to Grundy Center, Iowa. Bro. Frantz and family surprised us with a call last week as they were driving through Elgin.

\* \* \* \*

### Miscellaneous Items

**The English Prairie church** of Northern Indiana will have an all-day Harvest meeting Sept. 10.

**The Shade Creek church** of Western Pennsylvania will have Homecoming services morning and afternoon, at the Berkey house, Sept. 10.

**There will be** a homecoming service at Spring Run church near McVeytown, on Sept. 10, an all-day meeting.—Lawrence Ruble, McVeytown, Pa.

**The Blissville church** will have a harvest meeting on Sept. 17 with Bro. Miller of Nappanee as speaker for both morning and afternoon services.—Wilda Bottorff, Plymouth, Ind.

**It is possible** to be overchurched but undernourished, according to a certain minister who was called to serve in a community of 2,000 people supporting ten churches—after a fashion. Indeed, where people had been talking much and doing little he found no end of things to do. We know of other communities of which much the same is true.

**"Thank God, we're in Africa.** We may not have any salary soon, but we are not going to flunk. God has never failed us and I don't believe he will. In spite of the fact that the crisis is getting worse and worse, our missionary work is getting better and greater all the time." Perhaps this mis-

sionary's statement of the situation will help you in re-thinking missions.

**The B. Y. P. D. of Middle Indiana** will meet at Markle Friday evening, Sept. 15, and all day Saturday following, with Dan West, H. G. Rowe, Moyne Landis and others to lead their thinking.

**There are three** dry cities left in Los Angeles County. They are Claremont, Whittier and La Verne—all college towns. Such cities of refuge show what a difference true education and the church can make.

**The First Church of Grand Rapids, Mich.,** will have its Homecoming with a basket dinner Oct. 1. The church is on the corner of Burton and Darwin Streets, three blocks west of Division Ave. Pastor Van B. Wright extends an invitation to all former workers, members and attendants to "come spend a happy day of fellowship together."

**The annual homecoming** and rally day of the Lima church will be Sept. 10, an all-day meeting with basket dinner. Former pastor, Bro. Desmond Bittinger, and wife, just returned from Africa, will be the speakers. An invitation is extended to visitors for the day.—A. P. Musselman, Lima, Ohio.

**The Ministerial, Sunday-school and District Meeting** of Florida and Georgia will be held in the Lakeland congregation, Oct. 13-15. Oct. 13, 4 P. M., Elders' Meeting and Sisters' Aid Meeting. 7 P. M., Song and Devotional Exercises. Factors Which Determine Our Citizenship.—Mary Boyd, Mrs. Geo. Swank. Making Christ Real in Christian Citizenship.—Ruby Bower. Helps and Hindrances to Christian Citizenship.—Leslie Buchanan. Address by President of Florida B. Y. P. D. Oct. 14, 9 A. M., A Study of the Minister and His Work. Speakers: J. W. Chambers, Simon Richardson, D. E. Miller, A. D. Crist, C. E. Bower, J. E. Reish, S. W. Bail. 1:30 P. M., Business Session. 7 P. M., Missionary Meeting. Oct. 15, 8:30 A. M., Sectional Conferences. 9:30, Opening Exercises for the Sunday-school. 10:30 A. M., Discussion of Sunday-school Topics.—J. H. Morris, Groveland, Fla.

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## Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Christian Enterprise Among Rural People**, by Kenyon Butterfield. Cokesbury Press. \$1.50. 247 pages.

We have here the Cole Lectures delivered before Vanderbilt University in 1932. The author has had a long experience with rural problems and rural people not only in our own country but in other lands as well. He is thoroughly in sympathy with the land and its people and believes that the church has a great message and a great opportunity, if she will intelligently and with Christian spirit take hold of the job. Because our own people are so largely rural and have successfully coped with rural situations these lectures make a special appeal.

In these days when men are again learning that the soil is basic in society it is well to consider what can and should be done for rural sections. Listen to some of his statements:

"If the rural church does not have or can not successfully proclaim a message that clearly reflects for the present age the mind and heart and sacrifice of Jesus, it would better surrender any merely humanitarian service to other social agencies."

"The church must meet and deal with the controlling ideas of farmers and try to change them, if they need to be changed, to truly Christian ideas."

"I belong by temperament and training and essential interest to those who believe in the social gospel, but I unhesitatingly assert that the personal aspect of religion requires the best the church has to give. It is the individual soul, the individual personality, the individual character, the individual destiny that is, after all, the main concern."

"Every denomination that has an appreciable number of rural churches should have a strong rural church department properly led and sympathetically and liberally supported."

"The country church in the United States is losing ground. It has failed to adjust itself to the rapid changes in rural conditions."

Our laymen everywhere, and our country and village preachers can well afford to study this book which will give them a broader grasp of the rural life problem as it is related to the church.

## THE QUIET HOUR

### Jesus and Lazarus

John 11: 1-44

For Week Beginning September 17

#### The Sisters Therefore Sent Unto Him, V. 3

They sent for Jesus in the hour of their trouble. We can not do exactly as they did, but we can set the mind upon high things when material conditions have brought us low (Matt. 8: 2; 9: 18; 15: 28; Mark 5: 28).

#### Not Unto Death—The Glory of God, V. 4

Our troubles are "headed for" glory, not for death. They promise gain, not loss, for those who trust God (John 13: 31; 14: 13; 17: 4; 1 Peter 4: 11).

#### He Abode Two Days in the Place Where He Was, V. 6

God's pauses are full of purpose. He tarries for our good (Psa. 13: 1; 69: 3; 119: 82; John 11: 6; Jas. 5: 7; 2 Peter 3: 9).

#### Walking in the Day and Walking in the Night, Vs. 9, 10

We make our own day and night. It is always day for him who obeys the inner light, but night for him who stifles it (Psa. 119: 130; Prov. 6: 23; 1 John 1: 6).

#### Let Us Go Also That We May Die With Him, V. 16

This is loyalty. Thomas would rather die with Jesus than live without him (John 12: 3; Luke 7: 47; Acts 21: 13).

#### I Am the Resurrection and the Life, V. 25

"In Jesus is victory over death; in him is the full measure of life (John 10: 10; 14: 16; Rom. 5: 21; 2 Tim. 1: 10; 1 John 5: 12).

#### Groaned in Spirit . . . Was Troubled . . . Wept, Vs. 33-35

These words reveal the sympathy of Jesus. Though he was able to lift the burden of sorrow he was full of sympathy for those who suffered it (Isa. 53: 3; Mark 7: 24; 8: 12; Luke 19: 4; John 12: 27).

#### Lazarus, Come Forth, V. 43

We can never be utterly defeated so long as we remember that there is a voice which can utter these words with authority (Isa. 25: 8; Acts 2: 27; John 10: 17, 18; 1 Cor. 15: 4).

#### Discussion

What message does this story bring to you? R. H. M.



## PASTOR AND PEOPLE

### Policy on Ministerial Placement

#### *Church of the Brethren*

BY M. R. ZIGLER

Ministerial and Home Missions Secretary

During the past several years the General Ministerial Board in coöperation with ministers, local ministerial committees, district ministerial boards, has been making a study of the best placement methods with the end in view to prepare something definite to be used as universally as possible throughout the Brotherhood. The following plan has been developed through a series of conferences, and is submitted to the churches, ministers and ministerial boards. It is the hope of the General Ministerial Board that all agencies in the employment of ministers will follow the plan as suggested. If at any point the plan fails, it should be reported to the General Ministerial Board. If, after a year or two of trial, it is found that the plan is satisfactory, it will likely be presented to Conference for final approval.

#### **I. Duties of Local Ministerial Committees**

Churches should appoint a ministerial committee composed of three capable members. The term of office should be three years, except that when a given pastorate is being terminated, subject to reflection the entire committee should resign along with the pastor, in order to give the church full latitude in the selection of a new pastor.

1. To discover and recommend to the church, ministers who may be considered worthy of a call to the pastorate of the church. To negotiate with such men in extending the call, arranging contract, term of service, parsonage arrangements and similar matters.

2. To secure evangelists for revival meetings and arrange term of service.

3. To act in advisory capacity to the pastor and to coöperate with him fully in the duties of his office.

4. To create good feeling between the pastor and congregation and help build and maintain good morale in the church.

5. To serve as a recruiting medium for the ministry by discovering ministerial material in the local church and bringing it to the attention of the elder and pastor.

6. To aid the pastor in improving himself for the work of the ministry by providing an opportunity for study, conferences, etc., and by constructive criticism and suggestion.

7. To attend district and regional conferences in order to be better informed about the general work of the church.

8. To read books and magazines dealing with pastoral and ministerial problems in order to be better informed about problems of church life.

9. To be responsible for reports which the congregation is expected to make to the district, regional, and general boards.

10. To educate the congregation in matters of ministerial ethics.

(In those churches which are under the free ministry, the official board of the church should assume these duties.)

#### **II. Duties of District Ministerial Board**

The appointment of at least three capable elders in each district to act as a District Ministerial Board is required by Annual Conference. In districts where they have Boards of Administration, this Board will assume the work of the Dis-

trict Ministerial Board, as it may be authorized by the district. The general duties of these boards have been outlined by the Conference. Some of their specific duties are as follows:

1. To assist congregations in the election and installation of ministers and ordination of elders.

2. To assist in organizing new congregations in the district and securing for them ministerial leadership.

3. To help local congregations in the solution of serious ministerial problems. These boards are authorized to investigate lack of harmony between churches and pastors and to assist in adjusting same.

4. Responsible for seeing that each congregation in the district is supplied with ministerial services and to act in a general supervisory function over all churches.

5. Responsible for proper distribution of the ministers of the district and for placing ministers in needy fields.

6. Responsible for keeping on file a qualified list of pastors and evangelists. Responsible also for an accurate list of ministers in the district.

7. Responsible for compiling district statistics and proper filing of same. Annual reports made to the General Ministerial Board are also compiled through this committee.

8. Responsible for a study and recommendation of the salary standard in the district. Responsible for stimulating ministerial efficiency through conferences, institutes, ministerial meetings, and any other effective medium. Also for fostering spirituality among the ministers of the district and for bringing to them encouragement in their work.

9. Responsible for annual visitation to the congregations in order that they may know thoroughly their problems and be able to coöperate in their solution.

10. Responsible for supervising pastoral changes in the congregations and especially for avoiding too frequent change of pastors.

11. Responsible for the development and maintaining of a high intellectual and moral standard with the ministry of the district.

12. Responsible for the cultivation of proper ministerial ethics, both from the standpoint of the minister as well as the congregation. These boards should stimulate appreciation on the part of the churches for the pastor and vice-versa.

13. Responsible for conducting district-wide evangelistic campaigns.

14. Responsible for developing a pastoral program in those churches where there is need of such service.

15. Responsible for seeing that each congregation in the district has a local ministerial committee.

16. Responsible for coöperating with the general boards in the care of superannuated ministers.

17. Responsible for making a report of the annual survey to the district meeting. When the annual reports are all in, the District Board should call a conference of all elders in charge of churches and pastors, either of the district as a whole or by groups of churches, to consider the reports and plan the work for the future. These conferences should be held early in October.

#### **III. Procedure for a Church Seeking a Pastor**

1. A church desiring to engage a pastor should through its ministerial committee, or if it has no ministerial committee, through its official board, notify the secretary of the District Ministerial Board and the regional representative of the General Ministerial Board who will be able to suggest available candidates and supply information concerning them.

2. The church should then investigate through its ministerial committee the proposed candidate. This should be a preliminary investigation. It should be quietly made in the field or fields where the candidate has worked.

3. If the ministerial committee is thoroughly satisfied with the qualifications of the candidate it should then approach the minister under consideration and secure his consent to have them recommend to the church council that the congregation consider extending to him a call to its pastorate.

4. If the church acts favorably on the recommendation the minister in question should then be advised that the congregation wishes to extend to him a call. He should then seek information about the church through regional, district and local representatives as well as by a personal visit to the church. If he is entirely satisfied with the field, believes that he could meet the demands, and is in position to accept a call, if extended, he should then advise the church that he could give favorable consideration to a call. If the situation is otherwise, he should advise the church that he is not in a position to consider a call.

5. The local Ministerial Committee in coöperation with the Finance Committee should then prepare a definite proposal covering all the terms and conditions of service and submit the same to the minister for his suggestions and approval.

6. When these committees and the minister have reached an agreement the Ministerial Committee should then report the major features of the contract to the church. If this report is accepted by the church the way is then clear for the church to extend a definite and official call to the brother under consideration.

7. After giving at least ten days' notice of the meeting and its purpose, the church should meet in council for the purpose of extending the call. The voice of the church should be taken by ballot. No call should be extended unless it is supported by three-fourths of the voting membership. If the call is thus extended and there are dissenting votes, it should be moved to make the call "unanimous." Christian courtesy requires that the minority support such a motion in heart as well as by voice.

Note: Under no circumstances should a church consider or even negotiate with two men at the same time. In churches where a definite term of service is desired, in contracting with the pastor it is suggested that on the first call it should be a term of two years and three years on subsequent calls. In churches where the term of service is not desired, at least three months' notice should be given a pastor when the church desires a change, and the pastor should give the church three months' notice when he desires a change.

#### IV. Procedure for Changes in the Pastorate

1. **The Minister.** The minister should not be supersensitive to conditions which might suggest a change in pastorate, but he should be alert to the needs and welfare of the church and to conditions of his own best service. The ablest of men sometimes reach the limit of their service in a given community. The following procedure is suggested in the case of a minister considering a change in pastorate:

a. The minister should seek to discover the actual conditions in his church as they bear upon his work and the will of God in his life. He should develop and maintain the warmest friendship with his local ministerial board. This relationship should be one of frankness, confidence, and kindliness. If there is intimation or feeling on the part of

the minister that a change in pastorate would be desirable he should speak frankly to his board about it. This Board should respond fairly and honestly and not in too great haste. If the Board finds no condition warranting a change, it is usually safe for the minister to proceed with his work in the congregation. If there is uncertainty or positive grounds suggesting a change then:

b. A conference should be called between the local Ministerial Board and the District Ministerial Board with the regional representative on the General Ministerial Board presiding, when advisable. The minister should make his statement to this conference in all frankness. The local Ministerial Board should present the facts as they know them. This conference after careful and honest study of the facts may decide:

(1) That it would be wise for the minister to resign his work and transfer to another field. A minister will do well to accept the judgment of such a conference.

(2) That there is no occasion for the minister to resign and that he should continue in his work without disturbing his congregation.

(3) That the voice of the church should be taken on the matter of his continuance.

(4) That the District Ministerial Board should coöperate with the local board in a further investigation of the problem.

(Note: It shall be understood that this conference shall be strictly confidential and shall in no way disturb or interrupt the work of the church. The minister should continue to give his best service.)

c. If it is decided that the minister should change locations, there shall be ample time allowed for a fair and amicable transfer. All the machinery of the local church, the district, the region, and the general brotherhood shall be set in motion to discover an opening for the minister and a new leader for the church.

2. **The Church.** A congregation should recognize that ordinarily long pastorates are productive of the greatest good to the church. Members of the local church should not be quick to pass adverse judgment on the minister and should recognize that perhaps no minister can perform his duty in such manner as to avoid the criticism of everybody. However, a minister may not always be aware of conditions which would suggest a change in the pastorate. In that event, if there are members of the church who feel that the welfare of the church demands a change in the pastorate, they should proceed as follows:

a. They should go to the chairman of the local ministerial committee in all frankness and state their views clearly, or submit them in writing, and ask the committee to investigate the matter. This request should be made in kindly spirit and without malice or prejudice. All such requests should be considered strictly confidential by the chairman of the committee.

b. If such requests seem to have reasonable justification the committee shall confer with the pastor in all frankness and shall then proceed as described in the preceding section of this report.

(Note: Courtesy demands that a minister have the privilege of terminating his pastorate by resignation.)

3. When a minister has definitely decided that he will terminate his pastorate in a given congregation he should, if possible, notify the regional representative on the General Ministerial Board twelve months in advance. The local Ministerial Board should be notified four months in advance and the church at least three months in advance.



4. Council meetings in which the voice of the church is being taken with reference to calling a pastor, accepting the resignation of a pastor, or continuing the service of a pastor should be presided over by a member of the District Ministerial Board. Voting should be done by ballot. It should require a three-fourths majority to extend a pastoral call or to continue a minister in the pastorate.

Elgin, Ill.

## Financial Activities Here and There

BY ROLAND L. HOWE

IN addition to the gift previously referred to, John Goodyear turned back into the church treasury the annual interest for another six years on his \$1,500 loan. Besides, he willed the principal amount to the church—in other words, the debt was to be cancelled at his death, which occurred June 15, 1884. Complications arose which forced the church to pay, but not without resistance. It might have been more profitable from all angles had they hired counsel at half fee and kept him in the background! Better fail in compromising than lose the more antagonizing. The Administratrix filed a claim and brought suit to recover. The Board minutes of June 23, 1886, state:

"J. Eisenhower reported that he and Isaiah G. Harley and attorney went to the Prothonotary's office to examine the signature on the John Goodyear \$4,000 judgment note (said to be) given to . . . . . and they think it is not genuine."

The Board decided to employ an expert to examine the signature, but offered to compromise on the basis of \$500, which failed. Meanwhile the estate had been depleted by the unexpected appearance of the judgment note, leaving no funds to satisfy the bequest. The case dragged until September 12, 1888, when the principal, interest and costs amounted to \$1,819.12, and was settled for \$1,758.72. The attorneys for the estate had made an error in calculating interest, and it was only by pleading that the original figures were taken and the \$60.40 thrown off. But the Board was not yet through. They had already paid an attorney \$50 for his fruitless service, and he rendered a final bill for another \$50 which was settled for \$25 and paid out of the Poor Fund!

Thus the church was deprived of a substantial bequest and shouldered with added costs and worry for reasons one can best surmise upon reflection. To meet this unexpected obligation the church with much difficulty placed a \$1,400 mortgage on the dwelling at 4½% plus state tax. Had it not been church property it could have been placed at lower interest, but there was aversion to "suing a church" to recover. Strange paradox that a church should prove a doubtful risk!

Moved by these experiences, the Isaiah G. Harley mortgage was taken over by the Poor Fund by resolution January 25, 1886, at his request, because "of the

uncertainty of life and to save trouble and expense at death."

The quarterly collections discontinued in 1822 were revived at a later date. The minutes of March 8, 1867, state they were again done away with and yearly subscriptions resorted to, payable half yearly on the 1st of Nov. and 1st of May. Responses were slow and inadequate.

On Dec. 29, 1873, the trustees recommended a tax but Jacob Spanogle thought it wise that the deacons first be provided with books and again call on the members for subscriptions. They made the attempt but with indifferent success. Finally at a meeting Feb. 4, 1874, the church agreed "to lay a tax of 3% on all members who have not paid, and are able to pay, the members themselves to make a statement of what they are worth." A committee was appointed to lay the tax and collect the money. Confusion and embarrassment resulted before any headway was made and the committee reported at the next meeting that they had not even attempted to carry it out. The church kept falling behind, expenditures exceeding receipts.

As early as Jan. 25, 1875, the trustees passed a resolution to adopt the "envelope" system for weekly contributions, and a committee was appointed "to attend to this matter." The proposition was brought before the members April 1, 1875, and while Jacob Spanogle was on the Board that recommended it, he stated in council that it did not meet his views—that he would favor a six months' subscription. He said he would do his full share and a little more if he could once see co-operation to pay off the debt. The members approved his views by 23 yeas and 2 nays—some not voting. The church was a prime mover in putting off any "taking" proposition that foreshadowed immediate action. Thus the envelope system was deferred until its firm adoption Jan. 16, 1891.

To replenish the treasury and striving for a larger outlook, the church appointed Samuel B. Croft on Jan. 2, 1890, to canvass the members personally for funds.

The coming of T. T. Myers on April 26, 1891, as our first salaried pastor, brought the church face to face with an additional current obligation. To meet this new situation the church appointed a Finance Committee Oct. 5, 1891, and the committee created a new office with Samuel B. Croft as Solicitor. He met with some ingratitude, if not hostility, in canvassing the members in 1890 and later in introducing the envelope system, which was normally slow to take hold. These were so-called "thankless tasks," but they were undertaken and carried forward with commendable results. He states in a comprehensive report referred to in a previous article:

"What your Solicitor has done has been cheerfully done, but would have been impossible but for the valuable assistance of his companion."

The church owes these two faithful, efficient workers a debt of gratitude that will never be fully met. They perhaps did more than any other two people in gradually developing and establishing the most satisfactory and successful method yet devised for regular and systematic giving. We are reaping the fruits of their labors.

*Philadelphia, Pa.*

## Debatable Questions

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pecially as it pertained to dancing and card playing. A good per cent of the young people said that if they did not dance or play cards, they could not participate in their high school social affairs, for this was practically the extent of the activities that took place in such events. I think that we can agree that here is a real problem that confronts many of the youth from our finest church homes, and they deserve sympathetic help at this point.

The question of worshiping with the veiled and unveiled head was raised. They wondered why some of the strongest defenders of this practice, did not observe the practice when they worshiped in the churches of other denominations, or in their homes. They also desired to know why some people and congregations insisted on the sisters wearing the prayer veil at the communion service, when they did not observe the practice at any other time.

The discussion in class for several days would lead one to believe that young people are as open to light, and as free from prejudice as their elders. It must be said, however, if our youth accept an opinion, they expect some reasonable explanation why that opinion is wisest and best. Tradition alone is not a very weighty argument in the mind of youth. They feel that simply because the church has long held to certain views, is not adequate reason in itself, for their accepting the same position. What is more, a reason which might seem quite adequate as far as we are concerned, may not seem so weighty to youth.

It behooves us therefore to carefully analyze our convictions, and search the Scriptures to see that our views harmonize with the Word of God. Then we will be able to follow the Apostle Peter's exhortation, "being ready always to give answer to every man that asketh you, a reason concerning the hope that is in you."

*Cedar Rapids, Iowa.*

The minister of a church in Canada sends \$10 from his church expressing his interest in the kingdom work. But he says: "Our people in western Canada are being steadily ruined by the continued lower and lower prices. All reserves of money, clothing and implements are going with no chance of replacement."

## Ministers' Conference

**Bethany Biblical Seminary, September 27 to October 4**

BY M. R. ZIGLER, SECRETARY OF MINISTRY AND HOME MISSIONS

**The Date:** During the past the regular date for the Ministers' Conference at Bethany has been in January or February. In order to make the Conference more helpful for the entire ministerial year which begins in the fall, it has been urged that we try an early date. October at first was thought the best month, but due to many conflicting meetings, it was found that the most satisfactory date would be the last of September and the first of October. It is impossible to suit the convenience of everyone.

**The Program:** Dr. Kurtz has promised to give a series of lectures on the subject: "How I Find, Prepare, and Deliver My Sermons." Our Editor, Edward Frantz, will give an hour each day interpreting the message of the New Testament. Special studies will be made in the fields of sermon building, church finance, evangelism, missions, the work of adults, young people, and children. Other features are in process of completion. The complete program will be announced later.

**Reservations:** As soon as you decide to attend, write to Bethany, 3435 Van Buren Street, Chicago, Illinois.

**Wives of Ministers:** It is very important that ministers' wives attend. The plan to be followed throughout the entire program will demand their presence if the program is to be effectively planned.

**For Whom Is the Program?** Primarily for the local church. The minister is designed to lead and to plan the program. Therefore, he is the one who must prepare. Local churches have asked our ministers to lead. They feel the need of preparation. To meet this need, ministerial conferences have been established at convenient places throughout the Brotherhood. During the past year these conferences have been attended far beyond our expectation.

**How Financed.** The leaders will give their time. Bethany will furnish the equipment. There will be some cost for sleeping and eating, but this can be secured through the Bethany plan at a very reasonable rate. It will cost the minister and his wife to travel to Chicago. During the past years many ministers have been sent by individuals, Sunday-schools, classes, Aid Societies, Y. P. D.'s, and in some cases the churches have paid the expense out of church funds. Neighboring ministers often group together and go in a car.

**To You Who May Read This:** You may be a young person. What is it that you could do for your minister that would be more helpful to both the church and the minister than the sending of him through your young people's group? You may be on the official board, the finance board, or the pastoral committee. If you are, is there any gift that will give a finer expression of your appreciation than to send your minister to such a conference? Many Aid Societies have demonstrated their appreciation in this way. If all the people in the local church would give a little, there could be a minister from every congregation in this region. Ministers are willing to pay a part, but without help many can't attend. If it seems good to you to send your minister and his wife, consult others in the church and other organizations, and arrange to send them.

**Other Things to Think About:** Maybe the minister and his wife think they can't leave on account of children being in school. Maybe some one could keep the child or chil-

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## HOME AND FAMILY

### A Child's Question

"Why are the trees so green, mother,  
And why is the sky so blue?  
Why the mocking bird's song so sweet, mother?  
And why is your love so true?"

"Beauty and truth and love, my child,  
Are all from God above,  
For God is truth and beauty,  
Yes, God in heaven is love."

—C. M. Killian.

### The Substitute

BY FLORENCE S. STUDEBAKER

LUCY WATSON finished scouring the last shining kettle and gave the dish cloth a vicious twist. Her wrinkled cheeks flushed warmly at the thought of Mary Ellen's conversation over the telephone.

"Things have come to a pretty pass when a person can't make excuses without being criticised," she muttered half under her breath. "I almost wish I had not called up."

"What's that?" Jim's voice came from the living room.

Lucy chided herself for exposing her peevishness. "It's funny how keen a man's ears are for the things he isn't supposed to hear," she thought. "There have been times that I feared Jim was losing his hearing when I asked him to beat the rugs—or something."

By this time Jim's curiosity brought him to the doorway. "What's all this scolding about, Lucy? Why, you remind me exactly of old Speckle when she's been setting all day and flies off the nest for her evening exercise."

"Jim! There it goes again—more criticism," cried Lucy, peevishly. "If I act like a settin' hen it is because I feel like one too. You'd be cross, too, if the Aid president talked to you like she did to me," she finished defensively.

"Well," chuckled Jim, "what did she say? I can't imagine Mary Ellen saying anything very serious. She's so quiet and easy-going like."

Lucy flushed. "That's just it. Mary Ellen is so easy-going that I didn't expect anything of the sort out of her." Lucy picked up her mending and snipped off a good-sized patch for Jim's overalls. Jim's prying eyes added to her discomfort. "Well, if you're bound to know all about it, I might as well tell you."

Jim stifled a smile as he poked the fire. "You needn't tell a thing Lucy, if you don't want to."

Lucy broke in hurriedly as if anxious to dispose of a disagreeable task. "You know tomorrow is all day Aid at the church and I don't feel as if I can go, so I called up Mary Ellen and told her so. I also explained that

I have decided to give a quarter every time I'm absent—a sort of substitute for me. I thought it would set a good example for the rest. Think how much we'd add to our treasury each week if every sister that couldn't be present would practice the plan."

Jim nodded understandingly and watched his wife through half-closed eyes.

"And what do you think Mary Ellen said?" demanded Lucy.

Jim blinked and spread out helpless hands.

"As I remember it, these are her exact words," continued Lucy, pausing for what she considered the most dramatic moment in her story. "'Why, Lucy, I'm awfully sorry you can't be there. As for the money we will be glad for it, of course, but I'm wondering if a quarter can take your place? Think it over and see if you can arrange to come after all. We need all our workers so.'"

"So that's what she said, is it?" Jim's voice was most matter-of-fact. "Well, I don't know but that I agree with Mary Ellen."

"Now, Jim," interrupted Lucy, "I might have known you'd take her part—"

"Wait a minute, Lucy. I was just a sayin' it's pretty hard to give anything in exchange for ourselves, especially cold, hard money."

A shout from the rear of the house called Jim to the barn and Lucy was left alone to wrestle with her problem. That night she fell asleep with Mary Ellen's words ringing in her ears.

Suddenly she started up at the sound of voices. She put out her hand to see if Jim was there. To her surprise she found herself standing near the edge of a beautiful valley. Her hand touched a bejeweled wall surrounding a lovely city.

"I must be dreaming," she murmured staring wonderingly toward a dazzling gate where an angel stood looking intently at a small round object. What did it all mean? She started at the sound of her own name. An impelling curiosity urged her nearer so that she might catch every word.

"I don't understand you," exclaimed the angel. "Who did you say you are?"

"I am a quarter," repeated the object, which for some strange reason had the power of speech. "I represent Lucy Watson. She could not come today. I am her substitute."

Lucy waited breathlessly. What would the angel say? She watched his face for signs of disapproval.

"I'm sorry, Mr. Quarter, the Master accepts no substitutes. He wants only the best of life—time, talent, strength and personality. Are you sure this woman has none of these to offer?"

Lucy's head swam dizzily. "Has she none of these to offer?" The words fell like a death knell on her

heart. Alas! Jim was right. She had tried to give something in exchange for herself and had failed. She covered her face with her hands. She recalled the many days she had avoided tasks which should have been accepted and borne willingly.

"Some one else can read the scripture lesson so much better than I. Let them do it. Elsie Swanson offers such lovely prayers. Ask her, I love to hear her pray. May Bennet has much more of a missionary spirit than I, ask her to take that topic instead of me."

Her favorite excuses trooped before her in long accusing array. She saw herself shifting responsibility day after day until at last interest in the work of the kingdom had dwindled and died. Now she had sent money as her substitute in the Aid. Alas! the Master had rejected it.

Unconsciously she turned the words over in her mind: *time, talent, strength and personality*. "O Master, I had all of these to give, but failed. I took the easy road and left the burdens to others who were willing."

Suddenly some one touched her on the shoulder. Through tear-dimmed eyes she saw the Master. Her heart thrilled at the look of pity in his eyes. "My child, for long I have grieved over you as you took the easy way. But now my heart is glad. Look!" He pointed toward the hills bordering the valley. "It is not too late for the penitent child. There are other hills to climb and loved ones waiting for your fellowship and encouragement."

"Oh, Master," Lucy's voice was tense with emotion, "hills for—me—to try—again? Another chance?" She threw herself at his feet in grateful praise. "Time, talent, strength, personality—myself I give anew to thee."

The morning sun gleamed brightly through the trim snowy curtains of Lucy's bedroom. "Jim, Jim are you awake? I—I guess Mary Ellen was right about that substitute. I've decided to go to Aid myself today. I believe I'll have time to get that poem she wanted if I hurry."

Jim grinned understandingly. "I'm glad," he answered simply.

*Nappanee, Ind.*

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A GOOD neighbor was forced to place a first, then a second mortgage on his farm. His sister, having idle money, took the second one. Then the depression came. Our neighbor had a greater financial load than he could carry. Fearing that in a few years he might lose the farm and, worst of all, his sister's money, he simply

deeded her the place. She paid off the first mortgage, offering to divide any profits with her brother should the land ever become more valuable.

Here, in a situation often causing life-long enmity, is a splendid example of real brotherliness and sisterliness.

*Wakarusa, Kans.*

### Tales

BY OLIVER SAUNDERS

#### He Started and Kept Going

A MAN in a certain community became a regular attendant at Sunday-school almost suddenly. Regular, not the kind that is regular in attending on Easter and on Rally Day only, but regular Sunday after Sunday.

He must have been quite conscious of the change in his Sunday morning engagements; at least he felt that others would note the change, and so he sought opportunity to explain to the pastor of the church.

Explanations are attempts to establish consistency. The person feels an inner compulsion to be consistent, and when he feels that present conduct is not entirely consistent with past performance, explanations are felt to be in order. So this man felt as he did about himself.

Approaching the pastor he began and continued: "Parson, I guess you wonder why I have become so regular in my attendance in your church services and Sunday-school. Well, I'll tell you. It was this way. I've got a boy. I've been spending my Sunday mornings playing golf and such things. I was always prompt, though, as you know, about getting my boy to Sunday-school. Well, the boy began to be slower than I liked to see him about getting ready for Sunday-school. He seemed to be losing his enthusiasm, somewhat. He was like the fellow who was getting ready to get married and just before the time for the march to begin he got pale and the best man asked him if he was sick. He said he wasn't a bit sick but some way he was losing his enthusiasm.

"Well, you know that troubled me. I have seen so many lads who were fine as small boys, and who dropped out of Sunday-school about a certain age, and finally drifted off to become worthless, that I couldn't bear the thought of my James going that way.

"And so I said to James one Sunday morning when he seemed rather slow in getting ready for his Sunday-school, says I, 'Son, aren't you slipping a little on your Sunday-school? You don't seem as enthusiastic about it as you used to be. How is it going?' And James came back at me, Parson, with a shot that hit right between the eyes. Says he, 'Dad, if Sunday-school is good for me, why isn't it good for you? If golf is good for you, why isn't it good for me too?'

"And, Parson, I saw the point. And I just said to

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## Ministers' Conference

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dren in their home. How about the chores that must be done? Call for volunteers. See what happens. I was in a minister's home one Sunday evening. I asked him if he were planning to go to the Ministers' Conference next week. He replied that he could not on account of finances. About nine o'clock that night one of the members of the church brought in enough money to send the minister and his wife. Those are moments that will never be forgotten either by the church or the minister. A church in Iowa sent four of its ministers and their wives to a Ministers' Conference.

**The Free Ministry** demands training and inspiration. A local church that is still being served by the free ministry plan certainly needs to help those men and women who give their lives in this way. Take over their farm work or whatever they do and give them enough to come to Bethany to share in the inspiration, fellowship, and hard work in building the church program for 1933-34. If ever a minister needed help to strengthen him, it is now.

Elgin, Ill.

## NEWS FROM CHURCHES

### CALIFORNIA

**Bakersfield.**—We are thankful for the addition of eleven members since our last report, two by letter, nine by baptism. Our regular quarterly business meeting was held Saturday evening, July 29. Sunday-school elections for next year were conducted. Bro. Joe Walton was elected Sunday-school superintendent. We felt our Vacation Church School was a real success. It opened on June 12 and continued for two weeks. Mrs. G. R. Montz was principal. There was an enrollment of 103 with an average attendance of 90. The closing program was given Friday evening, June 23, to an overflowing house. The quartet of the Bible Institute of Los Angeles gave their program here on June 26 in the evening.—Mrs. Ruth Walton, Bakersfield, Calif., Aug. 14.

**Oakland.**—On June 25 the Orion quartet of La Verne College gave us a fine program after which we entertained them with a basket dinner at Lakeside Park. July 4 the Sunday-school had a pleasant outing in the hills in Sequoia Park. July 9 quite a number of our members were in attendance at the summer assembly at Mt. Hermon. Brother and Sister J. Z. Gilbert and son of Los Angeles, en route from the assembly at Mt. Hermon, were here July 16 and Bro. Gilbert preached at the morning service. During the C. W. hour Sister Gilbert met with the women and girls and gave an interesting talk concerning the Women's Work in the church. Walter Gilbert spoke to the men and boys and Bro. Gilbert gave an illustrated lecture at the evening preaching hour. July 23 Bro. John Reynolds and family of Chico and Bro. W. M. Platt and family of San Bernardino worshiped with us. Bro. Reynolds gave the morning message and Bro. Platt the evening message. Following the morning service a fellowship dinner was held in the church dining hall. The following Tuesday the women and girls gave a picnic at Dimond Park in honor of the Platt family and Sister Platt gave a talk which was of much interest. Bro. Platt was our pastor for a number of years and Bro. Reynolds was our only resident minister. We held our quarterly business meeting Aug. 11. We decided to have our love feast Nov. 12 at 6:30 P. M. We voted unanimously to affiliate with the Y. M. C. A. in boys' club work this year. Officers were elected as follows: Elder, A. M. White; church clerk, Lelah Walton; Sunday-school superintendent, Paul Wilkinson. Church delegates to District Meeting, are Laura Cunningham and Wayne Heiny; Sunday-school delegates, Wilma Anderson and Paul Wilkinson. Practically every department in the church in some way showed appreciation of Pastor Boaz and family for their splendid work among us the past five years. Bro. Boaz delivered his farewell messages Aug. 13 and left the following day for San Diego to take up the pastorate there. Aug. 20 Rev. D. H. Youngbahl from the Berkeley Baptist Divinity School spoke on the subject, What Men Live By, and in the evening Rev. Bronson brought us an inspiring message. One has been received into church fellowship by baptism and three by letter since our last report.—Mrs. Carl D. Woody, Oakland, Calif., Aug. 22.

### CANADA

**Bow Valley.**—The various activities of the church are progressing nicely under the efficient leadership of our pastor and wife, Brother and Sister John Wieand, who have now been laboring among us for several weeks. Bro. Wieand's strong gospel sermons are being much appreciated and are having good effect. The pastor and wife conducted a Vacation Bible School in our congregation which was both interesting and successful. Other talent from the church served as

helpers. A number of pupils from the United Church attended, also several Catholics. There were 113 pupils listed; total enrollment, 99; average attendance, 78. A good program was rendered at the close of the school. A similar school was conducted by Sister Wieand at Mossleigh, a small town west of us. The school closed with a program and a talk by Bro. Wieand. A Sunday-school is being started there with Bro. Quinter Hollenberg as superintendent. A Vacation Bible School is contemplated in the Dukhobor colony east of the church. Our communion is to be held this fall.—J. H. Brubaker, Arrowwood, Alta., Aug. 24.

**First Irricana.**—At the present time Bro. John Wieand, Arrowwood, is our elder. The remaining officers are: Bro. D. R. Beard, clerk; Bro. Wm. Culp, Sunday-school superintendent. Bro. B. B. Weber is serving as pastor. His work is proving a great success. His sermons are so inspiring that our attendance continues to increase. We very much appreciate Bro. Weber's work in our church. July 4 we held our community picnic in the church playground with lunch in the church basement. Ten members motored to the District Conference. We felt it was the best District Conference we had ever attended. Brethren B. B. Weber, D. R. Beard and Wm. Culp were our delegates. July 23 Bro. Beard gave us the church report and Bro. Culp the Sunday-school report, both of which were very interesting. Aug. 6 was Children's Day. The primary department under the direction of Sister Cawley gave a program in the morning, followed by a short talk by Bro. Weber to the children and their parents. In the evening we enjoyed six numbers by the Arrowwood male quartet. Under the leadership of Sister Velma Spitzmesser and Bro. B. B. Weber we held a Vacation Bible School Aug. 7-12. There were three classes and seven teachers, with a total enrollment of fifty-five. Sunday evening, Aug. 13, the children rendered an interesting program and displayed their handwork. We have now formed a young men's quartet which will help greatly in the services. Aug. 16 our women's organization reorganized. Sister Gump was reelected president. Our sisters have helped in many homes and remembered those who were sick, besides giving gifts and doing some sewing. Our attendance has greatly increased. Some Sunday evenings the church is filled to capacity. We feel that we have had a very active and progressive summer in the Lord's work and give the credit to God who has blessed us with leaders who are anxious that we all work together for the enlarging of the kingdom.—Mrs. Paul Wagoner, Airdrie, Alta., Aug. 25.

### FLORIDA

**Miami.**—We held our church services at the apartment building of Brother and Sister J. H. Snyder in Miami, Aug. 20. There were but fourteen of us at the services, which shows that many are still away for the summer. We had a good Sunday-school lesson, followed by a good sermon by Bro. Simon Richardson. Then our dinner, the social hour and our return home. The collection for the July meeting was \$2.50, and for this meeting \$3.25, \$1.60 of which was used for local purposes. The next meeting is set for Sept. 17, at the home of Brother and Sister Noah Cripe, five miles northwest of Homestead.—Grant Mahan, Homestead, Fla., Aug. 21.

### IDAHO

**Emmett,** church met in council Aug. 12, 1933, to elect officers for the church and Sunday-school for the coming year. S. F. Niswander is continued as elder in charge. John Frye continues as church treasurer. Mrs. Amos Bontrager is church clerk. The pastor's wife, Mrs. Clement Bontrager, was elected church correspondent. Other necessary officers for the church were elected, and we look ahead to great things for the coming year. In the Sunday-school we elected Miss Isabel Harris as superintendent and Mrs. Etta Bisom, assistant. A group of six took in a part of the Annual Summer Assembly held at Meadows, Idaho. Much profit was had from this trip. Interesting reports were given to the church. Prospects are bright for a greater work at Emmett.—Mrs. Clement Bontrager, Emmett, Idaho, Aug. 17.

### ILLINOIS

**Girard** church met in council July 12. Bro. I. J. Harshbarger was chosen as elder of the church. Sunday-school officers were elected for the coming year with C. E. Gibbel, superintendent. I. J. Harshbarger, G. S. Watson and H. V. Stutsman will represent this church at District Conference. Aug. 3 Bro. Earl C. Bowser and wife of Pennsylvania came to take up the pastorate of the church. Aug. 6 a basket dinner was served in the church basement. A large number of our members and friends enjoyed the social hour which followed. Under the leadership of Brother and Sister Bowser we feel that much good will be done in this community.—Mrs. H. V. Stutsman, Girard, Ill., Aug. 21.

### INDIANA

**Hickory Grove.**—On Mother's Day and on June 4, Children's Day, we had appropriate programs. July 2 Bro. Bagwell was with us in the interest of Manchester College. Aug. 6 we had a short business meeting in connection with our preaching service. We had a splendid revival Aug. 6 to 20. Stirring messages were brought to us by Bro. Roy Teach of Huntington, Ind. Sixteen accepted Christ and were baptized. Aug. 19 we had our love feast. The church has been revived by the meetings and we appreciate Bro. Teach's splendid efforts.—Cynthia Fox, Redkey, Ind., Aug. 25.

**La Porte** congregation is conducting evening services during the summer months with a fine attendance. Aug. 9 the church council was held and the following officers were elected for the coming year: Bro. Emanuel Gordon, Sunday-school superintendent; Bro. William Replogle, assistant superintendent; Sister Grace Replogle, Sunday-



school secretary; Bro. Nathan Cross, prayer meeting superintendent; Sister Flossie Doyles, assistant; Sister Jewell Hagle, Messenger agent; Sister Lydia Taylor, Messenger correspondent, and Bro. K. W. Murphy, pastor. On Aug. 13, Brother and Sister E. R. Fisher and son of Kitchel, Ind., were with us. Eleven years ago they held the pastorate at this place, and many friends gave them a hearty welcome. Aug. 20 the District Conference report was given by the delegates. All who attended the meetings were spiritually filled. The Aid has been doing splendid work under the direction of our president, Sister Mary Woodcox. Quilting, sewing and mending have been our main work.—Mrs. Kenneth Murphy, La Porte, Ind.

**Yellow Creek** church met in council Aug. 25. Bro. Ervin Miller was chosen elder for the coming year; Henry Hoover, Sunday-school superintendent, with Solomon Moyer, assistant. Our Sunday-school will start at 9:30, standard time, the last of September, instead of 9 o'clock. Harvest meeting date is Sept. 10. Brother and Sister Emerald B. Jones of Syracuse, Ind., will be the speakers of the day. Our communion will be held Wednesday evening, Oct. 18. The date of our revival is Dec. 4 and Bro. C. H. Petry of Ohio will conduct the meeting. The Sunday-school held a picnic on July 16. Our Aid Society has been sewing for some of our members and also sewed for the Africa hospital.—Mrs. Edith Hoover, Goshen, Ind., Aug. 26.

## IOWA

**Cedar Rapids** church had a full day on Aug. 20, with a splendid address by Sister Nettie Senger in the morning, followed by a picnic luncheon at Beaver Park, as a means to get better acquainted with Sister Senger and her work. In the evening the young people gave brief reports of the week at Pine Lake Camp. We sent a delegation of twelve, the largest group sent by any church of near our size. An unusually large camp made a record for Iowa young people's camp experiences. Our attendance has been good for the summer months. We are now planning our reorganization for the various lines of church activity for the year.—S. B. Miller, Cedar Rapids, Iowa, Aug. 26.

**Panther Creek.**—Brother and Sister Oliver H. Austin began an evangelistic campaign in this church. Their coming had been looked forward to for a year and brought to us a fruitful revival. The meetings grew in intensity and interest from the beginning to the close. There were strong manifestations of the work of the Spirit throughout. Perhaps at no former evangelistic meeting was the community so widely touched and stirred as in these meetings. High expressions of appreciation came from every quarter from those outside of the church. Their many years in the field has given the Austins a wealth of experience and has developed in them strong personalities. They are untiring in their efforts and leave no stones unturned. Bro. Austin preaches both a pleasing and a moving gospel. Folks having heard him once want to come again. Sister Austin's conducting of the devotions, leading of the music, story period, and work with the children add great force to their campaigns. If any thought or report has gone out that they are high-priced evangelists, it should be dispelled at once, for the good of the kingdom. In the face of greatly decreased receipts during this depression period they press on with undiminished vigor, and endeavor to fill all calls. The meetings closed with an all-time record attendance at church services, so far as we know, and thirty-five added to the church by baptism.—Mrs. C. G. Wicks, Adel, Iowa.

## KANSAS

**Granda** church has had a full program of social and spiritual activities which has helped to develop a better community spirit. Special days were observed with fitting programs. The young people bought a piano and paid for it by giving a play at several different places. We had an ice cream social every two weeks during the summer to raise money for rent on the pastor's house. We found the socials quite helpful in raising the needed money and in creating a community spirit. We observed Community Day July 27 with games and contests in the afternoon. The evening program consisted of music, songs and speaking by our County Agent and Congressman Lambertson. The evening attendance was estimated at 500. July 30 Bro. Riddlebarger of McPherson began a two weeks' revival meeting which was appreciated by all. The community responded better than at any previous meeting since we were here, some attending for the first time in four years. Special numbers in song were given by different denominations. The sermons were spiritual and inspiring. The children had a special service on three afternoons of the week and had charge of the devotional service that last evening of the meeting; two accepted Christ and much good seed was sown. Bro. Riddlebarger, with the pastor, called in more than sixty homes and traveled nearly 500 miles. The Young People's Rally was held in our church this year. Young folks from Topeka, Morrill and Sabetha were our guests on Aug. 6 in an all-day meeting. Bro. Spenser Minnich contributed to the afternoon program. These spiritual blessings were a fitting climax to our social activities and we press on with greater faith in Christ because of the blessings which have been ours.—Edgar Stauffer, Wetmore, Kans., Aug. 20.

**West Wichita.**—A record attendance was established at the annual mother-daughter tea, which was held May 7 at the church. A program, including a pageant and games, constituted the evening's entertainment. Refreshments were served. Chairs, lamps, small tables, rugs, and a profusion of flowers gave a homelike and intimate atmosphere. The Friends Gospel Band of Friends University took charge of the evening service May 14, with music and sermonettes. The boys' trio from Friends University sang May 28. We have twice been favored recently with short marimba programs given by the Mark-

land sisters. The play, "An Old-Fashioned Mother," directed by Mrs. Herbert Ruthrauff, was given in the Martinson school auditorium May 18. The proceeds, over \$33, went toward Bible School expenses. The play was repeated May 25 at the O. K. School. In order to increase attendance, several contests are under way. The adult Sunday-school department is in the midst of an attendance and offering contest between classes. At present the intermediate boys are ahead. The young people's C. W. group will end an attendance contest next Sunday night. This has been between two sides, and will culminate in a big watermelon feed provided by the losing side. The young married people's class is in an attendance contest with a class of the neighboring Methodist church. A reward system has been established in the junior Sunday-school, whereby blue stars are given for attendance, silver stars for attendance and offering, and gold stars for new pupils. This is taken care of in each class. At the end of three months a prize is given for a perfect record, or all silver stars. The junior Sunday-school had charge of the devotions of the morning service Children's Day. The young people's class entertained the church at an old-fashioned 4th of July picnic. The intermediate girls gave a wiener roast for the young people's class May 16. All the classes have been sponsoring money-making entertainments in order to help meet their pledges to the church budget. At a specially called council meeting Aug. 9 W. T. Luckett, pastor of the Hutchinson church, was elected as elder of this church, to replace Bro. Crist, who resigned. Several young people attended the regional young people's conference at Conway Springs Aug. 6. "Paths That Lead to God" is the subject of a group of sermons for Sunday nights, being given by Bro. Ruthrauff. These have been preceded by informal periods of devotion, during which memory gems and sentence prayers are given. The men have been meeting to get in line for their fall activities of securing the winter's supply of fuel, etc. Our pastor will spend next week as one of the leaders in the young people's camp at Abilene, Kans. The annual harvest meeting will be held Sept. 10. The church will advocate the C. R. A. (Church Recovery Act).—Dorothy Stephens, Wichita, Kans., Aug. 24.

## MARYLAND

**Meadow Branch.**—The revival now being held began Aug. 20 with deep interest and good attendance. The sermons delivered so far by the evangelist, Eld. F. A. Myers, pastor of the Countryside church, Cloverdale, Va., are much above the ordinary and doubtless will have a telling effect for great good upon all the hearers. The consecration and prayer service put on six weeks ago by our local Missionary Committee continues at the country church as well as in town. The men's Bible class will lead this service at the Meadow Branch house next Sunday before 9:30 A. M., which is the regular Sunday-school hour at that place. Sister Leatherman, our district temperance worker, gave a most fitting talk at both churchhouses on Sunday, Aug. 20, urging all who are eligible to use the ballot on Sept. 12 in this state, not to repeal the Eighteenth Amendment of the constitution, and to vote also to retain local option in at least Carroll and Frederick Counties. The Reisterstown congregation, now under the care of Meadow Branch, will begin a two weeks' evangelistic service on Sept. 10 at Deer Park, with the undersigned as the evangelist.—Wm. E. Roop, Westminster, Md., Aug. 21.

## MICHIGAN

**Elsie.**—Bro. Charles Forror of Brethren, Mich., came to the Elsie church and held evangelistic services from Aug. 7 to 13. The services were inspiring. At the last service on Sunday evening a missionary offering was lifted and \$10.25 was received. Each evening a number were in attendance from Durand, a distance of thirty-five miles. Six members were received here by letter. Bro. L. Shaffer represented this church as delegate to the District Meeting at Onokama, Aug. 22-25. Sister Myrtle French is superintendent of the Sunday-school, with a fair attendance each Sunday. Bro. L. Shaffer preaches for us one Sunday a month.—Matie Randall, Elsie, Mich., Aug. 21.

## MONTANA

**Poplar Valley.**—Bro. G. I. Michael preached at Vida July 30 and at Glasgow Aug. 6, both within the bounds of this congregation. Aug. 12 and 13 he was here, preaching three sermons, one Saturday evening, one Sunday morning and another in the afternoon following a program rendered by pupils of this Sunday-school and a neighboring one. A basket dinner and social hour were enjoyed by our neighbors and members on Sunday.—Mrs. W. Glenn Swank, Poplar, Mont., Aug. 16.

## NEBRASKA

**Omaha.**—Since our last report we have enjoyed several real treats. A group of young people from the Octavia church came over one evening in June and gave us a splendid musical program, Bro. Floyd Ditzler director. This clean, enthusiastic group was an inspiration to all. The McPherson College Male quartet was with us Sunday evening, July 9. Although the weather was very warm a good crowd listened to their excellent program which was much enjoyed and appreciated. July 30 Sister Nettie Senger was with us and gave a challenging address in the morning service; several had lunch together in the church dining room. All were much interested in the afternoon service, hearing her explain the work and show some things from China. In the evening she showed motion pictures of her China work to a fair-sized audience. Miss Senger's sister, Mrs. W. H. Brower, and two sons were with her. They visited with relatives in the city. Our Sunday-school superintendents, David Andrews and Mrs. L. A. Walker, have been doing good work. The school attendance has kept up well.

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## Tales

(Continued From Page 23)

James, says I, 'Well, maybe you're right, my son.' And I just cut away all the foolishness, Parson, and I said right there and then that it was up to me, Jimmie had put it there, to set the example myself. And so that is why I got started to attending your church services.

"In all fairness I ought to say that since I got going I have found things there that feed my interests and things that I was a stranger to before I started in. Now I am enjoying it immensely.

"I might add further that Jimmie and I have some mighty stimulating discussions about what the teachers present to their classes. James and I are doing what I guess you might call discovering each other."

## The Broken Window

BY ADA CASSELL SELL

SOME one had broken the window. Mother knew who had done it. Her heart ached because Neddie would not admit it. Neddie declared Tom, a neighbor boy, had thrown the stone. Neddie felt bad after he had told the lie. It was the first one he had told for a long time, and he knew it was wrong. But he had never broken a window before, and had no way of knowing what big folks did to little boys who broke windows! But telling a lie wasn't the only thing that made his heart ache. It was just as bad to see your mother believed it. Neddie was sure she believed it, and that hurt. Truth is a heavy stone to hang around the neck of fiction. Neddie had never heard it expressed that way, but he couldn't bear to have his mother really believe Tommy threw the stone.

Mother felt bad, too. She knew that the way some adults come at little boys for their naughtiness, it is hard for the little ones not to lie. No talking over the wrong before punishing, just cruel blows. But she had tried to be a real mother to Neddie.

She waited for two hours. Then she told Neddie to call Tom in when he passed their house.

Neddie did not answer. He tried to play with his little dump-truck, but it was no fun.

Mother came to the door. She saw Tom coming down the alley.

"Neddie, dear, will you call Tom?"

Neddie jumped up, and began to cry.

"Mother! Tom didn't do it, I did!" he sobbed.

Mother held him quietly for a while. Then she asked him to get his bank. She asked him to give her a nickel of his money. He should help to buy the new glass for the broken window. He must sit down quietly for half an hour. Then if he could promise never to tell a lie again, he could ask Tommy to come to play

with him. He could let Tommy wind the engine to his train, ride his bike, and fill his dump-truck. Neddie ran away happily to find Tom, after his promise.

*Altoona, Pa.*

## A Contrast

BY MARGIE JOHN GARST

THE day was a cold, bleak one. The snowflakes were scurrying down the street playing topsy-turvy as the west wind whistled about the eaves of close-together houses. Now and then a rift of sunshine dared to gleam forth but for a moment, for in the distance another snow storm was fast approaching. A snow storm that made one step briskly and wonder, wonder if the winter's cold was dealing harshly with the inmates of some homes just passed. Wondering, too, if the thinly clad man on the corner wasn't so because of unemployment and the pale faced boy was pale because of lack of food. And while still wondering about the comfort of those behind closed doors and on chilling city streets, a call was made on a very dear, dear old lady. How affectionately her many friends spoke of her in this way. And why not?

Didn't this very afternoon prove her to be such a dear, dear old lady? Yes, her furrowed face, her tottering step, her drooping shoulders would indicate a life of many summers, but yet how young and hopeful in spirit!

How quickly we forgot the stinging winter wind! Who wouldn't feel comfortable and happy in the presence of this sunshine soul? Who could listen to her recounting her blessings and not feel this little apartment more blessed than many palatial homes? This little three-room apartment with its warmth furnished by a small coal heater, and how thankful and happy and smiling because it took such a little bit of coal to make the room seem cheery this cold, cold winter day.

With what childlike pride she recounted the gifts of friends, and oh, so grateful for them. Meager gifts perhaps they were, but how she loved to name those who sent products from the farm and groceries from the store and friendship visits, and cards from acquaintances far and near. Such little remembrances that meant little money cost, but how very valuable to this very dear, dear old lady, for in them were thoughtfulness and kind hearts and loving deeds! This thoughtfulness meant a heavenly smile on this aged face; too, these kind hearts made life so much more livable. And loving deeds! For did not these gifts express the loving hearts of others toward this dear, dear old lady? How kindly she spoke of everyone; how optimistic in spirit and hopeful she always was.

How interestingly she could remind one of earlier days. Couldn't one almost live over again the covered

wagon days when a home and family were hers to enjoy? Couldn't one just feel the joy and gladness that was the reigning power in that home?

Reminiscent journeys she was taking! Back over the years—when love's first awakening came to her—then the making of a home—then the departure of loved ones. A lull—a silence and quivering lips. But then glad she was living *now*, because life for her was so pleasant; life in this little apartment with friends to call and so many nice things to think about, with faith in a heavenly Father.

How very true, that real living does not consist of the things we possess, but in "the abundance of our souls."

Another day had dawned upon us. A day of sunshine and warmth and beauty. A day when the bluebirds were hopping about seemingly trying to make one forget the cold of the day before. It was a day when the very air we breathed seemed purer and more refreshing. It was such a day as this when another visit was made. This time to a one family house, a house with tall ceilings and high windows. Here there was plenty of heat and furniture to spare. But how uncomfortable the atmosphere, and empty the whole place! Here, too, lived another aged soul, with hoary hair and stooped form. But, with lips so ready to say the unkind word, with eyes watching for the ugly, the unwise, the impure. There was abuse for those who came asking but little out of her abundance.

Here was so much to be grateful for, yet a soul always embittered. Here were so many comforts to enjoy, but one so very unhappy—unhappy because love and kindness were absent. In this home the Bible was not prized. God's promises were not relied upon. How different from the home of another dear, dear old lady!

*Salem, Va.*

### A Letter From Japan

(Continued From Page 15)

hard for our country, and you must work hard for your country.

Each country in the world becomes nearer and nearer by accepting the same civilization. I think you and we are also due to be loving each other soon.

If countries were not friendly to each other, there is nothing to be happy about. See the world war. After the war there was found no comfort. There was left only ugly and unsightly things.

If each member of the world do his best to make the world beautiful, it will become like a large family. It needs your and our young and fresh efforts to make the world an Eden.

Our former Emperor Meiji, who is respected by all in Japan, said: "The world is a family." And one of his compositions is about this. I wrote his composition in Japanese.

(Japanese writing.)

This composition means that: "I think the world is a

family, but in reality the world is not like a family, and often has ugly things—wars and quarrels. Alas! How sad the world is!"

Our Emperor thinks of the peace of the world very much.

I pray American youth and Japanese youth may love each other.

I pray for your health and happiness.

Please write to me.

Sincerely,

H. Tokizaki.

## CORRESPONDENCE

### NORTHERN INDIANA DISTRICT MEETING

A very spiritual meeting, one which was uplifting to all who attended, was held at Bremen from Aug. 14 to 17. Large crowds were in attendance at every session. Addresses were given by D. W. Kurtz, president of Bethany Biblical Seminary of Chicago. Talks were also given by ministers from various churches of the district. On Wednesday afternoon and evening there was a Women's Meeting, and at the same time there was a Men's Meeting with the following program: at the afternoon service the devotionals were in charge of Dr. E. Lee Burrows of Bremen; A Glance Into the Future by Cecil J. Kistler of Elkhart; a talk on Peace by Ben Stoner of Plymouth, who is at the present time studying in the University of Chicago. At the evening Men's Meeting approximately five hundred men and boys attended. Special music was enjoyed. This was given by the Farmland Singers of the Union Center church, and also by the Sherck brothers of Middlebury. Devotionals were in charge of Merl Brumbaugh of Elkhart. An address was given on the subject, Creative Living, by Chester A. Graham of Kent, Mich.

It was decided at a recent meeting held at Camp Mack to hold a Men's Meeting of Northern Indiana in conjunction with the Middle District at Camp Mack next spring. It was also voted to hold next year's district meeting at the Nappanee church.

H. P. Metzler.

Wakarusa, Ind.

### PASSING OF MRS. SARAH A. MYERS

On July 29, peacefully passed away Mrs. Sarah A. Myers, wife of the late Eld. John A. Myers, at the home of one of her daughters, Mrs. Walter Secrist, near Mercersburg, Pa.

Sister Myers lived to be almost eighty years of age. Her husband died last Christmas Eve, at the age of eighty-six. She was ailing then and was confined to her bed most of the time since.

In contrast with the modern trend of marriage today and divorce tomorrow, they had lived happily together sixty-one years, nearly all these years in active service of the Lord, in the Licking Creek congregation. Always together, attending church meetings at home and away from home together, when one left this life the other could not bear the bitter loneliness very long.

Until about ten years ago they lived on the home farm at Sylvan, Pa., fourteen miles west of Mercersburg. Near there, in the Licking Creek church yard, their bodies lie at rest. They are buried in the shadow of the church where for most of their life they worshiped with their children, and where for many years Bro. Myers preached and served as elder.

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## News From Churches

(Continued From Page 25)

All enjoyed the annual picnic in one of the beautiful parks, Thursday evening, Aug. 3. Our pastor is assisting in the Iowa State B. Y. P. D. camp this week, near Eldora. The young people of this church had a morning watch and breakfast in the Elmwood park Sunday morning, Aug. 3, and a nice vesper service in the evening. Miss Esther Lorenzen has proved to be a very good president. Dr. V. F. Schwalm of McPherson College gave us a very practical and inspiring message last Sunday morning. He was en route to the Iowa Young People's camp. With him were Mrs. Schwalm and Prof. A. C. Voran and wife. We are all glad for such visitors. If you know of members living in the city who might not come over to the church without a special call, the pastor would be glad for their names and addresses.—Mrs. Mettie Caskey, Omaha, Nebr., Aug. 17.

### NEW YORK

Lake Ridge church celebrated Mother's Day May 14 with an all-day meeting: lunch on the lawn and a program in the afternoon. The union township Sunday-school convention was held at Ludlowville June 25 with the largest attendance for several years. Bro. Ira Arnold, returned missionary, gave several illustrated lectures. The union township Sunday-school convention for 1934 will be held at Lake Ridge Church of the Brethren. June 17 and 18 Bro. Ira Arnold and family gave us two programs with illustrated songs, chalk talks, readings, etc. They rendered programs on their way home to Lakeland, Fla. June 25 Bro. E. F. Nedrow gave us an interesting report of the Conference. Our Children's Day program was rendered July 2 with a pageant for the children, Children of Other Lands. The Cradle Roll superintendent presented the school with a small cradle which holds the names of the Cradle Roll members. Our Sunday-school picnic at Stewarts Park, Ithaca, was largely attended. Bro. D. O. Cottrell, pastor of New Enterprise congregation, Pa., held a revival June 13 to 23. Six young people were baptized following our communion services June 23. Aug. 4 to 20 our young people enjoyed a feast of interdenominational Bible inspiration and music. Bro. P. B. Fitzwater was one of the main speakers. Our pastor's wife, Sister H. D. Jones, chaperoned the young people. Rev. Leon Tucker was there with his six musicians who rendered sacred and uplifting music. Our Aid continues to hold meetings monthly in various homes. A name quilt was presented to our pastor's wife for her loyal service to the church. Aid members are filling their rainy day bags for the 1933 project. The organized classes are busy with their farm projects to help the building fund. Miss Naomi E. Miller from Bridgewater, Va., who has been with us for ten months, organizing our young people, was given a surprise and farewell supper. She sponsored some plays, taught a Sunday-school class and organized a B. Y. P. D. She is now teaching Bible School in Virginia.—Mrs. Avery E. Stoner, Aurora, N. Y., Aug. 23.

### NORTH CAROLINA

Maple Grove congregation enjoyed a revival meeting Aug. 13 to 20, conducted by Bro. Joel Naff of Virginia. The sixteen soul-inspiring messages he delivered were extraordinary; we hope he can be with us soon again. We also appreciated having Bro. Jesse Robertson with us through the revival; he and Bro. Naff visited in the homes of the afflicted and the destitute. As a result of the meeting three united with the church. Our communion service and baptism will be postponed until our elder, Bro. Woodie, can be with us.—Ida Byerly, Lexington, N. C., Aug. 25.

### NORTH DAKOTA

Minot.—Our church held a Vacation Bible School this summer. Forty-four were enrolled during the two weeks, including children from four denominations. We feel well repaid for the effort put forth to teach these children the Bible truths. Our Aid had election of officers in June. Sister Zora Larson was chosen president. Our elder, Ray Harris, has been in the hospital for some time with blood poison but we are glad to report that he is home again, although his hand is not entirely healed.—Mrs. Geo. Barnes, Minot, N. Dak., Aug. 25.

### OHIO

Pleasant View.—February was observed as stewardship month in the morning worship hour. We held our semiannual family night, Feb. 23. A good representation of the membership enjoyed the fellowship of the evening meal together and the program given afterwards. The services on Easter were in keeping with the day. The B. Y. P. D. started the day with a breakfast. R. E. Offerhauer, superintendent of the Lima schools, brought a very worth-while message on "The Meaning of Easter." In the evening, "The Life of Jesus in Scripture and Song" was given to a good audience. Our missionary committee continues to give us helpful programs. On April 30 Mrs. Alice Eby came in response to their invitation and gave us a very inspiring message. Our Sunday-school recently transferred their support from Mrs. Ella Wagoner to Miss Corda Wertz on the China field. We enjoyed a spiritual love feast May 7, the pastor officiating. On Mother's Day the Sunday-school presented each woman with a carnation in honor of the motherhood and womanhood of the church. On the evening of May 17, 130 mothers and daughters of the community gathered at the church to enjoy the annual mothers and daughters' social. Mrs. John Wieand, then of Bellefontaine, was the guest speaker; she presented the program of Women's Work. Our junior Sunday-school

children are making friendship folios to be sent to the children of China to help foster kindly feelings between the children of the two nations. The pastor and family were absent several weeks of the month of June, some of the time being spent at a Y. P. D. Leaders' conference at Pequea, Pa., and the Conference at Hershey. The pastor represented the church at Annual Conference and brought back a good report of the meeting. In his absence, pulpit appointments were ably cared for by Elders N. I. Cool and J. J. Anglemeyer. Our D. V. B. S. closed July 16 with a program, featuring the things learned during the two weeks and a display of handwork. The seventy-two children of the community who availed themselves of this opportunity had the privilege of being instructed by a very able corps of teachers. Miss Hattie Joseph was superintendent. Aug. 3 Bro. Paul Rupel and family, on furlough from Africa, were with us. Bro. Rupel showed pictures of the Africa mission work. The pictures were unique and interesting, doubly so, because of his having been on the field and taken the pictures himself.—Mrs. I. C. Paul, Lima, Ohio, Aug. 15.

### PENNSYLVANIA

Chiques.—Our love feast was held Decoration Day, with twenty-three ministers present. Eld. John C. Zug of Palmyra, Pa., officiated and about 275 communed. Dr. D. W. Kurtz gave his lecture on the Three Choices of Youth on June 17 to a large and attentive audience at the Chiques house. Aug. 20 several visiting Brethren dropped in and brought us rich messages. Bro. Simon Bucher of Annville congregation used for his theme Two Sides of a Wondrous Fellowship, after which Brethren Aaron Heisey of the Midway congregation, A. L. B. Martin of Baltimore, Md., and Otho Hassinger of Boiling Springs, Pa., gave us messages well worth while. In the evening an interesting Christian Workers' meeting was held and the subject of Faith was very ably discussed by those assigned. Wednesday evening, Aug. 30, is the date of our council meeting to be held at the Chiques house. Sept. 2 we expect to hold our harvest service at the Chiques house. Brethren from adjoining counties consented to be with us. Also the children from Neffsville orphanage are expected to be present in a body. Sept. 17 the Chiques Children's meeting will be held with Bro. John Myers from Stevens, Pa., as speaker; Sept. 24, Mt. Hope children's meeting with Bro. David Snader of Akron, Pa., as speaker. Sunday afternoon and evening, Oct. 1, a welfare meeting of Elizabethtown, West Green Tree, Fairview and Chiques congregations will be held jointly at the Chiques house. Several of our young people attended the Young People's conference at Elizabethtown College recently.—Fanny Zug Shearer, Manheim, Pa., Aug. 21.

East Fairview.—Our young people's organization, organized about a year ago, has been very active recently, rendering public programs about once a month. Nine of the young people were sent to the Elizabethtown young people's conference by the Sunday-school and various classes. The harvest meeting was held Saturday, Aug. 19, and was well attended. We again had an outdoor meeting under the maple trees in the churchyard several weeks ago, which was well attended. Two of our young men rendered several selections of music.—Myers L. Wenger, Manheim, Pa., Aug. 21.

Lebanon.—On Sunday evening, Feb. 26, the Mt. Zion male quartet (colored) of the Methodist church of Pottsville, Pa., rendered a program of spiritual songs and scriptural readings. March 3 the World Day of Prayer service was held in the Lebanon house. March 5 a two weeks' revival began, conducted by Eld. B. B. Garber of Waynesboro, Va. The sermons were inspiring and uplifting. Various groups of the neighboring churches brought us messages in song. As a result of these meetings two were received into the church by baptism. During Passion Week services were conducted each evening by different ministers. April 16 the young people gave the pageant. My Redeemer Liveth. May 14 a Mother's Day program was very well attended. D. W. Kurtz of Chicago gave a lecture June 15 on Child Teaching and Training. June 18 the children of the Sunday-school gave a program. Bro. Robinson of Johnstown, Pa., filled the pulpit on the evening of June 24 and again on the morning of June 25. July 21 we closed our Vacation Bible School.—Sadie Lehman, Lebanon, Pa., Aug. 23.

Little Swatara.—July 11 Brother and Sister E. H. Eby spoke concerning India at the Frystown house. July 16 an all-day German meeting was held at the Ziegler house. July 24 to Aug. 4 our Vacation Bible School was held at the Ziegler house with Sister Miriam Madeira in charge. The enrollment was 327. The offering given by the school will go to India.—Elizabeth Meyer, Myerstown, Pa., Aug. 13.

Sugar Valley church enjoyed a two weeks' meeting conducted by Bro. John R. Snyder of Tyrone, Pa. He delivered excellent sermons and the church is very much encouraged. Twelve persons were received by baptism; one was reclaimed, one was received on former baptism and one still awaits the rite. This is the largest number to unite with the church at one time for over a period of forty years. Our love feast was held on Saturday evening, Aug. 5, with about seventy-five members participating. We were glad for the visiting brethren and sisters. They were Bro. Greene Shively and wife, Bro. S. S. Starook and wife, Bro. Mervyn Mensch, wife and daughter, of the Buffalo Valley church, Bro. Earl Kipp and wife of Newport, Pa., Bro. Samuel Hertzler and wife and Bro. Isaac Hoffer, wife and son of Elizabethtown, Pa. In addition to these there were eleven from the Buffalo congregation.—Ada Douty, Logantown, Pa., Aug. 19.

Westmont.—Since our last report, five have been added to our number; three by letter, and two by baptism. During the months of July and August we have union meetings every Sunday evening



with the United Brethren church. Mother's Day program was sponsored by the men of the church, and a Father's Day program by the ladies of the church. Children's Day was also observed. Aug. 6, Bro. Harlan Brooks, a missionary from India, gave us a helpful and inspiring sermon. Aug. 11, Brother and Sister Eby, also returned missionaries from India, were with us in our annual outing and in the evening showed pictures of the Holy Land. Both Brother and Sister Eby gave us interesting lectures concerning India. The young people of the church are preparing to give a missionary play in the near future entitled: "The Soldier of the Cross." We are also planning rally day and promotion day exercises for Sept. 24.—Mrs. John W. Head, Johnstown, Pa., Aug. 21.

**Yellow Creek.**—Since our last report Bro. Edgar Detweiler of Everett, Pa., conducted a two weeks' series of evangelistic services beginning July 17. Ten young people accepted Christ as their Savior and were baptized. Our harvest meetings will be Sept. 3 at Bethel House and Sept. 10 at Yellow Creek House, Bro. Samuel Steinberger, Jr., of Maitland, Pa., to conduct both services. Sister Martha Mowery and Sister Eloise Clapper have been chosen delegates to our District Sunday-school convention Aug. 22 and 23 at Everett. Our love feast will be held Oct. 29.—Mrs. Bertha Snyder, Hopewell, Pa.

### TENNESSEE

**New Hope.**—On Aug. 8 Brother and Sister B. M. Rollins of Keyser, W. Va., came to the New Hope church to begin a series of revival meetings. He preached fifteen strong, forceful sermons which wrought conviction in the hearts of twelve who were baptized and eighteen who renewed their vows and came back to the church. Each evening before the sermon the evangelist or wife told a story, performed a Biblical trick or dramatized for the entertainment of the children. Bro. Rollins has a winning way with people. His sermons were so strong they attracted tremendous crowds of people from far and near. The crowds were the largest in the history of their revivals. The evangelist and wife visited in sixty-three homes. The song service was in charge of our pastor, Eld. A. M. Laughrun. During the meeting we were pleased to have with us the parents of the evangelist's wife who came more than 900 miles to be in attendance. We feel greatly indebted to the evangelist for the good he has done in our community.—Mary Clarke, Jonesboro, Tenn., Aug. 25.

### VIRGINIA

**Boone Chapel** church met in council in July with our elder, Bro. J. A. Naff, presiding. Bro. Naff also brought us an inspiring message on Sunday morning on the subject of Prayer. The church voted unanimously to retain Brother and Sister Flora for the coming year and they have accepted. They are giving almost their entire time to the work here and at New Bethel and we feel that much good is being accomplished. Our Sunday-school attendance and interest have been good throughout the year. Brother and Sister Sneed and Adeen Adams were elected delegates to our district meeting with Bro. S. H. Flora and Leah Flora alternates. We are looking forward with much interest to our approaching revival which will be conducted by Brother and Sister Raymond R. Peters, of Daleville, Va.—Mrs. T. G. Adams, Sago, Va., Aug. 19.

**Pleasant Valley.**—Our revival meeting conducted July 31 to Aug. 6 by Bro. Earl Mitchell of Brownsville, Md., was well attended. The Word was preached with power and we feel the church has been strengthened and uplifted very much by his coming. Forty-seven homes were visited, nine sermons were preached, including one sermon at Duncan's Chapel, a preaching point in Pleasant Valley congregation. Two were added to the church by baptism.—Mrs. John H. Lester, Sowers, Va., Aug. 18.

**Smith River.**—On June 14 our summer pastor, Bro. Edgar S. Martin, from Christiansburg, Va., arrived in our midst. Bro. Martin attended Bridgewater College the past two years. He is doing his work in cooperation with Elders Buren A. Elgin and Sam Lee Ross and other leaders of the congregation. Bro. Martin has appointments at the Smith River church and also at Charity and Elamsville, two mission points of the Smith River congregation. On June 17 the Ladies' Aid sponsored an ice cream supper at the Smith River church. They made their ice cream, sold lemonade, pies, cakes and sandwiches, realizing \$20 for their efforts. Our Sunday-school is progressing here and at our mission points, there being three organized Sunday-schools. On July 2 an all-day service was held at the Smith River church. The Sunday-school was well attended and the morning service was conducted by Bro. Edgar S. Martin, our pastor. Then in the afternoon a song service was conducted by our pastor. There seems to be much interest created in music and it is hoped that we can enjoy more such services. A large and attentive crowd was present for these two services. On July 8 the young people enjoyed a delightful picnic supper and a vesper service on the banks of the river. A short business session was also held and the work organized for the year. On July 15 a Sunday-school social was given by Mr. and Mrs. B. A. Elgin for the Charity Sunday-school. It is thought that over a hundred people were present at this social. July 23 we were visited by Bro. J. N. Via and his group of workers from the First church of Roanoke. They gave two splendid programs to an appreciative audience. The young people were represented at Camp Bethel by Misses Dovelee Ross and Dossie Wood. Our pastor attended the American Country Life Association Conference at East Radford the week of Aug. 1. The Southern District Meeting was held at the Smith River church Aug. 9, 10, 11. It was a wonderful meeting and everyone seemed to get a lot of inspiration. We consider this the one

great event of our summer's work. Our Vacation Bible School began Aug. 14 with twenty-five enrolled. It is thought that there will be twice that many by the third day. We are having three classes. Miss Catherine Peters and Miss Margaret Flora of Franklin are assisting our summer pastor in this work. We are looking forward to a great school in the following two weeks. On Aug. 20 our pastor will begin a week's revival at the Charity church, and on Aug. 27 he will start a series of meetings at the Patrick Springs church, a mission point recently purchased by the Smith River church. There are at present only six members at this little church, but we pray for more. On Oct. 1 Bro. Guy West will begin a week's services at the Smith River church. We are looking forward to a great meeting.—Mrs. Tom Hatcher, Woolwine, Va., Aug. 14.

### WEST VIRGINIA

**Morgantown.**—Brethren Paul Wolfe and Robert Sterner were elected deacons at the last council held July 13. The Sunday-school was represented by delegates at the Tri-County convention held at Fairchance, Pa. Several other members attended also. C. W. Guthrie and wife of California were with us a week and gave lectures with slides taken during a trip around the world. The work here is progressing. Bro. Earl Fike of Eglon, W. Va., has been attending summer school at the West Virginia University here and gave us some helpful sermons. The Queen Esther class had an ice cream festival for the benefit of the church. The young people are preparing to have a play in the near future. The Ladies' Aid is still on the job. Some teachers of the junior classes took their pupils to a park for an outing, which delighted the children.—Mrs. Samuel Hayes, Morgantown, W. Va., Aug. 18.

**Pleasant View.**—One young lady was received into the church by baptism at Clifty, W. Va., a mission point in the Pleasant View church. Baptism administered by the writer. Our series of meetings begins Aug. 20 in the Pleasant View church, Bro. Eugene Kahle, of Princeton, W. Va., conducting the meeting.—E. L. Clower, Fayetteville, W. Va., Aug. 21.

**Salem.**—Recently Bro. Wilbur Guthrie of Glendora, Calif., gave lectures and slides of his trip around the world. He was assisted by his wife. We had a splendid revival from Aug. 7 to 20. Dr. J. M. Henry of Bridgewater, Va., conducted the services. We feel that God worked through Dr. Henry in a wonderful way while he was in our midst. Eight new members were brought into the church. The church met in council Aug. 12. Our love feast was held Aug. 19.—Alma G. Thomas, Brandonville, W. Va.

**Smiths Chapel.**—At a business meeting Aug. 5 all officers were continued with the exception of one: Bro. J. B. Harmon was elected treasurer. Bro. E. H. Kahle was chosen elder, and Sister S. B. Broughman, pastor for another year. Sister Broughman began a revival Aug. 13 which lasted until Aug. 20. A good crowd attended every night. There were eight confessions and seven were baptized. This is Sister Broughman's eighth revival here. Our love feast was held Aug. 19 with a large number surrounding the tables. Our elder, Bro. E. H. Kahle, is now holding a revival at Pleasant View, W. Va. Our Women's Work is gaining in interest and members. We presented our pastor with a friendship quilt while she was here. Our B. Y. P. D. takes an active part in services and leadership.—Mrs. Garnet Tiller, Princeton, W. Va., Aug. 28.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Indiana, Middle, Monticello, Oct. 6-8.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Missouri, N., Honey Creek, Oct. 28-30.  
Nebraska, South Beatrice, Oct. 6-9.  
West Virginia, First, White Pine, Oct. 7.

### LOVE FEASTS

**Indiana**  
Sept. 9, Turkey Creek.  
Sept. 16, 7:30 pm, Middletown.  
Sept. 30, Lower Deer Creek.  
Oct. 7, Union Center.  
Oct. 14, Pleasant Hill.  
Oct. 18, Yellow Creek.  
Oct. 26, Auburn.

**Iowa**  
Sept. 9, 7 pm, Monroe County.

**Kansas**  
Oct. 27, Olathe.

**Maryland**  
Sept. 23, 6:30 pm, Sams Creek.  
Oct. 15, 6:30 pm, Pipe Creek.

**Ohio**  
Sept. 10, West Nimishillen.  
Sept. 10, 10 am, Mohican.  
Oct. 1, 8 pm, Stony Creek.  
Oct. 15, Castine.  
Nov. 4, 10 am, Poplar Grove.

**Pennsylvania**  
Oct. 8, 6:30 pm, Hunsdale.  
Oct. 8, Lost Creek at Free Spring.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 29, Yellow Creek.

**Virginia**  
Sept. 9, 4:30 pm, Johnsville.  
Sept. 9, 5 pm, Pleasant View.  
Sept. 16, Fremont.  
Sept. 23, 3:30 pm, Wakeman Grove.  
Oct. 21, 5 pm, Lebanon.



**PASSING OF MRS. SARAH A. MYERS**

(Continued From Page 27)

Sister Myers bore ten children, two of them dying in infancy and two in their early twenties. Six survive: J. M. Myers and Mrs. Walter Secrist (Della) of Mercersburg, Pa.; T. H. Myers of Waynesboro; Mrs. John Sollenberger of Martinsburg, Pa.; Mrs. J. C. Funk, Sylvan, Pa.; Garry C. Myers of Cleveland, Ohio. Also two sisters and two brothers survive: Mrs. J. C. Funk (Lottie Besore), Mrs. Toby Glazier, Harmon B. and Joseph Hege.

The funeral services were conducted by Eld. D. R. Petre, assisted by Elders John Mellott and David Zuck.

Mercersburg, Pa.

Mrs. Walter Secrist.

**ELDER CHRISLEY BOWMAN**

One hundred years ago Chrisley Bowman and his wife, Hannah Rinehart Bowman, with their family left Roanoke County, Virginia, and located in Floyd County, same state.

He was a son of John and Elizabeth Bowman of Franklin County, Virginia. John Bowman died suddenly and was found between his dwelling and spring.

Chrisley Bowman was elected to the ministry, and in course of time was ordained to the eldership. Through his faithful work a church was started in the then wilderness section of eastern Floyd County; it is now called Red Oak Grove.

There were born in this home two sons and eight daughters, all of whom married in the adjacent territory. Two of the daughters married men that were called to the ministry—H. P. Hylton and Joseph Weddle, who became faithful servants of the church. All the children united with the Brethren church.

Grandfather Bowman was not a fluent speaker, but he was willing to do what he could. He made many trips to Raleigh County, now West Virginia, a distance of ninety miles. He would put his Testament and hymn book in his saddle bags, throw them across his shoulder and walk, saying that the brethren were too poor to feed his horse on the way.

During the Civil War a soldier came home sick. He sent for grandfather and requested baptism. His friends protested and the physician said he would die in the water, and grandfather weakened. But the applicant said: "Take me in, and if I die in the act, dip me three times." But the man did not die in the act.

My knowledge of grandfather is limited. I was only eight years old when he died (July 24, 1867), but two things I know: I have his name in a book entitled "Bloody Theater or Martyr's Mirror" which my grandmother gave me.

Of the ten children, two moved to Kansas while Indians, buffaloes and grasshoppers were in abundance. The eight remaining all died in Virginia.

A few weeks ago at a council meeting in the Red Oak Grove church it was decided to hold a memorial service on Aug. 13, 1933, and two of the grandsons were called to conduct the services. A great-grandson concluded the service.

The first and second generations have all passed away, but eleven of the third, thirty-two of the fourth, sixteen of the fifth and nine of the sixth generations were present to enjoy the occasion.

Among the descendants, twenty-eight ministers were reported. One is a Lutheran in charge of an important work in Baltimore, Md. Twenty-seven of them were members or now belong to some branch of the Church of the Brethren. Some of these were known over our brotherhood for

the work they did. Some have completed their work and gone to their reward, while others are following. C. M. Yearout (now deceased), and Frank Sargent of Bethany Biblical Seminary of Chicago, are descendants of the two daughters who moved to Kansas.

Roanoke, Va.

C. D. Hylton.

**ELDER W. E. LACKEY**

Elder W. E. Lackey, who was born and spent his entire life in the vicinity of Elamsville, Patrick County, Virginia, died July 3, 1933, at the age of 64 years and 6 months. For



many years he was a sufferer from diabetes which was the cause of his death. Although he suffered greatly he remained faithful to his duties, both to the church and home. Three months before his death he called for the anointing service which was properly administered.

Bro. Lackey was married three times; his last wife and five children survive, two wives and four children preceding him to the Great Beyond.

Bro Lackey, in his prime, was undoubtedly one of the strongest men of his day, both spiritually and physically. He was non-religious in his younger days and when he joined the church at the age of 24, he could neither read nor write, but later proved his great ability by mastering the Scriptures. Because of these outstanding facts and manifestations of character, Bro. Joel B. Naff, of Callaway, Virginia, was prompted to write the little story of his life, and called him "A Miracle of Grace."

The day following his death his bodily remains were carried to the church where he, forty years ago, accepted Christ as his personal Savior; there the funeral was conducted by Elders P. L. Nolen and S. L. Ross, in the presence of one of the largest crowds ever attending a funeral in this section. Interment was in the Elgin cemetery near by, the committal services being rendered by J. B. Roberson, one of his life-long associates.

Buffalo Ridge, Va.

S. L. Ross.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Christensen-Beam.**—Bro. Nels C. Christensen of McPherson, Kans., and Sister Vera Leona Beam of Holmesville, Nebr., were united in marriage by the undersigned in the home of the bride's parents near Holmesville, Aug. 16.—Paul K. Brandt, Holmesville, Nebr.

**Peterson-Snyder.**—By the undersigned at the parsonage on Aug. 22, 1933, Alfred Peterson of Enterprise, Kans., and Margaret Snyder of Navarre, Kans.—W. A. Kinzie, Navarre, Kans.

**Keller-Heckman.**—By the undersigned at the home of the bride's father, Aug. 5, 1933, Bro. Jacob Roy Keller and Sister Rosaline Mae Heckman of near St. Thomas, Pa.—H. K. Ober, Elizabethtown, Pa.

**Royer-Hoover.**—Cecil R. Royer and Anna Mae Hoover, both of Astoria, Ill., Aug. 9, 1933, by the undersigned at his home.—I. J. Gibson, Astoria, Ill.



## FALLEN ASLEEP

**Bailey**, Juanita May, was born Aug. 10, 1933, to Mr. and Mrs. Frank Bailey of Sabetha, Kans., and died Aug. 11, 1933. Short services were conducted by the undersigned at the grave in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

**Beam**, Frank P., the son of Samuel and Ephraim Beam, was born near Polo, Ogle County, Ill., Oct. 28, 1878, and died July 24, 1933, aged 54 years, 8 months and 27 days. On Feb. 25, 1903, he was married to Miss Lillie Abbott. To this union were born two daughters. In 1923 he united with the South Beatrice church to which he ever remained a faithful member. He leaves his companion, two daughters, a grandson, three brothers and six sisters. Funeral services were held in the South Beatrice church conducted by the writer and assisted by Eld. J. S. Dell. Interment in the Evergreen Home cemetery, Beatrice.—Paul K. Brandt, Holmesville, Nebr.

**Beckwith**, Lester, son of Bro. and Sister Thurston Beckwith, died at the age of 26 years with an appendix attack July 26. Death came after but a few days' illness. As a youth, Lester united with the church and was a faithful member. Surviving are his parents, one sister and four brothers. Funeral services by E. J. Glover and Clement Bontrager. Burial at Payette.—E. J. Glover, Payette, Idaho.

**Chaney**, Sister Clara E., died at the country home of Edward L. Kauffman near Westminster, Md., Aug. 18, 1933, aged 79 years. She was a daughter of the late Aaron Thorne and Emma Lippincott. She is survived by two brothers, one sister and one son. She united with the Church of the Brethren many years ago and was a faithful, consistent member of the church of her choice. During her widowhood she lived thirty-four years in the home of Mr. Kauffman of Baltimore City, Md. She used the grace of the anointing in her affliction and sickness. Funeral services were conducted by Eld. William E. Roop, assisted by J. W. Thomas, in the Bankard Funeral Home. Interment in the Meadow Branch cemetery.—William E. Roop, Westminster, Md.

**Cody**, Bro. Sidney, born April 21, 1876, in North Carolina, died Aug. 14, 1933, aged 57 years, 3 months and 24 days. He had been a member of the Church of the Brethren over twenty years. He leaves his wife and one daughter. Funeral services were conducted by the writer, assisted by Rev. R. B. Nelson of the Baptist church. Interment in the Pleasant View cemetery.—E. L. Clower, Fayetteville, W. Va.

**Ginder**, Sister Martha M., daughter of Bro. John E. and Alice Fry Ginder of Manheim, Pa., was born Sept. 5, 1911, and died July 30, 1933, aged 21 years, 10 months and 25 days. She was baptized Dec. 5, 1931. Death was due to drowsy. She suffered much but bore it patiently. She planned her own funeral and asked that the text, "As thy days, so shall thy strength be," be used at her funeral. Services at the Chiques house by Brethren Hiram Eshelman, B. G. Stauffer and David G. Gible. Burial in adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Holsinger**, Mary Almont Kern, wife of Eld. L. T. Holsinger, born Nov. 26, 1853, at Fairmont, W. Va., died in her home at Rossville, Ind., July 22, 1933, after a brief illness of heart trouble and complications. She was married to L. T. Holsinger Sept. 21, 1871. She with her husband lived a retired life in Rossville. She had lived an active Christian life in the Church of the Brethren for over fifty years. She received the blessing of the anointing service during her last illness. She is survived by her husband, one son and four daughters, grandchildren and great-grandchildren. Services were conducted by Elders John H. Root and C. C. Hylton at the Rossville church. Burial in the Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Hummel**, Bro. E. D., died at the home of his daughter, aged 76 years. He married Lydia Blecher in 1879; she passed away in 1915. He united with the Church of the Brethren thirty-one years ago at Spring Creek church, now Hershey. One son preceded him; three sons and four daughters remain, also twenty-one grandchildren and one great-grandchild. Services in the Lebanon house by Eld. Nathan Martin. Interment in the Midway cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

**Kaufman**, Bertha Louise, wife of Samuel Kaufman, born March 24, 1885, near Burlington, Kans., died Aug. 20, 1933. She had been a member of the Church of the Brethren since 1920. She was a very faithful and loyal member, and her greatest interest was in the promotion of the kingdom of Christ at Gravel Hill. Contemplating an operation she called for the anointing and resigned herself wholly to God's will. She was operated on Aug. 19, at Halstead, Kans. Funeral services were held at home. Interment in the German cemetery.—Oscar R. Fike, Gridley, Kans.

**Keener**, Sister Florence W., wife of Henry Keener, was born June 17, 1888, died June 9, 1933, aged 44 years, 11 months and 4 days. Death was due to complications. She died in the Lancaster General Hospital. She suffered greatly the last few months. She with her husband was reclaimed into church fellowship several weeks before her death. She is survived by her husband, one son and two daughters. Funeral services at the Mt. Hope House by Brethren H. L. Hess and Samuel S. Eshelman. Interment in Hernley's Mennonite cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Kepp**, August, born in Prussia, Germany, Aug. 9, 1847, died June 19, 1933, at his home near Monticello, Ind., where he had resided for forty-four years. He came to America in 1869, settling in Michigan City, Ind., but later going to White County. He was married to Sarah

Dilling on Dec. 30, 1875. In 1876 he united with the Church of the Brethren and with his companion had lived and worked in the Monticello church for fifty-seven years. He was stricken with paralysis Dec. 20, 1932, and spent the last six months in bed. He found great comfort and spent many an hour in repeating scripture verses and singing hymns. He is survived by his wife, six children and nine grandchildren; two children preceded him. Funeral services in the Monticello church by Chas. R. Oberlin, a former pastor. Burial in the cemetery near by.—Mrs. E. R. Zimmerman, Lombard, Ill.

**Little**, Amos Luther, died Aug. 9, 1933, at Atlantic City, N. J., aged 52 years, 9 months and 25 days. He was a son of the late Brother and Sister Amos Little of Westminster, Md. He is survived by one brother and three sisters. His death came unexpectedly after a very short illness. Funeral services were conducted in the Meadow Branch church by the writer, elder in charge of the congregation. Interment in the adjoining cemetery.—William E. Roop, Westminster, Md.

**Newhouser**, Christian H., oldest son of Joseph and Mary Newhouser, born July 24, 1864, died at his home south of Pymont, Aug. 14, 1933. Nov. 3, 1891, he was united in marriage to Ida Spidle and to this union were born three children. Nov. 3, 1894, he became a member of the Church of the Brethren and remained a faithful member until death. He is survived by the widow, one son, two daughters, one grandchild, one brother, two sisters. Funeral services were held at the Pymont church by Bro. D. L. and Jeremiah Barnhart. Burial in Pleasant View cemetery.—Mrs. Edw. Sommer, Delphi, Ind.

**Pennington**, Bro. John M., son of Isaac and Margaret Pennington, born in Clinton County, Aug. 23, 1868, died at his home in Montgomery County, near Dayton, Ohio, Aug. 3, 1933. Feb. 11, 1889, he married Alice M. Grubbs. To this union were born two children. Sept. 26, 1909, his wife died. Aug. 23, 1914, he married Elizabeth Ullmer who survives. He united with the Church of the Brethren Nov. 28, 1908, and was a faithful member until death. His Christian belief was a part of his daily life and he will be long remembered for his honesty and thoughtfulness. He leaves his wife, one daughter, son, four grandchildren, two sisters and one brother. Funeral services in the U. B. church by the writer, assisted by Eld. H. W. Holler and Rev. Coffelt. Burial in Ft. McKinley cemetery.—Daniel Weimer, Dayton, Ohio.

**Sheets**, Emma, daughter of Jesse and Sarah Luellen, was born April 15, 1878, near Rogersville, Ind., and spent most of her life in that vicinity. She united with the Methodist Protestant Church at the age of fifteen years. She married Chas. K. Sheets on Jan. 24, 1897. To this union were born two sons and two daughters; one daughter preceded her. There are also eight grandchildren. While living in the community of the Buck Creek Church of the Brethren she with her husband united with the church and ever lived a true and faithful life. She was always interested in church and Aid work. She died July 14, 1933. Funeral services at the Buck Creek church by L. L. Teeter. Interment in Mooreland cemetery.—Mrs. Mollie Deardorff, Mooreland, Ind.

**Shultz**, Mrs. Esther, widow of A. M. Shultz, formerly of Big Sandy, Tenn., died at the home of her daughter, Mrs. E. A. Reed, at Griggsville, Ill., Aug. 13, 1933. She was born near Royersford, Pa., May 7, 1852. She married Abram M. Shultz April 9, 1876, at Sterling, Ill. To this union were born four sons and one daughter; surviving are the daughter, an adopted daughter and one son. Interment in Bakers Chapel cemetery near Big Sandy, Tenn. Hers was a spotless Christian life, and her influence was felt by all who came in contact with her.—Mrs. W. E. Baker, Griggsville, Ill.

**Snader**, Sallie, born Nov. 22, 1862, died July 29, 1933. Death was due to complications after an illness of about two years. She was a daughter of Jacob and Catherine Kilhefner and was a native of this section. Her husband, A. P. Snader, passed away twenty-four years ago. She was a faithful member of the Church of the Brethren for forty years. She is survived by two daughters, two sons, seven grandchildren and three great-grandchildren. Services at the church, Ephrata, by Bro. A. P. Wenger. Interment in Bowman's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Trostle**, Lora Amanda, was born in Linganore, Md., on Aug. 20, 1863, and died in McPherson, Kans., on July 29, 1933. She was the daughter of Elder Jacob D. Trostle and Sister Sarah Pfoutz, and one of a family of twelve children. The Trostle family moved from Maryland to Navarre, Kans., in 1883. Her father died in 1899 and her mother in 1902. Soon after this, Lora went to Illinois and for several years did some practical nursing, and was for one year matron at Mt. Morris College. After a return to her sister's at Navarre, Kans., she was in 1915 invited to become matron of Arnold Hall at McPherson College. She accepted this position and was for fifteen years the sympathetic friend and second mother to literally hundreds of college girls and boys who came here. She was forced to give up her work at the college three years ago because of failing strength. A year ago last November she and her sister went to California to spend the winter. While there she contracted asthma from which she never recovered. Her suffering during the past twelve or fifteen months had been most intense, but she bore it with courage and Christian fortitude. Of the large family of twelve children there remain but three: Bro. Frank Trostle, of Rockford, Ill., and Sisters Mary Hoffman and Lizzie Shirk of McPherson. A host of students and other friends scattered in all parts of the United States and in foreign lands will realize that they have laid away one of their best and most sympathetic friends.—V. F. Schwalm, McPherson, Kans.



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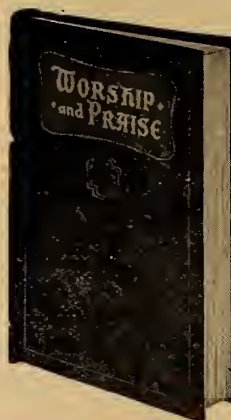
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INCLUDING THE MISSIONARY VISITOR

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No. 37

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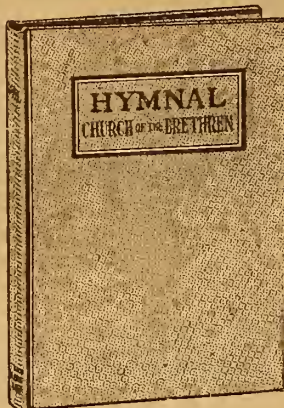
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### "In the Day of Adversity"

"If thou faint in the day of adversity," says the author of Proverbs, "thy strength is small" (Prov. 24: 10). The opinion is current that we live in a time of adversity. Some have fainted and others feel like it. Does it follow, then, that our real problem is that of strength and not the extra hardness of the conditions to be met?

It is commonplace to say that men differ greatly in their reactions to adversity. Some faint because it is evident to all that their strength is small. Others who seem strong go down because of some hidden weakness. Others stand in the day of trouble, and yet no wonder, for it is known to all that they are strong. But there is yet a fourth class: those who seem ill-equipped, and yet able to stand because of some unsuspected reserves of strength.

Why is it that adversities which floor one man but challenge another? Why is it that one youth can find no way to attend the college in his home town, while another will contrive to cross half a continent hoping to find a chance to work his way to a degree? Just because in the last analysis it is not the obstacles but the soul strength which determines survival.

*"If thou faint in the day of adversity, thy strength is small."*

H. A. B.

### On Thinking Some More

"LET him that thinketh he standeth think some more" is one thoughtful correspondent's translation. More thinking will show him that his continuing to stand is no fixed certainty regardless. It will show him that others, with as good apparent prospects as he, have fallen down, and that he could do likewise. It will show him that he can stand, however, if he takes heed.

All this assumes that the more thinking which he is urged to do will be broader and deeper than what he

has been doing. If he keeps on thinking in exactly the same lines as before he will obtain no new security. Let him think some more indeed, but let him think more comprehensively, more penetratingly. Let him cover the whole case this time.

E. F.

### The Messenger and the Blue Eagle

ONE correspondent expresses his surprise that the NRA emblem has not found a place before this time on the front page of the MESSENGER. Another warns us that it is the mark of the beast of Revelation, the up-to-date interpretation of the fateful number 666. Between these extreme attitudes the MESSENGER plods along, trying to prove all things and hold fast that which is good.

It can hardly be necessary to say that we are in heartiest accord with the effort to find work for the unemployed, to adjust hours and wages to this end more equitably, to put the farmer on his feet again and to do everything possible to promote greater economic justice in our industrial system. THE GOSPEL MESSENGER would be untrue to its name if it did not give such a movement its full support. This endorsement, however, should not be understood to imply approval of every detail in the recovery program. A paper which professes to be Christian must preserve its independence of judgment and be in a position to decide for itself whether any specific measure is Christian or not.

It would not be quite fair perhaps to intimate that subscribing to the NRA proposals implies agreement with the policy of the Administration on the liquor question, yet there is good ground for caution here. That policy is a definite part of the Administration's program for national recovery. The President has made that plain in his appeals for its support. And it is not a far cry at all from this fact to a charge of disloyalty on the part of anyone who does not support the program all the way through.



The trend toward some brand of dictatorship in civil government today is strong. See Russia, Italy, Germany, United States. The point of special concern here is that this affects not only the "personal liberty" of the individual citizen, but organizations within the state as well, the church not excepted. Germany is our star witness on this subject now. And America *could* be another. You have not forgotten how it was in war time, have you, what was asked of the churches in the name of loyalty to country? And this is war, too, our government has reminded us, war on the depression, and on that ground the President has asked and has been given war time powers. O we are not setting up any scarecrow. We are only saying that this is a splendid time for the church to take good care not to sell her conscience to the state, not even for so good a price as loyalty to the NRA.

We can not forbear a word of sympathy for those poor mules down south that refuse to walk on the cotton row to plow it out. Trained all their lives to walk between the rows so as to spare the growing crop, they can not understand this sudden reversal of a sacred tradition. They know that something must be wrong and their stubbornness commands our sincere respect. History may yet have a great joke on their human masters if it shows that it was not the mules that were crazy.

The mules *are* right. Something is wrong, terribly wrong, with a system that requires wholesale destruction of life's necessities when millions of human beings need them. Yes, we have in mind the hog slaughter too. If the present emergency seems to justify such measures, it only shows that somewhere in the machinery there is a loose screw which has not been found. How can one repress the suspicion that somebody is asking what does not rightly belong to him? If justice to all were the only end to be conserved, why should it be necessary deliberately to destroy what somebody sorely needs? Is that the Christian way?

The blue eagle is a fine looking bird. We rather like him. We merely wish to reserve the right to pull his feathers apart and prick his skin a bit, enough to see whether perchance there might be a strain of hawk's blood in him. We'd like to be sure that he is thoroughbred, all eagle.

E. F.

### The Importance of Mr. Consumer

THE obvious opponents in industrial battles are Mr. Capitalist and Mr. Laborer. The forgotten man in the new deal, as Dr. William F. Ogburn has taken pains to point out, is Mr. Consumer. Somewhere on the side lines, and ultimately obliged to foot the bills, is this overlooked gentleman. Indeed, if it were not for Mr. Consumer, there would be nothing for Mr. Capitalist and Mr. Laborer to quarrel over.

However, the organization of consumers even for

self-defense will remain a complicated and difficult matter. This is true, for one reason, because the consumer group is the inclusive one. It contains laborers and capitalists as well as all others. Here we have a modern dualism with a vengeance, for Mr. Laborer and Mr. Capitalist are also Mr. Consumer as well!

Though difficult to actually separate and enlist as a class, the consumer is real and his kind able on sufficient provocation to achieve a mass movement. Consumers must not be too flagrantly overlooked. For it is men acting as consumers, even though they may also be laborers and capitalists, who will determine the success or failure of the latest effort to achieve prosperity.

H. A. B.

### When Doctors Tell What They Know

SOME doctors are not afraid to tell the truth whether it chimes in with all the plans of the Administration for raising revenue or not. Dr. William Brady has been writing syndicated newspaper articles on health and hygiene for many years. How many papers carry them I do not know but I was pleased to see one lately in our *Elgin Courier-News*, the flavor of which you can get from the following sample paragraphs:

"There is one feature about the new beer that makes all the fine talk about never permitting return of the saloon seem insincere, and that is the fact that beer is now sold in grocery stores, markets, lunch rooms and soda fountains, and it is going to take a great deal more guts, if we may use the term, for the young boy or girl to avoid cultivating a taste for the stuff.

"Upon all who believe my teachings are scientific, sensible and honest, and particularly parents or guardians of young children, I earnestly urge that this is a good time to exact a pledge of total abstinence from your children—and while you are giving your children the boon of such a solemn pledge, include tobacco in the list, as well as beer, wine, gin and other alcoholic beverages.

"We still hear occasional assertions to the effect that beer is strengthening, nourishing, a valuable food, or that it helps us stand the depression! Compared with milk, beer is inferior in all these respects. Any one who spends a penny for beer when he or his family is in want of food is surely a selfish brute and there should be some adequate penalty attached to such misuse of money in these hard times.

"From Europe recently there came a bit of propaganda that would be funny if it were not so dangerous to ignorant people. It was a statement that the scientific authorities, the great specialists, now advocate the use of more wine and less milk in the family dietary."

In such outspokenness as that we see the promise of better days to come. The truth about this business can not be permanently lost. Some have it now. It will again take its place in the public mind, and when it does the curse of liquor will once more be lifted from the land. An enlightened citizenry will not legalize its own debauchery. To foster that enlightenment is the next thing on the program.

E. F.

## GENERAL FORUM

### A Country Town

If I could ever settle down,  
 I'd choose a cozy country town,  
 A town that lies just in between  
 The throbbing world and fields of green.  
 There folks would know me as I am,  
 Without pretense, false pride, or sham.  
 No mad crowds milling everywhere;  
 Soft drowsiness hangs in the air.  
 With friends enough to pass the day  
 And while the winter nights away.  
 Few strangers wander down the street,  
 You speak to everyone you meet.  
 I like the friendliness that chats  
 In gardens on the ways of cats;  
 The kindliness that gives and takes  
 Raisins and flour, fresh pies and cakes.  
 One day a week in Sunday clothes  
 The whole town seeks divine repose:  
 Then peace and silence o'er me brood  
 And make me feel that life is good.  
 If ever I should settle down,  
 I'd find a friendly country town.

—Carl S. Weist, in *The Congregationalist*.

### Fraternal Relations

BY OTHO WINGER

By special invitation of the executive secretary of the General Conference of the Brethren Church, I appeared on their program at Winona Lake, Aug. 26. Having no official appointment by our own fraternity to represent our church, my appearance on their program was more or less a personal matter, though I endeavored to talk on the subject assigned me: *A Message From the Church of the Brethren*.

I was introduced to their conference by Dr. Martin Shively of Ashland College. Dr. Shively told of his firm convictions and faith in the Dunker church and her doctrines and expressed his regrets that there should ever have been a division; but since there has been, he regretted that the two bodies have been so long getting into fraternal relationship with one another. After such a hearty welcome by Dr. Shively, the moderator and others, one felt all the more the responsibility of speaking to the Brethren Conference and bringing a message from the Church of the Brethren. There was no stenographic report of what I said, but the following paragraphs express something of what I aimed to say:

#### Greetings

It is a great pleasure for me, even in this unofficial way, to bring to the Brethren Conference greetings from the Church of the Brethren. Your representative brought greetings and a message to our Conference at Hershey. I am pleased to return the compliments.

While this is perhaps the first address of its kind on your program, may we not hope that in future conferences of both fraternities, official representatives of the other fraternity may be on the programs? I can do this all the more heartily since our Conference has taken the recent action on fraternal relations. Efforts were made some years ago for an active committee on fraternal relations. Some of us felt that it was hardly time for such because at that time we were threatened with another division. That came to a head in 1926 with very little, if any, harmful result to our church. Since then the way has been open for active fraternal relations and our Conference in 1932 fully endorsed and encouraged the movement. I can assure you that the membership of the Church of the Brethren as a whole has most kindly feeling toward the Brethren Church and her people.

#### Doctrine

We know that the Brethren Church is interested in doctrine. The address of your representative indicated that, and I want to assure you that the Church of the Brethren is interested also. However, I am a layman when it comes to theology, and I think I represent very much the viewpoint of the average layman or member of the church, who is interested in the teachings of the Bible, but not so much interested in some of the theological discussions. Expert theologians may get confused and wrought up over some nice distinctions, but even in times like this the great body of our people stand firm on the teachings of the Bible and strong in the faith of their fathers.

The nearest approach to a creed ever made by the Church of the Brethren was made in 1848 when we were all one and before we had any organic divisions. The Annual Conference formulated the following confession of faith and has asked every member baptized since then to make this confession. I have read your manual and find you still have the same confession with some different wordings. What are the articles of this confession?

*Do you believe that Jesus Christ is the Son of God and that he brought from heaven a saving gospel?* There has always been much discussion about the nature and character of Christ, and there is yet; but the Church of the Brethren stands firm in the faith of our fathers and the great confession of Peter when he said: "Thou art the Christ, the Son of the Living God." That faith and conviction is the only foundation on which the Christian church can stand. That confession expresses faith in the two greatest and most important truths in the world: theism and Christianity. As long as a person believes whole-heartedly in God, the Father, and in Jesus Christ as the Son of God, not merely an historical Jesus, but a glorified, resurrected, living Lord today, he certainly has a good doctrinal basis to enter the kingdom.



Then there is the faith expressed that Jesus Christ brought from heaven a saving gospel. The Brethren people have always believed that the Bible is the Word of God and that the New Testament is our rule of faith and practice. It reveals to us the way of life and the saving grace and power of our Lord Jesus Christ. The Church of the Brethren still holds the Bible to be her rule of faith and practice. Examples can be given of recent Conference decisions where the delegates refused to give assent to proposals which did not seem in harmony with the Word of God but were ready to approve that which seemed to be in harmony with the Word.

*Do you willingly renounce Satan with all his pernicious ways, and all the sinful pleasures of the world? Do you covenant with God in Christ Jesus to be faithful until death?* Yes, every baptized member of the Church of the Brethren has made this confession and promise. I almost shudder to think of it. I confess that here, in practical living, we have our greatest weakness. We believe that you will find the theology of the Conference decisions and the theology of the rank and file of the church to be good and in harmony with the Word of God, but the world, the flesh and the devil have almost overwhelmed many in their contact with everyday life, and have made null and void the fine promises made when they were received into the church.

The Brethren people have always recognized that there is a decided difference between the kingdom of God and the kingdom of the devil. Jesus recognized and emphasized this difference. We can do no less if we are to preach and live the whole gospel. We will then be a people non-conformed to worldly thought and conduct.

Many other things might be said about doctrine, but this is sufficient. You may be more interested in what our church is doing for the kingdom of God.

#### **Work for the Kingdom**

Fifty years ago, at the time of the division, our church had very little interest in missions. We read Matthew 28: 19 for our form of baptism but ignored the missionary command in the same verse. I can not tell here of the missionary development in our church since then, only to say that our fraternity has become much interested in missions, with great fields of service in India, China and Africa, besides much work in the homeland. In days of greater prosperity, the church sent forth more missionaries than we can now support, but the work that was started is going forward with mighty force.

Fifty years ago the church was not interested in education. Since then the church has become much interested in this great work and has in the past started more colleges than can be maintained now. We have already begun a program of retrenchment, but the interest in education will continue. The church was not much in-

terested in Sunday-schools or religious education, but today the church is spending much money and effort along these lines. We must not forget, however, that the most important thing in all religious education is the teaching of the Word of God to boys and girls, men and women, by skillful and Spirit-filled teachers.

Fifty years ago there was very little organized pastoral work, except as faithful shepherds felt the responsibility and cared for their flocks. Today the church is much concerned about pastoral care for the congregations and an able ministerial board is giving much time and care to these problems.

Our church is giving much time to the work of our young people. Our sisters have come to have a great part in the work of the church. We are as much interested in peace as ever. Our young people are especially interested in this subject. We believe that our people generally are much interested in the great cause of temperance. I might mention other lines of work, but I have said enough to indicate that the Church of the Brethren has made progress in the last fifty years in the work of the kingdom.

#### **Conclusion**

I understand that the Brethren Church has a Committee on Fraternal Relations. The Church of the Brethren in 1932 not only authorized, but encouraged the General District and Local Boards to study the problem of comity and coöperation with other branches of the Brethren people. The Conference Program Committee is authorized to invite representatives from your Conference to ours and to appoint a representative in your Conference program if agreeable to you. The way

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### **Faith in Man and God**

BY HELEN HOAK EIKENBERRY

If you believe a man will conquer, though he has often weakened; if you will seek for a kind heart under a man's gruffness; if you are loath to attribute a person's questionable behavior to an unworthy motive; if you continue to turn opportunities to one who has let them slip by; if you will again and again forgive a wrong, refusing to believe that it has sprung from malice in a man's heart—then you have faith in man.

If you believe that beyond a present trouble, which looms gigantic, there is an infinitely greater happiness; if you can see the radiance of truth and right shining behind the dark clouds of greed and hate and falsehood; if you believe that never a battle for right was fought in vain; if you choose for your wealth the splendor of the earth and the sky; if your life's work is the rendering of useful service; if your reward is love, and the consciousness of aiding in the plan of the Creator—then you have faith in God.

*Sterling, Ill.*

now seems open as never before for the two bodies to develop fraternal relationship and to work out local problems together. Matters of general interest may also be studied together. In this way the division and difference of the past will be forgotten and these two Brethren bodies, preaching a whole gospel for the world, may go forward to accomplish greater things for the kingdom of God.

There are many older members and younger ones too who would like to see the two bodies organized as one. It is a worthy hope indeed that God's people may be one in organic unity as well as spiritual unity. It may take some time and much work to accomplish organic unity for the Brethren people, but while that is in progress certainly we can promote a fraternal relationship that will be most wholesome for both bodies and increase our efficiency for the kingdom of God.

*North Manchester, Ind.*

## Without Vision People Perish

BY H. C. EARLY

SOLOMON, the wise man, said: "Where there is no vision, the people perish."

Vision is the word we use for sight. It means to see. When one sees, we say he has vision. When one sees well, we say he has clear vision. When one is without vision, we say he is blind, groping in darkness. And naturally speaking, it is easy to see how blind people, groping in darkness, perish of themselves.

Now, Solomon uses the word *vision* in a figurative sense. He means to say that when people are blind in mind, groping in darkness in a world of light, they perish. Of course, they do. There is no other way for the blind. Ignorance is deadly. Wisdom is life-giving and life-saving.

Blindness in the body is one of the greatest misfortunes. It is most dreaded. All shudder at the thought of sitting in darkness in a world of light. Blindness smothers joy and dwarfs life. The value and joy of good eyes have not yet been told.

As the mind is so much above the body, so much more dreadful is the blindness of the mind than the blindness of the body. And one of the worst things about mental blindness is that one may be blind, totally blind, and not aware of it. It is a huge task to convince a man blind, not aware of it, that he is blind. In fact, he often revels in the supposed superiority of his sight. No one is more hopeless.

The requirements of vision in any field, in order to success, depend upon the enterprise. Small enterprises may succeed without much vision, while big enterprises require the utmost vision. The saving of men is the greatest task in the world, and at the same time the most difficult to do.

Now, the Church of the Brethren is, avowedly, in this

difficult task of saving men. Are we? Are we succeeding? Is our success all that can be justly expected? If not, why not? Who will answer? Make an appraisal of our resources in men and money and the nature of what is to be done, and then answer.

If what we accomplish is not commensurate with our possibilities, what is the matter? Where are the weak spots? What would you say they are?

Well, in my study of the situation I am convinced that we are not working to capacity—not doing what we can—and that the chief cause lies in our leadership. And I do not imply that we have no consecrated, able leaders. We have some of that class—a fine group they are, and many of them are comparatively recent products. But we have not enough. And most of those we have are in the general work. The unsupplied need is, for the most part, in the local churches. Here the need is alarming.

Too many of our elders in charge of the local churches—good men they are—whose chief duty is the administration of affairs, seem without comprehension of the meaning of their charge—without outlook—without a sense of responsibility—without vision. Results are apparent. Do you know of an army gaining victory in a hotly contested battle without a good general? Victories are not accidental. And a good general can make good soldiers—good fighters—out of almost any sort of men. Our leaders gauge the measure of our success. Our people are good followers—too good. They are satisfied with mere following.

Do you agree with me? If so, what is the remedy? The Englishman says if you find things to criticise, you must find ways of correcting. Well, yes. Right here is our big task. We must have stronger leadership. And I think we must look to our schools to provide us leaders. There is no other source to which we may look.

It must be understood, too, that the gauge and standard of the leaders determine the gauge and standard of the followers. The leader has no appeal except for those of his own gauge and standard and below. It requires leadership of strength to command followers of strength. Isn't it so?

*Dayton, Va.*

## Teaching Is Spiritual Companionship on the Road to Eternity

BY C. C. MADEIRA

### II. Aim of Teaching—Perfecting of Humanity in the Image of Divinity

It is the function of education intelligently to stimulate and direct the possibilities of the native activities the human being possesses, so that he may fit into the social life in which he finds himself and become a contributing factor to social advancement.

"Education is the eternal process of superior and



partially controllable adjustment of physically and mentally developed, free, conscious human beings to God, as manifested in the intellectual, emotional and volitional environment of man. The aim of education is the full realization of the Infinite. Education is the perfecting of humanity in the image of divinity."—*Horne*.

All educators agree that the aim of education is to make the world better by producing desirable changes in people. Education may be considered a method of adjustment or a process of continuous growth. Each change that takes place in an individual should be a forward step in his development. It is a life process. It is an organization of experiences throughout life. It is a first principle of education to utilize any individual's original nature as a means to changing him for the better—to produce in him the information, habits, powers, interests, and ideals which are desirable.

It is the assumption that some type of approximate genius may be found hidden somewhere within the nature of every common child; that for the child to be merely normal in his behavior is a guarantee of such a quality; that the ordinary inheritance of human nature is stored with an inexhaustible supply of potential abilities and achievements; that no ordinary human career is adequate as to time and opportunity for exhausting this supply; that in order to individualize the child he must at the same time be generalized, or led step by step through the great human and humanizing experiences of the common racial behavior; that finally, the new individuality, as here defined, requires a search for some kind of latent genius in every common child, and for giving this peculiar talent its outlet in the basis of the great racial experience acquired personally. There is a doctrine that is fundamental in American education. That is:

"That every child born in or adopted by this republic has by virtue of that fact, the right to have developed through education, whatever of talent he may possess without reference to the quality, quantity or type of that talent, under conditions favorable to such development; and that he should have assured to him the opportunity to go as far as his ability and ambition will permit in order that he may live his life more abundantly than he otherwise could."—*F. D. Boynton*.

"Idealism finds ideas and purposes to be the realities of existence; and personality, which is the union of ideas and purposes, to be the ultimate reality. These views are in contrast with all forms of materialism which would reduce ideas and purposes to some form of physical existence. Educating is the purposeful providing of an environment; at bottom it is personality in and behind the environment that counts most; so educating is really a relation between personalities of different degrees of maturity. The relation between teachers and pupils, being personal and reciprocal, is something more than materialism can either allow or explain, than the commercialism of trade can understand, than any

form of egoism can attain." A teacher came in the office and said: "I love my teaching." Oh! for more teachers who would teach for the good of their fellow-man, and not simply for a livelihood, who would seek the purity between their being and God, who would be in harmony with external and internal nature, and thus long to be in harmony with the immanent God. In this way the teacher is fruitful, coming into closer communion with God by cultivating the spiritual sense, the sense of the divine meanings in the daily spiritual happenings, the vision of all things in God, the awareness that man's life is lived as a part of the permeating Universal Life!

*Schuylkill Haven, Pa.*

## Watch!

BY LAURA GWIN SWADLEY

It was at the close of a discourse on the Second Coming in which considerable emphasis was laid on the signs of his coming that one elder said to another, "After all, the main thing is to be watching." "Yes," was the response, "watching for the signs of his coming." Is that what Jesus meant when he commanded his followers to watch?

There are many questions about the second coming upon which we would not all agree, but no doubt we would all assent to these three propositions. First, that Jesus is coming again some day; that the promise made by the angels at the time of his ascension—"This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven"—is still a future event. He is coming just as really sometime in the future as he came nearly two thousand years ago. Second, no one knows the time of his coming, no person on earth, not even the angels or the Son himself, only the Father. Third, because Jesus is coming again and because we can not know when the time is, it is important that at all times we should be watching for his coming. We may not all live till Jesus comes but if we do not, from a practical standpoint, death means to us the same as the second coming; not that the events are the same, but the condition in which death finds us will be the condition in which Christ will find us when he comes, and if we are ready for one event we are ready for the other. Doesn't it seem strange that people become so stirred up if they think Jesus might come soon while all the time death may be near for them and they think nothing about being ready for it?

When I was a child we had what we called a social meeting, similar to our prayer meetings of today. We children liked to give verses at the meeting. One girl frequently gave this one, "Be ye also ready; for in an hour that ye think not the Son of man cometh." That verse always made me feel uncomfortable as it was as-

sociated in my mind, and rightly, too, with the idea of watching. My interpretation was that to watch for Christ's coming meant to think about it and to look toward the skies to see him come. I knew that many days passed without my once thinking, "Maybe Jesus will come today." And I thought, "What if he would come on such a day, I would be doomed for I wouldn't be watching."

Of course I was entirely wrong as to the meaning of watching. But I think the brother whom I mentioned in the beginning had also a wrong view of its meaning.

Jesus' discourse in Matthew 24 and 25 in which a great deal is said about his second coming came in response to a question from the disciples after Jesus had said the temple would be destroyed some day. Their question was, "When shall these things be and what shall be the sign of thy coming and of the end of the world?" They supposed the temple would be destroyed only when the world came to an end, but Jesus knew the two events were separate and in his teaching he tells about both of them. He lays a good deal of emphasis upon the signs of the destruction of Jerusalem, for he wants his followers to get out of Jerusalem when the event is at hand and avoid the terrible suffering awaiting those left. There is not the same need to know when his coming is at hand and he says to be watching at all times for his coming because he is coming in an hour when they think not.

In a series of teachings, mostly parables, Jesus explains how to be watching. In the last part of chapter 24 the servant who was faithfully doing the work assigned him was ready for his master's coming. In the parable of the wise and foolish virgins the ones who had oil were admitted to the feast; very often in the Bible oil typifies the Holy Spirit. In the parable of the talents each is responsible for the opportunities for service given him according to his ability, and in the judgment scene the basis for division is the everyday types of service rendered or not rendered to one's fellow-men. So from these various teachings we may say that to be watching for the coming of Jesus means for one to be a true Christian, faithfully serving the Lord in the place he assigned by helping our fellow-men as we have opportunity.

I have a friend with whom I have discussed the second coming. We do not agree on most points about it; if she is right, I am wrong, if I am right, she is wrong. And yet I do not fear for her even though her views on this subject should be wrong for I believe she is a true follower of her Lord and is serving her fellow-men faithfully and will hear his welcome when he comes. On the other hand, if I am in the wrong, I just pray that I may be faithful to him so that he will own me in spite of my mistaken views. In other words, it is possible for us to be watching for him even though

our views about the second coming may be wrong; but if we fail in our faithfulness in service we will not be ready for his coming.

A mother went from home on a visit leaving her children in charge of an aunt, assigning each one his work before she left. One girl's work was to help with the milking, care for the milk, and churn the butter. About the time her mother left, the cows were put into new pasture and they gave more milk than usual, more than enough to make the required amount of butter. She decided to surprise her mother by making a cheese. Following carefully her aunt's directions she made a delicious cheese. How do you think she felt about her mother's return? You know how it was; she could hardly wait for her to come and when the mother came she received her approval for her faithfulness in her absence.

Be ye also ready. Watch!

*Johnson City, Tenn.*

### The Roamer Looks at Errors

SOCRATES, you were a great searcher for truth, weren't you? Did you ever observe that errors are the rungs in the ladder of truth? That paradox should not be difficult for you to understand since you spent much of your time in pointing out the mistakes in your own thinking and your disciples' as well as the numerous errors in the thinking of your numerous enemies.

You had drunk your cup of poison hemlock and had been in your grave many years when the Prophet of Galilee appeared on the world stage. He would have delighted you with his demonstrations of truth and his naive way of teaching his followers. Just before he was offered his cup, of the same bitter brewing as your own, a great official asked him, "What is truth?" and then, without waiting for the answer, decreed his death. Both you and the Prophet attempted to answer that question every waking hour that you lived, but the most we have learned from you is little and about all we remember is some errors to avoid. And through painful trials we have learned how to use our errors in finding out the truth. We sometimes forget even that.

If you are watching the progress of the human race you will know a good many people believe that mistakes have no value for the credit side of the account. They moan and weep over them as though irremediable damage had been done, and then try to forget them, which is precisely the same attitude they take towards death. As for me—I try to take a reasonable attitude as I think you, dear Socrates, would do.

I am a lover of words. I have a treasury of them to which I add jewels every day or so. I use my beloved words as an artist uses his colors, or a weaver his threads. I make patterns of them in which to enclose a



vision or an idea. Often a jeweled word is only half mine. When that occurs I get down the ponderous tome which contains all the words I shall ever know. If I find my word to be what I thought it was, I have merely checked on my memory. But if I discover that I have been in error concerning it, then I have learned something valuable. My original error has helped me gain some knowledge that I would otherwise have lacked and not even missed.

Of course, Socrates, you understand our impatience with and our distrust of errors. It is an easy fallacy to believe that the check up is more important; it flatters our store of knowledge, for one thing. And if we can not be sure of what we think we know, how can we hope ever to gain much of that elusive and valuable product known as truth?

Don't think that I would make a fetish of mistakes. You and hundreds of others are valuable to us because we see your errors more plainly than you could and we try not to make them over again in our age. We try to take off from your highest level, having climbed to it on your mistakes, and go from there as high as possible on our own mistakes.

Living is still largely trial and error. We try to use our faculty of thinking intelligently but in the end we must act according to our best judgment and take the consequences. If we have thought well we are saved bruises. Often we fail. We should rejoice about that but we don't. We do not realize that when we succeed we merely succeed; when we fail we learn something.

The other day I told a schoolroom full of children that a certain thing was true. The next day a precocious boy proved that I was wrong. Should I have been chagrined? Should I have tried to weasel out of it? I told him I was glad to find that I was mistaken. Otherwise I would have taken the error along with me through life. And neither you nor I can afford to carry that kind of excess baggage.

I have seen teachers and parents and preachers who refuse to reason with children because of the fear that discovery of nonomnipotence would undermine the child's respect. Me—I have made so many mistakes already that I am always ready to admit having made a new one. Thereby I grow. I am as glad to learn from a child as from an octogenarian. If a six-year-old can convict me of a false idea I shall bless him for the free boon he has given. Even babes can boost one up the truth ladder.

It is not only individuals who are frightened at the uncovering of their errors. Nations have made colossal blunders. Often they will not admit it until centuries have passed. But for all their blundering most of them are well on the way to being better commonwealths. Everyone knows that a nation progresses in

the ratio of its avoidance of once made mistakes. If a country can profit by errors, surely an individual can. And he has the advantage of not being under the supervision of a Congress.

We have a prayer, Socrates, in which we say, "Deliver us from evil." I think we usually render it, "Deliver us from being discovered in our evil." For human beings in 1933 are easily embarrassed by the exposure of their frailties. They are content to stay on at the bottom of the ladder of truth. It is painful to mount on the rungs of one's own mistakes.

## They Perish

BY I. S. LONG

"ALL they that take the sword perish with the sword."

This is true of nations. The peoples that lived in peace, as for example China and India, have carried on for these thousands of years, and are yet intact, while Babylon, Memphis, Rome and Greece fell.

Domestic animals are countless "as the stars" while the fierce animals are few in number, or else extinct.

"I'll get even with him!" You will sink to his level, if you do, and this level is not very high.

A mother becomes excessively angry somehow and her nursing child dies from the mother's milk, poisoned by the physical results of her anger.

Anger, hatred, jealousy and the like, have a corroding effect upon the physical body. The pulse of an angry horse quickens ten beats a minute, says Rarey. What do these passions do for the soul? Do you know any one who has dried up soul and body? I do, and such a life is sad.

To live is to love. "He that loveth not abides in death." Also, "He that hateth his brother is a mur-

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## Bits of Brotherliness

BY PAUL F. BECHTOLD

**Do Your Bit as a Hero of Peace**

"A CORNER of the Y. W. C. A. building has been donated to create a sandwich shop. In this room seven women from the unemployed group work each morning to make sandwiches and coffee for the men who are employed on the special city projects. In the last two months this busy corner has made 1,434 gallons of coffee and 42,696 sandwiches."—*Topeka State Journal*.

This is only one of the many bits of helpfulness attempted by the Topeka Y. W. C. A. during the depression. It is inspiring to find many of the Y. M. and Y. W. C. A.'s truly emphasizing the "C" in the spirit of the great Helper for whom they are named.

*Wakarusa, Kans.*

## PASTOR AND PEOPLE

### Some Suggestions Concerning the Love Feast

BY W. I. T. HOOVER

AT La Verne, California, ours is a large open room in which we observe the ordinances associated with the love feast. Many of our tables are very long, so the feet-washing is expedited by four or more washing at the same time at each table—all going around from left to right. This saves much time.

The eating of the supper consumes about the same amount of time in every church that has the traditional articles of food.

But the manner in which we observe the Eucharist may be a little different from that in many places. For years we carried the communion bread on trays (there being an attendant with tray for each table) so that no one touched the bread except the one while breaking the bread to the one next to him. The sisters broke the bread to each other the same as did the brethren.

Then in course of time we adopted the individual communion cups carried in circular trays holding enough cups for each table. We used as many trays as we had tables. The attendant placed the tray before the communicants so that four (two on each side of the table) could each take a cup at the same time which he placed on the table. Then when all were served all drank at the same time.

Recently we improved slightly on this method by the following changes: A half inch or five-eighths of an inch block about 3 by 5 inches was prepared with a hole bored nearly through the block near each corner, the holes being just large enough to hold individual communion cups and keep them from being upset. These blocks, with their filled cups and communion bread, were placed on the tables when the evening meal was placed there. On each small block were laid two pieces of communion bread of uniform size. At the appropriate time under the direction of the minister directing the feast two persons sitting side by side (and so the entire congregation) took hold of the bread and while repeating the formula, "Beloved, the bread which we break is the communion of the body of Christ," broke the bread to each other.

In like manner each took a cup and after repeating in unison the formula, "Beloved, the cup of the New Testament is the communion of the blood of Christ," all drank at the same time.

In this method of observing the Eucharist there is no walking among the tables nor any noise or confusion, but the ordinance is observed quietly, quickly, reverently. There is no preaching at any time during the evening services but some singing during feet-washing. At

the proper time the officiating minister calls upon certain ones to give thanks for the supper, to read the appropriate scriptures, and then he makes such introductory remarks as he deems appropriate.

Another suggestion which we have not yet tried but will likely at our next feast is this: After the Supper sing the hymn numbered 132 in the Hymnal, *'Tis Midnight, and on Olive's Brow*. This will transfer the congregation in thought from the Upper Room in Jerusalem to the Garden of Gethsemane. Then after the singing read the accustomed Scripture describing Jesus in Jerusalem before the Sanhedrin, Pilate, etc. The point is this: The hymn bridges the gap between Jesus in the Upper Room and before his false accusers in the Sanhedrin, etc. Of course, if there be read the Scriptures dealing with Jesus in the Garden, then the hymn is not necessary though it is appropriate to sing it but only at a certain time.

In observing every ordinance let us seek the most fitting, beautiful, and symbolic method by which to observe the fundamental principle embodied in the ordinance.

*La Verne, Calif.*

### The Mind of Christ

(Philpp. 2: 5)

BY A. P. GEIB

In the Series on "The Things of Christ"

THE mind of Jesus was a perfect mind. Perfect in understanding, perfect in its sound senses and purposes (as the various shades of meaning of the Greek word *phroneo* indicate), yet how humble! Intelligent and yet completely submissive to the will of the Father. His mind was so unusual and original that to the ordinary mind of his day with its limitations in perspective he seemed unbalanced.

Christ's thinking was exalted and heavenly. Never man so spoke; for never man so thought. His theses were surely not the result of the current thought of the times in which he lived. His thinking was stamped with originality and authority, and not imitative like that of the scribes and Pharisees.

The Master's emotions were never ruffled, but were expressed with dignity and poise. To be sure, he expressed righteous indignation toward those who took advantage of the poor worshiper in the temple. He drove out the guilty, but this act in behalf of the innocent and helpless against such graft was no doubt done with dignity and authority. His weeping over the tragic unbelief of his own race, and over Jerusalem, is natural. It was human, normal and divinely justifiable. He rejoiced in the Holy Spirit, but we have no record that he ever laughed; yet he had a sense of humor when he said: "I came not to call the righteous but sinners."

Yet with this remarkable thinking and feeling Christ



was the humblest of men. Comparing his will with that of man, which is ever selfish and vain, his was one of strength and power. He always drew on the divine resources to spend himself in behalf of the poor and needy. His divinely formed character was determined by a perfectly shaped will, for nothing is sinful but a sinful will. His heaven-submitted will was ever devoted to the glory of the Father. The miracles he performed were motivated by a purpose for the glory of the Father. His intense passion for subordinating his will to that of the Father is best shown in his willingness to proceed directly into the face of the prolonged agony of the most cruel death ever devised by man. The motto of Christ's entire life was: "My meat is to do the will of him that sent me, and to accomplish his work."

It was by virtue of the Master's submissiveness to the will of the Father that he triumphed and God greatly exalted him. We are called upon to exercise this lowliness and emptying of self so that God can use and exalt our lives. If the perfect mind of the Son of God was humble, how much more is it necessary for our finite minds to be so—our thoughts, emotions and wills to be brought into subjection to him. The greater the mind, the more it realizes its needs and limitations. Of ourselves it is not easy to do this, but the one consecrated to him is called to be transformed by the renewing of the mind, so we, too, may know what is the good and what is the acceptable and perfect will of God.

"Thou seemest human and divine,  
The highest, holiest manhood, thou:  
Our wills are ours, we know not how;  
Our wills are ours to make them thine."

Manheim, Pa.

## A Pertinent Statement

BY I. N. H. BEAHM

THE following clipping was made from the *Richmond Times-Dispatch*, of Richmond, Virginia:

### His Revival of "Quiet" Type

DANVILLE, VA., April 1—Dr. S. D. Gordon, preacher, lecturer and author, tomorrow will open a series of addresses at Mount Vernon Methodist Church. He is said to exemplify the new type of "revival," which far from being of the spectacular type is of the "quiet talk" variety and a discourse on personal religion.

I was very much interested some time ago in a report from Sebring, Fla., by Eld. J. H. Moore. He wrote graphically and at some length with regard to an ideal evangelist at his place.

"Faith cometh by hearing, and hearing by the word of God." Faith is the grasping of truth, or the acceptance of truth on its presentation through testimony. Jesus was essentially a teacher. By reading all his messages, one can see how he dealt with truth.

There is of necessity much emotion and love and feeling in our religion; but unless this emotional aspect of our Christianity is based on faith in Bible truth it

may be more harmful than beneficial. Fancy, spectacular excitement, narration of death-bed scenes and the like may be used to disadvantage. Jesus taught that if the truth makes us free, we shall be free indeed. Not to be partial or unkind in statement, yet personally, I would rather be a Quaker ten times with all his quietness than a so-called Holy Roller one time. There is something very interesting about the latter, for it seems certain in such a noisy assembly that when one can say something he himself does not understand, and nobody else, then to him it seems certain that he has the gift of the Holy Ghost. But we learn that the Holy Spirit is the agency of interpretation; therefore, the above clipping is surely a pertinent suggestion to the Bible evangelist. The "still small voice" has a great part in true religion.

Nokesville, Va.

## Seven-Point Evangelistic Program

The following evangelistic program is adapted from materials issued by the Department of Evangelism of the Federal Council of Churches. It is offered here for what it may suggest that might be useful to our ministers.—Ed.

### 1. Pastoral Evangelism

*The Morning Watch*—Many ministers are finding new power in keeping a quiet devotional period each day, preferably in the morning.

*Evangelistic Preaching*—The preacher is the herald of the evangel. This evangel is the power of God unto salvation. In times like these, there is need for an increased proclamation of the good news from every pulpit of the land.

*Personal Interviews*—If many individuals are to be won to Christ, they will need to be won by personal interviews. Many unchurched people are not coming to the regular church services today to hear the pulpit messages. If these are to be won to Christ, they must be sought out and interviewed. Often an hour may be found from seven to eight o'clock in which to conduct several personal interviews in homes, before attending an important evening meeting.

*Conferences on Evangelism*—Many cities and communities are observing one day in the early autumn and another in the early spring to hold conferences on evangelism with the pastors. The program of the day may be given by the local ministers themselves.

*Radio*—One of the most effective ways to herald the Christian message is by the use of the radio. Local stations are usually willing to coöperate most heartily with the ministers for the broadcasting of a series of daily devotional services, special addresses, and regular church services.

*The Evangelistic Meeting*—Many pastors are finding it worth while to plan for a special series of evangelistic services during the year. In some cases they may desire to secure the help of an evangelist. There were

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# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Barrows Lecturer for India

DR. SHAILER MATHEWS, recently retired Dean of the Divinity School of the University of Chicago, has been appointed Barrows Lecturer in India and Burma for the coming winter. This means that Dean Mathews will deliver lectures in the universities of India under the patronage of the University of Chicago, sponsored by the Barrows foundation.

## What to Pray For

Pray for America's own problems. As we sing, "America! America! God shed his grace on thee," let us make it the deep prayer of our hearts. Our land needs more of Christ. May every home mission worker, every minister, every teacher, every school, every institution, every organization which bears a Christian name be blessed in its labors of love and uplift for Jesus Christ.

Remember the children of missionaries who are separated from their parents. Some little folks, less than nine years old, are away at school a thousand miles from home. Others have not seen mother and father, brothers and sisters for several years. They need our understanding love. God grant them health, happiness and shared homes.

## Christ a Necessity

ALBERT SCHWEITZER, physician, philosopher, theologian, author, composer and formerly organist of the Paris Bach Society, writing "On the Edge of the Primeval Forest," in his fever-ridden parish in Africa, says that daily, at noontime, when his comrades are sleeping, he nourishes his soul by studying in the field of civilization, philosophy, and ethics, seeking to find the mind of Christ for our age, or by playing some of the difficult fugues (musical composition in which the different parts seem to follow each other successively) of Bach. He tells us that all experienced African travelers carry with them some solid reading, and that the only men who can live under tropical conditions are those who feed the inner life. For Dr. Sweitzer, as for all questing, achieving souls, Christ is a necessity. He is no less necessary for those who live in the wilderness of civilization with its whirring wheels and the awful pressure of its demands.—Joseph Fort Newton in *The Missionary Review of the World*.

## Shall We Allow the Depression to Hinder Our Advance?

BY J. M. BLOUGH

*"Let's be pleasant to each other. We are all having a dreadful time."*

THIS motto was displayed on a banner by a forlorn outcast in London last summer. We are not forlorn outcasts, but we need the exhortation. In these difficult times when incomes are dwindling and salaries are cut and budgets can not be raised it is a great temptation to begin to find fault and condemn. But this is not the time for criticism; this is the time for *coöperation*.

We have just been studying the financial report of the General Mission Board. How easy it would be for missionaries to find fault with the Board, or the mission fields with one another; or on the other hand, for the Board to find fault with the missions or with the churches. But in a crisis like this it would neither be wise nor gracious. Let us rather give credit to others for doing the best they can. Judgments differ, but we dare not question the motives of our brethren. All are honest and conscientious in the use of the Lord's money. We may advise one another but let us do it graciously.

Mission contributions from the churches have dwindled greatly, and the Conference offering was almost discouragingly low. But we must refuse to be discouraged. No doubt many churches could have done better, but we must remember that some churches have found it almost impossible to meet their home expenses, and that their mission contributions represent real sacrifice. I like to think of those faithful groups who have continued their mission support regularly regardless of the depression. Think of the Mt. Morris College Missionary Society and the Sunday-schools of Middle Pennsylvania which have supported their representatives on the mission field for thirty-one years. Then think also of the Waynesboro church, Juniata College and the Huntingdon church, and the group of churches formed out of the old Shade Creek congregation of Western Pennsylvania, which have supported missionaries for thirty years. This is a record to be proud of. In spite of the depression their noble work goes on. God will not forget them.

True, the Mission Board has much less money to spend than some years ago. But we dare not allow this to make us pessimistic. Let us rather go forward; let us resolve that the depression shall not make us retrench; let us plan for *advance*, not for retreat. Let us cheerfully sacrifice a little more; let us really live the simple life which we preach and thus spend less on ourselves; let us make all we can and save all we can for the Lord's work. In the depths of depression let each one solemnly vow in his heart that from this time on he will honestly and gladly give the Lord the tenth out of



all his income. Let us really put the kingdom of God first.

Come then, let us conquer the depression; with a noble purpose and sacrificial spirit let us carry forward the work in spite of hard times. Jesus does not mean for us to stop because we have no money. "Go, preach my gospel," does not mean only when times are good; it means in times of financial straits as well. The mission program dare not stop; it must go on. Jesus wills it, and God is our Father even now as he was in better financial times. Let each one do his bit—his best—that's all. If we all pull together we may indeed go forward. But the most essential thing has not been said yet. There is an advance (thank God) which does not depend on money. The depression is a challenge to all of us to make that advance. The less money we have the more we should depend on the spiritual resources which never fail. An empty treasury and failing banks should drive us to the bank of heaven. Praise God we may go forward in our church work and mission work with little money, but that will demand a *real offering of love and service and devotion and prayer*. With our giving we must give ourselves; our service everywhere must be permeated with love and goodwill; the whole church including the workers at the front must give themselves earnestly and incessantly to prayer to the Lord of the harvest. Then we may expect a real spiritual advance on every front.

The missionary movement is a *spiritual* movement. It was planned by God; it was inaugurated by the Lord Jesus; it is impelled and guided by the Holy Spirit; it is carried on by men and women who have had a supernatural experience and received a supernatural call, and who have thus consecrated their lives unreservedly to this supernatural service. The missionary movement must not stop, it dare not stop until the command of Jesus has been obeyed and the last home on earth has heard of the love of God and the sacrifice of his Son.

*Vyara, via Surat, India.*

### India Observations

BY B. M. MOW

WE almost had a scare here in Gujarat—lest the rains fail. They have been much more capricious this year than we like. We had an untimely rain in mid May. Is the monsoon so early this year? But no, the skies cleared, and we had no more for another month. Twice again since then the rain stopped, roads became dusty, and the planted seed suffered. The dread spectre of famine therefore is in the offing, and especially so since the times are already so hard. In some sections further to the north the people have been destitute now for some while. Imagine, then, the pitiful petitions that go up to the rain-god. Do the Christians join in this? Many do—praying to Jehovah, rather than Indra.

We have a Bible School at Bulsar, which has been in operation off and on for several years. The present one is under the management of the Indian church. Eld. Govindji Satvedi and I were asked to do the teaching. Eleven men were chosen as students, and there would have been more, except for the severely mutilated budget we live by. Three of their wives sit regularly also, and another man on his own resources. So we are all happy about our studies. We do not teach them anything new—as curriculums go. But we will admit that the matter is new to some of the men at times! Poor fellows, examination occurs now and then, and they are reminded that memories are defective, even as we found out when we were young. Drill it in, pound it in, we are told—for gently eliciting the doctrine from the pupil's inner consciousness is not a much esteemed method in India. But we do hope and pray that they catch the vision and pass it on to others. At present the subjects are General Survey, Bible Doctrines, and detailed study of the Pentateuch and Gospels.

Our striving is toward the end that the church be the salt of the earth. Folks around us need it, surely. But alas that we occasionally have to give attention to unsavory spots within the salt. We can not exert much authority to make people good. But we do have to cultivate the inner resources as best we know. Hence while closing schools here and there, some of us feel that the Bible School should continue as long as possible. Thank God, some work does take place without financial care. Baptisms continue to be asked, one here, one there, or a dozen there. Do we need more elders, more ministers? Opinions differ on that. But one new elder has just been added to the list, namely Damodar Pochabhai, the efficient master and evangelist in the fisher village of Bhat by the sea, in Jalalpor County. We wish him heaven's best.

Those baptisms by dozens do not occur among the Mohammedan folk. Rather we do well to get one; for their religion is so well-organized and exclusive that its adherents are very difficult to win. For some months we have been entertaining in mind the baptism of one man and wife. We invited them to live by us in the Christian community a while, so they might know well what Christians are like. They are still minded to receive baptism. Then why wait so long? But in this case we are more exercised than usual about the loaves and fishes motive. The man is well educated, and a quaint gentleman, and getting old. He is a hakeem, i. e., a physician of the Mohammedan school. Too bad for him, but the reputation of that system is not great, even here, and people are poor. For those and other reasons this man is quite poor. The wife has just been delivered of a still-born child here at the Hospital. And they are yet more dependent upon us. Oh, for divine wisdom to know what to do with them!

John, the Mohammedan of the Bohra sect who came to us nearly four years ago, has acquitted himself well thus far, and is rendering good service for Christ in the Mission Library in Navsari. We have deemed that he can do yet more by publishing the story of his conversion. I have been helping him write this in a little tract, guiding him in what to put in, and what to leave out. It will be printed shortly. May this go forth with your prayers, even as the other literature we make and distribute.

The Blickenstaffs have just been through the ordeal of seeing their son David sail off. He had finished his work beautifully at the missionary school at Landour, and now goes on to Manchester College. He expects to have some three weeks between boats in Europe, and go as far as a lean purse will allow. We wish him a happy journey.

Conference reports are coming in, and we look them over eagerly. Meanwhile draw our belts a bit tighter, and pray that the Spirit transcend our weaknesses.

*Bulsar, India.*

## News from China

By Emma Horning

### Graduation Day for the Women's Bible School

Friday, June 16, the Women's Bible School closed its work for the year. Saturday afternoon was the closing social. The study classes through the city met at the school and all had a good time together. They drank tea, ate peanuts and cakes, and sang many songs. It is the one time of the term when they all meet together and the new pupils learn to know the others. Some seventy women and children thus enjoyed this mutual Christian fellowship.

On Sunday the baccalaureate services were held for the graduates. After the opening worship services were completed, two short talks and a pageant were given. The pageant represented the teaching of the school—its purpose and aim. It was given by the graduates. In order they carried a lighted candle, an open Bible, one folded hands in prayer, another carried a song book, one led a child by the hand, another wrote a letter, the next was teaching another to read while the last was explaining the Bible to a friend. Together they sang an appropriate hymn.

On Monday afternoon the graduating exercises were held. Bro. Yin gave a very helpful talk of the subject of Martha and Mary. Eight women were given diplomas for their work done in the Bible school. Two had finished the six-year course and six had finished the four-year course. Sixteen women and girls had finished the mass education course in their homes and received diplomas for the work completed. Altogether there were twenty-four graduates. Thank the Lord for women who can read in China.

By F. H. Crumpacker

### Men's Evangelism

Recently the Ping Ting church had a real evangelistic rally. Our lay evangelists were all present and received new inspiration for their work.

As a result the tent evangelists are enthusiastic in their work. Crowds come to see and hear. The forenoons are used in preparation and the making of charts and drawings that will attract the farmers. In the afternoons and eve-

nings they have good crowds for the most part and the people listen with a new interest because the messages are presented with a new enthusiasm.

Our outstation leaders also send in word that the people show a greater interest. That is natural when one stops to think that likely the worker is first to be enthused. The motto of the five-year movement in China is: "Dear Lord, Revive Thy Church Beginning With Me." We have evidences that that is where the revival must begin.

In an outstation recently a group of people requested baptism in the river in their own village. Accordingly the rite was administered at Hsi Yang-Tung Kou to 14 applicants. This was in a good sized river when there was plenty of water and the water was warm enough that no artificial heating was needed.

While one can not always count success by addition of members, yet we feel that this place is going forward, for much of the work is done here by personal work of the membership. The evangelist for this section visits two or three times a year and still the enthusiasm is going along. The folks like to sing and we are introducing a new and simple song about every time we go so they just meet and sing and pray. Half of them at least can read, but others can not. They still memorize the songs and sing happily with the rest.

By Chi Tseng Yin

(Eldest Son of Pastor H. C. Yin)

### Evangelistic Groups

We thank God for having called us his unworthy children to become his workers. Since our recent revival meeting we organized twelve evangelistic teams to proclaim the Good News, each Sunday afternoon. There are teachers and students and other Christians in these groups, many of whom had never witnessed for Jesus before. Seven or more persons are in each team. Then men and boys go to the street and near-by villages. The women and girls go into the homes.

At seven o'clock, each Sunday evening, we gather at the church for song service. After this we have a report from each team of the work of the afternoon. From these reports we know that about five hundred people have heard the Good News and at least one hundred of them really like to know the truth of God. Some of them have tears in their eyes when they hear that Jesus came down to the world and died for them.

We hope the light of Jesus can shine to all the people of Ping Ting. Please pray for us, for if God does not give us the Spirit's power we can do nothing.

The school closed on June 26, so we will have just a few teams in the summer, but we have told the students to witness that Jesus is our Savior and Lord in their homes and villages. Please pray for them. "Blessed be the God and Father of our Lord and Savior, Jesus Christ."

By Anna Crumpacker

### Mission School Graduates

Our Sunday service for the graduates of our mission schools was most interesting. Miss Metzger and Mr. Ku gave the addresses. Seven girls and twelve boys graduated from the upper primary and there were eight who graduated from the kindergarten.

All of those graduating from upper primary have accepted Christ as their personal Savior. Those coming from non-Christian homes go back to their homes having already

(Continued on Page 27)



## KINGDOM GLEANINGS

### Calendar for Sunday, September 17

**Sunday-school Lesson**, Solomon.—1 Kings 8: 1-11.

**Christian Workers' Meetings**, Faith and Disease.

#### B. Y. P. D. Programs:

Young People—Worship in 736 B. C. and Now.

Intermediate Girls—Planning Our Year's Program.

Intermediate Boys—Our Parents.

\* \* \* \*

### Gains for the Kingdom

**Six** baptisms in the Everett church, Pa.

**One** baptism in the Sterling church, Ill.

**Four** baptisms in the Lindsay church, Calif.

**Eight** baptisms in the Harrisburg church, Pa.

**Five** baptisms in the Beech Grove church, Ohio, during a revival.

**Eleven** baptized in the Upper Codorus congregation, Black Rock house, Pa.

**Six** baptized in the Flat Rock church, Va., Bro. C. M. Key of Roanoke, Va., evangelist.

**One** baptized at Fort Worth, Texas.

**Four** baptisms in the Cincinnati church, Ohio.

**Fifteen** baptisms in the Ten Mile church, Pa., Bro. C. C. Sollenberger of Uniontown, Pa., evangelist.

**Six** baptisms in the Belleville church, Kans., Bro. Wm. Riddlebarger of Galva, Kans., evangelist.

**Eleven** additions to the Pleasant View congregation, Md., Brother and Sister S. A. Harley in charge.

**Twelve** added to the Mill Creek church, S. C., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Six** baptized in the Bush Creek congregation, Md., Bro. Wm. Kinsey of New Windsor, Md., evangelist.

**Twenty-three** baptisms and two reclaimed in the Greenville church, Pa., Bro. W. C. Sell of Chicago, Ill., evangelist.

**Seventeen** baptized in the Pleasant Hill church, Tenn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Thirteen** baptized and one reclaimed in the Belmont church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. A. M. Laughrun** of Jonesboro, Tenn., Sept. 18 in the Liberty church, Tenn.

**Bro. J. A. Guthrie** of Blissfield, Mich., Oct. 15 in the Deshler church, Ohio.

**Bro. Wm. Thompson** of Dixon, Ill., Sept. 10 in the Okaw congregation, Ill.

**Bro. C. H. Petry** of Mogadore, Ohio, Sept. 25 at East Dayton, Ohio.

**Bro. John F. Graham** of Windber, Pa., Sept. 18 in the Tire Hill church, Pa.

**Bro. M. G. West** of Bridgewater, Va., Sept. 17 in the Topeco church, Va.

**Bro. A. D. Crist** of Middleburg, Fla., Oct. 15 in the mission house, 50th St., at 23rd Ave., Tampa, Fla.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Oct. 18 in the Ottawa church, Kans.

**Bro. Wm. E. Roop** of Westminster, Md., Sept. 10-24 in the Reisterstown congregation at Deer Park, Md.

**Bro. Ralph G. Rarick** of North Manchester, Ind., Sept. 13 to Oct. 1 in the Pleasant Valley church near Middlebury, Ind.

\* \* \* \*

### Personal Mention

**Northern Illinois and Wisconsin** has chosen Elders J. H. Mathis and I. D. Leatherman as Standing Committee delegates to the Conference of 1934, with Elders Chas. D. Bon-sack and D. W. Kurtz as alternates.

**Dr. V. H. Dredge** of Cleveland, Ohio, his wife and son, and his father, Eld. D. S. Dredge of New Carlisle, Ohio, thought they might as well drive on out from Chicago to Elgin last week and see the Publishing House and the friends there. For all but the last named it was their first visit.

**Bro. D. C. Gnagy** who has just closed a four-year pas-torate at Ivester, Iowa, is now Director of Christian Educa-tion for Middle Missouri, while he also serves the Happy Hill congregation. He will have time for several meetings during the year. His new address is Rich Hill, Mo.

**Bro. J. F. Graybill** is so well pleased with the results of the operation on his right eye that when he wrote us Aug. 25, he was planning to go to the hospital for similar treat-ment of the other eye, of which he has no use at present. The Lindberghs were expected to visit Sweden soon. Col. Lindbergh's grandfather was born sixty miles from Malmö.

**When Bro. J. J. Oller** suddenly dropped in on us the oth-er day we tried to think what we might have been doing that the Auditing Committee had to look into us, this time of year. Our fears were soon quieted. Bro. J. M. Fogel-sanger of Philadelphia who was with him in Chicago—some-thing to see there perhaps—wanted to learn more about that committee which includes his name and Bro. Oller just came

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along out. Bro. Fogelsanger appeared at the Messenger rooms too a little later. The women folk stayed in Chicago.

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### Miscellaneous Items

**Beaver Creek church** (Ohio) will hold homecoming services Sunday, Sept. 17. Dr. D. W. Kurtz is the speaker for the day.—J. H. Eidemiller, New Carlisle, Ohio.

**Northern Indiana B. Y. P. D. Conference** is scheduled for the afternoon and evening of Oct. 1. The place of meeting is the First church. The program is not only unique but one which suggests many interesting possibilities. Turn to page 25 if you want to see what is in prospect for Northern Indiana young people.

A committee of the parent-teachers' association of Scarsdale, N. Y., recently made a study of the evening radio programs offered children. Out of a total of 42 programs the committee rated 5 as excellent, 2 as very good, 6 as good, 10 as fair, 11 as poor and 8 as very poor. All of which indicates there is reason for concern on the part of thoughtful parents. Since radio advertisers have all at stake in pleasing their listeners, parents will find that protests and suggestions get a hearing.

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### Special Notices

The date of the Cedar Lake homecoming and rally day has been changed from Oct. 1 to Oct. 8.

**Sidney church**, Ohio, is planning a homecoming for Sunday, Sept. 24. All former members and friends are invited to be present. There will be services in the morning, afternoon and evening. Bro. J. Oscar Winger of North Manchester, Ind., will be the speaker of the day. Basket dinner and social hour at noon.—R. H. Nicodemus, Sidney, Ohio.

**North Liberty church** (Ind.) will hold a homecoming and harvest meeting Sunday, Sept. 24. Sister Alice Ebey is expected to give messages and experiences from the India field. There will also be a program and reminiscences. A hearty welcome is extended to all, and especially those who have formerly worked with this church.—Mrs. Una C. Steele, Walkerton, Ind.

**Yes, it was a mistake.** By mistake in the issue of Sept. 2, the price of "John Barleycorn, His Life and Letters," was stated to be \$1.75. The price we had announced in the review of the book and in our advertisements was \$1.50, which is correct. The book is being widely read because of the masterful way in which the author, Dan Poling, handles the liquor problem. Should any send us \$1.75 for the book proper adjustment will be made. Our policy is to sell books at publishers' prices.

**Ministers' Conference, Bethany, Sept. 27 to Oct. 4.** Rooms will be free. Meals will be served at the lowest price possible. Foodstuff will be as good as cash in paying for meals. Therefore, any minister may bring with him canned goods, vegetables, hams, eggs, chickens, etc., which will be used in providing food for the conference. If there is a surplus it will be sold to the students and faculty members at Bethany. Many churches can help their ministers to come to the conference if members will donate food. Many ministers have expressed a desire to come, but can not on account of finance. This conference is designed to help the local church through the minister; therefore, the local church should relieve its minister from regular duties and help finance his trip to Bethany Biblical Seminary.

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Money Power**, by Charles A. Cook. Fleming H. Revell Company. \$1.00. 91 pages.

This Study in Christian Stewardship is the author's fourth book dealing with money and its use. Recognizing the influence of money as it comes into men's lives, the author shows its power for good and evil. Starting with the thesis that God owns all and man merely has the use of things, the aim is to show how man is responsible for the full and proper use of all the wealth that comes into his hands. The nine chapters are entitled—The Money Power Analyzed, The Money Power in Use, The Money Power in Peril, Money a Deceiving Power, Money a Controlled Power, Motives in Money-making, The Money Power Sanctified in Business, The Money Power Christianized, The Money Power Under Stewardship Principles. Placed in the hands of earnest Christian men the book should lead to a reformation in their stewardship habits, if they have any, and should beget a determination to practice stewardship, if they have never formed such a resolution before.

**The Buddha and the Christ**, by Burnett Hillman Streeter. The Macmillan Company. 350 pages. \$2.00.

The subtitle is "An Exploration of the Meaning of the Universe and of the Purpose of Human Life." The author studies Buddhism and Christianity because he finds in these two religions what he finds nowhere else in his search for a philosophy of life. Allowing full credit for all that Buddhism offers he finds that Christianity does present a superior philosophy by which to live and on which to base hope for the beyond. A book especially for those of a philosophical turn of mind, who go deep in their search for the Cause back of all that we see and do not see. The summaries of chapters are helpful and the bibliography rather extensive. All of this makes it a book for the student and teacher.

**The Christian Mission in America**, by Hugh T. Kerr. Friendship Press. Cloth, \$1.00; paper, 60c. 184 pages.

The author groups his discussion under these six headings:

1. The Ever Challenging Gospel.
2. The Faith of Our Fathers and Our Faith.
3. The Expansion of the Gospel—Yesterday and Today.
4. Bridging the Generations.
5. What Is Right With the Church?
6. The Cross—The Missionary Dynamic.

As you read these most interesting pages you would never for a moment think that you were reading a mission study book—but that is what this book is. It approaches its mission so naturally that one reads on and is amazed at the information he finds on every page. One learns what the church did in years past and what it is doing now. Naturally one begins to think and plan what the church should do in the years to come. If you wish to see the church as a whole, and its great task, you will discover glimpses there that will thrill and lead you on. For the coming year this will be one of the chief mission study books. Our ministers and other church leaders will do well to put this on the list of books they plan to know in the very near future.



## HOME AND FAMILY

### A Prayer for the Home

God's mercy spread the sheltering roof;  
 Let faith make firm the floor.  
 May friend and stranger, all who come,  
 Find love within the door.  
 May peace enfold each sleeping-place,  
 And health surround the board;  
 From all the lamps that light the halls  
 Be radiant joy outpoured.  
 Let kindness keep the hearth aglow,  
 And through the windows shine;  
 Be Christlike living, on the walls  
 The pattern and design.  
 —T. L. Paine, in *The Christian Century*.

### The Merciful

BY ELIZABETH R. BLOUGH

STEVEN CLARK clenched his hands as he exclaimed: "How I hate her! If only there were one thing I could do to make her suffer!"

"Oh, Steven, don't say it out loud; you make me afraid." Carol's blue eyes were full of tears as she pleaded with her husband.

"Forgive me, Carol, but it's vengeance I am thinking of!" Carol put her hand over his lips; they had promised each other not to talk about their wrongs.

But it was hard for Steven to be patient; this was his story. Steven Clark, a bachelor had gone to an orphan asylum and adopted a boy, five years of age. He named the boy, Steven Clark, because he wanted him to bear his own name, and own the farm after he was dead. He taught the small Steven to call him "father," he washed and fed him and lovingly cared for him. The evenings when he sat by the boy's bed, playing and talking with him, were the happiest of his life. His sister, Hetty, hated children, she would do nothing for the child. Once when he was about six years old, she whipped him. When father unbuttoned his clothes in the evening, and saw the livid marks across the thin shoulders, he asked, "Did she beat you?" The fear in the eyes of the child was all the answer he required. She never raised her hand against him after that; but neither did she treat him kindly. The boy and his father sat silent during meals, while she scolded about the trouble and expense the boy made. The days in the fields, when together they worked and talked, compensated for much that was almost unbearable, in the house. They were both hungry for love and companionship; small Steven would say, "When I am big, we'll live together." Father would smile and answer, "Son, we are living together now."

When the boy was sixteen, Steven Clark died.

Young Steven remained on the farm, as he knew his father had expected him to do. By working early and late, he made the farm pay. The neighbors spoke of him as sullen and disobliging; but he had had no chance to acquire the grace of easy, social intercourse with people. When he was twenty-two, his great hour came. It was then he met Carol Hayden, a dear little girl creature, all fun and bravery. Her presence was sunlight itself, the magic of spring mingled with their happiness.

Steven had never dreamed of moving away from the old farm. So, one evening the two went to Miss Hetty and told her they were going to be married. But she turned on them in furious anger shouting, "Out of my house, both of you. I'll show you how to come here like beggars and paupers that you are, begging for your living!"

In vain, Steven tried to reason with her. "Haven't I earned the right to live here after all these years of hard work? You never paid me wages!"

Shrilly, she broke in, "Go, or I'll get the sheriff after you."

Carol was frightened and weeping; she pleaded, "Oh, come quick and let's go out of this house." Together, they came away; they went at once to the home of Elder James Shelley to be married. After the ceremony, he talked with them about their plans for the future. He was astounded when Steven told him they were going to Lewiston. "Carol thinks I can get work in the shops there, and we'll live in her rooms at first. Hetty drove us from the house."

"Can it be possible? Your father told us more than once that he trusted you entirely, and everything he had should be yours."

"She says there is no will; so we shall have to do the best we can."

The elder shook his head. "She is harsh and unfeeling; some people go so far as to say that she is not quite sane. But that does not help matters any; she has not dealt fairly. I shall do all I can to give you your rights." The young people were grateful for his outspoken sympathy.

They went on then to Lewiston, and as Carol had believed, Steven found work at once. Carol made of their two rooms a heaven of happiness; Steven's pathetic gratitude was something Carol always remembered.

Steven could not earn very much in the shops; the years of their poverty drew him and Carol closer together. Carol heard him talk often about working on a farm; but she always felt that she was shut out of one dark room of his past. He would not talk of Miss Hetty, of the poor scanty food of his boyhood, of the harsh speeches which stunted him mentally and spiritually. Could he ever overcome the inferiority complex

she had forced upon him? Lines deepened about his mouth, a look of sullen hatred remained. Carol, blithe and gay, laughed and sang, secure in his love, she said, "So long as we are together, I am satisfied anywhere." One evening, she held out a dress for him to see.

"Steven, dear, did you ever see the like of it? I made this out of two old dresses; wisteria is always so becoming."

"Any color is becoming to you." He took the dress and looked at the seams. "Your fingers can fashion anything, do you know how precious you are?"

Together they sat down to their supper. The shadow rested on Steven's face; he was thinking of Miss Hetty's dishonesty, the farm was really his own.

When they were first married they had agreed to say grace at the table, silently. Steven had said, "You—you pray, Carol, you are more fit than I." Her laughing denial had not changed him; she knew that he never prayed, "Forgive us our debts, as we forgive our debtors." He wanted revenge for the sneering phrases and biting words which had embittered his boyhood; for the theft of his farm. His foster aunt had contrived to cheat him out of it.

Carol brought hot biscuits as she said, "Steven, do try to forget. I've never seen you harm a living thing; you couldn't give pain, you are not like that."

But he retorted in a flash of anger, "Oh, couldn't I? How I hate her!"

Changes come slowly; after four years they still lived in the two rooms; they had saved a little, but not enough to justify their moving into a better apartment. A letter from Elder Shelley brought an invitation; it urged Steven to come back to Shade Gap at once. He

was needed, Miss Hetty had been very sick. Steven read the letter through, while his face darkened with anger and hatred.

"Go back there? Go back to her? No!" was his answer.

Carol laid her hand on his arm while she pleaded with him, "Steven, you should go, you must go. If you do not go, I will."

"No one on earth has the right to ask me to go to her; you don't know—"

Yet the next morning, he took the bus for Shade Gap. He went first to the home of Elder Phillips; at least he should know why he was summoned. James Shelley extended a welcoming hand. "Now this is something like the shy little boy who used to come with old Steven and look at pictures while we talked. I hoped you would be forgiving enough to come when I wrote that letter. Now, I want to tell you first of all, that the farm is yours."

Steven could only stammer: "B—but Miss Hetty is living yet?"

"Yes, she is living. Manda Stein has been taking care of her. Manda did some housecleaning. She opened the old clock which Steven always wound himself. And there was a will. Without saying a word to Miss Hetty, she brought it to me."

Elder Shelley put it into Steven's hands. On cheap, yellowed paper was written in the plain, painstaking letters of an unlearned man, the wish that Steven should have everything without any reservation. He had always been a good, "fatheful" boy; he should look after Miss Hetty. Steven arose.

"You'd better stay for supper," invited Elder Shelley.

"I'll sleep here tonight, if you don't mind. I must go now." Without another word Steven left the house.

Change indicates a link between transitions, but between the mask of horror his hatred had woven, and the flash of joy illuminating the present, no connecting link remained to a past scarcely half an hour old. All the inhibitions which had kept him within decent bounds during these years, still held. This hatred, which had devised schemes of vengeance, was a horrible thing. As the devil-possessed in the days of Christ, begged for deliverance, so Steven prayed for mercy and forgiveness. His passion and revenge had raged in a dream world; now it was stilled and peace came, where there had been no peace.

He walked slowly down the road to the farm. Gusts of wind were blowing dried up leaves across the stubbled fields. Spring weather had taken a wintry turn; a dense grayness filled the skies and seemed to press down lower on the earth. More slowly, he took his way towards the black mass of woods along the river side. He sat down, too happy to think just at first, what it all

## Are You Climbing Up?

BY GRACE HILEMAN MILLER

"OH, but you must not stay down in the depths, climb right up; if you can't climb one mountain peak, try another; don't dare stay down there!" So chided a silver-haired, middle-aged woman, handicapped by disease and pain.

"It just don't do any good, everything goes against me," replied the neighbor, shaking her head wearily.

"But you must climb out of the pit of despair, and the first step is determining you are going to, and then believing you are going to, and then keeping right on believing and praying, and behold you will!" This admonition was given in a most convincing and enthusiastic manner and some of us who looked on knew that the invalid who gave the sermonette was a living epistle of what she preached, for she has climbed one peak after another, and when forced down each time she climbs another.

*La Verne, Calif.*

(Continued on Page 22)



## They Perish

(Continued From Page 10)

derer." A murderer's punishment is greater than he can bear, too. He perishes with his sword.

The peacemakers are the children of God. The unselfish, whose interests are bound up with their neighbors, just naturally command the approval of men and the Master. The Good Samaritans, the lovers of mankind, who bear genuine goodwill to all others, are the ones who live.

*Bridgewater, Va.*

## Financial Activities Here and There

BY ROLAND L. HOWE

MANY people have a decided aversion for statistics unless they appear on a check. To such we plead that they shift to other scenes lest figures harm their peace.

These are among the first entries that catch the eye as one opens the unique "book for this record":

"1817—4th mo.	
11th To Jesse L. Stillwagon for a deed of lot .....	\$1,250.00
To Recording the deed .....	2.00
To A book for this record .....	.25
30th To A book for Articles of Association to P. K. ....	.87½"

The purchase of Peter Keyser for .87½ contains the subscribers' confession of "Faith and Practice" and records the holy covenant among them as they go forth in faith "to have a house to meet in for Religious worship" in Philadelphia.

On the day of dedication is this entry:

"1817 By cash collections on 10 mo. 12th at meetinghouse \$62.50."

The following taken at random show the source and nature of receipts, and the manner recorded:

"1817—	
12 mo. 14—Cash put in the box by person Unknown .....	\$30.00
1818—	
1 mo. 4—By Cash by Collections in boxes ...	21.86
4 mo. 13—By ¼ Collection at meetinghouse the 12th .....	13.50
5 mo. 2—Leeders, Marbacher & Co., for 6 mos. rent of Cellar due 2 mo. 19th .....	62.50
6 mo. 12—Mr. Mitchell Donation 'for the school room for singers' .....	20.00
1819—	
2 mo. 23—By Cash per John Heisler profit 15c per on the sale of Hym Books .....	7.20
1820—	
11 mo. 6—By Collection for ¼ .....	18.50
1824—	
8 mo. 19—G. Zigler Calohill St. Bottler has Taken the Cellar under the Meeting house at \$70.00 per year"	

Peter Keyser and George Gorgas were the first Auditing Committee. On Feb. 1, 1822, they submitted a

report on the accounts of James Lynd, Treasurer, reconciling the expenditures to that date of \$5,467.51 with a balance on hand of \$119.82.

"1823—4 mo. 1st, It was agreed to allow Chrisn Flowers Ten Dollars per year for Sweeping the house & lighting fires and lamps from the above date.

"1826—2 mo. 16th, It was unanimously agreed that the Subscriptions as a contingent fund for paying our sexton should from this date be discontinued and hereafter he should be paid out of the General Fund of the Church. The amount of one dollar pd by sister Danehauer for 1826 was returned to her."

Boxes about eight inches square were fixed at convenient places in the church and arranged with a narrow opening at the top to receive deposits. We assume the money placed there was intended for the poor, although no doubt some was used for church expenses. We learn that—

"January 30, 1842, all the Collections in the Boxes From this Date is to be Reserved as a Special Fund for the Poor."

Weekly receipts from boxes are entered on the pages to the left, and on the opposite side appear the names of worthy poor who received from the fund the amounts set forth.

The quarterly collections were for church expenses. This method was discontinued after five years in favor of yearly subscriptions. Note the following preamble in the subscription book:

"This book is the property of the members of the German Baptist Society comonly Called Tunkers And each Member doth agree and by full Conscent order their names to be inserted in this book as subscribers To the Church on Crown St. for the Support of Sd. Church and for Expunging the debt thereon on this 9th day of the 1st month 1822.

J. L.  
Treasurer."

Here follow the names (not necessarily the complete membership) of 25 brethren and 19 sisters—a total of 44, showing the yearly subscriptions to 1843.

The Philadelphia church is endeavoring to prove itself worthy of the trusts so graciously imposed upon it. It is grateful in turn for the opportunity these sacred funds afford by way of direct perpetual benefit, and none the less for their effect as a permanent challenge to others.

### Endowment Fund—Created by Charter Granted Dec. 7, 1896

June 11, 1896, Donation by Mary S. Geiger to start the fund .....	\$ 512.00
Sept. 28, 1897, Gift of Mary S. Geiger ....	1,000.00
Apr. 3, 1909, Charles C. Sower bequest ...	500.00
Jan. 1, 1897, to Apr. 3, 1909, miscellaneous donations .....	818.00
Sep. 4, 1913, Isaiah G. Harley bequest \$2,000.00 less inheritance tax .....	1,900.00
July 11, 1918, Mary S. Geiger bequest ....	5,000.00

Total as of March 12, 1932 .....\$ 9,730.00

**Poor Fund—Bequests Under Will of—**

<i>Hannah Keyser</i> (died Jan. 6, 1841) single sister, daughter of Michael and Catherine Keyser; "for the benefit of poor single sisters and widows in Germantown and Philadelphia" \$	1,000.00
<i>Rudolph K. Harley</i> (died Oct. 17, 1843) "To be distributed every winter amongst the poor of the meeting" . . . . .	1,050.00
<i>Christianna Lapp</i> (died Feb. 1856) single sister; she could not write; she signed by making her mark; "To the support of the poor of the Society" . . . . .	470.11
<i>Catherine R. Supplee</i> (died Apr. 21, 1885) affectionately known as "Kitty" Supplee, mother of Mary Supplee Evans, and one of the sweetest characters in church history . . . . .	50.00
<i>J. Harry Hartmann</i> (died Sept. 29, 1926); of Lutheran parents; baptized Oct. 11, 1874, in the church pool the first time it was used. Withdrew with the plain brethren to Dover Hall, March 8, 1888, and returned to the First Church as a Deacon Apr. 6, 1896. A devout, steadfast christian brother, and careful counselor, whose good works follow him . . . . .	1,188.14
Total of principal amounts . . . . .	\$ 3,758.25
Undistributed Income . . . . .	7,069.17
Grand total as of August 31, 1931 . . . . .	\$10,827.42

**Mite Society**

There are no records at hand to show the date started. It was reorganized April 1, 1867, with Margaret Worrel as treasurer. Again it lapsed and was revived a second time by Mary S. Geiger who became treasurer in 1891. She held that position until her death Sept. 7, 1916. Its object is to provide clothing for poor children who would be deprived otherwise of attendance at Sunday-school. It is strictly a local Sunday-school Mission. The funds amount to \$1,550; is maintained separately, and now is in custody of the treasurer of the Poor Fund.

Philadelphia, Pa.

**Monthly Financial Statement****Conference Budget**

During the month of August contributions for the Conference Budget and agencies within the budget totalled \$4,375.26. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$63,028.65, detail as follows:

	For the month	For the year
General Mission Board . . . . .	\$ 3,686.95	\$33,463.26
Ministerial & Missionary Relief . . . . .		40.00
Board of Christian Education . . . . .	29.45	3,043.03
Bethany Biblical Seminary . . . . .	180.82	1,133.35
General Ministerial Board . . . . .		7.00
General Education Board . . . . .		26.66
Undesignated Funds . . . . .	478.04	25,315.35
	\$ 4,375.26	\$63,028.65

During August contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions . . . . .	\$ 678.11	\$ 8,616.69
Student Fellowship Fund 1932-1933 . . . . .		600.85
Women's Work Project . . . . .	446.90	2,894.81
Home Missions . . . . .	189.22	739.04
Foreign Missions . . . . .	163.87	1,161.34
Junior League Project . . . . .	11.52	255.21
B. Y. P. D. Project . . . . .	9.20	222.54
Home Missions Share Plan . . . . .	12.50	27.50
Challenge Fund . . . . .		50.00
Intermediate Project . . . . .	5.62	60.90
J. B. Emmert Memorial Fund . . . . .		23.50
India Missions . . . . .	82.53	818.53
India Native Worker . . . . .		29.50
India Boarding School . . . . .	6.00	154.15
India Share Plan . . . . .	162.25	946.75
India Hospitals . . . . .		5.00
India Missionary Supports . . . . .	697.96	6,486.84
China Mission . . . . .	63.39	100.67*
China Native Worker . . . . .		13.00
China Boys' School . . . . .		20.66
China Girls' School . . . . .		10.00
China Share Plan . . . . .	6.00	108.75
China Missionary Supports . . . . .	336.40	3,284.02
South China Mission . . . . .	266.95	289.45
Sweden Mission . . . . .		20.00
Sweden Missionary Supports . . . . .		750.00
Denmark Mission . . . . .		5.00
Africa Missionary Supports . . . . .	402.07	3,788.68
Africa Mission . . . . .	317.01	1,682.26
Africa Share Plan . . . . .	73.40	259.99
Ministerial & Missionary Relief . . . . .		40.00
Africa Leper . . . . .	23.00	37.63
Poor Relief . . . . .		10.00
Conference Budget . . . . .	478.04	25,315.35
Conference Budget Designated for—		
Bethany Biblical Seminary . . . . .	80.38	234.61
Board of Christian Education . . . . .	15.45	1,450.35
General Ministerial Board . . . . .		7.00
General Education Board . . . . .		26.66

The following shows the condition of mission finances on August 31, 1933:

Income since March 1, 1933 . . . . .	\$60,230.68
Income same period last year . . . . .	56,448.67
Expense since March 1, 1933 . . . . .	71,271.08
Expense same period last year . . . . .	91,259.52
Mission deficit August 31, 1933 . . . . .	44,137.17
Mission deficit July 31, 1933 . . . . .	38,333.33
Increase in deficit during August, 1933 . . . . .	5,803.84

**CORRESPONDENCE****YOUNG PEOPLE'S CONFERENCE**

The Tennessee young people's conference convened at the Meadow Branch church Aug. 20-22. The leaders were: Prof. John B. White, director; Mrs. Amy N. T. White, Etiquette; M. C. Shull, Teachings of Jesus; Mrs. M. C. Shull, Music; forum, Ethel A. Gwin; Ray Wine, recreational leader.

At this conference the following leaders were elected: president, Ina Ruth Barlow; vice-president, Ray Wine; secretary, Marie Long; treasurer, Ethel Pritchett; chorister, Chas. Samsel; peace secretary, Mary Isenberg; director of young people, Frank Isenberg; district recreational director, Glenon C. Brown; editor, Helen Crussell.

This conference may be spoken of as the greatest one ever held in the Tennessee district. More churches were represented and a greater interest shown than at any previous conference. More than 100 young people were present besides the many visitors at our open meetings.

At a special session of the young people at the District Meeting which convened at the Pleasant Hill church Aug. 17-19, the following goals were adopted:

1. At least 150 present at our next conference.
2. A working B. Y. P. D. in at least 75 per cent of the churches in the district.
3. Five representatives at Camp Bethel

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## The Merciful

(Continued From Page 19)

meant. For him and Carol, a home and little children, "Oh, thank God, thank you God."

He went to see Miss Hetty. He told her he hoped her health would improve as the weather grew warmer. She glared at him as he added, "We are moving into the house, this week. There is much that should be done on the farm. You will keep your south room, of course."

Her retort to that was, "I'd like to see anybody as could put me out of my own room?"

Steven shook hands with her when he left. Why, it was easy! Disintegrating hate was gone; it throbbed no longer like a poison in his veins; he could not hate her, he must make her more comfortable. Carol would see to that. As he went on he prayed, "Lord, evermore keep the devil of hate out of my heart." In the soft darkness, he could almost believe that his father's spirit was near.

How Carol rejoiced with him! She would not listen, when he asked her forgiveness for his hours of gloom, she answered. "You went down there not knowing but you might have to do things for her; you fought an awful battle and you won. And we are going to live in a white house with green shutters. And I shall cook fresh vegetables!"

Like two children they exulted over their good luck, almost too good to be true. Steven said reverently, "I know that 'blessed are the merciful for they shall obtain mercy.'"

*Bridgewater, Va.*

## Peace, Be Still!

BY ELEANOR J. BRUMBAUGH

WE are all interested in the world peace of which we hear so much, but we also hear of wars and rumors of wars. Is it not time that we urge teaching peace in the homes? By example, as well as by precept?

A mother punished her little child for saying words in the presence of company, that she herself said in the child's presence. What can we expect of the children if we allow ourselves to say words we do not want to hear them say, and do things that they must be punished for doing? Indeed, there is real war in some homes. Exercise self-control. Call for silence by using these three words: "Peace, be still!" Teach them to the children and live them yourself. God will help us to accept the beautiful gift of peace that he offered men, when he was about to leave the world: "Peace I leave with you. My peace I give unto you." But if we refuse to accept it we are sinners. Hear it! Accept the gift, and teach it to the children.

"Peace, be still" is a fine motto for the wall, and finer

still when it is lived. Do not buy for the children toy guns and tin soldiers. It is wrong teaching. Children are taught that soldiers are the finest people, and of course they want to be soldiers. Adults can adapt parts of hymns about war and war implements, but children can not. Teach the meaning of soldiers of the cross, or use other words. Jesus, the Prince of Peace, does not want war. Sing about peace. Onward, Christian workers, Christ, the Prince of Peace, leads us on to victory, causing wars to cease. Sing this sentiment in the home, at peace programs, when a peace sermon is preached, and quiet a stormy council meeting with the words, "Peace, be still!"

*Huntingdon, Pa.*

## "A Pleasant Time Was Had by All, But—"

BY CHESTER E. SHULER

It was eleven o'clock of a beautiful Sunday forenoon. A carload of church folks were driving along the smooth highway. In a field a baseball game is in progress. The car slows down. Its occupants scan the players and spectators intently. Yes; there are three boys, who are yelling as loudly as the others, who ought to be in Sunday-school back home. Why, only six months ago, it was thought they'd surely turn out to be deacons—possibly preachers—and now!

"Remember the sabbath day, to keep it holy."

Yes, they learned that in Sunday-school, long ago.

"My, my, but modern youth is hopeless. . . . Well, we'll have to be moving on, or we'll be late."

It would never do to keep their hostess waiting.

Ten miles ahead, we find another scene in this little drama of life:

The host and hostess haven't gone to divine services. They had to prepare for the company. John and Ted, the youngest members of the family, cried to go to Sunday-school. But it seemed impossible to get them there. Dad just had to hurry off to town, where he rapped at the grocer's back door, and apologetically purchased needed groceries which he ought to have secured Saturday evening. (The merchant was thirty minutes late getting to his Sunday-school class, too.) Mother simply had to get that "stuffing" into the turkey, prepare the vegetables and desserts. And of course, mother never did get to church of a Sunday when company was coming for dinner! Jim, sixteen, had to turn the ice cream freezer; Susan, Jim's twin, was busy as a bee paring potatoes, setting the table, bustling about as mother's right-hand girl always does on such occasions.

So John and Ted had to forget about Sunday-school, and play in the barn during most of the forenoon.

The company arrived on time.

The dinner was delectable. The only complaint anyone had to offer was that all ate too much—and not a

person present could even so much as taste three of the seven desserts which mother and Susan had prepared! It was just too bad that all ate so much turkey beforehand.

After dinner there was much to talk over—the farm, stock, “depression,” low farm prices, loss of positions, bank failures real and contemplated, the election and its possibilities, to say nothing of the gossip of several communities.

It was a pleasant day, enjoyed by all—

But the “company” arrived home too late to attend their church that evening, and the host and family were much too tired to attend theirs.

Susan, who was “pinch-hitting” for mother that evening, put John and Ted to bed, and had to be reminded by them that she hadn’t heard their prayers.

Monday morning dawned . . . with a certain “hungering and thirsting” in a number of hearts, in two communities, for that something which wasn’t included in Sunday’s diet.

Newport, Pa.

## Convictions

BY REBECCA FOUTZ

THE remark is frequently heard that people do not seem to have convictions. Or that they will not stand for those they profess to have, in the face of opposition or adverse sentiment. Convictions, like most other things, have a price to them; and far too many are not willing to pay it. What such fail to realize is that there is also a price to not having convictions, or not standing for those they are supposed to have. Because this price is usually not so immediate or apparent does not alter its existence.

All the events in the Bible and history hinge on this matter of conviction, whether they were right convictions and were stood for against all odds. Those who had the right kind and were willing to meet the price of them are the people who enriched the world from their day on as well as serving as stepping stones for its progress. Examples of such are Abraham, Joseph, Daniel, Paul, Columbus and Lincoln.

Then there are those who had wrong convictions. They brought only chaos and destruction to the world and woe to their fellow-men. Such were Napoleon and others like him.

The next are those who know the right but lack the courage to act accordingly. They make a sorry picture. Herod who slew John the Baptist will always face the contempt of Christ, while Pilate goes down through history futilely washing his hands.

When danger threatened and ridicule pointed its finger at him, Peter momentarily backed down from his convictions, but after he regained them became a power

for God because he lived and preached regardless of persecution.

When nations are war mad, taunts and worse are the lot of those who stand by their peace convictions, but they shine as beacons of a better day.

Then there are the many who followed the path of least resistance, when confronted with a choice, who have gone down to oblivion or worse.

There is only one true standard for convictions. That is the Word of God. If we do not have the courage to stand for it here and now, the price has to be paid some time. If we do hold to the Word, we can not in our own strength meet the testings which are sure to come. God must be our help. This he gladly will be.

Philadelphia, Pa.

## Seven-Point Evangelistic Program

(Continued From Page 12)

many evangelistic meetings held this last year with most acceptable results. The day of the evangelistic meeting is not over. There is not only a great place for it in the life of the church, but in these critical days, there is a necessity for it.

### 2. Lay Evangelism

*An Evangelistic Committee*—A carefully chosen group may well be selected from the congregation to help the pastor carry the evangelistic responsibility of the church. This group may be called an Evangelistic Committee or Commission. The size of the group will depend upon the size of the congregation.

*Personal Work*—This obligation of soul winning rests on the laymen. Those who are to do personal work should be carefully chosen. Some instruction is advisable. Some churches send out this selected group of laymen two by two each evening for one week in the autumn, and during another week preceding Easter, and then again before Pentecost. Other churches send the group out one evening each week for eight or nine months of the year.

### 3. Childhood and Youth Evangelism

*Special Year for the Evangelism of Youth*—The young people of the church may be enlisted in a movement to reach those of their own age for Christ. The organization need not be elaborate to accomplish much in this field.

*Pastor's Instruction Classes*—This is one of the most effective ways of reaching childhood and youth for Christ and the church. It is definite and educational. It is suggested that more be made of this method by pastors and churches, and wherever possible, these classes be conducted in the autumn as well as in the period preceding Easter.

*Bible Study*—One of the most effective ways of reaching youth in the past generation was through Bible

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## YOUNG PEOPLE'S CONFERENCE

(Continued From Page 21)

with expenses of the president paid. 4. Plans drawn up at our 1934 conference whereby we may support a summer pastor. 5. The extension of an invitation to the North Carolina district to be represented at our next conference.

Jonesboro, Tenn.

- Helen Crussell.

### SUNDAY-SCHOOL CONVENTION AND YOUNG PEOPLE'S CONFERENCE OF MIDDLE DISTRICT OF PENNSYLVANIA

The Sunday-school Convention and Young People's Conference of the Middle District of Pennsylvania convened in the Everett church on Tuesday and Wednesday, Aug. 22 and 23. In former years the conference was held the first day, followed by the convention on the second day; but according to the decision made last year the convention was held on Tuesday, followed by the Conference on Wednesday. Quite a number of young people were in attendance at the convention and many of the older people remained for the conference.

At the business session of the convention Bro. L. Chester England of Everett was elected as a member of the Sunday-school Board to succeed Dr. Ellis. For the past five years the schools of the district supported Sister Bertha Robertson, but owing to the fact that her returning to the field does not seem advisable at the present time, the Board presented to the convention for approval their decision of transferring the support from Sister Robertson to Sister Martha Neiderheiser Parker, who with her husband sailed recently for the China field. The approval was made by a rising vote of the entire audience, followed by prayer for Brother and Sister Parker.

The main speakers on the various programs were Bro. Minor C. Miller, State Secretary of the Virginia Council of Religious Education, Bro. Dan West, Director of Young People's Work of the Brotherhood, and Sister Ida C. Shumaker. Bro. Miller gave addresses on the following subjects: "Objectives of Christian Education," "Religious Education in the Home," and "The Lost Bible." All the messages were very practical and much appreciated. He also gave an address at the Men's Work Conference as well as at the Children's Workers' Conference. Besides giving addresses on the subjects of "Protestants" and "Gray," Bro. West led the conference of young people's workers and gave the missionary address at the close of the young people's conference. Following this address, Bro. Lewis S. Knepper had charge of the dedication of life and means. In response to the call for volunteers for Christian service five young people came forward and joined the other Volunteers. The soul-stirring messages given by Sister Shumaker were very much appreciated. Besides these speakers, Bro. A. R. Coffman, who recently moved in this district, gave a helpful message of "Evangelism in the Sunday-school." Bro. W. D. Bowman gave the vesper message and several of the young people gave interesting talks.

Bro. A. E. Wilt was re-elected as adult adviser of the young people's work of the district; Sister Margaret Baker of Martinsburg and Bro. Kenneth Morse of Altoona were elected as members of the Young People's Council.

In spite of the continual rain and storm during the young people's conference the attendance was good and the interest was not marred.

Sara G. Replogle.

New Enterprise, Pa.

## NOTICE TO FIRST AND SECOND DISTRICTS OF WEST VIRGINIA AND WESTERN MARYLAND

The directors of the Maple Grove Child Rescue Home met at the Home and elected the following officers: Eld. B. W. Smith, president; A. R. Fike, vice-president; E. M. Slaubaugh, general manager; Emra T. Fike, secretary-treasurer, to whom all money should be sent; T. F. Valentine, assistant secretary. All clothing and gifts should be sent to the superintendent, Francis Hamilton, R. 2, Oakland, Md.

The Home has nearly \$1,000 indebtedness resting upon it and the board realized that if the good work of the institution is to go on, this debt must be paid off. Therefore they appointed our very efficient superintendent to canvass the three districts owning the Home for contributions to pay off this debt.

It is to be hoped that the brethren of the various congregations will practice 3 John 6: "Whom if thou bring forward on their journey . . . thou shalt do well." Very little has been given by most of the churches the last year. If all will help this amount can easily be raised. Bro. Hamilton will need conveyance and will appreciate help along this line.

The Home has passed through some dark days, but the board is optimistic, believing in your liberality and that the Lord is guiding in this great good work.

R. 2, Oakland, Md.

Emra T. Fike.

## SUMMER ASSEMBLY

The summer assembly of Northwestern Ohio convened in the Lick Creek church Aug. 16 and 17. Forty or more years ago the district set in operation what was then known as the annual ministerial and Sunday-school meeting. In recent years the name has been changed to summer assembly. This broader name was intended to care for and encourage every phase of the church activities.

The five sessions were fully utilized; each of the four-day sessions was introduced with a Bible hour. The four gospels were discussed by Mrs. C. W. Detrick, A. P. Musselman, C. L. Kintner and Mary L. Cook. All the discussions evidenced preparation on the part of the speakers. Echoes from the General Conference were given by J. L. Guthrie, Standing Committee man, and District Echoes by I. C. Paul, field man.

The conference theme, Christian Stewardship, was discussed under four divisions: Stewardship of the Bible, of time, of life and of material things. A period of each afternoon given to sectional conferences proved to be interesting.

The program committee was very fortunate in securing the service of Bro. Kurtz, president of Bethany Biblical Seminary, for four lectures which were presented in his usual forceful manner. The first evening session was conducted by the B. Y. P. D. in a very efficient way. Bro. Kurtz spoke on the subject, The Three Choices of Youth. On the following day he gave three lectures, using the subjects, Winning the World Through Childhood, The Problem of the Ministry, and The Problem of Prohibition, this last being given in the evening to a large and attentive audience.

We very much appreciated the presence and help of Eld. Edw. Kintner of North Manchester and Eld. D. G. Berkebile, pastor of the Harris Creek church, Ohio. The special music given by a number of the churches was inspiring. There seemed to be a general feeling that it "was good to be there." This was said by many to be the best meeting of the kind we ever had.

N. I. Cool.

Lima, Ohio.

**NORTHERN INDIANA B. Y. P. D. CONFERENCE**

Have you ever wondered what real masterpieces of art would look like if they came to life? If so, come to the Northern Indiana young people's conference in South Bend at the First church, on the afternoon and evening of Oct. 1. Clara Harper, Dan West and Arlo Gump will be the speakers in the afternoon.

**Afternoon Program**

"Making a Fine Art of Living"

- 2:30 Worship, Fort Wayne B. Y. P. D.  
 3:00 The Art of Living With Others, Arlo Gump  
 3:25 The Art of Living in a Dark Continent, Clara Harper  
 4:00 The Hero or the Coward, Dan West  
 4:40 Council Session  
 5:15 Free Period  
 5:30 Fine Arts Studio Tour  
 Studio Program—Project Exhibit—Refreshments

**Evening Worship—7 o'clock**

Piano Prelude, Largo  
 Hymn No. 173  
 Response, Into My Heart  
 Prayer  
 Installation Service in charge of J. Clyde Forney.

**Living Pictures**

(Picture) (Song)

The Angelus (Millet)—The Shadows of the Evening Hour  
 The Song of the Lark (Breton)—Make Me a Child of the Morning  
 Hope (Watts)—Whispering Hope  
 The Sower (Millet)—O Scatter Seeds  
 The Gleaners (Millet)—Gathering Sheaves Till the Sun Goes Down; Gleaning Through the Livelong Day  
 The Light (Bisschop)  
 The Good Shepherd (Plockhorst)—He will Feed His Flock Like a Shepherd  
 Christ Among the Doctors (Hofmann)—Take Thou Our Minds  
 Christ in Gethsemane (Hofmann)—Just as He Wills  
 The Woman at the Tomb (Ender)—They Have Taken Away My Lord; I Know That My Redeemer Liveth  
 The Light of the World (Hunt)—Light of the World We Hail Thee  
 Nappanee, Ind. Florence Weldy.

**NEWS FROM CHURCHES****CALIFORNIA**

**San Bernardino.**—We are having a very wonderful summer and our attendance has been good, even though the weather has been hot. Some of our workers are away for the summer and we look for them back soon. Bro. Neff, our Sunday-school superintendent, has kept a graph on the blackboard, comparing our attendance this summer with last summer. It has been followed with much interest. Our pastor and family were away several weeks on vacation and the pulpit was very ably filled by Bro. Fred Brunk of La Verne and Sister Reatha Rowdabaugh assisted with the music. Sister Modena Studebaker has very successfully conducted a song leader's class in connection with the C. E., also some "sings" where new songs were learned for church use. The C. E. has been very interesting through the summer months; special efforts have been made to have the programs very good, this being our only evening service at the church. We have met in the park with the other churches of the city for Sunday evening preaching. Three of our girls enjoyed a vacation in the mountains at Camp La Verne and have come back with a keener sense of church leadership. The Ladies' Aid Society has conducted a very inspirational Bible class once a week, under the leadership of Sister Platt. The ladies are filling mite bags again this year. Aug. 6 we had a very beautiful church wedding with our pastor performing the ceremony. We are glad that our church has proven a church home to some of our eastern boys who are in the mountain camps near

here. Three converts were baptized June 25. We are wonderfully blessed with the coming of Brother and Sister Dunker into our church circle. Sister Emma Mae Neff and Bro. Ralph Robison were delegates to the C. E. convention at Long Beach. The C. E. gave a swimming party Aug. 17, inviting the older folks along. After a wienie bake the evening closed with a beautiful C. E. service, the group being seated around the camp fire.—Mrs. Freda Ries, San Bernardino, Calif., Aug. 28.

**CANADA**

**First Irricana.**—In this place we are enjoying uplifting spiritual blessings. We have just come through a successful week of Vacation Bible School which we held in the First Irricana church with an average attendance of fifty-four. The children staged a beautiful program on the last Sunday evening. All the parents were well pleased with the work covered and the lessons taught. Our Sunday evening meetings are an inspiration in song and gospel. The young brethren under the able leadership of Bro. Paul Irvin have organized a quartet which is much appreciated by all.—Burton B. Weber, Pastor, Irricana, Alta., Aug. 31.

**IDAHO**

**Nampa.**—Aug. 1-5 the Idaho assembly was held at Camp Stover near Meadows. On account of late arrangements only one outside instructor could be secured. Dean Replogle filled the place with much pleasure to his audiences. The attendance was over 200. Dean Replogle said it was the only assembly he had attended where all ages of the membership were present; one sister ninety years old enjoyed the services. All the southern churches were well represented. Our local pastors did yeoman service. Brethren Will, Bontrager, Schrock, Coffman, Glover and Meyer all did their part to make a good program, while Eld. H. G. Shank brought a big crowd of his members and had charge of the program. J. Z. Gilbert and family of Los Angeles recently visited his sister and other relatives here. Friday afternoon Sister Gilbert gave an address in the Lake View Park auditorium to the mothers and daughters and their friends. Bro. Gilbert and son assisted in the Sunday-school and C. W. Bro. Gilbert preached a splendid sermon in the morning and gave his illustrated lecture at night on Prehistoric Animal Life on the Pacific Coast. The church was well filled at both services and the visit of the Gilberts will be long remembered. Aug. 28 our pastor took a large group of intermediates with chaperons and teachers for the boys and girls into the mountains for camping. On the third Friday our quarterly council was held for election of Sunday-school officers. Bro. Elmer Eastman was chosen to lead the school another year, with Bro. Hubert Van Slyke as assistant. Our new pastor and wife are getting acquainted with the scattered members and seem well pleased with the outlook. He is giving us practical sermons full of encouragement for all. A few of our brethren with those from the other churches are spending this week repairing the road and building a bridge in the assembly ground 155 miles from Nampa.—H. H. Keim, Nampa, Idaho, Sept. 2.

**ILLINOIS**

**Okaw** congregation met in council Aug. 24 when officers were elected: Centennial Sunday-school superintendent, Ralph Metzger; La Place superintendent, Arthur Morrison; C. W. president, Geo. Ford. Our revivals will begin Sept. 10 with Bro. Wm. Thompson of Dixon, Ill., as evangelist. The love feast will be Sept. 23 at 6:30 P. M., with a homecoming service the following day.—Estella Emmert, La Place, Ill., Sept. 5.

**Sterling.**—The members were pleased to have Bro. Wm. Buckley of Springfield, Ohio, a former worker in the Sterling church, visit us and preach for us on July 2. Our annual Sunday-school picnic was held July 4, at the Boy Scout Camp, a beautiful place a few miles from Sterling. On July 23 the young people presented a very interesting program entitled, "A Remarkable Robbery." On July 30 we enjoyed another special program in the evening, "Enlisting Ourselves for Christ." A program on "Service" was presented on Aug. 13, in the evening. We observed decision day on Aug. 6, when two members were received by letter, and one by baptism. The church was fortunate to have Bro. Paul Rupel, returned missionary from Africa, to tell us of the work there, and to show his stereopticon pictures. Bro. Baldwin, our pastor, in addition to his pastoral work, has consented to be an instructor in the week-day religious education in the public schools of Sterling and Rock Falls. The church is deeply grieved over the loss of our pastor's wife, Sister Baldwin. Her death, which occurred on Aug. 18, was a tremendous shock to us all. Sister Baldwin will be greatly missed, as she was an inspiration and a help to the church in many ways. With his host of friends to assist and comfort him in his sorrow, Bro. Baldwin has found it possible to remain here, and to go on with his work. We held a homecoming and rally day meeting Aug. 27, with Bro. John Heckman of Polo, Ill., in charge of the day's services.—Helen Hoak Eikenberry, Sterling, Ill., Aug. 28.

**Walnut Grove** church (Big Creek) met in council July 22. Sunday-school officers were elected. Sheldon Lynch represents this church at District Meeting. An interesting Vacation Bible School closed Sunday night, Aug. 13, with a program by the pupils. It was directed by Miss Mary Gault of Chicago, assisted by other helpers. The enrollment was 81 with an average attendance of 53. Bro. Dolar Ritchie of Hutsonville closed a series of meetings here Aug. 13.—Ruth Clodfelter, Parkersburg, Ill., Aug. 28.

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## Seven-Point Evangelistic Program

(Continued From Page 23)

study classes, held during week-day evenings and in the Sunday-schools on Sunday. Seek to discover special possibilities in this field.

*Colleges and Evangelism*—It is suggested that evangelism be emphasized in colleges and college churches.

*Evangelistic Preparation of Youth Leaders*—It is suggested that each church call together the leaders of the various organizations within the church having to do with childhood and youth, and discuss the larger evangelistic emphasis for the reaching of more children and youth this coming year.

*Youth to Win Youth*—Many times youth can win youth more effectively than anyone else. The youth of the church should be used during the coming year for the reaching of youth for Christ.

### 4. Parental Evangelism

*The Family Altar*—It is suggested that wherever possible each home observe some special period daily as the family altar time. There are many books, booklets, and leaflets available to aid a home in carrying out such a daily plan. These are available from the Publishing Houses of the various communions.

*Personal Devotions*—It is not always possible to have the family altar in the home because of unusual circumstances. However, each Christian in the home may well observe a quiet time daily for meditation and prayer.

*Religious Atmosphere*—A better religious atmosphere in the home may be secured by religious conversations. It may be secured also by religious pictures and by religious books and periodicals being placed in the library. Pastors and elders in charge can do a great service by getting the church paper in all the homes of the congregation.

### 5. Community Evangelism

*United Religious Survey of the Community*—Every community changes more or less rapidly. A survey may well be taken every two or three years. Immediately upon receiving these names, each church will want to make contacts at the earliest possible moment and seek to enlist each one for Christ and the church.

*The Week of Prayer, January 1-7*—This is a world-wide movement. The Department of Evangelism prepares each year The Daily Prayer Topics which may be ordered any time after November 1.

*Lenten Season Observance*—Many hundreds of communities throughout America unitedly observe the Lenten Season. There are many things that the churches can do together to make a total impact upon the community.

*Jails and Hospitals*—There is a work that may be done unitedly by the churches of every community in

ministering to those in the jails. A special committee may be appointed for this purpose. Services may be held at stated times, Bibles and evangelistic literature distributed, and the individuals followed up for further help after being released from prison. There is no more tender ministry that the church can perform than to regularly visit the hospitals of the community, carrying flowers, books, and leaflets to those found there. The same may be said of Old Folks' and Children's Homes.

*Union Evangelistic Meetings*—The day of the evangelistic meeting is not over. Many churches by using this method have been able to bring a new moral tone into the community, a spiritual awakening to the church membership, and also to reach many for Christ. Such meetings may be held by the pastors taking turns preaching, or by securing some evangelist and singer to help lead the community in such a united effort.

### 6. Conservation of Church Members

*The New Members*—A period of instruction may well be given on the meaning of church membership following every special season of ingathering, with no one else in the class except new members. This class may be conducted for one night each week for a period of six or eight weeks. The pastor may discuss such subjects as prayer, Bible reading, missions, stewardship, church attendance, personal evangelism, and social responsibilities.

*Members Who Move*—Here is one of the greatest places of loss in the membership of the Protestant church today. Because of the tragic losses occurring each year, it is suggested that every communion give serious attention to this problem, seeking to minimize the losses as much as possible.

### 7. Church Attendance

*Go-to-Church Period*—Wherever possible a community may well unite to conduct a community Go-to-Church Program several times each year—once in the autumn and again during the Lenten period or from Easter to Pentecost.

*Count the Attendance*—Some churches are finding it helpful in the stimulation of church attendance to count or enroll those present at each service. This count is checked against the resident church membership roll. Visitors are sent out to see all those who have not attended at least once during the three months. Such a method of increasing church attendance has been found valuable wherever seriously tried.

*Church Attendance Hindrance*—Some churches are finding that one of the hindrances to church attendance for some, during these days of financial depression, is that they do not have sufficient funds for transportation in order to attend church services. Many churches over the country are providing transportation for such individuals and families.

## News From the Field

(Continued From Page 15)

promised to do all in their power to lead their families to Christ. Those coming from Christian homes have promised to work with their neighbors and friends to help them to the perfect way of life.

### Vacation Ends: School Begins

Our students are returning from various schools for their summer vacations. Two young women from Ping Ting were in the Women's Union Bible School at Peiping. One was the valedictorian of her class and the other won second place.

Mr. Chang finished his second year pre-medical work at Cheloo University as an honor student, and was excused from all examinations.

### An Envoy of Peace

Bro. Kermit Eby spent three days with us. On the evening of his arrival we invited the church leaders and students to a tea. They were so interested that they asked for a Sunday evening service, asking that "Peace Principles" be the theme of the address. Such visits do us all so much good. How we do wish more of our young people could come to China. A year of undergraduate work or post-graduate work at Yen Ching or some other University would be most helpful and no more expensive than a year in college in U. S. A.

A number of the church leaders and foreigners have gone to our summer conference at Liao Chou. Because of the early rains the roads are impassable for the Ford. Unfortunately, it is a three-day journey by donkey. Some went on bicycles. It has been raining a great deal since they left, so we know they are having a difficult journey.

## CORRESPONDENCE

### WHY THE GREAT NEED FOR MEN'S WORK

It has often been said the reason women accomplish so much in their church work is that they have the time to spare. I believe it is an injustice to our women to credit their accomplishments to the thought, "They have the time to spare," for we all know a great deal depends on our planning to have this spare time. We should be indeed grateful for the splendid work done by the women of our church, but so much more could be done if, to the fine work of our women, could be added good work by our men. And many things, in view of a man's position in the home, can not be so fully accomplished without the men leading the way.

Consider the great need for men's work. For instance, the financing of our churches. Who should be better prepared to handle this phase of the work than the men? I feel often that men have to be urged by their wives to support the church in a financial way. Men should lead the way in this support, for after all does not a man receive an equal share of the blessing of church fellowship, a Christian education, good environment, and good Christian leadership which leads one to peace, happiness, and contentment, and assures us of homes where only peace, love and happiness abide?

Where is there a man who is not interested in the happiness and success of his sons and daughters? Every true man is intensely interested, to the point of doing almost anything, to assure himself that the homes of his loved ones will not be broken homes of disappointment and despair, but homes where there is love, happiness and success.

What better investment could men make that would pay larger dividends than the investment in the living church? Let us enlist their support in the men's work organization of the church, and in the practice of Christian stewardship in all phases of the work.

There is a great need for men's work. We have all been reading, hearing and thinking of the conditions in our country today. There surely was never a time when our church needed more red-blooded men with determination, vision and courage than they do now. Let us, as laymen, back our church program, support our pastor all the way, and pray to our heavenly Father for vision, guidance and faith, for it has been said by some one: "When the great referee comes he will not ask whether you won or lost, but how you played the game."

R. J. Gibbs,  
Director Men's Work,  
Middle District of Missouri.

### TENNESSEE DISTRICT CONFERENCE

The 1933 Annual Conference of Tennessee churches and leaders was held in the Pleasant Hill church Aug. 17-19. The meeting was in every respect one of the very best ever held in the district, and for this much credit belongs to the Pleasant Hill congregation and their leader, Eld. S. H. Garst, who spared not of their time and means to provide for the welfare of all interests. In the remodeling of their plain country church, they have done what scores of country churches could and should do where there is a willingness to work. The messages of this meeting will live longer because of the new setting, a new spirit in keeping with progress.

The local organizations were well represented and the spirit of harmony could not have been surpassed. All business was of a forward looking nature and there seemed ever present an awareness of a new day at hand. Many things indicate that a new and happier prospect lies immediately ahead for this district. Among these should be mentioned: increase in membership, ever widening program and more effective organization, greatly increased interest of youth with slight if any fear that they are not keeping the faith.

One petition was sent to the General Conference with reference to the revision of Annual Conference Minutes. The Joint Boards are planning an intensive drive designed to touch and boost each phase of church work. Goals are set and a publicity campaign is now on. Each church of the district is to be visited this fall by five representatives from the Boards who shall take sufficient time to make clear all objectives, help to organize a well-planned local program. This district has churches in four states, Tennessee, Alabama, Virginia and Kentucky. From the church farthest south in Alabama to one in Kentucky, by the nearest route possible the distance is in excess of 800 miles. Each church is to receive special attention. Every member active in a very definite and best way, seems to be the aim. Finance is receiving careful attention.

This meeting was presided over by R. B. Pritchett. M. C. Shull was reading clerk and J. B. White, writing clerk. G. W. Petcher was elected moderator for 1934 and the present writing clerk will serve in the same capacity 1934-1935. M. C. Shull was elected District Regional Representative. J. B. White will represent on the 1934 Standing Committee. A small charge for meals and a general committee on ar-

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## News From Churches

(Continued From Page 25)

### KANSAS

**Buckeye.**—Since our last report we have observed a number of special days. Mrs. G. K. Mykland, president of the women's work of the United Lutheran churches of this and adjoining states, came to us at the invitation of our women's organization, bringing a splendid address. In July we had our Sunday-school picnic and on Aug. 20 we observed community day. A much appreciated address was given on that day by John Kauffman, a student minister of the Evangelical Church. At our business meeting no changes were made in the executive personnel of our church and Sunday-school except in the office of Sunday-school superintendent. Mrs. Emma Yoder Correll has served as superintendent for a continuous period of seventeen years. She has performed her duties faithfully and well and has rendered a service of untold value to our school. At her request and due to impaired health she was relieved of this responsibility and Bro. Chas. Kauffman was elected to the office.—Mrs. Nellie V. Merkey, Abilene, Kans., Aug. 31.

**Olathe** church met in business meeting Aug. 6. We partially reorganized our method of transacting business so as to be in line with the general and district organizations. We also changed our church year from Jan. 1 to Oct. 1 and the pastoral year was changed to begin Sept. 1 instead of Jan. 1 as heretofore. The pastor and wife, Brother and Sister W. W. Blough, were unanimously retained for another year; they were also recommended by the ministerial board to conduct the fall evangelistic meetings to begin Oct. 15 and continue for two weeks. We decided to hold our communion services Friday evening, Oct. 27. Since our last report the local welfare superintendent put on a timely temperance program which was received by the largest audience we have had for some time. Sunday was a banner day in Sunday-school attendance. We are planning a peace program in the near future to be followed a little later by a home mission program. Through the months of July and August we united with the other churches of the city in union Sunday night services which have been the best attended and most successful we have witnessed here. Each of the pastors had one Sunday night sermon during this time. The pastor and wife have been delegated to represent the local church at District Meeting.—Mrs. W. W. Blough, Olathe, Kans., Aug. 28.

### MARYLAND

**Bush Creek** congregation held its annual revival meeting from Aug. 6 to 20, the services being conducted by Bro. Wm. Kinsey of New Windsor, Md. His messages in art, slides and sermons were educational, inspiring and helpful to all who attended. A large audience filled the church auditorium to its capacity each night to hear his messages so forcefully given. As a result of Bro. Kinsey's untiring efforts six came into the church. Under the leadership of Bro. Ellis Wagoner our church has had continued growth for the past three years. Fifty-nine members have been added to our church and the attendance has increased approximately 100 per cent. Aug. 27 an impressive consecration service was conducted by our pastor. A forceful sermon was delivered on The Status of the Child in the Kingdom of God, following which sixteen babies were consecrated. The Sunday-school has also grown. We have an enrollment of 193 with an average attendance of 100. We think this is remarkable for a rural Sunday-school. Perhaps the best thing about our school is the loyalty of members and teachers.—L. Hubert Derr, Monrovia, Md., Aug. 31.

**Locust Grove** church has just closed a successful two weeks' meeting held by Bro. F. D. Anthony. These meetings were well attended. Bro. Anthony labored faithfully; while with us he visited in many homes, comforting the sick. He preached the Word with power and the church feels revived and strengthened. Four young people were added to the church. The Ladies' Aid Society met at the home of the writer on Aug. 24.—Bessie A. Purdum, Mt. Airy, Md., Aug. 28.

**Monocacy** congregation will hold its first homecoming service at Rocky Ridge church on Sunday, Sept. 24. Sunday-school is at 9:30, preaching at 10:30 with basket lunch at noon. An all-day program is being arranged, and all former members and friends of this church are cordially invited to come and spend the day with us.—Elsie A. Eigenbrode, Rocky Ridge, Md., Aug. 31.

### MISSOURI

**Prairie View** church enjoyed all-day services July 2 in honor of Eld. David Bowman of Empire, Calif. He spent the best forty years of his life in this church, being the first minister. Bro. Hiram Holsopple and family of El Monte, Calif., also a former minister here, stopped a few days on their way to Virginia and Pennsylvania. The church was represented at District Meeting by Sisters McCoy and Vogt.—Mrs. A. H. Vogt, Versailles, Mo., Aug. 29.

### NEBRASKA

**Beatrice.**—Our church held a homecoming meeting Aug. 20 in the afternoon. Bro. J. E. Young, founder of this church, was the speaker. Our love feast is to be held the last Sunday in September.—Vera Langworthy, Beatrice, Nebr., Aug. 29.

### OHIO

**Beaver Creek.**—D. W. Kurtz will be the speaker at our fifth annual homecoming Sept. 17. There will be music by the Couser quartet, the Zimmerman community band and others. A basket dinner will be served in the church basement. Everyone is cordially invited to come and enjoy the occasion with us. Dr. Cosner delivered a stirring temperance address and Bro. Friend Couser has preached for us several

times this summer. Our young people's group went to the Bethel church near Rennels Run and gave a program. A special review pageant and promotion day program is being arranged for Sept. 24 when the lessons for the past quarter will be presented in dialogue, dramatization and pantomime to form a pageant, with the young people's class presenting a dramatization of Ruth. A special installation service for teachers and officers will be held Oct. 3 with the pastor, Bro. Eidemiller, delivering the address.—Mrs. Henry M. Stewart, Xenia, Ohio, Sept. 2.

**Bradford.**—In our recent members' meeting we retained Eld. S. E. Porter as pastor, reelected Bro. H. C. Royer as superintendent and selected Bro. J. R. Helman for clerk-treasurer. The love feast services were appointed for Nov. 4 at 7 P. M. Dec. 9 being the tenth anniversary of the dedication of our church, we decided to observe Dec. 10 as a homecoming. Eld. Otho Winger, who delivered the dedication sermon and also the rededication sermon at our fifth anniversary "mortgage burning," has consented to speak for us at that time on Saturday evening and on Sunday. We desire the presence of all former members and friends. Sister Clara Harper recently gave us a vivid word picture of the work in Africa. We also enjoyed a message a few Sundays ago by our former elder, Bro. John M. Stover, of Columbus, Ohio. One Sunday-school boy has been received by baptism since our last report and two have been lost by death.—J. E. Overholser, Bradford, Ohio, Aug. 29.

**Owl Creek** church met in council July 22. The Sunday-school officers were elected for the coming year: Mary Dowds, reelected superintendent with Mary Bechtel, assistant. Aug. 20 we had wonderful meetings at our homecoming. In the morning Bro. Walter Keller from Canton, Ohio, delivered the message and in the afternoon Bro. Oscar Winger of North Manchester, Ind., delivered the message. In the evening the young people gathered on the church lawn for vesper services conducted by Perry Prather of Ashland, Ohio—a very inspiring meeting. Afterward they assembled in the church and heard an interesting sermon by Bro. Oscar Winger. Special music was furnished for all sessions.—Nora Litt, Fredericktown, Ohio, Aug. 31.

**Piqua.**—Our church met July 12 for a business meeting. Sunday-school and church officers were elected for the coming year. July 24 to 31 our Bible School was conducted by Brethren Hans Evans and Sheldon Bard, two young men from Huntingdon, Pa. Children met each morning from 9 to 10:30. The largest attendance was eighty-nine. Services were held each evening and were thoroughly enjoyed by every one. Aug. 16 we had the pleasure of hearing Clara Harper, a missionary from Africa, whose talk was most interesting.—Mrs. W. A. Van De Grift, Piqua, Ohio, Aug. 28.

**Stony Creek.**—Some very special features have characterized the activities at this place during the period since our last report. Much interest has been shown and our Sunday evening services are well attended. The Sunday-school and church attendance for the past year was the largest in the history of the congregation. Our series of meetings, conducted by the pastor, Bro. C. W. Warstler, from July 30 to Aug. 13, were largely attended. Various Sunday-school classes, the laymen's organization, B. Y. P. D. and Ladies' Aid conducted devotionals each evening; this alone created much interest. Twelve were baptized. This is the fifth series of meetings held by our pastor in the congregation. Our annual homecoming Aug. 13 at the close of the meetings was a big success. We are expecting Bro. D. W. Kurtz to be with us early in December to deliver five or six lectures. Our communion service will be held Sunday, Oct. 1, at 8 P. M. The Ladies' Aid has been quite active the past year.—Mary Snyder, Bellefontaine, Ohio, Aug. 29.

### PENNSYLVANIA

**Huntsdale** church met in council Aug. 15. Delegates to the District Meeting are Brother and Sister A. A. Evans; alternates, Brother and Sister James Ott. Harvest home services will be held Sept. 17 with a children's program in the morning. In the afternoon Bro. Robert Cocklin, Mechanicsburg, will speak. Our love feast will be held on Sunday evening, Oct. 8, at 6:30. Our evangelistic services were conducted by Bro. Robert Cocklin of Mechanicsburg. The meetings were very well attended and there were eleven who stood for Christ.—Mrs. J. G. Hutchison, Huntsdale, Pa., Aug. 29.

**Lost Creek.**—On July 3 the Vacation Bible School opened at the Bunkertown church. It continued for two weeks, closing with a program on Sunday evening, July 16. Forty-one pupils were enrolled. Although the number should have been larger, yet we feel the school was a success in every way. Our pastor, Bro. J. A. Buffenmyer, had charge, assisted by a number of efficient teachers. On Sunday evening, Aug. 27, a harvest home meeting was held at Free Spring. The Y. P. D. gave a program and the pastor delivered a harvest home sermon. The church was decorated with fruits, grains and vegetables. Sept. 4 our pastor expects to begin a series of meetings at the Richfield house and on Sept. 25 he will open a series of meetings at the Free Spring house, closing with a love feast Oct. 8.—Mrs. Ira J. Shirk, Mifflintown, Pa., Aug. 29.

**New Enterprise.**—A week ago Eld. M. J. Brougher brought to a close a two weeks' evangelistic effort in our midst. The messages he brought were timely and forceful. In the limited time at his disposal he made about 125 calls in the homes about here, endeavoring to stir up spiritual interest and pointing the heedless to their Savior. As an immediate result eleven have been baptized and five received on prior baptism. We now have a community leadership training school in the grade school building with about forty in attendance.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Aug. 28.



**Upper Codorus (Pa.).**—On Aug. 6 Bro. S. G. Myer began a series of meetings at the Black Rock house and continued for two weeks. Throughout the meetings the interest and attendance were good. Bro. Myer preached strong gospel sermons. As a direct result eleven accepted Christ and were baptized. Aug. 28 we held our quarterly council. Bro. Geo. Werner was reelected superintendent of our Sunday-school with Bro. Russel Royer, assistant. During the past summer we had the pleasure of having with us Bro. Arnold and family, Brother and Sister Eby, returned missionaries from India. In May Bro. Finnell gave his lecture on tobacco, intemperance and purity at the Black Rock house.—N. S. Sellers, Lineboro, Md., Aug. 30.

## TEXAS

**Ft. Worth.**—We are experiencing a spiritual revival. We have meeting every Lord's Day morning and prayer meeting every Wednesday afternoon. W. J. Horner is our elder and pastor. Last Friday evening we met at a park for a social time with a good representation of the membership present. We are planning to organize the young people so that they may more efficiently help in the program of the church. This last Lord's Day at 3 P. M. we met on the bank of a creek when one young man was baptized.—Mrs. Cora Leicht, Ft. Worth, Tex., Aug. 29.

## VIRGINIA

**Flat Rock.**—Our two weeks' revival closed last night. Our membership has been greatly strengthened by the stirring messages brought to us by Bro. C. M. Key, evangelist, of Roanoke, Va. Sister Key and daughters assisted in special music. As a direct result of the meeting six were added to the fold by baptism. Our love feast was held on the evening of Aug. 26 with seventy-seven members present. Bro. Key officiated. Since the last report one has been reclaimed and one restored to full fellowship. Aug. 6 our Sunday-school went to Forest Camp for the annual outing. July 5 Bro. Paul Rupel gave a lecture, showing some interesting things from Africa. July 20 we were favored with a visit from our relatives, Bro. John M. Wine and family, of Santa Ana, Calif. They visited Flat Rock church and also the home of Bro. Wine's great-grandfather, Michael Wine, who entertained the Annual Meeting of 1794, held in the house that is still standing.—Mrs. J. D. Wine, Forestville, Va., Sept. 2.

**Fremont** church met in council June 11. Bro. A. N. Hylton and Bro. H. L. Reed met with us. Bro. Jas. Semones and Clarence Alderman were ordained to the ministry. Bro. Robert Utt and Haden Horton were elected deacons for the coming year. Bro. Wesley Alderman and Sister Velma Utt, the chosen delegates, and other members attended the District Conference at Smith River. Our revival is to begin Sept. 6 and continue until the love feast which we expect to hold Sept. 16. Bro. H. L. Reed of Floyd, Va., is to be the evangelist. Commendable interest and spirit are in evidence in Fremont church. We have installed a light plant for the church and have made other improvements. Our Sunday-school is progressing nicely under the direction of Bro. Robert Utt as superintendent. One of our ministers, Bro. Ottie Utt, has been called away to fill a position in West Virginia. He and his wife will be greatly missed by the Fremont congregation.—Frances Gardner, Hillsville, Va., Aug. 25.

**Greenmount.**—The members met in visit council at the Mt. Zion house Aug. 10. The brethren all gave good reports. Bro. E. E. Muntzing and wife began a revival meeting at the Mt. Zion house July 30. He preached in all sixteen inspiring sermons. His wife led the music. The attendance was good throughout the entire meeting. We feel that our members have been greatly strengthened. As an immediate result seventeen were baptized. The junior quartet of Bridgewater College gave us a program recently which was enjoyed and appreciated very much. Our churches are exchanging temperance programs with neighboring churches.—Mrs. J. W. Myers, Edom, Va., Aug. 23.

**Lebanon.**—Eld. B. B. Garber of Waynesboro, Va., came to conduct our revival July 17. He presented the Word in its simplicity and with power. Four were added to the church by baptism. The Elk Run B. Y. P. D. gave us an exchange program recently which was much appreciated. We met in council Aug. 12. Brethren S. D. Miller and P. F. Cline were retained as elders for another year. Tracy D. Wine was elected Sunday-school superintendent. Our love feast will be held Oct. 12 at 5 P. M.—Lila B. Wine, Mt. Sidney, Va., Aug. 25.

**Mt. Horeb.**—B. S. Landes of Harrisonburg, Va., begins a meeting at Mt. Horeb, Va., with Bro. E. E. Joyce as resident pastor. Bro. Wm. C. Sweitzer will soon join in the work. He is to be principal of the near-by Hamilton high school.—I. N. H. Beahm, Nokesville, Va., Aug. 28.

**Pleasant Valley** (2nd. Dist.).—Our church met in council Aug. 19. The brethren on the regular visit brought in good reports. Bro. W. M. Kahle of Troutville, Va., gave us a splendid talk on the value of the church visit, also on some of the amusements of the day. There were also short talks by Brethren P. F. Cline and S. D. Miller. Our love feast will be held on Oct. 14 beginning at 3 P. M. We decided to close our church year on Feb. 28 instead of Dec. 30 as heretofore. Among the officers for the year are H. A. Driver, Sunday-school superintendent, with M. L. Wright, assistant. We decided to place an electric fan in the church for use of our ministers.—Mrs. M. C. Williams, Mt. Sidney, Va., Sept. 2.

**Salem-Jubilee.**—Bro. Robert Cocklin came to us in July and gave us eighteen spiritual sermons which were a great uplift to the church. Seven were added to the church. We look forward to having him with us again Saturday before the fourth Sunday in September at

which time we expect to hold our love feast at Salem church. Our council and harvest meetings were held at the Salem house Saturday before the third Sunday in August with Eld. L. R. Dettra presiding. We adjourned to meet at Jubilee house in November.—Frances Fahnestock, Winchester, Va., Aug. 24.

## WASHINGTON

**Sunnyside.**—The annual convention of the three Yakima Valley churches was held in May at the Outlook church with a fine attendance. Four were added to the church by baptism in June and one by letter later. Four letters were called for by the family of Bro. R. E. McIntosh who has been our pastor for two years. They will be greatly missed as all have taken an active part in the work. Our present pastor, Bro. Marion Stern, came to us July 1. Recently Bro. Stern with the primary boys took a hike into the Rattle Snake hills and reported a happy time. Several cars and a truckload of over thirty went to the assembly on the coast. These report a wonderful meeting and a splendid trip. We are glad to see the interest of the young people. Our C. W. has kept up during the summer, but the evening preaching was discontinued in favor of the union evening services. The La Verne quartet was here Aug. 13 during the morning preaching hour and at Outlook in the evening. They remained over Monday and gave their program to a nice crowd at the First Brethren church.—Pearl H. Boyd, Sunnyside, Wash., Aug. 25.

## WEST VIRGINIA

**Crab Orchard** church has just closed a successful Vacation Bible School conducted by Alonso Carter, Jr. The school was made a success by the cooperation of the parents, students and the eight teachers. The average attendance was from 65 to 99. We are now having interesting services each night for a week conducted by Bro. Alonso Carter which will close with the Lord's supper. This will climax Bro. Carter's work here this summer, but we are praying that he may return and work with us again next summer.—Velta Wood, Crab Orchard, W. Va., Aug. 30.

**White Pine.**—Bro. I. L. Hockman of White Pine congregation was sent to Brights Hollow near Okonoko by the Mission Board June 4. He preached eight sermons and two were baptized. Good interest was manifest and there were many signs that older members were revived. A B. Y. P. D. was organized, also a Ladies' Aid. Aug. 10 five members of the White Pine Sunday-school were received into the church by baptism. Bro. I. L. Hockman, superintendent of the Sunday-school, conducted the services. Aug. 28 Bro. Russell G. West of Indiana began a series of meetings here. The First District of West Virginia will hold their annual meeting here at White Pine Oct. 7. The Mission Board will meet at 9:30 A. M., and elders' meeting is at 2 P. M. All elders of the district are urged to be present.—Sarah C. Cunningham, Purgittsville, W. Va., Aug. 28.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Indiana, Middle, Monticello, Oct. 6-8.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Missouri, N., Bethany church, near Stet, Oct. 21-23.  
Nebraska, South Beatrice, Oct. 6-9.  
West Virginia, First, White Pine, Oct. 7.

## LOVE FEASTS

**Illinois**  
Sept. 23, 6:30 pm, Okaw.

**Indiana**  
Sept. 16, 7:30 pm, Middletown.  
Sept. 30, Lower Deer Creek.  
Oct. 4, 7 pm, Plymouth.  
Oct. 7, 7:30 pm, Cedar Lake.  
Oct. 7, Union Center.  
Oct. 14, Pleasant Hill.  
Oct. 14, Beech Grove.  
Oct. 18, Yellow Creek.  
Oct. 26, Auburn.

**Kansas**  
Oct. 27, Olathe.

**Maryland**  
Sept. 23, 6:30 pm, Sams Creek.  
Oct. 15, 6:30 pm, Pipe Creek.

**Michigan**  
Oct. 14, 10:30 am, Elmdale.

**Nebraska**  
Sept. 24, Beatrice.

**Ohio**  
Sept. 16, 7:30 pm, Fairview.  
Sept. 24, 7:30 pm, Deshler.  
Oct. 7, 7 pm, Georgetown.  
Oct. 1, 8 pm, Stony Creek.  
Oct. 15, Castine.  
Nov. 4, 10 am, Poplar Grove.

**Oregon**  
Sept. 28, 7 pm, Ashland.

**Pennsylvania**  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, Lost Creek at Free Spring.  
Oct. 8, 2:30 pm, Marsh Creek.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 29, Yellow Creek.

**Tennessee**  
Sept. 23, 6:30 pm, Limestone.  
Sept. 23, Liberty.  
Sept. 23, Meadow Branch.

**Virginia**  
Sept. 16, Fremont.  
Sept. 23, 3:30 pm, Wakeman Grove.  
Sept. 30, 4 pm, Topeco.  
Sept. 30, 4:30 pm, Mount Joy.  
Sept. 30, Jeters Chapel.  
Oct. 14, 3 pm, Pleasant Valley (2nd).  
Oct. 21, 5 pm, Lebanon.



## TENNESSEE DISTRICT CONFERENCE

(Continued From Page 27)

rangements for similar conferences will be innovations next year. These steps seemed imperative in view of the demands made upon local organizations entertaining such gatherings. President Bowman of Bridgewater College was present throughout the conference and contributed much to the spirit and interest of various sessions.

Nashville, Tenn.

J. B. White, Writing Clerk.

## REPORT OF DISTRICT MEETING OF EASTERN COLORADO AND NEW MEXICO

The District Meeting of Eastern Colorado and New Mexico convened at the Haxtun church, Haxtun, Colo., Aug. 12-14. The Conference opened with the Elders' Meeting at 2 o'clock Saturday afternoon. At six in the evening the young people enjoyed a banquet in the basement of the church. This was followed by an address in the church auditorium from Bro. Spenser Minnich.

Sunday was a day richly loaded with spiritual blessings. The District Mission Board was on the scene in the morning and through their speaker, Bro. Minnich, the subject of missions was presented with a challenging enthusiasm. The speakers of the afternoon discussed different phases of religious education and peace. In the evening an oratorical contest provided a most excellent program for the first hour. Miss Helen Heiny of Haxtun won first place; John DuBois of Rocky Ford second, and Edith Nickey of Sterling third. Elder J. J. Yoder followed with an interesting educational address.

Monday morning found the ladies in one section of the church and the men in another. It was not a case of a house being divided against itself, but that the work of the ladies and the men might be more definitely considered. Then the ministerial program kept us occupied until dinner.

Eld. Roy E. Miller of Rocky Ford was elected moderator of the business meeting of the afternoon; H. C. Long of Littleton reading clerk and the writer writing clerk. Reports were read and vacancies filled in routine order. Eld. I. J. Sollenberger of Aurora was chosen Standing Committee Delegate for 1934 and Eld. Harvey R. Hostetler, Alternate. B. F. Stauffer, Rocky Ford, was reelected for another three-year term as trustee of McPherson College. The delegates voted that the 1934 District Meeting should be held at Wiley, Colo.

The Conference closed Monday night with a sermon from Sister June Yearout of Boulder, Colo.

May the Father's blessing attend his work in Eastern Colorado and New Mexico.

Rocky Ford, Colo.

Harvey R. Hostetler,  
Writing Clerk.

## DISTRICT MEETING OF TEXAS AND LOUISIANA

The 1933 District Meeting of Texas and Louisiana, held at Roanoke, La., opened the evening of Aug. 10 with a sermon by Bro. J. A. Miller. The conference proper began Friday morning, Aug. 11, with the religious education program in which the necessity of a Christ-centered program was stressed. The ministerial program in the afternoon centered around the life and qualifications of the minister and his relationship to his church. Friday evening Pearl Whitcher led a discussion on, How May We Make Our Program More Helpful? in which suggestions from the various young people's groups were brought out. E. A. Frantz gave the evening address.

Saturday morning the district business session convened

with J. B. Firestone as retiring moderator. M. H. Peters was elected as moderator, Pearl Whitcher as reading clerk and Glenn Harris as writing clerk. A wholesome atmosphere prevailed throughout the session. The petition from Rospine, La., for the 1934 District Meeting was granted. Officers elected are as follows: J. F. Hoke, delegate to Standing Committee and J. B. Firestone, alternate; E. A. Frantz reelected trustee of Falfurrias Industrial School; Roy Harding, member on Committee of Arrangements in Western Zone; and Glenn Harris, Religious Education Secretary of District Board of Extension and Supervision.

Saturday afternoon the young people met at the Welsh park for their outing and at the business session Beulah Dague, of Falfurrias, Texas, was elected president and David Bowers, of Roanoke, La., secretary-treasurer of the District B. Y. P. D. Plans were discussed whereby the young people could contribute toward building the annual young people's program and various societies could exchange programs and news items. E. A. Frantz again delivered the evening address.

Sunday morning the Sunday-school met with Helen Longanecker as superintendent and J. A. Miller preached the sermon. Sunday afternoon was given over to the young people's conference. The general theme was based on Laws of Achievement. The last session of the conference convened Sunday evening for a varied informal program consisting of music, a history of the Roanoke church by R. M. Harris, a discussion of the conference program, and a general expression of appreciation by several people.

It was generally concluded that the meeting was one of the best. The crowd was large, the church being filled at most of the sessions. The fellowship and spiritual atmosphere were very wholesome. Those who attended received a new vision and enthusiasm for the work of the church in the Southland.

Jennings, La.

Glenn Harris.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Adams-DeHart.**—By the undersigned at the church of the Brethren near Laton, Aug. 16, 1933, Mr. Alfred Adams of Sunland, Calif., and Sister Vera DeHart of Laton, Calif.—John H. Price, Laton, Calif.

**Dishong-Kennedy.**—By the undersigned at his residence, Bro. Samuel L. Dishong of Deshler, Ohio, and Mrs. Helen M. Kennedy of Hoytsville, Ohio.—J. L. Guthrie, LaFayette, Ohio.

**Patchen-Bailey.**—By the undersigned at the parsonage, Aug. 14, 1933, Mr. Reginald Patchen and Sister Velma Bailey, both of Laton, Calif.—John H. Price, Laton, Calif.

**Sargent-Fike.**—By the undersigned at the home of the bride's parents, Brother and Sister M. S. Fike, Laton, Calif., June 24, 1933, Mr. Ernest Sargent of Guernsey, Calif., and Sister Iola Fike of Laton, Calif.—John H. Price, Laton, Calif.

**Slaubaugh-Guthrie.**—By the undersigned at his home in Bruceton Mills, W. Va., on Aug. 17, 1933, Bro. Revie D. Slaubaugh of Aliquippa, Pa., and Sister Beatrice Mae Guthrie of Terra Alta, W. Va.—Jeremiah Thomas, Bruceton Mills, W. Va.

## FALLEN ASLEEP

**Adams,** Miss Lucinda, daughter of John T. and Mary R. Adams, born March 4, 1859, near Hills Grove, Adams County, Ohio, died Aug. 21, 1933. Father and mother and one brother have gone on before. She had been an invalid for sixty-two years, afflicted when but twelve years of age. She accepted Christ as her Savior and united with the Church of the Brethren thirty-five years ago. Surviving are one niece and a nephew. Funeral services at the church by Eld. S. E. Porter, assisted by the writer.—J. E. Overholser, Bradford, Ohio.



**Bucher**, Edna Mae, born Nov. 19, 1918, died Aug. 20, 1933, of typhoid fever. She united with the church about one year ago. She was born almost entirely blind. For the past seven winters she attended the Overbrook institute for the blind in Philadelphia where she proved to be an apt student. She is survived by her father, one brother and three sisters. Funeral services in the Black Rock Brethren church by N. S. Sellers, assisted by Bro. C. Geiman. Interment in the adjoining cemetery.—N. S. Sellers, Lineboro, Md.

**Cripe**, Joannah Hannah, passed into rest at McPherson, Kans., June 27, 1933. She was born Sept. 17, 1855, near Nashville, Tenn., to Joseph and Mary Jane Hannah, who in her early life moved to near Osceola, Mo. Sept. 18, 1881, she was married to Peter Cripe, who survives her. She also leaves two children, one stepdaughter, fifteen grandchildren and four great-grandchildren. In early life Sister Cripe gave her heart to her Savior and became a member of the Baptist Church, later transferring her membership to the Church of the Brethren. In 1903 she and her family moved to McPherson, Kans. Sister Cripe lived a beautiful Christian life and will be remembered because of her love for her family and for her Savior. Funeral services were in charge of Eld. J. J. Yoder and interment was made in McPherson cemetery.—Mrs. T. E. Goff, McPherson, Kans.

**Deogen**, Bro. George, born March 24, 1847, died Aug. 9, 1933. His wife, Mary Ann, died fourteen years ago. At the time of his death he resided with his daughter. Funeral services by G. M. Resser and E. S. Miller in the Black Rock Brethren church. Interment in the cemetery adjoining.—N. S. Sellers, Lineboro, Md.

**Enos**, Mary, daughter of Simon and Eliza (Lichty) Enos, born Oct. 12, 1856, died Aug. 2, 1933. She is survived by one brother and one sister. She united with the Church of the Brethren in early life and remained faithful until death. Funeral services by T. R. Coffman. Interment in the Pleasant Hill cemetery.—Mrs. H. R. Knepper, Somerset, Pa.

**Harshbarger**, Anna, daughter of John B. and Sally (Mangus) Pfeiffer, born Sept. 2, 1843, died June 23, 1933. Nov. 12, 1863, she married Wm. R. Harshbarger. This home was blessed with six children. She leaves one brother, a daughter, three sons, eighteen grandchildren and twenty-two great-grandchildren. Most of her life was spent as an active member of the Church of the Brethren. Funeral services at the Bethel church near Ladoga by D. L. Miller, assisted by Ray Keim.—Martha L. Himes, Ladoga, Ind.

**Hesp**, Katherine Esther, born Dec. 25, 1858, in Danville, Ind., died Aug. 24, 1933. She married Garfit Hesp April 21, 1877. To this union were born two sons and four daughters. She was a faithful Christian, having united with the Church of the Brethren in early life and continuing steadfastly in the faith until the end. Funeral services in the church in Mont Ida by the undersigned. Burial in Mont Ida cemetery.—Chas. A. Miller, Garnett, Kans.

**Himes**, Bro. John F., oldest son of Jacob and Catherine Kessler Himes, born Nov. 16, 1855, at the old Kessler homestead near Ladoga, and passed away June 13, 1933, at his home in Ladoga. Jan. 22, 1888, he married Mary E. Frame. The wife, one son and one grandson are left, also three brothers. Early in life he united with the Church of the Brethren, serving the Ladoga congregation as deacon and trustee for over thirty years. Funeral services at the church by Bro. John Root, assisted by Bro. W. W. Peters.—Martha L. Himes, Ladoga, Ind.

**Knief**, Marion, born in Logan County, Ohio, Jan. 20, 1864, died Aug. 5, 1933. On Feb. 14, 1886, he married Miss Maggie Staybrook who died April 7, 1929. To this union were born four children, two of whom remain with six grandchildren, six brothers and one sister. Funeral services at the Stony Creek Church of the Brethren by C. W. Warstler. Interment in the Huber cemetery.—Mary Snyder, Bellefontaine, Ohio.

**Lehman**, Anna Burkholder, daughter of Henry K. Burkholder and Susan Harboldt Burkholder, was born in York County, Pa., June 8, 1867. She departed this life at the Halstead hospital, Aug. 19, 1933, aged 66 years, 2 months and 11 days. She was the second of four children, and with her parents moved, in the spring of 1878, to Bagley, Iowa, and in August of the same year moved to Dickinson County, Kansas, in which county she had since resided. In April, 1879, at the age of eleven years, she united with the Church of the Brethren. In this denomination of her choice she continued as a faithful and devoted member. Her membership throughout life has been held in the Abilene church of which the Holland congregation is a part. On Dec. 1, 1892, she was united in marriage to Henry L. Lehman of Gypsum, Kans. To this union were born eight children, two of whom died in infancy. She is survived by her husband, Henry L. Lehman, two sisters, five sons, one daughter and Miss Alice Egbert who has made her home with the Lehman family. She is also survived by eight grandchildren. Her only brother preceded her in death March 3, 1924. She was a devoted wife and mother, devoting her life interests to her family and the welfare of the community. With her passing, not only the family, but the community has suffered loss. Though her presence with us is no longer possible, there remain always with us the radiance and challenge of her life. Interment in the Fairview cemetery of Holland, Kans.—Jas. H. Elrod, Wichita, Kans.

**Long**, Bro. Claude B., died June 29, 1933, in the York hospital, aged 50 years, 7 months and 6 days. Death was caused by a skull fracture received from a fall from a scaffold. He was the son of the late Eld. J. A. and Sister Mary Long. He was a member of the Church of the Brethren for many years. The church feels very keenly the loss of an active member on the board of trustees. He was also teacher of a large Bible class in the Sunday-school of the First church. He is survived by his widow, Sister Virginia Royer Long, two sons

and one daughter; also his mother, two brothers and two sisters. Short services were conducted at his home with further services in the First church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Niner**, Edgar F., born Jan. 14, 1908, died in the hospital at Confluence Aug. 18, 1933. He was a faithful and active member of the Maple Glen church since June, 1919. He is survived by his parents, Mr. and Mrs. John Niner, two brothers and four sisters. Funeral services by his pastor, Guy E. Wampler. Interment in the church cemetery.—Melda McAlister, Grantsville, Md.

**Pletcher**, Sister Mary, daughter of Anthony and Susanna Culp, born near Wakarusa, Ind., Oct. 21, 1856, died at the same place Aug. 8, 1933. Jan. 11, 1881, she married Levi Pletcher who survives with one son; two sons preceded her. She was a member of the Church of the Brethren for many years, being a charter member of the Wakarusa congregation. She was faithful in the Lord's service, having served as Sunday-school superintendent, also as a teacher. Funeral services at the Yellow Creek Mennonite church by Eld. Frank Kreider. Burial in the adjoining cemetery.—C. Metzler, Wakarusa, Ind.

**Poland**, Sister Elsie Anora Circle, daughter of Eli and Jennie Circle, was born April 15, 1892, near Sidney, Ind. She died in the Plymouth Hospital, as the result of an automobile accident, aged 41 years, 3 months and 26 days. In her early life she became a Christian and united with the Church of the Brethren, and in this relationship she lived a life of Christian helpfulness. On Sept. 20, 1913, she was united in marriage to Thomas Poland. To this union were born two sons and two daughters. She was preceded in death by her father, mother, a sister and a son. She was a good wife and a loving mother. As a neighbor and friend she was helpful at all times. The church and community have lost a good friend and helper. Funeral services were held at the Spring Creek church of which she was a member, with burial near by. Bro. Moyne Landis, pastor, conducted the service, assisted by Eld. George Snell, George Mishler and Chester Brallier.—Mrs. Ada Mishler, South Whitley, Ind.

**Porter**, Maria (Zerbe), died July 31, 1933, lacking two days of attaining her eighty-second year. She married Alexander G. Porter Feb. 25, 1868. They soon united with the Church of the Brethren and were always faithful attendants at services. The husband and one son preceded her; she leaves three sons and one daughter. One son is a minister. Services from the Bradford church by Eld. D. G. Berkebile and the writer.—J. E. Overholser, Bradford, Ohio.

**Rowinsky**, Sister Elizabeth, was born in Mogadore, Ohio, Feb. 4, 1845, and died at her home in White Pigeon, Mich., Aug. 16, 1933, at the age of 88 years, 6 months and 12 days. In 1867 she was united in marriage to Andrew J. Rowinsky. To this union were born thirteen children, eleven of whom survive. She is also survived by four brothers and two sisters. She had been a faithful member of the Church of the Brethren for many years. Funeral services were conducted at the home by the writer.—J. H. Fike, Middlebury, Ind.

**Seese**, Ralph Donald, born Dec. 17, 1916, died Aug. 16, 1933, aged 16 years, 7 months, and 29 days. He leaves his parents, George B. and Gertrude F. Seese, also four brothers and two sisters. He was a member of the Church of the Brethren for several years and a member of the Live Wire class of Salem Sunday-school. Funeral services were conducted by J. M. Henry and Jeremiah Thomas. Interment in the Union cemetery at Shady Grove.—Alma G. Thomas, Brandonville, W. Va.

**Swanigan**, William H., born Sept. 24, 1874, died Aug. 13, 1933. Death was due to heart trouble. He was a member of the Pleasant View congregation. He was twice married. He leaves a family of twelve children. His last wife survives. Funeral services in the Pleasant View church conducted by the writer.—E. L. Clower, Fayetteville, W. Va.

**Throne**, Michael D., born Feb. 26, 1857, died July 18, 1933. May 29, 1879, he married Amanda Lehman who remains with three children. They lived happily together fifty-four years on the same farm on which he was born. He became a member of the Church of the Brethren sixty years ago. Funeral services by Eld. J. F. Hornish.—G. S. Throne, Pioneer, Ohio.

**Trostle**, Bro. Samuel Ambrose, died Aug. 8, 1933, at his home in York, Pa., aged 65 years. He was a member of the Sunday-school and of the Church of the Brethren for several years. He is survived by his widow, one son and one daughter; also four brothers and five sisters. Services were conducted at the Baumeister funeral parlor by Eld. Daniel Bowser. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Wine**, John C., son of Michael and Elizabeth Wine, born March 7, 1858, near Broadway, Va., died at Cerro Gordo, Ill., Aug. 22, 1933. At the age of twenty-two he came to Illinois where he had resided since. He married Christena Cripe in 1887; she survives with five children. He became a member of the Church of the Brethren when thirty-two years of age; he was later elected deacon in which capacity he served faithfully. Services in the Cerro Gordo church by G. O. Stutsman and I. D. Heckman. Burial in the local cemetery.—Edith L. Eller, Cerro Gordo, Ill.

**Wise**, Sister Almira, daughter of Moses and Susan Wise, born near Wakarusa, Ind., March 5, 1875, died in Wakarusa, July 27, 1933. She is survived by three brothers and three sisters. She united with the Church of the Brethren about eighteen years ago, being a charter member of the Wakarusa church. Services in the church and burial in the Yellow Creek cemetery.—C. Metzler, Wakarusa, Ind.





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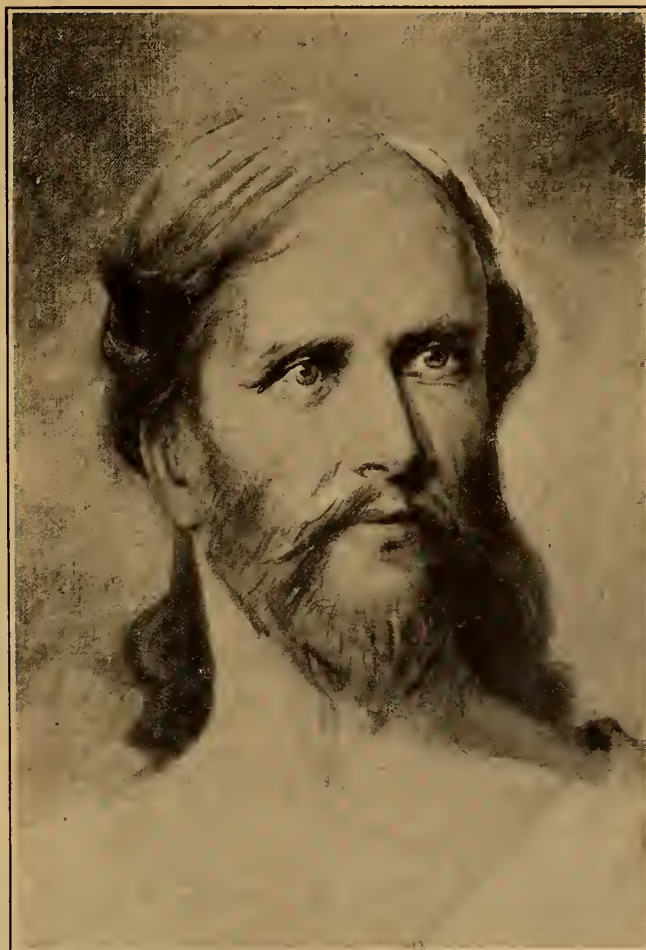
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., September 23, 1933

No. 38



THE NAZARENE

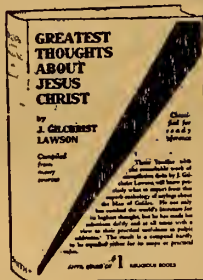
*The Nazarene is a concept of the triumphant Christ committed to canvas by H. Stanley Todd, a nationally known painter of portraits. The picture is on exhibition in the Hall of Religion at a Century of Progress, Chicago.*

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*"Regarding the Nazarene, a fair-haired, blue-eyed Christ whose countenance reflects the power, courage, and virility eminent in his life work, Colonel Todd explains that there were blonde tribes in Israel, that his conception represents the glorified man of all races, and that the blonde type is the most radiant in emitting light to all people."*



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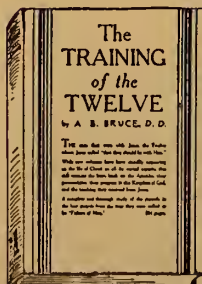
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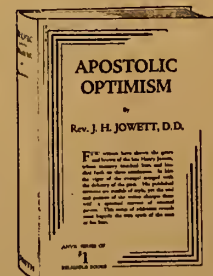
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., September 23, 1933

No. 38

## EDITORIAL

### Putting the Idle to Work

THERE is a feeling that it is a good thing to put the idle to work. Indeed, the self-respecting and able-bodied amongst the idle want to go to work. But we must be sure that what is offered is *work*.

There is nothing that destroys morale quite so quickly as the discovery that the task is not a real one. For example, it may be work according to some men's standards to put thirty-five men to digging dandelions out of a cemetery. And it did mean exertion to dig and haul away fourteen wagon loads of uprooted dandelions.

And yet, we have never seen anything more beautiful than a field of burnished dandelion gold! There is a real challenge to live in the way this hardy perennial pushes up through the cold ground and turns its shining blossoms to the sky. And to think of such beauty being uprooted from a cemetery because somebody felt the idle must be busy!

With all their digging, the men of Clay Center, Kans., will not get rid of the dandelion. Our guess is that there will be dandelions in the cemetery next year, long after the diggers are dead, perhaps as long as the world stands. So if the idle should be put to work, give them a task that matters; do not set them to digging dandelions.

H. A. B.

### Until Sanity Returns

ON the "Dear Editor" page of the September *Woman's Home Companion* we found a gem which should have the widest possible circulation. The author in explaining how much worse drinking among girls has been under prohibition than before, says: "Now I dare you to find me one girl in ten who hasn't been drunk before she reached the age of seventeen."

We submit this for first place in the reckless speech contest whenever it is held. But we do not advise you

to look for that one girl in ten who hasn't been drunk, at least not for the purpose of showing her to this mother who could hardly wait to vote for repeal. She would not know the difference between a sober girl and a drunk one.

We note with interest the editor's statement at the top of the column that she does not necessarily endorse the opinions expressed. We should think too "not necessarily" this one. There may be a return to sanity some day in which case a statement of this tenor would look very funny.

E. F.

### What to Do About Prohibition

THIS country has gone wet. It was dry once not so very long ago, and it will be dry again. Just now it is wet. It is not a pleasant fact to contemplate, but it is necessary sometimes to look at facts which are not pleasant. This is one of that kind. No possible good can come from denying it, ignoring it, or trying to explain it away. Candor is a virtue as good for dries as for other folks. At the present writing America is decidedly wet.

How it got that way is an interesting and not very difficult question, but outside the scope of this inquiry. Enough to say now that it is the expression, not of a well settled conviction but of a mood of desperation. When the frying pan gets hot the jumper does not always consider carefully whether the place he will light on is any cooler or not. He jumps and finds out afterward.

In that fact dries can plainly see the task laid out for them. It is to show the people what makes this fire they are jumping into hotter than the prohibition skillet they are so bent on escaping. *It is the nature of liquor and not the laws we've had about it.* And you can not change that by loosening the laws.

Our job is to teach the truth about alcoholic drink. The people do not know this. If they did, they would



not make it easier to get. They would never stamp the traffic in it with the approval of the law.

The most important facts about alcohol are simple, easily understood. It has certain mechanical and external uses of considerable value. As to its value as a medicine, the doctors differ. To save trouble let us admit its possible medicinal benefit in certain cases. As a beverage it is dangerous at best, and at its worst terribly destructive to health and happiness and even life. It is a narcotic, an intoxicant. Taken in very small quantities this effect is scarcely noticeable, varying in different persons, but even so it tends to slow down the mental processes, a vital point where quick decision is important and the more so because neither the subject nor his companions may be aware of it. Its most pernicious characteristic is its habit forming tendency. The thirst for it is not natural but once acquired it easily becomes a tyrant defying all control.

These facts and their implications are not *known* to the public mind of our day. It has heard about them but suspects they are largely the exaggerations of a puritanical fanaticism. The vivid realization of the cold truth on this subject which characterized the thinking of two and three decades ago has been lost from public consciousness. Liquor drinking is on its way to a new lease of respectability. Habitual drunkenness will be condemned, of course, but moderate drinking is to be considered entirely proper, and an occasional lapse into unsteadiness of gait or even unconsciousness should be looked on tolerantly just as it was in the great days of George Washington.

This is the mental attitude just ahead of us and our business will be to change *that*. It can not be done by any device of legislation or court decision on the constitutionality of the law. There was a time for such things and there will be again but the need of the present moment is something much more fundamental. Useful laws are the expression of well grounded public sentiment. There isn't any such thing now on the liquor question. The country is just floundering around in a sort of panic, ready to try anything that's different. Here is our challenge and opportunity. We must give it convictions based on irrefutable truth, and then, but not before, it will be ready to express them in appropriate legal enactment. If we should do this job so well that no restraining legislation will be needed, that would indeed be glorious. We may be confident, however, that before matters have progressed that far, the public mind will demand the delegating of this great blight on human progress.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." This bit of age-old wisdom is what our country must relearn. All who know it must teach it to the rest, especially the youth, in a great campaign of education. It will take

time and patience and unlimited perseverance. We must seek again and find again leaders of state who know the facts about alcohol and are not themselves deceived by this arch-deceiver, with his glittering promises of revenue and innocent conviviality. It seems incredible that a man like our President who has shown so many fine qualities of leadership and done so much that is admirable, should not know these simple facts. He evidently does not, or he would have told his wife. Nor would he have lent the influence of his great personal and official prestige to the popularizing of so great a curse to mankind.

"My people are destroyed for lack of knowledge." We must not blame them too severely. They do not know. Under a constant bombardment of misleading propaganda, with appeals to their loyalty to party and the hope of avoiding higher taxes, they are confused. Maybe John Barleycorn is not so bad as he has been painted. It would surely be nice to have him pay our bills and pull us out of this depression. Let's give him a trial. And so they make the plunge into the great unknown.

We are headed toward the days of Frances E. Willard, John B. Gough and "Ten Nights in a Bar Room." The next thing to do about the liquor question is to instruct this generation in the truth about alcohol. Until that is done, nothing else of much value can be done. When that is well done, the rest will be easy. E. F.

### "For Such a Time as This"

No red-blooded person need lament other days of opportunity. This is a great age in which to live. The signs multiply that for him who is able to receive it, we may have "come to the kingdom for such a time as this."

For example, wide-spread upping of prices, due not so much to necessity as the desire to cash in under cover of a movement, shows that most of us still have a pretty strong strain of selfishness. So here is the challenge to live unselfishly.

The rush for easy money is on. A great western metropolis is out to gain fifty millions in federal monies of this type for a grand project in harbor improvement. All of which shows that we are as lazy as ever, preferring easy money to the dollar that is earned and saved.

The tendency to think and act with the herd, as evidenced by the sweeping aside of such moral safeguards as the Eighteenth Amendment, shows that we are quite as short-sighted and imperfect as ever.

Selfishness, laziness and moral myopia are still too much with us. Step by step they need to be overcome if we are ever to be really Christian and genuinely happy. So who knows but that we have "come to the kingdom for such a time as this"?

H. A. B.

## GENERAL FORUM

### Strong Son of God

Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we can not prove:

Thine are these orbs of light and shade;  
Thou madest Life, in man and brute;  
Thou madest Death—and lo, thy foot  
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:  
Thou madest man, he knows not why—  
He thinks he was not made to die;  
And thou hast made him: thou art just.

Thou seemest human and divine—  
The highest, holiest manhood, thou:  
Our works are ours, we know not how;  
Our wills are ours, to make them thine.

—Alfred Tennyson.

### The Unfinished Portrait of Jesus

BY CHARLES E. ZUNKEL

It is exceedingly interesting to notice the apparent universal hunger to see or to study some portrait of Jesus, the Master of men. And that hunger has been in some measure satisfied, for we have numerous portraits of Jesus. Probably there are more than we ordinarily think of as portraits of him.

There are the portraits of art. Most all of us are well acquainted with the best and commonest of these. Among those best known and loved are the ones of Hofmann. Nearly everyone loves *Jesus at the Age of Twelve*, or *Christ in Gethsemane*. With what skill the artist has created these valuable pictures! It is said that Hofmann used to paint each one seven times, before he was satisfied.\*

And whence came the portraits of art? They were not produced after physical contact with Jesus or visible perception of him. They are but the creations of living, loving souls who have used imaginations, dreamed dreams, and fellowshiped with Jesus. Only out of this experience have come these creations.

But, even as these minister to us, there still is hunger to see and to know better this Jesus, the Christ. Even as men drink in the artistic beauty of these masterpieces, it seems I can see them turning away, saying, "We want to see Jesus."

The works of art, however, are not the only portraits of Jesus. We have also the portraits of music. And, as we think of these, we are reminded of the oratorios

such as Handel's *Messiah*. Even more common than these are the great living hymns of the church. These present beautifully the life, the character, the death, and the atonement and resurrection of Jesus. We have but to think of a few to realize this. Think of *Jesus, the Very Thought of Thee*, *Majestic Sweetness Sits Enthroned*, and, *When I Survey the Wondrous Cross*, as examples of these great portraits of Jesus. How much we love them! And how beautifully they reveal him and his life!

But, even yet, I think I can hear some turn away from these, saying, "We want to see Jesus."

There are also the portraits of literature, to which men may turn for light and a better glimpse at Jesus. Think of the wealth of beauty and understanding that we have in the great poems written about the Christ! Myriads of these have sprung from the inspiration of his life in the hearts of men. And, too, there are the portraits of prose. We have but to remind ourselves of such exquisitely beautiful selections as *Where Love Is*, written by Tolstoi, and *Ben Hur*, by Wallace. There are innumerable selections, of these, it seems. As we think of these prose portraits, we would impoverish ourselves most of all, if we neglected the *New Testament* and, especially, the four *Gospels*.

Even as men receive the inspiration and blessing of these portraits, there may be some who hunger for yet a greater glimpse of this Master of men. And we might go on to point out the portraits of theology, of ritual, and, perchance, of organization. But, we will omit these, here.

If one were to take all of these many and varied portraits and place them one upon the other, being able to form from them all a composite picture, he would have a very lovely one, indeed. But there is another source of portraits which is too valuable to overlook. It is that of Christian lives.

How much of virtue is there in our lives? How much do we embody purity, honesty, courage, love, hope, or faith? These contribute to make up this unfinished portrait of Jesus. And these contributions add that which does not satisfy the hungers of men. If we pause to think of the radiant lives of some whom we have known, we know how much they have helped us to know and understand the life and character of Jesus.

I think of a mother whom I knew. She is now of sacred memory. But as I knew her life, she seemed to be the impersonation of purity and of love. She was loved by the aged, by the young people and by children. It seemed she had no enemies, because her very inclusiveness of spirit would allow none. More than this, she was the impersonation of hope and faith. Even when my own faith seemed to lag, she spoke words of hope and faith to me.

Again, I think of a minister's son whom I knew.

\* The most recent portrait of Christ to call out unusual interest is The Nazarene by H. Stanley Todd. See cover page for a reproduction of this unique painting.—Ed.



And, by the way, not all are black sheep, either. His life was vivacious, filled with purity, honesty, courage, goodwill, and a desire to serve the church and God. As young people came into contact with him, they were materially aided in glimpsing the great living reflections of the Christ whom he loved and served.

Again, we are made to think of a little boy on the mission field. He had no mother, but a missionary was mothering him. She taught him evening prayers, from time to time, but one evening she said, "This evening, Shadi, I want you to say your own prayer." He prayed this prayer: "Dear Jesus, help me to be like you were, when you were a little boy six years old." That is it. Somehow, our desire should be that day by day our lives may be living reflections of this Jesus whom we love. Thus we may be enabled to add our meager contribution to this unfinished portrait of Jesus.

How much are we adding to this portrait of him?

*Chicago, Ill.*

### Reading the New Testament

*260 Chapters in 260 Days*

BY RUFUS D. BOWMAN

ONE of our church leaders has written a book entitled, "The Lost Bible." This book shows vividly how the Bible is in danger of being lost and points the way through effective education for preserving its place in life. The fact that the amount of time given to Bible reading and study is limited, that multitudes of people are unfamiliar with their Bibles, and that the need of our age is a revitalizing of the spiritual life, goes to show the need for stimulating and thereby increasing Bible reading. One of the aims of the Christian education program is "to inspire a greater interest in and a deeper loyalty to the Bible as a trustworthy guide to Christian living." The purpose of this Bible reading plan is to help accomplish this goal.

The need for such a plan was first suggested by the National Council of Women's Work, and the Board of Christian Education was asked to prepare it. It will be promoted coöperatively by the two organizations.

Reading a chapter a day will take you through the New Testament from October 15 to July 1. Three plans are suggested. *First*, you may read a chapter a day and mark the verse in the chapter which means most to you. If you desire it, a white recognition card will be given by the Board of Christian Education when you complete the New Testament by this plan.

*Second*, you may read a chapter a day and copy in a notebook the verse which you select in each chapter and commit it to memory, seeking ways during the day to use its message. If desired, a blue recognition card will be given for reading the New Testament by this method.

*Third*, you may do what is suggested in plans one and two and in addition read two books about the New Testament. One of these should be on the message of the New Testament. *The Making and Meaning of the New Testament* by James H. Snowden is suggested. The other should be *How We Got Our Bible* by Patterson Smyth, or some other book in the same field. If desired, a gold recognition card will be given for the completion of this work.

The more time and effort the reader puts into this Bible study, the more benefit will be received. In order to further aid the reader to get an understanding of the message of each book of the New Testament, editorial articles will appear in *Our Young People*, beginning with the October 14 issue, which point out the setting of each book and its chief values, as the book is reached in the reading schedule. You may find it helpful to clip these articles and make a scrapbook of them.

This New Testament reading has no direct connection with either the Sunday-school lessons or the Sunday-school daily Bible readings. It covers a wider scope. However, you will find that it goes very well with the *Prayer for Missions* calendar put out by the General Mission Board. It also offers splendid material for the daily quiet hour.

It is our hope that this plan will stimulate a large number of our people to form the personal habit of daily Bible reading. There will be added inspiration when you realize that many others in the church are searching the same chapter for its value on the same day. We should realize, too, that there is value in regularity and should not allow interruptions to discourage us.

This Bible reading plan will get before the people more effectively if it is promoted directly by the pastor or if it is sponsored by some group. In some local churches the women's organization has a department of Bible study which will naturally sponsor this project. Yet in other places, the B. Y. P. D., Men's Work, Women's Work, or some Sunday-school class may promote it. This educational work should be carried on in full coöperation with the pastor and the local Board of Christian Education.

The sponsoring group may find it helpful to start this work by giving a public program on "The Need for Increased Bible Study." This Bible reading plan may be presented and the explanatory leaflet given to each one interested. The sponsoring group will need to draw up a list of those who are undertaking this Bible reading. It will be helpful to have a meeting about every two months of the Bible reading group in order to exchange experiences and to discuss ways of making the study more valuable. These meetings may well be held in the various homes of the congregation. We also suggest that this group give a public program once or twice each

year in the local church. Further, we request that you write the Board of Christian Education, Elgin, Illinois, and tell us about your valuable experiences in Bible reading. Your experiences will be stimulating to others.

#### 260 Chapters in 260 Days

The plan is to begin on October 15 and read a chapter a day until you complete the New Testament—which will be on July 1 if you do not miss any days.

Here is the schedule for the readers to follow regularly:

Matthew 1-28 .....	October 15 to November 11
Mark 1-16 .....	November 12-27
Luke 1-24 .....	November 28 to December 21
John 1-21 .....	December 22 to January 11
Acts 1-28 .....	January 12 to February 8
Romans 1-16 .....	February 9-24
1 Corinthians 1-16 .....	February 25 to March 12
2 Corinthians 1-13 .....	March 13-25
Galatians 1-6 .....	March 26-31
Ephesians 1-6 .....	April 1-6
Philippians 1-4 .....	April 7-10
Colossians 1-4 .....	April 11-14
1 Thessalonians 1-5 .....	April 15-19
2 Thessalonians 1-3 .....	April 20-22
1 Timothy 1-6 .....	April 23-28
2 Timothy 1-4 .....	April 29 to May 2
Titus 1-3 .....	May 3-5
Philemon .....	May 6
Hebrews 1-13 .....	May 7-19
James 1-5 .....	May 20-24
1 Peter 1-5 .....	May 25-29
2 Peter 1-3 .....	May 30 to June 1
1 John 1-5 .....	June 2-6
2 John .....	June 7
3 John .....	June 8
Jude .....	June 9
Revelation 1-22 .....	June 10 to July 1

One person in a congregation can do the reading alone. But interest will be added if a number in a congregation do it. They can share experiences and discoveries. Be sure to submit in writing a brief statement of your experiences or things of special interest which you discover. Some of these will be printed for the help of other readers.

Make your choice among the three suggested plans and be all ready to start with Matthew 1 on Sunday, Oct. 15.

Help create a more vital interest in Bible study.

*Elgin, Ill.*

### Bible Study and Women's Work

BY MRS. ROSS D. MURPHY

You have noted the plan as suggested for "Reading the New Testament, 260 Chapters in 260 Days." We hope that the women may do much toward sponsoring this project. This may be done without silver or gold and yet the benefit derived therefrom may be to many worth much more than silver and gold.

This study will afford an interesting and worth-while endeavor for Women's Bible Classes. Most organized classes hold monthly meetings. At such times the progress of the study and its results might be reported. Do not be discouraged, however, if the entire class will not venture the study. It will be quite worth-while if only two or three carry on.

A much more effective plan would be to have one person direct the study for the entire group. This person would naturally be the director of Bible study, if there be such a person; if not, it might be the director of Women's Work or some one appointed by her for that purpose.

If the men or the Y. P. do not sponsor this project within their own groups, then the women should feel free to direct it for the entire church group. The study need not be limited to the various church groups. It has splendid evangelistic possibilities and should be used for such purposes whenever possible. Perhaps a community study could be arranged including people from various church groups or those who do not belong to any church group. At any rate may a few in each church group honestly and sincerely undertake the study this year.

As women we have found much joy in working together, in praying together, in studying missions together and in gathering up the dollars for missions and the church. We shall doubtless experience as great a blessing in studying the Word of God together. May we exchange experiences and report results for the encouragement of all.

I would suggest that a special Bible appreciation service be planned and held publicly in the church some time during the Lenten period.

*Philadelphia, Pa.*

### Relation of Members

BY A. L. ULREY

BEFORE there can be a definite *relation*, there must be a definite organization. Organization is the "definition of functions." To organize a church is to make definite arrangements for the various kinds of work and the relation that they shall bear to each other. There is thus a "division of labor" and an intelligent coöperation among those whose efforts are directed toward the same result. The relation of the members may be dual—for the church has one division devoted to temporal affairs and yet another to spiritual activities. Our relation to each other to some extent will be determined by the emphasis we may place on these two phases of the church. In other words, one is physical, the other spiritual.

There is an opportunity offered in the physical phase for the exercise of some of the best Christian virtues. A "Christian physical thermometer," if there were such an instrument, would register accurately the spir-



itual temperature of a church member. It is sometimes assumed that the physical side of the church is the part of much less value; that the business side, or whatever has to do with money, is of the earth, earthy; that the trustees in their service to the church are in no sense considered Christian workers; that the deacons' work is a menial task in its nature and the reward and pleasure in their task can never rank high when compared with the other phases of church work. But all depends upon the spirit in which they do their work. They may put so much of ideal service and fine spirit into their work that it will be a real means of grace to them. And when a fine relation exists between all the members of a church, in that each one contributes his or her part in the financial program, there can be no more fruitful or splendid Christian work than this. Recently, one of the outstanding pastors of our church made the statement: "I make no apology for assisting in the financial program of the church, even to giving some time to this work in the pulpit, for I regard it as one of the phases of real Christian work."

Thus far we have dealt with the physical relation. There is another relation, that of "one for all and all for one," in which there must always be a continual striving for the unity of all members. There is a passage in the scriptures something like this—"And whether one member suffereth, all the members suffer with it; or if one member is honored, all the members rejoice with it." Is this scope too extensive for us? A right understanding of this statement and a hearty acceptance of it will determine a fine relation which will be forced to exist between the members of a church. It is true, however, that it is becoming increasingly more and more difficult to realize the fellowship or relation of members on which the church was founded. I think this is due to the intricacies and the self-centered type of life we live. The maintenance of this relation of church members (one for all—all for one) is absolutely essential for the development of a fine Christian character and a unified, related membership. The kind of association furnished in a church of 800 members where there are so many types represented—the rich and poor—the cultured and uncultured—the old and young—is a little different from any other association that we may enjoy anywhere. It is only in such an environment that some of the best fruits of the Spirit are likely to be cultivated. To carry out this happy relation of member to member, will call for the development of the highest Christian qualities. Have we attained to this highly developed and desired stage of living? Do the poor come as freely to our church as to the little chapel? Do we need them? Do they need us? Are there people in our town who do not enter our doors, perhaps, because they would not feel at home with us? I believe, however, that our church will rank far above the average in the

development of right attitudes toward these problems. We may not yet have gone all the way, so that "Whether one member suffereth, all the members will suffer, or if one member is honored all the members will rejoice."

Into this church, all sorts and conditions of people should be gathered, not in any theoretical manner, but into a practical and real brotherhood. This is clearly shown in a common example of coöperation: a good music master does not desire that in his orchestra all his instruments shall be violins or bugles or wood instruments. He may even desire some instruments of percussion like the drum or cymbals. He wants them all and as many different kinds as he can get. Then he will divide them into as many melodies as can be made to harmonize. One essential thing is that all the instruments be in tune and that each player play with an appreciation of his relation to each and to all the players.

Just so in the church, all varieties of condition and capacity are wanted. The relation of the members of the church to each other must be the same as that of the parts of this organized group—all must be in tune. Like the member in the orchestra, so the member in church must play his own very different part but in union and conjunction with all.

The members of a church are not only united by an individual faith, but they are also united to each other by a living fellowship. If one, just one, of us suffers, will we all suffer; and if one, just one, of us is honored, will we all be happy. And there lies the secret of a fine relationship.

*North Manchester, Ind.*

## Teaching Is Spiritual Companionship on the Road to Eternity

BY C. C. MADEIRA

### III. The Teacher—A Spiritual Companion

THE public school teacher can not live apart from the child; he can not separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is peculiarly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct. Teaching is spiritual work. He who would succeed in it must have spiritual life. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass." The foundation motives of teaching must be pure. A teacher's reason for entering on his work should be the joy of service and to lead others into the abundant life. The builder of bridges, tunnels, and railroads must study the foundation principles before beginning to erect his structure. It is even more neces-

sary that the teacher, who is to build character, shall know the principles that make character. It well for all teachers to remember that they are the best teacher some child will ever have.

Every part of the school curriculum has now and always has had boundless opportunities for character building, and through their experiences in the classroom we are making of our children worthy citizens. School has ceased to be a place to secure a mere addition of facts and skills, to be given back at examination time and then forgotten. Emphasis in school has shifted from knowledge as book learning to information and activities as instruments in the formation of character traits.

Luther said that if he were not a preacher he would be a teacher; and he thought the latter was the most important, since it was easier to form a new character than to correct a depraved one. What nobler work can there be than to develop the character and mould the lives of those who live after us—to set in motion trains of influences which will reach out into eternity? How carefully a gardener prepares his ground, chooses his seed, and improves the right time for sowing; and then, if he be a wise man, he does not fret and worry because he does not see immediate results, for he knows there must be a time for growth. So the teacher must await in patience the development of the seeds of knowledge, principle and purpose, which it is his mission to implant in the minds of his pupils. The successful teacher must take a personal interest in his pupils; study each character by itself, and, to attain the best results, must gain their confidence and love. No work except the mother's, to which that of the true teacher is allied, calls for more varied qualities than the teacher's work.

Would that every teacher in the land take to heart these words of Payson: "What if God should place in your hands a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your thought and feelings; what care, what caution, would you exercise in the selection! Now this is what God hath done. He has placed before teachers the immortal minds of children, more imperishable than the diamond, on which you are to inscribe, every day and every hour, by your instructions, by your spirit, or by your example, something which will remain and be exhibited for or against you at the judgment."

The child under the influence of a teacher lacking the Spirit is to be pitied. Teachers should "inform young people aright as to bettering the race by selected heredity, by improved environments, and by good will; theirs to provide the right environment in the schools; theirs to cultivate their pupils; theirs to aid in building moral character; theirs to receive the wages of going on; theirs to recognize, appreciate, and apply, with all par-

ents and citizens, the last of the first principles in the making of men and women, viz., eugenics, eutopias, and eunoias are the chosen means of the Divine Purpose in perfecting mankind."

Webster said: "If we work upon marble, it will perish; if we work upon brass, time will efface; if we rear temples, they will crumble into dust. But if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and their fellow-men, we engrave upon these tablets something which no time can efface, but which will brighten to all eternity."

A poet, showing a profound knowledge of human nature, has well said:

"We grow like those with whom we daily blend," and both the deductions of reason and the fruits of experience abundantly verify the assertion. God has created us with such delicate and sensitive natures that we are unconsciously influenced by those around us: we acquire their eccentricities, we imitate their style of speech, our minds become accustomed to run in the same grooves, and we often even adopt the very tone of voice or manner of expression. A professor in a college will often impress a certain peculiarity of manner upon whole classes of pupils, and how often a great orator will engraft the intonations of his voice, the singularity of his gestures, or the idioms of his language upon hundreds who are spellbound by his eloquence. Teachers are creatures of imitation, and no effort of the will, however powerful, can wholly free them from this universal principle. Teachers are like a looking-glass—they reflect back the figures held before them. If a jolly, vivacious acquaintance, who is fairly brimming over with good humor and sprightliness, comes to us, how soon we ourselves become mirthful, and feel our whole being aglow with an infectious enthusiasm; or if in the company of a sour, complaining person, how quickly our spirits become depressed, and yield to the same fault-finding tendency. And so not only with attributes of character, but also in matters of taste, how often do we see the mind largely controlled by the influence of early associates. The love for an art or a profession, or an intellectual pursuit, is often derived from the influence of some cherished teacher, to whom one looks up with tender regard and confidence.

Tennyson uttered in a line a thought more powerful than the theories of whole schools of philosophy.

"I am a part of all that I have met."

Charles Kingsley thus enlarges on the same thought: "Men become false if they live with liars; cynics if they live with scorners; mean if they live with the covetous; affected if with the affected, and actually catch the expression of each other's faces."

The teacher is the guide and dominating factor of the child's life. The teacher is the pupil's associate, just as



the Spirit is the believer's silent Companion. Our success in business depends upon our associate or partner, and our attainments in school depend very much upon the companionship of the teacher. Paul said: "I can do all things through Christ who strengthens me." Paul seemed to rely much on his spiritual Companion, Jesus. Peter, addressing the Christian, calls him "A pilgrim and a stranger." Paul says, "We have no continuing city, but seek a better one to come." Hence we are sojourners, travelers. The prophet says, "O Lord, I know that the way of man is not in himself; it is not in the man that walketh to direct his steps." Hence the need of a companion, a guide to direct him on the way, is very apparent. The Spirit, our Companion, is said to teach, to lead, to guide, to comfort, to quicken, etc. Such helps will be most timely. Besides, we must conclude that Jesus well knew man's needs, and to supply these he sent the Spirit; and it is left to us to accept of the Spirit's needful service.

The teacher's responsibility is ended only when he has done his best. In the ancient Roman quarries belonging to the emperor a skilled judge was always on hand to examine the blocks cut by the laborers. The perfect blocks for the ruler's use were marked "probante" (approved); those containing flaws in quality or workmanship were marked "reprobatum" (worthless), and were cast aside. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."

Happiness should be the goal of the true teacher, but it should be the real happiness that is found in giving out generously from an abundant supply of knowledge and experience. The teacher is a lasting influence on the life of the child. If we reflect our past experiences with teachers, the one that looms up as the better teacher is the one who led us closer to our Maker, nearer to the goal of education, stressing the chief values of life, such as health, recreation, truth, beauty, character, vocation, worthy citizenship and spirituality. A teacher's influence can make or break a child. The life of the teacher is a lasting memory in the child's life, and will be a constant guiding influence. Her associations form permanent bonds.

*Schuylkill Haven, Pa.*

### **Bits of Brotherliness**

BY PAUL F. BECHTOLD

#### **Do Your Bit as a Hero of Peace**

"IN such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things." These words are recalled from the best inaugural address I remember to have read.

After all, what is it we have lost in the depression? Gold, silver, stocks, bonds, lands, properties—material wealth of all kinds. They are merely the playthings of

life as compared with health, friendship, happiness, love, hope, faith, joy, creative work, wholesome recreation, spiritual worship, etc. Yes, Mr. President, as we arrive at increasingly greater degrees of mental maturity we shall fear less the loss of the playthings and value more the spiritual elements entering into the making of a good life.

*Wakarusa, Kans.*

### **How Much Profit Can We Make?**

BY GEORGIA ROBERTSON

IF you had stock in an industrial plant operating at a loss would you advise searching out and eliminating every waste and putting it on a paying basis through efficient management? Would you urge substitution of cheaper but poisonous chemicals for the sake of larger profits though causing sickness and death among employees? Aside from such inhumanity, cruelty, and injustice, after sickness and death claims were paid would there be increased profits?

We are all stockholders, in a vital sense, in our government. It is operating at a heavy loss which must be met by our citizens through some form of increased taxation either direct or indirect unless wasteful, unjustified sums voted by congress in the past are cut out and the nation's business is put on a thoroughly efficient basis with no wasteful favors, in any way, to politicians or any one else. Some would have us stoop to pandering to the weaknesses and vices of our people as a source of increased revenue!

We are asked to sign on the dotted line for repeal of the Eighteenth Amendment to produce revenue to help balance the budget! Why overlook what is to follow—increased expenses for the care of those who would be impoverished through drink (they also would no longer have property on which to pay government taxes), the drinker's wife and little children becoming a charge upon the community, increase in medical and hospital care for those injured by drink, and sickness in families of working people where money had gone for drink instead of needed food, clothing, and shelter, thus undermining health; for care of the alcoholic insane that official records show greatly increase through use of intoxicants; the lowered efficiency of all workers both in government and private employ where they become addicted even to the use of beer; also the cost of increased accidents to persons and property.

To furnish every dollar of liquor revenue paid into federal, state, and local treasuries in the old days, from four to five dollars were taken from the people, decreasing their purchasing power and robbing productive industry while enormously increasing the wealth of a few brewers and distillers and strengthening their strangle hold on politicians and the so-called free press.

No one would attempt to save money on running expenses of his car by cutting down on lubricating oil and thus destroying his car. Yet it is proposed to help pay the running expenses of our government by injuring and destroying our people through sale of intoxicants, even depriving the nation's infants and children of their milk and other needed food to build strong bones, teeth, and nerves, thus injuring them for life if the daily wage is spent for beer and other intoxicants! Can you think of anything more wasteful, foolish, cruel, heartless and inhuman? Look, in imagination, at those sickly undernourished children with their crooked legs, decaying teeth, emaciated bodies; listen to their pitiful cries for food, and then sign on the dotted line for repeal, knowing that God sees you trying to save yourself a few cents or dollars at such a price in human suffering, sickness, poverty and death!

Washington, D. C.

## Prohibition—An Ideal

BY A. T. HOFFERT

PROHIBITION was looked upon as an ideal for many years before the Eighteenth Amendment was written into the constitution. Legally speaking that ideal became a reality when national prohibition took effect. As a legislative ideal prohibition does not stand as high in the public mind as it did twelve or fifteen years ago. The aggressive attitude of the metropolitan press in attributing crime to prohibition is in part responsible for this. The depression has strengthened their contention in the thought of many people.

A recent writer speaks of prohibition as a "shame" and a "disgrace." I submit that alcoholism rather than prohibition has disgraced many peoples. Prohibition is a tool to save us from the evils of alcoholism.

The disgraceful conditions resulting from alcoholism as they existed in New York a century ago are described by George P. Hammond: "Our women folks passed to and from church through a lane of saloons, with drunken, boisterous men standing on the sidewalks, commenting on their appearance, and sometimes addressing insulting remarks to them. Often there were drunks stretched out on the sidewalks, sleeping off a Saturday night debauch."

Regarding conditions in Chicago, Jane Addams writes: "In the winter of 1911 the Juvenile Protective Association of Chicago made a very careful investigation of 328 public dance halls, and found that 86,000 people frequented them on Saturday evening, of whom the majority were boys between the ages of 16 and 18 and girls between 14 and 16. . . . One condition they found to be general: most of the dance halls existed for the sale of liquor, and the dancing was of secondary importance. . . . At the halls where liquor was sold, by twelve o'clock practically all the boys, who

in many halls outnumbered the girls, showed signs of intoxication."

After investigating widely the relation of prohibition to prosperity, Samuel Crowther came to this conclusion, as reported in the *Ladies' Home Journal* for February, 1930: "By the rerouting of at least two-thirds of the money which formerly went for drink, into the buying of useful goods, a higher level of general living has been established in this country. . . . It would seem that prohibition is fundamental to our prosperity—that it is the greatest blow which has ever struck poverty." As a practical ideal prohibition is helping to lift the working man to higher levels of living.

At the hearing on the prohibition amendment before the House of Representatives in 1930, Evangeline Booth, head of the Salvation Army, testified: "Without exception my officers maintained their warm support to the Prohibition policy because of the indisputable benefits that this continues to confer upon the men who were formerly the worst victims of drink's devastating blight." From this we see that prohibition has helped religious organizations in the remaking of men.

Prohibition is helping to wean the masses from the worst evils of alcoholism. It is a process rather than an event—a working policy which will require many years to perfect. An intelligent and a more favorable public opinion would make it increasingly effective.

As an ideal, prohibition expresses the legal triumph of a great people over alcoholism. This in itself—the legal effort to keep liquor from her people—has given America a commanding place of moral leadership in the world. The legal effort to keep alcoholic drinks from people should go hand in hand with temperance education—the moral effort to keep people from liquor—in order that sobriety may eventually become enshrined in the activities and life blood of the nation!

Osceola, Iowa.

## A Safe Voyage on the Sea of Time

BY B. E. BRESHEARS

THE voyage of life must be made by all. The only safe ship on this ocean which we must cross is the church of Jesus Christ. It is the only one bound for the port of heaven. No other has this final destination. The Master of the ship would waste little time in carrying passengers to points short of this destination. It is his wish and the wish of all the faithful on board to make full progress ahead with the one port in view (Philpp. 3: 13, 14).

All true passengers on board this ship have passports to heaven, that haven of eternal rest. These are obtained by complying with the requirements of the Captain of our salvation. It is his ship and he vouches for



the safety and final arrival at the end of the journey of all who do not lose or fritter away their passports (John 10: 28, 29; 2 Tim. 1: 12). They have his guarantee of a safe and abundant entrance into his everlasting kingdom which is their one true hope. No such passports are issued to those whose aims and desires are other than the appointed destination. There may be many on board whose objectives are other places along the way, yet they have no true rights to be on board. They have obtained passage by deception or by the action of unfaithful seamen in charge of the ship (John 10: 1). Though there be many such they can never reach the one safe harbor to which the ship is bound (1 Tim. 1: 19).

For many centuries this good ship has braved the turbulent waters, safely ridden and triumphed over the waves of adversity, escaped the whirlpools of traitorous enemies. Protected, guarded and guided by her Captain, she has sailed through the tempestuous storms of ages, and though battered and weatherbeaten, she still continues her course with precious souls resting faithfully in the promise of her Master and Builder. Though sad to believe, very many of her careless and venturesome passengers have made shipwreck; she has not, and can not fail in this voyage (Matt. 16: 18).

There are many other ships (organizations) sailing on this sea. Their purposes are many. Built for trade and traffic of every description, for business and pleasure, there are vessels and boats of every design from ocean liners and merchantmen on down to sailboats, schooners, fishing craft, excursion boats and yachts. Their name is legion. They bid for the trade, the time, the passage and patronage of every class of people. Some are built for war and destruction, even going undersea.

As in the natural, so in the spiritual. There are organizations galore. There seems to be no end to them. There are organizations to promote almost every purpose and wish of every known class. There are organizations to combat and build up the evil and the good; for peace, reform; there are leagues, anti-leagues, unions and clubs almost without number. There are organizations working in the light of day and in the darkness of night, in the open and in secret. Some come from the underworld, with gangsters, racketeers and bootleggers associated to protect and uphold law-violators of all kinds. There are organizations to rival and combat the church of Christ, even to promote atheism and infidelity. There are organizations of old men and women, young men, young women, bachelors and maids, boys and girls. We have them in the schools, in the church and congregations of the church. Some are religious, semi-religious, some purely secular.

Some of us have heard the story of the minister who

with his congregation was doing effective work for the Master. Too many souls were turning their faces heavenward to suit the emissaries of Satan. They called up his Majesty for consultation and help. He told them to get busy quickly and get all these people started to organizing. Another illustration is that given by the colored preacher who was asked how his church was progressing. He replied: "Mighty poor, mighty poor, brother. There am the Masons, the Odd-Fellows, the Woodmen, the Elks, the Eagles, and all the rest, and when they get their dues there is nothing left but jis de cob. The corn is all shelled off and throwed to the speckled chickens."

Taking all these organizations, even the best of them, these ships and boats on the sea we are crossing, what can they hold out to us? What destination can they promise us? Where will they carry us if we embark with them? Are any of them authorized to offer us eternal salvation? If they do this, by whose authority can they make the offer?

Studying these questions we must see that their aims are not high enough. The benefits sought are for this world; they are temporal and not eternal. Membership with them, however faithful we may be to their principles, will not assure us a home in the mansions of the Father's house. A passport over the ocean of time, to that city whose Builder and Maker is God, can not be secured short of an acceptance of the principles of the Savior of men. We can enter these organizations without this and share the benefits offered, but these are not eternal. All that is offered is for time only.

How far then should we go on side trips and excursions on ships and boats having aims and destinies other than that of the church of Christ? People as a rule are easily interested in the present or the future of this life. Their interest generally does not take in eternity. An insurance agent one time said to me: "The insurance companies are doing more good than all the preachers in the land." I asked him how far his insurance would benefit beyond the grave? From his reply he thought the future that far ahead could take care of itself. He was not interested in it. So in the main of the organizations except the church of Christ. The most effective way to get people to undervalue or even to despise their eternal birthright, their heavenly passport, is to in some way get them interested in something offering earthly benefits. Church people so interested will side-step and not press the importance of that which gives "Promise of the life that now is and of that which is to come."

The devil has set himself the task of keeping people out of heaven. If he can get the people of God to confine their efforts mainly to offering the people benefits and advantages for this life only, his aims are met. It is dangerous and risky to get mixed up with people of

(Continued on Page 20)



## MISSIONS

*This Department  
Conducted by  
H. Spenser Minnich*



### Hospital Activities

BY MYRTLE POLLOCK

THE day never comes when one needs to be idle in the hospital, for aside from the routine medical care of the patients there are numerous other needs demanding one's time.

The morning worship, in which all join, calls for preparation, as for example when the book of Genesis is read in consecutive readings until the account is finished. Practically all the servants who could not read when they came are now reading. Many times they are found during their rest moments with their Bibles in their hands, preparing for the morning worship.

The evangelist, with his large sheet-songs, posters and charts, is a most important individual. He is found in



*A little Chinese patient with her doll made in the hospital. Like many an American child, she thinks it so nice she takes it to bed with her.*

the men's ward in the forenoon, and in the women's ward in the afternoon. The story of the Prodigal Son and the story of Joseph never fail to call forth personal experiences which all are able to appreciate. After the story of the Prodigal Son, the evangelist frequently hears from the patients such expressions as: "That's my brother," "That's my father," "That's my husband," or "The one you've been talking about, that's me."

The books and booklets of the little library are listed on oiled panels and hung on the walls. Thus, some over

200 volumes are made available to patients, nurses and servants. Short stories with pertinent teaching are translated, written in large character, and posted in chapel or corridor, in order that a lesson may be taught while people are waiting or passing to and fro.

Paper-cutting lessons are used to make lasting imprints on minds not used to concentration. In teaching a lesson on irreverence, based on the story of Elisha and the forty-two mocking children, bears and children are cut out of paper. "Go up, thou bald head" takes on definite meaning as they use their scissors, paper and paste. The sacrificial death of the Lord becomes very real as they suspend a bleeding figure from a cross by means of inserted pins. Nurses are urged and expected to learn to knit scarfs, wristbands and gloves. Among the women occupational therapy consists chiefly in the making of dolls, knitting of wristbands and the crocheting of shoe tops. Flowers made from wood shavings and kaffir corn stalks are the most recent handwork for both nurses and patients. Girl and boy nurses alike, who have spent the most of their time since six or seven years of age in school and have shared little of their home responsibilities, are given opportunity to learn how to make their native bread and other foods in the hospital kitchen.

Two large market seasons, of three or four days each, are held each year. During these days, a store building is secured and public health charts all but cover the walls. Articles for demonstration purposes, such as a little house with candles which cease to burn upon closing the windows, showing the necessity of fresh air to life, etc., are shown. And a lecturer is on duty from morning until evening to teach prevention of disease and simple curative measures.

All Christian centers have been urged to carry on a week's campaign for public health through their evangelistic departments. Our own local evangelistic department solicited the help of our medical people. This help was given by loaning the public health charts and arranging several lectures. The church audience room and balcony walls were lined with posters showing all kinds of disease. Public health songs were printed and used during the week.

A very quiet, but very busy person is the man who is walking each day from village to village posting public health posters and calling upon mothers, handing them a packet of doll patterns for distribution among their neighbors. Chinese children do not have dolls in the way we think of dolls. The man carries while the interested group of mothers examine the doll which he has brought; then he goes quietly on to the next village.

Two others, young men blind from early childhood, are dependent mostly upon the charity of the city people, and for a small amount they go about wearing a white cloth placard pinned on their backs which teaches



the cause and prevention of eye diseases. These placards are changed every month or six weeks.

During the winter months night nurses used their idle moments in writing directions for planting tomato seeds on small brown paper envelopes made by the gate-man. Into each envelope along with the seeds was placed a bulletin on the value of the tomato as a food. These envelopes were distributed to distant villages where the tomato is not yet known.

The angels were made to sing in heaven when two of our girl nurses recently accepted their Lord and Savior. They had learned to know their Bibles during school days and had attended regularly the hospital prayer meetings on Wednesday nights. One hospital servant has also decided to become an inquirer.

The busy life is the happy life. Hence all the above mentioned activities which encourage cleaner, healthier, happier Christian homes only add to the joys of our life. If in these efforts a little has been accomplished, then our time and energy have been well spent and we hope may become infectious, reaching into dark places where time does not permit us to enter personally.

*Liao Chow Hospital.*

## News From the Field

### CHINA

#### Liao Chow

Elizabeth Oberholtzer

#### Liao Chow Retreat

Our retreat was held from June 8-12. All the meetings were held in the church except for one day when the group went out to a temple, about three miles away. Here the morning services were held and all enjoyed a picnic dinner. Because of threatening rain the crowd came back to the city for the afternoon meeting. There were some forty members and inquirers in from the villages and out-stations to attend the meetings. A number of students, friends and about one hundred city members made several hundred in attendance every day. The attendance and interest kept up all during the meetings. Our local leaders led all the services. Brethren Chang, Shen, Nieh, Chow, Sollenberger, Oberholtzer and Sisters Hutchison, Pollock and Cripe all gave

talks. The main theme of our meeting was: "How to Develop the Indigeneous Church."

On Sunday morning at 9 o'clock Pastor Chang held the examination services for the applicants for baptism. After the regular preaching service, led by Bro. Shen, baptismal services were held. Pastor Chang administered this sacred rite to thirty-three applicants. We rejoice to see these new converts born into the kingdom and pray that all may remain faithful. In the afternoon at 4 o'clock the ordinances of feet-washing, Lord's supper, and communion were observed. There were one hundred and fifty-seven sitting at the tables enjoying these precious sacraments. Bro. Oberholtzer officiated at this meeting, assisted by several of our leaders.

#### Nien I Hui (Yearly Business Meeting) and Summer Assembly

The month of July has been a busy one and we have enjoyed some rich spiritual feasts. Our yearly meeting for all workers was held July 6 and 7. On the eighth our summer conference began and continued until July 16. Because of the shortage of funds and difficult travel we used all home leaders.

Bro. M. M. Myers gave fine messages on Jesus as the Christ. Sister Winnie Cripe talked on religious education in the home, church, Sunday-school and Daily Vacation Bible School, giving illustrations and plans for this work. Bro. H. C. Yin gave a series of fine talks on being fishers of men. Sister Emma Horning talked to women on family worship and the importance of engagement and marriage. Bro. Ku talked to men on the same subjects. There were forty-two delegates representing four mission stations and several out-stations. We all felt that the time had been well spent and all received much spiritual uplift.

#### Daily Vacation Bible Schools

The Girls' School did some extension work this year by taking three Daily Vacation Bible Schools into the country district. Two classes were held in Chin Chou County. A group of seven school girls, two teachers, and one teacher from the Women's School helped in these two places. They had five periods each day for ten days. At Shih Pan there was an average of twenty, the school being smaller than at Ku Cheng because of wheat harvest. The latter place had

*Below: China mission summer Bible Conference for church leaders. For a period of ten days from July 6-16 the leadership of our territory gathered at Liao Chow for instruction in Christian education, Bible study and evangelism.*





about forty enrolled every day. Besides children there were a number of men and women who came for the classes and teaching. At the close of each class an exhibit of hand work done by children was given, also a program of the memory work. The children did their work well and their parents were proud of them. Another interesting feature was the dramatizing of a story illustrating the breaking down of superstition. The hero of the story was a boy who lost faith in idolatry and through his efforts, his whole family was turned to Christianity. The effect of the little play was good and some children said they were going to be like that boy. The school girls and teachers enjoyed this work so much that they wish to go back next year. Some of the girls were far from home, from twenty to sixty miles, and did the work without pay, only travel and food being supplied. The third class was held at Han Tou and the program was about the same. Because of heavy rains and summer school the average attendance of children numbered fifteen. The interest was very good and many parents and children asked us to come again. We visited a number of homes and got acquainted with some of the gentry of the village. On the closing day a large crowd of parents and friends attended the program. We pray that much good seed has been sown.

#### An Accident

A very sad accident happened July 22 at Yin Chia Chuang, a village five miles southeast of Liao Chow. Mrs. Liu Pei Chih, a young widow, graduate of the Bible School, teaches a thousand character class at this place and makes her home with her mother. This house is just new and built against the side of a hill. Because of heavy rains an avalanche fell upon the house, breaking in the roof. Mrs. Liu had gone to the kitchen to get breakfast and only saved herself by jumping on the stove. Her little boy and a young girl helper were both caught under the roof of their sleeping room. The girl was only bruised, but the boy was so seriously injured he died a short time afterward. We surely sympathize with Mrs. Liu as she is now all alone.

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**Tai Yuan**

Sara Z. Myers

#### Summer Work

We are having heavy rains and much land in low places is being flooded. A few Sundays ago a devout Christian woman came by boat to church. That is, in order to get out from her home in the suburbs of the city it was necessary to first take a boat, then cross deep mud on boards placed on big stones and lastly get a rikshaw for the remainder of the journey.

Our church services are keeping up well during the hot weather and several fine young folks have asked to become members. They are now having a few weeks of preparation after which we hope to receive them into the church by baptism.

Our boys' work has picked up during the summer months as the students have more time. Mr. Hou, the teacher, had been ill for a few weeks but is now busy with the boys again.

The Student Summer Conference for Shansi was held very near Tai Yuan this year. For various reasons it was not a large conference, but the spirit was fine. One of our applicants attended and said he received much help. Dr. Y. P. Mei of Yenching University, a returned student from Amer-

ica, was the principal leader and he well understands students.

#### Two Welcome Visitors

We recently had the pleasure of hearing Mr. Thomas Que Harrison of Boston speak in our church. He is a Quaker and had been sent, with Mr. Kermit Eby of our own church, to Japan on a Peace and Goodwill Mission. Coming for a short visit to China, and having been a classmate of Bro. Ikenberry, he came to our city for a short time. He is a well informed man and his addresses were most illuminating.

#### Organizations

A Young Women's Christian Association is now being organized here. Two Chinese secretaries have been chosen and we are expecting this organization to fill a large place among the young women of our city. Your correspondent has been chosen as one of the members of the executive board.

Bro. Myers' young men's Bible class is keeping right on through the summer holidays and it is a joy to have such promising young life continue to seek gospel light and truth.

#### Vacations

The Ikenberry family have gone to the coast for a much needed vacation. With railway conditions disturbed, as they are it was quite difficult to know whether to go or not, so they were delayed one month in getting out.

It is a pleasure and satisfaction to the Myers family to have Wellington home from school for summer vacation. Because of the war situation at Tung Chou the school closed several weeks early in the spring. On the morning of May 16 the children were told at breakfast to pack everything and be ready to leave in three hours' time. It was with no little excitement that they were rushed in all directions toward their various homes.

#### An Opportunity

The writer of these notes is again teaching English in the governor's secretary's home. Formerly she had a year of most delightful associations through the teaching of English there and it is a great pleasure to again be invited to go into that fine home and thus make contacts with its members. We are hoping and praying that although sown indirectly the seed may eventually bring forth fruit for the Master's kingdom.

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### What to Pray For

#### WEEK OF SEPT. 25-OCT. 1

To reach the Ahwa, India, church one goes out into the Dangs (Dongs) Forest, through jungles of bamboo trees and over rocky hills. The people are of the poorest of the poor, and yet one may see fourteen kings in one day! The British government, twenty-eight years ago, invited our missionaries to enter this territory—a land considered so unhealthful government officers thought it severe punishment to be located there. But Bro. John Pittenger's went into this Ahwa district giving their health and devoted service for nine years. The J. I. Kaylors, J. M. Bloughs, Adam Ebeys, H. P. Garners, and A. G. Butterbaughs have all worked at Ahwa. Bro. Butterbaugh passed away while living there. At the present time, B. Mary Royer and the Bollingers are serving this community, which includes some 30,000 souls. A church of two hundred members, an Indian pastor, one middle and industrial school, one kindergarten, and eight elementary schools describe in a very meager way the work that is being carried on. They desire our prayers.



## KINGDOM GLEANINGS

### Calendar for Sunday, September 24

**Sunday-school Lesson**, Review: Some Early Leaders of Israel.

**Christian Workers' Meeting**, Faith versus Envy.

#### B. Y. P. D. Programs:

Young People—Music's Contribution to Life.

Intermediate Girls—Committing Ourselves to Our Year's Work.

Intermediate Boys—What Our Country Does for Us.

\* \* \* \*

### Gains for the Kingdom

**Three** baptisms in the Des Moines City church, Iowa.

**One** baptism in the Montgomery church, Pa.

**Three** accessions to the church at Olseröd, Sweden.

**Five** baptisms in the New Haven church, N. C.

**Five** baptisms in the Minneapolis church, Minn.

**Three** baptisms in the Lincoln Heights mission, Mansfield, Ohio, Bro. A. C. Wieand of Oak Park, Ill., evangelist.

**Three** baptisms in the Bow Valley church, Alta., Canada.

**Four** baptisms in the Lower Miami church, Ohio, Bro. Lawrence Garst of Dayton, Ohio, evangelist.

**One** baptism in the Bradford church, Ohio.

**Six** baptisms in the Bethany church, Mo., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

**One** baptism in the Roxbury church, Pa.

**Thirty-eight** decisions in Mathias church, W. Va., Bro. Jesse H. Ziegler of Bridgewater College, evangelist.

**Eighteen** accessions in the Baltic church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

**Six** baptisms at Broadwater church, Mo., Bro. W. T. Price of Poplar Bluff, Mo., evangelist.

**One** baptism at the Miller house, Lower Cumberland congregation, Pa.

**Twelve** baptisms in the Sugar Creek church, Ohio, Bro. Rufus Bucher of Quarryville, Pa., evangelist.

**Three** baptisms in the Toledo church, Ohio.

**One** baptism in the Kenmare church, N. Dak.

**Two** baptisms in the Springfield City church, Ohio.

**Twenty-one** baptisms in the Keyser church, W. Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Twelve** baptized and one received on former baptism in the Akron mission, Akron, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Van B. Wright** of Grand Rapids, Mich., Sept. 11 to 24 in the church at Flint, Mich.

**Bro. Guy West** of Bridgewater, Va., Oct. 30 in the Roxbury church, Pa.

**Bro. Edward Stump** of North Liberty, Ind., Oct. 15 in the Wakarusa church, Ind.

**Bro. Roy K. Miller** of Keyser, W. Va., Oct. 8-22 in Upper Conewago congregation, Pa., Hampton house.

**Bro. L. U. Kreider** of Columbia City, Ind., Sept. 17 in the Poplar Ridge church, North Webster, Ohio; Oct. 15 in the La Porte church, Ind.; Nov. 12 in the Turkey Creek church, Ind.

**Bro. C. H. Beery** of Mogadore, Ohio, Sept. 25 in the East Dayton church, Ohio.

**Bro. C. Ernest Davis** of Independence, Kans., Sept. 18 at Leeton, Mo.

**Bro. A. W. Adkins** of Cabool, Mo., Sept. 17 in the Fairview church, Mo.

**Bro. A. C. Miller** of Johnstown, Pa., Oct. 16 in the Albright church, Pa.

**Bro. W. E. Roop** of Westminster, Md., Oct. 1 in the Piney Creek church, Md.

**Bro. John E. Rowland** of Mechanicsburg, Pa., Oct. 8 in the East church, York, Pa.

**Sister S. B. Broughman** of Buchanan, Va., Oct. 1 in the Spruce Run church, W. Va.

**Bro. S. G. Greyer** of Akron, Ohio, Oct. 1-15 in the Springfield congregation, Quakertown, Pa.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Sept. 27 to Oct. 15 at the Fairview church, Unionville, Iowa; Nov. 8-26 at Independence, Kans.

\* \* \* \*

### Personal Mention

**Eld. R. B. Pritchett** is alternate delegate from Tennessee for the 1934 Standing Committee. This information was not at hand in time for the appropriate earlier mention.

**Bro. Frank S. Driver** of Weyers Cave, Va., is another who rightly thought he would better come on out from Chicago to see the Publishing House and those who serve here.

**Sister Margaret M. Griffith** of the American-European Fellowship, writes us from the Philadelphia office, 1213 N. Franklin St., concerning conditions in Russia. We quote from her letter of Sept. 11: "Just yesterday we had the word direct from Russia—but we dare not reveal names, as those who have brought information out of Russia have risked their lives to do so—that from ten to fifteen per cent of Russian Christians have died, and one hundred per cent are weakened or ill because of lack of food. An official statement signed by the Baptists may soon appear saying

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there is no famine, but we are not to believe it, as it will have been forced, and is a lie." Sister Griffith appeals to Messenger readers for their prayers in behalf of these distressed people.

**Bro. Desmond Bittinger and wife**, Africa missionaries now on furlough, with their two children visited the Publishing House last week and included the Messenger rooms in their rounds.

**Bro. Elmer Royer** of Ohio State University, Columbus, attending a meeting of the American Psychological Association in Chicago, came on out to Elgin especially to see Dan's but consented to look at some of the rest of us also.

**To Bro. Minor C. Miller** of the Virginia Council of Religious Education we are indebted for a report on the Virginia Rural Ministers' Summer School prepared by Director-elect Wm. C. Shawen. This fourth session—we quote—"was the best from practically every standpoint we ever had. Younger men were in attendance. The denominations were more evenly represented. The faculty was stronger. . . . It was designed for country preachers and is attended by country preachers, their worthy wives, and by rural church administrators, . . . is filling a great need in the lives of the rural and small town ministers in the state. . . . The school provides a vacation period of good fellowship, profitable exchange of experience and ideas, inspirational and instructive courses, and recreational features for those who are fortunate enough to attend."

\* \* \*

### Miscellaneous Items

**Des Moines city church**, Iowa, will have its homecoming service on Sunday, Oct. 8.

**Bethany Ministers' Conference** program is given in detail on pages 24 and 25. Do not forget to look it over. The time of the conference is Sept. 27 to Oct. 4.

**Pleasant View church** of Northwestern Ohio will have its annual rally day and homecoming Sunday, Oct. 1. President Otho Winger will be the speaker. Former members and friends are urged to be present.—Mrs. I. C. Paul, Lima, Ohio.

**The next meeting** of the ministerial association of Northern Indiana will convene at the Wakarusa church on Saturday, Sept. 30, at 10 o'clock. The special program will be provided by the district young people. All pastors, full or part time, elders and other leaders of young people should be there.—R. A. Sherman, Secretary, Garrett, Ind.

**The Zug-Zook-Zuck Reunion** for the seventh year will be held at Hershey, Pa., East end of Areba St., 10 A. M. to 4 P. M., Sept. 30. Addresses by Eld. Fred R. Zook and Prof. J. I. Baugher. Reading by Nora Zug Day. Historian's address and "Special music by Our Amish Cousins." So say President John C. Zug and Secretary Kathryn Zug Snyder.

## THE QUIET HOUR

### Two Parables on Prayer

Luke 18: 1-14

For Week Beginning September 24

#### Pray and Not Faint, V. 1

Our enthusiasm is so likely to cool. Our best desires do not endure as they should. When hope is deferred and difficulties are encountered our desires are apt to turn to easier

and more immediate objects (1 Cor. 16: 11; Hos. 14: 2; Matt. 26: 41; John 16: 24; Eph. 6: 18).

#### I Will Avenge Her Lest She Wear Me Out, V. 5

This judge was willing to do a good act, but his motive was selfish. He fell short of the Christian ideal of right conduct out of a pure heart (1 Sam. 25: 11; Esther 6: 6; Mark 10: 37; Luke 10: 31; Jas. 2: 16).

#### And Shall Not God Avenge His Elect? V. 7

If justice can be gotten from an unjust judge, how much more certainly may we expect it from a just God (Psa. 91: 15; Isa. 58: 9; 65: 24; Zech. 13: 9; Luke 11: 9; John 15: 7).

#### Shall He Find Faith on the Earth? V. 8

We are sure of the faithfulness of God; how much faithfulness will men show in response to him (Luke 17: 5; Rom. 10: 17; 14: 23; Gal. 5: 6; Jas. 2: 17; 1 John 5: 4)?

#### Certain Who Trusted in Themselves, V. 9

There are two kinds of self-trust, one good, the other bad. Self-confidence is good; pride is evil. The former may go along with love. The latter always hates others (Prov. 28: 26; Isa. 47: 8; Hosea 10: 13; Job 32: 1; 33: 9; Matt. 23: 30; Luke 10: 29).

#### I Thank Thee That I . . . Vs. 11, 12

These words are a boast, not a prayer (Prov. 17: 19; 25: 6, 7; Isa. 14: 13, 14; Obad. 4).

#### Be Thou Merciful to Me, a Sinner, V. 13

This is a real prayer. The suppliant is in need, humble, bowing before God who is able to help (Deut. 21: 28; 1 Kings 8: 30; Psa. 6: 2; Dan. 9: 16; Hab. 3: 2).

#### Discussion

State in a brief, clear way the central thought of each of our parables.

R. H. M.

\* \* \*

### Christ and the Children

Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17

For Week Beginning October 1

#### Little Children Were Brought Unto Him, 19: 13

Who brought these children? Probably their mothers. These children may have suffered because of the easy divorce laws of the Jews. Some one was concerned for them and saw in Jesus their true Friend (Gen. 21: 16; Ex. 2: 3; 1 Sam. 2: 19; 2 Sam. 21: 9; 1 Kings 3: 26).

#### Lay His Hands on Them and Pray, 19: 13

A touch and a prayer. Only those who sincerely love can effectively pray (Isa. 40: 1).

#### The Disciples Rebuked Them, 19: 13

Why is it that living religion so often offends apparently good and respectable people (Matt. 10: 42; 18: 10)?

#### Forbid Them Not, V. 14

Where, in the name of economy, school privileges for our children are being drastically cut, does not our Master's concern for them again exclaim, "Forbid them not" (Mark 9: 37; 10: 14; John 21: 15).

#### To Such Belongeth the Kingdom of Heaven, 19: 14

Children are full of life, growing, without deceit, ready to forgive, apt to learn. What finer list of qualifications for the kingdom could be named than that which describes a child (Matt. 11: 16; 18: 3, 4)?

#### Discussion

Why do you like this story? What changes in modern life would the spirit of this story work among us?

R. H. M.



## PASTOR AND PEOPLE

### Exchanging Pastoral Experiences

BY ROSS D. MURPHY

Vice-President Pastors' Association

THE successful pastor seems to do his work easily and without much effort. He is never in a hurry, yet always on time and fully prepared to meet the demands of the occasion. He is not excitable, neither does he fret or worry. Unexpected issues which so often crowd in upon the pastor's program never disturb him. He meets them with a readiness as though they were expected. His spare moments yield him a reserve adequate for almost any emergency. Fortune seems to smile upon him continually and bless him with success. But it is not fortune that is his chief ally, unless by fortune is meant hard work, close application, scientific observation in the realm of the spiritual and a full surrender to the guidance of the Holy Spirit.

But fortune does not seem to smile on every pastor. Here is one who works hard, putting every ounce of his strength into the tasks before him. He plans carefully and cautiously, attempting to discriminate between essentials and nonessentials, yet his plans peter out long before they produce the desired results. He tries to keep in touch with the various movements of the church in general. He reads and studies. But things miss fire on every hand. As soon as he gets out of one jam he is in another. Unfinished tasks crowd in upon him until he becomes nervous and discouraged. Things go from bad to worse so he comes to believe that a new start in a new pastorate is the only way out. Perhaps he misread the sign in the sky and should be plowing corn instead of preaching Christ.

In some congregations the number of individuals having attained a fine Christian character and a mind to work is large enough to make it easy for the pastor to succeed. The members have learned to reason together, submerge their personal feelings for the sake of the cause of Christ and unitedly move forward in peace and harmony. With such a spirit of goodwill prevailing the pastor is free to devote his time to the constructive and forward looking affairs of the kingdom of God. He is seldom if ever called upon to patch up petty differences and bury the troublesome hatchet. The dominant tone of his congregation is Christian. Would that all Christians were Christian! What an influence the church would be in saving the world from sin through Christ!

Pastors are frequently asked to furnish recommendations when they become candidates for vacant pastorates. The time is soon at hand when congregations desiring pastors must produce recommendations for ministerial boards. What is fair for one is fair for the

other. Congregations as well as pastors are going to be held accountable for their behavior.

Here is the fourth group of articles solicited by the Pastoral Association for this section of the MESSENGER. We appreciate the many favorable comments received from our readers and fellow pastors. We are also glad for any suggestions as to topics and writers. It is our desire to cooperate with the editors in making this section so helpful that pastors will eagerly turn to it. Successful plans and methods carefully recorded are beneficial to others. Personal spiritual experiences related in the attitude of reverence inspire others. Time and again Paul related the event of his conversion and the visions that followed, all of which have been most encouraging to the followers of Christ ever since.

The titles and authors of this group are as follows: *The Pastor and the Children* by George L. Detwiler, pastor of the Meyersdale church, Pa.; *Rightly Dividing the Word of Truth* by D. Howard Keiper, pastor of the Woodberry church, Baltimore, Md.; *Visiting the Sick* by Van B. Wright, pastor of the Grand Rapids church, Mich.; *The Holy Spirit in the Work of the Ministry* by M. Clyde Horst, pastor of the Lewistown church, Pa.; *Encouragement for the Minister* by a pastor; *The Evangelistic Sermon* by M. R. Wolfe, New Windsor, Md.; *The Minister in Community Affairs* by Wilbur M. Bantz, pastor of the Richardson Park church, Del.; two articles, *Practical Ways of Promoting Reverence in Worship*, and *Lessons from Great Preachers for Average Ministers* by Ivan Fetterman, Glen Campbell, Pa.

Philadelphia, Pa.

### The Riches of Christ

(Eph. 3: 8)

BY A. P. GEIB

In the Series on "The Things of Christ"

ACCORDING to the divine records, Solomon was the richest of earthly kings in splendor and glory. But Christ said of himself: "A greater than Solomon is here," for the former was but a type of the true riches which were to be found in Christ.

The spiritual wealth of Christ is incomparable. Paul speaks of the unsearchable riches of Christ. What are these riches? First, he bought us and redeemed us with his own blood, which is termed **precious**. It is impossible for us to compute this value of God's gift in Christ for our redemption, for it is no light matter for God to forgive. His forgiveness called for much in bloody sacrifices under the Old Testament dispensation, and finally the sacrifice of his own Son—and all this as a matter of the riches of his grace.

Then, again, the riches of this world are temporal, while the riches of Christ are eternal in significance; for they are spiritual. They are the real things which men live by—love, joy, peace, hope and service. Paul says:

"And my God shall supply every need of yours [not wants] according to his riches in glory in Christ Jesus." We are called unto sainthood, and partakers of this spiritual wealth, and as such we can discover and recover the glory of God which we have come short of as well as the spiritual beauty of holiness. To the believer "God was pleased to make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory."

The poorest in this world's goods can possess this spiritual wealth unto salvation. Being saved, we are his. Nothing can snatch us out of his hand. Our lives then become a trust in return for what he has done for us. He has a right to claim all we have and are. Therefore, the redeemed, serving, Christian believers constitute his rich possession and are the objects of the riches of his grace, or unmerited favor. To such it is given to know what are "the riches of the glory of his inheritance in the saints." Christ is rich unto all such who call upon him. In this world's goods they may be poor, indeed, yet possessing all things in him. Laying up treasures on earth for self beyond one's needs of a lifetime means poverty toward God. Giving of ourselves means the enrichment of our Lord and hastens the coming of the kingdom of God.

Robert Speer once said: "Our minds and lives would be infinitely richer if they were Christ-centered." Some matters upon which our pride rests would then be poor indeed. Personal ambitions in music and art as well as money-getting would receive a minor place and then give room to the disbursement of the riches in Christ and his love.

"O, how deep are the riches of grace,  
How great is the love Christ has shown,  
When he died in the poor sinner's place,  
No love like his ever was known."

Manheim, Pa.

## Object Lessons

BY PAUL S. LONGENECKER

WHAT we see is grasped more readily and stays with us better than what we hear. Then if what we see has a bit of mystery about it, our attention is held longer than otherwise and the associated lesson is retained in the consciousness longer than otherwise. We firmly believe that this is a strong argument in favor of the use of simple magic in object lessons for children. Adults will not go to sleep or miss the lessons thus given. When folks are thus taken off guard the lesson has an opportunity to stick longer and be accepted in better grace than would be the case in speaking without the help of the object.

Lessons can be made interesting and attractive. It is not necessary to be uninteresting to be worthy of the pulpit, neither must it be as something painful because

it is given by a minister. "This must be bad for me because it tastes so good," must not necessarily be true of our pulpit utterances. We can give very helpful lessons through the very pleasant and effective way of simple magic. Permit me to give two samples:

(1) *Scripture—Prov. 14: 12*

In this scripture emphasize the *seemeth*. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Use any current events that show the truth that some things *seem* what they are not.

9	8	7	6	5	4	3	2	1
—1	2	3	4	5	6	7	8	9
8	6	4	1	9	7	5	3	2

Observe that if these numbers are added across they will equal 45. So it *seems* that if 45 is taken away from 45, 45 would remain, but only seems true; it is not.

(2) *Scripture—John 17: 15*

Some folks think that they can't be good Christians unless they stay away from other folks (use illustrations of ascetics), but I believe the scripture when it records Jesus' prayer asking the Father *not* to take us out of the world, but to keep us from the evil one. It used to be hard for me to understand how God could keep us from the evil one, but the following little object lesson helps me to understand.

After the bowl of water has received the coin (representing our work), sprinkle some lycopodium, which may be obtained at any good drug store, on the water. Let the lycopodium represent God's Spirit and influence. Now move your finger and thumb through the lycopodium and pick up the coin. Your finger and thumb will dry even though they reached into the pan (the world) of water (the evil one) after the coin (your work). "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one."

Morrill, Kans.

## The Faith of a Child

BY JULIA GRAYDON

THE following story was told in a sermon on immortality. A little girl was very fond of a certain relative and always prayed for her every night. One day the relative died. The child was too young to understand what had happened, but she had been brought up in a Christian home, so that night after hearing the sad news, as she knelt in prayer at her mother's knee, she was heard to say, "Dear God, please give my love to Aunt Dottie."

"A sweet, childlike faith," you say. But you can have it too, it is yours for the asking, but only One can give it to you. Above all things keep your faith in God and in his heaven.

Harrisburg, Pa.



## A Safe Voyage on the Sea of Time

(Continued From Page 12)

all sorts of aims and purposes other than that for which Christ came into the world and organized his church. This was that the people "might not perish but have eternal life." All our efforts should have this ultimate end in view. If we are sidetracked with those who have other aims we will most likely fail to reach the eternal port.

As to allies and auxiliaries of the church, they are probably few. And no organization, not even a Sunday-school, can rightly be called such unless its chief business is to get and to keep people in line with the plan of salvation. May we stand with Christ against every evil, and may we do all the good we can and in every way possible, but with this only purpose. "In so doing we shall both save ourselves and those that hear us."

*Omak, Wash.*

## Financial Activities Here and There

BY ROLAND L. HOWE

MRS. JOSEPH (ELIZABETH) McBRIDE died Jan. 20, 1926. She left the church \$700. Its identity was lost in current expenditures because she expressed no specific wish as to its use. Notwithstanding its outright gift, some think it should have been established as a permanent memorial in the Endowment Fund, and its income only used. It is hoped that receipts will some time exceed the budget in a sufficient amount to justify the restoration of this principal sum to a permanent place. An optimistic view.

On March 23, 1931, the church favored the incorporation in our endowment of an account to be known as "First Church of the Brethren Memorial Endowment and Annuity Fund." It also approved forms of bequest whereby a contributor may specifically designate its purpose, or leave it to the discretion of the officials.

On our way home from Florida, we found ourselves at Savannah, on Sunday. The church we attended is heavily endowed and richly furnished. It has, however, a peculiarly high and rather unsightly pulpit which the congregation would like to change, but their hands are forever tied because of the irrevocable nature of the endowment which provides that no alteration of any kind may be made under penalty of forfeiture of valuable center-city real estate representing the invested endowment principal. Accordingly, much forethought should be given the provisions of a bequest that they be not too narrow, so that changes in the passing of time will not seriously handicap those responsible for the application of the funds. If one is undecided, perhaps

the cause would be well served by trusting the use to which income may be put to the discretion of the board of trustees, or jointly to the deacons and trustees. They are elected as faithful leaders and custodians, and a benefactor could not go far wrong in leaving bequests to their wise judgment.

The following comparative statement of expenditures over stated ten-year periods will further help to trace the trend of financial activities. The figures are exclusive of disbursements from the Poor Fund and Mite Society, and exclusive of the cost of conducting the Sunday-school and other allied church organizations. The first cost of the main structures and extensions was given in a previous article. We omit income; the answer is given in the outgo. The aim is primarily to show the growth in contributions to missions, and the step-up in cost of operating the church and maintaining her physical properties:

Crown Street, first ten years to 1827:

			Approximate Average Membership
Interest . . . . .	\$ 1,717.62½		
Other overhead . . . . .	1,262.54	\$ 2,980.16½	57

Marshall Street, first ten years 1873-1882

Interest . . . . .	1,038.10		
Other overhead . . . . .	5,347.18		
Missions . . . . .	71.22	6,456.50	121

Carlisle & Dauphin Sts.

First ten years 1891-1900

Interest . . . . .	923.82		
Other overhead . . . . .	14,489.97		
Missions . . . . .	1,835.45	17,249.24	238

Last ten years Sept. 1, 1921, to Aug. 31, 1931

Overhead . . . . .	54,924.73		
Missions and Benevolences . . . . .	23,886.99	78,811.72	458

During the last ten-year period, additional expenditures for permanent improvements in the way of a new organ, heaters, basement alterations, school room changes, carpets, parsonage, garage, etc., amounted to \$13,053.38. Further improvements to the rest rooms and installation of modern kitchen equipment were completed in April, 1932, at a cost of \$888.86.

Notwithstanding the depression, which has restricted many of our number to narrower paths in more ways than one, the congregation has responded nobly, so that the financial condition of the church is holding well.

Any reflection on progress a century ago or the years that follow, is not for a moment entertained. And may we further disclaim at once any unseemly pride over results of recent years. We have the facilities and the urge of the times which they lacked. Our sources of knowledge and training, from a multitude of angles, they did not enjoy. Our possibilities are immensely increased.

Proportionate responsibility faces us, from which we can not honorably turn aside. In years to come others will weigh the past as we now scan the past of others. But of still greater moment is the accounting of the eternal Recorder who measures results by the audit of opportunity. We merely present the picture in concrete form as history and entertain the hope that it will prove an incentive to our own people to keep doing progressively better. At the same time we long for favorable reaction wherever a similar comparison is thought worth while. Is it?

*Philadelphia, Pa.*

### Contented?—If Not, Why Not?

BY HAROLD E. PLETCHER

AT some time during the life of every individual there comes a thought which causes him to consider his occupation from the standpoint of individual worth. For the youth these contemplations take more the form of dreams. Huge possibilities must be sorted, classified, and finally, out of them, one major task must be chosen.

Middle age finds man more critical, for by that time many years have either been wasted or utilized for good. The question, which puzzles at this stage of life, is pertaining to the intrinsic worth of a former choice. Does the half-way mark find you well on your way to a general satisfaction and a feeling of work well done? Are you content that you are doing your best?

For the aged, whose course of life on earth is about over, the mood is still further removed from that of youth. To them the life remaining has turned into a closing of accounts. Life's work must be balanced and the books turned over to others, who must carry on the work. But in all stages of life the question still remains—*Am I Contented?*

What is the basis upon which contentment rests? Is it easier to be content if you happen to be an authority on business law than if you are a day laborer? Or is it really the lawyer's clients, the leaders of immense industries, who are most content? Superficialities and external appearances can not be trusted in judging this case.

Almost unconsciously we have fallen into the habit of enviously looking at the man at the top. Truly, the leaders, who really lead, deserve respect. A lawyer who honestly serves, without a doubt, is content; but many people honestly serve in other fields too. Are they not also content? After all the child with the most and largest toys is not always the most content. A bare-foot boy with a bent pin for a hook ranks high in the class of contented fishermen. So it is in business.

Let us teach ourselves to choose a task we are capable of doing and then strain our attention upon the successful completion of that task. If as a youth one finds two possibilities before us let us learn to take the one that

offers most in the line of service. If you can only become a second-rate banker, you should choose some other venture where you could rank yourself as a perfect workman. Remember that in even the most delicate operations it takes more than a skilled surgeon. How about the efficient nurse who handles the instruments? Does she not also contribute much to the success of the work if she does her work to perfection?

In other words, the person who is content must be doing a service of true value. The realization of value of your own work is more important by far, than the front page fame of the questionable skyrocket of business enterprises. To sacrifice the love and happiness of simple living just in order to attain the fame of materialism is more than foolishness. After all, love for your fellow-being is an incentive to real service and incidentally that type of service brings contentment.

Would not your friend who is discontent (whether he is young or old) find answer to this problem in the following verse?

#### Contentment

Contentment springs from simple things.

Not fame alone will do.

A life needs more than fame to live,  
For fame may not be true.

A soul needs love to mellow life,

Like flowers need the sun.

The dark of night is washed away  
When love to you has come.

Then live for love—choose values right  
And fame shall also be.

This prize I ask—for you to share  
My dearest friend with me.

Try it on yourself first. Is not brotherly love the true incentive for loving service—the basis of individual contentment? After convincing yourself on this fact what more remains to be done to gain the peace of contentment? With the criterion for success established it is easy to do our task well. Honest work, well done; a helping hand for others; a peaceful well balanced contentment all tend toward an individual Utopia of satisfaction.

*Wakarusa, Ind.*

## CORRESPONDENCE

### DISTRICT MEETING

The District Meeting of the Second District of West Virginia convened in the Valley River church Aug. 31 and Sept. 1-3. On the evening of Aug. 20 Bro. Merlin Garber, who has been located at Glady in the Cheat River congregation as summer pastor, brought the message.

Aug. 31 we met in a ministerial meeting—a fine meeting, with a goodly number of our ministers present. Brethren Merlin Garber and R. A. Hancy were with us and took part

(Continued on Page 24)



## HOME AND FAMILY

### Threads of Love

BY HARRY TROUPE BREWER

Gently weave into each day  
A golden thread of cheer,  
Thus show a light to banish  
The ugly clouds of fear.

Weave a smile of sunshine, too,  
Into each path you go;  
Ever keep then well in mind  
Right's golden seed to sow.

Weave in life a sympathy  
For those you chance to meet;  
Tenderness of sympathy  
May strengthen erring feet.

Weave a sunbeam in the heart  
And make it shine as gold;  
Thus routing shams of alloy  
That's treacherous to hold.

Weave pray'rfully through each day  
A kindly deed to bloom;  
Weave a song into the heart  
That's not akin to gloom.

Each day make choice selections  
Of joys you'd weave therein;  
For from tiny threads of wrong  
May grow great twists of sin.

Gently weave into each day  
A golden thread of love;  
Thus show your candle bright  
That shines from him above.

*Hagerstown, Md.*

### "She Has a Beautiful Soul"

BY GRACE HILEMAN MILLER

WHILE trying to find the twins' contribution to the high school art exhibit the other day, a senior girl came to me and asked if she could help me. She found what I was looking for in such a kind and courteous manner that I remarked about it to the teacher in charge of the girl character building clubs.

"That girl has a beautiful soul," she exclaimed. "She tries so hard to do the right thing at all times."

"And how about your other teacher, the one who teaches the Bible?" asked a mother of a freshman boy after his first week in college. The boy had described all but one of his teachers. "Why, mother, he is just a Jesus man." This boy was a Catholic at the time, but his Bible teacher had a beautiful soul, and neither he nor his mother remained in the Catholic church for many years after coming in contact with that beautiful soul.

"Do you know where grandma is?" exclaimed a friend rushing into my home the other day. Grandma lives just next door.

"Isn't she at home?" I answered.

"No, the front door is shut and no one answers the bell."

"Come with me, and we will see if we can find anyone at the back door." I led the way through the garden gate. The back door was open, but no one answered our knock. I called and still no answer.

"This is grandma's birthday," said my companion. "I brought her a piece of my cake. Do you know where the icebox is? I can slip the cake in that and let her find it."

Picking up a pencil, she scratched grandma's name on it and was gone.

This good sister has a beautiful soul.

. . . . .

A Mexican woman called on me the other day to see if I might have anything that she could make into clothes for her children.

I replied that I had nothing but some of the twins' shirts that were worn out at the elbows and under the collar.

"I can make my baby dresses out of the good parts," she said after examining them. "She needs them so badly. My husband has just a little work, just enough to buy food, and no money for clothes, so I am glad for this."

I passed on some magazines to her and some roses. She paused before the twins' water garden and admired the lilies.

"Do you have any blue flowers in this garden?" she asked.

When I replied in the negative she exclaimed: "My sister has in San Bernardino, and when I go to see her I will bring you some."

She, too, has a beautiful soul.

. . . . .

"Yes, I believe I can find time to come back for them," said an exceedingly busy man after I had confessed that I had forgotten to have certain Sunday-school certificates ready when he called.

He has a beautiful soul.

. . . . .

"Your boys sat back of me in church Sunday and they got to whispering. Maybe I did something I should not have done, but I turned around and made a *be quiet* gesture to them. I tried to do it kindly and it was effective. Did they say anything about it?"

Here was another person with a beautiful soul.

. . . . .

"Your Mother's Day project was a great success." My girlie has had so many nice surprises for me, es-

pecially doing her work without being told, and yesterday she informed me that the Y. W. C. A. Bud club girls were giving their *different Mother's Day present*. They are trying to correct what their mothers think is their worst fault. This was just the chance I needed for a good talk."

This girlie, like her mother, has a beautiful soul.

What is the difference between these people with "beautiful souls" and ordinary professing Christians? In every instance they are living epistles of the Christ patterned life!

*La Verne, Calif.*

## The Greatest Women

BY JULIA GRAYDON

Not long ago I heard a well known speaker say over the radio that in his opinion the greatest woman in the world is the woman who gives her whole time to her family. He went on then to show what the days mean to a mother in the home, by giving us a picture of one day in the home of a family and the mother's work from six o'clock until she retired late at night.

I have always laid stress on the importance of the home, and often seeing in my mind's eye this picture I too am ready to say amen to all he said.

Of course there are times when some work must be done outside as she has time, like church work. But when her family is growing up the true mother must give most of her time to her family.

Religion first came to me at my mother's knee in a simple and loving form. It was part of her daily duty, just as it should be today with all mothers who want

## Women's Nook

### Our Girls' Mission Schools Program

TURNING back to your Sept. 2 GOSPEL MESSENGER, in the Women's Nook, you will find the outline for your October Women's Missionary meeting. This outline was published in order that you would know what the *complete program* concerning Our Girls' Mission Schools is about. This program will give you a very good idea of what your offerings to the Girls' Schools project during the past four years have accomplished in the lives of these oriental girls. Please send for your October program immediately. The entire program of 10 pages, also four large picture-sheets showing the growth of our Girls' Schools in Africa, China and Africa, will be sent to you on receipt of five cents—just the price of one package of chewing gum! Do not fail to read Sister Helser's article in the Sept. 2 MESSENGER, for this gives recent word about the girls in Africa.

their children to grow up to be good and happy and helpful to others.

Let us show our appreciation of mother, the "greatest woman in the world."

*Harrisburg, Pa.*

## The One Thing Needed

BY WILLIAM A. EVANS

"HOME LIFE" is the topic around which we are prone to center the dreams of our childhood. The "good old days" of yesterday bring to us a memory of the happy times we had in what we are now pleased to call the old-fashioned home.

In the old-fashioned home there seemed to be more virtue, more simple joys, more stamina, more of the stuff of which America was made. There were no automobiles then to take us easily and quickly over the country. There were no radios to blare into our homes the jazzy concoctions that some people today call music. There were no movies then to take our quarters from our pockets and our children from our firesides.

Distance lends enchantment, however, and perhaps we are inclined to remember only the good and forget the bad. Let us examine critically the present, comparing it with the past, and in the cold light of reason, ask ourselves a few questions.

*Is there anything inherently bad in the modern inventions?* Is an electric washing-machine an instrument of the Devil? Is a woman more virtuous because she has a broken back from doing the week's washing? Perhaps some of you recall the old sadirons. Sad, indeed, they were. They were put upon the old coal range and heated so hot that the good wife had to hold the handle of the iron with a cloth, and sad indeed were the results if the cloth slipped off the scorching handle. Is it more heavenly to blister one's hands in doing the ironing? Is it idolatrous to use an electric iron?

Consider the automobile; we push it not, yet how it doth spin! A few years ago (not very many), some of our good ministers called down fire and brimstone upon the infernal machine which blasphemed the sabbath with its noxious odors and its terrific noise. The automobile was heralded as an instrument of Satan, taking the devout for pleasure trips instead of toward the house of God. But, we ask, will not a gallon of gasoline carry the motorist as many miles toward church as it will in the opposite direction? It will indeed, if the driver so wishes.

The newspaper, with its gaudy comic strips and glaring headlines of crime news, has been decried as an evil influence in the land, yet I behold on the front page as this is written, in bold headlines, that millions of dollars have been pledged to the poor and needy.

The radio has arrived in our midst without being severely attacked by the pulpit. If for no other reason,

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**DISTRICT MEETING**

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in the discussions. This gave much inspiration to the meeting which was highly appreciated.

Sept. 1 there was a fair representation of the local churches for the District Conference. Bro. H. C. Sanders, moderator-elect, took charge and the organization was completed by electing Sister Lulu Valentine, reader, and Bro. Harold Row, writing clerk. There were not many papers, the greater part being reports. Requests for District Meeting of 1934 came from Shiloh and Cheat River; the latter was accorded the meeting which will be held at Gladys, W. Va. Shiloh continued the call for the 1935 conference.

All vacancies were filled and Bro. W. J. Row was elected moderator for 1934. We decided not to represent at Annual Conference on account of the distance. Reports from the local churches show an increase of membership. Two churches have more than doubled their membership within the past year. Bro. Garber did fine work in the Cheat River congregation. He reports that when all applicants are baptized there will be about 175 members. This encourages the workers to a greater zeal.

Saturday we held our board meetings. We decided to launch a program yet this fall and continue through the winter months. Saturday evening, as has been our custom, a love feast was held. The writer officiated, assisted by Brethren H. C. Sanders and D. F. Hines.

The Sunday-school convention the following day was by far the largest gathering. It was also a spiritual meeting. There were several fine addresses and some fine songs which were highly appreciated.

May the good resolutions made at these meetings be put into action, and more and greater work be accomplished for the Master.

A. C. Auvil.

Thornton, W. Va.

**FIFTH YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA**

Elizabethtown College, Aug. 7-26

The fine Christian spirit of our conference of three weeks was even more gratifying than the good attendance. It was an inspiration to have 276 young people busy and happy in a Christian atmosphere of which many said, "I enjoyed every minute of it." In addition to the 142 Intermediates, 14-17 years old, attending the first week, and the 134 Young People, 18-24 years old, attending the second week, there were 50 enrolled in the Workers' Conference for those 25 years old and above. This new feature of our conference was more than an experiment. It proved to be a series of activities suited to our church workers who have been charged with responsibility in service in the home churches.

The motto of each of the three sections of the conference was, "Wist ye not that I must be about my Father's business?" The picture kept before the groups was that of the Boy Jesus. The themes of the class sessions were Home Ideals, The Bible, and The Church. Sister Florence Gibbel, Director of Women's Work, and Caleb W. Bucher, Director of Young People's Work, served as deans of women and men respectively throughout the three weeks. Sister Gibbel also taught Home Ideals throughout the entire conference. Caleb Bucher, C. D. Bonsack, Roy S. Forney, and John G. Hershey were the other teachers of the Intermediate group. President R. W. Schlosser, Rufus D. Bowman, H. K. Ober, Roy S. Forney, and E. G. Meyer taught the Young People's group. Dr. C. C. Ellis, H. K. Ober, and E. G. Meyer were the instructors during the Workers' Conference.

The General Directors, A. C. Baugher and Martha Martin, also had the help of eight social and recreational leaders from Eastern and Southern Pennsylvania and Maryland. Mary Schaeffer, returned missionary from China, attended the Workers' Conference and gave valuable assistance in the evening programs. Desmond Bittinger and family of Africa returned to Sister Bittinger's home in Elizabethtown on Aug. 7. They spent some time visiting relatives and attending to matters demanding immediate attention. They gave one evening each week to our conference work. This was highly appreciated.

The Saturday public programs were very helpful. C. D. Bonsack, Rufus D. Bowman, and C. C. Ellis delivered the main addresses at each of these programs respectively. The special music rendered by groups selected within a week's time was of exceptionally good quality.

We submit a few outstanding observations:

1. The close coöperation in definite tasks and the daily conferences of the leaders furnished a practical Leadership Training Course of inestimable value to workers.

2. Young people enjoy vital worship. Morning watch, chapel period, vespers, and the closing consecration services each week were special points of interest.

3. Young people hunger and thirst for truth and for right living. The keen interest in our conference themes as presented in daily class work was a constant testimony to this fact.

4. Young people come to our conference in increasing numbers for a truly good time in a Christian way, in addition to the instruction they seek. Many who are employed try to get their vacation during conference time.

5. The social fellowship between young people of approximately the same age group in such conferences is a valuable asset in cultivating desirable friendships. This fellowship was fostered also by the carefully chosen recreational activities each afternoon.

6. Our varied evening activities and the wholesome response to them impress us with a sense of the need of having leaders of experience in each local congregation to study, arrange, and supervise suitable Christian activities in work with Young People's groups. Our most active young people need to be led to appreciate the abundant Christian life which touches their daily life at many points and gives the Spirit an opportunity to work through them. "Recreation suited to prayer" was named as a test of activities.

7. The young people are more ready to consider Christian work than the church is ready in preparing them and directing them in it.

The conference song, "Take the Name of Jesus With You," rings in our hearts as a benediction carried with us from this spiritual fellowship. Three young people were converted during the conference and have since been baptized in their home congregation.

Martha Martin.

Elizabethtown, Pa.

**BETHANY MINISTERS' CONFERENCE**

(September 27-October 4)

**Wednesday, September 27**

7:30- 8:15 P. M. Round table discussion

8:15- 9:00 P. M. Address—How I Find, Prepare and Deliver My Sermons—D. W. Kurtz

**Thursday, September 28**

8:00- 9:00 A. M. Worship and sermon—Playing at Religion—D. D. Funderburg

9:00-10:00 A. M. Preaching the New Testament—Edward Frantz

- 10:00-11:30 A. M. Building the Ministers' Program for 1933-34. Round Table discussion led by chairmen of commissions  
 11:30-12:00 A. M. Demonstrating Truth—Roy Honeyman  
 1:30- 4:30 P. M. Group discussion

Theme	Chairman	Counselor
Sermon Building	J. C. Forney	J. W. Lear
Finance	O. D. Buck	H. S. Minnich
Missions	G. O. Stutsman	C. D. Bonsack
Evangelism	D. D. Funderburg	H. L. Hartsough
Adult Program	A. O. Mote	R. D. Bowman
Young People's Program	J. H. Mathis	Dan West
Children's Program	B. F. Waas	Ruth Shriver
Women's Work	Mrs. E. G. Hoff	

7:00- 8:00 P. M. Historical Sketches of the Church in America—F. E. Mallott

8:00- 9:00 P. M. Address—speaker to be announced.

#### Friday, September 29

- 8:00- 9:00 A. M. Worship and sermon—"Let Us Begin Again"—J. P. Prather  
 9:00-10:00 A. M. Preaching the New Testament—Edward Frantz  
 10:00-11:30 A. M. Building the Ministers' Program for 1933-34 (continued)  
 11:30-12:00 A. M. Three short addresses by members of the conference  
 1:30- 4:30 P. M. Group discussions continued.  
 7:00- 8:00 P. M. Historical Sketches of the Church in America—F. E. Mallott  
 8:00- 9:00 P. M. Address—How I Find, Prepare and Deliver My Sermons—D. W. Kurtz

#### Saturday, September 30

- 8:00-12:00 A. M. Group discussions continued  
 Afternoon and evening will be open, and if the conference so desires, the entire day may be used to see interesting places in Chicago.

#### Sunday, October 1

- Morning—Sermon—"Jesus Interprets Life"—H. L. Hartsough  
 Afternoon—Visit to a City Forum  
 Evening—Sunday Evening Club  
 Speaker not yet announced.

#### Monday, October 2

- 8:00- 9:00 A. M. Worship and sermon—F. E. McCune  
 9:00-10:00 A. M. Preaching the New Testament—Edward Frantz  
 10:00-11:30 A. M. Building the Ministers' Program for 1933-34 (continued)  
 11:30-12:00 A. M. Three short addresses by members of the conference.  
 1:30- 4:30 P. M. Group discussions continued  
 7:00- 8:00 P. M. Historical Sketches of the Church in America—F. E. Mallott  
 8:00- 9:00 P. M. "How I Find, Prepare, and Deliver My Sermons"—D. W. Kurtz

#### Tuesday, October 3

- 8:00- 9:00 A. M. Worship and sermon—"The Room of the Bended Knee"—E. R. Fisher  
 9:00-10:00 A. M. Preaching the New Testament—Edward Frantz  
 10:00-11:30 A. M. Building the Ministers' Program for 1933-34 (continued)

- 11:30-12:00 A. M. Three short addresses by members of the conference

1:30- 4:30 P. M. Group discussions continued

7:00- 8:00 P. M. Historical Sketches of the Church in America—F. E. Mallott

8:00- 9:00 P. M. "How I Find, Prepare, and Deliver My Sermons"—D. W. Kurtz

#### Wednesday, October 4

8:00- 9:00 A. M. Worship and sermon—Ralph White

9:00-10:00 A. M. Preaching the New Testament—Edward Frantz

10:00-11:30 A. M. Building the Ministers' Program for 1933-34 (concluded)

11:30-12:00 A. M. Address—"Ideals of the Church of the Brethren"—D. W. Kurtz

This conference is for ministers, their wives, and anyone interested in church work. Rooms are free, and board at Bethany will be furnished at a very reasonable rate. Anyone may bring foods which can be used the same as cash as announced in last week's Messenger. Some churches are making arrangements to finance the trip of their minister to this conference. It certainly would be a delightful idea to set as a goal the minister of every church in the central region to attend this conference. This is possible if all the members of the churches would contribute something and would release their minister over this week-end to come and plan together the program for the local churches for 1933-34.

M. R. Zigler.

Elgin, Ill.

## NEWS FROM CHURCHES

### ILLINOIS

**Cerro Gordo** church met in council July 23. Brethren Noah Stalder and D. M. Henricks were chosen delegates to District Meeting. Attendance at church and Sunday-school has been fair this summer. Sunday evening services have been discontinued because of union services in the city park. The Ladies' Aid realized a fine profit from serving threshing dinners to local farmers. The men's farm project was quite successful in the cultivation of twenty acres of wheat land; they have twenty acres of corn land which has been somewhat retarded by the drouth. Our pastor, G. O. Stutsman, has been retained for another year. The B. Y. P. D. presented a play, Two Masters, and several numbers of special music at District Meeting. Willard Christner was elected to the B. Y. P. D. cabinet for Southern Illinois.—Edith L. Eller, Cerro Gordo, Ill., Aug. 29.

### INDIANA

**Blue River.**—Attendance for church and Sunday-school has been regular with an unflinching interest. The Y. P. D. will present a program Sunday evening, Sept. 10, with prohibition as the theme. Communion services have been set for Saturday evening, Oct. 7, and homecoming or harvest meeting the following Sunday, Oct. 8. Bro. Otho Winger of North Manchester is to be the speaker of the day.—Freida Gaerte, Columbia City, Ind., Sept. 7.

**Roann** church met in council Aug. 31. Church and Sunday-school officers were elected. Bro. Kintner was chosen pastor for another year; Bro. W. E. Rife, clerk; Sunday-school superintendent, R. W. Hoffman. Delegates to District Meeting, W. E. Rife and the writer. Our love feast will be Oct. 28, 7 P. M., and the homecoming Oct. 29. We will have a church benefit sale Oct. 21. One letter was received and two were reclaimed since the last report. June 18 Herman Kesler preached for us and July 31 we had family day at Bro. Bolinger's with a good attendance.—Mary A. Heeter, Roann, Ind., Sept. 7.

**Spring Creek.**—Our quarterly council was held Sept. 4. We selected our Sunday-school officers for the following year, with Bro. Walter Warner, adult superintendent. Our Sunday-school and church attendance has kept up fine during the summer and in the absence of our pastor, Bro. Landis, who has been in school. We have had some inspirational services by the various classes in the adult department, taking the place of preaching. Our homecoming and harvest meeting will be held Sept. 24. Our delegates to District Meeting were chosen: Sister Russell Hanawalt and Bro. Walter McConnell.—Mrs. Ada Mishler, South Whitley, Ind., Sept. 6.

**West El River** church met in business session Aug. 31. Officers for the following year were chosen. Bro. Hugh Miller was again chosen

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## The One Thing Needed

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the radio can be accepted by the Christian because it carries the message of the church into the home of the invalid. A man paralyzed from his waist down listened every Sunday to the services of a church sixteen miles away. Every Sunday the class called the roll and called his name, and every Sunday he was present at the radio. When he died his wife gave his wheel chair to another unfortunate member of that class. Sacred music, gospel songs, mighty choirs and choruses from the nation's greatest tabernacles can be heard in the home, not only on Sunday, but on almost any day of the week. Whether you listen to a jazz orchestra or a sermon, depends upon the listener.

Let us consider the listener in a broader sense. He is also the driver of the automobile, the reader of the newspaper. He is the head of the modern home. He can choose sacred music, he can drive his car to church, he can read the good news in his newspaper, he can follow the enlightened message of the apostle Paul as he wrote to the Philippians:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

The poet, Lovelace, said:

"Stone walls do not a prison make,  
Nor iron bars a cage."

Neither do four walls and a furnace make a home. A home is where the family lives. Home life is measured by the sum total of influences going into the home, and coming from the home. As we worship God in spirit and in truth, we can measure a home by the spirit that prevails within it.

All the wonderful inventions of today are at our command; it is not for us to be commanded by them. By electrical appliances much of the drudgery and toil of our former lives has been eliminated. The housewife need no longer suffer from blistered hands, a crimson face, and a tortured back. By picking up the telephone we can communicate with the sick and talk with our friends; by a turn of the dial we can flood our homes with the music of the magnificent pipe organ, the rendition of masterpieces by the nation's greatest symphonic orchestras; and, we can hear sermons and lectures by the mightiest speakers of today.

The hours of labor have been shortened; there is more time for reading and meditation than ever before; and there are more libraries with thousands of books from which to choose. We no longer live in homes that are chill and unhealthful, in homes shut off from contact with the rest of the world. The home of today is not an isolated unit of society.

But the modern home is still and always will be a unit of influence in society. To make this unit reach its highest level, we can not turn back to former generations; we must outgrow the past and build the new.

With all the complexities of modern times, the opportunity for a delightful, healthful, spiritual home life is greater than it has ever been. It is so easy to greet and meet with our friends today; it is so easy to travel to church; it is so easy to bring the best music and the best sermons and lectures into our homes; it is so easy to choose from all the multitude of things and thoughts; it is so easy to make our home life today beautiful and spiritual! There is but one thing needed—the will to choose for our home life the things that are of God.

The old-fashioned home was not good because it was bare; home life today is not bad because it is modern. If we but open our eyes and see, we will observe countless images of God in man today. If we love one another and keep his commandments, if we teach our children to pray, home life can be as clean and beautiful as it has ever been. But the spirit of love and duty must reign.

*Indianapolis, Ind.*

## Childhood Innocence

BY LINA N. STONER

It was evident that three-year-old Mary Catharine had commenced the day wrong. She might have been a little homesick, for she was in the home of a kind neighbor, Mrs. Robbins ("Wobbie," as the children called her). Mrs. Robbins was caring for her and baby Samuel, while her father was fighting a losing battle at the hospital. Mother and grandmother were with their beloved patient, watching and comforting him.

Everything went wrong with Mary Catharine that day. She was plainly naughty, and at last hurt her little brother and made him cry. A conversation took place between her kind grandmother and the tiny girl.

"Mary Catharine, you are naughty. You have hurt Samuel, made him cry, and now I must put you to bed."

The little offender was snugly tucked into bed without any resistance on her part. She lay quietly awhile; resting, sleeping, quieting tired nerves. Finally a pleading voice came from the bedroom:

"Wobbie, please may I get up?"

"Do you think you can be good now and treat little brother kindly?" A slight pause and the truthful little girl said, "No, not yet."

"Well, you must rest awhile longer. Brother and I will go out and play in the yard on the grass. When you are sure you can be good you can come out and play with us."

A little more rest and sleep and again a pleading voice was heard:

"Wobbie, may I get up now?"

"Yes, if you are sure you can be good."

An amiable, smiling little girl came out into the yard and joined in the play.

"Except ye be converted and become as little children, ye can not enter into the kingdom of heaven."

*Ladoga, Ind.*

## CORRESPONDENCE

### THE PASSING OF SISTER ADALINE HOLSINGER

Sister Mary Adaline Holsinger, daughter of Jacob and Mary Kern, was born near Fairmont, W. Va., Nov. 26, 1853. She united with the Church of the Brethren early in life, spending more than fifty-five years in the service of her Master. This was the greatest joy of her life, and in the great faith she had in her Christ and the church she remained faithful to the end. The last two weeks of her life she suffered from a heart attack, gradually growing worse until early in the morning of July 22, when her spirit quietly slipped away from the body.

On Sept. 21, 1871, she married L. T. Holsinger, and to this union were born eight children. Sister Holsinger was a



Brother and Sister L. T. Holsinger

kind and affectionate mother, and she still lives in the Christian heritage of her children. Three sons preceded her. Surviving are the husband, four daughters, one son, two brothers, thirty-five grandchildren and twenty-five great-grandchildren.

Her husband and companion was called to the ministry soon after their marriage, and in this sacred and high calling she was a real helpmate to him and a great inspiration. Most readers of this sketch know that Bro. Holsinger has served many churches as pastor and elder, besides doing a great deal of committee and other church work. This occasioned his absence from home and family, but through it all his companion and good wife stood by him and gave him her greatest support and encouragement. While much of Bro. Holsinger's work relative to the church called him from home, it likewise gave occasion for many to come to his home, and here Sister Holsinger was equal to any occasion.

As a friend, neighbor, member, mother, wife and companion of a minister she met the ideal. Her faith in God and in his word was her chief delight, for she spent much

time in reading her Bible and The Gospel Messenger. Her cheerful disposition, remarkable memory, and pleasant voice and smile were an inspiration to all who came in touch with her.

Funeral services were conducted in the Rossville church by John W. Root assisted by Eld. C. C. Hylton. Burial in the Pleasant View cemetery.

La Fayette, Ind. \_\_\_\_\_ John W. Root.

### HOW MANY OF THE TEN COMMANDMENTS SHALL WE OBSERVE?

Exodus 20: "And God spake all these words saying: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

1. "Thou shalt have no other gods before me."

2. "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

3. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

4. "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work."

5. "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

6. "Thou shalt not kill."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness against thy neighbor."

10. "Thou shalt not covet thy neighbor's house, thou shalt not covet his wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking. . . . And Moses said unto the people: Fear not, for God is come to prove you, and that his fear may be before your faces that ye sin not."

Which of these commandments shall we obey?

McPherson, Kans.

F. A. Vaniman.

### MISSISSINewa NOW UNION GROVE CHURCH

In 1838, almost a century ago, several families of the Brethren located in the northern part of Delaware County, Indiana. Having no minister they were encouraged by holding social meetings in their homes which they did until the spring of 1841 when Bro. John Younce, a minister of Miami County, Ohio, moved in and the church was organized. It was known as the Mississinewa church.

At the organization two of the brethren were chosen deacons, namely: George W. and John U. Studebaker. The former was called to the ministry the following year, and served the church for more than forty years, moving to Fredonia, Kans., in 1882. The latter was elected to the ministry in 1847, serving the church for over fifty years. The church, during these early years, and under the ministrations of these faithful, earnest servants grew in membership and spiritual influence.

The first permanent place of worship was built on the bank of the Mississinewa River in 1855. For a number of years the brethren worshipped here. Many, who are yet liv-

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## News From Churches

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as elder; Sunday-school superintendent, Chester Miller; assistant, Dora Helsler; clerk, Wm. Teeter; the writer, Messenger agent and correspondent. It was decided that our love feast be held Oct. 14 at 7 P. M. Our revival will be conducted the first part of December by the pastor, Hugh Miller. The Sunday evening services, held every two weeks, will be continued for another three months.—Mrs. Cora Metzger, Claypool, Ind., Sept. 5.

**White church** met in council Sept. 3. Our communion will be the evening of Oct. 1. Bro. David Barnhart, member of the district ministerial board, took charge for the election of elder, Bro. Browning being reelected. Arrangements for a series of meetings are in the hands of the ministerial board.—E. Bernice Loveless, Clarks Hill, Ind., Sept. 5.

### KANSAS

**Belleville church** met in council Aug. 19. All Sunday-school officers were elected with Bro. Floyd Kuhn as superintendent. Various committees were also chosen. Bro. W. W. Gish was retained as pastor and elder for another year. The church decided to hold an election for deacons; the choice fell on Bro. Ed Robinson and Bro. Chas. Dooley and installation services will be held later. Delegates were elected to District Meeting. Plans were made and committees appointed to entertain the District Meeting which will be held at the Belleville church Oct. 20-23. Bro. Wm. Riddlebarger came to us May 28 and held a two weeks' revival meeting. He preached the Word with power and as a result of his labors six were added to the church by baptism. Attendance and interest have been fine during the summer.—Anna M. Kuhn, Belleville, Kans., Aug. 29.

### MARYLAND

**Meadow Branch congregation** closed a two weeks' revival Sunday night, Sept. 3, held in the Westminster church by Bro. F. A. Myers. He delivered seventeen forceful sermons; much good seed from the Word of God has been sown. One hundred visits were made in various homes of the congregation. One stood for Christ and expects to be baptized soon. A splendid program was rendered in the Meadow Branch church the afternoon of Sept. 3 by the Roops and the Royers, some of the first members of this congregation, who have a large representation in their descendants in the present membership here. At their request the undersigned, being of this lineage, preached the morning sermon from Rom. 8:17 to an attentive and interested audience.—Wm. E. Roop, Westminster, Md., Sept. 5.

### MICHIGAN

**Elmdale.**—Our church met in a business meeting Aug. 8. We elected Sunday-school officers for the coming year with Sister Mae Tyler, superintendent and Sister Dortha Stahl, associate. Our Aid Society acts as Messenger agent for another year. We will have an all-day meeting Oct. 14 with the communion in the evening. Our pastor, Bro. C. L. Wilkins, and Sister Emma Deardorff represented the church at District Meeting which was held at Onkama. We expect Bro. C. H. Deardorff of Hartville, Ohio, to begin a series of meetings at this place Nov. 5.—Mrs. Sarah J. Leece, Clarksville, Mich., Sept. 5.

### MINNESOTA

**Minneapolis church** held her regular business meeting in August, at which time all church and Sunday-school officers were elected. Bro. L. H. Root was chosen elder and was asked to continue three years as pastor. B. E. Meyers was elected Sunday-school superintendent. During the year all the special days have been observed with appropriate programs. We have had but few visiting ministers, but were much pleased to have with us the male quartet of McPherson College. We have received seven into church fellowship by letter and have baptized five. Two of our number have been called by death.—Lola M. Root, Minneapolis, Minn., Sept. 6.

### NORTH CAROLINA

**New Haven church** held their communion meeting Sept. 2 with Eld. W. H. Handy of the Mt. Carmel church officiating. Members were present from Little Pine, Rowland Creek and Mt. Carmel churches. Eld. N. C. Reed, pastor of the Shelton church, Mt. Airy, N. C., delivered a sermon following the communion, on the subject, What Is Your Life? This resulted in five young people coming forward and giving their hands as applicants for baptism. Bro. Reed baptized them Sunday morning. That evening the young people organized a B. Y. P. D. by electing Bro. Willie Lee Pool, president. Sister Delia Sexton represented us at Camp Bethel this year. Our Sunday-school is progressing nicely with G. F. Sexton as superintendent. Our music teacher, Bro. Bert Shumaker, is now engaged in teaching and training the children to sing.—John A. Reed, Sparta, N. C., Sept. 6.

### NORTH DAKOTA

**Carrington.**—On Aug. 13 Bro. J. M. Meyers and family of Cando, N. Dak., visited our congregation. He preached an encouraging sermon. Aug. 27 Bro. G. I. Michael attended our morning service, preached a very helpful sermon that evening and also visited in the homes of several members during his short visit. Our regular pastor, Bro. Sylvan Stemen, has been preaching every Sunday during the past three months. Beginning Sept. 3 he will preach every other Sunday with services at 11 o'clock.—Mrs. Walter McKee, Carrington, N. Dak., Sept. 2.

**Minot church** met in council Sept. 4, for the yearly election of officers. Bro. Ray Harris was chosen elder; Sister Alice Litfin, church treasurer; Bro. Will Myers, Sunday-school superintendent; Sister Blanch Zook, assistant; Bro. Will Meyers, Jr., trustee.—Mrs. Geo. Barnes, Minot, N. Dak., Sept. 6.

### OHIO

**Beech Grove church** met in council Aug. 26. Sunday-school officers were elected for the following year. Bro. Hezzie Rife was chosen as the new superintendent. Our love feast will be held Oct. 21 at 7 P. M. As a result of our revival meetings five members were received into the church by baptism.—Myrtle M. Hollinger, New Madison, Ohio, Sept. 6.

**Black Swamp.**—The attendance at both morning and evening services has been good this summer. Our pastor, Bro. Geo. Garner, has been giving a series of sermons on Christianity or Christian Living, which have been interesting. Several of the young married people's classes gave a play on Aug. 20, entitled, Ruth; also a pantomime. Two of the Sunday-school girls attended Camp Mack the first week of August and reported a fine meeting. Sunday evening, Aug. 20, several of the young people in company with Bro. Claud Leslie motored to the church at Piercetown, Ind., and gave a musical program. Our Aid Society members have been busy quilting during the summer.—Mrs. Asenath Baker, Lemoyn, Ohio, Sept. 6.

**Brookville.**—Aug. 19 we held our harvest meeting in a grove near town. Brethren R. P. Bucher and John C. Zug of Pennsylvania conducted the services. After the sermon a collection of \$13.95 was taken for the benefit of home missions. Aug. 20 one from the Old Order Brethren was received into the church. Aug. 25 Sister Clara Harper, returned missionary from Africa, gave us an interesting talk on the work there. Afterward an offering was taken of \$8.51 for world-wide missions. Sept. 1 Bro. Fidler started a meeting near Williamstown, Ky., to continue ten days. Our communion will be held Oct. 21 at 6:30 P. M. Our revival meetings to be conducted by Edward Stump of North Liberty, Ind., will begin Nov. 26. Aug. 30 at the regular members' meeting Sunday-school officers were elected for the year, the superintendent being V. S. Dull.—Mrs. Ezra Kimmel, Brookville, Ohio, Sept. 2.

**Cincinnati church** held its regular fall council on Aug. 25. Our pastor, Bro. H. M. Coppock, also Bro. Orion Erbaugh, secretary-treasurer of the Mission Board of Southern Ohio, and wife were with us. Ten new members have been received into the church since our last meeting, six by letter and four by baptism. Officers for the coming year were elected. An almost unanimous vote was taken to retain our pastor, Bro. H. M. Coppock, for another year. The church has been advancing steadily under the leadership of Bro. Coppock and we are hoping for greater things during this next year.—Mrs. Mabel Knoepfle, Cincinnati, Ohio, Sept. 2.

**Fairview church** met in council Sept. 2. Sunday-school officers were elected for the coming year, with Bro. Fred Stutzman as superintendent. Our love feast will be held Sept. 16 at 7:30 P. M., with an all-day meeting on Sunday with basket dinner. Our church has been quite busy this summer in beautifying the building with paint on the outside and redecorating the inside. The Ladies' Aid presented the church with a pulpit Bible and three pulpit chairs. Bro. J. L. Guthrie will hold our revival in January. Our pastor will begin a revival in the Deshler church about the middle of October.—Mrs. Floyd Fike, Toledo, Ohio, Sept. 5.

**Pleasant Hill church** met in council Sept. 6 when church and Sunday-school officers were chosen for another year: Bro. I. R. Beery, elder; Bro. O. L. Hoover, Sunday-school superintendent. An all-day rally program is being planned for the first Sunday of October. Recently Miss Clara Harper of Africa gave us a message concerning our mission there. Also Kermit Eby, one of the teachers at Sugar Grove Camp, gave us much enlightenment about the Japanese people. Mrs. Ella Bowers was chosen correspondent. Three letters have been granted since our last report.—Mary West, Covington, Ohio, Sept. 7.

### PENNSYLVANIA

**Everett.**—Since our last report, six have been added to the church by baptism and two by letter. Two of our members have passed to the great beyond. We have had a very splendid attendance all the summer at our Sunday-school, despite some very hot weather. May was our banner month with an average attendance of 321. Recently we had the privilege of entertaining the Sunday-school and young people's conventions of the Middle District of Pennsylvania. On Nov. 10 our fall evangelistic services will begin with Bro. Tobias Henry as evangelist.—Mrs. Francis Baker, Everett, Pa., Sept. 1.

**Long Run.**—Aug. 20 Bro. Paul B. Meyers of Lititz visited us. He was substituting for our elder, S. G. Meyers, who has been away in a revival meeting. Bro. Paul Meyers brought us two very stirring messages. In the forenoon at the Long Run church the message was based on The Christian's Joy, and the afternoon subject at the Zimmerman house was The Righteous.—Mrs. Quinton A. Kunkle, Parryville, Pa., Sept. 2.

**Montgomery.**—Our two weeks' revival campaign began Aug. 7 with E. A. Edwards as evangelist. The messages, both illustrated and spoken, proved to be helpful and inspirational to our community. Bro. Edwards and wife visited in a number of homes. One was added to the fold by baptism. Sept. 2 the church met in council. Several officers were elected: Bro. E. A. Edwards, reelected elder; trustee, Bro. Harry Brillhart; Messenger agent, Bro. Oren Fyock; correspondent,



the undersigned. Since our last report the attendance at church and Sunday-school services has been better than for the same period last year; our offerings are about the same. The Aid has also been busy earning money to help with the finances of the church.—Mrs. Annie Walker, Rochester Mills, Pa., Sept. 7.

**White Oak** church met in council Aug. 5. Officers were elected for the Sunday-schools: Bro. Clarence Rhodes, superintendent at Longeneckers, and the writer for Manheim. At this time Elders S. H. Hertzler and Henry Hess conducted the installation service in which Bro. Milton Hershey with his wife was installed into the ministry. Aug. 12 we held our harvest meeting at the Longenecker house. Ministers present were S. S. Eshelman, B. G. Stauffer, David Gible, Bitzer Johns, R. E. Myer, John Heavener, Harry Neff, D. E. Stouffer and Samuel Gearhart, the last two remaining with us for the Sunday morning service. Oct. 15 Children's Day will be observed at Manheim, when we expect to have Brethren S. G. Myer and S. G. Bucher with us. Our love feast will be held Oct. 18 and 19 at Longeneckers beginning at 1:30 P. M.—Graybill Hershey, Manheim, Pa., Sept. 5.

### SOUTH CAROLINA

**Mill Creek.**—Bro. M. Guy West of Bridgewater, Va., regional evangelist, began our evangelistic meeting Aug. 15 and closed Aug. 27. He preached with fervor and power. As a direct, visible result of the

meeting twelve young people were added to the church. This is the largest and greatest revival in point of numbers added to the church within the last quarter century. The church members were inspired by the messages of Bro. West to live richer, fuller and more noble Christian lives. Sept. 1 the young people of Mill Creek and Melvin Hill churches enjoyed an outing, picnic supper and vesper service. At this meeting a joint B. Y. P. D. was organized with Donald Gilbert, president, and Lois Horne, secretary. Our church was represented at District Conference by the writer.—Ethel Henderson, Landrum, S. C., Sept. 4.

### TENNESSEE

**Liberty** church met in council and the deacons gave in their report. The church reelected Bro. Laughrun as elder for another year. Bro. C. E. Howell and wife were installed to the deacon's office. We elected Bro. Foy Isenberg as Sunday-school superintendent and also reorganized the Sunday-school. Sept. 18 Bro. Laughrun will begin a revival, closing Sunday night. Our love feast will be on Saturday, Sept. 23.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Aug. 29.

**Meadow Branch** church met in council Aug. 26 with Bro. Frank Isenberg presiding. We decided to have our annual love feast on Saturday before the fourth Sunday in September. The church voted for Bro. Frank Isenberg to be ordained as an elder.—Charlie Samsel, Bean Station, Tenn., Sept. 2.

### VIRGINIA

**Belmont** church held an interesting and successful Vacation Bible School beginning July 17 and continuing two weeks. July 28 a short program was given, consisting of songs, stories and memory work done in the school. Bro. W. E. Cunningham from New Glasgow, Va., began our revival at Brooks Mission July 29, continuing until Aug. 7. These services were enjoyed by a large crowd each night. Bro. Cunningham preached the Word with power and as a result thirteen were baptized and one was reclaimed. Aug. 29 we held our annual visit council at the mission. The visiting brethren gave favorable reports. A temperance program is to be given at Brooks Mission under the auspices of the Belmont B. Y. P. D. It was decided to have a love feast at Belmont church this fall.—Hannah M. Mason, Don, Va., Sept. 5.

**Damascus** congregation met in council Aug. 12. The annual Sunday-school convention of the Northern District of Virginia was held here Aug. 19, with a large crowd in attendance. It was not decided where the convention will be held next year, due to the absence of delegates from places requesting the meeting this year. It will be decided by a committee appointed. The vesper service held on the evening of Aug. 18 was well attended. Jos. W. Miller acted as leader and the address was given by S. D. Lindsay. Our series of meetings begins Sept. 10 conducted by Bro. I. N. H. Beahm. Our love feast will be on the evening of Sept. 23. We are planning an all-day singing Sept. 17. The Y. P. D. at Damascus is quite well organized; we are having regular programs as well as taking programs to other congregations.—Leota D. Moyers, Criders, Va., Sept. 5.

**Jeters Chapel.**—Our church and Sunday-school have just closed a successful Bible School conducted by Misses Hope Sherfey and Elizabeth Vest of Daleville, Va. About thirty children were enrolled. Our love feast will be held the fourth Saturday in September.—Edna Spradlin and Nellie Fore, Vinton, Va., Sept. 1.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
Colorado, W., First Grand Valley,  
Nov. 23-27.  
Florida and Georgia, Lakeland,  
Oct. 13-15.  
Indiana, Middle, Monticello, Oct.  
6-8.  
Kansas, Northeastern, Sabetha,  
Oct. 6-9.  
Kansas, Northwestern, Belleville,  
Oct. 20-23.  
Kansas, Southwestern, Garden  
City, Oct. 13-16.  
Missouri, N., Bethany church,  
near Stet, Oct. 21-23.  
Nebraska, South Beatrice, Oct.  
6-9.  
Ohio, Northeastern, Akron  
church, Oct. 10-12.  
Pennsylvania, S., Falling Spring,  
Oct. 24, 25.  
West Virginia, First, White Pine,  
Oct. 7.

### LOVE FEASTS

#### Illinois

Sept. 23, 6:30 pm, Okaw.

#### Indiana

Sept. 30, Lower Deer Creek.  
Oct. 1, White.  
Oct. 4, 7 pm, Plymouth.  
Oct. 7, 7:30 pm, Cedar Lake.  
Oct. 7, Union Center.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 7, Blue River.  
Oct. 14, Pleasant Hill.  
Oct. 14, Beech Grove.  
Oct. 18, Yellow Creek.  
Oct. 21, 7:30 pm, Middletown.  
Oct. 26, Auburn.  
Oct. 28, 7 pm, Roann.

#### Iowa

Sept. 30, 7:30 pm, Greene.  
Oct. 8, Des Moines Valley.

#### Kansas

Oct. 22, Monitor.  
Oct. 27, Olathe.

#### Maryland

Sept. 23, 6:30 pm, Sams Creek.  
Oct. 1, 6:30 pm, Beaver Dam.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 6:30 pm, Pipe Creek.  
Oct. 28, 2 pm, Broadfording.

#### Michigan

Sept. 30, Rodney.  
Oct. 14, 10:30 am, Elmdale.

#### Nebraska

Sept. 24, Beatrice.

#### Ohio

Sept. 24, 7:30 pm, Deshler

Sept. 30, 7 pm, County Line.  
Oct. 1, 7:30 pm, Greensprings.  
Oct. 1, 8 pm, Stony Creek.  
Oct. 7, 7 pm, Georgetown  
Oct. 7, Sugar Creek.  
Oct. 7, Defiance.  
Oct. 14, 7 pm, West Eel River.  
Oct. 14, Silver Creek.  
Oct. 15, Castine.  
Oct. 21, 6:30 pm, Brookville.  
Oct. 21, 7 pm, Beech Grove.  
Oct. 21, 10:30 am, Black Swamp.  
Oct. 21, 7 pm, Lower Miami.  
Oct. 29, 7 pm, Springfield City.  
Nov. 4, 10 am, Poplar Grove.

#### Oregon

Sept. 28, 7 pm, Ashland.  
Sept. 30, Mabel.

#### Pennsylvania

Oct. 1, 10 am, Lower Conewago,  
Bermudian.  
Oct. 1, Lower Cumberland, Mohler house.  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, Lost Creek at Free Spring.  
Oct. 8, 2:30 pm, Marsh Creek.  
Oct. 8, 6:30 pm, Shade Creek,  
Berkey church.  
Oct. 8, 6:30 pm, Mt. Olivet.  
Oct. 14, Lower Claar.  
Oct. 15, Springfield (Quakertown).  
Oct. 17, 18, 9:30 am, Springville  
at Mohler.  
Oct. 18, 19, 1:30 pm, White Oak  
at Longeneckers.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 28, 1:30 pm, Conestoga at  
Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.

#### Tennessee

Sept. 23, 6:30 pm, Limestone.  
Sept. 23, Liberty.  
Sept. 23, Meadow Branch.

#### Virginia

Sept. 23, Damascus.  
Sept. 23, 3:30 pm, Wakeman  
Grove.  
Sept. 30, 4 pm, Topeco.  
Sept. 30, 4:30 pm, Mount Joy.  
Sept. 30, Jeters Chapel.  
Oct. 14, 3 pm, Pleasant Valley  
(2nd).  
Oct. 21, 5 pm, Lebanon.

#### Washington

Oct. 7, Outlook.

#### West Virginia

Oct. 1, 3 pm, Shiloh.  
Oct. 7, 2:30 pm, Pleasant Hill at  
Hammond.  
Oct. 7, Spruce Run.

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# MISSISSINEWA NOW UNION GROVE CHURCH

(Continued From Page 27)

ing, cherish in sweet memory the happy and pleasant hours of worship in the "old house on the river." The love feasts were special occasions. They were looked forward to with happy anticipations which were generally realized. Friends from neighboring communities, for miles around, were delighted to attend the "Dunkard Soup Meetings." The attendance being so large that services were held both inside the church and in the grove near by at the same hour.

The second district meeting of the district was held in this church in 1868. In the spring of 1884 Eld. Samuel Younce and the writer held a series of meetings in the Maple Grove schoolhouse, two miles southwest of the church on the river. The Lord greatly blessed our labors, and the members had a "mind to work." The meetings continued each evening for four weeks and many responded to the call of the Master. Some sixty were added to the church by baptism, and the church was greatly encouraged and strengthened in the Master's service.

The members were very much attached to the old house on the river. However, the growing membership shifted back from the river to the south and west, placing the house of worship much to one side of the church community. On June 13, 1885, at a council meeting, the church decided to erect a churchhouse more centrally located.

The new house being located in a beautiful grove of nature's own planting, and in Union Township, the church decided on the name, Union Grove. The credit for this new name belongs to Bro. L. J. Hooke of sacred memory, a member and foreman of the building committee.

Services were held for some time at the old house on the second and fourth Sundays, and on the first and third Sundays at Union Grove. In the year of 1893 the old house was disposed of; however, for some time services had been discontinued.

The last district meeting of the district was held in the Mississinewa church in August of this year. Good speakers were on the program and their messages were received with much interest by the large crowd of members and friends. Harmony and union of sentiment prevailed throughout the three days' service, the old Mississinewa church entertaining the visiting members and friends in a creditable manner. A paper came from this church asking that the name of the church be changed from the Mississinewa to the Union Grove church. The request was granted. Many of us could only reluctantly acquiesce—this being the spiritual birthplace of the writer, the one in which he was called to the ministry and in which he spent quite a number of his years in his ministerial labors.

Hereafter this church will be known as the Union Grove church. Brother I. E. Weaver is the pastor and elder. He has associated with him in the ministry Brethren W. Carl Rarick, V. B. Browning and Harold J. Rarick. A Brethren (Progressive) church located two miles east of the Union Grove church has been abandoned and several members of this church have placed their membership in the Union Grove church. This is as it should be. We are all Brethren, and so near in our faith and practice that we should unite our efforts against the stronghold of Satan.

May our Father continue to bless this church in the future as he has in the past, and may it continue to be as a city set on a hill, or as a light on a bushel, lighting up the community and bringing souls to the knowledge of the truth.

Muncie, Ind.

Geo. L. Studebaker.

# IN MEMORIAM—MARY FRANCES JARRELS

A beautiful life of loyalty and service came to a close with the passing of Sister Mary Frances Jarrels of the Mill Creek church. She was the daughter of George and Elizabeth Hartman and was born near Sunnyside, Va., Sept. 25, 1891. She spent her entire life in her native section.



Sister Jarrels had been in failing health for more than a year. During this time she manifested wonderful faith in her Savior. In the early stage of her illness she called for the anointing service. She was very fond of reading and was a lover of music. During her illness her Bible and song book were generally found by her side. The pages of her Bible are marked from Genesis to Revelation.

She cared little for wealth and fame, but had a great desire to be rich toward God. Her life was full of interest for her family and the church she loved so well. She was a successful Sunday-school teacher and taught a class for eighteen years. She was teacher of the mothers' class at the time of her illness. She was also a faithful Aid Society worker.

The last few weeks of her life she seemed somewhat improved and visited a number of her friends and neighbors. Just one day prior to her death she was paralyzed and never regained consciousness. The morning of July 3, 1933, her spirit quietly took its flight.

Mary Jarrels united with the Church of the Brethren in early girlhood, was converted under the preaching of Bro. C. D. Bonsack in the fall of 1903. She was united in marriage with Wm. Jarrels April 18, 1909. Three children came to bless their home. She is survived by her husband, two sons and one daughter, five brothers and two sisters. Funeral services at the Mill Creek church by Bro. C. E. Long, assisted by Brethren Samuel and Joseph Pence. Interment in the cemetery by the church.

Port Republic, Va.

Mrs. I. J. Long.

# MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brown-McQuire.**—By the undersigned, Aug. 6, 1933, at the Walnut Church of the Brethren, Argos, Ind., Bro. Raymond S. Brown of Chicago, Ill., and Sister Dorothy McGuire of Argos, Ind.—Lorell Weiss, Elkhart, Ind.

# FALLEN ASLEEP

**Barncood,** Mary Jane, born Feb. 14, 1843, died Sept. 2, 1933. She resided in Greencastle with her daughter, Mrs. Scott Myers, for the past thirty-three years. She was a member of the Broadfording Church of the Brethren and a faithful servant of her Lord. Funeral at the home by the writer with burial in Broadfording cemetery.—Jesse W. Whitacre, Greencastle, Pa.

**Bear,** John A., died Aug. 22, 1933, aged 64 years. He was a member of the Greencastle Church of the Brethren. He delighted to sing and enjoyed leading and teaching music. His last months of affliction deprived him from attending the church service. Funeral at the home by the writer, assisted by Rev. Brechbill, with burial in the Union cemetery.—Jesse W. Whitacre, Greencastle, Pa.

**Boone,** James I., son of Daniel and Martha Boone, was born in Franklin County, Va., Dec. 18, 1852, and departed this life at Pasadena, Calif., Aug. 26, 1933, at the age of 80 years, 8 months and 8 days. Mr. Boone was one of a family of six children, of whom the one brother and two sisters have preceded him. When but a boy of thirteen years James left Virginia following the death of his father and came as far west as Indiana. His residence there was followed by a move to Kansas, and from there he came to California in 1892 where he had since made his home. Even as a boy he was preparing for his life work as a builder and contractor, which business he followed most successfully until forced to retire because of advancing age and failing strength. Nov. 19, 1905, Mr. Boone was united in marriage to Miss Emma Tannreuther, who survives to cherish the memory of a loving companion and the years of blessed fellowship spent together. Mr. Boone was an earnest Christian, a faithful member of the Church of the Brethren, whose fellowship and services he thoroughly enjoyed. The church family will miss his quiet, devotional life, but the bonds of love which unite our hearts with the other world will be stronger for having lived and worked with him in the Master's name. Services were conducted at Pasadena by Pastor Forest S. Eisenbise, assisted by Eld. C. C. Kindy. Burial in Rosedale cemetery, Los Angeles.—Forest S. Eisenbise, Pasadena, Calif.

**Bowman,** Sister Barbara, daughter of Martin and Fannie Bowman, died at the home of her niece, Aug. 12, 1933, aged 79 years. She united



with the church fifty-five years ago and remained faithful unto death. She is survived by three brothers and a number of nieces and nephews. Funeral services at the church by Elders J. H. Longenecker, W. F. Garber and F. S. Carper. Interment in the Spring Creek cemetery.—Mae E. Basehore, Palmyra, Pa.

**Carlisle**, Sister Hulda C., daughter of Mr. and Mrs. Jonas Swanson, born in Sweden Nov. 17, 1859, died Aug. 29, 1933. She came to the United States when ten years of age and had lived practically all her life in this part of the state. Dec. 8, 1886, she married Geo. W. Carlisle at La Porte, Ind. Surviving are the husband, four sons, two sisters, one brother and two grandchildren. She was a member of the Church of the Brethren for many years and was an active member of the Ladies' Aid Society. Being handicapped as a deaf mute did not hinder her from being a devoted, thoughtful wife and mother, nor a kind neighbor. Funeral services in the church by Eld. Edw. Stump, interpreted to the deaf mutes present by her pastor, the undersigned. Burial in Carmel cemetery.—B. R. Cross, La Porte, Ind.

**Collins**, Lola M., daughter of Jasper J. and Aurilla Cross, born near La Porte, Ind., on May 4, 1878; she died June 10, 1933, after two years' illness of creeping paralysis. She united with the Church of the Brethren on June 28, 1891, and lived true to the end. June 13, 1896, she married John C. Collins and to them were born six daughters; one daughter survives with the husband, two brothers, sister and half sister. Funeral at the La Porte church by Price Umphlet, assisted by K. Murphy. Interment at Pine Lake cemetery.—Mrs. Veldia Umphlet, La Porte, Ind.

**Helman**, Simon P., born in Indiana County, Pa., Oct. 22, 1843, died at Elkhart, Ind., July 12, 1933, aged 89 years. He came to Elkhart nearly sixty years ago with his wife who passed on in 1905. He was a member of the Church of the Brethren and, although totally blind for the last twenty years, attended services very regularly until the very end. He is survived by two sisters, five children, eight grandchildren, and five great-grandchildren. Services by the writer at the Elkhart City church; interment in Grace Lawn cemetery.—Lorell Weiss, Elkhart, Ind.

**Hoover**, Henry A., died at Wenatchee, Wash., Aug. 11, 1933; he was born in Wabash County, Ind., Jan. 8, 1859. Early in life he became a member of the Baptist Church. He is survived by his wife, six children and fifteen grandchildren. Interment in the Sunnyslope cemetery. Funeral services by the undersigned, assisted by Eld. L. E. Ulrich.—John R. Peters, Manson, Wash.

**Hostetter**, Sara, daughter of Daniel and Matilda Deppen Hostetter, born Aug. 1, 1855, died Aug. 16, 1933. There survive one sister and two nieces. She was a member of the Church of the Brethren for forty years. Services at her late residence and the Richland church by Eld. Michael Kurtz and Chas. Ziegler. Interment in the Tulpehocken cemetery.—Eva A. Hollinger, Richland, Pa.

**Kiehl**, Gerald, son of Clint and Laura May Kiehl, died Aug. 14, 1933, lacking one month of reaching his tenth birthday. Father, mother, four sisters and twin brother survive. Services from the home by the writer.—J. E. Overholser, Bradford, Ohio.

**Mann**, Viola, daughter of John and Mary Snell, born Aug. 23, 1877, died July 30, 1933. At the age of twenty she married Robert C. Mann. To this union were born one son and two daughters, all living. Her husband preceded her several years ago. At an early age she became a Christian and lived an exemplary life. Funeral services at the church by her pastor, L. H. Root. Interment in the Ramey cemetery.—Lola E. Root, Minneapolis, Minn.

**Mason**, Bro. Wm. A., born at Dixon, Ill., July 5, 1876, died Aug. 28, 1933. He married Sister Elizabeth Harden on June 12, 1896; to this union were born four children. He united with the Church of the Brethren and was baptized Dec. 15, 1907. He remained faithful to his Christian vows. During the past year he had a perfect Sunday-school and church record. He is survived by four brothers, two sisters, three children, his widow and seven grandchildren. Services at the church by the undersigned, assisted by W. J. Hamilton and H. N. Vanvoorhis. Burial in the Hyndman cemetery.—John H. Buffenmyer, Hyndman, Pa.

**Miller**, Casper Lee, prominent Martinsburg churchman, and lifelong resident of Berkeley County, died at the age of 62 years. He had been in failing health for some time. He was born Dec. 2, 1871, a son of Ananias and Amanda Hidecker Miller. He was regarded as a man of splendid Christian character and business integrity and was held in high esteem by a wide circle of friends and acquaintances. Early in life he became a member of the M. E. Church South, which he served faithfully for a number of years. Since 1893 he had been a member of the Church of the Brethren, serving that church in the capacity of both minister and elder and taking a prominent part in all its work throughout this section. Surviving are his widow, formerly Miss Mary Utz, two children and one sister. Funeral from the church by the pastor, the undersigned, assisted by H. R. Rowland. Burial in Rosedale.—Harold Snider, Martinsburg, W. Va.

**Phillips**, Alfred H., born near Streator, Ill., April 18, 1852, died July 31, 1933. April 13, 1886, he married Emily Jane Earnest. Soon afterward he became a member of the Brethren Church. Just prior to his marriage he took a homestead in Frontier County, Nebr., and was not only a pioneer of the land but a pioneer in the work of the church. He was zealous and faithful and gave abundantly of his material possessions to every good cause of the church and community. He was ill for three months before his passing as a result of influenza. Two weeks before his death he received the anointing service and from that time rested peacefully to the end. In 1909 he moved to Red Cloud,

Nebr., which had been his home since. His wife preceded him one and a half years ago; he is survived by one son and one daughter. Funeral services from the Congregational church by J. M. Dickey and Noah Wagoner.—Edna Phillips, Red Cloud, Nebr.

**Potteiger**, Mary, nee Gravenstine, born June 25, 1861, died Aug. 20, 1933. She is survived by one daughter, seven grandchildren and three great-grandchildren. Services in the Richland church by Eld. Michael Kurtz and Chas. Ziegler. Interment in Tulpehocken cemetery.—Eva A. Hollinger, Richland, Pa.

**Rubeck**, Martha E., died June 12, 1933. Although only 59 years of age she had lived well her allotted time and her example will continue to be felt by all who knew her. She was a resident of Mercersburg and a member of the church at that place. Funeral service by the writer and Bro. Zuck. Burial in the Mercersburg cemetery.—Jesse W. Whitacre, Greencastle, Pa.

**Sensenbaugh**, Amanda, was born in Indiana, died at her home in Modesto, Calif., Aug. 12, 1933, aged 65 years. She united with the Church of the Brethren at the age of thirteen years, remaining faithful and doing what she could to promote the church and the religion of Christ for which it stands. She had been an almost constant sufferer for a number of years, yet her place in God's house was seldom vacant. She was united in marriage to Bro. Z. R. Sensenbaugh Feb. 23, 1892. Their home was blessed with one son and two daughters. One daughter preceded her in death, leaving the husband, son and daughter and seven grandchildren. Funeral services were conducted in the Sovern Funeral Home in Modesto by the writer, assisted by M. S. Frantz.—John H. Price, Laton, Calif.

**Shanaman**, Sara, nee Bickle, born Oct. 20, 1845, died July 22, 1933. There survive one daughter, three sons, eight grandchildren and twenty-three great-grandchildren. Services by Eld. Michael Kurtz and Chas. Ziegler at her late residence in Richland. Interment in the Richland cemetery.—Eva A. Hollinger, Richland, Pa.

**Shellenberger**, Mae Elizabeth, died at the Lewistown Hospital, Sept. 3, 1933, aged 37 years. Her mother preceded her in death Oct. 14, 1932. She is survived by her father, three sisters, and three brothers. Services by the writer in the Lewistown church. Interment in Mt. Rock cemetery.—M. Clyde Horst, Lewistown, Pa.

**Shreiner**, Amos B., born in Perry County, Pa., Nov. 20, 1867, died in Cordell, Okla., Sept. 1, 1933. He married Katie Sellers Oct. 12, 1890. To this union were born five children; his wife and two daughters preceded him. He married Sarah Merkey May 29, 1915; she survives with three sons and two adopted children. He united with the Church of the Brethren about 1912 and lived a faithful and consistent life to the end. Outstanding characteristics of Bro. Shreiner were his love and faithfulness to home and church and his interest in the welfare of his fellow-man. Funeral by the writer, assisted by Eld. J. D. Howell, in the Washita church and burial in the cemetery near by.—Geo. R. Eller, Cordell, Okla.

**Steinberger**, Jacob, died at the home of his son, Samuel J., near Maitland, Pa., Aug. 1, 1933, aged 90 years, 5 months and 11 days. He was the last of a family of brothers and sisters noted for their longevity. His wife died Dec. 28, 1930, after they had lived together in happy wedded life for nearly fifty-nine years. He is survived by three sons, and two daughters—all active in the Church of the Brethren, thus following in the footsteps of their parents. Services by the writer, assisted by Eld. E. M. Howe, in the Maitland church. Interment in the cemetery adjoining.—M. Clyde Horst, Lewistown, Pa.

**Stuck**, Mrs. George W., died at her home in Lewistown, Pa., July 28, 1933, aged 58 years, 10 months and 17 days. Death was due to the effects of a stroke of paralysis. She is survived by her husband, four daughters, one brother and five sisters. Services by the writer in the Lewistown church. Interment in Mt. Rock cemetery.—M. Clyde Horst, Lewistown, Pa.

**Timmons**, Sister Ella, nee Basehore, died Aug. 14, 1933, aged 62 years. She is survived by her husband, Bro. James Timmons, one brother and a nephew. Funeral services at the Campbelltown Reformed church by Eld. F. S. Carper. Interment in the adjoining cemetery.—Mae E. Basehore, Palmyra, Pa.

**Walker**, Sister Annie Elizabeth, daughter of Benj. and Catherine Wine, died at Staunton hospital, Aug. 28, 1933, aged 79 years. Her husband, J. Reuben Walker, preceded her four years ago. She is survived by two brothers and two sisters. Services at Flat Rock by Eld. J. Carson Miller. Interment in Raders Lutheran church cemetery.—Mrs. J. D. Wine, Forestville, Va.

**Wingard**, Lazarus Budd, died July 25, 1933, aged 65 years. For the past two years he had made his home with his sister, Mrs. Bruce Angle, of Greencastle. He was a faithful member of the Church of the Brethren. Though affliction was his lot in the last years he bore it patiently. Funeral services at the home by the writer. Private burial in Shenks cemetery near Greencastle.—Jesse W. Whitacre, Greencastle, Pa.

**Woodson**, S. B., a resident of Botetourt County, Va., passed away July 28, 1933, at his residence at Daleville, Va., aged 74 years, 6 months and 2 days. He is survived by his wife, four sons, three daughters, two brothers and one sister. For many years he had been a member of the Church of the Brethren. His last illness began about two years ago, the last six months of which he was confined to his bed most of the time. Funeral services were conducted at his home by E. C. Crumpecker, assisted by D. P. Hylton. Interment was in the Daleville cemetery.—W. C. Ikenberry, Roanoke, Va.



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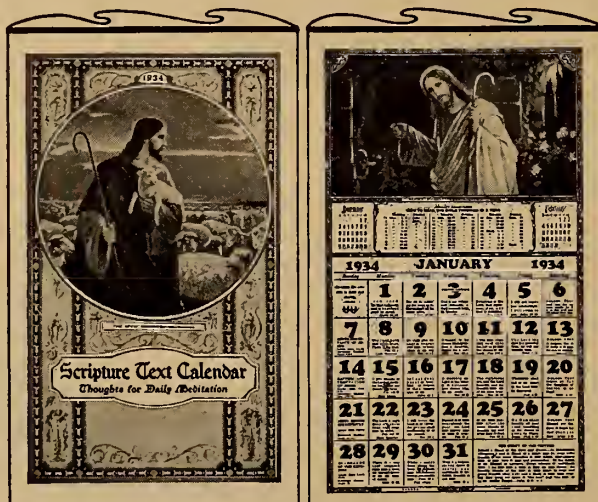
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., September 30, 1933

No. 39



A CHILD IN THE MIDST (MATT. 18: 2)

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## AMERICA

Industrial School, Geer, Va.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nelie, 1922.

## SWEDEN

Graybill, J. F. and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies

Parker, Dr. D. M., and Martha, 1933.  
Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Shock, Laura, 1916.  
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.

Horning, Emma, 1908.  
Metzger, Minerva, 1910.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.  
Senger, Nettie M., South English, Iowa, 1916.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.  
Harper, Clara, Ashland, Ohio, 1926.  
Helsner, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.  
Horn, Evelyn J., Roseville, Ohio, % Q. E. Horn, 1930.  
Rupel, Paul, and Naomi, La Verne, Calif., % Charles Rupel, 1929.  
Utz, Ruth, % General Mission Board, Elgin, Ill., 1930.

## INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.  
Ziegler, Edward K., and Ilda, 1931.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Mow, Baxter M., and Anna B., 1923.  
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

## On Furlough

Brooks, Harlan J., and Ruth, 2344 3d St., La Verne, Calif., 1924.  
Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 39

## EDITORIAL

### "Beautiful and Uplifting"

PASSING through Catonsville, Md., a traveler saw these words on a wayside pulpit: "How beautiful and uplifting are the ways of a drunken man." They are, if you don't care what you are saying. Sometimes it is well to be ironical. Truth thus stated strikes us harder.

I have read about some of these "beautiful and uplifting" ways of those who drink. They all happened lately. Listen to a few of them:

It is night. A dance at a roadhouse. Two young girls and some boys. An auto ride. A few drinks. And then a criminal assault. How beautiful and uplifting!

A paved road. An automobile. An expert driver. Some non-intoxicating beer. Another auto. A collision. Smashed cars. Broken bones. How beautiful and uplifting!

A boy in the teen age. Nights on the streets. The habit of drink formed. A revolver. A robbery. And then a bullet and a dead man. And the plea in court is that the boy was drunk and did not know what he was doing. How beautiful and uplifting!

Another scene. Just an ordinary home. A husband and wife. Some drinks. A quarrel. An ax. And a wife's body cut to pieces. How beautiful and uplifting!

Sunday afternoon. A bakery. A man in the office: Two strangers enter. A hold up. The cash box plundered. Before the two robbers leave the man in the office who had made no resistance is shot in cold blood. And the defense is that the man who did the deed had been drinking and carried a defective revolver. How beautiful and uplifting!

A parsonage yard. Two little girls in that pastor's home. A drunken driver at the wheel. A plunge over the curb and the little girl's wagon is smashed. Fortunately she was not in the wagon nor in the yard at the time. How beautiful and uplifting!

A grocery store. A man asks for a loaf of bread.

The price has been raised to eight cents. He will not pay it. Goes out and gets a glass of beer for ten cents. How beautiful and uplifting!

But why go farther? Look around you. Read your dailies. Note how beautiful and uplifting since beer has balanced the budget, reduced taxes, driven out the bootlegger, stopped the sale of whisky and alcohol, put all the unemployed to work, restored "personal liberty," given us state's rights, saved our school boys and girls from the curse of drink and made us all a temperate people! Yes, how beautiful and uplifting!

"How beautiful and uplifting are the ways of the drunken man" since we have only beer that will not intoxicate.

J. E. M.

### Who Are the Fortunate Children?

ACCORDING to the 1930 census there were at that time 33,727,023 children in the United States under twenty years of age. At the present time there should be somewhat more, perhaps 35,000,000 in round numbers. Out of this vast army a wide variety of groupings might be made on the basis of race, intelligence, health, economic status, social standing and religious training. Given the proper data, statisticians could tell us how many of these children promise to succeed in life and how many stand to turn out failures.

The factors which determine the outcome for child life are usually reduced to two—heredity and environment. Which of these is the more important it is difficult to say, for both have their ardent champions. But certain it is that blood will tell. Those who stress heredity would have us compare the Edwards and the Jukes lines. But environment is also important, for many whose heritage seemed exceptional do not turn out well in a poor environment, while yet others with what seemed a poor heritage turn out well in a good environment.

Whatever the relative importance of heredity and en-



vironment, there must be agreement that fortunate indeed is the child who is blessed with what is best in both! However, we have still to settle just what constitutes the ideal heritage of blood and the perfect environment. But it would seem that what produces the largest percentage of successful persons should be acceptable as the answer.

Now in *Who's Who* we have a list that is as fair and accurate as any. What does this list reveal as to the best in heredity and environment? Not so long ago a study was made of the family backgrounds of those who then had a place in *Who's Who*. This survey revealed that one out of every fifteen so listed was from the home of a minister. This was at the rate of twice as many as for other professions, four times as many as from the homes of business men, thirty-five times as many as from farm homes, and twenty-four hundred times as many as from the homes of laborers.

However, according to popular American standards the average minister's home does not seem to have so much to make it desired as to heredity and environment. That is, ministers as a class are not our most rugged physical specimens, nor are their homes the seat of every modern comfort. Yet, as a general thing, ministers live disciplined, wholesome lives. They are thus able to pass on to their children as clean a physical heritage as can be found. And what is true for ministers is even more true for their wives. They are exceptional women. As for environment, the child in a minister's home early learns to choose carefully, to share, and to save. He grows up in an environment conducive to wise, generous, yet frugal living. These more than offset certain seeming advantages in other homes and give the minister's child a big lead in the race for success. At least this is what we see as the basic reason why children of the manse make such an exceptional record by the most exacting standards of success.

Who, then, are the fortunate children? Those born into Christian homes—homes where the blood is clean and the will is disciplined, homes where virtue is a little extra precious and faith extra strong.

Perhaps we have said enough to make our thesis clear, but there came recently to hand a bit of supporting testimony that may well be passed on. The editor of the *Northwestern Christian Advocate* became curious about the comparative standing of the children of missionaries. So he sent a questionnaire to "every Methodist missionary who had been at work twenty years or longer." More than eighty families were involved with a total of 283 children. "Of these, 273 are still living—an amazing fact in itself." Of the ten who died, but three died of ordinary causes. Summing up the remarkable health and mental showing of missionary children, this editor says: "The children of missionaries enjoy more and suffer more than other children. All

through their formative years they are learning from many teachers outside of school. . . . They tend to become cosmopolitan in their interests. The great majority of them have a profound respect for their parents' vocation. . . . But their great distinction seems to be, so far as this study goes, that these missionary parents, who are so often misunderstood, and sometimes underestimated, who are so poor in this world's goods and so lavish in their spending of life, have given their children quite the finest educational preparation that comes to any group of American boys and girls."

If you are one of those so fortunate as to live in a minister's home, or any other truly Christian home, thank your lucky stars and do your part by making the most of your superior opportunities.

H. A. B.

### Making One's Escape

HERE again is the fine truth we might easily miss because of the rather heavy phrasing in which it is set. But it is worth the trouble it takes to get it and it doesn't take much, for it isn't so bad after all. Look it over at least twice, please. "The mark of the progressive organism is, then, increasing escape from determination by outside factors into self-determination."

Don't you like it? If you are able to keep your poise better, to steer a straight course ahead in spite of the winds that beat against you, to do what you should without being told, all that is a sign you are growing. It means that you are pressing on toward maturity, that you are getting farther and farther from the life patterns of the slave or the savage. It means that there is hope of your becoming a real person.

We must not lose the mark though. It's "increasing escape from determination by outside factors," into the status of a free man, or woman, a full grown man, or woman, after "the measure of the stature of the fullness of Christ."

E. F.

### Where They All Must Come

Do you accept the doctrine that "all the problems of the world today are problems of human relationships" and that therefore "they are problems of religion"? You'd better, for that is exactly what they are, and clear recognition of the truth about it helps greatly.

It is a matter of getting on with other people, other members of your family, other families, other merchants, other professions, other societies, other cultures, other races, other nations. To all of this religion has the only answer. And not just any religion at that. It must be a religion of brothers loving each other.

The religion that does that best is the one in which the brothers trust a common Father. It's foolish, hopeless, to try to solve any of our problems in any way but the Christian way.

E. F.

## GENERAL FORUM

### The Heart's Proof

Do you ask me how I prove  
That our Father, God, is love?  
By this world which he hath made,  
By the songs of grove and blade,  
By the brooks that singing run,  
By the shining of the sun,  
By the breeze that cools my brow,  
By fresh odors from the plow,  
By the daisy's golden head,  
Shining in the fields I tread,  
By the chorus of the bees  
In the flowering willow trees,  
By the gentle dews and rain,  
By the farmer's springing grain,  
By the light of golden eyes,  
By the sheen of forest leaves,  
By the sweets of woodland springs,  
By the joy right-doing brings—  
By a thousand, thousand things!

—James Buckham.

### Christian Education in 1933-34

BY RUFUS D. BOWMAN

WHAT will the program of Christian education be in 1933-34? What has the present moral confusion taught us concerning the increased need for Christian education? How much sacrifice and consecration will be needed to carry on the program the coming year? What emphases will we make major in the program? These are some of the questions which come to me as I think of Christian education in 1933-34.

The present moral confusion reveals the need for Christian education. Few people now doubt the value of Christian teaching and the part which it will play in the moral recovery of the world. The present world chaos was caused by the failure of leadership. I know that many other causes are mentioned, such as mounting armaments, high tariffs, stock market speculation, etc. These factors are partly responsible. But the underlying cause of the depression—and I mean the moral and spiritual depression as well—is the failure of leadership. It is the failure of our pattern makers. The Christian church with its program of teaching, evangelism, and the training of leadership must offer the vitality and the direction for moral recovery.

This increased need faces us—and we must meet it—at a time when the program is curtailed because funds are limited. What are we going to do during 1933-34? Shall we put first things first and say that for the sake of childhood and youth the program of the church must go on? In a time of reduced budgets and limited resources, it seems to me that the call of the Christ becomes clearer and stronger to each one of us to give ourselves more sacrificially to this kingdom work. The

periods of the church's greatest power have not been the times of her greatest prosperity. In the face of a world of need, let us consecrate ourselves to the building of a dynamic church and also to the making of 1933-34 the most fruitful year of Christian teaching.

The special emphases for 1933-34, which each church school desires to make major in its program should be chosen in the light of local needs. However, the Board of Christian Education is suggesting the following special emphases for your consideration:

1. Leadership training with special emphasis on the workers' conference and the use of standards. A number of our churches are planning to put special stress on the workers' conference. The *Teachers' Monthly* will offer help along this line beginning with the September Workers' Conference. Standard B may be studied during a series of workers' conferences.

2. Parent education. A leaflet entitled *Paths for Growing Parents* has recently been printed and will give positive help.

3. Christian stewardship teaching. This is one of our great needs. We hope that the stewardship study courses prepared by the National Council of Men's Work will be increasingly used.

4. Temperance and peace education. Our task now is to put on a thorough and consistent teaching program.

5. Increased Bible study. A simplified plan aimed to stimulate and increase Bible study will be completed by October, 1933.

Let us clasp hands as a symbol of our determination to make this coming year, in spite of all the handicaps, the most fruitful year in the building of the kingdom that we have yet experienced.

Elgin, Ill.

### The Leadership Training Program for the Local Church

BY C. ERNEST DAVIS

THE local church should provide training for prospective teachers in order that there may be a future supply, and for teachers in service in order that they may become more efficient.

Often classes for prospective teachers may be run as elective courses in the young people's department of the Sunday-school. Classes for teachers in service are more difficult to promote because of the necessity of finding a time for them that will not conflict with other church activities. However, that can usually be managed if there is a will to succeed.

Some churches may be discouraged because of lack of trained talent to head the leadership training work. Such discouragement should not be allowed to stop the work. Some minister, Sunday-school superintendent or teacher, public school teacher, or other consecrated per-



son can be secured to take charge and do his best. We shall have to begin this work where we are and not where we aren't, and it is only by beginning that we shall make any progress.

The local church will not necessarily have to depend entirely upon its own resources for all the factors in its leadership training program. Sometimes a church finds an opportunity for joining with other churches of the community in supporting a community school of leadership training. These schools usually offer several units of attractive work to the Sunday-school workers of the community. They put the combined resources of the group at the service of all. Some of our wide-awake district boards of Christian education hold one or more leadership training institutes during the year. This offers the local church an opportunity to supplement its own program by sending promising workers to the district institutes.

Again, not all of our program for the improvement of our teachers needs to be of the regular, formal type. A considerable amount of valuable training, informal if not formal, can be introduced into a workers' conference by planning for it. Superintendents and pastors can encourage the reading of helpful books and magazines. Our Elgin Loan Library will be a big help here. Churches that find it impossible to put on a regular class in leadership training might well investigate the reading course being prepared by the Board of Christian Education and the General Ministerial Board. It offers great possibilities.

If you are daunted by the thought of launching a program that will run throughout the year, remember that the Standard Course of Leadership Training comes in twelve lesson units. One quarter is ample time to cover a unit of the course, conduct a review, and take the examination. I urge that every superintendent, aside from all efforts for general development, strive to have at least one unit of regular leadership training work made available for his people each year.

For details as to courses, textbooks, etc., send to the Board of Christian Education, Elgin, Ill. Complete information will be sent you. Do this, study the materials received, plan a program, put it over, and you will see your school grow in efficiency and power.

*Independence, Kans.*

### The Primacy of Education

WHEN we say that the church must recognize anew the primacy of education, we are not thinking of some segment of education. We mean the whole of it. We do not mean some single phase. We mean the totality. We mean the placing of religion at the heart of education. We mean the Christianization of *all* education. Anything else is simply tinkering at the task.—*Harry O. Pritchard.*

### Parent Education in the Local Church

BY RUTH B. MALLOTT

THE Christian home is known as the choice product of the Christian religion. In our denomination we cherish the memory of the Dunker home. A recent graduating class of Bethany Biblical Seminary decided to leave a gift expressing their devotion to the school and the church it serves. They chose to have painted a Dunker home scene, as most representative of our denominational life.

We, the parents of small children, have inherited this tradition of clean, pure homes, where love and coöperation made possible a harmonious development of life. We wish to carry on this trust. But we live in a new and industrialized order of things. The family homestead is being replaced by the city apartment or rented house. The radio and metropolitan newspaper bring a common thought to all localities. In our tangled world it is not a question of shall there be parent education, but how best can it be planned to fit the needs of our group?

Many church activities are intended for those who have leisure. Mothers of small children have few spare moments. It is often impossible to hire help for the care of children. Parents need to share similar ideals, and a unity of thought in method, for the best home life. To meet this need of ours the church often gives a course of special training in the church school. While the small children are in their study groups their mothers and fathers, together, study the big problem of building a Christian home.

A certain group of young parents in a rather large church undertook such a study. To the surprise of some, the most thoughtless parents were interested deeply. The discussion of ways for mutual understanding and coöperation of parents and children fascinated them. The attendance of this class gained steadily. The teacher patiently and tactfully helped all to realize the Bible held solutions for their most perplexing problems of family finance, home furnishings, personal clothing, and wisdom in dealing with each member of the family.

The study and care of children is becoming a popular subject for radio speakers and magazines. Much of this is good. But many of these teachers are not Christian in their thought of life. If we are to preserve our Dunker home life, and help reduce the ratio of "one in six" for the divorce court, the church must help solve our concrete everyday problems.

The Board of Christian Education has a list of recommended books for any local church study group. They may be ordered through the Brethren Publishing House, Elgin, Ill. The list is as follows:

Building Personality in Children—Myers—1931—\$2.50  
Character Guidance and Occupations for Children—McCallum—1929—\$1.00

Child from One to Twelve, The—Arlitt—1931—\$2.00  
 Developing Personality in the Child at School—Myers—  
 1931—\$2.50  
 Everyday Problems of the Everyday Child—Thom—1927—  
 \$2.50  
 Growing Up—Schweinitz—1928—\$1.75  
 Home and Christian Living, The—Hayward and Hay-  
 ward—1931—75c  
 Modern Parent, The—Myers—1930—\$3.50  
 Nervous Child and His Parents—Richardson—1928—\$2.50  
 Our Children—Fisher and Gruenberg—1932—\$2.75  
 Parenthood and the Character Training of Children—Gal-  
 loway—1927—\$1.00  
 Wholesome Childhood—Groves and Groves—1924—\$2.00  
*Chicago, Ill.*

## The Need for Temperance Education

BY E. M. HERSCH

WHEN social and moral reform is on the decline, it is often the most difficult period in proper temperance education. For very few laymen have the money, time, or ability to make a separate investigation regarding every statement issued by the press, radio, movie or neighbors on this subject.

Some time ago a preacher came into my office seeking pledges for the "Association Against the Eighteenth Amendment." I offered to read any book he might suggest if he would read one I could name and let the matter of pledge await such a verdict. At once, he stated he did not wish to get into an argument and left my office without further question or pledge.

Young people are interested in a search for truth and are quick to respond if the facts are properly presented.

Before the World War in 1917, we had but 417 wet counties, as against 2,625 dry counties. Would these figures lead one to think that the Eighteenth Amendment was entirely a war measure?

Prof. Irving Fisher of Yale, in any of his temperance books, gives ample evidence to show that prohibition has really decreased drinking during its brief trial. Have our young people these facts at hand? Or are we more careful to give them the facts of English and science, thinking they will pick up important information about temperance at the corner news-stand? Are we more interested in helping our young people prepare to make money than to make a life?

A young preacher from Pennsylvania was in our home a few weeks ago. He recited an incident that is quite common and popular in many quarters. A teacher in his city had stated that most of the young people are so much worse than they used to be, and that most of them are now drinking. But this young preacher was interested in securing the facts before accepting any statement made at random. He found, after a careful study, this particular teacher to be the outstanding disciple of the doctrine he so strongly condemned. Even as recently as 1932, Coach A. A. Stagg (recently of

Chicago University) states: "The liquor problem is less of a problem here today than it ever has been in the past." A. A. Stagg has coached at that university for forty years, and I think our young people will give consideration to his statement, and such data could be used in some phase of temperance education.

The church must go further than educate the young people. We must educate the voter, and this is a much more difficult problem. Most people believe that adult education is possible in medicine, science and other fields of learning. Is it not then the task of the church to inform the voter on Christian methods of taxation? Can the Christian ever defend the liquor traffic because it will bring in a large tax? Is there not a moral issue at stake? If we are interested in truth, can we allow any such traffic to have the appearance of decency because it will lighten our tax load? Are we more interested in building a fortune than building boys and girls? After considering such questions, we are in a better position to talk about the proper way to lower our taxes.

The problem of health is very important and should be included in a temperance educational program. "According to Census Bureau figures, the death rate from alcoholism has averaged 42% lower since prohibition than it did during the eighteen years before prohibition."

I happen to be associated with one of the leading life insurance companies of the East. Many people argue that beer is harmless, and of course could make no one drunk. In answer to that question, I submit the following incident: A young woman (age 24) applied for a life insurance policy. She worked in a small restaurant. She passed the examination in excellent shape, but because beer is sold in that restaurant, the said life insurance company will charge her an additional premium for her age. It is their business to rate every individual according to the risk involved, and for them, beer is considered an additional hazard. Therefore, a higher rate must be charged to cover the additional risk.

The church temperance educational program should include a careful study of the problem of unemployment. Is it possible that unemployment is better than employment in a traffic which places profits above character? Is my employment good for the child life of my community, would be a safer test than many that are being advanced today. Is it good for the child life of my community to open new jobs offered by the liquor interests?

The average church member does not seem to think his personal liberty is being destroyed by the endless number of "stop and go" signs necessary to pass in getting to "A Century of Progress." Yet, how often the same church member is confused on the question of personal liberty when the liquor question is involved!

It is doubtful if one's safety and speed would be im-



proved by destroying all traffic regulations, and in turn, giving every car driver his personal liberty.

It is interesting to see how these people act when the issue happens to be NRA rather than prohibition. Can we honestly object to any issue because of the stock argument of personal liberty, if the issue has for its mission the welfare of the child and adult life of our communities?

*Elgin, Ill.*

## Peace Education in the Local Church

BY LORELL WEISS

PEACE education should be carefully planned. Too often peace seems just one more special cause among the many which demand a hearing in the local church. The preacher manages to get around to it once in a while. It bobs up in Sunday-school now and then. Occasionally a visiting peace lecturer speaks. Instead of such hit-or-miss treatment, a definite part of the church's program should be devoted to peace education. Peace sermons, lectures, lessons, discussion and study groups, rallies, plays, pageants, and good will projects should be so arranged throughout the year that the cause will appeal to every age and will neither be overdone at one time nor neglected at another.

Peace education should aim at practical action as well as the creation of sentiment. Busy ministers and teachers are tempted to take refuge in lofty generalities because it is easier to be sentimental than practical in a peace address. Sentiment has a just and important part in peace education. But sentiment must be linked to practical action; it must touch and change everyday life. If it does not, we have two standards, one to which we give lip service, another by which we live. The writer knows good Dunkards who commend an emotional peace address and yet think it advisable to send their sons to military schools or camps for the sake of discipline or economy. Successful peace education must present the truth about war's futility and the limitless practical possibilities of a peaceful world. This will require hard work and study on the part of preachers and teachers.

Peace education should notice the existence of very serious obstacles to world peace. There are, for instance, economic obstacles such as the pressure of surplus populations, immigration barriers, and high tariffs. There are psychological obstacles of which racial antagonism and narrow nationalism are examples. Many peace advocates do not realize how powerfully these factors militate against pacifism. They do not see that peace is impossible unless certain great economic injustices are righted. They are not aware that the Japanese or French militarist and the anti-Semite have reasons for their unpeaceful attitudes—reasons which might make us just as bloodthirsty under similar cir-

cumstances. To overcome these obstacles, peace workers must first understand them, and that again requires genuine effort and study.

Peace education should aim to develop new peace leaders. Many congregations have one or two young people who are fitted to make peace work their specialty. They should be encouraged to give all the time they can to this study. They can aid very materially in making peace education in the local church fruitful, and the best of them will find a wider field of labor waiting for them.

*Elkhart, Ind.*

## N. R. A. vs. B. C. E.

BY R. E. MOHLER

It is almost unbelievable what can be done when a large body of folks move together toward one great goal. For four years America has been in the clutches of the most terrible panic that the nation has ever known. It now seems that all that was needed to lift us from the throes of this terrible disaster was the united pull of all to lift ourselves out. True it is too early to speak with absolute assurance of the success of the movement, but the attainments thus far look gratifying.

In order to accomplish the success thus far realized it was necessary that we sacrifice together for the good of all, and it is truly remarkable the loyalty and support that has been given on every hand. Great business men have shortened the hours for their employees and at the same time raised their wages. This has all been done for one purpose, and that purpose was the goal of renewed prosperity.

The Board of Christian Education (B. C. E.) likewise has before it a great goal. The Board, too, is calling for a united sacrifice on the part of all in order that its goal may be attained. The success or failure of the Board's efforts depends largely upon the way we respond to the call. The goal toward which it strives is not primarily a renewed material prosperity, but rather the goal of Christian character in the lives of thousands of boys and girls, those who will be our men and women of tomorrow.

Material prosperity can not come in any abiding way without it is accompanied by character. Kansas is today suffering, and bearing the criticism of the entire nation, not because of a lack of material wealth or a shortage of natural resources, but on account of some half dozen men of great wealth, who because of a lack of character, have betrayed the trust that had been given them. Today their material prosperity is gone and all because of a lack of character.

The plea of the Board of Christian Education is that we may at this time sacrifice together for the sake of giving our boys and girls an opportunity to learn to know more of the Christian way of life, and this not

only for their own sake, but for the sake of all. Men willingly sacrifice for the hope of material prosperity. May the same spirit grip us as we are asked to sacrifice for things that we know are more abiding.

*McPherson, Kans.*

## The Use of Standards in the Church School

BY FOSTER B. STATLER

IN this presentation we are referring to the standards prepared and provided by the International Council of Religious Education. The Council has made available standards for the Sunday Church School and each of its departments as well as for Vacation and Week Day Church Schools.

### What a Standard Is

The first thing to do with a standard is to study it. Such a study will reveal that it is an attempt to vision the goal or ideal toward which a school should be striving. It not only defines such a goal but indicates processes by which it may be achieved. It is also a measuring device; an instrument by the use of which a school can measure and evaluate its work in the light of the goal. The real purpose of the standard is not only to reveal to the school its standing but to be an incentive, a spur to improvement.

### Why Use Them

Because we need to measure and evaluate the effectiveness of our work. But some one says, "Practical experience is the thing that counts." Yes, practical experience counts if it is of the right sort. It is worse than useless, it is damaging, if it is wrong experience, if it tends in the wrong direction. Is our practice in the right direction? Are we achieving right ends or do we just think so or hope so? We need standards to help us evaluate.

### How Use Them

Let us suppose it is Standard B for the Sunday Church School which is to be used.

First, some one must become thoroughly acquainted with the standard. It may be the pastor, the superintendent, the Chairman of the Board of Christian Education or some one else.

Secondly, the workers need to meet to study the standard. Each worker should have access to a copy. Such a study can be conducted as a feature of the regular monthly workers' conference or it may be desired to meet weekly so as to bring the study within a briefer space of time. The important thing is that it be studied with an open mind and with a view to the improvement of your school. Do not try to cover too much in one evening. It will take seven or eight evenings to study Standard B, if not more.

Thirdly, it will be found valuable to have a secretary to make notations, as the study progresses, of certain improvements which the discussions reveal might

be made by the school. Certain of these should be definitely decided upon and put into operation. There is no use getting together, talking and seeing what ought to be done and then doing nothing about it. That's our trouble—we have, in so many things, become habituated to making no response, to see what ought to be done and then doing nothing, to talk and then fail to act. The value of a study of a standard lies here—to do something by way of improvement. But we must not make the mistake of trying to renovate the whole structure from cellar to attic in one week. Settle upon a few things and when they are in operation, take up other items.

Fourth, a plan of scoring has been provided with each standard by which a school can measure its effectiveness on a percentage basis. Yearly scorings and comparisons of such scorings should indicate growth or the lack of it and whether our study is issuing in definite steps toward improvement or simply good intentions.

### The Value of Such Study

First, it shakes us out of our self-satisfaction. That's much. Progress begins there. Schools are like the little boy who came to his mother one day, saying, "Mother, I am as tall as Goliath: I am nine feet tall." "What makes you say that?" asked his mother. "Well, I made a little ruler of my own and measured myself with it and I am just nine feet high," said the boy. A standard is so revealing. By our own ruler we may be "pretty good." It helps to use a ruler like an International Standard. A new day in the work of our Sunday-school began with our study of Standard B.

Secondly, it helps a school to face its problems with personalities left out. We are studying the standard. Folks may disagree. They are not disagreeing with the superintendent, pastor or other worker; they are disagreeing with the standard. Any one has a right to do that. Of course, he must have reasons for it. The best thinking in the field of religious education has gone into the making of the standard. You won't realize what a help this is to the study of many of your problems until you try it.

Finally, to earnest workers it is a welcome aid because it suggests definite methods by which to realize ends which all are convinced should be reached. Use the standards. They will bear much usage.

*Huntingdon, Pa.*

## Teaching Is Spiritual Companionship on the Road to Eternity

BY C. C. MADEIRA

### IV. The Road to Eternity

INTELLECTUAL feelings properly developed are heavenly accomplishments. Feelings constitute certain essential differences in the personalities of people. The feeling aspect of consciousness is the ultimate reservoir



of the results of training. Education is held to be *growth* and growth is held to be *adequacy of life*. Can we live adequately without thought of eternity?

Life is real, life is earnest, life is immortal. Jesus based his teachings on the vital problems in the lives of his pupils. His teachings centered around the life of the child. Jesus says: "I am the way. . . . No man cometh to the Father but by me." And he warned us of those who would come saying: "Lo, here is Christ; or there; believe them not." Hence the need of the Spirit as our Companion is apparent; and the Spirit is both willing and even solicitous to be our Companion if we will but yield to his guidance and teaching.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," said Paul. Hence the indwelling Spirit is the Life Germ of our future glorified, resurrected bodies; therefore how true: "If any man have not the Spirit of Christ he is none of his." These facts make the ever-presence of the Spirit as a moulding Factor of our lives a necessity.

A grain of corn put into the ground without a germ will not yield a future plant, because it lacks the germ of future life; hence the man that dies without the Spirit, dies without the germ of future life, hence must die an eternal death.

There is a thought of both interest and cheer as to the bodies with which we shall come clothed in that new creation. We are familiar with the Genesis account, that "God created us in his own likeness and image"; that was fine for that age; but in our coming new creation, Paul assures us that Christ will change our vile bodies and fashion them like unto his glorious body. But let us see what leads to such cheering results. Paul himself raises the question: "With what body do they come? . . . But God hath given it a body as it hath pleased him, and to every seed its own body." God gives to beasts, birds, fishes, grains and grasses, each a body as it pleased him; all governed by laws that seem to have no exceptions. And the bodies with which we will come clothed in that great day will be the result of fixed divine laws.

An acorn will produce an oak, because within that acorn is the germ of an oak. As ostrich egg will produce an ostrich, under proper environment, because within that egg is the living germ of an ostrich. Hence for you and me to come up in that final day with new created bodies, fashioned like unto Christ's glorious body, we must have within us as a moulding Factor the Holy Spirit. Mark Paul's language: "If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwells in you." His Spirit dwelling in us is a condition of our being

resurrected in a glorified form. I repeat, it is the life germ of our future glorified bodies. How cheering to the passing saints, in being assured that they shall exchange these worthless, frail old bodies for the happy glorified new! "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us unto a lively hope by the resurrection from the dead!"

The wicked "shall go away into everlasting punishment but the righteous unto life eternal." So shall they be gathered home to Christ, and to his Father. So shall they be received into the mansions prepared in the Father's house. So shall they be welcomed into the joys of their Lord. So shall they be with him, where he is, that they may behold his glory. This gathering of his own into himself and the delivering up of his kingdom unto his Father, that God may be all in all, is to be the glorious consummation of the life work of the Son of God. So there shall be fulfilled in Jesus Christ, as Savior and as King and Judge, the divine purposes of his humiliation, and death, and exaltation to the right hand of God, and so may faith in him bring forgiveness, and life, and love, and power, to those who have believed in their hearts that Jesus Christ is Lord, and have confessed him publicly before the world. Summarizing all history in one brief description, the Lord Jesus spoke of himself as

"The Root and the Offspring of David  
The Bright and Morning Star."

As Abraham sent Eleazer, of Damascus, to Padan Aram to fetch Rebecca from her home to be the wife of Isaac; in like manner the Holy Spirit has been sent to bring the church home to Christ, as his long-looked-for bride. What a mutual joy there was in that old oriental home as Rebecca was welcomed, on that festal occasion! This all is but a feeble type of the joy in that coming day, when the Spirit will bring the church, Christ's bride, home to him; which will culminate in that festal marriage supper of the Lamb. Shall we not, teachers, share in the joy of that future home-coming, in that eternal day, to dwell in that eternal city, with God's eternal family? Let it be noted that at that juncture all will be eternal, eternal.

*Schuylkill Haven, Pa.*

## CORRESPONDENCE

### SOUTHERN ILLINOIS DISTRICT CONFERENCE

The District Meeting and associate gatherings were held in the Oakley church Aug. 26-28. A strong inspirational program was had from Saturday morning till Sunday night. A number of speakers and members from outside our district were present and brought inspiration and encouragement to our work. The churches were well represented at the meeting. Quite a number of big problems were discussed and when a solution was reached it was approved almost unanimously.

(Continued on Page 20)

## PASTOR AND PEOPLE

### The Gist of the Sermon

BY D. W. KURTZ

#### The Value of an Empty Purse

DEAN BROWN has pointed out the value it was to the Prodigal to get an empty purse. Some people state it, "Blessed be nothing." Jesus spoke to the poor of the land and called them blessed. It is not poverty in itself that is the blessing, but because of poverty many people become blessed who would be wrecked by wealth. The man who is rich, and a good Christian, is a masterpiece. The temptations of money are so great that if a man can possess a lot of it, and have perfect mastery of it, he has achieved a success.

The Prodigal inherited a lot of money, and he went into a far country and "had a good time." While his money lasted, he had a lot of friends, he paid for them. When he had spent all, his friends left him. The smile of a harlot must be paid for in cash. All his friends left him, for when he was hungry, "no one gave to him." His empty purse became a lens by which he could see reality, and "he came to himself." His empty purse proved a great blessing.

1. He had to cut out a lot of sins. Sin is very expensive. The people of America are spending one-third of all they earn on luxuries. Crime costs us thirteen billion dollars per year. Vice costs money and life. Sin costs so much, that an empty purse is a blessing, it keeps one out of some of the sins of society. To have nothing is safety in some things.

2. The empty purse compelled the Prodigal to go to work. He came home to his father and asked to be a hired servant. Work is the redemption of youth. People who do not work can not develop the highest type of character. Dependable people are those who have had responsibilities. Work is necessary for two reasons, to earn one's own living, and to develop the will. Work is a blessing, it is the way to happiness, and an empty purse is the stimulus to work.

3. The empty purse enabled the Prodigal to see the difference between true friends and false friends. His friends in the far country all left him when his money gave out, and his friends at home welcomed him, and comforted him and asked nothing but his response to their friendship. The friends of the far country are expensive, and they do not last, they are false friends. The empty purse proved them, and found them wanting.

4. The empty purse helped the Prodigal to get a right perspective of life. He came to himself, he saw clearly that his youthful venture was wrong, it led to misery and want, and the "good time" was a mirage that left one with a headache, and a heart ache and a

blighted life. After all, the happy life is the life of virtue, of home and loyalty to the best. The empty purse brought him to his senses. Perhaps there are many people today who will come to get a new sense of values, and see the things that abide, and rest their happiness in personal, moral and religious values, but only when they get an empty purse. At the time it is very hard, but it may be the way to life. It was for the Prodigal, and it has been for millions since. Happy is the man who does not need to get an empty purse before he can see clearly, and choose rightly.

*Chicago, Ill.*

### The Pastor and the Children

BY GEORGE L. DETWEILER

Article Furnished by Pastoral Association

ONE of the most important phases of a pastor's work is that of ministering to the children of his congregation. Yet it is one of the most neglected. Jesus was a lover of little children. He understood them. He sympathized with them. Never did he turn them aside to give his attention to older folk. When his disciples rebuked those who brought little children to him, Jesus was much displeased and he said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then Jesus added for the benefit of those disciples and for our benefit: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Then comes the final touch of that most beautiful picture: "And he took them up in his arms, put his hands upon them, and blessed them." After studying carefully Jesus' attitude toward the children, how can we as his ministers neglect to care for the precious souls of whom he said: "Of such is the kingdom of God"?

Let us consider first of all the pastor's week-day ministry and its relationship to the children. It is the pastor's duty to know the children. When going into the homes we should be able to call each child by name. But to know a child means more than being able to call him or her by name. To really know children we must spend time with them, learn to know their problems, sympathize with them, work with them, and play with them. This is a time of multiplicity of duties for the pastor. There are so many things demanding our time. But no more important work is there for any pastor than to care for his children. Wise is the pastor who is willing to take time to hike, fish and camp with his boys. Many of us are missing a golden opportunity simply because we have not been spending time with the children of our congregations.

Of course, a kindly attitude should always be a virtue of a minister of Jesus Christ. When a thoughtful child was asked why a certain tree in the garden was



crooked, he said he "supposed somebody must have stepped on it when it was a little fellow." We need to be careful that we do not step on the little fellow and cause a tender heart to become warped. It was Longfellow who said: "A torn jacket is soon mended, but hard words bruise the heart of a child."

Judge Bale tells this most touching personal story: When he was a boy he attended a small country Sunday-school. He was a member of what was known as the "bad boys' class." They had been threatened a number of times that unless they behaved, they must leave the Sunday-school. But they were boys bubbling over with energy. One Sunday morning they became noisy. The superintendent said: "The adults are paying to keep this Sunday-school going, and we will not tolerate any boys spoiling our Sunday-school. You boys must get out." A small woman rose to her feet and plead with the superintendent to give them another chance. She said she would try to teach the boys. So they were given another opportunity to prove their sincerity. This fine Christian woman did teach that class. She loved those boys and they loved her. Never did they pass her house on their way to the swimming hole or to school without running in to see her, for she always had something good to eat for them. They carried mud into her kitchen, but that did not matter to her. That class was no longer the "bad boys' class." They had found some one who understood boys, one who loved boys. Today they have grown to manhood. All of the members of that class are Christians, and all have attained success. Judge Bale states that every one of those men would be willing to travel all the way across the United States to minister to the needs of that splendid Christian woman who was wise enough to direct their lives into proper channels.

But what about the pastor's sermons and the children? Do we have the children in mind in the preparation and delivery of our sermons? Doctor Lingle said: "When you don't know what a preacher is talking about, he doesn't either. When you do understand a sermon, it is not because it is shallow, but because it is clear. When you do not understand, it is not because you are dense, but because it is muddy." Doctor Broadus once decided to preach one sermon a month to the children. He discovered that more people came to that service than to any other. There was one man in particular who came to every service when he preached to the children, but who did not come at any other time. This pastor asked him the reason. He replied: "I come to that service because I can understand." Doctor Broadus said: "Now I always preach to the children." Do we preach with such simplicity that the little children can understand? The challenge to every minister is to present the great truths of the gospel clearly and in such simple language that the children can understand

the message. In every phase of our ministry let us ever be mindful of the children.

*Myersdale, Pa.*

## Some Reflections on Fourth of July

BY CHAS. E. ZUNKEL

ANOTHER Fourth of July has come and gone; at least, it seems so, for the noise has died away. In its passing, I think this one has left more disturbance of mind than has any other. That is not true because this one has been in any way worse than others, but because some convictions are growing upon me.

Some one made an estimate that in our little city of about thirty thousand, ten thousand dollars was spent for firecrackers and fireworks. That estimate may be too high, but suppose it were only half that much. Consider the fact that last winter about one-third of our population was supported by charity. In order to adequately administer support for these families it took a great deal of struggle. At best, some people did not enjoy all that the needs of their families made advisable.

Why should even five thousand dollars be spent to disturb the peace of the population of our city, when people are being poorly fed, inadequately housed, and insufficiently clothed? I dare say many Christian people have not even stopped to consider the ethical implications of their Fourth of July observance. Some perhaps are too dull of heart to care, but some are probably more thoughtless than heartless.

What is even more disturbing than the above-mentioned facts is the fact that a good many families who draw their support from charity spent a good deal for firecrackers and fireworks. I learned of one such family that spent one-half their weekly allotment.

Another disturbing feature of the celebration of Fourth of July is that which has international significance. We live in a war-torn and restless world. Why should we continue to celebrate a day which marks the close of a war which we say we fought to gain our national independence? It is time for Christians to cease a practice which, if it does anything at all, only disturbs the international peace and security.

I suggested these matters to those of my people who were present for worship on Sunday morning, July 2. I hope it may have helped them to think a bit more seriously and act in a more Christian manner. But why not begin thinking now that next Fourth of July may be spent in a more Christian fashion?

If the family wants to use the Fourth of July for a holiday, why not plan a family outing which will adequately care for the interests of every member? Perhaps the day might be so observed that all might feel re-created and refreshed.

*Chicago, Ill.*





## MISSIONS

*This Department  
Conducted by  
H. Spenser Minnich*



### Out of Caste and in Caste

BY ANNA WARSTLER

I WAS riding in a third class ladies' compartment on the train one day. A large number of women were seated in it, but there was still room for more. The women were chatting loudly, as Indian women usually do, and apparently were enjoying themselves. Some were fairly well-dressed, others were poorly clad. Some wore one kind of caste mark on the forehead and others, another, but they were all Hindu women. Presently we stopped at a station and a few passengers got out and some entered. The conversation during this time was going on quite normally, but all of a sudden there was a terrific uproar and the women became frantic. They were decrying the entrance of a woman and a boy



High Caste Women

who, as far as I could see, appeared much like the other women. But, when I saw the women picking up their bundles, wrapping their saris close about them, thrusting out their hands wildly and bursting forth in denunciatory terms, then I knew that an outcaste woman and her boy had entered the compartment. These women would have literally kicked them out of the train, but how dare they touch these unclean creatures!

The small boy crouched on the floor in the corner and his mother stood beside him because there was no room for her on a near-by vacant seat.

At each station when passengers entered and got off, the women of the compartment screamed at them to be careful, lest the borders of their saris might touch the clothes of this woman or boy, and thus their bodies become defiled. Even the mother and little boy drew back of their own accord and quickly warned the passengers entering, of their presence because they were untouchables.

I do not know what was going on in the heart of hearts of these two outcastes. Perhaps nothing much, because they had always been outcastes and realized



Despised and Lowly



that they ought never to touch those who are in caste. No doubt they just accepted this abuse as their fate and felt no worse for another experience of this kind. But you may be sure that something happened in me. Could you have remained cold and unmoved when you saw a mother and her child, human beings, abused by human beings because of human distinctions? How I longed to share the experience of a kind, loving Heavenly Father and a sympathetic Christ with a poor outcaste woman and her boy, and at the same time to show to a group of ignorant Hindu women an impartial God and a Savior who walked among and loved sinners. May the day hasten when Christ will bring his leveling power into the hearts of these benighted people!

*Anklesvar, India.*

## Two Lonely Widows

BY MRS. J. H. BRIGHT

IN the village of Lustrous Gem lived the widow, Mrs. Li. She was now past forty years of age, the mother of seventeen children and had been a widow some years. In her early days she had seen better times for she had married into a home with no small means, and then her own people were thrifty and well-to-do. Her own father was an educated man, a teacher, and her only brother received an education above the average at that time. She knew what it was to own beautiful gowns of silk and satin, richly embroidered some of them, and to eat good food. She knew the culture and dignity of her father's home, and the respect in which they were held by all the neighbors and villagers of Lustrous Gem. She had endured the painful ordeal of footbinding, and coming from a respected family, it was necessary that her feet meet the approval of experienced critics and be the proper "lily" type. The time came when she must leave her girlhood home and change her name from Tang to Li, and she did so when but a slip of a girl.

The gods now decreed that her cup of joy had been sufficiently filled and she must needs "eat the bitterness of life" for awhile. First came the death of the young husband, and the deep anguish of soul such as comes to a lone Chinese widow, with the dark future before her. Famine and debts began to reduce the once thrifty homes of Lustrous Gem to straightened circumstances. Foot by foot the small acres were sold to meet obligations. Droughts and poor crops seemed to succeed each other. Beautiful lacquered furniture, and embroidered gowns were pawned and sold to meet constant incoming debts. Many donkeys and mules were given away as they could not afford to feed them. The art and heirlooms of generations had to be sacrificed to meet the interest. Yes, the gods were truly against them and they were "eating bitterness" to the full. As the years passed on they were in time reduced to real poverty and life was a mere existence.

Mrs. Li had accepted her fate in patient submission until a missionary passed through the village of Lustrous Gem, visiting for some days the women and talking to them daily of the Christ who came into the world to bring peace to their hearts. Then the missionary lady passed on to other villages giving the same glad message to other women in darkness. She never forgot to tell the women that in the city of Settled Peace there was a school where women were taught to read and to learn more of the Christ. Mrs. Li and her aged mother, Mrs. Tang, were among the women who heard this wonderful Story for the first time. They pondered in their hearts many of the things the missionary had told them long after she had passed to other villages. There was a stirring in their hearts for more knowledge.

The mother and daughter, now both widows, often talked about going to the city of Settled Peace to find the school where women were taught to read and learn more of this Doctrine from heaven.

"But daughter," said the mother, "I am now sixty years old and you are forty. We have never known a character [a Chinese word]. I fear I am too old to learn anything, but perhaps you can. And, too, we have never been so far away from home. The road is long and rough, and strange. Both of us have bound feet; to walk the twelve miles will give us great pain. We can not hire a donkey to carry us for we do not have the money, although the fare is but forty cents. It would be a great undertaking for us, but somehow I want to go. I believe by resting a good deal we might be able to walk the distance."

"Yes, mother, what you have said is very true. It makes me tremble to think of making that long distance alone, and I know we shall suffer great pain for these mountain paths are so rough and stony. And then, too, we do not know the way. What if we get on the wrong road? But let us try it."

And they did try it. The two lonely widows leaving

## What to Pray For

### WEEK OF OCTOBER 2-8

When the Jalalpor Station is mentioned, the names of the D. L. Forneys, I. S. Longs, J. B. Emmerts, also of Mamie Quinter, Kathryn Ziegler, Sara Replogle and Eliza Miller, pass through one's memory. At the present time Sadie J. Miller works at this place. The whole district, with a population of about 300,000, is like an open book to Sister Miller. High waters, muddy roads, thorn fences and stubble fields do not hinder her. Either by boat, ox cart or bicycle she travels into every corner of that area and learns to know the people, and they feel well acquainted with her. The Girls' Boarding School at Jalalpor, also the village schools throughout the district, the Reading Room, Sunday-school and church services all receive her attention. Faithful India workers make such a program possible. N. M. Maida is elder of the church.

their village of Lustrous Gem, hobbling along with bound feet, staff in hand to support them, carrying in the other hand a small bag of millet, started out to find the city of Settled Peace twelve miles away. It had been many years since these same women had worn silk or satin. In their poverty they now wore coarse blue cotton. But it was patched, and clean. Although they had lost everything material, they had not lost their fine sense of courtesy and dignity. As they met fellow-travelers they always bore those splendid virtues of good women.

Soon after leaving their village, they needed to inquire many times which way to go. As they slowly climbed up and down hills they needed oftentimes to sit down to rest their aching feet. The shadows of evening began to fall and they had not yet reached the city nor was it even in sight. The shadows became deeper and the paths more difficult to follow. Finally they sat down by the roadside and wept, not knowing what to do.

"Daughter, let us try to pray. I do not know how but maybe the God of the 'west country' people will understand."

And in a few simple sentences they asked the good Father for help and mercy. They started forward again. With the help of a few matches making a tiny light for a brief moment, they were guided onward. Presently the dim outline of the city wall was before them and great was their joy on seeing it. They were soon at the great eastern gate of the city but they did not know where to go to find the school.

A lad passed by and they asked of him, "Do you know anything about the 'west country' people's school and where they teach a Jesus doctrine? We are strangers here and want to find it." The lad led them a short distance up the street to the gate of the compound, telling them to enter through the gate, that they would find the school immediately.

Two foot-sore women from the village of Lustrous Gem had at last found the school where women were taught to read. Love and kindness were shown them by the missionary in charge. They were given food and a place to sleep. How sweet the rest of this first night after the difficult journey of the day! When they saw how other women were being taught to read they were eager to learn. They applied themselves well and even dear old Grandma Tang learned to read along with her daughter. They were poor and were often hungry. Mrs. Li was given industrial work to do to help earn their food and their way through school. Her ambition was to go back to her village after she finished the course for women and teach the women of Lustrous Gem to read and to know the "Jesus doctrine." After many trials and tears she became a fine sewer. As she tells the story of her early life and her family's influence in the community, of the change to poverty and

hardship, great, hot tears flow down her face, but smiling through her tears she always adds that she has found a joy she had never before known and that God is wonderfully good to her.

She is now a Christian and her place is never vacant at church services. Grandma Tang, too, is so happy in her Christian life, and though growing feeble, is looking forward to a Better Home than she has ever known here. Her face is always lighted with a happy smile.

*Ping Ting Chou, China.*

## News From the Field

### INDIA

#### Ahwa

B. Mary Royer

#### Jungle Boys at School

The Ahwa Boarding School draws its boys from the jungle hill tribes, a people who are more interested in hunting and fishing than in work and study. However, a few children are interested in getting an education; but as a rule, the parents are not willing to help them. So the mission has tried to make school as attractive as possible.

Heretofore the school garden and rice fields belonged to the group. Each pupil helped with the work and was given his food. This year each boy receives a money scholarship of two and a half rupees (not quite a dollar) from the mission and one half rupee from government, per month. In addition each boy has been given a garden plot and a small piece of land for growing grain. The first month some of the boys decided it was too hard a life and left, but most of them came back later. Now we are beginning to see a changed attitude. The boys take much more interest in their gardens and fields, as they are their very own. They do their own cooking and are careful in their use of grain, whereas last year the tendency was to cook too much and waste it.

Last but not least in importance in depression times, is the fact that the expense to the mission is only about half as much as formerly.

The number of day pupils in the Ahwa school outside the Christian community has been small. This year, at the request of the Assistant Political Agent, a special effort was made, on the part of government officials as well as the missionary in charge, to get more to attend. As a result there are about thirty-five new children in the kindergarten and beginners' classes.

One of the older school boys from this place is in the Wankal school, Bulsar area, learning tailoring. We hope by next year to have his help in teaching sewing in the school here. The boys as well as the girls are eager to learn to make their own clothes.

#### Methods of Bible Teaching

The Bollingers recently gave a short series of helpful and instructive talks on The Prayer Life of Moses and on The Prayer Life of Paul, at the mid-week prayer meetings. Bro. Bollinger is teaching two Bible classes weekly for village men and the Bible class for the upper grades in the day school. Sister Bollinger has two Bible and sewing classes for village women. She also conducts a Junior church service each Sunday. This is meeting a real need among the children. Several young Indian women take turns assisting in this work.

(Continued on Page 23)



## KINGDOM GLEANINGS

### Calendar for Sunday, October 1

**Sunday-school Lesson**, Saul in Tarsus.—Acts 21: 39; 22: 3, 27, 28; 26: 4-7.

**Christian Workers' Meeting**, Faith and the Multitudes.

#### B. Y. P. D. Programs:

Young People—Music's Contribution to Life.

Intermediate Girls—What Does Alcohol Do to People?

Intermediate Boys—The Value of an Education.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Spruce Run church, W. Va.

**One** baptism in the Grants Pass church, Ore.

**Five** baptisms in the Barren Ridge church, Va.

**One** baptism in the Valley Bethel church, Va.

**Seven** baptisms in the Red Oak Grove church, Va.

**Thirteen** baptisms in the Indian Creek church, Pa., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

**Eight** received into the Browntown mission, Va., Bro. F. M. Bittinger, pastor-evangelist; four baptisms later.

**One** baptism in the Wabash Country church, Ind.

**Seventeen** baptized at Eagle Rock, Md., Bro. Alva Harsh, evangelist.

**Sixteen** baptisms in the Poages Mill church, Va., Bro. D. C. Naff of Roanoke, Va., evangelist.

**Seven** added to the New Dale church, Lower Lost River, W. Va., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**One** baptized and one reclaimed at the Rosendorf church, Md.

**Thirteen** were baptized and four reclaimed in the Oak Grove church, Md., Bro. C. B. Sines of Oakland, Md., evangelist.

**Nine** added to the Pleasant Valley church, Va. (2nd Dist.), Bro. Harper Snively of Carlisle, Pa., evangelist.

**Six** baptisms in the Mt. Etna church, Iowa, Bro. Harry K. Rogers, pastor.

**Nineteen** baptized and one reclaimed in Mt. Dale church, Sandy Creek congregation, W. Va., Bro. Roy K. Miller of Keyser, W. Va., evangelist.

**One** baptism in the La Verne church, Calif.

**Eight** baptisms in the Mingo church, Pa.

**Thirteen** baptisms in the Broadfording church, Md., Bro. Russell West of Indianapolis, Ind., evangelist; one baptism on decision day.

**Three** baptized and one reclaimed in the Bethany church, Ohio, Bro. Otto Laursen, pastor-evangelist.

**Three** baptisms in the Mill Creek church, Va.

**Three** added to the Mountville church, Manor house, Pa., Bro. S. H. Hess of Royersford, Pa., evangelist; one baptism since then.

**Twenty-seven** baptisms in the Shade Creek church, Berkey house, Pa., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

**Thirteen** baptized and two reclaimed in the Bethel church, Dry Fork congregation, W. Va., Bro. Alva Harsh, Eglon, W. Va., evangelist.

**Six** baptized and one reclaimed in the Rockton church; fourteen baptized and one received on former baptism at Bethel church, Pa., the Gospel Four of Bethany Biblical Seminary, Chicago, evangelists.

**Sixteen** baptisms at Boone Mill, Va., Brick church, Bro. E. F. Sherfy of Daleville, Va., evangelist.

**Four** baptisms in the Center church, Ohio, Bro. Wilmer Petry of Pittsburg, Ohio, evangelist; two baptisms later; one baptism at an outpost.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Ralph G. Rarick** of North Manchester, Ind., Oct. 15 in the Silver Creek church, Ohio.

**Bro. B. G. Stauffer** of Manheim, Pa., Oct. 15 in the Mountville church, Pa.

**Bro. T. F. Henry** of Johnstown, Pa., Oct. 8-22 in the Rummel church, Pa.

**Bro. I. S. Long** of Bridgewater, Va., Oct. 15 in the Mill Creek church, Va.

**Bro. D. D. Fleishman** of Ripley, Okla., Oct. 1 at the Rockingham church, Mo.

**Bro. Ervin Weaver** of Osceola, Ind., Oct. 22 in the Bremen church, Ind.

**Bro. Chas. Cripe** of Bremen, Ind., Oct. 1 in the Osceola church, Ind.

**Bro. J. Edson Ulery** of Onkama, Mich., Nov. 5-19 in the church at Trotwood, Ohio.

**Bro. Harper Snively** of Carlisle, Pa., Oct. 1 in the Harmony church, Md.

**Bro. J. S. Zigler**, pastor of Rock Run church, Oct. 8 in the Salamonie church, Ind.

**Bro. A. H. Miller**, the pastor, Nov. 19 in the Kent church, Ohio.

**Bro. Chas. Flory** of Piqua, Ohio, Oct. 16 in the Mexico church, Ind.

**Bro. C. Walter Warstler** of Bellefontaine, Ohio, Sept. 24 in the Buck Creek church, Ind.

**Bro. Lester E. Fike** of Carthage, Mo., Sept. 24 in the Verdigris church; Oct. 8 at Gravel Hill, Kans.

**Bro. Jesse W. Whitacre** of Greencastle, Pa., Oct. 2 in the South Brownsville church, Brownsville congregation, Md.

\* \* \* \*

### Personal Mention

**Southern Iowa** has chosen Eld. Glenn Carr as Standing Committee delegate to the Conference of 1934.

**Bro. C. D. Fager and wife** of Falfurrias, Texas, were among last week's visitors at the Messenger offices.

**Dr. D. W. Kurtz** is scheduled to speak at all sessions in an all-day Homecoming Program in the Walnut church of Northern Indiana, Oct. 1.

**Sister Mary (Mrs. W. B.) Stover** changes her address from Kirkland, Wash., to 155 San Dimas Ave., San Dimas, Calif. "Daniel, the youngest boy, felt that mother should be with him during this school year, and the other children

### A Child in the Midst

The Messenger has Bro. Ralph G. Rarick of North Manchester, Ind., to thank for the picture on this week's cover page. Bro. Rarick suggests: "Such a picture, it seems to me, will be especially fitting in this District Conference season, when there will be Sunday-school emphasis placed on *The Child in the Midst*." As the reader will also note, this issue is really a religious education number and the picture timely in this respect. The subject of the picture is Master Ivan Hoffer, whose parents live near Windber, Pa., in the Shade Creek congregation.

agreed that the plan would be good, so here we are in our rooms for housekeeping and Daniel is teaching in the grammar school."

**Nettie M. Senger** should now be addressed, Hartford Seminary Foundation, School of Religion, Hartford, Conn. This information came too late for a correction in the Directory on page 2.

**Dr. Paul H. Bowman**, President of Bridgewater College, says under date of Sept. 23: "We have had a very satisfactory opening with our registration entirely normal. Our freshman class is fourteen per cent larger than that of last year."

**Bro. N. B. Wine** of Dayton will be the principal speaker at the Rally Day and Homecoming services in the Eaton church of Southern Ohio, Oct. 8, all day. Bro. Parker M. Filbrun, also of Dayton, will give a short report of his recent visit to Palestine.

**Bro. O. H. Feiler** changes his address from Perryton, Texas, to Quinter, Kans., the place from which he was sent out twenty-six years ago into the evangelistic and pastoral field. He is now at work in the Antelope Valley church of Oklahoma and has a few open dates in December and March. He would be glad to hear promptly from churches desiring his help.

**Bro. J. F. Burton's** address is changed from Des Moines, Iowa, to Lena, Ill. The beginning of Bro. Burton's new pastorate was hindered by the necessity of an operation from which he has now recovered. He is grateful to many friends for their remembrance at a throne of grace. He wishes to announce also that he is open to two evangelistic engagements during this pastoral year.

**Bro. Samuel Bock**, remembered as Secretary of our original Book and Tract Committee, is reported as very critically ill with injuries received from a fall. If we have not been misinformed he has been residing in recent years with his son in Spokane, Wash. He is well past 93 years of age. Just as these forms were closed, came the word of Bro. Bock's passing on Sunday, Sept. 17.

**Clara Harper and Dorothy M. Inman** will sail from New York October 7 on the S. S. Georgic, White Star Line, to their mission work in Nigeria, West Africa. Their friends may address them as above. Sister Harper returns after her second furlough, while Sister Inman goes out on an emergency need as a registered nurse. She has six years' experience in her professional work, has lived at Covington, Ohio, and is a sister of Bro. J. C. Inman, pastor of the Canton, Ohio, church. ❖ ❖ ❖

#### Miscellaneous Items

**The Sand Ridge church** of Northwestern Ohio will have a homecoming service Sunday, Oct. 1. A special invitation is extended to all who formerly worshiped there and a hearty welcome to all others.

**The 1933 Yearbooks** have all been disposed of. We are not able to furnish further copies. Our agents will please send in no orders either as premiums with The Gospel Messenger or as straight sales.

**Cincinnati church**, Sunday, Oct. 1, will hold services morning, afternoon and night. Sunday-school at 10 A. M., worship at 11; afternoon meeting at 2 o'clock. Music by Trotwood quartet.—H. M. Coppock.

**Warrior's Mark** (Spring Mount) church is planning a homecoming for Sunday, Oct. 8, in commemoration of the one hundredth anniversary of the ordination of Eld. Jacob Beck to the ministry. There will be services in the morn-

ing, afternoon and evening with a basket lunch and social hour at noon. Also services each evening during the following week, closing with the love feast on Sunday, Oct. 15. A welcome is extended to all and especially to those who have formerly been associated with this church.—L. Grace Nearhoof, Tyrone, Pa.

**District Conference** of Northeastern Ohio will meet in the First Church of the Brethren, Akron, Ohio, Oct. 10-12. The program is as follows: Tuesday, Oct. 10, elders' meeting and ministers' wives' program and Aid Society business. Tuesday evening, joint Aid and welfare program. Wednesday morning, Oct. 11, Bible Hour and ministerial program. Wednesday afternoon, joint Sunday-school and B. Y. P. D. program. Wednesday evening, Mission Board program. Thursday, Oct. 12, District Conference business session. All business and queries for District Conference are to be in the hands of the clerk by Sept. 30, the same to be printed with District Meeting program. Bro. W. D. Keller, Middlebranch, Ohio, member of the program committee, will print the programs, so send your queries to him. This has been arranged by the clerk. Churches must not forget to send their District Conference assessments

(Continued on Page 20)

## THE QUIET HOUR

### Jesus and Zacchæus

Luke 19: 1-28

For Week Beginning October 8

#### Climbed Up a Sycamore Tree, v. 5

Zacchæus invented a means of overcoming difficulty. The man who knows only the old ways of doing things will find himself more and more the victim of circumstances. We need new methods to meet new situations. Do you have the Zacchæus knack for overcoming difficulties (Luke 9: 9; 10: 32; John 12: 9; Acts 17: 21)?

#### Today I Must Abide at Thy House, v. 5

No sooner had Zacchæus set out to seek Jesus than Jesus was seeking and finding him. It is always so with those who seek the Lord. They who seek shall find, for he whom they seek, seeks them (Matt. 18: 20; Luke 24: 15; Acts 4: 13; 1 Cor. 1: 9).

#### He Has Gone to Lodge With a Man That Is a Sinner, v. 7

These are the words of the critic. It was a radical departure from custom for a prophet to call a curious sinner from a tree in order to dine with him, and the champions of custom were incensed (John 6: 41; Matt. 9: 11; 12: 2; 15: 2; Mark 2: 7; 7: 2).

#### The Half of My Goods I Give to the Poor, v. 8

This is not boasting. It is never boasting to tell the truth concerning one's self when occasion requires (Matt. 26: 74; Acts 5: 15; Mark 5: 5, 15; Luke 9: 53, 54; 1 John 4: 7).

#### The Son of Man Came to Seek and to Save That Which Is Lost, v. 10

This truth is as simple as it is fundamental and important. It was the central aim of Jesus' life. Any person or people who forget this have become by that act less than Christian (Matt. 18: 12; Luke 15: 4; 19: 10; John 1: 43; 5: 14; 9: 35).

#### Discussion

Why did the Jews criticize Jesus for going to the home of Zacchæus? Is the same spirit present among us today? Explain.

R. H. M.



## HOME AND FAMILY

### A Child

BY MINNIE B. SHERRICK

The flutter of an angel's wing, the whisper of a breeze,  
The magic breath of June-time mid the humming of the bees—

The sweetness of a lily and the fragrance of a rose—  
The sparkle of a dewdrop in the heart of apple blows—  
The tinting of an autumn leaf, the true blue of the skies,  
The glory of a sunset o'er which fleecy cloudlet flies—  
The music of the water and a bird song sweet and wild—  
God, with his Spirit blended; and lo, *a little child!*

*North Manchester, Ind.*

### Profiting by Job's Morsel

BY OMA KARN

THE head of the household was laid off in August. From then until May of the following year he was without employment except now and then a few hours of work in the locality of his home and the privilege of cutting fuel on shares at a farm three miles out in the country. More than average expense attending the coming of a new baby the week work and income ceased about exhausted a small nest egg of savings. That husband and wife managed to eke out existence for themselves and two children without aid, except credit on a milk bill, is well nigh incredible.

Spring arrived. The place included a fine garden plat. As early as the weather would permit husband and wife were busy working the rich productive soil. In a few weeks' time they were gathering early vegetables. An interested observer happening in one morning found the young mistress of the home engaged in packing a basket with fresh vegetables. "For market?" the interested observer asked, her heart contracting with sympathy over a necessity that deprived the little family of what they could so well use themselves.

"No, not this basket." The owner of the basket airily tucked a bunch of crisp radishes into a corner of the container. "Tomorrow is its market day. Today its contents are to serve as profit on Job's morsel."

"Job's morsel?" The interested observer discreetly remained silent. Knowing her cheery, witty friend as she does she thought it wise to do so. "Job's morsel?" Her mind raced over the book of Job from the time Satan sought permission to try its author until, with many times as much as that of which he had been deprived prosperity again smiled upon him. The morsel refused to be located, its meaning unapparent even though the interested observer stood by watching her tormentor deftly bury a quart bottle of milk in a nest of tender lettuce. Further discussion of the mystery was sidetracked by the entrance of a second caller.

Later in the day the young woman of the market bas-

ket and the interested observer parted company outside the door of a destitute fatherless home—the abode of illness as well as want. As the good little Samaritan of our story turned, the empty basket swinging on her arm, the interested observer called after her, "What about profiting by Job's morsel?"

"Go home and look it up in Job's own book," was the merry retort. She returned to where the observer was standing. "Will you believe it," she earnestly said, "the book of Job was our faith-stay all through the terrible winter. We never had paid much attention to the Bible—I mean reading it. One day when things were at their worst Carl read a quotation in a religious magazine one of the neighbors loaned us. What it said so precisely fit our situation that I hunted up our little Bible and we started in making a study of the book of Job for ourselves. Did we profit? I should say we did! Good-bye." She was gone, swinging down the street, leaving Job's morsel still in hiding.

The feet of the observer had no more than crossed the threshold of her own abode than she had the Bible in her hands. She found the "morsel" in Job 31: 17: "If I have eaten my morsel alone." May we all profit by its teaching.

*Ashland, Ohio.*

### Which Way From Here?

BY MRS. ANDREW LONG

Given at the Michigan District Meeting

I HAVE been asked to discuss with you one of the most vital and delicate subjects—a subject which touches the heart strings and makes or breaks our heart's music according as our much-loved daughters, nieces and young friends withstand the temptations of the day in which we live. We all recognize the fact that this is a different day from the days when we were young, even if that hasn't been so many years ago. We must not dodge issues now, but look facts squarely in the face and meet them intelligently. We can see in some measure the temptations confronting our girls. The question we want to discuss is: *Which way from here? or What can we do to make life a little easier and safer for our girls?* I want to quote from the Prologue of the program of the State Sunday-school Convention at Pontiac in 1929. I think it states the conditions better than I could:

"There are conditions in our American life at this moment characterizing the life of the church, marking the spirit of modern education, complicating the functions of the home, diluting the influence of the Christian pulpit, defying the spiritual traditions of our American culture and contradicting the only principles that can possibly save our democracy! These conditions need to be visualized before the church so that her conscience, as well as her moral strategy and cour-

age, may begin to operate through well conceived plans of approach and competent remedial programs of education."

In the first place, one of the largest and most recently opened fields of education is parent education. The school superintendents and supervisors are doing their best to educate and awaken parents to a sense of their responsibility and establish the right attitude between the child, the home, and the school—and I will add, the church. A course in mental hygiene would be just as helpful to the parent as it ever would be to the teacher. It is for that reason that home visiting is urged in our schools. It certainly is shocking to discover how little concerned some parents are as to the welfare of their own children. It is just too much trouble to spend the father's and mother's precious time thinking out ways and means to draw the child in loving confidence to the parents and so work together for the child's benefit. As parent education and mental hygiene are such recent studies it is scarcely probable that the mothers of girls of the teen age today have had such training, so they must use their own best judgment, initiative and divine guidance.

When but a child, a mother should help her daughter to be conscious of a conscience. It can be trained and keen even in small children. Without that still small voice to guide, a girl is just like a boat without an oar—she just drifts wherever the wind and current take her. I have heard teachers in large schools say that little impression can be made on a child as to what is right or wrong, even as old as a 5th or 6th grade pupil, who has not had a thorough home training of conscience from little up—a conscience that pricks most painfully if she steps aside even in small things. I used to tell my daughter: "Do what you know to be right." She says that this still holds good, that it has helped her decide and given her the strength of decision for herself as to what course to take. We must recognize the fact that mother is not always going to be near to decide questions of right and wrong.

I think from childhood a girl should be taught that her body is sacred. Nothing which would diminish its vitality should ever enter. In just the past few years there have been added to the girl's common indulgences, cigarettes and drink. It is only a very few years ago that any girl who was seen smoking or drinking beer would be ostracized from good society. If the mother herself knows and teaches the devitalizing effects of cigarettes on the human body, and especially on the delicate feminine physique, I can't believe a girl would purposely defile herself just to be smart and wild. She should know the effects of cigarettes on the delicate female organs and the probability of her never being able to have healthy, robust, happy children of her own. Of course, I am assuming that the basic training for moth-

erhood was begun early in today's youth. The false modesty of bygone generations should be long past now, and a girl's most sacred ambition should be to some day establish a happy home of her own with one who is worthy to father her children. That makes a most effective and sure foundation upon which to build both physical and moral perfection. You can't imagine a beer-drinking, cigarette-smoking woman being a model wife and mother.

When I was a girl there were two classes of girls—those who danced and those who did not. Those who did, spoke of it in whispers—now it is published in the papers. The dance steps certainly have not improved; standards surely have been lowered.

For myself, I can't help believing that the present day scanty bathing suit and the bathing beach are a prolific source of immorality. As I have already said, I think a girl should feel that her body is sacred, not to be defiled by even a dirty glance or thought by any man—let alone a touch on warm, white flesh that could result disastrously, if not to the girl herself, to some other less respectable girl as an avenue of escape for aroused passion. We may think, "Why cater to such low down things as that? We know a human body is pure and clean as God intended it should be." But the fact remains just the same that there are those who have not the high ideals that we may have, and no fine girl wants to excite one evil glance towards herself. I think a girl could wear a smock or raincoat. If she wants the benefit of the curative powers of the sun, it is just as effective in some secluded spot in her own backyard or in her bedroom with the windows up. On no account should a young girl go swimming unattended by safe older girls or her father or brother.

Also if basket ball can not be played by a girl in a modest uniform she had better never play before a mixed audience.

The movies are also a contributing factor in present day delinquency where vice and immorality are so beautifully shown, and not shown punished or defeated. You know the old quotation:

"Vice is a monster of so frightful mein,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

So be careful what movies your daughter sees. I do not condemn all movies any more than all reading because some is bad. In fact they can be a positive good when right pictures are shown.

Again, a girl should be taught that the finest things in life have nothing to do with whether she is rich or poor, whether she has fine or cheap clothes; that true respectability lies in being able to do many useful things well, in always being neat and clean. Her mind should be well-filled with ideas of helpfulness and industry and

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## SOUTHERN ILLINOIS DISTRICT CONFERENCE

(Continued From Page 10)

W. T. Heckman was chosen moderator for 1934. W. W. Peters will represent our district on Standing Committee for 1934 with G. O. Stutsman as alternate. The Oakley church cared for the conference splendidly. One man was present who had attended a District Conference at the same place sixty years ago; soon after the present brick church was built.

The Virden church will entertain the conference next year. All went home with a desire to do better work in the Master's cause.

Decatur, Ill.

N. H. Miller,  
Secretary.

## MICHIGAN CONFERENCE OF PASTORS AND SUNDAY SCHOOL WORKERS

The one day conference of the pastors and the Sunday-school workers of the state district of Michigan will be held in the Flint Church of the Brethren, 3210 Corunna Road (M 21), Flint, Mich., Saturday, Oct. 7.

- 9:30 Chairman ..... J. J. Cook  
Worship Service ..... L. J. Plank  
10:00 Sectional Conferences:  
Administrative ..... J. P. Guthrie  
Adult ..... M. M. Chambers  
Young People's ..... Charles Forror  
Children's Workers ..... Elma Rau  
11:30 Reassemble and Reports  
12:00 Basket Dinner  
1:00 Worship Service ..... Mrs. Ora Mote  
1:15 Play—Things Go Wrong and Right at Smithville  
..... Flint  
1:45 Talks by the Members of the Board of Christian Education  
Address ..... Van B. Wright  
Adjournment

## Information

The music for this program is in charge of the State Music Committee. The Secretary of the Council of Boards is the Secretary. The Flint church will furnish the coffee and the table service for the noon meal.

Let us have a number of workers from each school in attendance.

Lois Sherrick.

Carson City, Mich.

## Miscellaneous Items

(Continued From Page 17)

along with their delegates, for delegates can not be seated unless the assessments are arranged for. Also delegate credentials properly signed. All churches are urged to be represented by one or more delegates.—J. Perry Prather, Dist. Clerk, Ashland, Ohio.

**The Northeastern Kansas District Meeting** will be held at Sabetha, Kans., Oct. 6-9. Theme, "The Christian Life in Action." Friday, 2 P. M., Elders' Meeting. 7:30, Sermon, An Active Spiritual Life.—W. W. Blough. Saturday, 9 A. M., The Church School.—Howard Keim, Jr. Children's Division of Church School.—Ada Correll. How Can the Church Help the College?—Representative of the College. The Christian Home.—D. W. Kurtz. 1:30 P. M., Young People's Service. Religious Drama. Choosing a Hero.—D. W. Kurtz. Business Meeting. 3:30 P. M., Women's Program. 7 P. M., Rural Church in Relation to Economic Life.—C. A. Ward. Sunday, 8:45 A. M., Sunday-school. Biblical Teaching Con-

cerning Material Things.—D. W. Kurtz. Missionary Sermon.—V. F. Schwalm. 2 P. M., Wholesome Denominational Loyalty.—Hylton Harman. Wholesome Christian Living.—W. C. Broderson. Wholesome Denominational Coöperation.—C. A. Ward. 7:15 P. M., Pageant. The Problem of Peace.—D. W. Kurtz. Monday, 8:30 A. M., Business Session.—Paul S. Longenecker, Morrill, Kans.

**Sister John Wieand**, a member of our Women's Work committee moved out of the district this summer, and Mrs. Gertrude Phillips, Danville, Ohio, has been appointed in her place until next Conference time. The officers of the Ohio districts are especially asked to note this change, and correspond with Sister Phillips for any help they may need from the regional committee.—Mrs. E. R. Fisher, Central Region Women's Work Committee.

**District Meeting** of Southern Pennsylvania will be held at the Hade house Oct. 24 and 25. The elders will meet in the Shady Grove house. Those coming from the east will leave the Lincoln Highway in Fayetteville where a concrete road goes south to Waynesboro (route No. 997); go on this road for about three miles to a white church and cemetery. There turn to the right on an oil-bound macadam road (route No. 386). Follow this route to the church. Those coming from the north and west, go south in Chambersburg, follow route 316 for about six miles until you come to route No. 386. Turn right on this route. Those coming in from Greencastle turn left in Shady Grove.—Grace E. Smith, Waynesboro, Pa.

**Western Pennsylvania District Meeting** will be held in the Roxbury church, Oct. 23, 24 and 25. This will be the first meeting under the new plan of assembling in the fall rather than the spring. Churches and secretaries and treasurers of boards and committees are requested to make a special effort to have all matters of business and reports in the hands of the clerk not later than Oct. 5. The program is planned as follows: Monday evening the 23d, a temperance rally; Tuesday forenoon at 9:00 simultaneous meetings of the elders, men, women, and young people; Tuesday afternoon a combined session to build a program for the district for the new year. In the evening there will be ordination of elders, recognition of new pastors, and a missionary meeting. At 8:00 A. M. Wednesday, District Meeting convenes in business session. Attention is called to the increase in the delegate body. The present quota allows congregations having 200 members or less, two delegates. Congregations having more than 200 members are allowed an additional delegate for each additional 200 members or fraction thereof. Now in addition to this quota congregations are allowed, "a representative who is a member of the Men's Work, one who is a member of the Women's Work, and one who is a member of the young people's work, as far as churches have these organizations."—T. F. Henry, Clerk, Johnstown, Pa.

## NEWS FROM CHURCHES

## CALIFORNIA

**Rio Linda.**—At the regular business meeting Aug. 26 different officers were elected for the coming year: Bro. W. R. Brubaker, elder; church clerk, Helen A. Fisher; correspondent and Messenger agent, Mrs. Levi Fisher; Sunday-school superintendent, Ella Groff, with Mrs. Quick, assistant; Ladies' Aid president, Mrs. Levi Fisher. The installation of officers will take place Sept. 24. Last year Bro. J. R. Wine served as our elder, and we all enjoyed having him with us. But it was difficult for him to get here as he lived at Empire, so the church saw fit to choose Bro. W. R. Brubaker.—Mrs. Levi Fisher, Rio Linda, Calif., Sept. 19.



## CANADA

**Bow Valley church** met in regular council on Sept. 5 for the election of officers for the ensuing year. Bro. J. H. Brubaker was reelected elder; Bro. Quinter Hollenberg, Sunday-school superintendent; and the writer church correspondent and Messenger agent. It was decided to hold our communion service on Saturday evening, Oct. 7, an all-day Thanksgiving and harvest meeting on the Sunday following, with a basket dinner. A special offering will be taken on this Sunday for missions. We are glad to report three accessions to the church by baptism on Aug. 28. These new members are all young people just on the threshold of a life of service. We are also glad to report an increase in church attendance, offerings, and a greater interest in Sunday-school.—Mrs. S. M. Burger, Arrowwood, Alta., Sept. 6.

## FLORIDA

**Arcadia.**—The church at this place met in members' meeting Aug. 13. Some very special and important business was unanimously passed upon. The officers for the year were elected, also the District Meeting delegates. Bro. H. A. Spanogle of Sebring continues as elder in charge with Bro. Chas. L. Trump, pastor. Sister Lessie Hansel, one of the first Sunday-school pupils of the Arcadia church, will superintend the school for the year. We will hold a short series of meetings the last week in November, closing with the communion on Thanksgiving Day. Sister Mary Trump and the writer will act as church delegates and Sister Hansel as Sunday-school delegate, with Sisters Hansel and Mathilda Harker, alternates.—Mrs. Cloe Tracy, Arcadia, Fla., Sept. 11.

**Lakeland.**—The work of the church and Sunday-school is moving along very nicely. Our elder, S. W. Bail, and family have just returned from the North. Two new families of members have also moved in. Eld. A. D. Bowman has recently come to our city and leased a large and well equipped apartment house. The Brethren canning plant of Lakeland is preparing to resume operation, which means much to us in this time of depression. Our regular business meeting will be held Sept. 24. The District Conference will be held in Lakeland Oct. 13-15 in Central Avenue schoolhouse, one-fourth mile east of the Lakeland church.—Mrs. J. S. Leckrone, Lakeland, Fla., Sept. 9.

## IDAHO

**Payette Valley.**—Sept. 7 the church met in special council with Eld. S. J. Kenepp presiding. Two letters were received, those of our pastor's mother and brother. We decided to continue the envelope system of raising money. Our pastor gave a good report of his work for the year; he made 410 visits to our members and 154 visits to non-members. There were two baptisms during the year. We elected Sunday school officers, Bro. Thurston Beckwith being chosen superintendent. The deacons will decide later when our love feast will be held.—Mrs. Marvel Bowers, Payette, Idaho, Sept. 11.

## ILLINOIS

**Decatur.**—The church met in council Sept. 7 and elected officers for Sunday-school, the superintendent being J. W. Metzger; assistant, Emery McBride; church correspondent, Mrs. N. H. Miller. Reports of various committees were given. The church decided to have rally day and homecoming Oct. 8. Our series of meetings will be held in January. Five of our young people attended camp at Lewiston. Kathryn Norman was sent as delegate to represent the regional B. Y. P. D. Bro. H. P. Clannin and Dr. Arnold were our delegates to District Meeting. Bro. Sylvan Arnold will soon return to school. We have appreciated very much his help with the singing this summer. Our Aid Society has been busy despite the warm weather and we have been much encouraged with the work. Sunday morning Miss Anna Miller from Sebring, Fla., gave us a message on the life of a great missionary of India.—Mrs. N. H. Miller, Decatur, Ill., Sept. 9.

**Springfield.**—After serving this church as elder since its birth in 1921, Bro. W. T. Heckman urgently requested that he be relieved of this responsibility. Bro. E. F. Caslow was elected elder for the year 1933-34. The pastoral situation remains the same, the present pastor entering his fourth year of service. In the election of the church and Sunday-school officers, several new faces appear in the official roster for the coming year. The church expressed its thanks to Mrs. Filbrun and Mrs. Pettibone, outgoing Sunday-school officers, for their devotion and loyalty in their respective tasks for the past several years. Our Ladies' Aid has been disorganized. To fill its place and assume a larger role for the women, a Women's Council has been organized, whose aim shall not only be to raise money, but to enrich the spiritual life, and increase interest in the cause of missions. Mrs. Brady is the president for the year. We join our neighboring Baptist church for a joint two weeks' revival meeting beginning on Sept. 17. A canvass of our section of the city has been made. From this canvass and the public services, coupled with personal effort, we hope to increase the interest of our community in the work of the Lord as represented by these two churches. The preaching will be done by the pastors of the two churches. Thieves returned to our church again this summer, as they did last summer. All our birthday offerings were taken, and considerable spreading of papers, etc., around the floor was found by the one cleaning the church for that month. The work was done by a boy who broke a window. We learned that he enjoyed the Illinois State Fair with the pennies, nickels, and dimes brought by members of the Sunday-school on their birthdays, and which is designated for missions. So while a boy relished the treats of a fair, the cause of Christ suffered just that much in a place where he is much needed.—R. M. Brady, Springfield, Ill., Sept. 10.

## INDIANA

**Middletown.**—We met Sept. 2 for business meeting for the election of officers for another year. We elect officers for one year only; the elder is retained for three years. Our treasurer is Sister Vine Spitzer; church clerk, Bro. Ora Zirkle; correspondent and Messenger agent, Sister Florida Green; Sunday-school superintendent, Bro. Floyd Spearman; assistant, Harold Grady. We are having prayer meeting every Thursday evening at the church, previous to our revival beginning Sept. 24. Our love feast will be Oct. 21, 7:30 P. M.—Florida J. E. Green, Middletown, Ind., Sept. 3.

**Pipe Creek church** held a Vacation Bible School the last two weeks of July. This was under the leadership of Bro. Ernest Shively who was accompanied by three workers. A number of local workers also assisted. The enrollment was 140 with an average attendance of 99. The school was followed by a two weeks' series of meetings conducted by Bro. O. D. Werking of Hagerstown, Ind. His helpful messages were an encouragement to all. At our council meeting Sept. 8 Sunday-school officers were elected with Bro. Willis Maugans, superintendent. Brethren Robert Clingenpeel and Jos. Wissinger will be delegates to District Meeting. An all-day harvest and Thanksgiving service will be held the Sunday before Thanksgiving. A basket dinner will be served at noon.—Martha O. Hessong, Peru, Ind., Sept. 12.

**Pleasant Dale church** met in council to elect Sunday-school officers. Practically the same officers were chosen as the year previous. We have had an average attendance of 100 the past year, with increased interest. The church just closed a successful revival meeting with Bro. Chas. Oberlin as evangelist. He brought us powerful and stirring sermons and led five to Christ. Bro. D. B. Garber is still serving as our pastor, this being his third year. Our homecoming will be Sept. 24. The ministerial board is planning an appropriate program for the all-day affair. Bro. J. O. Winger will be the speaker. We held a successful Vacation Bible School in June with an attendance of 250. The school was directed by Mrs. S. L. Cover of Chicago, assisted by Lilian Gresser.—Mrs. Chas. Liby, Craigville, Ind., Sept. 11.

**Wakarusa church** met in council Sept. 3. Officers elected to serve for one year are as follows: Sunday-school superintendent, Roy Summer; Christian Workers' president, H. O. Metzler; church clerk, Mrs. Roy Kehr; treasurer, Geo. Bollman; trustee, Edw. Nusbaum; Messenger agent and correspondent, Rosa Wise. Bro. T. G. Weaver was elected elder for this church but at present has not accepted the position. Sept. 17 an all-day harvest meeting will be held with Bro. E. C. Swihart in charge. A ministerial meeting will be held in our church Sept. 30 with the subject, Young People's Work. Our revival will begin Oct. 15 with Bro. Edw. Stump of North Liberty, Ind., as evangelist. Kermit Eby, who recently toured Europe, gave a lecture here on the evening of Sept. 5. The Sunday-school held a picnic at Island Park, Elkhart, on Aug. 13.—Mrs. H. O. Metzler, Wakarusa, Ind., Sept. 9.

**West Goshen.**—On Aug. 22 we held a members' meeting and Sunday-school officers were elected for the next year, beginning Oct. 1. Roy Myers was elected Sunday-school superintendent, with Glenn Cripe as assistant; Glenn Swihart, Christian Workers' president, with Lottie Berkey as assistant. The report of the annual visit was heard on Sept. 12, at a members' meeting. Since our last report three members have been reinstated, making a total of eight in the last few months. It was decided to replace our regular annual visit with a pastoral visit to be made by the elders of the congregation at some time during the year. On Sept. 26 there will be a members' meeting for the purpose of reorganizing the church, and electing officers. Our Sunday-school has been gradually growing, averaging about 350. Sept. 17 our annual harvest meeting will be held. Bro. Galen Bowman of Middlebury will conduct the services, both forenoon and afternoon.—Lottie M. Stutsman, Goshen, Ind., Sept. 14.

## IOWA

**Greene church** met in council Sept. 10. It was decided to have our love feast Sept. 30. Our church expects a visit by our former missionaries, Brother and Sister E. H. Eby, some time this month. Sunday-school officers were chosen for the year beginning Oct. 1, with Bro. Frank Kingery and Sister Irma Shook, general superintendents. Our school joined in with Union Ridge in a picnic and a program on July 4. July 29 at the close of the morning worship our pastor, Bro. Schrock, baptized one of our former Sunday-school boys. Our church has decided to cooperate with the other churches of our town in union Sunday evening services.—Elsie A. Pyle, Greene, Iowa, Sept. 14.

**Ivester.**—At our last council meeting Bro. E. M. Frantz, our new pastor, was chosen elder; Bro. D. L. Butler, Sunday-school superintendent; assistant, Bro. John Sheller. Our church sent three delegates to District Conference at Waterloo: Sister Ruth Turner and Brethren Clarence Hagle and Glenn Sheller. The training class taught by Mrs. Joe Albright put on a play at the community hall Aug. 4, entitled, Gossip Eliminator. Our project was to raise the class missionary quota, and we took in \$28. Aug. 13 Bro. D. C. Gnagy gave his far-well sermon from the text, "Ye are my friends if ye do whatsoever I command you." It was a fine challenging message, appreciated by a large audience. Aug. 22 the Ivester church and community had a farewell for Brother and Sister Gnagy and family. An appropriate address was given by Bro. Annette, Baptist minister, member of the ministerial association. Bro. Clarence Hagle gave a splendid talk and presented the Gnagys with a chest of silverware in appreciation of their untiring efforts while in our midst. At the close of the program refreshments were served. Formal installation services were

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## Which Way From Here?

(Continued From Page 19)

uplift. There was a girl in our county who had such a desire for fine clothes she could not afford, that she stole what she wanted from the store. If she could have had the proper viewpoint, and had known that the only real beauty is beauty of the soul, she would not even have been tempted.

Our county Probate Judge has had many delinquent boys and girls before him, but never one from a home where the home life was near the ideal. So my plea is for better homes, more confidence between mothers and daughters, the early training of conscience to show the right, and true and good so your daughter will "have a shield and buckler that will throw off all the fiery darts of the wicked."

Now I do not mean to say that girls today are all bad. They know far more of vice than their parents and we can give them credit for not being any worse than they are. Girls today must be good because they know evil and its consequences. There were times when girls were good because of ignorance of evil. That would be poor policy now.

Maybe you think I sound pessimistic, but let me explain why I seem so to be. My husband is Probate Judge of our county, and as such is Judge of the Juvenile Court. I am sure we hear and see far more of the evil over our county than other people—the wild girls and vicious boys, babies without an honorable name, hasty marriages, disease that takes months and months of expensive hospitalization at public expense, all come in his line. It turns one's heart sick and paints the world in drab colors, but some one has to look after these things and some lasting good can be accomplished sometimes.

I feel that if some of the enormous amount of money spent for such curative work could have been spent in preventative measures it would be very much worth while. We know the old song, "The Bird With a Broken Pinion Never Soared So High Again," but if we could prevent the pinion from being broken—that would be real service! We have public nurses and county doctors to cure the bodily ills and show people how to live to have the best possible health and vigor. I think mental and moral health is of much more importance, and at the same time very conducive to physical health, not only for the present but for all future generations. Why could there not be a director of young people's recreations to teach the moral ethics of social purity, that young people can have a very splendid time without anything morally questionable? Would we say that young people are not teachable today? Is not it very largely the ignorance and neglect of parents that conditions are as they are? When I was a girl, Sister Catherine Van Dyke, of sacred memory, came on summer

vacation to my home town of North Manchester, Ind., and while there organized a Girls' Club and gave us lessons on etiquette and social form, and along with that very intimate talks on purity and the dangers of vice, the exaltation of the sex life, etc. I shall never forget the wonderful evenings we spent with her. It helped to direct my whole life.

How parents can expect to raise a family to be good, honest, honorable men and women without any religion as a solid foundation on which to build, is more than I can see. The youth of our day must be shown the practical livableness and worthwhileness of the Christ life. We are all seeking happiness but the only really happy people are those who live above and beyond the laws of the land, and who know within themselves that their characters are absolutely above suspicion.

How proud we women and mothers in the Church of the Brethren should be because I for one, and I know you all, believe we have the cleanest and finest young people to be found anywhere. I feel that in giving this little paper I am not really giving it to the right audience. But at the same time we are living in the same world with the rest of the people of the land, and with our present day means of rapid travel and close association with those even far away, we should be fully aware of the dangers lurking in dark corners. We should not be too sure it will not ensnare your own daughter. Check up and take inventory once in a while and see where she stands.

The uselessness of trying to impress morality and right living without God and everyday religion is written deeply on my heart. In closing I wish again to quote from the program of the State Sunday-school Convention the *alternatives* of home and nation with and without the church:

### Alternatives

These conditions confront the church and our American society with a choice of procedure—either drive deep into the heart of these acute moral needs of the generation the principles of Christ, through a reinvigorated and inclusive plan of Christian education, or see these cherished institutions of church and state, in which the best of life is preserved, imperiled through the moral indifference and perverted ideals in an inadequate leadership. Either plant right concepts of God in the minds of present day children and youth or accept the practical godlessness that such neglect will bring in the next twenty-five years. Either saturate the home life of today with genuine spirituality, or accept the cultured paganism and secularity that will take its place in the homes of tomorrow as sure as the night follows the day. Put prayer and world-wide intercession, the privilege of missionary work, the promotion of the kingdom of God, the whole dynamic content of Christ's gospel into the experience and knowledge of the children of this

present generation or accept the consequences of a de-spiritualized leadership in the pulpits, ill-motivated and unimpassioned, and a church with such a slight understanding of the meaning of Christ's cross and crown that nothing but the surprising grace of God can prevent her spiritual demobilization and retreat.

*Beaverton, Mich.*

## News From the Field

(Continued From Page 15)

### Why Have a Reading Room?

A few weeks ago a reading room was opened in the school building. This room was formerly used for the regular church services. Our village Christians live in bamboo huts that are rather dark and dreary, especially during the rainy season. With few exceptions they are too poor to buy books and periodicals. This room provides a place where they may come for fellowship as well as for mental and spiritual growth.

### Work in the Dangs

On account of delayed rains this year, Bro. Bollinger was able to visit the village schools as late as July. In four days, four schools were visited and a distance of forty-seven miles covered. After two days at home, two more schools, in another direction, were visited. This was done in three days and a distance of forty miles covered. The roads being closed for the monsoon season, the entire distance of eighty-seven miles was traveled on foot.

On a recent Sunday one of our young preachers missed the church service and spent the day hunting. This young man has a government position here in Ahwa and is rather closely tied to his job six days a week, yet he was willing to see his mistake and admit it and took correction in a fine spirit.

There is yet much land to be possessed, both geographically and spiritually, here in this Dangs country. You who are supporting the Lord's work in other lands and have now little silver and gold to give, may still be large shareholders by means of intercessory prayer. Thus shall we lengthen our cords and strengthen our stakes for his glory.

## CORRESPONDENCE

### SOUTHERN IOWA DISTRICT MEETING

A very spiritual and inspiring meeting was held in the Libertyville church on Aug. 23-25. Large crowds were in attendance at every session, especially on Thursday.

Several addresses were given by Bro. F. A. Replogle from McPherson. These were much appreciated and added to the spiritual atmosphere of the conference. Sister Nettie Senger from China presented the various phases of the work in China by means of slides as well as by addresses. A missionary pageant was also given under her direction. Other timely and helpful talks and addresses were given by various ministers of the district.

The entire spirit of the conference was one of harmony and optimism. Plans were discussed and steps taken to more adequately face the needs and problems of the district.

On Friday Bro. Harry Rogers had charge of the business session. Bro. Glenn Carr was elected to represent our district on the Standing Committee at Conference next year.

It was decided to hold our next District Conference at the Mt. Etna church.  
Kinross, Iowa. Tressie Myers.

### MEN'S WORK PROGRAM FOR DISTRICT MEETING OF MIDDLE INDIANA

Monticello, Ind., Oct. 6

The following Men's Work program was sent us by R. E. Mohler, Executive Secretary of the National Council. It is submitted as a sample of a very promising program.—Ed.

- I. Worship Period, 1:30 P. M.
  - (a) General singing and special numbers in charge of B. F. Wampler, North Manchester
  - (b) Devotion—John L. Hibner, Monticello
- II. Business Session
  - (a) Secretary's report
  - (b) Treasurer's report
  - (c) Committee reports
    1. Camp Mack—B. F. Wampler
    2. Church Attendance—Simon Irick, Flora
    3. District Council—O. G. Brubaker, North Manchester
    4. Nomination and election of officers
- III. The Why of Church Attendance—Oren Eikenberry, Flora  
General Discussion led by Clay Syler of North Manchester
- IV. The Yesterday, Today, and Tomorrow of Men's Work—Fred Ulrey of Northern Indiana
- V. Installation of Officers and Dismissal by chairman

### THE REGIONAL CONFERENCE—SOUTHEASTERN REGION

The Annual Southeastern Regional Conference was held in the First church, Roanoke, Va. Great interest was shown in the very first session which began Wednesday night Sept. 6, and this interest continued throughout the conference until the close on Friday night. F. F. Williar, the moderator of the conference, and Rufus D. Bowman, were the speakers at the first session. Their messages set the pace for the conference. The theme of the conference was "Life's Abiding Values." The moderator used the theme as the basis for his address. Rufus D. Bowman had for his subject, the Christian's Philosophy of Life. Both of these addresses were well received.

Two hours of the two days were given over to sectional conferences. Rufus D. Bowman was in charge of ministers and board members, W. M. Kahle the young people, Mrs. Levi Garst the women, and Dr. Fred Wampler of Men's Work. All of these conferences were well attended and things of vital importance were discussed.

Dr. Paul H. Bowman and Minor C. Miller addressed the entire conference at 11:30 A. M. The former spoke on Thursday and the latter on Friday. Both speakers presented the great problems confronting the church of Christ in these days. Appreciation of these addresses was heard on every hand. Three addresses were given Thursday afternoon: M. R. Wolfe spoke on Have We Outgrown Religion; W. M. Kahle on The Need for a Dynamic Passion; H. W. Peters on Taking the Field at Any Cost. These messages were ably and effectively presented. Thursday night Dr. J. M. Henry had for his subject, Strengthening Our Temperance Program. His message showed much preparation and was ably presented. Then we heard the "Unknown Soldier" speak.

(Continued on Page 26)



## News From Churches

(Continued From Page 21)

held Sept. 3 for Bro. E. M. Frantz. Bro. Tannreuther of Waterloo, member of the District Ministerial Board, conducted the service in an impressive manner.—Mrs. Joe Albright, Grundy Center, Iowa, Sept. 11.

**Panther Creek** church met Sept. 7 in regular quarterly business meeting. Sunday-school officers were elected for the year. Bro. Ray Bentall was reelected as general superintendent with Fred York, assistant. Our Sunday-school is growing and we look forward to better work next year; 234 are enrolled in the school. Bro. Roy Messamer is the president of our Men's Meeting; they are planning for a big get-together meeting or community day. Our church here is recognized by the Agricultural College at Ames as Class A rural church. A number of our young people have gone to college. A financial report was given and our church and Sunday-school are both doing very well, considering the depression; some of the money is still tied up in the bank.—Mrs. Susie K. Wicks, Adel, Iowa, Sept. 11.

### KANSAS

**Independence.**—Our B. Y. P. D. won the attendance contest at the Southeast Kansas district young people's rally held in the Verdigris church on Aug. 13; were represented in the Kansas young people's camp at Abilene by Philip Davis; and gave an exchange program at the Grace M. E. church in Independence last evening. Two of our young men are in college this year, one in McPherson and the other in junior college here. Under the leadership of Superintendent Charles Cline our Sunday-school has been running consistently ahead of last year's attendance record during the summer months. The climax came yesterday when we finally reached our attendance goal of 125. On Mother's Day we had come close, reaching 123. Yesterday we had 137 present. Our pastor, Bro. C. Ernest Davis, has been busy. He appeared on the program of the Middle Missouri District Meeting at Warrensburg and of the Missouri young people's camp at Pertle Springs. He was also a leader in our Kansas young people's camp at Abilene. He will conduct a revival at Leeton, Mo., beginning Sept. 18. Our own revival will be conducted by Brother and Sister Oliver H. Austin, Nov. 8 to 26.—Mrs. J. L. Amos, Independence, Kans., Sept. 11.

**Lone Star** church met in regular quarterly meeting Sept. 9. Officers for church and Sunday-school were elected for the year: Elder, Bro. John Ward; clerk, Mrs. J. W. Gorbitt; Sunday-school superintendent, Mrs. Lola Flory; young people's sponsor, Mrs. Anna Flory; the writer, Messenger agent and correspondent. Bro. L. A. Whittaker and wife are our delegates to District Meeting. Our love feast will be held on Wednesday evening before Thanksgiving, beginning at 7:30, with an all-day meeting on Thanksgiving Day. The ministerial board has retained Bro. Whittaker for another year. They will also try to secure a minister to hold a series of meetings for us some time this fall. The work has been going along very smoothly the past year under the leadership of Brother and Sister Whittaker.—Mrs. J. W. Gorbitt, Lone Star, Kans., Sept. 11.

**Monitor** church has been enjoying some special features: Sunday-school picnic, July 30 in Hutchison Park; Aug. 13 a sermon by Ward Williams of Castleton; Aug. 6, a program of sacred music by the male quartet of Bethel Mennonite church of Inman; Sept. 3 an address by Sister Ella Ebbert, returned missionary from India. Our mothers and daughters' organization sponsored a picnic for the younger girls and a two-day camp for older girls. The boys' camp was held under other auspices. Our Sunday-school attendance has been good during the spring and summer; the average attendance for the second quarter was 113. The Y. P. D. gave a musical program Sept. 3 which will also be given to neighboring churches. Sept. 6 we met in business meeting. The church voted to accept associate members. Our pastor, Ora Garber, and wife were elected delegates to District Meeting to be held in the Garden City church Oct. 15. Our harvest meeting will be Sept. 17 and our communion service Oct. 22.—Mrs. E. L. Crum-packer, McPherson, Kans., Sept. 9.

**Ottawa.**—The younger people of the church put on a peace program the evening of Aug. 6 during the absence of our pastor. The mid-week services of this same week were in charge of Bro. W. C. Watkins. During the worship period Sunday morning, Aug. 13, our elder, Bro. W. B. DeVilbiss, addressed us on the subject of The Better Way. Bro. Vancil had charge of the C. W. hour followed by a splendid address by Prof. Smith Hayworth on the subject, Christianity's New Deal. Aug. 16 the men's Bible class sponsored an all-church social for the homecoming of our pastor and wife, returning from their vacation. Brother and Sister Keim now begin their second year's work. Sunday morning, Aug. 20, we had the pleasure of having Brother and Sister C. D. Fager of Falfurrias, Tex., enjoy the worship period with us. Bro. Fager conducted the devotionals. Visitors from Topeka also were present at this service. Pastor Keim and wife attended camp at Abilene, Kans., assisting in the services. Miss Pauline Stewart, one of our young ladies, also attended. Aug. 25 the men of the church held a business meeting. Sunday morning, Aug. 27, was the time of our Sunday-school rally. The beginners and primaries, under the direction of Mrs. S. E. Hume, the superintendent of the department, gave a part of the program which was very interesting; this was followed by the services of the adult department. A basket dinner at noon was followed by the regular quarterly business meeting. Bro. W. B. DeVilbiss was reelected Sunday-school superintendent. Our elder will represent us at District Conference, with Mrs. H. H. Keim, alternate. We decided not to set the date of our communion services until our series of meetings begins. We are planning both as a body

as well as individuals for the coming of our evangelists, Brother and Sister Oliver Austin; we expect them to be with us Oct. 18. Sept. 6 is the date of the water melon social for the church and her friends. The melons are donated by a Mr. Martin to the various churches of Ottawa; he insists that the extremely poor be invited. It is expected that several hundred persons will be present.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 4.

### MARYLAND

**Broadfording.**—We have just passed through a series of inspirational and successful evangelistic services under the able leadership of Bro. Russell West of Indianapolis, Ind. Bro. West's sermons were heart-searching and challenging. The songs taught the children, also his chalk talks to them, brought many truths they will never forget. The attendance and interest were excellent throughout. Delegations who gave special music were from Hagerstown, Myersville, Brownsville, Greencastle and Chambersburg churches. There were seventeen confessions; thirteen have already been baptized. There was also one baptism as the result of decision day services on Easter. During the last quarter the devotional services at the opening of Sunday-school have been conducted by different classes of the school. Sept. 6 the church met in council at which time church officers were elected. Bro. C. M. Hicks was reelected elder; Bro. J. E. Rowland, clerk; Bro. Raymond Buterbaugh, treasurer. Oct. 28 at 2 P. M. is the date set for our love feast. An interesting temperance program was given by the B. Y. P. D. on Sunday evening, Sept. 10, with timely talks by Sister Mary Hykes and Bro. Wm. Byers. On Sunday morning, Sept. 10, Bethany day was observed with special services and an interesting talk by Sister Mary Hykes, a former student.—Mrs. J. Richard Reid, Hagerstown, Md., Sept. 13.

**Pleasant View.**—Our congregation has enjoyed a summer of rich spiritual food in its first experience with a summer pastor, in the person of Bro. Samuel A. Harley and wife who came to us at the close of school at Bethany. They labored very earnestly and faithfully. Sept. 1 they go to Richmond, Va., to take charge of our church at that place. They conducted a union Vacation Bible School with 150 scholars enrolled which was a decided success. Two weeks of evangelistic meeting was also conducted by Brother and Sister Harley during August. As a result eleven persons so far have united with the church, ranging in age from nine years to eighty-one. Our congregation was so pleased with the results that at our business meeting on Aug. 24 the church seriously considered the advisability of a permanent pastor, and decided for the present to give our minister and elder, Bro. John S. Bowlus, some support so that he may be able to devote more of his time to the work. We held our love feast the last Sunday evening Brother and Sister Harley were with us, Aug. 27. Ministering brethren present were Chas. N. Frushour, Millard G. Wilson, Clarence A. Bowman who officiated and S. A. Harley.—Mrs. J. S. Bowlus, Burkittsville, Md., Sept. 2.

### MICHIGAN

**Rodney** church met in council Aug. 26. Sunday-school officers were elected for the year with no change. It was decided to hold our love feast Sept. 30 with an all-day meeting on Saturday and love feast in the evening. Bro. J. E. Ulery is going to hold a ten-day meeting for us in January.—Verlin C. Tombaugh, Rodney, Mich., Sept. 11.

**Shepherd.**—At the quarterly council meeting on July 2 delegates to District Meeting were elected. A committee was appointed to plan for a Vacation Bible School. A splendid school was held beginning July 31 and continuing two weeks. An average of fifty-four children attended and interest was keen. The director, Olin Teachout, of the Baptist church, made no charge for his services but accepted a free-will offering. At the Sept. 6 council meeting election of officers was held. The superintendent is Vivian Stauffer; assistant, Bessie Spencer. Plans for the love feast were left in the hands of a committee. The adult Bible class has been organized and at the September social we were entertained by the young people with a Camp Mack camp fire which was thoroughly enjoyed by both young people and adults. The Ladies' Aid has been doing some quilting. The young people held an ice cream social in the town of Shepherd Aug. 19, clearing a small amount of money.—Iva C. Harmon, Mt. Pleasant, Mich., Sept. 14.

**Sugar Ridge.**—Our church and school have made progress during the summer and prospects are good for the future. A two weeks' Vacation Bible School was held in June, conducted by our pastor, Bro. J. J. Cook, and wife. The enrollment was 121 and the expense was only \$16 as all teachers and drivers were volunteers. In August Bro. H. L. Hartsough and family spent part of their vacation in this vicinity. Bro. Hartsough again gave us a series of meetings; he preached ten inspiring sermons with the result that fifteen enlisted in the cause of Christ and two renewed their vows. We feel thankful to our heavenly Father and to Bro. Hartsough for the results of his labor while with us. Bro. R. E. Mohler and family of McPherson, Kans., also visited for some time in this community which was Bro. Mohler's former home. He favored us with a splendid address on Men's Work. Bro. J. H. Reinoehl and wife were our delegates to District Meeting. Sept. 17 the Sunday-school convention for this part of the district will be held here. Our communion was held Sept. 3 with Bro. Floyd Mallott assisting in the services. A goodly number from Long Lake church were with us.—D. O. Flory, Scottville, Mich., Sept. 11.

### MISSOURI

**Bethany.**—Bro. I. D. Heckman of Cerro Gordo, Ill., came to our community for a revival the first two weeks of August. His spiritual messages were conducive to individual thinking. Good interest was



manifested and as a result six young people were baptized. A communion service was held Aug. 13 with Bro. Heckman officiating. The entire membership and community regretted to see our pastor, Bro. Oscar Diehl, and family leave after a successful three-year pastorate. The young people of the community and of the North Missouri District appreciated the services of Bro. Diehl as advisor. At a business meeting Aug. 26 E. W. Mason was elected elder for the coming year. Delegates to District Meeting, which our church is planning to entertain the latter part of October, are E. W. Mason and J. H. Mason. We appreciated musical programs by the McPherson and Imperial male quartets in June.—Irene Mason, Norborne, Mo., Sept. 11.

**Bethel church** met in regular business session Sept. 4. Sunday-school officers were elected, the superintendent being Sister J. A. Eby and assistant, Bro. Sam Andes. Our series of meetings will begin Sept. 24 to be held by Bro. Heckman. Our communion will be at the close of the meeting. Our delegates to District Meeting are Brother and Sister Clarence Norman, Bro. Clifford Andes and Sister Orpha Marti. Our pastor, Bro. Eby, and wife made a tour of the west this summer and were gone six weeks. During this time services were taken care of by Bro. Lee Crist, Bro. J. Perry Prather and our young people.—Mrs. J. L. Marti, Mound City, Mo., Sept. 11.

**Broadwater.**—Wife and I went over to the Broadwater church Aug. 19 and stayed till Sept. 3. The writer preached eighteen sermons and baptized six applicants. We visited in a number of homes. The interest was good. When we came home we felt the Lord had blessed us all wonderfully. The brethren had not heard any preaching for a long time.—W. T. Price, Poplar Bluff, Mo., Sept. 11.

**Fairview church** met in council Sept. 9. Bro. Raymond Stewart was chosen Sunday-school superintendent with Bro. Tom Keith, assistant. Bro. A. W. Adkins of Cabool plans to begin a series of meetings here the 17th with a love feast at the close. We have Sunday-school each Sunday and preaching service almost every Sunday; Christian Endeavor every Sunday night. A few faithful ones keep the good work going. The writer was chosen correspondent.—Mrs. J. B. Hylton, Ava, Mo., Sept. 11.

### NORTH DAKOTA

**Kenmare.**—Sept. 3 was a happy day for this church. After an inspiring sermon by our pastor, Eld. Jorgen Boe, one came out on the Lord's side and was baptized the same day. Bro. Boe has been a faithful worker in the Kenmare church for many years and we are glad to know that his labor has not been in vain. A harvest program will be given in the Kenmare church Oct. 1 and an offering will be taken for missions. Sunday-school at 10:30 will begin the day, followed by preaching. A basket dinner will be served in the basement of the church and the program will be given in the afternoon. Sept. 10 Eld. Ray Harris of Minot, N. Dak., preached a sermon on Christian Education. An offering was taken for Bethany Biblical Seminary.—Ada Stice, Kenmare, N. Dak., Sept. 12.

### OHIO

**Baltic.**—Bro. D. R. McFadden of Smithville, Ohio, conducted a most inspiring series of meetings which began Aug. 20 and closed with a love feast on Sept. 3. The attendance was good and a great interest was shown in the meetings. There were eighteen accessions, including three married people and the remainder Sunday-school pupils. The church is much encouraged by this good revival and its results.—Mrs. Ellen Miller, Baltic, Ohio, Sept. 9.

**Black River.**—June 3 we met for communion service at which time Sister Nettie Senger was present. She remained over Sunday and gave us three interesting talks on her work in China. Two of our young people took part in the peace and temperance contest at our Sunday-school convention. Brethren Ernest Shively and Kenneth Long and Sister May Martin conducted a week of Vacation Bible School which was well attended. Brother and Sister E. H. Eby stopped here on their tour to give us a glimpse of their work. Our Y. P. D. sent Marion Shank as a representative to Camp Mack, also two of their number represented Black River at conference in Beech Grove church over Labor Day. Brother and Sister Dodge will be our delegates to District Meeting. Our July council met to elect new officers for church and Sunday-school. Bro. Ora DeLauter was retained as elder and Sister Ethel Garver as Sunday-school superintendent. Mrs. Arthur Dodge will be correspondent and Messenger agent.—Mrs. S. H. Orr, Spencer, Ohio, Sept. 9.

**Defiance church** met in council Sept. 9. The church decided to hold a communion service on Saturday evening, Oct. 7. It also decided to hold our anniversary services Dec. 10. This will be an all-day meeting with basket dinner; all adjoining churches are cordially invited.—Mrs. Elizabeth Derge, Defiance, Ohio, Sept. 12.

**East Dayton.**—Bro. Isaac Beery preached for us on the afternoon of June 3 and also officiated at the love feast in the evening. About 130 surrounded the tables. Breakfast was served in the basement the following morning. Sister Mabel Couser addressed the children during the Sunday-school hour. Bro. Parker Filbrun gave an interesting talk July 23 on his trip to the Holy Land. The sermon delivered by Bro. Lester Heisey Aug. 13 on The Beautiful Life was much appreciated. At the council Sept. 5 Sunday-school officers were selected for the coming year: adult superintendent, Bro. Henry Barnhart, and Sister Alice Miller, primary superintendent. We decided to call C. H. Beery of Mogadore, Ohio, to assist in a two weeks' revival beginning Sept. 25. At a previous meeting our elder, Bro. Hugh Cloppert, was chosen as temporary pastor, Sister Goldie Killian having discontinued her work with us Sept. 1.—Lida Baldwin, Dayton, Ohio, Sept. 11.

**Green Springs.**—At the last regular business meeting, held Aug. 29, Sister Mina Snively was elected Sunday-school superintendent and Logan Miller, assistant. Our communion was set for Oct. 1 at 7:30 P. M. Sept. 3 after the Sunday-school and church services the church body motored to the home of our elder, Bro. S. U. Snively, about fourteen miles distant from the church, for a picnic dinner. A short program was given in the afternoon and a pleasant social time was enjoyed. Sept. 17 an all-day joint Sunday-school meeting of the Fostoria, Oak Grove, Deshler, Portage and Green Springs churches will be held here. The members of the church have been quite busy the last two weeks, painting the church inside and out. Money for the paint has been acquired by donations. We are looking forward to evangelistic services to be held by Bro. R. N. Leatherman some time after the first of the year.—Mrs. Mina Snively, Old Fort, Ohio, Sept. 12.

**Lincoln Heights.**—We have been very fortunate in having Bro. A. C. Wieand with us for nearly two weeks of gospel messages, which greatly strengthened our membership and added three new members to our church. I feel that more of our churches should take advantage of the opportunity to get our great teachers such as Bro. Wieand, to come to them during the summer months. The work in Lincoln Heights is growing. For the past three and one-half years there has been no resident pastor, the work being done from a distance of some miles, but now through providence the pastor has been able to move here to live. Through these times the members have retained their fine courage in the Lord's work. We have a great opportunity here to provide a good community with a much needed church. It is our sincere hope that this can be accomplished in the future.—W. G. McFadden, Mansfield, Ohio, Sept. 11.

**Lower Miami.**—Our church held her regular business meeting June 1. It was decided to have our love feast Oct. 21 at 7 P. M. We had a splendid revival from Aug. 13 to 27, with Bro. Lawrence Garst as evangelist. He gave a Spirit-filled sermon each evening. The interest and attendance were fine throughout the meetings. Some of the sister churches attended in groups and rendered special music which was very much appreciated. Our home talent also rendered special music which added much to the interest of the meeting. Four were added to the church by baptism.—Pearl Ruble, Dayton, Ohio, Sept. 9.

**New Carlisle church** met in council Sept. 1. Sunday-school officers for the year were elected: Bro. Ralph Strome, superintendent and Harold Echerly, assistant. Sister Nora Funderburg was chosen president of the adult C. W.; Sister Cinda Barnhart, Y. P. D. advisor, and Sister Clara Cooper, director of Junior League. We are without a pastor at present but would like to get some one to take Bro. Yoder's place in the near future. Bro. Bonsack from Elgin, Ill., preached for us Sunday both morning and evening; he brought us the great needs of those of other lands and also our obligation toward them. Our annual love feast will be held Oct. 28 at 6 P. M.—Mrs. Glenna Funderburg, New Carlisle, Ohio, Sept. 14.

**Pittsburg.**—We enjoyed the sermon given by Bro. Otho Winger of North Manchester, Ind., on July 23. Sept. 5 and 6 the members of the church renewed their covenant to the church and their Savior. Sept. 9 we met in council when Sunday-school officers for the coming year were elected. It was also planned that Bro. J. O. Click of Covington, Ohio, will hold the revival for the coming year.—Mabel E. Dittmer, Pittsburg, Ohio, Sept. 11.

**Reading.**—July 5 Sister Clara Harper met with our Aid Society and a number of Freeburg friends. She told us many things of interest and we also asked questions. We feel closer in touch with the work in Africa. In the evening she spoke at our church. The Aid was glad to donate a bolt of sixty-six yards of muslin for the work in Africa. Sept. 6 at the quarterly council officers were elected for the year: Elder, Bro. Lehman; clerk, A. C. Hahn. Our homecoming will be Sept. 24. A number of our young people attended the B. Y. P. D. conference at Wooster. While Bro. Lehman was on his trip west Bro. De Lauter filled our appointments on two Sundays. Delegates to District Meeting are Sister Ada Stoffer and the writer; alternates, Inez Baker and Mrs. J. C. Shively.—Rena Heestand, Homeworth, Ohio.

**Silver Creek.**—At the members' quarterly business meeting Sept. 7 church officers were elected for the year. Eld. Geo. Throne was retained as elder; Ruth Hendricks, elected church clerk; the writer as correspondent. We have Sunday-school at the two houses each Sunday; preaching at both places Sunday morning and at one house Sunday evening. Our series of meetings begins Oct. 15 with Bro. Ralph G. Rarick of North Manchester, Ind., evangelist. The love feast to be held at the Hickory Grove house Oct. 14, 7:30, and the series of meetings at the Walnut Grove house Oct. 15.—Mrs. Noah Long, Pioneer, Ohio, Sept. 14.

**Cincinnati church** will observe rally day Oct. 1. First is the Sunday-school at 9:45, followed by the morning worship period, basket dinner at the noon hour and a program in the afternoon. Special musical selections will be given throughout the day, closing with a rousing rally in the junior Christian Workers' department at 6:30 P. M.—Mabel Knoepfle, Cincinnati, Ohio, Sept. 18.

**Springfield City.**—Aug. 27 two were received by baptism. At our quarterly business meeting Sept. 5 church and Sunday-school officers and various committees were chosen. Gerald W. Young was reelected Sunday-school superintendent. Bro. Young and the primary superintendent and three others chosen by the church compose our board of Christian Education. Members were also chosen on the temperance and missionary committees. We decided to have our love feast Oct. 29 at 7 P. M.—Della Peifer, Springfield, Ohio, Sept. 11.

(Continued on Page 28)



## THE REGIONAL CONFERENCE—SOUTHEASTERN REGION

(Continued From Page 23)

The message went home to the hearts of the people. The church was overflowing for this service and many were obliged to stand; others could not be admitted. The business session was held on Friday afternoon. A unique feature of the closing was the consecration services as suggested in the report of the Findings Committee. Many who were present signed the consecration covenant.

The closing session of the conference was the peak. Dan Poling of New York was the speaker. The session had been planned as a Young People's rally. Dr. Poling had for his subject, Christ's Challenge to Youth. The interest in this address was so great that it was necessary to secure the Roanoke auditorium. About three thousand heard Dr. Poling give his great message. He was at his best. A chorus of about one hundred, representing the various churches of the First District of Virginia, under the leadership of Nelson Huffman, presented a sacred concert of about thirty minutes before the address. Those who heard the address will not soon forget it. Dr. Poling endeared himself to the hearts of all. In addition to hearing the speaker at the auditorium the young people were privileged to hear him in a fellowship supper which was arranged after his arrival in the city.

The conference was well attended throughout. Words of appreciation were heard on every hand. Those who attended felt that they must go back to their churches and work a little harder. M. R. Wolfe was elected moderator for next year.

The women of our churches of the city, at a very reasonable price, served the meals. The people attending were unanimous in their praise for this service. The members of the churches of Roanoke and near by provided lodging for those who came from a distance.

Roanoke, Va.

C. G. Hesse,  
Secretary.

## REPORT OF FINDINGS COMMITTEE, SOUTHEASTERN REGIONAL CONFERENCE

**First:** The committee finds that there are three hundred and ninety-five registered delegates to this conference. Twelve of the thirteen districts of the region and sixty-five congregations are represented. Of the registered delegates there are twenty-two elders, seventeen pastors, ten ministers, seven Sunday-school superintendents, fifty-seven Sunday-school teachers, five Sunday-school secretaries, seven music directors, ten women's movement officials, eighteen deacons and deaconesses, four departmental superintendents, and eight B. Y. P. D. cabinet members.

**Second:** The committee finds that in the addresses and discussions of this conference great world issues and national problems have been recognized as presenting a clear challenge to the church. These issues demand aggression and efficiency on the part of the Christian forces of the world. Some of these issues are as follows:

1. This is one of the most decisive periods in our national and international life. Our economic stress has revealed much heroic endurance, great patience, and a widespread willingness to share the blessings of life with those in distress and need.

2. On the other hand, there has come to light in our public life a shocking degree of personal dishonesty, wanton greed, unbridled lust and selfish ambition. Confusion and uncertainty have made the common people easy prey for false philosophy and unscrupulous propaganda, and created a demand for clear thinking and a sound emphasis on social,

economic and political problems on the part of religious leaders.

3. There are vast inequalities in our economic life, with waste and extravagance on the one hand, poverty and suffering on the other. This condition demands the extension of the spirit of brotherhood and justice in our business and economic life and is a clear call to the church of Christ.

4. There is a widespread need for a new emphasis on the principles and message which the Church of the Brethren has undertaken to extend to the world. This is especially true of our doctrines of peace, temperance, social purity, personal integrity, sound economy and simple living. This perhaps presents the greatest opportunity the Church of the Brethren has witnessed in many decades, to make her service felt in our national life.

### Third: Proposed Regional Activities for 1933-34.

The justification of this conference rests mainly in the program of activity which it inspires in the churches of the region. The delegates to this conference should assume the responsibility of bringing the suggestions and impulses of this conference to fruition in the service program of the local church. Therefore, we resolve as representatives of the churches of the region, to undertake during the year the following projects:

I. To extend to the membership of each church of the region within ninety days a carefully planned pastoral visitation in the interests of spiritual uplift and reconsecration of life to the kingdom of God.

Your committee suggests that those in attendance at this conference make a personal commitment as expressed in the following covenant and that this covenant be presented to the entire membership of this region:

### My Covenant of Reconsecration

Believing in Jesus Christ as the only power of salvation for my own soul, and the only source of light and peace for a troubled world, I solemnly covenant before God:

1. To reconsecrate my life to Jesus Christ to be expressed in a higher degree of personal purity, a stricter code of business ethics and a greater devotion and loyalty to my fellow-men.

2. To reconsecrate my home and family to Jesus Christ to be definitely expressed in a more positive family religion and more careful rearing of my children for Christ and the kingdom of God.

3. To reconsecrate my powers and possessions to Jesus Christ to be expressed in a more faithful support of my church by my attendance, my offering, and my service. I covenant to labor for a higher degree of civic righteousness and social justice in my community and throughout the world.

Signed .....

II. We propose to carry out in the churches of the region the Annual Conference resolution on prohibition, which resolution reads as follows:

"This Conference reaffirms the position of the church on the liquor question. We believe that strong drink has been a curse to society and is a menace to the security and happiness of the American people. Our General Conference first went on record against the manufacture and sale of intoxicating beverages in 1778 and later passed practical measures against the liquor traffic. Among these was a resolution which prohibited Brethren from selling fruit or grain to breweries and distilleries. The church has a rich heritage of temperance program. This Conference, therefore, urges our people to support and cooperate fully with all temper-

ance movements which seek to retain the Eighteenth Amendment, by opposing and defeating the proposed Twenty-first Amendment and prohibit the legalization and sale of beer. As a body of Christian people we propose to pray dry, preach dry and vote dry. We further propose to 'buy dry' and to patronize those mercantile concerns, hotels, restaurants, and other establishments of whatever character which 'sell dry.' We further urge our brethren engaged in business to stand firm with the church on this issue and to make clear to the public their position. The Eighteenth Amendment is not yet repealed and it need not be if the Christian forces of the country stand together. We urge our churches not to surrender before the battle is fought, but to be alert and aggressive in the temperance cause to the end."

III. We propose maintaining and extending the program of evangelism throughout the region by every possible method, and to labor for a revival of vital religion among all Christian people.

COMMITTEE: Paul H. Bowman,  
M. C. Shull,  
Earl Zigler.

### "EVENING GLOW"

The above is the name of a large Sunday-school Class in the Church of the Brethren Sunday-school at La Verne, Calif. The name was coined by our departed brother, J. B. Emmert, and is now being held sacred to his memory. It is perhaps the largest class in the school, and one of the most honored. As the name would indicate, the class is composed of elderly people. It has a present enrollment of sixty-eight, who attend regularly, including some twelve elderly ministers. The secretary, Sister R. H. Wolf, keeps an accurate record of the class. Naturally, the call frequently comes for some member of the class to transfer the "glow" to the life beyond. Among those called in recent years were two assistant teachers: Elders W. H. England and D. W. Crist. While some are being called, their places are being more than filled by others coming in. The class president at this time is Eld. D. L. Forney. Bro. I. D. Yoder has been the efficient teacher for a number of years. The class holds a class meeting each quarter, with an appropriate program. The following lines were rendered at one of these meetings:

### "Evening Glow"

Poets have sung the beauties of twilight,  
And the wonderful sunset glow;  
Of the marvelous western sky-light,  
When the sun is fast sinking low.

But we'll sing of another evening glow,  
The twilight of a Christian's life;  
When the outlines of service plainly show,  
In a zealous valiant life.

What a wonderful light, this evening glow,  
As its rays shine down through the years;  
Sometimes it e'en shows us the way to go,  
When a cloud on our way appears.

Though we speak of this light as evening glow,  
It has shone through the heat of the day;  
And many light bearers with hair like snow,  
Have shown weary pilgrims the way.

Though some of our Lights have been transferred,  
To glow on the heavenly shore,  
Their light still reflects along our road  
While they have gone on before.

God grant we may all be supplied with oil,  
That our lamps give a healthy glow;  
And as we descend the slope of the hill,  
Life's sunset may radiance show.

Though most of us in this Evening Glow Class,  
Have snowflakes quite thick in our hair;  
We should not let opportunity pass,  
In helping our burdens to bear.

Then may we all, in this evening of life,  
Have a beautiful evening glow;  
And when we are called from this world of strife,  
Be ready and willing to go.

La Verne, Calif.

I. B. Niswander.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Laughman-Werner.**—By the undersigned at his home on Sept. 9, 1933, Bro. Elmer Roscoe Laughman and Sister Ruth Werner, both of Brodbeck, Pa.—N. S. Sellers, Lineboro, Md.

**Myers-Hoke.**—By the undersigned at his residence at La Verne, Calif., Sept. 3, 1933, Arno E. Myers and Harriet Louvean Hoke.—W. I. T. Hoover, La Verne, Calif.

## FALLEN ASLEEP

**Brenizer,** Ezra David, died at his home, Kansas City, Mo., aged 85 years. He was born Aug. 20, 1848, at Smithville, Ohio. He spent his active life as a farmer. He went to Nebraska when a young man and from there to Johnson County, Mo. He and his wife held their membership in the Church of the Brethren, Walnut Grove congregation, and later in the Greenwood church. They came from Mt. Grove, Mo., thirteen years ago. Since then he had been a member of the Kansas City church; he and his wife were both active members. He served in the deacon's office and as Sunday-school superintendent and teacher. He lived to see all of his six children baptized into the Church of the Brethren. Surviving are his widow, Mrs. Jessie E. B. Brenizer, two daughters, four sons, a sister and eleven grandchildren. Funeral by Eld. E. V. Enos, assisted by Rev. Brown and Rev. Robins.—Mrs. W. W. Keltner, Kansas City, Mo.

**Bushong,** Neri M., died April 19, 1933, aged 56 years. He was a member of the church for twelve years. He is survived by his wife, three children and six grandchildren. Funeral services at the Bareville church by Eld. H. B. Yoder, assisted by Brethren Martin Ebersole and Paul D. Wenger. Burial in Hellers cemetery.—Mrs. Addie A. Myer, Leola, Pa.

**Deardorff,** Mertie Dell, born in Mexico, Ind., died Aug. 30, 1933, aged 56 years. She was the daughter of Enos and Charlotte Fisher. She became a member of the Church of the Brethren when about fourteen years of age and remained active and faithful in her endeavor of the Christian life. Jan. 2, 1898, at Cando, N. Dak., she married Geo. C. Deardorff to whom she had been a most worthy helpmate in the home life and the church work, serving in the office of deacon. She with her family moved to Wenatchee, Wash., in 1921, where they became active in the Wenatchee Valley church. Later they moved into the bounds of the Sunnyslope congregation. She had been active in the church and especially in the Sunday-school. For years she served as superintendent of the primary department of the Sunnyslope congregation. She leaves her companion, mother, five sisters and one brother, four children and six grandchildren. Funeral by Eld. Lew Ulrich and the writer, with interment in the Sunnyslope church cemetery.—Jay Eller, Wenatchee, Wash.

**Detrick,** Sister Catharine (Smith), born near Dayton, Ohio, Oct. 6, 1851, died at her late home near Englewood, Ohio, Aug. 19, 1933. She was a lineal descendant of the renowned Bowman family of the Miami Valley churches. Her grandfather, Abraham Smith, came from Bedford County, Pa., in 1809. She was the second in a family of nine children born to John and Susanna (Wolf) Smith. Feb. 27, 1873, she married John J. Detrick. In 1875 she united with the Church of the Brethren in the Lower Stillwater congregation. In 1877 they came to the Salem congregation; here they were called to the office of deacon in 1881. Their long official service of fifty-two years has been of inestimable worth to the Salem church. She lived a quiet, unassuming, beautiful life. July 21 she fell and fractured her hip; from this she

(Continued on Page 30)



## News From Churches

(Continued From Page 25)

**Stonelick.**—In the past few months we have had very helpful services conducted by Brethren Jesse Noffsinger, R. C. Davidson and Paul Noffsinger. July 25 was our all-day meeting. Bro. Claude Coppock and wife were with us again. We were very glad for their help. Bro. Coppock gave the messages, assisted in the services by Elders Jesse Noffsinger and R. C. Davidson. Our quarterly council will be Sept. 23. We are hoping to secure Bro. C. G. Erbaugh for a revival and expect to arrange for the love feast.—Anna Lesh, Goshen, Ohio, Sept. 12.

**Sugar Creek.**—At our spring council an election for deacons was held which resulted in Harry Joseph, Dan Mowbray and Owen Reese being chosen; they were installed with their wives. In June the children of the Sunday-school rendered their program to a well-filled house. The big event of the year came on July 30 when we celebrated the one hundredth anniversary of the founding of our congregation. The crowd more than filled the bouse; we served lunch to about 400 at the noon hour. Eld. D. M. Byerly of Decatur, Ind., a former worshiper, gave a splendid talk on the Sunday-school lesson. Bro. Rufus Bucher of Quarryville, Pa., who was to begin a series of meetings that day, preached the morning sermon. Bro. Otho Winger was the main speaker of the afternoon and brought us a wonderful message on The Church. Various other features of the day, such as a history of the church since its beginning, reminiscences, and special music, helped to make it a success and a day long to be remembered. Our meetings continued for two weeks and each night Bro. Bucher delivered an excellent sermon which strengthened the church as well as convicting the sinner. Sister Myrtle Mishler of Wabash, Ind., led the song service in an efficient way. Our pastor, W. D. Landes, with the evangelist, made a thorough canvass of the community. The attendance at every service was splendid. Twelve were added to the church by baptism. Our Sunday-school is growing with an average attendance of over 100. The young people have organized and are beginning a systematic study of the Bible in their Sunday evening service. Our communion will be held Oct. 7. After that Brother and Sister S. I. Driver expect to leave for the south so that they may enjoy the winter in a milder climate.—Mrs. Walter D. Landes, Lima, Ohio, Sept. 12.

### OREGON

**Grants Pass.**—The church was pleasantly surprised about two months ago by having the King's Highway quartet from the Bible Institute of Los Angeles stop and give us a splendid program. On July 9 the Orion quartet from La Verne College gave a very interesting program to a large audience at the Methodist church. The Sunday-school had a very pleasant Fourth of July picnic in the city park. Since our last report one was received into the church by baptism. Our quarterly council was held Sept. 1. Bro. George Shade was elected elder for the coming year, and Bro. Ed Pratt was retained as Sunday-school superintendent. We decided to have our fall love feast on Oct. 28 at 7:30. Recently Bro. Harrison Frantz was here soliciting students for La Verne College.—Mary Harlacher, Grants Pass, Ore., Sept. 11.

### PENNSYLVANIA

**Akron** church observed their annual harvest service on Sunday, Sept. 3. A representative audience was present both in the regular morning service as well as for the harvest service. Timely messages were brought by Eld. H. F. King of Myerstown. Our love feast will be held on Saturday, Oct. 28, at 2 P. M.—David H. Snader, Akron, Pa., Sept. 11.

**Albright.**—Our Sunday-school recently decided to make its fiscal year begin on Oct. 1 to conform with other churches in the district. Officers for the new year were elected on Sept. 10, with John Johnson, superintendent, and Samuel Helsel, assistant. Beginning on Oct. 16 Bro. A. C. Miller of Johnstown will hold revival meetings for two weeks or more, to close with our love feast.—Nora Wentz, Roaring Spring, Pa., Sept. 11.

**Annaville.**—Our harvest meeting was held on Aug. 20 at which time Bro. David Snader of Akron, Pa., delivered the message and an offering was lifted for the Neffsville Home. At the regular council Sept. 2 various reports were given and officers elected. A number of our group attended the young people's conference held at Elizabethtown. The Children's Day services will be held at South Annville on Oct. 1 in the afternoon. Bro. S. C. Godfrey of Red Lion, Pa., will give the address.—Sarah Winters, Lebanon, Pa., Sept. 9.

**East Petersburg** church met in council on July 20. It was decided to have only one revival meeting yearly, at Salunga and East Petersburg alternately. The trustees were approved as follows: East Petersburg, Brethren Elam M. Weaver, Mahlon D. Hertzler, Isaac Zug; Salunga house, Brethren Jacob Musser, Samuel Zerphey, Jos. Bender; Neffsville, Lem Forney, Benj. Evans, Daniel R. Myer. The approval of Sunday-school officers by the church was as follows: Salunga house, superintendent, Bro. Phares J. Forney; East Petersburg, superintendent, Elam M. Weaver. The Vacation Bible School committee also was approved by the church. It was unanimously decided to offer our church building to our neighboring church for Sunday-school during the period of remodeling their churchhouse. Three new members were added to the church. July 23 Bro. D. W. Kurtz of Bethany gave three very inspiring sermons to our young people and young folks invited in from other districts. The East Petersburg young folks gave a free luncheon and after that had vesper services. This fine program was arranged by Eld. Roy S. Forney, secretary of the Board of Chris-

tian Education, who is a presiding minister in the East Petersburg district. This special service was very much appreciated by the church and was a spiritual uplift to all. Our two Sunday-schools have been able to make up their quota which will continue to support our missionaries in the field, one foreign and one at home in New York.—S. Clyde Weaver, East Petersburg, Pa., Sept. 2.

**Elizabethtown** church met in council Sept. 8. The Sunday-school superintendent reported twenty-three of our number attended the young people's conference in August at the college. Some classes as well as the school have contributed toward expenses. A committee with the pastor has been requested to arrange for a special all-day meeting, to celebrate the eightieth birthday (Sept. 24) of Eld. S. H. Hertzler. The pastor and Board of Christian Education will arrange for a Bible study class in the near future. It was decided that the Bethany offering, like our mission offerings, come in the regular order. The second college offering is to be taken the second Sunday in January. An election of Sunday-school officers and Board of Christian Education was held, resulting in the reelection of Harry Rohrer, superintendent, and Elmer Eshelman, assistant.—M. B. Miller, Elizabethtown, Pa., Sept. 12.

**Greenville** church has just closed a very successful revival. The meeting was held by the Gospel Four from Chicago, the party being led by Bro. W. C. Sell. During the two and one-half weeks they were with us there were twenty-three baptisms and two reclaimed; others are wanting baptism. This meeting has been outstanding in every way; it was an inspiration from the first sermon until the very last, drawing unusually large crowds, packing the house to overflowing night after night. Bro. Sell's sermons, in which he so fearlessly presented the gospel of Jesus Christ, inspired by the Holy Spirit, had a magnetic power over the whole community for miles around, drawing crowds from Hollidaysburg, ninety miles away. Our community has been revived, the church strengthened, the Sunday-school attendance increased; a great and lasting good was done. The inspiring song service was in charge of Miss Nellie Bechtelheimer, who studied under Rodeheaver and is now both a composer and teacher; her chalk talk illustrations were wonderful. The work done by Miss Elaine Hall in her beautiful playing and helping in the special work was deeply appreciated. The aid that Sister Sell gave to all the services by her children's work, her stories and sermons built up a strong program. The church feels that Bro. Sell has helped the community so much that they have engaged him to return next summer for another evangelistic meeting.—Dyer McCall, Grampian, Pa., Sept. 5.

**Harrisburg.**—Our Daily Vacation Bible School opened the morning of June 19, under the direction of our pastor, J. E. Whitacre, and continued for two weeks. The enrollment was 67 and the average attendance 62. Forty-nine were present every day. The average attendance for the Sunday evening church services of July was 190, this being 65 more than the average for the same period one year ago. The average attendance for the Sunday evening church services of August was 130, this being 40 more than the average for the same period one year ago. We are also happy to say that all the other services of the church show a greater interest and somewhat of an increase over that of last year. The average attendance in our prayer meeting since June has been 60. Sunday morning and evening, Aug. 13, Bro. A. C. Baugher of Elizabethtown College preached for us in the absence of our pastor who attended the Fike reunion at Meyersdale on Aug. 12, and preached for the Egdon congregation on Sunday, the 13th. Aug. 29 the regular election council of the congregation was held under the direction of our elder, Bro. Elder. The majority of the officers were reelected for one year: Elder, H. K. Ober; pastor, J. E. Whitacre; secretary, I. F. Baker; treasurer, R. L. Fyock; Messenger correspondent, Mrs. E. M. Byrem; Messenger agent, Mrs. H. K. Balsbaugh; Sunday-school superintendent, H. K. Balsbaugh. At this council three of our local brethren were elected and licensed to preach the gospel; they are: Bro. Nevin Zuck, who is a sophomore in Elizabethtown College; Bro. H. K. Balsbaugh, a teacher in the Camp Curtin junior high school of the city; and Bro. Raymond R. Baugher, who is the supervising principal of the Lower Paxton township schools. After a reorganization of all the boards and committees, we hope to take a new start for the fall and winter months with new zeal and greater determination to accomplish greater things in his cause. During July and August three adults and five young people between the ages of 14 and 19 accepted Christ as their Savior and have been received by baptism.—Mrs. E. M. Byrem, Harrisburg, Pa., Aug. 31.

**Richland.**—Harvest home services were held in the Richland house Aug. 19. The message was brought by Bro. Graybill Hershey of Manheim. The local welfare board sponsored a program on Sunday night, Aug. 27. Sister Rebecca Foutz from Philadelphia spoke on Christian Womanhood. Our regular council was held Sept. 1. Eld. Michael Kurtz was reelected as elder in charge for a term of three years. Bro. Harvey Shenk and wife were elected to the office of deacon. All sessions of the district Labor Day meeting were largely attended. The local missionary committee has arranged for a meeting Sunday afternoon and evening, Sept. 17. Brother and Sister Bittinger, missionaries from Africa home on furlough, will speak at both sessions.—Eva A. Bollinger, Richland, Pa., Sept. 5.

**Springville.**—The church met in council Aug. 7. Elders S. H. Hertzler and H. K. Ober were with us and assisted in the election of an elder in charge. Eld. R. P. Bucher of Quarryville was elected with Bro. John Myer as assistant elder. Sunday morning, Aug. 13, Bro. David Snader of Akron preached for us. Aug. 26 we held our harvest services when Bro. Nathan Eshelman of Rheims gave a fitting sermon. Our delegates to the Labor Day meeting were Sisters Sara



Bollinger and Helen Lininger. Our love feast will be held at the Mohler house Oct. 17 and 18 at 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., Sept. 9.

**Welsh Run** church met in council Sept. 9. Our love feast will be held Nov. 4 at 1:30 P. M. Sept. 10 Bro. S. G. Bucher and Bro. Heisey preached for us. July 29 our harvest meeting was conducted by the home brethren. An offering of \$30 was lifted for home missions. July 30 Sister Rebecca Foutz of Philadelphia gave us a lecture on Christian Womanhood. Aug. 20 Bro. J. A. Blair of McPherson, Kans., preached on Faith.—John D. Martin, Mercersburg, Pa., Sept. 11.

## VIRGINIA

**Harrisonburg.**—The usual summer activities of the church are about to give place at this time to a fuller program under the direction of J. M. Henry who was unanimously called to serve the church as supply pastor for the school year beginning Sept. 1. Many good things have been brought to us through the summer. Bro. Alva Harsh of Elizabethtown College on his way to Conference stopped with us, delivering two strong messages Sunday morning and night, taking as his subjects, Four Standards of Human Conduct and Facing the Blizzards of Life. Bro. I. S. Long and wife were with us in June and gave two strong messages. Bro. Long impressed his audience in the morning with the thought that we are living at a time when men need to be men called out for service. Sister Long gave the principal address in the evening on the higher standards of womanhood of India. The last Sunday of June was given to children's services directed by Sister A. L. Garber. Bro. Paul Rupel, returned missionary from Africa, preached for us the first Sunday of July and at night, with some local talent and some selected, gave the missionary play, The Persecution of a Christian in Africa. He also showed pictures and gave some interesting accounts of experiences while in Africa. Bro. J. M. Henry filled the appointments through the remainder of July. On Sunday evening, July 9, in a beautiful little park alongside a rippling stream Sister I. S. Long led a group of about thirty very impressively in a vesper service. The churches of the city held union services through July and August on Sunday nights. Aug. 20 the service was held in our church with Bro. Byron Flory of Bridgewater, returned missionary from Africa, in charge. The Sunday morning services through August were in charge of Bro. Jno. S. Flory of Bridgewater College. In his absence one Sunday was supplied by Bro. N. D. Cool. Bro. Flory very earnestly exhorted the church to a higher conception of God's Word and of the Christ. The church co-operated in a Vacation Bible School with a good representation from our church. Two of the helpers of the teaching staff were from our young people's class. The Board of Christian Education of the church has called Minor C. Miller to give a series of lectures in September on the general Sunday-school standard.—Mrs. A. Fred Cline, Harrisonburg, Va., Sept. 2.

**Topoco** church met in council Sept. 2. Delegates for the regional conference were appointed. The report from the visiting brethren was very favorable. Our love feast will be held Sept. 30, beginning at 4 P. M. Sunday-school was organized for next year by the reappointment of all old officers. Bro. M. G. West will come on Sept. 17 to be with us two weeks in an evangelistic meeting.—Almeda Alderman, Floyd, Va., Sept. 4.

**Valley Bethel** church met in council Aug. 18. A revival meeting conducted by the pastor, Bro. W. G. Kinzie, began Aug. 20 and continued for two weeks. One member was added to the church by baptism. Aug. 12 an ordination service was held, Bro. R. E. Bussard being ordained as elder. Three young people from our church attended the young people's camp at Camp Bethel. June 27 and 28 a conference was held at our church. Bro. W. M. Kahle, Miss Seahorn, Mrs. Wine and Mr. and Mrs. W. G. Kinzie being in charge. The weekly cottage prayer meetings are growing in interest. The B. Y. P. D. has exchanged programs with Bolar M. E. League and Wesley Chapel B. Y. P. D.—Edna C. Bussard, Bolar, Va., Sept. 14.

## WEST VIRGINIA

**Bean Settlement** church met in council July 29 with Eld. B. W. Smith presiding. Saturday night he preached for us which was much enjoyed. Officers of the Sunday-school were elected for one year, Bro. R. N. Lusing being chosen superintendent. Delegates to District Meeting were Brethren R. M. Heare and A. C. Poland. Aug. 7 Bro. Roy K. Miller of Keyser began a series of meetings at this place, preaching in all sixteen inspiring sermons. As a direct result of this meeting five were received by baptism. Our love feast was Sept. 2. On Sunday morning Bro. A. J. Whitacre preached for us and Bro. A. S. Arnold in the evening; both sermons were very much enjoyed.—Lottie M. Riggelman, Rockoak, W. Va., Sept. 5.

**Old Furnace** church met in council April 22 when officers for the year were elected. Bro. S. Paul Daugherty of Pleasant Dale, W. Va., was chosen elder. April 29 Brother and Sister Ebby, returned missionaries from India, gave a lecture on their work in the foreign field which was appreciated by all. July 9 our Sunday-school presented its annual Children's Day program, followed by a basket dinner on the grounds. Roy K. Miller of Keyser, W. Va., and Russel Saville of Cumberland, Md., spoke on Saving the Children for Christ. We have organized a Christian Workers' meeting which meets every two weeks. Aug. 7 S. Paul Daugherty began a series of meetings lasting until Aug. 26. He preached twenty-one inspiring sermons and visited eighty homes. Twenty-five came to Christ and seven were reclaimed. Our meeting closed with a love feast with eighty-two present.—Effie Abe, Wiley Ford, W. Va., Sept. 6.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
California, S., & Ariz., Oct. 10-13 at Glendale, Ariz.  
Colorado, W., First Grand Valley, Nov. 23-27.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Indiana, Middle, Monticello, Oct. 6-8.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.  
Kansas, Southeastern, Paint Creek church, Redfield, Oct. 27-30.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Missouri, N., Bethany church, near Stet, Oct. 21-23.  
Nebraska, South Beatrice, Oct. 6-9.  
Ohio, Northeastern, Akron church, Oct. 10-12.  
Pennsylvania, S., Falling Spring, Oct. 24, 25.  
West Virginia, First, White Pine, Oct. 7.

## LOVE FEASTS

### California

Dec. 1, Inglewood.

### Illinois

Oct. 7, 7 pm, Franklin Grove.  
Oct. 20, Virden.

### Indiana

Sept. 30, Lower Deer Creek.  
Oct. 1, 7 pm, Cart Creek.  
Oct. 1, White.  
Oct. 4, 7 pm, Plymouth.  
Oct. 7, Blissville.  
Oct. 7, 7:30 pm, Cedar Lake.  
Oct. 7, Union Center.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 7, Blue River.  
Oct. 14, Pleasant Hill.  
Oct. 14, Beech Grove.  
Oct. 14, Eel River.  
Oct. 14, 10:30 am, Buck Creek.  
Oct. 14, 7 pm, Bethel.  
Oct. 18, Yellow Creek.  
Oct. 20, 7 pm, Peru.  
Oct. 21, 10:30 am, Nettle Creek.  
Oct. 21, 7:30 pm, Middletown.  
Oct. 25, Osceola.  
Oct. 26, Auburn.  
Oct. 28, 7 pm, Roann.

### Iowa

Sept. 30, 7:30 pm, Greene.  
Oct. 8, Des Moines Valley.  
Oct. 14, Fernald.

### Kansas

Sept. 30, 6 pm, Appanoose.  
Oct. 22, Monitor.  
Oct. 27, Olathe.

### Maryland

Oct. 1, 6:30 pm, Beaver Dam.  
Oct. 4, 4 pm, Manor.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 6:30 pm, Pipe Creek.  
Oct. 28, 2 pm, Broadfording.

### Michigan

Sept. 30, Rodney.  
Oct. 14, 10:30 am, Elmdale.

### Nebraska

Oct. 22, Bethel.

### Ohio

Sept. 27, 7 pm, County Line.  
Oct. 1, 3:30 pm, Greensprings.  
Oct. 7, 7 pm, Georgetown.  
Oct. 7, Sugar Creek.  
Oct. 7, Defiance.  
Oct. 14, 7 pm, West Eel River.

Oct. 14, Silver Creek.  
Oct. 15, Castine.  
Oct. 15, 8 pm, Stony Creek.  
Oct. 21, Chippewa.  
Oct. 21, 6:30 pm, Brookville.  
Oct. 21, 7 pm, Beech Grove.  
Oct. 21, 10:30 am, Black Swamp.  
Oct. 21, 7 pm, Lower Miami.  
Oct. 28, 6 pm, New Carlisle.  
Oct. 29, 7 pm, Springfield City.  
Nov. 4, 10 am, Poplar Grove.

## Oregon

Sept. 30, Mabel.  
Oct. 28, 7:30 pm, Grants Pass.

## Pennsylvania

Oct. 1, 10 am, Lower Conewago, Bermudian.  
Oct. 1, Lower Cumberland, Mohler house.  
Oct. 1, Dry Valley.  
Oct. 8, Hooversville.  
Oct. 8, Snake Spring.  
Oct. 8, 6:30 pm, Huntsdale.  
Oct. 8, Lost Creek at Free Spring.  
Oct. 8, 2:30 pm, Marsh Creek.  
Oct. 8, 6:30 pm, Shade Creek, Berkey church.  
Oct. 8, 6:30 pm, Mt. Olivet.  
Oct. 14, Lower Claar.  
Oct. 14, 15, 10 am, Falling Spring at Hade.  
Oct. 14, 2 pm, Mingo at Skippack.  
Oct. 14, 1:30 pm, East Fairview.  
Oct. 15, 7 pm, Ambler.  
Oct. 15, Warriors Mark (Spring Mount).  
Oct. 15, Springfield (Quakertown).  
Oct. 17, 18, 9:30 am, Springfield at Mohler.  
Oct. 18, 19, 1:30 pm, White Oak at Longeneckers.  
Oct. 21, 2 pm, Maiden Creek.  
Oct. 21, 22, 1:30 pm, Little Swatara at Ziegler.  
Oct. 21, 22, 1:30 pm, Upper Conewago and Latimore.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 22, 6 pm, Rummel.  
Oct. 25, 26, 10 am, West Conestoga at Middlecreek.  
Oct. 28, Indian Creek.  
Oct. 28, 1:30 pm, Conestoga at Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.  
Oct. 29, 6 pm, Walnut Grove.  
Oct. 28, 29, 10 am, Upper Codorus at Black Rock.  
Oct. 29, Chambersburg.  
Oct. 29, Leamersville.  
Oct. 29, 5 pm, Carlisle.  
Nov. 4, 1:30 pm, Welsh Run.

## Virginia

Sept. 30, 4 pm, Topeco.  
Sept. 30, 4:30 pm, Mount Joy.  
Sept. 30, Jeters Chapel.  
Sept. 30, 3:30 pm, Barren Ridge.  
Oct. 7, 4 pm, Oak Grove.  
Oct. 7, 4 pm, Red Oak Grove.  
Oct. 14, 4 pm, Mill Creek.  
Oct. 14, 3 pm, Pleasant Valley (2nd).  
Oct. 21, 5 pm, Lebanon.  
Oct. 22, 6 pm, Elk Run.

## Washington

Oct. 7, Outlook.  
Oct. 15, Spokane.

## West Virginia

Oct. 1, 3 pm, Shiloh.  
Oct. 7, 2:30 pm, Pleasant Hill at Hammond.  
Oct. 7, Spruce Run.



## Fallen Asleep

(Continued From Page 27)

seemed to be recovering when an attack of the summer flu brought the end. Funeral services in the Salem church by the home ministers. Her companion remains with one son, one brother and two sisters.—Wm. Minnich, Phillipsburg, Ohio.

**Flory**, Lavina Bowman, daughter of Joseph and Lydia Filburn, born near New Carlisle, Ohio, Dec. 8, 1856, died at the home of her daughter, Mrs. S. L. Weddle, near Girard, Ill., Aug. 20, 1933. At the age of twelve she moved with her parents to Girard, Ill., in which vicinity she spent her entire life. When sixteen years of age she united with the Church of the Brethren to which she was very devoted; she lived a consistent and exemplary life until death. She married Abraham Bowman Aug. 10, 1879; he preceded her in death. To this union were born six children. She married Eld. Michael Flory Oct. 7, 1924, who died June 23, 1931. She is survived by four daughters, ten grandchildren, seven stepchildren, two sisters and seven brothers. Funeral services in the church by Bro. Earl C. Bowser, assisted by I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Gasser**, Bro. Henry K., born May 1, 1861, died at his home after an accident that occurred in the mine where he was working. He was 72 years old. He is survived by seven children, twenty-five grandchildren and five great-grandchildren. He was baptized Dec. 9, 1930, uniting with the Church of the Brethren. Services in the church by J. A. Buffenmyer and G. E. Yoder. Interment in the East End cemetery, Windber.—Florence V. Seese, Scalp Level, Pa.

**Heinaman**, Galen, only son of Brother and Sister Harry Heinaman, died Aug. 11, 1933, after an illness of six months, aged 20 years. He united with the church in early youth. He was a talented young man, very active, and his cheerful disposition made for him friends wherever he went. His patience and submissiveness to God's will were clearly manifested during his illness. At his request the elders anointed him. His parents, sister and many friends miss him very much. Services at the home by Bro. Paul D. Wenger and in the Bareville church by Brethren Abram M. Hess and D. S. Myer. Interment in Mohler's cemetery near Ephrata.—Mrs. Addie A. Myer, Leola, Pa.

**Hess**, Abram B., died at his home near Bareville, Jan. 8, 1933, of pneumonia, aged 58 years. He and his companion united with the church in 1896. He was a faithful and active member and served in various capacities in the church. He is survived by his widow, seven daughters and five sons, one of whom is a minister in the Church of the Brethren, and twenty-three grandchildren. Funeral services in the Bareville church by Elders D. S. Myer, Martin Ebersole, I. W. Taylor and Bro. Paul D. Wenger. Interment in the Eby cemetery near Monterey.—Addie A. Myer, Leola, Pa.

**Hufford**, Elizabeth, wife of Edward Hufford, died at her home near Bareville, June 20, 1933, after a long illness, aged 74 years. She was a member of the church for many years. She is survived by her husband, one son, six grandchildren and three great-grandchildren. Funeral services by Eld. D. S. Myer and Bro. Paul D. Wenger. Burial in the Bareville cemetery.—Mrs. Addie A. Myer, Leola, Pa.

**Keiser**, Virginia Catharine, daughter of Wm. and America Nofsinger, born in Botetourt County, Va., Jan. 8, 1852, died at her home in South English, Iowa, July 26, 1933, aged 81 years. She was the wife of John Keiser who died July 5, 1922. Her parents with their family moved by wagon to Woodford County, Ill., in the year 1867. She was the oldest of a family of fourteen children; three sisters and two brothers survive. She was a faithful member of the Church of the Brethren for a number of years. Funeral services in the English River church by the pastor, J. D. Brower, assisted by Bro. W. H. Brower. Interment in the cemetery near by.—M. Alice Knipple, Polo, Ill.

**Kimbrough**, Horace Taylor, died at his home in Hardin, Mo., Aug. 31, 1933. He was born near Millville, March 23, 1868. He had been in poor health for a number of years but died from a stroke of apoplexy. He also had been blind for about five years. When he was twenty-three years old he united with the Baptist church, and a few years ago he changed his membership to the Brethren Church. He married Catherine A. Newham Oct. 2, 1890. Two sons preceded him; he leaves his wife and two brothers. Service at the home by Rev. Kresse and at the Wakenda church by Bro. Oscar Early, assisted by Bro. E. G. Rodabaugh. Burial in the adjoining cemetery.—Ida P. Hollar, Hardin, Mo.

**Merkey**, Bro. Joseph, son of John and Lizzie (Kline) Merkey, died Sept. 1, 1933, aged 26 years. He was baptized March 26, 1933. Funeral services at Frystown by Brethren Henry Ziegler, Jacob Merkey and Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

**Moats**, Bro. Paul, died Sept. 3, 1933, at his home, Tilghmanton, Md., of complications, aged 39 years. He was the son of John F. Moats, and a lifelong resident of the Tilghmanton district. Feb. 6, 1921, he became a member of the Church of the Brethren, Manor congregation. He is survived by his widow, two sons, father, two sisters and five brothers. Funeral services at the Manor church by Brethren Rowland Reichard and Harry R. Rowland. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

**Ream**, Frank H., son of Jacob and Mary (Howard) Ream, was born in Upper Yoder Township, Cambria Co., Pa., Jan. 2, 1873, and died July 28, 1933, after a lingering illness. In May, 1892, he and Miss Hattie Croyle were united in marriage. Two sons and two daughters

blessed this union. One daughter died sixteen years ago. Two sons, a daughter and two granddaughters survive with the widow. He was a member of the Roxbury Church of the Brethren whose pastor, T. F. Henry, conducted the funeral with interment in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

**Risser**, Sister Lizzie Stauffer, wife of Bro. Jos. N. Risser, died Sept. 1, 1933, aged 69 years. Survivors besides her husband, are four sons and one daughter, her mother, Sister Maria Shelly Stauffer, who is ninety-three years old, one brother and three sisters. The Risser became members of the Chiques German Baptist church over forty years ago. With the division of church territory they became members of the Elizabethtown congregation, faithful to the church and regular in attendance. Services in the Brethren church by H. K. Ober, assisted by S. H. Hertzler. Interment in Chiques Hill church cemetery.—M. B. Miller, Elizabethtown, Pa.

**Somers**, Wm. H., son of Isaac and Adeline Printz Somers, born March 16, 1857, died Aug. 25, 1933, after five months' illness from heart trouble and complications. He was born in the Ida neighborhood where he spent his entire life; he was one of the most beloved citizens of that community. He leaves his wife, Sister Elizabeth Woodward Somers, three sons and four daughters. Funeral services at Grace Lutheran church by his pastor, Rev. A. L. Bolick, assisted by A. J. Caricofe. Interment in the Woodward cemetery.—Fanny S. Woodward, Luray, Va.

**Spickler**, Sister Amanda (Sword), widow of Thos. Spickler, died July 1, 1933, at the home of her daughter, Sister Mary Angle, aged 81 years. She was the last surviving member of her family. She was a member of the Church of the Brethren for many years. She leaves five sons and one daughter. Services at Broadfording church by Bro. D. R. Petre with interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

**Statler**, Bro. Lewis, was born May 9, 1862, died Sept. 5, 1933. He united with the church in September, 1896, and was a faithful member. In his early days he was very much interested in the music of the church. March 29, 1884, he married Miss Ellen Seese and to this union were born twelve children, only one of these preceding him to the grave. However, his widow has been very ill for almost a year and has not been able to leave her bed for several months. Bro. Statler was ill only a few days. He leaves a splendid family of church workers, three sons and eight daughters, each one with a special talent in song. Funeral services were conducted by the pastor, Galen R. Blough, with Bro. D. P. Hoover as assistant. Interment in the Berkey cemetery.—Mrs. Warren Hoover, Rummel, Pa.

**Sterling**, Marshall Ney, born in Ohio, Jan. 1, 1876, died Aug. 25, 1933. His boyhood days were spent on a farm. He married Ida M. Lane on April 20, 1897, in Pennsylvania; there they continued to live. His occupation was farming. In 1911 they came to California where he lived until death. At the age of thirty he united with the Church of the Brethren. He leaves his wife, son and daughter, four grandchildren and two brothers.—Services by Elders D. B. Miller and N. E. Baker.—N. E. Baker, Los Angeles, Calif.

**Tannreuther**, Mrs. Leone, daughter of Mr. and Mrs. I. J. Kough, was born in Davis County, Iowa, Jan. 6, 1905. A short illness of two weeks with a complication of diseases resulted in death at the Presbyterian Hospital, Waterloo, Iowa, Sept. 11. She completed the primary education course at Iowa State Teachers' College and taught the second and third grades at Orange for two years with marked success. In 1926 she married Edgar M. Tannreuther. She leaves her husband and son, parents, three brothers and a sister. She was baptized at the age of thirteen and had been active in church work all her life. Funeral services by the pastor in the South Waterloo church, assisted by Rev. Elwick. Interment in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

**Young**, Cora Ellen, daughter of John B. and Julia Penn Ladd, born near Barry, Ill., Jan. 20, 1863. She spent her girlhood days in that vicinity. At the age of eighteen she married John E. Bowman. Two children were born to this union. In 1892 she married Chas. Young who preceded her four years ago. For the last four years she had made her home with her daughter in Detroit, Mich. She united with the Church of the Brethren in 1896. She passed away Aug. 23, 1933, while visiting in the home of her son in Girard. She is survived by one daughter, son, two foster daughters, nine grandchildren, six great-grandchildren, one brother and three sisters. Funeral in the church at Girard by Bro. Earl C. Bowser and interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Young**, Herman H., died at the Maryland University Hospital, Aug. 29, 1933, aged 57 years. He is survived by his wife, Sister Eva Schneider Young, three children, three brothers and three sisters. Funeral services in Locust Grove church by Bro. Marshall Wolfe. Burial in adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

**Zimmerman**, Mary Catherine, daughter of Jackson and Sarah Trubee, born June 10, 1857, died Aug. 26, 1933. She united with the Church of the Brethren as a girl and remained faithful and true to the church. Two brothers preceded her; she leaves one brother, four nieces and two nephews. In December, 1882, she married Cornelius Zimmerman who preceded her Feb. 10, 1929. To this union two sons were born who remain. To the seven children of her husband she was a devoted step-mother. There are also sixteen grandchildren and twenty-two great-grandchildren. Funeral services by the writer, assisted by E. Friend Couser and J. A. R. Couser.—J. H. Eidemiller, New Carlisle, Ohio.



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INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., October 7, 1933

No. 40

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and languages, that dwell in all the  
earth; Peace be multiplied unto you.  
2 <sup>2</sup>I thought it good to shew the  
signs and wonders <sup>b</sup>that the high  
God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6.  
25.

2 Chald. It  
was seemly  
before me.  
b ch. 3. 25.

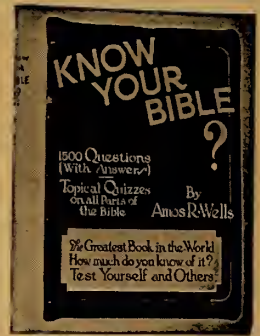
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., October 7, 1933

No. 40

## EDITORIAL

### Is It Wrong?

WHY so interested in that question? What if it isn't? Is that the only point, or the main point, to be considered? Would you not rather know what good it will do you, whether it is the best thing you could do in the circumstances, whether it is worth the time, money or energy it will take from you? Don't you want to ask too how you will feel about it the next day and whether there is any other possible course that would leave you in better shape for the tasks and problems you will meet in days to come?

There are so many better things to ask. If you must have it as short and simple as that, why not ask, Is it right? And if so, how much? Is it very right, or just a little bit? Why stop with anything less than, Is it best?

E. F.

### Who Will First Cast a Stone?

HE is a very likable man, a good neighbor, an influential citizen, a prominent churchman. And now his business is in the hands of a receiver. His financial ruin appears to be complete and, worst of all, some see dim shadowy outlines of a possible term in prison. And the family! A pitiable cry for help indeed was the letter of his devoted, despairing wife.

Don't judge him too harshly. He is not so different from the most of us as you may have supposed. True, the money was not his, but it came into his temporary possession properly enough, and before he passed it on to its rightful owners, he merely "borrowed" it for a short time to save a terribly difficult and threatening situation. He would replace it a little later, great loss for others as well as for himself would be averted, nobody would be harmed and all would be well. Wasn't that good reasoning, well buttressed by perfectly good intentions? And does not the moral quality of an act depend upon the motive?

But—well, you know what happened. Why does it have such a cruel way of happening that way so often?

What *is* absolute honesty? Is there such a thing? Are the cynics right who say there is not? And the rest who say that the sermon on the mount makes nice reading but that it will not work in business? Does it work all right in your business?

"Search me, O God, and know my heart:  
Try me, and know my thoughts;  
And see if there be any wicked way in me,  
And lead me in the way everlasting."

E. F.

### The Church's Increased Load

MANY of us are apt to become weary in these days of many calls to carry the load of the church. But have we stopped to think how many duties our modern life is thrusting upon her? While much of it is to be expected as a result of increasing population and a machine age; yet the average family is shirking responsibilities that belong to it. Neither is the line quite clear between the responsibilities that might belong to the state and may yet be carried by the church. We are agreed, at least, that the special responsibility of the church is the Christian religion and the spiritual realities of life and God, without which all else is failure.

Forty or fifty years ago all that was needed was a simple place for worship and fellowship. Here they met often once a month and later every week. The few chances for fellowship in those days made church attendance a privilege. The social urge was strong enough to survive backless benches and relish long exhortations without weariness. Whether for better or worse we know it is not that way today.

In the beginning our schools all gave direct stimulus to religious training, for they were a product of religion. Today the church must assume this responsibility, both for the children of her fold as well as those



who have no other chance to know the Lord. In the days of a simpler social life the family guided childhood in its work, play, habits, ideals, courtship and marriage. In our modern world a mass of influences come from the press, schools, movies, radio, commercialized play and otherwise, that baffle the home, and the church must come to the rescue. While it is a herculean task that the church faces at this point, it can only neglect it at its own peril. Again, in the olden days aged friends and homeless children found room in our spacious farm homes; but modern life in apartments and automobiles too often has neither place nor welcome, and the church must extend the mercy of Christ.

Upon reflection all of us can see the increased responsibility of the church. It might be better for both our homes and churches if many of these duties were more equitably shared between them. Also, some understanding between church and state might increase the efficiency of both in duties and institutions from which all get the benefit. But certainly the church itself, with its altars of worship, its message of hope, its battle against wrong and its guidance into truth and God, must go on. The church is the "body of Christ." It must reflect his spirit and life and continue to "go about doing good." We freely support the increasing expenses of our homes while we often decrease family responsibility! We must not deny the church with her work of hope even at a sacrifice, the time, talents and gifts that she so much needs to bless our lives, our country and the whole world.

C. D. B.

### The Fusing of Town and Country

OUR sociologists tell us that the differences between city and country people are becoming less and less. Thanks to autos, radios, newspapers, magazines, books and overlapping groupings of various kinds standardization is proceeding at a pace which will soon wipe out the essential differences between farm families and their city relatives.

Now this will not be unfortunate if we can save the resourcefulness, stamina and wholesomeness of country life, putting it with the efficiency, beauty and challenge characteristic of the best in city living. But if the result is but a jumble, with much of the worst in both tending to predominate, then there is abundant cause for serious thought.

Less than a thousand years ago the light of civilization burned low throughout the western world. The great cities of the Greek and Roman times were in ruin, or possessed of the merest shadow of their former glory. Their decline had set in before the German inroads. There was a blending of town and country life which was headed toward destruction long before a tottering civilization was shattered by barbarian power.

So it is important to know what is being saved in the

course of the fusing of town and country life. If we can manage to save the best in both we shall achieve a new thing under the sun, and certainly something which is preëminently worth while.

But if the best is to be saved it is certain that the chief responsibility is upon the church and church people. As for the Church of the Brethren, a predominantly rural group, it follows that our chief contribution should be in finding and demonstrating the best in country life as that may be improved and enriched by the best from urban living.

H. A. B.

### Keeping Young and Growing Old

ARE you keeping young or growing old? Which should one do? Or must one choose between the one and the other? Time moves on relentlessly. Three score years and ten are still the approximate limit for man. So men do get old. But is there some way of staving off the inevitable? Is it wholly desirable to do so?

One can not answer these questions wisely, even for himself, without knowing what is implied by keeping young or growing old. If by keeping young it is meant that one should seek to avoid maturity, then there is little hope for better times and richer life. Just keeping young by aping the immaturities of the undeveloped is not a real facing of life's problems.

We do not say that one should not hold fast to the vital things of youth—its unselfishness, purity and courage. But we do mean to say there is nothing so futile or pathetic as old folks trying to hold to the superficial marks of youth. Paint can not hide the sunken cheek nor unwonted activity belie rheumatic joints. Keeping young in the best sense means that one is determined to carry into the lengthening years that which is permanently useful for effective and satisfactory living.

How are we ever to learn to live more wisely except as we learn from experience? We must learn to listen to, and not to laugh at age. For age has quite as much for the wise as youth, perhaps even more. It is the understanding which should come with age that can do much to obviate the wrong step, reveal the truth, condition progress. Of course, we are here thinking of age in the best sense, as representing the cream of experience.

Really, it is not a question of keeping young or growing old in the current connotation of these phrases. Act your age. At all times there is much that is fine to be carried along from youth, but also something to be gained from experience. With the strength and spirit of the former we need the poise and understanding of the latter. Then we can keep young while growing old.

H. A. B.

## GENERAL FORUM

### Love's Behavior

BY BERTHA RYAN SHIRK

Though I speak with the tongue in eloquent mien,  
 Though I speak with the tongues of angels unseen,  
 If I have not charity, I am become  
 Like a tinkling cymbal, or a sounding drum.  
 And though to prophesy, the gift came to me,  
 Though all knowledge is mine and all mystery,  
 Though I have enough faith great mountains to move,  
 It profiteth me nothing if I have not love.  
 And though I bestow all my goods on the poor,  
 Give my body to burn for the cause I adore,  
 If I have not charity within my heart,  
 It profiteth me nothing playing love's part.  
 True love suffereth long, no envy doth know.  
 Not rash in her doings, no pride doth she show.  
 Unseemly behavior you never will see,  
 The serving of others is always her plea.  
 Not easily provoked, love's temper is mild.  
 Love thinketh no evil, is pure as a child.  
 In sin takes no pleasure but truth is her stay.  
 All things, too, she beareth, true faith has its way.  
 So she hopeth all things, endureth all things.  
 True love never faileth, but happiness brings.  
*Chickasha, Okla.*

### Jesus and International Problems

BY V. F. SCHWALM

OUR western world finds itself in sore trouble. For more than a hundred years the nations of the west were making more or less steady progress in scientific knowledge, in industrial development, in commercial expansion, in the development of educational, social, economic and governmental institutions. Temporarily all these lines of progress seem deadlocked or slackened.

Each nation, within itself, seems more or less economically bankrupt, industrially surfeited and commercially deadlocked. In some cases agriculture is ruined, governments are bewildered, in many cases morals are in confusion and religion without fervor.

At the same time relations between the nations are bad. Rival systems of government are stirring up one group of nations against another as is the case of communistic Russia and Hitlerite Germany. The spirit of nationalism, accentuated by the war, leads nations to build higher and higher tariff walls, in some cases destroying almost all international trade. Nation is arming itself against nation, spending more than twice the amount on armaments as was spent in 1913. International debts and reparations have kept nations in turmoil since the war and are yet unsettled. Currency problems are disturbing the peace of the nations and race relations have recently flared up again to the horror of the civilized world.

Do the teachings of Jesus shed any light for the solu-

tion of these many difficult national and international problems? One would think that an Oriental carpenter who lived 1,900 years ago in a little country like Palestine before the days of modern nations, of railroads, of steamships, of the gold standard and banks, of aeroplanes, and the League of Nations would have but little to say to our world.

It is well to remember, however, that human nature hasn't changed much through the past 1,900 years and that the principles of life that held then still hold in our day. And also, that nearly every problem, in last analysis is a moral problem. Armaments, tariffs and reparations are all ethical problems ultimately and in the realm of ethics Jesus is supreme. He is the world's greatest ethical Teacher. Jesus taught several fundamental truths which if applied to our modern problems would shed some light as to the way out.

First, he taught *that men are of more importance than things*. "Of how much more is a man of value than a sheep." "Ye are of more value than many sparrows." "Man was not made for the sabbath but the sabbath for man." "What shall a man give in exchange for his soul?" The human tendency has always been to magnify possessions and institutions at the cost of human life. So much so, that Wordsworth could write, "Much it grieves my heart to see, what man has made of man." Jesus would reverse all this. Immanuel Kant would second Jesus' emphasis by saying—"Treat every man as an end in himself and never as a means to an end."

If this principle were followed we could recognize the value of human life in all our problems. Commercial exploitation of backward peoples would cease. Using men as cannon fodder for national aggrandizement would cease. It might throw light on the problem of reparations and debt payments—especially if these should be collected at the cost of the necessities of life for children. In all these Jesus would undoubtedly seek to know how these matters affected human life and personality.

A second principle that Jesus taught was the *brotherhood of men under the common fatherhood of God*. Jesus treated all men as brothers. His ministry was to Jew and Gentile. Paul and Peter, following the spirit of their Master, taught that "God made of one blood all the nations," and that "God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." This teaching of Jesus, if followed, would throw some light on such problems as our discriminatory immigration laws. The treatment of negroes on trial in our southern courts in recent days, is a result of the failure to recognize this principle. The brutal, senseless persecution of the Jews in Germany under the Hitler regime is an almost unbelievable modern manifestation of race hatred.



Modern nationalism that attempts to solidify its own nationals by preaching the doctrine of superiority over all others is one of the most dangerous forces in our world. Patriotism is undoubtedly a good thing. But modern nationalism, supported by a blind, indiscriminating patriotism has become a hindrance in our world and must be deflated before we can take the next step into internationalism and world coöperation.

Senor Madariago, a brilliant Spanish statesman, said a few years ago: "The main world event in the twentieth century is the birth of the world. The world did not exist before; there were empires, nations, continents, seas, zones. There were open doors, but no one knew the world. The world was born in the World War, which as the name shows was a world event. Yet even now, many nations and empires act as if the world did not exist and want to go their own way of anarchy and freedom." This is Madariago's way of saying that the world is a neighborhood today and we have no choice about it. Our only choice is to determine whether we are going to live in friendly relations to it or in strife and turmoil. Would not Jesus say, "All men are brothers under God's fatherhood regardless of how they act toward that fatherhood—treat them as God's sons"?

A third principle which Jesus taught was that of the *Golden Rule*. Jesus would say that in dealing with your fellow-men, let the measure of social justice be that of the Golden Rule. What you would that men should do to you, do ye even also unto them. A lively imagination that can put itself into the place of the other fellow and let what you would want done if you were in his place be the rule of your own action, is very valuable as a basis of social justice. This principle of Jesus if seriously applied would certainly be of value in problems, in the treatment of minorities within nations and in fact in almost every international problem.

Again, Jesus clearly taught *the principle of love and not of force in dealing with our fellow-men*. Love your enemies, do good to them that despitefully use you. Resist not him that is evil. Owe no man anything but to love one another, is a New Testament injunction.

We Americans have not followed this ideal in America in any conspicuous way. One of our illustrious Americans wrote a book entitled "Trust God but Keep Your Powder Dry." The Spanish maxim for the same attitude is, "Pray but keep on hammering." These phrases correctly describe our western world's attitude toward the problem of armament and disarmament; toward trusting love and goodwill as a method of settling differences. With one hand we would reach out and grasp the fruits of peace, but with the other we would keep a firm grip on the sword, in case the other method should fail. This is why the senate voted to sign the Kellogg Peace Pact and in almost the same breath gave its consent to the building of fifteen cruisers. "Ye can

not serve God and mammon," said the great Teacher. Is it any more possible to serve God and Mars? Are love and war compatible?

One of the most heartening experiences in recent months is the widespread declaration of the youth in England and America that they will refuse to take up arms for their nation in war. If a spirit of international goodwill, of kindness and of understanding can be substituted for hate and fear and suspicion, then the terrific burden of armaments can be lifted from the shoulders of mankind.

But a consummation of this kind can only be expected when those who love peace, will pursue it at all hazards—perhaps at the cost of personal sacrifice, and suffering. This teaching of Jesus is so sorely needed in the troubled condition of international relations now.

But these principles announced by Jesus are not easy to live by. They require faith and self-denials. The man of the world will not attempt them in his own strength. Nothing but a deep personal devotion to Jesus and a personal loyalty to him will lead men to live by these ideals.

It seems to me to be the task of the church to inspire this loyalty to the person and teachings of Jesus. Our sermons must not be mere disquisitions on current events that leave men weary, confused, disheartened and faithless. Nor should they be abstract exhortations to a mystical piety that fails to recognize the problems of our day. They should, it seems to me, attempt to win

## Daily Bible Study and Prayer for Missions

BY MRS. ROSS D. MURPHY

You doubtless noticed the description of a plan to read the New Testament, 260 chapters in 260 days, beginning Oct. 15 and ending July 1 of next year. If you are not familiar with this plan, consult THE GOSPEL MESSENGER for Sept. 23. You may send at once for copies of these plans. Also for the *Prayer for Missions Calendar*, which may be used very effectively with the Bible study course as part of the devotional period. This plan is simple and practical, extremely so. It is what many have desired. You may feel that it is not necessary for your own personal Bible study and devotion. If you have advanced beyond this stage, then bring it to the attention of others who may need just such a plan to interest them in Bible study.

Just now we are concerned in presenting the plan so that you may start at the beginning of the course. A little later we hope to offer suggestions from groups or individuals who are actually engaged in the study. Add to the suggestion already offered contributions from your own thought, use your own initiative and ingenuity as the Spirit may direct and much in the way of blessing will be derived therefrom.

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men to a personal loyalty to Jesus and his teachings, and should show how the teachings of Jesus relate to the life of our day.

It is said that an English lady gave her young son into the care of a nurse. When the son was several years old, the nurse took the child to the church. The minister began to speak earnestly about some one who had suffered terribly. Soon the lad began to sob. As the minister continued telling about this and about things that were wrong all about, the child still sobbed, and felt something ought to be done about it. The sermon ended. The audience sang a song slowly, leisurely. Soon they were dismissed and marched out slowly and apparently not much disturbed. When the lad and his nurse were outside the church, he still sobbed. The nurse answered, "Don't take it to heart too much. People will think us odd." Perhaps it is this fear of being odd that keeps many of us from taking the teaching of Jesus seriously.

*McPherson, Kans.*

## Teaching Is Spiritual Companionship on the Road to Eternity

BY C. C. MADEIRA

### V. Conclusion

AMERICA depends upon chance leadership, and in crises leaders develop. But between periods of stress, the nation must substitute the great schools for the psychological nursery of the crises. What the school must do is to find and preserve leadership. The teacher must learn the qualities of mind that are necessary for leadership; she must spread the gospel, and spread the respectability of leadership. The appreciation and the quick recognition of leadership qualities are necessary. Any man who does his work well must be recognized. The superiorities of every pupil must be developed into leaderships and his inferiorities into followerships. The leader of a democracy is an interpreter of men's hopes, dreams, and aspirations. The schools must educate for the best that is in any man. Every man must have the education fitting his needs and his capabilities.

"I am come that they might have life, and have it more abundantly." Assume that the foregoing statement—made by one who was perhaps the greatest teacher of historic times—were made the motto of the ordinary teacher of today. And suppose that this instructor should find his secret mind giving support to the motto in something like the following series of phrases:

"I am come they might have life. I am a carrier of life and light, and cheer to my pupils. By my attitude toward work, study, play and all the other types of behavior of my pupils, my tendency is to stimulate and awaken. Even outside the school-room my behavior tends to arouse better and stronger qualities in other

people and to make them aware of the higher possibilities and the finer interpretations inherent in their daily round of business. All that I think and feel and say; all that I am and hope to be, contributes something of helpfulness and abundance to all within the sphere of my influence."

The ordinary teacher as a conveyer of life, as constantly an awakener of dominant energies, as a stimulator of higher thought and action, as a challenger of the expression of the finer and deeper things hid within the lives of common children—what would this mean for the schools and society? What would it finally mean for the progress of civilization? And yet this startling, simple truth, spoken by the Master Teacher, has been almost wholly overlooked as a watchword for the public school instructor. For twenty centuries this simple but most powerful truth has been handed down through the generations without becoming well understood.

"I am come that they might have life." Suppose this wonderful truth should be adopted as a motto of behavior for all ordinary pupils, while each and all would secretly enjoy something like the following stream of thought:

"My life is stored with abundance. Within me there are hidden powers and deeds which only time and opportunity can serve to bring out. The Great Author of human nature has filled me with an abundance of health and physical well-being, an abundance of love and kindly disposition. As a pupil in the common school, as a learner in all the places and acts of my life, I shall both get and give; I shall learn from the lessons of experience, and in turn teach those who observe my behavior; I shall be cheerful at my work, and shall ever rejoice in the tests and trials which life continues to bring me; through the endless round of duties and pleasures I shall become rich in knowledge of what is good in my life, and what is good for my life; I shall be satisfied through the very act itself, in the performance of every duty, and yet I shall go ever on to higher duties; yea, I am come into the world, that my classmates, associations, parents, teachers, all who move within the circle of my acquaintance, may receive from me out of the abundance of good things which the Eternal Goodness himself has stored within my being. I am come that they might have life and have it more abundantly."

"Christ in Heredity, Christ in Environment, Christ in Will, and so Christ in Man-Making! 'Ring in the Christ that is to be!' Shall we covenant together to put Christ in control of the present forces, known to science, which shape life, and so use our own goodwill to cooperate in God's grand redemption of man? It is a great gospel. It permits us, with the eye of faith, to see Jesus reborn in pure human heredity, reshaping human conditions, and redirecting the human will."

This, then, is our testimony to the Master of all



Teachers. "To know him aright is everlasting life. To love and serve him brings deeper knowledge and enriching experience into the soul. To seek first his kingdom and his righteousness is to have the highest assurance of his ample care in this life, and of entering, after this life, into the pleasures that are with him for evermore."

Fellow-teachers, truly, let us be spiritual companions to those entrusted to our care and associations, living adequately in time with thought of eternity. Let us perfect humanity in the image of Divinity.

*Schuylkill Haven, Pa.*

## Posing

BY OLIVER H. AUSTIN

"POSING—passing yourself off as a glorified version of what you are, or what you think you are, is a common temptation." It is not uncommon to find a man who has such an exalted opinion of himself that he carries a portable pedestal and as occasion offers he strikes a pose.

The charm of young children is that they are as nature made them, natural and innocent. However, it does not take long for them to begin to learn the art of posing. Posing is artificially required to meet certain formal relations which are developed in every social system. There are certain formal occasions when we are to be on our dignity and this requires assurance, grace and poise. Training in this art is a part of our social education.

We all maintain several selves which would necessitate as many poses—our business, professional, social and private selves. A lawyer in his private life may be a man of integrity, but often his popularity as a lawyer rests upon the skill with which he can lead his client to evade the law; a banker may be a man of ethical standards in his home, but carelessly gamble with the hard-earned savings of his depositors; a real estate man may be a man of impeccable character in his community, and yet serenely sell a tract of land that is worthless to a victim. However, we must never forget that public and private honesty are not two completely separate virtues but one and the same. Surely there is nothing so direly needed in the world today as an honesty that will function under every condition of life.

In this complex, modern age, with our skill in keeping up appearances, with our substitution of mere counters for the things they represent, only those of alert imagination keep their grip upon the fundamental realities. The amount of energy spent in keeping up appearances in certain circles of society, if transferred to more worth-while channels, would certainly do wonders. It is not the first cost of such a pose that is so expensive, it is the upkeep. Yes, "all the world's a stage" and we are all more or less actors, some good, some bad

and some indifferent. We are all dramatizing ourselves, exaggerating a little here, pretending a little there, concealing a bit at another place and congratulating ourselves on the whole that we are not as other folk.

"The pose is a revelation of what you would like to be and an unwilling confession of what you are not. Posing is living up to what we are supposed to be, or desire the world to consider us. A good deal of posing is more folly than sin, and the sad part of the deception is that the poser deceives himself into believing that no one else sees through his pose."

The Pharisee posed as being much better than the poor publican who "would not lift up so much as his eyes unto heaven, but smote his breast saying, 'God, be merciful to me a sinner.'" "The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even like this poor publican.'" The young man in Mark 10: 17-22 posed as being very good, and indeed he was. He, like us, attempted to cover up the defect; hoping that it might not be seen by the Savior; but the keen eyes of the Master detected the flaw in the diamond.

Just how are we posing before God? Both as individuals and as nations we had better confess our sins and get right with him, for he will see our defects no matter how hard we may try to conceal them. However, he will not reject us because we are defective, but will help us to overcome. He must needs deal with imperfect people for he has no other kind with whom to work and his plan must go forward. We need to say with Paul, "I can do all things through Christ who strengtheneth me." And let us ever appear honorable in the sight of God and all men.

(Continued on Page 20)

## The Roamer Looks at Hunger

Not until you have been without food for several days can you realize what hunger really is. It no longer remains a purely physical thing but becomes mental as well. After the first day or two the ordinary sensations which we feel before mealtimes, especially when the meal is delayed a little while, disappear and one feels only an increasing weakness. But the longing for food is not gone. The mind conjures up visions of all the delicious foods one has ever eaten or heard of. The imagination feeds on riotous dreams of things to eat: aromatic steaks, steaming vegetables, pastry and piled up fruits. There is no tendency to avoid baker's windows or tempting pictures of viands. On the contrary, during an enforced fast of three days I remember getting a cook book in the public library and copying from it recipes of camp dishes. And when food is before one at last it is with shocked surprise that one discovers

that the appetite is practically gone, that it must be wooed back by degrees as it was lost.

I have never been without food for longer than those three days. I have never known the hunger that refugees and the very poor know; the hunger that is intensified by a tiny portion of food each day, only enough to keep the pangs of hunger alive. That would be infinitely worse to endure, I think, than entire lack.

Unfortunately, starvation is not limited to the stomach. The body has other hungers as insistent and unending as the one for meat and potatoes and bread. We do not satisfy them at three stated times a day but if we fail to do so at all the same routine will be gone through which we experience when the body lacks food. First, agonizing pangs which, if a little satisfaction is given, are prolonged indefinitely. Second, weakness and a loss of appetite, finally a lack of desire to eat and then death. Death, in these cases, is not a spectacular thing and if we are not observant may never be noticed. Perhaps that is the tragedy of death by starvation. It happens around us every day and nobody notices or cares.

One of the most important of these is the hunger for love and friendship. No child is without the appetite for love. He feels it constantly and if he is to grow up with a healthy emotional make-up it must be satisfied constantly. At first his diet is simple like the milk diet that nourishes his body. The affection of his mother and father, of his brothers and sisters, and of his grandparents and cousins is enough. Then he grows older and finds playmates and he feels the need to be liked by them. He slips into adolescence and becomes a different creature fiercely desirous of the love of his kind but despising the love of the other sex. That passes and he enters the full life of maturity. He still hungers for the old home loves, he still wants the affection of his pals, and besides these he wants the adoration and love of girls and a girl. His full fledged hungers are upon him. If they are satisfied day by day in normal ways he will grow healthily and happily. If not he will become malformed and underdeveloped. He will have a crooked viewpoint and it may be that he will starve.

Unsatisfied hunger of any sort is a terrible thing. In the mad desire to satisfy it we may stuff husks into our mouths or try to find sustenance in stones. We will accept for food what is a cheat and a mockery. We may poison ourselves with what looks palatable, but which is really worse than nothing. There are always grave dangers in assuaging a hunger that is not satisfied normally.

There is an opposite danger too, in satisfying hunger, that of satiety, of boredom from having eaten so much and so variously that appetite is gone. People who never feel physical hunger are often victims of physical satiety. The same people are often overfed emotional-

ly. Perhaps they are to be pitied as well as the victims of starvation. Both die.

The savage animal exists only to do away with his own need and those of his mate and his brood. We have gone a little beyond that. We feel our first responsibility towards those who are nearest us, those who are our own flesh and blood. But we send ships full of food to starving Armenians and flood sufferers. Our eyes can see need that is oceans away. Since we can recognize the tragedy of physical starvation can we fail to see, or seeing ignore, the bitter need that is borne by every soul for love and understanding?

Each of us has a little manna. We can not hoard it; it will spoil. We can not eat it ourselves. The only way it can be saved is by giving it away, to a neighbor, to a schoolmate, to a newsboy, to the Mexican next door, to the neglected boy or girl whom everyone dislikes, to the man who doesn't want it, to the very old or very young who can not ask for it, to everyone.

"Feed my sheep," said Jesus as he left the men whose hungers he had completely met. "Feed my sheep!"

People are still hungry.—THE ROAMER.

## Marriage and Divorce

BY DAVID METZLER

THE late Conference has seen fit to place the responsibility of managing the divorce and remarriage problem upon the individual congregations. It therefore becomes necessary for the congregations to inform themselves so as to be able to meet this responsibility intelligently and scripturally. On the one hand we have the alarming disregard for the marriage vow, and strong public sentiment favoring divorce and remarriage. On the other hand we have the teaching of the Scriptures. We need to exercise care as to the source of influence leading to conclusions in considering this problem.

Conference has further charged the leadership of the church to "work in every way possible to uphold the sacredness of the marriage relation," and to provide proper instruction in order that the purity and dignity of this divine institution may be maintained. In presenting this information through whatever channels may be employed, it should be given with the utmost sincerity, and respect for the teaching of the Word of God. Philosophy, sociology and sentiment must be subjected to direct scriptural statements and scriptural examples. This is safe; in fact it is the only safe way. An intelligent understanding of the truth is essential to safeguard the innocent, and to lead the erring to the light.

The place and importance of marriage as an institution is seen by the emphasis placed upon it as such by the Scriptures, and by its relation to other institutions. Throughout the Scriptures it is spoken of as being most holy and sacred. It is the first institution ordained of



God. Through it the human race is perpetuated. It stands first in point of time and importance. It is the foundational institution. The home is a result of marriage. Its welfare is determined by the regard that is given to marriage. If marriage is not accorded its rightful place the home must suffer for it. On the other hand, if marriage is given its scriptural place the home will be preserved and will function according to the divine plan. In considering the matter of divorce and remarriage, emphasis should be placed first of all on the sacredness of the marriage relation. It should be given the place accorded it by the Scriptures.

The law provided for this emphasis when directions were given for the preservation of the purity of the marriage relation. The statement of the law on this point is as follows: "The man that committeth adultery with another man's wife, even . . . with his neighbor's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20: 10). This scripture required the breaking up of the home, by putting to death the transgressing head of the home in order to preserve the purity of the marriage relation. The divine standard revealing the supremacy of the marriage relation is hereby clearly revealed.

John the Baptist, who came preaching and teaching to prepare the way for Jesus, upheld this principle. He said to Herod who had married his brother's wife: "It is not lawful for thee to have her." It was not only unlawful—unscriptural—for him to marry her, but it was unlawful for him to *have* her. If this teaching had been heeded by Herod, his home which was an unlawful home, would have been dissolved, and the marriage relation given its rightful place. Herod's home, because of this unlawful marriage, was an unlawful home. An unlawful marriage can produce no other kind. There is a scriptural marriage and there is a substitute for it; so likewise there is a scriptural home and there is a substitute for it. The substitute is a product of disobedience and can not serve God's purpose.

Marriage or the home can be justified only as these rest on the scriptural basis. In our efforts to help folks maintain a right attitude to these principles, or to help them unravel the entanglements into which they may have been led, we need to distinguish carefully between the scriptural and the substitute.

Whether Herod's marriage was unlawful on the basis of kinship or on the basis of divorce, or both, does not affect the principle. The fact is that it was *unscriptural* and all such marriages rest on the same basis.

Jesus, in harmony with the law, and as John the Baptist, provided for the maintenance of the sacredness of marriage at the expense of the home. Divorce which disrupts the home, is permitted by him for the cause of fornication, which violates the purity of the marriage relation. He made no provision for sacrificing the marriage relation on account of any home conditions what-

soever. It is clear that Jesus gives marriage first place. Providing for the breaking of the marriage vow on account of unsatisfactory home conditions is a human arrangement, and is out of harmony with God's purpose in marriage and the home.

This point is also upheld by Paul. His attitude is seen in his teaching concerning a woman having an unbelieving husband or vice versa (1 Cor. 7: 12-15, 34). He permitted the disruption of the home, but not the breaking of the marriage vow. If the unbelieving husband is content to live with her she is not to leave him. Her marriage vow is sacred. But if the unbelieving husband departs, thereby breaking up the home, she is to let him depart. She is not under bondage in such a case. The breaking up of the home is not her doing. She is free in that respect. Anyway, the outcome of a home whose head is an unbeliever is problematical. But she is under bondage to her marriage vow even if her husband should leave her and the home, "for a woman is bound for so long a time as her husband liveth," regardless of whether he lives with her or not. Only when he is *dead* is she free.

This matter of emphasizing marriage by giving it first place as an institution is vital. The purpose and success of the home can be achieved only by maintaining the purity and sacredness of the marriage relation. Reversing the order by sacrificing the marriage relation for the sake of the home has resulted in the present day divorce and remarriage dilemma. The marriage vow is now ignored and broken by many for any fanciful and abnormal notion a husband or wife may have about proper or improper home conditions. Divorce and remarriage may be repeated indefinitely in an attempt to create a home that will *satisfy* any whimsical idea one may have about a home. Giving marriage its scriptural place will prevent this unfortunate condition. It is possible in our anxiety to uphold the home, and under the pressure of public sentiment to be misdirected and to disrupt it by disregarding its foundation—the marriage relation. Tinkering with marriage in order to save the home is a mistake. The marriage law is settled and fixed by God himself. If the home fails to function properly let the adjustment be made there. The trouble lies in the hearts of its inmates, not in the marriage law.

The church should bear in mind the fact that marriage is the foundational institution, and that any action taken by her, in order to be fundamentally right, must be based on this fact. It should be made the matter of first importance in our teaching and in dealing with this problem. A problem can not be solved correctly without giving its basis proper consideration. Neither can the problem of the home be solved without giving marriage proper recognition. When this is done the way is open for the proper functioning of other institutions also.

*Nappance, Ind.*

## PASTOR AND PEOPLE

### The Gist of the Sermon

BY D. W. KURTZ

#### The Charm of Goodness

GOODNESS is more interesting than wickedness. Jesus declared that when he is lifted up from the earth, all men will be drawn unto him. The most hopeful thing about humanity is that after all, men do respond to goodness, and they are challenged by goodness, and they will finally lay down their lives to promote goodness. If Jesus were lifted up so all men could see him, many of the evil men of the world would be so attracted by the strength of his character, the beauty of his goodness and the charm of his virtue, that they would become his disciples.

We do love to read about men who have achieved, who have made the world better, who have lifted the load from the shoulders of the poor, and oppressed; who have given their own lives to make a better world. All normal people respond to deeds, ideals, and aspirations of goodness. This, to me, is a splendid evidence that there is something more in man than a mere beast, and man was made in the image of God, and man has a heritage that is sonship with God. When that heritage is shown him, he wants it, and will love the beauty of it. There is a charm, a challenge, a beauty, an attractiveness about goodness which is the saving feature of the world. Let us look at the things that are good, and think on them, and their charm will transform us.

Jesus was fascinating. The children loved him, and the common people followed him. His personality, his character, and his message challenged people, and the charm of his goodness won the response of the men and women who later laid down their lives for him. Truth and goodness are beautiful when adequately expressed. That is the definition of beauty, "the adequate expression of the True and the Good." When goodness is seen, it is charming.

Prof. William James once proposed substitutes for war. He suggested that men express their spirit of adventure in creative, constructive, good enterprises. Let men enlist for the destruction of ignorance, vice, crime, disease and poverty. Let men enlist for the creation of goodness, virtue and chivalry. There is far more charm in the search for truth, and the creation of goodness than to passively be swept along the paths of vice. The passive life is a failure. Life has no zest till it becomes active in some creative enterprise, in the promotion of a universal good. Service is the measure of man, and the service must be universal, a good for others, for all men. Kant's maxim has stood the test of thought and experience, "Let every act of thine be such that you

would be willing that all men should practice it." The adventure to make a better world, to create a world of peace and goodwill, to banish poverty and disease, to overcome ignorance with knowledge, and to dispel all darkness with light, such an adventure would thrill every red-blooded man in the country. The charm of goodness is far greater than the temporary pleasures of sin.

All sin is deceptive, it promises more than it delivers. The commercialized amusements are making money out of their business, hence the advertisements of the thrills and pleasures they will give you for your money. Try the thrill of goodness.

*Chicago, Ill.*

### Rightly Dividing the Word of Truth

BY D. HOWARD KEIPER

Article Furnished by the Pastoral Association

THE minister has many duties, but certainly the one chief among others is to "rightly divide the word of truth." However, when one sets himself to the task, he is often disconcerted by the difficulties involved. A young man preparing for the ministry decides to pursue studies beyond his college course. His avowed aim is to fit himself to "rightly divide the word of truth." But he is, at once, confronted with the difficulty of choice. Bible schools and seminaries are catalogued in our minds as standing for one or another emphasis upon the various scriptural teachings. Which shall he choose?

What is true of seminaries is also true of commentaries. Two commentaries, each of high standing, often radically differ in their interpretation of certain essential passages of scripture. Which one is right? We have over two hundred denominations in Protestantism. Each claims to "rightly divide the word of truth"; yet they differ so widely as to constitute grounds for separate organization. Which is right? Recently the Lutheran minister of my community and I entered upon a friendly discussion of Infant Baptism. Finally, we began to quote scripture. Very strangely, we both quoted, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

We have gone far enough to see the need for some guiding principles which shall constitute our equipment in making an individual and independent interpretation of scripture. One is, finally, thrown upon his own resources, and the necessity of private judgment is evident. However, we have such principles. It is my purpose to outline a number of these, claiming no originality in discovery or use of them, merely bearing testimony to their helpfulness.

1. We must remember the promise, "If any lack wisdom, let him ask of him that giveth to all liberally and upbraideth not." The Holy Spirit is the great



Teacher. If we come to the Bible willing that it should speak to us we can not fail to receive light and truth. Unless we are spiritually minded we can not hope to discern spiritual truth.

2. Bring to the Bible an open and willing mind. Preconceived notions should not be allowed to color our interpretations. This phase of Bible study is difficult but essential. We need to cultivate the spirit of the scientist who seeks for truth in a detached and impartial manner.

3. It goes without saying that we should employ dictionaries, encyclopedias, a knowledge of the original languages if possible and all helps at our command that will throw light upon the text, short of actually interpreting the passage for us—I refer to blindly accepting the opinions of commentators. Commentaries have their place. Reference will be made to their use later.

4. Brood over the passage. As the Psalmist says, "meditate upon it day and night." Scripture does not usually yield its meaning and blessing without a struggle. Therefore, we should say to the text, as the angel to Jacob, "What is thy name?" We should persist in study as Jacob to the angel: "I will not let thee go, except thou dost bless me."

5. Be loyal to the text. Treat it with proper consideration. Do not distort and mangle it to gratify a preconceived notion or to make it hold up the hands of a fantastic sermon theme. Allow it to speak its native language. Do not make it say more or less than it should. Turn it over and over to detect its beauty. Study it in its relation to parallel passages, to its context and the entire spirit and message of the Bible. Try to recapture the spirit and viewpoint of its author and seek to imbibe something of the atmosphere in which it first lived. It was the belief of George Fox, "that no one could understand a given scripture unless he or she were in the same spirit in which the author was at the time of the writing of the passage."

6. Check carefully on your results. This can be done by comparing your conclusions with those of the best interpreters of the passage. At this point, commentaries come bearing precious gifts. One need not fear the loss of the amateur spirit of originality after he has come to a commentary with the foregoing preparation of original thought and study. In fact one owes it to himself, his text and his hearers to test his findings. Russell Conwell once said: "Do not say foolish things just because they are your own." That advice holds good at this point.

7. Present the results of your study as clearly and as vividly as possible. The audience will not care to see your tools. They are not interested in the mechanism. They will readily enough detect the presence or absence of a finished product, resulting from faithful preparation. It is an old saying that one must not merely pre-

pare a sermon, he must prepare the man to preach the sermon. Certainly "rightly dividing the word of truth" is to make it attractive and available.

To this great privilege we teachers and preachers are committed. It is worth while to seek the distinction of "being approved of God, workmen that need not be ashamed, rightly dividing the word of truth."

*Baltimore, Md.*

## Learning From a Mother Cat

BY PAUL S. LONGENECKER

A MOTHER cat was sunning herself on the porch while three kittens were frisking about. The kittens were having what might be termed to a human onlooker, a hilarious time. Every time that these reckless, playful kittens came too close to the mother cat she would growl or strike at them. Properly chided, they would recede from her and resume their play. All too soon they would get too close again and the customary rebuke would be forthcoming.

Human beings are all too much like that mother cat. We grow old too soon. We can see so little to laugh at; we see so little reason to play; we can sense so little about which we may feel carefree and optimistic. We may even become peevish because others are enjoying today. We may strike back resentfully at others who are remaining young and playful.

Life is serious. Life almost overwhelms us with responsibilities. Life is purposeful. Life is too short for us to grow old prematurely, failing to enjoy the much needed recreation, good humor and good fellowship. We have more than enough of the kind of people who, like the mother cat, are rebuffing every indication of playfulness with a strike or growl. We need more folks who will join the play, the recreation, the good humor and the good fellowship. Will you?

*Morrill, Kans.*

## In Doubt

BY JULIA GRAYDON

OVER the radio came a few more helpful words, and I wish there were more of such messages on the radio, for it is an influence one way or another and much good can be brought to the "listener in" on the good programs.

This time it was short: "When in doubt, don't." I've heard it before and some of my readers may have also, but I'm glad so many more could hear it over the radio.

It is a good motto to follow, and a mighty safe one, and one that will bring a clear conscience which makes for true happiness. So don't hesitate, but "when in doubt, don't."

*Harrisburg, Pa.*

## HOME AND FAMILY

### Forgive and Forget

BY ADA CASSELL SELL

You say you forgive me, dearest heart,  
The years of sorrow I brought to you;  
I wish I had asked you at the start  
To please forgive and forget!

Why do I find you shedding tears  
Having I'm sure no present cause?  
You surely are thinking of bygone years;  
Do please forgive and forget!

You say you forgive me, truest heart  
The years of sighing I brought to you;  
I wish I had asked you at the start  
To please forgive and forget!

*Altoona, Pa.*

### They Say

BY FLORENCE S. STUDEBAKER

REUBEN set the milk pail down with a crash that threatened disaster to the foamy contents. Through the glass door of the kitchen he caught a glimpse of Mary Ellen. Her steps lagged wearily. Her eyes were red with weeping. For one long moment he stared at her in dismay and wonder.

"What's the matter, Mary Ellen?" he finally managed to stammer.

"Oh, nothing," came back the vague reply.

Reuben knew from past experience that silence on his part was the best way to draw Mary Ellen out and gain the information he desired. So he went on about his task of straining and separating the milk as if everything was running in its usual cheery course.

However, the evening meal was half finished before Mary Ellen ventured a word. "Reuben, I wish we could move," she exclaimed.

Reuben almost jumped from his chair at this sudden and unexpected statement. His eyes widened in surprise. "Move!" he almost shouted the word. "Why, Mary Ellen, I always thought you liked it here." He glanced toward the orderly living room.

Mary Ellen read his thoughts. "I do like the house and the church. It's the small town gossip I hate, Reuben."

"Gossip!" repeated Reuben, incredulously.

"Yes, gossip!" The scathing words fell like fire from her lips. "One can't even go for a walk up town or call on a sick neighbor but that some one says, 'Say, did you hear about so and so? They say. . . .' And then they unload a whole pack of gossip that isn't worth a minute's thought and worry."

Mary Ellen paused for breath and Reuben took ad-

vantage of the break. "If that's right, then what are you worrying about?" he ventured.

"Well, Reuben, to tell the truth, I think gossip is the most discouraging thing to fight that there is," answered Mary Ellen, earnestly. "Now, for instance, today I discovered why the Mills family dropped out of church after all these years we've been working to get them started. Some thoughtless person let loose a bit of gossip and it came to their ears. No explanations can cover it up or heal the wound. It's there and they'll not forget it very soon."

Reuben shook his head mournfully. "That's a shame, a beastly shame. You know I read an article a few weeks ago on that very subject. It was a peach. I wish you could read it."

Mary Ellen was instantly alert. "Where did you see it, Reuben? Can't you remember the title of the piece?"

Reuben grinned. "You know how poor my memory is on titles." He began rummaging through a pile of magazines. "Here's one I read at the time I had my ankle sprained. Perhaps it's right here in this bunch. If I could only recall the title."

"Maybe this is it," cried Mary Ellen eagerly thumbing the pages. "Here's an article called *They Say*. That sounds rather gossipy, doesn't it?"

Reuben scanned the lines critically. "Yes, that's it, sure enough. Read it aloud, Mary Ellen. I'd like to hear it again."

Mary Ellen settled herself comfortably in the big chair and began:

"How great a matter a little fire kindleth" (James 3: 5). Those who live in the mountainous districts know the destructive force of a forest fire. The ravages of the past are visible in almost every valley; every year fresh areas of living green are being swept by the pitiless flames and left a melancholy wilderness. The ease with which a forest fire is started is astounding and only rivaled by the rapidity of its progress, when once it gains a hold upon the trees, and by the extent of the destruction before the blaze is quenched. A single lighted match thrown carelessly upon the ground, a shower of sparks from a passing locomotive, a campfire insufficiently extinguished, may be the origin.

"The tongue is a fire. Fire under control is for the good of man, . . . but the tendency is to leap the bounds and consume and destroy. So a single motion of the tongue may irritate and inflame a man, changing him into a beast and an incarnate devil. The tongue of the slanderer is an abomination to the Lord. An ancient malediction decreed that the slanderer's tongue be cut out, for he was regarded as a public enemy.

"A certain woman spread a false story about a prominent leader. Later she became sick and confessed her wrong. When she was well she went and apolo-

(Continued on Page 18)





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Missions and the Lord's Prayer

Here is the Lord's Prayer revised for the one who does not believe in missions. The words in italic show what is left after the idea of missions is eliminated from the prayer.

Our Father who art in heaven,  
Hallowed be thy name,  
Thy kingdom come,  
Thy will be done on earth  
As it is in heaven.  
*Give me (us) this day my (our) daily bread,*  
*And forgive me (us) my (our) debts,*  
*As we forgive our debtors.*  
*And lead me (us) not into temptation,*  
*But deliver me (us) from evil*  
For thine is the kingdom  
And the power,  
And the glory,  
Forever. Amen.

### The Missionary Convention at Landour

BY C. G. SHULL

#### The Laymen's Report

Two hundred missionaries from various missions in northern, central and western India attended the Missionary Convention held at Landour from June 14 to 16. This convention is held annually during the month of June because this is the month when the maximum number of missionaries are gathered in this refreshing hill station of India's great Himalayas. The general basis of the discussions this year was the famous book, *Rethinking Missions*, Chapters V to XIII. It was specifically stated on the printed program that a discussion of the recommendations in these chapters "in no way or to no degree involves or implies an agreement with the theology of the first four chapters." This printed statement no doubt helped many to enter the convention with a more open mind and facilitated the splendid atmosphere which prevailed throughout the three days' meetings. Much time was given during the three days to general discussion which was wisely directed by able leaders. Missions and the church as seen by missionaries and Indian leaders from various parts of India; our educational problems—primary, secondary, and collegiate; provision for, and adequate distribution of, Christian literature; women's interests and activities; agricultural missions, and missions and industry, were

among the two subjects, namely: missionary personnel and missionary salaries and standards of living.

#### The Missionary Personnel

The high water mark of interest in this convention was at the morning session of the third day when the Laymen's Commission's recommendations concerning the type of missionary required were the basis of discussion. It was evident that some had come to this session with a defense mechanism due to the few complimentary remarks on missionary personnel which had been made by the commission. But Dr. D. A. McGavran of the Disciples' Mission most tactfully directed the discussion at this point. He asked if there was any missionary present who would not like to be a better representative of Christ in India and a more capable worker than he is at present? Of course, every one agreed that this was the desire of his own heart. The world's first great missionary, the Apostle Paul, counted not himself as a perfect representative of his Master, but declared that he pressed on in the hope of attaining the measure of the stature of the fulness of Christ. Hence the commission is correct in saying that the success of the church's missionary enterprise depends upon the personnel of its overseas ambassadors. It is only as the missionary's words, acts and attitudes harmonize with that of his Master that his message will have power and be received.

Appreciation was expressed in the convention of the qualifications of a missionary as listed in the Laymen's report. But the convention considered that their list was in one respect quite inadequate and desired to add such qualifications as: a keen sense of a divine call to the task, an unswerving loyalty to Jesus Christ as Savior and Lord and a firm conviction of the partnership of God in one's daily work. Kagawa, the renowned Christian of Japan, has in the minds of us all put his finger on a fundamental weakness of the Laymen's report in this respect. The report does not give adequate recognition to the divine factor in the missionary enterprise. No missionary can succeed unless he can say with Paul that he is conscious of a divine power working mightily within him. (See Col. 1:29.)

Since the Laymen's report has brought the question of missionary personnel into the foreground, one may be pardoned perhaps for a personal observation based on the experience of this large missionary convention. In the audience were not only men of high intellectual training holding Doctors' and Masters' degrees, but above all men of sincerity of purpose and wide vision. It is my conviction that in ability, consecration and breadth of vision the audience would compare favorably with any similar group of pastors or other religious workers at home. One left the convention not only appreciating the privilege of being one of the group, but also with an inspiration to strive to become a better missionary.

**Missionary Salaries and Standards of Living**

A number of factors such as the world depression, the growing tides of nationalism in the East, an increasing race consciousness and self respect, etc., are bringing to the front the question of relative standards and planes of living. To what extent may a missionary live comfortably in a commodious bungalow with many wants readily supplied while his brother in the church lives in poverty in a grass hut? Is it right for a city missionary who may be president of a college to receive more than his Indian brother of similar educational qualifications? It is true that if the district missionary lived in a grass hut he would soon ruin his health, while every missionary parent wants to educate his children so that they may properly fit into the cultural life of the homeland when they return. But a recognition of all these stubborn facts does not do away with the problem involved. The glory of the incarnation lies in the fact that the Son of God emptied himself of the wealth and superior position of heaven, and coming to earth, became one with men in their poverty, their struggles, their joys and sorrows. Herein lies the appeal of the cross and thoughtful missionaries today are recognizing the fact that different standards of living make it very difficult for the missionary to lead the Indian church into the joys of sacrificial living.

As an outgrowth of this convention a fellowship of a large number of missionaries was created. The fellowship consists of those who recognize that different standards of living create a problem in the spread of the gospel and its members desire to study the problem and to explore the possibilities of simpler living. Many felt that those of the same educational qualifications should receive the same salary regardless of race. The fact that missionaries themselves are on widely varying scales of support was of course also mentioned. Just as this conference was in session our own Treasurer, Bro. Blickenstaff, received a cable from the Elgin Office stating that 20 per cent of our support should be retained for this next Quarter. There are other Boards

**What to Pray For****WEEK OF OCTOBER 9-15**

Eleven years ago Brother and Sister E. L. Ikenberry sailed to China and later made their home at Tai Yuan Fu. These years have been filled with almost every phase of Christian work which builds up the kingdom of God. If you could read the Ikenberry 1932 Christmas letter—a yard long, in cheery red ink—you would feel that it is one long request for prayer. Prayer for peace in China, for the famine sufferers, for flooded areas, against opium monopolies; prayer for the great opportunities of the Tai Yuan church, with its membership of over 100, for the young men who take turns in preaching in the Sunday services, for the Bible classes for students, for devoted Bible women who go into homes taking the Word of God; prayer also for the Y. M. C. A., which is giving much of its time to social service in the Tai Yuan community.

who had already made 20 and 30 per cent cuts in missionaries' salaries, and yet these missionaries were still receiving a higher support than our own staff was before this cable came! At one of the recess periods a missionary from one of the higher salaried groups was heard remarking to a friend, "I would like to know how these missionaries on the small salaries get along." And now some of us are beginning to wonder too, as we face the future. The children of all this group of missionaries attend the same school with the same living costs. There would seem to be no reason why one group should not live as cheaply as another.

The Church of the Brethren has in company with the Mennonites and other kindred organizations, always proclaimed the glory of a simple life. But in a time of world depression we are forced to consider anew the implications of the simple life as they relate to our brothers in need whether these brothers be at our door in America or in our missionary fields.

*Landour, India, July 7, 1933.*

**Nook for Women's Work****HOME MISSIONS PROGRAM**

A program concerning Home Missions in our church has been prepared for the Women's Missionary Societies to be used in the month of November. Secure the complete program from the General Mission Board. Price 5c.

**Program Outline****Service of Worship:**

Theme: The Church.

Hymn: The Church's One Foundation.

Scripture: Eph. 1: 15-23.

Prayer: Pray that the church in America may be strengthened, that it may have greater power and influence. Pray for all those who are serving in the homeland.

Poem:

"One holy church of God appears  
Through every stage and race,  
Unwasted by the lapse of years,  
Unchanged by changing place.

"Her priest are all God's faithful sons,  
To serve the world raised up;  
The pure in heart her baptized ones,  
Love her communion cup.

"O living Christ! Thine errand speed,  
Fulfill thy task sublime;  
With bread of life earth's hunger feed,  
Redeem the evil time!"

Hymn: I Love Thy Kingdom, Lord.

**Program:**

Home Missions.—M. R. Zigler.

Map Talk. Show location of churches assisted by the Mission Board.

Echoes from some of the churches.

The Greene County Industrial School.

The Italian Church of the Church of the Brethren.

Home Mission Work among the Chinese.

Prayer Hymn:

Consecrate me now to thy service, Lord,  
By the power of grace divine;  
Let my soul look up with a steadfast hope,  
And my will be lost in thine.



## KINGDOM GLEANINGS

### Calendar for Sunday, October 8

**Sunday-school Lesson**, Saul in Damascus.—Acts 9: 1-31.

**Christian Workers' Meeting**, Faith to Face Conflict.

**B. Y. P. D. Programs:**

Young People—Music's Contribution to Life.

Intermediate Girls—My Attitude Toward Alcohol.

Intermediate Boys—Be Thorough.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Union Ridge church, Iowa.

**Two** baptisms in the Pleasant Hill church, Va.

**Six** baptisms in the Covina church, Calif.

**One** baptism in the Meadow Branch congregation, Md.

**Seven** baptisms in the Mont Ida church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

**Three** baptized in the Osage church, Kans., Bro. H. R. Hostetler, Rocky Ford, Colo., evangelist.

**One** baptism in the Boise Valley church, Idaho.

**Three** baptisms in the Valley church, Va., Bro. Willie Flory of Harrisonburg, Va., evangelist.

**Fourteen** baptisms in the Pleasant Ridge church, Licking Creek congregation, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

**Seven** baptisms in the English River church, Iowa, Bro. L. A. Walker of Omaha, Nebr., evangelist.

**Seven** baptized in the Midland church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist.

**Five** baptisms in the Chimney Run church, Va., Bro. J. L. Driver of Bridgewater, Va., evangelist.

**Twelve** conversions at Burks Fork church, Va., Bro. Olden Mitchell of Wirtz, Va., evangelist.

**Four** baptisms in the Prices Creek church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Two** baptisms in the Parsons church, Kans.

**Three** baptisms in the Montebello church, Va., Brethren L. L. Mason and W. E. Cunningham, evangelists.

**Five** baptisms in the Mohican church, Ohio, Bro. Petry, evangelist.

**One** baptism in the Falling Springs congregation, Pa.

**Eight** baptisms in the Longmeadow church, Md., Bro. Kenneth Strite, home minister, in charge.

**Four** baptisms in the Stony Creek church, Va., Bro. Galen Wine of Forestville, Va., evangelist.

**Four** baptisms in the Lindsay church, Calif.

**Seventeen** baptisms in the Big Swatara congregation, Pa., Bro. Robt. Cocklin of Mechanicsburg, Pa., evangelist.

**Two** baptisms in the Hershey church, Pa.

**Six** baptisms in the Lansing church, Mich.

**Eight** baptisms in the Elk Run congregation, Va., Brother and Sister Ernest Coffman of Dayton, Ohio, evangelists.

**Nine** baptized and one reclaimed in the Mountain Grove church, Va., Bro. S. J. Stephen of Edinburg, Va., evangelist.

**Nine** baptisms at Circleville church, Ohio, Bro. L. D. Young, pastor-evangelist.

**Fifty-one** confessions in the Mountain Valley church, Tenn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Nineteen** baptized and one received on former baptism in the Coon River church, Iowa, Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Edward Stump** of South Bend, Ind., Oct. 1 in the Florence church, Mich.

**Bro. S. P. Early**, the pastor, Nov. 5 in the Roaring Spring church, Pa.

**Bro. A. J. Beeghly** of Westernport, Md., Sept. 24 in the church at Frostburg, Md.

**Bro. J. M. Geary**, the pastor, Oct. 7 at the County Line church at Champion, Pa.

**Bro. Dewey Rowe** of South Bend, Ind., Oct. 15 in the Center church, Ind.

**Bro. C. M. Key** of Roanoke, Va., Oct. 8 in the Ninth Street church, Roanoke, Va.

**Bro. J. H. Cassidy** of Washington, D. C., Oct. 24 in the Lindsay church, Calif.

**Bro. H. W. Hanawalt**, the pastor, Oct. 15 in the Aughwick congregation, Sugar Run church, Pa.

**Bro. J. J. Johnson** of Canton, Ill., Oct. 1 in the Panther Creek church, Ill.

**Bro. C. L. Cox** of Claysburg, Pa., Oct. 22-Nov. 5 in the Dunnings Creek church, Pa.

**Bro. E. S. Coffman** of Dayton, Ohio, Oct. 29 in the West Branch church, Ill.

**Bro. M. C. Swigart** of Germantown, Pa., Oct. 16 in the Goshen City church, Ind.

**Bro. H. Q. Rhodes** of Berlin, Pa., Oct. 30 in the Maple Grove church, Pa.

**Bro. E. A. Lambert** of Dry Run, W. Va., Oct. 8 at Pleasant Run church, Cooks Creek congregation, Va.

**Bro. I. N. H. Beahm** of Nokesville, Va., Oct. 8 at the Kemper house, Spring Grove congregation, Pa.; Oct. 22 in the Hatfield churchhouse, Pa.

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### Personal Mention

**Southern Missouri and Arkansas** is to be represented on the Standing Committee of the next Conference by Eld. Ramie L. Gass, with Eld. A. W. Adkins as alternate.

**Bro. W. S. Long** of Altoona, Pa., is scheduled for the dedicatory sermon at the dedication of the new church building of the Calvary church of Philadelphia, Oct. 8, 11:15 A. M.

"Just to say that Desmond has had his operation and seems to have passed through the worst part of it fairly well." So writes Mrs. Irene Bittinger on Sept. 24 of her husband, recently back from the Africa mission field.

**Bro. Henry Eby** of Eaton, Ohio, and his sisters, Edith and Elizabeth, seeing some of the many interesting things to be found in Chicago this summer, decided not to return home without seeing also where the Messenger is made. And the Messenger also was glad to see them.

\* \* \* \*

### Miscellaneous Items

**Florida readers** will please note the following from a card from Bro. Mahan: "I have just had word that both of our preachers will be unable to meet at Ft. Lauderdale Oct. 15, so we shall have no meeting for October. I will announce the November meeting in due time."

**America** is facing the crisis in character, the third and most important of three crises. This is the judgment of James Truslow Adams, an eminent critic of our times. He reasons that life has become so easy for most of us that we have degenerated into a nation of selfish dollar chasers. He sees no hope in committees, machinery and organization.

"If there is to be a regeneration of the national character it can come about only by the regeneration of each of us as individuals."

"Go home, young man!" says a writer in a recent issue of the New Outlook. This expert's idea is that the cities are overmanned, that for the man with training and initiative the field of greatest opportunity is the old home community. Apparently this is a 1933 version of Russell Conwell's Acres of Diamonds.

The women of Southwestern Kansas are urged to attend the District Meeting which convenes at Garden City Oct. 13-16. A group meeting will be held on Saturday afternoon—to discuss local problems—and an inspirational and business meeting on Sunday afternoon.—Mrs. Jennie Heckman, District President, McPherson, Kans.

The District Meeting of Florida and Georgia will be held in Lakeland, Central Avenue schoolhouse, Oct. 13-15, one-fourth mile east of churchhouse. Elders' meeting will convene at 4 P. M., Oct. 13. On coming to Lakeland, inquire for the Central Avenue school. As is customary all are to bring blankets, cots and pillows and stay at the schoolhouse. Meals will also be served at very small cost. We invite all who can to come and worship with us.—J. S. Leckrone, Clerk, Lakeland, Fla.

Although the Autumn Quarter is now in session at Bethany Biblical Seminary, there are still rooms available for visitors to Chicago and the Century of Progress Exposition at the same rates that obtained during the summer—\$.75 and \$1.00 a day. Hundreds of fine folks have been delighted with the accommodations they had here while visiting the city in recent months. You can help your Seminary by making this your stopping place when in Chicago and by recommending it to your friends who may come from time to time.

General directions to those coming to District Meeting of Northeastern Ohio, to be held at Akron, Oct. 10-12: Those coming from east, southeast, west and southwest follow route from your community that will intersect Ohio route No. 17. Follow this to South Main Street where there will be direction signs. Those coming from the east will turn north or right on S. Main St., and those coming from the west will turn left. Follow S. Main St. to the intersection of Main St., South St., and Coburn St. The church is located at 807 Coburn, or two and a half blocks from this intersection. The church is one-half block south of South high school.—Edna L. Disler, Akron, Ohio.

\* \* \* \*

### With Our Schools

#### McPherson College

The fall opening at McPherson College is largely completed. The faculty are pleased to welcome a good attendance. The freshman class has had a very generous increase over last year. The total attendance has gone above the last year or two and a very fine spirit of enthusiasm exists among the faculty and students.

Dr. Ray C. Petry is on our campus carrying on the work which was so well done by Professor J. Hugh Heckman in the departments of Bible and Philosophy. Dr. Petry comes from a line of Brethren stock. He is the son of Eld. B. F. Petry of Burnettsville, Ind. Mrs. Petry is a daughter of Milton Mertz of the same place. Dr. Petry is beginning his work with enthusiasm and vigor and we believe he will be a worthy successor of the much beloved Professor Heckman.

Dr. J. D. Bright, Professor of History in McPherson College, gave the opening address of the year in a very splendid manner. Dr. Bright is the son of Eld. John Calvin Bright and is carrying forward the fine record that his father made in the service of the church.

Miss Edith McGaffey, who was on leave of absence at the University of Chicago, is back at her work as Head of the English Department and Dean of Women.

Dean R. E. Mohler, who has been carrying heavy duties as Director of Men's Work and District Governor of Rotary, is back at his usual task after a strenuous summer, speaking to Men's Groups and Rotary Clubs throughout Kansas.

McPherson College plans to hold its Annual Bible Institute and Regional Conference again in February. Dr. D. W. Kurtz is to be the main speaker during the conference. Bro. M. R. Zigler and Sister Ruth Shriver, of Elgin, also plan to be here. Other speakers will be announced later.

## THE QUIET HOUR

### The Triumphal Entry

Matt. 21: 1-17; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19

For Week Beginning October 15

#### Go Into the Village Over Against You, 21: 2

The disciples were told what to do and prepared for any possible difficulty they might encounter in carrying out their assigned task. Our own experience of duty is like this (Ex. 16: 4; Neh. 8: 18; Psa. 61: 8; 88: 9; Luke 9: 23).

#### That It Might Be Fulfilled, 21: 4

The hope of one age is fulfilled in the next. The age-long dream of a righteous, joyful society will some day be realized (Matt. 1: 22; 2: 15; 4: 14; 21: 4; Luke 21: 22; John 12: 38; Acts 3: 18).

#### Hosanna to the Son of David, 21: 9

Was the enthusiasm of the crowd merely a passing fever, or did it express a deep and fixed loyalty? The fact that Jesus accepted it would suggest that it was, in the main, sincere (Psa. 35: 28; 51: 15; Isa. 12: 1; Luke 2: 20; 19: 37; Acts 2: 47).

#### Clears the Temple of Money-changers, 21: 12

The militarists have gloried in this incident. But is it not rather far-fetched to justify the use of poison and bombs on an international scale by Jesus' use of a rope whip as he upset a few tables (2 Chron. 21: 15; Neh. 13: 9; Matt. 21: 12; John 2: 15)?

#### House of Prayer . . . Den of Thieves, 21: 13

Jesus knew the purpose of his people's temple. He also knew the ethical character of the business which was being transacted within it. A house of prayer had been turned into a den of thieves (2 Chron. 33: 7; 36: 14; Jer. 7: 30; Ezek. 8: 16; 44: 7; John 2: 14).

#### The Blind and the Lame, 21: 14

Instead of a place to exploit the poor, Jesus would have the temple a place of healing and blessing to the poor (Matt. 4: 23; 8: 3, 16; 9: 35; 12: 13, 22; John 4: 50).

#### The Children, 21: 15

This is the kind of religion which makes the children glad (2 Chron. 20: 13; Neh. 12: 43).

#### Discussion

Why should Jesus permit this sort of demonstration in his honor?  
R. H. M.



## They Say

(Continued From Page 13)

gized. The leader promised forgiveness if she would kill a black hen and spread the feathers all over the town. This she did. The leader then asked her to gather the feathers again. But try as she would, the poor woman found the task impossible. Then the leader said: "We can forgive gossip, but we never, never can undo the harm it has done."

Mary Ellen finished and laid the paper on the stand. "Black feathers," murmured Reuben thoughtfully. "I'll never hear those words *They Say* again without thinking of that story."

"Well, as much damage as the tongue can do, it is no wonder the Psalmist asked the Lord to set a seal upon his lips." Mary Ellen continued: "I believe if we Christian professors do our best to guard our tongues, we can counteract the poison of malicious gossip. I'm going to try at least."

*Nappanee, Ind.*

## CORRESPONDENCE

### YOUNG PEOPLE'S CONFERENCE OF NORTH-EASTERN OHIO

The Eleventh Annual Young People's Conference of Northeastern Ohio was held at the Chippewa church, Sept. 2, 3, and 4.

The theme of the conference was "The Church at Home," and the conference song, "I Would Be True," was used at all sessions. The young people enjoyed associating with our speakers, Perry Rohrer of Chicago, Mrs. Florence Gibbel of Pennsylvania, and Dr. Gary C. Myers of Cleveland. They found inspiration and help in their challenging addresses and interesting group conferences.

The special numbers of music rendered by the Farmland Four, a group of boys from Nappanee, Ind., were enjoyed by all. On Sunday evening a chorus of young people presented several numbers of music which were appreciated.

It has been customary with the young people for the past several years to carry out some missionary project. It was decided that the project for this next year should be the giving of \$150 toward purchasing sanitary equipment for the hospital in China. Last year \$100 was given for the same purpose. The previous year \$114 was used to purchase a wagon to be used in the Africa mission field.

Stimulated by the address "Prohibition—Its Results" given by Perry Rohrer, the following resolution and pledge were formed:

Resolution: We, the young people of Northeastern Ohio, as true Dunkards, will earnestly work to abolish the sale of intoxicating liquors. As a definite step toward the accomplishment of this purpose, we pledge ourselves to patronize no house of business which dispenses beer or any form of alcoholic drink, unless absolutely necessary.

Committee: J. Perry Prather, Bernice McVicker,  
Earl Garver, Kenneth G. Long.

Pledge: Believing that alcoholic beverages poison the mind, weaken the power of moral restraint and lower bodily

resistance, thereby debasing the whole spiritual life of man.

I solemnly pledge myself to abstain from partaking of alcoholic liquor in any form. I must keep my body clean because it is the temple of the Holy Spirit.

Name .....

Date .....

Officers were elected for the coming year. The Conference closed with the banquet Monday noon.

President, John Strausbaugh.

Secretary, Beulah Holl.

### BRIDGEWATER COLLEGE STUDENTS PASS TEMPERANCE RESOLUTIONS

Adopted at Student Mass Meeting, Sept. 21

Whereas, our country is in a state of turmoil, confusion and struggle on the question of prohibition and liquor; and,

Whereas, great moral movements like this need the energy, strength, and moral earnestness which youth is able to give; and,

Whereas, the traditional position of our college on this question is so sound and so widely known;

Therefore, we, the students of Bridgewater College, resolve:

First: To recognize, irrespective of political party or personal prejudice, that the issue before our county is fundamentally a moral issue and that we commit ourselves to lives of temperance and sobriety, pledging ourselves to total abstinence as regards the use of beer or any other alcoholic beverage.

Second: That we declare ourselves to be in full sympathy with the traditional position of our college on the temperance question and agree to protect with our honor our college life and college campus from any intrusion on the part of those who sell, use, or in any way traffic in beer and strong drink.

Third: That we declare our purpose to support, encourage, and patronize those business concerns which stand for the dry cause and to lend our whole-hearted support in every movement for temperance and soberness.

Fourth: That as loyal American citizens we shall use every constitutional right which is ours to prevent the return of liquor and the saloon to the communities of this nation, and as Christians to strengthen the bulwarks of temperance by education, personal example and every legitimate means at our hand.

Signed in behalf of Student body:

Arthur Pursell, President of Y. M. C. A.

Leona Zigler, President of Y. W. C. A.

### HISTORY OF REDLAND MISSION

June 1, 1930, our secretary received a letter from Sister D. A. Davis, living near Derwood, Montgomery County, Md. She stated that ten families had moved into the neighborhood from Virginia and West Virginia, that some in each family belonged to the Church of the Brethren, and asked if they could have meetings. Bro. H. M. Snavely, pastor at the University Park church, was asked to visit the Davis family and have some meetings. The first meeting was held July 9. Four meetings were held at this home with 80 to 100 present.

Then an empty schoolhouse, at Redland, was secured and the first meeting was held Aug. 24, 1930, with eighty-three present. The program was, Sunday-school every Sunday



afternoon with preaching every two weeks. Bro. H. M. Snively served as pastor from the beginning until Nov. 1, 1931. In October of 1930 Bro. Snively began a series of meetings at which forty persons were baptized. Up to the present time fifty-five have been baptized.

This territory belongs to the Bush Creek congregation. Redland is twenty-two miles from the Pleasant Hill church of the Bush Creek congregation. This congregation requested that our board take entire charge of this unoccupied section. Their council passed a resolution authorizing our board to take entire spiritual oversight of all members attending services at Redland and all who might unite with the church there. Bro. Ellis H. Wagoner was selected as half time pastor Nov. 15, 1931, and is still the pastor.

In June, 1932, an option was taken on land for a building site for a new church and cemetery. A permit from the county commissioners to establish a cemetery was granted July 5, 1932. On the same date our board bought one and one-half acres of land from Mr. R. W. Farmer for \$375. June 14, 1933, our mission board began the building of the church at Redland. The building is of concrete blocks, and 30 by 46 feet, with vestibule. There are Sunday-school rooms on each side, 10 by 10, with a room above to be used as a gallery. There is a full basement with concrete pool, kitchen, etc., a fine well with electric pump, and electric lights. The church is on an elevation in a rich farming community.

Our Mission Board under the direction of District Meeting disorganized the Reisterstown congregation and sold the church for \$2,000, retaining all seating and equipment. The new church cost as completed \$2,434.18 and \$375 for the land.

The church was dedicated Sept. 3 with the pastor, E. H. Wagoner, in charge. Bro. Wm. Baker conducted the devotions and Bro. E. S. Coffman of Dayton, Va., preached the dedicatory sermon, from the subject, What God Is to Me (Psa. 27: 1-6). Bro. J. Walter Thomas directed the offering.

The afternoon services were by the Mission Board, with Jesse P. Weybright in charge. J. S. Noffsinger delivered the address on the subject, Peering Into the Future (Mark 11: 24, 25). Bro. Weybright gave the history of the mission. Eight little girls sang a beautiful song. The Meadow Branch chorus, under the direction of J. Walter Thomas, sang a number of selections at each service. Sisters Reichard and Devilbiss sang a duet. The offerings amounted to \$93. Bro. Coffman began a two weeks' meeting in the evening.

The church shown above was dedicated to be known as The Flower Hill church of Eastern Maryland.

Detour, Md.

Jesse P. Weybright.

#### DISTRICT MEETING OF OREGON

We were privileged this year to have our twenty-second District Meeting at Myrtle Point, Ore. One is very quickly able to discern why this particular place is called Myrtle Point when he sees the countless myrtle trees and shrubs. They tell us that there are only two places in the world where this kind of tree grows—the Holy Land and Coos County, Ore.

Our guest speakers were Bro. H. A. Frantz of La Verne, Calif., and Brother and Sister J. Z. Gilbert of Los Angeles, Calif. On Friday evening, Aug. 18, Bro. Frantz delivered an address, The Touch of the Divine Upon the Human Soul.

The District Meeting opened Saturday with morning worship. The Sisters' Aid convened at nine o'clock with Sister Rebecca Barr of Portland, Ore., presiding officer, and Sister H. H. Ritter of Mabel, Ore., in charge of the devotionals. Each Aid Society responded with a report of its work during the past year. Sister J. W. Barnett and Sister Blanche Lininger gave short talks on How to Interest Our Women in More Systematic Organized Bible Study, and Everyone a Missionary. The elders convened at the same hour.

The mothers and daughters met at two o'clock and were favored with an address, The History of Our Mothers and Daughters' Association, by Sister J. Z. Gilbert, national president of Mothers and Daughters, and director of our Western Women's Work. In Sister J. D. Miller's talk on Mother's Preparation for the Sabbath, she emphasized the mother's need of being spiritually, mentally and physically prepared. Other talks were, Sunday Afternoon with the Children by Sister M. C. Lininger and Daughter's Place in the Home by Sister Phyllis Harding.

The welfare program at seven o'clock consisted of, first, an address very ably presented by Bro. J. Z. Gilbert on Nature of Alcohol Relative to Ourselves. Sister Gilbert brought a most inspiring message on The Divorce Evil. The third address of the evening was given by Bro. Leander Smith of Albany, Ore., on The Horrors of War.

The ministerial program began Sunday morning. The devotions were led by Sam Ellenberger, a young man who has recently been licensed to the ministry. The general topic was Comparing the Efforts and Results of the Apostolic Church with the Church of Today, and how to account for

(Continued on Page 22)



## Posing

(Continued From Page 8)

"These things have I asked of thee, deny me them not before I die; remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me."

*McPherson, Kans.*

## NEWS FROM CHURCHES

### CALIFORNIA

**Inglewood.**—March 26 was homecoming day. Bro. Paul Wingerd from Ohio brought us a spiritual message. In the afternoon different ones spoke, giving reflections of the past. From this small congregation two sisters have gone out as missionaries: Minneva Neher to China and Susan Stoner to India. April 7 we had our fellowship dinner. Bro. H. A. Frantz spoke in behalf of La Verne College. Good Friday afternoon we united with the other churches and had services. April 14 the choir from Hermosa Beach and our choir gave a cantata that was enjoyed by all. Our elder, Bro. W. H. Wertenbaker, and Volney Faw of Hermosa Beach preached for us while our pastor was away on his vacation. Aug. 6 the Sunday-school had its outing in one of the parks. Several of our former members joined us for which we were glad. Our business meeting was held Sept. 1. All of the church and Sunday-school officers were elected for the coming year: Elder, W. H. Wertenbaker; H. M. Stutzman, superintendent of the Sunday-school. A program of church goals and activities for the year was presented by the pastor, Ora E. Weddle, and adopted by the church. Among the goals to be realized are: a cooperative effort, inactive members in the church program, special emphasis upon attendance and increased membership through cooperation with other churches of the city in a community survey, and adoption of the slogan "Win One" by each member, organization of men's brotherhood. The Ladies' Aid is busy quilting and making comforts. The choir reorganized and plans for co-operation in music for the church. Sunday-school has a larger enrollment this year than for a number of years. A splendid Y. P. D. is being worked up with Bro. Lester Buerge as their advisor.—Mrs. Susan B. Thomas, Inglewood, Calif., Sept. 11.

**San Diego.**—Another successful Vacation Bible School was held in our church a few weeks ago with a splendid attendance and interest. We were grateful for several, other than our own group, who contributed their services in this work and we feel that great good has been accomplished. Our Sunday-school attendance has averaged about 100 during the vacation months, which is the highest summer record of the school's history. Both our junior and young people's C. E. groups have held regular meetings with fair attendance. However, we are anticipating renewed enthusiasm and larger meetings with the opening of the school year. At our last council Jens Hutchens was re-elected Sunday-school superintendent with Ralph Murray, assistant. The office of elder is to be filled by Bro. David Bombarger. Although we were reluctant to see our pastor, Bro. Cleo Beery, leave to return to La Verne College, we shall always hold pleasant memories of the past year. We were very happy to welcome Brother and Sister Boaz and family into our midst, and look forward to another year of spiritual uplift.—Lois Masterson, San Diego, Calif., Sept. 6.

**La Verne church** celebrated the third anniversary of the dedication of their new edifice recently. The choir put on a musical program in the evening directed by Robert Walker. Installation services for church and Sunday-school officers were held Sunday morning, Sept. 17. Promotion exercises and children's program will be Sept. 24 and rally day observance Oct. 1. The Sisters' Aid recently sent two boxes of clothing to the brethren in Canada. Sunday evening, Sept. 17, the young people who attended Camp La Verne this summer put on a program with Ralph Smeltzer as chairman. At the quarterly union meeting of the four Women's Work circles Mrs. Paul Rupel of Africa gave an address featuring an imaginary trip to Africa. Mrs. J. A. Smeltzer and Mrs. J. H. Kreps with the Women's Work director, Mrs. Crawford Brubaker, will represent at the Women's Work meeting at District Meeting. A young woman has been baptized since our last report. Eld. Paul Rupel gave a sermon and illustrated lecture Sept. 10 in the church.—Grace Hileman Miller, La Verne, Calif.

**Live Oak church** met in council Sept. 6. Two letters were received, making a total of five since our last report. Bro. W. R. Brubaker was chosen elder; Bro. G. H. Brubaker, Sunday-school superintendent, and Bro. W. R. Brubaker and Bro. J. M. Davis, delegates to District Meeting. This summer our pastor and family went to Yakima, Wash., to visit Sister Liskey's mother. During their absence our home ministers filled the pulpit. Five of our members attended the Mount Hermon conference. The B. Y. P. D. of Chico, Codora, Rio Linda with our group held an all-day meeting here Aug. 20. We appreciated their splendid program. The Children's Day program was held the evening of Aug. 27. There was an impressive dedication service for the babies. Our Sunday-school and church service attendance has been splendid during the summer and busy fruit season. Our Aid continues to be an industrious group.—Mrs. Frank Ott, Live Oak, Calif., Sept. 14.

### FLORIDA

**S. b. ing church** met in special session Sept. 12 for the purpose of selecting Sunday-school officers and also electing delegates to District Meeting. Brethren D. E. Miller and H. A. Spanogle were chosen delegates. Sister Anna Miller was selected as Sunday-school superintendent and Bro. J. H. Hollenberg and Sister Mary Boyd, assistants. Sept. 24 will be observed as promotion day in the Sunday-school. Some of our members who spent the summer months in the north have returned and the Sunday-school and church attendance is showing an increase. We welcome our tourist friends and especially so when they bring their church letters. We are looking forward to the coming of Bro. D. W. Kurtz who will conduct our revival in December.—Anna Stutsman, Sebring, Fla., Sept. 19.

### IDAHO

**Bowmont church** met in a business meeting Aug. 31. We elected Sunday-school officers with Bro. Harvey Yoder, superintendent. Bro. H. G. Shank is our elder for another year. We decided to have a series of meetings the last week of September with Bro. Wills of Twin Falls, Idaho, as evangelist. Sister Metzger was chosen as Messenger agent and correspondent. Bro. Shank is doing splendid work in our community.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 18.

### ILLINOIS

**Frank'n Grove church** met in business session Sept. 8 and elected the Sunday-school officers for the coming year. One sister was received back into fellowship. The camp for intermediate boys and girls of Northern Illinois was held on the Franklin Grove camp grounds this summer. Teachers and students expressed themselves as having had a pleasant and profitable time. The B. Y. P. D. under the direction of Sister Elsie Willard gave a pageant at the home church, The Choice, which was also given at Dixon and Polo this summer. Sister Anna Mae Buck has been chosen as supervisor for the coming year. Our home ministers, Elders O. D. Buck and F. E. Wingert, have charge of our preaching services two-thirds of the time; at other times the pulpit is filled by visiting ministers or we have programs by different organizations of the church. Bro. E. H. Eby, returned missionary from India, and his wife will be with us Sept. 17. Our communion will be Oct. 7 at 7 P. M.—Mrs. F. E. Wingert, Franklin Grove, Ill., Sept. 15.

**Virden.**—Our Sunday-school picnic was well attended and all enjoyed the social period together. Now that the union meetings of the summer are over we are starting in with a full church program again. The B. Y. P. D. has organized with Mrs. Paul Brubaker as advisor. Ten of our young people had the privilege of attending camp at Lewistown and all returned full of zeal and inspiration. We entertained the county Sunday-school convention in our church Sept. 12. We were short in our local church budget and a special service was arranged by our finance committee for Sept. 17. We soon raised the entire indebtedness and thus are able to close the books with a balanced account. Special consecration services are planned for the newly appointed Sunday-school officers and teachers. Our love feast will be held Oct. 20.—Lola Brubaker, Virden, Ill., Sept. 20.

### INDIANA

**Bethel church** met in council Aug. 27. Our annual love feast will be held Oct. 14 at 7 P. M. Bro. Clinton Callander will begin his third consecutive year as adult superintendent and Sister Grace Noss will serve another year as superintendent of the junior department. Our Sunday-school year begins Oct. 1.—Clara Cory, Milford, Ind., Sept. 19.

**Blissville congregation** met in council Sept. 7. Officers for Sunday-school and Christian Workers were elected for the coming year. Our love feast will be held Saturday evening, Oct. 7.—Wilda Bottorff, Plymouth, Ind., Sept. 19.

**Bremen church** held their regular quarterly council Sept. 8. Sunday-school officers were elected for the coming year. We will hold our promotion and rally day Oct. 1. Bro. Dan West of Elgin will be in charge of installation services. We will hold a two weeks' revival meeting beginning Oct. 22, closing with a love feast on Nov. 6 at 7:30. Bro. Ervin Weaver of Osceola, Ind., will have charge of the meetings. We had the pleasure this summer of hearing two returned missionaries—Sister Clara Harper and Bro. Paul Rupel. Both brought interesting and inspiring messages. Our church entertained the District Conference of Northern Indiana Aug. 14-17. The attendance was unusually large but every one of our workers responded in a wonderful way, so everything moved along nicely. One of the encouraging features was the way in which the young people cooperated. They pooled expenses and shared in the profits.—Mrs. Emma Ernsberger, Bremen, Ind., Sept. 19.

**Buck Creek church** met in council on Sept. 9. It was decided to have our homecoming Sept. 24. This date will also be the beginning of our revival meeting which will be held by Bro. C. Walter Warstler. We will hold our communion on Saturday, Oct. 14, beginning at 10:30 A. M. The Sunday-school officers were elected for the coming year. Bro. E. N. Cross being re-elected as superintendent and Bro. Clarence Sheets, associate.—Mollie Deardorff, Mooreland, Ind., Sept. 15.

**Cart Creek church** met in council Sept. 15. Church and Sunday-school officers were elected for the coming year. Sister Lavonne Kendall is our superintendent and Sister Ruth Winger, assistant. Our communion will be on Oct. 1. Bro. H. P. Dickey of North Manchester is our pastor. Sister Lavonne Kendall is our delegate to District Conference.—Mrs. Emma Winger, Marion, Ind., Sept. 18.



**Eel River.**—At our quarterly business meeting, held recently, new officers for the Sunday-school were elected for the year. Our elder, Geo. Deaton, will be our delegate to District Meeting. It was definitely decided to have our communion the second Saturday evening of October. Sept. 3 we had our harvest meeting. We were glad to have with us that day Brother and Sister Adam Eby who talked in the forenoon. Bro. Elmer Gilbert spoke in the afternoon.—Mrs. Edith Metzger, North Manchester, Ind., Sept. 18.

**Mexico.**—At the regular quarterly council Sept. 7 Sunday-school officers were reelected. Bro. L. O. Ockerman and M. E. Miller were elected as delegates to District Meeting. Bro. Chas. Flory of Piqua, Ohio, will conduct our revival beginning Oct. 16. At the close of the meeting our love feast will be held. Sept. 10 a number enjoyed an Indian dinner. It was prepared by Sister Lillian Grisso, returned missionary, and served Indian fashion on the church lawn. Afterward a missionary program was rendered.—Margaret E. Swank, Mexico, Ind., Sept. 18.

**Middletown.**—Bro. McCullough preached for us today and Bro. J. W. Lewis talked for us last Sunday morning and evening. He is in failing health and can not attend church services regularly, but we are always glad to have him come, for he is a great help in church services. Our Thursday evening prayer meeting, prior to our revival which begins Sept. 24, is proving successful.—Florida J. E. Green, Middletown, Ind., Sept. 10.

**Osceola.**—At our council meeting on Aug. 10 the church and Sunday-school officers were elected for next year. Aug. 27 we had our harvest meeting. We were fortunate to have with us Brother and Sister Studebaker from Nappanee. The former gave the address in the forenoon and after dinner Sister Studebaker gave a talk and told a story to the children. Sept. 24 will be installation day. Bro. Ezra Flory will speak at the morning service. Rally day on Oct. 1 will be followed by our revival meetings in charge of Bro. Chas. Cripe of Bremen. Our communion services will be held Oct. 25. The young married people's class of the Sunday-school is doing some special work for the revival in the way of advertising and personal work. The Aid is looking forward to a busy winter. We are making special effort in the line of Bible study; also plan a mother and daughter meeting.—Nina Weldy, Mishawaka, Ind., Sept. 18.

**Peru church** met in council Sept. 13 to elect Sunday-school officers for next year. The vote was unanimous to retain Bro. Oberlin as pastor for two more years. He gave a splendid annual report of work, showing a gain in members: 23 by baptism and 6 received by letter, bringing the membership to 223. The report also showed an intensive growth in spirituality. The treasurer's report proved the church to be financially in fine order. Bro. Clarence Orpurt has been an efficient treasurer for a number of years. During our pastor's absence in a series of meetings, Rev. Fred Vanator of the First Brethren church gave the morning message Aug. 10. The following Sunday morning Bro. Paul Landis of North Manchester spoke for us; both messages were greatly appreciated. Our church won in the union Sunday evening attendance contest. The B. Y. P. D. took first place in both total and average attendance and was awarded a beautiful picture of Christ. Sister Mable Peters was elected president of the union young people's meetings for next year. Delegate to the District Conference at Monticello, Ind., is Sister Gertrude Oberlin, and alternate, Glee Orpurt. Our communion will be Oct. 20 at 7 P. M. A rally day program is planned for Oct. 1.—Rose Sonafank, Peru, Ind., Sept. 15.

**Wabash Country church** met in business meeting Sept. 7. Sunday-school officers were elected for the coming year. Our communion was Sept. 2 with Bro. E. S. Brubaker officiating. We have had some redecorating done on our church which improves its appearance very much. One of our Sunday-school girls was baptized recently. Attendance at Sunday-school has been above the enrollment for the past few months.—Mrs. Lula Pulley, Wabash, Ind., Sept. 16.

## IOWA

**Fernald church** met in council Sept. 16. Plans were made to organize a B. Y. P. D. to be responsible for a program each Sunday evening. Plans were also made for the women to meet and talk over the possibility of a women's organization in the near future. The love feast will be held Oct. 14 followed by all-day services at the church on Sunday. We will make our annual visit to the old folks' home at Marshalltown on Oct. 1 and a program will be rendered by the Sunday-school.—Ruth Dadisman, Nevada, Iowa, Sept. 20.

**Union Ridge congregation** met in council Sept. 18 when Sunday-school officers were elected; the superintendent is Raymond Cuffie; Christian Workers' superintendent, Ward Mason. The time set for our love feast is Oct. 14. Bro. H. C. Hahn of Portis, Kans., began his pastoral work here Sept. 1. Since our last report six letters of membership have been granted and two have been baptized. July 6 a temperance program was given. On Sunday morning, July 13, our pastor, Bro. J. S. Sherfy, gave his farewell sermon. The church and community planned a surprise for him and family with a basket dinner in the church basement. In the afternoon a program was rendered in honor of the Sherfys. A quilt was presented to Sister Sherfy in appreciation of her help. In the evening the program was given by the entire family. A number of the young people who attended camp at Pine Lake gave some very interesting reports of their experiences and studies. Sept. 9 in the absence of our pastor, the delegates gave reports of the District Meeting.—Mrs. J. R. Allen, Dumont, Iowa, Sept. 21.

## KANSAS

**Appanose church** met in business meeting on Aug. 31. All church and Sunday-school officers were elected: Sister Corda Beckner, Sunday-school superintendent; Sister Ethel McEthron, Messenger agent; the writer, church correspondent; Bro. John Dague, church clerk; Bro. Lloyd Ikenberry, church treasurer. Arrangements were made for our communion to be held Sept. 30. An all-day service will be held at the church the following day. Sept. 17 the members of the Bible class and a few friends gathered at the home of Elder and Sister C. W. Shoemaker after the morning service and helped the former celebrate his seventy-fifth birthday.—Mrs. J. M. Ward, Pomona, Kans., Sept. 18.

**Ottawa.**—Sept. 10 was Bethany day, the offering to be used for Bethany. McPherson College will have a representative from our church in Miss Velma Watkins, one of our most active workers. During the evening services the juniors met prior to preaching for their social hour, after which the three C. W. groups met for services. The Webber brothers, musicians of our own number, rendered special music. The pastor gave the evening address and Rev. Henshaw, field worker for the Baptist College of our town, had charge of the closing services. On Thursday evening during the mid-week services the pastor had charge of the Bible hour, bringing a list of names of people in whom we are interested; they will receive special attention in the form of visits and will be put on prayer lists. This is preparatory to our revival meetings to begin Oct. 18 with Brother and Sister Austin as evangelists. Plans are being made, committees appointed, etc., to have the work well organized for their coming. Sept. 15 the pastor called for a teachers' meeting at his home to learn from our superintendent, Bro. Ernest Watkins, the result of a number of questions previously handed out. Rev. Howard Rounds, a state worker for one of the downtown churches, gave much helpful advice. Following, there was also a meeting of the Board of Religious Education. Sept. 17 the register for attendance showed such an increase that it was necessary to add another column to the total attendance. Visitors from Iowa were present during this meeting. In the evening the young people enjoyed their monthly social hour. We were pleased to have with us in the evening services visitors from Lawrence and Kansas City.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 20.

## KENTUCKY

**Rock House.**—Sept. 10 we closed a series of meetings conducted by Bro. Lester Heisey of Laura, Ohio. He was accompanied by his daughter, Sister Susie Heisey, and Sister Ruby Baker, who sang several beautiful hymns for us during the services. Bro. Heisey also gave us some lessons teaching the rudiments of music. The messages were inspiring, the crowds large and the interest fine. At a council meeting Ormie Conley was chosen treasurer; Sadie Duncan, clerk, and the writer, correspondent, all for the term of one year. Bro. Heisey was chosen pastor for one year. This is only a young church, just recently made a separate congregation from the Wolf Creek church, but we are making rapid progress. The outlook is bright. We are building a churchhouse and have it partially completed so that we can hold our communion services. Bro. Heisey preached the dedication sermon Sunday. We are badly in need of funds with which to finish the churchhouse. The four trustees of our church are L. H. Conley, Thos. Elkins, Rell McGuire and Kenneth Blackburn. We are having a good Sunday-school with fine interest and attendance. We are expecting Bro. R. B. Pritchett of White Pine, Tenn., to hold some meetings for us soon.—Mrs. Emma Conley, Heisey, Ky., Sept. 16.

## MARYLAND

**Flower Hill.**—Since the dedication of the new church Bro. E. S. Coffman has continued his meetings for two weeks. The attendance was fine and the services closed Sunday evening with a crowded house. Fifteen came forward for membership; two of these will hold their membership in the Washington, D. C., church. This brings the membership up to seventy-eight. A special meeting is called for Tuesday evening when baptism will be administered. The members are much built up and encouraged over the meeting and this new church at Redland.—Jesse P. Weybright, Detour, Md., Sept. 18.

**Long Green Valley church** held its regular quarterly council Aug. 12. All committee reports were favorable. Our Ladies' Aid Society is moving forward with much helpful work. For a country church the Sunday-school has been well attended during the summer months. The B. Y. P. D. held its usual meeting on Sunday night with good attendance. Our elder, Bro. W. E. Roop, preached a sermon on Sunday, Aug. 13, on Newness of Life.—Rena Breidenbaugh, Gittings, Md., Sept. 18.

**Longmeadow church** met in a business meeting on Aug. 19 at which time it was decided to elect two deacons. Our communion service will be held Nov. 11 at 2 P. M. A committee was appointed to take charge of leadership training classes and Bible study during the coming year. An inspirational and successful evangelistic service came to a close on Sept. 3. Eight accepted Christ and the membership was strengthened. The service was in charge of Bro. Kenneth Strite, one of our home ministers. Aug. 14 the members of the congregation enjoyed a social time when they were guests of the Helping Hand class at a wiener roast. On Sept. 14 a farewell surprise was given Bro. Strite, who will leave to enter his junior year at Bridgewater College. The theme of the Sunday-school meeting to be held Oct. 8 is, Building a Better Sunday-school in the Longmeadow Church.—Pauline Rowland, Hagerstown, Md., Sept. 21.

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## DISTRICT MEETING OF OREGON

(Continued From Page 19)

the differences. Talks under various subheads were given by Bro. A. J. Ellenberger, Bro. J. A. Barnett, Bro. J. D. Miller, Bro. H. A. Frantz, Bro. C. E. Wolf and Bro. H. H. Ritter. The second part of the ministerial program was a talk by Bro. F. H. Barr of Portland on How to Develop and Maintain the Spiritual Morale of the Church. Three ways of doing this are: giving words of encouragement to others, teaching the fundamental doctrines of faith, and prayer.

Sunday afternoon was devoted to music. The program consisted of talks: The Art of Music by Verna Barklow, Music in the Home by Joe Rothrock, a short talk by Bro. J. A. Barnett and special musical numbers by various churches in the district. At three o'clock Bro. H. A. Frantz gave an address in behalf of La Verne College.

Sunday evening a stereopticon lecture was given on the Girls' Schools in China, India and Africa. Bro. J. D. Miller brought the missionary sermon, God's World Is Our Work. At the conclusion of the service Bro. J. W. Barnett offered the invitation to all young people, as well as older ones, to rededicate their lives to more active service in the district and we are happy to say that a large number responded.

Our business meeting opened Monday morning with Bro. J. W. Barnett, moderator, Bro. J. D. Miller, reading clerk, and Bro. F. H. Barr, writing clerk. The directors of the newly incorporated Board of Administration reported phases of their work. Some of these reports were: Women's Work: the women of the district asked for the coöperation of the Men's Work group in their aim of stewardship. Men's Work: they reported their efforts at organization and seem to be progressing rapidly. The Newberg men are stressing the family altar worship. Ministerial: the director reported the licensing of one young man to the ministry and their efforts to locate workers in the district where there are fruitful fields but no workers.

Bro. A. J. Ellenberger, Sister Marie Pence and Bro. R. H. Miller were reelected to the Board of Administration. No one was elected to the Standing Committee, but if some one from our district attends Annual Conference, he will be properly authorized to serve as a delegate.

The 1934 District Meeting will be held in Portland with Bro. J. D. Miller as moderator. The conference closed Monday evening with Bro. Barr preaching the sermon. Some of our members expressed their opinion of the conference as being the best they ever attended in Oregon. Nevertheless, we are looking forward to accomplishing even greater things at our 1934 conference.

Portland, Ore.

Phyllis E. Harding.

## OUR HOMECOMING

The ninth annual homecoming of the Aughwick congregation was held in the old Stone church in Germany Valley Sept. 3. The Sunday-school lesson was ably taught by David, the son of our pastor, H. W. Hanawalt. Bro. David is a young man, not long in the ministry, but we are expecting good work from him in the future. The sermon was delivered by Bro. W. J. Swigart. It was replete with good advice. It was a very practical sermon, such as he has often preached during his long life. The story of the wise and foolish virgins was read, and from this he gave us much food for thought. He made it plain that sin is an awful thing, that when we sin against our fellow beings, or against our own bodies, we sin against God. He said people have a right to expect better Christian living in the lives of our

people because we claim so much and profess to try to obey all the written Word. The sermon was full of good suggestions on how we ought to live.

The afternoon service gave an opportunity for all, old and young, to have a part in some way. We had songs and short talks, also addresses by those from a distance and by people of other denominations.

These meetings have always been largely attended, and greatly enjoyed. It is only a few years until the church-house will be a hundred years old. Then we hope a greater program will be arranged.

The beautiful cemetery near by helps to make this an interesting place; here rest the bodies of those who preached, prayed and labored to build up this church. Their bodies are lying in the dust, but their Christian influence still lives. In their honor, and to try to help others to live true lives, this homecoming was started. We do not think it has been in vain.

Wealthy A. Burkholder.

Shirleysburg, Pa.

## HICKORY GROVE CHURCH, NORTHWESTERN OHIO

The following brief history of the Hickory Grove church of Northwestern Ohio was written by Sister Sylvester Cocanower of Pioneer, Ohio, published in the local paper, and sent us by Sister Noah Long of the same place.—Ed.

The homecoming held Aug. 6 at the Hickory Grove Church of the Brethren was well attended. Many were present who had been former attendants.

Bro. Ira E. Long from Akron, Ohio, gave a very interesting talk in the forenoon, on "The Needs of Our Day." During the noon hour a bountiful dinner was served and a social hour enjoyed by all.

In the afternoon a program was given including a short talk by Bro. Long. The following history of the church was read:

"The dawn of the early seventies found a prosperous church at Lick Creek, southwest of Bryan. This congregation had a sufficient number of members in the northern part of the county and southern edge of Michigan that meetings were started in schoolhouses and in a church at Primrose. Council meetings were held in the homes of members while the communion services were held in barns.

Definite organizations came about speedily especially as there were already three ministers in the new territory. They were Joe Moore, David Rittenhouse and Jake Shineour. A division was made separating this section from the Lick Creek church although leadership was retained for some time by Eld. John Brown of that congregation. This separation was made at a council meeting at Lick Creek on Saturday and the new group met in a council meeting of its own on the following Monday at the home of Henry Throne, the father of the present Henry Throne. At this meeting Jesse Long was called to the ministry and several deacons were elected.

In 1878 the present churchhouse was built under the direction of David Rittenhouse, the father of Ida Throne and Mary Martin. At this time the congregation was composed of the four ministers already mentioned, a number of deacons, among whom were Yocum, Throne, Landis, Mahler, Miller, Moyer, Martin, Leighman and Rockey and quite a large laity. Of this number the following twelve people are still living: Amanda Throne, Elizabeth St. John, Henry Throne and wife, J. W. Keiser, Geo. Kiser, Cora Koch, John Eagle, Sam Miller, Mary Martin, David Lehman and Clara Esterline. Frank Throne and wife were baptized the next

winter after the church was built and are still living and faithful attendants. Amanda Throne is the only one living who was a member at the time the church was built and has always had her membership in this congregation.

After the church was built the congregation decided to ordain an elder from its own ministers. When the votes were counted, there was a tie between David Rittenhouse and Jacob Shineour and it was decided to elect both. They were placed jointly in charge of the church. Since that time there have been five other elders in charge of the Silver Creek church, namely: B. F. Sholty, J. W. Kiser, D. P. Koch, E. B. Bagwell and Geo. Throne. This congregation has called eleven to the ministry up to the present time. They are Jesse Long, Eli Rittenhouse, Geo. Mahler, J. W. Kiser, Wm. St. John, Alf Throne, Ira Long, Geo. Throne, Vernon Winters and Herald Hendricks. Five of these ministers are still living. One member, Sister Faye Moyer, is now on the Africa mission field.

A few changes have been made to the church property since its first erection. In 1920 the building was remodeled so that a vestibule now replaces the original two entrances. The audience now faces the west instead of the south. A furnace replaces the two familiar stoves, and classrooms were added. A few years later the buggy sheds were torn down, for they were no longer needed. However, to the passer-by the white exterior presents much the same appearance as it did when built fifty-five years ago.

Today the Silver Creek church numbers about 125 members with Geo. Throne as elder. One other minister, Warren Bowman, and nine deacons assist with the work. Two deacons, E. A. Bollinger and Noah Long, died during the past year. One of our charter members, M. D. Throne, passed away just a few weeks ago. The old churchhouse at Primrose was replaced in 1888 by a new one. The Hickory Grove and Walnut Grove houses are opened each Sunday morning for Sunday-school and preaching services.

Today we can not tell of our appreciation to all of those members who first worshiped here, but we do pay tribute to the few remaining who so nobly began the work. Let us pray that we may continue to prosper, that after we are gone our children may say of us as we say of those before us: "They have fought a good fight."

#### DISTRICT MEETING OF NORTHERN ILLINOIS AND WISCONSIN

The meeting was held on the Epworth camp grounds at Lena, Ill., Sept. 2 to 4. The location was splendid, the weather ideal, the spirit of the meeting excellent. The attendance was not up to the regular. On Saturday the sectional conferences were held by the several groups all of which reported helpful sessions. Sunday was the big church day when all enjoyed hearing the discussions and wholeheartedly joined in the worship sessions.

The officers of the Business Session were D. W. Kurtz, Moderator, M. R. Zigler, Reader, and J. E. Miller, Secretary. I. D. Leatherman and J. H. Mathis were elected members of Standing Committee, with D. W. Kurtz and C. D. Bonsack as alternates. Ralph E. White was elected Moderator for 1934.

The trustees of the Old People and Orphans' Home presented their financial problem. They were advised to use their judgment as to conditions under which new boarders would be admitted. Some investments have gone bad, income from the farm has decreased and contributions from the churches have been below the ordinary. The committee

on merging with the Home of Southern Illinois did not advise merging at this time.

The meeting authorized the preparation of a history of the District and its institutions under the editorship of F. E. Mallott. The District budget for the new year was set at \$2,500 which is considerably below the budgets of previous years. Arrangements have been made by which four congregations that had been served by four pastors will be served for the present by two pastors.

An encouraging feature of the meeting was the number of new men placed on the several boards and committees—more so than usual. Next year the meeting will be held with the Chicago church, Sept. 1 to 3.

Elgin, Ill.

J. E. Miller,  
Secretary.

#### SOME WORDS OF COMMENDATION

It gives me great pleasure to browse a bit over every new Gospel Messenger and read its editorials as soon as it arrives on Saturday afternoon. I take for reading those articles appealing to me most—as I never fail to find something timely, practical and uplifting which can be used advantageously in the Sunday-school classes. I substitute, so frequently have a chance to try out what I read anywhere from young married folks to the primary tots.

When I was a girl I used to wonder what my grandmother found so interesting in the Messenger, but the older I get the more attached I become to it. Many passages of scripture have become jewels of rare value to me in the light of your editorial comments and every day application. Your recent NRA and The Gospel Messenger editorial had quite a thought-arresting content.

The Roamer has an intensely interested reader in myself. His discussion (rather monologue) with Socrates cleverly and forcefully brought out some quite unsuspected truths in a beautiful "word pattern." Thank you so much for including them frequently.

It is quite good pastime to observe the balance of reading given in our Messenger. After spending some months on the Western Coast we noted a little different atmosphere in the religious thought trend of our own people in that place, which has become known as the "melting pot of religions." We learned to like it for its trusting, cheerful, Spirit-conscious tenor that is applied to everyday tasks. Folks at home seem as sincere, but more serious about the future outlook of our state of being and gauging their daily lives to fit that ideal. I also noted that writers from the East seem to consider more the foundation of our doctrines and history, trying to build their religious life as that would indicate it should be. Perhaps this is an imaginary distinction in my mind but I am happy to see how well you combine these attitudes into one well rounded, splendid church paper—our own Gospel Messenger. May God bless you in your effort to "prove all things and hold fast that which is good."

Weilersville, Ohio.

Miriam Hoff Fetter.

#### OUR VISIT TO THE ADRIAN CHURCH

It was the privilege of wife and myself to meet the brethren and sisters of Adrian, Mo., on Sept. 3. They were eager to hear the Word preached. On account of health both of the ministers here have been unable to care for the work. Bro. Oscar Wagner, one of their elders, had an accident over a year ago and was seemingly lying at death's door for some time. He was so bad that several young men gave of their life blood that he might live. What a blessing we can

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## News From Churches

(Continued From Page 21)

**Manor.**—During the month of August we released our pastor, Bro. Rowland Reichard, from active service, thus giving him a chance to fellowship with the brethren of other congregations. We feel greatly indebted to the following brethren who so willingly conducted services for us during our pastor's absence, namely: E. Russell Hicks, Hagers-town, and Harry R. Rowland of the Longmeadow congregation who conducted services at the Manor church, and to Kenneth Strite, Leit-ersburg, and Harvey J. Martin, Wilsons, who had charge of the serv-ices at the Downsville church. During the month of August we united forces with the Progressive, Christian and Lutheran churches for Sunday evening services. Bro. Rowland Reichard delivered the first sermon of the series at the Progressive church and Rev. Remsburg of the Lutheran church delivered the last sermon of the series at Manor. Sept. 3 we held our annual harvest homecoming meeting at this place. Bro. John Bowlus delivered the morning sermon. The noon hour presented a happy occasion for the 150 people who fellowshiped to-gether around the long table out under the trees. We appreciated the music which the Longmeadow male quartet rendered for us, also the timely address by Bro. Newton Long, Baltimore, as well as the program rendered by the young people of this and other congrega-tions. In the morning a young sister was received into church mem-bership. At our regular business meeting held Sept. 9 we selected Oct. 4 as the date for our communion service at this place.—Naomi H. Coffman, Fairplay, Md., Sept. 16.

**Meadow Branch** congregation held its regular council Sept. 16 with Eld. Wm. E. Roop presiding. The report of the annual visit was made. A number of queries came in for consideration. Brethren E. C. Bixler and J. Walter Englar took the vote of the church for two deacons; the lot fell on Bro. Arthur Naill and Bro. H. Edgar Royer; they with their wives were installed into office. Bro. J. Herbert Petry has been reflected as Sunday-school superintendent for Meadow Branch with Bro. Arthur Naill, assistant. Ten letters of membership were received and one was received into fellowship by baptism. The build-ing committee made its final report and was discharged. Another committee of five was authorized to investigate a plan to add Sunday-school rooms to the Meadow Branch house. The cemetery board made an excellent report of the great amount of work done in beautifying our church cemetery. About one and one-half acres of ground has been recently purchased off the old Roop farm; one-third of the cost being paid out of the cemetery funds and two-thirds of the price paid has been donated by the elder in charge of the church at this place. Oct. 17 the committee expects to meet on the grounds again, inviting their friends to come and help them put some finishing touches on the place.—Wm. E. Roop, Westminster, Md., Sept. 20.

**Oak Grove.**—July 27 we held our children's services, having an all-day meeting. We were especially glad to have with us Bro. Geo. Van Sickle of Hazelton, W. Va., who brought an inspiring message in the afternoon. Bro. Van Sickle held a two weeks' meeting here a year ago when fifteen accepted Christ. On Monday following Sister Wreatha Upale opened a Vacation Bible School at this church. Forty-two chil-dren were enrolled during the two weeks, including children from three other denominations. We feel well repaid for the effort put forth to teach these children the Bible truths. We are hoping to have Sister Upale with us again next year. Aug. 17 Sister Ida C. Shu-maker gave a report of the work in India. Every one was deeply interested in her message and we feel she has inspired the people to be liberal with their offerings for her work. We are especially inter-ested as the churches of Western Maryland are helping support Sister Shumaker. Aug. 27 Bro. C. B. Sines of Oakland, Md., started a re-vival meeting which continued for two weeks. The meetings closed Sept. 8 with a crowded house. As a result of the meeting twelve ac-cepted Christ and on Saturday morning we met at the river near Sang Run for baptism. In all, thirteen were baptized and four re-claimed. Sixty-four surrounded the Lord's table on Saturday eve-ning for the communion. Our membership is scattered, but Bro. James Savage comes with his truck loaded to capacity with as many as can crowd on—sometimes fifty men, women and children. Thus we always have an interesting Sunday-school.—Mrs. Mary L. Dewitt, Hayes, Md., Sept. 18.

### MICHIGAN

**Beaverton.**—Our Vacation Bible School was held July 17-28, conducted by Bro. Perry R. Hoover. We had a very good school with an aver-age attendance of ninety-two. On the evening of Sept. 1 we met in regular members' meeting. Six letters of membership were received. The following officers were elected for the year: general superintendent, Sister Elma Rau; associate superintendent, Bro. Andrew Long. Since this election our Sunday-school board has met twice to make plans for the coming year. We are looking forward to a greater year than ever under the efficient leadership of our superintendent. We will observe rally day on Oct. 1.—Mrs. Perry R. Hoover, Beaverton, Mich., Sept. 16.

### MISSOURI

**Rockingham.**—Bro. D. D. Fleishman of Ripley, Okla., will begin a series of meetings at our church Oct. 1. At our business meeting Bro. Oscar Early was retained as elder for another year. Bro. Milton Early was elected Sunday-school superintendent; Bro. Irl Nickolson, clerk; Sister Eugenia Hogan, Messenger agent, also superintendent of the junior church. We decided to have a love feast at the close of our meeting. Sister Kittie Bowman and Bro. Irl Nickolson were elected

delegates to District Meeting. Sister Grace Early and Bro. J. T. Williams are Sunday-school delegates. The Wakenda, Bethany and Rockingham B. Y. P. D.'s held a rally Aug. 26 and 27 at our church. A good program was presented by the young people in the morning. At the close of the afternoon business meeting Bro. Oscar Dehl gave his farewell address to the young people as he is leaving the district. Sept. 10 the closing day of our community chautauqua, the Sunday-school and church services were held on the chautauqua grounds. Bro. W. W. Blough of Olathe, Kans., conducted the Sunday-school. A sermon at the church hour and in the afternoon with good music were greatly enjoyed. In the evening the community chorus and the male quartet assisted by a reader gave a religious program that was a perfect close to an inspiring sabbath day observance. The men of the church are going to meet to work on the church lawn and on the buildings.—Mrs. Vernon Bowman, Rockingham, Mo., Sept. 16.

### NEBRASKA

**Bethel** church held its semiannual business meeting Sept. 15. The following officers were elected for the year: Bro. Paul K. Brandt, elder; J. W. Maust, clerk; Jake Yoder, church treasurer; Elbert Rothrock, Sunday-school superintendent with Wm. Flory, assistant. Our young people gave a missionary play last Sunday evening sponsored by the Ladies' Aid, which was very good. The McPherson Col-lege male quartet was with us one Sunday morning in July and gave an excellent program which was very much appreciated. Next Sun-day morning will be promotion for the Sunday-school children. The time set for our love feast is Oct. 22.—Mrs. Ella Saylor, Carleton, Nebr., Sept. 19.

### NORTH CAROLINA

**Shelton** members met in a business session in July. Mary Lee Dur-ham was elected delegate to the District Meeting with Bro. Roland Kirkman, alternate. Seven new members have been added to the church in the past year. We are glad to welcome Sister N. C. Reed to our church. Bro. Reed has just closed a wonderful revival.—Mary Lee Durham, Mt. Airy, N. C., Sept. 16.

### OHIO

**Kent.**—The regular quarterly business meeting of the church was held Sept. 8. All the committees gave a favorable report. Election of Sunday-school and church officers was held. The members voted to use the missionary offering for our apportionment to the District Mis-sion Board. The Y. P. D. also held an election for officers. It was decided to send two delegates to the District Conference at Akron. Revival meetings will be held from Nov. 19 to Dec. 4 by the pastor, Bro. A. H. Miller. The love feast will be held on Saturday night, Dec. 2, with an all-day meeting on Dec. 3.—Averie Brumbaugh, Ravenna, Ohio, Sept. 16.

**Lima** church held its regular quarterly council Sept. 14. At this time the officers for the Sunday-school were elected with Bro. Vinton Hel-ser, superintendent. Sept. 24 we will have installation services for the new officers. Oct. 1 we will observe promotion day. Sept. 10 we held our annual homecoming. Brother and Sister Desmond Bittinger, returned missionaries from Africa, were the speakers of the day. We had an all-day meeting and at noon nearly 300 folks enjoyed a basket dinner. The Bittingers gave us three interesting services. In the morning Bro. Bittinger gave a splendid address on A Sophisticated America. During the afternoon services we had special music by neighboring churches and the Bittingers dramatized Bura Life. At the evening service Bro. Bittinger talked on Bright Africa. The Bit-tingers were formerly pastors of the Lima church.—Hattie Kettimon, Lima, Ohio, Sept. 19.

**Mohican** church closed a successful series of meetings Sept. 3. Bro. Petry was not afraid to proclaim the gospel truth. As an immediate result five came out on the Lord's side and were baptized. Sept. 10 our communion was held with seventy-five surrounding the Lord's table. Bro. Dodge officiated since Bro. Sower could not be with us on account of his wife's illness.—Mrs. J. F. Imhoff, Wooster, Ohio, Sept. 18.

### PENNSYLVANIA

**Chambersburg** church met in business meeting Sept. 6. During the past year twenty-three have been received into the church and four-teen were granted letters. Sunday-school officers for the year were elected, Bro. Jerome Miller being superintendent and Bro. Stanley Faust, assistant. Sisters Kathryn Hartranft and Frazier Grapes were elected B. Y. P. D. advisors. Our delegates to District Meeting for the coming year are Brother and Sister C. E. Grapes, with Brother and Sister S. D. Hartranft as alternates. Bro. Grapes was retained as pastor for another year. We feel that his efforts in the past year have been greatly appreciated and beneficial to all. Our love feast will be held Oct. 29. It was decided to hold a revival sometime this fall, the pastor to designate the time. Oct. 15 Bro. Schlosser of Eliza-bethtown will hold an educational meeting for us. We also decided to have a Bible institute conducted by Elizabethtown instructors when convenient to them.—Ina M. Brumbaugh, Chambersburg, Pa., Sept. 16.

**Conestoga.**—June 25 our young people rendered a program at Jen-nersville. Our twelfth annual Daily Vacation Bible School was held July 10 to 21 with Bro. Paul D. Wenger in charge. The enrollment was 157 with an average attendance of 123. The children gave \$22.41 in daily offerings for mission work in India. The handwork made by the juniors and intermediates and also second-hand clothing were given to the Rescue Mission in Lancaster. Closing exercises were held the last evening when a good program was rendered by the pupils. Our harvest meeting was held at Earlville Aug. 13. Bro. Wm. E.



Glasmire of the Lancaster church brought us the message. An offering was lifted for the orphanage at Neffsville. Other visiting ministers who were with us during the summer were Brethren Reuben E. Myer, Christian W. Gibble, John F. Graham, John L. Myer, John W. Myer and Paul B. Myer. Six of our young people attended the conferences at Elizabethtown during August. Our church met in business meeting Sept. 9. D. S. Myer was reelected elder in charge for the coming year. Bro. Paul D. Wenger, superintendent of our Sunday-school, was reelected as well as all other Sunday-school officers. Our love feast will be held at Bareville Oct. 23. Our Sunday-school sent an offering of \$27 to Bethany Hospital. The District Board of Education will conduct a program at Bareville Sept. 24, afternoon and evening. The following congregations are taking part: Ephrata, Akron, Conestoga, West Conestoga, Springville and Spring Grove. Christian Education conferences Monday and Tuesday evenings at 7:30.—Addie A. Myer, Leola, Pa., Sept. 11.

**Ephrata.**—Bro. J. M. Henry of Bridgewater, Va., gave an illustrated lecture on Sunday evening, June 11. June 18 Bro. D. W. Kurtz of Bethany Biblical Seminary, Chicago, was present at the morning service. His theme was, The Symphony of Life, based on 2 Peter 1:5-9. Bro. I. J. Kreider of Huntington, Ind., conducted the evening service. Our Vacation Bible School opened June 19 and was in session for two weeks. Our pastor, Bro. A. P. Wenger, was director. The highest number in attendance was 93; average attendance, 82. A program was given at the church the last evening, June 30. June 25 Bro. Chester Royer gave a talk to the children of the Sunday-school and conducted the morning service. July 3 Brother and Sister Ira Arnold and family, returned missionaries from India, presented a program. July 16 Bro. Enoch Eby and wife conducted the evening service, speaking on conditions in India and showing pictures of the Holy Land and other countries. On the evening of Aug. 13 Bro. John Graham of Windber, Pa., preached the sermon. Our harvest services were held Aug. 27 with the pastor in charge. An offering was lifted for home missions. Bro. John Ellis of Johnstown, Pa., was present at the evening service; his theme was The Second Coming of Christ. Our church met in council Sept. 6. The date for our love feast is Nov. 12, beginning at 3:30. Bro. Wenger gave a report of his work for the church during the year and was reappointed to serve as pastor another year. Bro. J. M. Neff was elected superintendent of the Sunday-school for another year, with Bro. Galen Kilhefner, assistant. Bro. Kilhefner was also appointed church clerk.—Gertrude R. Shirk, Ephrata, Pa., Sept. 9.

**Falling Springs.**—Bro. Mitchell Stover asked permission to preach a temperance sermon in our congregation and accordingly delivered it at the Browns Mill house on July 22. One of our Sunday-school scholars asked for baptism which was administered by his grandfather, Bro. Wm. Hollinger, on July 22. July 29 we held our harvest-thanksgiving service at the Hade house. Bro. Chas. Cassel from the White Oak congregation gave us an inspiring sermon. He was assisted in the service by Brethren Christian Gibble and I. R. Graybill, also from the White Oak congregation. They remained over for the Sunday services and we enjoyed their stay very much. An offering was lifted for district missions. Aug. 26 we held our regular fall council. We decided to elect a minister at our love feast. The love feast was set for Oct. 14 and 15 at the Hade house beginning at 10 A. M. on Saturday, continuing until Sunday noon. Our delegates to District Meeting are Brethren Wm. Hollinger, D. E. Stauffer and Wilbur Cline. We also nominated eight brethren out of whom we will elect superintendents for the Shady Grove and Browns Mill schools. Bro. Graybill Hershey preached a much appreciated sermon for us at the Shady Grove house on Sept. 3.—Grace E. Smith, Waynesboro, Pa., Sept. 18.

**Hooversville.**—June 20 Sister Gwendolyn Baird of Greensburg was with us in a B. Y. P. D. meeting. A two weeks' community Vacation Bible School was held in July. The election of officers for the Sunday-school and church was held Sept. 10 and Bro. W. Kenneth Koontz was reelected superintendent and clerk; W. D. Rummel, pastor and elder. An installation service for teachers and officers of the Sunday-school and church will be held Oct. 1. Delegates to District Meeting are Brethren W. D. Rummel and W. Kenneth Koontz; alternates, Sister Clara Shaffer and C. B. Zimmerman. Our communion service will be held Sunday, Oct. 8.—Blanche M. Hershberger, Hooversville, Pa., Sept. 18.

**Leamersville** church met in council Aug. 27. Bro. Frank A. Langham was elected Sunday-school superintendent for the year. Our love feast will be Oct. 29. Since our last report Brethren Geo. Rogers, Ardie Wilt, Fred Hollinghead have filled the pulpit on Sunday evening. Bro. Wilt is the B. Y. P. D. advisor of this circuit. Aug. 8 Brother and Sister Eby, returned missionaries, gave an illustrated lecture on Palestine and India. Aug. 20 a delegation of young people motored to Holsinger near New Paris to attend a rally.—Mrs. David Koons, Roaring Spring, Pa., Sept. 16.

**Little Swatara.**—Bro. B. G. Stauffer of Chiques brought the message at our harvest services on Aug. 27. In the afternoon and evening of Sept. 10 a young people's program was held at the Ziegler house. Bro. Thomas Patrick of Hanoverdale preached at the morning session. In the afternoon Eld. Frank Carper of Palmyra gave an address on Peace. In the evening a musical program was rendered. In the afternoon of Sept. 17 services were held at the Lebanon county home. Our love feast will be held at the Ziegler house Oct. 21 and 22, beginning at 1:30 o'clock.—Elizabeth Meyer, Myerstown, Pa., Sept. 17.

**Long Run.**—Sept. 10 Bro. Hertzler and Bro. Martin of the ministerial board were with us, also our elder, S. G. Meyers, from Lebanon County. Bro. Hertzler brought the morning message on the subject,

There Are Two of Me. Bro. Martin spoke in the evening, his subject being, Put Off and Put On. Both were very interesting subjects. At our council meeting Bro. Frank Handwerk was nominated as a minister of this church for the coming year.—Mrs. Quinton A. Kunkle, Parryville, Pa., Sept. 16.

**Lower Conewago.**—Sept. 9 the congregation met in business meeting. The following business was transacted: filling the expired terms of members on the various church committees—child rescue, trustee and ministerial; discussing queries, accepting some and returning others. Mid-winter business meetings will be canceled at the Wolgamuth house for the future, and the fall and spring business meetings will be held in the evening instead of afternoon. Our District Meeting delegates are C. H. Altland and W. E. Cook with K. D. Henry and Geo. King, alternates. The love feast at the Bermudian house, Oct. 1, all day.—Mrs. Oscar G. Mummert, Dover, Pa., Sept. 12.

**Mechanicsburg.**—We met in regular council Sept. 5. Five letters were received. Our treasurer's report was heard, showing a nice balance for current expenses. Bro. George Arbegast and the writer were elected as delegates to District Meeting. Bro. Sollenberger's time as presiding elder expired with this meeting, and an election for the same was held. With the assistance of Bro. Otho Hassinger, the vote resulted in the election of the pastor for this duty. The beginning of the pastoral year was changed from March 1 to Sept. 1. Vacancies were filled in various offices. Sept. 17 we expect to hold our harvest meeting service with an offering for our seminary and hospital. Some time in November we will hold our series of meetings, to be conducted by the pastor. Sunday, Sept. 11, we held a splendid meeting with five other of our near-by congregations, on the timely subject of Temperance, from a political, social, and biblical viewpoint. In this section of our district this is a movement of the laity of the church to sponsor these meetings monthly on various subjects, and they are proving very profitable. A fine piece of work is being done in this way by our laity. Sept. 11 our regular missionary meeting was held with a splendid program.—John E. Rowland, Mechanicsburg, Pa., Sept. 12.

**Mingo** church enjoyed a two weeks' meeting conducted by Bro. B. W. S. Ebersole of Hershey, beginning May 28. The church was very much benefited. Seven were baptized June 3 and one since. We held our love feast June 3 with a good attendance. We met in regular council Sept. 9. One certificate was granted. The brethren making the annual visit gave a favorable report. The Sunday-school officers for the following year were elected. We will hold our love feast at the Skippack house Oct. 14, at 2 P. M. Bro. S. H. Hess will conduct a week of meetings prior to the love feast.—Carrie K. Hoffman, Collegeville, Pa., Sept. 18.

**Mountville.**—Our church convened in regular council Aug. 9. Our elder in charge, Bro. I. N. Musser, having been removed by death it was necessary to select a new head of the church. Brethren H. K. Ober and Samuel Hertzler represented the Ministerial Board and conducted this election. As a result of this election we now have Bro. Norman K. Musser as our elder in charge for a term of three years. The regular business was disposed of in a very cheerful and kindly spirit. New Sunday-school officers were approved, as well as new choristers for both Sunday-schools. Our harvest home services were held at Manor Sept. 9. Brethren John L. Myer of Springville, John Myer of East Petersburg, Reuben Myer of West Conestoga, H. B. Markley of West Conestoga and Phares Forney of East Petersburg were with us and gave us very timely and inspiring messages. Our revival meetings held at Manor during the early summer conducted by Bro. S. H. Hess of Royersford were very helpful to our church at that place. The interest was fine and as a result three souls were added to the church. These were all young people and we expect great things from these homes. Another young man has been received into the church by baptism since that time. A series of meetings will be opened at Mountville Oct. 15, with Bro. Benj. G. Stauffer as evangelist. Our ladies' chorus and Ladies' Aid Society are both very busy in cheering and helping others.—Florence K. Herr, Millersville, Pa., Sept. 14.

**Myerstown.**—July 30 Eld. Michael Kurtz gave the sermon at Tulpehocken. Harvest services were held Sunday morning, Aug. 27. Bro. Alton Bucher gave the message. Sept. 2 our congregation met in council. Elders S. H. Hertzler and Nathan Martin were present. Brethren Elias M. Frantz and Jonathan F. King were ordained to the eldership. The date of our love feast is Nov. 11 and 12, beginning at 1:30 P. M. Brethren Harvey W. Frantz and Frank H. Layser were the delegates to the Sunday-school meeting at Richland on Labor Day. Sunday night services which had been discontinued during July and August have begun again.—Alice B. Royer, Myerstown, Pa., Sept. 9.

**Philadelphia (Germantown).**—At our business meeting July 2 we decided to elect three deacons. July 6 Bro. I. S. Long with his wife and daughters gave us a gospel message in art which proved helpful and was very much appreciated. Sunday morning, July 30, Rev. Bookmeyer of the Pocket Testament League preached a most helpful sermon on Holding Forth the Word of Life. He also told us of the wonderful work being accomplished by this league in spreading the Word among boys and girls in high schools, men in shops, factories and prisons. Aug. 13 Raymond Morris, one of our own boys who is now in the ministry, preached the evening sermon. During the summer months many of our young people's group attended camp and conferences. At a conference held at Keswick, N. J., several young people accepted Christ as their Savior and twelve surrendered their lives for missionary service. We believe this to be the beginning of a spiritual revival in the Germantown church for which we have been

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## OUR VISIT TO THE ADRIAN CHURCH

(Continued From Page 23)

be to each other if we only will! Bro. Wagner is now at home, but far from a well man.

Bro. G. W. Lentz and wife also live in this church. Bro. Lentz was widely known at one time, but on April 27, 1927, he was stricken with paralysis so he can not walk or talk, though he can see, hear and his mind is good.

It was our privilege to hold a short service at the Lentz home in the afternoon. And it was inspiring to see his face shine as we sang together and spoke words of exhortation. We thought of Stephen.

Bro. Lentz was called to the ministry in 1888. He served eight times on the Standing Committee. He is now in his sixty-fifth year. Bro. Lentz likes to hear of the old Brethren. Some are gone, and some are still with us whom he loves to hear about. The writer was raised in Northern Illinois and knows some of these brethren well. Among those he seemed to love to hear about, who are now living, are J. H. Moore and my brother, P. R. Keltner. Among those who are gone we spoke of Enoch Eby, D. L. Miller and Daniel Dierdorff. When these names were mentioned his face changed, and how he would have liked to talk!

The Adrian church like many other churches has had its dark days, but we trust that better days are in prospect. May God bless it and keep it until he comes!

Kansas City, Kans.

W. W. Keltner.

## SOUTHERN MISSOURI AND ARKANSAS

The District Meeting of the above named district was held in the Greenwood house, Cabool congregation, Aug. 20-24. This is the first such meeting to be held in the splendid new place of worship for this rural community, and the commodious, well arranged, new church building is a testimonial to the integrity, perseverance and foresight of the membership there.

Ideal weather prevailed throughout and there was a splendid attendance for all the sessions. The first three days were devoted to Bible and educational study and lectures, together with group and sectional meetings for the several church activities. Elders Lester E. Fike and Floyd L. Jarboe ably handled the study and lecture courses. The whole program was built around the general theme, A Spirit-Filled Church. A splendid missionary discourse was delivered on Wednesday evening by Eld. J. B. Hylton, following which a generous offering was taken for home missions.

An outstanding and encouraging feature of the meeting was the splendid group of young people on hand—reported to be nearly sixty—for the Y. P. D. programs and business session. Members of the group presented several well prepared and much appreciated exercises during the evenings to large audiences.

Thursday, the last day of the meeting, was devoted to the business session. Eld. J. B. Hylton served as moderator; Eld. Ramie L. Gass as reader; Eld. Lester E. Fike as writer. Eighteen delegates represented the churches. Several queries were presented and disposed of. Then followed the usual routine items such as reports, elections, etc. Eld. Ramie L. Gass was chosen Standing Committee delegate to the next Annual Conference. Eld. A. W. Adkins was selected as alternate.

The next District Conference is to be held in the Broadwater congregation near Essex, Mo. This will be the first conference to be held in this church since the merging of the two districts of Southern Missouri and Arkansas.

There was a spiritual atmosphere throughout the conference and many seemed loath to see the meetings draw to a close. The good people of the Cabool church and vicinity will be long and favorably remembered for their splendid hospitality and ample provision for our comfort and well-being while with them.

Orin Harvey.

Joplin, Mo.

## IT REALLY HAPPENED

It must have been toward spring of the year 1894. My husband was preaching in Maryland and Pennsylvania and I was with him. At the close of a series of meetings, having a little time until the next one, we decided to visit Uncle Josiah and Aunt Martha in Greencastle, Pa. We went in Uncle Mitchell's one-horse buggy from Edgemont, Md. The roads were dry, but shortly after we arrived, snow fell, quite deep too, and we were obliged to stay longer than we had planned.

How many days we were there, I do not remember, but I recall Aunt Martha cordially remarking, "Now you thought you could not come and stay as we wanted you to do; now just see, you have to stay."

While we were there, this is what happened: One evening, talking of the meetings, of our hope to be sent to India, and of kindred topics, I said, "I just wish I knew how to help more. It seems like you do all the work and I just go along." He replied in some encouraging words, and we fell asleep.

That night I had a beautiful dream. My husband and I were walking hand in hand along a steep hillside. We stopped to look far out over the valley, and up at the expanse of the heavens. It was night and the stars shone very bright. Suddenly I saw an angel suspended in space. A wand was held in one hand, and the stars moved here and there as the wand directed. Presently the brighter stars moved forward, and at the direction of the wand, were formed into two large crowns. They hung there, side by side, and were just alike. Then with a bow and smile, turning to us, the angel said, "These are for you." I cried out, "Oh, Wilbur, look!" and we both awoke.

The vision was gone; we talked it over, and in the morning rehearsed it to Uncle and Aunt. Uncle said he was going to try to talk us out of going to India, but added, "Maybe after all, God wants you there."

Wilbur wrote a poem about it which I am sorry I do not have now. It was only a dream, but it encouraged me many a time in after years. And now he has gone to receive his crown. God grant that mine is kept for me.

San Dimas, Calif.

Mary Stover.

## AFTER FIFTY YEARS

Brother and Sister Albert M. Sharp of Fredericksburg, Iowa, celebrated their golden wedding anniversary on Aug. 16, 1933. Their six children living were all home to help them enjoy the occasion. In the evening about one hundred of their good friends and neighbors came in to tender congratulations. A program of music and readings suitable for the occasion was rendered and a gift was presented to them by Bro. Roy Stern.

Brother and Sister Sharp were married near Pleasant Mound, Ill., where they grew up, by Bro. D. B. Gibson of Girard. In 1886 they moved to Olathe, Kans. In 1898 they joined the emigration movement to North Dakota. They homesteaded in Towner County where they lived for twenty-two years. Here on the treeless prairies their nine children grew to manhood and womanhood. As is the experience

with all pioneers, there were times with them when even the necessities of life were scarce. But God was good and the family kept healthy and busy.

In 1920 the family moved to Fredericksburg, Iowa. Soon after this Bro. Sharp's eyesight failed him completely. This handicap was serious to one who had always been active. But through these years his social and cheerful disposition has remained.

While Brother and Sister Sharp are not wealthy in a material way, they are rich in friends and spiritual things for which there is no substitute.

Mrs. O. Stuart Hamer.

North Manchester, Ind.

### PASSING OF MRS. CORA A. BALDWIN

#### Mrs. Cora A. Baldwin

Sister Baldwin, the wife of Bro. J. Frank Baldwin, pastor of the Church of the Brethren in Sterling, Ill., passed into her rest after a brief illness on Friday, Aug. 18. While she had



not been so well for several months, her condition was not considered as immediately serious, hence her passing came as a distinct shock to the family and the community.

Mrs. Baldwin was the daughter of Mr. and Mrs. Reuben H. Miller. She was born in Roann, Ind., Dec. 30, 1896. The next year her parents moved to North Dakota and after ten years in that country they moved to Wenatchee, Wash.,

where Mrs. Baldwin grew to womanhood and where she received most of her literary education.

In 1914 she was united in marriage to J. F. Baldwin, also a resident of Wenatchee. Three sons came to bless this union: Arthur, Elmer and Charles. These with the husband and two brothers, John L. Miller, Nampa, Idaho, and Geo. A. Miller of Alberta, Canada, are left to mourn their loss.

Soon after Bro. Baldwin took up the ministry, feeling the need of special preparation for his life's work, the family came to Chicago and entered Bethany Biblical Seminary. They spent about five years in the Institution.

It was necessary for them to earn their way as they proceeded and this was no easy task for a family of five. Mrs. Baldwin made many sacrifices to go on with the work, but always seemed glad to do so in the hope of the larger returns in spiritual service.

Having a desire to assist her husband when he should get into the pastoral work, besides her household duties she found time to take a course in Sacred Music and Child Education, and graduated from the School of Sacred Music in 1929 and from the course in Child Education in 1930.

Mrs. Baldwin was naturally cheerful and ambitious. On entering the pastorate at Sterling, she engaged herself in church work with abandon and devotion. She proved to be a splendid running mate for her husband. She was also kind and sympathetic and easily won her way into the hearts and homes of the people. To say that she will be missed is putting the case mildly.

The funeral service was conducted at the church where

she labored, on Sunday afternoon, Aug. 20. The house was filled with sympathetic friends from the local church and the surrounding churches. The floral tributes spoke of the thoughtfulness of friends. The casket bearers were selected from among the young men of the congregation.

The funeral service was in charge of the writer and he was assisted by Brethren John Heckman of Polo, Ill., and D. D. Funderburg of Rockford, Ill. Favorite hymns of Mrs. Baldwin's—"Rose of Sharon" and "Home in a Little While"—were sung by Sister J. H. Mathis and H. A. Hoff. Interment was in the new Mennonite cemetery, Nineteenth Ave., Sterling, Ill.

J. W. Lear.

Chicago, Ill.

#### Beautiful Life of Sister Cora A. Baldwin

Sister Baldwin was both capable and always happy to be of service. It seemed that her future years were to be exceedingly rich in influence and in service. Her position in the church and in the community was unique, for she was intensely interested in all phases of religious activity, and competent to serve in almost any capacity, since her talents were varied, and her training was excellent. The departure of this able and faithful Christian worker means a loss which we can not begin to estimate.

Her Christian influence was beyond measure. All who came in contact with her were helped by the association. She cheered and comforted many with her friendliness, her thoughtfulness and her ready sympathy. Those who have known her and have worked with her are thankful for the influence of her wholesome Christian life.

Brother and Sister Baldwin have worked earnestly and efficiently in the Sterling church since Feb. 1, 1930. As our pastor's wife, Sister Baldwin was a true companion and helper. She and her husband have done a great amount of personal work. As superintendent of the primary department of the Sunday-school, and as leader of the junior and intermediate Sunday evening Bible study group, she proved her ability in working with children. Some excellent children's programs were conceived and directed by Sister Baldwin. The music of the church was under her supervision, but as the head of the musical activities, she was ever unassuming, desiring to develop and to use the talent of others as much as possible.

The funeral was a sad but beautiful service with its many heartfelt tributes to the departed one. The church could not hold all the friends who had come from near and far to pay loving tribute to the beautiful life which was so suddenly ended.

Helen Hoak Eikenberry.

Sterling, Ill.

### BRO. AARON R. GIBBEL

Aaron R. Gibbel died of heart trouble at his home near Ephrata, Aug. 20, 1933, aged seventy-six years. He was baptized in the West Conestoga church in 1881, elected deacon in 1891, elected to the ministry in Springville church Oct. 5, 1907, and advanced to the second degree Aug. 22, 1908.

Bro. Gibbel is survived by his wife, who before marriage was Katie Myer. They had the privilege of living together over fifty-three years. Two children also survive, with one brother, one sister and three grandchildren.

Bro. Gibbel was the son of John B. and Elizabeth Royer Gibbel. He belonged to an interesting family. The father was a minister of rare good judgment and even temper. Many of his fine qualities have been transmitted to his children. He and his wife gave three sons to the ministry, one

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## News From Churches

(Continued From Page 25)

so earnestly praying. Sept. 5 at a meeting held by the young people about twelve gave their personal testimony as to what the Lord had done for them and why they felt led to give their lives for missionary service. This was a most sacred and inspiring meeting. Church attendance during the summer months was most commendable, both morning and evening. Our mid-week cottage prayer meeting and young people's meetings were discontinued during July and August. Our young people will hold their first fall meeting Sept. 10. Because of great blessing and wonderful answer to prayer we will continue holding cottage prayer meetings beginning Sept. 13. The first fall mid-week service will be held Sept. 21. Our homecoming day will be Sept. 17. A young people's conference is to be held Oct. 12-14, with Ida Shumaker, missionary from India, as guest speaker. The young people's district conference will be held the week of Nov. 1 with Addison C. Raws of Keswick, N. J., as guest speaker during the week, and Albert Hughes, B. A., home director of the Sudan Interior Mission, as guest speaker over the week-end. On Saturday evenings, beginning Sept. 16, a foreign mission study class will be held; and on Sunday afternoons, beginning Sept. 17, a class in personal evangelism, Bible study and prayer.—Mrs. Marie Shaffer, Philadelphia, Pa., Sept. 14.

**Quakertown.**—May 21 Mr. and Mrs. A. L. Lutzweiler of Philadelphia, members of the Baptist church, gave us a message. June 18 the five Breisch sisters and their brother of Center Valley gave a program for the B. Y. P. D. meeting which consisted of a short play and music. We had the pleasure of having Brother and Sister Arnold and daughter in our congregation July 5. Bro. Arnold painted pictures of hymns while they were being sung and Sister Arnold gave an interesting talk on India. Aug. 1 at the quarterly business meeting we decided to have the District Sunday-school convention in October. The Quakertown congregation expects to have a Sunday-school rally and homecoming the first Sunday in October. Bro. S. G. Greyer, evangelist, of Akron, Ohio, expects to begin revival meetings in the evening. These meetings will continue two weeks, closing with our love feast the 15th.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 11.

**Rockton.**—In the midst of a six weeks' revival campaign conducted by the Gospel Four from Chicago, the Greenville, Bethel and Rockton churches held homecoming on Sunday, Aug. 27, at the Rockton church. The three communities were well represented. The Sunday-school records showed all previous attendance records broken. Sister Alice Sell of the Gospel Four delivered the morning sermon, a powerful discourse on the subject, A Whole House Saved. At the noon hour a fellowship meal was partaken of in the church basement. An impromptu program was given in the afternoon. The presence of Brother and Sister Jas. A. Sell from the Hollidaysburg church was inspiring to an unusual degree. With a duet by the couple, a solo by Sister Sell and a poem by Bro. Sell, written especially for this congregation and dedicated to Eld. Peter Beer, founder of the Rockton congregation, the audience was lifted to a higher plane of spiritual thought. Thirty-seven years ago Bro. Sell preached the dedicatory sermon at the Greenville church. Bro. Sam Groves, also of the Hollidaysburg church, gave a helpful Spirit-filled talk. A duet by Miss Nellie Bechtelheimer and Miss Elaine Hall and a reading by Miss Ruth Sell, all of the Gospel Four party, were enjoyed by the large congregation. As a fitting close to this long to be remembered day, Evangelist W. C. Sell, director of the Gospel Four, delivered a challenging sermon in the evening on The Message of the Church of the Brethren. It was a wonderful day of fellowship and spiritual worship.—Evelyn Hollopeter, Rockton, Pa., Sept. 14.

**Roxbury.**—On the evening of Mother's Day our young people gave a good program. May 26 was our mothers and daughters' banquet which was enjoyed by a fine group. At the Hershey Conference our church was represented by Brethren T. F. Henry, the pastor, and Fred Livingston. This year the three churches, Evangelicals, Methodists and Churches of the Brethren, in this part of the city, united in a Daily Vacation Bible School in our church with an enrollment of 400 and an average attendance of 316. Pastor Henry was director. Twenty-six teachers and assistants, all home talent, did the teaching. At the close of the school a fine program was given by the children demonstrating some of the things taught. Four nice comforters were knotted by the older girls. These with other handwork were on exhibition the evening of the program. One Sunday evening our choir used the regular preaching hour in singing a number of the old hymns. We gave the same program on the evening of July 30 at the Harmony Assembly. We had our Sunday-school picnic in Ideal Park this year, and many enjoyed it. We kept our regular preaching services going throughout the summer months, morning and evening, and the Sunday-school attendance held up well during the vacation season. We were fortunate this summer in having a number of visiting ministers fill our pulpit: J. S. Zimmerman, Wilmer Kensing, O. H. Austin, S. S. Blough, Harlan Brooks and E. E. Blough. Bro. Brooks showed a number of fine pictures of the work in India, which were greatly enjoyed. After a little vacation the Ladies' Aid is active again. The monthly meetings of the missionary society are interesting and helpful. Occasionally an outside speaker is called in. The women's organization has also been busy earning money. Our Sunday-school officers for the new year were elected last Sunday. Our love feast will be held the last Sunday of October and the following evening our revival is scheduled to begin with Bro. Guy West as evangelist. Six of our Sunday-school pupils attended Camp Harmony and Bro. Henry was

dean of the younger boys' camp. Fred Livingston also acted as camp leader of one group. One was baptized recently.—Jerome E. Blough, Johnstown, Pa., Sept. 8.

**Rummel.**—Our church held its first homecoming service Sept. 3. In the morning service one of our former pastors, Bro. D. P. Hoover, delivered the message. A basket dinner was held in a grove near by where the afternoon services also were conducted. Several messages from former pastors were read by the pastor, also short talks were given by Brethren Jerome Blough, Chas. Blough, L. R. Holsinger and others. The evening service was in the form of a chalk talk by Bro. C. B. Fox of Bellwood, Pa. From this church several of our young men have gone out as ministers, serving as efficient pastors in a widely scattered area over the brotherhood. Sept. 17 the pastor, Bro. G. R. Blough, is giving a message on Service in Story and Song. Sept. 24 the installation service for our Sunday-school officers and teachers will be conducted by Bro. Boyd Lehman. In the evening Bro. Grant Weaver from Johnstown, Pa., will be with us. Our pastor is conducting the installation service in the Walnut Grove church. Bro. James Murphy has been reelected as Sunday-school superintendent.—Mrs. Warren Hoover, Windber, Pa., Sept. 14.

**Scalp Level.**—Installation services were held Sept. 5 for Bro. G. E. Yoder. Eld. J. A. Robinson, pastor of Walnut Grove church, presided. Charges to the pastor and church were given by Bro. J. A. Robinson and Bro. T. F. Henry. Ministers of the Scalp Level and Windber ministerium welcomed Bro. Yoder to take part in their activities. The service was very impressive and one to be remembered.—Florence V. Seese, Scalp Level, Pa., Sept. 12.

**Shade Creek.**—Our church met in council July 19. We voted to retain our pastor, Bro. J. F. Graham, indefinitely. A two weeks' Vacation Bible School was held in the Berkey house directed by Bro. Millard Weaver. The enrollment was 62 with an average attendance of 56. Impressive services were held when three brethren with their wives were installed into the office of deacon. Bro. Ralph G. Rarick was our evangelist in a revival meeting in the Berkey church; his messages were inspiring and Spirit-filled. We feel that the membership has been greatly strengthened. As an immediate result twenty-seven were received into the church by baptism. The love feast will be held in the Berkey church Oct. 8, 6:30 P. M.—Nellie Lehman, Blough, Pa., Sept. 12.

## TENNESSEE

**Pleasant Hill.**—Aug. 6 Bro. John M. Wine of Santa Ana, Calif., brought us an impressive message on the subject, Hold Fast to That Which Is Good. Our Aid Society reelected Mrs. S. H. Garst president at their second anniversary meeting in August. Our Aid has purchased 100 song books and dishes for the church. Delegates to District Conference were Brethren E. S. Glover and J. W. Jordan. The dedication of our church was held Aug. 20. Bro. Paul H. Bowman of Bridgewater College delivered the dedicatory sermon. Brother and Sister B. M. Rollins of Keyser, W. Va., conducted a two weeks' series of meetings for us beginning Aug. 21 and closing Sept. 3, delivering sixteen gospel-filled messages. Each evening preceding the sermon the evangelist or wife told a story, performed a biblical trick or dramatized for the entertainment of the children. Several nights members of the choir rendered special music. Mrs. S. H. Garst had charge of the music. Large and attentive crowds were present at these meetings. As a result of the meetings seventeen were baptized and one awaits the rite. Brother and Sister Rollins visited in sixty homes. Our love feast will be held Sept. 16.—Edna Wine, Indian Springs, Tenn., Sept. 11.

## VIRGINIA

**Barren Ridge.**—Our Vacation Church School was held in July. The enrollment was 53 and the average attendance 42. We recently closed a series of meetings which were very helpful and inspiring. There were ten sermons in all, each being preached by a different minister. Five were added to the church by baptism. At the quarterly council Aug. 19 we reorganized our Sunday-school. Bro. H. F. Garber was elected superintendent and Bro. V. A. Phillips, associate. Our love feast will be held Sept. 30.—Helen Coffman, Staunton, Va., Sept. 13.

**Mill Creek** church met in visit council Aug. 26. Very satisfactory reports were given by the official brethren. Bro. C. E. Long was reelected elder for the year with Bro. Jos. Pence as associate. C. P. Harshberger and Victor Miller were reelected Sunday-school superintendents. Bro. Homer Miller was reappointed adult advisor for the B. Y. P. D. Sister Homer Miller was appointed director for the Women's Work. Thressa Mundy and Virginia Bowman were chosen delegates to Camp Bethel for the week of July 31 to Aug. 6. They were accompanied by four other girls of the B. Y. P. D.; they brought back an interesting report. It was decided to hold a series of meetings at two of our mission points in the near future, namely, Mt. Vernon and Baughers Chapel, with Bro. Wilbur Garber as evangelist. Our pastor, Bro. Homer Miller, reports 110 calls since last September. He with Bro. Wilbur Garber is doing most efficient work among our young people. Seventy members of the young people's group have taken part in programs since last October. Since our last report three have been received into the church by baptism. Three small children have also been consecrated to the Lord. Our harvest meeting service was conducted by Bro. C. E. Long July 30. Aug. 27 Bro. Walter Hartman of Palmyra, Pa., brought an inspiring message. July 23 the B. Y. P. D. held a vesper service on Longs Hill. July 30 a program was sponsored by this organization, The Prodigal Son in Song. Sept. 10 a group of young people from the Dayton church gave us a splendid program. Bro. I. S. Long of Bridgewater will begin a series of meetings at this church Oct. 15. Our love feast will be held



Oct. 14, beginning at 4 o'clock. The District Aid Society Meeting will convene at this place Sept. 21 in an all-day meeting.—Mrs. I. J. Long, Port Republic, Va., Sept. 14.

**Mount Joy church** met in council Sept. 2 when the following officers were elected for the year: Mrs. Irene Wymer, clerk; Mrs. C. A. Pursley, reelected treasurer; G. W. Lynn, Messenger agent; the writer, correspondent. Bro. C. D. Hylton resigned as pastor and elder, having served the church faithfully four years and eight months. Bro. Allen T. Hoover was chosen in his place as elder and pastor, to begin with the time of the love feast, which is to be held Sept. 30. It was decided to have a week's meeting before the love feast if possible. Bro. O. Lee Bryant was licensed as a minister to preach the gospel. The church feels he will be a great help, as he is near and can attend our prayer meeting and Sunday-school. Bro. Lee Bryant and Sister S. B. Broughman were chosen delegates to the southeastern regional conference to be held in Roanoke Sept. 6-8. The Sunday-school decided to have its picnic Sept. 16. Bro. Hylton preached his farewell sermon on Sunday morning, Sept. 3.—Betty Sloan, Buchanan, Va., Sept. 5.

**Oak Grove church** met in council Sept. 6. Officers were elected for the coming year. Bro. C. E. Eller was reelected elder for the next three years. The annual visit was made and good reports were given by the brethren. Our love feast will be held Oct. 7, beginning at 4 P. M. Bro. I. S. Long will begin our series of meetings Nov. 19. Our Sisters' Aid Society was represented by Sister Gladys Eller at the ministers and laymen's conference at Camp Bethel; she brought back an enthusiastic report. Edith Wertz, Mary Boothe, Paul Eller and Wm. Wade, delegates, represented the B. Y. P. D. at the young people's camp. Sept. 10 the Sunday-school officers were elected. Bro. C. D. Spangler being reelected superintendent and Bro. M. E. Henry, assistant. The B. Y. P. D. also elected new officers: president, Paul Eller; assistant, Opal Craun.—Mrs. H. C. Spangler, Roanoke, Va., Sept. 14.

### WASHINGTON

**Outlook church** met in council Sept. 1, electing church and Sunday-school officers for the coming year as follows: Elder, Elmon Sutphin; pastor, B. J. Fike; clerk, Anna Myers; Messenger correspondent, Ruth Schuoler; Sunday-school superintendent, Elmon Sutphin; Y. P. D. director, Sarah Sutphin. We are planning an old-time love feast the first Saturday in October. We expect to have a leadership training course and evangelistic meetings under the direction of Bro. A. L. Sellers, district field man, the first of December. In June we had our first Vacation Bible School under the direction of Ida Shockley. It was very successful; the enrollment was seventy-eight, average attendance fifty-three. The teachers were all local workers who gave their time willingly. A number of our members attended the District Assembly, bringing back fine reports.—Vivian Wilson, Outlook, Wash., Sept. 12.

### WEST VIRGINIA

**Petersburg.**—The congregation met in council Aug. 31 and elected the following officers for the year: Earl Fike, elder and pastor; Paul Leatherman, clerk and treasurer; Mrs. Jessie Arnold, Messenger agent; the writer, correspondent. Mrs. Catherine Cassidy and the writer were elected as delegates to the District Meeting. A B. Y. P. D. has been organized this year and is progressing nicely with twenty-eight members enrolled. Our congregation is young and having no church as yet, we worship in the court house, which handicaps us in many ways. A move was voted on at the council meeting to present a petition at the District Meeting for aid in purchasing a lot on which to erect a church building.—Mrs. Elsie Kessel, Petersburg, W. Va., Sept. 12.

**Spruce Run church** met in council Sept. 9. All former officers were retained for another year except elder. Bro. J. S. Showalter of Roanoke was chosen elder in place of Bro. W. M. Kahle. Bro. E. H. Kahle was unanimously chosen as pastor for another year. Sister Alta Dunn was chosen Messenger agent. We expect Sister Broughman of Virginia to begin a week's revival at our church on Oct. 1, remaining until the 8th. On the evening of Oct. 7 we will hold our annual love feast. At the close of our council one was received into the church by baptism. Six years ago when Bro. Kahle first came as pastor our number was eighteen, now we have a membership of seventy-six. The church is in fine working condition.—Glenna Fleshman, Lindside, W. Va., Sept. 11.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

California, N., Empire, Oct. 6-9.  
California, S., & Ariz., Oct. 10-13 at Glendale, Ariz.  
Colorado, W., First Grand Valley, Nov. 23-27.  
Florida and Georgia, Lakeland, Oct. 13-15.  
Indiana, Middle, Monticello, Oct. 6-8.  
Kansas, Northeastern, Sabetha, Oct. 6-9.  
Kansas, Northwestern, Belleville, Oct. 20-23.

Kansas, Southeastern, Paint Creek church, Redfield, Oct. 27-30.  
Kansas, Southwestern, Garden City, Oct. 13-16.  
Missouri, N., Bethany church, near Stet, Oct. 21-23.  
Nebraska, South Beatrice, Oct. 6-9.  
Ohio, Northeastern, Akron church, Oct. 10-12.  
Pennsylvania, S., Falling Spring, Oct. 24, 25.  
West Virginia, First, White Pine, Oct. 7.

### LOVE FEASTS

#### California

Oct. 21, 7:30 pm, Hermosa Beach.  
Nov. 5, Covina.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.

#### Idaho

Oct. 14, 8 pm, Boise Valley.

#### Illinois

Oct. 7, 7 pm, Franklin Grove.  
Oct. 8, 7 pm, Lanark.  
Oct. 20, Virden.

#### Indiana

Oct. 4, 7 pm, Plymouth.  
Oct. 7, Blissville.  
Oct. 7, 7:30 pm, Cedar Lake.  
Oct. 7, Union Center.  
Oct. 7, 7:30 pm, Anderson.  
Oct. 7, Blue River.  
Oct. 14, 7:30 pm, Pine Creek.  
Oct. 14, Upper Deer Creek.  
Oct. 14, 7 pm, Pleasant View.  
Oct. 14, Pleasant Hill.  
Oct. 14, Beech Grove.  
Oct. 14, Eel River.  
Oct. 14, 10:30 am, Buck Creek.  
Oct. 14, 7 pm, Bethel.  
Oct. 16, Salem.  
Oct. 18, 7 pm, Yellow Creek.  
Oct. 20, 7 pm, Peru.  
Oct. 20, 7 pm, South Whitley.  
Oct. 20, Osceola.  
Oct. 21, 7:30 pm, Arcadia.  
Oct. 21, 10:30 am, Nettle Creek.  
Oct. 21, 7:30 pm, Middletown.  
Oct. 24, Syracuse.  
Oct. 26, Auburn.  
Oct. 28, 7 pm, Roann.  
Oct. 28, Center.  
Nov. 5, Kokomo.  
Nov. 6, 7:30 pm, Bremen.

#### Iowa

Oct. 8, Des Moines Valley.  
Oct. 14, Fernald.  
Oct. 14, Union Ridge.  
Oct. 15, 7:30 pm, Iowa River.

#### Kansas

Oct. 14, Maple Grove.  
Oct. 22, Monitor.  
Oct. 27, Olathe.

#### Maryland

Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 6:30 pm, Pipe Creek.  
Oct. 23, 2 pm, Broadfording.  
Oct. 23, Beaver Creek.  
Nov. 11, 2 pm, Longmeadow.

#### Michigan

Oct. 14, 10:30 am, Elmdale.  
Nov. 11, Crystal, all-day.

#### Nebraska

Oct. 22, Bethel.

#### Ohio

Oct. 7, 7 pm, Georgetown.  
Oct. 7, Sugar Creek.  
Oct. 7, Defiance.  
Oct. 14, 7 pm, West Eel River.  
Oct. 14, Silver Creek.  
Oct. 15, Castine.  
Oct. 15, 8 pm, Stony Creek.  
Oct. 21, Chippewa.  
Oct. 21, 6:30 pm, Brookville.  
Oct. 21, 7 pm, Beech Grove.  
Oct. 21, 10:30 am, Black Swamp.  
Oct. 21, 7 pm, Lower Miami.  
Oct. 21, 7 pm, Donnels Creek.  
Oct. 23, 7 pm, Painter Creek.  
Oct. 28, 6:30 pm, Lower Stillwater.  
Oct. 28, 10:30 am, Prices Creek.  
Oct. 28, 6 pm, New Carlisle.  
Oct. 29, 7 pm, Springfield City.  
Nov. 4, 10 am, Poplar Grove.

#### Oregon

Oct. 28, 7:30 pm, Grants Pass.

#### Pennsylvania

Oct. 8, Hooversville.  
Oct. 8, Snake Spring.  
Oct. 8, 6:30 pm, Huntsdale.

Oct. 8, Lost Creek at Free Spring.  
Oct. 8, 2:30 pm, Marsh Creek.  
Oct. 8, 6:30 pm, Shade Creek, Berkey church.  
Oct. 8, 6:30 pm, Mt. Olivet.  
Oct. 8, Spring Grove at Kemper.  
Oct. 14, 1:30 pm, Back Creek at Brandt.  
Oct. 14, 2 pm, Hershey.  
Oct. 14, Lower Claar.  
Oct. 14, 15, 10 am, Falling Spring at Hade.  
Oct. 14, 2 pm, Mingo at Skippack.  
Oct. 14, 1:30 pm, East Fairview.  
Oct. 14, 15, 4 pm, Pleasant Hill at Pleasant Hill.  
Oct. 15, 6:30 pm, Roaring Spring.  
Oct. 15, 6 pm, Koontz.  
Oct. 15, 7 pm, Ambler.  
Oct. 15, Warriors Mark (Spring Mount).  
Oct. 15, Springfield (Quakertown).  
Oct. 17, 18, 9:30 am, Springville at Mohler.  
Oct. 18, 19, 1:30 pm, White Oak at Longeneckers.  
Oct. 21, 22, 10 am, Schuylkill at Big Dam.  
Oct. 21, 22, 10 am, Big Swatara at Hanoverdale.  
Oct. 21, 2 pm, Hatfield.  
Oct. 21, 2 pm, Maiden Creek.  
Oct. 21, 22, 1:30 pm, Little Swatara at Ziegler.  
Oct. 21, 22, 1:30 pm, Upper Cone-wago and Latimore.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 22, 6 pm, Rummel.  
Oct. 25, 26, 10 am, West Conestoga at Middlecreek.  
Oct. 28, Indian Creek.  
Oct. 28, 1:30 pm, Conestoga at Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, 7 pm, Aughwick (Sugar Run).  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.  
Oct. 29, 6 pm, Walnut Grove.  
Oct. 28, 29, 10 am, Upper Codorus at Black Rock.  
Oct. 29, Chambersburg.  
Oct. 29, Leamersville.  
Oct. 29, 5 pm, Carlisle.  
Nov. 2, 7:15 pm, Royersford.  
Nov. 4, 1:30 pm, Welsh Run.  
Nov. 5, Dunnings Creek.  
Nov. 5, Palmyra, all-day.  
Nov. 11, 12, 1:30 pm, Myerstown.  
Nov. 12, 3:30 pm, Ephrata.  
Nov. 11, 12, 2:30 pm, Licking Creek at Pleasant Ridge.  
Nov. 19, Maple Grove.

#### Tennessee

Oct. 7, New Hope.  
Oct. 14, 3 pm, Pleasant Valley.

#### Virginia

Oct. 7, 4 pm, Oak Grove.  
Oct. 7, 4 pm, Red Oak Grove.  
Oct. 7, 4 pm, Burks Fork at Stuart.  
Oct. 7, Midland at Mt. Hermon.  
Oct. 7, 4 pm, Pleasant Hill.  
Oct. 8, Brick.  
Oct. 8, 7 pm, Midland at Hazel River.  
Oct. 14, 4 pm, Mill Creek.  
Oct. 14, 3 pm, Pleasant Valley (2nd).  
Oct. 14, 3:30 pm, Burks Fork.  
Oct. 21, 5 pm, Lebanon.  
Oct. 21, 4 pm, Beaver Creek.  
Oct. 22, 6 pm, Elk Run.  
Oct. 28, 3 pm, Mountain Grove.  
Oct. 29, 6:30 pm, Cooks Creek at Garber church.

#### Washington

Oct. 7, Outlook.  
Oct. 15, Spokane.

#### West Virginia

Oct. 7, 2:30 pm, Pleasant Hill at Hammond.  
Oct. 7, Spruce Run.



**BRO. AARON R. GIBBEL**

(Continued From Page 27)

daughter to the mission field, and one faithful deacon to the church. With the passing of our brother, the last of the ministers of this family leaves us.

While Bro. Gibbel was not especially active in the work of the district as such, and in the evangelistic field, we would designate him as one of those who "stayed by the stuff." Although he labored principally in the local church, the reward for faithful service may be equal to that of those who have been more aggressive in the field. He who labors faithfully to train, strengthen and feed the lambs and the sheep may be doing just as efficient work for the chief Shepherd as the one who gathers them in.

In the homegoing of Bro. Gibbel another of those unassuming ministers has moved out; he will be missed most of all in the immediate family, but also in the congregation which he served and among the ministers of the district.

Brief services were held at his home followed by services by the home ministers at the Middle Creek church. Interment was made in the adjoining cemetery.

Lincoln, Pa.

Mrs. Lida M. Zug.

**ELDER J. G. RARICK**

Eld. J. G. Rarick was born April 2, 1861, in Indiana County, Pennsylvania, and departed this life Sept. 10, 1933, near Middletown, Ind., at the home of his son Mark, at the age of 72 years, 5 months and 8 days.



Bro. Rarick was an infant when his parents emigrated to Darke County, Ohio, and eight years of age when they moved to the vicinity of the old Mississinewa church. His parents attended the Mississinewa church regularly and here he became a member of the church when a young man.

At the age of twenty-three, Bro. Rarick was united in marriage to Sister Anna Gump. Anna passed away Sept. 2, 1922. They had four children: two daughters, Eva Blanche

and Almeda May, both dying in infancy; and two sons, Emery, living in Muncie, Ind., and Mark, superintendent of the Aged People's Home, Middletown, Ind.

Bro. Rarick was elected to the office of deacon in 1886. The Mississinewa church recognized him to be a willing and talented worker and called him to the ministry Nov. 12, 1897. He was advanced to the second degree ministry June 10, 1899, and was ordained to the eldership Dec. 1, 1906.

Bro. Rarick spent some time as a farmer, as a rural mail carrier out of Eaton, Ind., as manager of the Eaton Produce Company, and as Superintendent of the Aged People's Home, Middletown, Ind. However, he is known best as

minister, evangelist and pastor. He served as pastor of churches in California, Arizona, Iowa, Ohio, Indiana and Michigan.

It was while in pastoral work at the Elmdale church, Michigan, that he met Sister Alla Emrick and they were united in marriage Nov. 4, 1924. They labored together in pastoral work until age and infirmity made it necessary for them to make their home with their children. He is survived by his wife and two sons. The older son, Emery, has two children—William and Oreda. Mark has four children—John Lewis, Anna Jane, Max Richard and Sarah Janet.

The funeral service was conducted in the Mississinewa church (Union Grove) with the writer in charge assisted by Rev. I. E. Weaver. Interment in Union cemetery.

Muncie, Ind.

Reuben Boomershine.

**PASSING OF BRO. JOHN NEFF**

Sept. 30, 1843, a boy named John was born to John and Nancy Neff of the state of Virginia. About nine years later these good people moved to Indiana.

Here the boy with several older brothers and sisters grew to manhood. He married Susan Ham, a neighbor's daughter. A family of five children came to bless this home—a son Clarence and a daughter Hettie survive.

All too soon the family was broken and the mother crossed the bar. In course of time Bro. Neff married again, being united to Mary A. Caylor of the Old Stony Creek church, Indiana.

In November, 1909, Bro. Neff came to Empire, California. He lived to see the church of his choice grow to be a community force for good. His delight was her welfare and success, and to this end he worked unceasingly.

Early in life Bro. Neff chose to follow the man of Galilee and joined the Church of the Brethren. Later he was elected to the deacon's office and served his Christ in this official capacity many years.

Community betterments seemed to lie nearest to his heart and whether church buildings, schools, or good roads called, he always responded with his means and man power.

He helped several young men and young women to a better education and a higher standard of living. Few men have done the manual deeds he did throughout his long life of almost ninety years.

Saturday, Aug. 19, he quietly quit this life to be with his Lord. He leaves a widow, two children, eight grandchildren, 17 great-grandchildren, and seven great-great-grandchildren to carry on. Funeral services by Bro. Levi Winklebleck, assisted by J. W. Deardorff and A. M. White. Interment in Modesto cemetery.

Minnie B. White.

Empire, Calif.

**MATRIMONIAL**

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Davis-Boyer.**—By the undersigned, Aug. 20, 1933, at the bride's home, Mr. Maurice Davis and Sister Freda Boyer, both of Elkhart, Ind.—Russell H. Weller, North Liberty, Ind.

**Gosney-Boone.**—By the undersigned at the Church of the Brethren, Olympia, Wash., Aug. 19, 1933, Mr. R. Wayne Gosney and Miss Annie L. Boone, both of Olympia.—Harry E. Thomas, Olympia, Wash.

**Ikenberry-Moulton.**—By the undersigned at the church, June 11, 1933, Oliver Ikenberry of Rocky Ford, Colo., and Margaret Moulton of Anthony, Kans.—Harvey R. Hostetler, Rocky Ford, Colo.

**Miller-Snyder.**—By the undersigned Sept. 17, 1933, at the home of the bride, John M. Miller and Dorothy Mae Snyder, both of Rocky Ford, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.



## FALLEN ASLEEP

**Baker, Samuel S.**, one of a family of thirteen in the home of Peter and Mary Snyder Baker, was born near Loysburg, July 10, 1847; he died Sept. 17, 1933. He was united in marriage with Kathryn Dilling of Clover Creek Oct. 10, 1875; she departed this life in June, 1880. In 1881 he was married to Christie Kensinger and the home thus founded endured for over fifty-two years. Bro. Baker was a member of the Church of the Brethren since young manhood, and lived at Waterside since 1887. He is survived by his wife, two sons, one sister, fourteen grandchildren and eight great-grandchildren. He had been in declining strength for some years and at the last simply passed away with only two days of marked weakness. Funeral services by D. T. Detwiler, an acquaintance for more than sixty years. Elders D. I. Pepple and D. O. Cottrell assisted.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

**Burkhart, Vernor Lee**, son of Jos. V. and Nannie F. Burkhart, born Sept. 30, 1900, died Sept. 8, 1933, of typhoid fever. He united with the church at the age of eleven years and was a consistent member. Part of his younger days were spent at Elizabethtown College. He is survived by his parents, two sisters and three brothers. Funeral service by Bro. Jesse D. Reber, assisted by M. R. Flohr and W. N. Zabler in the home near the Ridge church. Interment in the Ridge church cemetery.—Mrs. Jos. Burkhart, Shippensburg, Pa.

**Davis, Bro. Henry**, lifelong resident of Downsville, died Aug. 16, 1933, at the home of his stepson, Grafton Downs, aged 85 years. He was the last survivor of his family. March 6, 1928, he united with the Church of the Brethren, Manor congregation, and seemed to find much joy in Christian fellowship during his few remaining years. He is survived by a stepson and two stepdaughters. Funeral services at the Christian church at Downsville by Bro. Rowland Reichard and Rev. Frick. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

**Forehand, Sister Katherine D.**, born in Germany, June 24, 1847, died at the home of her daughter, Mrs. Fred Lorenz, at Liberty Mills, Ind., Sept. 6, 1933. She is survived by three daughters and seventeen grandchildren. She was a member of the church for several years. Funeral services in the Peru church by Eld. C. R. Oberlin. Interment in the Lutheran cemetery.—Rose Sonafank, Peru, Ind.

**Lightner, Sarah Susan**, born June 18, 1857, died Aug. 27, 1933. She is survived by four sons, five daughters, fifty-two grandchildren and twenty-eight great-grandchildren. Three children preceded her. She was a member of the Church of the Brethren for about twenty-eight years.—Ina M. Brumbaugh, Chambersburg, Pa.

**Mentzer, Bro. Chas. Lewis**, died Sept. 4, 1933, at his home in Snake Spring Valley, Pa. He was born in Somerset County, Pa., Jan. 22, 1868, a son of Joseph and Peggy Ann (Wolford) Mentzer. In 1901, he married Elizabeth Snyder who preceded him several years ago. He is survived by four sisters and a number of nieces and nephews. He had his home since the death of his wife with a niece, Mrs. Earl Grimes, and husband. Funeral services at the Snake Spring church by Eld. D. I. Pepple and his pastor, Bro. Alva Shuss. A quiet, unassuming man in disposition, Bro. Mentzer will be missed both in the church and in the community in which he lived so long.—Bessie Grimes, Bedford, Pa.

**Metzger, Jacob B.**, son of Henry and Catherine Metzger, died Aug. 26, 1933, aged 88 years. He was a lifelong resident of Montgomery County, having been born and reared in the county. Dec. 24, 1885, he married Catherine Haney; she preceded him July 25, 1920. He leaves one son and two grandsons. Brother and Sister Metzger united with the Church of the Brethren in 1886, living faithful to their vows until the end. Services by his pastor, assisted by Eld. Wm. Swinger. Burial in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

**Pebbley, Bro. Jeremiah**, born Oct. 9, 1853, died Sept. 15, 1933. He was a member of the Church of the Brethren for many years. He was twice married. He is survived by two sons and two daughters, three stepsons and two stepdaughters, fourteen grandchildren, six great-grandchildren and one sister. Services at the home of his son by his pastor, W. D. Rummel. Burial in the Berkey cemetery.—Blanche M. Hershberger, Hooversville, Pa.

**Peters, Sister Saloma**, daughter of Stephen and Sarah Ullery, born Sept. 5, 1868, at South Bend, Ind., died Aug. 14, 1933, at a Havre hospital, after a short illness of pneumonia. She united with the Church of the Brethren in young womanhood and always remained faithful and true; she took an active part in church work. She married Bro. Jonas J. Peters Jan. 9, 1892. To this union two daughters were born, both of whom preceded her. She is survived by her husband, two sisters and one brother. Funeral services in Havre by her pastor, Bro. Ernest Anderson, assisted by Rev. Millam. Burial in the Highland cemetery in Havre.—Mrs. Delbert C. Lander, Kremlin, Mont.

**Peterson, Bro. George William**, son of Simon and Iva Gay (Foister) Peterson, was born at Kenmore, Ohio, April 6, 1917, and died in the Goshen hospital, Sept. 18, 1933, at the age of almost sixteen and one-half years. The recent years of his life were spent in Elkhart Co., Ind., and at the time of his death he was a sophomore in the Goshen high school. In addition to his parents, he is survived by a younger brother. Two years ago he entered into a covenant relationship with

God and had lived a consistent, devoted Christian life since that time. An operation for appendicitis proved to be too late and he was not able to survive. Funeral service in the Rock Run church by the writer. Interment in the cemetery near by.—J. S. Zigler, Goshen, Ind.

**Shreve, Mrs. Flora**, aged 55, died June 17, 1933, at her home in Kankakee township. The daughter of Mr. and Mrs. J. M. Riley, she was born in La Porte County on Jan. 26, 1878. She was married Nov. 9, 1896, to Chas. Shreve, who survives. She was a member of the Church of the Brethren and of the Sisters' Aid. Others surviving are four sons, a daughter and a sister. Services at the church and burial in Pinhook cemetery.—Mrs. Mary Woodcox, La Porte, Ind.

**Somers, Charlotte**, infant daughter of Bro. Elmer T. and Sister Ida Somers died in Washington, D. C., Aug. 16, 1933. Funeral services at Ida near Luray by Brethren C. O. Showalter and A. J. Caricofe. Burial in the Woodward cemetery.—Fanny S. Woodward, Luray, Va.

**Ullery, Mrs. Ella L.**, wife of Stephen E. Ullery, born near Trotwood, Ohio, Sept. 21, 1862, died Sept. 13, 1933. She leaves her husband, son, daughter, two grandchildren, two sisters and a brother. She was a member of the Church of the Brethren for many years. Funeral services in the home by the writer. Burial in Memorial Park cemetery.—W. D. Fisher, Trotwood, Ohio.

**Wait, Marion**, son of Mr. and Mrs. Horace Wait, was born in Vernon County, Mo., died at his home, Wichita, Kans., Sept. 14, 1933, aged 56 years. Death came as the result of tuberculosis from which he patiently suffered for twenty-two months. Dec. 16, 1900, he married Miss Geneva Bates. To this union were born three sons and three daughters; these with the wife and two grandsons remain. Two brothers and one sister preceded him. Thirteen years ago he began working for the Santa Fe Railway Company. This brought him to Wichita in 1920 where he had since resided. He spent a year at the Santa Fe sanitarium at Albuquerque, N. Mex. He made his confession of faith Dec. 7, 1932, and was accepted into the fellowship of the First church of the Brethren. Interment in the home cemetery at Aurora, Mo. Services by H. F. Crist and the undersigned.—Jas. H. Elrod, Wichita, Kans.

**Wood, Bro. Thos. F.**, youngest son of John and Mollie Wood, born Oct. 21, 1907, died July 15, 1933, at a Havre hospital, after a brief illness following an operation. He came to Montana in the year 1913 with his parents. He united with the Church of the Brethren in the fall of 1930 and remained in good fellowship. He is survived by his parents, six brothers and one sister. Funeral services at the Milk River Valley church by the pastor, Bro. Ernest Anderson, assisted by Bro. J. J. Peters. Burial in the adjoining cemetery.—Mrs. Delbert C. Lander, Kremlin, Mont.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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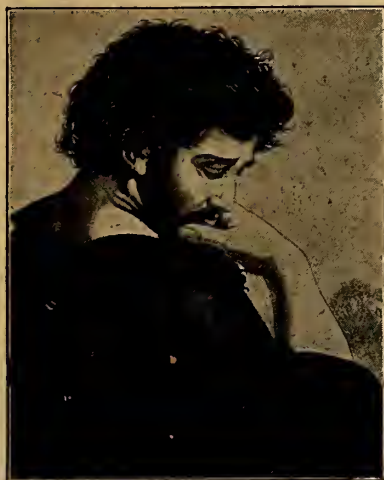
INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., October 14, 1933

No. 41

## EXCERPTS FROM PAUL'S PHILOSOPHY OF LIFE



*"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."*

*"And we know that to them that love God all things work together for good."*

*"Be strong in the Lord, and in the strength of his might."*

*"I press toward the goal unto the prize of the high calling of God in Christ Jesus."*

*"Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report . . . think on these things."*

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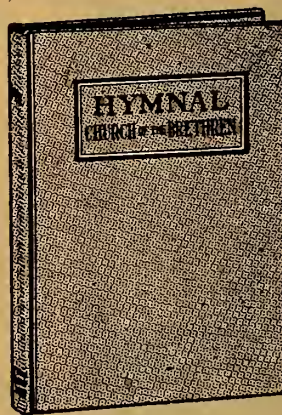
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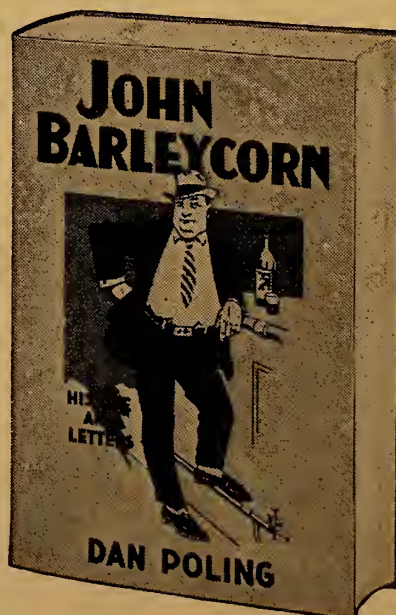


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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., October 14, 1933

No. 41

## EDITORIAL

### The Spiritual Element in Union

PUTTING things together does not necessarily make them one. They may explode, remain inert or unite. As for people, the blessed state depends upon whether or not there is a basis in spirit for union.

One common supposition is that things must be alike or there can be no union. In a sense this is true, but it is far from the whole truth. Some things unite because they are identical, others because they are complementary to the point of a natural affinity.

The latter case presents interesting possibilities. Everywhere in the natural world one sees unlike elements united to form something new and good. Oxygen and hydrogen in proper proportions give us water; sodium and chlorine give us common salt.

So also amongst men. A young man and a young woman unite in holy wedlock not because they are alike in every particular, but because they are different to the point of complementing each other. In which case whatever each stands to lose by the step is more than offset by gains for both.

The same holds for the uniting of groups. In union there is strength, not so much from the increase in numbers as from the gains arising from a better balance of resources or talents. Indeed, the really significant unions are those bringing together units sufficiently unlike to make something new and better.

H. A. B.

### Seeing It With Your Own Eyes

SOME preachers were telling how they do it. One of them said: "I try to say things because I have seen them so and not because other men have declared them." You do not wonder, do you, that people hang on his words, listening eagerly? They are quick to detect the note of eye-witness testimony, the note of experience-tested truth.

They were in Jesus' day. They noted the difference

between him and the scribes. They liked his way better. He spoke with the authority of insight. He saw. He knew. He lived. He was the very thing he talked about. And his most loved disciple claimed attention because he talked of things which he had seen, handled, lived, done, was (1 John 1: 1-4).

One of his modern disciples, insisting at a recent District Meeting that good preaching must come out of the preacher's own life, went so far as to reverse the old adage about practicing what you preach, and turned it into preaching what you practice. At that some of us nearly twisted our ears into interrogation points, but there was no getting past his main contention. If a preacher would be an effective ambassador of the good news, the people must see that he is preaching what he has found to be true in his own experience.

If they can see that, if they can see that the objectives which he sets for them are born of his own sincere striving they will be charitable in judgment if his practice does not fully measure up to the standards set in his preaching. Indeed they will expect that for him as well as for themselves, ideals shall outrun attainment. But the one thing they will demand is that the truth which he proclaims shall have been tempered in the hot fires of his own soul's agonizing.

E. F.

### First Deeper—Then Farther

"We can not go farther until we go deeper" would be true, absolutely true, even if Stanley Jones had not thought of saying it. We can not go farther in building the kingdom of God until we go deeper in living the life of God. Progress is blocked at that point. But agencies for going deeper are at hand.

First of all is the will to go, as expressed in one's dominant desire. When "my soul thirsteth for God, for the living God," prayer is at its highest. And deepest. Prayer of this quality is the primary prerequisite to going deeper. It is going deeper. The very act of



cherishing an all-consuming passion for closer intimacy with God is its own answer. His nature is our assurance. He is love. And he is spirit. His heart is open. We can go right in, if we will.

Service to human need is another channel of easy entrance. You can go much deeper by this means. This method should make a strong appeal to minds baffled by the mystery of mystical union with God. If that troubles you, forget it. Let the problem soak, and solve itself when it gets ready. Throw yourself whole-heartedly into a self-sacrificing ministry to fellow humans. Love them. Brother them. Share with them. You will find you can not do much of that without going deeper into the life and love of God. Or if you do not find that out the folks you live with will. They may tell you.

Go deeper into the beauty and mystery of nature, the universe of immeasurable forces, infinite spaces and infinitesimal electrons. Or, if that's too hard on the imagination, begin with dewdrops, sunsets and falling autumn leaves. There are possibilities here which many have cashed in on at tremendous profit. This is our Father's world. Go deeper into it and thereby deeper into him.

The fellowship of friends who hunger and thirst after righteousness is one of the most effective instruments for going deeper. Worshiping together, questioning together, counseling together, can do wonders in the realm of divine communion. The number may be large or small. If large, it will make for greater enthusiasm, inspiration, courage. If small, there will be a gain in sincerity, in intimacy, in understanding. Two is the best number for a successful venture in the fusion of kindred spirits. And for most of us, encumbered as we are with like human weaknesses, nothing is more effective for going deeper into the life of God than the sympathetic understanding of another soul engaged in the same quest.

There is also the experience of mankind in its search for God, especially that part of it which has been most successful in finding him. We ought to study that more. God has not left himself without witness anywhere but he has disclosed himself in fullest measure in the Hebrew people. That story makes up our Bible. The wonder of it grows on those who go into it most thoroughly. The climax of it is the Figure who was "the very image of his substance," "the fulness of the godhead," the Word of God, the Son of God. The appeal of modern thinking is to the test of experience in the appraisal of spirit values as of all values. We do not object to that appeal but insist on greater respect to the greatest experience known to the human race, the life of the Christ of Nazareth. To become intimately acquainted with him is to go deeper, deepest, into the life of God. No, we are not begging any question here. We are only asking that the experiment be thorough.

We are pleading for a square deal with the facts of history.

We can not go farther until we go deeper. We can not do much about temperance, world peace, moral purity, economic justice, foreign missions, strengthening the home church, or *anything*, until God gets a stronger, firmer grip, a deeper hold, upon us. When we have gone deeper, we can begin again to go farther.

E. F.

### Pray for Your Banker

PERHAPS no one man in the typical American community has more perplexing problems today than has the banker. He stands at the vortex of a troubled financial situation; he is the father confessor for those with money troubles. Of course, bankers are so human as to make mistakes, but as a class they are wise and conscientious men. They are deserving of more appreciation and sympathy than is their usual lot.

This fact came home to the writer as a result of a conversation with a banker friend. And perhaps what was said made more of an impression because of a year spent in a bank. But we could see how this banker friend was all but overwhelmed by financial worries that were not of his making. Like the Christian man that he is, he is trying to do the best possible with the involved affairs of his clients, many of whom he has known for the best part of a lifetime.

In this banker we discovered a man who was quietly carrying the financial burdens of a whole community. He was giving his very life to untangle situations beyond the comprehension of impatient and even critical clients. Many of these will never know what extra hours, even sleepless nights, were freely given that a community might be saved financially.

Look about your community, and you are pretty sure to see who is quietly going the second and third mile in order that situations may not get out of hand. You will discover unheralded men in the responsible walks of life who are applying Christian ideals and a Christ-like spirit to concrete difficulties. And your banker is likely one of them. Pray for him and for all such.

H. A. B.

### Lessons New and Old

ONE of the rewards of Bible study is the fact that the Scriptures will stand study and restudy. A page of Holy Writ is like a mine whose veins grow richer the deeper they are worked.

Try for lessons new and old the next time you turn to a favorite passage. We are sure you will find something over and above anything you ever found before.

H. A. B.

## GENERAL FORUM

### Gypsy Fall

BY MILDRED ALLEN JEFFERY

Now comes the buxom matron, Gypsy Fall.  
Capricious in her moods, she bears within  
Her arms provisions which the harvest jinn  
Has wrestled from a year of labor. All  
The singing winds of earth come at her call  
To pluck the seed pods from her mammoth bin  
And winnow them aloft before they spin  
Their contents over plain and garden wall.  
Her tattered raiment is a Joseph's coat  
Of flaming pattern on a cloth of gold  
Worn loosely with a careless, festive air;  
Her passing is a song of plaintive note  
When suddenly the earth seems very old —  
A withered, friendless crone mocked by despair.

*Hawthorne, Calif.*

### Missions and Peace in the Far East

BY KERMIT R. EBV

MISSIONARIES in the Far East are pacifists and internationalists. They are the leaders in the movements toward conciliation and peace between China and Japan. American missionaries in Japan are constant advocates of better understanding between Japan and America. This is inevitably so.

Missionaries are citizens of one country; residents in another. As citizens, they are the heirs of the history and tradition of their respective countries; as residents, they learn to love and sympathize with the people of their adoption. From this vantage point of dual understanding and appreciation, they serve as a constant and dynamic force in bringing together the conflicting opinions of the rival nations.

Missionaries are informed on World Affairs. They are subscribers to the best periodicals dealing with current international problems, both political and economic. Today, missionaries are called to face peoples rapidly becoming more literate and better informed. Homes of missionaries are centers for discussion groups dealing with peace and economics. (This was true from Tokyo to Ping Ting Chow.) In these groups, the missionaries are the leaders in an effort to reinterpret the basic ideals of Christ, and the deinstitutionalization of Christianity.

Thinking missionaries realize that war is the most destructive agent preventing the Christianization of the world. War develops and thrives on a rabid and exclusive nationalism. It demands a loyalty, beyond which there is none higher. Christianity is international. It demands first place in the hearts of those who serve it. Nationalism and Christianity are incompatible.

Today missionaries, particularly in Japan, are facing a terrific crisis. So are Japanese Christians. National-

ism is rampant; it is being fostered as an antidote to communism. Many liberal students are turning from Christianity to communism, because of their impatience with what they call the failure of Christianity to challenge the problems of economics and peace. In order to hold these young liberals, Christianity must adopt a program of action, and when it does so it will be proscribed. Missionaries realize this; it is on this dilemma that the fate of the work hangs.

Missionaries are living examples of Christian idealism. Real missionaries are exemplary of the best in western civilization. In their life one finds a portrayal of Christ. It is such a portrayal that the East needs as an antidote to the imperialism of the western nations, and the lives that many westerners live, east of Suez, "Where there ain't no ten commandments, and man can raise a 'thirst.'"

Western civilization received its greatest jolt in 1914-18. The World War was fought by "Christian" nations. Since then the economic institutions of the West have been crumbling. The East is beginning to look to itself for its salvation. Christianity is being discarded for Christ.

Missionaries are accepting the challenge. Everywhere in the Far East missionaries are realizing that a new era in the history of missions is approaching—an era in which they can no longer patronizingly proselytize the heathen, an era when they must place Christ and his teachings on trial, and trust to the inherent abiding values for the victory.

In a meeting one night a Japanese boy of college age remarked, "We can understand what you are saying about world peace. We know Mr. —." This remark was given added significance one night when we were visiting a group of eighty young idealists in the home of a missionary in Kyoto. The missionary was a young man, idealistic and fearless in his stand for the ideals of peace. When he arose to open the meeting, every student applauded his presence. After the meeting, they gathered around him. He was their spiritual ideal. He lived his Christ.

In Ping Ting Chow, a group of about thirty young members of the Church of the Brethren gathered to hear from one who had been in the outside world. Their first question centered on the actions of Japan. As Christians they were troubled about the feeling that often grew up in the minds toward Japan. As members of the Church of the Brethren, they were believers in the ideals of peace. The meeting concluded with increased belief in the efficacy of Christian pacifism.

Incidents such as these could be multiplied many times. They illustrate one unescapable truth—the need for some men to live an interpretation of what others only teach. It is because one believes that most of the missionaries of the Far East are such men, that one



feels missions are linked hand in hand with world peace.

*Ann Arbor, Mich.*

## The Statistical Report 1932-33

BY M. R. ZIGLER

*The Need.* Why have an Annual Report of the churches? Why ask so many unimportant questions? These and other questions come back annually with the returns of the year. Others say that it takes too much time. However, it would be a delightful experience to have an annual report of the churches from the beginning in Europe. Many things we would like to know, will never be known merely because records were not kept. Every year the Annual Report becomes more valuable, for we have continued it long enough to be able to study trends through statistics. We can determine whether or not there is growth. If we do not grow, we now know what churches are standing still or declining and thus offsetting the increase in others. When all the churches have reported this year it will make every member more deeply interested in the church to know how many men, women, young people and children are in touch with the church. A church throbbing with youth is not declining. A church that has many children coming to it for truth and light is destined to live and serve. If properly used the reports are more important for the local church than for the District or General Boards. The report is a self-analysis. Every member needs to study the annual report of his local church.

*The Aim of the Annual Report* is to secure information concerning the status of the churches which will be valuable for the local church, the district and the general brotherhood. It is to make possible a comparative study of this year's achievements over previous years, to discover where we are making a success and where we are failing and through this knowledge to build a more effective work in our local churches, districts and Brotherhood.

*Coöperation Necessary.* One year only sixteen churches failed to report. We failed that much. The statistical year ends Sept. 30. The Board of Christian Education and the General Ministerial Board are co-operating, which makes it possible to send but one report to the local church. This is more economical. The ministers have been requested to send their reports to the Secretary of the District Ministerial Board by Oct. 1. To fail to send reports on time delays the whole process of making the final report. Often the Secretary of the Board has to write many letters to ministers who delay. This is all done on a free service basis. It is too much to compel a minister to write letters and besides pay postage to urge his fellow ministers to co-operate. If all ministers will coöperate on schedule the

Annual Report will be available by the first of November. Delays will postpone it until December. Let me urge every one responsible to hasten the completion of this work on schedule time.

*The Plan.* The local church is provided with a form which is good for at least five years. The information blank sent to each church is forwarded, after the information has been transferred to the local record, to the secretary of the District Ministerial Board. The Secretary transfers the information to his record, which is likewise good for five years. From this information source he makes his report to the District Meeting. Also the Board of Christian Education and other interested Boards of the District use this material. The information blank is then forwarded to the Regional Member of the General Ministerial Board who keeps such record material as he may desire, then forwards the original blank to the Elgin office where the entire report is completed. Thus it is easy to see how a delay in a local church or district will delay the complete report.

*How to Use the Annual Report.* In the local church the pastor or elder should make a definite comparative study of the work accomplished this year with last year's attainments. Build the program for next year with these facts in mind. The entire church should know the facts. The district can make use of these findings. It is recommended in the Policy on Placement of Ministers (GOSPEL MESSENGER, Sept. 9, 1933) that the District Ministerial Board call a meeting of the elders and ministers in charge of churches to discuss the reports of the churches. Every loyal member of the church will need to study the entire report of all the churches to be able to know what to do to make our church life more effective. The complete report is valuable for the proceedings of Annual Conference and for the General Boards as our world-wide program is planned.

*Looking Into Next Year.* The reports for 1932-33 are not in, but the year is ended. There is nothing that can be done about last year. Next year is ours. If a farmer desires to be a successful farmer, he must plan his work. So must a local church. Now is the time to make plans. Many of our churches are making excellent growth in many ways. Others are declining. In most cases the decline is unnecessary. The growth of our denomination has been excellent, but when it is known how many churches are not growing, one wonders how we have succeeded. However, this fact, immediately, spurs one on to what might be if all the local churches would grow. This is a possibility.

*Fellowship.* During this year of many heartaches, misunderstandings, poverty and hunger, let us join together in a mighty comradeship to win more to the discipleship of Jesus. The reason that we are hearing the

rumblings of war is because there are not enough disciples. The reason for the repeal of the Eighteenth Amendment is that there are not enough disciples. The breakdown of our economic order is due to not enough disciples. The bringing home of missionaries and keeping them here is due to too few disciples. The world needs more disciples. Let us study carefully each church and plan to enlarge our fellowship, not for our own selfishness, but for Christ and the good we can do for our fellow-men.

Elgin, Ill.

### Some Old Time Reflections

BY J. H. MOORE

THE character sketches of D. L. Miller, J. G. Royer and W. B. Stover by A. H. Rittenhouse, in THE GOSPEL MESSENGER for Sept. 9, seem to have received a wide and much appreciated reading. Sketches of this type, illustrated, not only make attractive reading, but they do good, giving the reader something to think about. For the young such articles are real character builders, stimulating, purifying and uplifting. Many a young man has been put on the right track, and kept headed in the right direction because of what he has read about the achievements of some good and useful man, who has gone before and left behind him his mark.

Unfortunately, however, we do not have in our literature, enough of such matter about our own people, past or present. "Some Who Led" is helpful, but there is room for a lot more well illustrated books along the same line. Bro. Rittenhouse writes well. He sees something in the person about whom he writes, and has a graphic way of telling it. He has been in touch, from time to time, with not a few of our own leaders, and his pen pictures of them will invariably command attention.

But that part of the article where mention is made about Bro. Royer consulting all the elders of Northern Illinois before he accepted the presidency and all of them advised against it save Enoch Eby, has stirred up a bit of interest. It does not line up with what I say on page 268 of my *Some Brethren Pathfinders*, about a special meeting of the elders, sixteen in all, when all of them save myself, and including Enoch Eby, voted to close the school. I stood alone in favor of continuing the school. In his book entitled *Educational History of the Church of the Brethren*, Prof. S. Z. Sharp refers to the same meeting of the elders, which meeting was held in the West Branch church, and says that I was the only elder in that meeting who insisted on the school being continued; see page 111.

Between the early part of 1882, when D. L. Miller and Joseph Amick became the owners of the *Brethren at Work* plant, and July, 1884, when J. G. Royer moved his family to Mount Morris, were more events than have been recorded by any one writer. Mention of the

different events may be found in a half dozen books, different issues of the *Brethren at Work* and THE GOSPEL MESSENGER for the years named. To pick up all these facts, and get them properly related, will be the task of the future historian of the district of Northern Illinois and Wisconsin. I am now the only man living who had anything to do in helping to shape the events of these years, so far as they relate to Mount Morris school sentiment and the Brethren publications.

Beginning with 1882 the changes in ownership of our church papers, the *Brethren at Work* in the west and the *Primitive Christian* in the east, were few, but the changes on the editorial staff were too numerous to make interesting reading at this point. There were also a number of changes relating to the school, but the real important one, so far as this article is concerned, was the electing in July, 1883, of Prof. J. G. Royer of Monticello, Indiana, to the chair of English Literature for one year. He began teaching in September, and was chosen president the next year, 1884, probably in the early part of the year, and moved his family from Indiana to Mt. Morris in July. See issues of the *Brethren at Work* for July 31, also Sept. 11, 1883, as well as a July issue for 1884.

In July of 1883 the *Primitive Christian*, our eastern paper, was moved from Huntingdon, Pa., to Mt. Morris, and consolidated with the *Brethren at Work*, thus giving rise to THE GOSPEL MESSENGER, with James Quinter Editor, H. B. Brumbaugh, editing an eastern page, myself Managing Editor and Joseph Amick Business Manager. The two former remained in the east, while Bro. Amick and myself had charge of the paper, as it was printed and mailed at Mt. Morris. From the very beginning, while Bro. D. L. Miller had been very active in building up and caring for the school, serving as president part of the time, he was also especially interested in the church paper, and was mainly instrumental in bringing about the consolidation. However, his relation to the consolidated paper, THE GOSPEL MESSENGER, at this time, was merely that of a stockholder. He did not assume any editorial duties or responsibilities until 1885. Having done his part in helping to perfect the paper consolidation, and having Bro. Royer added to the school faculty, he, accompanied by his wife, started on his first trip to Europe and the Bible Lands. This was in July, 1883.

Now comes in what I have to say about Bro. Royer consulting the elders in regard to taking up the presidency of the Mt. Morris school. A year or more before this date, the coming of Bro. Royer into the school, occurred the meeting of the elders, referred to in my book, as stated above. I was at Mt. Morris, in charge of the MESSENGER at the time Bro. Royer was secured as one of the professors of the school, wrote what was said about his coming, and was closely associated with him in the chapel preaching services. Bro. Joseph



Amick was also residing there at the time. The same is true of Bro. S. Z. Sharp. All three of us were well known as active school elders. I am quite sure that there was no meeting of the elders of the district during 1883, for consultation, and if there had been Brethren Amick, Sharp and myself would have been found on the school side.

Possibly Bro. Royer may have consulted with some of the district elders as he chanced to meet them, and all he conferred with, save Bro. Enoch Eby, may have questioned the advisability of his taking up the presidency. More than likely Bro. Eby had changed his mind since the former meeting of the elders. On a matter of that sort Bro. Royer found us three, Amick, Sharp and myself, standing firm for Mt. Morris College, first, last and all the time. This being true it is evident that there is something wrong about the report relating to Bro. Eby being the only elder in the district favorable to Bro. Royer's assuming charge of the school. Including Bro. Eby, there were at least four of us on whom Bro. Royer could depend for sympathy and approval.

It will thus be seen that I was living at the Mount when Bro. Royer entered upon his work in the school, and was associated more or less with him until I closed my connection with the MESSENGER the first of March, 1884, and moved to Florida. My work on the MESSENGER was taken over by Bro. J. B. Brumbaugh, who continued in charge of the paper until 1885, when Bro. D. L. Miller, having returned from abroad, was appointed Office Editor. This was the beginning of his editorial experience, and while he was not yet in the ministry. During his trip abroad he contributed to the MESSENGER weekly letters, which on being revised, made up the splendid book of his, *Europe and the Bible Lands*. Of the first edition he sent to me, in Florida, a leather bound complimentary copy.

On my return from Florida in the spring of 1891, to resume my work on the MESSENGER I found Bro. Royer still in charge of the college, and the school in a most encouraging condition. In the school at that time were students that have since made their influence felt all over the brotherhood, and even half around the world. In various ways I was kept in touch with Bro. Royer until I closed my connection with the Publishing House in the fall of 1915. He often called on me in my office, even after the MESSENGER had been moved to Elgin, and no caller was more welcomed.

During one of his last calls, having retired from the college presidency, and was then holding meetings in many parts of the brotherhood, he said to me something like this: "Bro. Moore, there is a time in the life of every preacher when he is too old to do real efficient work in the pulpit, and it seems to me that such ministers should retire from active service when they can do so in a creditable manner, and I am now wondering if I have

not reached the time of life and age when I should do that very thing." I said to him, "Bro. Royer, do you still receive calls for preaching?" He said, "Yes, and a lot of them." I suggested that he should not quit preaching until the church quit calling on him for his services. So he kept faithfully at his work until he received a call to come up higher.

But, briefly speaking, Bro. Royer as an educator, was a marvelous man and did more in the interest of creating and stabilizing healthy educational sentiment in the brotherhood than any other man among us, living or dead. For the Church of the Brethren he was just the man for his day, and well deserves a nice little illustrated book of 150 pages, telling the splendid story of his life, achievements, and the influence of his labors. And to me it seems quite unfortunate that some one wielding an artistic pen, and knowing the value of fitting wit has not thought of this. The life of such a man would certainly furnish valuable material for a first class thesis. It is well, at least, that Bro. Rittenhouse has, in a permanent way preserved his voice, for in the pulpit, as well as in the family circle and the school-room, he certainly did have a winning voice.

*Sebring, Fla.*

## Poise

BY BERTHA RYAN SHIRK

I HAVE a friend who suggests this word poise to me whenever we meet. Mentally, of course. Her manner is somewhat dignified. Her clothing is very modest and always becoming. Her smile and greeting are such they call for your admiration. You give it gladly.

By way of contrast another friend comes to my mind. Her manner is always doleful. Her manner of dress what you might call sloppy. Her facial expression what you might call sour. You greet her with the feeling that you would like to help her, but you feel at the same time her mental attitude is, keep your distance.

Now which of these friends would you rather meet? Both are church members. Both should be radiating love and goodwill.

Perhaps you have among your friends some like my own. You may have a pastor, or know some minister of the gospel who has these impelling or repelling forces about him. Which one would you rather follow? I know what your answer would be.

It is only when Jesus is enthroned within, when his word, hid away in our hearts, has become a regulating power in our lives, that there will be manifest a poise in the inward life that will make the world brighter and better.

Moses, the great leader, was a man of poise. Abraham, the father of the faithful, was a man of poise. Many outstanding characters throughout the scriptures were called and used of God to perform his will, be-

cause of a power within, which we might call poise.

There are three things which, to my mind, contributed to this power. Love of God, faith in God and obedience to God's commands. These gave to them that spirit of devotion, that spirit of fearlessness, that spirit of bold endeavor, that through them God could accomplish great things.

Our Lord, himself, was a Man of great poise. The three characteristics mentioned above were most prominent in his life. He gave us a concrete example of his love to God, his faith in God by being obedient to his heavenly calling. He was chosen of God before the foundations of the world to be our Savior, and when the time came he went forth fearlessly to take his place. Calm and unafraid he met his captors. Amidst mob and din in trial, he held his peace. Condemned he took up his cross, to fall beneath its weight without a murmur. Victorious in death we see him now at the right hand of the Father, pleading the cause of a lost world.

High resolve, unyielding purpose, bold endeavor, with love, faith and obedience will light up your life and give you that poise, that will draw men away from the sinful things of the world into the peace, joy and gladness of our Father's eternal kingdom.

*Chickasha, Okla.*

## Teaching the Victory of Jesus

BY PAUL MOHLER

THERE are so many things to think and to say about Jesus. Always we are in need of new ways of presenting the gospel to the indifferent. The following presentation was used with a men's Bible class in the discussion of *Jesus on the Cross*, Mark 15: 22-39. It may be useful to others.

First, locate two points on opposite sides of the blackboard: one marked *The Coming of Jesus*, and the other, *His Triumphant Return to God*. The first may be low on the left hand side; and the second, high on the right. Now draw a straight line from one to the other to represent Jesus' course through his earthly life.

The fact to be illustrated is that everything depended upon his ability to keep to that course without hesitation, hindrance, diversion, or failure, for any reason whatsoever. Upon this depended Satan's success or failure—his eternal destiny. Upon it depended the fate of man—whether he was to achieve the destiny planned for him as revealed in Eph. 1: 14 or die in failure under sin. Get the picture of the ensuing struggle as set forth in Rev. 12. Consult also John 14: 30 and 16: 33.

Now review the obstacles put forth by Satan to defeat the course of Christ, beginning with Herod's murderous treachery and including the temptation, the blindness of the Jews, their jealousy, opposition, trickery, persecution, trials, mockery and scourging. Write each of these *across* the line as obstacles that he over-

came in succession. In the discussion, remind the class that none of these obstacles either hindered or changed his course. Up to this point the Prince of this World had exhausted every resource but one, only to fail, but still he fights on. There is left one supreme effort—one

(Continued on Page 23)

## The Christian's Task

BY JOHN WOODARD

WHEN a great flood sweeps over a country the people must rebuild. A lot of rebuilding will be necessary after this wet flood. And this time we will build right. We will dig deep and lay our foundation on the solid rock.

This wet stampede is a surprise to many people, but it should not be. It is the natural result of neglect. We were satisfied when we placed laws on the statute books and we failed to create sentiment that would compel their enforcement. We were satisfied when we had educated people up to a point where they believed voting dry would help their business. We failed to continue our education until they believed the liquor traffic wrong. We must begin all over again. We must take up our program of education and continue it indefinitely. We must retain as many dry laws as possible and we must reenact those that are repealed. But we must have a public sentiment that will support those laws. We must have a large majority of people who will oppose the liquor traffic because it is wrong, regardless of how it affects their business.

The Christian's task is before him. It is to teach. When Jesus said, "Go ye therefore," he said "Teach all nations." That does not mean there should be no preaching, for preaching is teaching, but it does mean that other methods of teaching must be used as well as preaching. Some people may think they can not teach because they are neither teachers nor preachers, but that is a mistaken idea. Every one not only can but does teach. The child learns many things outside of school. His parents and every one else with whom he comes in contact are all his teachers. If every parent realized this some of them would be more careful about the kind of people they have around their children.

Ideals can be taught most effectively in the home. If every home taught the right kind of ideals, much of the work of the school and the church would be easier. The most effective ways to teach ideals are by example and attitude. It is nearly always useless for fathers to tell their children not to use tobacco or intoxicants if they themselves indulge in those vices. The child will follow the example of the parent rather than the precept. It is not enough to merely refrain from doing wrong. We must show by our attitude towards the wrong-doing that we have high ideals. Christian peo-



ple probably err most in their attitudes. There are many sinful practices that they do not indulge in, but their attitudes show that they do not abhor and detest the sinful deeds as they should. Many do not use intoxicants but are indifferent to their use by others. Their indifference has been a great aid to the liquor forces.

The teaching of ideals will not only solve the liquor problem, but it will solve all other moral problems, provided we teach Christian ideals. Teaching Christian ideals will solve the problem of petty theft in the school-room and the problem of cheating on examinations. It will solve the problem of peace or war, the problem of divorce, and all problems of industrial relations. To be effective, however, the teaching must be a continuous affair and we must use the best teaching methods we can find. Spasmodic teaching is not effective. We must not be satisfied with teaching methods just because they have been used in the past. We must study these methods and find out whether they are effective or not. If they are, we should retain them. If not, we should replace them with better methods. We can not get rid of bad ideals until we replace them with good ideals. If we are to develop high ideals, we must use the teaching methods that are most effective in developing purposes.

Some subjects are especially useful in developing purposes; others provide the means for attaining the purposes. Purposes are necessary and so are the means for attaining purposes. The latter is the machinery and the former the motive power. Means for attaining purposes are useless unless one has the purposes. That would be like having a steam engine without any steam to run it. Likewise purposes are useless unless one has the means for attaining them. That would be like having a boiler all steamed up and no engine to run with the steam. The steam would either escape into the air and be lost or else would make the boiler explode. True education must develop purposes, ideals, and must also provide means for attaining purposes.

We must have teaching that will develop ideals and also teaching that will provide means for attaining those ideals. We must have teaching in the home, in the school, and in the church and Sunday-school. Besides the right example and attitudes, which have already been mentioned, parents can see that their children have access to the right kind of literature, music, art, history, and religion. They can also insist that the teachers in the public schools have high ideals. The purpose-forming material taught in the schools may develop either high or low ideals. A lot depends on the choice of material and the manner in which it is presented. Here is a great opportunity for Christian teachers. A sermon, to be a real sermon, must produce results. It must develop purposes, ideals. Ministers should study the re-

sults of their sermons and see that they do develop purposes. The same is true of Sunday-school teachers. They must strive to develop high ideals among their pupils.

*New Carlisle, Ohio.*

### From the Mornings' Mail

No, these suggestions did not all come in on one mail. That's why you read "mornings'" and not "mornings." Some time ago you were asked to express yourself concerning the Messenger. Some of you have done so. Here are a few items for consideration.

Some do not like the pictures; others do. Some think the Messenger costs too much; others think it is worth more than the subscription price. Some object to certain articles; others approve "from cover to cover." Some think the editors are ideal; others know that they are entirely human and sometimes say the wrong thing. But why more on this? Let's turn to other suggestions.

"Why not abolish the agent's commission and reduce the price at least that much?" This brother thinks that certainly there are those in each congregation who would do this work as a philanthropic service, a religious service, just as Sunday-school workers, clerks, ministers, deacons and treasurers do. What do you think would be the effect in your congregation, if Messenger agents were not allowed a commission and the price were reduced a corresponding amount? Would your agent work? Would more folks subscribe?

"Why not make a low rate where every family in the congregation takes the paper?" It is well known that if every family in the church would take the Messenger the price could be materially reduced. Is your congregation favorable to such a proposition? How many Messengers are now going into your congregation? How many families have you?

"Why not give credit on the Conference Budget for congregations that reach a certain standard in taking the Messenger?" Well, how would you adjust the amount and who would pay it? Just to give credit without a transfer of money would not help much, would it? Explain your view on this.

"Why not send the Messenger in quantity as the Sunday-school supplies are now sent?" Have you a good way of getting the copies into the homes—a better way than now? Is your congregation so located that it is easy to reach every home at the church services?

"Why not reduce the price of the Messenger to the actual cost, instead of making a profit?" That sounds logical. But there is this against the proposition: The Messenger has for years been printed at a loss. The proposed change would require the price to be reduced "up" instead of "down." No one desires that. For years the Messenger and Visitor were subsidized from other sources. These two papers were combined with a view of economy. In the meantime the depression set in and the problem has not been made easier.

One thing is certain: The church must have the Messenger. In some way or other the Messenger must be made the best possible, reach the largest number possible, at the lowest price possible. If you know how this can be done take your pen, write out your plan and send it in. A post card costs one cent; a stamp three cents. You may have what all have been looking for.—J. E. M.

## PASTOR AND PEOPLE

### Object Teaching

RY ROY HONEYMAN

As a boy, I remember that about two object lessons each year were offered the children of the church where I attended. One was given on Sunday morning following the communion service, and the other was presented by the evangelist who conducted our yearly series of meetings. And how we did enjoy those lessons! We were given a chance to use our eyes and how we did like to "look and listen" instead of just "listen"!

Years have passed. I grew from a boy into a man and then came the responsibility of being a pastor of a church where a large group of boys and girls could be reached. In studying the needs of these children, I began wondering why I still remembered so well the object lessons I had seen in my boyhood days. Statistics told me that eighty per cent of all the knowledge one receives from the cradle to the grave comes by way of the eyes. So, I reasoned, why not make real use of this channel and allow the boys and girls to exercise their sense of sight, the big open highway straight to their hearts? In the fall of 1929, I hesitatingly began using fifteen minutes each Sunday morning in teaching with objects, not knowing how soon I would have to quit because of a lack of "ammunition." We have utilized this quarter hour every Sunday morning since and have not found it necessary to use the same objects twice, except in two or three cases with a change of setting.

It is real inspiring to see the children taking the front benches after Sunday-school is over, ready for their very own service. And I am made to realize that if we can sufficiently interest the children of today in spiritual things, the success of the church of tomorrow is certainly assured.

We unite object lesson time and the church service into one, and the children remain through it all. What if a few tots do get a little fidgety sometimes? They are forming the admirable habit of staying for church that will stick with them through life.

The object lesson often makes a splendid introduction to the sermon and the theme can be used throughout. I find the adults have their eyes open, too, during the object time.

Preparing for these demonstrations need incur but little, if any, expense. In most cases, odds and ends that accumulate around most homes, painted in bright colors have constituted most of the material for my lessons. For variety, chemical talks and stereopticon pictures are sometimes used.

Last Sunday I used seven ordinary tin cans and a pitcher of water to assist the children to visualize Matt.

5: 6, and to show the attitude of folks in the Sunday-school and church services. A painted tin trough with a wooden rack built inside to hold the cans high enough to see was also used.

*Can No. 1* was laid on its side. It represented the person who sleeps during church. Water was poured upon this can but every bit was wasted. The water, of course, was the message of inspiration we may get from every service.

*Can No. 2*, that had never been opened, was placed upright on the rack. This can, of course, didn't catch any water either and was the person whose heart is closed to the advances of the Spirit.

*Can No. 3* had each end removed and the water went right through, which reminded us of the person who just sits in the service and is too tired (or lazy) to think and allows the message to go in one ear and right out the other.

*Can No. 4* was previously filled with concrete and no water could possibly enter. We may sit through a service with our minds striving with material things. We try to decide (while the preacher sweats) what we're going to do on Monday, or determine what sort of dress the girl has on who sits across the aisle.

*Can No. 5* was purposely missing. Water was poured down through the vacant place on the rack, but the "absent one" did not get any benefit whatever.

*Can No. 6* was filled. But two small holes near the bottom of the can allowed the precious contents to gradually drip away. After the service, we often discuss with our friends the price of hogs, the weather, the chances of getting a job, etc., and when we arrive home the inspiration of the meeting has died out. Sometimes we can not even remember the preacher's text.

*Can No. 7* was very rusty and contained many holes. This can had come in contact with the world and had absorbed so much that it was in no condition to hold much water. A bright, new can was shown and attention called to the fact that can No. 7 could make the exchange, free of charge, showing that God will give us a new and appreciative nature.

*Can No. 8* was O. K. and was filled until it ran over—enough for itself and to share with others.

The fifteen minute period was up and I was sure I had left a message that could not have been accomplished any other way.

I find a good flood light installed on the ceiling and shining directly upon the objects helps very much. And don't forget to get your objects up high enough so the entire audience can see.

So long as I am called upon to perform the beautiful task of teaching children, I shall never relinquish my hold upon the opportunity of teaching spiritual truths with objects.

Greenville, Ohio.



## What Has the Church Done for Me?

BY R. E. MOHLER

Executive Secretary of Men's Work

EVERY once in a while a Christian should make a personal check-up by asking himself the following questions:

Have I cheerfully contributed in service to my church's activities?

Have I given loyal support to my pastor and to the officials of my church?

Am I really representing Christianity in my daily living?

If every member of my church had contributed just as much to it in the past twelve months as I have, would it exert a stronger influence for good in the community?

If I can answer these questions in the affirmative it will not be hard to answer the question: What has the church done for me?

*McPherson, Kans.*

## Willing Hands

BY CALEB W. BUCHER

THE mind created great melodies. The strings of the famous violin held the message of the great artist. But not until those masterful hands responded to the dictation of that brilliant mind could Fritz Kreisler give to the waiting world that undying song of happiness.

Raphael could not give to art the invaluable until his hands responded to his wishes in placing upon the waiting canvas his ideal in the form of *The Sistine Madonna*.

Art and music, two of the highest productions of mankind, are the result of masterful hands doing the bidding of the inspired minds of genius, trained to hard work.

Cathedrals have been built; sky-scrapers have been erected, ships have been launched, and great smooth highways have been paved by human hands—hands that have done without flinching the bidding of master minds. Even in this mechanical age the human hand is indispensable. It continues to press the button and release the lever at the desired time. Unskilled laborers have also had their share in the uplift of mankind. By the application of their strength the rough work was done. By hands toil-worn and hardened, they toiled that the veneer and varnish might later be applied.

From the highest in art and music to the most menial task, we find the hand of mankind indispensable for creative purposes.

Christ went abroad in his home country and with the touch of the divine physician he healed the sick, raised the dead and cast out the evil spirits. With a touch the great Teacher blessed the little children. With the touch

of a great Pastor he encouraged the sin-sick soul of the vilest sinner.

Although the hands of our Christian youth may not be backed with the divine power of Christ, or the masterful genius of a Paderewski or a Kreisler, there remains great power—shapely hands with strength, backed by a spark of divinity and a splash of creative genius.

Let the hands of the youth of our church find something to grasp, something to clasp, something to do. Then they'll do it.

*Quarryville, Pa.*

## The Cross of Christ (Gal. 6: 14)

BY A. P. GEIB

In the Series on "The Things of Christ"

THE writers of the biographies of the Master have given approximately one-third of the space in their records to the events centering about the cross of Christ. Evidently the cross had great significance to them while writing under the direction of the Holy Spirit.

To Paul, the cross of Christ was the heart of the message he was called upon to preach, namely: the great fact of sacrifice on God's part in behalf of man's redemption—that solitary Figure which stood along the long sweep of human history to which men and seers looked before he came as the symbol of shed blood without which there is no remission; and backward to which we joyfully gaze through penitent tears as a token of our redemption. This fact was to Paul the only hope for the salvation of a lost world; not reformation of human society while living in sin, but regeneration of individual human lives by salvation from sin unto lives of service. It was Christ and him crucified, to be received through faith in the power of the risen Lord unto newness of life. To this great apostle the cross meant pardon for the transgressions of the past, sustaining grace and resurrection power for the present, and a living hope for the future because of its vital connection with his belief in the resurrection and future glory of immortality. Circumcision or uncircumcision was insignificant beside this great truth.

The needy believer who is conscious of sin, weakness and guilt, will, like Paul, still find the cross the source of joy of forgiveness, peace for pardon, sustaining power in trial, distress and suffering. It is the secret of the man of faith for finding the solution to the riddle of life, for—

"They that bear the cross below,

Shall wear a crown above.

"Bane and blessing, pain and pleasure,

By the cross are sanctified;

Peace is there that knows no measure,

Joys that through all time abide."

*Manheim, Pa.*



# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## New Lines of Progress in India

BY C. G. SHULL

### Progress in Religious Education

SEPTEMBER 19 to 24 Rev. E. L. King, a Secretary of one of the leading Councils of Christian Education in India, visited our mission and conducted a five days' institute. For several years Mr. King with the help and counsel of many other educationalists in various parts of India, has been developing a new type of religious education curriculum for the use of missions and churches. The syllabus is known as *The Charterhouse Course*. The course represents an earnest attempt, in harmony with the latest developments in religious education and psychology, to develop a curriculum which will bring larger results in the attainment of Christian character. Scientific investigations in America have recently proven conclusively that mere knowledge of Biblical facts and Bible stories does not guarantee that conduct will proceed according to Christian ideals. The experience of missions in India covering a period of from fifty to one hundred years confirms this conclusion. One of India's best known teachers in religious education tells how the brightest boy in his first school in an Indian village became a scoundrel. On examination days in the Scripture class the boy won the honors, but his knowledge of Biblical facts failed to function in the realm of Christian conduct. This was an extreme case no doubt, but illustrative of a condition all too prevalent and one which has given rise to a demand for a new approach in religious training.

### New Textbooks

*The Charterhouse Course* attempts to meet this demand. Its central basis is life situations and the traits of character which the child should develop. Instead of taking certain Biblical passages and drawing such lessons as may be found applicable, the course seeks to begin with the spiritual needs and problems of the child, and to draw upon the Biblical, biographical and historical material which will give most help in meeting these needs. Conduct assignments are stressed and there is thereby a constant emphasis on the fact that effective teaching and learning brings results in everyday life. The pupil who really passes is the one who forms habits

of Christian conduct and ideals of living as a result of the course. Worship, memory and handwork all receive attention.

An English version of the above course is now ready for every year from the kindergarten to the high school age. Translations are proceeding with varying degrees of rapidity in five of the vernaculars, and courses on its use are being given in institutes and training classes.

### New Books by Missionaries and Nationals

This month brings the announcement of several interesting new books which are coming from the pens of workers in India. *Child in Our Midst* is a new parent education book written by L. Winifred Bryce, a gifted lady missionary of the United Church of Canada. The book deals with the psychology of childhood and with the parent's task in religious training in the home. Many books along these lines have appeared in America and Europe, but they are not suitable for translation into the vernaculars of India. Mrs. Bryce, who has not

## A New Member of the Mission Board

When the General Mission Board meets October 31 a new Board member but a familiar personage will be present. Leland S. Brubaker was elected at the 1933 Hershey



Conference to fill the unexpired term of our departed member, J. B. Emmert. Because Bro. Emmert had served on the mission field he brought a special contribution to the judgment of the Board. Because Bro. Brubaker served a term in China, his service gives promise of having special value.

Leland S. and Marie Brubaker went to China in 1924. Physical conditions made their return to the field after furlough inadvisable. Since 1928 Bro. Brubaker has served as pastor of the Covina, California, congregation.

He becomes a member of the Board at the age of 34. So far as we know he will be the youngest member to serve on the Board. Otho Winger began service at the age 35 and Chas. D. Bonsack at age 36. The most recent new member prior to Bro. Brubaker was B. F. Studebaker, Union, Ohio, elected 1932 at the Anderson, Indiana, Conference.

The General Mission Board for economy reasons has combined its regular September and December meetings into one to begin Oct. 31. All the General Boards of the church will have their annual joint session at Elgin, Nov. 1.



only the mental and spiritual equipment for the preparation of a good book in this field, but also years of direct contact with the Indian home, has prepared a book which it is hoped may be translated into the vernaculars and do much good. Personally, I have, along with others, been feeling for some time the urgent need of such a book.

Dr. Stanley Jones' latest book, *Christ and Human Suffering*, is to be ready this month and Mr. C. F. Andrews, now on his way back to India, will publish in September a book called *Christ in the Silence*. Hundreds of readers throughout the world were thrilled by Mr. Andrews' book on *What I Owe to Christ*, and they have asked Mr. Andrews for further guidance on the way to keep the vision of Christ undimmed and a continued consciousness of his presence in the midst of the distractions and hurried life of today. His book attempts to answer these questions and will be based on those chapters of the Gospel of John which record the meeting of Christ with his disciples in the upper room. At the same time Mr. Andrews is also preparing a new biography of *Sadhu Sundar Singh*. This great Indian saint has not been heard from for such a long period that it is now presumed he has been translated. Very few westerners have done as well as C. F. Andrews in understanding that mystical experience was the outstanding characteristic of Sadhu Sundar Singh. A biography of the Sadhu from the pen of Mr. Andrews ought to present an understanding and sound interpretation

of his life and be a source of inspiration to many hearts.

The last book I shall mention is a biography of Mahatma Gandhi being prepared by Bishop J. R. Chitamber. Dr. Chitamber is the first Indian to be elected as a bishop of the Methodist Episcopal church. He is proving eminently capable for the great work. It will be no doubt both interesting and profitable to hundreds of Christians both in Asia and the west to look at Mahatma Gandhi through the eyes of this outstanding Indian Christian.

It may be remarked here by way of a postscript that the political influence of Mr. Gandhi and his popularity in India are just now at a very low ebb. Most of India's political leaders have lost faith in civil disobedience as a practical weapon for securing an advance toward political freedom. It would seem that a great majority of the leaders in the recent Conference in Poona desired to abandon all forms of civil disobedience. But with Mr. Gandhi civil disobedience is not a mere political strategy, but the result of a philosophy of life, and so could not be abandoned. A compromise was effected by the suspension of mass civil disobedience by the congress and the encouragement of individual civil disobedience to be undertaken only by those ready to take sole responsibility for their individual actions. But it seems that the majority of the leaders acquiesced in this latter only out of respect for Mr. Gandhi. At heart

## What to Pray For

BY CORDA WERTZ

WEEK OF OCTOBER 16-22

By the time this letter reaches you I will have been in China almost a year. I began my study of the language last fall, November first. After doing three terms' work at the College of Chinese Studies in Peiping I came to Ping Ting Chou, Shansi. This summer I have been reading John's Gospel, and will continue to study throughout this fall and winter.

I had the privilege while at the language school in Peiping to teach the Bible in English to two sisters, Grace and Alice Wei. They are daughters of a Chinese official. Ever since they have learned about Christ, they have been teaching their brothers and parents. This spring the two sisters were baptized, and it is their hope that before long their entire family may be one in Christ Jesus.

There are many opportunities to witness for the Lord among the patients in our Ping Ting hospital. Religious instruction is given daily to the patients and deputation teams visit the wards on Sunday afternoon. Several weeks ago while visiting the patients, one little frail woman begged us to talk to her. How her eyes shone as we unfolded to her the message of God's love. Again we recall Jesus' message to the man born blind:

"Dost thou believe on the Son of God?"

"Who is he, Lord, that I may believe on him?"

*Ping Ting Chou, Shansi, China.*



they desire a different policy but no one as yet has emerged to ably and courageously lead in another direction.

*Vada, India.*

## Junior Worship Program

### What God Gives Us (Harvest Time)

**Hymn:** This Is My Father's World. Hymnal No. 94.

**Leader:** Psa. 24: 1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

**Response** by one of the audience: Psa. 147: 8:

"Who covereth the heaven with clouds, who prepareth rain for the earth,  
Who maketh grass to grow upon the mountains."

**Leader:** Psa. 65: 9: "Thou visitest the earth, and waterest it:  
Thou greatly enrichest it."

**Response** by another: Psa. 65: 11:

"Thou crownest the year with thy goodness;  
And thy paths drop fatness."

**Give** the poem by James Whitcomb Riley: "When the Frost Is on the Pumpkin."

**Leader:** Psa. 104: 14:

"He causeth the grass to grow for the cattle,  
And herb for the service of man:  
That he may bring forth food out of the earth."

"Back of the loaf is the snowy flour,  
And back of the flour is the mill;  
Back of the mill is the wheat and shower  
And the sun and the Father's will."

**Response** by all: Psa. 147: 9, 14:

"He giveth to the beast his food,  
And to the young ravens which cry.  
He maketh peace in thy borders,  
And filleth thee with the finest of the wheat."

**Poem:**

"We plow the fields and scatter  
The good seed on the land,  
But it is fed and watered  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes and the sunshine,  
And soft refreshing rain."

**Offering.**

**Prayer.**

All standing: Praise God From Whom All Blessings Flow.

## News From the Field

### INDIA

#### Anklesvar

#### Didn't Have a Flashlight—Just a Barn Lantern

Mrs. Anna Lichty writes: "We were at the village of Dadhal all day and did not get home until after nine o'clock, and then until we got out of our wet clothes and had our dinner it was ten o'clock. There was a washout on the railway beyond Umalla and the train did not come, so at seven we started home on foot. It was not so bad walking those two hours down the railway track and the darkness was not too black last night so we fared quite well.

#### The Mud Walls Almost Bulged Out!

"We had a very interesting day at Dadhal. People could

not be out in their fields, so everybody was in a good mood to visit. The Christian master's home has been enlarged to almost twice its former size and he has a neat, tidy school-room. We visited in the schoolroom in the forenoon, and then called on some Mohammedan families. In the afternoon we had a meeting with the Christians. Our blind Bro. Renchod led the singing. My, how those people and children did sing! The mud walls almost bulged out with the ring of praise. Finally, the drums were brought in to more completely express the melody in their hearts. They listened attentively to the message and at the end decided it would be a good thing to admit the little low caste Dherd boy who wanted to come in.

#### An Object Lesson

I had the women alone before the service began and our lesson was on the blind man receiving sight. Right in the midst of the lesson in walked blind Renchod. It just happened so. And thus he became an object lesson to impress the truth of the lesson.

#### Silkworms

Miss Elsie Shickel writes that for some time at Anklesvar they have been planning to try out a bit of silkworm culture. "These worms feed on castor bean plant leaves, and castor

(Continued on Page 26)

## Notice for the Juniors!

To the Junior groups which have been working on the China Project this year, a nice surprise is in store! Some beautiful Chinese paper-mats, direct from the boys and girls

of China, are to be given as souvenirs to the groups when they have sent in their folios and their offerings.

These mats are lovely in design and colors and you will feel honored to frame one of them for your classroom. You will marvel at the patience and skill seen in every mat. Think of spending two whole days weaving tiny strips of paper into dainty picture-patterns! The Chinese children did all the



This "Flying Horse" was made from a photograph of one of the paper mats mentioned in this article.

cutting of the mat and all the strips for weaving; and all the things they had to work with were a piece of glass, two rulers, one of glass and one of wood, a weaving needle made of bamboo bark, a steel knife, flour paste and the paper. If you could see the knife you would wonder greatly how it could cut paper so nicely for it does not look like an American knife at all. Just wait until you receive your mat and then you will marvel more than ever!

Here is a rhyme which Miss Metzger sent along with the mats:

"See our little weavers, busy all day  
With paper and paste, making mats, very gay,  
Cutting with knives so keen,  
On glass so smooth and clean,  
Oh, it's more fun than any other play."



## KINGDOM GLEANINGS

### Calendar for Sunday, October 15

**Sunday-school Lesson**, Paul in Antioch.—Acts 11: 19-30; 12: 25.

**Christian Workers' Meeting**, Faith in the Presence of Death.

#### B. Y. P. D. Programs:

Young People—Music's Contribution to Life.

Intermediate Girls—What Do Missionaries Do?

Intermediate Boys—Boys' Work in Your Church.



### Gains for the Kingdom

**Four** baptisms in the Woodland Country church, Mich.

**Eight** baptisms in the Okaw congregation, Bro. Wm. Thompson of Dixon, Ill., evangelist.

**Five** united with the New Fairview church, Pa., Bro. N. K. Musser of Mountville, Pa., evangelist.

**Twenty-four** baptisms in the Dunnings Creek congregation, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

**Two** baptisms in the Reisterstown congregation, Md.

**Twelve** confessions in the Branch church, Va.

**Six** added to the Walnut Grove church, Moorefield congregation, W. Va., Bro. P. I. Garber, pastor-evangelist.

**Two** added to the Linville Creek church, Cedar Run, Va., Bro. Jesse Ziegler of Bridgewater College, evangelist.

**Two** baptisms in the Logansport church, Ind.

**Eight** baptisms in the Pymont church, Ind., Bro. R. O. Shank and wife of Flora, Ind., evangelists.

**Three** baptized and one reclaimed in the Flint church, Mich., Bro. Van B. Wright of Grand Rapids, Mich., evangelist.

**Four** baptized and one reclaimed in the Smith Creek church, Va., Bro. S. I. Bowman of Harrisonburg, Va., evangelist.

**Twelve** baptized and one reclaimed at the Sunnyside church, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

**Thirteen** baptisms in the Mountain View church near Lost City, W. Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

**Seven** baptisms in the Red Oak Grove church, Va., Bro. J. B. Naff of Callaway, Va., evangelist; six baptisms since the last report.



### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Jesse W. Whitacre** of Greencastle, Pa., Nov. 6 in the Palmyra church, Pa.

**Bro. H. M. Coppock** of Tiptecanoe City, Ohio, Nov. 5 in the Beaver Creek church, Ohio.

**Bro. J. Edwin Jarboe** of Syracuse, Ind., Oct. 1 in the Salem church, Ind., near Burr Oak.

**Bro. Earl C. Bowser** of Girard, Ill., Oct. 30-Nov. 15 in the Oakley church, Ill.

**Bro. L. R. Goodmiller**, the pastor, Oct. 22 in the Andrews church, Ind.

**Bro. H. F. King** of Myerstown, Pa., Oct. 8 in the Big Dam church, Schuylkill congregation, Pa.

**Bro. Robert Cocklin** of Mechanicsburg, Pa., Oct. 8 at the Green Tree house, West Green Tree congregation, Pa.

### Personal Mention

**Bro. J. Q. Goughnour's** address has been changed from Beaver to Grand Junction, Iowa.

**North and South Carolina** has chosen Eld. Geo. A. Branscom to represent the district on the 1934 Standing Committee, with Eld. J. K. West as alternate.

**Southern Indiana** has chosen Eld. D. W. Bowman as Standing Committee delegate to the next Conference, with Eld. V. B. Browning as alternate.

**Michigan** is to be represented on the Standing Committee of the next Conference by Eld. C. L. Wilkins. We are not informed as to an alternate delegate.

**Southern Illinois** has chosen Eld. W. W. Peters for Standing Committee service at the 1934 Conference, with Eld. G. O. Stutsman as alternate delegate.

**Northern Indiana** has selected Elders David Metzler and Chas. C. Cripe as Standing Committee delegates to the Conference of 1934, with Elders T. E. George and S. S. Blough as alternates.

**Doctor and Mrs. Parker** had just safely landed at Tientsin when they wrote the card which reached the mission offices four weeks later, Oct. 5. They were glad to find some of our China faithful there to greet them.

**Bro. J. H. Cassady** is now in evangelistic work in Northern California. Following his meetings at Modesto and Empire, he is to be at Lindsay Oct. 23 to Nov. 12; Fresno Nov. 13 to Dec. 3. On the later schedule are Laton, Waterford, Oakland, Bakersfield and McFarland.

**Dr. D. W. Kurtz** will be in the Canton City church, Arnold and Hoover Place, N. W., Canton, Ohio, both morning and evening, Sunday, Nov. 5. On Monday following he will speak to the Canton and Stark County Ministerial Association which will also meet in the Canton City church. Neighboring churches are invited to any of these services.



### Miscellaneous Items

**Middle District** church of Southern Ohio will hold its annual homecoming on Sunday, Oct. 22, an all-day service. Come and worship with us. Our series of meetings will also begin Oct. 22, with Bro. C. V. Coppock in charge.—I. J. Coy, Tiptecanoe City, Ohio.

**The Old Folks' Home** at Fostoria, Ohio, will have an all-day Homecoming Thursday, Oct. 19. Pastor A. P. Musselman of Lima, Ohio, will preach in the morning. Basket dinner and afternoon program. Superintendent Isaac Coblenz says: "Please come and help entertain the old folks and look the home over."

**The homecoming** of the Canton church is to be held Sunday, Oct. 22, beginning with Sunday-school at 10 o'clock. There will be music and a special program following the Sunday-school, and also in the afternoon. Mr. O. G. Davis of Chicago is the speaker for the occasion. The communion services will be at 7 P. M. Basket dinner in the church at noon. It is hoped all past and present members and friends will attend.—Ministerial Committee—Cecile Van Syckel, Harold Rose, Clyde Ludlum, Canton, Ill.

**Greene church**, Iowa, will observe the sixtieth anniversary of the building of the Old Stone church on Sunday, Oct. 22. Bro. J. F. Burton of Lena, Ill., a former pastor, will speak at 11 A. M. and at 2:30 P. M. Special music is being arranged, and there will be a basket dinner at noon. In the evening a union service will be held in which the other churches and pastors of Greene will coöperate. Rev. L. A. Gustafson of

the M. E. church will preach. A hearty welcome is extended to all former workers and residents of the Greene church, and to all others who wish to attend.—C. E. Schrock, pastor.

**The Lick Creek church** is planning a centennial anniversary celebration on Oct. 15. Bro. Chas. D. Bonsack of Elgin, Ill., is the speaker for the occasion. The church is located one and a half miles southwest of Bryan, Ohio, on state route 108.—Florence Stombaugh, Bryan, Ohio.

**The Amwell church** near Sergeantsville, N. J., celebrated the two hundredth anniversary of its founding Sept. 12 to 17, an interesting fact which has just been brought to our attention by newspaper clippings sent us by an unknown correspondent. We are sorry that the Messenger was not promptly furnished with a suitable account of so significant an event in our church history. Pastors M. C. Swigart, Trostle P. Dick and H. S. Repogle of the Germantown, Coventry and Green Tree churches respectively, assisted in the program. Bro. Henry T. Horne is the present pastor at Amwell.

**District Meeting of Southern Pennsylvania** will convene in the Falling Spring congregation, Hade churchhouse, Oct. 24-25. The elders will meet in the Shady Creek churchhouse Tuesday morning the 24th at 9:30 o'clock. In the Hade church, also in the forenoon, there will be a service for all others coming to the meeting. At 2:00 P. M., Tuesday, the Women's Work meeting will be held, when Sister Ida Shumaker will give an address. Other interesting features are on the program. The annual missionary service will be held 7:00 P. M., Tuesday, and in charge of the District Mission Board. Sister Shumaker will give the address. Following this service delegates to the district meeting will be seated and the organization of the meeting completed. At 8:00 A. M., Wednesday the 25th, the district meeting convenes in business session.—Levi K. Ziegler, Clerk.

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### With Our Schools

#### Elizabethtown College

**Elizabethtown College** opened its thirty-third academic year on Sept. 11 with a sixty-two per cent increase in the freshman enrollment. This year's class totals sixty-eight, and the total college enrollment is thirty-five above that of the first semester.

**Dean A. C. Baugher** is doing graduate work at New York University over week ends.

**Superintendent I. D. App** of Dauphin County will be the chief speaker at the Founders' Day Celebration on Monday evening, November 13.

**Presidents D. W. Kurtz and V. F. Schwalm**, Sister Shumaker, Brother and Sister Bittinger, and several members of the faculty will be the instructors at the Bible Institute to be held at the College from Jan. 21 to Jan. 28, 1934.

#### Manchester College

**Two Christian preachers** of national reputation are to be on the campus of Manchester College soon. On Oct. 4, Dr. Frederick Shannon of Chicago is to address the students and visitors in chapel and will speak at a ministers' luncheon. Ministers of all denominations are invited to attend.

**On the evening of Homecoming Day**, Oct. 14, Rev. S. Parkes Cadman will speak at the college and on Sunday morning, at 11 o'clock, he will speak at a union service in the Gymnasium Auditorium. The public in general, and especially our ministers and members, are invited to attend.

**Many of our people** are asking about enrollment this fall.

The number is 585, some fifteen short of last year. This is due to the fact that so many upper classmen could not arrange finance to return.

### Bethany Biblical Seminary

**The autumn quarter** at Bethany is well under way. The enrollment is about the same as it was last year at this time. For a higher quality of student body we could scarcely ask. Several of our new students are young college men who have been in pastoral or other church work for a season. Several others are men just out of college who are here continuing their preparation for effective and efficient service in the kingdom.

**It is gratifying** to report that a strong Junior class has matriculated. It is equally gratifying to have a good average-sized Senior class again this year. This fact is made possible since more of our students are coming with the expectation of completing their courses than was true in earlier years.

**While these notes** are being written the Pastors' Conference is in session at Bethany. Both the attendance and the spirit of the Conference are fine. The students find this occasion a rich treat and are eager to take in as many of these

(Continued on Page 20)

## THE QUIET HOUR

### Tribute to Cæsar

**Matt. 22: 15-22; Mark 12: 13-17; Luke 20: 20-26**

For Week Beginning October 22

#### How They Might Entangle Him, 22: 15

They would try Jesus in the wrong way. They set a trap for him. The only way to try him and know him is to obey him (Matt. 16: 1; 19: 3; 22: 15; Mark 8: 11; 10: 2; 12: 13; Luke 11: 54; 20: 20; John 8: 6).

#### Pharisees and Herodians, 22: 16

Here were two groups who hated each other, but were drawn together by their common hatred of Jesus (Matt. 3: 7; 151; Acts 5: 34; Mark 3: 6; 12: 13).

#### We Know That Thou Art True, 22: 16

These words were not sincere. Otherwise why did they not obey Jesus? The insincere inquirer can never arrive at the truth (Job 32: 21; Psa. 12: 3; Prov. 20: 19; 24: 24; 28: 23; 29: 5).

#### Tribute to Cæsar, 22: 17

They would draw Jesus away from his great life purpose into some issue where passion and futility alone could result (Luke 2: 1; 3: 1; Acts 11: 28; 18: 2; Philpp. 4: 22).

#### Show Me a Penny, 22: 19

Why did he ask this? Did he point to the image on the coin? Did not he himself have a penny (Matt. 22: 19; Mark 12: 41; 14: 11; 1 Tim. 6: 10)?

#### To Cæsar . . . to God, 22: 21

They owed a debt to both Cæsar and God and they themselves must see and acknowledge each obligation (Rom. 13: 1; Ezra 7: 26; Eccles. 8: 2; Matt. 17: 27; 22: 21; Tit. 3: 1; 1 Peter 2: 13, 14).

### Discussion

Did Jesus mean that this question is one which each individual must decide for himself?

What was Jesus' attitude toward the Roman government?

R. H. M.



## HOME AND FAMILY



"Tell me about when you were a little girl"

### The Scenes of Childhood

BY FLORENCE M. BOLLINGER

VERY often feeling with the poet that "the world is too much with us," I am immensely enjoying the solitude which this day affords. I am entirely alone, save for the unseen but welcome presence of him who is always near. Only the rustle of wind through the trees and the singing of birds break the stillness. My husband and I, setting out yesterday for a visit to village schools, found this ranger's cabin set on the edge of the jungle apart from all the village a welcome retreat. The cleared space around the cabin removes the possible sense of fear which one might have at the nearness of the jungle. It is all a wonderful green from the recent rains, with a view toward distant mountains, refreshing both to mind and body. Today Amsey has gone on to a more distant school, a journey of eight hours' steady walking. He has two Indians as companions. When he returns tonight, tired, thirsty and weary, he will find water for a refreshing bath, boiled drinking water, tasting of smoke from the open fire, and a good evening meal prepared. These duties occupy a part of my time, but my mind is busier than my

hands. I am thinking back to the scenes of childhood, and in this frame of mind feel inclined to pen a few thoughts recently impressed upon me in watching my own children's interests and activities.

Now while my children are small their most frequent request for stories is, "Tell me about when you were a little girl." Then I tell them about my childhood home in eastern Pennsylvania, about my many brothers and sisters, my father as a doctor in his mission of healing among country folk, my mother's evening hour, with each child choosing a story to be read from the "Jesus Book." I tell them about the woods where we found the first spring flowers, the stream where we loved to wade, the picking of cherries in the spring, and the gathering of hickory-nuts in the autumn. How they thrill to the tale of the first money I ever earned—one cent a bucket for picking up potatoes, four cents a shock for husking corn, and white washing picket fence at one-half cent a panel. And surely nothing could be more exciting and lovely than the glorious Christmas season, bringing home the big tree from our own woods, and all the secrets concealed in locked cupboards and chests. Jingle bells and snow—how little they know of such a life! When some day other children ask for a story about their childhood, what a different story they will tell! Even their vocabularies will be different, as the following illustrates.

Recently in looking through a modern magazine, I mentioned the word *auto* several times. Five-year-old Dickie, looking perplexed, finally asked, "What's an *auto*?" I looked at him equally perplexed, until it occurred to me that in India we have *motors*, not *autos*. Likewise we ride in *trams*, not *trolley cars*. We use *biscuits*, not *crackers* with our soup. Speaking of *crack-*



From the cradle up, missionary children must wear the heavy sun helmet, called the *topi*



ers, we mean an attractive crepe paper arrangement which, when properly pulled and broken, sounds like a fire cracker. When I list the children's clothes for boarding school, if by any chance they have any high shoes, I list them as *boots*, and low shoes, slippers, etc., are called *shoes*.

But the missionary child's attitudes are more marked than his differences in vocabulary. I recall that as a little girl, when my older brothers went ten or twelve miles from home to Perkiomen Seminary, for high school work, I thought they were rather heroic to go so far from home. Today Dickie talks in a matter of fact way about going to boarding school where his brother and sister are, a thousand miles from home. And I think he would be quite contented in school with lots of other children near his age. For there are over four hundred children, not all boarding, in this school in the Himalayas, where our missionary children go. Every week letters come from Lowell, age ten, and Virginia, age seven, saying that they like boarding. But Dickie will not go into boarding this year or next, I hope. However, it is a choice between that or having him associating entirely with Indian children, and probably not seeing another white face, apart from father and mother and Auntie Royer, for five or six months in the year.

Toys are not as common to children of missionaries on foreign soil as they are in the homeland. For one thing, prices are much higher accordingly, and not within the missionary's reach. And for some reason, children seem to outgrow toys earlier than in normal circumstances. Very likely this is because they see so very few toys among Indian children and lack the common urge or desire that because Jack has a toy, one must have it too. Not that children here lack the play instinct, but they are quite clever in making up their own games. How many times we find them building roads, making play houses, damming up water for wells. Live pets are not uncommon in India; the jungle furnishes some of these, such as the peacock which struts in our compound, the parrot and mina birds which most of our neighbors own. Rabbits and dogs are the playmates of some of our children. But I would not have you think that children do not prize toys; our children, especially Dickie, after a visit anywhere, always thinks of our return to Ahwa in terms of an old tricycle. To be sure it has a new bell and new rubber tires, but the tricycle was first Butterbaugh's, then Garner's, and now ours. And I believe Dickie Moomaw's favorite toy is a teddy bear inherited from the Longs. Of one thing I am sure, there is no treasure quite so dear to a little girl as an American doll. And how will we manage this year, with no missionary returning to bring a doll?

In my childhood days, we considered a trip to Philadelphia, a distance of twenty-five miles, a red-letter

event. Every summer we took a vacation as a family, if only for one day. Often we went to the zoölogical garden and through Fairmount Park; sometimes we went on a boat ride down the Delaware River; sometimes to Atlantic City. But to remain on the train overnight was an unknown thrill. I had been to Washington, D. C., and many points of interest within range of my home, but my first night on the train was when I started to college in Indiana. Children in India have to get used to much traveling, early in life. And what traveling it is! One literally picks up his bed and walks. Yes, his bed, his tiffen basket of food, his water jug, lantern, and anything else which is necessary for one's daily comfort. And we don't ride on upholstered seats, but plain boards upholstered with our bedding. Since it rains only one season of the year, the dust is usually very bad, and no matter how crowded the trains are, there is always room for half a dozen more. But even the smallest children have to get used to such traveling, night and day; for distances are long and trains slower, especially for those of us who are in the jungle. As soon as a child is old enough to go to school in the hills, the trip there and back is an event. There must be food to last two or three days, kerosene tins full of drinking water, books, and clothes, bedding, and all sorts of baggage. To care for such a lot of children and baggage on the train two days and nights is a full time job for any care taker. But the children seem to enjoy it all.

These are just a few of my impressions of missionary child life in India. Whether I have seen through a child's eyes, I will not know unless some day I will be so fortunate as to hear the stories my children tell when asked, "Tell me about when you were a little boy," or "Tell me about when you were a little girl." Perhaps my own mother in reading this may feel a tinge of surprise at my own memories and recollections of the scenes of my childhood.

*Ahwa, Dangs, India.*

## The Daughter's Place in the Home

*As Seen From a Daughter's Standpoint*

BY PHYLLIS E. HARDING

A DAUGHTER'S place in the home is what one might call that of the apprentice-mother. As a girl in her home she learns the fine art of motherhood, while her mother as mistress and teacher instills into her young life the principles and ideals for which their home stands, as also for the home where in years to come, the daughter will become the mother. Will the daughter's home of her own be a home of discord and strife, or will it be a home where love dwells, and where the Spirit of Christ abides? Of the former we see too much today.

The daughter should be dependable. She should have

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## With Our Schools

(Continued From Page 17)

special programs as their own daily programs will permit.

Some of the pastors have inquired whether our library would like to have District Meeting Minutes, early Brethren periodicals, other church literature of the past century, and various theological and nontheological works which they have or know of in their local churches. We have assured them that the Bethany library would be most glad to receive them. Pass this word on to all the churches.

Several of the pastors have brought foodstuffs to Bethany to apply on the general church budget. We are ready to receive provisions that churches wish to bring or send. Remember credit for the local wholesale value of these provisions may apply on the church budget as designated funds for Bethany Biblical Seminary. Please list the value of your contribution according to your local wholesale market price. If you have any query further on this matter write to the Seminary for further information.

## NEWS FROM CHURCHES

### CALIFORNIA

**Covina** church met in council Sept. 15. Favorable reports were given by all the departments and committees of the church. Our love feast was set for Nov. 5. Delegates to District Meeting are Bro. Leland Brubaker and Sister Eulalia Overholzer; alternates, Sisters Elsie Perry and Dove Sauble. Most of the Sunday-school officers were returned to office for the coming year. Our number has increased by six who were added by baptism since our last report. Three of these were young girls who made the decision while in Camp La Verne. The ministerial union sponsored a community Vacation School again this year. Some of our young people served as teachers and many of our children attended. We were much encouraged by the reports brought back from Conference by our pastor, Bro. Brubaker, and wife. We were glad to have as our pulpit guests Dr. and Mrs. Parker. We also were happy to receive a visit from a former pastor, Bro. J. M. Boaz, and family who were on their way to San Diego to take up the work there. The women of the church have spent two days canning fruit for La Verne College. Again this summer we cooperated with other churches in union Sunday evening services. Although these were greatly enjoyed we are glad to start the new church year with our people returned from vacations.—Hazel Kennedy, Covina, Calif., Sept. 19.

**Hermosa Beach** church met in business meeting Sept. 6 and both church and Sunday-school officers were chosen for the coming year: Elder, Bro. Geo. Carl; Sunday-school superintendent, Bro. J. A. Waters. Sept. 3 our pulpit was filled by home ministers, Bro. John Getz and Bro. J. W. Deeter; Sept. 10 by Bro. C. E. Gillett in the morning. The evening service was in charge of a group of young men who gave talks and testimonials, inspiring to all. Our pulpit will be filled now by various ministers of the district. Sept. 17 Bro. Cleo Beery of La Verne preached morning and evening, giving us practical sermons.—Mrs. Vinnie Bowman, Hermosa Beach, Calif., Sept. 23.

**Lindsay.**—We were made very happy one Sunday in August when one of our Sunday-school girls decided to unite with the church and was received through baptism. The following Sunday three more were baptized. They were all of primary age and all but one from Brethren homes. We are looking forward to our series of meetings to begin Oct. 24, conducted by Bro. J. H. Cassidy. Our fall love feast is to follow these meetings. We were very fortunate recently to have the Orion quartet give us another of their fine programs. They were on their return trip to La Verne College. Sept. 6 was our quarterly council for the election of officers for the year. Most of the officers were reelected. The women's auxiliary reorganized recently and is already starting the year's work. The father of a poor family in our community was rather seriously injured last week when the fly wheel of his engine went to pieces. The men in our church are planning to make the needed repairs and also to harvest his grapes for him.—Effie Metzger, Strathmore, Calif., Sept. 20.

**Santa Ana** church met in quarterly council on Sept. 11, with our elder, Fred A. Flora, presiding. All officers for the year were chosen. The present elder was reelected; Bro. W. C. Dunlap is church clerk; Sister Mae Teter is Messenger agent, and the writer, correspondent. Bro. Sylvan Baker is Sunday-school superintendent. Arrangements have been made whereby the present pastor will remain with the church for the year. Our communion service will be held on Nov. 26 at 6:30. The church is carrying on a much appreciated work in a service at the county home and hospital each week and also a monthly service for the transient men at the Santa Ana River bridge and the pastor conducts a weekly Bible class for the men each Tuesday evening.—Mrs. F. A. Flora, Santa Ana, Calif., Sept. 22.

### FLORIDA

**Miami.**—We met for services at the Cripe home last Sunday. The lesson was as interesting as usual, and was followed by a good sermon by Bro. Simon Richardson, the dinner, the social hour, and home. We regretted that Bro. J. H. Morris could not be with us. Also we are sorry that Bro. Morris Richardson has been transferred to Tallahassee and will not be with us. Mr. and Mrs. Whittaker of Miami were with us and helped us greatly with their singing. Sickness kept some away, and our attendance was but seventeen. The collection was \$3.05, one dollar of which was used locally, and the balance sent to the state mission fund. Our next meeting was set for Oct. 15, at the home of Brother and Sister Schultdt, Fort Lauderdale, but this meeting has since been recalled. The November meeting will be announced in due time.—Grant Mahan, Homestead, Fla., Sept. 19.

### IDAHO

**Boise Valley.**—On July 23 the B. Y. P. D. of our church gave a basket dinner followed by a splendid program in the afternoon. Rev. Croonenberger of the Christian church in Meridian gave a fine address to the young people. One new member was added to our group by baptism on July 30. The regular business meeting was held Sept. 2. David Betts was reelected as elder for the coming year; Sister Margaret Brown, Sunday-school superintendent. Our love feast is to be held Oct. 14 at 8 P. M. Although our church is smaller in number than a few years ago, we have a large group of young people. We have no pastor but our resident ministers, David Betts and Austin Eiler, are doing the preaching and we are carrying on.—Mrs. Austin Eiler, Nampa, Idaho, Sept. 23.

### ILLINOIS

**Cherry Grove** church has accepted Bro. Deardorff's resignation as pastor after nearly six years of service, and with much regret we see them leave for their new charge at Rice Lake, Wis. On Sept. 8 about 200 neighbors and friends enjoyed a fellowship supper and farewell service for our pastor and family. This group represented the church, the ministerial association and the ministers' wives, also the W. C. T. U. (of which Mrs. Deardorff was an active member) and the Friendly Neighbor club. Since Bro. Deardorff has moved we have made arrangements with the Lanark church and Bro. Leatherman for a cooperative program to be carried on under the leadership of Bro. I. D. Leatherman. Sept. 10 the Hope Circle class gave a temperance program which was inspirational and well attended. At this time the class presented Mrs. Deardorff with a token of remembrance. Sept. 12 Bro. E. H. Eby came to us with an illustrated lecture. Sept. 17 Bro. J. W. Lear brought us the morning message. We have reorganized our Sunday-school for the coming year with Bro. Robert Rowland as superintendent. We are looking forward with optimism to the new year's work as we plan for some definite improvements.—Vinnie Brunner, Lanark, Ill., Sept. 26.

**Lanark.**—At our September business meeting Sunday-school officers were elected for the coming year. Bro. R. M. Livengood was reelected superintendent. We also decided to share our pastor with the Cherry Grove congregation in a cooperative program for one year. Rally day will be Oct. 8 and our communion the same evening, Oct. 8, 7 o'clock. We enjoyed a message from Bro. E. G. Hoff Sept. 10 and one from Bro. J. W. Lear on Sept. 17. At the close of our summer union Sunday evening services the young people of the town presented the play, *Whatsoever Ye Sow*. Our Y. P. D. gave the play, *Nanu Waits*, at the District Conference. Brother and Sister E. H. Eby were here for our missionary society meeting Sept. 14 and we much appreciated the talk given at this time by Bro. Eby. Our pastor will attend the ministers' conference at Bethany. Plans are being made for our annual Thanksgiving service and dinner at the church Nov. 19.—Mrs. Clyde Broadwater, Lanark, Ill., Sept. 23.

**Panther Creek** church met in business session Sept. 16. Church and Sunday-school officers were elected for the church year. Bro. J. E. Small was reelected elder; Gladys Noffsinger, Sunday-school superintendent. A number, including the pastor and wife, attended the District Conference held in the Oakley church. Our revival meeting will begin Oct. 1 with Bro. J. J. Johnson of Canton, Ill., in charge. We decided to have an all-day meeting on Sept. 16 with communion services in the evening. The Ladies' Aid Society of the church will give their annual chicken supper Sept. 28.—Mrs. Alta Small, Roanoke, Ill., Sept. 25.

**Pine Creek.**—During the summer months we have been without a resident pastor. Our elder, Bro. J. H. Brindle, of Mt. Morris, filled the pulpit on Sundays or sent a speaker. During the last three months Bro. Nelson Rittenhouse has been donating his services on Sundays. He has been teaching in the Sunday-school and taking charge of the worship period, bringing us some splendid messages. Aug. 30 in the evening we enjoyed a social time in the home of Mr. and Mrs. S. J. Hanes in honor of Mr. and Mrs. Rittenhouse. A small gift was presented them in appreciation of their services. The same evening we had with us our new pastor and wife, Brother and Sister Brubaker, formerly of Rice Lake, Wis. On Sunday morning, Sept. 10, Bro. J. E. Miller of Elgin conducted installation services. His message was interesting and instructive to all. At noon a basket dinner was served in the basement and a social time enjoyed. We had a special program by the children on Children's Day. Our annual picnic was July 16. Promotion day will be Sept. 24 and our communion Oct. 1. Our Sunday-school and church attendance has been increased. Sunday evening services are in charge of the young people.—Bertha Butterbaugh, Oregon, Ill., Sept. 23.



**West Branch.**—Our church met in business meeting Sept. 17. Sunday-school officers were elected for the coming year. We expect Bro. E. S. Coffman to be with us and hold a series of meetings beginning Oct. 29. Our love feast will be held at the close of the meetings, probably Nov. 12. In June the Polo young people gave us the pageant, Robert and Mary, which was much appreciated. Brother and Sister E. H. Eby gave us their instructive program Sunday evening, Sept. 10. They will again be with us Oct. 1. Brethren Wayne Gerdes of Chicago and E. R. Henricks of Mt. Morris recently brought us inspiring messages. Our rally day will be Oct. 8. We will hold our fellowship supper Nov. 23. We feel much encouraged and are looking forward to one of the very best years in the Master's service at this place. Our pastor, Bro. Merle Hawbecker, remains with us indefinitely.—Anna Laura Butterbaugh, Polo, Ill., Sept. 25.

## INDIANA

**Bethel Center.**—We held our annual harvest day services Sept. 10. Eld. D. M. Byerly of Decatur delivered the morning sermon. At noon there was a crowd of about one hundred that enjoyed the bounteous dinner together. Several short talks were given in the afternoon. Bro. William Tinkle spoke on the subject of homecoming. Sister Lula Tinkle gave a short talk and a reading. Sister Byerly gave a talk expressing their appreciation for what the Bethel Center church had meant to them the two years Bro. Byerly had been elder. At the council meeting in the afternoon Bro. Byerly stated that it was not wise for him to be our elder any longer on account of his age and poor health. Bro. William Tinkle, who is teaching at Taylor University, five and one-half miles from us, was elected elder for the coming year. Sister Lula Tinkle was elected Sunday-school superintendent.—Mary McDermit, Hartford City, Ind., Sept. 25.

**Center church** held their quarterly council Sept. 9. We elected Sunday-school officers with Mary Swartz, superintendent. We held a choice for two deacons and the vote was so close that three were chosen: Ernest Ross, Cloys Holland, Eli Burger. They with their wives were duly installed, except Bro. Holland and wife who were not present. Our meetings will start Oct. 15 with Dewey Rowe as evangelist. The love feast will be Oct. 28.—Mrs. O. W. Gordon, Walkerton, Ind., Sept. 23.

**Fort Wayne.**—We held our quarterly council Sept. 11. Sunday-school and church officers were elected for the ensuing year with Bro. Wm. H. Schwartz, Sunday-school superintendent. Our revival begins Dec. 6 and will be conducted by Bro. Ralph G. Rarick of North Manchester. A love feast will close the meetings. Our young people are bringing to a close a very successful summer program which has maintained interest and stimulated attendance. They will send delegates to the young people's district conference at South Bend Oct. 1. A visiting campaign, wherein all members and friends of the church will be called on, will be carried out soon. This has been a busy summer and we think that with our help to Camp Mack, the labor expended on beautifying the church property, and our untiring efforts on behalf of the church, we have spent it wisely and well.—Arthur M. Barrett, Ft. Wayne, Ind., Sept. 22.

**Goshen City.**—At our business meeting the officers for Sunday-school and church were elected. The new officers and teachers begin the work of the year Oct. 1. The Ladies' Aid Society meets each Wednesday to sew and quilt. The missionary society holds its meeting the last Thursday in each month. Tuesday evening of each week is prayer meeting and Bible study at the church and on Thursday afternoon cottage prayer meeting. Much thought is given at these meetings to our revival which begins Oct. 16 with Bro. Swigart of Germantown, Pa., in charge. Following this our love feast will be held. Oct. 15 D. W. Kurtz, president of Bethany, will be the speaker.—Lillie Tulley, Goshen, Ind., Sept. 25.

**Kokomo church** held their regular council Aug. 28 to reorganize the Sunday-school. Bro. Perry Coblenz was chosen elder for another year. Bro. Roy Fife is our new superintendent with Bro. Ross Oiler, assistant. It was decided to have a series of meetings beginning about the first of November or latter part of October. Our communion will be the first Sunday in November. It was decided to appoint a lookout committee for the purpose of making a canvass of at least a portion of our city, working toward attaining ten per cent increase in our church membership, as the demands of our District Conference. Our homecoming was held Sept. 17. R. H. Miller of North Manchester delivered the morning message which was earnest and inspiring. At noon the contents of well-filled baskets were placed on tables and an enjoyable time was spent eating together. In the afternoon Miss Ruth Coblenz gave an interesting reading. The oldest member present was Sister Laura Ockerman, seventy-seven. The oldest member of the church present was Sister (Fuller) Jessup, seventy-six. Three charter members were present. Bro. John Flora gave a short talk. Bro. Elmer Phipps was chairman. Bro. Coblenz and Bro. Hewitt closed the meeting. Sept. 24 teachers were chosen for the coming year and the B. Y. P. D. also chose new officers. Bro. Alva Hewitt conducted installation services for both groups. The Sunday-school outing was well attended. Prayer and Bible study meetings continue with interest. The Sunday-school attendance is very good with much interest manifested in the lessons.—Mrs. Anna Davis, Kokomo, Ind., Sept. 25.

**New Paris church** met in business meeting on Sept. 8 with Bro. H. A. Claybaugh in charge. Bro. Chas. Arnold was elected elder for the coming year.—Mrs. A. R. Ganger, New Paris, Ind., Sept. 25.

**Pleasant View church** met in council Sept. 14 and elected officers for the coming year. J. A. Snell was reelected elder; Mrs. Noah Kreider, Sunday-school superintendent, with S. A. Gilmore, assistant; Lowell

Reiff, church clerk. It was decided to hold our love feast Oct. 14 at 7 o'clock.—Mrs. Lowell Reiff, South Whitley, Ind., Sept. 26.

**Shipsheana.**—We have been having services regularly although attendance at times is quite small. Bro. Yoder of Brighton and Bro. Ulery of La Grange deliver the sermon on alternate Sunday mornings. We held a harvest meeting and homecoming service on Sept. 3. Bro. Norris gave two splendid messages. Our love feast will be held Sept. 30.—Lois Brandeberry, Shipsheana, Ind., Sept. 23.

**South Whitley.**—The members of the church met in council Sept. 19. Officers for church and Sunday-school were elected. Bro. Mark Cripe and wife will stay with us another year as pastors. Our homecoming will be Oct. 15, an all-day meeting, and our love feast Oct. 20 at 7 o'clock.—Mrs. W. H. Spittler, South Whitley, Ind., Sept. 23.

**Syracuse.**—G. C. Cromer from the All-Prayer Foundlings Home at Louisville, Ky., assisted by his wife and one of the girls from the Home, gave a splendid Sunday evening program at our church. It consisted of pictures taken at the Home, some temperance pictures, a reading and songs. Aug. 13 our congregation enjoyed their annual outing at Camp Mack. After the Sunday-school hour Bro. Shultz brought us a wonderful message. A basket dinner was served in the dining hall and the afternoon was spent looking over the grounds and playing games. Those who assisted in the work at our church while Bro. Jarboe was away holding a meeting were: Aug. 20, Bro. Hahn of Goshen in the morning; in the evening, Bro. Rench from New Paris delivered the message. Sunday morning, Aug. 27, Bro. Russel Stout of Akron brought the message. In the evening Sister Shultz gave us a wonderful reading, The Sign of the Cross. Sept. 3 Bro. Flory from New Paris delivered the message both morning and evening and told stories to the children during the Sunday-school hour. Sept. 12 our congregation met in council and elected Sunday-school and church officers for the coming year: Bro. John McGarity, elected on the board of trustees; clerk, Leonard Barnhart; Messenger agent, Mrs. Leonard Barnhart; correspondent, the writer; Sunday-school superintendent, Guy Symensma. We plan to have our love feast Oct. 10.—Mrs. Peter Plew, Syracuse, Ind., Sept. 23.

**Upper Deer Creek church** met in council with Eld. H. U. Fisher in charge. Three members were received by letter. Our love feast will be held Saturday evening, Oct. 14. Rally day will be observed Oct. 1 with an all-day meeting. Bro. Fisher was reelected elder in charge; Sister Grace Walker, Sunday-school superintendent. Bro. Frank Burrous will represent us at the District Conference.—Mrs. Geo. R. Murphy, Walton, Ind., Sept. 25.

## IOWA

**Coon River church** from Sept. 6 to 24 experienced a most refreshing season of revival under the able leadership of Brother and Sister Oliver H. Austin of McPherson, Kans. We had looked forward to their coming for a year and we have been richly rewarded. The attendance and interest were most encouraging, the other denominations cooperated wholeheartedly and our sister church at Panther Creek sent several delegations. Bro. Austin spoke in no uncertain terms against the sins of our present age and earnestly pleaded for a deeper devotion to the cause of righteousness. As a result there is plainly evident a deepening of spiritual life among our people. Sister Austin led the inspirational song service each evening, told stories with rare and compelling power, assisted in the personal work and in every way proved herself a great asset to the work of evangelism. Not only did our own people greatly appreciate the work of the evangelists but expressions of high regard came from all over the community. There were twenty-one accessions to the church, nineteen by baptism, one on former baptism and one by letter. Of this group all are adults and young people except five who are from the junior department. Two of the converts are experienced teachers who will wield a great influence in the community and all of them we feel will prove a real asset to the work of the church.—Mrs. Chas. Knight, Yale, Iowa, Sept. 26.

**English River.**—Our church has had several programs the past year, the committees for which were appointed at the beginning of the year, thus giving more time for a well thought out program. Among these were Easter, Mother's Day, Children's Day, Fourth of July and Christmas. We observed Bethany Day with a basket dinner at the church and a program and offering in the afternoon. Bro. L. A. Walker of Omaha, Nebr., held an inspiring and helpful two weeks' meeting beginning Sept. 3. Seven were added to the kingdom. Our love feast was held the Monday evening following the close of the meetings, preceded by the baptism of the seven new converts. While Bro. Walker was here he made about sixty visits in homes. We feel much helped by his being here. Our elder, John Brower, has been elected for another year. The Sunday-school officers were all reelected with Sister Tressie Meyers, superintendent. Our attendance has been good all summer. We have made an improvement by putting in new cement steps leading to our church building.—Sarah Grove, Kinross, Iowa, Sept. 25.

**Iowa River.**—The regular quarterly council meeting was held at the church on Sept. 20. A part of the meeting was given over to the annual election of church and Sunday-school officers. G. W. Keedy was reelected elder and Earl L. Russell, superintendent of the church school. The love feast will be held Oct. 15 at 7:30 P. M., following a preparatory service Sunday morning, conducted by a visiting minister. The financial condition of the church was found to be quite good. It was decided to pay something immediately to Bethany Biblical Seminary and to McPherson College, as well as to pay a balance due our District Board of Administration. We are glad to report our Men's

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## The Daughter's Place in the Home

(Continued From Page 19)

responsible duties to perform—not only when she reaches a certain age, but when she is a tiny tot.

This thought brings to mind an incident which Florence Studebaker tells in one of her articles on *Stepping Stones to Happiness*. A mother in talking to a doctor asked him if he did not think she should begin teaching her fourteen-year-old son some lessons in honesty and self-control. The doctor's reply was: "Mother, you have failed if you haven't taught your son these valuable lessons long before this."

The daughter's place in the home, domestically, should be that of mother's helper until she is old enough to assume more responsible domestic duties. I've heard girls who were eighteen or twenty years old say: "I wish I knew how to cook and sew." Doubtless you know of girls who are as unfortunate.

Upon inquiry we have found that the reason these girls had not learned to cook or sew, was that when they were small and anxious to learn how to work with their hands, their mothers were too busy to bother with their daughters' untrained help. It was easier to do the work themselves, so they preferred to do it that way. Such a mother does not realize that she is creating a distaste for doing the very thing for which her daughter once had a great liking.

Many homes have been broken and marriages ended in the divorce court because the wife did not know how to cook nor manage a household properly.

A daughter should have a place in her home in helping to manage the finances. She should be given opportunity to plan the family budget for a week occasionally. Things may not come out even at the end of the week, but under the leadership of her mother a daughter can learn from her mistakes, and if permitted to try again she will overcome previous errors.

A mother should have absolute confidence in her daughter's ability. No one succeeds when he is constantly being told he is a failure, and when there is nothing satisfactory in what he has done. Even though things may not have gone so smoothly as when mother does them, let these very things be the stepping stones to attaining better results next time.

One thing that figures a great deal in a girl's home is her social life. When just a small child she should be given the opportunity to entertain her playmates, and be taught how to be a gracious little hostess. We have been in homes where the children were rude and uncouth—probably the result of lack of training.

When daughter is older and associates with mixed groups she should be permitted to entertain both boys and girls in her home. It is only natural that she should desire the company of boys as well as of girls, and if she be denied the privilege of entertaining in her home she will seek outside entertainment.

How can parents tell where she will go and with what kind of companions she will associate? Will she have questionable associates and go to questionable places? When the daughter has received physical, social, moral and spiritual training, and has been properly guided, mother can be very sure that her daughter will establish a home with a rock foundation.

Portland, Oregon.

## Women's Work—Looking Forward Through 1933 and 1934

BY MRS. ROSS D. MURPHY

WHAT is the program of Women's Work? It is to continue to work with special emphasis toward the accomplishment of certain goals which lie within the unified program of the church.

One of these goals is to continue to support the Girls' Schools on the three fields—India, China and Africa. The Lord willing, let us do so this year to the extent of \$15,000. We almost reached that mark last year. Should you desire to know more about the good work of these schools write the General Mission Board office for such information, read the MESSENGER, and whenever possible have one of our missionaries tell you about the work.

Another goal is to continue to support the home church and the work of the district. This is not a secondary goal. It has been and still remains the primary issue. Recorded statistics reveal that last year this type of service was rendered the church by the women to the extent of \$50,000, and we know much was not recorded.

Then there is the Christian educational program of the church. To this we hope to render an increasing service by helping to enlarge the scope of its activity, not only as it touches others, but also as it grips our own lives in the development of Christian character and the vitalization of spiritual truths as revealed through Jesus Christ. Certain specific emphases within this program of Christian education are: A special interest in the causes of *temperance* and *peace*, a special interest in establishing and developing *Christian homes*, a special interest in a *fuller knowledge of the Word of God* and a more *perfect realization of Jesus Christ as a definite personal experience*.

Thus to summarize, we are especially emphasizing this year, in addition to the missionary and home support goals, education toward temperance and peace, Bible study, a deeper devotional life for adults and the development of Christian character within our youth.

### Planning for 1935

The year 1935 will present the fiftieth anniversary of organized Women's Work in the Church of the Brethren. In order that we may fully realize the possibilities of that opportunity we should begin now to plan toward

such an end. This anniversary should in no sense be limited to the Conference program. The Conference phase can at best be a mere reflection of what has taken place down in the districts and in the local churches.

Each group of district officers should now plan to study the progress and development of Women's Work within its own district. This will require some research work, but it will be worth the effort. It makes no difference if your district has experienced organized Women's Work for fifty, twenty-five, ten or less years, plan to memorialize the work of the good women of the church who have preceded us. Do this publicly at one of your district programs during the year 1935. Perhaps you can best capture the imagination of the present generation by presenting the work of the past through pageantry or some form of dramatization. As you prepare for these anniversaries preserve a brief historical sketch of the work of the district for your own records and also send a copy to the national office. If we may secure such a sketch from each district of the brotherhood for the files of the General Mission Board, and continue to add thereto, the record will afford valuable historical data. These data may make it possible for some one of our girls fifty years hence to write a history of Women's Work in the Church of the Brethren that will merit respect.

Then each local group of women should, in some special manner, idealize the Christian womanhood of our church. This might be done on many occasions throughout the year of 1935, or perhaps, a certain period of time could be set apart for that purpose. The local church is the real field of activity and it is here that we must inspire our girls with an ideal of noble Christian womanhood.

I am simply calling our attention to the fact now, as it is none too early to be seriously thinking and planning.

To be sure, most of the organized work of the past was carried on through the Aid Society, but if you search the records you will find much that is not strictly Aid Society work. In many instances the Aid assumed the entire responsibility for such work. In some instances it was carried forward through a Missionary Society or a Mothers and Daughters' group and at times it was accomplished entirely independent of any organization. In any event, an honest and serious interpretation of the past will inspire us toward a nobler endeavor for the future.

As we plan for these 1935 anniversary services, may we make a special effort to interest the girls and enlist their service as well as that of the women. It might be well for you as district and local directors to clip these suggestions for your Women's Work notebook, or otherwise preserve them so that they may be constantly brought to your attention.

*Philadelphia, Pa.*

## Teaching the Victory of Jesus

(Continued From Page 9)

resource reserved until the last—the power of death.

Mark this across the line, but make it heavy—use a cross. Don't place it too near the end of the line. Leave some room for writing, for there is much in that space. Emphasize the importance of death: the fact that because of the fear of death, men have all their lifetime been in bondage (Heb. 2: 15); the fact that no man could see beyond death—every man counting death as a victor over himself, an obstacle that he could not overcome. And Jesus might, perhaps, have escaped death—if he had been willing to vary his course and accept a lower aim. At least he need not have met death just then, but he “humbled himself, becoming obedient even unto death, yea, the death of the cross” (Philpp. 2: 8).

Now see what happened. Did death stop his course? It did not. Did it check or hinder him? Notice how free he was *after the cross*. No more temptation, no more persecution, no more laborious travels, no hunger, no more obstacles of any kind. He had come to have a wonderful freedom such as he never knew in the flesh. List along the line parallel with it but beyond the cross: resurrection, freedom, power, authority (Matt. 28: 18), ascension, coronation (Eph. 1: 20-23; Philpp. 2: 9-11; Rev. 11: 15; 19: 16).

Now draw a parallel line from points just a little lower. Our earthly origin is a bit lower than his and our heavenly goal not quite as high. Now write across the line, obstacles that we must meet and overcome. What about the cross in our experience? Must it be placed across our line? If so, where? Many people wish to postpone it to the last hour if possible. Jesus suggested that it should come early, saying, “If any man would come after me, let him deny himself, take up his cross and follow me.” Which is right?

Notice how much freer Jesus was *after the cross*. Is it possible that there is greater freedom, greater power after we have taken the cross? Is that what Paul means in Rom. 6 when he says that our old man was crucified, that the body of sin might be done away so that we should no longer be in bondage to sin? If we come to God each day and say to him in truth: “Today I present my body to thee, to live or to die in thy service. Because of the sin that dwells within, let it be dead as far as its control of my thoughts and actions is concerned. Let me live only from thee and let the life that is in me from thee give life also to my mortal body that I may do thy works in thy name, by thy power, and to thy glory,” will we have greater freedom and power? Can any-body doubt it?

Now call attention to the powerful appeal that Jesus' goal made to him continually, “who for the joy that was set before him, endured the cross, despising the

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## News From Churches

(Continued From Page 21)

Work organization is functioning actively. Howard Nicholson was recently elected president for another year.—Beulah Keedy Russell, Marshalltown, Iowa, Sept. 26.

### KANSAS

**Galesburg** church met in council Sept. 17. Sunday-school officers were elected with Ralph Hodgden as superintendent. Church officers elected were: Q. D. Reed, elder; C. E. Hodgden, treasurer; T. J. Reed, clerk; the undersigned, Messenger correspondent. Delegates were also chosen for District Meeting. We are looking forward to our revival meetings which will be held a little later by Brother and Sister Austin. Jennie Troxel, Erie, Kans., Sept. 25.

**Maple Grove** church met in council Sept. 15. Church officers for the coming year were elected: Elder, Bro. Guy Ankenman; clerk, Sister Anna Cheesman; Sunday-school superintendent, Kate Bishop; the writer, Messenger agent and correspondent. Our delegates to District Conference are Bro. Guy Ankenman, Bro. Arthur Jackson and Bro. Ralph Bishop. We will hold our love feast on Oct. 14.—Lizzie Miller, Norton, Kans., Sept. 22.

**Mont Ida.**—Six of our young people attended the B. Y. P. D. conference at Madison in August. Our church experienced a two weeks' revival conducted by Bro. W. T. Luckett of Hutchinson. He gave strong, soul-convicting messages. Special prayer meetings were held before the services began. Preceding the general worship period and sermon each evening he told stories and taught songs to the children which they enjoyed. Bro. Luckett's coming was a great help to the work here. As a direct result seven Sunday-school pupils accepted Christ and were baptized by our pastor, Bro. Miller. Our communion was held Sept. 11 at the close of the revival. Bro. Thompson and wife and Bro. Flory and wife of Appanoose, also Bro. Smith's from Scott Valley were with us.—Mrs. M. C. Shaefer, Garnett, Kans., Sept. 20.

**Parsons** congregation met in business session Sept. 17. Bro. Clark was retained as elder for another year; Bro. J. A. Campbell, Sunday-school superintendent; Sister Lena Wall, assistant; Bro. Talhelm, church clerk; the writer, Messenger agent and correspondent. Bro. W. R. Jones and Bro. Talhelm will represent the church at District Conference, and Lena Wall the Sunday-school. Since our last report two of our Sunday-school pupils have been added to the church by baptism. In the absence of our pastor, C. Ernest Davis, who is now conducting a revival at Leeton, Mo., Bro. Kline of Independence, Kans., very ably filled Bro. Davis' place.—Mrs. W. F. Jones, Parsons, Kans., Sept. 26.

**Wichita.**—Our pastor, Bro. H. F. Crist, preached his closing sermon at our church Aug. 27. Prior to his departure members of the Brethren church, numbering about 175, honored him with a picnic supper in the park. The young people also gave a party for them. A program was arranged, followed by games and refreshments. At this time a memory book was presented to them containing snap shots of the young people and their own personal messages. Bro. Crist and wife are now located at Newton, Kans., having taken up the pastorate of the Brethren church there. Sept. 24 we will recognize as harvest day. In the afternoon Bro. Richards of McPherson, Kans., will have charge of installation services for our new pastor, Bro. Jas. Elrod, from Chicago.—Orpha Highbarger, Wichita, Kans., Sept. 20.

### MICHIGAN

**Crystal** church met in council Sept. 16. Sunday-school officers were elected for the year. Sister Ruth Mishler is superintendent and Sister Olive Noll, assistant. Our love feast was appointed for Nov. 11, an all-day meeting. Bro. Foror of Brethren is to be with us in a revival meeting the last of October or first of November. We will have music day also during the meeting. A group of our teachers are going to the Sunday-school convention Oct. 7 at Flint.—Mrs. Martha E. Shrider, Butternut, Mich., Sept. 25.

**Florence** church will hold a two weeks' revival beginning Oct. 1 with Bro. Edward Stump of South Bend in charge. Bro. Stump was also with us the last Sunday in August when we held our annual harvest meeting. We enjoyed both his messages very much and are looking forward to a wonderful revival.—Mrs. Kathryn Searer, Three Rivers, Mich., Sept. 20.

**Lansing.**—We met in regular business meeting Sept. 16 for the election of officers. All officers were reelected for the year, with Bro. Peters as elder. We will have a love feast the last of October or first of November. Attendance at both church and Sunday-school is good. Six have been received into the church since the last report.—Chas. Tombaugh, Lansing, Mich., Sept. 23.

### MARYLAND

**Union Bridge** church met in a business meeting Sept. 12. We elected officers for the coming year: church clerk, Bro. E. D. Peters; Messenger agent, Sister Edith Main; the writer, correspondent; Bro. Main, Sunday-school superintendent. Bro. Wm. Main and wife were installed in the deacon's office. We recently received four letters of membership and nine letters were granted. We are looking forward with much interest to our revival meeting the latter part of November to be conducted by Bro. Marshall Wolfe of New Windsor, Md.—Mrs. C. C. Dickerson, Linwood, Md., Sept. 26.

### OHIO

**Alvada.**—The twenty-first semiannual joint Sunday-school conven-

tion of Oak Grove, Fostoria, Green Springs, Portage and Deshler was held in the Green Springs church Sept. 17. The Sunday-school was in charge of the Green Springs officers and teachers. Bro. Walter Swihart of the Fostoria church gave an address on The Signs of the Times. The afternoon program was given by the churches represented. Oak Grove introduced a testimony meeting, the theme of which was, The Greatest Question in the World, What Shall I Do with Jesus? Mrs. Berlecamp gave W. C. T. U. excerpts. About 160 attended the meeting. The next convention will be held in the spring at the Fostoria church.—Glenn Fruth, Alvada, Ohio, Sept. 19.

**Black Swamp** church met in council Sept. 19. All Sunday-school officers were elected with Bro. Walter Kurfes as superintendent and Bro. Lester Garner, assistant. Bro. Leo Crago was elected treasurer, taking the place of Bro. S. D. Baker who had filled that office for nearly twenty-five years. Other committees were appointed, plans were made for our love feast, to be held Oct. 21, an all-day meeting; also for the B. Y. P. D. meeting which meets here at Thanksgiving time. Sunday evening, the 17th, a group of young married people from Spring Creek, Ind., came to our church and gave a musical program, in return for the program that our young people gave them a few weeks previous. The church decided to make it possible for our pastor, Bro. Geo. Garner, and wife to attend the ministers' conference to be held at Bethany. We also decided to paint our church both inside and out and redecorate the inside, the work to be done at once.—Mrs. Asenath Baker, Lemoyne, Ohio, Sept. 26.

**Castine.**—The fall members' meeting was held Sept. 16. Sunday-school officers were elected for the coming year. Bro. Theo. Eley was with us for Sunday morning services Sept. 24. Installation services were conducted at the close of the meeting for the officers of the coming year. Our love feast will be held Saturday evening, Oct. 14. There will be all-day services on Saturday.—Mrs. Glenn Rust, West Manchester, Ohio, Sept. 25.

**Cent.r** church was revived spiritually during the first two weeks in August when Bro. Wilmer Petry labored among us in evangelistic services. Aug. 13 baptismal services were held for two Sunday-school pupils and one young mother; one letter of membership was also presented. Two more were baptized at a later date. Many neighbors and friends from other churches came to enjoy Bro. Petry's messages. A goodly number fellowshiped together at our love feast Aug. 26. We had the privilege of having Bro. S. S. Shoemaker with us on Sunday, Aug. 27. At the opening of our morning services the pastor and elder, Bro. Taylor, announced that a request had come from the deacon body for help in their service, asking for the election of two new deacons. The vote fell unanimously on four brethren. At the close of the evening service Brethren Lewis Hershey, Wm. Seefong and G. W. Riemenschneider were installed with their wives. Brother and Sister Lester Royer were installed Sept. 10. Our harvest day services were conducted by Bro. Shoemaker after a fellowship dinner. His theme was the greatness of God's love through all he has given to man. Sept. 9 our pastor and a small group held services for some distant members living near the Ohio River. The services were deeply enjoyed by all present and one was baptized. Sept. 17 a consecration service for children was held. Our new officers and teachers for Sunday-school will be installed Sept. 24.—Mrs. G. W. Riemenschneider, East Canton, Ohio, Sept. 17.

**Low.r Stillwater** (Happy Corner) church met in business meeting Aug. 9. Sunday-school and church officers for the coming year were chosen: Lon Karns, superintendent of the Sunday-school, with Ora B. Bowman, associate. Bro. Ira Oren and wife were installed into the ministry. Our love feast will be held Oct. 28 at 6:30. Aug. 13 Bro. Zug from Pennsylvania began a two weeks' series of meetings. As a result two young people gave their lives to the Lord. Bro. Friend Couser led the song service. We had special music each evening from our neighboring churches which was greatly appreciated by all.—Mrs. Altha M. Bowman, Dayton, Ohio, Sept. 23.

**Oakland** church met in council July 25. The following officers were elected: Elder, H. B. Martin; Sunday-school superintendent, Harry Young; assistant Chester George. Mrs. H. B. Martin was elected superintendent of primary department. Henry Miller was reelected church treasurer and John Leis, church clerk. Both of these were elected for a term of three years. The writer was elected Messenger agent and church correspondent. Sept. 17 the different Sunday-school classes elected their teachers and all officers and teachers will assume their new duties Oct. 1. A fine spirit of worship and interest in the program of the church is being manifested. Our pastor goes to Union City, Ind., in a revival the last of October. Revival meetings in our church will begin about the middle of November with Bro. Ivan Erbaugh in charge. While many of our members have been unable to give to our church program we appreciate their faithfulness in attending the services as regularly as they do.—Elsie Young, Greenville, Ohio, Sept. 18.

**Pricus Creek.**—On Mother's Day our pastor gave us a very fitting sermon in the forenoon. We enjoyed a basket dinner at the noon hour, with the young people serving. In the afternoon we had a short program and Bro. Fisher of the Four Mile church gave a fine address. Mr. Probst of Dayton, an Anti-Saloon League worker, gave us an address June 11. Bro. H. F. Richards of McPherson, Kans., preached for us one Sunday. Being reared in this community his visit was much appreciated. June 18 the children of the primary department rendered an interesting program. Our annual Sunday-school outing was held Sept. 3. Aug. 27 Bro. J. O. Winger came to assist us in our revival meeting. He with the pastor visited in many of the



homes. He preached strong gospel sermons. Quite a number of delegations came from neighboring churches and also from the various churches of the community. Special numbers of music given by these as well as by our own folks added inspiration to the meetings. On the last Sunday one young man was reinstated into church fellowship. In the evening we gathered at the stream near by when four young people were baptized by our pastor. Sept. 15 we met in members' meeting. Bro. E. C. Burnett and Sister Treva Swink were reelected Sunday-school superintendents. Last night a large and appreciative audience enjoyed an all-request song program given by home talent. Oct. 28 we will have an all-day meeting with communion service in the evening.—Mrs. Ada Weaver, Eldorado, Ohio, Sept. 26.

**Trotwood.**—The young people's class motored to the Bethany Mission and gave a program and enjoyed the worship service with Brother and Sister Laursen and congregation on July 2. A happy surprise awaited our pastor on the evening of July 21 when about 200 members of the church and community gathered on the church lawn and reminded him of his birthday. July 22 Bro. Harlan J. Brooks of India gave an interesting account of their missionary endeavor. Sister Kathryn Royer of the Constance mission, Ky., brought the evening message on July 30. A number attended the leadership training school and others were in attendance at the summer assembly at Sugar Grove Camp. Our pastor, W. D. Fisher, was one of the speakers at the Greenville Brethren Home on Aug. 3. Brother and Sister Otto Laursen of the Bethany Mission of West Union, Ohio, were the speakers at the morning service Aug. 6. Aug. 13 Bro. F. O. Shank of Brookville, Ohio, presented a unique outline study of the book of Revelation. Aug. 20 Bro. Wilbur Bantz, pastor at Richardson Park, Del., preached both morning and evening to appreciative audiences. On the evening of Aug. 24 Sister Clara Harper of Africa spoke very forcefully of the work on that field. Bro. Levi Minnich of Greenville, Ohio, brought a much-needed message to the Sunday-school and Bro. W. R. Swinger of Peebles, Ohio, preached the morning sermon Aug. 27. Sept. 2 was anniversary Sunday for our pastor's services with us. Bro. J. E. Brookwalter of Bellefontaine, Ohio, ministered during the morning worship hour. At the evening services Bro. Paul C. Shumaker of Akron, Ohio, addressed the young people's group and Eld. Parker M. Filbrun of Dayton, Ohio, presented his illustrated travel lecture. Ending the week of Sept. 6 Sister Mary Schaeffer presented the work of China, giving three addresses to different church groups. The children's workers of Southern Ohio came to us Sept. 9, about 125 being in attendance. Our quarterly business meeting was held Sept. 12. Brethren T. E. Karns and Harold Stoner were reelected Sunday-school superintendents. Our evangelistic meetings are to be held Nov. 5 to 19 with J. Edson Ulery of Michigan, evangelist. Communion service will be Dec. 2 at 7 P. M. The attendance at the services during the vacation months has been very gratifying. Many spiritual blessings have been ours through the friendships and the messages brought by our guests.—Eleanor Whitehead, Trotwood, Ohio, Sept. 20.

## PENNSYLVANIA

**Aughwick** congregation, Sugar Run church. Revival services will commence on Oct. 15 held by the pastor, Bro. H. W. Hanawalt of McVeytown, to be continued for two weeks, with the love feast on the 29th at 7 P. M. Council will be held on Oct. 23 at 7 P. M.—Mrs. Mary E. Whitse, Three Springs, Pa., Sept. 23.

**B'g Swatara** church enjoyed a two weeks' meeting conducted by Bro. Robert Cocklin of Mechanicsburg, Pa. He delivered strong gospel sermons which brought the people out to hear them. Seventeen stood for Christ and were baptized. Lower Paxton Sunday-school is having a children's meeting Oct. 1. Sunday-school officers were elected for our schools: Paxton superintendent, Geo. Frysinger; assistant, John Kauffman. Hanoverdale superintendent, Chr. Groff; assistant, James Wright. Our love feast will be Oct. 21 and 22 beginning at 10 A. M. at the Hanoverdale house.—Mrs. J. N. Wright, Hummelstown, Pa., Sept. 23.

**Conemaugh.**—The Board of Christian Education decided to have a mission school from June 21 to 28, three evenings each week for two weeks, each session to open at 7:45 with a period of worship in each department, then a study session, closing with assembly in the main auditorium. We studied the following books: New Joy (primary department), As It Looks to Young China (young people's department), and The Rural Billion (adult department). The average attendance was 100 and 52 did not miss a session. On Sunday evening, July 2, we gave a program including some of the work done in the different classes. We took an offering of \$14 for missions. The superintendent of the school was Walter Richter. This was our first attempt at a school of this kind, and we all feel that we gained much knowledge concerning China and the rural districts. For the month of October all the Churches of the Brethren in Johnstown are going to "crusade for Christ." Each Sunday will be observed as follows: Oct. 1, young people's day; in the afternoon and evening we will go to Maple Grove to attend the convention of the three churches—Conemaugh, Locust Grove and Maple Grove which we have every year. Oct. 15, family day with our communion in the evening. Oct. 22, homecoming, the subject being, Crusading from the Home Base. Oct. 29, consecration day with consecration of babies in the morning and of adults in the evening. We have a board of Christian Education now, two training classes and a Christian Endeavor. We observed family day, Mother's Day and Father's Day this year with a large attendance. Our church picnic was held on July 4. Then we also had our July Christmas tree program, a yearly event.—Dollie Richter, Conemaugh, Pa., Sept. 16.

**East Fairview** church met in council Sept. 11. Bro. H. A. Mckeroy

was reelected as our elder in charge. It was decided that the missionary interests of the church become a part of the work of the Board of Christian Education with the appointment of one additional member. Also that the Sunday-school superintendent be a member ex-officio of the board and an additional member be appointed in his stead. It was decided that the members of the Board of Christian Education and those serving as church clerk, Messenger correspondent and agent be appointed for a term of three years. J. Norman Weaver was elected as Sunday-school superintendent; Sarah Wenger, Messenger agent and correspondent. A Sunday-school workers' meeting was held Sept. 19 when the appointments of teachers and assistants were ratified. There will be a young people's meeting Oct. 15. A musical program is being planned for Sunday, Oct. 28. Our evangelistic meetings will be held in January with Bro. R. P. Bucher in charge.—Mrs. Sarah B. Wenger, Manheim, Pa., Sept. 23.

**Hershey.**—July 10 the church met in special council for the purpose of electing a deacon. The result was the election of Bro. Orie Grove who with his wife was installed July 30. Eld. Nathan Martin of Lebanon had charge of the service. The two weeks' Vacation Bible School was in charge of Sister Hannah Eby. The enrollment was 114 with an average attendance of 105. The offering amounted to \$21.82 and goes to the support of Sister Eliza Miller. Aug. 20 the a cappella chorus from Lititz gave us a program which was much enjoyed. Sept. 10 Bro. Baugher from Hanover brought us a message. Our regular council was held Sept. 8. Sunday-school officers were ratified. J. S. Baugher is superintendent with C. L. Weaver, assistant. Four church letters were received and two have been received by baptism since the last report. Our love feast will be held Oct. 14 beginning at 2 P. M.—Mrs. Mary Bashore, Hershey, Pa., Sept. 23.

**Maiden Creek.**—June 17 Bro. W. G. Group of East Berlin, Pa., started revival meetings which lasted until July 2. He brought us some inspiring messages and as a result four stood for Christ and one was reclaimed. Our Sunday-school and church attendance was very good during the summer months, also the offerings. Sept. 2 the Maiden Creek church assembled in council. Bro. Lewis Reber was elected Sunday-school superintendent; the writer was reelected assistant superintendent, also Messenger correspondent. Sept. 17 we will have a harvest meeting. We expect Bro. Irwin Heisey of Fredericksburg to conduct the meeting. Sept. 24 Mohrsville house will observe its first anniversary. The church was remodeled a year ago and was also furnished with new pews. The annual all-day meeting will be held at the Princetown house on Sunday, Oct. 1. This is the second oldest churchhouse in the Eastern District of Pennsylvania and the oldest that is unaltered. Our love feast will be held on Oct. 21 at 2 P. M.—Claude Weidman, Hamburg, Pa., Sept. 14.

**Martinsburg.**—The various activities of our church are progressing nicely under the efficient leadership of our pastor and wife, Brother and Sister A. R. Coffman, who have been laboring among us for several months. The three churches which comprise the Clover Creek congregation assembled in the Memorial church in Martinsburg on July 31 and held a reception for our pastor and family. The ministers of the churches of the town and their families were invited and the occasion proved a very delightful one. The evening was featured by splendid addresses from different members of the congregations and greetings from the pastors of the various churches of our town. Musical numbers were rendered by each of the three churches of the congregation. Prof. John Ake brought a message and greetings from the Martinsburg church, I. B. Kensinger from Fredericksburg and L. B. Hoover from the Cross Roads church. The pastors of the town then gave greetings from their churches and messages of good will. In response Brother and Sister Coffman both expressed their appreciation of the cordial welcome extended to them. During the social hour the members were permitted to meet and exchange greetings with each other and with Bro. Coffman and wife. Sept. 10 our Sunday-school elected officers for the year starting Oct. 1, the superintendent being W. H. Keiper; assistant, Geo. B. Wineland. The various departments of our church were well represented at District Sunday-school convention and young people's conference held in the Everett church in August. Our Y. P. D. rendered a program in the Roaring Spring church on Sunday evening, Sept. 10. Music was the theme of their program. Our weekly Bible study class on the Book of John is being well attended and is most interesting and instructive.—Kathryn Long Lehman, Martinsburg, Pa., Sept. 14.

**Licking Creek.**—Aug. 6 Bro. D. I. Pepple of Woodbury, Pa., began a series of revival meetings at the Pleasant Ridge church which continued for two weeks. The attendance and interest were good, even beyond expectation. Bro. Pepple preached sixteen forceful, soul-inspiring sermons. As a direct result of these meetings fourteen accepted Christ and were baptized, among the number being a grandmother, her two daughters and three grandchildren. Nearly every home in the community was visited during this time. The church in general was benefited by Bro. Pepple's untiring efforts. The singing was in charge of Bro. McGolerick of Weverton, Md.—Maggie M. Waltz, Needmore, Pa., Sept. 25.

**Maple Grove** church met in council and elected the following officers for the year: superintendent, Paul Berkey; secretary, Jelda Wengard; Russel Moore, clerk; P. C. Strayer, pastor and elder. The Sunday-school held their annual outing on July 4 at the Log Cabin at Salix. The ladies of the church held their picnic at Wissinger's farm the last of July. The three churches—Conemaugh, Locust Grove and Maple Grove—will hold their annual Sunday-school convention Oct. 8 at Maple Grove. Installation services were held Sept. 25 when church

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## Teaching the Victory of Jesus

(Continued From Page 23)

shame, and hath sat down at the right hand of God." Is it not wise for us to keep that goal in view, as he did? "Every one that hath this hope set on him purifieth himself, even as he is pure." You will find these lines and marked goals very suggestive and helpful in making a powerful appeal.

*Pasadena, Calif.*

## News From the Field

(Continued From Page 15)

beans are an important crop in India. We will be getting some two thousand eggs soon. They will cost us about a quarter. The school girls built a bamboo frame this week to hold the trays for the worms. They are going to weave palm leaf trays so their equipment will not cost them much.

### Practical Arts School Girls Visit a Government Center

More than a year ago the government of Baroda, an Indian state, opened a rural reconstruction center at Kosamba, a little town on the railroad some twelve miles south of us. Last winter Dr. Hatch of the Y. M. C. A., who has done so much along this line in South India, came to the center for some special work. While he was there we took our Practical Arts girls and some of our teachers down one day. They were very much interested in the chickens, bees, silkworms, fields, gardens, looms, and the work being done there.

### Girls Taken In on Faith

When our schools began in June, we ventured to take more girls than we had last year in spite of a cut budget. We found some things in which we felt we could economize a bit more. We have several girls from other missions. Their parents or else their missions take care of their full expense. We hope we shall be able to make more off our land this year. We are continually searching for things the girls can do to earn something toward their expenses. We studied the case of each girl and felt we could not turn any of them down. So we believe the Father will help us somehow to make ends meet.

## CORRESPONDENCE

### CAMP DEDICATION

On Sunday afternoon, July 31, near Thurmont, Md., a seventeen-acre plot of mountain land on which had been erected six cabins and a rather spacious stone dining hall passed from a common to an uncommon use. It was dedicated to the Lord. This beautiful portion of God's creation was named Camp Peniel, which means "Face of God," for surely amid such surroundings God can be revealed.

The dedication came as an appropriate climax to three weeks of camp during which time many experienced the significance of Peniel and three accepted Christ. Amid this rugged beauty of rocks and trees the campers and about one hundred and fifty visitors from middle and Eastern Maryland assembled for the dedicatory service. Paul Seese, Vice-President of the Maryland-Delaware cabinet, presided. A devotional period was in charge of Jacob Replogle. Mrs. E. S. Hollinger spoke on the history of the camp and thanked those who had contributed in any way to the erection and furnishing of the camp. The donor of the camp

site, Mr. Sam Weybright, in a short speech of presentation, showed his confidence in youth and his desire that this plot of land be used by them for an enrichment of their lives. The meaning of "Peniel" was explained by Virgil Weimer. Special music was rendered by a chorus from the Girls' Intermediate Camp and the Baltimore Chorus. Bro. A. B. Miller, pastor of the Hagerstown church, delivered the dedicatory sermon in which he forcefully showed the definite need of a Christian camp in the lives of modern youth. Again the audience was favored with music; this time from the B. Y. P. D. camp chorus. The service came to a close with the singing of "Lead On, O King Eternal," after which Bro. Jacob Hollinger of Washington, D. C., led in a closing prayer.

After friends were greeted and camp was inspected, visitors wended their way down the quiet mountain road to the busy highways leading to all parts of the state. Campers and a few friends who remained climbed to Cathedral Pines, the usual meeting place for vespers. There in the stillness of the sabbath evening we felt anew the meaning of Camp Peniel.

Pauline Rowland.

Hagerstown, Md.

## HERE AND THERE

Many good things have been said about our departed brother, S. M. Eshelman, familiarly known as "Uncle Sam." I, too, remember him, although many years have passed since we worked together in the office of the Brethren at Work, in the beautiful town of Lanark, Ill. I entered the place as a compositor, Sept. 1, 1879, and was there when the Conference was held at Lanark in June, 1880.

Bro. Eshelman was very kind to his fellow-workers. I do not remember an unkind word or look. Such men and women in a world like this are worthy of appreciation. I also met him at church, Sunday-school and prayer meeting, as he was a church goer. During the years I worked on the Pilgrim, Brethren at Work, Young Disciple, Helping Hand published by Bro. David Emmert in behalf of the orphans, Primitive Christian and the Messenger, I met many different people as helpers, many of whom I esteemed highly, but none surpassed "Uncle Sam." How true it is, that kindness makes friends! He certainly left examples safe for us all to follow.

I have been grieved to hear of so many homes where the Messenger does not enter, because I know that people can not feel the interest in the church they should, unless they know what is being accomplished in the various fields and churches. True, all have been hindered in plans to help in church work, but there ought to be a way to dispense with something so as not to crowd out that which is of such great help. The church paper coming weekly keeps us informed of the work that is being done; it gives one more courage to try to help in every way possible. The Messenger today is so fine, giving the news of the mission fields as well as that from the homeland, and all at the same price. There are many little things one could do without to have The Gospel Messenger. Why not several families go together, passing the paper from home to home? Then, too, the merits of the paper should be brought before the church in a public way by those who are interested. I very much like to keep the Messenger for reference, but pass it on to help others. For nearly seventy years I have read our literature, and know the value. We hope a greater effort will be made in the churches this fall to help in this matter.

Shirleysburg, Pa.

Wealthy A. Burkholder.

### PIPE CREEK CHURCH, EASTERN MARYLAND

The Pipe Creek church of Eastern Maryland recently celebrated the 175th anniversary of its organization as a congregation. Pipe Creek is still one of our large congregations. Its importance is well set forth in a leaflet entitled, History of the Pipe Creek Church, from which the facts given below are gleaned. The leaflet is by Bro. John D. Roop, Jr., Linwood, Md., of whom copies may be obtained at 5 cents each or 50 cents per dozen.—Ed.

Conventry church of Pennsylvania did much mission work in sending out members to the different churches organized not only in Lancaster, Lebanon, Berks, York and Franklin Counties, Pa., but also in Maryland. Martin Urner 2nd, a nephew of Martin Urner, came to Maryland and preached and organized the church here that included what is now known as all the congregations of the Eastern District of Maryland, but was then known as Pipe Creek church.

Annual Meetings were held at Pipe Creek in 1778, 1787, 1799, 1804, 1814, 1830 and 1867.

The Pipe Creek congregation of 1778 embraced the present Eastern District of Maryland, and our old brethren were slow to divide. Once when some one asked about congregational lines David Englar, the oldest minister of the Pipe Creek church, said: "Let us not build a fence between Pipe Creek and Beaver Dam." But in time divisions into more congregations came. Up to 1853, there were three churches. Then Monocacy and Bush Creek were organized out of Beaver Dam. Meadow Branch house was built in 1847; Sams Creek house in 1860 and three congregations made by again dividing Pipe Creek in 1885. Then the Frederick City church was organized. Then the work was revived in the city of Baltimore. Then Piney Creek church was organized. Then the Washington church organized, the two last by Home and General Mission Boards.

That seven annual meetings were held in the congregation prior and during the North and South struggle means that much labor and money was devoted to the freeing of the slave and relieving the suffering accompanying war. The Maryland Collegiate Institute and Blue Ridge College of recent years have absorbed much of the energy but have given back to Pipe Creek church a life that few rural churches enjoy. Temperance, social purity, and peace education have received special attention by workers of Pipe Creek.

### A PECULIAR BUT JOYFUL EXPERIENCE

The idea of attending A Century of Progress had given us but little concern at first, but as time went on we began to think more seriously about it. So we finally decided we had better go a few days. It is not my intention to write about the Century of Progress, except to say that it is wonderful; but I do want to speak of our experience on the trip to and from the World's Fair.

We had in mind stopping at a certain home on the way, about thirty-five miles this side of Chicago. The people of this home had formerly lived in our community, the mother being a member of our church. We started on our trip after the morning service of our church, Sept. 17, and arrived at this home about 3 P. M. Here we enjoyed a short season of pleasant fellowship. However, before we took our leave the mother said her three sons and one daughter wanted to

come into the church and be baptized on our return trip. In this we rejoiced, and promised we would stop on our return on Wednesday afternoon to take care of this important work.

On our return we found all in readiness. As there was no running stream close, they had their large concrete stock tank full of clean water. After reading a few scripture verses and making some comments, with questions presented as usual, to which they all affirmed, we knelt in prayer, asking God's blessings upon this home and upon the work. Then the sacred ordinance of baptism was administered to three young men aged eighteen, twenty and twenty-five years, and the daughter aged twelve. After the baptism and the changes necessary, we enjoyed a fellowship supper



Pipe Creek Church of the Brethren

together, as well as social fellowship afterward. Late in the evening we departed, going on our way rejoicing. It seemed to us we had had an experience akin to that of Philip and the eunuch. So we were glad not so much that we went to A Century of Progress but for the joy experienced on the trip.

John W. Root.

Lafayette, Ind.

### THE "GOSPEL FOUR" RETURN HOME

The "Gospel Four" from Bethany Biblical Seminary, who left Chicago for a "Six-week Evangelistic Tour" in Pennsylvania, returned home Sept. 14.

The party consisted of the writer, as evangelist and organizer; Mrs. Alice Sell, as the children's evangelist; Miss Nellie Bechtelheimer, music director and choir organizer; and Miss Elaine Hall, pianist and assistant in special vocal singing.

This group, accompanied by Miss Ruth Sell, the evangelist's daughter, left Bethany July 26. They held services in the Greenville, Rockton and Bethel churches. The meetings were well attended, the community was stirred, and fifty-three stood for Christ. Forty-four were baptized, three reclaimed, one received on former baptism, and five are awaiting the rite of baptism.

Before leaving, the three churches, which are under the

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## News From Churches

(Continued From Page 25)

and Sunday-school officers were installed. Oct. 30 H. Q. Rhodes from Berlin will begin a two weeks' series of meetings. Nov. 6 Sister Ida Shumaker will give a talk in the evening. Oct. 29 Maple Grove will have homecoming services. Nov. 19 is the time set for the love feast.—Lucy J. Berkey, South Fork, Pa., Sept. 26.

**Pittsburgh.**—We had services every Sunday morning while our pastor was on vacation. We enjoyed the sermons of our own minister, Bro. Dana Z. Eckert. Many of our workers had mountain-top experiences of worshipping in beautiful camps and conventions: our pastor had part in the program at Camp Harmony; two of our girls attended the younger girls' camp and many of our workers attended assembly. A delegation from our Sunday-school attended the rally of the 7th circuit of our district held at Waterford, Sept. 10; they brought back the banner for attendance which we held the previous year. We regret to announce that our Sunday-school superintendent, Bro. D. Z. Eckert, due to school duties has asked to be relieved of his office. At a recent special council the work of the church was reorganized: M. J. Brougher, elder; Sunday-school superintendent, Robert McMillan; assistant, M. B. Wineland; president of Aid Society, Mrs. Julius Wareham; church clerk, Orville Hoover. Other officers were re-elected and the budget was made for another year. During the summer the parsonage was given a coat of paint and new concrete steps and a walk were placed about the church property. The advent of the fall reopening took place Sept. 17 with Sister Ida Shumaker, our missionary to India, giving the morning discourse. That she is loved by our church and school was evident by the banner attendance which greeted her. Her messages seem to connect one with a dynamic force that sends us out to service. It was evident that some sacrifice was made in the offering, for the depression is not over in Pittsburgh yet. The evening services resumed with the Y. P. D. having a session previous to a short sermon by the pastor. Bible class and prayer services each Wednesday evening and Aid Society all day Wednesday.—M. Elizabeth Barnett, Pittsburgh, Pa., Sept. 19.

**Schuylkill.**—June 18 and Sept. 17 Eld. J. W. Meyer brought the morning messages at the Big Dam church. June 30 Brother and Sister E. H. Eby spoke to us concerning India. July 9 Bro. W. N. Zoller preached the morning sermon; he and his daughter also sang for us. Aug. 6 at the old folks' meeting Bro. I. W. Heisey brought the message. Aug. 19 we held our council. Sunday-school officers were elected with Chas. Morgan as superintendent at Big Dam and M. I. Homer at Swopes Valley. A new roof was put on the old Stroughar church. Bro. Arnold and family of Maryland gave us an illustrated song service Aug. 12. Delegates to the Sunday-school meeting held on Labor Day were Sister Dora Herring and Bro. Adam Haldeman; alternates, Sister Katie Stump and Bro. Chas. Morgan. Sister Herring gave a splendid report on Sept. 17. Sept. 3 Eld. S. K. Wenger brought the message at the harvest meeting. Our love feast will be held Oct. 21 and 22 at the Big Dam church, beginning at 10 A. M.—Mrs. Carrie Zechman, Pine Grove, Pa., Sept. 19.

**Snake Spring** church met in council Sept. 18. Sunday-school and church officers were elected for the year beginning Oct. 1. Our Sunday-school has an enrollment of 217 with an average attendance of about 160. Bro. Henry Baker was reelected as superintendent; Bro. D. I. Pepple, elder. Our annual harvest meeting was held Aug. 27 in charge of Bro. Daniel Maddocks of Altoona. The B. Y. P. D. is making splendid efforts to create an interest in their work. Sept. 10 Bro. Isaac Wareham was licensed by Eld. Pepple to preach for one year. Bro. Edgar Detwiler will hold a series of meetings Oct. 4-7 ending with our love feast Sunday evening, Oct. 8.—Bessie Grimes, Bedford, Pa., Sept. 20.

**Upper Conewago.**—Our church met in council Aug. 26. The brethren on the regular visit brought their reports. Sunday-school superintendents were elected for the coming year: Latimore, Paul Wagner; Hampton, Earl Witters; East Berlin, Walter Keeney. Delegates to District Meeting are Brethren J. M. Danner, Geo. Hull, S. S. Miller; alternates, Paul Wagner, Irwin Baum and Earl Witters. Sept. 10 we held an all-day meeting at the Mummert house. Bro. Howard Danner from Abbottstown was with us in the morning and Bro. A. C. Baugher from Elizabethtown gave an address in the afternoon. The Baugher sisters' quartet furnished special music. Our love feast will be held Oct. 21 and 22, beginning Saturday at 1:30 at the Latimore house.—Bertha E. Hull, East Berlin, Pa., Sept. 18.

**Walnut Grove.**—Since our last report we have had a visit from Bro. Byron Flory and family whom this church is supporting on the China mission field. He gave us two splendid addresses on Sunday morning and evening. His wife gave a talk to a large number of the B. Y. P. D. on Sunday evening and on the following evening we were treated with a trip through China by means of pictures. Our church year begins Oct. 1 and since Oct. 1, 1932, our pastor, Bro. J. A. Robinson, has never closed his sermon without giving an invitation. This special effort has resulted in about twenty accessions. Our church attendance for the past eleven months has been very encouraging, as by actual count 38,336. Our Sunday-school in this same period of time has passed all previous records in attendance, averaging 555 each Sunday. Sept. 8 at the regular quarterly council we elected church and Sunday-school officers. Bro. J. A. Robinson was reelected elder; Galen B. Royer, associate; Bro. Ralph Williams, Sunday-school superintendent and Harry Albert and Kenneth McDowell, associate superintendents. Bro. Paul Robinson was installed to the full degree in the ministry and

Bro. Chester Strayer and Clarence Horner were elected to the deacon's office.—C. T. Noffsinger, Johnstown, Pa., Sept. 18.

## TENNESSEE

**Johnson City.**—It has been a busy summer for the First church in Johnson City. Delegates to District Meeting were Sister Amy N. T. White and Bro. John Sherfy. More than twenty of our young people attended the Tennessee young people's conference at the Meadow Branch church. A pageant, "The Challenge of the Cross," was given at the Midway church. The pastor and some of the people of our church give a program at the county jail once a month which seems to be much appreciated. The choir and pastor conducted a worship service at the C. C. C. Camp at Unicoi, Tenn., on Aug. 27. Brother and Sister Swadley preached for us while the pastor and his family attended Annual Conference. During the pastor's vacation, Bro. John B. White filled the pulpit. Mrs. W. H. Swadley, Dr. Ethel A. Gwin and Prof. John B. White and others conducted a Vacation Bible School in the Knob Creek church for two weeks. Mrs. Shull superintended a Vacation Bible School in the Johnson City church which was well attended. The Women's Missionary Union of this city met at our church for their semiannual meeting. At our regular annual business meeting, Bro. W. H. Swadley was elected elder and Sunday-school superintendent; Mrs. Lena Sells, church treasurer; Mrs. Angie Watson, church clerk. The ministers of the city taught Bible classes in the junior and senior high schools last year and plan to do so this year. Our pastor, Bro. M. C. Shull, has a fine class in the junior high school. Today our pastor and a group of workers in the district start on a visitation tour of the churches in the Tennessee district.—Mary R. Allison, Johnson City, Tenn., Sept. 18.

## VIRGINIA

**Browntown** mission in Warren County, Va., which is under the supervision of the District Mission Board of Northern Virginia, has experienced a steady growth during the past five years under the pastoral care of Brother and Sister Foster M. Bittinger, the membership having increased from 50 to 82. On July 30 at the close of a ten days' series of meetings conducted by Bro. Bittinger, assisted by the elder in charge, A. J. Fitzwater, who directed the music, eight young lives were received into church membership. A very enjoyable love feast was held on the evening of the same day with forty-three communicants. At a union churchhouse a short meeting was held in June of this year by Bro. Bittinger and the Baptist pastor, preaching on alternate nights. Four young people accepted Christ, all uniting with the Church of the Brethren. These, with one received last October, make thirteen new members for the pastoral year ending Aug. 31, 1933. The most remarkable, however, is the growth in the prestige of the church in the community, through a better understanding of the message and work of the Church of the Brethren; due to the constructive work of Brother and Sister Bittinger who have won their way into the hearts of the entire community. There is a beautiful spirit of coöperation among the various churches which betokens great things for the future. There are about 125 or more unchurched people in the community. The need and encouraging outlook should inspire the entire membership of the district to continue in the support of the work.—A. J. Fitzwater, Broadway, Va., Sept. 14.

**Elk Run** congregation met in visit council Sept. 11. The following officers were elected for one year: Elder, N. J. Miller; Sunday-school superintendent, W. C. Varner; assistant, E. D. Smith. Our communion service will be held Oct. 22 at 6 P. M. Sept. 9 Bro. Ira Arnold and family gave an interesting program. Brother and Sister Ernest Coffman were with us in a series of meetings beginning July 23 and closing Aug. 6. Eight were received into the church by baptism.—Esther E. Miller, Mt. Solon, Va., Sept. 18.

**Montebello** church has just closed a series of revival services conducted by Bro. L. L. Mason and our pastor, Bro. W. E. Cunningham. Bro. Mason preached eight sermons and Bro. Cunningham five—all spiritual and forceful. As a result of the meetings three young people were received into the church by baptism and one on former baptism. On the fourth Sunday in August the Sunday-school gave an interesting program, followed by an instructive talk by our pastor.—Katie Fauber, Montebello, Va., Sept. 16.

**Nokesville.**—Our Conference offering taken the last Sunday in May was \$49.85. Our Sunday-school was represented at the county Sunday-school convention held at Cannon Branch. Bro. Minor C. Miller gave two challenging addresses. The Truth Seekers' class is endeavoring to carry out his plan for larger Sunday-school enrollment. Our congregation has organized a Men's Work group and the men are very enthusiastic about their work. The Nokesville church was largely represented at the District Meeting held at the Valley church. It was a meeting of great spiritual benefit to all. A splendid Vacation School was conducted in our midst during the last two weeks of August. The enrollment was 73 and average attendance 62. The interest was fine. The school was conducted largely by busy housewives. Quite a few interested individuals assisted the teachers in their work. The men's organization furnished transportation for the children who had no way of getting to school. The program rendered at the close of the session was largely attended and gave evidence of good work done. We are looking forward to the coming of Bro. J. S. Showalter of Roanoke Nov. 5 to be with us in a two weeks' meeting.—Mrs. W. G. Francis, Catlett, Va., Sept. 11.

**Pleasant Valley** (2nd Dist.).—Bro. Harper Suavely came to us on Aug. 20 and stayed until Sept. 3, preaching sixteen sermons. He preached the Word in a forceful manner, giving it in its purity and



strength. As a direct result nine were added to the church. Our district young people's conference was held at Pleasant Valley on the afternoon and evening of Sept. 3. The vesper service on a near-by hill was a very fine feature of the meeting.—Mrs. M. C. Williams, Mt. Sidney, Va., Sept. 12.

**Poages Mill** church met in business meeting Aug. 5. The general church visit was reported. Bro. Naff began our revival Aug. 2, preaching thirteen strong gospel sermons. The attendance was good from the first, with a full house the last week. Every one enjoyed the special music by Peters Creek and Oak Grove churches, and also that by home talent. Sixteen were added to the church by baptism. Aug. 6 the Sunday-school gave the offering to Bethany Hospital. The matter of securing a pastor was put in charge of the ministerial committee. Bro. D. C. Naff will be our elder and pastor for another year. It was decided to hold our love feast Sept. 30.—Mrs. R. A. Henry, Roanoke, Va., Sept. 16.

**Red Oak Grove** church met in council Sept. 9. One made application for membership. The deacons reported their annual church visits. Our love feast will be Oct. 7 beginning at 4 P. M. On Sunday morning we met at the waterside where three were baptized. Afterward we returned to the church and Bro. W. F. Vest delivered a gospel message. Two more came out on the Lord's side so we again went to the waterside and while there two more confessed Christ and four were baptized by Bro. C. E. Williams. So we felt we had spent a glorious day in the work of the Master. We are having a good Sunday-school with Bro. Tazwell Yearout as superintendent. We have been having cottage prayer meetings which are growing each week and much interest is being manifested and the members built up.—Mrs. Mary C. Naff, Floyd, Va., Sept. 16.

### WASHINGTON

**Ellisford** church met in council Sept. 2 and elected Sunday-school officers for the coming year. From July 10 to 21 we held our first Vacation Bible School. Mrs. Galen Verbeck and six helpers efficiently directed the group of forty or more children. A closing day picnic and a program of music and playlets given the following Sunday were appreciated by all. We hope this is the beginning of an annual school for our church community. Aug. 6 the Orion male quartet of La Verne sang for a large audience at the church. Summer assembly and District Meeting were of special interest to our young people this year. Over thirty went by truck and auto to the beautiful grounds near Mt. Rainier for a week of fellowship and inspiration. Delegates were Lelah Corum and Harvey Weddle. Aug. 25 our annual love feast was held with Bro. C. E. Holmes officiating. Bro. John Rheim celebrated his eighty-ninth birthday by being present. Over forty years ago he and Bro. Holmes, then a boy, attended a love feast in a large barn near Carthage, Mo. Our building fund is being steadily enlarged by various means. Recently an ice cream social sponsored by the Ladies' Aid netted \$13. In the past the young people have held their Christian Workers' Meetings with the older people, but recently they have started meetings of their own and are finishing up a small building where the meetings are held. The choir sponsored a program Sept. 8, the proceeds to be used to buy new choir materials.—Mrs. H. M. Rothrock, Tonasket, Wash., Sept. 16.

### WEST VIRGINIA

**Maple Spring** (W. Va.).—Since our last report we have enjoyed some very special services. Bro. H. K. Ober, pastor of Elizabethtown congregation, visited our church and delivered an inspiring sermon. Bro. S. Ira Arnold and daughter gave a program consisting of songs, illustrations and speaking which was very interesting and helpful. Bro. Desmond Bittinger and wife, returned missionaries from Africa, are visiting here in his home congregation and giving programs and presenting the needs of our African brothers. At our recent quarterly council Bro. Emra T. Fike was reelected elder for the coming year. Brethren John T. Fike, J. S. Fike and W. L. Teets were chosen as delegates to District Meeting. We have reorganized our Sunday-school and retained the former superintendent, Bro. John T. Fike. One has been baptized and one reclaimed at the Rosendorf church. The second meeting for the year is in progress at Sugarland. Our Vacation Bible School was very successful. The young folk showed a deep interest. An interesting program was given at the close.—Mrs. Homer S. Diehl, Oakland, Md., Sept. 16.

**New Dale** (Lower Lost River).—Sunday, Aug. 27, Bro. I. N. H. Beahm came to our church to conduct a two weeks' series of meetings. He preached sixteen sermons and visited nearly all the homes in the community. He made many friends and by his influence seven were added to the church membership. The love feast was well attended. Bro. M. L. Painter of Woodstock congregation assisted in the love feast.—W. E. Kohne, Mathias, W. Va., Sept. 16.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Colorado, W., First Grand Valley,  
Nov. 23-27.

Florida and Georgia, Lakeland,  
Oct. 13-15.

Kansas, Northwestern, Belleville,  
Oct. 20-23.

Kansas, Southeastern, Paint Creek  
church, Redfield, Oct. 27-30.

Kansas, Southwestern, Garden  
City, Oct. 13-16.

Missouri, N., Bethany church,  
near Stet, Oct. 21-23.

Pennsylvania, S., Falling Spring,  
Oct. 24, 25.

### LOVE FEASTS

#### California

Oct. 21, 7:30 pm, Hermosa Beach.  
Nov. 5, Covina.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.

#### Idaho

Oct. 14, 8 pm, Boise Valley.

#### Illinois

Oct. 15, 7 pm, Milledgeville.  
Oct. 15, Shannon.  
Oct. 20, Virden.

#### Indiana

Oct. 14, 7:30 pm, Pine Creek.  
Oct. 14, Upper Deer Creek.  
Oct. 14, 7 pm, Pleasant View.  
Oct. 14, Pleasant Hill.  
Oct. 14, Beech Grove.  
Oct. 14, Eel River.  
Oct. 14, 10:30 am, Buck Creek.  
Oct. 14, 7 pm, Bethel.  
Oct. 14, 6:30 pm, Fairview.  
Oct. 16, Salem.  
Oct. 18, 7 pm, Yellow Creek.  
Oct. 19, West Marion.  
Oct. 20, 7 pm, Peru.  
Oct. 20, 7 pm, South Whitley.  
Oct. 20, Osceola.  
Oct. 21, 7:30 pm, Arcadia.  
Oct. 21, 10:30 am, Nettle Creek.  
Oct. 21, 7:30 pm, Middletown.  
Oct. 21, 6:30 pm, Rossville.  
Oct. 24, Syracuse.  
Oct. 26, Auburn.  
Oct. 28, 7 pm, Roann.  
Oct. 28, Center.  
Nov. 5, Kokomo.  
Nov. 6, 7:30 pm, Bremen.  
Nov. 12, Logansport.

#### Iowa

Oct. 14, Fernald.  
Oct. 14, Union Ridge.  
Oct. 15, 7:30 pm, Iowa River.

#### Kansas

Oct. 14, Maple Grove.  
Oct. 22, 7 pm, Prairie View.  
Oct. 22, Monitor.  
Oct. 27, Olathe.  
Oct. 28, 7:30 pm, Washington.

#### Maryland

Oct. 14, 4 pm, Manor.  
Oct. 14, 2:30 pm, Piney Creek.  
Oct. 15, 6:30 pm, Pipe Creek.  
Oct. 28, 2:30 pm, Locust Grove.  
Oct. 28, 2 pm, Broadfording.  
Oct. 28, Beaver Creek.  
Nov. 11, 2 pm, Longmeadow.  
Nov. 18, 5 pm, Thurmont.

#### Michigan

Oct. 14, 10:30 am, Elmdale.  
Oct. 16, Florence.  
Nov. 11, Crystal, all-day.  
Nov. 26, Flint.

#### Nebraska

Oct. 22, Bethel.

#### Ohio

Oct. 14, 6 pm, Dupont.  
Oct. 14, 7 pm, West Eel River.  
Oct. 14, Silver Creek.  
Oct. 15, Castine.  
Oct. 15, 8 pm, Stony Creek.  
Oct. 21, Chippewa.  
Oct. 21, 6:30 pm, Brookville.  
Oct. 21, 7 pm, Beech Grove.  
Oct. 21, 10:30 am, Black Swamp.  
Oct. 21, 7 pm, Lower Miami.  
Oct. 21, 7 pm, Donnels Creek.  
Oct. 21, 7 pm, Bachelor Run.  
Oct. 21, 10 am, Upper Twin at  
Gratis.  
Oct. 26, 7:30 pm, Fostoria.  
Oct. 28, 7 pm, Painter Creek.  
Oct. 28, 6:30 pm, Lower Still-  
water.  
Oct. 28, 10:30 am, Prices Creek.  
Oct. 28, 6 pm, New Carlisle.  
Oct. 29, 7 pm, Springfield City.  
Nov. 4, 10 am, Poplar Grove.  
Nov. 11, 10:30 am, Lick Creek.

#### Oregon

Oct. 21, Portland.

Oct. 28, 7:30 pm, Grants Pass.

#### Pennsylvania

Oct. 14, 1:30 pm, Back Creek at  
Brandt.  
Oct. 14, 2 pm, Hershey.  
Oct. 14, Lower Claar.  
Oct. 14, 15, 10 am, Falling Spring  
at Hade.  
Oct. 14, 2 pm, Mingo at Skippack.  
Oct. 14, 1:30 pm, East Fairview.  
Oct. 14, 15, 4 pm, Pleasant Hill at  
Pleasant Hill.  
Oct. 15, Ridge at Fogelsanger,  
all-day.  
Oct. 15, 6:30 pm, Roaring Spring.  
Oct. 15, 6 pm, Koontz.  
Oct. 15, 7 pm, Ambler.  
Oct. 15, Warriors Mark (Spring  
Mount).  
Oct. 15, Springfield (Quakertown).  
Oct. 17, 18, 9:30 am, Springville  
at Mohler.  
Oct. 18, 19, 1:30 pm, White Oak  
at Longeneckers.  
Oct. 21, 22, 10 am, Schuylkill at  
Big Dam.  
Oct. 21, 2 pm, Hatfield.  
Oct. 21, 22, 1:30 pm, Little  
Swatara at Ziegler.  
Oct. 21, 22, 1:30 pm, Upper Cone-  
wago and Latimore.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 21, 6:30 pm, Spring Run.  
Oct. 22, 6 pm, Rummel.  
Oct. 25, 26, 10 am, West Cones-  
toga at Middlecreek.  
Oct. 28, 2 pm, Maiden Creek.  
Oct. 28, 29, 10 am, Big Swatara at  
Hanoverdale.  
Oct. 28, 29, 10 am, Fredericks-  
burg at Meyer house.  
Oct. 29, 7 pm, Coventry.  
Oct. 29, Bellwood.  
Oct. 29, 6 pm, Windber.  
Oct. 28, Indian Creek.  
Oct. 28, 1:30 pm, Conestoga at  
Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, 7 pm, Aughwick (Sugar  
Run).  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.  
Oct. 29, 6 pm, Walnut Grove.  
Oct. 28, 29, 10 am, Upper Codorus  
at Black Rock.  
Oct. 29, Chambersburg.  
Oct. 29, Leamersville.  
Oct. 29, 5 pm, Carlisle.  
Oct. 31, 10 am, Chiques at Mt.  
Hope.  
Nov. 2, 7:15 pm, Royersford.  
Nov. 4, Mechanic Grove.  
Nov. 4, 5, Long Run.  
Nov. 4, 1:30 pm, Welsh Run.  
Nov. 5, Dunning's Creek.  
Nov. 5, Palmyra, all-day.  
Nov. 5, Codorus at Shrewsbury.  
Nov. 5, New Fairview.  
Nov. 11, 12, 2 pm, Conewago at  
Bachmanville.  
Nov. 11, 12, 1:30 pm, Myerstown.  
Nov. 12, 3:30 pm, Ephrata.  
Nov. 11, 12, 2:30 pm, Licking  
Creek at Pleasant Ridge.  
Nov. 19, Maple Grove.

#### Tennessee

Oct. 14, 3 pm, Pleasant Valley.

#### Virginia

Oct. 14, 4 pm, Pleasant Valley  
(So.).  
Oct. 14, Linville Creek.  
Oct. 14, 4 pm, Mill Creek.  
Oct. 14, 3 pm, Pleasant Valley  
(2nd).  
Oct. 14, 3:30 pm, Burks Fork.  
Oct. 21, 5 pm, Lebanon.  
Oct. 21, 4 pm, Beaver Creek.  
Oct. 21, 4 pm, Mt. Zion.  
Oct. 22, 6 pm, Elk Run.  
Oct. 28, 3 pm, Mountain Grove.  
Oct. 29, 6:30 pm, Cooks Creek at  
Garber church.

#### Washington

Oct. 15, Spokane.



## THE GOSPEL FOUR RETURN HOME

(Continued From Page 27)

shepherding care of Eld. Jason Hollopeter, in a union meeting extended a unanimous call for the evangelistic party to return next summer and remain for a nine weeks' campaign.

At present the party has disbanded, but is in preparation for next summer's campaign, which may be extended for a year if churches should desire the services for that long. The writer will give his full time to evangelistic work after the Fall term in Bethany Biblical Seminary. Any churches wishing his services may address him at 3435 Van Buren St., Chicago, Ill. He still has a few open dates.

Chicago, Ill.

W. C. Sell.

## DWELLING TOGETHER IN UNITY

In Psalm 133 David says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Now I think this may be applied to our women as well. Why is it that we so often find the sisters of the church called upon to help in church work, instead of the brethren? In recent Sunday-school lessons we have had examples of women of the Bible who worked and helped in many ways.

As women we have found much joy in working together, in praying, in studying missions and in gathering up dollars for missions and the church. I am going to pass on a word about some of the work our Aid Society has been doing the last six months, in the hope that it may encourage others to find enjoyment in the Master's work. We have been co-operating with our president, Sister Mary Woodcox. We have quilted twenty-six quilts since Jan. 1, besides tying six comforters and sewing and mending for children who have no mother. We have canned fruit for those in need; also provided clothing. We have had the junior girls attend meetings during their school vacation. They sewed quilt blocks to make quilts to give to missions, while some took care of babies so their mothers could quilt. We have helped our home ministers with money, given to missions, helped to fix our church furnace and gotten matting for the church.

May we exchange experiences and report results from our Aid work for the encouragement of all. We are missing our three Aid sisters taken from us within the last few months by death. They were Sisters Lola Collins, Hulda Carlisle and Flora Shreve. "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9: 37, 38).

Mrs. Nathan B. Cross.

La Porte, Ind.

## MICHIGAN DISTRICT CONFERENCE

The conference was held at the Onekama church on Aug. 22-25. They were days full of fellowship, instruction and inspiration of the highest order. The well planned worship programs with much special music gave a deep spiritual tone to the sessions. The conference chorus and congregational singing was in charge of Sister Van B. Wright of Grand Rapids, who also very ably conducted two music leaders' conferences—an added feature from other years and one much appreciated. The conference motto, Let Us Go Forward, was supplemented with the conference song, "Forward, Then, Ye Comrades."

The young people's group with Bro. Russel Frantz as president showed themselves strong and active in their continued camp, local and district programs. They have their own budget and teach tithing; they also support foreign

workers. Their vespers, directed by Sister Grace Deal, showed the deep spiritual tone of the real life of our young people. The camp fire was also characteristic of their love for close fellowship. Brethren Mote and Bowman brought the messages. The young people of the Onekama church should be mentioned for their ability and willingness to care for the physical needs of the entire assembly.

While our own district workers brought us many strong messages, we were also much blessed by the help of leaders of the brotherhood. Brother and Sister Rufus Bowman, in a number of addresses and private conferences, were a real dynamic force for religious education. The practical phase was emphasized. They met us in our own problems and aided in solving them. Brother and Sister Floyd Mallott of Bethany, who have spent a term in our Africa mission, were also with us in a beneficial way. The former brought us the educational and missionary addresses which were full of information and inspiration. Sister Mallott assisted Sister Phoebe Oaks in directing the children's hour each morning.

Brethren Ira Blocher and H. L. Hartsough and companions were also our guests. Bro. Lawrence Shultz favored us with the beautiful scenes of our own Camp Mack. Bro. W. W. Slabaugh led us in the Bible hour each morning, emphasizing the kingdom of God and our relation to it.

Bro. C. L. Wilkins of Elmdale who has not missed a District Conference for forty-three years, very ably moderated the business session. A change was made in next year's program. Thursday will be used for business session with the religious education program convening on Friday.

The Mission Board feels that our state evangelist, Bro. Chas. Forror, has brought us a worth while program in his half time in the field and the plan is continued. Our missionary offering was \$201.60. Our Sunday-schools support one adult worker and two children on the foreign field. (Send your contributions to Miss Phoebe Oaks, Woodland, Mich.)

Our Men's Work is getting nicely started with Bro. M. M. Chambers as leader. The Women's Work, with Sister J. E. Ulery as president, now has a more complete organization with a director for the three departments: Aid, mothers and daughters and missionary. They raised \$1,700 in the past year. Eight Daily Vacation Bible Schools were held in the district.

Our Council of Boards which has functioned for one year in its present form, finds itself more efficient than the previous arrangement. Bro. M. M. Chambers is chairman of this council. Bro. C. L. Wilkins will serve on Standing Committee for 1934. Our next District Meeting will convene at the Elmdale church.

Battle Creek, Mich.

Mrs. David P. Schechter.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Francis Donmoyer.—By the undersigned, the groom's father, at the home of the parents of the groom, Lebanon, Pa., Aug. 5, 1933, Willard Z. Francis and Catharine May Donmoyer, both of Lebanon, Pa.—J. G. Francis, Lebanon, Pa.

## FALLEN ASLEEP

Beackley, Lydia Tannreuther, fourth child of John and Sarah Tannreuther, born Aug. 7, 1860, near Tippecanoe City, Ohio, died at her home



in New Carlisle, Aug. 28, 1933. March 18, 1884, she accepted Christ as her Savior and united with the Church of the Brethren at the Hickory Grove church. Dec. 16, 1886, she married Geo. Beackley of Middletown, Md. She leaves her husband, one son, four grandchildren, two sisters and two brothers. Funeral services in the New Carlisle church by Eld. D. S. Dredge, assisted by the writer.—J. B. Gump, New Carlisle, Ohio.

**Boohults**, August A., son of John and Catherine Fisor Boohults, was born near Wapello, Iowa, July 14, 1861, and died July 20, 1933. He came to Indiana with his parents when he was a small boy and grew to manhood near Bowers. He married Minerva Null March 13, 1887. To this union were born two sons. He joined the Church of the Brethren at the age of twenty-five years and lived a consistent life. He was ill for five weeks and called for the elders and was anointed which was a great satisfaction to him. He leaves his widow, two sons, two grandchildren and two half brothers. Burial in the Bowers cemetery. Funeral by the writer, assisted by Eld. Forest Groff.—D. C. Campbell, Colfax, Ind.

**Bowman**, Elizabeth, wife of Cornelius Bowman, died at the home of her daughter in Orange County, Calif., May 4, 1933, aged nearly 92 years. Her husband died April 24, 1894, in Texas. Three sons and two daughters were born to them; one son and one daughter preceded her. She had been a constant reader of the Messenger and read the Brethren at Work as long as it was printed. She was baptized into the Church of the Dunkers at the age of sixteen in Somerset County, Pa. She moved to West Virginia, then to Indiana, Oklahoma and Texas and then to California where she attended the church at Long Beach.—S. H. Bowman, Anaheim, Calif.

**Conley**, Sister Barbara Ellen, nee Hilbert, born Aug. 15, 1859, died July 21, 1933. She married David Conley Jan. 1, 1884. To them were born four sons and two daughters; her husband and four of the children preceded her. She united with the Church of the Brethren in early life and remained faithful. She leaves one son, one daughter, four grandchildren, two brothers and two sisters. Funeral services by the writer in the New Hope church. Burial in a cemetery near by.—Jesse D. Clarke, Jonesboro, Tenn.

**Dicks**, Bro. Hanes Brough, born Dec. 12, 1850, died at his home in Hampton, Sept. 18, 1933. He lived his entire life in Adams County and was regarded as a man of splendid Christian character. He was a member of the Church of the Brethren for many years and continued steadfast in the faith until the end. He is survived by his wife, formerly Sister Annie Broun, three daughters, one son, five grandchildren and four great-grandchildren. Funeral services by Eld. W. G. Group and S. S. Miller in the Mummert meetinghouse. Interment in the church cemetery.—Bertha E. Hull, East Berlin, Pa.

**Fox**, Sister Irma F., daughter of Albert and Elmira Herb Frick, born near Fricks Locks, Pa., March 29, 1879, died at Pottstown Hospital, Aug. 30, 1933, following an emergency operation. At the age of fifteen she united with the Parkerford church. She was also associated with welfare work. June 19, 1901, she married Wm. Fox. She leaves her husband, three daughters, five grandchildren and one sister. Funeral services by Pastor A. M. Dixon, assisted by Rev. Roland. Interment in Oak Grove cemetery at Parkerford.—Mrs. J. E. Pennypacker, Pottstown, Pa.

**Franz**, Sister Mary Ellen, daughter of Henry and Katherine Cosner, born in Grant County, W. Va., Oct. 29, 1851, died May 10, 1933, at the home of her daughter, Sister Leila Smootz, Locke, N. Y., where she had made her home for a number of years. She married John C. Franz May 1, 1871. To this union were born two sons and one daughter. She is survived by one son and one daughter—both members of the Church of the Brethren—one grandchild and one brother. She and her husband united with the church about the time of their marriage. Her husband was elected to the ministry and served faithfully as minister and elder of several churches till called home in 1904. Mother shared willingly as a helpmate in his church duties and for many years taught a Bible class in the Sunday-school. She lived a quiet, unassuming life and was strong in her convictions for the principles of the church. In her last illness she called for the elders and the anointing service. Funeral by Eld. E. F. Nedrow, assisted by Eld. H. D. Jones. Interment in the West Genoa cemetery at King Ferry, N. Y.—Mrs. A. F. Franz, Locke, N. Y.

**Hawk**, John N., son of Jacob and Sydney J. Hawk, born Nov. 2, 1854, died Sept. 22, 1933. He had been ill for four months with a complication of diseases. In 1874 he married Miss Mary Jane Patterson. To this union were born four sons and two daughters; his wife and one son preceded him. He leaves three sons, two daughters, sixteen grandchildren and six great-grandchildren. Funeral services in the Liberty Chapel M. E. church by W. L. Horst, assisted by the writer. Interment at the Liberty Chapel cemetery.—J. L. Guthrie, La Fayette, Ohio.

**King**, Mark, three-year-old son of Brother Harry and Sister Mary King, died Sept. 16, 1933, in the Hershey hospital, of meningitis. He is survived by his father and mother, two brothers and two sisters. Funeral services at the Spring Creek house by Eld. B. W. S. Ebersole. Burial in the adjoining cemetery.—Mrs. Mary Bashore, Hershey, Pa.

**Pfautz**, Jacob K., died March 25, 1933, in the bounds of the Conestoga congregation, aged 75 years. He united with the Church of the Brethren during young manhood and was elected to the ministry in 1889 and advanced to the second degree in 1892. During his years of activity his services as an evangelist were much in demand and he responded whole-heartedly to the call. Many were led to accept Christ and unite with the church through his efforts. He is survived by his wife, the

former Sallie Graybill, six daughters and one son. Funeral services by the home ministers at the Bareville church. Interment in the cemetery near by.—Addie A. Myer, Bareville, Pa.

**Puterbaugh**, Bennett Ewing, son of Howard R. and Ida F. Puterbaugh, was born in Lanark, Ill., July 3, 1899, and came to his death by accident in San Gabriel Canyon in Los Angeles County, Calif., Sept. 13, 1933. When he was four years old, his parents brought him to Pasadena, where he had resided ever since. By profession, he was an engineer, having graduated from Cornell University after two years in Leland Stanford. At the time of his death he was employed by the city of Pasadena as inspector at the Pine Canyon Dam, now under construction. In 1922 he was married to Miss Dorothy Jenkins of Pasadena. Three children survive with their mother and his own mother, Mrs. Benjamin Kohlmeier, of Pasadena. He was a member of the Church of the Brethren, having united with the church when twelve years old. As a man, he was well and favorably known for his clean life and upright character. The funeral services were conducted by Eld. J. Z. Gilbert, assisted by the pastor, Eld. F. S. Eisenbise.—Mrs. Lucy L. Mohler, Pasadena, Calif.

**Sanger**, Pansy May, born Sept. 25, 1906, at Nezperce, Idaho, died July 26, 1933, at the home of her parents, Mr. and Mrs. Perry H. Sanger, of Lebanon, Pa. Death was due to a sudden attack of Bright's disease. She united with the Church of the Brethren at Nezperce at the age of eleven. At the time of her death she was a member of the church in Lebanon where she taught a class of junior girls. In addition to her parents and a twin brother, she leaves four other brothers and two sisters. Funeral services in the Midway church in charge of the home ministers. Interment in the Midway cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

**Siders**, Sister Sarah Miller, was born in Preble County, Ohio, July 30, 1849, and died at her home in Portland, Ind., Sept. 6, 1933, at the age 84 years, 1 month, and 7 days. She was the daughter of David and Elizabeth (Petry) Miller. On April 24, 1879, she was married to Harvey Siders who preceded her in death on March 12, 1906. Seven sisters and two brothers also preceded her, she being the last of a family of ten. Surviving are two step-children and ten step-grandchildren. While still in her youth she became a member of the Church of the Brethren and remained faithful until the end. She gave to the cause of the Master freely of her time, talent, and means. She suffered much during the last eighteen months with cancer, but endured it patiently until the last call came. Funeral services were held in the Portland Church of the Brethren by the writer, assisted by Bro. Jacob Heller. Interment in Green Park cemetery.—J. S. Zigler, Goshen, Ind.

**Smith**, Wm. H., son of Bro. Henry and Sister Margaret Smith, born March 25, 1869, died Sept. 12, 1933. He married Alice Bender Dec. 3, 1897. To this union were born two sons and one daughter. He was baptized and joined the Church of the Brethren in youth, but owing to ill health and being some distance from the church he seldom attended. His wife passed away a year ago. He leaves three children, one grandchild and one sister. Services at the Black Swamp church by Bro. Geo. Garner. Interment in Woodlawn cemetery.—Mrs. Asenath Baker, Lemoine, Ohio.

**Strome**, Lloyd, youngest son of Wm. and Anna Strome, born Aug. 24, 1894, near Stringtown, Ohio, died as a result of an accident, Aug. 6, 1933, at the Springfield City Hospital. Dec. 19, 1915, he married Martha Clingan who survives with two children and one brother. Jan. 12, 1924, he and his companion became members of the Church of the Brethren. Funeral services at the New Carlisle church by the writer, assisted by Eld. Dredge.—J. B. Gump, New Carlisle, Ohio.

**Swanstra**, Bert, oldest son of Mr. and Mrs. John Swanstra, born Jan. 29, 1901, died Sept. 6, 1933. Besides his parents he leaves four brothers and three sisters. He had been in poor health all summer and suddenly passed away. Funeral services by Bro. Perry A. Arnold. Interment in the Gladwin cemetery.—Mrs. Perry R. Hoover, Beaverton, Mich.

**Waters**, Grace Naomi, aged 17 years, 1 month and 17 days, daughter of Mr. and Mrs. B. O. Waters, Ridgefield, Wash., passed away at her home June 12. She was a faithful member of the Church of the Brethren since eleven years of age. Her place at Sunday-school and church was never vacant except when extreme circumstances prevented. Services were held in the Church of the Brethren, Portland, Ore. Bro. F. H. Barr, pastor, officiated. Interment was made in the Ridgefield cemetery, Wash.—Rebecca Barr, Portland, Ore.

**Whetzel**, Morgan, son of Pearson and Nancy Whetzel, born near Burtton, Va., May 18, 1851, died Aug. 8, 1933. He married Sarah J. Stultz and to this union were born six sons and six daughters. Surviving are eleven children and one sister. His wife and one son preceded him. He and his wife were members of the Upper Lost River church. Funeral services at the home of his daughter by the writer.—W. E. Kohn, Mathias, W. Va.

**Wingert**, Sister Sallie, died at the home of her son, Geo. Wingert, near Oxford, Md., July 24, 1933, aged 95 years. She was confined to her bed for six months prior to her death. She and her husband moved on the Eastern Shore of Maryland April 7, 1877, and became charter members of the Peach Blossom congregation. Her husband was the first minister and served his Master willingly in this same congregation until his death in 1905. Sister Wingert was a faithful member, always interested in the work of the church. Funeral by the writer and Eld. Wm. Sanger in the home of her son. Interment in the Oxford cemetery.—Barry T. Fox, Easton, Md.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., October 21, 1933

No. 42



## AT THE BETHANY MINISTERS' CONFERENCE

(See Page 11 for Report)

Beginning at the reader's right, O. D. Buck, pastor at Franklin Grove, Ill., is shown discussing things at the pastors' conference with W. J. Heisey, returned missionary from China, and now pastor at Richmond, Ind. In the next picture D. D. Funderburg (right), pastor at Rockford, Ill., also field man for Northern Illinois and Wisconsin, has some matters of real importance to talk over with Ralph White, pastor at Naperville, Ill.

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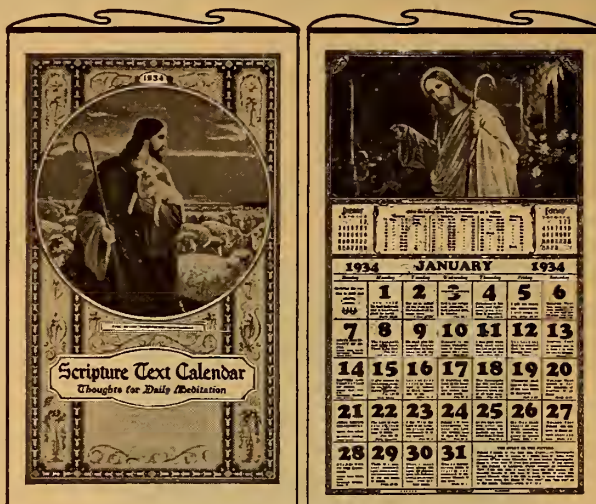
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., October 21, 1933

No. 42

## EDITORIAL

### Engineers or Mustard Seed

So the subject was set down but the speaker insisted on changing that or to and. He was right. It takes both. The mischief of the matter is that when one gets to thinking about either one it fills his field of vision so completely that he can not see the other.

There must be engineers, directors, supervisors, planners, organizers, pushers and plain workers, if the cause is to go forward healthily. But it will not go at all without power and that is in the mustard seed. It grows quietly, unobtrusively, surely, because life is in it. The dynamic is in the seed. Useful direction is in the engineer, if he is a wise engineer.

If he is, he will have patience and understanding. He will know that growth is growth, a slow and steady and persevering thing. He will know that it must be that to be enduring. And that his plans must give abundant room for this fact.

Both engineers and mustard seed have their place. But Jesus never said the kingdom of heaven is like engineers.

E. F.

### Hidden Under the Cloak

HERE is a bunglesome statement, not even a sentence you will see, which is however well worth the effort to understand what it is about. It purports to describe a characteristic of our age, especially on the part of the younger set. We liked the idea in it in spite of its clumsiness and so brought it in here for you to look at and think about a while. These are the words: "A deadly sincerity cloaked by flippant phrases and a search that is rather unhappy and tends to hide under a slightly defiant attitude something not far removed from heartbreak."

Exactly so. Do you get it? That air of utter unconcern verging on defiance isn't always what it seems. It may be just a thin veneer. Dig down a little and you will probably come upon an earnest soul groping in the

dark and longing for the light, too proud to admit it. Mistaken judgment makes it fear to face openly what it regards as weakness. It does need light, the light of clear discernment, the light which would disclose in this inner distress the noblest urge of the human heart, its reaching out after God.

There are many people in the world, both young and older, and some of them seem not to have been awakened to the diviner impulses. But there are more heart hungry ones than you have guessed. Something tells them there must be an answer to the deepest question of their lives. Perhaps you could help some of them to find it.

E. F.

### Don't Give Up the Ship!

THERE is increasing evidence that black is still black, white still white, and certain other judgments of the race well on the way to their ten-thousandth vindication. It is true that the customs of the day seem to require the acceptance of certain so-called new and intriguing points of view. But who can forget the persuasive prophets of 1928? Behold, when the multitudes believed, and while the prophets were yet assuring us that depressions would be no more, then the winds blew and the floods came. And great was the fall of that house of cards.

For this cause we are minded to say that there are some things which do not change. Principles, for example. And now to use the figure suggested by our title: Don't give up the ship! To be a bit more specific, don't give up the good ship, *Thrift!*

Individuals can not borrow and spend their way back to prosperity. Nor can a nation do the trick. Has it ever occurred to you that some day loans must be repaid—or repudiated? Little Lithuania could give some bigger countries a lesson in sound statecraft. In that land it has been rediscovered that hard work and thrift will solve the depression riddle! Of course, it is diffi-



cult for an individual to do just what he would like when the trend of his country is in another direction. But in Lithuania the government has set the pace. Not so long ago the national budget was cut from twenty-five to ten millions of dollars. The Lithuanian government is determined to live within its income. And on the good ship *Thrift* the Lithuanians are riding out the depression storm.

And then there is the dry ship, *Temperance*. What could be more reassuring in bad weather? But in a moment of hysteria a lot of people have dived overboard into the Bering Sea! Sept. 29 the *Chicago Daily Tribune* proudly announced that according to the U. S. Brewers' Association figures, America drank 1,144,727,188 eight-ounce glasses of beer during August. If true, think what must be the total to date! But just as many predicted, beer is not enough. There is a loud call for beer with a real kick. Incidentally this is what all real drinkers want.

Yet, in contrast to those who want to explore the very bottom of the drinker's hell, there are those who are starting on the long road back. South Holland, a village just beyond the southern limits of Chicago, has gone bone dry, choosing to enforce a prohibition ordinance put on the books in 1898. If a certain prominent Elgin wet should chance to see the story about South Holland, he will probably read it twice. The party we have in mind is spending some weeks in the hospital, due to a bad auto wreck in which he was run into by a driver full of nonintoxicating three-point-two beer. Our Elgin notable has long advocated the return of beer, but needless to say he did not expect a head-on collision when his dream came true. We fear our battered wet represents about what is coming to your Uncle Sam when the brewers get their big horses going at top speed. Yes, somebody is going to pay and pay for this latest experiment with liquor. But the wise man will not desert the sound and dry ship, *Temperance*.

The fine ship *Honesty* is not quite as popular as it once was. Many have forsaken it in their haste to accumulate easy money. Business men have builded unsound industrial empires, some lawyers greedy for gain have taken over the defense of the known enemies of society, and big and little men of all types have set their affections on the almighty dollar. But sooner or later Insull and his kind come to some sad end, often the greedy lawyer gets entangled in a web of his own making, and the people generally wonder why a depression develops. Thus we drift until it is seen that conduct as well as dollars must be pegged somewhere. For the most precious thing even in the business world is not money but character.

You can think of other tried and dependable ships that people are leaving for a swim in the open seas. But sooner or later those who survive will realize that black

is still black and white still white. But why take the long road to rediscover truth? Thrift, temperance and honesty have stood the test of human experience. Admit as much. And some day you will be glad you did not give up the ship!

H. A. B.

## The Test of Brotherhood

THE idea of brotherhood is based on one of the finest relations in family life. It is the normal thing for sons of the same parents to discover they have so much in common that they love each other. And by extension the idea is made to typify the ideal relation as it should exist in the clan, the nation, as between all men.

Thus brotherhood is more than a matter of blood. The final test is one of attitude. Jesus said that "whoever shall do the will of God, the same is my brother." Paul argued that the true sons of Abraham were those who exemplified his faith. John writes that the test of brotherhood is love to the point of the supreme sacrifice—the laying down of one's life for the brethren.

It follows that a time of stress is always a test of one's spirit of brotherhood. Then one is face to face with the problem of doing the nice things he has said were proper. Take the current upsetting of things under the National Industrial Recovery Act. Not all who shout the loudest are true to the spirit of the new deal. They believe in brotherhood to the point that not they, but the other fellow, should do the dying. As a Christian are you standing up under the latest test of brotherhood?

H. A. B.

## The Repeal Amendment Advocates Prohibition

WHO knows as well as the wets that prohibition does not prohibit, that by its very nature it incites to lawlessness and stirs desire to do the forbidden thing? Why then did they put the hated word into their own repeal amendment? The importation of liquor into states that want to be dry is prohibited.

No intelligent person expects that provision to amount to much. It was proposed not in good faith but only to catch votes. But it is interesting just the same and in due time will rise up to confound its proponents. It will be convenient in dealing with objectors to the prohibition idea in legislation.

As if all our civil statutes were not full of that idea! It would conduce to clearness of understanding to remember that the primary purpose of all prohibitory legislation is not to accomplish the impossible in preventing crime but to put the act forbidden outside the protection of the law.

That is the proper place for anything so menacing to the public welfare as the traffic in alcoholic drink.

E. F.

## GENERAL FORUM

### The Reality of Prayer

If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea;  
If the petaled white notes  
Of a violin  
Are blown across a mountain  
Or a city's din;  
If songs, like crimson roses,  
Are culled from thin, blue air,  
Why should mortals wonder  
If God hears prayer?

—Ethel Romig Fuller.

### Should There Be a Dunker Church in 1958?

BY C. RAY KEIM

I do not raise the question in a mood of pessimism, from chronic habit of criticism, nor is it my purpose to cast my brethren into a state of dejection. Rather, I feel that (1) we have not always been conscious of a deeper purpose of existence as a church, deeper than the perpetuation of an institution; (2) we have felt it necessary to perpetuate certain rites and ceremonies which in themselves were means and not ends; (3) perhaps, we have lost many of the distinctive characteristics which our fathers felt justified the existence of our church; and (4) there are forces of disintegration at work, forces that we seem to be conscious of only too dimly.

Will there be a Dunker church in twenty-five years? There are several possibilities in 1958: (1) a Dunker church made up of Dunkers; (2) a Dunker church and no Dunkers; (3) no Dunker church but Dunkers under some other affiliation, and (4) no Dunker church and no Dunkers.

Should there be a Dunker church in 1958? Yes, if the church is truly functioning to the upbuilding of the kingdom of God and its members living in the spirit of Christ. Would any of us want it to exist otherwise?

What are some of the factors which might lead to the disappearance of our church?

1. A lack of definite convictions as the basis of a living virile faith. What does a Dunker believe? From what many of us agree was an overemphasis on belief in certain things we have arrived, today, at the place where we scarcely know what we do believe. Where will we go from here? Can you answer, today, what the Dunkers do believe? Religion must be grounded in deep convictions on great principles—convictions deep enough to make those principles our way of life. That is a living faith.

2. Loss of denominational consciousness since we

are no longer compact rural groups with distinctive garb and a separate social life. Also, there has been a general decline of denominational loyalty among all our Protestant groups and we merely exhibit this tendency along with the other churches. If we have gained in tolerance we have lost in loyalty. I would not give up the former but I would strengthen the latter.

3. The social life of the Dunkers has gone through a tremendous transformation, often paralleling changes experienced in general among Americans. Unless our Protestant churches develop social programs free from the contamination of the jazz, road house, dance hall, card table, liquor-drinking, cheap movie (most movies are positively evil), lake-resort social life of today our days are numbered. Shall we as Dunkers, with our heritage back of us, be one of the groups that have the courage to step out and draw definitely the line between our social life and the pagan life with which we are surrounded?

4. We are woefully lacking in a spirit of evangelism. Without this the church will ultimately lose out, for the function of the church is to win the world. Our energies are too often used up running our church machinery, keeping our members somewhat decent in conduct, and composing factional quarrels among ourselves. We must get beyond all these before we will ever win the world! But how could there be a spirit of burning desire to bring men to Christ when we do not know what we believe, when we engage in a social program that is essentially pagan? Now, to be honest about it, would you like to have others share and "enjoy" the faith and peace of spirit which you have? May God help us clean up if we can not now answer this question, and then it will be a real joy to invite the world to Christ and to help, not only the church, but the world in Christian ministry.

5. Our rapid transition from a rural, free-ministry church to a church both urban and rural and with many full-time pastors directing the work, has brought problems of administration and organization. It is imperative that our organization be reshaped so as to function under present day conditions. Our good people have often taken quite a different attitude toward the adjustment of church machinery from that taken toward the adoption of the new machinery of agriculture or industry.

6. Finally, I believe that we, like other Christian bodies, have become enmeshed in a system of economy that is far from Christian. There are some businesses in which we ought not to engage, and there are others in which we should conduct ourselves quite differently from the world's standards. We can not do business like the devil, and be spiritually alive, any more than we can be socially pagan and spiritually Christian.

Will there be a Dunker church in twenty-five years?



In fifty? Should there be? I believe there is a mission for the Church of the Brethren in the world today. But we must be fulfilling that mission to justify our existence. *Not very many generations will coast into heaven on the religion of their ancestors!* Let us, each one, ask ourselves, seriously (for it is a momentous question), if we keep going in the direction we are headed today, will our children be singing *Faith of Our Fathers* and be living it?

North Manchester, Ind.

## One of the Master's Timely Commandments

BY WM. KINSEY

"LET your light shine," is one of the New Testament imperatives given by Jesus who is the Light of the world. It is about the second command given in the Sermon on the Mount. On one occasion, he said, "If you love me ye will keep my commandments." *Let your light shine*, is a timely command. There are numerous reasons why we should let our light shine. We wish to mention but three.

*First, for the preservation of self* we should let our light shine. Recently the battery on my automobile "died." It was necessary to purchase a new one. After installation, the battery-man spoke thus to me: "Now the gravity-reading [specific gravity] for this particular type of battery is 1280. Do not let it go above that reading. If it does, the plates will buckle, and as a result the insulations will be cut through, and you will have a short circuit, and your battery will be destroyed. The thing to do when it reaches 1280, or the saturization point, is to turn on the lights while running."

What a parable the battery is! The time came in the disciples' lives when Jesus sent them out to give out some of the things he had been giving them. They were charged to the saturization point; they must now shine, or be destroyed. "Freely ye received, freely give." "Every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." As a consequence it was destroyed. Do the commands of Jesus to be saved. Sinners must do something to be saved; and saints have got to do something to stay saved. Let your light shine, lest the "plates buckle, and the battery be destroyed."

It is the surplus that spoils. Surplus manna spoiled. Surplus money spoils. Surplus time spoils. The sea of Galilee is a body of fresh water because it gives out the water that it receives. The Dead Sea is dead because it keeps all the water it receives. The time comes to the college or university student when he must go forth and give out. Christians must let their light shine in order to preserve their own souls.

*Second, we should let our light shine for the good of men.* Let your light shine "before men." The world today is not seeing enough good works. The world is hearing a great deal of talk, even from preachers. But is not a deed or fact mightier than an assertion? Did not the church fathers say that the good works of the Christians do more to convert the world than miracles or preaching? We need in this sad day of ours more light, more good works, more behavior fashioned after the ethics of Jesus. "Ye are seen as lights in the world." And this Paul said to the Philippians who were living "in the midst of a crooked and perverse generation" (Philpp. 2: 15). I suppose that none will deny that we have a crooked and perverse generation today. Let your light shine for the good of others. Perhaps more men would be helped and saved today if we had a little more living of Christ, and a little less preaching of Christ. At least, more living if not less preaching.

What dim and dark Christians there are today! A church member who sells beer today can not have a saving influence over his fellow-men. What light or influence has the church girl who smokes cigarettes or dances? Are we seen as lights in the world?

*Third, we should let our light shine for the glory of God.* Hiding our light withholds glory from God. Too many are letting their light shine in such a way as to glorify themselves instead of God. We read recently that in the social season of 1930-31 two hundred society girls in one city spent eight million dollars introducing themselves. In the same city and at the same time there were eighty-two bread lines. Will such living on the part of those society folks have any transforming power over the unfortunates in the bread line? Men will not glorify God when by such living society folks seek to glorify themselves. Truly, surplus money spoils.

That kind of living which gives God glory, means the least glory to the light-bearer. The early Christians let their light shine, and glorified God; but dishonor and

## Men of the Church to Sponsor Thanksgiving Missionary Offering

BY R. E. MOHLER

Executive Secretary of Men's Work

The National Men's Council at Hershey Annual Conference, 1933, voted that the men of the church would sponsor the Thanksgiving offering this year. This means the men assume definite responsibility in each congregation for bringing the missionary need before the church, for helping in the Thanksgiving emphasis and for seeing that the congregation does its best in the offering for Home Missions.

Plans for the missionary emphasis should at least include a sermon by the minister, a program by the men, the offering for missions. These three steps ought to be taken without fail. Additional plans for the Thanksgiving period may be arranged. The leaflet, "Christ and the Modern World," gives a number of suggestions.

McPherson, Kans.

evil treatment came to them. That was the price of their shining. Many were thrown to the wild beasts or burned. But God was glorified. Jesus conquered the Roman empire. So it ever is with shining; the price of the shining is the burning. The price of the shining flame in the lamp chimney is the kerosene in the lamp bowl. It costs to shine; but God is glorified.

*Let your light shine*—this timely command of the Master has, therefore, three important relationships. First, that in relation to one's self: shine for self-preservation; second, shine for the good of men; third, shine for the glory of God. Give light for a great trinity: self, others, God.

Westminster, Md.

## Religious Toleration

BY J. B. WHITE

HISTORY tells us of the growth of the spirit of toleration from the Reformation to the present day. For this generation that story is vital only as we make it so in relation to our everyday problems. The degree to which we might disagree in our religious thinking and yet pull together in right living will always be an open question and should be. Possibly an overwhelming majority of religious discord has been generated just because too many of us have assumed that we have been ordained of God to draw the line, when indeed the line can not be drawn, unless we make of ourselves hair-splitting interpreters of the literal Word. My thesis is this in short, if political toleration of denominations is desirable, it is equally desirable that all of us be tolerant of the thought and deed of our brother in our own or another fraternity. I hold no brief for the Roman Catholic position, but I am fair enough to say that if we are going to be strict literalists, that church has a much stronger claim on the right of tolerance than we.

All well meaning Christians abhor discord. All discord is produced by different methods of procedure in our thinking, which in turn has been influenced by much teaching on the part of many generations past. Some otherwise fine people, seem to enjoy keeping the already troubled waters, fully muddled. These always pose as the infallible interpreters and the sole keepers of the Word of God. To hear them talk the end is near because God does not seem to be raising up others like them in this untoward generation. I respect these people for they are usually honest and sincere. However, some of them need to be reminded that they are playing the part of the prophet who thought he was the only good man left, and others that their part is that of the prophet who could not understand why the Lord did not destroy Nineveh because he said he would. And if we would make a long story short at this point, all such have simply carried over the Jewish conception of how God does things. That was the way of legalism, which

is good, but not good enough, else we would not have had a revelation in Jesus Christ.

It has been my experience that you will search long and hard before you will find a man who will deny in word when the case is clearly placed before him, that Jesus, in his manner of life is a revelation to man. Possibly some would say, Jews especially, that he gave nothing new, but he did in a most beautiful manner sum up the law and the prophets. They and many others would not accept our estimate of him. They, like Pilate, would find no fault in him, meaning his manner of life. He was innocent of all transgression, save that he taught against some of the traditions of the elders. Jesus must have thought such teaching necessary. Every man in the history of the Christian church who has dared to differ from the religious authorities, has been in agreement with Jesus here, if he were an honest seeker. We can not determine whether a man is intellectually honest; we can not fathom motives accurately, and yet we continue to be intolerant and quarrel over little things. Many of us guard jealously that which is printed in our church paper, and complain because some of the traditions are not given places of prominence more frequently. Do we ever stop to think that this signifies a church tradition consciousness and not a real vitalizing consciousness, born of the spirit of the Master Teacher? We need more of the *spirit* of the law and less of the *letter* which will eventually sap the life; more living and less criticism. With such a program the church can advance.

It is doubtful whether religious controversy has ever produced any positive results when it concerned itself primarily with forms and theories. Jesus, you will note, never concerned himself with these except to ignore and break down. The founder of the Dunker church clearly saw this when he said "No Creed." It is a splendid ideal, if we give it the broad interpretation, which I think he had in mind. He must have felt that every intelligent man had a right to his views about the Bible and that no man has the right to suppress the product of honest thought. I think I am right in saying that he chose a rather poor plan to build a large organization. History seems to tell us that the promoters who have won millions have been very specific in the matter of teaching, but if I read the signs right, we are rapidly undergoing a return to the teaching of Mack. This is especially true of all evangelical Protestants. In the end it never pays to sacrifice freedom of thought for temporary ends. The history of governments as well as of religions seems to prove this. The reason is simple, namely: the people will eventually think. Why should I be intolerant and impose my way of thought on others?

The best that any of us can do is to invite all men everywhere to face all the issues squarely. I think that



it will be increasingly true that the church which lives and grows will be that one which renders a vital service to mankind. The machinery by which this is done is of much less importance than the service, but we become so intolerant about the kind of a machine we are helping to build or operate. Some of us become so concerned about petty things that we break up and attempt to set in operation two or more machines to do the work of one. What folly intolerance has wrought!

Why contend for or against the machinery involved, when all of us should know that it is by our fruits that we shall be known? It is doubtful whether in these times, among people who have been taught to think, that you ever win a convert by saying that you *know* it is this way. It is a much more simple matter to win him by a righteous life. Here is your true spirit of tolerance. Mere words, mere forms, mere ceremony, mere ritual may mean much and do, but they mean infinitely more when backed by a life which is in full accord with all their implications. In religion, I think it is always true that when we place first things first, we are always tolerant. This need not mean that we compromise, that we surrender the important matters, but that we proceed towards our one goal and cease to tell others that we know they are headed in the wrong direction, unless we very graciously allow them to tell us that we are wrong. If I contend that I have any claim on intolerance I must certainly allow the same in my brother. That produces discord. If we can not reason together in peace, we had better not reason, and more important than all, if we can not have harmony our brand of Christianity may be open to question.

*Nashville, Tenn.*

### **"Us Four," or Provincialism**

BY E. F. SHERFY

AT one of our General Conferences, one of our General Board men made the statement that we as a church are bothered a bit with provincialism. I came home and again looked up the word in my dictionary and found that it may mean the characteristic of being local, as coming from a certain section of a country, or province, rural, rustic. It may mean that people who are that way are a bit restricted in their ideas.

But if the word provincialism connotes the idea of being rural or rustic, then that word as my subject does not satisfy me; but I have no other word to take its place. I believe that non-rural people—the so-called educated and sophisticated people of either country or city—may be provincial—in spirit at least, if not according to the dictionary. Everyone has heard about the old brother's prayer—"Bless me and my wife, my son John and his wife; us four and no more." It is that spirit to which I refer in my subject. It is that spirit which,

though found in other churches also, is something we dare not overlook in our own denomination and among our own beloved brethren and sisters.

My subject naturally divides under these heads, namely: (1) cause, (2) visible results, (3) what to do about it?

As to cause or reasons for provincialism, I mention first that sad chapter in our history which was written about 1777 A. D. In Colonial America Christopher Saur and others of our brethren were actually great leaders of thought. They printed the first Bible in America, and though it was in German type it was given to the world forty years before Robert Aiken published the first English Bible. I quote from Brumbaugh's history of our church: "To the more than two hundred works from the press of Saur from 1739 to 1758, I can not even refer. They cover a wide range of subjects and made him easily the foremost sower of good seed in colonial America." They had their Germantown Academy. They were leaders. You find little, if any, "provincialism" among our people prior to the Revolutionary War. But when our printing press was ruthlessly confiscated; when we as a browbeaten people without a school or printing press were left without those cultural and cementing influences; when for seventy-five years we were without schools and our own printing press; and we were scattered and divided by mountain ranges and wide spaces, is it any wonder if we became a bit provincial? I wonder it is not worse than it is.

Even today the topography of the country may be a cause for provincialism and the "us four" spirit. I know one good man who for fourteen years never went to the city twenty miles away nor gave one subscription to our church paper. One sociologist stated that the best thing that could happen to a backward community, besides giving them the Bible and schools, would be to split such a community wide open with a concrete road.

Family connections may be a cause of provincialism. One self-styled philanthropist built a church and named it for his deceased son. It is little wonder that with all the good intentions of the founder, the churchhouse has long since stood empty. Three or four millionaire brothers are building a four million dollar structure. They may call it the "Calvary Church" or "Bethel," or what not. But the public will call it the M— church after that family. In our denomination we are strong on family connections. In fact, our whole church seems like one big family as we come together at Annual Conference. That is fine! But it is not an unmixed blessing. It may tend to provincialism.

Among nations the synonym for provincialism and the "us four" spirit is "nationalism." My country right or wrong, my party right or wrong, my love for my country, or my party and my hatred of the others, I

may call that "patriotism." But Jesus would call it by some other name. Some of us are either not in a position to know about the good qualities of other peoples or are deliberately blind to them.

How is provincialism manifested? How can I know if I am afflicted by the disease of provincialism? By a lack of appreciation of the finer and bigger things of life, inability or unwillingness to fraternize with other denominations, unwillingness to contact people who do not belong to our social caste, a cock-sure belief that one's theology or religious experience is puncture proof—these are some of the earmarks of the "us four" spirit. But I must not overlook the earmark which is perhaps most outstanding among us, namely, a rather general dislike for supervision. A generation ago two outstanding leaders, one a college president and the other one of our editors, were urged to advise with a certain state district as to a forward step in church work. They could visit the district but the "Us Four" spirit forbade supervision. Such things could happen today.

What can be done about it? Or can anything be done? First, I would suggest that we read our Bibles, especially the gospel stories of Jesus and his attitude to the underprivileged of his day. Study the life of Paul, whose interests were as wide as the then known world. Travel. I mean by that, go to other scenes and places. Get at least a hundred miles away from home. Read and then read some more. Attend meetings and programs, conferences and conventions of our own people, and of others. Contact people and study people. Jesus was never called the Great Scholar, but he was called the Great Teacher. Why? Because he studied people; he loved and appreciated people; he made contacts with folks; he never taught a subject nor a textbook. He taught people. Line up with great humanitarian agencies like the Community Chest, the Kiwanis Club or the Red Cross. Have charity for others' beliefs. I once thought that all snobs were the social snobs of Fifth Avenue and their kind; but it is possible for intellectuals and religious folk to be guilty on that point.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

THE persecution of Jews in Germany by Hitler and his associates is unchristian, barbarous. But the fine thing about the situation is the attitude of our government and others. This gives evidence of some advancement in political circles, of a keen sensitiveness to human brotherhood and its violation. St. Paul's anatomical parallel is again exemplified: just as the injury of one member of the body affects all, so when one member of our world community suffers, all of us suffer.

*Wakarusa, Kans.*

He drew a circle that shut me out,  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win;  
We drew a circle that took him in!

There is an old saying that we'd love each other better if we only understood. I would add: We'd understand each other better if we were less provincial; and we'd be less provincial if we would contact folks more—different kinds of folks.

Plans, programs and schemes to increase attendance in our Protestant churches these two years ahead of us are all right, but it will take more than programs to get them. It will take some personal heart-warmings. We will need to break the ice of provincialism and the Us Four spirit and not be slaves to traditionalism and isms and "ists" if we put over a big piece of work in these two years—or in twenty years.

*Daleville, Va.*

### A Problem in Ethics

BY CHAS. E. ZUNKEL

I HAVE become conscious of a problem in ethics. It has become so interesting and has arrested so much thought that I can not shake it off. Therefore, I want to share it with others.

These are days of great bargains, if one knows where to go to buy and has the wherewithal with which to do it. Some months ago I was in need of a suit, and I learned of a place where suits could be bought for \$10 each. At that time, being in need of a suit and being a student with a very small income, I purchased a suit and felt happy over my bargain—until later, when I had had more time to reflect.

Upon coming out to live in this city, this summer, I learned some things which brought me pain and disturbance of heart. I had heard of sweat shops, but they had always been a far-off, hazy fact. But now they have become far more a reality. I am told, now, on good authority, that girls are working in factories in this city for as low as \$1.75 per week. They work hard each day and at those wages I know they can not possibly earn enough to keep body and soul together. Yet, factories such as these are the ones which are making the cheap products that are being placed upon our markets.

Now it seems to me to buy clothing at bargain prices is to benefit by the very life-blood of hard-working, needy girls. What right have I to enjoy clothing at prices which are bringing such misery and suffering to others in the human family?

If I were to answer the above problem simply, I should say that I could not take advantage of such bargains. But there is another problem involved, which makes the situation involved and difficult. I find myself, like others, needing to buy as cheaply as I possibly can, in order to make the family budget cover

(Continued on Page 20)



## PASTOR AND PEOPLE

### The Gist of the Sermon

BY D. W. KURTZ

**"Ye Are the Salt of the Earth"**

THE truths of the spirit can only be expressed in figurative language. Jesus used parables and metaphors constantly. Immediately after he spoke the Beatitudes, he told his disciples that they were the salt of the earth.

Salt is one of the essentials of life. Our blood is as salty as the sea. Animals crave it, and seek till they find it. It is a substance that is common and essential to life and happiness. To have an adequate supply of salt is a requisite for any civilization. It is common, and vital.

Salt is communicative, it gives its nature to its surroundings, to the things it touches. Under proper conditions, it communicates itself quickly and effectively. The Christian is to touch life, and communicate his life to others. Like the leaven, that leavens the whole lump, the Christian is to completely transform his environment, by communicating his life to others.

Salt is antiseptic; it destroys germs and thus prevents decay and corruption. It preserves and prevents deterioration. This is a common use of salt. Even so the Christian is an element in society to preserve the ideals of society. The church can not be measured simply by the aggressive measures it secures, but much of the work of the church is her antiseptic power to prevent corruption and the decay of morals. Take the churches out of society, and in a generation or two the race would go back to lower standards of morals. The silent influence of the church preserves the ideals of life that make society decent.

Salt is sacrificial. It spends itself for the sake of the object which it serves. It was used in some of the sacrifices of the Old Testament and was recognized as of great significance. The salt-covenant was a covenant of friendship and hospitality. It is the symbol of divine virtues. The Christian is to be the salt of the earth. His very presence should create the atmosphere of sacred values, and stand for the sacrifice of divine worship. The Christian should always represent the salt covenant of friendship, of love and beneficence. The needy world should find a friend in the Christian, who loves the unlovely for "Jesus' sake." The salt of friendship is one of the finest graces of the Christian.

There is one warning about salt, that it should not lose its savor, else it is good for nothing. Very few things today are good for nothing. Our junk departments can use almost everything, except salt that has lost its savor, for that is absolutely good for nothing. But we are told, pure salt will not lose its savor. The

only way salt can lose its savor is by the addition of foreign substances to such an extent that it is diluted to ineffectiveness. The Christian who allows foreign interests to dilute his Christian character so that he has no preservative powers, is worthless, and worse, for he encumbers the ground. "Ye are the salt of the earth."

*Chicago, Ill.*

### "Visiting the Sick"

BY VAN B. WRIGHT

Article Supplied by the Pastoral Association

THE foregoing caption represents a specific and very necessary activity of the clerical grade. I agree at the onset that one can not find all the fundamentals of an ideal minister in a single individual—that is, each quality functioning to the *n*th degree of efficiency. Our minds are relieved on this point by a fortunate stroke from the pen of St. Paul, when he says: "And God hath set some in the church, first apostles, secondly prophets, thirdly, teachers. . . . Are all apostles? Are all prophets? Are all teachers?" Such limitations are found in our present day pastors despite their scholastic attainments and native abilities.

Visiting the sick is a necessary, but sometimes neglected service on the part of the clerical ministrant. But may I suggest that this ministry constitutes one of the best avenues of approach, and is attended by the most resultful fruitage. When an individual is sick, seriously or otherwise, he has two earth-friends to whom he intuitively appeals in the hour of physical and spiritual distress—the family physician and the faithful pastor. These carry in their heart a clear idea of his needs. The true pastor can not be a true shepherd and parade the confidences which he receives. In the sick room the pastor stands on holy ground; he must needs remove his sandals of doubt, malice and insincerity, for a soul is at stake. Great issues of eternal moment are suspended here. The *right* thing must be said at the *right* time and in the *right* way. Incidentally, I must confess that the bitterest portion drained from the dregs of the pastoral cup centers at this points—the thoughtless, selfish, hurtful words uttered in a quarter of a century of ministerial experience. So I have made it a practice to give to the injured one the benefit of the doubt until time and circumstance combine to condone or condemn. The pastor must be all things to all men, that he may win some, but not without the utmost in sincerity and integrity, else the whole design is defeated.

The pastor is indeed a piece of antique furniture, a bureau of information. His advice is sought in many matters—religion, love, law and other things.

Some pastors say that an abundance of sermon material is to be found from their visitation rounds. Were this the rule, I could suggest another reason for the seeming decline and lost radiance of Christianity. Re-

spect the confidences of your people—not as encouraging the confessional, but as a real bona-fide representative of him who came not to be ministered unto but to minister.

"A house-going preacher makes a church-going people." The writer admits the worth of the foregoing statement. As ministers we can with propriety use a little more horsehide (shoe leather) upon our parishioners, elaborate on an especially good grade of morocco (Bible) in our daily ministrations, and not overlook a reasonable application of cow-hide of the razor-strop variety. Either value may not be neglected with impunity without loss. Brother pastor, many of your Songs in the Night will come through your sick-room ministry.

*Grand Rapids, Mich.*

## Bethany Ministers' Conference

BY M. R. ZIGLER, SECRETARY MINISTRY AND HOME

MISSIONS

(See Pictures on Cover Page)

**The Attendance:** There were 151 persons attending the Conference not including the students and faculty at Bethany. Many of the local Chicago congregation attended the evening sessions. Most of those enrolling took advantage of the entire session. Because of previous engagements a few had to leave on Sunday. Others left on Saturday and returned Monday. The chapel was well filled when Dr. Kurtz gave the last message, Wednesday noon, Oct. 4. Fifty ministers were accompanied by their wives.

**Participation:** Every person attending the Conference had the opportunity to help create the program for the local church. The following commissions worked twenty-one hours during the conference by meeting each afternoon on the specific task assigned and collectively one hour and half each morning: Sermon Building, Finance, Missions, Evangelism, Adult Work, Young People's Program, and Children's Work. The Men's and Women's Work was included in the adult group discussion. The wives of ministers served on every commission. Ministers served on every commission. The efficient work of chairmen and counselors made successful discussions possible.

**The Program:** Dr. D. W. Kurtz each evening revealed in a most unselfish way how he finds, prepares and delivers his sermons. Every minister in the church ought to have the opportunity to receive the inspiration of these addresses. Our editor of The Gospel Messenger, Bro. Edward Frantz, every morning at nine o'clock, interpreted certain books of the New Testament in a way that will never be forgotten. Professor Floyd Mallott gave four historical sketches of the church in America. His interpretation was most valuable in thinking through the present situation in America and what the church can do about it. The first hour of the day was set aside for worship and a sermon. On Thursday D. D. Funderburg served; Friday, F. E. McCune; Saturday, M. S. Frantz; Monday, Russell West; Tuesday, E. R. Fisher; Wednesday, Ralph White. The set-up of the program can be found in the September 23 issue of The Gospel Messenger. Professor Perry Rohrer conducted a two-hour discussion on Friday morning. Roy Honeyman gave a fine presentation on how to demonstrate truth.

**The Entertainment:** Bethany Biblical Seminary gave free

lodging. The meals were served by the Bethany students. This was greatly appreciated by the conference.

**What made the attendance possible:** Many of the ministers and their wives attended because of the goodwill of the local congregations they were serving. One minister said he was there because one family gave him ten dollars; for another the young people provided the means; several indicated that some one volunteered to care for the children while the parents were away; a few reported that the church paid the bill. One minister stated that the church several years ago decided that the minister should attend the Bethany Conference each year and that the expense be taken out of the church budget. The Ladies' Aid had a hand in making it possible for some ministers and their wives to be there.

**The Results:** Each commission prepared a report. These will be sent to every minister attending the conference and those in charge of churches in the central region. Upon request we will furnish copies to ministers outside this region. The reports are designed to be helpful in planning the program of the local church in 1933-34.

**Decisions made:** 1. That next year's conference be held Oct. 17-24.

2. That the conference be planned over a week end instead of between Sundays.

3. That the same type of program be planned for next year.

Elgin, Ill.

## One Friend

BY EZRA FLORY

I HAVE one friend, at least, in New Paris. One day when I was cutting some weeds around the churchhouse the friend came softly from the shrubbery with a mew, not fearing my hoe. I called it gently and at last was able to rub its bowed back. Then I went on with my work and it scampered about me, playing with my hoe. It must have liked my voice, for since our first meeting it comes when I call.

The boys were running after Jennie, the horse, and were bespattered with mud. They wanted to drive to town and were in a hurry. Their brows were knit with anger. They had beaten Jennie and she remembered it. At last their sister said, "I can catch her." The boys laughed to think a girl could perform a feat like that. But Grace called, "Jennie, oh, Jennie, come here!" The horse knew that gentle voice well enough, and coming up, Jennie rubbed her head on Grace's shoulder and ate grass from her hand till Jennie slipped the bridle into her mouth.

If you are a Christian, even a dog will know it. I know of a team of horses that was surprised after a boy was baptized. That boy was kinder to them and they wondered what came over the boy. They even tried to pull better for him when he was kind to them.

Children in the home know, too, when father is a Christian. Mother finds it out, and the man himself so signs because of the change that has come.

*New Paris, Ind.*





## MISSIONS

*This Department*  
Conducted by  
H. Spenser Minnich



### The Prayer Calendar in Use

"I WANT to tell you that I am using the *Prayer Calendar* for missions. It is a good idea. I jot down the other things I feel I ought to pray about. I have also put the names of the Mission Board members in the *Prayer Calendar*. For it must take lots of consecration and wisdom to know how best to manage funds that are low, and to choose whom to send and whom to keep at home."—*An Illinois User.*

"Enclosed find 25c for 5 more *Prayer Calendars*. The children have met with surprising response and have through donation by a few abler members, been able to place a prayer calendar in every family in our church. It is a thrilling thought that one is a part of such a world encircling movement, and best of all that prayer 'binds us by golden chains about the feet of God.'"—*An Ohio User.*

### A Precious Stone

BY ELIZA B. MILLER

*Along with this story of Jhaver, an interesting account of Marthabai's life was sent. Next week we will publish the one about Martha. And at that time Jhaverbai's and Marthabai's pictures will appear on the cover page. They stand in a group of schoolmates, but will be easily recognized. Jhaver stands on the lowest step on the right hand, and Martha stands immediately behind her, on the second step.*

If you will turn to *India a Problem* by W. B. Stover, on page 274, you will find the picture of two little girls standing side by side with their arms about each other. The one with the huge pocket on her jacket, and to the right, is Jhaverbai—Jhaver means precious stone. This picture was taken in 1902. The little girl with Jhaver is her cousin Salome with whom she delighted to play in her childhood.

Jhaver was born in the north of the Province of Gujarat. The terrible famine of 1900-1902 drove her parents to Bulsar in the south of the province where conditions were not quite so bad and where Jhaver's aunt lived. Her aunt was our beloved Bhuribhai who, with her husband, Ranchordbhai played such an important part in the early days of the mission at Bulsar. Jhaver's mother was a sister to Bhuribai.

The family settled at Bulsar, and for a time the fa-

ther was a helper in the weaving department then in operation for teaching industries to the boys and girls of the orphanage. Afterward he became a cloth seller and traveled about in the villages to dispose of his goods. In the family were four other children besides Jhaver. From the time Jhaver was of school age she attended regularly the Mission School, and got along well in her studies.

Like in all the India homes the first concern for a girl is her marriage, and so very early in her life a husband was chosen for her, and she went back to live in the north of Gujarat where she had been born. There with her husband's family she was as happy as most girls are when they leave their homes.

A few years after her marriage a baby came to brighten her life and her home. When this child was only a few months old the terrible influenza epidemic of 1917 swept over the land and bereft her of her darling child and of her husband; so Jhaverbai was left a widow. This young and heart-broken widow returned to her father's house to plan for her future years, which to her did not have a bright outlook.

While she was at home her missionary friend, in whose school she had been, advised her to get into school again and complete her education and prepare to become a teacher. After some time Jhaverbai came to the missionary saying she was ready to take her advice. This was a fine choice she made for it changed her whole life.

She finished her primary school work and entered the Training School for Teachers. After four years of diligent study she stepped out with her diploma, something that gave her standing as a government teacher. She was taken on as a teacher in the Girls' School at Anklesvar where she served faithfully for five years.

While she was teaching at Anklesvar, her cousins who were interested in her, acquainted her with a young Christian widower who held honorable government service in the Customs Department. Jhaverbai was not eager to remarry; but what could she do when these

### What to Pray For

WEEK OF OCTOBER 23-29

A self-governing, self-supporting and self-propagating church in India, China and Africa is the desire of our mission endeavor. It is the earnest hope of every missionary to inspire and develop a sense of native initiative and responsibility in every possible way that the daughter church may be a real church, with its own life and power and freedom. The question of leadership required for the rising indigenous church is a serious one. It is imperative that indigenous leaders participate more largely in the direction of the Christian work of their own lands. Pray that all those in responsible positions of leadership may feel the responsibility facing them and willingly and joyfully shepherd their flocks, and win others to Jesus Christ by the beauty and strength of their lives.

men relatives were eager for her to become the wife of their friend? Finally she yielded to their persuasions and remarried. She herself says she made no mistake; for she has a happy home now with a kind husband and two sturdy children. She makes a model mother and home-maker for this worthy gentlemen who carries on his work in an honorable way in a town where there are no other Christians. This home of these Christians is indeed "a city that is set on a hill." The neighbor women and children like to come into Jhaverbai's home and visit with her. They are interested in how she keeps her home and rears her children. They enjoy her uplifting conversation which is so different from that heard in their own homes. Her home is often visited by the missionaries and Christian workers who pass through the town. Her hospitality is that of a true Christian woman. In her quiet, unassuming way she is sowing the seeds of righteousness among her neighbors and friends. But for her Christian education she would still be back in the old clan, despised and down-trodden and an alien to the blessing that Christ came to give to women.

*Umalla, India.*

## News From the Field

### CHINA

#### Liao Chow

Elizabeth W. Oberholtzer

#### Girls' School Opens Again

The two bands of girls that were out in Vacation Bible School work in four different villages, enjoyed this work very much. They and several teachers volunteered for the work and all seemed happy over this part of their vacation. After fifteen days in the country they came back to prepare for the opening of school. Most of the girls came in early this year and were settled in their rooms, ready for work the first day of school. They seemed very happy to be back and like a big family reunited. One girl remarked: "I am happier here than at home." Perhaps this is because the Christian atmosphere and activities in the school mean more to her than the narrow and selfish life she finds in her home.

## Picture Sheets

All the Women's Missionary Societies which have ordered the program, *Our Girls' Mission Schools*, have also received four large picture sheets showing the growth of our girls' schools in Africa, China and India. Since all the women of the church have been helping to support these schools, in the present five-year project, it was felt that the churches would be pleased to have these pictures which show so clearly what their consecrated offerings are meaning in the lives of the women and girls of the Orient. These picture-charts are indeed very nice and you will enjoy having them in your church where everyone may see them. They will be splendid for the Sunday-school children to see, for the young people to enjoy, and for the adults to study. Although they have cost more than five cents to print, we are asking only 5c a set for them. Send in your order now. General Mission Board, Elgin, Ill.

One girl living out in a village, was home less than a month, when she wrote that the only joy she found was when she read her Bible and prayed.



#### Death of Mrs. Tsai

The Girls' School and other friends were very much shocked to learn of the death of Mrs. Tsai, one of our faithful teachers. She had gone home to Shun Te Fu for a month's rest and was taken ill with dysentery, and later with acute meningitis. By the advice of friends, and because of the hard journey and heat, she had left her two little boys at Liao Chow. Mrs. Tsai was ill in a mission hospital and was waited on by her sister, a trained nurse. The disease was so acute that injections of serum were of no avail and she was unconscious most of the time. Her mind seemed to clear at the last and she called for her two little boys. She died Aug. 5, and was buried at her home city. On Sunday, Aug. 20, a memorial service was held in the church at Liao in memory of Mrs. Tsai. The school children were there and other friends were present at the impressive service. Mrs. Tsai was a second-generation Christian and truly loved her Savior. Her little boys are very reverent and say their prayers every night, reflecting their mother's Christian teaching. Last spring Bro. Tsai died of pneumonia, and now Mrs. Tsai has gone to join him. We rejoice in Christian lives like theirs, but are very sad over their passing while still so young, for both are greatly missed in school and church. Our hearts go out in sympathy for their two little orphaned boys. We truly pray that they may grow to be useful Christian men.

#### A Cart Trip

The time has come for the mission children to leave for Tung Chow for another term of school. Because of rains, travel from the interior stations is very difficult as the roads have been washed out for long stretches of the way. The Oberholtzer children left Liao Chow on Aug. 30 for a three-day cart trip. These carts are not large vehicles, are two-wheeled, springless and very heavy. One cart held the baggage of four children, Howard Sollenberger's being included, and the second cart was for the passengers. On the way a third cart, holding grain, belonging to the same company, was overtaken and the children were allowed to ride on it if they wished.

Each cart was drawn by three large mules and they were needed to travel over river beds, in sand, mud, and over rocks. One freight cart stalled twice—once on a steep bank and another time in a river. Here four mules were used, but on



starting to pull out, one mule fell and was dragged across the river by the other animals, the cart grazing its leg, but no bones were broken and we were soon on our way again. The hardest and roughest road was the last steep grade of our largest mountain. We were indeed thankful to reach Ping Ting safely. Howard Sollenberger made the whole trip in one day by bicycle, but he could choose his road.

Even though the way was rough, we had many blessings, for the sun shone by day and the moon by night and all nature smiled upon us. We felt like the Psalmist when he said: "I will look unto the hills from whence cometh my help, my help cometh from the Lord." Along the way we had some opportunity to tell the people of the true God and made friends with them. We long to tell them more of the gospel of Jesus and lead them to him. The people are very friendly and open to teaching.

## News Concerning Africa

### Now on Furlough

Desmond Bittinger and family landed in New York recently, and have already made many contacts with former friends among the churches. Their messages are crisp and challenging, and should stir our hearts. They plan to take school work in Philadelphia this winter.

Albert Helser's reached New York on Sept. 15. It would be hard to describe the joy they felt in having Esther Mae, their little daughter, with them again. Bro. Helser expects to study at Columbia University during the winter months.

### Returning to Africa

On Oct. 7, Sisters Clara Harper and Dorothy M. Inman sailed for Africa. Sister Harper has been busy during her entire furlough, giving herself to the churches in the districts of Northeastern and Southern Ohio, and of Northern Indiana.

Dorothy M. Inman, R. N., goes to Africa for the first time. On Oct. 3, the Covington church in Southern Ohio, said its farewell to Sister Inman.

Esther E. Beahm of Garkida writes the following:

### Ten Government Students

During the latter part of July we welcomed ten pagan young men, whom the government has sent in to study for five years. They will then, if they prove faithful, be placed out in the communities to open schools. If they go out to teach only reading, writing and arithmetic their time among us will have been lost. We hope that Jesus Christ will be the greatest message they take away when they leave. What a challenge! Ten boys and five years—only five years in which to impart the teachings of our Christ! Perhaps we would be more diligent in grasping all opportunities if we knew that we only had five years in which to prove faithful. We are happy that the government is thus giving us a chance to help these young men.

### A Mohammendan Chief

Doctor Bosler has been called by a government man to care for a native chief. The doctor has made several trips to Biu thirty miles away to give him treatments. This chief is a Moslem. We value such contacts. Only a few years ago we were not allowed such contacts.

### Shall We Say "No," or "Yes"?

Our hardest task has been to decide to say, "No," to the next motherless baby which comes to our nursery and asks to be taken in. Already our entire funds for the year are exhausted. The year is only a little more than half gone.

We have hopes that the British government will help us continue to care for the ones we already have. How about those others who will come. Would you be willing to be the one to say, "No"? Are there those who can help us say "Yes"?

## Notice to Juniors

Already some of the Junior Leagues have finished their project work for 1933 and have sent in their folios and their offerings for the children of China. Each year a special program has been available for the Juniors who wish helps in the final closing of their project. The 1933 Junior Program is now ready. It is free to all who wish it. Order from General Mission Board, Elgin, Ill.

## Monthly Financial Statement

### Conference Budget

During the month of September contributions for the Conference Budget and agencies within the budget totalled \$8,166.65. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$71,195.30, detail as follows:

	For the month	For the year
General Mission Board .....	\$5,362.00	\$38,825.26
Ministerial & Missionary Relief .....		40.00
Board of Christian Education .....	52.82	3,095.85
Bethany Biblical Seminary .....	2,323.21	3,456.56
General Ministerial Board .....		7.00
General Education Board .....	16.39	43.05
Undesignated Funds .....	412.23	25,727.58
	<u>\$8,166.65</u>	<u>\$71,195.30</u>

During September contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions .....	\$ 789.68	\$ 9,406.37
Student Fellowship Fund, 1932-1933 .....		600.85
Women's Work Project .....	298.04	3,192.85
Home Missions .....	102.04	841.08
Foreign Missions .....	106.57	1,267.91
Junior League Project .....	102.24	357.45
B. Y. P. D. Project .....	113.07	335.61
Home Missions Share Plan .....		27.50
Challenge Fund .....		50.00
Intermediate Project .....	10.10	71.00
J. B. Emmert Memorial Fund .....		23.50
India Mission .....	105.00	923.53
India Native Worker .....	20.00	49.50
India Boarding School .....	27.50	181.65
India Share Plan .....	143.75	1,090.50
India Hospitals .....		5.00
India Missionary Supports .....	1,475.34	7,962.18
China Mission .....	186.55	287.22
China Native Worker .....	5.60	18.60
China Boys' School .....		20.66
China Girls' School .....		10.00
China Share Plan .....	31.25	140.00
China Missionary Supports .....	699.50	3,983.52
South China Mission .....		289.45
Sweden Mission .....		20.00
Sweden Missionary Supports .....		750.00
Denmark Mission .....		5.00
Africa Missionary Supports .....	926.29	4,714.97
Africa Mission .....	186.48	1,868.74
Africa Share Plan .....	33.00	292.99
Ministerial & Missionary Relief .....		40.00
Africa Leper .....		37.63
Poor Relief .....	57.00	67.00
Conference Budget .....	390.59	25,705.94
Conference Budget Designated for—		
Bethany Biblical Seminary .....	1,432.63	1,667.24
Board of Christian Education .....	14.57	1,464.92
General Ministerial Board .....		7.00
General Education Board .....	16.39	43.05
Conference Budget Share Plan .....	21.64	21.64

The following shows the condition of mission finances on September 30, 1933:

Income since March 1, 1933 .....	\$ 67,592.68
Income same period last year .....	62,310.58

Expense since March 1, 1933 .....	87,217.12
Expense same period last year .....	110,791.47
Mission deficit September 30, 1933 .....	52,721.21
Mission deficit August 31, 1933 .....	44,137.17
Increase in deficit during September, 1933 .....	8,584.04

### A Memorial Before God

"HERE is another bit of help; not so much, but all I have at the present time. May God use it for his glory. I am glad God can and does use the little things in his work, else I guess it would be just too bad for me. I am so thankful for this much. Would very much like for it to be more."—*From a woman in W. Va.*

When the angel came to Cornelius in a vision, he said, "Thy prayers and thine alms are come up for a memorial before God." Cornelius and the mother from West Virginia, from whose letter the above quotation is made, both knew where to make deposits for permanent keeping.

### What Does God Expect?

God needs you and me to build a world where love is real, where men are just, where brotherhood is practiced and where Christ rules in human hearts. Our brotherhood works with God to make these ideals real.

The Conference Budget represents our missionary outreach to the world. We can not be earnest members of the church without giving our best to strengthen the hands of missionaries who strive daily to make Christ known, loved and obeyed.

September was the first month this year to register an increase in giving over the corresponding month last year. Does it mean an upturn in our interest and ability to give? Note the goal on the thermometer. It is \$201,114 which was the amount given last year. More is needed but considering the economic situation we believe God will be pleased in our striving for this goal.

Look how the giving for this year up to the end of September falls below the same date last year. This means that to do as well as last year we will need to do much better from now until Feb. 28, 1934.

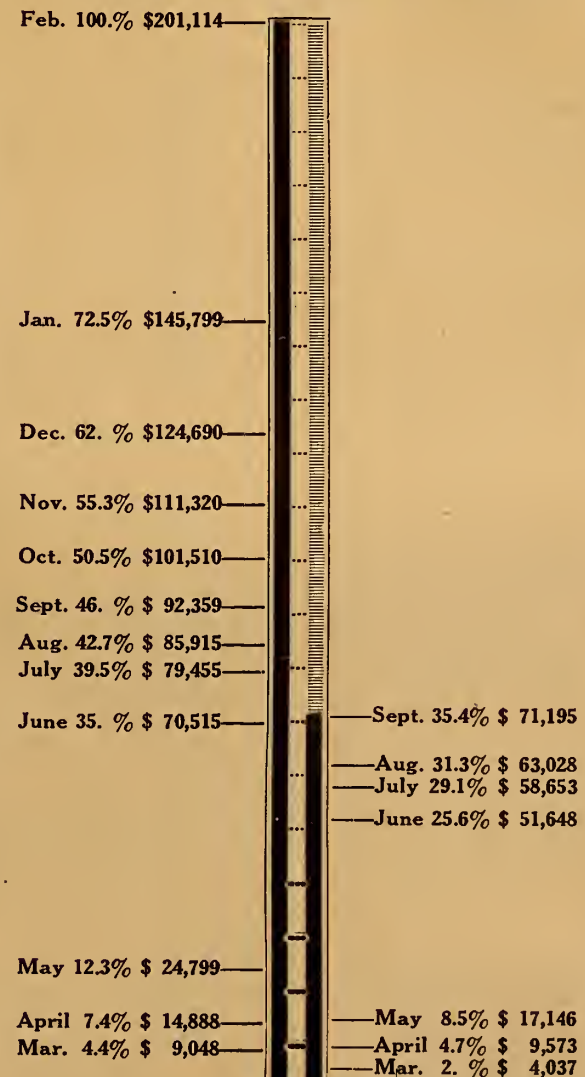
What is your understanding of God's purpose for us in a time like this? Can we by earnest giving reach the goal set? Are you able and willing to do better than last year? Are there members in your church who ought to do better? Are you willing to pray and work for spiritual life to be released in your congregation so that God's will may be done? Do you favor the setting forth of a plan by which the spiritual strength of every congregation may be rekindled and placed squarely under the church program this winter? Should not such a united, simultaneous effort be made for the success of the local as well as the general work of the church?

Will you write a letter to General Mission Board, Elgin, Ill., giving your response to the situation and suggestions as to how we can best work out the will of God?

## MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '33	Year Ending Feb. 28, '34
<b>Conference Budget \$275,000</b>	



The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.



## KINGDOM GLEANINGS

### Calendar for Sunday, October 22

**Sunday-school Lesson**, Paul in Asia Minor.—Acts 13, 14.

**Christian Workers' Meeting**, Faith and Pretended Benevolence.

#### B. Y. P. D. Programs:

Young People—"The Old Dunker Home."

Intermediate Girls—Great Christians Today.

Intermediate Boys—Convictions.

\* \* \*

### Gains for the Kingdom

**One** baptism in the Portland church, Ore.

**One** baptism in the Mt. Horeb church, Va.

**Sixteen** baptisms in the Root River church, Minn.

**One** baptism in the Germantown church, Pa.

**One** baptism in the Martins Creek church, Ill.

**Four** baptisms in the Meadow Branch church, Md.

**Three** baptisms in the church at Pulaski, Va.

**Six** baptisms in the Yakima church, Wash.

**Four** baptisms in the Libertyville church, Iowa, Bro. Harry Rogers of the Mt. Etna church, evangelist.

**Thirteen** conversions at Antelope Valley, Okla., Bro. O. H. Feiler of Quinter, Kans., evangelist.

**Five** baptisms in the Jennersville church, Pa., Bro. David Weaver of Birdsboro, Pa., evangelist.

**Three** baptisms in the Diamondville house, Manor congregation, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

**Four** baptisms in the Mt. Hope church, Wash.

**One** baptism in the Hanover church, Pa.

**Five** baptisms in the University Park church, Md., Bro. L. R. Holsinger, Woodbury, Pa., evangelist.

**Four** baptisms in the Mt. Etna church, Iowa.

**Eight** baptisms in the Mission Chapel church, W. Va., Bro. Chas. Grubb of Martinsburg, evangelist.

**Nine** baptisms at Imboden church, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

**One** baptism in the North Liberty church, Ind.

**Two** added to the Luray church, Va.; eight baptized and one reclaimed in the Mt. Zion church, Va., Bro. Jos. Caricofe, pastor-evangelist.

\* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. M. G. Wilson** of Frederick, Md., Nov. 12 at Thurmont, Md.

**Bro. Ralph G. Rarick** of North Manchester, Ind., Dec. 6 in the Ft. Wayne church, Ind.

**Bro. Galen Bowman** of Middlebury, Ind., Nov. 27 in the Bethany church, Ind.

**Bro. B. C. Whitmore** of Wheaton, Ill., Oct. 15 at Astoria, Ill.

**Bro. John E. Rowland**, the pastor, Nov. 5 in the Mechanicsburg church, Pa.

**Bro. H. B. Martin** of Gettysburg, Ohio, Oct. 15 in the Union City church, Ohio.

**Bro. J. M. Fidler** of Brookville, Ohio, Nov. 6 in the West Milton church, Ohio.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Nov. 8 in the Independence church, Kans.

**Bro. B. F. Waltz** of Altoona, Pa., Oct. 16 in the Ephrata church, Pa.

**Bro. Clarence G. Erbaugh** of New Lebanon, Ohio, Oct. 26 at Stonelick church, Ohio.

**Sister Goldie Killion** of Fairfield, Ohio, Oct. 23 to Nov. 5 in the Strait Creek church, Ohio.

**Bro. H. F. King** of Myerstown, Pa., Nov. 12 in the Bareville church, Conestoga congregation, Pa.

**Bro. J. Oscar Winger** of North Manchester, Ind., Dec. 10 in the Bradford church, Ohio; Oct. 26 in the English Prairie church, Ind.

\* \* \*

### Personal Mention

**Bro. Lester E. Fike** of Carthage, Mo., recently in evangelistic work in Southeastern Kansas, is available for other meetings after Nov. 15.

**Bro. Arthur A. Durr** asks those who wish to get in touch with him relative to holding evangelistic meetings to write him at his new address, New Geneva, Pa.

**Bro. J. Oscar Winger** of Manchester is the speaker for the day at the homecoming, Middle District, Southern Ohio, Oct. 22. "Former members and friends are invited."

**Sister Mary Miller Blough**, wife of Bro. Uriah S. Blough of Waterloo, Iowa, and mother of Anna Blough who died on the China mission field, quietly passed on to be with the redeemed, the morning of Sept. 29.

**Bro. J. H. Moore** says under date of Oct. 12: "While the late election for repeal in Florida went decidedly in favor of the wets, the people of Sebring voted dry by a real creditable majority. The vote in the Bassenger district went dry more than five to one. In the Istokpogee district, where the Sunnyland church is located, the majority though small was also on the dry side. We are glad to say this much in behalf of the voting precincts where the Brethren are wielding some influence. Our people as a body worked manfully along with others to keep Sebring dry and it is a joy to realize that they made a success of it."

\* \* \*

### Miscellaneous Items

**Elders of Southern Pennsylvania** will meet in the Shady Grove church, at 9:30 o'clock, Tuesday morning, Oct. 24. This is to correct an error in last week's announcement.

**Book publishers** are changing the prices of books to such an extent that it is difficult at times to announce the price of certain books. The House tries to be considerate in these changes and do the best it can for its patrons.

**Western Pennsylvania** will meet in District Conference at the Roxbury church, Johnstown, Oct. 23-25. The meeting will open Monday evening at 7:45 o'clock with an address by Dr. C. C. Ellis. Inspirational meetings all day Tuesday. The business session will begin on Wednesday at 8:00 A. M.

**York, Codorus, New Fairview and Upper Conewago** congregations of Pennsylvania, will hold their special joint Sunday-school program in the York church on Sunday, Oct. 22, at 1:45 P. M. Topics for discussion are: How Create Greater Interest in Home Study; The Best Ways to Follow Up Absentees. There will be a round table discussion, also special music and readings.

**The United Foreign Missionary Conferences** now being held throughout our country will undoubtedly be of interest to many Messenger readers. The conference leaders are E. Stanley Jones and party. Dates of conferences most convenient to our people are: Pittsburgh, Pa., Oct. 26-27; Chicago, Ill., Nov. 5-10; Des Moines, Iowa, Nov. 14-15; Sioux

City, Nov. 16-17; Omaha, Nebr., Nov. 19-20; Lincoln, Nov. 21-22; Topeka, Kans., Nov. 23-24; Kansas City, Mo., Nov. 26-27; Wichita, Kans., Nov. 28-29; Springfield, Ill., Dec. 5-6; Indianapolis, Ind., Dec. 7-8; Washington, D. C., Dec. 10-12; Philadelphia, Pa., Dec. 13-15.

**What do pastors** do all day? One of them, within a year, made 450 calls and was called on by 1,500 people in his home. He preached 175 sermons, conducted 19 funerals and 6 weddings. To fill in, he taught a Sunday-school class, and did many other things not itemized.

**The District Meeting** of Northern Missouri will be held at the Bethany church near Norborne, Mo., Oct. 21-23. The program will include elders' meeting, Women's Work program, ministerial and religious education meetings, young people's program, etc. The business meeting will be held on the last day. V. F. Schwalm of McPherson, Kans., and M. R. Zigler, missionary secretary, will be our guest speakers.—Mrs. Geo. W. Hoover, Secretary, Plattsburg, Mo.

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Poor Men Who Made Us Rich**, By Archer Wallace. Harper and Brothers. \$1.00. 142 pages.

A new book by the man who has been telling us so much about so many men, and some women, who have done something for this old world. About ten pages are devoted to each person, and the sketch is accompanied with picture. The following characters are sketched:

Socrates who refused to make a defense, and instead expounded his philosophy of life. He also refused to break jail and save his life, but instead bided his time and drank the hemlock.

Spinoza who rejected many of the interpretations his Jewish brethren gave to the Old Testament, defended the right of conscience, was cursed and expelled from all association with the Hebrew race.

Milton, the blind Puritan poet and statesman, whose voice and pen did so much for his country. Perhaps he saw in his period of blindness what he would not have seen with two good eyes.

Rembrandt, the Dutch painter, whose parents had destined him for the bar, but nature had sent him forth to be one of the great painters. Even the severest poverty did not prevent him from painting.

Bunyan, the profane youth, who was born again, preached with power, was long imprisoned, and wrote the never-to-be-forgotten Pilgrim's Progress.

Mozart who at four years of age surprised his musician father by playing difficult music without personal instruction, and who later startled and charmed the world by his heavenly music.

Bobby Burns who failed as a farmer, who might fail to plow a straight furrow, but did immortalize a wee mouse, and so delighted all that they forgot his life and remembered his poems.

Goldsmith who was a dull pupil, who studied for the ministry, law and medicine, but found himself only when in deep poverty he devoted himself to writing.

Johnson, homely, awkward, scrofulous Samuel Johnson, of dictionary fame, fittingly finds a place in the list of poor men whose poverty and genius have made the world rich.

And there is Thomas Hood. Had he written nothing but "Nelly Gray," he could not be forgotten. But he wrote much more and wrote so well that his "Song of the Shirt," translated into other languages, helped to break up conditions in the sweatshops.

Thoreau loved nature and knew life in the wild woods and by the flowing brooks. Birds perched on his shoulder or on his spade as he worked in his garden and squirrels and mice refused to leave him. His foot and ear guided him safely through the forest where others lost the way.

One never tires reading the story of John Howard Payne and "Home Sweet Home." As the writer retells this story we all are drawn closer to our own homes and drop a tear for the poor wanderer who wrote but did not have such a home.

When Stephen Foster was born in Pittsburgh, on the day that Jefferson and Adams died, no one suspected that he would become the author of such songs as "The Old Folks at Home," "Massa's in de Cold, Cold Ground," "My Old Kentucky Home," and "Old Black Joe." His life makes a wonderful story.

Francis Thompson. Don't know 'him? You will know him after Archer Wallace has your attention for a few minutes.

All these were poor in this world's goods, and all these left something that has enriched the world for all time.

## THE QUIET HOUR

### Concerning the Resurrection

**Matt. 22: 23-33; Mark 12: 18-27; Luke 20: 27-42**

For Week Beginning October 29

#### Whose Wife Shall She Be? 22: 28

You do not destroy a belief by merely pointing out the difficulties which may confront those who hold it. Men believe they can not see (1 Tim. 1: 4; 6: 4; 2 Tim. 2: 23; Tit. 3: 9).

#### Not Knowing the Scriptures, 22: 29

A knowledge of scripture will clear up many a problem and difficulty for us, a knowledge which consists of insight and understanding, not mere cleverness in juggling a kit of proof texts (John 20: 9; Acts 13: 27; 2 Cor. 3: 15).

#### Not Knowing the Power of God, 22: 29

Very much of our confusion arises from the fact that we overestimate ourselves and think too lightly of God's wisdom and power (2 Chron. 25: 8; Job 26: 12; Psa. 62: 11; 65: 6; Rom. 16: 25).

#### As the Angels in Heaven, 22: 30

Just as we are now fitted to the needs of this present life, so shall we be fitted to the conditions of the life to come (Mark 12: 25; Luke 12: 8; 15: 10; Heb. 12: 22; Rev. 7: 11; 8: 2).

#### God of the Living, 22: 32

He is the living God. He is the God of the living. He is the fountain of life. Life at its highest and best is his gift. Life is the last word, not death (John 8: 51; Rom. 2: 7; 1 Cor. 15: 53; 2 Cor. 5: 1).

#### Discussion

Name some modern objections to Christian belief which are comparable under this puzzle with which the Sadducees confronted Jesus. How would you answer them?

R. H. M.



## HOME AND FAMILY

### Our Dreams

What would we be without our dreams  
That lure us on with rainbow gleams?  
What would we be without ideals,  
Without the vision that reveals  
Far lands of wonder and delight,  
And beckon from the towering height,  
And call us onward up the slope,  
And give us courage, faith and hope?  
What would we be without our dreams?  
Just dwellers by the stagnant streams!  
Just slaves with cut and bruise and gash!  
Just slaves that cower from the lash  
Of fortune, driven here and yon  
By cruel lords that drive us on!  
Dreams lead us out to cross the sea  
And desert wastes, and make us free!

—By W. L. Bone in *Presbyterian Advance*.

### Treasures

BY FLORENCE S. STUDEBAKER

GRANDMA ALLEN peered curiously from the sitting-room window. Some one was coming up the walk. "Why, it is Mary Ellen Winslow, as sure as I live!" She turned to greet her nearest neighbor and offer a chair.

"Well, I must say I hardly knew you with that shawl!" Grandma leaned over and felt of the smooth woolen cloth. "Good material," she nodded decisively.

"Yes, this shawl belonged to my mother," explained Mary Ellen as she accepted the proffered chair. "It has been in my cedar chest for nearly twenty years."

"Twenty years!" repeated grandma, "and it's as good as new."

"Not quite," smiled Mary Ellen. "Let me hold it to the light. See, every crease and fold is almost worn through. It'll soon be gone and I never got a bit of good out of it."

Grandma glanced quickly at the rueful face of her visitor. "Oh, well, you want something to remember your mother by, don't you? I always think that's nice."

"Yes, that's true," agreed Mary Ellen, "but Reuben said something the other day that set me to thinking, and I've about decided he's right. Every year when I clean house he wonders why I keep a whole trunkful of clothes and quilts and fancywork that used to be mother's. At first it made me a bit peevish. I thought he lacked proper respect for the dead, talking that way."

Grandma Allen was sober. Then she began, "Mary Ellen, I think I know what Reuben said: 'In these trying times, when folks are needing warm clothes so badly, I think it's a sin and a shame for you to keep your mother's warm coat. Some one could have gotten a lot of good from it, but now it's too late—for it is about

gone. And look at those highfalutin, fancy things! They're yellow with age and not doing any one a particle of good. I tell you, I think the proper way to care for treasures is to use them wisely to the glory of God and the good of his children.' I think that's about what Reuben said."

"Well, I didn't say much at the time," continued Mary Ellen; "the fact is I didn't dare trust myself. That afternoon we went to Grandma Caler's sale and I looked things over with a pretty sharp eye. You know she had no chick or child to leave her treasures to. You should have seen the lovely quilts and things that went at that sale. Now she had been storing all those things away through the years and actually did without herself in order to keep from using her best. I thought of what Reuben said and decided right then and there that I was going to use my treasures instead of storing them away for moth and age to spoil."

Grandma nodded and smiled understandingly. For one long moment she was silent, gazing dreamily into space, and Mary Ellen knew that dim memories of the past were being recalled. At last she began: "That makes me think of when I was married. My uncle gave me a beautiful lace collar for my wedding dress. Naturally, I thought a great deal of it and only wore it on very rare occasions. Every once in a while I would take it out of the tissue paper and hold it in my hands just for the sheer joy of possessing something truly beautiful. Well, the years went by and still I cherished my lace collar, never daring to put it on when there were babies in my arms for fear they would tear the fine mesh. And then there came a day when I wanted to relive my own wedding day—for John, the eldest, was to be married on our twenty-eighth anniversary. So I dressed with a great deal of care on that morning and marveled at how well the lace had kept its appearance through the years. But after the congratulations were over, you can imagine how embarrassed I felt, when John whispered, 'Mother, take that horrid string off of your neck.' Alas! My beautiful collar was in ribbons. Well, I decided from that day forth I would not hoard treasures again." Grandma finished with a chuckle of satisfaction. Then her dim eyes swept the familiar objects surrounding her. "You can see for yourself, Mary Ellen, that I'm getting the most out of my treasures while I live."

Mary Ellen rose to go. "I'm glad I talked this thing over with you, grandma. But, I'll confess, I was afraid you'd disapprove of the idea."

"Not much, my dear," smiled grandma. "Not as long as God gives me a reasonable amount of good sense. I believe he requires that treasures be not selfishly hoarded, or vainly displayed, but wisely used."

Mary Ellen wrapped her shawl closely about her. A look of playfulness crept into her face. "I won't dare

tell Reuben that, or he'll say, 'I told you so,' and you know, those are three words I can scarcely withstand!"

"Tut! Tut! Mary Ellen," exclaimed grandma. "If you keep it to yourself, that will be hoarding treasures. Share the thought with him if it's worth anything, and I'll guarantee you'll be all the happier for it, no matter if he does say 'I told you so!'"

"I'll try it, grandma," called back Mary Ellen as she closed the door and hurried homeward.

*Nappanee, Ind.*

## Women's Work Forum

BY MRS. ROSS D. MURPHY

WITH this issue of the MESSENGER we shall begin to discuss certain questions that have been raised concerning Women's Work. You may use the question—*What Is the Program of Women's Work?* which appeared in the last issue of the MESSENGER for the first discussion. These discussions or answers to the questions will be brief, with a desire to provide your own thought on the subject. You may, if you like, collect these questions for further discussion in local and district groups.

The second question is: *What Are the Duties and Qualifications of a Local Director of Women's Work?*

It should be the ambition of each local group of women to have a director of Women's Work. This woman should, of course, possess an outstanding Christian character. She should either know, or have a desire to study the program of the church. In so doing it will be necessary for her to be an earnest reader of THE GOSPEL MESSENGER. If for any reason she does not subscribe to the MESSENGER the women of her church should see to it that she gets the MESSENGER regularly. If she has the above qualifications, together with a desire to serve, and is the chosen representative of her group and brings the matter before God in prayer, she will likely develop the enthusiasm and leadership necessary to carry on.

So much for the qualifications. Further as to duties. The director should become familiar with the entire program of Women's Work and try to interpret its spirit. She may do this by closely following the MESSENGER, by securing other literature and helpful suggestions from the General Mission Board office, by consulting with the district officers and keeping in touch with the district and local church program.

She should study the need and possibilities of the local church and aim to accomplish that part of the entire program which is most needed and most practical at any particular time. She should not duplicate any other organized effort in the local church. For instance, if the temperance program is being well and enthusiastically carried forward by a temperance committee, or some other group, the director of Women's Work will endeavor to secure full coöperation on the part of the

women rather than to set up a duplicate organization. The same would be true concerning peace, children's work, Bible study, or any other phase of the church program. In many instances, however, there is little or no organized effort toward carrying forward certain of these phases of activity. When this is true it is right and proper for the director of women's work to take the initiative. When the time arrives that the local church is perfectly organized, then the place of women's work will be to enthusiastically coöperate under the leadership of the established organization. Until such conditions are established it may be at times desirable and advisable for women to take the initiative in certain phases of church service. \* \* \* \*

Next week the question will be: *What Are the Determining Factors in Deciding How Many Organizations There Shall Be in the Local Church, and What Is the Relationship of the Director of Women's Work to Such Organizations?* This question is a direct complement to the above discussion.

*Philadelphia, Pa.*

## Let Us Read Our Bibles

BY LAURA GWIN SWADLEY

No life can grow as it should spiritually unless it serves, neither can a life grow as it should spiritually unless it feeds on God's Word and prays to him. "Thy word is a lamp unto my feet and a light unto my path." "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit."

No doubt the majority of us are not using the priceless privilege we have of daily receiving a message from God through his Word. Shall we not then avail ourselves of the opportunity of following the system formulated by our Board of Christian Education of reading the Bible daily?

By following a carefully worked out plan as we have it given to us by them and knowing there are many others doing the same thing, we will find it easier to carry out our purpose of daily reading the Word than if we were doing so without any definite system.

Perhaps the family would like to read together, using the chapter for each day in family worship, taking turns reading verses aloud.

After the reading is done I want to suggest that the District Directors of Bible Study be given the number in each church who completed the work, telling how many received each kind of certificate, and that they give a report of all the churches at District Meeting or elsewhere.

This is going to be a blessing to each of us as we thoughtfully do the reading. Let us read our Bibles.

*Johnson City, Tenn.*



## A Problem in Ethics

(Continued From Page 9)

some of the greatest needs. In normal times, I should unhesitatingly buy of the cheapest and best retailing agency. But now the problems are complicated and hard.

This problem of underpaid labor touches many other industries, besides the textile industry. So, it becomes a very urgent and very real one for most Christians. What can a Christian do? The solution may lie with the industrial system which makes such demands upon its laborers, in order to have a market and continue to realize profits for the owners and stockholders. But to dismiss the problem with the hope that something may come to change the system and to convert unchristian hearts, is scarcely enough. That is far too removed.

So, I am still disturbed and wondering what a Christian should do, in a situation such as this. I hope I am not unduly disturbed, but I think such problems should be faced and vitally considered, with a hope toward some sort of adequate solution.

*Chicago, Ill.*

## Cellars of Despair

BY GEORGE W. TUTTLE

ARE these not days when faith calls, "Exercise me"? Why should any Christian make his habitat in the cellars of despair? Is the Lord's hand shortened? Have his resources failed? Does he not still set a banqueting table for those whose faith fails not? Is he not still around his saints as the horses and chariots of fire were round about Elisha at Dothan?

Is it not still true that the "little that a righteous man hath is better than the riches of many wicked"? The hearts of men who have lived only for the stabling of life fail within them. Many have committed suicide; from one high bridge alone, where the plunge into space means certain death, forty-two have gone to a suicide's grave. I will not name the bridge or the location lest others follow in their steps. Of such we might well say:

"Stabling of life was theirs; food, raiment, bed,  
The while on hills of want their souls lay dead."

Investments fail, bonds and stocks wither like the leaves of autumn, banks close as tightly as Jericho was closed against the Israelites, hold-up men are as the sand of the seashore, while a profitable business is almost as difficult to discover as the nest of a passenger pigeon. In spite of all this the Christian can look up and say,

"For behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above his own."

Does he not still set a banqueting table at which my hungry soul can feed and be satisfied? Has he not always a way through? Faith may lack, but our Father

knows no lack. The heavenly Alchemist turns losses into gain, sorrow into joy. Fortunate the man whose soul prospers and is in health even though adversity knocks at his door. The storm-swept seas, not the peaceful harbor, test the strength and staunchness of the vessel.

Why should any Christian despair? Are we not millionaires of the grace of God, and are not all his promises yea and amen in Christ Jesus? What he has promised he will perform. What can harm my Father's child?

Hope is of God; "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Discouragement is of Satan; we say, "No use," and then promptly prove our words true. Faith may lack, but our God—never!

*Pasadena, Calif.*

## Try Giving God All

SELECTED BY KATIE SCHUL

J. WILBUR CHAPMAN once called on Gen. William Booth, founder of the Salvation Army. He thus describes his experience: "When I looked into his face and saw him brush back his hair from his brow, heard him speak of trials, conflicts and victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a moment and then I saw the tears come into his eyes and steal down his cheeks, and he replied: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart and a vision of what Jesus Christ could do for them, I made up my mind that God would have all of William Booth there was; and if there is anything of power in the Salvation Army today, it is because God has all of my life.'"

Those who withhold even a part of their talent in the Lord's service will not achieve the utmost in the kingdom. They will never know all the blessings God had for them.

*Sulphur Springs, Ark.*

## CORRESPONDENCE

### DISTRICT CONFERENCE OF THE NORTH AND SOUTH CAROLINA DISTRICT

The District Meeting of North and South Carolina convened in the Peak Creek church, Aug. 23-26. Our meeting opened on the evening of Aug. 23 with a helpful message brought by Bro. J. A. Reed. Sisters Laura Swadley, Helen Crussell and Amy White, and Brethren R. B. Pritchett and Ray Wine from Tennessee were present and added greatly to our meeting.

Aug. 24 was devoted to the Sunday-school Program and Ministerial Meeting. Bro. H. J. Woodie of the Southern Virginia District, and Bro. R. B. Pritchett, contributed to

these discussions. In the evening Bro. Pritchett brought us a stirring missionary sermon. He gave us the historic background of our church, pointing out the fact that the Church of the Brethren has always been a missionary church. Bro. Pritchett's manner of delivery is so unique, and he was so thoroughly filled with his message that his audience could not help but be filled with a greater appreciation of our own Church of the Brethren and a determination to carry forward her great work.

The morning of Aug. 25 was spent in Mothers and Daughters', and Fathers and Sons' meetings. The women of the district, with the aid of Sister White, organized for the following year. Sister Grady Masters was elected president, and Sister Maxine Welch, secretary-treasurer. At the same time the men were in a meeting under the pines and enjoyed an excellent talk by Bro. A. B. Hurt on Social Relationships.

The remainder of the day was spent in business session, Bro. C. B. Miller, moderating. Sister Ethel Henderson was retained as writing clerk, and Bro. Carl Welch was elected reading clerk.

In the evening the children of the Peak Creek church presented an excellent dramatization of the story of the Baby Moses. At the close of this playlet, Bro. Woodie brought us an inspiring sermon.

The business of the conference was concluded the morning of Aug. 26. Our new Director of Christian Education is Bro. A. B. Hurt, Nathans Creek, N. C. Bro. G. A. Branscom was elected to represent our district at the next Annual Conference. Our next conference will be held in the Flat Rock church.

The young people spent Saturday evening in an outing, picnic supper, vespers, and campfire service. The young people of the district have organized with Carl Welch as president, Clara Sheets, secretary, and Arnold Jones, treasurer. One goal for the year is an organized B. Y. P. D. in every congregation. A query for a district young people's camp was presented to the conference. A committee of investigation was elected, and the matter was held over till next year.

At eight o'clock Bro. Loren Bowman brought his farewell message to the congregation. Bro. Bowman came from New Windsor, Md., to become the summer pastor at Peak Creek. His work in this church, as well as that in several others where he labored at various times during the summer, has been of great worth, and very much appreciated by those among whom he labored.

May we put into action the good resolutions made at this meeting, and may the work of our Master go forward with renewed vigor.

Carl H. Welch.

Warrens ville, N. C.

#### AT MOUNT MORRIS OLD PEOPLE'S HOME

In order to bring the churches of the District of Northern Illinois and Wisconsin into closer contact with the problems of the Old People's Home at Mount Morris, the trustees arranged to have a homecoming Thursday, Sept. 21. This was attended by about eighty of the friends and members throughout the district. Superintendent and Mrs. Brindle had arranged a big scramble dinner at the noon hour, after which a program was given.

Pastor D. D. Funderburg of Rockford officiated as master of ceremonies and made an address that was appreciated by the assembled guests as well as the inmates. Eld. John Heckman, a former trustee, also gave an interesting talk on the history of the home.

The visitors from the churches in the district brought donations in cash, groceries and vegetables. The occupants of the Home thoroughly enjoyed the opportunity of meeting the visitors from the churches in the district and the visitors in turn profited much in coming in contact with the Home and its problems at the present time. The occasion was productive of so much good it was decided to make the homecoming an annual event hereafter.

G. C. Emmert,  
Mount Morris, Ill.

Treasurer Old People's Home.

## NEWS FROM CHURCHES

### ARIZONA

**Glendale church** met in council for the election of officers which resulted as follows: Elder, Bro. Earl Barnhart; Sunday-school superintendent, Harold Kurtz; B. Y. P. D. president, Faith Swihart Wiegold. Delegates to District Conference were also chosen. A joint get-together meeting by the young people of the Phoenix and Glendale churches was held at the home of Pastor Howell Sunday evening to elect a program committee for camp for the coming year. The name chosen for the camp at Yarnell Heights was Camp Emmert, honoring Bro. Jesse Emmert, who was the founder of our camp.—Emma E. Sine, Glendale, Ariz., Sept. 27.

### CALIFORNIA

**La Verne.**—The Sunday-school observed promotion and Children's Day services Sunday, Sept. 24. There were seventeen babies consecrated at this service and the church and Sunday-school officers were installed. Rally day services were held the first Sunday of this month and the Sunday-school teachers and officers consecrated. The pastor, Bro. Galen K. Walker, is making October church loyalty month and is preaching a series of sermons on this theme, and the deacons are visiting all the members and encouraging them in church loyalty projects. Two teacher and leadership training classes have been organized, one under the leadership of Bro. Harlan Brooks and the other taught by the writer. The circle method of conducting Women's Work projects is proving very successful and is increasing the attendance of the women and girls. A reception was held for the college students a couple of weeks ago in Fellowship Hall. The women's Bible class has decided to assume payment of a \$60 settlement to effect the release of a Chinese woman from a childhood betrothal so that she may serve as Bible woman under the leadership of Sister Minneva Neher.—Grace Hileman Miller, La Verne, Calif., Oct. 6.

**McFarland church** met in council Sept. 7 and elected Sunday-school and Christian Workers' officers: Bro. Emerson Root, superintendent, and Sister Martha Shick, president, respectively. Bro. S. G. Hollinger and Sister Long were chosen delegates to District Meeting, with Bro. A. Blickenstaff and Bro. C. R. Moomaw, alternates. Aug. 20 Bro. Stanley Keller of Reedley preached for us both morning and evening in the absence of our pastor, Bro. M. Alva Long, who with his family spent two weeks on a vacation trip to Oregon. Bro. A. Blickenstaff preached the following Sunday. Sept. 3 Bro. J. U. G. Stiverson stopped with us and gave the morning message. With good interest and attendance the work is going along very nicely.—Veda Moomaw, McFarland, Calif., Sept. 27.

### COLORADO

**Rocky Ford.**—July 28 the McPherson College male quartet under the leadership of Prof. Alvin C. Voran, gave us a pleasing musical program. Prof. Voran also showed motion pictures of McPherson College and its activities and told of the work of the college. Mrs. Ruth Miller, Mrs. Anna Talhelm and John DuBoise were our delegates to District Meeting held in the Haxtun church in August. Bro. DuBoise also won second place in the oratorical contest held there. Sunday-school officers for the coming year were elected at the September council. Bro. Eugene Weybright was chosen general superintendent. Bro. H. R. Hostetler, our pastor, held a two weeks' revival for the Osage church, Kans., in August. The evening of Oct. 3 we held an all-church social and wiener roast at the O. C. Frantz home. Oct. 29 has been chosen as the date for our annual homecoming day and harvest meeting.—Blanche Frantz, Rocky Ford, Colo., Oct. 4.

### ILLINOIS

**Hastings Street.**—We are very happy to announce that we are having a homecoming festival at Hastings Street church on Sunday, Nov. 5, commencing at 9 A. M., and lasting through the day. Speakers and leaders are for the most part workers and pastors who have been actively associated with Hastings Street church in the past. A basket dinner is planned, so come and bring your baskets and arrange to spend a day of spiritual fellowship with us. We are looking forward to a day of renewing old friendships and rededicating the work of Hastings Street church to the glory of our Master's name. Remember the date, Nov. 5.—Ray Dean, Chicago, Ill., Sept. 29.

**Hickory Grove.**—Since June Bro. Jefferson Mathis has taken up the pastorate with the work at Milledgeville church. Several of our intermediates attended camp at Franklin Grove and one attended the

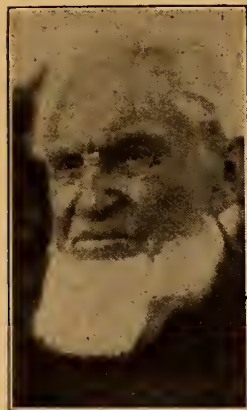
(Continued on Page 24)



## CORRESPONDENCE

### SAMUEL BOCK

Samuel Bock, son of Eld. Samuel and Elizabeth (Gable) Bock, was born in Richland County, Ohio, Jan. 8, 1840, and died in Spokane, Wash., Sept. 17, 1933, aged 93 years, 8



months and 9 days. He attended the country school in a log house in which the desks were built around the walls. He grew to manhood on a farm. For some years he followed the business of farming, and later the raising of fruit trees for the Hoover and Gaines Nursery of Dayton, Ohio, for about twenty years. From 1898 to 1911 he was immigration agent for the Oregon Shortline Railway, making Nampa, Idaho, one of the chief centers of his efforts. This place he saw develop from a village to a thriving city of many thousands. After retiring

from business as an immigration agent at the age of seventy he took up his residence in Pomona, Calif., where he resided about twenty years.

When nineteen years of age he united with the Church of the Brethren in the Wolf Creek congregation near Dayton, Ohio. For some years he lived in the Lower Miami congregation and later became a charter member of the West Dayton congregation which was organized in April, 1889. Just one month later, May 17, he was elected deacon, in which capacity he served faithfully for many years.

The Book and Tract Work was organized by act of General Conference in 1885 with S. W. Hoover chairman; Samuel Bock Secretary; Jacob A. Hepner treasurer. Uncle Bock continued on this committee till 1894 when by act of General Conference the work was merged into the General Missionary and Tract Committee. Most of this time, however, Uncle Bock served also as treasurer. When the merger came, he being an efficient treasurer, he was able to turn over to the new committee about \$60,000 of endowment.

Uncle was always interested in the welfare of the church, taking great delight in seeing the church expand and develop in her evangelistic, missionary and educational work. For perhaps thirty years he was rarely absent from the General Conference. It is because of his immigration activities for thirteen years, and secretary of the Book and Tract Work for nine years, and attending General Conference of the church that he was so widely known and had such a host of friends.

March 10, 1864, he married Catherine Hoover (sister of S. W. Hoover above mentioned). To them were born 2 sons and 3 daughters. One son, Alva A., survives, having resided in Spokane, Wash., for more than thirty years. Aunt Catherine being rather frail in body for many years, died in Pomona, Calif., Dec. 15, 1913. Some years later when he began to feel the weight of his years, and being lonesome on account of the loss of his faithful and good companion, he alternated his summer and winter residence between Spokane and Pomona. His last visit to Pomona was the three months January, February, March, 1931. The last few years his hearing was considerably impaired, while the last two years he was practically blind. But his mental

powers were remarkably preserved to the end.

Four weeks before his death, while walking from his room to the breakfast table, he fell and broke a thigh bone. No one saw him fall nor could he explain how it happened. He was taken at once to the hospital. While here his pastor, Eld. D. W. Shock, visited him often. The third week Uncle was at time delirious with much suffering and especially the fourth week demanded opiates.

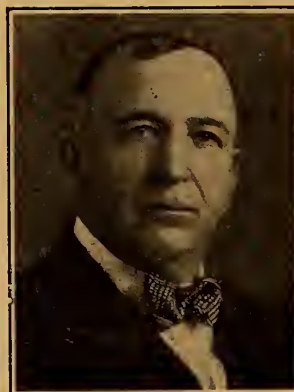
His devotional and prayer life he enthusiastically carried on to the end. While in the hospital he quoted much Scripture and many hymns. The end came peacefully about 8 o'clock Sunday morning, September 17. Funeral services were conducted by his pastor from the text: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day" (2 Cor. 4: 16). Mrs. Shock sang "Going Home," and a ladies' quartet sang "Jesus, Lover of My Soul," which Uncle quoted in full while suffering greatly. The body was accompanied by Mr. and Mrs. A. A. Bock to Dayton, Ohio, where it was laid in the family burial lot by the side of the bodies of his wife and three children.

W. I. T. Hoover.

La Verne, Calif.

### PASSING OF DENNIS F. SCHROCK

Bro. Dennis F. Schrock was born near Berlin, Pa., April 10, 1871, a son of Israel and Anna Schrock. He grew up on the farm and received his early education in the country



schools. Later he attended normal summer school preparing to teach. He taught two terms and then followed farming. At the age of 24 he moved to Waterloo, Iowa, where he lived from 1896 to 1919 when he moved to La Verne. While in Waterloo he married Elsie Lichty, to which union three sons were born. She became ill during a winter's sojourn in California in 1912 and died Nov. 3. On June 3, 1915, Bro. Schrock was married to

Cora Peck of Somerset County, Pa. To this union one son was born.

The wife and four sons, his aged mother and a brother remain. He joined the church during boyhood and was elected to the office of deacon in the South Waterloo church where he also served as trustee.

The gift of a beautiful pipe organ to the La Verne church by Bro. Schrock and his family stands as a monument to his memory, as well as to his liberal gifts to the church building fund and to La Verne College.

Funeral services were conducted in the La Verne church, Thursday, Sept. 28. Pastor Galen K. Walker, assisted by Dr. E. M. Studebaker, officiated. Interment was made in the Evergreen cemetery, La Verne. Grace Hileman Miller.

La Verne, Calif.

### IN MEMORY OF ELDER J. C. SWIGART

Eld. J. C. Swigart, fifth of nine children of Christian and Elizabeth Swigart, was born in Mifflin County, Pa., Oct. 1, 1851. He died at his home in Mattawana, Pa., June 13, 1933, aged 81 years, 8 months and 12 days.

He united with the Church of the Brethren in the Spring Run congregation, April 12, 1872; was called to the office of



deacon in May, 1882, and to the ministry in May, 1887. He was ordained to the eldership in 1900. He had represented his congregation many times at District and Annual Meetings. He had served as secretary for Old Folks' Home board twenty-five years and as secretary for district a number of years.

He was united in marriage March 13, 1879, to Miss Catherine Yoder, who is still living. They celebrated their golden wedding anniversary in 1929. Three children were born to this union: S. C. Swigart, Eld. W. C. Swigart and Mrs. Mary S. Dunmire, all living in the home congregation.

Bro. Swigart taught school a number of terms and was county surveyor for thirty-five years. He will be best remembered for his activities as a loyal church worker. May the memory of his fine Christian character live long in the hearts of those who knew him.

Funeral services were conducted by Elders Lawrence Ruble and H. W. Hanawalt in the Spring Run house. The house was not large enough to accommodate the large number of friends and relatives.

Seventeen visiting ministers of the Church of the Brethren were present.

Lawrence Ruble.

McVeytown, Pa.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Feasal-Frantz.**—By the undersigned at his home in Woodland, Mich., Aug. 20, 1933, Mr. Wayne Feasal and Sister Lucille Frantz, both of Sunfield, Mich.—Royal Frantz, Woodland, Mich.

## FALLEN ASLEEP

**Ahland,** Mary Eckhoff, born Oct. 9, 1857, at Petersburg, Ill., died Aug. 30, 1933. She married Wm. H. Ahland and to this union were born ten children, two having preceded her; her husband died thirty years ago. She died at the home of her daughter, Mrs. C. L. Lagrand, at Burna, Ky., and her body was sent to Palmyra, Mo., for burial. Funeral service by Rev. Geo. Moeller, pastor of Zion Lutheran church. Burial in Greenwood cemetery. She had been a faithful member of the Brethren Church for a number of years.—Mrs. Jessie Letsinger, Mansfield, Mo.

**Cook,** Christena, born Aug. 16, 1848, died Feb. 14, 1933. She was a faithful member of the Church of the Brethren for twenty-five years or more. She was always found in her place at church until the last few months of her life when she was helpless. Her presence at church is missed.—Ester Wratford, Moorefield, W. Va.

**Crumacker,** Bro. Edw. Vernon, son of John P. and Naomi Crumacker, born near McPherson, Kans., July 31, 1882, died July 12, 1933, at his home in Union Bridge, Md. He united with the Church of the Brethren when about fourteen years of age. At this time he with his parents lived near Hawthorne, Fla. Later they moved to Roanoke, La. He attended Daleville College in Virginia, where he met Maggie Flora, whom he married Nov. 3, 1901. To this union were born two children. They made their home in Roanoke, Va., where they attended the Northwest church; in that congregation he was elected to the deacon's office. In 1920 they moved into our midst at Union Bridge, where he served as Sunday-school superintendent and later as a teacher. Bro. Oliver H. Austin anointed him at his request and he continued in active service until about two weeks before he passed away. Surviving are his wife, daughter and son, one brother and two sisters. Funeral services at Union Bridge church by Eld. J. J. John, assisted by J. H. Wimmer and Jos. Bowman. Interment in Pipe Creek cemetery.—Mrs. C. C. Dickerson, Linwood, Md.

**Eaton,** Ida May, infant daughter of Mr. and Mrs. Daniel Eaton, died Sept. 23, 1933, at their home near Cedar Run. She is survived by her parents and a sister. Funeral services from the Cedar Run church by I. W. Miller. Interment in the cemetery near by.—Ruth Wine, Broadway, Va.

**Ferguson,** Sister Mary A. (Miller), born in Somerset County, Aug. 30, 1869, died at her home near Jerome, July 22, 1933. She united with the Church of the Brethren about forty years ago and for many years was a faithful worker in the Maple Spring church. She taught in the primary department for many years and was also a member of the

Aid Society. She is survived by her husband, Isaiah Ferguson, to whom she was married over forty years ago. Funeral service at Maple Spring church by M. J. Weaver. Interment in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

**Gibbel,** Sister Kate G., widow of Bro. Aaron Gibbel, died at her home near Ephrata, Sept. 21, 1933, after a two-day illness of pleurisy. She died four weeks after the death of her husband. She was a member of the Brethren Church for many years and lived a consistent and exemplary life till death. She is survived by one son, daughter and three grandchildren. Services at Middle Creek church by Bro. E. M. Dinger and Bro. John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Hake,** Sister Anna E., died suddenly Sept. 18, 1933, at the home of her son-in-law and daughter, Dover, aged 73 years. She was a member of the Church of the Brethren for a few years. She is survived by three sons and three daughters. Services in the First church by Eld. M. A. Jacobs. Interment in the Union cemetery at Manchester, Pa.—Florence L. Keeney, York, Pa.

**Handwerk,** Mary Leota, born June 20, 1908, died Sept. 22, 1933, at her home in Jennings, Md., at the age of 25 years. She united with the church ten years ago and remained faithful till death. She was anointed a few days before her death. She is survived by her husband, two sons, daughter, father and mother, two brothers and six sisters. Funeral services at Maple Grove church by Eld. Jonas Sines. Interment in the Grantsville cemetery.—J. E. Walls, Grantsville, Md.

**Heestand,** Bro. Samuel, died at his home in Homeworth, Ohio, Sept. 14, 1933, aged 91 years. He was the last of the family of Abram and Leah Heestand; he was born Jan. 16, 1842, in Knox Township, Columbiana County, in which he spent his entire life. He lived on the farm that was held in the Heestand name for ninety years, when he sold it and moved to Homeworth in 1926. In October, 1866, he married Sarah E. Summers, to which union two sons were born. The mother died in 1872. In November, 1872, he married Clementine Summers who also preceded him. Three sons and two daughters were born to them. He leaves two sons and two daughters. He accepted his Savior in 1866 and was baptized in the Reading congregation, Church of the Brethren. He took an active part in the work of the church and was a deacon for many years. Funeral services at the Reading church by Eld. G. S. Strausbaugh, assisted by the pastor, Bro. Lehman, and Bro. Byres. Burial in the near-by cemetery.—Rena Heestand, Homeworth, Ohio.

**Holderman,** Albert Ezra, born in McPherson County, Kans., March 15, 1877, died suddenly Sept. 9, 1933. He married Mary M. Brubaker in 1897. At the age of eighteen he accepted Christ as his Savior. He was a member of the Reedley Church of the Brethren. He is survived by the widow, two sons, three daughters, four brothers and six sisters. For the past twenty-six years he had been a respected citizen of Reedley. During that time he occupied the position of town marshal for seven years and judge for ten years. He was known as Judge Holderman. These offices he filled with integrity. Funeral services by the writer, assisted by Eld. D. F. Sink, in the Methodist church. Interment in the Reedley cemetery.—Leo H. Miller, Fresno, Calif.

**Hummel,** Donald, infant son of Virgil and Annie Minnich Hummel, died July 22, 1933. Funeral services at the Branch church by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

**Keeny,** Sister Emma R., died suddenly Sept. 25, 1933, at the home of her daughter, Sister Mary Cleaver, in her 86th year. One son and one daughter survive. Her husband, one daughter and one son preceded her. She had been a resident member of this congregation for many years, giving sixty-five years of her life in the service of her Lord and Master. Services by the writer and Rev. Cherry at the house. Burial in Mt. Zion cemetery at Churchtown.—John E. Rowland, Mechanicsburg, Pa.

**Keller,** Sister Katie B., wife of J. K. Keller, died at the Lancaster General Hospital, Sept. 12, 1933, aged 66 years. She was a daughter of Reuben and Matilda (Bollinger) Widder of Millway. She was a member of the Brethren Church for many years. She is survived by her husband, son and daughter. Services at the Mohler church by Eld. R. P. Bucher and Bro. John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

**Manges,** Bro. Nohle Ray, son of Orlando and Lydia (Cripe) Manges, was born Nov. 19, 1899, and died Sept. 5, 1933, at the age of almost 34 years. He was born and spent his life in Elkhart Co., Ind. At the age of nineteen he gave his heart and allegiance to his Lord and always lived as a consistent member of the Church of the Brethren; he had his home in the Rock Run church. He suffered from weakness of heart from youth and was almost entirely confined to his home for the last year. Surviving are his parents, three brothers and three sisters. One infant sister preceded him in death. Funeral service in his home church by the writer, assisted by Bro. Allen Yoder of the Mennonite church. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

**Merriott,** Vivian Irene, infant daughter of Brother and Sister Ivan Merriott, died Sept. 16, 1933. Private services at the graveside.—Leo H. Miller, Fresno, Calif.

**Miller,** Chas. L., son of Lewis and Jane Miller, born near Beavertown, Ohio, Nov. 13, 1874, died Sept. 26, 1933. Dec. 31, 1903, he married Miss Effie Campbelle. To this union five children were born. For more than thirty years he had lived in Union County and for the last twenty-three years on a farm near Raymond, Ohio. He was a



member of the Church of the Brethren and lived an unassuming, exemplary Christian life. He leaves his mother, widow and four children, one brother and three sisters. Funeral services at the Congregational-Christian church in Raymond by Rev. J. Frank Smith, assisted by B. F. Snyder. Interment in the Raymond cemetery.—Mary Snyder, Bellefontaine, Ohio.

**Newhouser**, Christian H., oldest son of Joseph and Mary Newhouser, born July 24, 1864, died at his home Aug. 14, 1933. Nov. 3, 1891, he married Ida Spidle and to this union were born three children. Nov. 3, 1894, he united with the Church of the Brethren and remained a faithful member. He is survived by the widow, one son, two daughters, granddaughter, brother and two sisters. Funeral at the Pymont church by Brethren D. L. and Jeremiah Barnhart. Burial in the Pleasant View cemetery.—Mrs. Edw. Sommer, Delphi, Ind.

**Ramer**, Mrs. Ellen (Young), wife of W. S. Ramer, died in her 75th year at her home in Sebring, Fla., Sept. 13, 1933. She was born at Elkhart, Ind., and later moved to Iowa and thence to Barnum, Minn. She had been a member of the Church of the Brethren for many years, her husband having been active in the work of a deacon. She is survived by her husband and two children. Funeral service at her home by the undersigned. Burial in the cemetery at Sebring.—D. E. Miller, Sebring, Fla.

**Shenk**, Florence Martin, wife of the late Abner Shenk, died at the home of her son, Carlisle, Pa., July 16, 1933, aged 61 years. She was suffering with heart failure for some time. She was a member of the Church of the Brethren from her youth, and an active worker as long as she was able to go. Her husband, also a member, preceded her in death eight years ago. She is survived by two sons and two daughters, three brothers, two sisters and fourteen grandchildren. Funeral services in the Church of the Brethren, Carlisle, where she held her membership, by the pastor and Eld. J. E. Trimmer, assisting. Interment in the Westminster cemetery.—H. M. Snively, Carlisle, Pa.

**Sherman**, Rebecca Elizabeth, daughter of George and Betty Moyers Grady, born May 16, 1865, in Rockingham County, Va., died Aug. 26, 1933, at the home of her daughter, Mrs. Ethel Neher, in Chicago, Ill., while visiting there. Her early life was spent at the place of her birth. She married J. J. Sherman Jan. 10, 1900. To them were born three daughters and one son. In 1909 they moved near Dayton, Ohio. She united with the Church of the Brethren when twenty-one years old, and lived the life of a faithful Christian. Surviving are her husband, two daughters, son, granddaughter, sister and two brothers. Funeral services at the home in Dayton by Eld. J. C. Flora.—Mrs. J. C. Flora, Dayton, Ohio.

**Simpson**, Albert Pearson, was born in Ohio in 1868, and died July 2, 1933, at the age of 65. He spent part of his life in Iowa and had resided in Fresno for the past twenty years. He is survived by his widow, Martha Simpson, five daughters and two sons. Funeral services by Eld. D. F. Sink, assisted by the writer. Interment in Belmont Memorial Park.—Leo H. Miller, Fresno, Calif.

**Speicher**, Sister Anna, daughter of Stephen and Amanda Thomas, was born in Somerset County, May 16, 1880, died July 5, 1933, at her home near Jerome. Her husband, John Speicher, passed away eight years ago. She was an active member of the Maple Springs Church of the Brethren for over twenty-five years, also a teacher in the primary department and a faithful worker in the Ladies' Aid. Surviving are her mother, five sons, three daughters and thirteen grandchildren. Funeral services at the Maple Springs church by M. J. Weaver. Interment in adjoining cemetery.—Nora A. Stutsman, Holsopple, Pa.

**Wringer**, Mary M., daughter of Jacob and Matilda Hoach of Ohio, was born May 11, 1868, died Sept. 30, 1933, at her home in La Porte, Ind. Her husband, John A. Wringer, survives with one daughter and one grandson. She had lived a devoted Christian life since she was a girl, changing her church membership to the Church of the Brethren in May, 1929. Many have been brought to know their Christ since she came into fellowship with the church at this place. She was anointed a few nights before her passing and also enjoyed a love feast with a group of members in her home. Services by the writer, assisted by Eld. J. C. Collins and Bro. Price Umphlet. Burial in the Sauktown cemetery.—B. R. Cross, LaPorte, Ind.

## News From Churches

(Continued From Page 21)

young people's camp. Sept. 14 the church met in council. Bro. Funderburg was reelected elder; Bro. Mathis, pastor; Mrs. Crouse, Sunday-school superintendent. Brother and Sister Eby gave us a fine program on Sept. 12. Bro. Burke and Bro. Kendall each brought us a message on Sunday evenings recently. Oct. 15 we will have our rally day with a basket dinner at noon.—Ruth C. Neis, Mt. Carroll, Ill., Oct. 4.

**Martins Creek** church began their revival meetings Sept. 10, conducted by the pastor. The meetings continued one week. We had communion on Sept. 16 with basket dinner on Sunday following. The meetings closed Sunday evening. One confessed Christ and was received into fellowship by baptism.—Mrs. Delia M. Blough, Geff, Ill., Oct. 4.

**Milledgeville** church met in council Aug. 30. Bro. J. H. Mathis, our pastor, was elected as elder. Other church officers were also chosen. Our love feast will be held Oct. 15 at 7 P. M. Five of our young people accompanied by Brother and Sister Mathis attended the camp

at Lewistown this summer. Several of the intermediate boys and girls attended camp at Franklin Grove. Great interest has been shown in these camps. Overnight camps were also enjoyed by a large number. We are sharing our pastor with the Hickory Grove congregation and have been enjoying the joint program. The various boards had a picnic dinner Sept. 17 and outlined the plans for the coming year. Bro. J. W. Lear was with us recently.—Mrs. Abe Reiff, Milledgeville, Ill., Sept. 27.

**Oak Grove** (known locally only by the name Bricktown; anyone coming here should ask the way to Bricktown instead of Oak Grove). The women's missionary society gave the play, Robert and Mary, to a full house Sept. 3. Sept. 6 Bro. J. J. Johnson of the ministerial board was with us and Brethren Arthur Whisler and J. H. Hardman and Sister Hardman were installed into the ministry. Brother and Sister Ora Moreland being installed Sept. 25. Bro. Arthur Whisler has returned to Manchester to resume his studies. Sept. 10 Bro. Max Hartsough and wife of Summum, Ill., began our revival. The attendance and interest were good. Bro. Hartsough brought forceful messages that have greatly helped the membership. Sister Hartsough told stories for the children each evening which were much appreciated. Our love feast was held Sept. 25 with Bro. Hartsough officiating. Our pastor, Bro. Whisler, and wife are attending the ministers' conference at Bethany.—Sadie Whisler, Cazenovia, Ill., Sept. 26.

**Okaw** congregation experienced a successful revival with Bro. Wm. Thompson as evangelist. Eight accepted Christ as their Savior, including one father and mother and their three children. The crowds and interest were excellent. Bro. Thompson gave us some wonderful messages and we feel that the membership has had a spiritual feast. The love feast and homecoming at the close was well attended.—Estella Emmert, La Place, Ill., Sept. 27.

## INDIANA

**Andrews** church met in council Sept. 12. We held an election for church and Sunday-school officers and also held an election for deacons. Three deacons with their wives were installed: Ray Lantz, Roy Frushour, Frank Hietz. The date of our quarterly meetings was changed from the second to the last Tuesday of the quarter. Bro. Ray Lantz was chosen to represent us at District Meeting. The Board of Religious Education met Sept. 19 and teachers were appointed for the year. The ministerial board met Sept. 25 and made plans for revival meetings to begin Oct. 22, conducted by our pastor, Eld. L. R. Goodmiller. At the close of the meetings we will hold our love feast. Aid Society met Sept. 28 with Sister Pearl Goodmiller. The day was spent in sewing, with a business session in the afternoon.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Sept. 30.

**Bachelor Run** church met in council Sept. 13. The annual visit was extended to members present. The Sunday-school was reorganized. Bro. Ernest Sink was elected superintendent with Bro. Mark Garrison, assistant. Bro. Will Angle and Bro. Fred Myer were chosen delegates to District Meeting. Our communion services will be held Oct. 21, commencing at 7 o'clock. Last Sunday we had an all-day harvest and homecoming meeting. The Sunday-school attendance was 233. An address was given by Bro. R. H. Miller of Manchester College. The afternoon program consisted of a few selections of song and recitations by the children and young people. We were also favored with a number of songs by the Harmony Four, a colored quartet from Kokomo, Ind. Bro. Miller then gave us a Bible story which was very impressive.—Mrs. W. L. Angle, Bringham, Ind., Sept. 27.

**Bethany** church met in council Sept. 7 and election of different church officers was held. Bro. Raleigh Neff was elected elder for the coming year. Sept. 24 we held our harvest meeting. Bro. Galen Bowman of Middlebury, Ind., did the preaching. We had a fine meeting and a number of visitors were present. Bro. Galen Bowman will be with us in a series of meetings beginning Nov. 27.—Mrs. Bertha Weybright, Syracuse, Ind., Sept. 30.

**Blue River** church met in council Sept. 14. New officers and Sunday-school teachers were elected. Sunday evening, Sept. 17, Bro. Goodmiller of Andrews, Ind., with a band of thirty-five coworkers gave an interesting program. Communion has been decided upon for the evening of Oct. 7 and homecoming or harvest meeting for the following Sunday, Oct. 8.—Freida Gaerte, Columbia City, Ind., Sept. 30.

**Flora** church had the pleasure of having several visiting ministers during the summer who favored us with messages from the pulpit. Bro. H. C. Early, a former pastor, preached two sermons and Bro. M. J. Weaver from Pennsylvania brought one message. While our pastor, Bro. Shank, was away in a series of meetings the pulpit was filled by Bro. Jerry Barnhart, Bro. Rosenbarger, a retired United Brethren minister, and Bro. Chapin, pastor of the Presbyterian church. Sept. 20 we met in council. Reports from the various departments of the church were given and the pastor brought a very satisfactory report of his year's work. Sunday-school and church officers were chosen for the coming year. It was voted to continue our unified services on Sunday morning indefinitely. The plan has given very good satisfaction. Brother and Sister Shank will represent our church at District Conference and immediately following the conference we begin our revival services with Bro. Shank in charge. This is to be followed by our annual love feast.—Mrs. Catherine Eikenberry, Flora, Ind., Sept. 30.

**Logansport** church met Sept. 21 in quarterly business meeting. Church and Sunday-school officers were elected for the year. Bro. J. H. Mummert was reelected superintendent. Two have been re



ceived by baptism since our last report. We expect to continue the unified services for some time. Our communion will be held Sunday evening, Nov. 12.—Grace Smith, Walton, Ind., Sept. 30.

**Pleasant View.**—We very fittingly observed Mother's Day. The flowers were fragrant lilac in abundance. Songs and readings, showing the stages of life from infancy to old age were given in a splendid way, sponsored by Sister Phoebe Wine. We observed Children's Day in June with a good program. The fourth Sunday in August was our harvest meeting and homecoming. The morning address was given by Rev. C. Y. Gilmer, pastor of the community church at Bruce Lake Station. The afternoon address was given by Bro. J. O. Winger of Manchester College. An offering was taken for missions. At the council meeting Sept. 7, all officers for the year were chosen: Bro. A. Snell, elder; Sister Omie Krider, Sunday-school superintendent; Sister Sarah Rife, Messenger agent and correspondent. Bro. Snell was chosen delegate to District Meeting. Our Aid gave a favorable report of their year's work.—Mrs. Ida Gilmer, South Whitley, Ind., Sept. 27.

**Pymont** church met in council Sept. 9 to elect Sunday-school officers and Bro. Frank Barnhart was chosen as superintendent. The church just closed a successful revival meeting conducted by Bro. R. O. Shank and wife of Flora, Ind. He brought us powerful and inspiring sermons and eight applicants were baptized. At the close of the two weeks' meeting an all-day harvest meeting was held.—Mrs. Edw. Sommer, Delphi, Ind., Sept. 30.

**Rossville** church has had regular service during the past year. Although no pastor was in charge, services were carried on under the direction of Eld. C. C. Hylton, the pulpit being filled by Bro. Hylton or some visiting or local minister. Six letters were granted at the last regular council. We have lost several members through death and removal to other localities. The fall communion will be Oct. 21.—Lillian A. Hufford, Rossville, Ind., Sept. 30.

**Salem** church met in council Sept. 22. Church and Sunday-school officers were elected for the coming year: Sister Julia Kessler, clerk; the writer, correspondent and Messenger agent; Sister Bickel, superintendent of the Sunday-school. Our attendance has been about normal this summer but is picking up a little this fall at both the morning and evening services. We started our revival meeting Sunday with Bro. J. Edwin Jarboe of Syracuse in charge. We are just a small group here, somewhat scattered; thus there is plenty of room in which to grow.—Cornelius Hagle, Culver, Ind., Oct. 3.

**West Marion** church held its regular fall council Sept. 21. Bro. J. O. Winger, president of District Mission-Ministerial Board, was with us as chairman of the meeting. Sunday-school and church officers were elected for the coming year with Bro. Arthur Priser, superintendent and Bro. Ola Dennison, assistant; church clerk, Mrs. Guy Wood; the writer, Messenger agent and correspondent. Our pastor, J. W. Norris, was chosen delegate to District Meeting. Our love feast will be held Oct. 19.—Mrs. J. W. Norris, Marion, Ind., Sept. 30.

## IOWA

**Greene** church enjoyed an inspiring love feast service Sept. 30 with Bro. H. C. Hahn of Union Ridge church officiating, assisted by Bro. Roy Stern of Fredericksburg. The latter brought us an inspiring preparatory message. We were pleased to have with us isolated members from Nashua and Rudd, also Sister Stern and the many visitors from the Union Ridge church. Sept. 24 our pastor, Bro. C. E. Schrock, gave a splendid message at the installation services for officers and teachers of the Sunday-school. We were glad to have with us at this time Bro. Galen Albright of Ivestor who directed the singing. We are glad to report that interest and attendance are growing and feel thankful to the heavenly Father for the outlook for the future. Bro. Schrock in the past year has given us spiritual, heart-searching sermons. Sister Schrock is doing splendid work in the Y. P. D. Sunday evening a comforting message in song was taken to two homes of shut-ins which was much appreciated.—Elsie A. Pyle, Greene, Iowa, Oct. 3.

**Iowa River.**—The District Meeting was held in this church Sept. 2-5. The Ladies' Aid took charge of the cooking and the outside work was done by the Men's Work organization. The council met Sept. 20 and elected the following officers: Elder, G. W. Keedy; clerk, Lester Hogancamp; adult Sunday-school superintendent, Harl Russell. Plans for the love feast were made and the date set for Sunday evening, Oct. 15. Sept. 24 union services were held with three other churches. Our Men's Work organization has very interesting plans for the coming year; all seem eager to help. They are sponsoring a mother and daughter banquet Oct. 6. Since our road is being graveled past the church we have an encouraging outlook for the coming year. Because of our work together the past few weeks, we have baptized three new members into the church. The writer has been chosen correspondent for the coming year.—Mrs. Merdelle Wheeler, Marshalltown, Iowa, Oct. 4.

**Kingsley.**—Sept. 17 we held our business meeting for the coming year and elected Bro. Earl Wilson as Sunday-school superintendent with Bro. Dewey Vanorsdel, assistant. We reelected Bro. Harry Wingert elder and gave him a vote of thanks for his many years of service in our congregation. The Ladies' Aid Society met at Sister Wingert's home Sept. 20 to elect officers and make plans to paper the church. Oct. 1 we were favored by an interesting message by Sister Schechter of Worthington, Minn., who has returned from the Africa field. . . . —Kingsley, Iowa, Oct. 4.

**Libertyville.**—The District Conference was held at our church Aug. 23-25. We had a splendid meeting with a large attendance. The church met in council Sept. 2. Eld. Harry Rogers from the Mt. Etna church was with us in a two weeks' revival meeting starting Sept. 17 and closing Oct. 1. He preached soul-inspiring sermons and the church feels revived and strengthened. Four were added to the church by baptism. We held our love feast on Monday evening, Oct. 2.—Mrs. J. Warren Davis, Fairfield, Iowa, Oct. 3.

## KANSAS

**Independence.**—Our church held her regular business meeting Sept. 7 at which time all church and Sunday-school officers were elected: Bro. Ralph Loshbaugh, reelected elder; J. L. Amos, clerk-treasurer; E. P. Hamilton, trustee; Mrs. B. S. Miller, Messenger agent and correspondent; Rufus Daggett, Sunday-school superintendent. Delegates to District Conference were also elected: C. Ernest Davis and Clara Cline to represent the church; Philip Davis and Emmett Corn, the Sunday-school. Our pastor is now in the midst of a revival at Leeton, Mo. We are looking forward with much enthusiasm to our revival meeting which is to be conducted by Brother and Sister Oliver Austin, beginning Nov. 8.—Mrs. J. L. Amos, Independence, Kans., Sept. 26.

**Newton** church enjoyed an all-day harvest meeting Sept. 24. The morning address was given by the pastor with special music by the Rodgers sisters. The fellowship and personal contact over the noon hour were especially enjoyable. About 100 were present to enjoy the day with us, among the number being Bro. Riddlebarger, wife and family and two young people from McPherson College. In the afternoon the program consisted of readings, special music and a missionary address by Rev. Goertz Dean of Bethel College who is also a returned missionary from China. His address was interesting and illuminating. A missionary offering was given for the district mission work. Sept. 28 the church met in business meeting at which time the church and Sunday-school officers were elected for the ensuing year. H. F. Crist was reelected elder; Bro. Murl Miller, Sunday-school superintendent; Sister Jackson, Messenger agent; the writer, correspondent. Delegates to District Meeting: H. F. Crist and wife. Five letters of membership have been received recently and three granted. There will be no regular evening services at the church until after the union revival closes. The Taylor Brothers, evangelists, are in charge of the meetings which will continue three weeks.—Mrs. H. F. Crist, Newton, Kans., Oct. 3.

**Prairie View** church met in business meeting Sept. 24 with Bro. Geo. W. Burgin of Garden City presiding. Bro. Burgin was elected elder for a year. Church and Sunday-school officers were chosen for six months, with Sister Emma Armantrout, superintendent, and Sister Elizabeth Dague, assistant. Our communion will be Oct. 22. The young people's meetings being held in the homes are quite interesting. Oct. 1 they had a camp fire meeting at the home of Sister Bueckle, which was much enjoyed.—Minnie Dague, Scott City, Kans., Oct. 2.

**Quinter** church met in council Sept. 2. Officers were elected for primary and junior department and five letters of membership were granted. June 25 we were entertained by the Imperial quartet and on July 2 by the La Verne quartet. Sept. 23 our home quartet with other talent put on the play, The Prodigal Son. The time set for our love feast is Oct. 28 beginning at 11 o'clock.—Mary M. Bishop, Quinter, Kans., Oct. 4.

## MARYLAND

**Reisterstown** congregation has just completed a most successful revival meeting held in the home of Mr. and Mrs. Chas. S. Knight at Deer Park, with Eld. Wm. E. Roop as the evangelist. Great interest was shown from the beginning and the meetings were well attended. The offerings were unusually liberal; \$5 was sent to the General Mission Board for foreign missions, and Sunday-school supplies were also bought. We will start a Sunday-school on Oct. 1. Some was expended for chairs for present and future seating of church and Sunday-school at Deer Park. Preaching services will be on Oct. 8 at 3 P. M., with Sunday-school an hour earlier. The preaching services will be continued at the same time every two weeks thereafter until changed. Two have been baptized up to the present time.—Mrs. Martha A. Knight, Reisterstown, Md., Sept. 29.

**University Park (Md.).**—Members of our church have reasons to rejoice and to be encouraged. Our membership has been increased through additions both by baptism and by letter. The latter part of June the church was led in evangelistic efforts by Bro. L. R. Holsinger. The messages were very inspiring and strengthening; the meetings resulted in five additions by baptism and several by letter. At our regular business meeting in September Bro. J. H. Cassidy was chosen elder and pastor; S. L. Brumbaugh, clerk; Leo Corbin, Sunday-school superintendent; Sister Cassidy, missionary director; the writer, correspondent. Our pastor is now engaged in evangelistic work in California. In his absence services are being conducted by Bro. S. L. Brumbaugh, supplemented by various visiting ministers.—Delia L. Brumbaugh, Washington, D. C., Oct. 3.

## MICHIGAN

**Buchanan** church met in council Sept. 4 and the following officers were elected: Sunday-school superintendent, John Platz; assistant, Ellen Baldwin; church clerk, Royden Inghright; Messenger agent and correspondent, Grace Weaver; trustee, Fred Hagley; advisors of Y. P. D., Dewey Rowe and Fred Hagley. An impressive installation service was held Sept. 24. On rally day, Oct. 1, we had a fine attendance. Bro. Rowe gave us an inspiring lesson on Go Forward. The new officers took up their work Oct. 1. By the united efforts of the



officers, lay members and Brother and Sister Rowe we have had a successful year and we are looking forward to greater things in 1933-34. A Thanksgiving program is being prepared by the Ladies' Aid. Our communion will be held Nov. 4 with morning worship and breakfast on Sunday, Nov. 5.—Grace Weaver, Buchanan, Mich., Oct. 5.

**Flint.**—Several from Flint and Durand attended the District Conference at Onkama. Mrs. E. Taylor and Mrs. L. H. Prowant acted as delegates. We appreciated very much the timely sermons to children and adults recently given by Bro. G. A. Snider of North Manchester, Ind. Our two weeks' meeting conducted by Bro. V. B. Wright of Grand Rapids, closed Sept. 24 with three additions by baptism and one reclaimed. Bro. Wright's work was very much appreciated by the church. His messages—sixteen in all—were filled with practical gospel truths, given in a way that was helpful to our membership. We were very glad to have Sister Wright and children with us for the last evening service, and for the help and message in song by Sister Wright. At our quarterly council Bro. L. H. Prowant was chosen as elder for another year; Bro. Arthur Taylor, superintendent of Sunday-school. Our Aid Society is making a drive for better attendance. Several of our number are planning a trip to Detroit Oct. 14 for the young people's conference. The church plans to observe music day Oct. 15. Nov. 26 is the date set for our communion, an all-day meeting. If you have friends in Flint who have not found the church will you please notify L. H. Prowant, 3210 Coruna St., Flint.—Mrs. Mary E. Prowant, Durand, Mich., Sept. 30.

**Woodland Country.**—Sept. 6 our church met in quarterly meeting. The reorganization of our Sunday-school resulted in Bro. Guy Kantner being chosen superintendent of the adult department. Our pastor, H. V. Townsend, is to continue his work for another year with the village church. We held our Bible School from July 25 to Aug. 11. Sister Phoebe Oaks directed the school; our teachers were home talent. The average attendance was eighty. July 23 music day was held at our church, with seven churches taking part. We felt that the day was well spent in messages, in song and our fellowshiping together. July 30 our Aid Society gave a missionary play, entitled, Mother India. A few months before, the president of our society gave out envelopes to use for our gifts for the Women's Work project. The night of the play these envelopes were taken up and our offering amounted to \$18.76. Our society is helping to make it possible for our pastor to attend the pastors' conference. Since our last report four have been added to the church by baptism and one by letter. We are expecting Bro. C. H. Petry to begin our evangelistic meeting the last of October.—Mrs. Torrence Townsend, Woodland, Mich., Sept. 25.

## MINNESOTA

**Root River.**—Since our last report sixteen have been received into the church by baptism. Twelve were Sunday-school scholars; the others were heads of families. We enjoyed having the male quartet of McPherson College with us the latter part of June. The work of our Sunday-school is moving along nicely. Very little change was made in teachers and officers for the new year. We expect to hold our love feast Nov. 5.—Cora M. Ogg, Preston, Minn., Oct. 4.

## MONTANA

**Milk River Valley** church met in council Sept. 23. We elected church officers for the coming year. Our elder, Bro. J. J. Peters, was re-elected. Our pastor, Bro. Ernest Anderson, handed in his resignation. We are sorry to lose them but they are going to stay until spring, so we will have their coöperation for a few months for which we are glad. One of our young men was licensed to the ministry for a year. Bro. D. T. Dierdorff of Minot, N. Dak., who took care of the matter, also gave us an inspiring message. We are looking forward to a series of meetings to be conducted by Bro. G. I. Michael of Kenmare, N. Dak., about the middle of October. We expect to have a love feast at the close of the meetings. We were blessed with a wonderful message from Bro. John Peters of Wenatchee, Wash., this summer when he with several other relatives was here on the sad occasion of Sister Peters' death.—Mrs. C. E. Williams, Kremlin, Mont., Oct. 2.

## NORTH DAKOTA

**Ellison** church met in council Sept. 24. The pastor, Bro. Ralph Petry, was chosen elder for the coming year; Sister Roy Santman, re-elected Sunday-school superintendent and church clerk; the writer, Messenger agent and correspondent. A committee was appointed to plan our special programs throughout the year. Our communion meeting will be Oct. 2. We plan to have an all-day Thanksgiving service at the church with a basket dinner.—Mrs. Ralph Petry, Rock Lake, N. Dak., Sept. 30.

## OHIO

**Beaver Creek.**—At the regular business meeting Sept. 14 H. C. Havestick was re-elected Sunday-school superintendent with Raymen Coy and Arthur Stewart, assistants. The annual evangelistic services will begin Nov. 5 with the communion Saturday evening, Nov. 25. Bro. H. M. Coppock will conduct the meetings. Our homecoming Sept. 17 was largely attended. D. W. Kurtz delivered two excellent addresses Sunday morning and afternoon. There were special musical numbers by the Couser quartet and others and a band concert featured the noon hour. A special review pageant of the Sunday-school lessons of the past quarter was presented Sept. 24 with talks, dramatizations and pantomimes by children and adults, with special songs and music. The birthday mission bank was opened and contents amounted to \$24.45, a larger sum than it held last year. The primary class which frequently had twenty-seven children in attendance was divided into

two groups: the pre-school children and those of school age. This makes ten classes in our Sunday-school, two more than a year ago. A special installation program is planned for Oct. 1 with a sermon by the pastor, Bro. J. H. Eidemiller. Sunday evening services were resumed Sept. 10 after a discontinuance during July and August, with junior, young people and adult groups each having its own service and leader. A very enjoyable program was presented Sept. 3 by a male trio from Manchester College, Messrs. Royer, Finnell and Dickey.—Mrs. Henry M. Stewart, Xenia, Ohio, Sept. 27.

**Circleville.**—Brother and Sister L. D. Young, pastors of this church, have been called to take up the work at Bellefontaine, Ohio. We regret very much to lose such a great leader and worker in our church. Although Bro. Young does not take any credit for himself, the following improvements in the Circleville church have been made during his stay with us. There has been a 100 per cent increase in all the departments of the church except prayer meeting, where the average attendance varies. The Ladies' Aid Society has been reorganized and has been successful in helping out the church in many ways. Mrs. Young has taken an active part in the society and the preacher has coöperated with them. Our Sunday-school was reorganized and the increase in attendance has been wonderful. Three new classes have been formed. The B. Y. P. D. was reorganized and now is functioning to its fullest extent. Bro. Young was their advisor. This is one of the largest organizations of our church at present. A new electric bulletin board was erected in front of the church. The church purchased a new furnace for \$300 which has been installed and paid for. Bro. Chas. Essick was licensed and installed into the ministry. All district and mission dues were paid on time. Bro. Young organized a primary church with services each Sunday morning under the supervision of Mrs. Orpha Young. Bro. Young completely reorganized the Circleville and Charlestown churches. The latter had not been organized for several years. One can see the improvement there; the attendance has also increased. Bro. Essick has charge of that church with Bro. Young. A men's brotherhood was organized and meets every month. This summer 126 song books were purchased for the church and new racks were donated and installed. The church has received two coats of paint on the outside while the inside has been redecorated. Bro. Young has also received seventy-nine into the church by baptism. The pastor and wife are attending the conference at Bethany and during this time Bro. Essick is filling the pulpit and will do so until we secure a new pastor.—Donald Olen White, Circleville, Ohio, Sept. 27.

**Lick Creek.**—Aug. 16 and 17 the summer assembly of Northwestern Ohio was held in this church. With Bro. H. H. Hendricks as pastor we have had a successful year. The average attendance for the year was 131. The Ladies' Aid Society has also had a worth-while year; they elected officers for the coming year, the president being Sister Bessie Roesch. At the regular church council Sept. 1 the following officers were chosen: Elder, Bro. Edw. Kintner; Sunday-school superintendent, Rollin Kyser; assistant, Mrs. W. C. Detrick. For the next six months the resident ministers are to take charge of the pastoral work. Sept. 3 and Oct. 1 Bro. Edw. Kintner of North Manchester, Ind., gave us splendid messages. Sept. 24 Bro. Clyde Mulligan of Thornville, Ohio, gave us an inspirational message. Our love feast will be held Saturday, Nov. 11.—Florence Stombaugh, Bryan, Ohio, Oct. 3.

**Olivet.**—On June 22 Miss Clara Harper gave a missionary address on the Africa mission. Children's Day services were observed June 5. The pageant, Who Bids, was presented by the young people and children. On the evening of July 31 Paul and Naomi Rupel were here. Bro. Rupel showed pictures of the Africa mission work. The election for church officials was held on Aug. 6. Bro. Clyde Mulligan was re-elected to serve as elder for another year. The Sunday-school election was held on Aug. 27. Bro. M. S. Leckrone was re-elected superintendent for the coming year. A reception was given our missionary and family, Bro. A. D. Helsner, on Sept. 19. He is entering Columbia University for the coming year and will be there until next June. Promotion services were observed Sept. 24.—Addie Leckrone, Thornville, Ohio, Oct. 2.

**West Charleston.**—Our Daily Vacation Bible School was held for one week the latter part of July, directed by Mrs. Maude Barnhart. The enrollment was 93, average attendance 80, and 57 were present every day. The older girls made sheets and pillow slips for the Old Folks' Home at Greenville. There was splendid interest. At a recent business meeting our Sunday-school superintendent and assistant, Everett Hoy and Wray Barnhart, were re-elected. The preaching for our church services is to be done largely by Bro. Walter E. Hawke, J. C. Flora was chosen elder. Oct. 19 we are entertaining the superintendents and teachers' conference of Southern Ohio.—Mrs. J. C. Flora, Dayton, Ohio, Oct. 4.

## OKLAHOMA

**Antelope Valley.**—The little band of members here and their friends enjoyed a great spiritual feast. Bro. O. H. Feiler just closed a week's meeting with thirteen conversions. While here he talked in nine of our schools, besides visiting in our homes. He gave us two nights of his wonderful pictures of Bible scenes and churches. His short stay has endeared him to our people.—John R. Pitzer, Garber, Okla., Oct. 3.

**Guthrie** church has recently been blessed with nineteen days of revival services conducted by Bro. Roy Cotnum and wife, in which other churches coöperated. His sermons on prophecy caused great interest, warning the unsaved and confirming the hope of the saints. As a result five were converted. Our union Sunday-school was built up from



twelve to sixty. Bro. Cotnum is beginning another union revival in the Paradise Prairie or Clarkson church, one of the oldest Churches of the Brethren in Oklahoma. It has been abandoned for some time but it is hoped this meeting will strengthen the few remaining Christians there. Bro. Cotnum also teaches a class of young people and gives a short discourse in the afternoon each Lord's day. He asks no salary, only freewill contributions. Our Sisters' Aid is still carrying on, doing what we can.—Ellen Garst Lehman, Guthrie, Okla., Sept. 26.

### OREGON

**Portland.**—On July 4 the church spent a most enjoyable day of fellowship with the good people at the Damascus Mission. The group met out in the wood back of the church and there under the large fir trees a most appetizing picnic lunch was spread. A portable radio, swinging, a tug of war by the men, other games, and visiting made the day a happy one. The Orion quartet of La Verne College rendered a most delightful program of music on the evening of July 14. The Mothers and Daughters' Association secured a set of lantern slides from the Women's Work Department, Elgin, Ill., setting forth the work done in the girls' schools in India, China and Africa. We presented them at the Damascus Mission Aug. 11, and then in our church Sunday evening, Aug. 13. They were also shown at District Conference, Myrtle Point, Aug. 20, under the sponsorship of the Women's Work Department of the district. Sept. 1 we held our regular quarterly council meeting in which the officers for the ensuing year were elected. Bro. Leander Smith, Albany, presided over the meeting and was reelected for another year as elder in charge. As a part of the church program for the coming year a series of evangelistic services was scheduled to begin soon after New Year's with Brother and Sister H. S. Will, Twin Falls, Idaho, evangelists. Sunday morning, Sept. 10, a man of sixty-five years was baptized into the church. Sept. 17 the church observed harvest home day with special services all day. After the Sunday-school hour a program entitled, "The Gateway to Tomorrow," was rendered by all the departments of the Sunday-school. At noon a dinner was served in the church basement. In the afternoon a harvest program was given in which the needs of Bethany Biblical Seminary were presented. In the evening our pastor, Bro. F. H. Barr, gave an illustrated lecture on "Going to Church Around the World." All the offerings of the day were dedicated to the cause of Bethany. Sunday morning, Sept. 24, we had the pleasure of having Brother and Sister George Carl, Glendale, Calif., with us. Bro. Carl was the builder and the first pastor of the Portland church. We were greatly helped by his inspiring and practical sermon.—Rebecca Barr, Portland, Ore., Sept. 26.

### PENNSYLVANIA

**Bellwood** congregation has held two council meetings since the last report in which the officers of both church and school were elected. Changes were made in the Sunday-school, organizing for departmental work with a general superintendent and secretary. John Glasgow was elected general superintendent and Wilbur Campbell general secretary, with department workers under them. The church election included the reelection of the elder, Bro. D. B. Maddocks, of Altoona, and the pastor, Bro. H. Paul Cox, for 1933-34 term, with W. E. Campbell as clerk. Departmental work is a new experience for this school and it will take time to bring about necessary adjustments and improvements, but the departments started the first Sunday in October in fine spirit and with little confusion. Mr. and Mrs. John Detwiler presented the young people's division with a piano and the pastor and wife presented them with a library table. More chairs are needed and will be purchased as soon as funds permit. The kindergarten division has newly painted tables for the new year and is prepared to take care of fifty little tots. The Aid Society had a busy year quilting and making sewing kits and laundry bags and other useful articles. They bought floor covering for the kindergarten division, stair pads for two flights of stairs, twelve dozen communion glasses and helped with the church finances. They retained all their officers for the new year. Three of our boys were in camp this fall, Ernest Gault in our Sunday-school camp, Lewis McFalls in a Boy Scout camp, and Charles Walters in a Y. M. C. A. camp. The international leadership training class is now studying unit 101, The Life of Christ. Our pastor is taking some additional training in the Juniata College Center in Altoona this fall and winter. The prayer meeting is promoting an evangelistic campaign, climaxing with decision day Oct. 22 and communion Oct. 29.—Mrs. H. Paul Cox, Bellwood, Pa., Oct. 3.

**Carlisle** church met in council Sept. 25. This church will join with Boiling Springs and Newville in securing H. K. Ober of Elizabethtown, Pa., to give his lecture, The Enemies of Youth, in the Carlisle church on Sunday evening, Oct. 22. The church approved as adult advisor of the B. Y. P. D. Sister Esther Royer. The church is sending one paper to District Meeting. We extended an invitation to the Student Volunteers of Elizabethtown College to render a program Oct. 15. We hope to have a member of the faculty of the college hold a Bible institute for us early in 1934. We elected as delegates to District Meeting H. M. Snavely and J. E. Faulkner. Our pastor leaves us for two weeks to hold an evangelistic meeting in the Harmony church, Md., beginning Oct. 1. Our love feast will be Sunday, Oct. 29, at 5 P. M.—J. E. Faulkner, Carlisle, Pa., Sept. 30.

**Chiques** church met in council Aug. 30. It was decided to organize a chorus class. Sept. 27 the class organized with Bro. B. W. Stauffer, president and Bro. Hershey Zug, leader. The children's meetings held at both houses were well attended and the messages brought by Brethren Jno. Myer and David Snader were received by appreciative audiences. New officers were chosen for the Mt. Hope Sunday-school,

superintendent being Paul Webber; superintendent for the Chiques school is H. E. Ginder. A welfare service sponsored by the Board of Religious Education held at the Chiques house was well attended. Inspiring songs and talks were given. Owing to our ministerial meeting being held Nov. 1 at Rheems church, West Greentree congregation, it was decided to have our love feast Oct. 31, 10 A. M., omitting the second day as was our custom.—Fanny Zug Shearer, Manheim, Pa., Oct. 3.

**Conewago.**—May 21 we had a young people's program at the Bachmanville house. Bro. H. K. Ober gave his lecture, Child Rights. In June we also had a young people's program in charge of our own young people. The main topic of the evening was Daily Things in Christian Living, which was very ably discussed by several of our young people. We also had special music by the young men's octet of our congregation. July 23 Bachmanville Sunday-school had their children's meeting. Bro. Simon Bucher gave an interesting talk to the children. The children's meeting of the Conewago school was held Sept. 10. Prof. R. W. Schlosser gave an interesting talk to the children. Sept. 7 our church met for the semiannual council at the Conewago house. Elders S. H. Hertzler and H. K. Ober were present to assist in ordaining Bro. J. B. Aldinger and wife to the eldership. It was decided to have our love feast Nov. 11 and 12, starting at 2 P. M., Saturday, at the Bachmanville house. The Sunday-school officers were elected for the coming year: Bro. Allen Shissler, superintendent at Bachmanville and M. S. Brandt at Conewago. The delegates who attended the Labor Day meeting at Richland from the Conewago Sunday-school were Mary Gible and Allen Hollinger; from Bachmanville, Mr. and Mrs. Roy Reiber.—Mary Gible, Elizabethtown, Pa., Oct. 3.

**Dunnings Creek.**—Our congregation is moving along nicely. The New Paris Vacation Bible School was quite successful under the leadership of Bro. Millard and Sister Ferne Weaver of Somerset County. Other local teachers assisted them. June 25 to July 9 Eld. D. I. Pepple of Woodbury conducted evangelistic services in the point churchhouse. His messages were very inspiring and as a result of the services twenty-four were received into the church by baptism and one on former baptism. Aug. 6 the young people of New Paris Sunday-school, directed by Sister Ross Callihan, rendered a very good missionary program. Aug. 27 the young people's division of this district held their rally in the Holsinger house. They rendered a splendid program. Bro. A. C. Miller of Johnstown gave two able addresses. Sept. 3 rededication and homecoming services were held in the Holsinger churchhouse. Eld. C. B. Smith of Virginia delivered the dedicatory sermon, Eld. D. I. Pepple, the afternoon sermon and Bro. L. R. Holsinger of Woodbury, the evening sermon. Rev. Gwynne, pastor of the Presbyterian church of Windber, made some challenging remarks during the afternoon service. The pews for the remodeled churchhouse were donated by the above congregation. The Rummel church gave the pulpit, so we have many reasons for rejoicing. We are also grateful to the many individuals who assisted, since a large portion of the work and labor was donated. Oct. 22 Bro. C. L. Cox of Claysburg will begin a two weeks' meeting in the Holsinger house, closing Nov. 5 with the communion service.—Mrs. Sewell Rogers, Alum Bank, Pa., Sept. 28.

**Fredericksburg.**—July 16 there was a peace meeting at the Union house and Bro. Ray Kurtz of Richland brought us an interesting talk. Children's meeting was held July 23 at the Union house. The children gave a program and Bro. Henry King gave a talk to the children. July 30 a temperance and social purity meeting was held at the Fredericksburg house and Bro. A. G. Baugher brought the message. Aug. 7 to 18 a Bible School was held at the Fredericksburg house with a good attendance. Sister Miriam Madeira was the director. A fine program was rendered by the children at the close of the term. The council meeting was held Aug. 28. It was decided to start a Christian Workers' Meeting. Revival meeting was held in the Fredericksburg house Aug. 19 to Sept. 3 with Bro. G. W. Group of East Berlin, evangelist. Six stood for Christ. Sept. 2 a harvest meeting was held at the Meyer house and Bro. Group brought the message. Our love feast is to be held Oct. 28 and 29 at 10 A. M., at the Meyer house.—Mrs. Annie L. Weaver, Lebanon, Pa., Oct. 3.

**Indian Creek.**—Our regular quarterly council was held on Sept. 9. Sunday-school officers were elected for the year beginning Oct. 1. Brethren J. N. Cassel and L. G. Nyce were reelected superintendents. Bro. A. A. Price was reelected prayer meeting leader for one year. Our young people's meeting held on the evening of July 20 was very well attended. An interesting program was rendered, the subject for the evening being "Our Leisure Time." Our first Daily Vacation Bible School was held the first two weeks of August. The school was under the direction of Sister Clara Shisler, assisted by a number of teachers. The enrollment was very good for the first year, totaling 125. The interest and attendance were excellent throughout. The closing program on the evening of Aug. 11 was greatly enjoyed by the pupils as well as by a large number of parents and friends. The missionary offering of the school was designated for the African work and amounted to \$39.50. Our annual harvest meeting was held Saturday afternoon, Aug. 26, with a large attendance. Helpful and appropriate messages for the occasion were brought by a number of visiting ministers. We enjoyed a two-week series of evangelistic services from Aug. 20 to Sept. 3 with Bro. B. W. S. Ebersole of Hershey, Pa., as the Lord's messenger. He brought us fifteen very helpful and practical messages of interest to all. We had the pleasure during these special services of seeing a group of thirteen young people accept Jesus as their personal Savior. All were received into church membership



through the ordinance of baptism on Sunday morning, Sept. 10. Our annual fall love feast and communion services will be held Saturday afternoon and evening, Oct. 28.—Mathias P. Landis, Vernfield, Pa., Sept. 14.

**Jennersville.**—Our revival meeting closed Sept. 10 with five additions to our church by baptism. Eld. David Weaver of Birdsboro, Pa., the evangelist, gave many strong and inspiring messages. Our council met Sept. 30 with Eld. R. P. Bucher presiding. The date for our love feast is Oct. 14.—Maude Mills, Lincoln University, Pa., Oct. 4.

**Lancaster.**—On the morning of July 9 H. K. Ober gave a very instructive and helpful talk on Repealing the Eighteenth Amendment. July 16 Bro. G. W. Falkenstein preached for us. Daily Vacation Bible School opened July 24. The total enrollment was 165. Sister Wm. Glassmire was the superintendent. The closing program was held Friday evening, Aug. 4. July 30 a group of Negro singers gave a program for the Y. P. D. About 200 attended the outing at Longs Park on Aug. 18. A fellowship supper was enjoyed by all. In the evening we had a vesper service. Sunday morning, Aug. 20, Bro. Levi Ziegler gave an interesting sermon on Church History. Aug. 27 Bro. Henry Reber of Mohrsville, Pa., preached an interesting harvest home sermon. In the evening the Y. P. D. of West Conestoga church rendered a very good program. Aug. 30 the new pastor, Bro. M. J. Weaver, arrived in Lancaster. The church tendered him a reception on Friday evening, Sept. 1. Bro. H. K. Ober, Bro. R. P. Bucher and Bro. H. B. Yoder represented the church in giving the Weavers a hearty welcome. Practically all the members of the church were present to welcome Brother and Sister Weaver. Sunday morning, Sept. 3, Bro. Weaver preached a very appropriate sermon for the occasion which was enjoyed by all. Sept. 13 our regular church council was held. The election of officers for the coming year was the main business of the evening.—Dora N. Sauder, Rohrerstown, Pa., Sept. 20.

**Long Run.**—Eld. Samuel G. Meyers brought us a wonderful message on Examination or Clean Hands, a fitting lesson for pre-love feast service. Our love feast will be held Nov. 4 and 5.—Mrs. Quinton A. Kunkle, Parryville, Pa., Sept. 30.

**Mechanic Grove.**—We had a very successful Bible School directed by Caleb Bucher. The enrollment was 291 with an average daily attendance of 256. D. W. Kurtz gave a splendid lecture in our church on the Philosophy of Work and Play. Our love feast will be held Nov. 4. We have received two members by certificate since our last report. Aug. 29 Bro. E. C. Woodie of Geer, Va., gave a very helpful and interesting sermon in our church on the subject, What Is on Your Trail? —Martha A. Bucher, Quarryville, Pa., Sept. 30.

**Mechanicsburg.**—Sept. 17 we reorganized our Sunday-school for another year, effecting some changes; some former officers were retained. Brethren Raymond Westfall and John Whorley are our superintendents. Last year's work shows a good record and we aim for still greater accomplishments in the year ahead. An increased interest is being shown in the church services. We expect to begin our evangelistic services Nov. 5. The love feast will be held Nov. 19 at 6:30 with preparatory service in the morning. Oct. 1 we held our promotion services for the Sunday-school with a very fitting program under the supervision of Sister Anna Brindle, superintendent of the children's division. This was also recognized as rally day, the morning worship being in keeping with the occasion. During the next three Sundays in the absence of the writer, our services will be cared for by Bro. Ira Hart.—John E. Rowland, Mechanicsburg, Pa., Oct. 3.

**New Fairview.**—Sept. 3 we held an all-day meeting. Seven visiting ministers were present. Topics discussed included: What is the value of the Sunday-school, ways and means of knowing God, what spiritual benefits are derived through the family altar, and the observance of the Lord's day. Also the topic by L. Elmer Leas, How can the church show its appreciation of the young people? Sept. 10 Bro. N. K. Musser from Mountville began a series of meetings, closing Sept. 24 with five uniting with the church. Sept. 25 we held our quarterly council. We decided to trade church property for cemetery property, thus enlarging the cemetery. Our deacons will visit the members before New Year's instead of before the October council. Delegates to District Meeting are J. L. Miller, Irvin Myers, Paul Godfrey. Election of Sunday-school officers at this time resulted in the officers of last year being reelected. Our love feast will be held Sunday, Nov. 5.—H. B. Markey, York, Pa., Sept. 27.

**Palmyra.**—Sunday, Aug. 13, we had the pleasure of having Bro. C. D. Bonsack speak at the morning service on the subject, Progress of Christian Missions. He also preached in the evening. Aug. 20 our harvest home services were held in the barn at the home of Eld. W. F. Garber with the following brethren taking part: S. H. Hertzler, J. H. Longenecker, Michael Kurtz, A. L. B. Martin, Reuben Myer, Nathan Martin, H. G. Fahnestock, D. C. Gibble, Bro. Cocklin and A. M. Kuhns. At the evening service antiphonal singing and vespers were enjoyed out of doors. Bro. Caleb Bucher spoke at the vespers, on the subject, Trying to Please God. He with Bro. A. L. B. Martin and Bro. Reuben Myer also preached at the evening service which followed. Sept. 10 the Y. P. D. from Lititz rendered a program. Bro. John Hershey, adult advisor, preached the evening sermon. Sept. 17 we observed our fall rally. Bro. Desmond Bittinger, returned missionary from Africa, was the speaker. Sept. 17 the mothers and daughters held a meeting which was well attended and an interesting program was rendered. At our recent council meeting Bro. A. B. Grubb was chosen as Sunday-school superintendent for the year. Four letters of membership were received and one was granted. Our young people's meeting will be held Oct. 21 and 22 beginning Saturday evening, with

an all-day service on Sunday. Bro. Calvert N. Ellis will be the speaker. Our love feast will be held Sunday, Nov. 5, an all-day service. Our revival services will begin the following evening, Nov. 6, and will be conducted by Bro. Jesse W. Whitacre of Greencastle, Pa.—Mae E. Basehore, Palmyra, Pa., Sept. 25.

**Philadelphia (First).**—The church has resumed all its activities. The Aid Society was the only organization besides the Sunday-school that took no vacation. Our pastor, Bro. Ross D. Murphy, has the record of having missed only two Sundays during the year: once when he was sick and when he was camping with the boys. On that Sunday Sister Murphy filled the pulpit. Her theme was, The Christian Program of the Church of the Brethren—a challenge to its members, the men, women, young people and the children. We held our fall business meeting Sept. 25. Sept. 24 the pulpit platform was beautifully decorated with foliage, flowers, fruit and vegetables, commemorating our usual harvest home service. These things were distributed to the sick, shut-ins and needy. The fall love feast will be held Nov. 5 at 6:30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 2.

**Pleasant Hill.**—Our revival conducted at the North Codorus house by Eld. E. S. Miller was well attended. One accepted Christ. We met in council Sept. 16. Six members were received by letter. Our Sunday-school was reorganized, the writer being reelected superintendent and E. H. Miller, assistant. Our delegates to District Meeting are J. C. Sellers, W. D. Hoover, S. M. Lehigh. Our love feast will be held Oct. 14 and 15 at Pleasant Hill house to begin at 4 P. M. We decided to begin our revival at Beaver Creek house Nov. 4. A Bible institute will begin the meeting on Nov. 4 and 5 and on the 6th and continuing two weeks we will have services, with a different speaker each night.—Paul K. Newcomer, Spring Grove, Pa., Sept. 25.

**Roaring Spring.**—Our Sunday-school joined with the union Vacation Bible School held in our public school building in July. The school continued for two weeks, ending with commencement exercises in the high school auditorium. About seventy boys and girls from our school were enrolled and we furnished three of the teachers. Since our last letter our church had visits from Brother and Sister Eby, returned missionaries from India, who showed pictures of the Holy Land. Bro. Eby also gave an inspiring lecture. The Arnold family were with us Aug. 30; Bro. Arnold painted beautiful pictures while the family sang. Both these programs were greatly appreciated. Bro. Wilmer Kensing of Martinsburg, Pa., filled the pulpit both morning and evening, Sept. 3, in the absence of our pastor. Our quarterly council was held Sept. 11. Sunday-school officers were elected for the coming year, the general superintendent being Bro. Geo. Replogle and assistant, Howard C. Long. Our love feast will be held Oct. 15 at 6:30 P. M. Our pastor, Bro. S. P. Early, will conduct our revival services beginning Nov. 5. On six consecutive Sunday nights during July and August the churches of our town held union services in the park. These were well attended; many who never darken a church door were permitted to hear a good gospel sermon and in this way it was a means of sowing some good seed. Each church in the town conducted one service. A leadership training school will be held sometime during October. We have a live B. Y. P. D. society under the supervision of Bro. Howard Hoover; they have been doing some things worth while. Our Aid Society though few in number is doing its bit in helping along with the benevolences of the church. Several of our boys and girls attended Camp Harmony this summer.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 20.

**Spring Run.**—On the evening of July 27 Brother and Sister E. H. Eby, returned missionaries from India, gave us an interesting program, telling of their work in India, and of the customs and conditions prevailing there. Aug. 27 Bro. Ira Arnold and family, also missionaries from India, gave us a splendid program, consisting of descriptions of life in India, and gospel songs which Bro. Arnold illustrated with crayon pictures, all of which bring the needs of the mission fields nearer to us and create a greater degree of missionary spirit. Sept. 10 we held an all-day homecoming. Following the Sunday-school, which had an attendance of 436, Bro. M. C. Swigart of Germantown, Pa., brought the message. The afternoon program consisted of the reading by Bro. L. G. Ruble of sketches of the history of the congregation, its organization and the building and dedication of the present churchhouse seventy-five years ago. Two persons were present at the homecoming who attended the dedication service. Several short talks were given by those who once worshipped here. The evening service was in charge of Bro. Jas. A. Sell of Hollidaysburg, Pa., who is the oldest minister both in age and in years of service in the entire brotherhood. His message was both interesting and inspiring. Sept. 12 the church met to reorganize the Sunday-school for the year beginning Oct. 1. Bro. E. O. Kinsel, who has served for a number of years, was elected superintendent with Grabbill Masemore and Fern Dunmire as assistants. Delegates were also chosen to represent us at the county and state conventions. Sept. 24 a rally day program was given following the Sunday-school, which had an attendance of 326. Bro. Horace Clapper of Yellow Creek, Pa., brought the message. One of our young ministers, Bro. Paul Swigart, has gone to Bethany Biblical Seminary to prepare for greater service.—Maggie Gill, McVeytown, Pa., Sept. 26.

**Stonerstown.**—Oct. 1 was observed as rally and harvest home Sunday. A program similar to that of last year was carried out, the object being to raise funds to cover our apportionment for the Morrison's Cove Home for the Aged. This was nicely done, also many gifts of fruit, vegetables, groceries and dry goods were donated. Bro. I. Harvey Brumbaugh gave us the message of the morning. Bro. Geo. Batzel, steward of the Home, filled the pulpit in the evening. Our



love feast will be held Sunday evening, Nov. 5.—Mrs. C. C. Stapleton, Saxton, Pa., Oct. 3.

**Uniontown.**—Bro. R. E. Mohler of McPherson, Kans., executive secretary of Men's Work, met with a number from our men's Bible class July 8 and discussed organization and work to be done by a group of men within the church. July 9 Brother and Sister C. W. Guthrie of Glendora, Calif., began a series of travelogue lectures in our church. These lectures which are biblical, historical and educational were much appreciated by all who were privileged to attend. Our annual Sunday-school picnic was held at Shadowland Park July 20. A goodly number were present and enjoyed the fellowship and fine picnic supper. A number of our people attended the sessions at Camp Harmony this year. We were represented in the intermediate girls' camp, junior boys' camp and in the Harmony assembly. During Bro. Sollenberger's absence, while holding evangelistic meetings at the Ten Mile church, our pulpit was supplied by home ministers. The attendance at Sunday-school and worship has kept up remarkably well through the summer months. At the Sunday morning worship during the vacation period different Sunday-school classes and departments were asked to bring a message in song. Now that vacation time is over departments are renewing activities and programs are being planned for the winter months. Sept. 17 Bro. Geo. Wright, pastor of the Fairchance mission, brought the morning message. In the evening the service was in charge of the missionary-peace-temperance committee. Mrs. Geo. Wright was the principal speaker and gave a splendid address on temperance.—Ella McKnight, Uniontown, Pa., Sept. 23.

**West Conestoga.**—Our young people organized a B. Y. P. D. three years ago which since has been very active. Meetings are held every two weeks with varied types of programs. At different times throughout the year programs are rendered at the county home, Old Folks' Home, jail and mission points. Sept. 24 a program will be given at the Long Run house. During the past quarter we have had the pleasure of having two missionaries in our midst. Aug. 8 Sister Kathryn Ziegler spoke on the work in India, and Sept. 5 Sara Shisler on the work in Africa. Aug. 20 a young people's meeting was held at the Middle Creek house with C. C. Ellis as the speaker of the afternoon; he delivered an inspiring message on Sharing God. The evening program was in charge of the Lancaster quartet. Both services were enjoyed by large audiences. The term of the present officers expires in October and new ones have been elected for the ensuing year; the president is Grace Hollinger. A number of our young people have attended camp and conference this summer.—Orpha Bollinger, Lititz, Pa., Sept. 20.

**West Green Tree.**—Aug. 13 Bro. Thos. Patrick from Hanoverdale preached for us at the Rheems house. Aug. 27 Bro. L. D. Rose from Elizabethtown preached at the Florin house. Sept. 2 we held our harvest home services at the Green Tree house. Visiting brethren were Amos Kuhns, Thos. Patrick, Harry Neff and Robert Cocklin. An offering was taken for the Neffville Orphanage. Sept. 10 we held a Children's Day service at the Rheems house. Bro. Henry King gave the address. Oct. 8 we expect to start a series of meetings at the Green Tree house with Bro. Robert Cocklin, evangelist. There is an increased interest at our weekly cottage prayer meetings. Oct. 29 there will be a Children's Day service at the Green Tree house.—Mrs. Elmer Hoover, Rheems, Pa., Sept. 26.

**Windber.**—We held our yearly elections for church and Sunday-school officers the latter part of September. Bro. Ira Ream was chosen Sunday-school superintendent with Bro. Calvin Blough, assistant. Bro. Chas. Blough, our pastor, was elected elder. Our communion services will be held Oct. 29 at 6 P. M.—Mrs. L. C. Penrod, Windber, Pa., Oct. 3.

## SOUTH DAKOTA

**Willow Creek church** met in council Sept. 17 in an all-day meeting, with church in the morning and council in the afternoon. After the picnic lunch a social hour was enjoyed by all. Lester Tooker was elected as Sunday-school superintendent. Bro. Grant Tooker is the pastor for the coming year. Sister Lizzie Tooker is the Aid president. The church attendance has held up well, the average being about thirty. We have also had good attendance. The Aid covered old postal cards and also made scrapbooks and sent them to Emma Horning to use in China. The Aid is now giving its entire time to making a quilt. Five members of our church attended the District Meeting at Waterloo, Iowa. A special temperance program was put on by the county Sunday-schools in our church. It consisted of readings, songs and talks, also a lecture with slides showing Ten Nights in a Bar Room.—Olive Tooker, Wetonka, S. Dak., Sept. 30.

## TENNESSEE

**Meadow Branch church** held its annual love feast Sept. 23 with Bro. Frank Isenberg officiating. A delegation consisting of R. B. Pritchett, John White, Merlin Shull, Ethel Gwin and Ina Ruth Barlow are making a tour of the churches in the district to find out the needs of the churches and to try to improve conditions. They were with us Sept. 26 and 27. At this time Bro. Frank Isenberg was ordained as an elder. Oct. 1 the B. Y. P. D. gave a program at the Chestnut Grove Baptist church. The young people elected new officers for the following year and there seems to be a growing interest in the meetings. Our Sunday-school and prayer meetings are progressing nicely.—Charlie Sammel, Bean Station, Tenn., Oct. 3.

**Mountain Valley.**—Sept. 15 Bro. B. M. Rollins and wife of Keyser, W. Va., closed a successful series of meetings at this place. During the twelve days Bro. Rollins preached fifteen interesting and inspiring sermons. He also spoke in the Baileyton Baptist church, Ottaway

Methodist church, Baileyton and Ottaway high schools and Woodlawn school. Brother and Sister Rollins also visited in seventy-five homes in our community. During the meetings there were fifty-two conversions. Sept. 17 forty-one were baptized, seven reclaimed and four await the rite. The ages of converts ranged from eight to eighty. More interest was added to the sermon each night by stories for the children told by either Brother or Sister Rollins and also biblical tricks. We feel much praise is due these two young people and besides our friendship they have our prayers in their evangelistic work. Large crowds were present at each service, eager to hear the gospel message by the famous "boy preacher." We were glad to welcome the delegations who attended from Meadow Branch, Cedar Grove, White Horn, Pleasant Valley, New Hope, Limestone, Jonesboro and Pleasant Hill churches.—Maxie Patterson, Baileyton, Tenn., Sept. 21.

**New Hope.**—Sept. 9 the church met in council with our elder, Bro. A. M. Laughrun, as moderator. The visiting brethren gave their report. The love feast will be on Saturday evening, Oct. 7. Bro. Laughrun preached to an attentive audience on Sunday on the subject, None of These Things Move Me. He gave us new courage and determination to live for God and the church.—Mary K. Clark, Jonesboro, Tenn., Sept. 26.

**Pleasant Valley.**—The church met in council Sept. 16. Plans were made for the love feast to be held Saturday, Oct. 14, beginning at 3 P. M. Bro. John Hilbert was reelected elder for a year and Bro. Robt. Hilbert was reelected pastor. One sister was received into our congregation. A liberal offering was lifted for church expenses.—Mrs. Albert Ferguson, Jonesboro, Tenn., Sept. 23.

## VIRGINIA

**Beaver Creek church** will hold a love feast Oct. 21 beginning at 4 P. M. The regular quarterly council was held at Montezuma house Aug. 5. Nominations for superintendents of Sunday-schools were taken to be voted upon sometime in the future. Attendance at our preaching services and Sunday-school has been very good during the past year.—Mrs. S. E. Garber, Bridgewater, Va., Sept. 20.

**Branch.**—Our Vacation Bible School opened July 10 with Sister Olive Miller as principal; there were four other teachers and helpers. The enrollment was ninety-six. Our series of meetings was held from Aug. 6 to 20 by the ministers of the Sangerville congregation—J. M. Foster, M. G. Sanger, A. L. Miller, J. L. Driver, C. A. Click and G. C. Wine. The attendance and interest were good throughout the meeting. As a direct result twelve stood for Christ. Our Sunday-school superintendents for the coming year are G. C. Wine and W. F. Glick. Ruby Wine Cupp has been reelected president of our B. Y. P. D. Bro. Ira Arnold and family gave us an interesting program on the night of Sept. 13.—Stella V. Wine, Bridgewater, Va., Sept. 30.

**Brick.**—Our revival meeting began July 9, conducted by Bro. E. F. Sherry. He preached nineteen Spirit-filled sermons and gave a talk at vesper service; he also made forty-four calls in homes of the community. As a result of the meeting sixteen were baptized. Our members met in council Sept. 2. Bro. J. B. Peters was reelected elder; Bro. H. B. Flora, superintendent of the Sunday-school; Sister G. A. Barnhart, B. Y. P. D. advisor. Delegates were elected to serve at the regional conference. Our love feast will be held the second Sunday of October.—Thelma Flora, Boone Mill, Va., Sept. 23.

**Burks Fork.**—Our churches were served during the summer months by Bro. Olden Mitchell of Franklin County. A Bible school was held at each church in which Bro. Mitchell was assisted by Miss Mozelle Boone, in addition to local helpers. A series of meetings was held at each church which resulted in twelve conversions, ten coming to our church, nine here and one at Stuart. Bro. Mitchell was assisted in the meeting here by Bro. Hylton Harman of Kansas City, Kans. The Sunday-school attendance is very good and the young people are giving some splendid programs which are well attended. At the regular business meeting held Sept. 16 it was decided to have a love feast at each house: at Stuart Oct. 7 and Burks Fork Oct. 14. We will have a meeting Dec. 16 to elect a minister and some deacons. We are making an effort to secure a full-time pastor in the near future.—Audna Hylton, Willis, Va., Sept. 26.

**Chimney Run church** met in council Sept. 2. Bro. J. L. Driver, who acted as moderator, also preached after the council. He continued meetings for two weeks and preached the Word with power. As a result five were added to the church by baptism and others await the rite. During our revival Bro. Geo. R. Robertson's house was completely destroyed by fire one night while they were at church. We held our love feast Sept. 16. We were glad to have with us Bro. A. A. Miller of Bolar, Va., during the last week of the meeting. Bro. Driver visited in all the homes of the community. We feel our church has been strengthened and that Bro. Driver's labor has not been in vain.—Mrs. J. E. Kniceley, Warm Springs, Va., Sept. 26.

**Cloverdale.**—During the month of August our pastor, Bro. F. A. Myers, was away in an evangelistic meeting. The pulpit was filled the first Sunday by Bro. D. P. Hylton from Roanoke; the young people had charge of the services one night, and the other appointments were filled by the resident ministers. The evening of Sept. 10 the Arnold family, returned missionaries from India, gave a fine program. A large audience enjoyed the music and the chalk talks. The young people's organization, under the direction of the pastor, has made creditable progress during the past year. The group was well represented at the recognition service for the district held at Central church, Roanoke. Sept. 17 a good program entitled, The Why and the How of the Gospel, was given at the Blue Ridge church. This



was a part of the campaign leading up to our evangelistic services at this place, to begin Oct. 1. We are happy to have the promise of Brother and Sister I. S. Long to be with us in this meeting. Many of our members had the opportunity and privilege of attending the conference of the Southeastern region held at First church, Roanoke.—Mary C. Garber, Roanoke, Va., Sept. 26.

**Linville Creek** church met in annual visit council on Aug. 10. A very favorable report was given by the visiting brethren. The new Board of Christian Education was chosen for Linville Creek and for Cedar Run. The Sunday-school superintendent for Cedar Run is Bro. Roy Mason and for Linville Creek, Bro. Elmer Hillyard. The elder for the coming year is Bro. I. W. Miller. Two letters of membership were granted. Our love feast is to be held on Oct. 14. The young people have been enjoying vesper services which are held on the hills near the church. Bro. Jesse Ziegler of Bridgewater College conducted our revival at Cedar Run in August. It was largely attended and two were added to the church.—Ruth Wine, Broadway, Va., Sept. 30.

**Midland** church met in council Sept. 2. The following officers were elected for 1934: Messenger agent, Sisters Elizabeth Myers and Mabel Myers; Sunday-school superintendent for Midland, Bro. Edgar Messick, with Bro. A. L. Smith, assistant; superintendent for Mt. Hermon, Bro. S. K. Andes; Bro. D. J. Myers, assistant; elder in charge, Bro. J. A. Hinegardner. The attendance at the B. Y. P. D. meetings has been very good through the summer. Sept. 10 Bro. W. E. Cunningham of New Glasgow, Va., began revival services, closing Sept. 22; he is serving in the needy field of the Blue Ridge Mountains of Eastern Virginia. The interest was good and the church was well filled throughout the meeting. Special music by various groups constituted a feature of the meeting. As a direct result seven have been baptized and the members have been strengthened for the labors before them. Our love feast will be held at Mt. Hermon house Oct. 7 at 7 P. M., and at Hazel River church Oct. 8 at 7 P. M.—Mrs. Lelia M. Andes, Remington, Va., Sept. 25.

**Mountain Grove** church met in visit council the morning of Sept. 15 and the harvest meeting was held in the afternoon. The visiting brethren brought in a good report. Eld. I. W. Miller was chosen elder of our congregation for another year. Bro. Olen Lyntz was licensed to preach for one year. Our love feast will be held Oct. 28 at 3 P. M. Bro. Frank Trumbo was elected Sunday-school superintendent for another year. We have just concluded an old-time revival meeting with Bro. S. J. Stephen of Edinburg, Va., evangelist. The whole community reconsecrated their lives for the Lord and we feel much good has been done. Bro. Stephen has an effective way of presenting the gospel truths. As a result of the meetings nine were added by baptism and one was reclaimed.—P. H. Turner, Genoa, Va., Sept. 25.

**Mt. Horeb.**—Aug. 17 our pastor, Bro. E. E. Joyce, baptized one applicant in the Mt. Horeb church. We have good crowds and splendid interest at all of our meetings. Bro. B. S. Landis of Harrisonburg, Va., came to Mt. Horeb Sept. 3 and preached nine sermons, closing Sept. 10. The people came from far and near to hear him. The last night the church could not hold all that came. We enjoyed his sermons and were sorry that he could not stay with us longer.—Mrs. Dessie Strole Joyce, Cumberland, Va., Sept. 20.

**Mt. Zion.**—A Vacation Bible School was conducted at Mt. Zion church this summer with Luray, Ida Grove and Gochenour Chapel churches coöperating. The instructors were home workers and we had a splendid school. The enrollment was 97 and average attendance 80. Four other denominations were represented in the school. Bro. Jos. Caricofe, our pastor, held a series of meetings at Luray church in June. He brought powerful and inspiring messages as a result of his labors; two were added to the church. Bro. Caricofe also held a meeting at Mt. Zion church. The attendance was good and we feel the church has been greatly benefited by his spiritual messages. There were eight additions by baptism and one was reclaimed. Sept. 10 the old folks' singing was held with an attendance of nearly 1,000. The young people of Mt. Zion and Luray churches recently organized a B. Y. P. D. to work together and give programs at both churches. Sept. 14 we met in fall council. All committees gave favorable reports. Sunday-school officers were elected, Bro. David Varner being reelected superintendent and Bro. Ralph Comer, assistant. Our pastor gave a report of his year's work. Bro. Caricofe is entering upon his third year as pastor. He is now at Salisbury, Pa., conducting a series of meetings for Bro. Guy Wampler. In exchange Bro. Wampler will hold a series of meetings at Mt. Zion church in the summer of 1934. Our love feast will be held Oct. 21 at 4 P. M.—Elsie M. Broyles, Luray, Va., Oct. 3.

**Ninth Street** (Roanoke).—April 30 the Student Volunteer Band of Bridgewater College gave an inspirational program. At the spring council meeting, tithing was presented by the chairman of the finance committee as a better method of raising our finances. Some who were not tithers were willing to accept this plan. The Sunday-school picnic, held in July, was a most enjoyable one. A large crowd was present, with each family contributing toward the bountiful supper. Games under the direction of Bro. H. A. Hoover, with ice cream as a surprise treat, added to the afternoon's enjoyment. During the heat of August the Sunday-school registered its lowest mark of the year. We look forward to the register going beyond the 200 mark as we enter the new Sunday-school year. At the Aug. 25 council plans for the year's work were made. The elections resulted as follows: Sunday-school superintendent, J. W. Drewery; assistant, A. H. Barnhart; church clerk, Mrs. H. H. Reed; Messenger correspondent, Dorothy Garst; pastor, Levi Garst. The young people's work has shown a steady growth during the summer. Each Sunday evening before the church

service, they have an hour for the different phases of their work. Perhaps a program of original effort, a discussion group on some of the vital questions of the day, or a study period on the doctrines of the church. Two exchange programs with other churches have proven quite helpful. New Y. P. D. officers for the year have been chosen, the president being E. J. Jacobs. Winning the picture, The Lord's Supper, at the district recognition service, has given new inspiration and will be an incentive for nobler and better work. A banquet, ice cream supper, graduation, recognition socials and music practice have been some of the activities of the summer months. Women's Work meetings are held weekly with added interest for those who attend regularly. Our delegate to the regional conference, Mrs. Altice, brought a splendid report of the women's meeting. Peace and temperance have been added as a class, directed by Mrs. Charlie Barnhart, under Mrs. J. A. Hoover as advisor. The lay membership has a large part in the program of the coming year which is encouraging. Bro. Allen Hoover has accepted the call to fill the pulpits of neighboring churches. He will be greatly missed both in Sunday-school and church services.—Mrs. Levi Garst, Roanoke, Va., Sept. 23.

**Peters Creek.**—Aug. 27 Bro. J. S. Showalter closed a two weeks' revival in the Mason's Cove churchhouse, Peters Creek congregation. The meeting was well attended and the interest throughout was good. Aug. 28 we met in council. Officers for the coming year were chosen as follows: D. C. Naff, elder; Price Garst, Sunday-school superintendent; Mrs. W. T. Plunkett, junior leader; Ruth Naff, president for B. Y. P. D.; Mrs. Cleo Nolley, church correspondent; Mrs. D. C. Naff, president of the Sisters' Aid. Sept. 16 we held our love feast with a good attendance. We were fortunate in having with us at this time Bro. S. I. Arnold who officiated. After the love feast Bro. Arnold and family brought us a program of art worship which was very inspirational. We are looking forward to the coming of Bro. John Garber of Washington, D. C., who will bring us a series of Bible lectures for one week.—Mary E. Naff, Roanoke, Va., Sept. 23.

**Pleasant Hill** church met in council Sept. 9 with our elder, A. N. Hylton, presiding. A. B. Cannaday was reelected superintendent of the Sunday-school for another year. Two have recently been received into the church by baptism. The deacons gave a favorable report of their annual church visit preparatory to our love feast which will be held Oct. 7 beginning at 4 o'clock.—Mrs. Ava M. Cannaday, Willis, Va., Sept. 20.

**Pleasant Valley** church met in council Sept. 16. Bro. Everett Reed was elected Sunday-school superintendent with Bro. Ezra Mitchell, assistant. Our love feast will be held Saturday, Oct. 14. We were very glad to have with us on Sunday evening, Sept. 17, Bro. Arnold and family who gave us an interesting program and chalk talk.—Mrs. John H. Lester, Sowers, Va., Sept. 30.

**Red Oak Grove.**—We held our regular church council at Stone Wall Aug. 5. Delegates to District Meeting were Brethren Maston Sowers and Carl Vest; alternates, Brethren James Vest and D. P. Reed. A group of mission workers of the First church of Roanoke rendered an interesting program at Stone Wall Aug. 6. Aug. 13 a memorial service was held at Red Oak Grove in memory of Eld. Chrisley Bowman, the founder of this church. The service was conducted by two of his grandsons—Eld. C. D. Hylton and A. N. Hylton—and a great-grandson, Price Hylton. Our revival meeting at Stone Wall conducted Aug. 21 to Sept. 3 by Bro. Joel B. Naff of Callaway, Va., was well attended. The Word was preached with power and we feel the church has been strengthened and uplifted by his coming. He preached sixteen sermons and visited in many homes. There were eleven converts, seven have been baptized, one awaits the rite and three united with another church. Six others have been added to the church by baptism since our last report. We had a Vacation Bible School during the revival, with an enrollment of twenty-six.—Mrs. O. R. Whitlock, Floyd, Va., Sept. 27.

**Richmond** church met in quarterly council Sept. 30, with Eld. W. A. Myers as moderator. Various reports of work were given and there has been some advance. Since our last report the men of the church have been organized and much interest has been shown by this group. Visits have been made to members, people brought to Sunday-school, and some painting and repair work done at the church and church property by the men. Sunday-school officers were elected and teachers approved by the church. These will be installed Sunday, Oct. 8. Church officers were also elected and Eld. Levi Garst, of Salem, Va., was elected our elder for the coming year, as Eld. W. A. Myers will be unable to serve us any longer in this capacity. Eld. W. A. Myers has been very faithful in his work with us and the success of the work so far in Richmond is due in no small degree to his efforts. Our new pastor and his wife have been with us several weeks now and are proving very capable. We feel they will help us to continue to grow and develop.—Mrs. F. J. Wampler, Richmond, Va., Oct. 3.

**Smith Creek** church met in council Aug. 19. Brethren Edward Lambert and Lee Simmons were elected to the deacon's office and were installed by Eld. S. I. Bowman. Bro. Bowman began a series of meetings Aug. 20 which continued for two weeks. These services were largely attended with much interest manifested. Bro. Martin Judy had charge of the music which added much to the meeting each evening. Six made the decision for Christ; four were baptized and one was reclaimed. During the meeting an interesting Vacation Bible School was conducted by Sisters Alma Kline, Rhea Spanogle and Ruth Bowman. The enrollment was forty-nine, being the largest school ever held at this church. Sept. 1 the school closed with an interesting program, a pageant entitled Unfinished Tasks. The love feast service was held at the close of the meeting, Sept. 2, with Bro. O. F.



Bowman officiating. Sept. 17 the Sunday-school enjoyed an outing at Cold Spring in Goshen. About 300 were present for the Sunday-school hour and preaching services. Bro. O. F. Bowman gave a message on the theme, *The Out-of-Door Religion of Jesus*. The afternoon service was in charge of Bro. S. I. Bowman and his subject was, *The Christian Home*. Installation of Sunday-school officers will be held Oct. 1 and on Nov. 5 there will be a special service for the fathers and sons. Thanksgiving Day will be observed with services, and Christmas with a program. This church now has about 250 members, five preaching points, three churches and two schoolhouses. Eld. O. F. Bowman is serving as pastor and the outlook seems quite encouraging.—Ruth Bowman, Harrisonburg, Va., Sept. 30.

**Stony Creek** church was favored with a week's revival held by Bro. Galen Wine. Much interest was manifested in spite of rainy weather. A number of homes were visited. The meeting closed on the 17th with four additions by baptism. The love feast will be held at that place on Sept. 30. The B. Y. P. D. of Antioch, Woodstock congregation, rendered a temperance program at Flat Rock church last Sunday which was much appreciated. Our Sunday-school was reorganized with Bro. Isaac Wine, superintendent. Teachers were also chosen. An impressive vesper service was held by our B. Y. P. D. last Sunday at the home of the writer. Bro. J. Galen Wampler, district field worker, gave an address at Flat Rock church on the evening of the 22nd.—Mrs. J. D. Wine, Forestville, Va., Sept. 23.

**Summit** church met in council Sept. 17. The Sunday-school was reorganized with Bro. S. I. Cline, superintendent. Bro. Jesse Ziegler of Ridgely, Md., a student at Bridgewater College, is serving our church as part-time pastor for nine months. Our young people exchanged a program with the Bridgewater church during the summer. The male quartet from the Beaver Creek church, under the direction of Bro. D. H. Miller, presented a program, *The Old, Old Story*, which was very much enjoyed. We had our Sunday-school promotion Sept. 24. Three young people have completed the required course through the graded lesson series and received diplomas. Our love feast will be Nov. 12, 6 P. M.—Mrs. Mattie V. Craun, Bridgewater, Va., Oct. 4.

**Trevilian** church met in council Sept. 15. Bro. L. L. Mason was elected elder, with Bro. D. M. Glick, pastor for one year; Bro. A. W. Shumake, clerk; C. M. Shumake, church treasurer; the writer, Messenger agent and correspondent. All Sunday-school officers were re-elected. Sept. 24 one new member was added to our church.—Golda Bibb, Trevilian, Va., Oct. 4.

**Valley**.—We held our regular council Aug. 1, then came the District Meeting, held in the Valley house. Brethren F. H. May and D. S. Diehl served as delegates. Following this our series of meetings was held by Bro. Willie Flory of Harrisonburg, Va. Our love feast was held at the close. The meetings resulted in three additions to the church by baptism. We also had our harvest meeting the latter part of August. We are looking forward now to the reorganization of our Sunday-school.—Vernie F. Diehl, Nokesville, Va., Sept. 23.

## WEST VIRGINIA

**Mountain Dale**.—On Sept. 4 Bro. Roy K. Miller of Keyser, W. Va., began a series of meetings here and continued two weeks. Throughout the meetings the interest and attendance were good. Bro. Miller preached strong gospel sermons which were a great uplift to the church. Each evening he gave a story to the children which was very interesting. Nineteen stood for Christ and were baptized; one was reclaimed. One hundred and sixty-five surrounded the Lord's table. Delegates E. F. Sisler and H. R. Guthrie will go to District Meeting at the White Pine church. Bro. Geo. W. Vansickle preached for us Sept. 24.—Grace Sisler, Hazelton, W. Va., Oct. 3.

**Walnut Grove** church (Moorefield congregation) met on Sept. 7 for their church meeting. Plans were made for the love feast which was held Sept. 9. This was the closing of a two weeks' revival meeting, held by our pastor, Bro. P. I. Garber. Six were added to the kingdom, all of them young boys and girls. There is also an older woman to be received by baptism soon.—Ester Wratchford, Moorefield, W. Va., Oct. 2.

## WASHINGTON

**Spokane** church met in council Sept. 3 to choose officers for the year. Sept. 24 will be promotion day for Sunday-school pupils and new teachers will be chosen. Delegates were sent to Olympia in August to summer assembly. They reported large attendance and much good obtained. For the past year our church has held an average attendance of 103. Communion services will be held the evening of Oct. 15. An ice cream social was given by the Berean class of young people. The money is to be used to purchase new song books for the church. On Labor Day this same class entertained the church with a picnic with sixty or more in attendance. A potluck supper in the evening was followed by a business meeting. Bro. D. W. Shock has been chosen as pastor for next year.—Mrs. John L. McFarlen, Spokane, Wash., Sept. 16.

## WISCONSIN

**Stanley** church met in council Sept. 12. We reorganized our Sunday-school with Sister Edna Hyde as superintendent, and Bro. Earl Edwards, assistant superintendent. A committee was chosen to secure a piece of timber to be cut for winter wood for the church. The finance committee gave its report and being in urgent need of funds at this time, asked that pledges be made to meet the need; \$26.50 was pledged. Sept. 10 a special offering was lifted for Bethany. The church decided to hold a love feast in the near future, the date to be announced later.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 16.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Colorado, W., First Grand Valley, Nov. 23-27.  
Kansas, Southeastern, Paint Creek church, Redfield, Oct. 27-30.  
Pennsylvania, S., Falling Spring, Oct. 24, 25.

Nov. 4, 7 pm, Bradford.  
Nov. 4, 7:30 pm, Portage.  
Nov. 4, 7:30 pm, Stonelick.  
Nov. 4, 10 am, Poplar Grove.  
Nov. 11, 10:30 am, Lick Creek.

## Oregon

Oct. 21, Portland.  
Oct. 28, 7:30 pm, Grants Pass.

## LOVE FEASTS

### California

Oct. 21, 7:30 pm, Hermosa Beach.  
Nov. 5, Covina.  
Nov. 19, 4 pm, Los Angeles, First.  
Nov. 26, 6:30 pm, Santa Ana.

### Florida

Oct. 22, 6:30 pm, Sebring.

### Indiana

Oct. 21, 7:30 pm, Wawaka.  
Oct. 21, 7:30 pm, Arcadia.  
Oct. 21, 10:30 am, Nettle Creek.  
Oct. 21, 7:30 pm, Middletown.  
Oct. 21, 6:30 pm, Rossville.  
Oct. 24, Syracuse.  
Oct. 26, Auburn.  
Oct. 28, 7 pm, Roann.  
Oct. 28, Center.  
Oct. 28, North Liberty.  
Oct. 28, Eel River.  
Oct. 28, North Webster.  
Nov. 4, 6:30 pm, Pyrmont.  
Nov. 5, Kokomo.  
Nov. 6, 7:30 pm, Bremen.  
Nov. 12, Logansport.

### Iowa

Oct. 25, 7:30 pm, Prairie City.

### Kansas

Oct. 22, 7 pm, Prairie View.  
Oct. 22, Monitor.  
Oct. 23, 7:30 pm, Fredonia.  
Oct. 23, 7:30 pm, Verdigris.  
Oct. 27, Olathe.  
Oct. 28, 7:30 pm, Washington.  
Oct. 28, 11 am, Quinter.  
Oct. 29, Newton.

### Maryland

Oct. 21, 2:30 pm, Meadow Branch.  
Oct. 21, 4 pm, Brownsville.  
Oct. 28, 2:30 pm, Locust Grove.  
Oct. 28, 2 pm, Broadfording.  
Oct. 28, Beaver Creek.  
Oct. 29, 5 pm, Myersville.  
Nov. 4, 2 pm, Monocacy.  
Nov. 11, 2 pm, Longmeadow.  
Nov. 18, 5 pm, Thurmont.

### Michigan

Nov. 4, Buchanan.  
Nov. 11, Crystal, all-day.  
Nov. 26, Flint.

### Minnesota

Oct. 30, Worthington.  
Nov. 5, Root River.

### Nebraska

Oct. 22, Bethel.

### New York

Oct. 29, 4:30 pm, Brooklyn (60th St.).

### Ohio

Oct. 21, Chippewa.  
Oct. 21, 6:30 pm, Brookville.  
Oct. 21, 7 pm, Beech Grove.  
Oct. 21, 10:30 am, Black Swamp.  
Oct. 21, 7 pm, Lower Miami.  
Oct. 21, 7 pm, Donnels Creek.  
Oct. 21, 7 pm, Bachelor Run.  
Oct. 21, 10 am, Upper Twin at Gratis.  
Oct. 26, 7:30 pm, Fostoria.  
Oct. 28, 7 pm, Painter Creek.  
Oct. 28, 6:30 pm, Lower Still-water.  
Oct. 28, 10:30 am, Prices Creek.  
Oct. 28, 6 pm, New Carlisle.  
Oct. 29, 7 pm, Springfield City.  
Oct. 29, 7:30 pm, Pleasant View.  
Oct. 29, 7 pm, Owl Creek.

## Pennsylvania

Oct. 21, 22, 10 am, Schuylkill at Big Dam.  
Oct. 21, 2 pm, Hatfield.  
Oct. 21, 22, 1:30 pm, Little Swatara at Ziegler.  
Oct. 21, 22, 1:30 pm, Upper Cone-wago and Latimore.  
Oct. 21, 7:30 pm, Buffalo.  
Oct. 21, 6:30 pm, Spring Run.  
Oct. 22, 10:30 am, Wooster.  
Oct. 22, 6 pm, Rummel.  
Oct. 25, 26, 10 am, West Cones-toga at Middlecreek.  
Oct. 28, 2 pm, Maiden Creek.  
Oct. 28, 29, 10 am, Big Swatara at Hanoverdale.  
Oct. 28, 29, 10 am, Fredericks-burg at Meyer house.  
Oct. 29, 7 pm, Coventry.  
Oct. 29, Bellwood.  
Oct. 29, 6 pm, Windber.  
Oct. 28, Indian Creek.  
Oct. 28, 1:30 pm, Conestoga at Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, 7 pm, Aughwick (Sugar Run).  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.  
Oct. 29, 6 pm, Walnut Grove.  
Oct. 28, 29, 10 am, Upper Codorus at Black Rock.  
Oct. 29, Chambersburg.  
Oct. 29, Leamersville.  
Oct. 29, 5 pm, Carlisle.  
Oct. 29, Manor.  
Oct. 29, 7 pm, Geiger.  
Oct. 31, 10 am, Chiques at Mt. Hope.  
Nov. 1, Greencastle.  
Nov. 2, 7:15 pm, Royersford.  
Nov. 4, Mechanic Grove.  
Nov. 4, 5, Long Run.  
Nov. 4, 1:30 pm, Welsh Run.  
Nov. 4, 5, 1:30 pm, Richland.  
Nov. 5, Dunning's Creek.  
Nov. 5, Palmyra, all-day.  
Nov. 5, Codorus at Shrewsbury.  
Nov. 5, New Fairview.  
Nov. 5, Stonerstown.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 6:30 pm, Pike.  
Nov. 11, 12, 2 pm, Conewago at Bachmanville.  
Nov. 11, 12, 1:30 pm, Myerstown.  
Nov. 12, 3:30 pm, Ephrata.  
Nov. 11, 12, 2:30 pm, Licking Creek at Pleasant Ridge.  
Nov. 12, 7 pm, Pittsburgh.  
Nov. 12, Harrisburg.  
Nov. 12, York, First.  
Nov. 19, 6:30 pm, Mechanicsburg.  
Nov. 19, 3 pm, Shamokin.  
Nov. 19, Maple Grove.  
**Virginia**  
Oct. 21, 3 pm, Valley Pike.  
Oct. 21, 5 pm, Lebanon.  
Oct. 21, 4 pm, Beaver Creek.  
Oct. 21, 4 pm, Mt. Zion.  
Oct. 22, 6 pm, Elk Run.  
Oct. 28, 3 pm, Mountain Grove.  
Nov. 12, 6 pm, Summit.  
**Washington**  
Nov. 18, Yakima.  
**West Virginia**  
Oct. 29, 2:30 pm, Berkley at Leetown.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

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No. 43



## RESULTS OF CHRISTIAN EDUCATION IN INDIA

*For biographies of two of the young women pictured here turn to the Missions department of the Messenger. The story of Jhaver (reader's lower right) was given in last week's paper. Martha's story is in this issue. She stands next behind Jhaver.*

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## AMERICA

Industrial School, Geer, Va.  
Kline, Alvin, and Edna, 1919.  
Knight, Henry, March, Va., 1928.  
Wampler, Nellie, 1922.

## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Parker, Dr. D. M., and Martha, 1933.  
Wert, Corda L., 1932.

## Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Shock, Laura, 1916.  
Sollenberger, O. C., and Hazel, 1919.

## Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.  
Horning, Emma, 1908.  
Metzger, Minerva, 1910.

## Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minerva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

## Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

## Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

## On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.

Senger, Nettie M., % Hartford Seminary Foundation, School of Religion, Hartford, Conn., 1916.

## AFRICA

## Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Harper, Clara, 1926.  
Inman, Dorothy M., 1933.  
Moyer, Edna Faye, 1931.

## Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Kulp, H. Stover, 1922, and Christina, 1927.

## Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.

## On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.

Helser, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.

Horn, Evelyn J., 5743 Drexel Ave., Chicago, Ill., 1930.

Royer, Harold A., and Gladys S., % General Mission Board, Elgin, Ill., 1930.

Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

Utz, Ruth, % General Mission Board, Elgin, Ill., 1930.

## INDIA

## Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

## Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.

## Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Mow, Baxter M., and Anna B., 1923.  
Ziegler, Emma K., 1930.

## Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India  
Miller, Sadie J., 1903.

## Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

## Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

## Vada, Thana Dist., India

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## EDITORIAL

### Two Tell It All

THERE are just two great facts we all must reckon with, in these times as in all times.

One of them is the other person. We live in a world of people. We must get on with them somehow for we can not get on without them. They have needs, rights, limitations, aspirations and so on, all of which are strikingly like our own. Recognition of this frankly, fully, with action consistent therewith, is the way of promise and peace.

The other fact is the big universe of forces much mightier than any of us or all of us together. We must live with these, too, for we can not escape them. The wisdom of those who have gone before us and our own experience combine to teach us with great emphasis that the way of peace with this fact also is the way of friendliness.

The answer to the problem is not hard to find. It was found long ago. It still holds good. Love God and man. That's the solution, the whole of it and the irreducible minimum. If we were as intelligent as we sometimes claim, we would settle down to doing that, instead of floundering around, foolishly looking for a new way, a new law, a new morality, a new religion.

The first and second commandments comprehend the whole code. Some things have been tested to the finish. This one has and there is no sense in further hesitation. "Thou shalt love the Lord thy God . . . and thy neighbor . . ."

E. F.

### "Your Own Salvation"

NEAR the end of his life Paul wrote a letter to his beloved Philippian brethren. In it he said: "Work out your own salvation with fear and trembling." And this he wrote, not because they had failed in initiative, but because they were able to receive advanced instruction. And further, Paul did not intend to imply that the Philippians were self-sufficient; for he hastened to add:

"For it is God who worketh in you both to will and to do of his good pleasure."

What Paul meant to say was that achieving salvation is a coöperative undertaking. God has a part and man has a part. But in the portion of the sentence quoted first, Paul seeks to stress man's part in redemption. That is, man must respond to the extent of whole-souled effort while God helps him both to will and do. Indeed, we are persuaded that whenever and wherever saving is needed, man must do his part.

H. A. B.

### Brother X Still Wonders

Two hundred of a certain city's citizens, supposed to be equal to the best, were gathered in a meeting called to start the community chest drive. Men and women were about equal in number, perhaps also in intelligence. Among those present was Brother X. It occurred to us that you might be interested in some of his observations and impressions.

According to his story there were good speeches, good singing, a simple but good dinner, and a good degree of wholesome enthusiasm for the cause. As the dinner was about concluded somebody lighted a cigarette and began to smoke it. His example was quickly followed by others until probably somewhat less than half the people at the tables, at least the majority of the men, were smoking. From where Brother X sat he could not tell whether any women smoked or not. He did not see any doing so.

He did see, however, that the five men nearest him, all within five feet of him, indulged freely, several of them almost violently. He says that tobacco smoke in small quantities does not bother him, but this was too much for him. His eyes smarted from the fumes. He felt a suggestion of nausea though this may have had a psychological rather than physiological origin. He admits that his mental sufferings were greater than the physical, for he had to think, as he sat there in this



thickening atmosphere, in this fine company of Christian men and women many of them, including no small portion of the city's Christian leadership—he had to think and the process was distinctly painful.

At the tables was one of the city's most prominent women, a leader in church and social circles and so a leader in the chest campaign. At her left was the chairman of the meeting, popular pastor of one of the city's largest churches. At her right was the editor of the local paper. As they regaled her feminine loveliness with their frequent exhalations—did I read it somewhere or did some radio announcer tell me that the one unpardonable social offense is halitosis?—as these thoughtless men blew pretty rings of tobacco breath into their helpless victim's face, she just kept on looking the pleasant natured woman that she is. Had they asked her whether perchance she might not like it? O no. That is no longer necessary. Besides, they knew that she could not be so wanting in whatever it is in women that corresponds to gallantry in men as to intimate that their pleasure should give way to hers.

Only two or three seats away from this charming scene were two men who did not, and do not, smoke. One is the pastor of another of the city's leading churches. By request of the chairman he had said a very fitting grace before the dinner, but he had neglected to include thankfulness for the blue air we were all so soon to enjoy. Perhaps he did not know about all the good things on the program. The other man is the head of one of the city's department stores. He is no church man at all. He does not recite the creeds. His daily life is scrupulously clean. Brother X thinks he must have wondered just what effect, if any, church membership, not to say church leadership, is supposed to have on one's interest in the comfort of other people.

The worst thing about the smoking habit is not its effect on the physical health. Let the practitioners and the experts argue about that to their heart's content. We see inveterate smokers living to a ripe old age. On the other hand there is a great deal of quite respectable testimony to the effect that the habit is injurious, especially to the young. But that is not the point of present concern.

Nor is the worst thing about this practice the sinful waste of money, though it is not easy to ignore it when we think of the millions upon millions of the world's wealth burnt up in this way and of the incalculable blessings which it could bring to mankind. But let that pass. Suppose we grant for now that the smoker has as good right to waste his money that way as the rest of us have to waste ours in other foolish ways.

The worst thing about smoking is seen in what it does to thoughtfulness for others. It takes the second great commandment by the neck and without batting an eye tramples it in the dust. In travel, in places of business, in public waiting rooms, in clubs and other social gath-

erings, in private homes where guests have been invited, everywhere we see it more and more. Why do not smokers take their pleasure in seclusion, or in groups of their own kind only? Is the desire for gratification so compelling that it can not be denied or postponed in deference to those who like clean air to breathe? Then that fact is its own severest condemnation.

Brother X is wondering how thoughtful, cultured, Christian men can subject themselves to a tyranny so merciless?

E. F.

## Helpless Americans

RECENTLY a mother in a family that has been within the shadow of the breadline for some months, explained that the going had been eased at times by gifts of flour, rice and breakfast cereals from neighbors on relief. Now the reason for this sharing was not purely altruistic. Some of those on relief did not know how, or did not care to make bread. The rice and breakfast cereals meant sticky kettles to wash. All in all it was much simpler to eat something already prepared.

However, the mother of whom we write was not this type. She knew how to bake bread and cook cereals. It was fortunate, too, that the gas had not been cut off. So she was able to use certain gifts to advantage and pay back in terms of the finished product—a loaf of fresh bread, for example.

Some who read these lines may wonder how Americans could come to such a helpless or shiftless state that breadmaking and cereal cooking would be out of the question. The so-called heathen women of backward lands can cook and bake! But there is something more to our story. Our age of specialization robs men of initiative and unfits them for crisis situations. It is hard for men or women to do what they have never learned. Surely our self-reliant forefathers would wonder and wonder if they could see us now.

H. A. B.

## Be Glad That You Can

THE chairman of the community chest was urging us to give. He said we should give, and be glad that we can. He was speaking to persons who had employment and some income, however small that had become, in comparison with those who had none. The difference between forty dollars a month and nothing at all is much greater than the difference between forty and four hundred. Cold mathematics may not agree with this but warm practical experience will say a loud amen.

We liked the chairman's idea. It is very much like Paul's on cheerful giving. Not only is it more blessed to give than to receive, but it is much more blessed to be able to give, even a very little, than not to have anything to give. Have you thought about that very much? Enough to make you glad, thankfully glad?

E. F.

## GENERAL FORUM

### The Old Family Bible

BY JOSEPH OLIVER BARNHART

When ever my childhood's bright days I recall,  
Of all the glad pictures on memory's wall  
That not while life lasts e'er forgotten shall be,  
The old Family Bible most plainly I see.  
On its red leather cover, still handsome though old,  
Was our dear Savior's image embossed in bright gold.  
And above it this text, also golden and bright—  
"While ye have the light, believe on the light."  
And always at morn ere our toil was begun,  
And often at eve when our labor was done,  
Our father would gather a reverent band  
Around the old Bible that lay on the stand,  
And read o'er and o'er of the wonderful love  
And compassionate care of our Father above.  
And as to our minds would its wisdom unfold,  
Then ours were the treasures far better than gold.  
But long since has the Family Record's bright page  
In the Family Bible grown yellow with age,  
And though blotted with tears are some names written there,  
In heaven they shine on a page far more fair.  
For in Jesus' dear name was their hope and their trust;  
They are gone from the earth but they sleep with the just.  
Long have father and mother lain low in the mold,  
And the home altar's ashes are scattered and cold;  
But the light of the old sacred altar's bright fires,  
That warmed up our hearts with such holy desires,  
Shines down through the years upon my life's road  
And brightens the journey and lightens the load;  
And the light from the blest volume's pages still beams  
And over my pathway its radiance streams.  
And when o'er the hills my life's sun shall sink low  
That face on the cover still brighter shall glow,  
And when for these eyes shall all earthly light fail,  
And I pass down the valley, 'twill be no dark vale.  
At the swellings of Jordan no fear shall betide,  
Our High Priest's gone before the dark stream to divide,  
And with joy I'll pass o'er to that bright golden shore  
To rejoin the loved ones to part nevermore.  
In that heavenly land, on the bright golden strand,  
What joy it will be to clasp the dear hand  
Of him who oft gathered that dear loving band  
Around the old volume so wondrous and grand,  
The old Family Bible that lay on the stand.

*Cerro Gordo, Ill.*

### Social Obligations of the Modern Church

BY H. A. HUMPHREYS

In primitive society education was an incidental by-product of the activities and experience of daily living. As life became more complicated, certain ideas and skills were selected as particularly worthy and were taught by imitation. In the course of time family and clan groups were enlarged, traditions were accumulated, and it was found economical to establish formal methods of passing on the social inheritance.

For this purpose initiation ceremonies were devised

and directed by the elders. Out of these and certain religious needs the schools were evolved. Further progress led to the differentiation of social classes, and the priests became the custodians of learning and culture. Among the Oriental nations schools were conducted by religious organizations, but the Greek and Roman civilizations transferred control to the state. Mediæval education reverted to the ecclesiastical type, narrow in purpose and limited in quantity.

The character and purpose of education at any time in any society must conform to the dominant ideals and to the form of social organization of that society. The dynamic character of the social process requires the constant readjustment of methods to the changing demands of society. The nature of social evolution involves the two supplementary factors of integration and differentiation, both of which must be recognized properly.

The most utilitarian knowledge we can possess is that of the laws of human association and the principles that guide human action. The promotion of human welfare, which may be considered the chief aim of civilization, depends largely upon a sufficient knowledge of the forces controlling the life about us to guide the activities of society into higher channels. Democratic government, democratic religion, and democratic social organization demand democratic education and in turn are fostered by it.

The chief difficulty heretofore has been to decide how to best banish the worst form of ignorance. At first it was assumed that a knowledge of language and arithmetic was sufficient, on the assumption that a person equipped with these would of his own accord obtain other knowledge also. This theory is rapidly disappearing through disappointment in results. The movement now is to furnish increasingly broader knowledge so that a progressive society must devote itself more and more to education. Society, therefore, through books, magazines, and newspapers, through lectures and cultural institutions and associations of all sorts, as well as through public specialized schools, is devoting itself to the task of giving to its citizens industrial and technical instruction, knowledge of civic duties, a scientific comprehension of the simpler principles of hygiene, sanitation and dietetics, and opportunities to acquire the elements of cultural knowledge. Formidable as this list of knowledge may seem, it easily can become a common possession, and in many communities wider education of this sort is already a matter of course. It remains for society to systematize and enlarge this knowledge, and to insist that every person be given the opportunity, in fact as well as in theory, to get a vigorous grasp of the knowledge society has acquired from past generations and is increasing by its own efforts.

If a person lives by himself he becomes a law unto himself, but if he lives with his fellows, his habits must



harmonize with theirs for the sake of the common welfare. Hence in early civilization whatever conduced to group safety was enforced by public opinion. Conversely what was inimical to public safety was frowned on, and became taboo, or prohibited. If there were a custom partly good and partly bad, there would slowly arise a system of regulation aiming to guide social activity into the safer channel. The motions represent the three great stages of social morals or customs; namely, a social action may be approved, prohibited, or regulated. In any code of morals whether civil, religious, or ethical, these three stages are well marked. The ten commandments, for example, are chiefly prohibitions, but contain also an approval of filial reverence, and a regulation of labor; the law of the land, too, contains approved constitutional principles, prohibitions contained in the criminal code, and such regulations as those of inheritance or the existence of corporations. The logical trend in social development is from prohibition to regulation, and from regulation to approval.

The process of socialization is difficult and contrary to crude human nature. Society must build up through social control and education a type of mind which will become individualistic through social service. He who would rule must first obey; whoever aspires to leadership must first learn to serve. Social leadership must be based on a comprehension of social needs and a willingness to serve them. Men become socialized as they cease to war against society, or to fight for a narrow interest as against a greater, and as they acquire a keener insight into the essential harmony of personal and social interests.

The social life of youth is one of the most important phases of the modern church. Youth must be protected from demoralizing commercialized recreations. It therefore behooves the church to recognize that it is in competition with highly organized commercial organizations, and to provide for youth wholesome activities which are within themselves satisfying.

It is often pointed out that the history of our attitudes toward these allied activities has shown three stages of development. The first was the stage of suppression, this policy being pursued on the ground that social pleasure-producing activities were non-religious, besides being an encroachment on the time of the participants. But being spontaneous, and backed by the impulses of the adolescent, they were not thus easily to be done away with. Being irrepressible, they continued to manifest themselves, but in forms so untoward as to call for a change in policy which aimed at preventing their operating destructively. This was the policy of toleration and control. More recently there has been emerging a policy which admits their constructive possibilities, one which aims at supervision and control that will achieve their inherent values.

We see therefore that there are certain definite social obligations which the modern church must meet in order to function effectively in a complicated political and economic environment. Among these obligations are: the preservation of the social order, the development of the social person, the provision for social progress, and the provision for increased avocational activities.

*Darlington Heights, Va.*

## Seeking an Understanding

BY J. B. WHITE

THAT sounds like a most practical suggestion for any time or place. Sometimes we are inclined to say things unworthy of our best selves about those who refuse to be reasonable in any of life's relations. It is so easy to mold all our thoughts about this life and the next in the pattern of a former age. It is my conviction that there has never been a time when men of religious inclination so thoroughly desire to reason together. There are some who forecast failure for the church in this apparent crisis, but certainly that should not be the message of the hour. "Come now, let us reason together," is always sound counsel. When we mean it, the results are always gratifying.

We should freely admit that it is too much to hope that we as Christians shall ever see all things alike. It would be disastrous in some respects if we did. I wonder whether all of us could not admit that at some time in life we were wrong in our contention that we would not yield one inch on some issue which we then considered of paramount importance? We should always be slow in the matter of discouraging honest convictions. The word *honest* should here have special emphasis. It is not easy to tell a person that he is not honest in his views, and usually it is an exceedingly dangerous course. There are times when it may be necessary and may be done with profit, provided conditions are right. The character and the position of the one who whispers such a message to another has great weight. If you are right and I am right and our convictions are radically different on some important issue what shall we do? There is imperative demand for unity of procedure, and yet we hold apart and wage two wars in one, against our brother and the common foe. The church of today has no more practical problem, because it touches so directly our way of life. Why hamper our social community life by denominational barriers when the day for public worship arrives? Why teach our children, as many of us were taught, that all others are in error and we know that we are right? Why not honestly seek an understanding on those questions which are understandable? If we are Christian, why not tell the world so by never failing to give the impression that we have the spirit of Christ?

These questions are asked with the various branches



of the Dunker faith particularly in mind, but such limitations are unnecessary. If our spirit is true we will seek to understand our differences. If the church has one message which overshadows all others, it may be summed up in the phrase, "wholesome human relationships." Who can imagine anything more painful to the Christian than to see the church in any community the cause of division among its members? We have heard of some and seen others who were such offenders in this respect that they could not be friendly even in a casual manner, not to mention the far-reaching demands of Christ.

The demands on the foreign field make united effort absolutely necessary. At home, with some variations, coöperation is no less imperative. In our zeal to preserve the church, we so often lose the individual life, and more often our own better self. Youth goes its way and we complain because the days are evil. We need to remind ourselves often, that this, our day, is largely what we make it. Have we no responsibility other than to complain? Is it our sole duty to bewail this evil day and incidentally snatch a few from the flames? Or is the program of the church comprehensive enough to include the whole world? Is the task large enough to suggest advisability of a well organized plan and wisely directed efforts? There is value in seeking an understanding.

There should be a growing conviction that there is too much conflict in the church and too little conflict on the part of the church with wrong doing. Are we making the church touch life as it should? Is there a compromising on the part of Christians with sin? These questions, if carefully weighed, will give us our bearing and set in motion a new power within our life, and the church, which can not be stopped.

Possibly few Protestants today feel that religion should be divorced from life. Christ taught that the two are inseparable. When the Dunker church was founded there were several prevailing views of religion. The Catholic view was "church membership," the Lutheran said "faith" and the Calvinist said "grace." When John and Charles Wesley stirred England with their preaching, the complaint was common on the part of leaders in English thought that religion was beginning to concern itself with the affairs of life. It had not been so in England. It is to the everlasting credit of the founders of the Dunker church that they recognized this relationship. We have ever kept it so. In so doing we have not always been understood and it may be doubted whether we have always understood ourselves. All of us have believed in the good life, but we have not had a clear understanding with reference to the best way to obtain it. When we consider that we all read the same Bible and pray to the same Father, I am forced to take my choice of one of two conclusions:

first, the Record we have is not a very clear one; or second, each generation, including our own, has stubbornly refused to see the light; we have not sought an understanding. The trouble is with us, I suspect.

*Nashville, Tenn.*

## Keeping Life Simple

BY EARL M. BOWMAN

WHEN Christ was here on earth he looked out upon the multitudes and saw how the majority of men and women spent the major part of their waking hours in fretfulness, worry and trouble over the secondary things of life. The questions which were most often on the lips of the people were: what shall we eat? what shall we drink? what shall we wear? where shall we go? Here were people who were needlessly complicating their daily lives with fears and worries over things that after all did not matter very much.

Therefore, Christ said to those distracted and deluded multitudes: "Be not therefore anxious for your life, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

The multitudes today are no different from when Christ was upon the earth. We are letting our lives become cluttered up with the trivial and nonessential things. We have allowed ourselves to be deceived into thinking that happiness will be found in the possession of many things. One of the most pernicious modern heresies ever fabricated is the assumption that happiness can be secured from that which is external. As a result of this assumption people everywhere are preoccupied with the material surface and instruments of life.

Professor John Dewey of Columbia University, on the occasion of his seventieth anniversary dinner in November, 1929, declared that, "externalism is the chief mark of the American people."

It is estimated that one hundred years ago there were about seventy-two wants, and only sixteen of them were necessities. But today it is estimated that there are four hundred and eighty-four wants, while only ninety-four of them are necessities. A century ago there were not more than two hundred manufactured articles urged upon consumers, while today there are not less than thirty-two thousand.

A generation ago it was customary to find a book on the center table of almost every home. That book was the Bible. Today we still find a book on almost every center table, but it is not the Bible. It is a mail order catalog.

People work long days, year after year, in order to earn money with which to buy happiness after the day's work is done. But such people never get any happiness. They miss all the finer phases of life. Happiness comes



from deep wells within the soul. It is a spiritual possession. So we can not wonder that there is so much unhappiness in the world today when men everywhere are making material possessions the basis of their happiness. Happiness will come to every man and woman of true worth as a by-product of tasks well done; of clean and upright living; and of meeting our responsibilities like noble men and true women.

If Christ were to appear in person today upon the streets of our great cities he would probably say to the multitudes: "You are asking questions about life which are irrelevant and impertinent. You are letting your lives become cluttered up with the trivial and the nonessential. You are worrying yourselves into nervous prostration over things that do not count. Your questions, What shall we eat? or, What shall we drink? or, What shall we wear? or, Where shall we go? are not big questions. The pagans do like that. You are not putting first things first."

Instead of those questions, we would better be more concerned about questions such as these: What good thing can I pray for? What good cause can I give my money to? How can I help forward the cause of international peace and thus cast out the demon of war? How can I help to make the cause of temperance more effective and thus contribute to a citizenship of sobriety and efficiency? What great cause is there in which I should invest my life? How can I become more Christ-like? How can I help make the church more Christian? How can I help build a Christian world?

In an age when there is such a widespread worship of *bigness*; in an age that is so complicated by so much *intricate machinery* and *organization*; in an age of such fearful *speed* and *rush*; in an age of so much *extravagant living* and *pleasure seeking*; in an age when there is such a craze for *material things* it would seem opportune and obligatory for the Church of the Brethren to make more of her indispensable doctrine of the "simple life" and begin emphasizing the supremacy of the simple "life of the spirit." This is certainly where Christ put the emphasis in his matchless Sermon on the Mount. If the Church of the Brethren could make effective, in American life today, this cardinal principle, in all its applications, her existence would be justified (if she had no other mission). She would make as great a contribution to the world as any other single religious organization you could name.

Consider how greatly the "simple life" is needed! Institutions for nervous and mental diseases are full, hospitals are overflowing, asylums are crowded, amusement parks and pleasure resorts are thronged and homes are broken because of the tendency to try to "keep up with the Joneses"—all these conditions brought about, in part at least, because many people have not learned how to find their abiding satisfactions in the simple "life of the spirit."

Our church fathers discovered an unsurpassed secret in the art of living when they hit upon the philosophy of the "simple life." To eat simple foods, to spend our leisure time around the fireside with helpful books and wholesome games, to learn to resolutely say "no" to many modern temptations, to find our satisfactions in worthy work well done, to avoid indulgence and excess, to possess but few clothes selected with good taste, these are best for the health of the body, mind, and soul. The great Seneca long ago said: "You do not find happiness by adding to your possessions, but by subtracting from your desires."

After all the big things of life—the things that count—are the simple things. All of the big realities are expressed in the short simple words: God, love, joy, home, heaven, mother, father, brother, sister, faith, truth, beauty, and justice, etc.

There are three kinds of members in the Church of the Brethren: *first*, the slovenly. The slovenly have no self-respect and no ambitions for themselves or for their church. They do not care how they look and are generally useless for they do not perform any services. *Second*, there are the flashy. The flashy try to keep up with the latest styles in dress and social conventionalities. They will work provided they can occupy a chief seat while they are doing it. To be in the limelight, to shine, and to make a show is the chief ambition of all their days. But they have no depth and so are fickle and can not always be counted on. *Third*, are the spiritual. The spiritual dress well and always appear neat and in good taste, but they do not attract attention by their dress. They live simply, work hard, and give generously. They are the backbone of the church and can always be counted on rain or shine. This third class is made up of the most intelligent and spiritually mature Christians who have found the simple life the best!

Instead of the Church of the Brethren trying to imitate and become like the large denominations, let her preserve, conserve, and transmit her heritage! Let her keep her form of worship simple; let her keep her organization simple; let her pulpit preach in season and out of season the simple "life in the spirit"; and let her members live simply!

Washington, D. C.

## The Whirlwind

BY JOHN E. STONER

GERMANY was held responsible for starting the war in the treaty of peace. She was forced to sign a confession of guilt. Logic is logic, so the French reasoned that the way to be safe was to keep Germany humiliated. The French would keep a large army and be prepared. The Germans would be cowed by such a large and powerfully armed neighbor.

But Germany, as a drowning man, clutched at a

straw—Hitler. A campaign of savagery, the like of which the civilized world has not seen in the modern era, followed.

The vaunted French logic comes to the conclusion that if a responsible leader would go about the ruthless and systematic destruction of a section of his own people, he would as cheerfully destroy other peoples; so the French are wondering what to do. Shall they now fight a war of prevention, or shall they try compromise?

The Disarmament Conference is soon to convene again. If France is willing to start disarming, perhaps all will not be lost, but the question seems to be entirely in the hands of France.

But at the same time a strong movement is on to build up the armaments of United States. The question every citizen of the United States should ask himself is this: Shall we force other nations to start an armament race with us? It didn't work with France. France with all her armaments is in danger of war at any minute. The danger at this minute could not be conceivably greater if she had tried some other plan. She tried sowing the wind, and the whirlwind seems ready to descend. Shall we sow the wind also?

*Ft. Wayne, Ind.*

## The Gifts of Ordinary People

BY MAUDE C. JONES

MOST of us are ordinary people with very ordinary gifts or abilities. At some time in our early life most of us doubtless dreamed dreams and had visions in which we looked ahead and saw the world paying homage to us because of our extraordinary achievements along certain lines, but after the heyday of youth was past we found ourselves, along with millions of our kind, plodding through middle life at very ordinary tasks.

Humanity in general is like the ambitious fox who awoke one morning with a very empty stomach and equally high ambitions. Springing from his lair and looking out over the broad expanse of country he cried exultantly, "I shall have a camel for my lunch today." And forthwith started eagerly in search of a camel. The hours passed; the sun mounted higher and higher and the fox's limbs began to tire and his zeal to lag, and finally with a crestfallen mien he said, "No camel but a mouse, a very small mouse, will be my lunch today."

Figuratively speaking, few people are permitted to lunch on camels, but this disillusionment of our dreams need cause us no deep concern. Most of earth's teeming millions are riding on the same rate coach with us. World War statistics intelligence tests given to 1,700,000 soldiers of every rank revealed that only thirteen people out of every one hundred were endowed with superior mentality and only one-third of these thirteen were able to pass the highest examinations. So let us

console ourselves with the thought that out of the next one hundred people we meet only four of them will probably be our intellectual superiors. Too often we measure people by their business ability and in making comparisons underrate ourselves and become discouraged. A few years ago a chart was printed by the Federal Income Tax Commission which gave some interesting facts. Among them was that for the particular year the following people had a total income of less than \$3,000: 4 lawyers out of every 5; 8 engineers out of every 9; 13 doctors out of every 14; 21 salesmen out of every 22; 79 ministers out of every 80; 199 teachers out of every 200; 399 farmers out of every 400. Which proves that the ordinary man with the ordinary gifts surpasses all others in society today. And this fact should make no one unhappy.

Great talents and extraordinary ability entail big responsibilities. The talented man and woman are besieged on every side. The five talent individual rushes from one appointment to another while the one talent man sits quietly by his fireside in comfortable garb and slippers, reading his favorite magazine. The monetary compensation is greater for the former but happiness and contentment are not measured in dollars and cents. In our mad rush for wealth we pass by some of life's sweetest and best and noblest values. Apple trees adorned with bursting, fragrant blossoms; sparkling brooks dancing with fairy feet over smooth, worn, glistening pebbles; amber-hued clouds with their edges tipped in glory; the velvet touch of warm, moist, baby fingers; the abiding love of companions and even the satisfaction and solace that comes from the accomplishment of homely tasks. Wealth buys none of these because they are priceless.

Think of the Master Man. A few years of success and popularity and then what? No home, few friends. Misunderstood and underrated. Many enemies, hard work, long, wearisome days and prayer-filled nights. But what was his advice to others? "Lay not up for yourselves treasures on earth," and "A man's life consisteth not in the things that he possesseth." "The body is more than raiment and life more than meat; seek not what ye shall eat or what ye shall drink." Paul, an intellectual giant, said, "I have learned in whatsoever state I am, therewith to be content."

Most great men's greatness was not brought about because of super-intelligence but because of marked self-discipline and cultivation of natural gifts. Theodore Roosevelt was a physical weakling, doomed to an early death, but he practiced the most rigid self-discipline and made himself the hero of a great nation. Not only physically was he below normal, but by his own testimony he was a very average man with the odds against him intellectually. He used the ordinary gifts with which nature endowed him and rose above the common level.



Most of our greatest inventors were ordinary men with ordinary talents who got results only because of grilling labor and a dogged determination never to give up until they accomplished their purpose. The more nearly we seem to be defeated, the greater effort we must put forth. "Giving in" means weakness. A good friend of my early school days had ambitions to become a teacher. Examinations for a teacher's license had to be creditably passed in those days before license was granted and examinations were nightmares to this particular girl. However, knowing this to be the only entrance into her chosen field, she tackled the job with a determination to win. Eleven times she struggled through teachers' examinations before she received a license, but finally she came through victorious. Not intelligence but hard work and perseverance carried her to her goal.

The one-talent man who improves that talent is not given less reward by his Creator than his five-talent brother. Our concern is not with the amount of talents we have but with our use of these talents, be they few or many. Eleven humble Galileans, fishermen, tax collectors, farmers though they were, followed a Teacher, listening to his magic words without understanding them, picturing themselves as favored subjects of his, when by some quirk of fate he should become their king; and then suddenly they were left alone, groping in doubt and fear and bewilderment, ready to go back to their nets and farms with no purpose in life, when out of the darkness arose the cry, "He is risen and goeth before you into Galilee." And how those eleven were galvanized into action! How his words of the past three years took on a new meaning! How their hearts burned within them! How they were fired with zeal to use their homely gifts to preach such a wonderful gospel of peace and salvation to their fellow-men as had been imparted to them! The fact that they were common men with stammering lips did not occur to them after they were motivated by a heavenly impulse. Theirs not to reason why; theirs but to do and die.

Our common talents need not be despised. God can make powers of them if we will but let him. It is a sign of weakness for me to gaze rapturously on another who has distinguished himself in some chosen field and because I can never hope to reach the height to which he has attained, say to myself, "I may as well quit trying. My work will get me nowhere."

Röntgen, an obscure German scientist, accidentally discovered the X-ray while experimenting in his laboratory. His was not a super-mind. He carefully and painstakingly did his work, following whatever avenues opened to him as he experimented with his test tubes; and today he is acclaimed as one of the world's greatest benefactors.

Our talents may be small and weak and meager, but

burying them or ignoring them will not enhance their value. Strong muscles become atrophied through misuse and atrophied muscles can be revitalized by dint of strong will power and forced exercise. So with latent possibilities. Happiness and satisfaction follow in the wake of conscientious cultivation of God-given talents.

*Syracuse, Ind.*

## Science and Religion

BY HAROLD E. PLETCHER

FOR some time there has been agitation pertaining to the question of whether or not strict science is a denouncement of religion. Lately, however, the question has been definitely decided not only by the direct statements of scientists, but also by a general trend of thought toward a clearer conception. That there is a Force, super powerful in comparison to our finite realm, is admitted by the world's greatest scientist. So, rather than finding science a hindrance to religion, we have come to a period in world development when science is one of the great factors in proving the existence of that Supreme Being, called God.

To study the extremely intricate relations of the botanical system is alone enough to create an appreciation of the orderly universe in which we live. Biologically the processes of existence in animal, bird, and reptile life, collaborate this appreciation into a still more complete sense. The physical laws, unlike the laws of man, are definite to the extent that we comprehend them, and universally apply when the factors involved are correct.

It was not "a happen so" that the cycle of life which is seen in the relation of plant and animal respiration was created. The true scientist knows that the carbon dioxide waste of animal processes is a necessity to the well-being of plants, while the oxygen waste of plants is consumed by animals. This significant balance is something unexplained by cause and effect. When we realize what the consequence would be if the density of ice were greater than that of water, a fact which in general holds true for the relation between most liquids and their solid state, we can not help but believe that a Supreme Being prevented such a relation, for it would ultimately have led to universal downfall.

(Continued on Page 20)

## "See America First"

BY R. E. MOHLER, EXECUTIVE SECRETARY MEN'S WORK

*See America First* may be just a slogan, but it appeals to many people. *Save America First* is another slogan, and it also appeals to many—to all of us. Have you ever stopped to think that the November offering is for just this purpose, to help save America? Men of the church, does the idea of saving America appeal to you? If it does, remember the November home missions offering to be taken on or before Thanksgiving Day.

*McPherson, Kans.*

## PASTOR AND PEOPLE

### The Holy Spirit in the Work of the Ministry

BY M. CLYDE HORST

Article Supplied by the Pastoral Association

THIS message is presented not in order to boast of any personal achievement, although like Paul, some might well glory in "unspeakable experiences." Neither is there a desire to discuss in any dogmatic fashion the relation of the Holy Spirit to God, as did the early creed makers. Dr. William Temple's suggestion that while God is a unity, he has transcendence, the incarnation and the various phases of immanence as "centers of consciousness," may help some in their thought concerning the mystery of the Trinity. Nor do we emphasize the power of the Holy Spirit as a substitute for intellectual preparation, whether general or special.

But, in the first place, by special request, we hereby put into more permanent form a message given recently at the regional conference of ministers at Juniata College. This matter is emphasized, moreover, in the conviction that there is a general need thereof. Sermons do not always indicate an "unction from on high." Pastoral calls, so often, are merely "social." And, notwithstanding the modern multiplicity of organizations and activities, a church may be "dead and not know it." What the church needs, as Bishop Hughes recently declared, is not so much the "technical engineer," as the prophet of God. Only the Holy Spirit can make a man such a minister.

The Holy Spirit is needed in the ministry for a number of reasons. In the first place, apart from this power of God there are no real conversions. Except a man be born from above he can not even see the kingdom. Man may argue and persuade, but the Spirit alone can work this miracle. Again, there can be no growth in grace apart from God expressed in this manner. Evil spirits go out only by prayer and fasting, because only thus does God come into the life, and he alone is the sanctifying power. Christian character is made of "fruits of the Spirit."

The times in which we live, moreover, call for a special endowment of the Spirit in the equipment of the minister. A consoling ministry is a crying need of the hour. Where is there a family now that has not some special distress, whether that which is common in any age, or that imposed by economic uncertainty! As James Whitcomb Riley, though a bachelor, could enter sympathetically into the experiences of the little girl with a broken doll, slate, and heart, or his bereaved friend Bill Nye, thus, and much more must the minister go through the "Gethsemanes," and ascend the "Calvaries," of his people. "God forbid," said Bishop Hughes recently, "that ours should now be a 'scolding'

ministry; but rather, like Cotton Mather of Boston, let us make as the keynote of our life work the prophetic words, 'He hath sent me to heal the broken-hearted.'"

Moreover, in these times when the very foundations of all things seem to be shaken, ministers need a special endowment of the Spirit of God in order to furnish a morale for the people. Many, even of the very elect, seem bewildered and lost, wondering what is to come next. While no one should cry "Peace, peace," when there is no peace, yet the glorious hope of divine revelation dare not be obscured by such preaching of doom as causes all "desire to fail." While men's hearts are failing them for fear, the prophetic note of the sovereignty of God needs to be resounded far and wide. Such hope the world can not give, but the true prophet of God can. But he can receive it only as Isaiah of old did, in a mystical experience, "out of place, out of time," in the reassuring presence of the Eternal.

How shall the minister have the Holy Spirit in his work? Especially, if he has merely "entered" the ministry. But if he has really been called by the "Spirit and Bride," how different! Moreover, ministers do well to frequent "retreats" such as are of a devotional nature. Devotional literature also often leads into a spiritual mood, especially the Scriptures, which record the classic spiritual experiences of those who have "entered into the hill of the Lord." Surely these must be accorded first place in this realm. But each minister, in order to have the Holy Spirit in his work, must have first-hand experience with God himself. Prophetic vision and audition are not only things of the long ago; Pentecost has been extended and Einstein's challenge as to the next great discovery suggests a further and more fruitful extension. Each minister's life should be a laboratory in which materialism is "turned inside out" and the whole universe becomes "vibrant with a new spontaneity." Mystical experience is wholesome, moreover, as Miss Underhill reminds us, if it follow the "map of the Christian faith." Thus may live olive trees perennially replenish the candlestick, and the minister realize the ideal of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4: 6).

*Lewistown, Pa.*

### Do You Favor the Repeal of the Moral Law?

BY C. RAY KEIM

WHETHER we confess it or not, we often act as though we would like to have the moral law repealed so that we could do just as we please. Wouldn't it be fine if we could live in a world where we would never hear anything about sin and immorality—where we could do just as we please and not be punished in any way for the things that are now considered evil and are punishable under the moral law of the universe as well as by man's supplementary laws?



But would we really like to live in such a world? What sort of a world would it be? It would be one in which murder, drunkenness, sexual irregularity, dishonesty, hatred, envy, strife, jealousy, selfishness, greed, etc., would abound without let or hindrance. Such ideas as right, progress, attainment, perfection, and self-control would all be absent.

Such a world would be like a physical world in which nothing rotted or decayed—a world full of dead plants and animals. None of us would care to live in such a place!

Neither would we want to live in a world without moral law. After all, the great principles of living which constitute a moral law *should not only be obeyed but appreciated*. Would it be too much to say we are glad to live in a world where evil is punished? We certainly would not want it otherwise!

*North Manchester, Ind.*

### Inventory of a Church Man

BY R. E. MOHLER

Executive Secretary of Men's Work

It is always a good thing for a man to check up on his business at least once a year, to determine which way he is going. Suppose we as church men ask ourselves the following questions, allowing ten per cent for each satisfactory answer. How do you rate?

1. Have I attended services as regularly as possible?
2. Have I paid my church dues promptly?
3. Has the church meant anything to me during the year?
4. Have I carried out the spirit of the church in my business?
5. Have I done anything to justify the honor of being classed as a church man?
6. Have I made a contribution to the church in some specific service during the past year?
7. Have I read my own church publication, thus keeping myself in tune with the great moves of my denomination?
8. When church work and some other organization or my own interests have called for my time, my interests in money, have I placed my church first?
9. Have I aggressively fought the big issues threatening the Christian world order, or have I dissipated my energies opposing individuals and organizations differing with me on small questions of but little significance?
10. Have I told others of the satisfaction that comes to one who strives to serve his Master through the avenues of the church?

After such an examination one should probably conclude by asking himself—How can I pass a better examination next year? Will my church feel honored to count me a member?

*McPherson, Kans.*

### The Law of Christ (Gal. 6: 2)

BY A. P. GEIB

In the Series on "The Things of Christ"

A MAN who has a fairly good chance in observing the requirements of the law as stated in the ten commandments will find the keeping of the principles and the spirit of the laws of the kingdom of Christ as stated in the Sermon on the Mount as well as other New Testament teachings a more difficult matter.

With the coming of Christ the requirements of the ceremonial law were completely done away; for in Christ the types and shadows which pointed forward to him in ceremony and sacrifice were done away. But the law of God as an expression of his divine righteousness and justice and will was fully observed by the Master.

The follower of the Master is not excused from keeping the divine law which is the expression of God's holy will. Under the New Testament requirements the believer has stepped out from the slavish obedience of one law of outward forms into the loving obedience under "the law of the Spirit of life in Christ Jesus." Now, whereas a man in his weakness was not able to observe the divine will, God sent his Son that man may have life. In him who is our Life we can know and do his will, for in the mystic union of the believer with his Lord no spiritual standards are ever lost. The indwelling Christ has become the law of the believer's life, and in him the child of God fulfills the law of Christ.

The Galatian brethren were tending to drift back into legalism. Paul calls them to accept this law of Christ as the rule of their lives. Not a set of rules outside of themselves, as G. Campbell Morgan points out, but a life principle within; "an ever-present Christ ordering and controlling their entire being," fusing the believer's personality moment by moment with that of the Master and exulting, "O strong life of God in Christ within me! Be thou the controlling force of my life."

If we make Christ's rule of life our standard and controlling force for successful living, none of God's holy purposes will be lost or violated. We will then not covet, nor bear false witness nor steal. We approach the problem of right living from another angle. The Old Testament called upon God's people to *do* and then *live*. The New Testament invites the humble believer to *first live* and then *do*. Keeping this law in Christ is a happy experience because we do it out of love for the One who redeemed us from the bondage to sin and set us free to observe his perfect law of liberty.

"May love—that shining grace—  
O'er all my powers preside;  
Direct my thoughts, suggest my words,  
And every action guide."

*Manheim, Pa.*



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### From a Red Frock to a White Sardi

BY ELIZA B. MILLER

(See Picture on Cover Page)

ON a bright winter morning back in 1908 a chubby, smiling-faced little girl, in a little red calico frock and black velvet embroidered *topi* (cap), with her little hand clasped in that of her tall and stately uncle, stood before the front step of the old Mission House at Bulsar. She was about five years old and was presented as a candidate for the Boarding School.

On his death bed this little girl's father had sent word to his brother to go back to the old village and get the little girl and see that she was educated in a Christian institution. But for this request from an interested father, who knows what might have become of this charming little girl?

In her old village she was known as Shivi, having been named after one of the Hindu gods. When her Christian uncle brought her into his family he changed her name to Martha, the name she has carried with dignity to the present day. From 1908 to 1917 she was in the Girls' School at Bulsar. In 1918-19 she took her preparatory and first year in the Christian Training School for Teachers at Godhra. In 1920 she taught in the Girls' School at Anklesvar. In 1920-22 she completed her course of training in the Godhra School. In 1923 she was married to Mr. Patel, who was at that time the Head Master of the Boys' School at Vyara. Since she was needed in the Girls' School at Anklesvar, her husband was transferred to that school; so that the two might work together. They continued to work together as teachers in this school until 1926 when Mr. Patel's health failed. For a year Marthabai gave up her work to care for her sick husband who was taken from her in 1926. She was left with a little girl. In 1927 she again took up her work in the Girls' School at Anklesvar and has rendered faithful service there ever since.

As a friend and teacher to the girls she is rendering valuable service. Her house and her home are ever open to them, and they seek her advice in all the affairs of their lives. In sickness and in health, in victory and in defeat she is ever the right arm to the missionary women connected with the school. Whether it be in the

school or in the Boarding Department her advice is sought.

The school has been her home. The lady missionaries have been her mother. She is like a dutiful daughter to many of them. To her uncle, who has been her guardian, she looks with thankfulness because he led her in the way of blessing and usefulness.

If you were to call at the Anklesvar School and go to the Boarding Department, one of the first homes you would find would be that of Marthabai. You would find her wearing a white sardi, a symbol of purity. You would find her with a group of girls about her; for she lives in the world of girls whom she is leading into the same life of purity and devotion into which she herself has come. She delights to count the blessings bestowed upon her, due to Christian education, a gift bestowed upon her by the mission into which she came as a child. She appreciates the hundreds of rupees of expense spent in her training. In return she is rendering service worth more than all the money spent in her bringing up. She is contented and happy, even though a widow. Christianity lifts the widow into the sphere of respect and usefulness where she forgets her sorrow in giving loving service to others. But for Christianity that came to her because her dying father was concerned about her future, where would she be today? She loves to hear of the many Christian women of America who are doing so much in their own land and for those across the seas.

*Umalla, India.*

### An Open Letter

*Conemaugh, Pa.*

*The Gospel Messenger—*

Our Y. P. D. has charge of our "July Christmas Tree" each year, but the entire church takes part in it. This year we had devotions by one of the young people, then three special numbers in music—very fine missionary messages, a reading entitled *Love Pennies*, a playlet on *Ida Shumaker's Life* and an address by our pastor. Then the lights were put out and the tree lights put on. The tree was not decorated except for three strings of lights. Next the Sunday-school superintendent made an announcement concerning where the gifts would go, who would receive the money gift, and the date for sending it, so those who were not prepared that night, could still share in the giving later.

All those who had gifts, then marched around the church, placing their gifts under the tree as they passed. Next the offering was received for missions. This year we received about forty-eight gifts and a large bag of medicine samples and supplies. We are awaiting Ida Shumaker's advice as to where and when to send them to India. We have planned that each year they are to go to a different mission station. Our young people, in



fact our whole church, enjoy this service very much. It is one way in which we are trying to enthuse our church about missions.

Besides this, we have had a church school of missions for six evenings, closing with a program and an offering for the cause.

Also our Women's Work took up the study of *Lady Fourth of China*, but we felt it was too good for the women only, so our pastor asked that it be taught to the whole church on Sunday evenings, one chapter each evening, until we finished it. The whole church was enthused over it.

We feel that all these things are better in their results than our former system of one program on missions each quarter.

We get much out of THE GOSPEL MESSENGER in the way of suggestions, and especially for teaching and talks.

In his service,

I am,

Mrs. R. B. Litzinger.

## News From India—From "Dan" and "Beersheba"

### UMALLA

(Umalla is in the far north end of our India field)

Eliza B. Miller

#### "Pease Porridge Hot, Pease Porridge Cold . . ."

Several months ago we wrote that "cotton is king." Today we can write that "corn is king." Everybody is eating corn, giving corn to friends and kindred and neighbors. One says, "I am taking corn to my daughter," as he strides along with a load on his head. Another one says, "I am taking corn to my children in the Boarding School," as he takes a bag from his back and waits for the train. In school you ask, "Where is Gurnvant today?" The answer comes, "She has gone to Umalla with her grandmother to eat corn," or "Where is Gopal today?" The answer comes, "His father has called him home to eat corn." You ask a group of men sitting together in the field, "What are you doing here?" They reply, "We are roasting corn to eat while we rest from our weeding." For once in the year men, women and children get filled up with corn and this happens to be the time. Who of us who come from overseas where "the tall corn grows" are not happy to join the crowd in eating corn! There is a saying that if there is corn there will be rice, so the farmer expects "the latter rain" as well as the "former rain" (which has already come) to mature the fields of waving rice that is just coming into head. Rejoice with India in these bounties to feed the teeming millions.

#### There's a Reason!

Visitor in the home: "Why do you not send this bright boy to school?"

Mother: "I did send him to the government school, but the teacher beat him; so I am keeping him at home. Rather than have him killed it is better to keep him at home."

And such are the excuses of fond mothers who keep the "lardko" (darling) at home to tend the baby or herd the goats, or because the boy does not want to go. But the poor teacher gets the blame.

#### Visiting a Village School

What an interesting place is the village school! When the visitor arrives every child drops everything and stands up, because it is the custom. That is the way to give honor to the visitor. Often too, lessons stop and an effort is made to give time to the visitor. But on this particular day the Fourth Grade is reciting. The lesson is about the dog—his teeth, his habits, his usefulness, etc. A good dog has twenty claws. When a man buys an ox he looks at his teeth, when he buys a cow, he inquires into the quantity and quality of milk, but when he buys a dog he counts his claws. Therefore, when you buy a dog count his claws. It might be added: When a man goes to get a wife he looks at the price and at a pretty face.

#### Home Talent

For the first time in the history of the Vali Sunday-school all officers newly elected are from among the indigenous people—three young farmers and one a teacher. They carry on very acceptably and are eager to have all observe the Lord's day by coming to Sunday-school and church services.

#### Preparation for a Temperance Contest

Groups of boys and girls in both the Vali and Taropa schools are preparing stories and essays for the W. C. T. U. temperance contest to be held at Anklesvar early in November. A group of boys and girls gave a very interesting temperance program at Vali on Sunday last and are invited to Umalla to give it on Sunday next. Let us hope the temperance teaching given and received will safeguard these young lives against the terrible "demon of drink."

#### Simple Faith

Two old men, baptized in the days of Bro. McCann, promised each other that at death the disposal of their bodies should be by burial and not by cremation, as is the common custom among their class of folks. The reason they gave each other, was that buried bones would revive more quickly than burned ones, so if they were buried they could the more quickly be revived on the resurrection morning to greet each other. Recently the one old man died and his body was disposed of as requested. Now the other old man lies at death's door; but he has made all arrangements for his burial. Here is simple faith in the resurrection indeed; but a faith in a blessed hereafter.

#### Visitors

Mrs. Lichty, Misses Shickel, Glessner and Warstler and Edward Ziegler have all been visitors to Umalla and Vali at various times during the monsoon season. Often visitors from our fellow workers are "few and far between"; so their coming is welcome and the time of their going comes all too soon.

#### Meeting the Multitudes

With callers and guests in our own homes, in and out of homes, in the bazaar and in the village, we meet the multitudes, and hope in some way or other, to lead them into the better way of living and to acquaint them with the true God and him whom the Father sent to redeem all mankind.

### DAHANU

(Dahanu is in the south section of our India field)

Hazel E. Messer

#### Knee-deep in Mud!

Rice planting is in full swing now. It is very interesting to see the people wading around in the mud, putting the little plants down under the water. This is the way they transplant the rice plants, for the rice is sown very thickly in little beds and when the plants are about six or eight inches high, they are transplanted to the larger beds. There



is plenty of back-bending while pushing the little roots into the mud! There are no holes to dig, no dirt to hoe over the roots. The fields are flooded with water. There are no fences between the fields. I doubt if some of you would even consider them fields, for they are little patches of ground about 200 feet square with ridges of dirt between to keep the water from running off. The harvest time will come soon after the rains are over.

#### **Five Little Village Schools**

The village schools are having a vacation now while the teachers and pupils as well put out the rice. Near Dahanu we have five little village schools. Only two of the teachers are Christian. Pray with us that these other three teachers, who are so near the kingdom, may soon take the big step that will make them true followers of Christ. They are fine young men who have had a chance to study in the mission school at Palghar and have had every opportunity to give their lives for Christ. But it is so hard to take the last step. It means giving up their friends and family and being alone. And out in these villages it is hard for the Christian men even. Here they have no one else to talk to about their Christian life, and they are alone in their worship. All around them others are worshiping their gods and making fun of those who have an unseen God. Pray that they may have courage to go on and stand firm.

#### **Busy Days in the Dahanu Hospital**

(Recall that this hospital was built in 1926 by the Juniors of America. Dr. Barbara Nickey is in charge; Miss Messer is Superintendent of nurses.)

These are busy days for every one on the compound. The dispensary is running quite heavily and the hospital too. Many people are ill during the rains, and we are so glad to be of assistance to them. Some days we treat as many as seventy; other days they are fewer. Some very interesting cases come, and some that are rather sickening. A few days ago a little boy about four years of age was brought in to us with an injury on the top of his head. Dr. Peter started to dress it, and found it was full of maggots. He took out at least a hundred the first day, and some more the next day. These people do not do much caring of wounds. And when they do, they usually use the dirtiest piece of cloth

they can find for a bandage. The little boy's head is healing up very nicely now since we have taken out all of the extras. I know they are using maggots as a treatment at home now, but I am sure they come from cleaner surroundings than these do.

#### **Dr. Peter Paul—Product of Our Mission**

Recently Dr. Peter Paul came to help us in our work. He has not completed his examinations yet, but we are so glad for his assistance. He will finish his examinations in April. He appeared for them this year in April, but became ill and was unable to take them. He is a fine Christian young man. It is a joy to work with him. We are hoping he will fill a big place here in our work, especially with the village people.

#### **Too Old to Fall from a Tree**

June 29 a man about sixty years old was brought in. He was in a very serious condition. He had been cutting limbs off a tree, and some way or other one slipped and caught him between two heavy limbs. He was unconscious when his friends took him down, but he had regained consciousness by the time they reached the hospital. His right arm was broken and torn open from the wrist to the elbow, exposing bones, muscles and tendons. And covered with dirt! The right leg was badly crushed, and at first we feared it was broken. But it proved not to be, and we are very thankful for that. He had other severe injuries all over his body, and as we cleaned, stitched and bandaged we wondered just how long he would keep on breathing, and if our work would all be in vain. It took nearly five hours to get him fixed up. And at the end of that time he was still conscious, and had not complained of much pain. We did the best we could for him, then left the rest to God. And again he showed his marvelous power by healing the man. Today he is up walking around, has no splint on the arm, but still has a bandage, and is feeling fine in every way. Sometimes I wonder just how much our medicine does for these people, and how much prayer does. I am certain that if we did not use prayer along with our medicine the medicine in itself would do very little. This old man, in spite of living in the jungle all his life, knowing neither how to read nor write, and having not a cent to his name, has a dignity and strength of character about him that shows what he might have been had he had the chance. Seeing him makes us all the more eager to give the boys and girls of today a chance to make something of their lives.

#### **New Nurses' Class**

The first of July the new nursing class was begun. We have four new girls. One is from the Girls' School at Anklesvar, the other three from other missions. We are glad for these new girls and hope they will make good nurses. There is a big place in this land for true Christian nurses and we hope to help prepare them for this place.

#### **The Hospital on Wheels**

The first of November, or possibly a little before, we expect to begin our district work. We will go out in the motor to the bazaars and treat the people there. Two days a week are devoted to this work. Last year we had very good results. By the beginning of the hot season we had made many contacts that we are anxious to take up again as soon as we can. We give them medicine for their souls as well as for their bodies. While we are examining the sick ones, our motor driver talks to the men on the other side of the motor, and gives them the gospel story. The people have been very attentive listeners, and come back time after time to hear more. In the evenings also we took the magic lantern to other villages and showed pictures.

## **What to Pray For**

### **WEEK OF OCTOBER 30-NOVEMBER 5**

BRO. GLEN NORRIS of the Scandinavian field writes the following for our prayers: "A people that has been nominally Christian for many hundred years seems harder in some respects to lead to a living Christian faith than those who are popularly termed 'heathen.' There is so much self-satisfaction in a confession that means little more to many than adherence to tradition and formalism.

"The best possibilities at the Malmö mission for making contacts and doing a work of lasting value appear to be through the Sunday-school and allied activities. At our country mission points other methods are more practical, because the membership is scattered over such a wide territory. Besides holding services in the mission houses, the local ministers conduct at frequent intervals, meetings in the homes of members and of others friendly to the work. At Olseröd three members were recently received into the church. The two congregations in Denmark are greatly in need of regular pastoral care. Bro. Graybill is able to give several weeks' time each year to the Danish mission work, but it would be preferable to have some one on that field who could give full time service."



## KINGDOM GLEANINGS

### Calendar for Sunday, October 29

**Sunday-school Lesson**, International Temperance Sunday.—Rom. 13: 12—15: 3.

**Christian Workers' Meeting**, Royal Faith.

#### B. Y. P. D. Programs:

Young People—Art in the Home—Our Silent Messengers.

Intermediate Girls—Stories That Jesus Told.

Intermediate Boys—Temptations.

\* \* \* \*

### Gains for the Kingdom

**One** baptized in the North Liberty church, Ind.

**One** baptized in the Bridgewater church, Va.

**Seven** accessions in the Concord church, Va., Bro. Arthur A. Durr of New Geneva, Pa., evangelist.

**Three** received on former baptism and one baptized in the Pasadena church, Calif.

**One** baptism in the East Dayton church, Ohio; twelve baptized during meetings held by Bro. Petry.

**Eleven** accepted Christ in the Des Moines Valley church, Iowa, Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.

**Two** baptized in the Fairview church, Ohio.

**Four** baptized in the Verdigris church, Kans., Bro. Lester Fike of Carthage, Mo., evangelist.

**Twelve** baptized and one reclaimed in the Zion church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

**Thirteen** added to the Unity congregation, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Eight** baptisms in the Claysburg church, Pa., Bro. C. O. Beery of Martinsburg, Pa., evangelist.

**Two** baptisms in the Mt. Joy church, Va., Bro. Allen Hoover, pastor-evangelist.

**Two** baptisms in the Wabash City church, Ind.

**Three** baptisms in the Lewistown church, Minn., Bro. J. A. Eddy, pastor-evangelist.

**Three** baptisms in the New Philadelphia church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.

**One** baptism in the Belvedere church, Calif.

**Twelve** baptized in the East Dayton church, Ohio, Bro. C. H. Petry of Mogadore, Ohio, evangelist.

**Six** baptisms in the Canton City church, Ohio.

**Four** baptisms in the Georgetown church, Ohio, Bro. Rufus Bucher of Quarryville, Pa., evangelist.

**Four** baptisms in the Free Spring church, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

**Five** baptisms in the Curry house, Woodbury congregation, Pa., Bro. T. F. Henry of Johnstown, Pa., evangelist.

**Six** baptized in the Girard church, Ill., Bro. Earl C. Bowser, pastor-evangelist.

**Seven** baptisms in the Hiner church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

**Three** baptisms in the Poplar Grove church, Ohio; nine baptisms as the result of meetings by Bro. Wilmer Petry of Pittsburgh, Ohio.

**Eight** baptisms in the Modesto church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Thirty-four** baptisms and one reclaimed in the Fairfax church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Three** baptized and one reclaimed in the Edgewood house, Sams Creek congregation, Md., Bro. Clyde Morningstar, layman, in charge.

**Two** baptisms in the Dry Creek church, Iowa, Bro. L. A. Walker of Omaha, Nebr., evangelist.

**Thirteen** accepted Christ in the Pine Creek church, Ind., Bro. H. A. Claybaugh, pastor-evangelist.

**Two** baptisms in the La Motte Prairie church, Ill., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

**Thirty-three** baptized in the Salem church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

**Five** baptized and one reclaimed in the Oak Dale church, Greenland congregation, W. Va., Bro. Newton D. Cosner of Sipesville, Pa., evangelist.

**Seven** baptisms at Weikel, mission point in the Spruce Run church, W. Va., Bro. Eugene Kahle of Princeton, W. Va., evangelist; five baptisms at Spruce Run, Sister S. P. Broughman of Buchanan, Va., evangelist.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. H. Clapper**, pastor, Nov. 12 at the Holsinger house, Woodbury congregation, Pa.

**Bro. Walter Hartman** of Annville, Pa., Dec. 3 in the Heidelberg church, Pa.

**Bro. I. S. Long** of Bridgewater, Va., Nov. 5 in the Welty church, Md.

**Bro. A. J. Beeghly** of Westernport, Md., Nov. 4 at the Markleysburg church, Pa.

**Bro. D. R. McFadden** of Smithville, Ohio, Dec. 3 in the church at Goshen, Ind.

**Bro. I. N. H. Beahm** of Nokesville, Va., Nov. 12 at Annville, Pa.

**Bro. Ernest E. Muntzing** of Maysville, W. Va., Oct. 29 in the Sipesville church, Pa.

**Bro. Edw. Stump** of South Bend, Ind., Nov. 6 in the Elkhart City church, Ind.

**Bro. Geo. W. Rogers** of Claysburg, Pa., Oct. 29 in the Artemas church, Pa.

**Bro. G. G. Canfield**, the pastor, Nov. 12 in the Plymouth church, Ind.

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**Bro. H. A. Claybaugh** of Plymouth, Ind., Nov. 19 in the Union Center church, Ind.

**Bro. R. W. Quakenbush** of Conway Springs, Kans., Oct. 22 in the Hollow church, Okla.

**Bro. Ralph G. Rarick** of North Manchester, Ind., Nov. 12 in the Grand Rapids church, Mich.

**Bro. I. S. Long** of Bridgewater, Va., Dec. 6 in the Ridgely church, Md. \* \* \* \*

### Personal Mention

**Middle Indiana's** Standing Committee delegates to the 1934 Conference are Elders J. O. Winger and T. A. Shively, with Elders Roy B. Teach and H. L. Hartsough as alternates.

**Bro. Desmond Bittinger**, on furlough from our Africa mission, who recently underwent a serious operation, is now home from the hospital. "His strength is returning, but he has a long way to go," writes Mrs. Bittinger under date of Oct. 11.

**The Reading congregation** of Northeastern Ohio is now served by Bro. Harvey Lehman as pastor. Bro. J. C. Inman of Canton is elder in charge. The church correspondent informs us that the facts were incorrectly given in the news note which appeared in our issue of Sept. 30.

**Bro. R. Paul Miller**, Home Secretary and Evangelist for the (Progressive) Brethren, was a recent visitor at the Publishing House. His call at the Messenger offices stirred interesting reminiscences of the unfortunate division of a half century ago, as well as hopes for better things to come.

**In the Oct. 14 Messenger**, Missions Department, the statement was made that Leland Brubaker, elected at the Hershey Conference to membership on the General Mission Board, is the youngest member to serve in this connection. A letter from Otho Winger reminds us that E. S. Young was only 31 years old when he began his three years' service in 1885.

"Will you and the brotherhood please pray for an aunt of mine who has been confined to the hospital for several weeks? She is a member of your church since girlhood. She is now delirious. . . . If the church has faith as of old, I know the Lord has power to heal today the same as when Christ was here. If she could be made whole only a short time it would be a great blessing. She is now at the point of death."

\* \* \* \*

### Miscellaneous Items

**The Wiley church** of Eastern Colorado invites you to its twelfth annual homecoming Sunday, Oct. 29.

"Our bleak church stood in a patch of weeds, without a single tree on the lot. A landscape gardener gave us a plan, and we promoted a community exchange of shrubbery. Even some who argued that beauty has no essential place in the plan of salvation, helped plant roses, lilacs, and lovely little cedars." Can you remember this until the next planting time?

**What one doctor says.** Recently a physician wrote the Secretary of the Board of Christian Education thus: "I want to express to you my appreciation of your two recent articles in the Messenger. Last Sunday I used the latter one in giving a temperance talk to the adult classes of the Presbyterian Sunday-school in our little city. Among my patients are a great many ministers who always enjoy going over the Messenger which is among the popular magazines on my waiting room table. I find the general public like this paper better than the 'funnies.'"

**The Pine Creek** congregation of Northern Indiana will hold a combination service, harvest meeting and dedication of parsonage, on Oct. 29, with an all-day meeting. Bro. Otho Winger will be the speaker. The Sherck brothers of Middlebury have promised to be with us with song messages. The evening service will be largely musical. Welcome to all who care to enjoy these services with us.—Wm. H. Summers, North Liberty, Ind.

**At Manchester College** the Annual Homecoming on Oct. 14 and 15 surpassed in attendance any previous similar event. The trustees held their fall meeting with every member present. The alumni luncheon brought together many graduates and friends. On Saturday evening Dr. S. Parkes Cadman gave his lecture, Civilization at the Cross Roads. On Sunday morning he preached to more than 2,200 people who packed the Gymnasium-Auditorium to hear him. "Let Your Light Shine" was the theme of his marvelous sermon, which many people said was the greatest sermon they had ever heard. His sound fundamental teachings, eloquence of expression, word pictures and inspiration for hearers justified the opinion of many that he is the greatest pulpit orator in the world today.

## THE QUIET HOUR

### The Widow's Gift

Mark 12: 41-44; Luke 21: 1-4

For Week Beginning November 5

#### Jesus Over Against the Treasury, 12: 41

Not that he may measure our money. He looks for love, not for lucre. Gifts are a blessing to both giver and recipient. Their finest result is the love they awaken (1 Chron. 9: 26; Neh. 10: 38; Matt. 27: 6; John 8: 20).

#### The Rich Cast in Much, 12: 41

The liberality of the rich has been more praised on earth than in heaven. There is very little of the cross in the giving of one who gives out of his abundance (Ex. 25: 2; 1 Chron. 29: 9; Prov. 3: 9).

#### A Certain Poor Widow, 12: 42

We are glad to see her in the line along with the rich. In the house of worship all distinctions of class should fall away (Ruth 1: 3; 1 Kings 17: 9; 2 Kings 4: 1; Luke 2: 37; Acts 6: 1).

#### Two Mites Which Make a Farthing, 12: 42

We underestimate the value of the small gifts. A work which is carried on by the small gifts of millions of loyal hearts is vastly stronger than one which is supported by the millions of some wealthy man (Matt. 5: 26; 10: 29; Luke 12: 6).

#### He Called Unto Him His Disciples, 12: 43

He regarded the truth he was about to announce as of very great importance to his disciples, the future pastors of his flock. It is even more important for us (Matt. 15: 28; Mark 14: 6; Luke 7: 9).

#### This Poor Widow Hath Cast More in Than They All, 12: 43

She shared the cross. She gave of her living. She proved her love for her God. There was no great love in their gifts. They gave only what they could easily spare (Matt. 25: 38; 26: 12; John 1: 42; Acts 11: 25; 26).

### Discussion

Do these times have anything to do with our showing the spirit of the poor widow? Explain. R. H. M.



## HOME AND FAMILY

### Supply and Demand

BY MILDRED ALLEN JEFFERY

My kitten knows that there is food  
 Upon my pantry shelf;  
 He knows there's fire on the hearth  
 By which to warm himself.

My kitten knows he need but ask  
 For shelter, food, and drink,  
 And they are his to take and have  
 As quick as he can think.

My kitten knows all this, and yet  
 I'm but his earthly master;  
 He never questions the supply,  
 He never fears disaster.

My kitten makes me feel ashamed:  
 Heir of high heaven's treasure  
 I lack, and doubt, and ask amiss,  
 And grumble at scant measure!

*Hawthorne, Calif.*

### "Prayer Changes Things"

BY INA M. KAYLOR

NELLIE OLSON could not have told why she went to church that particular Wednesday evening. Something seemed to be pushing her against her will. On Sunday the announcement had been made, "Only those who have a real heart interest in missions need come." Now Nellie herself would have told you that she had nothing more than a passing interest in that line of work; and yet, deeper than she realized there lay buried in her heart a yearning toward the work in foreign lands.

After the service was over that evening she returned home bearing in her hand a slip of paper on which the name *Mrs. Dennis Clark* was written. The minister had said as he handed it to her, "Word has just been received of the death of Dennis Clark. He burned out his candle serving the needy ones in that far-off land, and died from overwork and exposure during an epidemic that was taking a high toll from among his people. Pray for his widow who is left in a most trying position. She tries to stay on and still be used in the cause she loves."

Nellie entered her home, turned on the lights, and stood looking at that little piece of paper for some time. Then she turned, and with a shrug of her shoulders laid it on the table and picked up the evening paper, remarking to herself, "I'll just forget that I have it." This was easier said than done, however, for the name on the paper seemed to stand out more clearly before her eyes than did the words on the printed page. At last she gave up trying to read and prepared for bed. But once in bed, sleep did not come as she had hoped, and for some time she tossed about. Then impatiently she got up,

slipped into her robe, and, without turning on the light, sat by the window.

What a night it was! It was springtime and everywhere were signs of new life. A full moon brought out the beauties of nature about her. The grass was green and just outside her window a large peach tree was in full bloom, while the sweet fragrance of it was wafted in through the open window by a gentle breeze. But Nellie's eyes were not seeing the beauties of nature. Her heart was troubled and she must think. Over and over she was saying to herself "Oh, why did I go to-night?"

As she sat there thinking her mind went back more than twenty years to another moonlight night, when as a college graduate she had made her decision against missions. There was a young man in the case and she had loved him. She knew it then and she knew it now. Though she had sternly disciplined herself, and over a period of years had deceived herself into thinking that she did not care. Well she remembered her answer to him that night. "Dennie, I love you, and freely would give the answer you ask, but for one thing. I am not willing to go with you to a foreign land." Then she remembered she had begged of him to use his talents here at home, finish his education and be a doctor of some note here.

How well, too, she remembered his answer, "Nellie, you will never know how hard you are making it for me, or how severe the temptation is, but I have pledged myself to go where God calls, 'At any time, at any place, at any cost,' and I would not be worthy of you if I did not have manhood enough to keep that pledge. The cost is greater than you know, but I can not change. Think it over, Nellie. Don't make this final. Surely we could be happy together in service in some foreign land. I have felt God definitely calling me to that work."

She had never seen him since that night. The next morning she sent him a note telling him she had not and could not change her mind. Later she heard he was continuing his medical course in another state. Still later she heard of his marriage and appointment to the field. But tonight she remembered the pain it had cost her to unflinchingly resign her place to another—to a stranger, and to know that Dennis Clark had gone out of her life forever. And now she realized it was all because of her own stubborn will.

Seldom had Nellie Olson been stirred as she was stirred tonight. Her religion had always been a formal, intangible thing to her; and now, sitting there by the window in the moonlight, she was honest enough to tell herself that any prayer she could offer would help no one, not even her nearest neighbor, much less one who was across the ocean. She reviewed her Christian experience down through the years, and realized, as she

had never realized before, that when Dennis Clark had gone out of her life, so also had most of her religion. She, too, had been a member of the College Mission Band but only in a half-hearted way, more perhaps for the prestige it would give her, than for the cause itself. Now as she sat thinking of the minister's words, she could not keep out the thought of how different her life might have been. As a business woman, she was considered a success. But tonight, as she looked facts squarely in the face, she knew that in the sight of God, she was a miserable failure. How different it all looked to her now! She had told Dennis that he was throwing life away, and now that he had done just that, she suddenly saw that his was not a wasted life, but one bravely and faithfully given to serving the needy ones. She felt that she herself had been a coward—afraid to face the realities of a life of service. At last she was completely humbled and, dropping on her knees, prayed as she had not known how to pray before: "O God, be merciful to me a sinner!"

How long she remained there she did not know, but what she did know was that when she arose from her knees she was a new creature in Christ Jesus, and a wondrous peace filled her heart. Then she felt she was ready to pray for that other woman whom she had never seen.

From that time on she set aside a certain period daily which she spent in intercessory prayer for Mrs. Dennis Clark, her associates, and their needs. To do this intelligently she soon realized she must know something definite about the work, so she wrote for information, and there sprung up between the two women a friendship which meant much to the one who was so bravely carrying on in the trying hour.

Nellie prizes highly a letter she received from Mrs. Clark a few months after she began to pray definitely for the work. In part it said: "You will never know what your prayers mean to me. I have learned to love the hour you spend thus praying. Making allowances for the difference in time I have learned to put some of my most difficult tasks into that hour, when it can be done. And I have had some marvellous results, which I lay wholly to the fact that there is one praying for me in far off America."

Nellie no longer wonders why she went to that missionary meeting that Wednesday evening. She now says that God was doing for her what she in her blindness could not do for herself.

*De Graff, Ohio.*

## The Curse of Worry

BY EZRA FLORY

WORRY breaks down health and ill health reacts upon mental condition. Worry unfits one for the enjoyment of life's good things; it hinders one in meeting responsi-

bilities, and the bearing of burdens. Worst of all, worry blights the spiritual life. Often the Word of God is choked out of hearts by the cares of this life. Worry hinders our thinking about the things to come, causing the mind to be preoccupied with the cares of this life.

The soul and body are intimately connected, and care and worry which produce ill health in body produce also disease of the soul. Languor of body produces languor of spirit, physical dyspepsia results in spiritual discouragement. A torpid liver is responsible for doubts about the salvation of the soul. Worry is a sin against our spiritual life, because it substitutes doubt for faith, slothfulness for fervor of spirit, and self-reliance for the Holy Spirit.

*New Paris, Ind.*

## Women's Work Forum

BY MRS. ROSS D. MURPHY

*What Are the Determining Factors in Deciding How Many Organizations There Shall Be in the Local Group and What Is the Relationship of the Director of Women's Work to Such Organization?*

THIS should, I think, on the whole, depend largely upon two factors. First, the number of women in the church and the need and desire for any particular phase of activity. If a church has one hundred or less women then the chances are that it should operate through a very simple organization. If there is one active organization it should not be disturbed, but made the nucleus or center of larger activity. The Women's Work director should study the activities of this organization, the need of the entire church group and the possibilities for service. Then if it is determined that a real need exists for certain activities, not now being carried forward, the director, in consultation with those already active, should try to discover the best possible way to meet this need. It may be through another organization, such as a missionary society or a mothers' group, or it may be through certain persons appointed to develop particular activities that this need can best be realized. These persons would become directors and, together with the officers of any organization already established, would form the Women's Work Cabinet, or Advisory Board.

Now, of course, the fact that it has been decided that there shall be one or more organizations does not mean that the work shall always be operated in that particular way. The director may work through committees and the committee may develop into an organization, or an organization may become a committee. The one constant factor is Women's Work and the prevailing purpose is to include as many women as possible in its activity and to render the largest possible service to the church and to the community.

(Continued on Page 22)



## Science and Religion

(Continued From Page 10)

This averted calamity, although somewhat fantastic in thought, is theoretically expressed in the condition which would exist if ice did not float, but sank to the bottom of oceans, lakes and rivers, where it would be protected from the summer's heat, and thus result in an accumulation of ice.

More simply this divine plan might be illustrated by everyday living in a similar, but more general nature than that of technical science. The absurd possibilities just related, however, do show what might be the case if cause and effect were placed as the only factors in universal order. To the true scientist there will always remain a vague unknown realm which can not be trespassed upon with finite knowledge. This unattained pinnacle of science is attributed, when all is said and done, to the same source, from which the mysticism of religion springs.

Because science can see the mechanical significance of even the human body, does not mitigate to any extent the power which gave such a body life! Even though the finite mind can begin to vaguely grasp the fact that after all energy and matter are of the same nature, it does not follow that man has found the origin of all. Just as the world has lived to see new developments in travel and production arise and take possession, so shall we and the following generations see still greater developments.

As we move forward, however, we must retain consciousness of the fact that, no matter how dwarfed the past may seem, the span of knowledge, like the astronomical units, extends far beyond our wildest dreams. From the infinitesimally small of the unit structure of molecules, to the great expansion of the farthest stars, we feebly grasp for new truths. We do succeed in progressing in our own opinion, but what of our progress in respect to it all?

That should not bother us, however, for is it not better to grow in unlimited surroundings rather than to find ourselves limited in growth? There are men who lose their sense of proportion when they realize their insignificant state in the physical universe. But there is more to life than a comparison of physical values. Like a great architect whose choice of building material is infinitely large, man has been given a chance to adapt unlimited power to his plans. Just because we can not use more than a finite portion of that which lies before us, is no reason to become disheartened. On such a conviction science is forging ahead. Like an intricate puzzle, piece by piece, the scheme of life is being assembled by man. The origin of the puzzle of life is beyond our comprehension. That origin and the power behind it and life is what science can not analyze; it is what man calls *God*.

*Syracuse, N. Y.*

## The New Testament Reading Course at Work

BY RUFUS D. BOWMAN

IN the September 23 issue of THE GOSPEL MESSENGER the New Testament Reading Course which is being sponsored by the Board of Christian Education and the National Council of Women's Work was presented. I am happy to announce that a wholesome interest is being manifested in it by a number of churches.

I believe you will be interested in hearing how one church is undertaking this New Testament reading. First of all, the pastor was deeply interested in it and presented the plan clearly to the congregation. He drew up a pledge card entitled "Bible Reading League," which read as follows: "I gladly join with others of my church in the united reading of the Bible. It is my sincere purpose to read the New Testament, 260 chapters in 260 days, beginning on Oct. 15, 1933. I will attend as many as possible of the eight Sunday evening services in which the books of the New Testament are to be interpreted by ..... Class. .... Name." These cards were presented in each Sunday-school class and over fifty signed—and this is not a large church.

Eight Sunday Evening services were arranged in which the books of the New Testament will be interpreted as the members come to them in their daily reading. An interpretation of the Book of Matthew was given the Sunday night of Oct. 15. It was a splendid interpretation. But there were other interesting things about this service. The crowd was larger than this church usually has on Sunday night and the people seemed to appreciate deeply this Bible exposition. Does this mean that the people are more ready to hear the Bible now and are more interested in reading it? Does it mean that in the passing of material values, people are seeing that spiritual values are all that really matter? Does it mean that the Bible is coming into a new place of power? You may answer for yourself, but at any rate the example of this church is worthy of being followed. May many more of our churches seriously undertake the New Testament Reading Course this year.

*Elgin, Ill.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

RECENTLY I heard a minister repeat the story of a beautiful gift handkerchief which a certain lady prized very highly. But one day while writing, a drop of ink fell on the fine silk texture. An artist friend asked for the handkerchief, then proceeded to paint a beautiful design around the spot. It was then no longer noticed, in fact, the effect was ornamental.

Brotherliness does that for human beings!

*Wakarusa, Kans.*

## CORRESPONDENCE

### FROM JUNIATA COLLEGE

Juniata College opened a new center at Altoona, Pa., this fall with a freshman enrollment of about ninety students, which together with the freshman enrollment on the campus makes the total freshman group over two hundred, the largest in the history of the college. However, a large number of the upper classmen were unable to return, so that the total enrollment on the campus is about fifty less than last year, while the enrollment on the campus and the Altoona Center is more than five hundred, thus in excess of last year.

Seven instructors were added to the faculty for the new academic year. Two of these have Ph. D. degrees: Dr. H. C. Binkley, who received his degree from Harvard University, and for the past five years has been assistant professor of English in the University of Michigan; and Dr. E. A. Heimann, who received his degree from the University of Virginia, where he had a senior fellowship and later a research fellowship. He is assistant professor in the department of commerce and finance. The other members also hold high degrees. They are: Miss Naomi C. Brady, from Elon College, N. C., who will teach in the Home Economics Department; Miss Maude A. Bond, the new instructor in elementary education; Miss Laurene Turnbull, a member of the Phi Beta Kappa and a graduate from Oberlin, and Arthur E. Jones, who received his Master's degree from New York University. The two last named have been added to the music department. Miss Liberty McClelland of Shipensburg, Pa., is our new Dean of Women.

Dr. Archibald Rutledge, a widely known writer and for the past thirty years head of the English department of the Mercersburg Academy, Mercersburg, Pa., delivered the opening lecture of the Lyceum course on Friday evening, Oct. 6. The subject of his lecture was: "Plantation Days."

The first of a series of guest preachers to come to the campus was Rev. Clair Morrow, pastor of the First Presbyterian church, Belmar, N. J., who preached in the Stone church on Sunday evening, Oct. 1.

A. J. "Dad" Elliot, who has had twenty-five years of experience as a student counsellor, spent two days on the campus as a guest of the two "Y's," Oct. 9 and 10. The two days were an inspiration to both the students and the faculty.

Lewis S. Knepper,  
Field Secretary.

Huntingdon, Pa.

### HOMECOMING AT WARRIOR'S MARK

The founding of the Warrior's Mark church dates back so that it stands among the early settlements of the valleys of central Pennsylvania. Traditional information says that Eld. Andrew Spanogle was the pioneer preacher, though he was not a resident of the valley. Associated with him or closely following him was Eld. Henry Nearhoof.

Quite a number of the farms of this beautiful and fertile valley were reclaimed from the wilderness by the Brethren. There are no records to consult, so little is known of the early history. However, the family lineages reveal these names: Beck, Buck, Nearhoof, Grazier, Autleberger, Crain and still others.

The church in later years was in charge of some elders whose names were prominent in the Brotherhood, notably Samuel Cox, Grabill Myers, Jacob Beck, assisted by H. R. Holsinger, J. W. Beer and others.

The church in its palmyest days was strongly established

both in membership and in property holdings. It therefore exerted a commanding influence in the community. This was the birthplace of our first weekly church paper, the Christian Family Companion. However, through the changing vicissitudes of time, this church waned almost to extinction. Many of the members could not continue by reason of death, some moved away and the children did not take to the faith of their fathers, and the farms passed into the hands of strangers.

However, the remnant still held the fort while circumstances were against them; but now for a decade the church is gradually taking on a new lease of life. The Sunday-school is doing a good work and preaching services are regularly held each Sunday.

Eld. Jacob Beck was called to the ministry in 1833, and 1933 being the one hundredth anniversary, the brethren and sisters at Warrior's Mark decided to celebrate the event with a homecoming meeting. A program was prepared and on Sunday, Oct. 8, the meeting commenced and was continued every evening throughout the following week, closing with a love feast with thirty participating.

There are now five additional congregations organized within the territory of the Warrior's Mark church, namely: Tyrone, Bellwood, Juniata Park, First and Second Altoona churches. Each of these was given an evening with its own program, which consisted of a sermon and selected music. These special services were pronounced a success.

The history of the church was given so far as it could be gleaned from traditions, tombstones and family records. Many interesting reminiscences were also given.

Eld. Jacob Beck, in whose honor the meeting was held, was the most noted and outstanding character of all the ministers who figured in this church. His home was here, and here his entire life was spent. He was a man of pleasing personality and his reputation as a fine specimen of Christian gentleman was good. He was a successful farmer and a successful minister and pastor. Instead of being supported by the church he was one of its strongest supporters. It was through his leadership and largely at his own expense that the only house of worship was built. Full of years and honor he, and his entire family, are on the other side. He leaves but few descendants. There was present at this meeting an only daughter-in-law, one granddaughter and six great-grandchildren.

An interesting feature of the meeting was the chalk drawing of the different houses of worship. The work is artistic and was executed in the presence of the waiting congregation by Paul Cox, pastor of the Bellwood church. A suggestion was made to date the drawings and file them to show to the generations following what the fathers wrought.

The writer of this sketch had his home in this church sixty-seven years ago, while connected with the church paper, then in its infancy. It was here that he was united for life with his companion. Here he was advanced in the ministry. And to come back after the lapse of so many years was like coming to an oasis on a weary journey. With the exception of a few who were children then, the associates of that far away time have all passed into rest. Marble slabs tell where some were laid, others repose in grass-grown and neglected graves.

Many interesting things have taken place in this church and at this meeting, but they can not be told in a short article. This was the first meeting of this character held in this church and the brethren and sisters were greatly encouraged.

Jas. A. Sell.  
Hollidaysburg, Pa.



## Women's Work Forum

(Continued From Page 19)

Some of the larger churches may have many groups of women who are active in various phases of Women's Work. It may not be advisable to merge these groups. In fact it may be highly desirable to preserve their individuality. Under these circumstances one woman is chosen as director of Women's Work and she, with the leaders or representatives of the groups, makes up the Women's Work Cabinet or Advisory Board. This cabinet will be concerned to interest all of the women in the larger program of Women's Work, but will also allow them to function through their groups. One group may be more interested in temperance, another in the mothers and still another in Bible study, or something else. Thus the groups might lead out in developing particular interests, but should not limit activity to their own group. These united activities would then make up the sum total of Women's Work.

Should a church group have no Aid or any other women's organization, how shall it secure a Women's Work director?

Any woman, the pastor's wife or otherwise, might call the group together for the purpose of securing a director of Women's Work. It might then be advisable for the one chosen to ask one or two other women to assist her in studying the general program of Women's Work and the needs of their own particular group before any further organization is attempted. They should also get in touch with their district officers and if they do not know how to do this information might be secured from Elgin.

The next discussion will deal with the following questions: *If There Are Several Women's Work Organizations How Shall the Office of Secretary and Treasurer Be Centralized, and Is a Budget Valuable and Desirable?*

Philadelphia, Pa.

## CORRESPONDENCE

### HOMECOMING AT ROCKY RIDGE

Sunday, Sept. 24, the members of Monocacy congregation held their first homecoming service in the old stone church at Rocky Ridge, Md. This church was founded by Eld. Daniel P. Saylor and the house was erected in the year 1853.

This meeting was largely attended, the church being crowded to its capacity. At least five or six hundred people were present consisting of former members, descendants and friends of this congregation, also many from other denominations. Sunday-school was held first in the morning, followed by the sermon delivered by Eld. M. R. Flohr who was raised in this congregation. The morning service was closed by Eld. T. S. Fike.

The afternoon program consisted of short talks, singing, recitations, etc. Our elder, Chas. Stover, gave the address of welcome. A brief history of the church was given by J.

P. Weybright. Mrs. Elizabeth Bowers, daughter of Eld. D. P. Saylor, read one of her father's favorite sermons. A letter of greeting and poem from Eld. B. C. Whitmore and wife of Wheaton, Ill., were also read. They were both children of this church. Nearly all who took part in the program were descendants of former members.

This meeting brought back to all of us many fond recollections of the past and should help us to more fully appreciate the golden heritage handed down to us by these faithful fathers. May we look forward with joy to the great homecoming on the other side.

Rocky Ridge, Md.

Elsie A. Eigenbrode.

### IN MEMORY OF SISTER TRIMMER

Sister Lizzie Pfaltzgraff Trimmer was born Oct. 21, 1879, near York, Pa. She was a daughter of Henry Pfaltzgraff. At the age of sixteen she united with the Church of the Brethren in York. She was married to Eld. Jacob E. Trimmer on June 14, 1900. To this union there were born five children of whom four are living—Mrs. Esther Royer, Jacob E. Jr., Paul and Kenneth.

Twenty-seven years ago they came to Carlisle, Pa., where Bro. Trimmer entered the store business. There was no Church of the Brethren in Carlisle at that time, and Sister Trimmer feeling the need of church and Sunday-school for her own children, was instrumental in starting the first Sunday-school of the Church of the Brethren here with the Lower Cumberland congregation. Carlisle was organized as a separate congregation in 1913. Sister Trimmer taught the beginners' class at the start of the Sunday-school and continued as teacher of that class until a few years ago. She was also interested in the Aid Society work, and was president of that organization most of the time since the church was built in 1914. During this time the Aid served in many worthy causes. One of the major projects was the remodeling of the church auditorium last spring. She was always ready to help those in need, and will be greatly missed by both the church and community.

Sister Trimmer became sick Friday, Sept. 15, and just one week later her spirit left her. She called for the anointing Tuesday, Sept. 19. She passed out of this life Friday, Sept. 22, aged 53 years, 11 months and 1 day. Funeral services were held in the Church of the Brethren at Carlisle, Monday, Sept. 25, with Eld. M. A. Jacobs, pastor of the York church, officiating; Eld. H. M. Snively, pastor at Carlisle, assisting. Bro. Jacobs used the text, chosen by the family: Mal. 3: 16-18. The church was crowded with approximately five hundred people. Interment was made in the Greenmount cemetery, York.

"We can not say, and we we will not say  
That she is dead—she is just away.  
With a cheery smile, and a wave of the hand,  
She has wandered into an unknown land;  
And left us dreaming, how very fair  
It needs must be since she lingers there.  
Think of her still as the same, I say;  
She is not dead—she is just away."

Carlisle, Pa.

H. M. Snively, Pastor.

### ELDER MARTIN N. HEISEY

In the death of Eld. Martin N. Heisey, of the Midway congregation, Lebanon, Pa., there passed away the last survivor of a class of ministers who exercised almost entirely in the German language. In his case, it was always German. He passed away July 31, 1933, at the ripe age of 88 years, 7 months and 22 days. He had spent the last three years confined to his bed with what seemed to be a slight paralysis.



He united with the Church of the Brethren in his late teens, in what was then the Tulpehocken congregation. When the Midway church was organized in 1902, he was one of the three ministers—Christian Bucher, Bro. Heisey and Jos. L. Wilhelm. Bro. Heisey had previously served a term in the deacon's office. He was united in marriage with Elizabeth Tice, who was born in Dayton, Ohio, and who preceded him to the spirit world by thirty-one years. Three children blessed this union, Mary T. Horst, Solomon, residing on the home farm, and Lizzie Kline. There survive fifteen grandchildren and twenty-seven great-grandchildren.

He preached the gospel for about forty-five years. He would quite frequently precede the sermon by "lining" and himself leading a German hymn. Naturally gifted with a good voice, he had wonderful reach in leading the soprano in an audience. In speaking, he would start in full voice and continue largely at the same pitch and power throughout the discourse. He was a splendid coöperator in church work. During his last years, confined to his bed, he would almost invariably wish the grace of God upon those who were left to carry on the Lord's work.

The funeral services were conducted by Eld. Michael Kurtz, who spoke in the German language, and the home ministers.

Nathan Martin.

Lebanon, Pa.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Shively-Williams.**—By the undersigned at the home of the bride on Oct. 6, 1933, Willard Shively and Charity Eva Williams, both of Muncie, Ind.—L. S. Shively, Muncie, Ind.

**Wolgemuth-McCune.**—By the undersigned at his home, Oct. 8, 1933, Mr. Victor Leroy Wolgemuth, Elizabethtown, Pa., and Miss Edna McCune, Columbia, Pa.—H. H. Nye, Huntingdon, Pa.

## FALLEN ASLEEP

**Anderson,** Bro. John A., born March 20, 1887, at Frankfort, Kans., died Aug. 15, 1933, at his home in Cushing, Okla., following a long illness. He married Miss Mae Fickle at Fruita, Colo. He was a faithful member of the Brethren Church for twenty-five years. Surviving are his wife, two sons and two daughters, seven sisters and two brothers. Funeral service by the pastor, D. D. Fleishman, and burial in the cemetery near the church.—Mrs. S. C. Pippenger, Cushing, Okla.

**Aschenbrenner,** Alma, born April 25, 1868, in Tama County, Iowa, where she spent her early life. She died Oct. 4, 1933. She united with the Church of the Brethren in her teens. She married Geo. D. Aschenbrenner in 1888 at Shellsburg, Iowa. The family moved to Spokane in 1902 where they have since resided. She is survived by her husband, one son, seven daughters, twenty-three grandchildren, one great-grandchild, three sisters and one brother. Funeral services by the undersigned. Interment in the Riverside cemetery.—D. Warren Sbock, Spokane, Wash.

**Baughner,** Bro. Freemont M., born May 19, 1857, died at his home in Hanover, Pa., Sept. 20, 1933. He was the son of Eld. Aaron Baughner who for many years operated a tannery near Jefferson, Pa. He leaves a wife, three sons and four daughters. He served in the Upper Codorus church as a deacon, always faithfully performing his duties. For the last sixteen years he had been incapacitated. Funeral in the Chestnut Grove Church of the Brethren by Eld. E. S. Miller, assisted by Elders C. Geiman and J. E. Myers. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

**Bowman,** Bro. Daniel Cary, died at his home near Boone Mill, Va., Sept. 9, 1933, aged 59 years. He was the youngest of ten children born to Bro. Wm. and Sister Mary Graybill Bowman. He married Sister Elizabeth Barnhart Sept. 22, 1895. In May, 1896, he became a member of the Church of the Brethren and ever remained faithful. He was a loyal supporter of the church and a regular attendant at services. Since March he had been confined to his room and on March 31 he was anointed. Surviving are his wife, daughter, five brothers, three sisters and two grandchildren. Services in the Bethlehem church by

Brethren N. C. Peters and J. A. Naff. Interment in the church cemetery.—Blanche Bowman Wood, Boone Mill, Va.

**Brindle,** Mrs. Sarah, widow of Levi Brindle, died at her residence here, after an illness of two weeks of pneumonia, aged 84 years. She moved here about thirteen years ago. She was a faithful member of the Church of the Brethren. Surviving are three sisters and one brother. Services at her residence and interment at Baker's meeting-house near Churchtown by Eld. O. W. Cook, assisted by the writer.—S. S. Sheffer, Dillsburg, Pa.

**Brinsner,** Bro. John G., died at his home in Elizabethtown, Pa., Oct. 5, 1933, aged 84 years. He was blind for seventeen years. He is survived by five sons, three daughters and two brothers. His wife died ten years ago. They joined the Brethren Church over fifty years ago. Services in the church by Pastor Ober, assisted by Eld. S. H. Hertzler. Interment in the Green Tree church cemetery.—M. B. Miller, Elizabethtown, Pa.

**Carrier,** William Henry, born in Fayette County, Ohio, Feb. 3, 1860, died at his home in Coyle, Okla., Oct. 10, 1933. In 1881 he married Mary Faulkinstein who survives. Of the family of thirteen children twelve are still living. Bro. Carrier united with the Church of the Brethren at Leeton, Mo., in 1897. In 1899 he came to Cushing, Okla., where he lived until 1901, when he moved to the Clarkson community where he resided until a few years ago when he retired to the little town of Coyle near by. Interment was in the Clarkson cemetery near the little country church which he helped build and maintain. He is survived by his wife, twelve children, thirty-seven grandchildren and two great-grandchildren. Funeral by D. J. McCann, assisted by Rev. Meeker of Coyle.—D. J. McCann, Oklahoma City, Okla.

**Dell,** Leonard O., born Feb. 20, 1901, died Aug. 28, 1933. He was the only child of Mrs. Amanda O. Dell. He identified himself with the Somerset Church of the Brethren April 14, 1930. He lost his life in an automobile accident. He leaves his wife, two daughters and his mother. Funeral services in the home by the pastor, Bro. T. R. Coffman.—Mrs. H. R. Knepper, Somerset, Pa.

**King,** Sarah Crouse, widow of Eld. Joshua Y. King, born near Myers-town, Pa., Oct. 13, 1852, died at the home of her daughter, Sept. 25, 1933. Brother and Sister King and family came to Caroline County, Md., in 1888 and were pioneers in building a Church of the Brethren here. Eld. King passed on about twenty-six years ago and since that time Sister King had been living with her daughter. She lived a consistent, exemplary life and was a faithful attendant at church services as long as health permitted. For the last several years she had been confined to the home but her interest in the welfare of the church continued to the end. She is survived by two daughters, son, two brothers and two sisters; one son and a daughter preceded her. Services at Ridgely church by Eld. Rufus Bucher, assisted by Elders L. R. Brumbaugh and Wm. Sanger. Burial in Denton cemetery.—Mary Cherry, Ridgely, Md.

**Laughman,** Bro. Solomon, died Sept. 5, 1933, at the home of his son-in-law and daughter, Mr. and Mrs. Lewis Noel, Spring Grove, aged 67 years. His wife died seventeen years ago. He leaves six children, three sisters and seven grandchildren. Services at Mummerts meetinghouse near Abbottstown by Jacob Stauffer, C. L. Baker and H. R. Miller. Burial in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

**Miller,** Jesse, died Sept. 26, 1933, at Minerva, Ohio, aged 61 years. He was a member of the Church of the Brethren for thirty years. He is survived by his wife, Amanda, one son, daughter and ten grandchildren, three sisters and three brothers. Services by the writer in the Reading church. Burial in the church cemetery.—M. M. Taylor, Louisville, Ohio.

**Reiman,** Bro. Jeremiah J., born June 26, 1854, died Sept. 17, 1933. His entire life was spent on the farm on which he was born. He is survived by two sons and two daughters, fifteen grandchildren and five great-grandchildren. His wife, Rebecca Schrock Reiman, preceded him July 23, 1932. He was a member of the Church of the Brethren for sixty years and served as deacon for forty-seven years. He served his church in many important positions.—B. B. Dickey, Berlin, Pa.

**Swope,** Paul Kenneth, infant son of Roy N. and Mary C. (Tracy) Swope of Rouzerville, born July 3, 1933, died in the Waynesboro hospital, Oct. 10, 1933. Besides the parents he is survived by four brothers and seven sisters. Funeral from the home in Rouzerville by Bro. Harry C. Muck. Interment in Pleasant Valley cemetery near Smithsburg, Md.—Mildred L. Palmer, Rouzerville, Pa.

**Wingert,** Bro. J. Stover, son of Laban and Prudence Stover Wingert, died suddenly at his home in Waynesboro, Pa., Sept. 29, 1933, aged 56 years. He is survived by his wife, Mary Ripple Wingert, three sons, two sisters and one brother. He was a faithful member of the Church of the Brethren which he joined in January, 1895. Funeral services at his home by his pastor, Bro. Levi K. Ziegler, and Bro. H. M. Stover. Interment in Green Hill cemetery.—Florence Hess, Waynesboro, Pa.

**Wootress,** Mary Susannah Barlie, born in Logan County, Ill., Feb. 14, 1866, died in a hospital in Wichita, Kans., Sept. 23, 1933. She married John M. Wootress Nov. 16, 1882. They united with the Church of the Brethren in McPherson, Kans., Feb. 1, 1891. She maintained her faith in her Savior and lived a devoted Christian life until death. They celebrated their fiftieth wedding anniversary Nov. 16, 1932. She leaves her husband, six daughters, son, eleven grandchildren and five great-grandchildren. Funeral services in Wichita by the writer, assisted by Jas. H. Elrod, pastor. Interment in the Memorial Lawn cemetery.—H. F. Crist, Newton, Kans.



## NEWS FROM CHURCHES

### CALIFORNIA

**Belvedere.**—The work of the church and Sunday-school is progressing nicely, our attendance being the best through the vacation period that we have ever had. At the Vacation Bible School, we decided to spend the time with Bible stories, Bible memory work, missionary study, Bible geography, and hymns, and feel that we have had the best Vacation School, in accomplishment, that we have ever had. Our program was varied so the children did not tire, but were enthusiastic all the way through, and we carried out this program through all departments. We are glad to report the surprise of many at the amount of scripture memorized. Having eliminated the hand work this summer, we will not want to go back to it, because of the waste of time to the child and additional work for the teacher, and decided that the above program was more helpful in every way. We had one baptism in July. At the regular business meeting for Sunday-school officers, Bro. David Huffman was elected superintendent. October was decided upon as our rally month, and all departments of the church are busy in the Lord's work, trying to win souls for his kingdom, increase our membership and Sunday-school attendance. We will observe homecoming day on Oct. 29. Dr. Francis W. Russel of Palo Alto will give the morning and evening addresses. A program has been arranged for the afternoon. Brethren J. E. Steinour and L. M. Davenport are our delegates to the District Meeting to be held in Glendale, Ariz.—Annie L. Miller, Long Beach, Calif., Oct. 6.

**Glendale Mission.**—Our church is nearing completion. The plastering is finished and new chairs are being purchased by voluntary subscription. Sept. 10 H. A. Frantz of La Verne was again chosen as elder, Geo. C. Carl as pastor and E. N. Flory as Sunday-school superintendent. The Sunday-school is well organized and interest is centered about securing and holding new members. Our Ladies' Aid Society has proven itself to be a strong factor in the work here by materially helping along the finances. During the summer months a number of visiting ministers have preached for us. The evening of Aug. 20 Holy Land pictures were shown. The choir continued work during the summer months under the leadership of Brother and Sister Weaver. A number of our young people were at Camp La Verne this summer. Our Young People's Departments are well represented here. They are active workers, shouldering their responsibility in this important mission work for the Master.—Lulu Terford, Glendale, Calif., Sept. 25.

**Glendora.**—The Woman's Missionary Society met with the Aid in an all-day meeting July 13, serving a basket dinner to which the men folk were invited, after which a splendid program was given. Union services were held during July and August in the city park, in which we cooperated; our singing is much appreciated by the people of Glendora; on several very cool evenings the services were held in our church which is across the street from the park. During these meetings we have made new acquaintances among the good people of our town. A number of our young people attended Camp La Verne at Jenks Lake. On the night of Aug. 28 a service was held in San Dimas Park, a few miles from Glendora, when a farewell was given to Bro. H. M. Brubaker and family who have served us well, as pastor, for the past three years, and also a reception to our new pastors, Brother and Sister Becker, who have come to us from a pastorate of six years in the Nampa, Idaho, church. Friends from several adjoining churches, also the pastors of two of our city churches with our membership, enjoyed a fellowship supper spread on tables under the beautiful sycamores and liveoaks of the park. A short program was given. At this time a huge box with the inscription, "Church Work," was presented to Bro. Becker, who found it beyond his strength to lift. Our Sunday-school superintendent then came forward and offering his help, took from the box a smaller one, labeled "Sunday-school Department." The president of the C. W. did likewise and was followed by the choir director, the president of the Aid Society, a representative of the laity and the chairman of the deacon body. When these departments of the church had each taken out its share, the load was easily lifted by the pastor. On the evening of Sept. 15 the young married people's Sunday-school class, about forty in number, happily surprised Bro. Becker's, taking with them their suppers, also a goodly donation of canned fruits, jams and jellies. Two other classes are planning to do the same at an early date. A splendid Sunday-school promotion service was held on Sunday, Sept. 24, in which sixty-two primaries and about thirty-five juniors took part; the theme was "The Holy Temple." In our recent Sunday-school and C. W. elections a good corps of officers was given charge of the work for the coming year. The prospects for the future are bright, in which we hope to do good work for the kingdom of God. Twelve letters of membership have been received and five granted since our last report.—Mrs. Lulu N. Miller, Glendora, Calif., Sept. 25.

**Hemet** church met in council in September. Officers for the church and Sunday-school were elected as follows: S. E. Yoder, continued as elder in charge; I. B. Gibbel, church clerk; Dean L. Yoder, Sunday-school superintendent. Mrs. C. C. Myers and Dan L. Yoder were elected delegates to District Meeting. On Oct. 1 we will hold homecoming services.—Mertie B. Dickey, Hemet, Calif., Sept. 23.

**Long Beach.**—Rev. Bohrer of La Verne has kindly brought his marimba to our church and played for several of our services. Various organizations of the church are trying to earn money to repair

the damage made by the earthquake to our church and to help pay for our music. The older women's Bible class is making an autograph quilt. The Golden Circle class members have each agreed to earn a dollar. The choir gave a banquet and has secured the assistance of the Hollywood baby orchestra to play in the municipal auditorium Oct. 1. A silver offering will be taken. The young people's Endeavor Society gave an ice cream social. Aug. 29 a mass meeting of the women of the church was held in Bixby Park. Mrs. Anna Cline was appointed director of Women's Work of the local church. Mrs. Hattie Ketherside was appointed head of the mothers and daughters' association. The Aid Society chose officers for the coming year on Sept. 13. Sept. 14 the church met in council to hear the annual financial reports and select officers for the coming year. Today the Golden Circle met at luncheon in Bixby Park to reveal the names of its mystery friends. The Women's Missionary Society will meet at the home of Mrs. Evelyn Upright.—Mrs. J. R. Trimmer, Long Beach, Calif., Sept. 23.

**Los Angeles.**—First church met in council Sept. 13. Officers for the church and Sunday-school were elected for the coming year: Bro. D. B. Miller, elder; Wm. H. Wertenbaker, associate elder; clerk, Levi Hosfeldt; Sisters' Aid, Messenger agent; the writer, correspondent; Earl Schrock, Sunday-school superintendent; Mark Lehmer, assistant; president of Christian Workers, Hiram Bailey. Two delegates were elected to District Meeting: Della Lehmer and Elva Schrock. It was decided to hold our love feast Nov. 19 at 4 P. M.—Elva G. Schrock, Los Angeles, Calif., Oct. 7.

**Modesto** church met in council Sept. 8. Sunday-school officers for the year were elected with Sister Ina Smith, superintendent, and Julian Hallett, assistant. We also elected our elder, Bro. M. S. Frantz. Bro. J. H. Cassady of Washington, D. C., conducted a most inspiring series of meetings Sept. 17 to Oct. 8. The attendance was good and a great interest was shown in the meetings. Eight came out on the Lord's side and were baptized; others await the rite.—Irene Kauffman, Modesto, Calif., Oct. 14.

**Pasadena.**—At our September quarterly council officers for the new Sunday-school year were elected; general superintendent, Geo. N. Boone. Delegates to District Meeting are: F. S. Eisenbise, Bro. C. F. Rupel and Lucy Mohler. At a recent Wednesday evening service Vernon Heckman was unanimously elected and licensed to preach. Oct. 1 impressive services marked the observance of promotion day. Classes were presented for advancement in every department from Cradle Roll to senior young people. Certificates were presented and Robert Raikes diplomas were distributed to those with perfect attendance records. Forty-eight officers and teachers were then inducted into office, Superintendent Boone presenting the group to the pastor, Bro. F. S. Eisenbise, who administered the covenant of service and cooperation, in which the entire congregation joined. This was followed by the prayer of consecration. Oct. 8 one of our Sunday-school girls was baptized and three were received on former baptism. In the evening we enjoyed a very spiritual communion service. Oct. 22 will be rally day. The average attendance for the past year in Sunday-school was 214. The Ladies' Aid is getting ready for the annual bazaar. The women's missionary society elected Mrs. F. S. Eisenbise as their new president. Mrs. J. A. Heckman is director of the Women's Work. Mrs. G. N. Boone is president of the mothers and daughters' organization.—Mrs. Lucy L. Mohler, Pasadena, Calif., Oct. 10.

### CANADA

**Bow Valley.**—We held our installation services for the Sunday-school officers and teachers on Sunday, Sept. 24. At the evening service our pastor preached a missionary sermon and an offering of \$25.11 was taken for the Africa mission. Oct. 7 we held our communion service. The service was inspiring and a great blessing to all who attended. On Sunday following, an all-day harvest and thanksgiving meeting was held with a basket dinner. These meetings were very spiritual and uplifting. Our thanksgiving sermon was "Where Are the Other Nine?" and the harvest sermon, "Harvest Rush." Our offering, taken at these services, was for home missions, amounting to \$19.47. We are looking forward with much interest to a six weeks' Bible term to be held in our church, beginning Nov. 6, with Brother and Sister John Wieand as leaders. On Oct. 9 our pastor, Bro. Wieand, started on a three weeks' tour of visiting and holding meetings in the other churches of our district.—Mrs. S. M. Burger, Arrowwood, Alta., Oct. 11.

### COLORADO

**Denver.**—Our quarterly council was held Sept. 11. Sunday-school officers were elected for the coming year, Bro. Long being reelected superintendent. Our pastor, I. J. Sollenberger, and wife have returned after a much needed vacation. Sister Sollenberger's health seems much improved after a rest in a quiet spot in the mountains. Several church members spent a most enjoyable time over the Labor Day holiday. Sunday evening preceding Labor Day we met at a mountain cabin and had services on the porch of the cabin. Our pastor had scripture verses and short talks about the wonderful handiwork of God in the hills and mountains. It was a very inspirational meeting. Our Ladies' Aid Society has been serving "penny-a-dip" suppers which have proven to be quite successful financially, aside from the help we receive from the fellowship and sociability of our friends and neighbors. The young people are starting on a very active program for the coming season, having planned to present a play or pageant every six weeks. They are also planning to take part in the programs of one of the missions in the lower part of Denver. Nov. 5 is the date set for our love feast.—Malissa Dove, Denver, Colo., Oct. 14.



**Haxtun.**—Our District Meeting was held here in August and we enjoyed the fellowship of about thirty visiting members at that time. Also in August the McPherson College men's quartet with their director gave us an excellent program of song. Later the Imperial men's quartet from Ohio, with accompanist, gave us an evening of sacred music. Our churches are far apart here and these extra visits with spiritual messages are greatly appreciated. Our state recently voted on the repeal issue. Prior to voting day our church put on a personal visit campaign to get out the dry vote. Other churches did likewise and the W. C. T. U. also sponsored some fine programs. It was well worth while, for though our state followed the wet slide, our county went dry by a strong majority and our town by a three to one vote. Our adult group is studying the book of St. John on Sunday evening with Eld. Baker leading.—Mrs. I. C. Snively, Haxtun, Colo., Oct. 7.

### ILLINOIS

**Allison Prairie** church met in business meeting Oct. 12. Sunday-school officers for the coming year were chosen with Adam Jellison, superintendent and Ernest Fry, associate. Our love feast was held Oct. 13. We had with us at this service our elder, Bro. N. H. Miller, and Brethren W. T. Heckman, Dolar Ritchie, Oliver Deering and H. L. Royer. Bro. Dolar Ritchie held a two weeks' revival for us in August when one was baptized. Bro. Ritchie brought us a strong message each evening. He and Bro. Deering are preaching for us the first and third Sundays of each month. The young people are preparing a temperance program to be given Oct. 29. Several of the young people are also taking part in a peace program Nov. 5. The church has been unfortunate in that robbers entered and took things of value: lights, curtains, chairs, dishes and clock. No clue has been found as to who the guilty parties are.—Mrs. Dollie M. Elder, Lawrenceville, Ill., Oct. 16.

**Canton** church met in business meeting Sept. 13 and officers were elected for the year. The pastor, J. J. Johnson, was reelected as elder; Willis Mummey, adult Sunday-school superintendent; the writer, clerk and Messenger correspondent. The church decided to arrange for a homecoming on Oct. 22 with the love feast in the evening. The various committees gave favorable reports and all activities are progressing nicely. Sunday-school rally and promotion day was held Sept. 24 with a good attendance. During the past year our attendance both at church and Sunday-school showed an increase over the preceding year.—Mary Rohrer, Canton, Ill., Oct. 11.

**Dixon** church has had good attendance during the summer. The attendance for June, July and August was above previous records. July 22 we had a mid-summer rally and all services were well attended. Bro. Edward Stump of South Bend, Ind., spoke both morning and evening and all appreciated the inspiring messages he brought. July 30 our young people gave a program in the evening on the subject of "The King Eternal" which was well rendered. Sunday evening, Aug. 6, we had a song service in which old songs, new songs, and special selections were given. There was a large crowd and many compliments were given. Aug. 30 our church had a camp fire service in the evening at the home of our Sunday-school superintendent, T. H. McWethy. Over 100 people were present and many said it was the best meeting of the kind they had ever attended. Oct. 1 we began a new Sunday-school year with a fine faculty of teachers, and much interest. A united effort is being made to increase our attendance, support the church program, looking forward to a larger church building better equipped for our work. Oct. 8 was harvest meeting. Bro. W. O. Beckner of Elgin gave an inspiring message in the morning suited for the needs of the times in which we live; this was enjoyed by all. In the evening we had a full house to listen to a good program. We all rejoice to see our attendance and interest so good and we are looking forward to greater things.—Lillie Thompson, Dixon, Ill., Oct. 7.

**La Motte Prairie.**—We met in council Oct. 14. We reorganized with the following officers: Elder, Bro. W. T. Heckman; clerk, Lois Plunkett; Messenger agent and correspondent, Esther Swinger. Our pastor, Bro. D. C. Ritchey, with his wife, was ordained to the eldership by the unanimous vote of the members. They were ordained by Bro. Heckman and Bro. N. H. Miller of the ministerial board. We feel he is well qualified to take up these new duties. Bro. Sam Spivy and wife were elected to the deacon's office. We decided to use the envelope system. Bro. I. D. Heckman began a two weeks' meeting for us Sept. 3 and as an immediate result two were baptized. We held our love feast Sept. 17 with most of the members present, and also some visiting members. Bro. Heckman officiated. Bro. Ausby Swinger was installed into the ministry at this time.—Florence Seymour, Palestine, Ill., Oct. 17.

**Lena** church met Sept. 26 in business meeting and Sunday-school officers were elected with Bro. Harry Moore, superintendent, and Sister Edith Brechtel, assistant. Bro. Burton was elected elder. Sept. 24 Bro. Lear from Chicago installed our new pastor and also delivered a good sermon. Oct. 1 Bro. Burton preached two good sermons that were enjoyed by all. We feel very fortunate to be able to secure Bro. Burton for our pastor.—Sadie Lutz, Lena, Ill., Oct. 7.

**Mt. Morris.**—Our regular quarterly business meeting was held Sept. 19. At Bro. Adam Hecker's request he was relieved of his duties as Sunday-school superintendent and Bro. Vernon Hohnadle was chosen in his place, with Bro. Hecker as assistant. A Cradle Roll department was added to the school this year. Sept. 24 was promotion day and officers for the year were installed. The same day the annual dedication service for children took place. Brother and Sister E. H. Eby spent one Sunday evening with us in September. Brother and Sister Bonsack were with us one Sunday recently and Bro. Bonsack

brought the morning message. At 5 o'clock lunch was served at the church and in this way an informal hour was spent with the visitors. Bro. Bonsack then spoke at the two following services. At the Thursday evening prayer meetings Bro. E. R. Hendricks has been directing the study of Revelation. The meetings have been quite well attended and much enjoyed. About 100 people attended the homecoming at the Old People's Home on Sept. 15. Open house in the morning was followed by dinner and a program in the afternoon. The gifts which were brought will help much in a financial way at the Home. The homecoming was so much enjoyed that it was voted to make it an annual affair. Our communion service will be Nov. 5 at 7 P. M.—Mrs. Clara Long, Leaf River, Ill., Oct. 16.

### INDIANA

**Camp Creek.**—Bro. D. W. Kurtz was with us in our harvest services Aug. 20 and gave two addresses. This summer we purchased new song books, The Brethren Hymnal. Our elder, Bro. David Metzler, and Bro. Frank Kreider, member of the District Ministerial Board, met with us in council Sept. 15. Sunday-school officers were elected for the year. Truman Niffong was reelected Sunday-school superintendent. Bro. John Metzler who has been serving us in the ministry for five years was ordained to the eldership. We are looking forward to our revival services which will be held in the near future.—Mary Shively Kendall, Elkhart, Ind., Oct. 10.

**Cedar Lake** church closed another Sunday-school year with an average attendance of forty-three. During the last quarter we have had several special meetings, the last being our love feast and homecoming on Oct. 7 and 8. We also had a two weeks' revival conducted by Bro. T. G. Weaver. There were three conversions but only one was baptized in our church. Eld. A. F. Morris has been doing our preaching when we have any. At the last quarterly council new Sunday-school and church officers were elected. Sister Nellie Rynearson was reelected superintendent; Sister Carrie Rufner, church clerk; Sister Inez Kern, church correspondent and Messenger agent. We now have seven Sunday-school classes instead of six.—Inez Kern, Garrett, Ind., Oct. 14.

**Elkhart City.**—On June 1 Bro. E. G. Hoff of Elgin gave an illustrated lecture on Publishing House activities. Our Vacation Church School was held from June 19 to 30, with an average attendance of seventy-two. It closed with a demonstration program on June 30. Bro. Perry Huffaker of South Bend spent an evening with us on July 16, in a program of hymn appreciation. Aug. 13 our pastor exchanged pulpits with Bro. Irvin Weaver of Osceola. On Aug. 20 Bro. Kermit Eby of Ann Arbor, Mich., having just returned from a good will tour of Japan and China, spoke on his experiences. On Aug. 22 Bro. E. H. Eby, former missionary to India, gave an illustrated lecture on religions, Christian and otherwise. Sept. 10 was our homecoming day. Bro. Charles Zunkel, pastor at Michigan City, gave a message on "Missions." The afternoon service was one of "Reminiscences" in which many interesting things in the past history of the church were recalled. Oct. 1 was our rally day, with children's exercises and installation of Sunday-school officers. Classes were reorganized at the beginning of the Sunday-school year, both for efficiency and remembering that the real purpose of the Sunday-school is to teach higher Christian ideals of living. Since prayer meetings have been resumed for the last several weeks, with Bro. Andrew Miller, from Muncie, Ind., as leader, much interest has been shown. A ladies' octet, men's octet, and a mixed chorus have been organized for special music at church services. Our pastor, Bro. Lorell Weiss, is giving us a series of very interesting talks on the early history of the Church of the Brethren, both in Germany and Pennsylvania. Our evangelistic meetings will begin Nov. 6, with Bro. Edward Stump of South Bend, as evangelist.—Theo. W. Fish, Elkhart, Ind., Oct. 16.

**Ladoga** church met in council Oct. 14. Sister Maud Ronk was elected Sunday-school superintendent. Brethren Wade Baker, Ralph Gottschall and Wilford Harshbarger were chosen as church trustees. It was decided to hold our love feast Oct. 28. Sunday morning, Oct. 15, Bro. Rarick gave us a splendid message followed by the installation of Brethren Paul Ronk and Paul Mahorney and their wives to the deacon's office.—Martha L. Himes, Ladoga, Ind., Oct. 17.

**Loon Creek.**—Our Vacation Bible School was held the last two weeks in June with an average attendance of fifty-nine. The school closed with a Children's Day program July 2. We are very happy for the nineteen new members who have been added to our church family during the spring and summer. Bethany day was observed Sept. 3, at which time we had our annual harvest meeting and homecoming service. Prof. R. C. Wenger of North Manchester, Ind., delivered two splendid addresses at this service. There were 212 in attendance, which was the largest attendance the church has ever known. At the council meeting Sept. 7 Bro. Ora Kitt was elected as our new Sunday-school superintendent. Our school has been reorganized for the coming year. The first two weeks in November Bro. Everett Fisher of the Four Mile church, Ind., will hold a revival for us. At a later date our pastor, Bro. Roy B. Teach, will go to the Four Mile church to hold a two weeks' revival for them.—Gladys M. Rittenhouse, Huntington, Ind., Oct. 9.

**Mt. Pleasant.**—The officers for the year Oct. 1, 1933, to 1934, include the following: Sunday-school superintendent, Ernest Ronk; assistants, Clara Belle Shaw and Willard Shelly; leader of B. Y. P. D., Daniel Miller; church clerk, Paul Stoner; Messenger agent, Lucille Ronk; correspondent, the writer.—Mabel Jamison, North Salem, Ind., Oct. 9.



**North Liberty** church met in business meeting Sept. 12. Sunday-school officers were elected for the year with Bro. Orville Houser, superintendent. Our school has collected over \$60 during the year, using the collections the first Sunday of the month for this purpose. Bro. C. L. Morningstar continues his work as pastor. Sept. 24 was our harvest homecoming meeting. Sister Alice Ebey gave two very interesting talks. We continued the afternoon program with short talks given by several other speakers. The meeting was much enjoyed by a large crowd. Oct. 1 was rally day. Our pastor conducted installation services followed by Sunday-school, after which one of our Sunday-school boys was baptized. Oct. 28 is our love feast to be preceded by one week of revival conducted by Bro. H. A. Claybaugh.—Mrs. Una C. Steele, Walkerton, Ind., Oct. 9.

**North Webster** church met in council in September to elect officers. Bro. Will Tooley is our new superintendent. It was decided to relieve our pastor, Bro. O. H. Warstler, after three months from time of council; he has served as pastor for five years. As yet no pastor has been hired. Our harvest meeting was held Oct. 8. Bro. R. H. Miller of North Manchester gave us two very inspiring sermons. Our love feast will be held Saturday night, Oct. 28. We had a two weeks' revival service with Bro. Ralph Rarick of North Manchester as evangelist; he gave us excellent sermons.—Mrs. Elmo Shock, Syracuse, Ind., Oct. 9.

**Wawaka** church recently held their fall council meeting for election of Sunday-school officers. Bro. Donald Castetter was elected superintendent. Bro. Milo Geyer was with us in a harvest meeting and gave two inspiring sermons. The New Paris young people's group recently gave a playlet at our church in courtesy for one given by our young people at New Paris. Our pastor has spent some time this summer at the University of Michigan, working on his master's degree. He is again teaching in the Wawaka high school. A number of our intermediates and young people availed themselves of the opportunity for camp life at Camp Mack this summer. Our communion services will be held Oct. 21 at 7:30 P. M.—Gordon Warstler, Ligonier, Ind., Oct. 9.

## IOWA

**Cedar Rapids** church met Oct. 8 in business meeting. We will have our love feast Oct. 24. The reorganization of the Sunday-school and church has recently been completed, with S. B. Miller as elder. We held our rally and promotion day Sept. 24. During the past year we have had a 22 per cent increase in our Sunday-school attendance. The B. Y. P. D. has organized for the coming year; they held a vesper service Oct. 1. The Ladies' Aid Society has reorganized and is starting on a new year's work.—Mrs. Charlotte Northcutt, Cedar Rapids, Iowa, Oct. 12.

**Coon River.**—July 5 we enjoyed having with us the quartet from McPherson College. Aug. 15 we took part in the county-wide Sunday-school picnic. In the evening Sister Nettie Senger showed some pictures and gave an interesting talk on her work in China. July 23 we were favored with a message from Bro. J. Perry Prather of Ashland, Ohio. Aug. 11 the Aid Society sponsored an ice cream social at the church and the men's club of our church played a game of volley ball with the men of the M. E. church of Panorama. Our communion services on Sept. 30 were well attended. Brother and Sister Earl Deardorff of Des Moines Valley, Brother and Sister I. W. Brubaker of Des Moines and Brother and Sister C. B. Rowe of Dallas Center were with us on this occasion. Bro. Brubaker and Bro. Rowe officiated. At our homecoming Oct. 1 Bro. Oscar Diehl of Beaver church gave the morning message which was very inspirational. Seven churches were represented at this meeting besides our home towns, Yale and Panorama. There were letters read and many uplifting talks. Bro. Oliver Brenner from Colorado came the greatest distance. The church met in business meeting Oct. 7. Officers were elected at this time for the coming year. Bro. Irving Haughtelin was reelected elder; Bro. E. O. Reed, clerk and Messenger agent; the writer, correspondent. Members were chosen for various committees. It was decided to hold an anniversary service of the dedication of our church, the date to be set later. Oct. 8 we elected Sunday-school officers: superintendent, Bro. Earl Reynolds; assistant, Bro. Claire Persons; C. W. president, Estella Knight. Baptism was administered to a brother last Sunday night as the result of seed sown during our revival. Oct. 10 the Coon River Volunteer band sponsored an oyster supper.—Mrs. Chas. Knight, Yale, Iowa, Oct. 11.

**Mt. Etna.**—We are pleased to report the work here going nicely. Four men and boys have been baptized since our last report, making twenty baptisms during the past year. Our pastor, H. K. Rogers, just held a two weeks' revival at the Libertyville church. The work of the Sunday-school is encouraging. We have a fine group of young people in our B. Y. P. D. The Ladies' Aid Society has a large attendance at each meeting. Mrs. Andy Johnston was recently elected director of Women's Work. During our pastor's absence Bro. Carl Bigford preached for us two Sundays and a temperance play was given, directed by Mrs. Ira Yagel. At the quarterly council Oct. 6 Miss Doris Gossard was reelected Sunday-school superintendent and Meredith Rogers, assistant. Plans were made for a revival meeting to be conducted by Bro. Lawrence Walker of Omaha. We expect to hold a love feast at the close of the meeting. We are planning to entertain the District Conference next August.—Doris Gossard, Mt. Etna, Iowa, Oct. 7.

**Prairie City** church served another of its bountiful dinners in the church on Sept. 17. At 2 o'clock we held our church council. Sunday-school officers were elected for another year, Sister Nellie Bowie being chosen superintendent and Bro. Carl Elrod, assistant. Our Women's

Work council has been quite busy this fall. Recently they served two suppers and thus realized a sum large enough to purchase the coal for the winter. Our church expects to entertain the district Sunday-school convention Oct. 15. We were pleased to have with us Bro. M. W. Eikenberry of Dallas Center who brought us a wonderful message. Our love feast will be held Oct. 25.—Lida Cadwallader, Prairie City, Iowa, Oct. 4.

## KANSAS

**Mont Ida** church held the annual business session Sept. 24. The following church officers were reelected: Elder, Bro. Miller; clerk, Frank Watkins; treasurer, E. A. Vanscoyoc; Messenger agent and correspondent, Mrs. Mary G. Shaefer. Sunday-school officers were chosen, the general superintendent being Mrs. Hazel Tilton. Decision was passed to call for District Conference for 1934. Brother and Sister Miller were elected church delegates to District Conference. The Sunday-school delegates chosen were Mrs. E. A. Watkins and Marjorie Vanscoyoc, with Mrs. Hazel Tilton and E. A. Watkins, alternates, for both Sunday-school and church. We decided to hold a revival in 1934, the arrangements being left to the ministerial board.—May G. Shaefer, Garnett, Kans., Oct. 4.

**Ottawa.**—Sept. 21 was the closing of the fiscal year for the missionary society. The collection of the mite boxes was a feature of this meeting. A 100 per cent prayer service was gratifying. Mrs. Mary Shomber was given a vote of thanks as retiring president of the Women's Work. Mrs. H. Keim is her successor. Mrs. H. B. Wheeler was reelected president of the missionary society for another year. The Vest club continues to meet and sew for the local hospital as well as for other worthy causes. The men's meeting Sept. 22 was filled with interesting things. One feature of this meeting was the planning for publicity prior to the coming of Brother and Sister Austin on Oct. 18. The pastor's artistic paint brush has brought out some beautiful cards. On the morning of Sept. 24 the pastor talked on the advantage of a planned and well organized church. At the close of this service the membership was urged to sign the petition asking the city commissioners to prohibit the sale of beer within a block of the school buildings; there was also a petition to the legislature to control the handling of liquor. Our pastor conducted installation services on this date for all church and Sunday-school officers. Bro. H. B. Wheeler conducted the services during the C. W. hour. The ladies of the Bible class met at the home of their teacher to express their appreciation of her services during the past year, bringing numerous tokens of remembrance. Sept. 27 the younger people of the church met in a social way and transacted the business of their department. Sept. 28 there was a workers' retreat, at which the officers and teachers met to discuss the work for the coming year. Pastor Keim outlined his program for the year. Eld. DeVilbiss talked on the work of the church from his angle, and Bro. Ernest Watkins, general superintendent of the Sunday-school, gave a talk on the work of the school. Oct. 1 the beginner and primary department, under the direction of the superintendent, Mrs. S. E. Hume, gave a short program. A number of the scholars were presented with promotion cards. Oct. 5 the ladies of the church met at the pastor's home to effect a complete organization of the Women's Work for the ensuing year. It was decided to change the name of the Aid to Cheerful Workers and rearrange the work and program, featuring several different lines of activity. Mrs. Frank Allen was chosen president of this unit and Mrs. Ellis Keim, president of the mothers and daughters.—Mrs. J. E. Ott, Ottawa, Kans., Oct. 7.

**Salem Community** church met in council Sept. 5, with our pastor, Bro. Van Pelt, in charge. Officers were elected for the coming year: W. T. Luckett, reelected elder. The Sunday-school officers were also reelected with the exception of secretary-treasurer. Mrs. Mary Van Pelt suggested that during the summer we dispense with our regular Sunday evening programs and have family night. The plan was to have family groups work out their own programs, a different group each Sunday night. This usually consisted of two or three related families. The plan worked well, interest was excellent and much new talent was discovered. Attendance increased at least 150 per cent. May 12 we had a joint mother and daughter banquet with Fairview M. E. church. On Children's Day the children gave the play, Let the Little Ones Come. Bro. Ward Williams from Castleton filled the pulpit one Sunday morning in July. In August our young people had an exchange program with Castleton. A group of colored folks from Sterling, with their minister, gave us a fine program. In September our young people had an exchange program with Monitor.—Mrs. Mae McGonigle, Nickerson, Kans., Oct. 11.

**Victor** church met in council Sept. 9. At his request Bro. G. N. Balm, who has served us faithfully for eight years as Sunday-school superintendent, was relieved of this responsibility; he was seventy-four years old his last birthday. Bro. Grover Bradshaw was elected superintendent. Delegates to District Meeting are Bro. A. E. Thompson and Sister Alice Case; for the Ladies' Aid, Sister Cyrus Ewing. July 16 the intermediates gave an interesting temperance program and July 3 the temperance committee gave a program. The young people of the Holiness church conducted the services during the B. Y. P. D. hour July 9. July 23 a group of young people from a Methodist church gave us a challenging message in a pageant entitled, The Lost Church. The church and community appreciated a musical program given July 20 by the McPherson College quartet and their director, Prof. Voran. Aug. 3 our Sunday-school had a picnic and Aug. 17 the Sunday-school district of which our school is a member had a picnic. Bro. Lewis Naylor and his two sons attended camp at Abilene, Kans., in August and gave an interesting report on Sept. 10. Bro. Naylor was



one of the directors. We have purchased a piano for the church. Interest and attendance have been very good in all departments of the church this summer.—Veta Thompson, Waldo, Kans., Oct. 11.

### MARYLAND

**Meadow Branch** congregation is being doubly blessed by the Lord adding daily to the church such as should be saved. Without special revival or evangelistic effort four were added to the church by baptism Oct. 3. Two were young married women and two were young men; the latter moved within the boundaries of the church not long since and attended Sunday-school at the Meadow Branch church. Their parents are Roman Catholics.—Wm. E. Roop, Westminster, Md., Oct. 4.

**Monocacy** congregation met in council Sept. 30. The visiting brethren gave their report. Four letters of membership were received. An election was held for deacon and Bro. James Renner was chosen, to be installed later. S. R. Weybright was reelected as church clerk; John T. Fogle, church trustee; S. R. Weybright, Sunday-school superintendent, with Jas. I. Renner, assistant. Elders L. J. Flohr and E. P. Schildt were chosen visiting trustees to the Old Folks' Home at Sam Mar. Our love feast will be held on Nov. 4 beginning at 2 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 7.

**Pipe Creek** church met in semiannual council on Sept. 2 with Eld. J. J. John presiding. He was reelected elder with M. R. Wolfe, assistant; P. B. Roop was chosen on the trustee board; H. G. Englar, as general treasurer; John D. Roop, clerk; Bro. Wm. Main, elected as a deacon, will be installed at the Union Bridge church later.—Mrs. J. Walter Speicher, Uniontown, Md., Oct. 11.

**Ridgely.**—This summer the churches of Ridgely, including our own, united in conducting a community Vacation Bible School. Quite a number of our children attended. Caroline Ebling continues as our Sunday-school superintendent for the ensuing year; our school is growing. Bro. Bernard King as acting pastor has been giving us a series of sermons on the Place of the Church of the Brethren in a Needy World. These have been enlightening and inspiring, as a review of our past church history and an urge to renewed effort. One of our young ministers, Bro. Jesse Zieger, has been engaged in evangelistic work during the summer and is now continuing his studies at Bridgewater College. Sept. 30 and Oct. 1 the Ridgely and Peach Blossom churches united in a Christian Education conference held at Ridgely which is sponsored by the District Board of Christian Education. Two representatives of the board, Bro. Roy Forney and Caleb Bucher, gave addresses on Temperance and topics relative to Christian work. One session was devoted to a welfare program given by home workers. Our love feast will be held Oct. 8. We are expecting Eld. I. S. Long to be with us in a revival meeting beginning Dec. 6.—Mary Cherry, Ridgely, Md., Oct. 7.

**Sams Creek.**—The work at both the Edgewood and Sams Creek places of worship is progressing fine. At the Edgewood house the organized adult and young people's classes have a regular joint monthly meeting, alternating programs; this creates good interest between the classes. The Ladies' Aid at each place is doing a splendid work. A unique and spiritual revival meeting commenced in the Edgewood house Aug. 13 and continued eight days. Bro. Clyde Morningstar, a layman, was the speaker and it was completely a laymen's meeting. The meeting was a success from every angle—attendance and spiritual interest were wonderful. Bro. Morningstar delivered ten strong addresses which were appreciated by both saint and sinner. As an immediate result three were baptized and one was reclaimed. The annual fall council was held in Sams Creek house Sept. 6. Bro. E. C. Bixler was chosen elder for 1934. A vote was taken for the election of two deacons. Brethren Clyde Morningstar and Schley Jenkins were chosen and with their wives have been installed. Sept. 10 there was a homecoming in the Sams Creek house. Prof. L. H. Brumbaugh gave a strong address at 11 A. M. In the afternoon there was a diversified program consisting of addresses by neighboring ministers and laymen, music both instrumental and vocal. Prof. Wm. Kinsey of New Windsor gave a chalk talk at 7:30. Sept. 12 Bro. J. H. Wimmer of Shelocta, Pa., began a series of meetings in Sams Creek house which continued for two weeks. There was special music every night by different groups which we think helped to create interest. We had our communion Sept. 23 with Bro. Wm. Kinsey officiating. The climax of this effort was on Sept. 24 when we had an all-day program. The evening service closed this, the most successful series of meetings held at Sams Creek in years. Bro. Wimmer delivered fifteen stirring sermons. As an immediate result of this effort six were baptized, one reclaimed and two await the rite. A successful Vacation Bible School commenced Aug. 7 in the Sams Creek house and continued two weeks. About sixty students were enrolled. Oct. 1 the Sunday-school at Sams Creek was organized. Bro. Schley Jenkins was reelected superintendent. Bro. J. H. Hollinger of Washington, D. C., delivered a timely address in the Edgewood house Oct. 8. Bro. Wm. Kinsey is doing some very helpful work in this section and the success of the Sams Creek meeting is due to the efficient pastoral work of Bro. Kinsey. The future of Sams Creek looks bright both at Edgewood and Sams Creek.—J. M. Wagner, New Windsor, Md., Oct. 11.

### MINNESOTA

**Worthington** church met in business meeting in September. Bro. J. Schechter was reelected as our elder and was also chosen adult advisor for the B. Y. P. D. Haun Rogers was elected adult leader, with Mrs. J. Schechter, leader for the junior society. Russel Foulter was elected Sunday-school superintendent. Brother and Sister

Schechter represented our church at the District Meeting at Waterloo and brought back some interesting reports. We decided to have a series of revival meetings this year. The ministerial committee will make arrangements for securing an evangelist. Our communion services will be held Oct. 30. Promotion day exercises and installation of Sunday-school and church officers were held Sept. 24.—Mrs. H. H. Hauenstein, Reading, Minn., Oct. 7.

### OHIO

**Canton City.**—Our community Vacation Bible School under the supervision of Miss Fleighman was very interesting and helpful. The enrollment was over 200. The school continued for four weeks, closing with a fitting program and exhibit of the work done by the children. We held our annual Sunday-school night in the church basement Oct. 6. A program was given under the auspices of the C. C. C. Bible class and our general and adult superintendents and pupils received awards for perfect attendance. One girl has been present every Sunday for eleven years. We held our rally day services Oct. 8 with a fine program. Our pastor, Bro. J. C. Inman, was speaker at a reception held in the Covington church Oct. 3 in honor of his sister, Dorothy, who is sailing for Africa as a missionary nurse. Six have been added to the church by baptism since our last writing. D. W. Kurtz, president of Bethany Biblical Seminary, will be at our church Sunday, Nov. 5, both morning and evening. In the afternoon he will speak at the church to the young people of the district. Monday morning he will address the ministerial association.—John W. Meyers, Canton, Ohio, Oct. 9.

**Cleveland.**—At our quarterly council Oct. 1 the Sunday-school and church officers were elected for the coming year. H. L. Ankeny was reelected Sunday-school superintendent. The school has grown considerably in the past year, especially the young people's department. A Sunday-school picnic was held Sept. 30 with a large crowd in attendance.—Annabel Dredge, Cleveland, Ohio, Oct. 7.

**Fostoria.**—Our Vacation School which was directed and supervised by Sister Fannie Frederick was a success and a general spiritual uplift to all. A corps of home talent teachers assisted in the work. Our quarterly council was held Sept. 14. Sunday-school officers were elected for the year with Bro. Willis Schubert and Bro. F. M. Buckingham as superintendents of the main school. On Sept. 17 our Sunday-school was represented at the Greensprings church at the five school convention with fifty-six members present. Bro. Swihart preached the morning sermon on The Signs of the Times. The date for our love feast is Oct. 26 at 7:30 P. M.—J. C. Warstler, Fostoria, Ohio, Sept. 30.

**Georgetown.**—From Aug. 14 to 27 we were engaged in our annual revival with Eld. Rufus Bucher of Pennsylvania in charge. He preached sixteen inspiring sermons. As a direct result four were added to the church by baptism. We were favored with several messages in song by different congregations and by our own talent. Sept. 9 we met in business meeting. Harry Delk and Carl Arnet were reelected Sunday-school superintendents. Encouraging reports were given by the brethren who, with our elder, Bro. Blessing, paid the yearly visit. Oct. 7 we held our love feast. Bro. Enos Brumbaugh from the Salem congregation officiated. On the following morning we served breakfast in the basement. Bro. Herschel Jobs gave a talk on the Apostle Paul for the Sunday-school period. Bro. Parker Filbrun then told of his trip to Palestine. We closed our Sunday-school year with good attendance and interest; average attendance was 174 and the offering, \$6.79.—Mrs. Nora D. Spitzer, Laura, Ohio, Oct. 9.

**Owl Creek** church met in council Oct. 7. It was decided to hold a love feast Oct. 29 at 7 P. M. Brother and Sister Helsner were with us Sept. 21 when they gave an interesting talk on the work on the Africa field.—Nora Litt, Fredericktown, Ohio, Oct. 9.

**Poplar Grove** (Ohio) church met in council Aug. 25. Seven letters were granted to those who are transferring membership to the Union City church. Mrs. Theo. R. Eley has been elected Sunday-school superintendent for the coming year. Aug. 13 three of our Sunday-school girls were baptized. Bro. Wilmer Petry began a three weeks' evangelistic campaign with us on Sept. 4. He labored earnestly and brought twenty-five inspiring sermons. On Sunday, Sept. 10, an all-day meeting was held with a basket dinner. Sept. 24 nine were baptized. We are very glad to report that our elder's wife, Mrs. Wm. U. Wagner, is rapidly recovering from a goitre operation on Sept. 27.—Bessie Huffman, Union City, Ind., Oct. 11.

**Portage** church met in council Sept. 15 with our elder, Bro. Garner, in charge. Our Sunday-school is small but very interesting. We have decided to hold our love feast on Saturday evening, Nov. 4, at 7:30.—Mrs. Kenneth Chambers, Wayne, Ohio, Oct. 9.

**Salem.**—We were very glad to have Sister Kathryn Royer of Constance, Ky., with us Sunday morning, Aug. 6. She gave an interesting talk about her work at Constance. The fathers and sons held their first banquet Aug. 8 with over 100 present. Bro. C. W. Click of Covington gave the address and Dr. O. M. Graham, O. S. Lutz and Chas. Flory gave talks of interest. The Riverdale quartet furnished the music. Aug. 20 Brethren Walter and John Heisey were with us; the latter rendered a special number in song and the former brought the message. We met in council Aug. 20. Bro. Albert Landis was reelected Sunday-school superintendent and Earl Gorrill, assistant. Our love feast will be held Nov. 11 at 6 P. M., with breakfast on Sunday morning. It was decided that in the future our love feast will be held permanently the second Saturday in November. Sept. 10 we had a splendid Sunday morning service. The young people had the opening devotional service. The Riverdale quartet rendered several num-



bers in song and Bro. Parker Filbrun gave a talk about his trip to the Holy Land. A very impressive missionary program was rendered Sept. 24 by the young people for the benefit of our missionary project. We have just closed another Sunday-school year with average attendance of 298, an increase over last year. Sunday evening, Oct. 8, the young people reorganized the Y. P. D. by electing Mary Spitler president.—Naomi Sibert, Union, Ohio, Oct. 9.

**Union City (Ohio)** church met in members' meeting Sept. 22. Sunday-school officers were elected, the superintendent being Ira Mike-sell, and assistant, Wm. Weaver. Our series of meetings, to begin Oct. 15, will be in charge of Bro. Martin from the Oakland congregation, Ohio. The meetings will close with a love feast. We are having some very interesting mid-week services, studying Prayer in preparation for our revival. Mrs. Ruth Ruff, our chorister, is conducting song practice each week, getting ready for the meetings. Attendance at Sunday-school and church services is gaining and we are much encouraged. We received seven members recently by letter. Our pastor, Bro. Ivan Erbaugh, is attending the pastors' conference at Bethany and we know he will bring home many good things for our up-building. Bro. Cassell and wife from Manheim, Pa., were visiting here recently and the former preached for us on Sunday evening, giving us a spiritual sermon. Bro. Glen Moyer preached both morning and evening, Oct. 1. Our pastor conducted impressive installation services Sunday morning, Sept. 24, for the Sunday-school officers.—Lula Netze-ley, Union City, Ind., Oct. 4.

**West Milton** church enjoyed an interesting message Aug. 20 given by Sister Clara Harper, returned missionary from Africa. The church met in council Sept. 21 when officers for the year were elected: Sunday-school superintendent, S. C. Gnagey, with Jacob Lowry, assistant. Installation services for Sunday-school officers were held on Sunday following in charge of Bro. Galen Royer, after which he gave us a very interesting message. It was decided to hold a two weeks' revival beginning Nov. 6 with Bro. J. W. Fidler of Brookville, evangelist. Communion on Monday evening, Nov. 20.—Mrs. S. C. Gnagey, West Milton, Ohio, Oct. 7.

### OKLAHOMA

**Big Creek** congregation met in council Sept. 11. Sunday-school officers were elected for six months with Miss Minnie Kinzie, superintendent. The work of the church and Sunday-school is going forward and gaining in interest. District Conference was held in this congregation the last week in August. The attendance was good and the interest shown in all meetings was excellent. We especially enjoyed the evening services and special programs of music. We feel very much encouraged by meeting brethren and sisters from different parts of the district. Oct. 18 the county Sunday-school convention will be held in our church. Our love feast will be Nov. 11, Saturday evening, with the homecoming the following day, an all-day service with a basket dinner at the noon hour. We hope to have many old friends and neighbors with us and expect to have a good program. Bro. D. D. Fleishman, our pastor, is at present in Missouri conducting a revival. The services here are taken care of by the young ministers of the church.—Mrs. S. C. Pippenger, Cushing, Okla., Oct. 10.

**Washita** church held its fall communion on Sept. 11 with the pastor, Bro. Geo. Eller, officiating. At the recent council the Sunday-school and church officers were elected: Bro. Luke Howell, reelected Sunday-school superintendent, with Bro. John Merkey, assistant; Sister Lydia Hertzler, president of the Y. P. D. Sept. 24, promotion day, a number of certificates were given out to the lower classes. The installation services were held Oct. 1.—Mrs. David R. Merkey, Cloud Chief, Okla., Oct. 11.

### PENNSYLVANIA

**Altoona (28th St.)**.—Eight of our young people are attending college this year. It has been a great boon to the city to have Juniata College offer a full course in the freshman work. The Altoona center has more than one hundred enrolled. Our Sunday-school had a splendid attendance throughout the entire summer. A spirit of loyalty was manifest that was very commendable. The preaching services did not lag either. Only one Sunday evening service was dispensed with and that was to give the folks an opportunity to attend the yearly Bible conference. Prayer service was held continuously throughout the summer. Bro. Waltz discussed the parables in the morning. The evening service was given to the study of the book of Daniel. A large chart was furnished by the young men's class which was used with telling effect. The interest is continuing as our pastor speaks each Sunday night on the subject of Zechariah. All have learned to know their Bibles better. It is an inspiration to have so many friends of other churches attend our evening meetings. At our members' meeting, the financial board reported that the budget is being met with every bill paid to date. Our rally day services on last Sunday were well attended. The address by Mr. L. G. Runk, an outstanding Christian of our city, challenged the group to more concerted effort in personal evangelism. Bro. Waltz installed the Sunday-school officers after a challenge for more consecrated lives. The superintendent is J. Q. Replogle. The newly elected church officers for the year include: elder, D. B. Maddocks; trustee, Harry Troutman; agent for Publishing House, Mrs. Lewis Rhodes. The love feast will be held on the second Sunday evening of November. The anniversary of the building of the annex to the church will be held Nov. 26. The church decided to have a two weeks' meeting in January with the neighboring pastors of our own churches as special speakers and guests. Many of our people are out of employment. There is a splendid response however on the part of most of the membership in putting across a

program in our section of the city. This is the fourteenth year of our pastor, Bro. Waltz. There is a growth in spiritual development with all of the material depression.—S. W. Snyder, Altoona, Pa., Oct. 9.

**Cherry Lane**.—The church met in regular business meeting Sept. 12, with the elder, Bro. E. M. Detwiler, presiding. Sunday-school officers were elected for the coming year with Bro. A. V. Klahre reelected superintendent. The harvest meeting was held Sept. 10, with Bro. Ira C. Holsoapple of Martinsburg as the speaker, both forenoon and afternoon. We were happy to have with us Bro. John Bennett of Artemas and his wife at these services. Special music was furnished by the junior choir of our own church. A basket dinner was enjoyed by all on the church lawn. A junior choir composed of seven of our girls was organized the last of July. It has been called upon to sing at a number of places since that time. Sunday, Sept. 24, was rally and promotion day in our Sunday-school. Prof. L. H. Hinkle, county superintendent of schools, gave a very splendid and inspiring address. About thirty of our members accompanied the pastor to Artemas Sept. 17, when he had charge of the harvest meeting at that place. Special music was furnished by our junior choir. Bro. Bennett, although unable to see, physically, enjoyed the day with its fellowship. He still remains very active and seems to be enjoying very good health. Our semiannual love feast and communion will be held Sunday, Nov. 12, at 6:30 P. M. Bro. Kinsey of New Windsor, Md., will be with us for a week preceding the love feast. He will give us a series of Bible lessons. From Nov. 1, to Sunday evening, the 5th, he will give a series of illustrated lectures at the Black Valley union church.—Mrs. A. Jay Replogle, Everett, Pa., Oct. 10.

**Conestoga**.—Oct. 8 Eld. A. P. Wenger of Ephrata gave us an impressive missionary sermon at the Earlville house. An offering was lifted for missions. Our church has decided to ask the Volunteers of Elizabethtown College to give us a program in the future. Our revival meetings will begin at the Bareville house Nov. 12 with Bro. H. F. King of Myerstown in charge. Prior to the revival meetings there will be prayer meeting each Wednesday evening, beginning Oct. 18, also at the Bareville house.—Addie A. Myer, Leola, Pa., Oct. 9.

**Elizabethtown**.—Sept. 24 we had a homecoming day, suggested by S. H. Hertzler's eightieth birthday. The celebrant appointed a quartet of ministers (including himself) who sang at the morning service and also in the afternoon. Eld. Hertzler preached in his usual style and effectiveness. Our blind elder, Hiram Kaylor, of the Green Tree congregation, opened the afternoon session in German. Memory served well, so that reminiscences of the old Chiques church were given and other appropriate remarks with much appreciation on the part of the older members. Eld. Nathan Eshelman gave us a rich spiritual message in German and Eld. Jacob Longenecker preached in English. The evening session was given over to the Hertzler quartet who gave talks as follows: Bro. Paul Grubb, The Outlook of Life at the Age of Thirty; Bro. John Hershman, The Outlook of Life at the Age of Forty; Bro. M. B. Miller, The Outlook of Life at the Age of Sixty; Bro. S. H. Hertzler, The Outlook of Life at the Age of Eighty. The evening brought the largest number of visitors, especially ministers. As intended, Eld. Hertzler was highly honored. Floral baskets were presented by the Sunday-school and by a former pupil.—M. B. Miller, Elizabethtown, Pa., Oct. 9.

**Fairchance** Mission met in council Sept. 26 with our elder, Bro. C. C. Sollenberger, in charge. Harold Wilson was elected Sunday-school superintendent; Mabel Miller, Y. P. president, and the writer, Messenger agent and correspondent. Brother and Sister Geo. Wright of Uniontown have been directing the work for three years. Since March 1 our Sunday-school average has been 139; prayer meeting attendance, 28. Sept. 24 Sister Ida Shumaker gave an inspiring message after which an offering was lifted for missions. A Volunteer group from Juniata College came to us with a helpful program on the afternoon of Oct. 1. That evening Bro. L. S. Knepper, field worker for Juniata, preached a forceful sermon on Practical Christianity. At present our pastor is attending the ministers' conference at Bethany.—Mrs. Fedora Kissinger, Fairchance, Pa., Oct. 7.

**Free Spring**.—On Sunday evening, Sept. 25, our pastor, Bro. J. A. Buffenmyer, began a two weeks' revival meeting at this place. The attendance and interest were splendid throughout the meetings. Bro. Buffenmyer preached fifteen splendid sermons. As a direct result of the meetings five confessed Christ, four of whom were baptized and one awaits the rite. The meetings closed with the love feast Sunday evening, Oct. 8. The church has been built up and strengthened. Our pastor had intended holding a series of meetings also at the Oriental house, but on account of an epidemic of infantile paralysis in the neighborhood, the churches and schools have been closed for a few weeks.—Mrs. Ira J. Shirk, Mifflintown, Pa., Oct. 11.

**Geiger**.—Sunday morning, Aug. 6, we had with us Brother and Sister E. H. Eby, returned missionaries from India. Sister Eby told a story for the children, after which Bro. Eby gave an address on The More Abundant Life. Our Sunday-school reorganized on Sept. 24, at which time H. J. Beabes was reelected superintendent. The time for our love feast is Oct. 29.—Wilbert Beeghly, Somerset, Pa., Oct. 7.

**Greencastle** church met in council Sept. 25 when the officers for the new Sunday-school year were elected. The superintendent is Bro. L. H. Leiter and assistant, Bro. N. L. Kuhn. Delegates to District Meeting are Brethren Jesse W. Whitacre and J. C. Beahm. We had a fine attendance at our rally day services Sept. 24, there being 328 present. We are planning a donation to the Old Folks and Children's Homes in the near future. Our love feast will be Nov. 1. Two new members were added to our number since the last council and one letter of membership was granted, which brings our membership now to 133. Our



evangelistic meeting will be early in January with Bro. I. S. Long, evangelist.—Kate E. Gilland, Greencastle, Pa., Oct. 4.

**Hanover.**—The annual Sunday-school outing was held July 15 and was much enjoyed by all present. Bro. C. Geiman of Black Rock preached for us the morning of July 16 and presented a spiritual message. We concluded a two weeks' series of meetings on Sept. 3 with Brother and Sister J. Kurtz Miller of Pottstown, evangelists. Bro. Miller in his characteristic way gave us strong spiritual sermons. His chart talks were especially enlightening. Sister Miller's work with the children was much appreciated. One was baptized. Special music was furnished during these meetings by groups from Loganville, York and Black Rock. At the quarterly council Oct. 4 Bro. E. E. Baugher and Claude Miller were elected Sunday-school superintendent and associate, respectively. Delegates to District Meeting are E. E. Baugher and J. M. Stauffer. Bro. Irvin Hostetter was chosen deacon. M. A. Jacobs and G. H. Danner assisted in the elections. The church has placed on foot a movement for providing musical instruction for those interested during the coming season.—A. P. Hetrick, Hanover, Pa.

**Locust Grove church** met in council Oct. 11. Brethren Blair Berkebile and Lester Berkebile were elected delegates to District Meeting. Bro. L. B. Harshberger was reelected as pastor for another year. In September we held our homecoming with Bro. J. A. Robinson as the principal speaker. Sept. 17 we elected Sunday-school officers with Bro. Ira Berkebile, superintendent. Sept. 24 installation services were held for Sunday-school officers and teachers. During October we are having a Crusade for Christ campaign, closing with the love feast Oct. 29.—Mrs. W. G. Wilson, Johnstown, Pa., Oct. 12.

**Manor congregation** met in council Sept. 30 and elected the following officers for the year: Elder in charge, W. N. Myers; treasurer, S. L. Fyock; church clerk, Geo. F. Ober; corresponding secretary, the writer. Our delegates to District Meeting are our pastor, E. A. Edwards, and Sister Catherine Berkey. Evangelistic services were conducted at the Diamondville house from Sept. 4 to 17 with Bro. H. Q. Rhodes of Berlin, Pa., in charge. Three were received into the church by baptism. Evangelistic services began at the Purchase Line house on Oct. 2 and will close on Oct. 15. Bro. Rhodes is in charge here also. Our love feast is to be held Oct. 29. The new Sunday-school rooms being built at the Purchase Line house are nearing completion and will be dedicated on Sunday, Nov. 5. C. C. Ellis, president of Juniata College, will bring the morning and evening messages. Bro. Geo. E. Yoder, pastor at Scalp Level, will bring the afternoon message at 2:30.—Ida Fyock, Clymer, Pa., Oct. 5.

**Pittsburgh.**—The love feast will be held in our church Sunday evening, Nov. 12, at 7 o'clock. During the month preceding the communion a campaign is being planned to try to win more of our young people for Christ. Our pastor opened this drive on Sunday morning, Oct. 8, by a forceful message on The Problem of Sin. While we have no nightly meetings a special effort to reach others and bring them into our regular services should bring some since vacation time is over. Sunday evening services are gaining in attendance and interest.—Mrs. Elizabeth Barnett, Pittsburgh, Pa., Oct. 9.

**Rouzerville.**—The King's Youth Bible class held its class meeting on Sept. 26 at the home of Bro. Frank Snively. Oct. 1 our rally day services were held. In the morning the sermon was delivered by Bro. Petre. The theme for the afternoon was, Church Discipline. The speakers were Brethren L. K. Zigler, D. E. Stauffer, Petre and Samuel Gearhart. The music consisted of congregational singing and special numbers by the male quartet and mixed chorus. In the evening the sermon was delivered by Rev. Willis Rice.—Mildred Palmer, Waynesboro, Pa., Oct. 4.

**Shamokin.**—The interest and attendance are picking up since the vacation season is over. We are expecting the Volunteer Mission Band of Elizabethtown College to give us a program some time this fall. The love feast is set for Sunday, Nov. 19, the examination service to be at 3 P. M. and the love feast at 6 P. M. We are planning for a week-end Bible conference, with instructors from Elizabethtown College. We are hoping this winter to have with us some of our returned missionaries.—Rebecca C. Scrogum, Shamokin, Pa., Oct. 9.

**Somerset church** met in council Oct. 2 and elected officials for the ensuing year. It was decided to hold the love feast Nov. 12, to be preceded by a week of evangelistic meetings to be conducted by the pastor, T. R. Coffman. Oct. 1 was promotion day in our sabbath school. A fine program was rendered by the different classes, promotions made and diplomas granted.—Mrs. H. R. Knepper, Somerset, Pa., Oct. 9.

**Stevens Hill church** (outpost of Elizabethtown) had an all-day meeting Oct. 8. There was Sunday-school at 9 and preaching at 10 A. M. The Richland chorus alternated with the Elizabethtown chorus in giving choice selections in the afternoon to an appreciative audience. This choral music was interspersed with a few quartet numbers and readings. An offering was lifted for the Africa mission field. In the evening the young people rendered a program, using stereopticon slides of Bible pictures. With these were printed hymns which the audience sang. A pantomime, a reading and a quartet were extra features.—M. B. Miller, Elizabethtown, Pa., Oct. 9.

**Woodbury.**—At our last quarterly business meeting our pastor, Bro. J. H. Clapper, was reelected elder for another year. A decision was passed to hold our love feast at the Replogle house the first Sunday in May and the last Sunday in October of each year. The three Sunday-schools in our congregation have reorganized for another year with the following superintendents: Curry, Sister Alice Baker; Replogle,

Bro. Paul A. Stayer; Holsinger, Bro. Isaac Snoeberger. Harvest services were conducted by our pastor at each house with an offering for home missions. A two weeks' revival at the Curry house closed Sunday evening, Oct. 8, with a crowded house. Our membership has been greatly strengthened by the stirring messages brought to us by Bro. Tobias F. Henry, evangelist, of Johnstown. He preached sixteen forceful and impressive sermons. Sister Ruth Hartman directed the music in a most efficient manner. Special numbers added to the interest of the meeting. A praise and prayer service was held the last evening of the meeting, conducted by the young people of the Curry church. It was inspiring and uplifting. As a direct result of these meetings five were added to the church by baptism. Our pastor will conduct a similar meeting at the Holsinger house beginning Nov. 12. Bro. Clapper will also hold Thanksgiving services at each house.—Mrs. Barbara S. Frederick, Woodbury, Pa., Oct. 9.

## VIRGINIA

**Bridgewater church** met in council in August. The board of Religious Education reported nominations for Sunday-school officers to succeed themselves; these were all approved by the council. We decided to make some improvements on our church property by graveling the drives, painting the roof and cleaning up the grounds. Our Sunday evening services have been varied during the summer by short programs given by the young people and children preceding the sermon. Several evenings were given entirely to programs. Our young people have recently taken programs to neighboring churches and we have appreciated very much the programs brought to us. Our Aid Society held their last regular meeting in the home of Sister Noah Wine who is an invalid; she can not attend meetings at the church but is deeply interested in Aid work and all church activities. The intermediate, junior, primary and nursery departments of the Sunday-school observed promotion day on Sept. 24. At the opening of the college the church held a reception for the students in the social rooms of the church. We welcome the coming of the students into our church life.—Mrs. O. F. Foley, Bridgewater, Va., Oct. 5.

**Coulson.**—Sept. 17 we began our revival meeting with Eld. Jack Woodie of Winston-Salem, N. C., evangelist. He brought us a strong, inspiring message each night. Interest and attendance were good and four confessed-Christ and were baptized on Sept. 23. Our communion service was held Saturday evening, Sept. 23, with Bro. Woodie officiating. This successful revival effort was brought to a close Sunday evening, Sept. 24.—Carrie Lineberry, Hillsville, Va., Oct. 10.

**Jeters Chapel.**—Our love feast was held Sept. 23 with our pastor, Sister S. B. Broughman, in charge in the absence of the elder. There is to be a picnic at Jeters Chapel the fourth Saturday of October. Sunday-school was reorganized Sept. 24, most of the officers being retained.—Mae Wheeler, Vinton, Va., Oct. 10.

**Pulaski.**—Our church met in council Sept. 16 and officers for the following year were elected. Few changes were made. Bro. C. A. Powell was retained as elder and Bro. J. W. Bralley as Sunday-school superintendent. Our annual love feast was held Sept. 23 with Eld. Powell in charge. Aug. 23 Bro. Earl Mitchell of Brownsville, Md., gave an interesting and helpful talk. The young people and Ladies' Aid have been reorganized and are planning great work for the next year. The Y. P. D. of the Pulaski church gave a program at Hiassee Aug. 19, using for their subject, Prayer. Much interest was shown in the program. Three have been added to the church recently by baptism.—Mary Parter, Pulaski, Va., Oct. 7.

## WASHINGTON

**Mount Hope church** had for their summer pastor Bro. Royal Glick, student pastor from La Verne College. He also served the Forest Center church which is twenty miles south of Mt. Hope. He preached at Forest Center before Sunday-school and was at Mt. Hope at 11:30 A. M. Bro. Glick also held one week meeting at each place. Four girls were baptized in the Mt. Hope church this summer. Bro. Glick placed much stress on the teachings of Jesus in his preaching, and while he was with us only two and one-half months, he accomplished much good and was greatly missed when he left us for a pastorate at Raisin City, Calif. The Ladies' Aid purchased the paint and Bro. Barnhart and Bro. Streeter have painted the church. It is truly the "Little White Church in the Hills" as it is known in this community. We have had regular Sunday-school and preaching services since our organization, which was twenty-seven years ago. Bro. Clapper is pastor at the present time, and Bro. Streeter is preaching at a school-house located a few miles west of the church. Bro. Lew McFarlen was elected Sunday-school superintendent at our last council. We held our first Vacation Bible School this summer with Sister Alice M. Streeter as superintendent and Sister Halo Spedden as music chairman. It proved very interesting and we have decided to hold another one next year. We held our joint Sunday-school and C. W. meeting with Forest Center and Spokane Oct. 1 at Forest Center. We hold these meetings each spring and fall and we look forward to them with great pleasure.—Alice M. Streeter, Chewelah, Wash., Oct. 7.

**Wenatchee Valley.**—This church is now in transition between pastors and is following the free ministry plan until a new pastor is secured. Elders Jay Eller and Earl Breon are filling the morning engagements over the radio and the young people's department and the remaining ministers are caring for the evening services. The newly elected officers of the church and Sunday-school were installed at an impressive service last Sunday morning. Eld. C. E. Holmes of Tonasket read the charge to the officers and the church. Bro. Merle Travis is the gen-



eral Sunday-school superintendent and the elder in charge is Bro. Eller. The apple harvest is now on with its many attendant problems, but also some joys, among the latter being the large number of visitors it brings to the church. We have recently enjoyed sermons from some of these brethren. Bro. Rufus McIntosh of Sunnyside and Eld. D. B. Eby of Olympia have both brought pulpit messages. A pot luck dinner was held at the church last Sunday to launch the campaign to underwrite this year's budget. Gratifying results were obtained.—Geraldine Eller, Wenatchee, Wash., Oct. 6.

**Yakima** church met in council Sept. 6. Sister Becker was elected Sunday-school superintendent and Bro. Faw was reelected elder. It was decided to hold our love feast the third Saturday in November, the 18th. Six have been baptized since our last report. The La Verne quartet gave their program Aug. 11. Bro. Bernard Suttles gave us a talk before he left for Bethany where he is going to school this winter. The Mason bell ringers gave a splendid program at our church Aug. 21 and 22. Our pastor, Bro. Coffman, exchanged pulpits Oct. 1 with Bro. B. J. Fike of Outlook, and he preached the consecration sermon for our Sunday-school officers which was much appreciated.—Katie Baldwin, Yakima, Wash., Oct. 2.

### WEST VIRGINIA

**Imboden** church began a revival Sept. 5, closing Sept. 14, with Eld. J. L. Shanholtz of Levels, W. Va., as evangelist. He labored earnestly for the saving of souls and delivered eleven stirring sermons. The people seemed hungry for the Word of God preached in its power. They had scripture readings and scripture quotations each evening. There were 12,315 verses read during the meetings. As a direct result nine were baptized. The average attendance was sixty-one. The meeting closed with a communion service and an all-day meeting. Nineteen communicants were present.—Myrtle V. Yost, Paw Paw, W. Va., Oct. 7.

**Keyser**.—May 7 the Bridgewater College Volunteer group rendered a fine program. Bro. Roy K. Miller preached a Memorial Day sermon entitled, Memorial Day, Lest We Forget. Bro. Guy West held a revival at the Keyser church July 9 to 23 when eleven were saved. Aug. 27 was the annual Brethren reunion at the Van Myra camp grounds. Bro. H. K. Ober, pastor of the Elizabethtown church, brought the morning and afternoon messages. Our rally day was fittingly observed Oct. —. The regular council was held Oct. 6. Bro. Miller, our pastor, is now holding a revival at Hampton, Pa.—Howard Martin, Keyser, W. Va., Oct. 11.

**Mission Chapel** church met in council Aug. 19. The visiting brethren brought in favorable reports. There was an election for deacons and Bro. Earl Bohere and Bro. John Allen and their wives were duly installed. Bro. Chas. Snyder and wife were chosen delegates to District Meeting; alternates, Eld. J. L. Shanholtz and John Allen. The church began a revival Aug. 19, closing Sept. 3 with Bro. Chas. Grubb of Martinsburg, evangelist. The sixteen fine sermons were much enjoyed. As a direct result eight were baptized. We closed our meeting with a communion service and an all-day meeting. Bro. Grubb officiated, assisted by Eld. J. L. Shanholtz and Geo. E. Yost.—Myrtle V. Yost, Paw Paw, W. Va., Oct. 7.

**Mt. View**.—On Sept. 10 Bro. F. D. Anthony of Baltimore began a series of meetings for us. He preached eighteen evangelistic sermons and visited nearly all the homes. Throughout the meetings the interest and attendance were good. Bro. Anthony conducted our love feast on Sept. 23. Thirteen were added to the church by baptism. Bro. Arnold and family gave us an interesting program on Sept. 6.—W. E. Kohne, Mathias, W. Va., Oct. 7.

**Spruce Run**.—Sept. 23 our pastor, Bro. Eugene Kahle, of Princeton, W. Va., began a revival meeting at Weikel and continued one week. This is a mission point six miles from Spruce Run. As a result of his efforts seven were received into the church by baptism. Oct. 1 Sister S. P. Broughman of Buchanan, Va., came to Spruce Run and began a revival meeting, continuing one week. She preached the Word with power to a large audience each evening. Five enlisted for Christ and were received by baptism. This makes a total of twenty-seven added to the church during the summer and fall. The church and community at large were helped much by Sister Broughman's earnest labors. Oct. 7 we enjoyed a very spiritual feast. Ninety per cent of the members were present at the communion service.—Glenna Fleshman, Lindside, W. Va., Oct. 11.

### WISCONSIN

**Rice Lake**.—For a short time the church was shepherdless. Our pastor, Bro. A. S. Brubaker, who had served for eleven years, was called to take up the work near Polo, Ill. Brother and Sister W. A. Deardorff, formerly located at the Cherry Grove church, Ill., came here Sept. 15 and are now working with us. Sept. 17 a basket dinner was served in the church basement to provide opportunity for the new pastor and family to become acquainted with the people. At the quarterly business meeting Sept. 20 the work of our Sunday-school was planned for another year. Some of our scholars have a record of six years' perfect attendance. During the summer vacation another Sunday-school was begun through these scholars. Some of them wished to spend a few days in the country about eighteen miles from Rice Lake, with a family of members. Their record would be lost if they were not in Sunday-school, so it was decided to invite in some of the neighbors and have Sunday-school in the home. This school grew until it was decided to use the schoolhouse. Sept. 20 a few from Rice Lake, with Brother and Sister Deardorff, attended the Sunday-school, after which Bro. Deardorff preached to forty-nine eager listen-

ers. Oct. 1 Sisters Joiner, Kessler and Davis were with us. The three visitors, together with Bro. Deardorff's younger daughter, form a ladies' quartet. They gave a musical program on Sunday evening to an attentive audience. Our communion will be held Oct. 20.—Mrs. Leonard Vine, Rice Lake, Wis., Oct. 7.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

**Colorado**, W., First Grand Valley, Nov. 23-27.  
**Kansas**, Southeastern, Paint Creek church, Redfield, Oct. 27-30.

### LOVE FEASTS

#### California

Nov. 5, Covina.  
Nov. 19, 4 pm, Los Angeles, First.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.

#### Illinois

Nov. 5, 7 pm, Mt. Morris.

#### Indiana

Oct. 28, 7 pm, Roann.  
Oct. 28, Center.  
Oct. 28, North Liberty.  
Oct. 28, Eel River.  
Oct. 28, North Webster.  
Oct. 28, 7 pm, Howard.  
Oct. 28, 7 pm, Wawaka.  
Nov. 4, 6:30 pm, Pyrmont.  
Nov. 5, Kokomo.  
Nov. 6, English Prairie.  
Nov. 6, 7:30 pm, Bremen.  
Nov. 12, Logansport.

#### Iowa

Oct. 29, Waterloo City.

#### Kansas

Oct. 28, 7:30 pm, Washington.  
Oct. 28, 11 am, Quinter.  
Oct. 29, Newton.

#### Maryland

Oct. 28, 2:30 pm, Locust Grove.  
Oct. 28, 2 pm, Broadfording.  
Oct. 28, Beaver Creek.  
Oct. 29, 5 pm, Myersville.  
Nov. 4, 2 pm, Monocacy.  
Nov. 6, 6:30 pm, Denton.  
Nov. 11, 2 pm, Longmeadow.  
Nov. 12, Baltimore, First.  
Nov. 18, 2 pm, Welty.  
Nov. 18, 5 pm, Thurmont.

#### Michigan

Nov. 4, Buchanan.  
Nov. 11, Crystal, all-day.  
Nov. 26, Flint.

#### Minnesota

Oct. 30, Worthington.  
Nov. 5, Root River.

#### New York

Oct. 29, 4:30 pm, Brooklyn (60th St.).

#### Ohio

Oct. 28, 7 pm, Painter Creek.  
Oct. 28, 6:30 pm, Lower Stillwater.  
Oct. 28, 10:30 am, Prices Creek.  
Oct. 28, 6 pm, New Carlisle.  
Oct. 28, Danville.  
Oct. 28, 7:30 pm, Harris Creek.  
Oct. 29, East Chippewa, all-day.  
Oct. 29, 7 pm, Springfield City.  
Oct. 29, 7:30 pm, Pleasant View.  
Oct. 29, 7 pm, Owl Creek.  
Nov. 4, 7 pm, Pitsburg.  
Nov. 4, 7 pm, Bradford.  
Nov. 4, 7:30 pm, Portage.  
Nov. 4, 7:30 pm, Stonelick.  
Nov. 4, 10 am, Poplar Grove.  
Nov. 5, 6:30 pm, New Philadelphia.  
Nov. 11, 6 pm, Salem.  
Nov. 11, 10:30 am, Lick Creek.  
Nov. 20, West Milton.

#### Oklahoma

Nov. 11, Big Creek.

#### Oregon

Oct. 28, 7:30 pm, Grants Pass.

### Pennsylvania

Oct. 28, 2 pm, Maiden Creek.  
Oct. 28, 29, 10 am, Big Swatara at Hanoverdale.  
Oct. 28, 29, 10 am, Fredericksburg at Meyer house.  
Oct. 29, 7 pm, Coventry.  
Oct. 29, Bellwood.  
Oct. 29, 6 pm, Windber.  
Oct. 28, Indian Creek.  
Oct. 28, 1:30 pm, Conestoga at Bareville.  
Oct. 28, 2 pm, Akron.  
Oct. 29, 7 pm, Aughwick (Sugar Run).  
Oct. 29, Yellow Creek.  
Oct. 29, Roxbury.  
Oct. 29, 6 pm, Walnut Grove.  
Oct. 28, 29, 10 am, Upper Codorus at Black Rock.  
Oct. 29, Chambersburg.  
Oct. 29, Leamersville.  
Oct. 29, 5 pm, Carlisle.  
Oct. 29, Manor.  
Oct. 29, 7 pm, Geiger.  
Oct. 29, 7 pm, Locust Grove.  
Oct. 29, 6:30 pm, Woodbury at Repogle.  
Oct. 31, 10 am, Chiques at Mt. Hope.  
Nov. 1, Greencastle.  
Nov. 2, 7:15 pm, Royersford.  
Nov. 4, Mechanic Grove.  
Nov. 4, 5, Long Run.  
Nov. 4, 1:30 pm, Welsh Run.  
Nov. 4, 5, 1:30 pm, Richland.  
Nov. 5, Dunnings Creek.  
Nov. 5, Palmyra, all-day.  
Nov. 5, Codorus at Shrewsbury.  
Nov. 5, New Fairview.  
Nov. 5, Stonerstown.  
Nov. 5, 6:30 pm, Philadelphia, First.  
Nov. 5, 6:30 pm, Pike.  
Nov. 5, 7 pm, Norristown.  
Nov. 5, Smithfield.  
Nov. 8, 6:30 pm, Waynesboro.  
Nov. 11, 12, 1:30 pm, Annville.  
Nov. 11, 12, 2 pm, Conewago at Bachmanville.  
Nov. 11, 12, 1:30 pm, Myerstown.  
Nov. 11, 12, 2:30 pm, Licking Creek at Pleasant Ridge.  
Nov. 12, 2:30 pm, Ephrata.  
Nov. 12, 7 pm, Pittsburgh.  
Nov. 12, Harrisburg.  
Nov. 12, York, First.  
Nov. 12, 2 pm, Elizabethtown.  
Nov. 12, Somerset.  
Nov. 12, 6:30 pm, Cherry Lane.  
Nov. 18, 19, 1:30 pm, Heidelberg.  
Nov. 18, 2 pm, Antietam at Welty.  
Nov. 19, 6:30 pm, Mechanicsburg.  
Nov. 19, 3 pm, Shamokin.  
Nov. 19, Maple Grove.

### Virginia

Oct. 28, 3 pm, Mountain Grove.  
Oct. 28, 3 pm, Pleasant Valley (2nd).  
Oct. 29, Unity at Fairview.  
Nov. 5, 7 pm, Bridgewater.  
Oct. 29, 6:30 pm, Cooks Creek at Garber church.  
Nov. 12, 6 pm, Summit.

### Washington

Nov. 18, Yakima.

### West Virginia

Oct. 29, 2:30 pm, Berkeley at Leetown.



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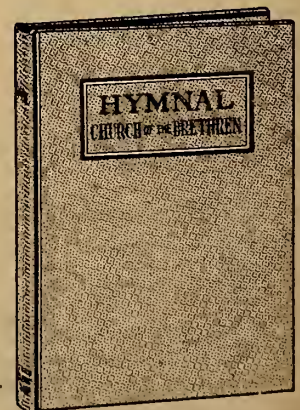
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., November 4, 1933

No. 44



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# THE CALL TO HOME MISSIONS

BY M. R. ZIGLER, MINISTERIAL AND HOME MISSION SECRETARY

THE entire Home Mission program in America is a magnificent enterprise. There are over two hundred different denominations working at the task of making America Christian.

The Church of the Brethren, through its General Mission Board and District Mission Boards, has assumed a considerable share of this responsibility. A large proportion of the full-time pastors in the Church of the Brethren are supported through mission aid. Many of the churches that are being built are made possible through the gifts of either the General Mission Board or District Board.

The advance of the church across the continent has been pioneered by men and women with a missionary spirit. Efforts to meet the needs of this day come from the hearts of those who are willing to give their lives to the purpose for which the home missionary enterprise was initiated.

During the past three years the sacrifice exhibited both on the part of the mission churches and ministers has demonstrated the character of our work. It has shown we can depend on these two factors to guarantee a self-supporting church wherever the field in which the church is located has the resources.

Most of our Home Mission workers have maintained a perfect morale in these trying days when food and clothing could scarcely be secured. Special mention should be made of the wives of ministers serving in these fields, for the problem of simple living was theirs to solve.

Growth in every mission point has been evidenced through their reports, and over a period of years have made the remarkable increase of ten per cent annually. The program in mission points generally runs almost one hundred per cent efficient. To master the situation demands the best of the minister and requires the full support of every member.

The development of the work in America is the foundation for the entire program of the church. Every interest of the Christian church is accentuated or retarded by the life and growth of the church in America. Therefore your gift to the home missionary enterprise, either district or general, is a contribution to every other interest of the church.

This November's offering, which will likely be taken in most churches at Thanksgiving time, gives you an opportunity to express your faith in the Christian religion, the worthwhileness of the church, and show your willingness to help make this part of our church life effective.

The Men's Movement of the church is sponsoring the regular home mission Thanksgiving offering. This means they will encourage every member of the church to share. A gift of twenty cents per member would raise the \$30,000 needed for this year. Some can not give, therefore many will have to give much more than the twenty cents. Some can give \$100 as easily as others but twenty cents.

The urgency for home missions is exhibited, partially at least, in a statement made by the editor of one of our large American magazines: *"If the church does not get back to God and the nation experience a revival of genuine religion to make all conscious of the upper forces, you will not only lose prohibition, but every Sabbath law on the statute books of every state, the laws against gambling and prize fighting and all the enactments of social purity such as the Mann Act, and the triumphant secularist will place a tax on church property that will crush out all but the richer ones."*

The men of the church are arising to this occasion. The women, young people and the children will join triumphantly in this united effort to make the people of America more conscious of God and his Son.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., November 4, 1933

No. 44

## EDITORIAL

### Regeneration

WHAT if there isn't any other way of getting into the kingdom after all? What if the lesson the learned rabbi got in that night interview is the one men most need today?

Many are trying to go through other gateways, science, wealth, power. All of these open out into greater areas of understanding and conquest, when once the one and only door into the kingdom itself has been entered. "Except a man be born from above he can not see the kingdom of God."

True enough, that kingdom is made out of the kingdom of this world. It uses human stuff, only that. But the refiner's fire which burns out the dross and molds it into shape is ignited only by a flash from heaven. The human spirit must be touched by the divine. The heart must be open for the coming in of God, to will and to work for his good pleasure.

He is eager to do this. He stands at the door and knocks. He wants to bring every thought and imagination into captivity to the obedience of Christ. It is a new birth we need, that we may enter into life, life new, rich and abundant. This wondrous thing comes only of responding to the advances of the Spirit of God.

E. F.

### We Can Have the Kingdom

JESUS preached the gospel of the kingdom. So Matthew says, twice. Moreover, he reports Jesus as saying that this gospel of the kingdom should be preached unto all the nations till the end comes. Don't you think we'd better do it?

There is no finer subject matter. It is what everybody needs. The good news of the kingdom is the best news there ever was or can be. It is that God wants to set up his rule in your life, and that if you will let him do that, the choicest treasures of time and eternity are yours.

It's a great gospel, this gospel of the kingdom. Paul preached it too, he told the elders at Miletus, in almost the same breath in which he had called it the gospel of the grace of God. And isn't it? What a marvel of grace it is that God should invite men into such a fellowship!

All who do not know this should be told. And those who have heard it, but do not believe it, should be told again. And we who do the telling should act as if we ourselves believed it.

E. F.

### Home Missions in Your Community

HAVE you ever checked up on the influence of your church in your community? Readers will note that this issue of the MESSENGER is a home mission number. This fact suggests it might be of interest to take a look at home missions at home.

For example, a certain church was organized Oct. 1, 1899 with a total membership of twenty-seven. Then it had no churchhouse. Indeed, it lacked everything in the way of equipment usually thought so essential. It had nothing but a group of Spirit-filled members, eager to become a working body. But really it had everything it needed to start on the road to success.

Today that same church has 287 members, or somewhat more than ten times the membership the day of its organization thirty-four years ago. But the increase in membership does not measure the full extent of its impact on the growing community in which it is located. Counting all of the individuals who have passed through its doors as members of the Sunday-school or as members of the school and the church, the total for the period indicated is 4,600.

These actual figures are given in order to show that the influence of the church in a community, even of your church in your community, may be more important than you realize. Every vital Christian group, whether it is large or small, is what the Master said it



was: a city set on a hill; a saving salt in the life of the community.

Taking the long view of what one's congregation has meant and can mean to his community should help him to appreciate what other churches are doing. Money given to support Christian work at some strategic point does often accomplish far more than its supporters can know or think. Let us keep the church serving in the community, and especially in the centers of greatest need.

H. A. B.

### A Good Man's Garden

FOR ten years I had but to look across the street to freely share in the beauty of one good man's garden. Beyond the parkway row of maple trees and a strip of lawn is the garden proper. I do not know what all it contains, but by some miracle of planting and tending there are always flowers in season from the time of tulips in spring until that of falling leaves in autumn. Beyond the flowers are the fruit trees, a fragrant wall of pink and white in early spring, but a lofty protection of green for the rest of the growing season.

Through all the years that I have known it, the garden has been especially splendid to see on a summer morning. Then the rising sun brightens every leaf and dewdrop. Then, too, in the midst of the garden, one was often privileged to see the gardener and his good wife. How faithfully they tended each flowering plant or useful herb, from the time it burst forth in spring until it was protected or harvested for winter!

Sometimes I wondered who got the most from the good man's garden—the gardener himself or the others with whom its beauty and fragrance were so freely shared. And yet, there should be no such a question in the mind of anyone who has tended plants and trees. For it is one thing to admire the garden of another, but quite a different and more intimate thing to have cared for living things through the whole cycle of their development.

Sunday was always a high day in this good man's garden. For then the gardener's wife went out to gather bouquets from the beautiful garden across my street. So the choicest of the flowers raised by the gardener and his good wife were carried to church as a generous offering in kind. However, with all this harvesting of flowers the garden showed but little and transient loss, while all who worshiped with the gardener and his wife were the better because of these floral gifts.

Beautiful as was this garden in the morning, or as a sight to admire on the day of rest, it was still more beautiful in the evening. Then, as the sun sank low and disappeared behind the garden wall of trees, the glories of the evening sky mellowed and multiplied the tints of the flowers in the garden. Wander with me past bush

and vine, through flowering beds and by the tiny pool where water lilies grow. See how everything is carefully tended. There are no weeds; the paths are clean; everything is rightly spaced and timed. Walk through a garden beloved of the gardener and his good wife!

But there came a day when the gardener fell ill. After that, there came also a bright summer morning when he lay breathing his last on a porch overlooking the garden. But there was nothing to do for the tired gardener—nothing but to let him go to be in that fairer garden of which so many dream. Left behind is the good wife of the gardener, who still tends the garden and shares the harvest of flowers.

Today I look across the street and wonder—wonder at the last of the year's beauty of the garden and how the works of the gardener continue to bless his less provident neighbors. Wonder, too, at the courage of the good wife who must carry on. Who can forget such a garden and such gardeners? Who is not the richer for having seen a good man's garden? H. A. B.

### "United We Stand"

IT is time for the Christian forces of the country to recanvass the possibilities of united action. For if this can be done in a Christlike spirit, and with due regard to principle, the dark hour of the present may speedily become the bright dawn of a better tomorrow.

We need not tediously rehearse the compulsions which make this advisable. We need only to recall that all mission boards are sorely perplexed over declining income, with faithful givers becoming exhausted and new ones failing to appear. Other church interests are certainly not more favorably situated. Everywhere the need is as great as ever, but the physical resources seemingly less and less adequate to meet them.

Take the situation of the church papers. Shall the public be turned over to the tender mercies of those publications so edited as to produce the most dollars from advertising? It will be a dark day for America if the voices of her religious periodicals are silenced. Yet, a number of the oldest and most ably edited of these have been forced to drastic reductions in size, if not to suspend publication. We are not saying that all of this represents actual loss; but we are saying that there must be a determined effort to save the essential, or tremendous moral and spiritual loss will occur.

The principle is clear to all. There is strength in union. One wire will snap where a hundred will suspend a bridge with safety. The problems in adjustment being forced by the current situation are not simple. They are difficult of solution. But they must be met. And the prophets of the new age are those who shall show us how to coöperate without the sacrifice of principle, and how to work together with an increase in enthusiasm.

H. A. B.

## GENERAL FORUM

### "Until He Find"

BY MINNIE B. SHERRICK

"In God's economy there is no waste"  
E'en though infinitesimally small  
No single atom lost in all  
Of his created universe,  
But treasured up and kept with kingly care,  
Refined and changed anon,  
But ever set in praise of him somewhere . . .  
Ageless, secure.

His heir-born children then . . .  
In farthest isle, be they darkskinned or fair;  
For love of whom he came and bore a cross;  
Offered himself to save them free from dross . . .  
Will he not ceaseless seek  
With yearning call across life's mountain-peak,  
Nor through the ages rest his tireless heart,  
"Until he find"?

North Manchester, Ind.

### Missions in America

BY M. S. FRANTZ

WE must prosecute with renewed vigilance the preaching of the gospel in America. Circumstances may be against us and evil may be making inroads into the very heart of our most sacred and cherished institutions, but there must be no letting up on the part of the Christian church, for she and she alone has committed to her custody the remedy for human ills.

The good news the church is commissioned to proclaim is a message of hope to all. See Luke 4: 18.

(a) *Glad tidings* to the poor. Yes, to the morally and spiritually poor, but, thank God, also to the financially poor. Economic justice to all is the Christian message.

(b) *Release to captives*. Those who have been captivated and bound in slavery, whether morally, socially, politically, or nationally, are to be released. There is no place for slavery in the gospel of God. Freedom is the watchword of truth. God would have all develop their personalities into his own likeness. Therefore the church must function in the freeing of men's lives.

(c) *Recovering of sight* to the blind. Eyes are to be opened, sometimes miraculously, sometimes through hospitalization, etc., but always through Divine power, unto the kingdom of God. Eyes thus opened have a vision, a keen insight into moral and spiritual realms which those without the spirit of God do not have. Some of our physical blindness, and all of our civic and national blindness, is due to the fact that we do not permit our eyes to be opened to the light of the gospel.

(d) *Liberty to the bruised*. Some are bruised by their own fall. Oh, how painful such bruises! Others are bruised by the feet of a heartless society. How many

such! The gospel brings healing to the former and prevents the latter from being inflicted. God forbids any man, church, or nation to bruise another.

(e) *Emancipation from indebtedness* to the insolvent. Proclaiming the acceptable year of the Lord, i. e., the Jubilee year, meant to Israel the cancellation of all debts, the redistribution of land, and the freeing of all slaves. Here was a wise provision for men who ran amuck in capitalism. I do not know whether such a plan would work today any better than it worked in Israel, for avaricious men defy law and rob the weak as did those in Israel. I do know that the gospel which God gave provides for brotherhood, fraternity, and an equal chance for all.

Such is the program of God, for the preaching of which Jesus was anointed and to the preaching of which the church must dedicate herself, or be left alone as the people who would push Jesus over the precipice were left in their helplessness.

Will the church accept him and his program and have him with her, or reject him and be alone? One course we must pursue; two we can not.

In the second place, the church in America must commit herself unrelentingly to missions, because—

(a) Somebody must lift up him who being lifted will draw all men unto himself. Who, other than the church, the members of which form the body of Christ, may do this? Christ may have critics but he has no rival. We need not be his attorneys, we must be his witnesses and in thought, word, and deed, lift him up above the world with its confusion, panics and depressions, so the world may see him, their only hope, and be drawn unto him.

(b) Somebody must find, and help others to find, the resources of the inner life. The resources which come from drinking the water of life which, he who drinketh will find, to be in him a well of water springing up into eternal life, which also will flow from within as "rivers of living water" refreshing and vitalizing all with which it comes in contact. Real missionary activity will find and pass on this inner life. Witness the peace and joy of the Christian missionary, and none shall question our right and power here.

(c) The church must furnish the motive and incentive to build a new and better moral, political, and economic order. We need not preach the need for this. The need is evident in the experience of the race. The motive and power to build better can come only from our Lord and Savior. The church, his body, must therefore live to exemplify and challenge the race to a better moral, social, economic, political and religious world.

This is the spirit and content of real missions. America needs help for her poor, her captives, her blind, her bruised and her impoverished peoples. America needs



to find the resources of inner life; to see Christ the Lord uplifted, and to build better for the future. The church is commissioned to preach the gospel, which is adequate for all needs; to lift up Christ above everything else; to dispense the water of life freely; and to furnish the dynamic to build the kingdom of God on earth. If our gospel is not true it makes no difference, but if it is true, we must preach it in America and unto the uttermost parts of the earth.

*Empire, Calif.*

## Can We Be Both Loyal and Tolerant?

BY C. RAY KEIM

SOME time ago I asked a young man to what church he belonged. He replied, "I am a member of the — church, but that does not mean much to me. I think one church is as good as another." Immediately I took issue with him and tried to point out that he was taking a poor attitude toward his church and that his declaration that all churches are equally good is really absurd. But he is only one case in thousands today—thousands who would be tolerant and feel that tolerance requires them to have not too much loyalty to any particular body. This raises the question (as I raised it with the young man) can we be both loyal and tolerant?

Much of our difficulty with this problem arises from a conception of loyalty which we have inherited from our fathers; a loyalty all too commonly devoid of the spirit of tolerance. This type of loyalty is admirably illustrated by the citizen of a small town in which there were two churches. A stranger asked how the churches were progressing and he replied, "Well, ours is not doing well at all; and, thank God, the other is not getting along any better!" No wonder the young man did not want to be too loyal, as he understood the term. To our fathers, born in denominational conflict and even persecution, zeal for proselyting, and creedal and doctrinal emphases, church loyalty naturally partook of hatred for others as readily or even more so than it did of zeal for a constructive program of righteous living.

But passing years have shifted our emphasis from the old denominational animosities to a plea for tolerance and coöperation. Whether right or not, doctrinal emphasis has passed. With the passing of these bases for loyalty to the church has passed the loyalty as well and it is replaced by a sentiment somewhat like that expressed by the young man above—"I think one church is as good as another." *This passes current for tolerance—but it is not.*

I can best define real tolerance by pointing out what it is not and then setting forth what I think it is.

It is not the absence of all conviction or fixed beliefs. If we do not have any convictions or beliefs we are not necessarily tolerant. That is merely indiffer-

ence. Neither are we broad-minded but merely flat-minded.

Tolerance is not in the holding of all organizations to be equally good. Such an attitude really approaches the idiotic. How could all organizations be equally good when they are radically different many times in doctrine, polity, organization and objectives? No, brother or sister, you are not narrow-minded when you express your preference for one church above all others.

It is not agreeing with everybody in their beliefs, pronouncing all churches equally valid. This attitude is foolish for the same reasons as the one above. Picture the faith of a person who agrees with every sect in their differing beliefs! No intelligent person would want to profess such a stand.

On the other hand, tolerance includes a respect for the opinions of others. I can respect the convictions of one with whom I differ and concede that he is just as honest in his opinions as I am, *but I do not need to compromise with him.*

Tolerance also includes the equality of right to believe, *not the equality of validity of belief.* For example, the wets have the same right to set their views before the people as I have to set forth my views, but I do not accept the validity of their views. A Catholic has just as much right to be a Catholic as I do to be a Dunker, but I do not need to agree with him nor accept his faith—nor does he need to agree with me.

Does such a definition of tolerance make it incompatible or inconsistent with loyalty? No, if we have a loyalty of the right type. So I hasten to state the elements that should go into a genuine positive Christian loyalty.

In the first place, a loyalty to the church should be grounded in a love for God and his kingdom. This is so obvious that it scarcely needs elaboration.

Then, loyalty should be based upon belief and conviction in the fundamental principles of the church. Here we have swung to the extreme of trying to be religious without any deep convictions or beliefs. These beliefs are not ends in themselves, always, but they are the bases for right living. They constitute a positive philosophy for Christian living which is indispensable to the good life.

Finally, loyalty should include a devotion to the program of the church in furthering the kingdom of God. If these can not be harmonized then there is something wrong with the program of the church. I would include, also, a willingness to coöperate with other peoples in great efforts at social and civic righteousness. I believe a good Dunker will join with others to get rid of the liquor evil, for example.

I believe loyalty based upon these elements is indispensable to the life of the church and it is not intolerant. The work of the kingdom will be done by loyal church

members, not disloyal ones. I can not profess to be interested in and loyal to the kingdom and be disloyal to my church. If I do not want to be loyal to the church, why should I pose as a part of it? If we are looking for the unity of all faiths and the disappearance of lines of division, I believe we shall find that, church unity, if ever attained, will come through the intelligent and tolerant loyalty of the members of the respective churches rather than through the disloyalty of members. Let us be both loyal and tolerant Dunkers. No one really admires a half-way Dunker. May God give us a quickened interest in promoting the kingdom, combined with a deepened sense of loyalty of our own group. And may that loyalty be seasoned with a genuine tolerance!

*North Manchester, Ind.*

### A Woman's View of Home Mission Work

BY MARY E. ROYER

How many of us really appreciate the home mission work that is being done by our General Mission Board? We do try to keep informed of the work on the foreign field, but are often indifferent to the efforts put forth in the homeland. However, it is most important that the home base be strengthened if more missionaries are to be sent to the foreign field.

If ever the church in America needed strengthening it is today when so many evils are at work to lessen its power and influence. Every Christian should be a zealous worker for the upbuilding of the kingdom. Life is so complex that it is the task of the church to point the way to higher living. This nation needs the teachings of the New Testament as upheld by the Church of the Brethren concerning temperance, the simple life and peace. May each one of us be filled with the desire to assume our part of the responsibility for making this a truly Christian nation.

What a wonderful work the General Mission Board is doing in undergirding the church at home! It is giving aid to churches that could not carry on alone, thereby helping these churches to be a power for good and able to put on a complete church program. There are churches doing splendid work today all because of the foresight and care of the Mission Board. The Board studies the field, discovers the needy places, and plans for their growth and development. Weak churches are strengthened and new churches are organized.

The Women's Missionary Societies are indebted to Bro. M. R. Zigler, Home Mission Secretary, for his cooperation in the preparation of the Home Mission program for November. It is hoped every woman will avail herself of this opportunity to learn more of the work at home. No one can read those fine reports from the churches aided by the Mission Board and not be filled with enthusiasm for the worthwhileness of the

work. What a consecrated group of workers they are, and what loyal service they give!

Let us arouse ourselves from our lethargy and support the Home Mission enterprise with a hearty goodwill in order that the church in America may have greater power and influence. There are many souls yet unsaved in this land of ours. Let us "hear the cry of millions who live close to the heart of God, but far from the hearts of men" and give and pray that they may have the opportunity to make Christ and the church first in their lives.

*Westminster, Md.*

### A Plea for Worship

BY EARL M. BOWMAN

"And as his custom was, he went into the synagogue on the sabbath day."

A GREAT thinker once said, "Whatever is best and necessary for the children of genius, should be made a duty and a habit of lesser men." If Jesus found the habit of worship in the synagogue on the sabbath so vital and necessary, why should not we, who are so mediocre and low grade in our spiritual development, graciously make more of worship? Universal experience demonstrates the supreme value and necessity of regular and systematic worship.

Good character and spiritual growth depend upon worship. We live in a law-abiding universe. All life develops under laws. There is no chance, no hit or miss in the growth of living things. Wheat and corn grow, birds fly, lambs and kittens play, roses bloom, strawberries ripen, and babies develop all according to certain laws. Imagine trying to live in a world of chance! Suppose you awakened one morning and the coffee was hot, and the next morning the flame froze the coffee! Suppose sugar was sweet last year but sour this year! Suppose sunbeams warmed everything in the morning and froze everything in the afternoon! Suppose one baby were born with two feet and two eyes, and the next baby had three feet and one eye! Man would go crazy in such a world! Thank God, we live in a world governed by God-given laws!

Man's body grows by obeying the laws of food, sleep, fresh air, and exercise. Man's intellect grows by reading, reflection, conversation, and travel. By practice the orator and actor win a rich resonance for their voices. Every singer knows the peril of flabbiness that follows the neglect of the vocal cords. "How did you achieve your supremacy?" asked an actor of Wendell Phillips. The quick answer of the orator was, "By getting a thousand nights back to me."

The influence of worship is an unconscious influence. Spiritual growth is an unconscious process. All that is required of us in order to grow spiritually is to observe the technique and obey the laws. The growth will then



take care of itself without our conscious attention. Character is a by-product. The normal child eats properly, gets sufficient sleep, exercises in the fresh air and sunshine, and grows rapidly, but he does not realize that he is growing. There is a striking sentence written somewhere concerning Moses: "Moses wist not that his face shone." Moses had been keeping up his contacts with God and the divine radiance that was in his soul shone through upon his face, but Moses knew it not. It is by obeying the laws which God has ordained for man's soul that his spiritual growth takes place imperceptibly.

On the other hand, moral decay is also an unconscious process. All one needs do in order to become morally bankrupt is to stop praying, stop loving, stop serving, stop pitying, stop reading the Bible, stop thinking high thoughts, stop feeling nobly, stop worshiping, and gradually and unconsciously moral deterioration will set in. Usually this is what has happened when some man suddenly shocks the community by his questionable conduct and people seem surprised and say: "I am certainly disappointed in that man. I never thought that of him. I wonder what ever possessed him." His disgraceful act was not a sudden development. For years that man had been harboring bad thoughts and unworthy desires, and these were eating away at his moral fiber until the eruption takes place and disappoints his friends and disgraces his family. The man himself is unable to see himself as others see him. He still regards himself as a good sort of a man and justifies or excuses his conduct. That man's conscience has gone dead, the vision of his soul has become blinded. He has lost his self-respect, but he himself does not realize it. There is a pathetic sentence penned in the Old Testament about Samson: "Samson wist not that the Lord had departed from him." Samson was a strong man so long as the Lord was with him. But wrong influences got hold of his soul and he yielded to them. Moral decay was an unconscious process with him and his life ended in a moral tragedy.

It is, therefore, because worship is so indispensable to our spiritual growth that I plead for more and better worship. Christians should learn how to worship. They should acquire and cultivate and master this supreme art. Dr. Calkins somewhere says, "I think it may well be asked whether the majority of Protestants today really go to church to worship God."

All too many people today have a waning appreciation of worship—a diminishing impulse to worship. There is a lessening sense of God and the need of God. Some writer has said: "The wealthy feel no need of God and the poor think him impotent. The scholars have eliminated God from their thinking and the ignorant have eliminated him from their living." All too often people come to church to hear good music, or a

great sermon, or for social opportunity, or to display their fine new clothes—and not with any consciousness of God in their minds.

It is spiritually depressing to attend an average Protestant service of worship and find it mainly a social meeting place. It is distressing to try to lead such a service and be expected to do most of the worshiping. The pastor is expected to be thoughtful, reverent, and worshipful as he enters the pulpit. How many of his parishioners are so as they enter their pews?

Because they have not learned how to worship, nor to appreciate worship, nor to appropriate the marvelous values of worship, many church members have drifted into godless ways of living. It is impossible to build a successful church without loyal and devoted members. Church members who neglect worship will never become loyal, nor devoted, nor good Christians. The church that is not a worshiping church will eventually perish! The church member who does not worship will eventually dry up!

*Washington, D. C.*

## He Borrowed His Neighbor's Plow

BY R. E. MOHLER

MR. SMITH did not have a plow of his own, and he was badly in need of one in the operation of his fields. Neighbor Jones had a most excellent plow that he was not using, so the very natural thing happened; that is, Mr. Smith went to his neighbor and asked for its use. As a good neighbor is apt to do, Mr. Jones very kindly yielded to the request. We next find Mr. Smith traveling toward his own fields, dreaming of the increased crops that he would now be able to produce as a result of the use of this excellent piece of machinery.

The idea of stewardship gripped Smith as he used that plow. Loaned to him for his use, in his temporary ownership he was to profit by it. How careful he was not to injure that plow in any way. He avoided every visible obstacle that might mar or injure that neighbor's property. He almost prayed that no hidden rock or root would spring a beam or break the point. He found himself much more concerned about the handling of that plow than he would have been had he been the owner. He was just acting as any good man would had he been placed in Smith's place.

Then jealousy started in the heart of Smith, for he noticed that his neighbor's crops were growing more rapidly than his own. They had been planted first and had been better tilled. They showed increased care. Now, strange as it may seem, Smith became careless of that plow. He almost wished something would happen. But in spite of this his neighbor's crops continued to grow. They looked better than his. They would reach market before his, and the market demands would be

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# MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



## Biography of Kuo Shu Hui

BY V. GRACE CLAPPER

KUO SHU HUI was born in the year 1911, in a little village about two miles from the city of Show Yang. Born into a fairly well-to-do home, her prospects for life were as bright as those of the average Chinese girl. Two brothers, an older and a younger, shared with her these prospects, theirs however being somewhat brighter, because they were boys. While the three children were still but tiny tots, the father became addicted to the opium habit, and in a short time their home, their land, and all their possessions, were sold in order to obtain this terrible drug.



When Shu Hui was five years old she was betrothed, and also sold for the sum of thirty *tiao* which amount at that time, would have been approximately ten dollars in United States money. Shu Hui of course knew nothing about the meaning of all this at that time, but she realized it to her sorrow in later years. When everything had been sold and the family left to live in the deepest poverty, the father left them and did not return for fifteen years. He wrote them no letters and sent them no money. During all these years the faithful mother was obliged to struggle alone, in earning a livelihood for herself and three children, and many times they were both hungry and cold. To add to her burdens, her own aged mother also became dependent upon her, so she and the older son, three years older than Shu Hui, worked away from home and made the living, while little Shu Hui was left at home to care for her younger brother, and assist the invalid grandmother with the home duties. Shu Hui herself, during the winter months, picked the half-burned coals

from the neighbors' ash heaps, and carried them home for her grandmother to use in cooking food. She also gathered sticks and twigs wherever she could find them, and carried them home to burn. The grandmother did the work that could be done on the Kang (brick bed), but all the other work had to be done by Shu Hui. And like Ruth of old, she gleaned in the harvest fields of the neighbors, gathering the stalks of grain that the reapers had left, and carrying them home to add to their meager store of provisions. Then there came a year when the crops failed, and there was no gleaned to be done, and more people than Shu Hui were found gathering twigs and half-burned coal from ash heaps when the winter winds began to blow.

The year the crops failed and times were exceedingly hard was a crisis in Shu Hui's life in more ways than one. This year she was to learn what a *p'o chia* (parents-in-law) really was, and to discover from experience, the result of her having been "sold" a few years previous to this time. She had given it no thought before, it concerned her but little, but now her mother told her that there is no other way, but to take her to her "P'o Chia"; that she would have to starve if she stayed with her. The whys and the wherefores were many, but the unhappy mother, saddened at the thought of giving up her only little daughter, consoled herself and comforted her child by telling her that she would have plenty to eat at her *p'o chia*, and that they would make her new clothes. This was sufficient explanation to Shu Hui and she was ready to go, for what little girl doesn't like to have good things to eat and new clothes to wear? And especially when she has not had enough to eat for a long time and when her wardrobe is nothing but rags? All was happy anticipation until the day of parting came, when Shu Hui decided that after all she would just a bit rather stay with her mother, be hungry and wear rags. But the plans were all made and there was no backing out. So with a sad heart and bitter tears, Shu Hui was separated from her mother. She found her mother had told her the truth, for they did give her good food, and make her new clothes, but after all this wasn't home. For six months she did her best to be a dutiful little *hsi fu* (daughter-in-law) as her mother had told her to do, when another change came into her life, otherwise this biography might never have been written.

The Li home, or Shu Hui's *p'o chia*, through a relative who did some sewing in the home of the foreign missionaries, heard about a Girls' School that was established by the Brethren Mission at Show Yang, and they decided it might be a good idea to send their little *Hsi fu* to school for a short time, since it was coming to be a rather common thing for little girls to be sent to school as well as boys. The little boy in the Li home who was to be Shu Hui's future husband, was also sent to the Boys' School at Show Yang. Shu Hui was exceedingly



happy when she was placed in school with a lot of other girls her age, and she soon forgot all her sorrow. She was so happy and did her very best, in order that she might make good marks, and send good reports of her progress to her mother and to her *p'o chia*.

At this point in Shu Hui's life a very unfortunate move was made by her *p'o chia*, which was bound to do one of two things—either make a wreck of Shu Hui's life, or set at nought one of China's ancient, iron-clad customs, so far as the parties most interested were concerned. The husband-to-be didn't enjoy school work, he made little progress, and refused to stay in school; so they decided to take them both out of school since it was too expensive, and of such little consequence to educate a girl. Why should a girl learn to read anyhow? This was their question. If she could cook and sew that was enough. When the missionary in charge of the school heard of Shu Hui's plight, and saw the bitter disappointment in those bright eyes, she longed to do something to bring about a change of mind on the part of the *p'o chia*. Shu Hui was getting along so well, and so happy in her new environment, that it seemed such a pity to shatter all her hopes again. A plan was finally agreed upon, whereby she was to be allowed to remain in school without expense to her *p'o chia*. With this arrangement she was permitted to complete the lower and higher primary courses in school, and also to begin her work in middle school. As she grew older however, her mind wandered off into the future with anything but happy anticipations. The father in her *p'o chia* suddenly drowned himself because of discouragement and domestic troubles, and the home was reduced to poverty. The husband-to-be was uncouth and uncultured, without training for any respectable life work, while she was going on with her education, hoping to become a trained church leader, for during these years she had found Christ as Savior.

At present Shu Hui is in the English Baptist Mission school at Tai Yuan Fu, and is hoping to complete her junior middle school course this year. Just recently the mother in her *p'o chia* also died, after a lingering illness, and Shu Hui was called home to attend the funeral service. She went home very reluctantly, knowing that the relatives would at this time, endeavor to combine the funeral and nuptial rites in one ceremony, in order to save expenses and "keep the home fires burning," since the young man to whom she was engaged was the sole survivor in the poverty-stricken home. Such proved to be the case, and affairs were brought to a crisis when she took her stand, stating definitely that she had only come home to attend the funeral, and intended to return to school as soon as the rites were performed. They then brought a government official to the home, hoping to thus intimidate her and force her into this marriage, but she remained as calm as possible, and prayed to God

for help. The scenes that followed are best described in her own words: "God never seemed so near to me, nor did I ever feel his help and guidance so definitely as in the few days of persecution that followed. When they discovered that I was determined in my purpose, they finally gave up, but I shall not attempt to describe their treatment of me during the next few days. Due to the influence of the sister of the dead woman, Mrs. Li, they planned a Christian funeral, but before the Christian delegation arrived on the scene, I was compelled to take the part that belonged to a daughter-in-law, in the performances that constitute the major part of a heathen funeral service. To this I submitted knowing that God knew it wasn't in my heart to do it, except to lessen my own persecution, and to be a 'dutiful daughter-in-law' in the opinion of my non-Christian relatives. How tired and how miserable I was at the end of these meaningless ceremonies, God only knows, and I am sure he will forgive me for relenting in this particular incident."

Two days after the funeral Shu Hui returned to Show Yang, tired, weary, and sick at heart, and the following day to her school at Tai Yuan Fu. She asks that we pray that she may escape from this net into which she has fallen, not by any act or decision of her own, but because of China's age-long custom of child betrothal. She is so grateful that the advantages of a Christian education have come her way, and she wants to show her appreciation by serving the church in any way that the Lord may choose to use her. Let all who read this story pray that Shu Hui may be able to steer clear of this storm that threatens her life's usefulness, and that her life may shine brightly for Christ in her native land.

*Show Yang, Shansi, China.*

### What to Pray For

*Week of November 6-12*

IN a recent letter Dr. Bosler says: The Bura dispensers and helpers, who are outstanding in their classes and in the work of the church, are chosen from among those who are in the school and in the classes of religious instruction. Most of them later become the dispensers and teachers in the community welfare centers. Since they are to be the ones who are to start the work of the church in the villages throughout Buraland, the choosing and training of these students is a serious thing. May we have wisdom and patience that, as a group, we may care for the sick in the spirit of Christ.

We hope to find Christian homes for the nursery babies so that our funds may save the lives of babies to live for Jesus.

The work at the leper colony among the 400 lepers is a great task. Pray that we may make them happy and well. Many we can not cure, but if we can relieve

them from their misery and give them Christian teaching it is worth while.

## LEPERS . . . THEN AND NOW

BY

HAROLD A. ROYER

The picture shows three lepers plowing for guinea corn.



1300 B. C.—*In the Time of Moses*

Numbers 5: 2: "Command the children of Israel, that they put out of the camp every leper."

30 A. D.—*In the Time of Jesus*

Matthew 10: 8: "These twelve Jesus sent forth, and commanded them, saying, Heal the sick, cleanse the lepers."

1933 A. D.—*In the Present Day*

Are any of you hungry? Have you ever been hungry for days at a time? The people you see in this picture are hungry in both body and soul. Gradually they are being filled.

Can we heal their disease racked bodies? Many times they have held out to me hands which were full of ulcers and asked me to do something for them. Sometimes it is a finger that needs to be lanced, sometimes a healing ointment is needed. The doctor spends many days and often nights treating them for this dreadful disease of leprosy, as well as other diseases. Yes, we can bring them healing of the body. In many the disease can be *arrested*, and in the others its ravages stopped. Lost fingers and toes can not be replaced, but we can free them of ulcers and other diseases, and make their last days happy and peaceful.

Have you ever seen a middle-aged man, or even old men and women who have never had a chance to learn to read and write, listen to another read to them? Have you seen the longing in their eyes, or the twitching of fingers that would like to take up a pencil and write? The boys and girls learn so quickly that one wonders what they might do if they had the opportunities that you and I have had.

School began this fall with 105 pupils ranging in ages from six years to forty.

The leper Christians at our leper colony in Africa.

The Bible is the textbook as well as being used for memory verses and study. Having all their lives had to depend upon their memories they are able to memorize many passages of scripture quickly and easily.

Is there some way to make it possible for them to have three square meals a day? Well, they are quite satisfied with two, for that is all that they eat even in times of plenty. They are learning of new kinds of foods and crops which will add variety and quality to what they have. Improved methods of cultivation are being demonstrated. Note the man and two boys plowing at the Colony Farm. Proper diet is one of the main ingredients in the doctor's prescription. Therefore, a great deal of emphasis is being placed on the agricultural phase of the work. General Booth of the Salvation Army said: "You can not preach salvation to a man when his belly is empty." Many people have only enough food for one meal a day during the few months immediately before harvest.

"Blessed are they who hunger and thirst after righteousness." Over one hundred definitely have that hunger and thirst now, and about forty have been partially filled, i. e., those who have made public confession of Jesus or have been baptized. Unannounced and unsuggested confessions and testimonies are often a part

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## KINGDOM GLEANINGS

### Calendar for Sunday, November 5

**Sunday-school Lesson**, Paul in Jerusalem.—Acts 15: 1-35.

**Christian Workers' Meeting**, The Spirituality of Peace.

#### B. Y. P. D. Programs:

Young People—Money—What Is It For?

Intermediate Girls—Playing Fair with Father.

Intermediate Boys—Little Things.

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### Gains for the Kingdom

**Two** baptisms in the White church, Ind.

**Two** baptisms in the Huntingdon church, Pa.

**Four** baptisms in the Ligonier church, Pa., Bro. Geo. Detweiler of Meyersdale, Pa., evangelist.

**Twelve** baptisms in the Blue Ridge church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

**Five** baptisms in the Wooster church, Ohio.

**Three** baptisms in the Fairview church (Georges Creek), Pa., Bro. C. C. Sollenberger of Uniontown, Pa., evangelist.

**One** baptism in the Zion church, N. Dak.

**Two** baptisms in the Stony Creek church, Ohio.

**Twelve** accepted Christ in the Green Tree house, West Green Tree congregation, Pa., Bro. Robert Cocklin of Mechanicsburg, Pa., evangelist.

**Seven** baptisms in the Ardenheim church, Pa.

**Four** baptisms in the Buena Vista church, Va.

**Thirteen** baptized and seven reclaimed in the Indian Creek church, Iowa, Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.

**Six** baptisms in the Santa Fe church, Ind., Bro. C. R. Oberlin of Peru, Ind., evangelist.

**One** baptism in the Brethren Mission, Mt. Airy, N. C.

**Ten** baptisms in the Coöperative Brethren church, Columbus, Ohio.

**Ten** baptisms in the Plymouth church, Ind.

**Eight** baptisms in the Panther Creek church, Ill., Bro. J. Johnson of Canton, Ill., evangelist.

**Three** baptisms in the Mineral Creek church, Mo., Bro. C. Ernest Davis of Independence, Kans., evangelist.

**Twenty-five** baptisms in the Tinker Creek church, Va., Bro. C. M. Key, pastor-evangelist.

**Thirteen** baptized in the Harmony church, Md., Bro. Harper Snively of Carlisle, Pa., evangelist.

**One** baptism in the East Chippewa church, Ohio.

**Three** baptisms in the Manor congregation, Pa., Bro. H. Q. Rhodes of Brothers Valley, evangelist.

**Twenty-one** baptisms in the Raven Run church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

**Eighteen** baptized and two received on former baptism in the Fairview church, Iowa, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

**Ten** baptisms in the Boone Chapel church, Va., Brother and Sister Raymond R. Peters of Daleville, Va., evangelists; two baptisms since.

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### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. J. Edson Ulery** of Onkama, Mich., Nov. 5-19 in the Trotwood church, Ohio.

**Bro. Lester Fike** of Carthage, Mo., Oct. 29 in the Shoal Creek church, Mo.

**Bro. I. D. Heckman** of Cerro Gordo, Ill., Nov. 26 in the Mt. Pleasant church, Ind.

**Bro. C. C. Sollenberger**, the pastor, Nov. 5-19 in the Uniontown church, Pa.

**Bro. J. M. Geary** of Champion, Pa., Nov. 4 at the Elbethel church, at White, Pa.

**Bro. Robert Cocklin** of Mechanicsburg, Pa., Nov. 5 in the Carlisle church, Pa.

**Bro. W. R. Argabright**, the pastor, Nov. 5 in the Deepwater church, Mo.

**Bro. Guy West** of Bridgewater, Va., Dec. 31-Jan. 14 in the church at Morgantown, W. Va.

**Bro. Simon Bucher** of Annville, Pa., Nov. 26 in the West Conestoga congregation, Middle Creek house, near Lincoln, Pa.

**Bro. Michael Kurtz** of Richland, Pa., Dec. 3 at Rheems house, West Green Tree congregation, Pa.

**Bro. J. S. Showalter** of Roanoke, Va., Nov. 5 in the Nokesville church, Va.

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### Personal Mention

**Bro. A. J. Beeghly** should be addressed by churches seeking his services as pastor or evangelist at Somerset, Pa., R. 5.

**Middle Iowa** has chosen Eld. T. U. Reed as Standing Committee delegate to the next Conference, with Eld. Galen T. Lehman as alternate.

**Southern Pennsylvania's** Standing Committee delegates to the Conference of 1934 are Elders J. E. Trimmer and S. C. Godfrey, with Elders L. K. Zeigler and S. S. Miller as alternates.

**Eld. James A. Sell and wife** of Hollidaysburg, Pa., celebrated the sixty-sixth anniversary of their marriage on Oct. 19. Don't you think they should have an extra measure of our congratulations? Looks like there might be a diamond wedding at their house some day.

**Dr. C. C. Ellis**, President of Juniata College, will speak at the Purchase Line house of the Manor congregation of Western Pennsylvania, Nov. 5, 10:30 A. M. and 7:30 P. M. Bro. G. E. Yoder of Windber will speak at 2:30 P. M. These services are the dedication of the new addition to the church. All are invited to attend them.

**Sister Mary Smith Winger** was not known to many Messenger readers, but all of them know or know about her son, the Chairman of our General Mission Board and President of Manchester College. Some know too that a daughter is a missionary in India, Mrs. I. W. Moomaw. And some may know that another daughter, Mrs. L. W. Shultz, is the wife of a member of the Board of Christian Education, and that another son, J. Oscar, is on the Manchester faculty. The fuller story of Mother Winger's homegoing which occurred Monday, Oct. 23, and of her contribution to the church through her family and in her own person, will be given shortly in our columns.

**Dr. G. H. Van Dyke**, Winona Lake, Ind., makes this observation concerning Bro. Wm. Kinsey's recent article on Let Your Light Shine. Citing Psalm 31: 6, "And he will make thy righteousness go forth as the light," he says: "I often wondered how God could make my righteousness go forth. Do I have any? This is the way it was explained to me. I was in the garden hoeing. Turning my face from the intense heat of the sun, I saw something in the alley of intense brightness, shining with great sheen. I said that is surely something of value; I will see what it is. It proved to be a little piece of worthless tin. Thus I saw the way God

can do it. And praise his name, he calls it my righteousness."

♦ ♦ ♦ ♦

### Miscellaneous Items

**Did you know** that this year we could have celebrated twenty-five years of the Church of the Brethren in China? In September, 1908, a party of five adults and one child landed at Shanghai. All are living today—three in China and three in America. Can you name them?

**"How I love** the G. M. How I have loved it for seventy years! I would feel so lost without it. Long may it live to do good!" The writer of these gracious words is a long time occasional contributor to our columns—not often in recent years—but you will hear from her again.

**To the District of Western Maryland** goes the honor of sending the first complete 1933 annual report of all the churches of the district. This report was received at Elgin Oct. 27, 1933. A hasty glance through the reports reveals that all the churches did excellent reporting and that there has been a healthy growth in church membership.—M. R. Zigler, Secretary of Ministry and Home Missions.

**The Conference of 1934** has been located at Ames, Iowa, on the campus and in the buildings of the Iowa State College, one of the best and best known of our country's institutions for agricultural education. The date is June 13 to 19. "This is a beautiful campus and we believe our people will be enthusiastic about the whole arrangement," says Secretary Earl M. Frantz. He also says that Bro. J. W. Lear will give us later an article descriptive of the accommodations offered for our Conference.

♦ ♦ ♦ ♦

### Concerning Gish Books

Some have wondered why no new Gish Books have been announced recently. The amount available for these books is smaller this year than formerly, due to the depression. The following books have been selected and will be available in a few days, further delay being due to the necessity of waiting for shipments from the publishers.

**No. 193. Christ and Human Suffering.** E. Stanley Jones. A typical Jones book, helping those who are troubled about pain and suffering in God's world. Regular price, \$1.00. To our ministers, 25c.

**No. 194. The Christian Mission in America.** Hugh T. Kerr. A mission study book highly recommended by the Mission Board. Regular price, \$1.00. To our ministers, 25c.

**No. 195. F. B. Meyer.** Chester A. Mann. Dr. A. C. Wieand considers this one of the best biographies ever written—one our ministers should read. Regular price, \$2.00. To our ministers, 45c.

**No. 196. Cultural Changes in the Church of the Brethren.** Fred A. Dove. A book that views our church history from a new angle. One of the books on our Ministerial Reading Course. Regular price, \$2.00. To our ministers, 45c.

**No. 197. Doran's Ministers' Manual for 1934.** Built after the plan of former volumes. For some reason this is proving to be one of our most popular books. Regular price, \$2.50. To our ministers, 55c.

**No. 198. Jesus and the Rising Generation.** W. A. Cameron. An attempt to evaluate the problems young people face and to find a way of adjusting themselves. Regular price, \$2.00. To our ministers, 45c. . . .

Of the following we have only a few copies and when

these are exhausted we will drop them from the list:

**No. 33. The Sick, the Dying and the Dead,** 10c.

**No. 37. Problems of Pulpit and Platform,** 15c.

**The Pastor's Manual, No. 102,** is out of stock at present. The Ministerial Board is revising this book. When the revised edition is ready, announcement will be made. Do not order the Pastor's Manual at present.

It will be well for you to clip this notice and keep it on file.

Some ministers on the "Permanent List" to receive all Gish Books may have moved. If so, kindly report change of address so as to save double postage.

It is not easy to reach those ministers who do not read the Messenger as Gish announcements are regularly made through its columns. The moral is that every minister should read the Messenger.—J. E. Miller, Secretary.

## THE QUIET HOUR

### Jesus Anointed

**Matt. 26: 6-13; Mark 14: 3-9; John 12: 2-8**

For Week Beginning November 12

#### In the House of Simon the Leper, 26: 6

It would be interesting to go through the New Testament, looking for the homes in which Jesus, the apostles and infant churches were sheltered. The home was a very important factor in the early church (Luke 7: 36; 10: 38; 14: 1; 19: 7; 24: 29; John 2: 2).

#### A Woman, 26: 7

When religion enlists the home it enlists the women, and what the mothers choose, society will be (2 Kings 4: 10; Prov. 31: 20; Matt. 27: 55, 56; Luke 7: 37, 38; Rom. 16: 1, 2, 3, 6, 12).

#### Exceeding Precious Ointment, 26: 7

Our best must be given to the highest we know (Ex. 36: 5; 1 Kings 17: 13, 15; Luke 21: 4; Acts 4: 34; 2 Cor. 8: 3, 4).

#### Poured It Upon His Head, 26: 7

The joyous spontaneity of this act is worthy of our imitation. It was cheerfully given, not grudgingly and of necessity. The Lord loves this kind of giver (Luke 7: 47; John 11: 16; John 12: 3; 20: 11; John 21: 16; Acts 21: 13).

#### To What Purpose Was This Waste? 26: 8

The disciples objected because they saw only the ointment, not the beautiful spirit which prompted the gift (Matt. 15: 16; 16: 11; Luke 18: 34; 24: 25; John 14: 9).

#### The Poor, 26: 9

This is an example of how deceptive evil can be. Two acts of love are not opposed to each other. The poor are likely to fare better at the hands of this woman than at the hands of those who condemn her act ostensibly for the sake of the poor (Deut. 15: 11; Zeph. 3: 12; Matt. 26: 11; Jer. 20: 13).

#### In the Whole World, 26: 13

Because this act so fully expresses the joyful wholeheartedness of the Christian life, it will be treasured wherever the name of Christ is honored (Matt. 28: 19; Mark 13: 10; Luke 24: 47; Acts 1: 8; Rom. 14: 6).

#### Discussion

Why did Jesus so enthusiastically approve the act of this woman? What are some modern parallels to this incident?

R. H. M.



## PASTOR AND PEOPLE

### Encouragement for the Minister

BY A PASTOR

Article Supplied by the Pastoral Association

A FEW weeks ago, at the meeting of the ministerial association, one of the ministers present said that there were about sixty sermons preached in his city the previous Sunday, and that this has happened fifty-two Sundays a year for many years. Granting that each one of these sermons contained some vital element of the Christian message, so far as he was able to discern, the life of the people of the city goes on without any apparent improvement, year after year. If the observations and conclusions of this minister are true, it would seem that much of a minister's work must end in failure. However, does the physician lose the majority of his patients? The lawyer the majority of his cases? Does the merchant lose on a majority of his sales? Does the teacher see the majority of his pupils fail?

I am scarcely ready to admit the whole truth of the conclusions arrived at by this minister. Perhaps it takes longer for the minister's work to come to fruition than the work of these other laborers. If we look back over a century, we must admit that some splendid reforms have taken place along lines advocated by ministers. And generation after generation, the churches maintain their numbers and grow; so there must be a continual stream of converts for Christ. Hence, the minister's work is not all failure; perhaps, not the majority of it. One can never know how far-reaching his influence is. However, every minister knows from experience, that an occasional word of encouragement helps immensely; for it does seem at times, that one is struggling along without apparent progress.

Whence comes the minister's encouragement for his task? Of course, there is the knowledge that he is at least on the side of God and the right. There is also the help received through prayer and meditation; we would not leave these unmentioned. But it is the encouragement from direct contact with the people for whom the minister is laboring that we want to consider here.

Perhaps every minister has in his congregation a few of the good old stand-bys, who in years past have learned from more or less bitter experience that there is a great deal of sincere effort spent unthanked. These sympathetic souls are ever ready with a sincere word of appreciation, and constitute not the least of the factors which encourage the minister to carry on. On the other hand, it is discouraging when the minister is approached by some one with a stereotyped mind and stereotyped theology who, having missed the whole point of the sermon, points out to the minister the fact that he has

made an error in his terms. About one particular sermon, a lady said to the author: "That message has been a wonderful help to me." About the same sermon another person said: "You misused the word—all through your sermon." Should it not be encouraging to the minister to know that even one person in his congregation has been helped? And after all, is it not the minister's business as it was that of Jesus to call not the righteous but sinners?

Occasionally a young person grips the minister's hand and says that new truths have been opened up to him. This is especially gratifying, for the minister knows that with youth are his greatest opportunities to do good. Quite recently two high school pupils came to the author, worried because their lessons in school seemed to conflict with that which they had been taught in Sunday-school. After a half hour of conversation with their pastor, they went home, apparently satisfied that there was really no conflict where they had thought there was. One girl said: "Now I can understand my Bible and my school books as well." That is one of the most gratifying experiences I have ever had in the ministry—just to realize that I had helped one person to get a discernment of coordination between science and religion.

But perhaps the most encouraging feature of the ministry is to see outcroppings of his teachings in his congregation; for one does see them occasionally. Perhaps one can not see any definite improvements in the life of a city because of a certain number of sermons; but one is looking at too large a territory. Let him look into specific lives, and there the minister can see improvements. To see high school pupils clamoring to teach classes, even when the pastor feels that they ought themselves to be in classes, is extremely gratifying, for he then knows that they have caught the vision of service. And to see them in responsible positions standing up for the right, regardless of what others may think about it, is wonderful encouragement to a minister. We have had occasion to see that happen more than once in the recent past.

No, the minister's work is not nearly all failure. In our rather brief experience in the ministry, we have made the discovery that there are seasons of discouragement. But they are good for ministers—they keep them from getting too big-headed. Sometimes these discouragements make the minister feel like he wants to chuck the whole business and go to work at something else. But there is an all-wise Providence who looks after his own; and when he has allowed his servant to have enough of discouragement to keep him from becoming bigoted, he allows, yes, he even brings deliberately, enough of encouragement to keep him at his task. After all, the work is his, and he is responsible for its success. He can shape our efforts to meet his own ends.

**The Stature of Christ (Eph. 4: 13)**

BY A. P. GEIB

In the Series on "The Things of Christ"

THE religion of Jesus is great enough to redeem the entire man with all his faculties. God's wish for us is completeness. Holiness and spiritual health means wholeness or entirety, until the believer who possesses these conforms to the image of his Son who was all spiritual fullness. The full height in Christ is a call to broader vision, greater faith, deeper love and lasting joy and peace of soul.

Individually, this approach to the stature of Christ suggests maturity of judgment and character. Paul calls upon believers to outgrow fickle childhood, with all its whims unto living the truth in love. Love is the chief corner stone upon which to construct the magnificent mansion of Christian character. Undiscriminating love for others is the standard which Jesus placed before us as the highest attainment for Christian growth, just as God loves, sending the rain upon the just and the unjust. When we have approached this standard there will be maturity of growth. Jesus urges in this connection: "Ye therefore shall be perfect as your heavenly Father is perfect."

But Paul is here not merely setting up a standard of individual attainment. He has in mind the church perfecting itself into a rounded-out body of varied gifts—fulfilling its apostolic, prophetic, evangelical, pastoral and teaching mission. The gifts possessed by the apostles, prophets, evangelists, pastors and teachers permeating the body which is the church, furnish the mental and spiritual fiber for the church's development into its fullest stature. These are for the perfecting of the saints, as well as the general upbuilding of the body of Christ. Christ, himself the Head of all this functioning organism, completes the stature.

This coöperative functioning means everything by way of advantage for the individual; for it is in this way that each Christian can realize the fullest purposes which the Master-builder has for his life. The promises of God for all the faithful can not be completely fulfilled without the individual who carries on in the paths of the inspired pioneer. "God having provided some better thing concerning us, that apart from us they (the faithful witnesses who have gone before) should not be made perfect."

The church is still, as it always has been and ever will be, the greatest treasure house in which the individual can find the essential precious materials out of which to construct the sanest philosophy of life as well as derive abundant inspiration for beautiful and useful living. This may not be what the world calls success, but true "success is in being and doing what God sent us here to be and to do." Our real greatness is the height we have attained in the eyes of God as measured

by our approach unto the image of Christ.

"What thou art before thy God,  
That thou art, and nothing more."

"If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have more cubits to show for our stature."—*Drummond.*

*Manheim, Pa.*

**"I Want Them to Love the Bible"**

BY GRACE HILEMAN MILLER

I do not give frequent examinations in my college Bible classes," remarked a beloved teacher recently. When asked why he replied: "Students do not like examinations; many of them resent the very idea. I want them to love the Bible, not hate it, so I measure the results of our class work in other ways. For the same reason I do not assign long papers lest they become burdensome and create a distaste for the Word of God."

"How about semester examinations?" we queried.

"I do give an examination at the end of each semester, but try to be just as fair as possible in my questions, and then I never put a grade on the corrected paper, just accepted, or if I can not so label it I have a personal conference with the writer."

This teacher has taught young people of many denominations, even Catholics, Jews, Christian Scientists and Latter Day Saints, and he has been very successful in winning their respect for his religion and the Bible which portrays it.

*La Verne, Calif.*

**My Covenant of Reconsecration**

At a Maryland country church the pastor was authorized to visit every member and present the opportunity to sign the pledge printed below.—Ed.

BELIEVING in Jesus Christ as the only power of salvation for my own soul and the only source of life and peace for a troubled world, I solemnly covenant before God:

*First:* To reconsecrate my *life* to Jesus Christ, this consecration to be expressed in a higher degree of personal purity, a stricter code of business ethics, and a greater devotion and loyalty to my fellow-men.

*Second:* To reconsecrate my *home* and *family* to Jesus Christ, to be definitely expressed in a more positive family religion and in the more careful rearing of my children for Christ and the kingdom of God.

*Third:* To reconsecrate my *powers* and *possessions* to Jesus Christ to be expressed in a more faithful support of my church by my attendance, my offerings, and my service.

Signed .....



# HOME MISSIONS

Thanksgiving and home missions are a natural combination. There is much to be thankful for in our American life, and we have resources with which to share among those who are in need. Also, there is the constant opportunity for improvement which home missions definitely commits itself to attain through the spirit of Christ.

America needs the Christian standard constantly proclaimed in the midst of the thought life of a growing nation.

The home mission work of the Church of the Brethren is the united effort of those who desire that the message of the Church of the Brethren shall find its way to areas where it would never be heard without this coöperative effort.

The General Mission Board coöperates with many District Mission Boards to make our home mission work possible.

"The gospel is for all men. It was so in the early church. Master, slave, male and female, rich and poor, Jew, Greek, Roman, barbarian were invited to share the fellowship."

"The church stands for the redemption of all life, and all of life, from waste, misuse and sin."

"The church appeals to all men everywhere to open their hearts and minds to God, to live as his children, to dwell in harmony with their fellow-men, in this and other lands, and under the leadership of Jesus to help bring in the kingdom of God."

"The cross of Christ is the guaranty that God is in Christ suffering, serving, saving — in America as in Galilee, the same yesterday, today and forever."



## LIFE IS

## Do You Want You

BY R. E. MOHLER, EX

"The most rapidly growing church in my district is a mission point. It has grown from a small church of sixteen members, only a few years ago, to one of more than three hundred members today." The first sentence of the above quotation is true in virtually every district of our brotherhood. The November offering is for home missions. It is for a work so near at hand that we can see it grow.



# HOW SUSTAINED

If possible start your preparation for the Thanksgiving observance and offering by the first Sunday in November.

Set a financial goal for your Thanksgiving offering. Thirty thousand dollars is needed this year for our brotherhood work. What is your congregation's reasonable share?

The membership of the Church of the Brethren is approximately 150,000. If every member gave twenty cents our home mission goal for the year would be reached.

Or five dollars each from six thousand givers would total the sum needed. Actually we will need the gifts of all classes of givers. And some who can give more than their share should remember there are others with little to give.

Here is a chance for every one to help—men, women, young people, even the children. Men's work is sponsoring the Thanksgiving offering for home missions. Of course the women are helping. Yes, here is an urgent cause, so near at hand we can all see the need.

*God Needs Your Help to Save America!* See that every one gets a copy of this free leaflet. Then there are the coin envelopes; get and distribute all you can use to advantage. For leaflets or envelopes write the General Mission Board, Elgin, Ill.

*The Christian Mission in America* is a new and valuable book for all who would like an up-to-the-minute interpretation of home missions. The author is Kerr; the price is \$1.00 in cloth, 60c in paper, and 25c to ministers served by the Gish Fund. Order from the General Mission Board.



# ECIOUS

## Church to Grow?

TARY OF MEN'S WORK

Do you want your church to grow? Do you care to extend your field of usefulness beyond your own home and community? If you are interested in both of the above, you have some very decided marks of a Christian. The November offering is for home missions. The response to the appeal of the church for this offering must be large. This is a call to the 40,000 men of the church. Do you want your church to grow?



## HOME AND FAMILY

### Halloween

BY MILDRED ALLEN JEFFERY

The clouds make pictures in the sky  
For all the earth to see,  
More beautiful than those that grace  
Some famous gallery.

But oh, last night a crescent moon  
Behind a wind-torn veil  
Of silver mist was hung askew  
Upon a comet tail!

*Hawthorne, Calif.*

### Temp'rance

BY ADA CASSELL SELL

DR. NOLES was the particular potter who moulded and rounded a big surface of the clay that was Jim Knisely, on the Fourth, of the year nineteen hundred and thirty-two. Jim was in the office getting headache pills for mother when he espied the temp'rance chart. Spied it and just had to inquire about it! The inquiring habit had begun before Jimmy was two, and continued steadily and uncurbed until the day in question when Jim was nineteen. Father and mother believed in answering all of children's queries. Accordingly Jimmy and Jim had acquired a vast fund of information, most of it by ear.

"What's that, Doc?"

"Oh, it shows what liquor does to the brain, son."

"That! Oo—e—ee! Hate to carry such a thing under my hat, Doc!"

"You've surely heard of D. T., and milder things that precede it, for liquor drinkers?"

"Ye—es, but I always thought the temp'rance question was a matter of believing if 'twas right to drink or wrong. Wha'matter with that liver, Doc?"

Jim listened carefully to the explanation.

"Look't his heart, Doc! Ugh! Isn't that awful? Before I'd do such things to mine!"

"I hope you don't, Jim!" said Dr. Noles sincerely. He was a Christian physician, caring for the welfare of men's souls as well as bodies. Knowing how liquor sears souls while it works havoc in bodies, he kept the chart in plain view and answered willingly all queries.

"G'bye, Doc! I'll tell Dick and Bud to come look at this chart," declared Jim enthusiastically.

And Dr. Noles looked wistfully after the boy. If only he could see older men, too, impressed and really caring about what the stuff did to their bodies. For many of his patients, church members in plenty, had their foot in the traffic somehow. Some bought, some sold, some signed petitions in favor of granting a license for sale, some procured licenses for others, a few were

bondsmen for persons engaged in the traffic. One patient, supposed to be a very Christian gentleman, rented his property as a place on which he knew liquor would be manufactured and sold. Yes, about the only ones you could look to for absolute, unqualified support were the young people, the like of Jim, newly-enlisted temp'rance zealot.

The physician, in a free moment watched Jim from the window. He saw him accost Dick and Bud, talk at rapid-fire rate, gesture frantically, pointing to his brain and heart, and then lead the boys to the office where the chart was preaching its silent sermon. Again Dr. Noles made the discourse vocal, and soon two more young people had breathed their disgust at the idea of inflicting injury on their own bodies, turning useful organs into caricatures of their natural appearance. Dick and Bud may have lacked some of the zest of expression God gave to Jim, but they were no less disciples of the same resolve, to fight liquor.

The B. Y. P. D. met that evening. Jim told the president he just had to say a few words or he'd bust. He said them well. He had obtained pledge cards from a temperance organization, and then and there twenty-five young men and women promised never to buy, sell, or lend their influence in any way to further the liquor traffic. Bud, in his quiet unassuming manner, explained the fallacy of the wets, showing that the liquor traffic had never paid for itself, and the burden would fall on the poor man, not on the man of millions. Dick tried to explain how prohibition had received such a setback. The wets, an aggressive minority, had taken advantage of the depression, the restlessness accompanying it, and struck at a propitious time for their propaganda.

Alice and Betty whispered their joy to each other. They had been afraid that some day Bud and Dick just might start to drink because their daddies believed beer was temperance.

Jim had a last word to say.

"Folks, seems to me we might do a little missionary work for temp'rance. No use to beat about the bush, you know and I know that my dad drinks some, and there's others of you have parents who do. Can we get up nerve to tell them about the chart, 'n everything? Course they're not ignorant, but it wouldn't harm to freshen up their heads a bit. It's going to take lots of crust, but

'Let us then be up and doing  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait.'"

Remembering Jim's hatred of learning memory gems in Miss Allison's class, a few of his classmates snickered. But Jim only grinned. He had been afraid of breaking down, but p'rhaps b'cause old Longfellow said something in that piece, it had stuck to him.

Jim never did things by halves. Upon being invited to go riding with Guy, he refused.

"Want to see dad, Guy!"

"Tonight?"

"Yes! Want to have it over."

Tom Knisely was fussing with the furnace fire when Jim bolted up over the porch into the front room.

"What's after you, Jimmy?" asked his mother quietly, turning a page of her magazine.

"Want to see dad, mother."

"Not now, Jim, he's busy."

For fifteen years she had tried to keep Jimmy away from daddy that time of the evening. No boy ought to see his daddy at a disadvantage. Jimmy's mother never knew what the boy had found out. Every evening her own heart fluttered as she knew her husband was preparing to drink *more or less* of the liquor he always kept on hand. Not knowing whether it would be more or less, she was in an agony of suspense. True, it had been a seldom occurrence that Tom had staggered. To keep it from Jim, was now the woman's life

purpose. To keep Jim from seeing the rough-looking agents Tom dealt with at the back door Friday nights! To keep Jim from seeing his daddy go to the beer places after the wets' victory.

"I'm going to talk to him right now, mother dear," said Jim firmly.

Mrs. Knisely looked distressed.

"I know, mother! I've known as long as I can remember! Everybody in town knows about dad! Perhaps I can help!" broke out the boy, kissing his mother before he went to the kitchen.

"Dad, Doc Noles let me bring this chart to show you!" Jim had interrupted the first draught.

"Saw it long ago, nothing new!" growled Tom, setting down his glass. Who could have continued to imbibe it before this young piece of inspiration?

"No, look! See the brain, and heart, and the liver, changed from beautiful organs to something hideous? See why you almost died when you had pneumonia? No resistance!"

What an unheard of procedure! Tom Knisely's habits of life criticised in his own house, by his own son! Tom was taken aback. It was quite a while before he was able to assume the defensive.

"Did I ever miss a day's work in my life, boy?" he bellowed.

"No! Give you credit for that, dad! That's something, but how many times did you forget one or two customers in the morning? Mother knows! She's had to answer enough telephone calls about it! Folks want their morning's milk, and I'm here to tell you drink was the fault of your forgetting!"

"Temperance doesn't just refer to drink, you! Every time mother has cake for supper you are intemperate! Every time you see a new sports sweater, or a new tie, or what-not you grab it if you can twist the money out of us! Every time there's a ball game here or away you coax and keep on coaxing until you get to go, expenses not counted!"

It was Jim's turn to face facts. He did it bravely.

"All right dad! I eat *one piece* of cake after this, don't buy clothes unless I need 'em, don't go to any away games unless you tell me to."

"I see you, Jimmy, carrying out all that!" gulped Tom, half-wishing he hadn't said as much. He didn't want the boy to leave the table hungry for cake, or look shabby. Jim, the only child!

"Dad, if I keep my promises, will you sign the pledge?"

"I will," declared Tom.

Mother escaped before any of her men-folks could see her tears. She was pretending to be asleep when Tom tiptoed into the room. Tom, proud, underneath, of Jim's display of nerve and courage, thought perhaps he could let the stuff go if Jimmy cared so much.

## Christmas at Our Mission Stations

Note—The following is the outlined program for the December meeting of Women's Missionary Societies. Write to the General Mission Board for the complete program. A small charge of five cents is made for each program. Send in your order at once.

**Worship Theme:** The World for Christ.

**Soft Music.**

**Hymn:** Hark! the Herald Angels Sing.

**Call to Worship:**

"O little Child of Bethlehem  
Be earth thy home today;  
Let glad goodwill with naught of ill  
Rule in all hearts we pray;  
Thy benediction bless us still,  
Abide with us alway."

**Hymn:** O Little Town of Bethlehem.

**Scripture:** Luke 2: 1-20.

**Prayer:** Pray that the Christmas spirit may be real in our lives and that we may want to share our Christmas joys by gifts for our missions in India, China, Africa and the homeland.

**Solo:** Silent Night.

**China:** Christmas in Ping Ting Chou. Christmas in the Village of China.

**India:** Christmas in India. White Christmas in India.

**Africa:** Christmas in Africa. A Christmas Story, "She Gave Herself."

**Poem:** How Far to Bethlehem?

**Offering:**

"As they offered gifts most rare,  
At that manger rude and bare,  
So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to thee, our Heav'nly King."

**Hymn:** O Come, All Ye Faithful.

**Benediction.**

A demonstration entitled, "Christmas at a Mission Station in China," is also included in the program, and may be given if desired.

(Continued on Page 22)



## Slackers or Backers, Which?

BY J. F. GRAYBILL

THE record of the Bible and of sacred and profane literature, as well as our own experience, give examples of these two classes. Hence, it is only fitting that we judge ourselves as to which class we belong in this materialistic age.

Moses had more than his share of slackers to contend with for a period of nigh onto forty years. Before the victorious experience by the Red Sea, they wondered if there were no graves for them in Egypt and why Moses had brought them to the wilderness to die. Moses could only answer: "The Lord shall fight for you, and ye shall hold your peace." When the Lord had saved Israel out of the hands of the Egyptians, they sang a triumphant song. But how soon they forgot all the Lord had done for them and after three days they again murmur against Moses. This is about what can be said of Israel all the way to the Promised Land. They were a great army of about 600,000 and, with a few exceptions, all slackers depending on the weak arm of flesh instead of the strong arm of God. Moses had a most discouraging position to fill. We can well overlook his minor mistakes.

After two years, with many discouraging experiences, the border of the Promised Land was reached. Spies were then sent out to secure information as to how best approach the land and subdue the possible defense. The slackers reported the task as utterly impossible. "We are not able to go up against the people; for they are stronger than we, . . . and we were in our own sight as grasshoppers, and so we were in their sight." The result of this report was, the people wept that night. And all the children of Israel murmured against Moses and against Aaron, and the whole congregation said unto them: "Would to God that we had died in the land of Egypt!" Or, "Would to God that we had died in the wilderness!" Their last wish was also granted. They all died in the wilderness during the next thirty-eight years. Had they accepted the minority report, the report of the backers, they might in a very short time have possessed the land. The best slackers can do is to lead to the grave. No wonder Joshua and Caleb rent their clothes. Perhaps there are occasions for this in these times.

Even good men, such as Elijah, are sometimes affected with this slacker spirit. After the victory at Carmel he fled to the wilderness because Jezebel threatened his life, and there he sat under a juniper tree and wanted to die before his appointed work was done. The angel of the Lord appeared to him first with provisions, and the second time with a command to continue his journey. Elijah took courage and then lodged in a cave. Here the Lord asked him: "What doest thou here, Elijah?" This question was repeated the second time.

Then followed an interesting experience after which Elijah took courage and went according to the command of the Lord and completed his work.

When the Holy Ghost separated Barnabas and Paul as missionaries, they set out on their mission taking John along as their helper. John did not prove to be of the right kind of material for this kind of work. Perhaps he was afraid of the persecution they would meet, he at least returned from Pamphylia and did not accompany Barnabas and Paul to the work. John proved to be too much of a slacker in Paul's estimation, and so he refused to take him along on the second journey, but chose Silas instead as his companion.

In 2 Tim. 4: 10 we meet the name of another who might be called a slacker. "Demas has forsaken me, having loved this present world." Is not this the main cause of much slackness and indifference? Just let love for this present world become deeply rooted in a person and there will certainly develop a slacker spirit. It is one of Satan's tricks to try to defeat the Lord's work and thus frustrate the kingdom of God. Demas was a fellow laborer with Paul (Philemon 24), but love for this present world weakened his faith and slackened his interest so that he could no longer endure the persecutions which go with mission work. He left Paul and departed for Thessalonica. This same story is not unlike the record of many today, and spells mission depression.

In a certain sense, slackers are also backers. There are some animals that do not like to pull forward. The pulling they prefer to do is backward. We used to call them balkers when I was a boy. This is not the kind we refer to in this article, but such as put their shoulders to the wheel and their backs to the work and push with all their might to move forward. Aaron and Hur were this kind of backers when they stayed Moses' tired arms while Joshua was in battle with Amalek. The result was a victory for Israel. Get the picture! Israel is on its march through the wilderness. There arises a depression more severe than the one the present world is passing through. Their trouble does not cease after the crossing of the Red Sea and the Egyptian host is destroyed. It was then their trouble really began. Both bread and water were exhausted. Moses had a greater job on hand than has President Roosevelt. But Moses knew the real Source of supply. The Israelites longed for the Egyptian fleshpots and murmured against Moses. Revolution threatened. They were about to stone Moses, their leader. Then Moses cried to the Lord, who provided both water and food for the hungry mob. Then Amalek came in battle against Israel in Rephidim. Joshua led the army and Moses went to the top of the hill, with the rod of God in his hand. As long as Moses held up his hands Israel prevailed. When his hands dropped Amalek prevailed. The result of the battle was uncertain. Moses hands became heavy. He

was no longer able to hold them up, and to let them drop meant defeat. Then Aaron and Hur prepared a stone for him to sit upon and they stayed his hands, the one on the one side and the other on the other side, until the going down of the sun. The result was victory. The Lord said: "Write this for a memorial in a book."

When at Kadesh, on the border of the Promised Land, Moses sent out twelve spies. Ten of them are slackers and only two backers. The slackers saw giants and strongly fortified cities. The backers saw what God had done for them in the past and were ready to depend on the same arm for the future. Hear their argument: "If the Lord delight in us, then he will bring us in this land, and give it us; a land which floweth with milk and honey. Only rebel not against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us; fear them not." This is the language of a backer. But the slackers outnumbered the backers five to one. Thus the devil won the victory, delaying the occupation of the Promised Land thirty-eight years. Joshua and Caleb were the only ones of their number who entered the land. Is history repeating itself in the mission cause of the Church of the Brethren?

We shall give one more Old Testament illustration. Consider the rebuilding of the walls at Jerusalem after the Babylonian captivity. There were almost unsurmountable difficulties in the way. Judah said: "The strength of the bearers of burden is decayed, and there is much rubbish: so we are not able to build the wall." This was the language of the slackers, and is yet. But Nehemiah prayed to God and received instruction how to go about it. He put heart into the people by saying: "Be not ye afraid of them: remember the Lord, which is great and terrible. . . . Our God shall fight for us." Unitedly they set to work, working with one hand and protecting themselves from the enemy with the other. The backers did not even take off their clothes, "saving that every one put them off for washing." "So the wall was finished in the twenty and fifth day of the month." This was due to the backers working and doing all they could to encourage the slackers.

In the history of the apostolic church, as well as later church history, are records of both the above named classes. But the progress in the kingdom of God is due to those who back up the work in faith, and not to "them who draw back into perdition" (Heb. 10: 39). The Church of the Brethren was born and backed up by strong faith. Its development is due to those who could say: "With man this is impossible: but with God all things are possible." May we ever be true to our heritage by faithfully advancing the work of the Lord in this same spirit.

*Malmö, Sweden.*

## CORRESPONDENCE

### DISTRICT MEETING OF NORTHEAST KANSAS

This meeting was held at the Sabetha church, Oct. 6 to 9. The weather was beautiful, roads good and an earnest Christian spirit was manifested. The Sabetha church and community deserve much commendation for their gracious hospitality. The efficient cafeteria plan of meal serving at most reasonable rates was sincerely appreciated by all.

"The Christian Life in Action" was the general theme of the conference. This theme was effectively introduced by Elder W. W. Blough, of Olatha, Kans., at the opening session on Friday evening.

Saturday and Sunday were great days of inspiration. We were indeed blessed by the presence of Dr. D. W. Kurtz and Dr. V. F. Schwalm. The messages of these two great personalities filled our hearts with courage and renewed determination to go forward in active Christian living. Bro. C. A. Ward, President of the Kansas Farmers' Union, presented some interesting facts on the present political and economical conditions of our country. We also appreciated a stirring address by Rev. W. C. Broderson of the Baptist Church of Sabetha.

Various phases of the work of the Sunday-school, the church and the college were effectively discussed by leaders of the district. The Y. P. D., the Women's Work, and the Welfare Department gave most helpful programs. "Nothing Else Matters," a religious drama, was given by the Kansas City young people and a pageant, "The Unknown Soldier," was presented by the young people of the Morrill church. The Welfare Department sponsored an oratorical contest on the subject "Home." The excellent special music rendered by various individuals and groups added much to the inspiration of each service.

Our young people are looking forward to enlarging their program for next year. We truly appreciate the splendid loyalty of this group and their fine enthusiasm for greater service.

The business session was held on Monday: Eld. W. B. DeVilbiss, moderator; Bro. Hylton Harman, reading clerk; Ada Correll, writing clerk. Next year the conference will be held in the Appanoose church with Eld. Robert Sink, moderator.

Ada Correll.

Abilene, Kans.

### ACTIVITIES OF THE WAYNESBORO CHURCH

The Waynesboro church this year has had two weeks of Christian educational activities. The first was held in mid-summer, the last during the first week in October. The first was unique in that it included a period for recreation and fellowship as well as for worship and instruction for each of the seven groups. It was planned so that an opportunity to participate in one meeting was given to every member of the church and Sunday-school—from the nursery to the home department. Each group had one meeting. The younger ones met in the afternoon, the older ones in the evening. The beautiful and spacious lawn back of the church was used and greatly appreciated on hot summer days and evenings. The singing of spiritual hymns out-of-doors as evening shadows fall, seems to draw one closer to his Creator.

The October meetings were more of an educational character for the young people and adults. These were spon-

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### Temp'rance

(Continued From Page 19)

Tom let Jimmy go a month too. By that time all his promises relating to cake, shirts, pants, sweaters, ties, gasoline and games had been kept. When Jim brought his dad the pledge card, it was soon signed.

"Be here in time for dinner!" exulted Jim, dashing for the door, pledge in hand.

"Where to, young fellow?" called Tom from the screen door.

"Bud's!"

"He's going to show Bud's father," said Jim's mother softly, "perhaps—"

"Yes, I think so, Mary," said Tom. When he looked at Mary's face, illumined with a joyous relief, and *belief* in him, Tom was very, very sorry for the lost, lost years when Mary might have been looking at him like that.

"I'll forget it all, Tom; I hope you will, too, dear."

"A man ought to appreciate a woman's forgetting, Mary," said Tom slowly.

"Indeed, dear, I'll forget! Please believe me!" cried his wife, assurance and pleading in her tones.

*Altoona, Pa.*

### He Borrowed His Neighbor's Plow

(Continued From Page 8)

supplied and as a result Smith would not be able to secure top prices for what he had to sell.

Time came to return that plow. It was returned in very good condition and Smith attempted to appear most grateful for the favor that had been shown him. But all of the time that he thanked his neighbor he saw those great and growing crops. He hoped that Jones would not be able to see what he had done, for over on the opposite side of the field far out of their sight he had taken that plow and plowed up his neighbor's crops. Selfish, yes, but certainly Smith had a right to live and to dream dreams for the well-being of his children, and everyone knows that his dreams could not come true if the best markets were filled before his crops were ready to sell.

Stewardship of a plow does not end with plows that plow the soil. My talents, power, wealth and education are all plows borrowed from a neighbor who grows most beautiful crops; and I, jealous for my children's comfort, must needs guard my life lest I plow up that neighbor's crops with the very tools that he has given me. I can plow up his crop of fine morality in youth by operating an immoral movie. I destroy his crop of missions by spending his money for stocks and bonds. I retard his program of Christian education by giving my time to something less valuable. I hinder the work of the local church by giving first place to things that count for selfishness and not for the growth of the kingdom.

We have all borrowed a neighbor's plow, and it is only right that we should. The only thing that should interest us in this story of the plow, is this: Has the idea of Christian stewardship gripped us in the use of it? A borrowed plow must be returned, and it is only reasonable to suggest that the plow should be used in such a way while in our possession as not to hinder the crop that is being grown by its rightful owner. Had Smith been a real neighbor I can not help but feel that he would have spent a little time at least in cultivating his neighbor's crop, just a courtesy, or possibly as partial pay for the use of the plow.

*McPherson, Kans.*

### Lepers—Then and Now

(Continued From Page 11)

of the Sunday services. They are happy to share their new light and understanding with others. Their religion is not a Sunday garb but a part of their daily lives. Have you had a part in helping to feed these souls?

*Garkida, Nigeria, Africa.*

## CORRESPONDENCE

### WOMEN'S WORK IN NEBRASKA

The Women's Work organization of Nebraska met in District Conference at Holmesville, Nebr., Oct. 7. Mrs. L. A. Walker led the devotions. Mrs. V. F. Schwalm gave an interesting talk on the history and different phases of the work; this was followed by a talk by Bertha Frantz on our state work. Mrs. Walker had charge of the question box which proved very interesting. Esther Keller gave the reading, The Home Builders, and Mrs. Earl Bowers gave a talk on The Home, a Means of Evangelism.

The amount given to the national project work for the year was \$65.05.

Davenport, Nebr.

Mrs. Ollie Rothrock,  
Secretary.

### MIDDLE INDIANA DISTRICT CONFERENCE

The annual district conference of the Church of the Brethren of the Middle District of Indiana was held in the Pike Creek church, near Monticello, Oct. 6-8.

All the varied interests of the church were given a place upon the program. It began with simultaneous meetings of the Elders, Men's Work, and Women's Work on Friday afternoon. This was followed by group conferences of Church School Workers and Music Leaders, and the General Education program in the evening. The Business Session was held on Saturday, followed by a Temperance Address and the Old Folks and Orphans' Home Program in the afternoon, and a Music Program by the B. Y. P. D. of the district, and the General Missionary Program in the evening. On Sunday morning, Sunday-school in three departments (children, young people and adults) convened at 9:30 o'clock, followed by the Christian Education Program at 10:30. On Sunday afternoon the Ministerial Program was held. Then came one of the unique features of the whole conference, an Old People's Meeting in which many of the experiences of the past were recalled and we of the younger

generations were led to see something of the sacrifice and earnestness of the fathers. At the closing session the Y. P. D. was again in evidence with the Peace Pageant—The Unknown Soldier Speaks. This was followed by the Conference Sermon, delivered by President Otho Winger, last year's Moderator of District Conference.

This type of conference was a new experiment with the Brethren in Middle Indiana. It was held over the week end with the purpose of providing an opportunity for more of the young people and teachers in the public schools to attend it. It seems to have been a success in many respects. The young people had a place on the program at two of the sessions and many of the public school men and women were present. Both these things were more or less impossible in the past. The spirit of the conference in general was certainly helpful and encouraging. Many were the remarks on the grounds expressing the unusually fine spirit of the Elders' Meeting, and appreciation of the hard work and fine spirit of the local brethren at Pike Creek. It may be that it was because this congregation has such an excellent record for the past. Many brethren will be interested to recall or to hear for the first time, that Pike Creek is the former home of Eld. J. G. Royer of sacred memory. It is also the congregation in which the first local missionary society was organized in the Church of the Brethren, and it is the birthplace of the Young People's Work of the Church of the Brethren. Whatever the cause, this conference will go on record as one long to be remembered by the Brethren of Middle Indiana.

The district will be represented on Standing Committee at the 1934 Annual Conference by Elders J. O. Winger and T. A. Shively, with Elders Roy B. Teach and H. L. Hartsough as alternates.

North Manchester, Ind.

R. C. Wenger,  
District Clerk.

### POCAHONTAS MISSION TERRITORY

Since any report has gone in from this territory, certain plans and programs have been initiated which may be of interest to Messenger readers. Under the auspices of the Mission Board of the Second District of Virginia, the writer assumed pastoral supervision for the work which, because of his illness, Bro. J. W. Pugh was unable to continue. We are glad to say in passing that Bro. Pugh is slowly but surely improving in his physical condition.

Our first task was a house to house survey. This with getting acquainted and planning for a big week-end young people's conference, made May a full month. By the efficient leadership of our field director, Bro. W. M. Kahle, and his corps of workers, we were able to have a great conference, with young and old attending from all ten of our preaching points.

With Bro. Kahle acting for the board as moderator at this meeting, the local membership decided to ask the Mission Board to consummate their plans to have the writer continue as pastor, and in so doing decided to initiate plans for a financial canvass to provide a budget for their share of the financial burden. This was later carried into effect and the budget subscribed. Up to Oct. 1 they have met their part here on the field.

Two revivals, one Vacation Bible School, three councils and three love feasts have been held in strategic places among our ten preaching points. Other revivals are planned for.

According to plans initiated some years ago by their elder, Bro. A. S. Thomas of Bridgewater, our love feasts were at the Stony Creek, Hevner and Brushy Run houses. It was

inspiring to see three groups of earnest souls seated around the Lord's tables, waiting for a blessing.

One churchhouse which was badly in need of repair has been put in shape for an all-year round Sunday-school program.

Our territory is seventy miles from tip to tip. The only way we can carry on with a small budget is to group our appointments and plan to stay in one section after we get there for perhaps a week, preaching, having a week night teaching program and at least one night a month for a recreational-social and religious gathering for the young people at each of the ten communities. Such is what we call our larger parish concentrated program. We have a larger parish council to help work out the plan.

The work here is ephemeral or permanent, depending on whether or not the local people support it (as they seem to be willing to do), and whether or not the membership of the Second District of Virginia can believe in it enough to support it.

We have recently baptized new members and lined up old members so the work is looking encouraging.

Durbin, W. Va.

E. F. Sherfy.

### MINISTERS AND THE MESSENGER

I am wondering how many pastors, earnestly desiring a more unified church interest and a heartier attitude toward missions, with a sturdier denominational appreciation, read in your recent statement a desire on your part to help them. (See Messenger for July 22, bottom of page 16.)

At Polo we decided to take a chance and as a result we are getting more than three times the number of Messengers which we had been getting. With but two weeks' experience, the plan has commenced to work. The quantity of information on denominational movements has visibly increased. The "260 chapter in 260 days" has become more than a pastoral announcement. "What to Pray For" has grown out of the Sunday-school superintendent's hands and is now of interest to a big majority of our membership. We look forward expectantly to increased giving and missionary interest. But if you think you got the best of the bargain with us, just consider that you have given us a vital factor contributing to the success of our local church program, now being crystallized as common subjects for conversation.

Polo, Ill.

Arthur L. Warner.

### REPORT OF DISTRICT MEETING OF FLORIDA AND GEORGIA

The meetings were held in the Lakeland congregation, near the center of the District, i. e., where work is in progress at present. Since we have no churches in Georgia, the center is quite a ways down in Florida. The leaders in Lakeland secured the Central School House to hold the meetings in and it was an ideal place for services as well as for serving the food. The large auditorium took care of all the general meetings and the smaller rooms the sectional meetings and the committees.

We were glad to have Bro. Moore with us in the day meetings and he enjoyed them to the fullest extent possible through the ears of Sister Lydia Stauffer. His sight is good and he enjoyed meeting his friends. The home in which he stayed was very agreeable too. Though not members of our church, yet they did all they could to make him comfortable.

The ministerial meeting was different from most such. The speakers were so full of their subjects that each took

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## ACTIVITIES OF THE WAYNESBORO CHURCH

(Continued From Page 21)

sored by the Sunday-school board. With one exception these meetings were open to the public. The Monday evening fellowship lunch was for the officers and teachers of our school. At this supper intimate talks were given on what we have done and are doing to increase the efficiency of the school. The teachers of the children's division of the school sponsored the Tuesday evening program. This was in the form of a jury panel discussion. What Shall I Do for This Child? was ably discussed by nine Christian workers, while a child played in their midst. The parents and children's workers went away inspired to be more diligent in guiding their children aright. A beautiful candle lighting service, The Teacher's Candlestick, by Miss Slattery, climaxed this meeting. On adult night Bro. J. I. Baugher of Hershey, Pa., gave an address on the theme, Goals in Christian Education. He quoted Roger Babson as saying that the world has gone daffy on **things** and will not move forward except by the force of some hitherto unapplied spiritual dynamic. Bro. Baugher stressed the fact that this spiritualizing work is the task of the teacher. The program given by the young people's division consisted of a two-act sketch entitled, Janey. Janey was a living witness to what a Christian home and a good school will do for a child. The worship service on this night was very impressive. Special music was a feature of all these services. These programs were all full of inspiration and encouragement and we feel induced more folks to come out to our Sunday-school rally day services on the following Sunday. That day we had an attendance of 550—a few more than 100 per cent of our enrollment. After Sunday-school all the divisions of the school assembled in the church auditorium for a brief period of worship in charge of our pastor.

The installation service of Sunday-school officers and teachers was held Sept. 24—promotion day. The principal business at our fourth quarterly church business meeting on Oct. 10 was the election of church officers and trustees for the coming year. A query was sent to District Meeting.

Oct. 13-15 the Cumberland Valley B. Y. P. D. held a leadership training conference in our church for its executives. The instructors were Paul Bowman of Bridgewater, Va., R. W. Schlosser and Miss Rebekah S. Sheaffer of Elizabethtown, Pa., Miss Ruth Roop of Westminster, Md., and Raymond K. Hollinger of Hagerstown, Md. The only open session of these meetings was on Sunday afternoon. Bro. Bowman preached for us at the morning worship service on Sunday.

Sudie M. Wingert.

Waynesboro, Pa.

## NEWS FROM CHURCHES

### ALABAMA

**Cedar Creek** congregation has had a successful series of meetings. Bro. Roy I. White and wife of Chicago came to us for one week. Seven were baptized and one awaits the rite. Three young men were baptized just before the meeting and five more have promised to come soon. One awaits baptism at Edith, Miss., one of our missions.—Wm. E. White, Citronelle, Ala., Oct. 25.

### CALIFORNIA

**Fresno.**—Our church convened in council Sept. 6. Officers for the new year were chosen. Bro. Miller was retained as elder for another year; J. E. Jones, Sunday-school superintendent; Harry Hoff, church clerk. Bro. J. H. Cassidy will be with us in a series of meetings Nov. 13 to Dec. 3. Our women's auxiliary just completed a successful year's work under the direction of our capable president, Sister Lola Bowers. We have already begun our new year's work with four circles with an enrollment of thirty in each. Our goal last year was to raise \$250 and we nearly doubled the amount; this year we have

set \$450 as our goal. We gave \$115.76 to the penny-a-day fund. We have an active older girls' club under the leadership of Sister Floyd Yearout, assisted by Mrs. Eva Murry. The girls never missed meeting the second Monday in the month; the average attendance was thirty-five. The intermediate C. E. under the guidance of Grace Weimert has organized and outlined an active year's work. Our young people's C. E. is putting on a play Oct. 20, What Shall It Profit?—Mrs. J. E. Jones, Fresno, Calif., Oct. 18.

**Oakland.**—Sept. 3 our elder, Bro. A. M. White, conducted an impressive installation service for our new pastors, Brother and Sister Ed Cunningham. Following this service a fellowship dinner was enjoyed by a large number in the church dining hall. The work of the church is taking on new interest under the direction of Bro. Cunningham, and we are hoping a great deal may be accomplished this year. Bro. Cunningham is an able speaker and has been giving us some inspirational messages. The women's auxiliary organized Sept. 9 with Mrs. Carrie Brown as president. We plan to make garments again this year for the Red Cross; also to hold a bazaar and food sale the second week in December. We held rally and promotion day exercises Oct. 1, followed by a short installation service for church and Sunday-school officers conducted by our pastor. A large number of our members attended the District Conference at Empire. Our communion service will be observed Nov. 12 at 6:30.—Mrs. Carl D. Woody, Oakland, Calif., Oct. 17.

**San Bernardino** church at its quarterly council Sept. 28 reelected Bro. Harrison Frantz of La Verne as elder and Bro. Ed. Neff as Sunday-school superintendent. Our young people chose Gilbert Johnston as Christian Endeavor president for the winter term. A good second-hand piano was recently purchased by the C. E. with money raised at a box supper held at the country home of one of the members. Another source of income is monthly food sales which are promising to substantially aid our treasury. There is increased interest in all our work, especially the Sunday-school. Attendance has been around 100 lately. A good rally day program and a house to house survey of our church community have helped much. Choir work and Christmas cantata practice are being directed by Bro. C. F. Dunker on Thursday nights. Our pastor, Bro. Platt, was our delegate to District Meeting and Mrs. E. T. Miller representative for Women's Work. Bro. J. U. G. Stiverson, who is here for the winter, has assisted with the preaching on several occasions, and is teacher of the adult Sunday-school class. Three new letters were received last month from an Arizona family who are now residing in Fontana. The Frontier Boys' Club with a membership of about ten, and also the girls' club work is being revived. A beautiful church wedding was witnessed today by a large crowd. Brother and Sister J. Z. Gilbert are to be our guests all day next Sunday. Our love feast is to be Nov. 19. We wish to extend a special welcome to any visiting members who can come.—Hazel Rothrock, Colton, Calif., Oct. 22.

### ILLINOIS

**Polo.**—During the past year our Sunday-school has developed normally. Several of our teachers earned standard training credits. Also the International Journal has proven a profitable investment in our school. Teachers' meetings have been held with interest and inspiration under the leadership of our able superintendent. These facts have resulted in an increased pupil interest as shown by the attendance which has been greater than any previous year in the history of the church. Our average attendance surpassed that of 1932 by an average of more than ten each week. Our school is trying to meet the needs of the times and next year holds great promise. The church program has been very active. The election of 1932 and the twenty-first amendment referendum meant opportunity for the church to speak, and our church spoke with influence and stood for that which is right. A recreational program has been sponsored in the neighboring park which has also created interest. Thirty-one have been added to the church during the past year, fifteen by baptism and sixteen by letter. While this is good, the big work of the year has been the building of a base from which we can advance.—Mrs. Alice Warner, Polo, Ill., Oct. 18.

### INDIANA

**Pine Creek** congregation assembled in regular business session Sept. 8. In preparation for the new Sunday-school year officers were elected, superintendent being Cecil Keiser. Church officers were also elected: Elder, Bro. Claybaugh (retained); clerk, Walter Keiser. The parsonage is nearing completion and will be dedicated Sunday, Oct. 29, in connection with the harvest meeting. The B. Y. P. D. is growing. The group made apple butter and is selling it to apply on cost of the parsonage. They had a representative attendance at the South Bend conference of young people. Our communion is the 14th with a week's services conducted by our pastor who will be in a week's meeting later at North Liberty.—Wm. H. Summers, North Liberty, Ind., Oct. 13.

**Plymouth.**—Since the coming of Bro. G. G. Canfield as pastor, the church is showing greater interest in the Lord's work and new life is manifest. Since our last report five members have been received by letter; ten boys and girls from the junior department have been added to the church by baptism. At this writing our pastor is assisting in a revival at Greenville, Ohio. He will also conduct our meeting which begins Nov. 12, with Bro. Theo. Miller leading the song service. Three deacons were chosen during a special service, namely Brethren Henry Foust, Ora Burroughs and Harry Rohrer. They with their wives were installed and are now taking an active part in their official capacity. About 200 members enjoyed our annual love feast which



was indeed very spiritual. Bro. Canfield officiated. The church school has been reorganized with Harry Rohrer, superintendent and Ray Welbom, assistant. Interest is fine in the school. The Aid Society is busy doing some special work for the Red Cross, besides the ordinary work. The church in order to economize has decided to employ free janitor service for a while at least. Quite a number of families have volunteered to assist in this work.—Cecil Reed, Plymouth, Ind., Oct. 17.

**Turkey Creek** church met in a business session Sept. 1 at which time the Sunday-school was reorganized for the coming year. Sister Alice Atkinson was reelected superintendent. Bro. T. G. Weaver of Wakarusa was with us in a harvest meeting Aug. 20. Alice Atkinson and Henry Pletcher served as delegates to District Meeting. We held our communion services Sept. 9. Bro. Iverson Mishler from the Maple Grove congregation preached for us on Sunday morning, Sept. 17. One of our young people attended Camp Mack this summer. The ministerial board has no definite arrangements for our series of meetings as yet. Because of his long period of service in the Turkey Creek congregation as elder, Sunday-school superintendent, teacher and music director at various times, we wish to pay a tribute of respect to Bro. Henry Wysong, who because of ill health has not been able to attend services so regularly during the past year. Although he has not been able to fill the pulpit for some time, we very much appreciate his presence whenever he is able to attend.—Mrs. Leroy Fisher, Milford, Ind., Oct. 16.

**Union Center** church met in council Sept. 8 for election of church and Sunday-school officers. Bro. David Miller was reelected elder; Leander Bigler, secretary; C. Sheets, treasurer; Sunday-school superintendent, Chas. Stouder; Christian Workers' president, Homer Weldy; the writer, correspondent and Messenger agent. We held our love feast Oct. 7 with a large crowd present. We expect to begin our revival meeting Nov. 19 with Bro. H. A. Claybaugh in charge.—Mrs. Jesse B. Mishler, Nappanee, Ind., Oct. 17.

**Wabash City** church met in September for our regular council and elected Sunday-school and church officers. We reelected Carl McComb as Sunday-school superintendent. The school has been progressing nicely during the last year and looks very encouraging for the coming year. We also retained our minister, John Smeltzer, for another year. Our revival meeting will commence Oct. 18 with our love feast following the meeting. Our own minister, Bro. John Smeltzer, will hold the meeting. We have our mid-week prayer meeting each week with good attendance and interest. Two have been added to the church by baptism.—Mrs. Enoch Lawson, Wabash, Ind., Oct. 14.

## IOWA

**Des Moines Valley.**—The pastors of Des Moines Valley and Dallas Center churches exchanged series of meetings. Bro. Zook went to Dallas Center at Easter time and Bro. Coppock came here the first two weeks in August; he gave us some splendid sermons and he and Bro. Zook did considerable visiting and personal work. Eleven accepted Christ. Bro. Zook was one of the instructors at Pine Lake camp near Eldora. Five of our young people attended. Essie Howard was chosen president of the Ladies' Aid for another year. They gave the annual harvest home supper Oct. 3, feeding over 300. Promotion exercises were held Oct. 1 in the children's department, also installation services for the new Sunday-school officers. Lova Deardorff was chosen adult superintendent. Pauline Abuhl is president of the B. Y. P. D. with Bro. Zook as adult advisor. Sept. 24 the Dallas Center Y. P. D. put on the evening program; they gave several musical numbers and a playlet. The attendance at both Sunday-school and church services has been good. Our love feast was held Oct. 8 with a good number present.—Earl F. Deardorff, Elkhart, Iowa, Oct. 14.

**Dry Creek.**—We held our annual election of Sunday-school and church officers Sept. 1. O. E. Messamer is our district elder and D. W. Miller our local elder. L. A. Walker of Omaha, Nebr., held a two weeks' revival here and did a very good work. Over eighty calls were made by him and Bro. Snider. Two were baptized at the end of the meetings and we feel that seed has been sown which will bring forth fruit in the future. We held our rally day service last Sunday morning. Bro. S. B. Miller of Cedar Rapids spoke for us in the afternoon. He gave us a very good address and led us in some of the old songs which were enjoyed by every one present. Our Aid Society is again serving dinner once a month at their meetings in the church basement.—Mrs. D. C. Snider, Robins, Iowa, Oct. 17.

**Fairview** church has just closed a most successful revival under the efficient direction of Brother and Sister Oliver H. Austin of McPherson, Kans. They had conducted a meeting here ten years ago and the whole community was eager for their return. The attendance and interest were splendid throughout the campaign and the cooperation of the Christian people of the community was most encouraging. Bro. Austin pictured the beauty of the Christian life so vividly and presented the gospel message so logically that he held the attention of his congregation from the beginning to the close. The music, as conducted by Sister Austin, contributed a very vital part to the services. Her special numbers were carefully chosen and each one conveyed a spiritual message. Her stories were beautifully told and heartily appreciated by all. As a direct result of the meeting twenty were added to the church, eighteen by baptism and two received on former baptism. Of this group all were heads of families and young people except four, three homes being united in church affiliation. We feel that not only has our church been greatly built up but the whole community has had a real spiritual awakening.—Ruth Ogden, Unionville, Iowa, Oct. 17.

**Waterloo City.**—The declamatory contest held some time ago resulted in a first place award going to Gail Kough, in the peace division. Dean Long was awarded first place in the temperance division. Gail's selection was "Youth's Dream of Peace," and Dean's, "Tell It to Dad." They represented the church at the District Conference in Orange Center where Dean won first and Gail second, while competing with winners from Southern Minnesota, North Dakota and Northern Iowa. Thirty-six members of the Tri-M Sunday-school class entertained at a surprise party for their teacher, Mrs. Floyd Kough. This was held in observance of her birthday anniversary and the seventh anniversary as a teacher of their class. Forty persons were present at the young people's society, assisted by members of the Board of Religious Education for new members coming into the society. The gathering was in the church parlors Sunday afternoon, Oct. 8. The program was in charge of Marvel Long and Miriam Strayer. Miss Verda Fike, president of the society, presided. Sunday, Sept. 24, the morning worship was devoted to promotion day service for the Sunday-school. The superintendents of the Cradle Roll, primary, junior, intermediate and adult departments had charge of the exercises. This was followed by a consecration service conducted by the pastor, A. P. Blough. At our business meeting Oct. 9, two letters were received. We will have our communion service Sunday evening, Oct. 29.—Clara Miller Lichty, Waterloo, Iowa, Oct. 14.

## KANSAS

**McPherson** church met in council Oct. 5. The annual election of officers was held. Eld. J. J. Yoder was retained as elder and Bro. D. C. Wampler was elected church clerk. Delegates to our District Meeting at Garden City are V. F. Schwalm and H. F. Richards. It was unanimously decided to grant Paul H. Heckman a license to preach. Our membership numbers 414. We have a large financial budget which requires much prayer and careful planning to meet. Mrs. V. F. Schwalm, president of our Women's Work, reported a splendid interest in the work. The women have a budget of \$825 this year. The Prayer Book of Missions is very helpful in our devotions. Mrs. Ellen Wagoner is director of our missionary organization. We are studying the book, Eastern Women Today and Tomorrow. Sept. 10 was our harvest day meeting. Our pastor, Bro. Richards, delivered a Spirit-filled sermon after which a bounteous dinner was served in the church basement. The afternoon service consisted of a program given by the juniors. They had invested 25c and brought their offering at this time. Prof. Mohler and Ella' Ebbett, returned missionary from India, gave splendid addresses. This day affords a real welcome to the college students. Many parents bring their children and enjoy the day with us. The men's organization met Sept. 25 for a fellowship supper. All the men of the community were invited to be present. Their new organization consists of John Wall, president; Paul Sargent, vice-president; and Milton Dell, secretary. This organization finds many avenues through which it can lend encouragement to the church program. On the evening of Sept. 24 they had charge of the church service. The church appreciates the fine music rendered each Sunday morning by Prof. Voran's choir.—Mrs. Jennie Heckman, McPherson, Kans., Oct. 9.

**Verdigris.**—The young people's rally for the Southeastern District of Kansas was held here Aug. 13. There was a large representation from all over the district and we enjoyed having the group with us. We held a vesper service Saturday evening consisting of readings and songs and a talk by Bro. Jas. Elrod on Our Use of Leisure Time. Supper was served on the lawn to over 100 people. The following morning Bro. Oscar Fike gave us a sermon on Temperance and Youth. In the afternoon we had numbers from other churches and Bro. C. Ernest Davis gave an address on Home Ideals. Our business meeting was held Sept. 24. Church and Sunday-school officers were elected for another year. Bro. Neher was retained as elder; the writer, clerk; Bro. Vernon Gilbert, Sunday-school superintendent. The ministerial board retained Bro. Oscar Fike and wife for another year. Church delegates to District Meeting are Marjorie Callen and Dorothy Lantz. Our series of meetings began Sept. 24 and continued for two weeks, conducted by Bro. Lester Fike. He gave us some spiritual messages. Four were baptized. Oct. 8 Bro. Fike left for Gravel Hill where he will hold a two weeks' meeting, after which our love feast will be held Oct. 23—a joint meeting at this place.—Leita E. Quakenbush, Verdigris, Kans., Oct. 14.

## MARYLAND

**Beaver Dam.**—Our congregation met in council Sept. 2. The brethren gave their report of the annual visit and the officers of our Sunday-school were chosen. Bro. J. R. Klein was reelected superintendent. Our love feast was held Oct. 1. Bro. John Bowlus preached an inspiring sermon in the morning, preparatory to the evening service, and officiated in the communion. Bro. C. D. Metz and Melvin Eyer were chosen delegates to the joint District Meeting of Eastern and Middle Maryland to be held at the Old Folks' Home at San Mar.—David R. Stoner, Keymar, Md., Oct. 14.

**Brownsville.**—Our church and Sunday-schools have reorganized and are starting a new year's work. Our pastor, Bro. S. Earl Mitchell, has given us a year of earnest, consecrated service and is starting the new year with a series of sermons on the Sermon on the Mount. He is also visiting every member before Christmas and asking them to sign the reconsecration pledge. The membership are also to be classified according to 1932 Annual Conference decision. At our council Oct. 7 a budget of \$2,100 was approved for local, district and general expenses for 1934. It was necessary to postpone the series of meetings which Bro. Jesse Whitacre was to begin at South Brownsville. Bro. Wm. Kinsey of Westminster is to conduct a Bible term here for

(Continued on Page 28)



## REPORT OF DISTRICT MEETING OF FLORIDA AND GEORGIA

(Continued From Page 23)

his full time and left no time for general discussion of his topic. Some masterful addresses were delivered during Saturday forenoon. The previous evening the time from seven to nine was in the hands of the young people and they gave some very helpful things on the general subject: Christian Citizenship. The last thing on the B. Y. P. D. program was an address by the President of the Florida B. Y. P. D., Bro. Philip Lauver, who delivered an address that would have done honor to a man twice his age and experience.

The business meeting in the afternoon passed off in a spirited manner dealing with matters that relate to the present welfare of the work in the district. The Board members were elected and vacancies on committees were filled for the year or years. See the Yearbook for those officers. On account of the financial condition of the country and the distance, the delegates felt we could not represent at the Conference on the Standing Committee in 1934.

The morning meetings were cared for by Sister C. E. Schuldts of Ft. Lauderdale and Bro. Ira W. Miller of Eustis. By a strange coincidence both of them used the Thirty-seventh Psalm for the morning reading and their comments. It was very fitting and fit into their plans.

The Sunday-school was in the hands of picked teachers and officers from the several churches: the Superintendent and Secretary from Brooksville with teachers from some of the other churches. The leaders at Lakeland said the Sunday-school offering should go to the Mission Board for its work.

Besides the help given by the older ones of the Lakeland congregation and several from other congregations, the young folks proved their ability and devotion to the great cause which they represent. To see James and Paul Bowman and some helpers caring for the cots, the sweeping, etc., did us all good, for we knew things were in competent hands. Brethren Bail, Arnold, Bain and Leckrone went about directing and helping get things ready for our comfort. The writer does not know what part each woman had, but Sisters Bail, Ellis, Harker, Hamilton, Bain, Arnold and Walker could be seen in the kitchen and dining room seeing that the rest of us got something to eat.

After the missionary meeting the visiting young people accompanied the Lakeland young people on a treasure hunt. Light refreshments were served at Bro. Arnold's home. This as well as all other entertainment was of a commendable class, and besides being a diversion, it helped the young people get better acquainted.

J. H. Morris.

Groveland, Fla.

### MIGHTY BIG

The newspapers and the politicians seem to be guessing or experimenting by and through the NRA. Even Uncle Sam admits it is an experiment. The old gentleman surely has lots of irons in the fire now.

It seems by the outspoken address of General Johnson on Oct. 10 that 90 per cent have signed up for the NRA. The General then denominates the remaining 10 per cent as the "recalcitrant few." I claim the big word of his radical phrase is not well chosen; it should be the "thinking few." All these irons Uncle Sam has in the fire are "mighty big"—even far-reaching. Bacon said: "States like great engines move slowly."

The old time teamster went through a mud hole with a whoop. But up a long hard hill he kept his team very

steady. The General seems coercive. He seems to think we are in the mud. It will soon be wet enough for mud.

"Davy" Crockett, an old Tennessee congressman, became famous for his, "Be sure you are right, then go ahead." Such wisdom is out of date now. Washington's, "Avoid entangling alliances," was out of date in 1917 and 1918. But what did we gain by ignoring our patriotic father's advice?

Senator Carter Glass claims the NRA unconstitutional. I agree with him. Yes, there is Ford also. These and such like are now the "recalcitrant few."

It seems as yet a matter of choice. We are thinking. We are of the one-time Wilson class, guilty of "watchful waiting." General, give us time to think. We are open to conviction.

I fear for our constitutional liberties. We may soon need a Patrick Henry II. I wrote to Carter Glass and put him in nomination for the potential psychological moment as our Patrick Henry II.

We are in abnormal times. The abnormal things are likely to be done. Yea, the proposed twenty-first amendment having been adopted now by thirty-three states seems certain, and yet guarantees prohibition to any individual state. Uncle Sam seems opposed to prohibition, yet would assure it to any one state or all of the states. What logic! We are to stop manufacturing bootleggers, and I presume are to manufacture paupers and drunkards and what not. We are in perilous and momentous times.

When in doubt, don't.

I. N. H. Beahm.

Nokesville, Va.

### BIBLE READING IN THE LA VERNE CHURCH

Beginning April 1, 1933, the Women's Work of our congregation included in its program the plan of reading and reporting on one book of the New Testament each month. We have just finished the book of Romans in which we have been helped to a further study. The course was conducted by Bro. J. A. Smeltzer in the C. W. hour.

This plan was taken up in response to the pastor's effort to encourage daily devotional reading, and while looking forward to a more definite move sponsored by the Board of Christian Education.

Now, under the recognized plan which began Oct. 15, our other organized groups, including Christian Endeavor, Junior Church League and Men's Division, are also uniting in this movement.

It is left to the individual or group to decide the amount of time and effort to be put into Bible reading. But the women's division, consisting of four groups meeting monthly in their separate missionary circles, is starting on the plan for every reader to make a list containing her choice verse from each chapter. From this list each reader may then select one verse, considered by her to have special significance or relation to the book just read. These finally selected verses may be given in answer to roll call and used in the devotional period of the monthly meeting.

Combined meetings will no doubt be held later. Editorials from Our Young People will be watched for further help.

La Verne, Calif.

Sarah Brandt.

### FALLEN ASLEEP

**Billet**, Susanah, daughter of John M. and Sarah Whitehead, born March 15, 1861, near New Paris, Ind., died Sept. 22, 1933. She married Geo. D. Billet Oct. 30, 1879; he died April 8, 1915. At the age of seventeen she gave her heart to the Lord and united with the Church of the Brethren. Surviving are three daughters, three sons, seventeen grandchildren, two brothers and one sister. Services at the West



Goshen church by Bro. Wm. Hess. Burial in adjoining cemetery.—Lottie M. Stutsman, Goshen, Ind.

**Blough, Mary Susan**, eldest daughter of Eld. Samuel and Anna Buechley Miller, was born in Somerset County, Pa., on Aug. 3, 1856, and died at her home in Waterloo, Iowa, Sept. 29, 1933, at the age of 77 years, 1 month, and 26 days. When she was two years of age her parents came to Black Hawk County, Iowa, being among the earliest permanent settlers to come to this virgin country. Here she grew up to young womanhood. Here she was united in marriage with Uriah S. Blough on Dec. 7, 1879. They resided on a farm in this community until eighteen years ago when they established their home in the city of Waterloo. She is survived by six children, two brothers, two sisters and eighteen grandchildren. One daughter—Anna V. Blough—preceded her mother in death in 1922, while in the service of her church as a missionary to China. Her body sleeps in the soil of China in the midst of a people for whose welfare she had dedicated her life. Early in life "Aunt Mary" dedicated her life to the service of her Lord and Christ and united with the Church of the Brethren. In later years she and her husband were called to the office of deacon and deaconess. In this capacity, as well as all other places of responsibility and trust, she had served faithfully and well. Services conducted in the Waterloo City church by her pastor, assisted by W. H. Yoder. Interment in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

**Brenneman, Sister Mary H. (Lind)**, born in Jefferson, York County, Pa., June 16, 1846, died at her home in Astoria, Ill., Sept. 26, 1933. She was a member of the Church of the Brethren for many years. She married Andrew Brenneman March 25, 1866. To this union five children were born; one son and one daughter survive. Funeral services in the Astoria church by C. A. Gruber. Interment in the Astoria memorial mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

**Ecklebarger, Jacob**, 78 years old, a resident of Elkhart County for the past seventy-four years, died Aug. 24, 1933, at his home southwest of Waterford. He was born in Somerset County, Pa., Feb. 8, 1855, the son of Mr. and Mrs. Geo. Ecklebarger. He came to Elkhart County with his parents when he was four years old. He had resided on the farm where he died for the past forty-eight years. He was a member of the West Side Church of the Brethren, Goshen. He is survived by three sons, two daughters, a brother and thirteen grandchildren. Funeral services at the West Side church by Bro. Wm. Hess. Burial in Violet cemetery.—Lottie M. Stutsman, Goshen, Ind.

**Geib, Bro. Frank**, died at his home on Sept. 12, 1933, aged 68 years. He is survived by his widow, one son and three daughters. He was a member of the Church of the Brethren for many years. Funeral services at the Midway church by Bro. S. G. Bucher and W. W. Hartman. Interment in adjoining cemetery.—Sara Winters, Lebanon, Pa.

**Harshbarger, Mrs. Cora May**, daughter of Benj. and Elmira Smith, was born near Stockwell, Ind., Nov. 20, 1876, and died Sept. 29, 1933. She married Chauncey Henderson March 4, 1896, and to this union three children were born. Mr. Henderson passed away several years ago. June 2, 1928, she married Bro. James Harshbarger of Darlington, Ind. She was an active worker in the Methodist church of Colfax for several years, but soon after her second marriage she united with the Church of the Brethren and became an active worker in the Aid Society of the White church. She had been a great sufferer for the past two years. She called for the elders, E. P. Dunbar and D. C. Campbell, to anoint her; this service she enjoyed very much. She leaves her husband, three children and four grandchildren, her mother, one brother and two sisters. The writer preached her funeral at the White church.—D. C. Campbell, Colfax, Ind.

**Hauck, Bro. Wm.**, died at his home Oct. 8, 1933, aged 78 years. His only survivor is his widow, Elizabeth (Moyer). Funeral services at the Hanoverdale church by Brethren S. G. Bucher and Amos Kuhns. Interment in adjoining cemetery.—Sara Winters, Lebanon, Pa.

**Jasper, James William**, son of Henry and Mary (Lukin) Jasper, was born in Lafayette, Ind., Feb. 2, 1856, and died at his home in Polk County, Iowa, Oct. 15, 1933. Coming to Warren County, Iowa, with his parents in 1859, he lived there until 1883 when he moved to the community in which he spent his last days. March 30, 1879, he was married to Louisa Hall. They were the parents of five children, four of whom survive. One son preceded him in December, 1932. For forty-eight years he had been a faithful member of the Des Moines Valley Church of the Brethren. On the last Sunday before his death he enjoyed attending the morning service and the love feast in the evening. Funeral services in the home by Bro. R. L. Sink and at the church by the writer, assisted by Bro. M. W. Eikenberry. He was laid to rest in the cemetery near by.—Ray E. Zook, Elkhart, Iowa.

**Long, Phena Jane**, daughter of Hamilton J. and Samantha Jane (Livermore) Anderson, was born Dec. 31, 1864, near Vinton, Iowa. She died at her home in Mt. Morris, Ill., July 28, 1933. Jan. 29, 1882, she married Elias Long and they established their home on the prairie in Hancock County, Iowa. In 1886 both were baptized and became the nucleus around which there grew up a Brethren congregation. A churchhouse was built and the congregation flourished for a time, until all the families moved to the west except the Long family. They had their membership thereafter in the Greene church, until moving to Mt. Morris in 1914. Surviving are the husband, four sons, one daughter, eleven grandchildren and two brothers; the eldest son preceded her. Funeral services from the Mt. Morris church by F. E. McCune, assisted by Eld. W. E. West. Interment in Oakwood cemetery.—H. L. Long, Mt. Morris, Ill.

**McMillen, Mrs. Jenny**, born in the Netherlands, died at the home of Mrs. D. Young, Sept. 1, 1933. Interment in the Oak Hill cemetery,

Grand Rapids. She leaves one sister and two sons. She had been a member of the F. M. E. church for a number of years.—Van B. Wright, Grand Rapids, Mich.

**Metzger, Hannah**, daughter of Jacob and Elizabeth Ehresman, born near Edna Mills, Ind., May 28, 1865, died at her home in Rossville, Ind., Oct. 7, 1933. She married Harrison Metzger Dec. 26, 1886. Except for a few months' residence in La Verne, Calif., she lived in the immediate community where she died. She united with the Church of the Brethren forty-five years ago and was a sincere and faithful attendant at services. She leaves her husband, three sons, three daughters and ten grandchildren. Funeral services at the home in Rossville by Elders J. W. Root and C. C. Hylton. Interment at Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Miller, Lora**, daughter of Daniel and Elizabeth Wagner, born May 14, 1888, near Girard, Ill., died Sept. 20, 1933, at her home near Ladoga. After graduating from the public schools she attended Mt. Morris College and Bethany Bible School. She joined the church at an early age and was active in religious work, leading the singing in several evangelistic services. April 2, 1922, she married Oliver Miller. To this union were born two daughters. Two stepdaughters survive, also a sister and two brothers. Funeral services at the Ladoga church by W. W. Peters, assisted by Howard H. Keim. Burial in the Harshbarger cemetery.—Martha L. Himes, Ladoga, Ind.

**Oxley, Daniel L.**, son of Mr. and Mrs. John Oxley, born in Roanoke County, Va., May 14, 1868, died at his home near Wiley, Colo., Oct. 3, 1933. His family moved to Missouri where he grew to young manhood. At the age of twenty-two he married Miss Ella Atkins. To this union were born eight sons and five daughters. His wife and eleven children survive, with two brothers and two sisters. He had been a member of the Church of the Brethren since 1889. Services by Bro. Chas. Dumond, pastor of the church, assisted by W. D. Harris.—Naomi E. Fasnacht, Wiley, Colo.

**Taylor, Azariah**, born Aug. 7, 1843, died Oct. 6, 1933, after several months of illness. He came to Michigan from Ohio about forty years ago. More than sixty years ago he married Miss Anna Buehrer; to them six children were born. Fifty years ago he confessed his faith in Christ and became a member of the Church of the Brethren. He leaves his wife, one brother, three sons and two daughters. Services by Eld. J. A. Guthrie.—J. A. Guthrie, Blissfield, Mich.

**Weaver, Mary**, daughter of David and Caroline Berkey, born in Paint Township, April 8, 1851, died Sept. 26, 1933. She married Samuel A. Weaver Aug. 20, 1871; to them were born ten children, five of whom preceded her. There are also twenty-seven grandchildren, seven great-grandchildren and one brother. Her husband died Nov. 19, 1925. For more than sixty years she lived a faithful life in the church of her choice.—Florence V. Seese, Scalp Level, Pa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



## News From Churches

(Continued From Page 25)

five days beginning Nov. 15.—Mrs. Ira L. Kaetzel, Brownsville, Md., Oct. 14.

**Welty.**—The election of officers for the Sunday-school was held Sept. 10. Bro. J. O. Leiter was reelected superintendent. An installation service for teachers and officers of the Sunday-school was held Oct. 1. We are planning to have a series of meetings beginning Nov. 5. Bro. Isaac Long of Bridgewater, returned missionary from India, will be the evangelist. Our communion service will be held Nov. 18 at 2 P. M.—Naomi Marker, Smithsburg, Md., Oct. 12.

### MICHIGAN

**Buchanan** (Mich.) church will hold their communion Nov. 4 at 7 P. M. We expect Bro. Theo. Miller of Plymouth to have charge of the service. While the pastor, Bro. Rowe, is away in a revival, Bro. Price Umphlet will have charge of the work. Recently the young people organized a Y. P. D. with the pastor as their director. The Sunday-school, with John Platt as superintendent, has started the year with two new classes and well organized work.—Mrs. Dewey Rowe, South Bend, Ind., Oct. 14.

**Grand Rapids.**—The church has been enjoying seasons of refreshing from the Lord in a number of ways recently. While our pastor was at Flint in a revival Sept. 11-24 the work was cared for by Mrs. Wright and the B. Y. P. D. Bro. Wright was present for our homecoming Oct. 1 as well as Bro. C. D. Bonsack, whose efforts were much appreciated. The Men's Work organization had expected to have our auditorium redecorated for the occasion but has completed the work since. Sept. 3 at our council we reorganized church and Sunday-school. M. M. Chambers is again superintendent; Bro. Wright, elder for one year; H. C. Royer, clerk and correspondent. Sept. 3 the council of boards met at the Rapids for their work. We anticipate a revival to begin Nov. 12 with Bro. Ralph G. Rarick, evangelist. The Onward Circle class is sponsoring the advertising. The F. B. C. is putting in the winter's fuel for the church. The Good Fellowship and young people's classes are giving the play, The Old-fashioned Mother, at a number of places, including Grand Rapids. A junior church league was organized recently and much interest is being taken by the juniors. A group of eight from here attended the pastors and teachers' conference at Flint recently. This in a measure prepared us for our rally on Oct. 22. We expect to have our communion Nov. 27 at the close of the revival.—H. C. Royer, Grand Rapids, Mich., Oct. 17.

**Zion.**—Bro. Chas. Forrer, field worker, came to our church July 31 and conducted a week's revival. Bro. Forrer presented splendid sermons which were enjoyed by all. Twelve were baptized and one was reclaimed. We had our communion service at the close of the meetings. Bro. Forrer officiated, assisted by Bro. W. H. Good. Our church met in council Sept. 29. Sunday-school officers were elected with Bro. M. L. Moats, superintendent, and Bro. Harold Good, assistant; Messenger agent, Bro. W. H. Good; clerk, Bro. C. E. Switzer; correspondent, the undersigned.—Mrs. Chas. Withey, Prescott, Mich., Oct. 14.

### MINNESOTA

**Lewiston** church met in September council with our pastor, Bro. Eddy, in charge. Bro. Eddy was reelected elder for the coming year; Chas. Radatz, church clerk; Ray Wirt, church treasurer; Mrs. Eddy, superintendent of the church school. Starting Sept. 24 and continuing over the following Sunday we had a most refreshing season of revival under the leadership of our pastor and wife. The attendance and interest were most encouraging. A few members of other denominations cooperated and helped to make the meetings a great spiritual blessing. Mrs. J. Wm. Nettleton, our church chorister, led the inspirational song service. The special music at each service was much appreciated. Three young people were added to the kingdom by baptism.—Mrs. Lulu Williams, Lewiston, Minn., Oct. 16.

### MISSOURI

**Mineral Creek** church met in council Sept. 14. Sunday-school and church officers were elected. It was decided to commence the church year Oct. 1, the same as the Sunday-school year. Sept. 18 Bro. C. Ernest Davis began a two weeks' revival. He delivered stirring messages of interest to everyone. Sister Bernice Wyatt of Kansas City, Mo., assisted as chorister and we appreciated her work very much. As a result of their endeavor three were baptized Oct. 1. Bro. Davis remained for our love feast on Oct. 2. The Men's Work organization of our church dug the winter's supply of coal for the church. Bro. M. R. Zigler preached an inspiring message for us on Sunday morning, Oct. 8.—Salome M. Baile, Leeton, Mo., Oct. 17.

**Warrensburg** church met in council Oct. 13 with our elder, James Mohler, in charge. A social hour preceded the business meeting. Church and Sunday-school officers were elected for the year with John Baile, superintendent, and Amy Roop, assistant. Bro. Jas. Mohler was again chosen elder, and Bro. B. F. Summer, pastor. The Imperial male quartet entertained us with their songs and readings. This is the third visit we have had from these young men, each visit being much enjoyed.—Gertrude Cull, Warrensburg, Mo., Oct. 16.

### NEW MEXICO

**Miami** church met in council Oct. 8. The Sunday-school officers were elected for the coming year with Mrs. F. W. Gibson as adult superintendent and Mrs. Saloma Sotherland as assistant; Mrs. Isaac Lapp as primary superintendent and Mrs. H. Burris as assistant. An

improvement was made in our Sunday-school by forming a new class of young married folk. New enthusiasm has been demonstrated by renewed interest and activities shown by the various classes. A very impressive installation service for the new officers was conducted by Bro. Gibson. Our pastor, Bro. Gibson, and Bro. Williams of Springer, N. Mex., exchanged pulpits for Sunday, Oct. 15.—Saloma Lapp Sotherland, Miami, N. Mex., Oct. 17.

### NORTH DAKOTA

**Kenmare.**—Sept. 30 was reorganization day in the church. D. T. Dierdorff was reelected elder and Jorgen Boe, assistant; Lyle Hodgson, clerk; Sunday-school superintendent, Ada Stice. Our harvest meeting held Oct. 1 was well attended. A splendid sermon was given by Eld. D. T. Dierdorff. At the close of the afternoon program a generous offering was received to be used for district missions. The services were much enjoyed by all. A large arch was placed before the pulpit and beautifully decorated for the occasion.—Ada Stice, Kenmare, N. Dak., Oct. 16.

### OHIO

**Bellefontaine.**—We are very glad to have our new pastor, Bro. L. D. Young, formerly of Circleville, Ohio, settled in the parsonage with his family. Bro. Young assumed charge of the pastorate Oct. 8. Since the departure of Brother and Sister Wicand for their new field of labor with the members of the Bow Valley congregation, Canada, the pulpit services were conducted by different ministers. Bro. J. L. Guthrie of the Mission Board serves as our elder. For this year Bro. Allie Davis is church treasurer; Bro. Noel Blair, general superintendent of the church school; Bro. J. A. Yoder, church clerk; the writer, Messenger agent and correspondent.—Leo Lillian Wise, Bellefontaine, Ohio, Oct. 16.

**East Dayton.**—Bro. Petry came to us Sept. 25 to assist in a revival. He is untiring in his efforts; he believes and preaches the whole gospel. His short doctrinal talks before the sermon were well received. The attendance and interest were good throughout the meeting, the climax coming on the last evening when all records for attendance were broken. The presence of the Holy Spirit was keenly felt from the beginning of the meeting, especially in the consecration services. Twenty went forward and reconsecrated their lives and twelve were baptized. The inspiring song service so ably conducted by Bro. E. Friend Couser was a great help to the meeting. The special music from the Happy Corner, Bear Creek and Beaver Creek congregations was much appreciated. We also had the privilege of hearing the Couser quartet a number of times and other numbers by home talent. Previous to the meetings a sister eighty-six years old was baptized. We feel that the church has been strengthened.—Lida Baldwin, Dayton, Ohio, Oct. 13.

**Harris Creek** church met in council Aug. 4 to elect Sunday-school officers for the next year. Bro. Dale Berkebile and Sister Fern Cassel are the superintendents for the adult department. Our communion will be Oct. 28 at 7:30 P. M. While Bro. Berkebile held a revival in Adams County the pulpit was filled by Brethren Glen Moyer and David Hollinger of Greenville and Paul Berkebile and John Eikenberry of the home congregation. Oct. 1 Bro. Berkebile conducted installation services for our new Sunday-school officers.—Mrs. H. R. Hoover, Bradford, Ohio, Oct. 14.

### OKLAHOMA

**Thomas** church began its Sunday-school year Oct. 1. The superintendent, R. E. Gripe, was reelected to that office. The B. Y. P. D. president is Ruby Cripe with Haven Hutchison, instructor; Albert Williams, adult advisor. B. F. Stutzman is president of the adult C. W., and Mrs. A. L. Williams, sponsor for the junior band. Interest is being shown in these departments. In council Sept. 29 it was decided to have our love feast following a series of meetings to be held in November by Bro. O. H. Feiler of Quinter, Kans. As soon as the date is decided it will be announced. The county W. C. T. U. recently held an all-day meeting in our church. This was well attended and proved worth while. During the coming year we will entertain the Custer County Sunday-school association.—Haven Hutchison, Thomas, Okla., Oct. 16.

### OREGON

**Albany.**—Aug. 20 we had the pleasure of listening to a sermon by Bro. M. Alva Long of the McFarland church, Calif., on the subject, The True Vine. A goodly number of our young people attended the summer assembly at Bandon by the Sea. They brought back a splendid report of the meeting and new zeal to work the coming year. Sept. 17 at our regular business meeting church and Sunday-school officers were elected for the year beginning Oct. 1. Eld. Leander Smith was retained as elder; H. H. Snowberger, church treasurer; Sister Salome Harader, general superintendent of the Sunday-school. Sept. 28 the young people of the church presented a missionary play entitled, The Betrothal of Mai Tsung, which was much enjoyed by all present. The proceeds will be applied on the project of supporting Bro. Beahm on the mission field. Oct. 7 we held our love feast with Eld. F. H. Barr officiating. A number of visiting friends from adjoining churches were present. Oct. 8 the Willamette Valley Sunday-school convention convened here. In the forenoon a number of live topics pertaining to the Sunday-school work were discussed and in the afternoon the discussions were on young people's work.—Jennie Holl, Corvallis, Ore., Oct. 14.

**Ashland** church held their love feast Sept. 28. Elders Geo. R. Shade and E. W. Pratt with their wives from Grants Pass were with us;



Bro. Shade officiated. Brethren E. W. Pratt, J. W. Barnett and C. H. Barklow visited in Ashland during the summer and preached at our morning service which we appreciated very much. Sister Marie Olsen Pence, graduate of Bethany, was present on Bethany Sunday and gave a short talk about the work there. The offering was given to Bethany.—Mrs. M. C. Lininger, Ashland, Ore., Oct. 14.

**Newberg** church met in council Sept. 16. New officers were elected for the coming year: Elder, Bro. H. H. Ritter; pastor, Bro. Jesse Barnett, of Myrtle Point; clerk, Bro. Bruce Rothrock; Messenger agent and correspondent, the writer. The Sunday-school officers were elected at this time: Superintendent, Sister Nora Burkett; assistant, Bro. Forest Groff. Last spring we started a mothers and daughters' organization, from which we derived much benefit, for although we are few in numbers, and very busy during the summer months, we have all felt the need. There has also been a men's organization, which is doing a good work. Our love feast will be held Saturday evening, Oct. 28.—Esther S. Rothrock, Dundee, Ore., Oct. 16.

## PENNSYLVANIA

**Artemas.**—Brother and Sister John Bennett are still actively interested in the church and its work. We expect to begin a series of evangelistic services Oct. 29. Bro. Geo. W. Rogers of Claysburg, Pa., will deliver the messages. We expect to do much house to house visitation work among the people during this campaign. Our annual love feast and communion service will be held Nov. 12. We will very much appreciate having brethren from other churches come and worship with us during these services or at any other time.—G. L. Baker, Waterside, Pa., Oct. 17.

**Claysburg.**—On Sept. 24 we held our annual rally and homecoming service. One hundred eighty-five attended the Sunday-school session after which Eld. D. B. Maddocks delivered a strong message on "Enlarging Our Borders." In the afternoon, after some very inspiring sacred selections by the Howard Guyer family from the Curryville church, and Messrs. Henderson, Laird and Keith from Altoona, Eld. C. O. Beery gave us a very timely message on "Homecoming Here and Hereafter." At 6:15 Eld. George Rogers led in the vesper services. At 7:30 following instrumental selections by the John Brumbaugh family from the Roaring Spring church, the pastor preached on "God's Masterpiece Perfected." Eld. C. O. Beery continued the services each night for two weeks, giving us some very strong and fundamental Bible teaching from St. John's gospel which was very helpful to the spiritual growth of the church. At the close of the meetings eight were received into church membership by baptism and several by letter. A number have been added to the roll on former baptism. Our love feast was held on Sunday evening with Bro. C. O. Beery officiating, assisted by Bro. George Rogers and the pastor, while one hundred and fifty communicants surrounded the tables. We met in business meeting on Oct. 11 and elected officers for the year: Sister Jennie Brumbaugh, treasurer; H. D. Miller, clerk; Bro. C. L. Cox, Messenger agent. We have had a successful year both financially and spiritually.—Harry D. Miller, Claysburg, Pa., Oct. 14.

**Huntingdon.**—During the pastor's vacation sermons were preached by Brethren L. S. Knepper, W. J. Swigart, John Enders, Warren D. Bowman and Charles S. Cisney. At the mid-week service this fall the epistle to the Romans is being studied, and much interest has been shown. To relieve the crowded condition in the church and in the interest of more effective work, the adult department of the Sunday-school has been meeting in Students Hall at the College for worship services and study. Each class has a separate room. During the past quarter there were two baptisms. Our church was well represented at camps this summer. Six attended Camp Kanesatake and eight Camp Harmony. Tom Rupert was a leader in the older boys' camp; Calvert Ellis was an instructor in the older girls' camp. A number attended the Harmony Assembly, at which Brother and Sister L. S. Knepper were leaders. C. C. Ellis and Mrs. O. R. Myers were speakers. The community Vacation Bible School had an enrollment this year of 283. There were sixty-two from our church, this being the largest number from any church. The men of the church met during the quarter and organized a Men's Work group. Work along the line of care of the church property, visitation and boys' work is being undertaken. With the opening of the college year, the annual convocation service was held in the Stone church Sunday evening, Sept. 17. The sermon was preached by Bro. I. Harvey Brumbaugh. The first workers' conference of the fall was held Sept. 18; forty-seven teachers, officers and workers were present. The new Sunday-school year began Oct. 1. At the close of the morning worship service an installation service of the officers and teachers for the new year was conducted by Prof. O. R. Myers, chairman of the Board of Christian Education. A recognition service, in honor of those who had an actual perfect attendance record at Sunday-school during the past year, was held Sunday morning, Oct. 1. There were one hundred and eleven who had such a record. These have had such a record for from one to fourteen years. A most enjoyable and profitable time was spent at Camp Harmony by the Y. P. D. of the church over the week-end of Labor Day. Problems of the group and the program for the coming year were discussed. Eighteen young people were in the group, six adults and two children. The camp was in charge of the pastor. This was the third such camp held by the group.—R. B. Stambaugh, Huntingdon, Pa., Oct. 17.

**Ligonier.**—Since our last report we have had a week's meeting conducted by Bro. Geo. Detwiler of Meyersdale, which resulted in the baptism of three young mothers and one Sunday-school girl. Bro. Detwiler also officiated at our love feast. The following evening Sis-

ter Ida Shumaker brought us a message on India which was well received. We have made some needed repairs to the churchhouse in taking off the old ceiling and having it replastered in sand finish. This necessitated having new paper on the walls. The steeple was repaired and painted with aluminum. We also plan to have a chimney built at the back of the church so we can put a stove in the basement, making it more comfortable for the primary classes. Bro. Ross Kinsey is our new Sunday-school superintendent and a great interest is taken in all departments of the work.—Mrs. W. E. Wolford, Ligonier, Pa., Oct. 17.

**Lititz.**—Sept. 2 the first regional young people's conference was held in this church. About fifty delegates attended the afternoon session. Bro. Caleb Bucher, director of young people's work, presided. Young people's problems were discussed. A vesper service was held on the Linden Hall Seminary campus. Eld. Frank Carper of Palmyra brought the message. A pantomime, The Holy City, was given by the Lititz B. Y. P. D. The evening service was open to the public. The program consisted of devotions, special music, a report of the afternoon session and an address by Bro. Caleb Bucher. Sept. 3 a children's meeting was held. The children rendered part of the program and Eld. H. K. Ober of Elizabethtown gave the address. The church met in council Sept. 6. Officers for the Sunday-school were elected: superintendent, Harry Reidenbaugh; assistant, John Byler, Jr. Sept. 10 we had our harvest meeting. Bro. Henry Bucher of Lancaster and Eld. S. N. Wolf, superintendent of the Neffsville Orphanage, brought the messages. An offering was lifted for the benefit of the orphanage. Sept. 24 Bro. Ralph Schlosser, president of Elizabethtown College, preached the morning sermon. In the evening a young people's meeting was held, the subject being missions. Bro. Schlosser gave the missionary address. Sept. 28 one of the two leadership training schools to be held in the district was started in this church. There is a large enrollment. Eld. H. K. Ober is teaching Israel's Religious Development and Bro. Aaron Breidenstein, Teaching Religion. Our love feast will be held Sunday, Dec. 3.—Florence B. Gibbel, Lititz, Pa., Oct. 17.

**Marsh Creek** church held their love feast Oct. 8 with about 125 surrounding the Lord's tables. Visiting ministers were Elders W. N. Zabler, C. A. Stover, Robert Cocklin and J. E. Trimmer. Bro. Cocklin preached for us in the forenoon and the other brethren took care of the afternoon services. We very much appreciated their ministry. Elders Chas. Baker and S. D. Hartranft were also with us and Bro. Wm. Harlacher.—Mrs. Ida M. Lightner, Gettysburg, Pa., Oct. 17.

**Shippensburg.**—Our different services have begun this fall with a splendid attendance and much interest in the work. Sept. 3 Sister Ida Shumaker, one of our missionaries from India, gave us an interesting talk with illustrations on the work in the foreign field. Every heart was stirred with a real desire to help the missionary cause when we learned of the great need in India and the good work our missionaries are doing with the little money they have. The young people have elected new officers for the Christian Endeavor for the coming year and have made plans whereby they may be more successful in leading others nearer the Master. They have selected a gospel band from among their group to visit and bring comfort and cheer through song and prayer to the sick and shut-ins. We had an all-day rally Oct. 1 and were more than pleased with the large attendance and especially the offering. Bro. Wenger from Elizabethtown College gave an inspiring sermon in the morning and made a few remarks at the Christian Endeavor meeting in the evening. Oct. 8 we held our harvest home services, receiving a bounteous supply of canned fruit, apples, and vegetables, later distributed to our pastor, Carlisle Orphanage and the Old Folks' Home near Carlisle.—Mrs. A. C. Harmon, Shippensburg, Pa., Oct. 16.

**Smithfield** church met in a business meeting Sept. 30. Sunday-school officers were elected with Bro. Harry Pheasant, superintendent, and Sister Lethian Winland, assistant. A brief report was given by the treasurer and we were glad to note a balance of \$60 on hand at the close of the year, which shows the undivided interest of our Sunday-school. We decided to hold our communion services Sunday evening, Nov. 5, with Bro. Ernest Brumbaugh officiating. The following Sunday our pastor held an installation service for the newly elected officers. The church was privileged to hear Bro. Sam Kagaris deliver a sermon on prophecy on Oct. 8.—Dorothy Winland, Martinsburg, Pa., Oct. 16.

## VIRGINIA

**Bridgewater.**—Oct. 8 the newly elected teachers and officers of the church school were installed at an impressive service. Bro. Minor C. Miller, chairman of the Board of Christian Education, delivered the charge in turn to the pastor, the superintendent, other officers and departmental superintendents, teachers and their assistants. One has been baptized recently. Our love feast will be held on Sunday, Nov. 5, at 7 P. M. Our pastor, Bro. G. L. Wine, and wife, will begin a revival near Williamsburg, Pa., Oct. 16.—Mrs. O. F. Foley, Bridgewater, Va., Oct. 14.

**Fairfax.**—Aug. 28 Bro. I. S. Long came to our midst and after several days of visiting among the isolated members, began the revival services Sept. 2, closing Sept. 21. The meeting was one of the most successful in the history of our congregation not only from the standpoint of numbers converted but also in spirituality. Thirty-four confessed Christ and were baptized on Sept. 23; one was reclaimed. Following the baptism we proceeded to the church where we had an all-day meeting. Sunday-school attendance was 214. Following an address by Minor C. Miller of Bridgewater, Va., lunch was served. In the afternoon the county Sunday-school convention was held. The at-



tendance was good from the beginning and at times the church was filled to capacity. The children were much interested in the short talks on India. The church feels greatly strengthened as a result of the meeting. At our council Sept. 26 we decided to hold the love feast Oct. 8. Bro. E. E. Blough of Manassas officiated. He was with us in the morning also and gave an inspiring missionary talk. Recently a young men's class has been organized with an enrollment of about thirty-five. Bro. Wm. E. Cox has been selected as teacher. Another service recently begun is our mid-week prayer meeting, conducted by the B. Y. P. D. Much interest and enthusiasm have been shown in all these meetings.—E. E. Neff, Fairfax, Va., Oct. 16.

**Hiner.**—From June 27 until July 9 this church had a feast of spiritual good things when Bro. Guy West conducted a series of meetings. During this time an organ was presented to the church by our friends as a gift. It was accepted and very much appreciated. Bro. West preached with spiritual power throughout the entire meeting. There was special music and talks given by members of neighbor churches. Through Bro. West's splendid efforts and preaching seven came into the church by baptism. We feel that the community and the neighbor churches have been spiritually blessed by having Bro. West in our midst. Our Sunday-school, young people's meeting and Aid Society have been doing some good work during the past year.—Janie Botkin, McDowell, Va., Oct. 16.

**Hollywood** congregation met in council Oct. 1. Officers for the coming year were elected: Bro. T. W. Roberson, Sunday-school superintendent; Bro. Mike Sullivan, C. W. president; Sister Mamie Sullivan, church clerk; Irvin Onann, correspondent. Sept. 9 Bro. Arthur G. Wheeler of Glendora, Va., began a series of meetings, preaching nine sermons. He is a Spirit-filled young man and preaches with power. There were no accessions but we feel the church was strengthened.—Irvin D. Onann, Fredericksburg, Va., Oct. 17.

**Lynn Rock.**—Aug. 13 Bro. E. A. Lambert of North Fork began a series of meetings and continued until the 27th. The attendance was good from beginning to end. Bro. Lambert preached with much power throughout the meeting. We feel that many have been spiritually blessed by this meeting. At the close of the meeting our council was held. Aug. 26 our love feast was held at Hiner church with forty-one surrounding the Lord's table.—Janie Botkin, McDowell, Va., Oct. 16.

**Mount Joy.**—Bro. Lee Bryant preached at 11 A. M. the second Sunday and Bro. Lewis Newcomb the third at the same hour. We had prayer meeting that night and had with us the Barber Club from Buchanan; they gave splendid talks. Sept. 15 we had with us S. Ira Arnold and family who served nine years as missionaries to India. Beautiful crayon pictures were shown and the family sang old favorite hymns while the scenes were drawn. Our pastor, Bro. Allen Hoover, began a week's meeting Sept. 24, closing Sunday night. Two will be added to the church by baptism during the week. The pastor visited many homes. The love feast was held Saturday night with a larger attendance than usual. On Friday we had our first vesper service on a hill top which was enjoyed by all.—Betty Sloan, Buchanan, Va., Oct. 14.

**Sangerville** church met in council in September. Officers for church and Sunday-school were appointed for the coming year. It was decided to begin work on the basement soon. Our love feast will be Oct. 21. Bro. M. C. Miller preached for us on Oct. 1 and Bro. De Witt Miller on Oct. 8; both brought splendid messages. Oct. 1 the Beaver Creek choir brought us a message in song, The Story of the Cross. We enjoyed this very much. Sept. 27 the three Aid groups in our congregation met for a joint program. The different phases of Women's Work were discussed by our district officers.—Meda G. Argenbright, Bridgewater, Va., Oct. 14.

**Timberville.**—During the summer months our young people held several open air vespers which were enjoyed by both the young and old. June 19 we were pleased to have with us Bro. Paul Rupel, missionary from Africa. July 23 Eld. S. Fred Spitzer of Hagerstown, Md., brought a message using as his theme, The Future. In the absence of our pastor, Aug. 20, Eld. I. W. Miller was with us. Sept. 3 the Harrisonburg church presented a temperance program. Our local young people have presented eight temperance programs in the district program exchange. Our Church School has been reorganized with Bro. L. M. Clower as superintendent. Rally day was observed Oct. 1 with Bro. Paul H. Bowman of Bridgewater as the speaker. Bro. Bowman stressed the need of teaching and the capacity of unlimited endeavor. Our council was held the afternoon of the same day. Two letters were received and six granted, bringing our total membership to 301. During the pastor's vacation the pulpit is being supplied by Rev. S. C. Hutton of the Broadway Baptist church, Eld. M. L. Huffman of New Market, and Eld. C. E. Nair of Broadway. Four young people of our department are representing the local B. Y. P. D. in the district round table discussion groups. Miss Mareta Miller and Lester Huffman were recently elected by the young people as adult advisors for the coming year.—Mrs. Samuel D. Lindsay, Timberville, Va., Oct. 3.

**Tinker Creek.**—The past year shows well for the Sunday-school. The enrollment at the beginning of the year was 190; at present it is 235; average attendance was 149. This is said to be the best record in the history of the Tinker Creek school. The Aid Society has been busy making apple butter which they expect to sell; they have several times served meals. They are busy doing things to aid the church. The Men's Work group are now arranging for the painting of the church and also for improving parking grounds. Bro. I. T. Hooker has been faithful in striving for the Wednesday night prayer meet-

ings. Two cottage prayer meetings also were held each week for a while preceding the September series of meetings. Bro. C. M. Key conducts his own revival each year and keeps up a lively interest with good attendance. The meetings came the latter part of September. At the close twenty-five were baptized, five received by letter and one reconsecrated to the Lord's service. Much interest was taken in the song service each evening. The communion was held Oct. 7, with Bro. Hesse officiating. The spirit of the meeting was such as to strengthen men and women in the Christian life. Bro. Key is now in the midst of another revival at Ninth Street church, Roanoke. Bro. Levi Garst preached a wonderful sermon for our congregation this morning. The B. Y. P. D. gave a program at Meadows Chapel this evening using the subject, Why Pray? The program was much enjoyed and a number expressed appreciation for the group's coming to the chapel with such a program. The Junior League also has been rendering some good programs.—Kenneth S. Kinzie, Roanoke, Va., Oct. 15.

**Unity.**—Bro. I. S. Long of Bridgewater, Va., came to us July 31 and stayed two weeks. Besides an inspiring gospel message each evening he gave a short talk on their experiences in India. As an immediate result thirteen were added to the church. Our Sunday-schools have been reorganized for the coming year with the following superintendents: Claude Whitmer at the Bethel house; David Huffman at Union Chapel; Paul Roller at Fairview. Our love feast will be held at Fairview on Sunday evening, Oct. 29.—Ida B. Roller, New Market, Va., Oct. 14.

## WEST VIRGINIA

**Mt. Grove.**—Bro. L. H. Fike began a meeting here Oct. 8 and closed the night of the 15th. His sermons all through the meetings were very good, giving both warning and encouragement. Although none accepted Christ during the meeting, we hope the good things said may yet find lodging in some heart.—Ora Slaubaugh, Mt. Grove, W. Va., Oct. 17.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Colorado, W., First Grand Valley,  
Nov. 23-27.

### LOVE FEASTS

#### California

Nov. 5, Covina.  
Nov. 12, 6:30 pm, Oakland.  
Nov. 19, 4 pm, Los Angeles, First.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.

#### Colorado

Nov. 5, Denver.  
  
**Illinois**  
Nov. 5, 7 pm, Mt. Morris.

#### Indiana

Nov. 4, 6:30 pm, Pyrmont.  
Nov. 5, 7 pm, Four Mile.  
Nov. 5, Kokomo.  
Nov. 6, English Prairie.  
Nov. 6, 7:30 pm, Bremen.  
Nov. 12, Logansport.  
Nov. 12, 7:30 pm, Bethel Center.

#### Maryland

Nov. 4, 2 pm, Monocacy.  
Nov. 5, 5 pm, Woodberry (Baltimore).  
Nov. 6, 6:30 pm, Denton.  
Nov. 11, 2 pm, Longmeadow.  
Nov. 12, Baltimore, First.  
Nov. 18, 2 pm, Welty.  
Nov. 18, 5 pm, Thurmont.

#### Michigan

Nov. 4, Buchanan.  
Nov. 11, Crystal, all-day.  
Nov. 12, 7:30 pm, Detroit.  
Nov. 26, Flint.  
Nov. 27, Grand Rapids.

#### Minnesota

Nov. 5, Root River.

#### Ohio

Nov. 4, 7 pm, Pittsburg.  
Nov. 4, 7 pm, Bradford.  
Nov. 4, 7:30 pm, Portage.  
Nov. 4, 7:30 pm, Stonelick.  
Nov. 4, 10 am, Poplar Grove.  
Nov. 5, 6:30 pm, New Philadelphia.  
Nov. 11, 6 pm, Salem.  
Nov. 11, 10:30 am, Lick Creek.

Nov. 20, West Milton.  
Nov. 26, Canton City.  
Dec. 2, 7 pm, Trotwood.

#### Oklahoma

Nov. 11, Big Creek.

#### Pennsylvania

Nov. 4, Mechanic Grove.  
Nov. 4, 1:30 pm, Welsh Run.  
Nov. 4, 5, Long Run.  
Nov. 4, 5, 1:30 pm, Richland.  
Nov. 5, Dunning Creek.  
Nov. 5, Palmyra, all-day.  
Nov. 5, Codorus at Shrewshury.  
Nov. 5, New Fairview.  
Nov. 5, Stonerstown.  
Nov. 5, 6:30 pm, Philadelphia, First.

Nov. 5, 6:30 pm, Pike.  
Nov. 5, 7 pm, Norristown.  
Nov. 5, Smithfield.  
Nov. 8, 6:30 pm, Waynesboro.  
Nov. 11, 12, 1:30 pm, Annville.  
Nov. 11, 12, 2 pm, Conewago at Bachmanville.

Nov. 11, 12, 1:30 pm, Myerstown.  
Nov. 11, 12, 2:30 pm, Licking Creek at Pleasant Ridge.

Nov. 12, Artemas.  
Nov. 12, 6:30 pm, Huntingdon.  
Nov. 12, 2:30 pm, Ephrata.  
Nov. 12, 7 pm, Pittsburg.  
Nov. 12, Harrisburg.  
Nov. 12, York, First.  
Nov. 12, 2 pm, Elizabethtown.  
Nov. 12, Somerset.  
Nov. 12, 6:30 pm, Cherry Lane.

Nov. 18, 2 pm, Antietam at Welty.  
Nov. 18, 19, 1:30 pm, Heidelberg.  
Nov. 19, 6:30 pm, Mechanicsburg.  
Nov. 19, 3 pm, Shamokin.  
Nov. 19, Maple Grove.  
Nov. 19, Uniontown.  
Nov. 30, 10 am, West Green Tree, at Florin.  
Dec. 3, Lititz.

#### Virginia

Nov. 5, 7 pm, Bridgewater.  
Nov. 8, 7 pm, Troutville.  
Nov. 12, 6 pm, Summit.

#### Washington

Nov. 18, Yakima.



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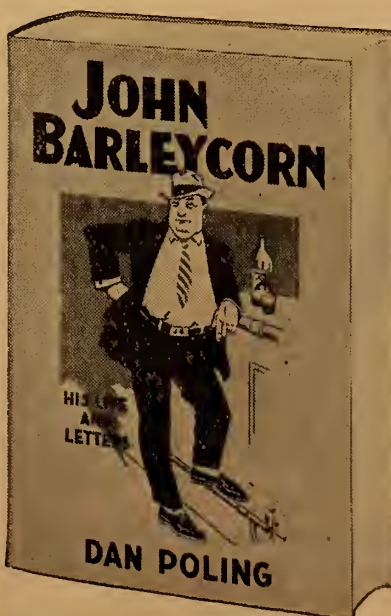
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., November 11, 1933

No. 45

## THE CHURCHES AND THE WORLD CRISIS

"Let us not be deceived by the superficial talk of those who imagine that because men use the word 'peace' the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart. Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the gospel than when he is urging men to think peace, and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Caesar."

—Charles E. Jefferson.

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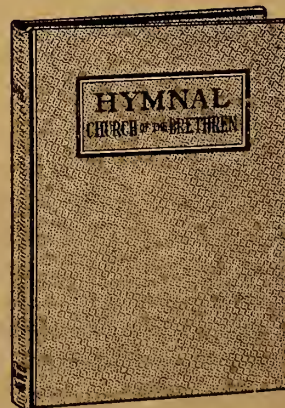
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# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 82

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## EDITORIAL

### There Is Power In the Gospel

THE power of God was in the gospel, Paul said, and that is why he was not ashamed of it. He was ready to preach it in imperial Rome, in cultured Athens, or to the enraged mob in the streets of Jerusalem. It takes just that, the consciousness of contact with divine power, to make a man face any odds, anywhere.

Whole-hearted service in the promulgation of the gospel gives that sense of unity with God, for the gospel of Christ is the gospel of God. We ought to know that even if the oldest story of how the gospel came to be had not told us (Mark 1: 14). We seem to forget it easily, notwithstanding this strong testimony.

It is the good news that God seeks man's fellowship and waits constantly on man's response to his gracious advances. The mission and ministry of Christ with its culmination in the cross is the projection of that eternal fact into human history. There we see it in blood red colors. What a source of comfort and courage it has been from Paul's day to this.

It is wonderful past perfect realization to know that God is really like that. The gospel is good news.

E. F.

### Purging a Culture

DURING the World War a fit of national hysteria led to the banning of German from our public schools. Hamburger became liberty sausage, German surnames were Anglicized, and anything that smacked of Teutonism anathematized. But in the course of a few years, when sanity returned, it was found that the Germans were not so bad. For it was rediscovered that the German strain in our population is large and important, and that in any case we would have to make the best of it in a world partly inhabited by Germans.

And now it is Germany's turn to act absurd. In this case it is the Jews who are proscribed. A recent news story from Berlin is to the effect that the Koenigsburg

Evangelical church proposes to eliminate *Hallelujah* and *Amen* from church liturgy because they are Hebrew expressions. In their places it is proposed to use *Praise the Lord* and *God grant it*. But it will take more than cutting out Hebrew expressions to purge a culture! It might be surprising how little would be left if the so-called purging was effected. Meanwhile, one can not but wonder what fervid Christians would do if this German hysteria should strike other lands.

H. A. B.

### Let Us Celebrate Today

FIFTEEN years ago today the guns ceased firing on the western front. The great world war was over. The world had been made safe for democracy!

Then came the treaty of peace (?). How full of war it was, how utterly unjust, we did not realize, because we were all obsessed with the delusion of the sole guilt of Germany.

Came also the League, and the Court, and Locarno, and the Pact of Paris, and disarmament conferences, and along with these the great disillusionment, with alternating new hopes and new fears. At last came Hitler, and Germany's withdrawal.

Anything may happen next, from war to peace. It is a good time to pray for peace, not as the last resort of desperation but in confidence that events are shaping to make possible and probable a favorable answer to that prayer.

Germany's alarming action is the sort of thunderbolt needed to bring the allied nations to their senses. They are most to blame for the present threatening situation. They forced disarmament on Germany, promising to disarm themselves. They have been false to that promise. They have not kept their word because France is afraid. She will not disarm without a guarantee of security first. She will never get it. She is driving Germany to rearmament, and herself into a mad race to keep



ahead. That road leads straight and fast to war, and this time without world sympathy to back her. Knowledge of that fact may help to open her eyes.

That's something worth praying for. Neither France nor Germany wants war. They are both afraid of it and of each other. Germany will stay disarmed if the other nations keep their pledge. In that course and in the cultivation of goodwill, France can have security. And in that course only. One dares to hope that the very desperateness of the other possibility, the manifest impossibility of getting security that way, will at last drive her into trusting the only safety there is.

The times were never more propitious for building faith in friendliness as the only national security. With the nations of Europe scared stiff, the futility of the military method is evident. They know how vain it is and events are driving them toward an open confession of it. God grant they may get the courage to make it. With the record of the past to haunt them and the rumblings of the present to frighten them, deep in their hearts they know they ought to try trusting each other a while. Let's celebrate this Armistice Day by earnest prayer to this great end.

What a queer streak in our human natures it is that makes us hesitate to do what we know is right, lest it seem like a confession of weakness. Statesmen are like that too. They do less than they know because they lack the quality of adventurous faith. They are as human as we are. All the better then we can give them sympathetic understanding. They are going to propose real disarmament some day because the logic of facts and events is steadily driving them to it. Maybe it would help them if we'd just ask them to do it before the next war, please.

Think of those men at Geneva, and the national leaders in their capitals at home. Most of them mean well but they—well, you are not finding it any too easy to keep up courage yourself, are you? Pray for them that they may see and believe and act.

E. F.

### When We Can Not Measure Distances

THAT mountain in the foreground which seems to be not more than a half mile away is in fact ten miles from here. To the summit it is fifteen. And there is a valley on this side with a river running through it which you do not see. And hidden back of it is another valley with a higher range of mountains beyond that.

And yet we refuse to learn the need of right perspective. With a few bare facts within the range of vision and only the surface of these, we presume to forecast what is coming and how soon. For a month an earnest woman has been busy every night in a nearby hall laying out the immediate future of our country and the world. The present trend and its outcome were set down long ago in the Bible and in the stars. She

interprets both with equal facility. In the presence of two such unimpeachable witnesses the perplexed and discouraged people listen with wonder.

The unfortunate thing is that they do not feel like doing anything when they go out. What is the use when the course of events is already determined? That is the pity of knowing too much in advance, when the knowledge is based on calculations which leave out the largest and most essential facts.

The Bible and the stars have more important uses than to justify our spiritual laziness. This is no time to lounge in comfortable security while civilization falls to pieces. It is a time to set at work the forces which will reduce the damage to the minimum, will rebuild confidence in the supremacy of spirit values, and so prepare in the wilderness a highway for our God. The more diligently we do this the more quickly the kingdom will speed up its march of progress on this highway.

E. F.

### New Styles in Government

STYLES in government are changing. Men who fought to make the world safe for democracy, see now for their pains, the rise of dictators and near dictators in many lands. Indeed, the current trend is away from the tedious and often inefficient check and balance type of government. It is toward that with the will and power to act.

It may seem strange that such a drastic change should come so rapidly. However, many of the conditions accentuated by the war to save democracy, have actually worked out to force a long swing in the opposite direction. Thus it is that war-ridden lands have produced a new crop of dictators. So also, talk of the passing of kings has subsided. And well it may, since history teaches that a dictator is a new king in the making.

Of course, the present trend is not so simple as a reversion to monarchical rule. For many of the conditions which favor the centralization of power, also tend to impose new limits on the one who would govern. For example, the modern means of communication permitting an immediate appeal to the people, serve also as means for united expression upon the part of voters. That is, the strong man must produce agreeable results or face the instantaneous wrath of the multitude.

There are some things not so pleasant to contemplate as styles in government change. The current trend seems to include the possibility of mob rule on a vaster scale. On the other hand, it suggests significant constructive possibilities. If we are wise enough we may utilize the good in two divergent kinds of government. Is it too much to hope for a combination of the efficiency of the monarchical type, plus the goodwill and co-operation characteristic of democracy at its best?

H. A. B.

## GENERAL FORUM

### New Ships

BY JESSIE HELENE WINDER

A while ago I owned a fleet  
Of ships, shining and new.  
Bravely they sailed the many seas  
On waters calm and blue.

No fear had I that they might go  
Some unexpected way . . .  
Dark winds from off a distant shore,  
Sea fog in every bay.

My broken ships came drifting home,  
I saw them as they passed.  
Bright dreams and hopes and treasures rare  
Were stripped from every mast. . . .

Another fleet I now must have  
Again to dare the shoals.  
Three ships I need—faith, hope and love—  
To reach the farthest goals.

*Waldo, Kans.*

### America and the Japanese Peace Movement

BY KERMIT EBY

"MAKE the Pacific worthy of its name," was the plea of many a Japanese student when welcoming us to his school. Realizing that the attainment of world peace was a common task for all peoples, he asked us to believe that in this quest the youth of Japan was equally desirous for its achievement. We must believe this, for when our faith wavers and our zeal languishes, the stimulus that it gave to others dies with it.

Japanese youth realizes the seriousness of the task. One said: "It is no easy task to abolish war. It requires our perseverance, our indomitable courage, and above all our faith—unshakeable faith in God and man. Yet this is the noblest task we should achieve in this world. The eternal peace, however, can not be established unless we come to realize that this world is a great family. As a large family we must learn to live together, to live with each other, and for each other. We must join hands with our world neighbors in the great crusade against war. In this very joining of hands, this spirit of coöperation, lies the guarantee of peace."

This Japanese idealism for peace wishes to be recognized. Nothing hurts a sensitive Japanese more than the charge that he or his nation is a hindrance to progress. (And Japan has many sensitive souls.) At present, they are submerged by a dominant military clique, who gained their will by telling the Japanese masses that world coöperation is no longer the vogue—that Britain, America, Germany, and Russia are adopting policies of economic self-sufficiency, and that if Japan wishes to live she would have to do likewise.

Professor Royama commenting on this submergence of the liberal and pacifistic movement of Japan said: "In 1919 Japan believed in world coöperation. The nation was swept with idealism, and joined the League of Nations for peace, thinking that the United States would also join and act as the leader in a better world. In 1921, at the Washington Conference, Japan made concessions because she believed in future coöperation. Since 1925 the attitude of Japan has been changing. The tremendous increase in tariff rates in the United States and other countries indicated to Japan that she could not expect economic coöperation which she so sorely needed. . . . We liberals can not lead our people back to international coöperation until we can prove to them that it has more to offer than isolation." Professor Hari of Tokyo Higher Commercial College expressed the same opinion by saying: "Japanese liberals and pacifists will only regain their influence when American liberalism proves itself by repealing the exclusion act and working for economic justice."

The Japanese people can be led: they can not be coerced. They resent the indictment that theirs is a pariah nation. Public opinion is unanimous in agreeing that a blockade would be the death of the liberal movement. Only the age old demonstration of an appeal to the noble impulses by demonstrating your own, can win Japan.

Following the 1923 earthquake, America responded to Japan's great need with a lavish generosity that won the heart of the Japanese nation. "Sentiment for America was so strong," said Count Kabeyama, "that some Japanese feared that Japan would lose its national identity in a wave of sentiment for America." In 1924 we (the United States) destroyed this by passing our exclusion act on the basis of race. As one Japanese remarked: "It hurt more when it came from you. Since 1854, we Japanese were taught to look to America as a land of consistent idealists, such inconsistency kills our faith."

We can only restore this faith by proving to Japan that the present naval building program is not indicative of the real America. We can no longer achieve this by voicing beautiful sentiment—we must present a constructive program. There was a day when Japan believed in our preachments, but it is gone forever.

"As things stand today, the need for sympathetic understanding among the nations of the world is more keenly felt now than at any time in the past. This can best be accomplished through spiritual, cultural, and economic contact with each other. Where there is no understanding, there is no friendship." In this statement you have the very heart of the Japanese plea to America. It is a plea to which we should respond with a positive constructive program based on the following planks:



1. The repeal of the exclusion act.
2. Adjustment of raw materials and tariffs in such a way as to insure Japan economic livelihood.
3. Removal of the Atlantic division of the fleet from the Pacific.

If we want peace in the Far East, we must prove to the liberals of Japan that ours is a peace based on justice—justice for Japan as well as for us. There is no other way.

*Ann Arbor, Mich.*

## The Challenge of Failure

BY EARL M. BOWMAN

### *"Launch Out Into the Deep"*

IN the fifth chapter of Luke we have preserved for us the story of how our Lord came upon a small group of his disciples, in the grey mist of the early morning, who had failed at their own strong point. These disciples were fishermen and they had been successful in the fishing business. But now a depression was on for them. They had toiled all the night through and had not caught anything. Thus they were face to face with the problem of failure.

Why was this story immortalized by giving it a place in the sacred record? Because it illustrates so precisely what Jesus came into the world to do. He came into the world to encourage the down-hearted, to renew the hope of the depressed, and to strengthen the weak. In other words, to give comfort. The word comfort means to strengthen. It is made up of two Greek words: *kaleo* which means *to call*; and *para* which means *aside*. Therefore, when the New Testament uses the word *comfort* it is the figure of one person *calling another person aside* and whispering something into his ear that heartens him. The whole idea back of it is to make a person strong by adding something to his whole mental asset and so empower his will.

That is precisely what Jesus did to this little band of discouraged disciples. He told them to "Launch out into the deep." He gave them a new point of view, a new outlook on their job, a wider conception of their world. They heeded his challenge and were almost drowned in their prosperity.

There are two or three points to this story which are worth consideration:

*First*, Jesus sent these disciples back to the place where they had failed. That is a good idea. It takes real courage to go back and face up with failure, but it is a good thing for us. We must learn to ride the horse that threw us if we ever expect to become master of that horse.

Somebody has said that failure is like using dumb-bells—we may not enjoy using them, but they harden the muscles. Or to put it another way, failure is like

reading a difficult book—we may not seem to be getting anywhere while we are reading it, but we are being prepared for going somewhere.

God's world is like Professor Einstein says it is. He says that, paradoxical though it may seem, there are many places in this universe that the farther you seem to get away from home the nearer you are to your home. Now failure is like that. Failure and success seem to be very far apart. But actually failure and success are very near to each other. Often affairs must come to their worst before they can begin to mend. We must fail before we can succeed. Success is usually built on a series of preliminary failures.

Somewhere I read the story of a Quaker girl who was trying to teach a young horse to jump a fence. She began with the horse early in the morning and worked with him all day long, but failed time and again. All day long she would take the horse quite a little distance from the fence so as to get a good running start, but all day long the horse refused to jump the fence. But the Quaker girl would not accept defeat, and toward sundown time, the horse realizing the persistence of his mistress decided he would better jump the fence and have the ordeal over with. Homely as the story is, it illustrates the way we must deal with failure. We must keep on working away at our points of weakness until we build them into a tower of strength.

*Another thing* which Jesus did with these disciples was to challenge them to enter into a larger and deeper experience. He voiced to them the call of the deep. He asked them to go deeper into their task. He challenged them to an adventure upon a wider and deeper sea than they had ever sailed before. He called upon them to put more energy, hope, and faith into their task.

That also is a good idea. We all fail in the shallow places. We never fail in the deep places. Seldom does a human soul ever collapse out in the depths. We seem always to thrive out in the depths.

The best way of doing anything is the deep way. The reason we so often make such poor success with our lives is because we do not live them deeply enough. One of the most conspicuous tragedies of our age is its superficiality and shallowness. The painful superficiality of many lives today comes from the unlearned lesson that the deep way of doing anything is the best way. One of the most disturbing tendencies of our age is that of getting by on cleverness and on that which glitters and dazzles. A lot of folk have not yet learned that "all that glitters is not gold."

It is not sufficient to suppress things that are bad. That is like trying to purify the water by painting the pump. Things grow by their roots. There are two possible ways of getting rid of weeds: one way is to keep persistently and continuously clipping their heads off until they die; but the better way is to wait until the

rains come, which loosen up the soil, and then pull the weeds out by their roots. The latter is the deep way and it is the best way.

A certain little boy was in the habit of falling out of bed. He was asked by his mother why this was, and he answered: "I guess it's 'cause I stay too close to the gettin' in place." Church members fall from grace because they stay too close to the getting in place. They get baptized and have their names on the church rolls, but they never go any farther than that.

Then launch out into the deeper waters of loyalty to Christ and his church; of faith and prayer; of self-consecration and self-sacrifice; of faithfulness and steadfastness in spiritual service; of Bible study and worship and all things that nurture the soul; and of the goodness and beauty of the unsearchable riches of the Christian Way of Life.

Finally, Christ will go back with us to our place of failure. That is a glorious thought. "The Comforter" is a name rich, tender, and beautiful in meaning. The Greek word is *paracletos* and is sometimes translated directly *paraclete*, and its literal meaning is simply, *The One Who Stands Beside*. Christ went with his disciples back to their place of failure, and there he stood beside them. Christ says to every earnest, aspiring soul, "Lo I am with you." As Henry Drummond put it, Christ went away "to be nearer." He is now "a dweller in the innermost." He is "closer than breathing, nearer than hands and feet."

"Launch out into the deep" with Christ!

Washington, D. C.

## Shall Our Dead Have Died in Vain?

BY OLIVER H. AUSTIN

I AM not thinking of the thousands who have been sacrificed to the god of war and destruction as I make this statement, although we may hope that those who died, thus giving their lives that a true democracy and a better world might come from their sacrifice, may not have died in vain. Should we ask this question about the sacrifice and death of Jesus Christ, what would be the answer? We only need to look at all that has been accomplished and we have our answer.

In a recent evangelistic meeting this question was brought to my attention concerning our Christian dead more forcibly than ever before. A beautiful young girl of sixteen summers who was the joy of the home and the hope of the community and church was suddenly called home, just a short while before the opening of the campaign. She was faithful in church attendance and was willing to do anything she was asked to do to the best of her ability. The community and the church were feeling their loss very keenly. However, during the meeting several young men and women confessed their Lord and some told me that their conversion was

due to the beautiful life of this young woman—thus my question was answered.

This young girl was loved and admired by all who knew her and she was not ashamed to testify for her Lord, not only in words but in life. Though young in years, she has builded a monument that shall last on through the ages. In company with her boy friend she would read from God's Word, although the young man did not become a Christian until after her passing. The Bible was often found by the parents in the morning open at the place where they had been reading the night previous. Certainly the Bible would be a splendid book for all young people to read while together. Surely the going home of this young girl was the means of leading many to Christ and awakening that entire community. Truly the Christian dead shall not die in vain.

McPherson, Kans.

## The Restoration of "Christian Human Relationships"

BY G. G. JOHN

THIS implies that the practical part of Christianity, the part that pertains to peace on earth and goodwill among men, has been lost from the life of the church.

Who says so?

Charles M. Sheldon, one of the world's best known and most respected Christians, along with many others, says: "Christianity has not failed, but we have failed to try it."

An editorial in the *Christian Standard* says as touching the present spiritual and economic depression that, "we face disaster."

An editorial from the secular press, (*Sioux City Tribune*) says that there has been no plan proposed adequate to cope with the situation.

Victor M. Hovis, through the *Standard*, gives us a page of things we are and ought not to be, and as much that we are not and ought to be.

Geo. P. Taubman, teacher of the world's largest Bible class says, "The world everywhere is in debacle. Everywhere we lack a sense of righteousness, a sense of justice, a sense of brotherhood. Worse and more of it, the world suffers because our human relationships are not Christian. More than that, the wisest can see no solvent for the situation, unless the program of the religious bodies changes radically and that does not seem likely." Notwithstanding the thousands of criticisms of the church's failure to measure up to her Lord's teaching. Not one Christian, great or small, within my observation, has dared to call in question their statement.

And yet—In spite of all these fearful charges against those whom Jesus said should be the light of the world, the Sheldon group does not tell us how to "try Christianity." The editor of the *Standard* does not tell us how to "avoid disaster." The *Tribune* does not propose an



adequate plan. Hovis does not tell us *how* to be or not to be. Nor does Taubman tell us how to change the program. That is the burden of this article.

What are the cardinal principles of Christianity that we are failing to try, and where shall we change the program in order to avoid disaster? Jesus says: "He that would come after me let him *deny* himself." Jesus "emptied himself." Gave his life for others. The spirit of competition knows no others except as a means of self-promotion. Each individual is striving to save his own life, and Jesus says he will lose it.

All our human relationships are built upon *selfishness* instead of *self-denial*, and that is why they are not Christian. Jesus gives direction to our self-denial by example, in that he commendeth his love to us, in that he laid down his life for us and "we ought to lay down our lives for the brethren." In this, the church is almost as wide of the mark as the world.

How shall I lay down my life for the brethren? "Present your bodies a living sacrifice, holy, acceptable unto God which is your spiritual service." Here it speaks of the body in spiritual service. Our bodies are that through which all our human relationships are expressed; there is no spiritual truth but that held in a vessel of clay—living clay or it could not be a living sacrifice. This living sacrifice for others we do not make. There are instances of it, for some Jews accepted Christ, even some of the Pharisees, but out of the general complex of his own people came the crucifixion of the Son of God. And it can be said of the church that each man "saves his own life," and that is why there is so much death. Now if we offer our bodies through which all our human relationships are expressed as a living sacrifice to God, and Jesus to whom all authority in heaven and earth is given, assembles all our duties in two commandments, and Paul says "bear ye one another's burdens" and so fulfil the law of Christ, and a body of brethren obey without reservation, if their human relationships are not Christian, can any philosopher under heaven tell us how they may become so? And if they are so, how can they be improved upon without faulting our Lord? "Bear ye one another's burdens" are words upon which the very life of the human race hangs.

In his extremity Peter said: "To whom shall we go? Thou hast the words of eternal life." Now we go to a body of people who interpret in human relations the principles that Jesus taught. They were guided by the Spirit whom Jesus sent to guide them into all truth. The Spirit guided the apostles in doctrine, and all that believed continued steadfastly in the apostles' doctrine.

"And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any

of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need" (Acts 4: 31-35).

See what they had! The spirit of prayer; the gift of the Holy Spirit; boldness, oneness of heart and soul; unselfishness in the absolute; great power to witness, and great grace was upon them all. They had no lack; their consecration was to God, and the distribution to man.

This is that body that Jesus called the church. Incidentally the description of it is a description of their human relationships, produced by obedience to all the commandments. If we are keeping these today as they did, then Christianity has failed.

But I believe that the church writers of today are right. "We have failed to try it." If that be true, then Christianity as a system is as a splendid harvester standing in the shed, with all its agents in the shed and shade with it, truthfully extolling its merits while the harvest falls to the ground.

The Christian colony at Springdale proposes to take the Christian system out of the shed and get out of the shade with it, into the open field where men and women have to live and die, and try it out by the specifications, and see whether or not Jesus came to save and not to lose life.

We are going to deny ourselves by pouring our lives into the system of the Word that became flesh. We are going to "lay down our lives for the brethren" by "bearing one another's burdens" as long as God lets us live. We are going to love our neighbor as ourselves by bearing and sharing alike with him.

We have thus kept the two great commandments and the rest fit into them without the application of saw or hammer, as details as to how these should be kept.

We are going to organize out of debt, because Jesus said through the apostle, "Owe no man anything but to love one another." And because debt is the curse of the world.

We are going to organize with means to employ ourselves, for God has commanded us to work and he should not send us to the devil for a job.

There will be some who will desire to come in with us but will not be able. Jesus said there would be.

Such are "under the yoke" and will have to "serve their own masters as unto God" as Paul said, until we are able, with what they have to lift the yoke from them.

Some of the members of the first church had private property. All may have had. But they *all* had *all*

things *common*. So owning, or holding title to property is not incompatible with having all things common. So we are going to own in severalty but use in common, to produce in coöperation and divide in equality according to the hour's service. Thus we trust ourselves and our all to God and not to man, and the title is safe in our own right.

We will organize on a safe, logically sound business basis, so God will not have to work a miracle to make us succeed. Obedience will be miracle enough.

Finally, we are going to obey the last command to the church sent across the ages to a church that had forgot to "try Christianity." "Nevertheless I have a few things against thee for thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works, lest I come to thee quickly and remove thy candlestick."

So the Christian colony at Springdale is going to repent and do the first works through which the first church first expressed its first love to God and one another. *Literal obedience to the law of Christ* is the answer to the world's debacle.

He that hath an ear to hear let him hear what the Spirit saith to the churches.

*Springdale, Ark.*

## The Old Book With New Significance

BY E. F. SHERFY

THERE are many marvelous things about the Bible. One may read and reread and every new reading may bring out new ideas, or new interpretations. But splendid as this is, to me there is something more wonderful than the new shades of thought.

The experiences of life in these trying times may take on new meaning in the light of the old Book, and the old Book may take on new meaning in the light of our new experiences these days, and in the possible application of divine truths to our times. As I see it, this is true because of three things, namely, that the Bible is not primarily a book on systematic theology, but rather a record, or records, of the deep experiences of great and godly men and women who, in times of stress and storm, reached out after God "if happily they might find him." Second, certain things are not true and vital because they are in the Bible, but rather are in the Bible because they are true and vital; and third, because of these things the old Book is quite modern, or if not modern, quite up-to-date and exceedingly practical for these times.

There are certain great fundamental truths which here lately are beginning to take on new meaning. Scholars might easily criticise my classification if I classify under certain heads. This classification is not inclusive but it answers my purpose.

The Bible is a book of warnings, maxims, admonitions, traditions, parables, stories, prayers, proverbs, promises, life philosophies, etc. Take the warnings for example. How Gal. 6: 7 comes ringing down through the years to 1933. Whatsoever a man or nation sows that shall they reap! To sow to the flesh—materialism—means destruction—a crash.

Admonitions: Lay not up for yourselves treasures on earth in banks, houses, lands, where thieves (grafters) break the law and steal and where the rust of frozen assets destroy money values; for where your treasure is there you will be when the crash comes. But lay up treasures in spiritual values. As we all know now, there are absolutely no abiding values except spiritual values. Again, "No man can serve two masters"—God and money. And also this admonition: Do unto others as you would like for them to do if you were in their shoes. My, what poor imaginations we have, when we fail to step into the other fellow's shoes.

As to the Bible stories, the stories of the three Hebrew children takes on new meaning today. Even now the furnace may be heated "seven times hotter than it was wont to be heated." And yet there are some who can come through without the smell of fire on their souls. Lately I have come to reappraise the story of the stormy sea, wherein I see a seemingly uncaring, unheeding Christ asleep, and then later see him still the tempest, and when I hear him chide them for their doubts and fears I say to myself, "How lifelike today." The story of the prodigal son takes on a rather unpleasant significance for some of us as we today behold the "elder brothers" in our midst who smugly draw race lines, social caste lines, and want no "music and dancing" for the underprivileged.

And there is still another story I can not pass by. I can not refrain from mentioning the story (Jonah) which to some minds is so impossible and out-of-date, but which to my mind is a veritable picture of the church which because she has not gone to the modern Ninevites as she might, has been swallowed by the whale of materialism and worldliness. God grant that in three days or three years, at least, there may be a "vomiting up" and a repentance!

As to Bible prayers and its teaching on prayer, it all takes on new meaning now as we pray, "Give us this day our daily bread." And, "Father, forgive us to the extent that we forgive those who in these trying times, have wronged us."

Speaking of life's philosophies and Bible maxims, how splendid it is to find in the good old Book of books a satisfying philosophy of life and a Christian way of life! Be diligent in business; provide things honest; be not over anxious about the morrow; having food and raiment be therewith content; godliness is profitable unto all things here and hereafter; overcome evil with

(Continued on Page 20)



## PASTOR AND PEOPLE

### The Evangelistic Sermon

BY M. R. WOLFE

Article Supplied by the Pastoral Association

THE church that arranges an evangelistic meeting usually has in mind two things to accomplish. First, there is the hope that the members will be revived and encouraged to greater activity in the program of the church as well as to more consistent living in their daily life. A second object is the conversion of the unsaved in the community. The evangelist must assume this dual task and in many places he will have most of the work to do. What, then, are the characteristics of the sermons that can accomplish the most in this work?

So far as form is concerned, the evangelistic sermon is usually shorter and less formal in its development. The minister is less concerned with balance of material or well rounded sentences, but he is much interested in moving to action both the believer and nonbeliever. In order to do this he must emphasize certain points continuously. Thus there will be a certain sameness characteristic of all evangelistic sermons.

The fundamental evangelistic note as given by the Master is testimony. "Ye shall be my witnesses," said he, and that program holds today. All men are interested in personal experience. The evangelist must first have a message of testimony in which he makes known his faith born of experience. Here is the secret that sometimes has puzzled men. Some of the most successful evangelists have been men who were great sinners. The explanation is easily seen. They have had a great experience and from it they have a great testimony. Some of us have done so little and hazarded so little for Christ that we have a very feeble testimony, and then we wonder why we have so little power with men.

A second element in this type of preaching is the appeal to the intellect of men. The practical values of the Christian life must be so presented that the common sense of the individual will say it is the sensible way to live. The blessing both present and future of the Christian life should be contrasted with a life of selfishness and sinful living in its futility and eternal failure. Here is a place where well chosen illustrations of successful Christian living can be contrasted with lives of men who lived for self or sin. If the common sense and good judgment of an individual is gained, he has no defense and progress has been made toward winning him. There is nothing to be gained by insulting a man's intelligence or arousing antagonisms in his mind, thus closing his mind against further influences. The minister is a winner of souls, not a driver; and to win men, a winning gospel must be preached.

But testimony and an appeal to the intellect is not enough. These alone will not produce action. Most men know and believe much more than they do. There is needed another element in order that action may take place, and that element is a stirring of the emotions. It is emotion and not belief or intellect that pulls the strings of action. This does not mean that there need be any great excitement. The general idea that to be fruitful an evangelistic meeting must be full of outward expressions of feelings and excitement is not necessarily true. Neither do I think the minister need use the pulpit as a platform on which to indulge in odd, extreme or overdrawn physical acts thinking thereby to make his message more emphatic, or that he can move men that way. These factors have an appeal in a certain way to a certain group of people, but they act much like whirlwinds and tornadoes, they move things but are not very useful as constructive building forces. It is said of Mr. Moody that he usually spoke with his Bible held in one hand and what few gestures he made he made with the other hand. He spoke in a calm even voice with clear accent but no demonstration. Every one in the audience was tense with interest while he presented the message of the Christ who came to save so simply, and showed man's need of him so fully, that men were moved to cry out while he was speaking. It is this moving of the deep things of the heart that must be reached before any real conversion can be had. It is not necessary to "Uncover the pit of hell" before a sinner, as I heard one evangelist say, in order to reach his heart. Most men have tasted what that means. They loath their sins and what they need is the faithful presentation of a Savior who came to save men from their sins. Paul declared, "It is the love of God that leadeth men to repentance," and this love pictured against a background of human failures, hates and judgments must forever remain the great appeal. If the picture of God as the prodigal's father longingly looking down the road for his wayward son, and the story of the Son of Man living, serving, and dying for man's salvation, does not

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

MY father tells of how he and a number of other Brethren were making a real estate trip to the northwest; of how on Sunday morning classes were formed and teachers chosen; whereupon a regular Sunday-school hour was conducted. This is probably unusual in the real estate business.

As the higher and deeper and broader meanings of Christian brotherliness come to be understood and practiced in business relationships, depressions will be more rare and genuine prosperity more nearly universal.

*Wakarusa, Kans.*

provide emotional appeal sufficient to move a man, it is doubtful if any other methods will avail for him.

If the preacher has had rich spiritual experience with his Master and is led to bear this testimony so that men may know him and be saved, if he is interested primarily that men see Christ and lose sight of the preacher, then he will be a good evangelist and his work will not be in vain.

*New Windsor, Md.*

### Answers to Prayer

BY GEORGE W. TUTTLE

A LADY who uses her gift of writing in both prose and verse to honor her Lord, asked her Father to put her in contact with a Christian printer. The very same day a printer came to his pastor to inquire as to religious work to do in the printing line; for, being a Christian, he greatly preferred that class of work. Was this not something more than chance? Was it not a direct answer to prayer? "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

What of the prayer of the mission workers who had urgent need of five dollars for a stove, and who prayed earnestly for it? Was it only by chance that a man dropped a five-dollar gold piece in the collection that night, thinking he was contributing a nickel, or was it a direct answer to prayer by our God? When the man discovered his error and would have asked for the return of his five dollars, God softened his heart until he went to the workers and said: "The money is your's, and your prayer is answered."

A Christian young man was greatly interested in a suffering family which was out of work and food. He prayed for them even as he hastened to their door to use his own scanty means for their relief. As he returned he picked up a purse in the street. The owner was never found, but the purse contained almost exactly the amount the young man had expended for the impoverished family. Think of the goodness of our God! Are we not the objects of his care and the almoners of his bounty?

These are no fancy sketches; I can vouch for the truth of the incidents. Still God hearkens and hears! Still our Father supplies our needs in wondrous ways! Still stone walls of difficulty become as gossamer at his touch!

"Our Father sees; he cares;  
He hears our earnest prayers;  
He notes how our soul fares—  
Sleepless his eyes!

"He knows the daily needs;  
He sees the kindly deeds;  
He soul and body feeds—  
Manna supplies!"

*Pasadena, Calif.*

### The Love of Christ (2 Cor. 5: 14; Eph. 3: 19)

BY A. P. GEIB

In the Series on "The Things of Christ"

THERE is a love (agape) which gives without the expectation of return. There is also a friendly love (phileo) in Greek which gives with the thought of mutual benefit. Paul uses the former of these words in the above references, thus considering the love of Christ as uniquely unselfish.

While on earth, the love of the Master was unique in that it extended not only to his friends but was so very unusual toward his enemies. Most folks can easily love those who love them, but to love an enemy is Christlike. Christ's love for his enemies, furthermore, was not merely characterized by his refraining from taking revenge on those who have mistreated him, but by going the second mile in blessing them, even praying the Father to forgive them for they knew not what they were doing. According to the ethical teachings of his own race through Moses there was a demand of retribution—an eye for an eye or a tooth for a tooth—in other words, "even-handed justice" got her dues. The Gentiles of Christ's day saluted their brethren only. Compared to these, the love of Christ was as generous as that of the Father who sends the rain upon the just and the unjust. A great teacher of our own times reminds us that Christ lost no time in nursing personal grudges nor in answering contentious parties.

The love of Christ was cosmopolitan. He loved the rich young ruler no less than the erring, penitent Peter. The Roman centurion shared his compassion the same as the widow of Nain. All classes, particularly the poor and depressed who sought him, shared his friendship. The superscription placed on the cross in languages of Hebrew, Greek and Latin symbolizes his love for all races of men in his death.

The love of the Christ is not merely an objective ideal. That same holy passion which radiated from his personality continues. It emanates from the hearts of men and women of God who are possessed of the Holy Spirit to accomplish the great constructive achievements in his name.

We can not, of course, fathom the love of the Master in all its bearings in its relation to the eternal purposes of God. Our standards of measurements are too human and too limited. Only to saints is it given in some measure to apprehend "what is the length, and height and depth and to know the love of Christ which passeth knowledge."

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

*Manheim, Pa.*



## The Christian's Vital Breath

BY IDA M. HELM

It is said that prayer is the Christian's equivalent to what breathing is to the body. The good old hymn puts it, "Prayer is the Christian's vital breath." Paul says, "Pray without ceasing" (1 Thess. 5: 17).

The experience of man has been that prayer is of infinite value, if we draw near to God he will draw near to us. In communion with Christ we touch God, and in God we can touch our brother across the ocean. We can never be at our best till we come in touch with God. In these days of hurry and rush one of our greatest needs is that we take time every day for communion with God in prayer, that we cultivate the habit of sincere, fervent prayer. The closet, the secret place of prayer, is wherever we may chance to be. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6: 6).

As the days pass we may find many chances to enter into the secret place of our own soul and close the door to shut out the world, and in his presence at the mercy seat, pray for our fellow-men. The doctor with his medicine case entering the door of a home, the home with crepe and flowers on the door, the person walking the streets looking for work—all these are doors of opportunity for prayer and perhaps for material aid. Prayer and work go together.

It is said that just as we use our lungs to breathe air to sustain our physical body, so we need prayer to sustain spiritual life. We need God's guidance and help every moment amidst the trials and perplexities and temptations of life. In the secret place of the Most High we obtain wisdom and power to gain the victory over all the forces of evil, and strength and wisdom for the work he would have us do.

*Ashland, Ohio.*

## His One Day—Your Six Days

BY JULIA GRAYDON

ONE day a week we are asked to give to the Lord, and he claims it as his own, as his right. He gave us six days to devote to our own interests, not leaving him out, of course, but doing all the secular work on those days, and then reserving that one day for him, to spend it as he would have us spend it: dropping our business interests, our everyday pleasures, making the housework a little lighter, taking time to read our Bible, and our religious paper, and attending church and Sunday-school.

A quiet Sunday spent in this way will make a cheer-

ful Monday, instead of the proverbial "blue Monday."

Yes, six whole days for our own interests, and one whole day for him.

*Harrisburg, Pa.*

## "Quench Not the Spirit"

BY GRACE HILEMAN MILLER

"WILL you take charge of the devotional program this morning, Brother Fike?" asked the president of the men's Bible class of the Verdant Hills Sunday-school. It was then 8 o'clock on a September morning.

"Well, it's short notice and I have some work to do for my chickens before I can go to Sunday-school—"

"Don't turn me down, three others have done that already this morning," answered the president of the class.

"All right, I'll do the best I can."

"I quenched the spirit once, when Brother Amos asked if any one would sing a song in the devotional period, and I haven't felt right about it," remarked Tobias Fike to his wife as he hung up the receiver. "I felt incompetent when all those fellows who sing in the choir Sunday after Sunday never moved and we went on without a song."

"Let's see, the lesson is about David the sweet singer of Israel." Picking up pencil and paper he made a few notations and then rushed out to his chicken yard to finish his morning feeding.

An hour later before the men's Bible class, Bro. Fike said: "I want to take you on a journey this morning, a journey back to my boyhood home at a time when I was sitting on my mother's knee. She was another sweet singer," and then he sang a verse of a hymn which she had often used to sing him to sleep. Then he took the members on a mental trip to a little country school-house with a verse from an old school song. From there they were taken to an old-fashioned revival service in the little country church. To make this vivid Bro. Fike sang a story hymn an evangelist taught him when a boy of twelve. The imaginary trip ended in the classroom and the men prayed the Lord's Prayer together.

"Well, that was an inspiring program, Brother Fike," commented the president. "It was just the right setting for our lesson," exclaimed the teacher of the class, gratefully.

"I didn't think it was in him," spoke up a judge from the depth of the class.

"There's lots of hidden talent in this class which we have not discovered," exhorted a prominent layman.

"And how we did enjoy that program!" was the comment of a college dean.

"I was glad I didn't quench the spirit," acknowledged Brother Fike to a friend later.

*La Verne, Calif.*



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### What to Pray For

Week of November 13-19

BROTHER AND SISTER WILLIAM BEAHM are carrying forward a splendid piece of mission work at Garkida, Africa. Bro. Beahm is mission treasurer, and this task always means much work. The Beahms have the responsibility for the work of the growing young church with all of its problems and joys, along with the general work of the station, much evangelistic work, and the schools. Sister Beahm has a class of women which come to learn to read; they wish to learn to read the Bible. There are thirty-six girls in the Girls' dormitory at present, with more coming in frequently. Creating literature is a constant task which fills in all time that is not otherwise occupied. Let us pray that grace and strength may be theirs in all they do in this distant field.

### The Miracle of India Missions

HENRY MARTYN, a century ago, with mingled discouragement and yearning, declared that "to see one Hindu a real believer in Jesus would be something more nearly approaching the resurrection of a dead body than anything he had ever seen." The Abbe Du Bois, after a lifetime of devotion, mourned that he had never seen one genuine convert. Looking back upon the great awakenings, and measuring the silent but sure interpenetration of India by Christian ideals, watching the indirect influence of the missionaries upon India's own reformers, from Ram Mohan Roy to Mahatma Gandhi, makes us marvel at the patience and the faith of men who toiled on through the darkness of those difficult early days.

Could these men come back today and see the haughty Brahman who has been led to Christ kneeling beside the despised Pariah, together partaking of the communion cup; could they listen to the record of the Travancore Mission, or hear the verdict of the centuries, what would they say? In India the kingdom of God has come "without observation."—*Dynanodaya* (a paper published in India).

### Biography of Dorothy M. Inman

BY C. F. MC KEE

Dorothy M. Inman, who goes to Africa in response to a call from our General Mission Board, is the daughter of Isaac L. and Mary Ellen Inman. She was born near Bradford, Ohio, June 12, 1904. Her father departed to be with the Lord in the fall of 1909.



The Inman family later moved to Covington, Ohio, where Dorothy joined the church in Jan., 1915, having been baptized by Bro. George W. Flory, at that time the beloved pastor of the Covington church and a distinguished preacher in our brotherhood.

The home of the Inmans has always been known for its fine Christian atmosphere and deep loyalty to the church. In this household Christ is the acknowledged Head. Amid these wholesome influences Dorothy grew into a charming young woman.

In school Dorothy was a good student and is a graduate of the Covington High School.

Always faithful to the church she became active in the work among the young people of the church and community. The writer, then her pastor, remembers with much pleasure her splendid coöperation in directing the activities of the children and young people.

In the fall of 1924, Dorothy entered Piqua Memorial Hospital for training as a nurse. She also took special work in Cincinnati General Hospital.

Since her graduation in 1927, she has served in a number of our leading hospitals. Besides her very successful hospital practice, she has also enjoyed an extensive private practice. Prominent physicians and surgeons testify as to her skill and efficiency.

As Dorothy now enters a much larger field, we are sure that she is answering the Master's call to join that self-sacrificing group already serving in that land of need and unlimited opportunity. Words are not adequate to pay tribute to these, who forgetful of selfish interests, bravely but cheerfully serve where needs are many. As these welcome Dorothy to their ranks we assure them that they will find in her kindred spirit and one who will give herself wholly to their united service of healing and saving.

The very name, "Dorothy," meaning "Gift of God," given her by her parents, is prophetic of this latest step in her life. Her life and all contributing influences are to her a gift from God. In appreciation of the gift and in recognition of the Giver, she now gives to his needy children her talent and her training.

She is saying:

"Love so amazing, so divine  
Demands my soul, my life, my all."

Her devoted Christian mother, in giving up the companionship of her accomplished daughter, is making a priceless contribution to the cause of the Lord she loves and has taught her children to love and serve.

As Dorothy goes on this great venture of love and faith, we are reminded of many outstanding traits which have endeared her to us and which we believe will bind others to her. She holds a sanctuary in the heart of many a former



patient to whom she has ministered. One of her rewards is the esteem of patients and the families of these patients. The consecrated nurse has been called "the angel that guards the couch of the invalid." Dorothy sheds a radiance in those hours when a big tender heart is much needed. She forgets her own comfort for the sake of work to be done for others.

Let us ever be mindful of her loved ones. Her mother, her two sisters, her four brothers and their families deserve our gratitude and our prayers, as they uphold Dorothy in her answer to this call of our Lord.

All the members of the immediate family are members of our church. One is a prominent elder and pastor and others are filling positions of importance in the Lord's work.

To Dorothy we say: "It is yours to hold the cup of cold water to burning lips, to touch with gentle hand the fevered forehead, to stay the flow from bleeding wounds, to speak the word of assurance in the name of him who sends and sustains you."

Our prayers go with you. In spirit we follow you into a land whose people will be blessed by your ministry of sympathy, kindness and gentle touch.

Dayton, Ohio.

## News From the Field

### INDIA

#### Vyara

E. K. Ziegler

#### Boarding School Boys Make Good

Formerly the village people in our area owned their land. Now through the trickery and greed of money-lenders, and through their own illiteracy and naive trustfulness, they have lost ninety-five per cent of it. One of our aims is to so strengthen the young people who go through our schools, morally, intellectually, and in complete preparation for life, that they may win back their homes and become financially independent. Only so can we have a really strong, self-supporting church. One of our former students, after working hard for several years in the Forest Department, has bought several acres of land with his savings in his own village, and will become an independent farmer there.

Last week a young man from the New Champavardi congregation came in to tell us that, on his own initiative and without any pay, he has established a night school in a new village, and is teaching it.

Fulchand, still another boarding school boy, has secured a position in a large Vyara shop. He will not work on Sunday, therefore loses ten per cent of his wage, but he will make that sacrifice rather than miss the privilege of worship in the church on Sundays.

#### Jungle Trips in Monsoon

In August, even our ox-Pullman can not get over the roads and through the rivers. So one of our village pastors and I have been doing some touring on foot. On a recent two-day trip, one night was spent in the preacher's village home, nine miles from here. His wife, Rachel, teaches the school, and a good school it is. A prayer meeting was held that evening, then the next morning we started out through cotton fields, rice ponds, and the lovely green forest to two other villages. Eighteen miles of bad roads and hip-deep streams that day, and three schools visited. Early the next morning, four miles in a cart behind a team of most ungainly buffaloes, then a nine-mile train trip home.

Another village trip last week took us to two villages. In one, the people were celebrating the "Feast of New Grain,"

an interesting parallel to Hebrew custom. Because of this holiday we held an afternoon meeting, and went on to another village, where we held a fine meeting under the stars. There is no school in that village now, but the people are planning on their own expense to build a little church in which to worship. We met many fine young Christians on this trip. Soon a new congregation will be organized in those two villages.

Last March, an old teacher named Ramji, died. His son Samuel, and his widow, Dulibai, are carrying on the work. Samuel runs a night school, although he is only seventeen and has not yet finished Boarding school. He is doing his best to be a leader to the people of his village. They are loyal to him, and are eager to grow in the Christian life. Young farmers in their twenties come after a hard day's work in the fields, and work like Trojans with their slates and primers, along with their own sons and daughters.

The government of Baroda state has established a fine rural reconstruction center at Kosamba, in our end of the state. The superintendent is a fine Indian Christian, who with his equally fine and talented wife, is giving his whole life for the people of his own land. They recently visited Vyara, and are hoping to have their work moved here soon, for they consider conditions far more favorable here, for carrying on their work. They are now training two of our own boys, one of whom, Bolidas, will be our helper in the village touring this winter.

#### What We Need at Vyara:

1. Your constant prayers that we may be able to enter the open doors.
2. Funds to open schools in at least thirty more villages, where the people are now ready to provide a school building and will send their children. What an opportunity!
3. A missionary doctor. The town people would provide a dispensary for him, and the opportunity for service is unlimited.

#### Vada

Mary Shull

#### Events on the Day of an Eclipse

What is more exciting than an eclipse of the sun, more important than a wedding, or more tragic than a drowning? Any one is enough for one day, but when they all occur in the same day the least one can say of the day is that it was eventful indeed!

On the day of an eclipse, owing to the beliefs of the Hindus concerning the temporary victory of a demon over the gods, they fast until the sun is released. Not until after they take their ceremonial baths, following the eclipse, will they dare to light their fires or prepare their food. Since the shadow of the demon which is falling on the sun is defiling during the eclipse, the light of the sun is defiling and consequently the people on whom the sun shines are polluted; hence the baths.

Our Christians are, of course, not affected by this belief; but it so happened that this day, of all days, was chosen by the fathers, mothers, aunts, uncles and cousins of the bride and groom for their wedding day. Owing to heavy rains it was not possible to have the wedding at the home of the bride's uncle as had been planned. So it was arranged to have it at ten o'clock at the home of a village school teacher four miles from Vada. But it is not unusual in India for something to happen which delays the plans for a wedding. The evening before the wedding the information came that no automobile could be secured to take the groom's party and the minister to the village until the people had taken

their ceremonial baths following the eclipse. The bride and her party reached the village at ten o'clock but not until twelve-thirty did the groom, the minister and the attending party start on the first lap of their journey. This lap was to end with a still further delay at the river where all had to be rowed across in a small boat. Upon arrival at the river a large crowd was seen seated on the bank. Three boys had gone to the river for their ceremonial bath following the eclipse, as is the custom throughout India. We soon learned that one of the three boys, who was not able to swim, had drowned. Divers were searching for the body and the little boat had been taken down the river to aid in the search. Our hearts went out to the father as he in despair called out to his son. We longed for him to have the comfort of Christ in his soul. This incident delayed the wedding party at least an hour, but after crossing the river it was not long until we reached the village. The bridal party escorted the groom's party to the home with drums and cymbals and final arrangements were soon under way.

The Hindu wedding ceremony lasts for hours, the importance being proportionate to the length of time. So at our Christian weddings we try to impress the importance of the marriage vow by using the occasion to give teaching on its sacredness as well as on the privileges and obligations which are involved. Then in a moment of stillness the vows are made and the wedding necklace is tied around the bride's neck as a symbol of love and faithfulness. Some have been inclined to despise this symbol because the Hindus wear it, but it is a beautiful Indian custom which may be sanctified. A Christian government official remarked later: "I had no idea the service would be so beautiful." It was a spiritual experience and also a witness to the many Hindu and Mohammedan friends who were present. After the ceremony, tea was served to all of the guests by the mother of the groom. The bride and groom and most of the men then proceeded through the jungle roads to the home of the bride's uncle for the wedding feast. The women and children returned to their homes in Vada, all of them happier because they had been to a wedding.

## Junior Worship Program

### What We Should Give God

**Hymn:** O Worship the King, No. 2 in the Hymnal.

**Call to Worship:** "I will follow the upward road today,  
I will keep my face to the light,  
I will think high thoughts as I go my way,  
I will do what I know is right.  
I will look for flowers at the side of the road,  
I will laugh, and love and be strong,  
I will try to lighten another's load,  
This day as I fare along."

**Responsive Reading:** The Child's Call From God, 1 Sam. 3: 1-14, 19, 20; Responsive Bible Reading, No. 76 in the Hymnal.

**Thought Meditation:** Samuel the boy was like Samuel the man, the prophet and judge. His were ready ears, and so his were obedient mouth and hands and feet and heart. The ears come first in godly living. If we do not hear God's voice, we can not do his will. If we do not listen to his words, we can not grow into his love. Ears that are closed against the divine counsel, close the life against the divine power and peace and joy.

**Story:** You may never have heard of Dr. Barlow of China. But he is well known among doctors because of what he did for the people of China who were suffering from a strange disease, which no one knew how to cure. For years the doctors had seen thousands of people die of it, and no medicine seemed to help. Dr. Barlow noticed that in some parts of China people did not have this disease, and then he suspected that it might be caused by a little worm, called a fluke. He spent a great deal of time trying to trail this wriggling fluke. He found one culprit in a certain small snail. Next he found the fluke in two different kinds of nuts. The Chinese people are very fond of eating these nuts, which means that they were taking the flukes into their own systems.

Dr. Barlow studied this little worm in his laboratory, learning about its habits. He was dead in earnest about finding a cure for this dreaded disease. He felt that he must do something strenuous to find out more about it. So he risked his own life to learn everything he possibly could about that innocent-looking, but very dangerous little worm. He actually swallowed a number of those repulsive worms so that he might study at first hand just what happened—that is, what happened in himself. He knew perfectly well that he was taking a big chance and might die with the disease himself. But he believed firmly that he should do this in order to try to save his beloved Chinese people. Through very careful study and research work, he was able to make very wonderful discoveries which meant victory over the disease. And today thousands of Chinese are being saved from this disease because of his act of love and service. Dr. Barlow's favorite passage of scripture is: "My Father worketh hitherto and I work."

### Poem: God's Fiddler—

They called him a genius—  
The Fiddler;  
But he said, "I am only  
The strings  
Of God's instrument, he  
Playing on it.  
It is not I, but the fiddle  
That sings."

### Offering Thought:

Dear Lord, I come to thee with empty hands—  
No gift I bring.  
So busy was I, that there seems no time  
For garnering.

To one athirst beside me, Lord, I gave  
The cup I bore.  
And to a weary comrade lent the strength  
He needed sore.

A little, tender child, in tears, afraid,  
Clung close to me,  
And him I carried. So to glean, my hands  
Were never free.

Dear Lord, ashamed, I hide my face! I came  
Through golden lands;  
And yet, at last, can only offer thee  
My weary hands!

**Prayer:** (For ears to hear, hearts to respond.)

**Song:** Sweetly, Lord, Have We Heard Thee Calling, No. 347 in the Hymnal.



## KINGDOM GLEANINGS

### Calendar for Sunday, November 12

**Sunday-school Lesson**, Paul in Macedonia.—Acts 15: 36—17: 15

**Christian Workers' Meeting**, Cultivation of the Spiritual Concept.

#### B. Y. P. D. Programs:

Young People—Money—What Is Your Speed?

Intermediate Girls—Why Christians Are Trying to Get Rid of War.

Intermediate Boys—Will You Be a Leader?

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Newville church, Pa.

**Three** baptisms in the Springville church, Pa.

**Seven** baptisms in the Detroit church, Mich.

**One** baptism in the Zion church, N. Dak.

**Five** baptized and two reclaimed in the Andrews church, Ind., Bro. L. R. Goodmiller, pastor-evangelist.

**One** baptism in the Broadfording church, Md.

**Thirteen** baptisms in the Green Tree church, Pa., Bro. L. R. Holsinger of Woodbury, Pa., evangelist.

**Nine** baptisms in the First church, Roanoke, Va., Bro. DeWitt Miller, evangelist.

**Eight** baptisms in the Eversole church, Ohio, Bro. Wilmer Petry of Pittsburg, Ohio, evangelist.

**Seventeen** baptisms in the Gravel Hill church, Kans., Bro. Lester E. Fike of Carthage, Mo., evangelist.

**Twenty-five** baptisms in the Center church, Ind., Bro. Dewey Rowe of South Bend, Ind., evangelist.

**Two** baptisms in the Hampton church, Upper Conewago congregation, Pa., Bro. Roy Miller of Keyser, W. Va., evangelist.

**Nine** baptized and six on former baptism in the Flora church, Ind., Brother and Sister R. O. Shank, pastors, in charge.

**Six** baptisms in the Salem church near Corning, Iowa, Brother and Sister Stacy Shenton of Des Moines, Iowa, evangelists.

**Nine** baptisms in the Piney Creek church, Md., Bro. W. E. Roop of Westminster, Md., evangelist; one baptized before the meeting.

**Seven** baptisms in the Cedar Creek church, Ala., Bro. Roy I. White and wife of Chicago, evangelists; three baptisms before the meeting.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. R. P. Bucher** of Quarryville, Pa., Dec. 3 at the Mohler church, Springville congregation, Pa.

**Bro. Wilmer Petry** of Pittsburg, Ohio, Nov. 5 in the Nettle Creek congregation, Brick house, Ind.; Dec. 3 at Pleasant Valley church, Ohio.

**Bro. M. A. Jacobs** of York, Pa., Nov. 19 in the Farmers Grove house, Three Springs congregation, Pa.

**Bro. Niels Esbensen**, the pastor, assisted by neighboring pastors, Nov. 19 to Dec. 3 in the Freeport church, Ill.

**Bro. O. H. Feiler** of Quinter, Kans., Nov. 5 in the Thomas church, Okla.

**Bro. G. G. Canfield**, the pastor, Nov. 12-26 in the Plymouth church, Ind.

**Bro. D. R. McFadden** of Smithville, Ohio, Nov. 13 in the Springfield church, Ohio.

**Bro. M. Clyde Horst** of Lewistown, Pa., Nov. 6 in the Holidaysburg church, Pa.

**Bro. Rufus D. Bowman** of Elgin, Ill., Nov. 12 in the First church of South Bend, Ind.

**Bro. B. W. S. Ebersole** of Hershey, Pa., Nov. 19 at the Graybill house, White Oak church, Pa.

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### Personal Mention

**Southeastern Kansas** has chosen as Standing Committee delegate to the next Conference Eld. Oscar Fike, with Eld. D. P. Neher as alternate.

**Southwestern Kansas** finds a Standing Committee representative to the next Conference in the person of Eld. H. F. Crist with Eld. Geo. W. Burgin as alternate.

**Northeastern Kansas** is to be represented on the Standing Committee at the Ames Conference by Eld. S. E. Thompson, with Eld. Paul S. Longenecker as alternate.

**Sister Edna Wolf**, new member of the Board of Christian Education, attended the meeting last week, her first in official capacity. The Women's Work was also in evidence in the persons of Sisters R. D. Murphy and H. L. Hartsough.

**Africa and China** were represented at the Mission Board meeting by missionaries A. D. Helser and Mary Schaffer respectively. There was Anetta Mow too, of course, of India, who has been giving valuable assistance in the mission offices for several months.

**Pastor J. Clyde Forney** of the First church, South Bend, Ind., having been invited by the Ministerial Board to sit in at their meeting, came early enough last week to share some of his experience with the editorial department of the Messenger before activities got too strenuous to permit this.

**Bro. Leland S. Brubaker**, the new member of the Mission Board, appointed to fill the vacancy created by the death of our lamented Bro. Emmert, attended the meeting last week for the first time as an active participant. Perhaps you have not forgotten that Bro. Brubaker was formerly a missionary in China.

**Bro. Kermit Eby**, who is furnishing Messenger readers some illuminating echoes of his observations in the Orient last summer, was a last week's caller at the Messenger offices. The Boards in joint session heard with great interest his graphic picture of contacts with leading personages in Japan and China including some of our own missionaries.

### Where Do You Serve?

BY R. E. MOHLER, EXECUTIVE SECRETARY OF  
MEN'S WORK

The church is preeminently a service institution. It always has been and must continue to be. One man serves in the pulpit as pastor of his people, another as an evangelist, another as teacher or possibly a missionary to a needy people, and still another, and his number is legion, serves as he provides the means and equipment which makes possible the work of others. The November Offering, sponsored by the Men of the church, for home missions, makes its appeal to every Christian to serve with this latter group.

*McPherson, Kans.*

**Bro. J. Perry Prather** is about to take up the pastorate of the West Dayton church and his address is changed accordingly from Ashland to 18 College St., Dayton, Ohio.

**Western Pennsylvania** has selected Elders W. J. Hamilton and J. F. Graham as Standing Committee delegates to the next Conference with Elders G. E. Yoder and Guy Wampler as alternates.

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### Miscellaneous Items

**Beaver Creek, Ohio**, changes the date of their love feast from Nov. 25 to Nov. 18 at 10 A. M.

**Three Boards**, Mission, Ministerial and Christian Education, met in regular session last week and the Council of Boards also. The meetings were of more than usual significance, as you will see from the reports of them which will come to you in due time.

**Referring to a young man** who had just been received into membership by baptism, our correspondent says: "The young man's mother, a member of long standing but not once at church since I am here, came to communion. We are having blessed victories in winning inactive members."

"**Our hat is off** . . . also to Sebring, the only city in the state that had the honor and distinction of standing by the Eighteenth Amendment." These words from another Florida paper were reprinted in The Sebring American. You do not blame Bro. Moore, do you, for clipping them and sending them in to us? Nor for finding a good measure of satisfaction in them?

♦ ♦ ♦ ♦

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Social Gospel and the Christian Cultus**, by Charles Clayton Morrison. Harper and Brothers. \$2.00. 271 pages.

A strong advocate of the social gospel and holding that the early church believed in and preached social regeneration rather than individual salvation, the author musters his forces in defense of his thesis. Naturally he disagrees with much of the Protestant church in his presentation. He puts forth strong effort to show how the church lost its power when it surrendered to paganism, and, admitting Constantine into its fold, allowed him and paganism to rule the church. With his clear, vigorous, forceful, concrete style, and his mastery of language he plows through his argument regardless of whom it may hit. When he assaults nationalism, capitalism and war he travels ground in which he is at home.

Those of his own school of thought will approve; those of the opposite school will differ. All will be challenged to re-think their point of view and study anew the many problems with which the church and nations are besieged.

**Christian Social Science**, by E. P. Pfatteicher. Falcon Press. \$2.00. 199 pages.

A distinctive feature of this book is that it deals with the social gospel but stresses the Gospel of Jesus Christ. We have here five lectures delivered to seminary students by a minister of wide experience who weaves into his story much that he has gathered in actual church work. There is little of the theoretical. The subjects treated are: Religion and Social Science, Social Centers, The Center of Social Centers, The Seminary as a Social Science Laboratory, and The Congregation as a Social Science Clinic. Unlike many writ-

ers on this subject, the author does not indulge in a long tirade against the church, but shows how the church may in the regular course of its ministrations practice the social gospel and in so doing, is accomplishing its mission. Here is sound advice for the man fresh from the seminary and help for the pastor who has never seen a seminary. A very readable book.

**Contemporary Religious Thinking**, edited by Robert W. Searle and Frederick A. Bowers. Falcon Press. 224 pages. \$2.00.

A subtitle or description reads "Seventeen Sermons on the Church's Responsibility in the Period Just Ahead." The seventeen sermons are by seventeen different ministers. Among the questions discussed are these: Is our civilization in jeopardy? What is the church's duty in a crisis? Has God lost us or have we lost God? Is life a school? Should war be ended?

Thinking and growing pastors will find here much to stimulate thought. They will also get a wider view of their work as ministers, and will be led into avenues they have not always traveled. They will be brought face to face with actual conditions and needs. Their eyes will be opened to what other pastors are thinking and doing. And in it all they will repeatedly be brought back to the Bible, to Christ, to the church, and to the folks they are trying to serve. One of the chief advantages of such a selection is that it brings to the reader so many great preachers and helps him to see their point of view. In a book of one author you get only his point of view.

## THE QUIET HOUR

### Jesus Washes His Disciples' Feet

John 13: 1-20

For Week Beginning November 19

#### Feet-washing

When you wash the feet of your brother you say to him by that act that you love him, that you will gladly do the humblest, hardest service in order to do him good. You say this, not by words but by an act, made sacred by the example of Jesus on the last night with his disciples in the upper room (Matt. 22: 39; John 13: 35; 15: 12; Rom. 12: 9).

#### The Lord's Supper

A meal, the world around, is a symbol of the bond of fellowship. The Lord's supper is a symbol of Christian fellowship, the strongest, richest bond by which lives are united. It grows out of the love which is symbolized by feet-washing, the first act in our love feast service (Matt. 18: 20; Luke 24: 15; Acts 4: 13).

#### The Bread and the Cup

These point to Calvary and to the love which was manifested there. The love which was symbolized by our first act, feet-washing, and the fellowship which was symbolized by our second act, partaking of the Lord's supper, are ours because of what Jesus did on Calvary. This we show forth by means of the bread and the cup (Gen. 46: 1; Ex. 18: 12; Judges 2: 5; 1 Sam. 1: 21).

#### Discussion

What does the love feast bring to us which the regular church worship does not?  
R. H. M.



## HOME AND FAMILY

### Glory Cloud on Zion's Height

BY RUTH JACOBS

Oh glory cloud on Zion's height,  
Visions of pure and sweet delight;  
The Crucified dwells in your land,  
And all are safe in his sweet hand.

Lo! glory cloud on Zion's height,  
Washed in Jesus, snowy white,  
As rapture dreams upon my ear,  
So doth thy peace and joy appear.

Oh Glory cloud on Zion's height,  
Made by Jesus' love and light,  
By faith and grace—by such alone,  
I come to thee to be his own.

Ah! glory cloud on Zion's height,  
Illumed by Jesus' smile so bright,  
All very beautiful to see,  
I beg a cleft to hide in thee.

On glory cloud on Zion's height,  
Yes, there with Jesus to unite,  
To be like him in all his ways,  
To live with him—and him to praise.

*York, Pa.*

### Sunset Days

BY AMY SHIVELY GRUBB

A true story of a real "Grandma Mohler" though that was not  
her name

#### *First Half*

In a comfortable armchair in a plainly furnished bedroom, Grandma Mohler sat alone. She was in a reminiscent mood. It was the evening before her ninety-fourth birthday. There was something staggering about those figures. Grandma remembered how in her younger days she had thanked God for life, and had prayed that she might live until her children, two sons, were grown.

But now her work seemed finished. Her husband and children, her brothers and sisters, and all the friends of her younger days were dead. She no longer thanked God for life. She was spending her last days in a church home for aged people.

Last night grandma had dreamed of her husband and older son. They were in the old farmhouse. She was hurrying to prepare dinner for them, but nothing seemed to be in its right place. Suddenly her husband and son were gone. Grandma awakened, and felt terribly alone. The thought that no one needed her now, recurred with cruel force. She wished that she might leave this Home for the aged where folks seemed stranded—that she might hear the summons that would reunite her with her loved ones.

But grandma was not inclined to be morbid. She preferred to remember that it was on this night seventy-

six years ago that she had first met Richard. She remembered as clearly as though it had been yesterday, how very attentive and courteous he had been. Every time she had glanced his way, he was looking at her. The following Sunday he and a friend had ridden horseback ten miles to attend the church where she sang in the choir. She had seen them come in. They sat in the fourth row from the rear. Undoubtedly, all the back seats were filled—that was the usual condition. But for all grandma could remember, Richard was the only one there. His manliness and poise more than satisfied her dreams. That afternoon he and his friend stopped for a few minutes at her home to invite her and her brother to attend a party they were planning.

Life became a glorious adventure. Six months later, she and Richard were married. For almost a year they occupied two rooms in the same house with his parents. The unpleasant part of that was the fussiness of Richard's mother and the jealousy of his married sisters. In the meantime grandma and Richard were planning and building the main part of the brick house in which they lived for forty years.

In those days life was very kind to grandma. Her home was one of the cheeriest and best in the countryside. When she thought about it now, she could forget that she was in an Old Folks' Home.

A knock aroused her. "Come in," she called. The door opened and the matron snapped on the light.

"Were you having a nap in your chair, grandma?"

"Oh, no. Won't you sit down?"

"Yes, for a couple of minutes. I'm on my way to Aunt Jane's room. She looked sort a down-hearted at supper."

"She told me her stomach burned."

"Do you like to sit in the dark, grandma?"

"Sometimes, when I'm thinking of the folks who are gone."

"You must not think too much about them. Think how much we need you here."

"If I were not so worthless and could be of real help, you might say that."

"But you are of real help, grandma. You can do more with Aunt Jane than anyone here. You are so sensible and courageous, that you make fretful folks ashamed of themselves. When Uncle Harris was sick, don't you recall how glad he was to have you sit in his room?"

"Poor old man! If I could only have done something for him!"

"When I was in town the other day, I saw one of the ladies of the aid society. She said your little stitches in those blue-and-white quilt blocks made them ashamed of their sewing."

"They ought to know better than to flatter an old lady that way."

"I tell you, grandma, they meant it. I never saw

anyone do prettier work. But Aunt Jane will be sure I've forgotten her. Goodnight."

"Goodnight, and thank you."

"She is a good woman. I love her," grandma mused, as she prepared for bed. "She couldn't bear to see me piece quilt blocks from the patches I found in the rag-bag. I don't suppose they buy new material for blocks very often. She knew the shade of blue I liked best—the shade Richard liked for me to wear. . . . I'm anxious to see that quilt. If I only could have quilted it! It's too bad folks won't take little stitches. But, maybe whoever buys the quilt won't know the difference. I can hear Richard say, 'That isn't for you to worry about.' And my good old mother always said, 'Don't cross your bridges until you come to them.' That is good advice. How I dreaded the thought of coming to this Home. When I first thought of it, it seemed almost like going to the poorhouse. But I'm comfortable here. While many of the 'guests' are queer, they have all had heavy loads to carry. I pity them, especially Mrs. Holmes—her load was too heavy. She is so addled! She must have seen better days, for she is always saying 'Please' and 'I thank you' even

though they do not fit. . . . And we have lots of good things to eat—pies the way I like them and chicken three times a week. . . . I hope I will dream of Richard and the boys. They seemed so close last night. It can't be long now until I'll be going to them."

When grandma finished dressing the next morning she sat down to write to a niece in a far distant state—a niece from whom she heard regularly. One year ago she spent a month in that home. What a lovely birthday celebration that was! Grandma smiled as she remembered it. Relatives and the mother of one of niece's dear friends were there. The visiting mother was celebrating her birthday too. The following day niece's friend invited grandma to her home for her mother's birthday dinner. Both occasions had been very enjoyable.

"Come in," she called as some one knocked. Grannie Roberts hobbled in.

"Don't you wish we could have breakfast earlier? My stomach gnaws something awful."

Grandma went to a tin box in the corner of the room and pulled out two graham crackers. "A niece of mine brought these last week. I'm always hungry in the morning. I try to forget about it by writing."

"Who are you writing to?"

Grandma explained.

"My relatives are all too busy with their own affairs to think of me," Grannie Roberts complained as she finished one of the crackers. "I guess it's all right. I hate to write letters anyway."

"Well, I like to write. I almost feel as if I were talking to the one I'm writing to. And I'm so glad to get their letters."

"I guess you'd rather write than wipe dishes. You're the oldest one in the Home. I should think they'd be ashamed to let you help wipe them three times a day."

"But I like to help, and there is so much to do. When I can sit down and wipe dishes, I don't mind. Sarah always gets the tea towels for us."

The breakfast bell rang. Grannie Roberts and grandma hobbled slowly to the dining room. When breakfast was over and Sarah had begun washing dishes, Grannie Roberts followed grandma to the kitchen. "I guess I still remember how to wipe dishes," she mumbled as she pushed a chair near the table. When she picked up one of the heavy cups it slipped from her trembling fingers and rolled beside grandma's chair.

"I wonder if it made a dent in the floor," grandma chuckled as she picked it up. "I'm always afraid I'll drop one of the heavy plates on my toes."

"You don't seem to like these dishes," Sarah commented.

"We old folks ought to like them since they can be dropped without breaking. But sometimes my old hands fairly ache to touch pretty dishes again."

## This Funny Depression

BY MARTHA CLICK SINGER

NOT funny to some of us, but here are happenings: Hundreds of passengers off to Catalina Island for pleasure. So many people at some mountain resorts that one had to wait in line to get into the postoffice. Every day we see out-of-state licensed cars and many are buying new cars that could do without. Seemingly as many men and more women are smoking or in some way using the filthy weed.

A little friend of mine confided in me that they get such small checks that they can hardly save any (in their box) towards an increase in their family. Yet her husband goes to work with a cigarette in his mouth and (she says) to a glass of beer when home.

Not long since I sat at lunch in the home of a stranger. Instead of offering me tea or coffee my hostess asked me to have a glass of beer. I have no use for any one of the three. At picnics we see loaded tables and hear persons say they ate too much. Many we hear are hungry. Are we using the right means to distribute the food? Sometimes we see a waiting line at the theater. A young man told me his family had been eating beans for a week, and to my knowledge he attended a show two days in succession. Church attendance and offerings, I am told, are about one-half the usual count.

Yes, it is a funny depression. And will it get any better at this rate?

Glendale, Calif.

(Continued on Page 22)



## The Old Book With New Significance

(Continued From Page 9)

good; happy are the pure in heart and mind; we are our brother's keeper; if ye know these things happy are ye if ye do them—these short epigrammatic statements may seem to be homely and simple but upon the basis of such simple yet profound truths one may evolve a philosophy of life which is both satisfying and sufficient for such an hour as this.

We need to know more of the facts of the Bible. Every Sunday-school teacher, especially should know facts. But what is more to the point, is that we need to realize that this is not the first time, nor the worst time, nor the last time for people to go through the fiery furnace, and be tossed on the sea of doubt. The prophets of God and Jesus our Savior and Example met life in trying times and the Book, therefore, has a vital message for this hour. Let us read it more and ponder upon its truths and lay them up in our hearts *now*. And do so with the fact in mind that holy men of God spoke as they were moved by the Spirit when they too were going through depressions.

*Daleville, Va.*

## Women and World Peace

"AND the real final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your own immediate circles. You fancy that you are sorry for the pain of others. Now I tell you this, that if the usual course of war, instead of unroofing peasants' houses, or ravaging peasants' fields, merely broke the china upon your own drawing room tables, no war in civilized countries would last a week. I tell you more, that at whatever moment you chose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know if you would think, that every battle you hear of has made many widows and orphans. We have, none of us, heart enough truly to mourn with these. But at least we might put on the outer symbols of mourning with them. Let but every Christian lady who has conscience toward God, vow that she will mourn, at least outwardly, for his killed creatures. Your praying is useless, and your church-going mere mockery of God, if you have not plain obedience in you enough for this. Let every lady in the upper classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear *black*—a mute's black—with no jewel, no ornament, no excuse for, or evasion into, prettiness. I tell you again, no war would last a week."—*A statement by John Ruskin taken from "And So He Made Mothers" by Margaret Applegarth.*

## More Vacation School Reports

BY RUTH SHRIVER, DIRECTOR OF CHILDREN'S WORK

INDICATIONS are that we had fifty more vacation church schools in 1933 than in 1932. The first schools that were reported were mentioned in the July 29 issue of the GOSPEL MESSENGER, and the following reports have come in since then:

Name of Church	Name of Director
Bakersfield, Calif. ....	Mrs. G. R. Montz
Laton, Calif. ....	Mrs. John H. Price
Glendale, Arizona ....	Maggie Statter
San Diego, Calif. ....	
Sebring, Florida ....	Miss Minkler
Winter Park, Florida ....	Birdie R. Morris
Nampa, Idaho ....	Mrs. Quinter Harris
Rice Lake, Wisconsin ....	Bertha C. Sanford
Astoria, Illinois ....	Mary Senger
Elkhart, Indiana ....	Lorell Weiss
Ft. Wayne, Indiana ....	Mrs. John E. Stoner
Garrett, Indiana ....	A. F. Morris
Adel, Iowa ....	Catherine Wagoner
Cedar Rapids, Iowa ....	Mrs. S. B. Miller
Dallas Center, Iowa ....	Rev. Huffstader
Preston, Minn. ....	J. S. Flory
Worthington, Minn. ....	Mrs. Dale D. Long
Ottawa, Kansas ....	H. H. Keim, Jr.
Morrill, Kansas ....	Paul S. Longenecker
Summerfield, Kansas ....	M. G. Blickenstaff
McCune, Kansas ....	Leah Wylie
Baltimore, Maryland ....	Murray L. Wagner
Union Bridge, Maryland ....	Ruth M. Detterer
Brownsville, Maryland ....	S. Earl Mitchell
Oak Grove, Maryland ....	Mrs. Wreatha Upole
Flint, Michigan ....	Mrs. L. H. Prowant
Mt. Pleasant, Michigan ....	Olin Teachout
Pontiac, Michigan ....	Mrs. Ray Fleming
Woodland, Michigan ....	Phoebe M. Oaks
Mound City, Missouri ....	Mary Prather
Reddies River, North Carolina ....	Gladys Snively
Relief, North Carolina ....	M. E. Bradshaw
Vannoy, North Carolina ....	Gladys E. Snively
Wagoner, North Carolina ....	Gladys Snively
Warrensville, North Carolina ....	Carl Welch
Mogadore, Ohio ....	C. H. Petry
Fostoria, Ohio ....	Mrs. Charles Frederick
Bradford, Ohio ....	Vicie Cassel
Annville, Pennsylvania ....	Carl W. Ziegler
East Petersburg, Pennsylvania ....	Roy S. Forney
Elizabethtown, Pennsylvania ....	Mrs. Mary B. Reber
Hatfield, Pennsylvania ....	Sara C. Shisler
Hershey, Pennsylvania ....	Hannah Eby
Lebanon, Pennsylvania ....	Mrs. Ida Smith
Richland, Pennsylvania ....	Eva A. Bollinger
Schaefferstown, Pennsylvania ....	Eva A. Bollinger
Vernfield, Pennsylvania ....	Sara C. Shisler
Curryville, Pennsylvania ....	Miss Ruth Zook
Everett, Pennsylvania ....	A. Jay Replogle
Williamsburg, Pennsylvania ....	F. J. Byer
Connellsville, Pennsylvania ....	Carmon D. Seese
Fairchance, Pennsylvania ....	Mrs. Geo. Wright
Myersdale, Pennsylvania ....	Mrs. Lloyd Vought
Johnson City, Tennessee ....	Mrs. M. C. Shull
Knob Creek, Tennessee ....	Ethel A. Gwin
Don, Virginia ....	Alma Mason
Nokesville, Virginia ....	Marjorie Graybill
Oakton, Virginia ....	Virginia Showalter
Mt. Olivet, Virginia ....	Marjorie Graybill
Fincastle, Virginia ....	Hope Sherfy
Roanoke, Virginia ....	C. G. Hesse
Vinton, Virginia ....	Hope Sherfy
Broadway, Virginia ....	Racheal Myers
Brush Run, Virginia ....	E. F. Sherfy
Monte Vista, Virginia ....	H. C. Eller
Maple Grove, Virginia ....	Vera Woddie
New Bethel, Virginia ....	S. H. Flora
Smith River, Virginia ....	Edgar S. Martin
Stonewall, Virginia ....	Joel B. Naff
Outlook, Washington ....	Ida Shockley
Egdon, West Virginia ....	



With the right kind of leadership the vacation school "still remains the finest opportunity for religious education with children."

Local church items in the MESSENGER indicate there were still others. Will you send in your report, if you have not done it yet?

*Elgin, Ill.*

## NEWS FROM CHURCHES

### FLORIDA

**Brooksville** members met the latter part of August for an all-day meeting. The forenoon was spent in cleaning the church and yard. At noon we had our council meeting after which lunch was served. Brother and Sister Morris were elected delegates to District Meeting to be held in Lakeland, Fla. Our love feast will be held Nov. 5. Brother and Sister Morris and family are with us every two weeks. Bro. Landis of Tampa preached for us Oct. 1.—Mrs. E. J. Stambaugh, Brooksville, Fla., Oct. 25.

**Miami**.—Our meeting for November will be held at the home of Brother and Sister C. E. Schuldt, 16 N. W. 7th Ave., Fort Lauderdale. We expect Bro. J. H. Morris to be with us. We shall be very glad to have any members or friends who are visiting in Florida come and enjoy these and all other services with us.—Grant Mahan, Homestead, Fla., Oct. 18.

**Sebring**.—Since our last report we have had a number of interesting meetings. Sept. 19 the mothers and daughters met in the regular monthly meeting with twenty-five members present. After a short business session the subject of Nutrition, Balanced Meals and Meal Planning was discussed by different members. Each member takes mending, sewing or any other work and some time is spent in discussing topics concerning the home. Sunday, Sept. 24, promotion day was observed in the Sunday-school. Following this program was a short service by the pastor for the consecration of the Cradle Roll babies. Oct. 1 was the beginning of a new Sunday-school year, when the new officers were installed and the school reorganized. Oct. 6 members of the church, Sunday-school and friends gathered on the church lawn, engaged in social fellowship and ate a simple meal together. Oct. 8 in the morning Bro. Spanogle gave a temperance address. In the evening our pastor, Bro. D. E. Miller, spoke on the subject, *Life as a Voyage*.—Anna Stutsman, Sebring, Fla., Oct. 21.

### IDAHO

**Fruitland**.—October is rally month in our Sunday-school, each Sunday being observed with a special program. The men and women, boys and girls are taking their turn in providing a constructive service. The attendance has been good and interest high. This winter's fuel problem has been solved by trucking a few loads of logs from the hills. During the past year we have kept the cross and crown system of attendance. Last Sunday twenty scholars were awarded the gold pin for a year's attendance. Bro. D. A. Crist of Quinter, Kans., gave an interesting address on Rome, Oct. 8. In the morning the Frontier Girls effectively presented *The Challenge of the Cross*.—Reina Jenks, Fruitland, Idaho, Oct. 17.

**Nezperce** church met in business meeting Sept. 24. Church and Sunday-school officers were reelected to serve for the coming year. Sister Anna Smith was elected assistant Sunday-school superintendent. Recently Bro. O. A. Myers and Bro. Alvin Hoover of Weiser visited us and the former gave a splendid discourse. A sister who was seriously ill called for the anointing which was administered by Brethren Reed and Walker; she received great benefit. Our monthly birthday dinners have proven very satisfactory.—Mattie E. Thomas, Nezperce, Idaho, Oct. 23.

### ILLINOIS

**Cerro Gordo** church met in special council Sept. 8 and the following officers were elected: Elder, G. O. Stutsman; Sunday-school superintendent, Noah Stalder; Messenger agent, Sister Charlotte Copeland; the undersigned, clerk and correspondent. Installation services were held the second Sunday of October. Rev. A. N. Simmons of the M. E. church filled the pulpit Oct. 1 while our pastor attended the ministerial conference at Bethany. Bro. E. S. Coffman of Dayton, Ohio, will hold our revival the first of December. Willard Christner has been elected president of the B. Y. P. D. The ladies' missionary society has become active in connection with Ladies' Aid. The B. Y. P. D. held a vesper service on Sept. 24.—Edith L. Eller, Cerro Gordo, Ill., Oct. 21.

**Yellow Creek** church met in council Aug. 19. Officers of the church and Sunday-school for the new year were elected with Bro. Leatherman as elder; Bro. Geo. Hepfer, superintendent of the Sunday-school; Bro. Roy Faringer, assistant. Oct. 1 Bro. E. G. Hoff and wife were with us. Bro. Hoff conducted the installation services for the new officers and in the evening showed some very interesting stereopticon pictures. The township Sunday-school convention of the four denominations of Kent township was held in the Methodist church in Kent on Oct. 15.—Mrs. Geo. W. Fike, Pearl City, Ill., Oct. 25.

### INDIANA

**Goshen**.—We met in a reorganization meeting and elected the following officers for the year: Elder, M. D. Stutsman; clerk, Foster Berkey; Messenger agent, Ethel Cripe; correspondent, Mrs. Clayton Ganger. Our women's missionary society is doing good work with Mrs. Nicholas Waugoman, president. We are expecting Bro. D. R. McFadden to begin a revival for us Dec. 3.—Lottie M. Stutsman, Goshen, Ind., Oct. 14.

**Huntington** church met in council Sept. 14 with Eld. Edw. Kintner presiding. All officers were elected for the year. The present elder was reelected: Evert Hoon is our Sunday-school superintendent; Bro. Groff is assistant. Sept. 24 installation and promotion day services were held. The sermon subject was, *The Touch of the Master's Hand*. Oct. 1 we had rally day with a large crowd present and a good collection. Sept. 27 to Oct. 4 the pastor, Bro. DeWitt Miller, and wife attended the pastors' conference at Bethany, returning home for rally day. Oct. 5-7 we were represented at District Conference by the pastor and wife. The pastors of our denomination in the county are planning for a series of pulpit exchanges for the purpose of bringing special messages. Mid-week Bible study is growing in interest. Communion will be on Oct. 22. The young people are having very interesting meetings. The Aid Society has begun serving suppers the last Saturday of the month. The missionary society has organized for better work.—Mrs. J. B. Bailey, Huntington, Ind., Oct. 16.

**La Porte**.—We held our harvest day, homecoming and Bethany day services Sept. 10. Bro. Alvin Brightbill of Chicago was with us in an all-day service and an offering was taken for Bethany. At noon about 100 enjoyed dinner together. In the afternoon, testimony and praise meeting with music by Bro. Brightbill were enjoyed by all. Sept. 24 Bro. J. W. Grater from South Bend held the installation service and all the new officers took their places Oct. 1. Our love feast was held Oct. 7. Bro. Frank Kreider and Bro. David Metzler were the visiting ministers, the former officiating. On the following Sunday morning Bro. Kreider and Bro. Metzler took the vote of the church for three elders. Brethren Ben Cross, Price Umphlet and Kenneth Murphy were elected. They with their wives were duly installed, except Bro. Umphlet and wife who were not present. Oct. 15 Bro. L. U. Kreider of Columbia City began a two weeks' meeting.—Mrs. J. A. Taylor, La Porte, Ind., Oct. 17.

**Liberty Mills** church held her regular business meeting Sept. 21. Bro. J. O. Winger was chosen elder and was asked to continue as pastor of the church. Bro. Millard Dickey was reelected Sunday-school superintendent, with Bro. Clarence Metzgar, assistant. Our harvest meeting was held Sept. 17. Bro. J. O. Winger preached a powerful sermon in the morning and Bro. Moyne Landis brought an encouraging message in the afternoon. Much inspiration was added to both morning and afternoon services by the special music rendered by the Farm Land Four. Our B. Y. P. D. reorganized with Bro. J. O. Winger as adult advisor. Sister Geneva George gave a constructive talk to our group Oct. 8. The young married people's class sponsored cottage prayer meetings throughout the summer and fall; these have been very helpful and are well attended. The class is also starting a church library with the hope of making it possible for all to secure good books to read.—Ruth H. Lehman, Claypool, Ind., Oct. 14.

**Salem**.—We just closed a profitable revival meeting with Bro. J. Edwin Jarboe of Syracuse as evangelist. We were favored with fine weather throughout the two weeks and we had the largest crowds that the writer has ever seen at Salem. Bro. Jarboe brought us twenty-one gospel messages, filled with power. As an immediate result thirty-three were baptized and two reclaimed. The church in general has been built up and strengthened and we feel much encouraged. We held our love feast Oct. 16 and most of the new converts partook. Our pastor, Bro. Jas. O. Kessler, preaches each Sunday evening and every other Sunday morning.—Cornelius Hagle, Culver, Ind., Oct. 23.

### IOWA

**Des Moines City** church met in members' meeting Oct. 2. The officers elected for the coming year are as follows: Bro. I. W. Brubaker, elder; Bro. Dewey Burton, Sunday-school superintendent; Sister Ira Erb, president of Aid Society; Sister Ray Emmert, president of the women's missionary society. These two societies have been united into one with the same secretary and treasurer. The Aid meets every Thursday for quilting and every third Thursday of the month we have a joint meeting, a pot luck luncheon at noon and the missionary program in the afternoon. The church feeling the effects of the depression decided to have a special prayer meeting to help us solve our difficult problems. We feel grateful to the Lord, as in answer to our prayer we received \$128 in a special collection. Oct. 8 was homecoming day. The committees appointed for that day deserve credit in all their work and we feel we had a profitable meeting. The attendance was good and quite a number from adjoining churches were with us. Since our last report two deacons were elected: Brethren Earl Goughnour and Leon Long; they with their wives were duly installed the same evening.—Mrs. Phoebe Galt, Des Moines, Iowa, Oct. 23.

**Indian Creek**.—A mothers and daughters' banquet was held last May at which eighty-four women and girls were present. Some of our young people attended the B. Y. P. D. sectional conference at Prairie City in July, and two of our group attended Camp Pine Lake. Splendid reports from both places were given by those attending. Clarence Rouzer and Mrs. Alice Godden were our delegates to District Conference. The fathers and sons' banquet was held Sept. 19. Harl Russell of

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### Sunset Days

(Continued From Page 19)

"I once had a set with pansies on them," Grannie Roberts said.

"My best set had blue forget-me-nots," Grandma's face beamed as she thought of them. "Soon after our first baby came, my husband went to Chicago. After his return he said that in a few days the expressman would bring me something that he thought had been made especially for me. I never had a present that I liked better."

"I suppose they were too nice to use?" Sarah questioned.

"We used them only on special occasions, but we had plenty of special occasions."

"I never cared much for company that just came to eat," Grannie Roberts grumbled.

*Lincoln, Nebr.*

### A Mother's Reward for Sacrifices

BY LULA R. TINKLE

ONE evening a tired mother sat on the porch swing, resting a few minutes, while waiting for her son to come from school. She had spent many anxious hours worrying about John, who was now entering the Senior High School. She realized that he was going out into a world full of pitfalls and temptations. All these sixteen years she had kept him close to her heart. She was his only guard, his father having died when he was a small boy. She had worked hard to support him and keep him in school, and her heart yearned for him to grow into a strong, clean young man, with an ambition to serve the Master in some useful occupation. No sacrifice was too great that might help him fulfill her heart's desire. Would he withstand the temptations? Would he make wise choices, now that he must choose for himself? How could she still keep close to him? These questions were turning over and over in her mind as she sat there pondering. Suddenly John came bounding up the steps and sat down beside her.

"Mother, I guess Jerry Carter will not be coming to our house for dinner next Sunday with the other boys. At least I am not expecting him."

"Why not, son? What has happened?" John's mother was wondering what new trouble was brewing.

"Well, he is probably sore at me, after what I said to him. A gang of us boys were loafing on the ball field today. He offered me a cigarette, and I said I didn't smoke. He sneered at me and said, 'You are not man enough to try it.' I squared my shoulders and said, 'Jerry, any fool can puff a cigarette. It doesn't take an ounce of brains; but it takes a man to say, no, and let it alone.' He got pretty red in the face when some of the fellows yelled, 'Jerry's beat.' I guess I

was red too, but I wanted him to know that I was no weakling."

The mother's heart was almost bursting with gratitude as she took his big strong hand in hers. "John," she said joyously, "I am proud of you. You have allayed my fears about you meeting temptations. Thank God for a strong, manly boy."

"Ho! mother, no credit to me. Guess I couldn't be anything else, after all these years of your faithful training. I thank God for a mother like you."

*Huntington, W. Va.*

### Women's Work Forum

BY MRS. ROSS D. MURPHY

#### How May We Best Use Our Women's Work Envelopes?

(Because of the immediate necessity we shall take up the following discussion rather than the one suggested in the Oct. 28 Messenger, which will follow later.)

WE have not recently said so much about our Women's Work envelopes but we know that you are using them or planning to do so. Last year there were some 20,000 called for and it was after their use began about a year ago that the offering for the National Project shot upward. Even if you have other successful methods of raising missionary funds, use the envelope to get in touch with those women who are not now giving.

It might be an interesting and worthwhile experiment to place one penny in the envelope each day as we read our chapter of the New Testament. By the time we complete the reading we should have 260 pennies, or by March 1 we should have about 135 pennies. If you have not started the reading of the New Testament and will start *now*, there should be about 100 pennies by March 1.

There are so many ways whereby we may use the envelopes to good advantage, for we do so desire to touch all women and in some measure at least, interest them in the work of the church. We believe there is no better way to secure active interest than to inform our women concerning the needs of the church, inviting them to give as they can toward meeting those needs.

You know that the general giving of the brotherhood is below what it was a year ago. May that not be said of the women. But if we wish the "*well done*" pronounced on the 28th of February we must "*Do well now*."

May the local women send their funds to the District Secretaries as soon as they are available, so that the District Secretaries may move these funds onto the National Boards where they are so badly needed.

I heard recently of one denomination that has pledged each one of its members who has food enough to eat to give the price of two meals a month. If 100,000 Dunkers would do that during November, December, January, and February at 20 cents per meal, it would mean

over \$150,000. Or if 10,000 women would give the equivalent of that pledge, our National Project would be raised, and we could give in addition a gift of several thousand dollars to our local churches.

Shall we not thank God for the gift of Jesus Christ and the privilege of serving as he served and then pull steadily forward?

#### Prayer for Missions Calendar

Many persons have expressed appreciation of the *Prayer for Missions Calendar*. About one thousand of these are still available and the Mission Board is offering them free of charge to women's groups or any other group that will make an earnest effort to put them into immediate service. So we suggest that you who are leaders of women, avail yourselves of this opportunity and use these prayer calendars to the greatest possible advantage.

When you become familiar with this booklet or calendar you will recognize its possibilities. We have already suggested its use in connection with the Bible Study Calendar (see MESSENGER of Oct. 7).

If you have not already started on the New Testament reading course, begin now with the Gospel of Mark. Send at once to Elgin for some leaflets, *Reading the New Testament—260 Chapters in 260 Days*, and also ask for some of the *Prayer for Missions Calendars*. It would be helpful if you could include a few stamps for postage. You will enjoy the privilege of this study and prayer along with hundreds of others who have already started.

I know of two churches where those reading the New Testament meet as a group the Sunday evening previous to the beginning of each Book under the direction or leadership of some one who has made a special study of that book. This introductory study is helpful and adds to the interest in the daily reading which follows.

Philadelphia, Pa.

## CORRESPONDENCE

### A FINE SOUTHERN MEETING

The recent district and associate meetings of Florida and Georgia, held with the church at Lakeland, Fla., were decidedly entertaining, harmonious and uplifting. Every department worked in the interest of higher standards and broader attainments. The district meeting part could not have been more harmonious and coöperative. The general trend was for stabilizing and broadening our work in the South. In a measure we are geographically cut off from the general brotherhood, and all the churches were hard hit by the depression. Money is scarce, but the demand for funds to carry on our work is great and still growing. However, in spite of this situation, our people remain cheerful, hopeful and aggressive. The spirit of confidence and co-

operation as evidenced in the elders' meeting, as well as the district meeting, gives to the situation an encouraging outlook.

We never had a more uplifting ministerial program. A whole forenoon was spent on the department of the ministry, the leadership needed in the South. The talk in favor of the supported pastor was decidedly emphatic, and the importance of all the members, and especially the officials, standing by and coöperating with the pastor, or the elder in charge, was given such a ringing emphasis as to call for open expression of approval and commendation. The meeting was told that as long as our leaders and others keep up that kind of talk in our district assemblies, we may look for our churches to grow in numbers, strength and influence.

While the membership at Lakeland is small, still they took splendid care of those in attendance. In fact, we probably never had it any better. On every hand visitors were heard to say that they never attended a better and more helpful district meeting. So far as we could learn, everybody was pleased and went home happy.

I take occasion at this point to say that the members, and especially the ministers coming to Florida for the winter months, are proving quite a blessing to the Brethren cause among our churches. While they generally come among us for a rest, not a few of them turn out to be real workers, and in that way become a decided asset to the district at large, as well as to congregations in particular. And the more the ministers can get around among the churches, the more broadly will their visitations be appreciated. They are surely welcomed among us.

J. H. Moore.

Sebring, Fla.

### OREGON SUMMER ASSEMBLY

The Summer Assembly of Oregon was held at Bandon, Aug. 16-18. The place is more correctly spoken of when we give it its full appellation—"Bandon by the Sea." The name, of course, is a true indication of its location on the sea coast.

The city council of Bandon was most accommodative in reserving a section of the City Park for our assembly purposes. The beach being but a few rods from the assembly grounds afforded ample privileges for recreational variety. We found the beach, with its generous supply of drift wood, to be a most desirable place to hold our evening camp fire services. The "mighty tone" of the ocean also lent impressiveness to the camp fire occasions.

Morning worship at 6:30 o'clock marked the beginning of each day's activities. The forenoons were occupied with class routine, and with a general assembly period at 11:00 o'clock. The afternoons were comprised of young people's business meetings from 1:00 to 2:30, with recreation from 2:30 to 5:00 directed by Ellis Holl, Corvallis, Ore. Evening vespers were held at 7:00 and camp fire services at 8:00.

The assembly was divided into three departments: children, young people and adults. Sister F. H. Barr had charge of the children and taught a series of lessons on "Reverence"—"Reverence for God," "Reverence for God's Day," "Reverence for God's Book." The adults and young people were taught alternately by Brethren J. Z. Gilbert, Los Angeles, Calif., and H. A. Frantz, La Verne, Calif. The following courses were used: Adults—"Christ in the Home," "The Stewardship of Life"; young people—"Adventures in Prayer," "Our Church." Sister J. Z. Gilbert of Los Angeles, Calif., and Brethren J. W. Barnett, J. D. Miller, H. H. Ritter,

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## News From Churches

(Continued From Page 21)

**Marshalltown** was guest speaker. Sixty men and boys enjoyed the evening together. Sept. 24 Eld. X. L. Coppock, of Dallas Center, began our series of meetings which continued for two weeks, closing with a love feast Oct. 9. Interest and attendance were splendid throughout. Our chorister, Mrs. Alice Gooden, led the singing and provided special musical numbers for each service. Bro. Coppock made 100 calls in the community, and we feel that his presence and efforts were a real blessing to us. As a result of these meetings thirteen were baptized, seven reclaimed, two await baptism and all have been encouraged and strengthened. At our business meeting Sept. 30, Bro. Coppock was reelected elder; Maude Link was elected church clerk, and the writer, Messenger agent and correspondent. Jimmie Beal has been reelected Sunday-school superintendent. New song books were purchased just before our series of meetings, and book racks placed on the backs of the seats.—Eva Reed, Maxwell, Iowa, Oct. 24.

**Iowa River.**—Twenty-two members of the church attended the ministerial meeting of the Middle District of Iowa Oct. 18 at Des Moines Valley church. Bro. Harl Russell had charge for the day. Interesting talks were given by several ministers, including Bro. Frantz who has recently come to the Ivesther church. His subject was Evangelism Through the Church School. Bro. X. L. Coppock talked on, Can the Church Keep Abreast? Several suggested that the meeting be an annual affair. The Sunday-school and church workers were invited this year and all agreed to come next year.—Mrs. Merdelle Wheeler, Marshalltown, Iowa, Oct. 21.

## KANSAS

**Conway Springs.**—The annual grandmothers' party, an institution of Conway Springs for more than thirty years, was held at the Brethren church Oct. 3 with sixty-three present. Dinner was served at noon in the basement of the church. Aug. 4 we elected Sunday-school and church officers for the coming year. Bro. Quakenbush was reelected elder; Amos Brubaker, Sunday-school superintendent; Minnie Troxel, assistant. Our pastor, Bro. Quakenbush, expects to be away in revival work beginning in the Hollow church, Okla., Oct. 22. We had a miscellaneous shower for our pastor and wife recently, showing our appreciation of their untiring efforts with us. The district young people's conference met at our church in August for an all-day meeting. Several interesting speakers gave us some worth-while things to think about.—Lucille Funk, Conway Springs, Kans., Oct. 20.

**Gravel Hill.**—We enjoyed two weeks of evangelistic meetings with Bro. Lester E. Fike, of Carthage, Mo., as our evangelist. He brought us inspiring messages and special talks on church ordinances and talks to the children. Seventeen were baptized and taken into the church. We joined with the Verdigris church in a love feast and communion on Oct. 23. Sept. 24 our church met in council. Sister Minnie Oldham was chosen church delegate to District Meeting. We held a community sale for the building fund. We plan to go ahead with our church building this fall.—Clara Kaufman, Gridley, Kans., Oct. 25.

## MARYLAND

**Harmony.**—Our church closed a profitable evangelistic service conducted by Bro. Harper Snavelly of Carlisle, Pa., Oct. 1 to 15. He did much visiting in the community which was of great value. We appreciated the help given in music and song by our neighboring churches. Thirteen were baptized into the church. We feel the church has been greatly blessed by having Bro. Snavelly in our midst.—Edna Hartsock, Middletown, Md., Oct. 21.

**Meadow Branch** congregation held its semiannual love feast Oct. 21. The interest and attendance were very good for the first doctrinal sermon, forcefully delivered by Eld. Melvin A. Jacobs, pastor of the York church. This was followed by a most practical self-examination sermon by Eld. Leonard Flohr of Thurmont, Md. By evening the house was about full of members and their friends who had come together to keep the ordinances of God's house. About 300 communed. Eld. M. A. Jacobs officiated. There were eleven ministers present. Besides the home brethren the following assisted in the services: Leonard Flohr, Oren Garner, J. S. Weybright, E. C. Bixler, Jno. D. Roop, Jr., and Silas K. Utz. On Sunday following, the morning appointment in the Westminster church was lifted and the entire congregation assembled in the commodious church at Meadow Branch. Eld. Utz very fittingly opened the service. Bro. Jacobs gave an inspiring sermon on Home Missions after which an offering of about \$45 was given for our district mission work. The congregation had prepared a lunch for all present. More than 200 partook and all enjoyed the social time and lingered a good part of the afternoon, visiting old friends and making new ones. The Westminster church held its regular Sunday-school before coming out for the preaching service in the country church, and also had its evening service as usual. Half of the morning offering was credited to those who contribute and regularly each Lord's Day worship in our town house. The Sunday-school in the country house, owing to the large number in attendance, did not have its regular classes but instead was grouped together. The main school and the primary department had their opening services together in the main auditorium, after which the primary department had its regular session. The exposition of the lesson was aptly given to the main school by Eld. Jacobs and Eld. Utz. Most of the new converts, recently baptized were present and with the rest of the members enjoyed this entire spiritual occasion.—Wm. E. Roop, Westminster, Md., Oct. 23.

## MICHIGAN

**Detroit (First).**—Our church began the fall activities with the anniversary dinner on Sept. 22, with Rev. C. C. Gibson, elder of the Detroit Evangelical churches, as our speaker. Our pastor had given the anniversary sermon on the previous Sunday. The colored gospel singers gave us an evening's entertainment on Sept. 15. This was sponsored by the Junior League and the proceeds were given to the building fund. At the fall council Bro. J. P. Guthrie was elected general Sunday-school superintendent. The men's group had their fall outing at Chandler Park Sept. 23. Several of our number attended a young people's training conference at the Y. M. C. A. Our pastor attended the pastors' conference at Bethany. The Michigan young people's regional conference met at the Detroit church Oct. 14 and 15. Saturday evening there was a wiener roast at Belle Isle and a program at the church. Following morning service in the young people's department, dinner was served in the church dining room to about 100 young people. A group of our Sunday-school and church workers attended the Flint pastors and workers' conference Oct. 7. Oct. 1 the Tri C and Crusader societies had the installation and candle lighting service. Oct. 20 the mothers' club had their birthday party. In the evening the workers' conference had a pot luck supper and round table discussion. Nov. 5 to 12 Bro. Chas. Forror, district evangelist, will be here in a week of services with communion on Sunday, Nov. 12, at 7:30. We have had special feature services on Sunday evenings during October. The lectures are: If I Were White, by a Negro; If I Were a Layman, by a minister; If I Were a Pastor, by a layman, and If I Were an American, by an Indian. Our church outing at Belle Isle on Oct. 21 was well attended. Oct. 10 the young married people's class entertained at a supper with Dr. Wright, founder of the Pathfinders of America, giving us an interesting talk about his work. Our pastor's new address is 698 Baldwin Ave.—Mrs. Walter K. Gordon, Detroit, Mich., Oct. 23.

**Flint** church is looking forward to Sunday, Nov. 12, when we expect Bro. Kermit Eby to be with us; he will give an address suitable for Armistice Day. Bro. Eby recently returned from visiting Japan and other eastern countries. Adjoining churches are invited to be present at 11 A. M. to hear him.—Mrs. Mary E. Prowant, Durand, Mich., Oct. 29.

## MISSOURI

**Deepwater** church met in business meeting Sunday, Oct. 22, with our elder, Bro. C. A. Lentz, presiding. Bro. Lentz preached an inspiring sermon at the morning hour on Love. A basket dinner was served at noon. The following officers were elected for the coming church year: Treasurer, Bro. Fred Adkins; clerk, Sister Gladys Dunning; Messenger agent and correspondent, the writer. A change was made in the local ministerial committee, electing one member for three years as chairman, one member for two years as secretary and one member for one year, making one member to be elected each year. It was also decided to start a revival Sunday, Nov. 5, to be conducted by our pastor, Bro. W. R. Argabright. The young people gave an interesting lesson Sunday evening on the subject, Great Christians Today, after which Bro. Argabright delivered a very helpful message to a large and attentive audience on Running the Christian Race. Interest continues good at all services.—Erma Lucille Argabright, Deepwater, Mo., Oct. 23.

**Shelby County** church has just closed a very spiritual evangelistic meeting conducted by Bro. Oscar Diehl of Beaver, Iowa. The members were built up and strengthened by these meetings. We held our love feast at the close of the meetings. Our young folks, assisted by others, gave special music which was much enjoyed. We have been helped by the groups of young people who came to us from Ray County. Bro. Milton Early in one group addressed us twice; also Bro. Mason and Bro. Oscar Diehl in other groups during the summer. Their presence was very encouraging to us as we have no preaching now. However, we have an interesting Sunday-school. We are looking forward to the fourth Sunday in November when the male quartet from Ray County, Rockingham church, will be with us.—Mrs. Frank Folger, Leonard, Mo., Oct. 23.

**Shoal Creek.**—The church met in council Oct. 14. We expect our revival services to start Oct. 29 with Bro. Lester Fike of Carthage, Mo., as evangelist. Our love feast will be at the close of the meetings, the date to be announced later. We decided to have daily prayer services during the meeting. We have been conducting preaching services once a month during the summer near Washburn, Mo. We had a love feast there on July 2 with twenty-three members partaking.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 20.

## NEBRASKA

**Beatrice.**—Our church held a birthday party the evening of the 20th when supper was served to nearly seventy. Afterward we had a program which was enjoyed by all. We have formed a Bible reading club with Bro. Gish as leader. The group will meet every two or three weeks. We have raised enough funds and now have a new roof on the church.—Vera C. Langworthy, Beatrice, Nebr., Oct. 25.

## NORTH CAROLINA

**Brethren Mission.**—We met in business session Sept. 24 to reorganize our Sunday-school and Bro. W. A. Williams was reelected superintendent for the coming year. Bro. N. C. Reed was with us in a two weeks' revival meeting beginning Sept. 23. He preached some very spiritual and powerful sermons. We had the cooperation of other denominations in this revival. Brethren Poff and Key, ministers of the Baptist church, were especially helpful; the former preached on



sermon for us during the meeting. Bro. W. J. Payne, pastor of our home church (St. Paul, Va.), had charge of the singing. As a result of these meetings one was baptized and the members have been made stronger and the community better. The same evangelist held a two weeks' meeting here last spring when thirteen were added to the church. Our work here is very promising for the future. In addition to our Sunday-school we have prayer meeting once a week and two preaching appointments a month, one by Bro. W. J. Payne and one by the writer. Our work here started from a group of workers from St. Paul church holding cottage prayer meetings about two years ago. Bro. Henry Eller paid us a visit during the early summer. His messages, one to the children and one to the adults, were greatly enjoyed. Bro. Eller promised to visit us again in the future. A number of us enjoyed the annual love feast at our home church on Oct. 21.—W. M. Leftwich, Mt. Airy, N. C., Oct. 25.

## OHIO

**Canton City.**—The church celebrated its regular weekly church night Oct. 18 with a fellowship supper. The different departments of the church gave reports of their plans for the coming year. The Y. P. D. is studying missions during October and lifting offerings each Lord's day for home or foreign missions. They divided the society into three groups, each having charge for a month at a time. Miss Alice Bender is the newly chosen president. The Ladies' Aid resumed their regular weekly meeting on Wednesdays; they are looking forward to a very busy winter. They are making doughnuts and vegetable soup each week. Mrs. Inman is president and Myrtle Reynolds, superintendent. Our pastor, Bro. Inman, completed a church directory several weeks ago, giving a list of church officials, Sunday-school officers, teachers, etc. Our semiannual communion service will be held Sunday night, Nov. 26.—John W. Meyers, Canton, Ohio, Oct. 23.

**Chippewa.**—The painting and redecorating of the inside of the church verified the old adage: "Get the inside right and the outside will come right." The trustees had two coats of white paint put on the outside of the church, most of the labor being donated. During the month of August we were blessed in having with us two of our native sons. First, Bro. A. C. Wieand gave his lecture on My Experience Among the Arabs. To show appreciation of his splendid address as well as for friendship's sake, a liberal offering was given him. A few weeks later Lloyd M. Hoff brought us the Sunday morning message. The Y. P. D. district conference was entertained at this place Sept. 2-4. The attendance was excellent and the program with its able corps of speakers was all that could be desired. The close came with a banquet for the young people and their leaders. Sept. 17 Eld. T. S. Moherman preached for us and in the afternoon went with a group from our senior men's and women's Bible classes to visit some aged shut-ins and those who seldom get to services. Four homes were visited. There were songs, prayers and scriptures with comforting and cheering words. Oct. 15 was rally day in Sunday-school; with an enrollment of 143, we had 156 in attendance. The Sunday-school group institute of four congregations was in the Black River church with a good representation from this congregation.—Mrs. Flora I. Hoff, Wooster, Ohio, Oct. 21.

**Coöperative Brethren church of Columbus, Ohio,** enjoyed a very successful two weeks' revival from Oct. 8 to 22. These meetings were conducted by Evangelist E. S. Coffman of the Church of the Brethren and Brethren Charles A. Bame, Geo. Stanley Baer, and R. D. Barnard of the Brethren Church. Each of these brethren contributed a very vital part to the success of the revival. Bro. Baer gave the meetings a good start by inspiring the members of the church to do their part in this campaign for righteousness. Through his leading in devotions and prayer services a fine spirit of worship was created, which continued throughout the meetings. Bro. Coffman did the preaching each evening during the two weeks. He preached strong, convincing messages, based solely on the inspired Word of God. His sermons contained spiritual enlightenment for both adults and children. During the latter part of the first week Bro. Barnard was with us and gave some very instructive Bible studies before the sermon. Dr. Bame came to us the second week. By his enthusiasm and deep concern for the success of the work here in Columbus he added much to the meetings. He led the singing as only a great song leader can, getting everyone to really feel the message of the song. All of these brethren did much visiting, both in the homes of the members and in the homes of the community around the church. The spiritual good of these meetings will only be fully known in eternal glory. The visible results were fifteen added to the church; ten by baptism and five by reconsecration. We, the Columbus church, greatly appreciate the sacrificial services of Brethren Baer, Coffman, Barnard, and Bame during our revival. We thank God and the Mission Boards for sending to us these brethren. May God richly bless their further efforts for the upbuilding of his church here on the earth and the preparing of souls to meet the Christ when he comes again.—D. R. Murray, Columbus, Ohio, Oct. 24.

**East Chippewa.**—The week of June 5 we held a successful Vacation Bible School under the leadership of Bro. Ernest Shively from Indiana, with his three coworkers from our district, including Sister Mae Martin from this church. The enrollment was 85 with an average attendance of 73. Our pastor, Bro. McFadden, and family were privileged to attend Annual Conference, Bro. McFadden going as delegate from this church. June 28 Sister Clara Harper gave a splendid missionary talk. The Aid Society made a number of articles and the fathers and mothers' class contributed ten yards of print which they sent with Sister Harper when she returned to Africa. The Aid also sewed for a family who lost everything by fire. Children's Day was observed July 2.

July 16 a musical program was rendered to a large audience. July 23 our pastor exchanged pulpits with Bro. Glenn McFadden at Lincoln Heights mission, Mansfield. July 30 the Marvin Stauffer family rendered a musical program to an appreciative audience. Aug. 6 our pastor exchanged pulpits with Bro. Showalter of the Chippewa congregation. Aug. 13 Clayton Starn from Illinois preached for us; he attended Sunday-school at this place when a boy. A Cradle Roll and promotion program was given Sept. 12. Four new babies were also consecrated. Sept. 3 a large number of our people attended the young people's conference at the Chippewa church. Installation services were held Oct. 1 for the newly elected officers and teachers of the Sunday-school. Bro. McFadden and Sister Amanda King were delegates to District Conference. One was recently received by baptism.—Sarah Blough, Sterling, Ohio, Oct. 21.

**Hartville church** met in a special members' meeting Aug. 30. Two deacons, Brethren Raymen Minser and Earl Kinsley, were elected and installed. Elders M. M. Taylor and Oliver Royer had charge. Sept. 24 the church held installation services for all Sunday-school and church officers. Oct. 1 the church held their rally day service. Thirty-four young people attended the young people's conference held at Chippewa church Sept. 2-4. The church met in council Oct. 5. Bro. Deardorff and Bro. Morris Weisel were elected delegates to District Meeting. The church gave Bro. Deardorff a leave of absence to attend the ministerial conference at Bethany. Bro. Long of Akron will conduct our revival meeting in the near future in exchange for Bro. Deardorff's service at the Akron church. Communion services will be held Dec. 3, Sunday evening following Thanksgiving.—Sarah Goodenberger, Hartville, Ohio, Oct. 27.

**New Philadelphia.**—Oct. 26 the B. Y. P. D., in the absence of the pastor, Bro. W. M. Young, had charge of the regular Sunday evening church services. The program which was well received was in charge of the president, Anna M. Kopp. The subject was Overcoming Obstacles to Christianity. Two talks were given, one on Obstacles by Sister Edna Nolt, and one on Overcoming by Bro. E. E. Stucky.—Hazel E. Torgler, New Philadelphia, Ohio, Oct. 25.

**Stony Creek.**—At our regular quarterly council in September Sunday-school officers were elected for the year beginning Oct. 1. Bro. Harold Huber was reelected superintendent. The school was organized for the coming year, two new classes being added, a second Y. P. D. class and a new intermediate class. Since our last report two young men have been baptized. During our pastor's absence in a series of meetings in Indiana the pulpit was filled by the following home ministers: Elders B. F. Snyder, J. I. Kaylor and J. A. Bookwalter. Various classes gave programs in the evening. Our communion was held Oct. 15. We are expecting D. W. Kurtz to be with us on Dec. 9 and 10. An invitation is to be given to all churches in reach of Stony Creek to come and hear him. Three services are to be held on Sunday the 10th.—Mary Snyder, Bellefontaine, Ohio, Oct. 23.

**Wooster church** reelected Bro. R. M. Moomaw as pastor at the last quarterly council and set Oct. 22 as the time for an all-day service with communion in the evening. Bro. D. R. McFadden officiated at one of the largest communions we have had for quite a time. On Friday previous five were received into the church by baptism. The happy part of it was that four family circles in the church were completed. Our Sunday-school reorganized with some slight changes in its official personnel but reelected Bro. A. C. Fetter as superintendent. Our Y. P. D. deserves special notice for the splendid programs it is rendering. An exceptionally fine musical arrangement was given by home talent Sept. 30 and Oct. 7 another was given by the Marvin Stauffer family. Our Y. P. D. is at present working on a Bible play to be given in the near future.—Miriam Hoff Fetter, Weilersville, Ohio, Oct. 23.

**West Dayton church** is looking forward to the coming of our new pastor, Bro. J. Perry Prather, who is to be installed Sunday, Nov. 19. Bro. Prather has been pastor of First church, Ashland, Ohio, for eight years. Since the resignation of Bro. E. S. Coffman last June, our pulpit has been filled by ministers from some of the neighboring churches. Bro. Lawrence Garst of Waynesville, Ohio, has been filling our pulpit for several weeks and will continue giving his services until Bro. Prather arrives. Oct. 22 Bro. Parker Filbrun gave an illustrated address on his trip to the Holy Land. Oct. 29 the choir under the direction of Carl Nill will give a musical program, The Sea of Life.—Ruth Mack, Dayton, Ohio, Oct. 23.

## PENNSYLVANIA

**Ardenheim church,** which is a child of the Huntingdon church, and has always been very close to us, held a series of meetings during the first week of October. As usual, the meetings were under the direction of the pastor, Bro. W. J. Swigart, but the sermons were furnished entirely by members of the college faculty and some neighboring pastors. The meetings closed with the autumn love feast. There were seven baptized on Sunday afternoon and happily joined in the sacred celebration in the evening. The pastor expects to leave for Florida and the care of the work will again be in the hands of the other preachers, Charles E. Cisney and John W. Enders.—R. B. Stambaugh, Huntingdon, Pa., Oct. 24.

**Fairview (Georges Creek).**—Our revival meeting in charge of our elder, C. C. Sollenberger, Uniontown, Pa., began Sept. 10 and closed Sept. 24. He preached sixteen inspiring, helpful sermons which we feel have increased the interest in our church and the spiritual life of the community. Three young people were added to the church by baptism.

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## OREGON SUMMER ASSEMBLY

(Continued From Page 23)

Samuel Ellenberger, all of the district, contributed to the inspiration of the program by giving helpful messages in morning worship, general assembly, and evening vespers.

The total enrollment was 75—11 children, 41 young people, and 41 adults. Some in the district who were regular in their attendance other years, were kept home because of finances, and others because of newly found employment which could not be temporarily abandoned.

The young people in their business meeting decided to continue the project of helping to support Bro. Wm. Beahm and family on the Africa field to the extent of \$200. Several of the representatives of local groups reported good progress made already in raising their quotas. Others reported that their groups were engaged in plans to raise theirs.

A committee of three: Spenser Ward, Myrtle Point; Russel Harlacher, Grants Pass; Joe Rothrock, Newberg, were appointed to make investigations concerning the possibilities of a permanent camp ground, and to report their findings at the next Summer Assembly. Virginia Smith, Albany, was elected to the office of secretary-treasurer. The cabinet members for the year 1933-34 are as follows: President, Samuel Ellenberger, Ashland; vice-president, Rolland Flory, Grants Pass; secretary-treasurer, Virginia Smith, Albany; adult advisor, F. H. Barr, Portland.

The assembly closed Friday noon with Bro. J. Z. Gilbert conducting the closing service. A liberal response was made by both the young and older people, voicing their sentiments that they had derived an untold amount of spiritual good from the lessons taught and messages given during the three days. And then too, the charm of the great out-of-doors, the ocean, the cry of sea gulls, etc., added an "overplus" to the whole occasion, an occasion which many said they would not forget.

F. H. Barr, District

Portland, Ore.

Director of Christian Education.

## HE WENT OUT TO BETHANY

Of course, Jesus had good reasons for going out to Bethany. His disciples may not have understood. He found it to be a place of quiet and suited for rest at the end of a long, hard day. To his disciples he had earlier suggested, "Come ye apart into a quiet place and rest awhile." They needed it. It was for their good. This time his own need must have been the greater. Jerusalem was no place to find such repose. There was too much strain as well as stress and need. Rather, Jesus chose to walk out to Bethany at the day's end and enter the home of a friend. Mary and Martha and Lazarus understood him better. He could find in their fellowship just what he needed.

I got to thinking of Jesus and Bethany in connection with my own experiences. There is at least some suggestive points of comparison. Near the end of four years of rather strenuous work serving jointly the Southern District of Virginia as Field Director and the Bethlehem congregation—same district—as pastor, my body began to show signs of needed rest. At the end of forty-five days of hoarseness, it became evident that a long vocal rest must be taken. But was it possible to be released from a contract to continue my work? At a call meeting of brethren representing both the district and congregation, release was graciously granted. Thanks to the goodness of those Christian men!

Now that rest was possible, where and in what way should it be taken? A number of kindly suggestions were received.

Well, our family got to thinking of Bethany, and to Bethany we decided to go. Now that we are here, we know of a truth that Bethany is indeed a good place to be. Here we sit at the feet of some exceedingly great teachers. Few souls could be found to equal them among the Brethren. They are humble and sacrificial in spirit. So, while the body rests, our spirits are renewed day by day. Thank God for a 1933 Bethany!

Henry C. Eller.

Chicago, Ill.

## ANNIVERSARY AT GREENE, IOWA

Sunday, Oct. 22, was an inspiring day for our people here. The weather was ideal. The auditorium was decorated with various kinds of plants and branches of trees, displaying the beautiful foliage of the season. Visitors and friends filled the church to its capacity. These came from Lena, Ill., Preston, Minn., Brooklyn, Waterloo, Grundy Center, Fredericksburg, Rudd, Mason City and Union Ridge.

Bro. J. F. Burton, former pastor of seven years ago, was the main speaker. At 11 A. M., he gave us an inspiring message on Christian Heroism. Special music was given by Bro. Jas. McRoberts and daughter, also by a quartet from the Ivester church, Bro. Galen Albright and three sons. Bro. Samuel Fike of Waterloo, who many times came to Greene in the past fifty-five years and rendered his services, led the singing.

At noon a basket dinner was served in the dining room of the church and the social hour was enjoyed by all. In the afternoon our pastor, Bro. C. E. Schrock, gave echoes of the early history of our church, which included the following facts: The founder, Eld. Philip Moss, arrived here in October, 1855, and first services were held in his home seventy-eight years ago. Services were later held in a schoolhouse. Bro. Moss died March 5, 1860, and at that time there were about fifty members. Our church was organized in June, 1857, seventy-six years ago last June. Other ministers and elders of the early church were: John H. Fillmore, John F. Eikenberry, Benj. Ellis, John E. Eikenberry and others. J. F. Eikenberry was ordained elder in 1864 and was in charge until 1900. During this time Bro. Eikenberry helped to organize churches at Nora Springs and in Franklin County, now the Union Ridge church. He was elder for years and sacrificed much, riding with horse and buggy across the prairies to carry the gospel to these people through blizzards, storm and cold. In sacred memory of these early pioneers, a quartet sang very impressively, A Charge to Keep I Have. Also Sister Elizabeth Lichty of Waterloo, who was born and raised here at Greene, composed the words to a song, Three Score Years and Ten. This also was sung in memory of the early church.

Only three members are left of those who were here when the church was built in 1873. These three received special honor at this time by the Home Builders' Sunday-school class, namely: Sisters Susan Eikenberry and Mary McRoberts and Bro. Jacob Kingery. The Butler County history says that in 1873 the house of worship was erected in Greene (our old stone church we are still using), size 40 by 60 feet; total cost \$4,444, being the finest edifice in this part of the country at that time.

At 2:30 Bro. J. F. Burton gave us a Spirit-filled sermon from the text, "Upon this rock I will build my church," the theme being, Christian Endurance. Special music was again rendered by the Albright quartet. Bro. Samuel Fike sang another number and the service was closed with an invitation hymn, Jesus Is Calling.

In the evening the Methodist and Presbyterian churches

of the town met with us. Congregational singing was led by Bro. Galen Albright. Again the early history of the various churches was given. It is indeed interesting to know of the "faith of our fathers," how they endured for Christ and the church, challenging us to do more and better work. Rev. Lloyd Gustafson of the Methodist church brought the message, Sixty Years Ago and What? Special music was rendered by the Albright quartet and by Irma and Irene Shook.

Sixty years ago the church membership was 104; today it is about the same, but many have gone to other places of labor. Our stone church stands on the west side of town as a beacon light on a hill, beckoning men and women to come to the house of worship. It also is a monument to the faithfulness and loyalty of the early pioneer workers of the church.

Elsie A. Pyle.

Greene, Iowa.

### WOMEN'S WORK MEETINGS

The annual Women's Work conference of Northern Indiana was held in connection with the District Meeting at Bremen, Ind., Aug. 16. Sister Maude Jones had charge of the afternoon meeting and Sister Chas. Mick led the opening devotions. Thirty-nine delegates responded to the roll call of the Aids. The following topics were discussed: Women's Opportunities for Service—In the Home, by Sister Emma Foust; In the Community, by Sister Ada Klinck; In the Church, by Sister Ione Purkey. Sister Esther Bainter favored us with a reading. Music was furnished by Union Center and English Prairie. Sister Frank Kreider pronounced the benediction.

The Women's Work reconvened at 7:30 o'clock in the evening with Sister Rose Shively in charge. The opening devotions were in charge of Sister Madge Stine. During this session the young ladies from the Bethany church presented the playlet, The Two Builders, which was edited by Sister Florence Studebaker. This was excellent in its aim and was well presented. It was followed by a temperance address by Sister Studebaker. There was a special number of music by the Plymouth church and a reading by Jeanette Jackson. Sister Clayton Ganger led the closing prayer. The house was filled to capacity at both sessions and the programs were unusually good. The offering for the Women's Work project amounted to \$194.85.

Mrs. Chas. Mick, President,  
Mrs. Leroy Fisher, Secretary.

### CHRISTIAN EDUCATIONAL EXECUTIVE CONFERENCE

For three years we have held a similar conference for Sunday-school workers and ministers. This year it was held in the Flint church on Oct. 7. The program is planned by our Christian Education Board with Bro. J. J. Cook as chairman. Sister Lois Sherrick, our state Sunday-school secretary, and Sister Elma Rau, our state children's work director, are assistants. The registry showed 129 in attendance from all over the state. Bro. Cook was chairman of the day, with Sister E. D. Hoover of Detroit in charge of the music.

The forenoon was spent in sectional conferences with general assembly where reports were brought to all of each section's findings.

The administrative section in charge of J. P. Guthrie emphasized the following: adequate records of attendance, enrollment and offerings classified by classes and departments. Card system with record books well recommended.

Adequate worship programs to meet the needs of different age groups, and a study of our overlapping of worship programs.

The adult section led by M. M. Chambers emphasized: qualifications for adult teacher—personal character, general education, technical skill, experience and Bible knowledge. Organized class effort to be used more generally.

The young people's session led by Chas. Forror tried to analyze and solve problems peculiar to this group. Strong leaders of conviction and high ideals who are strong in character, young in spirit and real pals to youth should be chosen for their advisors.

The children's section, led by Elma Rau, was helped to see the objectives in Christian education and methods to reach them. Qualifications of a teacher were also emphasized—placing personality at fifty per cent.

The Detroit quartet was much appreciated, singing just before the noon hour. The Flint church very ably cared for our physical needs.

The afternoon devotions were led by Sister A. O. Mote of Detroit. Flint group gave us two appreciated duets and a play, emphasizing leadership training. The program was brought to a close by a strong address on Stewardship by Bro. Van B. Wright of Grand Rapids. He emphasized that more teaching is needed to increase consecrated followers who will give themselves without reserve, and that when a church ceases to function, finance is not the reason. It was a day well spent.

Mrs. D. P. Schechter,  
Secretary.

Battle Creek, Mich.

### DISTRICT MEETING OF WESTERN PENNSYLVANIA

Last April the District Meeting of Western Pennsylvania decided to hold future meetings in the fall instead of the spring and set the fourth Tuesday and Wednesday of October as the permanent date. The first sessions under this plan have just been held at Roxbury, Johnstown, Oct. 23-25, and were the largest attended in years.

The conference opened on Monday evening with an able address by Dr. C. C. Ellis on the subject of prohibition. At the start he pointed out what is important for all of us to remember, that there is a difference between prohibition as a political movement and prohibition as a moral issue, and even though we suffer defeat in the one the cause of the other must be carried on. Then he went on to show that America has not had the facts on prohibition and emphasized that we need the facts, we need conviction and we need courage.

Tuesday forenoon there were separate sessions of the elders, the men and ministers, the women, and young people. In the afternoon a combined session was held with the building of a district program the subject of thought and discussion. Our program provides for the recognition of new pastors and ordination of elders at District Meeting, so accordingly at seven o'clock, Tuesday evening a brief welcome and an expression of good wishes were extended to Bro. G. E. Yoder, who has recently assumed the pastorate of the Scalp Level church. Then followed the ordination of Brethren Guy Wampler and John Clawson with their wives to the eldership, with Bro. M. J. Brougher preaching an appropriate sermon. Following this service, the regular missionary meeting was held with stirring addresses by Brethren W. K. Kulp and J. A. Robinson.

Bro. M. J. Brougher was the retiring moderator, George L. Detweiler the moderator for this year, and J. A. Robinson is elected for the next meeting. Brethren W. J. Hamilton

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## News From Churches

(Continued From Page 25)

tism. Sept. 23 we held our love feast and communion; thirty-seven enjoyed this spiritual service. On Sunday afternoon, Sept. 24, Ida C. Shumaker, returned missionary from India, gave a splendid address, telling of her experiences and work in India. The Volunteer Mission Band from Juniata College gave a program in our church Sunday afternoon, Oct. 1. Recently a new Sunday-school class, The Golden Rule, was organized; the membership consists of young people, married and single, above the age of twenty-four years. At our regular council meeting Oct. 13 the church decided to secure a pastor. We have been without pastoral service for some time; the local ministers have had charge of the Sunday services.—Albert M. Haught, Manton, Pa., Oct. 21.

**Green Tree** church has been enjoying a number of spiritual feasts. Homecoming day on Sept. 10 was observed with three services—morning, afternoon and evening. In the evening the Hatfield men's chorus, Bro. Gottshalk, leader, gave an inspiring program of song. Rally day was observed on Sept. 24 with over 300 in attendance at Sunday-school. The newly elected officers and teachers of the school were installed during the service. This day was also the opening of the two weeks' revival service conducted by Bro. L. R. Holsinger of Woodbury, Pa. At the close of these services thirteen were baptized. The love feast was observed on Sunday evening, Oct. 8. We enjoyed the visit of Sister Clara Harper for a few days the first week of October. Africa is nearer and the needs of her people clearer because of Sister Harper's messages. Oct. 22 Bro. Ludwig of Quakertown filled the pulpit. Our pastor, Bro. Replogle, is holding revival services in Reading, Pa. The officers of the Sunday-school have been chosen, the superintendent being Geo. J. Hallman.—Susan J. Famous, Royersford, Pa., Oct. 26.

**Long Run.**—Oct. 8 the young people of the Annville church of Lebanon County paid a visit to our church; they had an interesting program planned. Stirring hymns were sung and recitations given. Eld. S. G. Meyers spoke on the Sunday-school lesson. Bro. Chas. Ziegler from Richland had charge of the evening services. Our elder, S. G. Meyers, had an interesting sermon Oct. 15 about Walking in Faith. Bro. Frank Handwerk was the leader of the prayer meeting on Oct. 18. His subject was In the Beginning God.—Mrs. Quinton A. Kunkle, Parryville, Pa., Oct. 25.

**Manor** congregation held two Vacation Bible Schools during the summer, one at Purchase Line from June 19 to 30, with an enrollment of 58, the second one at Diamondville, July 10-21 with an enrollment of 65. A young people's convention of circuit No. 5 was held at the Diamondville house on June 24. A Cradle Roll program was given at the Purchase Line house Sept. 10. A number of mothers and babies were present. We have twenty-six babies enrolled at Purchase Line. H. Q. Rhodes of Brothers Valley was with us in evangelistic meetings at the Diamondville house Sept. 4 to 17; as a result of these meetings three were baptized. The congregation met in business meeting at the Diamondville house Sept. 30 and the following officers were elected: Elder, W. M. Myers; clerk, G. F. Ober; Messenger correspondent, Ida Fyock. Delegates elected to District Meeting are Bro. E. A. Edwards and Sister Catherine Berkey. Our communion services will be held at the Purchase Line house Oct. 29. To meet the need of a growing Sunday-school it became necessary to build an addition to the Purchase Line house; the work is practically completed which gives us five extra rooms for Sunday-school purposes. Bro. C. C. Ellis of Juniata College will be with us in a dedication service Nov. 5 at 10:30 A. M. and 7:30 P. M. G. E. Yoder will speak at 2:30 P. M.—Mrs. Mary C. Edwards, Clymer, Pa., Oct. 21.

**Raven Run.**—The church met in council Sept. 23. Sunday-school officers were elected for the coming year, the superintendent being Bro. Fredrick Hoover. We held our love feast council the same evening. We enjoyed a successful revival meeting which began Sept. 24, conducted by Bro. D. I. Pepple of Woodbury, Pa. Each service was largely attended, many people from adjoining churches coming to the services. Special music was rendered by the different churches. Sister Pepple attended every meeting which we appreciated very much. Bro. Pepple preached spiritual, forceful sermons. Twenty-one were added to the church by baptism and one was received on former baptism. Our love feast was held at the close of the meetings, Oct. 8. The sisters of our church recently organized a missionary society and meet the second Tuesday of each month when a short program is rendered.—Mrs. Mahlon Hoover, Saxton, Pa., Oct. 21.

**Uniontown.**—D. W. Kurtz gave a splendid lecture in our church Sept. 20 on The Human Problem. The following Sunday Ida C. Shumaker, missionary to India, came with her enthusiasm and inspirational messages. She spoke at several services during her stay in the city. She was also the principal speaker at our mothers and daughters' meeting held Sept. 25. She gave us a glimpse into the sad life of the girls and women of India. Preceding this program a covered dish supper was held in the social rooms of the church. Promotion exercises were held in our Sunday-school Sept. 24 and rally day was observed Oct. 1. At the morning worship hour an installation service was held for the officers of church and Sunday-school, the pastor preaching an appropriate sermon. At the evening service the Juniata Volunteer Band brought a missionary message in sermon and song. Plans are being completed for our revival meeting which begins Nov. 5, to continue for two weeks, closing Nov. 19 with a love feast. Bro. C. C. Sollenherger will conduct the meeting. Three letters of membership have been granted recently. Oct. 15 was observed as home depart-

ment day. Special effort on the part of the superintendent resulted in a good representation of their number being present in the morning service.—Ella McKnight, Uniontown, Pa., Oct. 21.

**Upper Conewago** congregation closed a two weeks' revival Oct. 22 in the Hampton house with Bro. Roy Miller from Keyser, W. Va., evangelist. We feel that our church has been richly rewarded for having Bro. Miller with us. His messages were filled with practical gospel truths, warning the unsaved and confirming the hope of the saints. Bro. Miller visited in many homes of the community. Two young people accepted Jesus as their personal Savior and were received into the church by baptism. Bro. E. M. Wenger from Fredericksburg, Pa., officiated at our love feast at the Latimore church Oct. 21 and 22. Bro. Miller preached the examination sermon. Oct. 7 our church met in council. Eld. C. L. Baker handed in his resignation as elder on account of ill health. Elders G. W. Harlacher and A. S. Baugher were with us and assisted in the election of an elder in charge. As a result Eld. S. S. Miller was chosen. Our congregation joined with York, Codorus and New Fairview in a joint Sunday-school program in the York church on Sunday afternoon, Oct. 22. Two topics were discussed: How to create greater interest in home study, and the best way to follow up absentees.—Bertha E. Hull, East Berlin, Pa., Oct. 25.

**Warrior's Mark** (Spring Mount).—This church held a homecoming anniversary meeting starting on Sunday, Oct. 8, the year 1933 being the one hundredth anniversary of the ordination of Eld. Jacob Beck to the ministry. The all-day meeting on Sunday opened with the Sunday-school session, followed by the morning worship. Bro. D. B. Maddocks brought the message. At 2:30 we met for the afternoon service. Devotions were conducted by Bro. Paul Cox of Bellwood. The welcome address was brought by our pastor, Bro. W. N. Hoover. A chalk talk, picturing the old home church and the churches which had grown from it, was given by Bro. Paul Cox. Talks of a reminiscent nature were given by Bro. Jas. Sell of Hollidaysburg, Bro. John R. Snyder of Tyrone and Bro. Kenton Cox of Lancaster. At 5:30 the evening lunch was served, a number enjoying this social time together. The evening service opened with devotions by Bro. Sell. The history of the church was also given by Bro. Sell. Services were held each evening during the following week in charge of the various churches formerly embraced in the Warrior's Mark church. Bro. B. F. Waltz of Twenty-eighth Street church, Altoona, had charge on Monday evening; Bro. Paul Cox of Bellwood church on Tuesday; Bro. John Brumbaugh of Juniata Park church on Wednesday; Bro. W. S. Long of Altoona, First church, on Thursday; and Bro. John R. Snyder of Tyrone church on Friday. Large delegations from the various churches were present, bringing special music. The week's services closed with the love feast and communion on Sunday evening, Oct. 15. Bro. Jas. Sell was in charge, assisted by Bro. Homer Fether and our pastor. We were very glad to entertain Brother and Sister Sell during the week and have them with us at all the services. We feel that it was an occasion of great blessing and joy to all who were privileged to be present.—L. Grace Nearhoof, Tyrone, Pa., Oct. 23.

**West Green Tree.**—Sunday morning, Sept. 24, Bro. Ulysses Gingrich from Hanoverdale preached for us at the Florin house. Recently a group of our young people organized a chorus class with Sister Mildred Longenecker as leader. They rendered several selections at the welfare meeting held at the Chiques house Oct. 1. Oct. 8 a series of evangelistic meetings began at the Green Tree house with Bro. Robert Cocklin from Mechanicsburg as evangelist. The meetings continued for two weeks with large and attentive audiences. Bro. Cocklin's messages were inspiring and helpful. The church has been strengthened and twelve accepted Christ. The thirty-ninth annual ministerial meeting of the Eastern District of Pennsylvania will be held at the Rheems house on Nov. 1 and 2. Nov. 19 there will be a children's day service at the Florin house. Bro. Diller Myer from Bareville will give the address. Our love feast will be held at the Florin house on Thanksgiving Day, Nov. 30, at 10 A. M. Dec. 3 we expect to open a series of evangelistic meetings at the Rheems house with Bro. Michael Kurtz of Richland as evangelist.—Mrs. Elmer Hoover, Rheems, Pa., Oct. 24.

## TENNESSEE

**Jackson Park** church met in council Oct. 7. The general church visit was reported. Our love feast will be Nov. 11 beginning at 6 P. M. Our elder preached on Sunday, Oct. 8. Bro. Smith Vines and Bro. Jas. Bennett were our delegates to District Meeting. Oct. 11 our church enjoyed a visit from the members of various boards of the church who are touring the district. The church here feels the loss of Bro. Turner and family who have gone to Idaho to live. We have received twenty-one new members the past year.—Mrs. H. K. Keeble, Jonesboro, Tenn., Oct. 26.

## VIRGINIA

**Beaver Creek.**—Our Sunday-schools at Montezuma and Beaver Creek have been reorganized for the coming year. Both schools are moving along nicely and there is a marked increase in attendance. Bro. J. O. Coffman is superintendent of Montezuma and Bro. Elmer Ringgold of Beaver Creek. Our love feast was held Oct. 21. Bro. S. I. Bowman conducted the services which were impressive and spiritual.—Mrs. S. E. Garber, Bridgewater, Va., Oct. 25.

**Boone Chapel** church met in council Oct. 8. The work of the church and Sunday-school was reorganized. J. A. Naff was unanimously re-elected as elder for another year; Mrs. S. H. Flora, director of Women's Work; Adeen Adams, church clerk; Wm. Martin, superintendent of the Sunday-school with Sneed Adams, assistant. All other officers were reelected. Arrangements were made for our love feast which was



held Oct. 14. Brother and Sister C. A. Flora were with us on this occasion and on Sunday morning Bro. Flora brought us a helpful message on Be Ye Not Deceived. Aug. 18 Brother and Sister Raymond R. Peters began a ten-day revival. His talks were plain and forceful and applied to everyday living. As a direct result of these services ten were added to the church by baptism and since that time at a regular Sunday service two more united with the church and were baptized by our pastor.—Mrs. T. G. Adams, Sago, Va.; Oct. 21.

**Boone Mill.**—Sept. 3 we observed as membership day. We had several speakers from other congregations who used the general theme, Feeding the Flock. At noon we enjoyed a basket lunch together. The meeting seemed to be enjoyed by all who attended. Our regular business meeting was held Sept. 30 and our love feast Oct. 14. Bro. Guy West was our guest speaker. On Sunday following Bro. A. Hoover preached an inspiring sermon. The Sunday-school was reorganized Oct. 1. Bro. Macy Bowman was elected superintendent for the year; few other changes were made. Bro. I. D. Hoy and Bro. G. W. Bowman, Jr., are beginning a revival meeting at White Oak next Sunday.—Mrs. G. W. Bowman, Jr., Boone Mill, Va., Oct. 21.

**Buena Vista.**—Sept. 3 Eld. A. S. Thomas of the District Ministerial Board, who is also the elder in charge of this church, conducted brief installation services for the new pastor, Bro. A. R. Showalter, of Monticello, Ind., who came to take up the work here. Since Sept. 1 there has been a noticeable increase in the attendance Sunday evening and at the mid-week services. Beginning Oct. 1 a special evangelistic effort was made, continuing for two weeks. A study of the gospel of John was made which proved to be both interesting and inspirational. Small copies of the gospel were given out and all were encouraged to read each chapter as it was taken up and studied. Many followed this plan with great profit. Several numbers of special music added to the services at various times. We appreciated especially the interest and coöperation of members of the sister churches in the city in the help they gave. Visible results of the meeting were four born into the kingdom by baptism and approximately seventy members signed the reconsecration pledge. An effort is being made to have every member renew his covenant and pledge his help in the building of the kingdom. The meeting was fittingly closed with a simple, impressive communion service when about seventy enjoyed the fellowship together. The pastor officiated, assisted by the deacons of the church. The Sunday-school under the leadership of the superintendent, Bro. Fox, is endeavoring to fall in line with the standard as set up by the district. A young people's class and a young married folks' class have been organized out of one large class. New interest and increased attendance have already proved the wisdom of the division. Another step forward was the organization of a B. Y. P. D. to promote the interests of the young people in a definite way. Hilda Henson was elected to lead the group for this year, as the president. The officers with the adult advisor attended the round table for young people and their leaders at Staunton a few nights after they organized and received much valuable help there. Bro. Kahle, field director for the district, was in our midst recently and brought much help and many suggestions that will be of great value in the promotion of the church program.—Mrs. A. R. Showalter, Buena Vista, Va., Oct. 25.

**Cloverdale** congregation has just experienced a splendid revival meeting at the Blue Ridge church. Bro. I. S. Long of Bridgewater, Va., a returned missionary from India, preached for two weeks. The fifteen minute talks on India and her people proved educational and interesting and we were impressed anew with the problems and opportunities of our missionaries. Bro. Long impressed his hearers with the reasonableness and beauty of the gospel of Jesus Christ through his sermons. The members of the choir and the directors of music were very faithful in attendance and added to the meeting, with their special music. Bro. Long with our pastor, Bro. F. A. Myers, visited in the homes of the community. Fifteen confessed Christ, twelve of whom were baptized at the Cloverdale church on Oct. 16 by Bro. Myers; three chose other churches. Oct. 17 the love feast and communion service was held at Blue Ridge. The attendance was the best it ever had been at this church. It was indeed a spiritual feast. Bro. Myers directed this service with Elders E. C. and J. S. Crumpacker assisting. Bro. Long left the people of this community much encouraged.—Mary C. Garber, Roanoke, Va., Oct. 21.

**Jubilee** church, Salem congregation, met in council Oct. 16. We had an interesting prayer service before the meeting. We elected Bro. J. L. Cave as treasurer; Bro. C. Randolph Fahnestock, secretary; Frances V. Fahnestock, Messenger agent and correspondent. The Sunday-school was reorganized. It was decided to hold a meeting, at this place but the date has not yet been set.—Frances Fahnestock, Winchester, Va., Oct. 21.

**Monte Vista.**—Our Vacation Bible School began Aug. 21 and closed Sept. 3 with an interesting program and exhibit. The enrollment was 66 and the average attendance 43. Our pastor, H. C. Eller, was director, assisted by five teachers. A friendship folio filled with pictures, accompanied by a gift of \$3.51, was sent to the Chinese children. Several of our members attended the inspiring and challenging regional conference held at First church, Roanoke, Sept. 6-8. Sept. 8 our part-time pastor, Bro. H. C. Eller, left us to attend school at Bethany Biblical Seminary, Chicago. We are looking forward to his return in the spring. Sept. 19 we were pleased to have Brother and Sister Ira S. Arnold and family entertain us with their worshipful program of art and music. Sept. 24 the B. Y. P. D. gave a program on the theme, Creating Goodwill and Brotherhood. Reorganization for the coming year resulted as follows: D. C. Bowman, Sunday-school super-

intendent; Mrs. J. B. Flora, president of Aid Society; Harold Bowman, president of B. Y. P. D.; Varona Webster, Junior League leader; the writer, Messenger correspondent. Oct. 1 G. W. Bowman, Jr., from Boone Mill brought a helpful message.—Bessie H. Naff, Callaway, Va., Oct. 20.

**Troutville** congregation met in council Oct. 3. Our love feast will be held Nov. 8 at 7 P. M. Since April we have had no regular pastor. Our former pastor, Bro. M. J. Cline, continued to fill the appointments at Trinity, New Bethel and Cave Rock while the pulpit at Troutville was filled by different ones, a greater part of the time by Bro. H. A. Hoover of Roanoke. A committee has been appointed to secure a pastor. Bro. E. C. Firestone was reelected superintendent of our Sunday-school. The Y. P. D. is progressing nicely under the leadership of Mary Phelps. Bro. J. W. Layman is conducting a Bible study class each Sunday evening.—Frankie Showalter, Troutville, Va., Oct. 21.

## WEST VIRGINIA

**Morgantown.**—The church was organized for the new year, beginning Oct. 1, at the quarterly council held Oct. 3. Bro. Hamstead was unanimously elected elder and pastor. The following officers were re-elected: M. W. Reed, church treasurer; Robert Sterner, clerk; the writer, Messenger correspondent; M. Faulkner, Sunday-school superintendent. Three letters were granted. Sister Ida Shumaker gave an inspiring message concerning her missionary work in India. Bro. Arthur Durr from Fairview church preached for us recently, which was enjoyed by all. The young people are planning to give a missionary play in the near future. Brethren Robert Sterner and Paul Wolfe were installed as deacons. Bro. John Hamilton and daughter of Elgin, Ill., were recent visitors at our church. Bro. Guy West will begin evangelistic services Dec. 31 to continue until Jan. 14.—Mrs. Samuel Hayes, Morgantown, W. Va., Oct. 23.

## WISCONSIN

**White Rapids** church met in business meeting Sept. 20. The trustees were asked to get the necessary material and see that the church roof is repaired. Five new members were received. It was decided to ask the Sunday-school to help pay for janitor service and for lights. The following officers were elected for the year: Elder, Bro. O. L. Harley; trustee, Wm. Kulp; clerk, Geo. Keim; Messenger correspondent, Pearl Kulp; Sunday-school superintendent, Alma Anglemeyer. Our annual Sunday-school picnic was held on Aug. 20 in one of the parks at the Menominee River with an attendance of about seventy-five. The Friendly Bible class has very interesting meetings every month. This class and the young people's class have raised enough money to purchase new song books.—Mrs. Pearl Kulp, Wausaukee, Wis., Oct. 23.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Colorado, W., First Grand Valley,  
Nov. 23-27.

## LOVE FEASTS

### California

Nov. 12, 6:30 pm, Oakland.  
Nov. 19, San Bernardino.  
Nov. 19, 4 pm, Los Angeles, First.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.

### Indiana

Nov. 12, Logansport.  
Nov. 12, 7:30 pm, Bethel Center.

### Kansas

Nov. 11, North Solomon.

### Maryland

Nov. 11, 2 pm, Longmeadow.  
Nov. 12, Baltimore, First.  
Nov. 18, 2 pm, Welty.  
Nov. 18, 5 pm, Thurmont.

### Michigan

Nov. 11, Crystal, all-day.  
Nov. 12, 7:30 pm, Detroit.  
Nov. 26, Flint.  
Nov. 27, Grand Rapids.

### Ohio

Nov. 11, 6 pm, Salem.  
Nov. 11, 10:30 am, Lick Creek.  
Nov. 18, 10 am, Beaver Creek.  
Nov. 20, West Milton.  
Nov. 26, Canton City.  
Dec. 2, 7 pm, Trotwood.  
Dec. 3, Hartsville.

### Oklahoma

Nov. 11, Big Creek.

### Pennsylvania

Nov. 11, 12, 1:30 pm, Annville.

Nov. 11, 12, 2 pm, Conewago at  
Bachmanville.

Nov. 11, 12, 1:30 pm, Myerstown.

Nov. 11, 12, 2:30 pm, Licking  
Creek at Pleasant Ridge.

Nov. 11, 12, 1:30 pm, Salunga  
house.

Nov. 12, Elbethel.

Nov. 12, New Fairview.

Nov. 12, 7 pm, Clover Creek at  
Martinsburg.

Nov. 12, Artemas.

Nov. 12, 6:30 pm, Huntingdon.

Nov. 12, 2:30 pm, Ephrata.

Nov. 12, 7 pm, Pittsburgh.

Nov. 12, Harrisburg.

Nov. 12, York, First.

Nov. 12, 2 pm, Elizabethtown.

Nov. 12, Somerset.

Nov. 12, 6:30 pm, Cherry Lane.

Nov. 18, 2 pm, Antietam at  
Welty.

Nov. 18, Mountville, at Mount-  
ville.

Nov. 18, 19, 1:30 pm, Heidelberg.

Nov. 19, 6:30 pm, Mechanicsburg.

Nov. 19, 3 pm, Shamokin.

Nov. 19, Maple Grove.

Nov. 19, Uniontown.

Nov. 26, 6:30 pm, Woodbury at  
Holsinger.

Nov. 30, 10 am, West Green Tree,  
at Florin.

Dec. 3, Lititz.

## Tennessee

Nov. 11, 6 pm, Jackson Park.

## Virginia

Nov. 12, 6 pm, Summit.

## Washington

Nov. 18, Yakima.



## DISTRICT MEETING OF WESTERN PENNSYLVANIA

(Continued From Page 27)

and J. F. Graham were chosen delegates to Annual Conference, with G. E. Yoder and Guy Wampler alternates. A vacancy on the Ministerial Board of the District being caused by the moving of Bro. M. J. Weaver from the District, Bro. R. E. Shober was elected the new member of the board. The merger of the Welfare Board and the Board of Christian Education was completed and the new board elected. Reports show a net gain in the membership of the District of something over 550.

The general opinion seems to be that it is a more suitable time for the meeting in the fall than in the spring.

Johnstown, Pa.

T. F. Henry, Clerk.

## AN APPRECIATION OF OUR MOTHER—

## MARY A. WINGER

Mary A. Winger, daughter of John and Jane (Dawson) Smith, was born near Marion, Ind., June 8, 1857. On Jan. 18, 1877, she was united in marriage to John M. Winger of that



same community. They settled on a farm near by and for thirty-seven years united their efforts to build up a home, raise their family and win the respect of their neighbors and friends. To them were born nine children, seven of whom grew to maturity. In early youth she united with the Disciple church, but after

her marriage she and her husband united with the Church of the Brethren. In 1915 they moved to North Manchester where her husband passed away in 1922. Since then she has lived near the college. For a number of years she has been afflicted with heart trouble and for more than a year was confined to her bed most of the time. She peacefully fell asleep on Monday morning, Oct. 23, aged 76 years, 4 months and 15 days. She leaves in her immediate family seven children, twenty-three grandchildren, ten great-grandchildren, one brother and two sisters. The children are Otho, J. Oscar, John L., Mrs. Ethel Piper and Mrs. L. W. Shultz of North Manchester, Mrs. J. B. Piper of Marion, Ind., and Mrs. I. W. Moomaw of Anklesvar, India. The funeral services were conducted by her pastor, H. L. Hart-sough, assisted by Elders J. H. Wright and Edward Kintner.

The picture shown in connection with this sketch is that of mother and Mabel, taken just before Mabel returned to India two years ago.

Such is a brief outline of a long and useful life, but I am inclined to ask the privilege of the reader to express our appreciation of our mother. Her life is but representative of other good Christian mothers and we hope this appreciation will be a tribute to them also and encourage others to live useful lives.

Mother's life was one of hard work. As a member of a large family, at an early age, she had to quit school to help

earn means for the family. After marriage she assumed an unusual part in the work with father. Besides bearing and caring for a large family, she did much work in gardening, raising chickens, milking cows, having concern for every work going on about the farm and often helping out in wheat harvest or corn husking. Besides the many duties at home, she found time to be present to help wherever sickness or death were found in the community.

Next to her family, or even on a par with them, she found her greatest joy in the work of the church. Though she was not raised in a Dunker home, yet few persons have been more concerned about our church during the last fifty years. She was loyal to her church and its principles and seldom found time or cause to complain or criticize. All of her children and grandchildren have united with the church as soon as they were old enough. Two of her sons and two sons-in-law are ministers in the church and her youngest daughter, Mabel, is a missionary. Her gifts to the church were limited only by her ability to give.

Mother had very few educational advantages, but few people have been more interested in helping others to an education. She sacrificed that all seven of her children might go to college. She and father moved near the college that they might enjoy the advantages of such associations. Some of their last plans together were to arrange that a large part of their material means should go to the college. Nothing gave her more joy in her last days than the daily music of the college chimes.

Mother never heard about missions in her early life, but when she became conscious of the importance of this great work, no one was more interested. She gave freely to this cause and her greatest sacrifice was when she gave Mabel for the mission work in India. This she did cheerfully and received many blessings in later years from Mabel's letters from India. She was interested in the other fields as well. She greatly enjoyed a recent visit from A. D. Helser and the latest news from Africa. Perhaps the greatest sacrifice of her life was when Mabel and her family returned to India two years ago. Knowing her age and the nature of her disease she almost certainly knew that they would never meet again in this world. But her faith and hope never failed her that they would meet in our heavenly Father's home.

Otho Winger.

North Manchester, Ind.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Troyer-Hawkins.**—By the undersigned at the First Church of the Brethren, Chicago, on Oct. 15, 1933, Bro. K. Weir Troyer and Sister Dorothy Hawkins.—James M. Moore, Chicago, Ill.

**Hare-Martin.**—By the undersigned at the home of the bride's parents, Brother and Sister Edw. Martin of Lanark, Ill., Aug. 27, 1933, Bro. Wm. Hare of Low Point, Ill., and Sister Rhoda May Martin of Mt. Morris, Ill.—W. E. West, Mt. Morris, Ill.

**Beard-Martin.**—By the undersigned at the home of the bride's parents, Brother and Sister Edw. Martin of Lanark, Ill., Oct. 7, 1933, Bro. Geo. O. Beard and Sister Ada Rebecca Martin, both of Mount Morris, Ill.—W. E. West, Mount Morris, Ill.

**Hollopeter-Barnes.**—By the undersigned at his home, Sept. 14, 1933, Bro. Oral Hollopeter and Miss Florence Barnes, both of Westover, Pa.—Jason B. Hollopeter, Rockton, Pa.

**Altland-Dickensheets.**—By the undersigned at his home, Meadow Branch, near Westminster, Md., on Oct. 21, 1933, Mr. Roger M. Altland and Miss Jessie V. Dickensheets, both of Hanover, Pa.—Wm. E. Roop, Westminster, Md.



## FALLEN ASLEEP

**Baum**, Bro. Jacob R., died Oct. 4, 1933, aged 73 years. He united with the Church of the Brethren Nov. 18, 1894, and remained a faithful member until death. He is survived by his wife, three daughters, one son, seven grandchildren, two brothers and a sister. Funeral services in the Palmyra church by Elders J. H. Longenecker and F. S. Carper. Interment in the Spring Creek cemetery.—Mae E. Basehore, Palmyra, Pa.

**Bausman**, Elizabeth, one of eight children born to Susan (Kunkle) and Jacob Crumrine, passed away at the age of eighty-four years, ten months and sixteen days. She was born Oct. 15, 1849, near Greenville, Ohio. She married Thos. Bausman in 1863. To this union were born six sons and six daughters. She also reared a grandchild from infancy. Surviving are two brothers, a sister, five sons, two daughters, twenty-one grandchildren and nine great-grandchildren. She and her husband moved to Wabash, Ind., in 1872 and later to Sperling, Manitoba. Eight years later they came to Los Angeles. Her husband passed on eleven years ago. She was kind and helpful to her many friends. Funeral services at the Belvedere Church of the Brethren by J. E. Steinour.—Mrs. Jos. Miller, Long Beach, Calif.

**Butterbaugh**, Margaret Ann, daughter of David and Barbara Fahrney, born near Hagerstown, Md., March 18, 1845, died at the home of her son in Pine Creek township, Sept. 28, 1933. When she was twelve years old the family moved to Ogle County, Ill., where she had resided ever since. In 1862 she married Emanuel S. Butterbaugh and to this union eleven children were born of whom six survive. Shortly after her marriage she united with the Church of the Brethren to which she remained faithful. As a pioneer she knew much of the changes in the country and also considerable of the early history of the northern Illinois churches. Funeral service at Mt. Morris and burial in the West Branch cemetery.—F. E. McCune, Mt. Morris, Ill.

**Cornell**, Ivan Herbert, son of Herbert O. and Alice Krall Cornell, born near Cerro Gordo, Ill., March 6, 1915, died July 13, 1933. His entire life was spent in this community. He was a junior of the high school. He is survived by his father, seven brothers and two sisters; his mother died three years ago. Funeral services in Cerro Gordo church by G. O. Stutsman, assisted by W. T. Heckman, Jacob Wagoner and Earl Wolfe. Burial in West Frantz cemetery.—Edith L. Eller, Cerro Gordo, Ill.

**Fosbenner**, Harvey A., died Oct. 16, 1933, of typhoid fever, aged 49 years. He was a member of the Tohickon Reformed Church. He is survived by his widow, Sister Bessie Agar Fosbenner, eleven children, one grandchild, mother and two brothers. Funeral service at Quaker-town church by Eld. Wm. J. Wadsworth, Jr. Interment in Tohickon cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

**Hartman**, Bro. Samuel K., died at his home Oct. 11, 1933, aged 75 years. He was a member of the Church of the Brethren for fifty-four years and trustee for twenty-three years. He is survived by his wife, Sister Salome B. Hartman, four sons, two daughters, two brothers and one sister. Services in the Codorus church by Brethren S. C. Godfrey, D. Edw. Keeney and Obed Frey. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

**Henard**, Sister Mary E., wife of Asbury Henard, was born at Monticello, Ill., Dec. 26, 1884, and passed away at her home in Santa Ana, Calif., Oct. 14, 1933. She united with the church in 1904 and was active in Christian work as long as health permitted. Beside her husband she leaves one son, her father and mother, six brothers and five sisters. Funeral services by the writer in Santa Ana and interment in Fair Haven cemetery.—Fred A. Flora, Santa Ana, Calif.

**Hoots**, Elizabeth Frances Ross, born in Virginia, June 23, 1853, died in Cerro Gordo, Ill., Sept. 22, 1933. She lived for more than fifty years in this community. March 13, 1872, she married Andrew Hoots who preceded her eight years ago. She was a member of the Church of the Brethren for many years. She is survived by one son and three daughters; one daughter died five years ago. Funeral in the Cerro Gordo church by W. T. Heckman, assisted by G. O. Stutsman. Burial in the local cemetery.—Edith L. Eller, Cerro Gordo, Ill.

**Keeny**, Bro. Lewis, died at his home, Oct. 15, 1933, aged 54 years. He is survived by his wife, Sister Annie Keeny, two sons, brother and two sisters. Services in the Shrewsbury church by Bro. S. B. Myers, assisted by Bro. S. C. Godfrey. Interment in the Lutheran cemetery.—Esther B. Hartman, York, Pa.

**Keffer**, Sister Anna Chandler, born Oct. 1, 1845, in Harrisonburg, Va., died at the home of her niece, Martha Barnard, Oct. 15, 1933. She married Jacob Keffer April 6, 1878; he was a deacon in the Osceola church and with his wife honored this office. Twins were born to them; the boy died at birth and the girl when she was twenty-four years old. After the death of her husband she made her home with her niece. The church suffered both spiritually and financially after this home was broken up. Funeral at the Webster funeral home by Bro. Colyn. Interment in the cemetery at New Virginia, Iowa.—Nora Colyn, Corning, Iowa.

**Kieffer**, Mrs. Mary Edna, aged 27, wife of Morgan Kieffer, died Oct. 10, 1933, at the home of her parents, Mr. and Mrs. J. M. Hilbert, at Montezuma. Besides her parents and husband she leaves two children, two brothers and one sister. She had been a member of the Church of the Brethren since childhood. Services from the Beaver

Creek church by A. S. Thomas and Paul H. Bowman.—Mrs. S. E. Garber, Bridgewater, Va.

**Leedy**, Ira G., son of Wm. and Ellen Cripe Leedy, born at Piercetown, Ind., Oct. 3, 1880, died Oct. 11, 1933. While young he moved with his parents to Cerro Gordo, Ill., where he had since lived. Dec. 30, 1909, he married Miss Mary Leedy. Until the last few years he had been a farmer near Cerro Gordo, but since had conducted a business in Springfield, Ill. He had been a member of the Church of the Brethren since youth. He is survived by his wife, two sons, mother, two sisters and three brothers. Funeral by G. O. Stutsman in the Cerro Gordo church. Burial in the local cemetery.—Edith L. Eller, Cerro Gordo, Ill.

**Lichty**, Orpha Elizabeth, daughter of C. A. and Carrie (Beachy) Lichty, born May 2, 1910, at Sabetha, Kans., died at Denver, Colo., where she had been taken a few days previous, hoping to be benefited by the climate. She had been a sufferer with asthma all her life. She united with the church Nov. 6, 1922, and lived a devoted Christian life. She is survived by her parents, one brother and three sisters. Funeral at the Sabetha church by Robert Sink.—Mrs. J. H. Mishler, Sabetha, Kans.

**Lutz**, Jacob I., son of Abram and Lydia Lutz, born Nov. 3, 1861, in Jo Daviess County, Ill., died Oct. 17, 1933. He received his education in the country school except for a while in Mt. Morris College. At the age of sixteen he united with the Church of the Brethren to which he remained faithful. In 1885 he married Emma Sandrock who passed away in 1929. To this union were born two children who remain with a foster son and wife of second marriage, Sadie Myers, and two brothers. Although he was not an educated man he defended the Bible and the church when it was ridiculed. Funeral at the church in Lena by Eld. P. R. Keltner, assisted by Eld. J. F. Burton. Burial in adjoining cemetery.—Ezra Lutz, Freeport, Ill.

**Miller**, Jacob Thomas, died Sept. 29, 1933, aged 66 years. He was a son of Martin P. and Rebecca (Heatwole) Miller. He was born in Rockingham County, Va., and spent most of his life in the vicinity of the Beaver Creek church. About twenty years ago he with his family moved to Hopewell, Va., where he had charge of the church. He is survived by his wife and five children, four brothers and one sister.—Mrs. S. E. Garber, Bridgewater, Va.

**Nair**, Helen E., daughter of Bro. Elmer and Sister Grace Nair, died Oct. 7, 1933, aged 8 years. She is survived by her parents and two sisters. Services in the Shrewsbury church by Bro. S. C. Godfrey, assisted by Bro. S. B. Myers. Interment in Bowser cemetery.—Esther B. Hartman, York, Pa.

**Raver**, Bro. John M., died at his home Oct. 17, 1933, aged 77 years. He is survived by four sons, three daughters, four brothers and two sisters. Services in the Codorus church by Bro. S. C. Godfrey, assisted by Bro. S. B. Myers. Interment in Blymire cemetery.—Esther B. Hartman, York, Pa.

**Redenbo**, Martha, born Jan. 13, 1862, near Union City, Ind., and died at her home in Pleasant Mound, Ill., in the Hurricane Creek church, Oct. 12, 1933. She united with the Church of the Brethren at the age of fourteen, living a faithful Christian life to the end. June 1, 1884, she married Alfred E. Redenbo and to them were born six children. She leaves her husband, five children, eleven grandchildren, two great-grandchildren and one brother. Funeral services by the writer in Pleasant Mound and interment in the Noffsinger cemetery.—D. J. Blickenstaff, Oakley, Ill.

**Ross**, Mrs. Flossie, daughter of Mr. and Mrs. Thos. Awwiller, born near Danville, Ohio, Jan. 17, 1879, died at her home in Ashland, Ohio, July 8, 1933. Thirty-five years ago she married Ira V. Ross. When twenty years of age she united with the Church of the Brethren, remaining faithful until death. For more than ten years she resided in Ashland, Ohio. She is survived by her husband and three children. Funeral services at North Bend church near Danville by J. Perry Prather, assisted by G. W. Phillips and Wm. Desenberg.—J. Perry Prather, Ashland, Ohio.

**Senger**, Bro. David F., died at his home near Linville, in the Green Mount congregation, Sept. 27, 1933, aged 81 years. His first wife, Sister Annie Wenger Senger, died a number of years ago. In 1936 he married Sister Lizzie Wine who survives with one son. Bro. Senger was blind for several years but bore his affliction patiently. Services at Green Mt. church by J. W. Wampler, John H. Kline and S. L. Garber. Interment in Lyndale cemetery.—Mrs. D. C. Myers, Harrisonburg, Va.

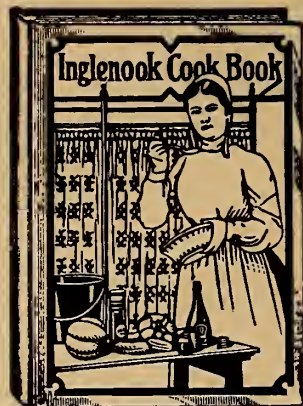
**Wells**, Lucretia, daughter of Basil and Catherine Wells, born near Cerro Gordo, Ill., Jan. 15, 1850, and died in Decatur, July 12, 1933. Her entire life was spent in this community; she came to Decatur but recently. She married Geo. Wells Jan. 18, 1870, and to this union were born four children; two sons survive, her husband and two daughters having preceded her. Funeral services in the Cerro Gordo church by D. J. Blickenstaff, assisted by G. O. Stutsman. Burial in the West Frantz cemetery.—Edith L. Eller, Cerro Gordo, Ill.

**Whitehouse**, Mrs. Hannah Brallier, born in Cambria County, Pa., March 4, 1861. While yet a child she gave her heart to Jesus, uniting with the Church of the Brethren. For many years she lived in Altoona, moving to Pittsburgh in later years, in which church her membership was held until death. In 1909 she married Frank H. Whitehouse who survives with a stepson, two brothers and one sister. About five years ago with her husband she went to W. Palm Beach, Fla., where she lived until called by death, Sept. 24, 1933. Funeral services by Rev. W. A. Myers.—M. Elizabeth Barnett, Pittsburgh, Pa.



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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., November 18, 1933

No. 46



THE CRISIS IN ONE LIFE

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# A New Way for the New Day

## *A Program for the Church of the Brethren*

Even casual readers will see that this issue of the Messenger is a church number. The General Forum begins with a masterly statement of the ideals of the Church of the Brethren by Dr. D. W. Kurtz. It concludes with the reports of the recent Board meetings. Thus the statement of principles is matched by a presentation of the work of realization. Toward completing a picture of the total situation we present here an editor's interpretation of Staff plans for developing a more effective general program for our church. Of course, what is given here is necessarily but a summary of the more outstanding emphases.—Ed.

1. That we seek a reclarification of the message of the Church of the Brethren, so interpreting the teachings of Jesus Christ as to minister in the fullest possible way to the crucial needs of the individual and society.

2. That we so refine our scale of relative values as to give primary emphasis to strengthening the local church; the development of trained leaders, and such field organization as shall contribute to the furtherance of the work of the kingdom.

3. That we continue the unification of the home church program in so far as this shall contribute to efficiency and economy, and the simplification of the foreign program by emphasizing the church instead of the mission and the value of life as more than institutions. This last to be accomplished by sharing a life of radiance, power and helpfulness in Christ, rather than an overemphasis on the customs and practices of western Christianity.

4. That we make the most of such strategic agencies as the rural church and the Christian home. In doing this it is realized that we are essentially a rural people and therefore best able to make our largest contribution through the vitalizing of rural Christianity. We realize that our heritage in wholesome home life is an equally strategic asset.

5. That with regard to the ministry, we accept for the present the limitations of the part-time or free ministry, and plan special help for these leaders. The need for a full-time service is recognized, but such a ministry seems impossible of realization under present conditions.

6. That we pledge ourselves to develop a strong young people's program, believing that our children are the hope of the church, and further, that the Christian way of life offers the most challenging and satisfying opportunities for great living.

7. That we seek to exemplify and dignify the Christian way of living in a world which needs the freedom which is in Jesus Christ to free it from the bonds of a pagan social and industrial order.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### New Heights

Do you agree with this man? He believes there are "new heights of understanding and joy" for us to reach. It would be good to think so, not?

We must not overlook the combination. Two things belong together here. The joy depends upon the understanding and the understanding, in some measure at least, depends upon the joy. For it is true that sunniness of temper tends to make the vision clear. We see better when we feel better.

But the point of chief importance is that a new height of joy is conditioned on a new height of understanding, understanding the attitudes and approaches which lead to joy. They are not hidden out of reach. They are the simple ways of wisdom so clearly discerned and freely declared by our Lord. They are the way of trust in the good Father and of love toward all our brothers.

These two things also are mutually conditioning. It is easier to do one when you do them both. If in doubt about either, think closely whether any of your brothers on this side of the sea or beyond has aught against you. Do for him whatever you had left undone. Then come back to the altar and offer your gift of praise and trust.

New heights of understanding and joy will come into view. Walk on briskly and step right up on them.

E. F.

### Because the Better Is Better

WHAT does it matter that we can not know what the unfolding future will bring us in detail, when we know that it can be "above all that we ask or think"? Above, please note, not below. All that we know of human ignorance and life's realities justifies confidence that "the truth is not less but vastly more than our first ideas of the same." Whose experience will not bear testimony to this fact? Is that not satisfaction enough?

What greater could there be? Of course, you will not forget that we said *can* be. Whether it actually will

be, depends on whether we get the right slant on life's best values. But that is entirely in our own hands. It is ours to make sure the quality of coming happenings, the core of them. Only the form, the shell, we can not foresee. Why ask for more? There isn't any more. There should not be, there can not be, any more than that.

E. F.

### Which Way in a Crisis?

THE story of every great undertaking reveals a time of climax when it becomes too late to turn back—a time when the die is cast and he who would succeed must steadfastly set his face toward his accepted goal in life.

It is easy to see how this was so when Alexander the Great crossed the Hellespont and plunged into the conquest of Asia, when Cæsar crossed the Rubicon, when Cortes burned his ships behind him. Think what would have happened to Columbus, if when all but across the Atlantic, he had lost heart and turned back! Or to Magellan and his famished crew as good as lost in the midst of the vast Pacific. Indeed, it is hard to recall any worth-while undertaking that did not have a darkest hour before the dawn—a time when turning back would have meant to sink in eternal night.

Consider this characteristic situation as it is exemplified in the life of Christ. There came a time when the novelty of his message no longer obscured the seriousness of his demands. But he did not gloss over the conditions of conversion in order to save popular interest. He preached the truth about the bread of life even though many turned back from following him. And so from day to day there developed the crisis which resulted in his final departure from Galilee. But as the Master left Galilee, his disciples saw that their Leader was not uncertain as to which way to go. "He steadfastly set his face to go to Jerusalem."

But what kept him resolutely facing the ordeal of Calvary? It was not that the Master was so fascinated by suffering that he could not turn aside. He makes it



plain that the cross was a deliberate choice. Yet, even so late as Gethsemane, he thought of possible alternatives to the cup of suffering. But there were no real alternatives. A crisis had to be faced and solved. What spirit carried him through?

The writer of the epistle to the Hebrews has a revealing explanation. Turning from the roll of the faithful as listed in the eleventh chapter, he says: "Let us run with patience the race that is set before us, looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

Thus it is in every crisis. The strong man endures, and succeeds, not only because of the drive of conviction, but also because of the joy promised in victory. Such look ahead to the day when the great and needed thing will be done, and the joy which this view stirs in their hearts sustains them in the dark hour before the dawning.

This must have been the case with Alexander when he dreamed of the conquest of Persia, with Cæsar when he decided to risk all in hope of ruling Rome, with Cortes planning to seize the wealth of Mexico, with Columbus and Magellan seeking the treasures of the Indies. And so on a higher ethical plane it has been the joy of advancing the purposes of God that has challenged the faithful of all ages.

Now we have our day of crisis. Which way shall we go? Will turning back help? Or half-hearted experimentation? One is bound to sink if he starts going in circles. Experience seems to teach that the best way out is pretty apt to be straight ahead. Adjustments may be necessary, but if the original goal was worthy it is not invalidated by a crisis. Such was the Master's solution of his supreme crisis—straight ahead with his face set to go to Jerusalem. But we must not forget that his spirit was sustained by the joy of ultimate triumph.

Think what this world would be if men could measurably realize peace, temperance, wholesome living, brotherhood and religion as life! These are goals the world must gain, or perish. But how? By a clarification of our message as a church, by refining our scale of values, by integration of program both at home and abroad, by making the most of such prime agencies as the local church and the Christian home, by finding the Christian way through the maze of our pagan economic and social order.

Which way in a crisis? The way through and out. It may not be an easy way. The Master set his face toward Jerusalem. He was determined that men should have the chance to live more abundantly. The challenge is to follow in his steps that the poor may hear the good tidings, captives gain release, the blind receive sight, the bruised be set at liberty and all men hear proclaimed the acceptable year of the Lord.

H. A. B.

## Sectionalism in American Life

MANY signs point to the rise of sectionalism in American life. The old and generally arbitrary state lines are giving way to regional or sectional consciousness. Indeed, for years, geographers have presented our country's physical resources by sections rather than by states. Banking and industry are organized on natural rather than state lines. Last of all, the historian is beginning to write of "the significance of sections in American history."

Of course, the boundaries between the generally recognized sections are often rather nebulous, but the sections thus blocked off are none the less real. Travelers can tell, even by a subtle something in the air, whether they are in the north or south, the east or west. Nor are these four the only divisions. Sectionalism has been, and will doubtless become a more significant factor in American life. Nation-wide institutions feel it and reflect it. And the churches are no exception to this trend.

One has only to recall the obvious differences between the fairly well defined regions of our brotherhood, to see how natural it is for institutions to reflect the sectional pattern. For churches take on regional protective coloring and thus show the influence of the more immediate surroundings. We do not mean to say that sectionalism is an unmitigated liability. Indeed, the differences characteristic of sections may be an asset. It all depends upon whether the larger group is able to glory in the strong point of component sections, or whether these are the taking off place for quibbles and eventual divisions. But in general, to use Paul's figure, the diverse parts of a body are equally important.

The significant thing for us to remember is that the rise of sectionalism in our national life will mean something of sectionalism in every aspect of living. As we have suggested, it has already registered in our church life. We have zones and regions; subtle differences are evident. As our church organization now stands it reflects the day when the state was the natural unit of division. Our districts are state districts. It is true we have cut some states into two or more districts, or combined states or parts of states; but always a consciousness of state lines was fairly decisive.

As states wane in importance, merging into more or less coherent sections, it is pertinent to ask: What is to become of a church system built on state districts? There is a feeling that some of our state districts should be merged to form stronger units. Modern methods of communication, with geographic and economic determination, favor such a tendency. How far will it go? We do not know, but we believe we are on the way.

H. A. B.

## GENERAL FORUM

### My Resurrection

BY H. A. BRANDT

In youth I dreamed my simple dreams  
And played with poet's fire,  
Until earth-masters bound my hands  
And smashed my golden lyre.

Within their charnel house I served  
A thousand years—or more —  
Until I rose and sang in spite  
Of all the chains I bore.

At last I saw that all my bonds  
Were old and rusted thin . . .  
With one great shout my freedom came  
Through powers revived within.

*Elgin, Ill.*

### Ideals of the Church of the Brethren

BY D. W. KURTZ

President of Bethany Biblical Seminary

#### I. Background

THE Apostolic Church had no New Testament; but they preached Jesus as Christ, the Way of Life. For three centuries the church grew with amazing rapidity, and withstood ten great persecutions. The New Testament was written and finally canonized, but the masses did not have access to it.

In 313 Constantine became the friend of the church, and when he triumphed, he became the patron of the church, and her material hardships were at an end. His mother, St. Helena, built cathedrals at Bethlehem, Jerusalem and other places. By edict, the pagans had to keep the Christian Sunday, and finally their temples fell into disuse, and were converted into churches. Millions of pagans became Christians in name, but not in spirit. Constantine had twenty-five Bibles made, but that meant not more than one Bible per million members of the church. A pagan church, with pagan politicians as leaders, produced the Dark Ages.

For a thousand years the church had to get along without Bibles, except for the few. Printing was invented in 1453, but the first Bibles were so large and expensive that none but rich princes could own them. These were usually chained to the pulpits of their private chapels, while ministers and laity had to get on without a first-hand acquaintance of the Bible. Harnack used to say that even after the Reformation, only one Protestant minister out of twenty-nine, had access to a Bible. Naturally, the church was formal, ritualistic, and spiritually cold.

The Thirty Years' War (1618-48) nearly depopulated Germany, and closed in a draw, in the Treaty of Westphalia, which gave religious liberty to Catholics, Lu-

therans and Reformed. The following year (1649) the Fehlinger New Testament was printed in Amsterdam. This was a small, handy, cheap German Testament, which could be owned by the common people. It was sold in great numbers, and a new era was the result—the Pietistic movement. The same thing now happened in Germany that happened earlier in England when the Bible was translated into the vernacular, and the masses began to read it. It produced the Puritan movement in England, the Huguenot movement in France, and the Pietistic movement in Germany.

The Pietistic movement was not a mere peasant movement. Professor August Hermann Francke, of Halle University was a Pietist. So was Philip Jacob Spener—one of the great spiritual lights of this era. When the Bible fell into the hands of the people, they responded to its moral and spiritual teachings, and at once a great reform movement spread over the land. But those in power were in no mood to repent; so the Pietists were persecuted and driven out of the state churches. They found refuge where they could. Some went to the Harz Mountains, and others found refuge in the Hills of Wittgenstein, the watershed between the Weser and Rhine river systems. A large settlement of Pietists settled at Berleburg, and another at Schwarzenau in Wittgenstein of Wespahalia.

It was at Schwarzenau, on the beautiful river, Eder, in 1708, that the Church of the Brethren was founded. The leader was Alexander Mack, who was educated at Halle University, under Francke. Mack came from the middleclass, and had considerable wealth, but gave all of it for the needy, persecuted Pietists.

They spent their time in Bible study, and deeds of charity, where they did not need to work for their simple needs.

Out of Bible study and prayer, was born the Church of the Brethren. They went to the source of authority, and reestablished apostolic Christianity, in contrast to the worldly, formal state churches from which they were driven. They made no human creed—for they felt they were not wise enough to make a creed. Furthermore, they heard people all their lives repeat creeds, yet live like pagans. The early church had just one simple creed—the living Christ—"in him was life, and the life was the light of men."

They adopted the New Testament as the "rule of faith and practice." Why not the whole Bible? Because Jesus clearly taught that the "law and the prophets were until John," but now the gospel (Luke 16: 16). He came to bring the old to its fulness, its completion. He did not hesitate to say, "It hath been said, but I say unto you." Not the Old Testament, but Jesus is the Way, the Truth and the Life; no one cometh unto the Father but by him. Furthermore, the Old Testament has war, and slavery, and divorce, and revenge and the



cultus which no longer fit into the Christian ideal. The living Christ is the creed; and the New Testament is the rule of faith and practice of the Church of the Brethren.

They discovered in the New Testament and in the life of the Apostolic Church some ideals that are basic for the Christian life. These are *peace*; *temperance*; the *spiritual (or simple) life*, as against worldliness and luxury; *brotherhood*; and a *religion of life, fellowship*, and *harmony* with Christ, as against mere creeds and cultus of the formalistic churches from which they came.

## II. The Ideal of Peace

The first principle laid down by the founders of the church in 1708 was the doctrine of *peace*. When one remembers that all their lives they had experienced nothing but wars, conflicts, force and compulsion, there is no wonder that, as they read their New Testaments, they were impressed by the gospel of peace.

Peace meant three things for the Brethren. (1) It is opposed to war, which always mean killing folks. The whole spirit of war is against everything for which Jesus stands. There is nothing about war that is Christ-like. There never was a war that was not caused by selfishness and hate; and, of course, there can be no war without killing human beings. Our church fathers had a clear, prophetic insight into the real teachings of Jesus. Today, the best scholars in all churches recognize what they saw two and a quarter centuries ago. The Bible not only teaches "thou shalt not kill," but Jesus went the second mile, and taught that we should love our enemies, redeem them, and do good to them. He gave us the Golden Rule, and summed up the whole of religion in love to our Father God, and love to our neighbor as ourselves. His own actions are in perfect harmony with these teachings. He who studies his New Testament, seeking truth, can not miss the basic teachings of Jesus on this question.

(2) Peace also meant for our church fathers—"There shall be no force in religion." Religion was a free act of faith on the part of the individual, hence he should not be compelled by forces from without to fit into any ecclesiastical system to which his conscience objected. In all cases of conversion and baptism in the New Testament, the convert was free to exercise his own will—to follow the light from within, and not compelled by autocratic institutions from without. Religion must be a free act of faith. Baptism in the New Testament was always associated with such a free act of faith. There was no compulsion. Our fathers came out of a background of persecution. They could not read and honor their Bibles, and still comply with the worldly, luxurious, formal, almost pagan worship of the state church. Yet they were compelled to do so, or be persecuted and driven from place

to place. Baptism was to be for those who had faith, not for helpless infants who were forced against their wills to fit into ecclesiastical organizations. In 1718 the soldiers of Arfeldt came to Schwarzenau and tore the babes out of their mothers' arms and took them to Arfeldt and sprinkled them. This was force in religion, as well as the persecution which a year later drove them out of Germany to Holland.

(3) Peace also meant no litigation in pagan courts. "Better suffer wrong than do wrong," was a motto among them. They had found by experience that pagan courts were unjust, that the man of wealth and influence was favored, and the poor innocent man was deprived of his rights and property, and was left deeper in debt than before. They learned at the foot of the cross that Christians must be prepared to suffer wrong, and rejoice in it. They had suffered all their lives in the midst of people who pretended to be Christians, but were pagan in practice. But they were sustained by that unfaltering faith in their Heavenly Father who knows all, and who will reward one for even a cup of cold water given in his name; thus how much more will he bless those who for the sake of peace, suffer wrong rather than use force, or pagan courts, for any selfish purpose. Only when the church granted permission, believing that the cause was eminently just and worthy, was a brother allowed to go to courts of law.

Peace was the first principle laid down by the Brethren. It is a big word. The Hebrew word for peace is *shalom*. This means more than we usually mean by peace. We often speak of peace where there is only an armistice—as in Europe today. There is no peace in Europe—only an armistice. But *shalom* means "blessed welfare," it is the very nature of God's perfect harmony with himself.

There are three kinds of peace in the Bible. (1) We should make our peace *with* God. This means faith, repentance, and reconciliation. (2) Then the "peace of God" is shed abroad in our hearts, and all conflicts within cease, and we are in tune with ourselves and with him. (3) We should live at peace with all men, create brotherhood through redemptive love, and be peacemakers, that we may become sons of God. All of these ideals of peace were clearly understood by our forefathers, and taught by them as basic for the Christian life.

## III. Temperance

The second ideal of the Church of the Brethren was *temperance*. This meant not only abstinence from alcoholic liquor, but to keep the body a fit temple for the Holy Spirit in everything. It meant opposition to all vice, and any habit or act that would weaken or destroy the physical body.

The Church of the Brethren was a temperance organization from the first. Not in the sense that they

made propaganda for this, but for themselves. Aristotle taught that temperance means "as much as you need, no more, no less." This, of course, means total abstinence of anything that one does not need. If anything is not good for the body, one does not need it; hence, temperance implies abstinence from all that is not needed, or is harmful. The decisions of our General Conference show that this question had to be reasserted again and again. But these decisions also show that the church was always on the right side of the question.

There is, of course, no religious ground for temperance unless one has the religious point of view of the sacredness of life, and of the body as the temple of the spirit, which must be clean and strong to be the efficient servant of the immortal soul in its quest and its mission.

On the question of alcohol, the Bible is clear. "No drunkard can inherit the kingdom of God." Drunkards are classed with all the other sinners who are alienated from God, and rebellious to all that God wants in his kingdom.

The Brethren, as sincere students of their New Testaments, saw the logic of this problem. As true followers of their Lord, they could have but one attitude on this question. Temperance in all good things, and abstinence from all evil things, is the law for the body for the Christian. Hence, no brother could engage in the use of alcohol, or have immoral relations in any way, and he must have no association with the business. He must not sell his grain, or apples, or anything for the purpose of promoting intemperance.

On the tobacco question, the Church of the Brethren has decisions against this nuisance for over a hundred years. On the question of vice, from the first, no one could be in fellowship with the church that had wrong attitudes on this question. The body must be kept pure, for it has a holy purpose. God can not dwell therein unless it is sanctified for his purpose.

How many millions of human beings have lost their lives, their souls, and their happiness through these curses! Surely, the Church of the Brethren should be appreciated for her prophetic insight into the Word of God, and thus set up right ideals for her people for two and a quarter centuries.

#### IV. The Spiritual Life

Our fathers came out of churches and communities where worldliness and luxury were the common habits of the people. The wealthy then had luxuries in such profusion that today, as we see their frivolities in the museums and palaces of Europe, we marvel at them. It would require multiplied millions today to produce the luxuries of some of the palaces of two centuries ago. But the poor were taxed so the few might live in luxury and ease. All who could, aped the rich. Yet no one

thought that luxury and worldliness was unchristian until the New Testament got into the hands of the people, and the Pietists took it seriously.

Our fathers were impressed with all the teachings of Jesus on the dangers of wealth. They saw the text—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15). Also, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind." They had seen luxury and worldliness, and the resultant barrenness of the spiritual life. Now, they found in their Scriptures the will of God on these questions. They saw the lowly Jesus, "who had not where to lay his head" going about as one that serves. They saw Paul who could write from Mamertine Prison—"with food and clothing, be therewith content." They also had faith in the rewards of the loyal, and they experienced the joy of a spiritual life within, that did not even care for luxuries and temporalities. "For the things that are seen are temporal; but the things that are not seen, are eternal."

Experts tell us that luxury has destroyed more people than war. Babylon once had 20,000,000 people; but the wealth of the world poured into Babylon, and luxury abounded, and vice which goes with luxury, and the city went down to oblivion so that for a thousand years people doubted whether there ever was a city by that name. Archæology has read her history like a book, and the luxury and worldliness of the proud mistress of the world brought her to naught. She is a byword for failure, corruption and vice. In the days of the early church, Rome was the new Babylon, and John, the Revelator, saw the doom that was to await her. Her sins were all related to luxury and intemperance. Every age of luxury has been an age of extravagance, and the health and vigor of man has declined. No race has ever yet been able to withstand luxury; but hardships have been blessings in disguise. When the Hebrews were in Egypt, Pharaoh thought to keep them down by adding hardship. But the Hebrews became more and more powerful, while Egypt became weaker. This is the law of biology, the law of God. History shows that worldliness and intemperance do not work for survival and welfare. History is the laboratory of all true ethics.

Our church fathers had the true instinct when they discerned this great principle and made it one of their basic ideals for the Christian life. The laws of welfare have not changed. We need this ideal today as much as ever. It is based upon the eternal truth of God and his universe. May this generation respond with loyalty to this great ideal of life, true to the founders of the church, and true, most of all, to the Founder of the Church, Jesus Christ, our Lord.



### V. Brotherhood

The fourth ideal of the church of the Brethren is *brotherhood*. At Schwarzenau they called themselves "Brethren." The outside world called them "die Tauffer," the Baptists, or the *Tunkers*, from which the Anglicized word "Dunkers" comes. But the group called themselves "Brethren"; it was the Church of the Brethren.

It is easy today to speak of "world brotherhood" because it is a popular idea. But few know what the word means. It was different two and a quarter centuries ago. Brotherhood, as it is used in the life of Jesus, was not known. There were caste, slavery, and insuperable inequalities everywhere. For the Brethren, there could be no slavery at all, for slavery is a complete denial of brotherhood. Jesus said: "Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant" (Matt. 23: 8-11).

Brotherhood rests upon the fundamental fact that God is Father of all—and of one blood God created all men. Paul taught very clearly that these human distinctions are false. "For there is neither Jew nor Greek; bond nor free; male nor female; they are all one in Christ Jesus" (Gal. 3: 28). Jesus taught that all the law and the prophets are summed up in love to God supremely; and love to neighbor equally with one's self. To love one's neighbor as one loves himself is to protect his life as one protects his own; to protect his health, his reputation, his property and his welfare as much as one protects and promotes his own.

Our relation to others must always be that of redemptive love. This implies that one recognizes the inestimable values of the human soul—in every person; it means an interest in his welfare; and it means that one always wills to do good to others as much as he desires others to do good to one's self. This central teaching of Jesus makes slavery impossible.

It likewise makes caste impossible. Our Brethren came out of caste. Europe still has caste. At the top is nobility; then the middle class, the bourgeoisie; and at the bottom, the peasants, who constitute about 90% of the population. "Once a peasant, always a peasant" is a common saying. Although Alexander Mack was a well educated man, of considerable means, and came from the bourgeoisie, he was too good a Christian to allow the slightest idea of caste in the Church of Christ. "All ye are brethren" was fundamental from the beginning.

Brotherhood also meant for them the family spirit, brotherly affection. Hence it was easy for them to follow the whole counsel of the New Testament, and eat

with one another. The Brethren kept together what Christ put together—love to God and love to man. The love feast of the church symbolizes in perfect fashion this fundamental truth. Jesus said, When you bring your gift to the altar and remember that your brother has ought against you, leave your gift, and first go and be reconciled to your brother, then come and offer your gift (Matt. 5: 23, 24). One can not get into harmony with God unless he has brotherly relations with men. The last supper showed this very thing. Before Jesus could get their oneness with himself, he had to teach brotherly relations with one another. On the way to the Last Supper the disciples were quarreling as to who would be the greatest in the new kingdom. It was impossible for them to have fellowship with his spirit until they got rid of pride and antagonisms. So he served them, as Lord and Master, the most humble service known to the orient. He gave them the strongest command in the New Testament. Then he ate a meal with them, which symbolized brotherhood and peace, the true family spirit, before he could give them the broken bread and the cup. Most churches have neglected the first part of this command, and the result is wars and rumors of wars; stresses and strains in political, economic, social, and racial relations. If Christendom had followed Jesus' ordeal as did the Church of the Brethren, the caste spirit, and human antagonisms would not be. Our church fathers were true prophets whose spiritual insight was true, and today we see the wisdom of their guidance. How much the world today hungers for reality in religion—for a religion that makes a difference in men—that actually produces brotherhood instead of merely talking about it. A genuine brotherhood in all human relations is taught by Jesus, and this is one of the highest doctrines of the Church of the Brethren.

### VI. Religion as Life

The world is full of religions, but many of these religions do not appeal to us. Christianity is divided up into many factions. Most of these factions came about through emphasis on some aspect of doctrine or cultus.

The history of the world is a series of "tides of the spirit," where great men lived noble lives and brought into the world new values of life, but their followers failed to catch the spirit of their masters, but scrupulously fossilized their sayings. The great prophets were killed, and a later generation built monuments to their memory and followed the cultus of the priests.

The Pietistic movement went back to the New Testament, to the living Christ who was revealed therein, and their piety revolted against the formalism, the creeds, and the barren cultus of their state churches. After the Reformation, new dogmas appeared, but the life of the church was little different from the old church. The founders of the Church of the Brethren

were devout scholars who clearly saw the barrenness of the religion of mere creeds and cultus, and their spiritual discernment gave them the true meaning of religion. Religion is life, it is the life of God in the heart of man; the life of man in harmony with God. It is life—it is the spirit of Christ in the soul, so that man can say with Paul, "It is no longer I that live, Christ liveth in me." The living Christ is the only creed, for "in him was life, and the life was the light of men" (John 1: 4). One of their favorite texts was Matt. 7: 21: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." They never forgot that the follower of Christ is to be "light to the world" and the "salt of the earth." The promise of Christ is that his followers are to be "sons of God." Now, sonship means likeness, spiritual likeness to Christ; oneness with him in his character and attitude of righteousness, love and service. The believers are to be "living epistles," who imitate Christ.

The best thought of today is coming to the point of view that our fathers had two hundred twenty-five years ago. We know that Christ meant for people to be transformed, to become new creatures, to be regenerated, so that they no longer love the world, but love God and his kingdom, and grow in grace into the perfect image of Christ the Lord. Religion is life; and Jesus is the true way of life. Man's faith is a real, vital, whole-hearted response to Christ, a loyalty that loves all and gives all to him. Such loyalty means an open heart that can be filled by his Spirit.

Those who have diagnosed the troubles of this age have agreed that it is primarily a moral and spiritual depression. There is enough material good to supply all human needs, but there is not enough religion to meet the demands of this age. If all churches had preached religion as life, a life of Christlikeness, a life of love and brotherhood, and practiced the spirit of loyalty to Christ, we would not have the present dilemma. The Church of the Brethren is right, it is absolutely right, in its view of religion as faith, loyalty, harmony with Christ—a religion that functions, that lifts man out of his petty self into the realm of holiness through the power of the Holy Spirit. "For Jesus' sake" we can do all things, and for his sake we will do all things to promote the kingdom of God, the reign of goodness and love.

These ideals make a challenge to the church to be evangelistic and missionary, far beyond our past. The Church of the Brethren was a *protest* against superficial views of religion and life, but it was primarily not protest but *promotion* of the true Apostolic Church that came fresh from the hands of our Lord. We can not continue as a mere protest, we must be evangelistic—through preaching and teaching—and extend

evangelism to the ends of the earth. God has, through this church, sustained his purposes, and we are commissioned by him to herald these ideals to mankind in this day of trouble. The world needs *peace, temperance, the spiritual life, brotherhood*, and a *religion of reality*, or as life. This is the teaching of Jesus; these are the ideals of the Church of the Brethren; this is our commission today. *Deus vult.*

Chicago, Ill.

## The Meeting of the General Ministerial Board

BY M. R. ZIGLER

Ministerial and Home Miss'n Secretary

THE members of the General Ministerial Board—H. L. Hartsough, Paul H. Bowman, W. H. Yoder, M. J. Brougher, S. J. Miller, and D. W. Kurtz—were all present. J. Clyde Forney represented the Pastoral Association. E. S. Coffman, serving under the General Ministerial and Mission Boards, in the field of evangelism, was present and gave a report of his work which began the middle of June.

A spirit of deep concern was plainly visible during the meeting of the Board as it faced the far-reaching responsibilities assigned to it by our Annual Conference. The inauguration of new plans is one of the most difficult demands that the Board necessarily must meet. To develop ways and means to produce an adequate ministry for our church eventually means a change from old plans to new ones. To secure these changes throughout the Brotherhood, and at the same time to maintain a happy understanding is a matter of grave importance. Different areas of our Brotherhood have different conceptions of what ought to be; therefore, in the planning of a Brotherhood program, great wisdom is essential in the preparation of any suggestion so that harmony and peace may prevail. The Board is sincerely grateful for the fine coöperation exhibited on both the part of ministers and churches in working out these most difficult situations.

*Treasurer's Report.* W. H. Yoder, our treasurer, reported that he felt it would be possible for our Board to continue our program without going into a deficit, until Feb. 28. To do this, it will be necessary to curtail expenditures at every point possible. There will be a limited amount of material sent out to be helpful to pastors. Traveling expense, which is a large item of the Board's budget, will be reduced. Office expense has been reduced by coöperating with other Boards in stenographic work.

*Special Reports.* Special studies are being made by committees under the direction of the Board, in the following fields: Pastoral Manual, constitution for local churches, classification of ministers, loan library, reading course, local church records, ministerial pensions, and evangelism. Space forbids giving a report on each



of these items. However, the Board will appreciate any suggestions from anyone regarding these subjects.

**Ministerial Relief.** The General Mission Board is custodian of the funds for ministerial relief. However, the General Ministerial Board passes on all applications. Each year every person receiving help must renew his request for the following year. This year, due to the financial situation, a letter was sent to each one stating that the fund had been overdrawn, money had to be borrowed, and hence voluntary reductions were requested. The response was excellent. Practically a thousand dollars was voluntarily given up by those receiving help in 1933. New applications were received which precipitated a very serious situation. In these days there is much suffering and if there was ever a time when there was need for ministerial relief, it is now. A gift from anyone for this purpose will be greatly appreciated so that these old people will not need to suffer in their old age after a long period of service in the ministry of the church.

**Ministers Available.** The General Ministerial Board has definitely worked to locate ministers who are not now employed. Much labor and concern has not made it possible to locate all available ministers. Churches that can use part time men will be rendering a great service, if through their ministerial boards they will inform the regional member of the General Board of this possibility. However, it is more important to discover places where there is need for full time men.

**Policy on Placement.** At our last Annual Conference the policy on placement was presented to ministerial groups for study, and it was also discussed in a number of pastoral conferences. Recently it was printed in THE GOSPEL MESSENGER. The Board decided to revise it in the light of discussions and to present it to Annual Conference.

**Ministerial Standards.** The Annual Conference received a petition from the young people through the District Conference of Southern Indiana asking for a study of the development of a ministerial standard. The Board appointed M. R. Zigler, D. W. Kurtz, and Rufus D. Bowman as a committee to prepare a report on this very vital subject.

**Special Day of Prayer.** The Ardenheim church, through the District Meeting of Middle Pennsylvania, requested Annual Conference to authorize a Day of Prayer. The General Conference received the petition and asked the General Ministerial Board to arrange for such a day of prayer among the churches. The General Ministerial Board decided to recommend a week of prayer, Jan. 7 to 14, the 14th to be set aside as a day of prayer and fasting among the churches. The details of this week of prayer are to be planned by the Elgin staff, which consists of the secretaries, and editors, and representatives of Bethany Biblical Seminary.

Many other items were discussed and plans made to

make our work more effective. A sincere effort was made to meet the many problems that were presented of a private nature. Outside of the Board meetings the regional men discussed common problems of administration. A special effort will be made through the coming year to make our ministerial conferences more helpful and inspirational. The members of the Ministerial Board joined with the members of other Conference Boards in a Council of Boards meeting to face together the total program of the Church of the Brethren.

*Elgin, Ill.*

## Meeting of the General Mission Board

BY CHARLES D. BONSAK

Secretary of General Mission Board

As a measure of economy the General Mission Board combined its August and December meetings and met at Elgin, October 31 and November 1 and 2. This necessitates more considerations by mail which is neither as satisfactory nor as safe in difficult problems, but present conditions justify every reasonable economy. Being the annual meeting for organization, Brethren Otho Winger and J. J. Yoder were elected president and vice-president respectively. The selection of executive help for the office was deferred until after an economy report was to be considered by the Council of Boards next day. After this report the old officers were selected to be reconsidered at the April meeting of 1934. These are as follows: Chas. D. Bonsack, Secretary; Clyde M. Culp, Treasurer; H. Spenser Minnich, Assistant Secretary; and M. R. Zigler, Secretary of Home Missions and the Ministry jointly with the Ministerial Board. Edward Frantz was elected a member of the Gish Committee to succeed himself.

In the organization and in every other item the Board was deeply conscious of the limited funds available for the work. All executive officers were asked to further

## What to Pray For

*Week of November 20-26*

See Picture of Umalla Church on Opposite Page

AT the Umalla station, which is in the far north end of our mission field in India, are to be found a well-built bungalow, a small dispensary building, and a modest churchhouse. The dispensary was built when Sister Ida Himmelsbaugh lived at Umalla and literally burnt her life out for the well-being of the people in and around the Vali district. Many were the patients who considered Sister Himmelsbaugh a real doctor, because she gave them such excellent nurse's care. Today the good work still continues with Sister Mae Wolfe Miller, R. N., administering to the physical needs of the immediate community and far out into the villages. Along with this medical work, Sister Miller and her Bible woman go to the villages on evangelistic tours. These village women are always made very happy when the tent is pitched in their village and Sister Miller visits in their homes in her friendly, happy way.

share with the needs of the work, which is being done. Missionaries and those dependent upon relief funds are being asked to continue their sacrificial gifts. Much thought was given to other economies of less help, travel and other expense. This will be considered further at the next meeting. It would have been a satisfaction to our people if they could have been present and could have seen the prayerful and earnest effort of the Board members trying to do the *right* thing amid increasing problems and decreasing income. Only blessing can come when Christ and the church have first interest in our hearts and plans. This spirit seemed to prevail and we therefore trust him fully for the work ahead.

It would be impossible to refer to all problems considered or actions taken. Matters considered by mail need further explanation and report. Decreasing income always brings increasing needs. Those kept from the field find adjustment at home difficult with millions now out of work. Investment of permanent funds becomes more complex and uncertain. Missionaries desire to know whether their furloughs are to be temporary or permanent. The rising churches on the mission fields have their rights and problems. These and many other questions face almost every Board meeting. But a few high points we must share with our readers.

Bro. Kermit Eby, a teacher in the schools of Ann Arbor, Mich., who is a close student of the affairs of the far east, and who with others recently made a tour of goodwill to Japan and China, was present and reported his impression of mission work in these lands. He admitted that he was not too enthusiastic about missions until he made this trip. But he found that missionaries were ambassadors of sympathy and understanding and that their stations made for goodwill and peace among the peoples that we must increasingly recognize. They are interpreters of the best in life, builders of good

homes and discoverers and trainers of the leadership of these nations. All appreciated his earnest testimony and that he came at his own expense to share his impressions.

The Board granted the request of the India Mission to permit our treasurer, Bro. L. A. Blickenstaff, to assist the Methodist Episcopal work of all India during the furlough in the coming year of their treasurer. While Bro. Blickenstaff is more than busy with his own work, the Board felt that in such times we must share with others his splendid ability for such a task, when they are quite willing to do as much for us when his furlough is due. This is no small task and will likely require his removal to Bombay for the year, seventy miles south of Bulsar. But such times require sacrifice and coöperation. Only thus can we carry the load. If we expect nations to coöperate, the Christian church must lead the way.

A voluntary contribution was received from a retired missionary in Peiping as a testimony of his high regard for our missionaries and their work in Shansi with which he was quite familiar.

A vote of thanks was given to the Nigerian government in Africa for the many gifts extended to our Africa Mission in the past year amounting to probably \$5,000 for different purposes. Such coöperation in times of need is doubly appreciated by this gesture of goodwill from this colony of the Protestant British Empire.

Bro. Moy Gwong reports a hopeful progress in his lonely work in South China as he has baptized 21 in the past year. He says "since no one could come to them and help organize the church, they have selected fifteen trustees to carry responsibility meanwhile."

Perhaps there have never been as many baptisms through the work of the summer pastors as in the past year with the little money expended. There seems a re-





ligious hunger for God and the way of life all over the world. Men must turn from the disappointments in material things these days. God grant that we may give them the Light which is indeed the Way to God!

*Elgin, Ill.*

## The Board of Christian Education Moving

BY RUFUS D. BOWMAN

General Secretary of Board of Christian Education

If you had the responsibility of organizing the Church of the Brethren to preserve our most essential values during this crisis, how would you do it? If it were your task to reshape the present program to function through this financial emergency, what direction would you go? The General Boards faced these serious problems during their meetings, Oct. 31—Nov. 2.

The Board of Christian Education faced a serious financial crisis. Decreasing receipts have forced us to curtail expenditures to approximately sixty per cent of what they were three years ago. The present financial emergency made necessary a reorganized general program.

As far as my part was concerned in helping to bring about the reorganized program, I went forward with the following convictions:

1. We should endeavor to preserve the most essential values in the program, such as the conservation of our childhood and youth.
2. We should maintain a functioning program during the crisis and still move in the direction of the most ideal type of organization for the future.
3. The direction of this new set-up should be toward unifying the general work so as to render us better able to present a united program to the local church.
4. The age-group programs should be maintained. The best that we have should be given to childhood and youth. Age-group secretaries represent the soundest type of organization.

For instance, instead of having a temperance secretary, temperance education should be carried on through the children, young people and adult age-groups. Likewise, with other causes.

5. The Board can not afford to carry a heavy deficit. We should do everything possible to preserve the most essential values and yet live within our income.

In my judgment, the reorganized program which you will find set forth in the minutes of the Council of Boards, which is to go into effect Sept. 1, 1934, is a move in the right direction. There will be a Secretary of Home Administration (which includes Christian Education, the Ministry and Home Missions); a Director of Young People's Work and a Director of Children's Work. This united secretarial staff will function for both the Board of Christian Education and the General Ministerial Board. This makes possible a more

united approach to the local church. The age-group workers will have a definite responsibility for the promotion of the total program of the church through their age-groups.

Funds were not available to carry on the program as planned. It seemed wisest to make the combination suggested above. It was my conviction that M. R. Zigler should be chosen as Secretary of Home Administration and for this field he is well fitted. It was my sincere desire to be released next September to reënter my chosen field of pastoral service. This arrangement was considered and approved by the Boards.

The Board of Christian Education reorganized by electing C. S. Ikenberry, Chairman; L. W. Shultz, Vice-Chairman; and Dan West, Treasurer. All of the Board members were present except R. E. Mohler who was not able to attend this meeting.

Intermediate work was given more consideration than usual. A committee on intermediate work led by Raymond Peters is doing splendid work. The Board instructed the secretaries and editors to proceed as fast as circumstances warrant with arrangements for imprinting the new Bethany series of Intermediate Graded lessons. Our plan is to have these new graded lessons ready by October, 1934. Stronger promotion is planned for the intermediate club programs. In keeping with the trend to use the term *Pioneer* for the intermediate age, the Board decided to change our club names from *Frontier* to *Pioneer*.

The young people's program is centering upon the development of leaders who have the enthusiasm, insight and background of knowledge to create a healthy young people's program in every local church, who by their quality of life and ability to make friends become effective leaders. The children's program is suggesting one key children's leader in each local church who will have supervision of the children's division. Plans are being made to help give these workers special training. As far as funds permit, work will be carried on as previously with District Directors of Children's Work.

A splendid report was given by the Music Committee of the Board. Some new features of the program for this year are mimeographing a pamphlet on "Instrumental Music for Worship Programs," the promotion of a program of memorization of hymns through *Our Young People* and THE GOSPEL MESSENGER, and conducting a leadership training School for Musicians at Camp Mack during the coming summer.

Special attention was given to temperance work. Articles will be prepared with the purpose of giving temperance facts and guidance for future temperance work. We hope to have an illustrated temperance lecture ready by next summer. A more thorough temperance educational program for young people is being prepared. A study of youth temperance movements such

as "Allied Youth" is being made with the purpose of possibly encouraging our young people to join with a great national temperance organization.

Peace work during the crisis was also given consideration. A positive peace plan for the development of goodwill was approved which includes articles, camp work, conference work and a further integration of peace and missions. A negative peace plan for the purpose of antidoting the war system now was planned. The question of neutral relief work was considered. Progress has been made toward the development of a plan to give guidance to our young people in war situations.

In closing may I say that even though funds are limited and the work is slowed up, we are going to operate the program in the best possible way with the resources at hand. Our heads are still up and we are not discouraged. Low funds have not cramped our vigor for the cause of the church. We have discovered and are still discovering unofficial ways of carrying on Christian education work—using talented workers out on the field who are willing to help us without pay. In the new plan, Board members will give more time to this program. The lives of Board members and Staff members are consecrated to Christ and the church. We pray for his guidance during these difficult days. May God bless the Church of the Brethren and make us realize that the days of the church's greatest material poverty may prove to be the days of her greatest spiritual blessing.

*Elgin, Ill.*

## Minutes of the Council of Boards Meeting

BY RUTH SHRIVER

Recording Secretary, Council of Boards

THE Council of Boards of the Church of the Brethren met at Elgin on Nov. 1, in connection with the regular annual meeting of all smaller Board groups, except the General Education Board.

Opening devotions were led by Leland Brubaker, new member on the General Mission Board. The business session followed, with action on the following items:

I. *Annuity Rates.* It was voted to refer the question of annuity rates (delegated by Annual Conference to the Council of Boards) to the Committee on Financial Policy, to be reported back in time for the 1934 Annual Conference.

II. *Emphases in the Program.* Reported by Rufus D. Bowman. See page 2 for an interpretation of this report.

III. *Reports of Treasurers of the Several Boards.*

### General Mission Board

The Treasurer of the General Mission Board made a report of the financial situation in missions. It was

shown that although the mission budget for the present year was \$181,767, curtailments were made and planned for, to bring the possible expenditures down to \$149,856. As the heavy end of the program is on the foreign field, and the budget year is nearing a close, there is no possible way to avoid an increase in the deficit over the previous year, should the giving of the church decline considerably over last year. The present deficit in missions was shown to be more than \$50,000.

### General Ministerial Board

Through curtailments during the year, the General Ministerial Board will be able to complete the year's work without a deficit. These curtailments have been made in traveling expense, stenographic work, and literature.

### Board of Christian Education

This is the third year that the Board of Christian Education has cut its budget to meet the shrinking receipts. The work has been crippled, but the secretaries and Board members are doing their best to carry on anyhow.

The program this year was planned for an expectation of \$16,500, but the low receipts so far demand further curtailment for a probable \$12,000 expectation. The present deficit is about \$2,300. With no outside sources of funds for two months of this year the work will be very low. The same seems probable for two months next year.

### Ministerial and Missionary Relief

The treasurer of the General Mission Board reported the situation as to the Ministerial and Missionary Relief Fund. The present year started with a deficit of about \$3,700. After the list of relief during the year had been scaled down very much, yet the cost this year is bound to be about \$9,700. With what is expected out of the Conference Budget and a little of the earnings from the Publishing House to offset, there is almost certain to be a deficit of over \$5,000 in this fund the first of next March.

### Bethany Biblical Seminary

In the absence of the treasurer of Bethany Biblical Seminary Bro. J. W. Lear gave a report as to the financial situation. It was shown that about all curtailment possible to be made in the staff and other economies have been made and yet maintain standards necessary for a school of this kind. Salaries are still behind some months.

IV. *Report of Financial Secretary.* The one directing the raising of the Conference Budget funds made a report that for the eight months March 1 to Oct. 31 this year \$79,829 has been given. This is a 21% decrease below receipts for the corresponding period of a year ago. If this decrease is to continue, receipts this year ending Feb. 28 might fall as low as \$150,000. This would be a great tragedy.



A plan to keep our giving up to the record of last year was proposed. The story of the Council's consideration and action appears in this issue under the heading, "He Steadfastly Set His Face," page 14.

A. D. Helser, missionary to Africa on furlough, was present and made a strong appeal after which it was decided that the Board members make a personal commitment. The result was that \$1,700 was pledged for the Challenge Fund.

Following the announcement of the amount of money pledged by the Boards, it was voted: We, realizing that the church in these days has a great opportunity as well as responsibility in winning men and women for Christ throughout the world, and in establishing his principles in all human relationships, urge increased efforts in local churches, districts, and the general brotherhood, that we may be faithful in the work committed to the church.

V. *Further Curtailment of Program.* It was felt

that in view of the facts presented, further curtailment of program should be made, and the following reorganization of staff was voted:

A. Possibility of one unified board.

Voted—That the following be referred to a committee of two to study and report back to the Council of Boards:

"The staff, after several years of satisfactory experience working together as a unified staff, believe, for efficiency and economy, that the time has come when the General Boards should consider seriously the advisability of organizing our general church activities under one Board." Committee elected: J. W. Lear and M. R. Zigler.

B. Temporary staff re-arrangement.

1. Chairman of staff.

Voted—That there be a chairman of the staff, to be

(Continued on Page 24)

## "HE STEADFASTLY SET HIS FACE" (Luke 9: 51)

*"Who for the joy that was set before him endured the cross" (Heb. 12: 2)*

### WILL THE CHURCH FACE ITS DIFFICULTIES?

SHALL we close our mission fields or will the church steadfastly set its face to carry on? At one time the Church of the Brethren had 129 missionaries. Now it has 96. A few years ago the Board of Christian Education was able to serve in an unhampered way. Now the money is so short that needed service can not be rendered. The workers are being reduced. Bethany Biblical Seminary carries on with teachers' pay many months in arrears. The General Ministerial and Education Boards can not do their work without funds.

The record of giving for the general work of the church shows, for the year ending Feb. 28:

1930 .....	\$361,079
1931 .....	288,362
1932 .....	233,380
1933 .....	201,716

From March 1 to Oct. 31, 1933, contributions were 21% below the corresponding period last year. If contributions continue at this low rate for our year ending February 28, 1934, we will drop to near \$150,000. This would be calamitous. Then we would start to close mission fields or church institutions at home.

When Jesus was faced with persecution and a seemingly impossible situation, *he steadfastly set his face toward Jerusalem*. His was not the spirit of retreat but to carry out the Father's will.

Life rests on faith, honesty, perseverance, love, and sacrifice. These are the values the church has to offer. Will the church steadfastly set its face to carry on?

### THE GENERAL BOARDS ACT

The answer of the General Boards in session November 1 was, YES. At the meeting, the urgency of the situation was explained. A plan to do as well this year as last was proposed. Bro. A. D. Helser, missionary on furlough from Africa, made an appeal. Serious discussion lasted for more than an hour. A motion was made to endorse the plan to ask the church to do as well as last year. The vote was about to be taken. Then some one suggested that with financial conditions so adverse we ought to proceed very prayerfully. A suggestion was made that we hold up the motion until after the noon adjournment, when we should have special prayer seeking God's guidance. Upon reconvening, the Board members, secretaries, and three missionaries engaged in heart-searching prayer. Suggestion was made that the voting be done by ballot, and that each one put with his vote a pledge of what he would give special toward the Conference Budget. When the ballots were counted the vote was unanimous to adopt the plan and pledges totalling \$1,700. These are part of a \$10,000 challenge fund being raised among earnest members to encourage the churches to do as well as last year.

### MANY EARNEST CONTRIBUTORS

Two girls, a teacher and an office worker, have just started to support a missionary. They are giving \$50 per month.

A Kansas farmer and wife have tried to accumulate money. Now they realize wealth is elusive and that joy comes through service. They just pledged \$100.

An Ohio sister who in 18 months sent 14 contributions totalling \$200, sent \$10 more with her prayers.

A Southern California pastor feels sure his congregation will be better this year than last.

Two Pennsylvania Conference Budget Field Men have laid plans to bring their districts up to last year in giving.

A Southeastern Pennsylvania business man has set his face to the task of helping the congregations of the district to raise a missionary's support.

A former student volunteer who was prevented from going to the mission field just gave a \$500 pledge for this year.

#### DISTRICTS TAKE ACTION

The District Meetings of Southwestern Kansas and Southern Pennsylvania voted that each of their congregations strive to keep up to last year's giving. A few congregations in the brotherhood have already met the goal. The conviction that the church dare sink no lower in its ministry to the world is becoming deep-seated. Congregations feel this in their local work. We must either sink or swim. There is a determination to carry on. God needs the church to help bring his will to pass in our world.

#### FURTHER ECONOMIES

Along with plans to raise money many and deep cuts in expenses were made. A secretary of the Board of Christian Education is retiring next September, further cuts in salaries of all secretaries were made, more missionaries are to be retained at home until funds are available to send them back. A few years ago we were told missionaries would have to be called home. That time has come. Now they are at home yearning to return to their work.

#### SPECIAL OFFERING OPPORTUNITIES

The Thanksgiving Offering is in behalf of Home Missions. By this concentration of our thought the brotherhood will come closer to our home mission work. The Christmas Offering is in behalf of World Wide Missions. This money is for use in any or all of our mission fields. The Achievement Offering in behalf of the whole general work comes in February.

Jesus said, "According to your faith, be it done unto you" (Matt. 9:29). Whether you are a lay member, a pastor, an elder in charge of a church, a local missionary secretary, a member of the General Boards or a church worker in any office, what is your faith?

**THE GOAL.** THAT THE CHURCH OF THE BRETHREN HOLD THE LINE, THAT WE DO AT LEAST AS WELL AS LAST YEAR IN OUR GIVING FOR THE MISSION AND CHURCH SERVICE WORK OF THE BROTHERHOOD. Will you say, "*The Line Shall Not Break Where I Stand*"?

**THE GENERAL BOARDS**  
CHURCH OF THE BRETHREN  
Elgin, Illinois

## MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '33	Year Ending Feb. 28, '34

**Conference Budget \$275,000**

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62. % \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46. % \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35. % \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Oct. 39.6% \$ 79,829

Sept. 35.4% \$ 71,195

Aug. 31.3% \$ 63,028

July 29.1% \$ 58,653

June 25.6% \$ 51,648

May 8.5% \$ 17,146

April 4.7% \$ 9,573

Mar. 2. % \$ 4,037

The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.



## KINGDOM GLEANINGS

### Calendar for Sunday, November 19

**Sunday-school Lesson**, Paul in Athens.—Acts 17: 16-34.

**Christian Workers' Meeting**, Cultivation of the Spiritual Concept.

#### B. Y. P. D. Programs:

Young People—Money—First Things First.

Intermediate Girls—What Is Good Sportsmanship?

Intermediate Boys—Make Somebody Happy.

\* \* \* \*

### Gains for the Kingdom

**Six** baptized in the church at Rich Hill, Mo., Brother and Sister D. C. Gnagy in charge.

**Eleven** baptized in the Mexico church, Ind., Bro. Chas. Flory of Piqua, Ohio, evangelist.

**Five** baptized in the Girard church, Ill., Bro. Earl C. Bowser, pastor-evangelist.

**One** baptism in the Plattsburg church, Smithfork congregation, Mo.

**Two** baptisms at Tampa, Fla., Bro. A. D. Crist of Middleburg, Fla., evangelist.

**Twelve** baptized in the Rummel church, Pa., Bro. Tobias Henry of Johnstown, Pa., evangelist.

**Three** baptisms in the Oak Grove church, Ind.

**Four** received into the Knobley church, W. Va., Brethren B. W. Smith and B. M. Rollins, evangelists.

**Seven** baptisms in the Lower Cumberland congregation, Pa.

**One** baptized and one reclaimed in the Cabool church, Mo., Bro. R. L. Gass of McComb, Mo., evangelist.

**Seven** baptized and one reclaimed in the Fairview church, Mo., Bro. A. W. Adkins of Cabool, Mo., evangelist.

**Three** baptisms in the Coventry church, Pa.

**Seven** baptized in the Salem church, Va., Bro. R. L. Cocklin of Mechanicsburg, Pa., evangelist.

**Five** accessions at the Second church, York, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

**Five** baptisms in the Wakarusa church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

**Eleven** baptisms in the Meyersdale church, Pa.

**Fifteen** baptisms in the Greenville church, Ohio, Bro. G. G. Canfield and wife of Plymouth, Ind., evangelists.

**Six** converts in the Richland Center church, Kans., Bro. Harman of Kansas City, Kans., evangelist.

**Five** baptisms in the Mt. Etna church, Iowa, Bro. L. A. Walker and wife of Omaha, Nebr., evangelists.

**Four** baptisms in the South Loup church, Nebr., Brother and Sister D. G. Wine of Enders, Nebr., evangelists.

**Five** baptisms in the Bethany church, Ohio, Bro. E. S. Coffman of Dayton, Ohio, evangelist; three baptized and one reclaimed prior to the meeting.

**Two** accepted Christ in the Mohler house, Lower Cumberland congregation, Pa., Bro. Henry L. Miller of Mechanicsburg, Pa., evangelist.

**Eight** baptisms in the Silver Creek church, Walnut Grove house, near Alvordton, Ohio, Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

**Nineteen** baptized, one restored and two received on former baptism in the Empire church, Calif., Bro. J. H. Casady of Washington, D. C., evangelist.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Nathan Martin** of Lebanon, Pa., Nov. 19 at the Ziegler house, Little Swatara congregation, Pa.

**Bro. Galen Bowman** of Middlebury, Ind., Nov. 12 at the Baugo church, Ind.

**Bro. C. H. Deardorff** of Hartville, Ohio, Nov. 5-19 in the Elmdale church, Mich.

**Bro. Phares J. Forney** of Lancaster, Nov. 26 in the Shrewsbury house, Codorus congregation, Pa.

\* \* \* \*

### Personal Mention

**Bro. H. H. Hendricks** of Hicksville, Ohio, changes his address to 537 S. Beech St., Bryan, Ohio.

**Northern Missouri** is to be represented on the 1934 Standing Committee by Eld. Walter Mason. The alternate is Eld. J. A. Eby.

**The Standing Committee** delegate to the Ames Conference from Western Colorado and Utah is Eld. R. N. Leatherman, with Eld. Ira H. Frantz as alternate.

**Eld. George Eller** is the choice of Oklahoma, Panhandle of Texas and New Mexico for Standing Committee delegate to the Ames Conference, with Eld. A. L. Williams as alternate.

**Bro. C. B. Smith and wife** of Bridgewater, Va., are leaving this week for Pontiac, Ill., where they expect to spend the greater part of the winter with a near relative who is in poor health. Their street address will be 202 E. South St.

**Brother and Sister Taylor Arnold** of Cerro Gordo, Ill., have our hearty congratulations and good wishes. Oct. 18 last they had the happy experience of celebrating the sixty-second anniversary of their marriage. They removed from West Virginia, where the original wooing and wedding took place, to Cerro Gordo more than twenty years ago. Bro. Arnold is an uncle of General Manager R. E. Arnold of the Brethren Publishing House.

**Dr. D. W. Kurtz** will speak Saturday evening, Dec. 9, and three times Sunday, Dec. 10, in the "Winter Opening Service" of the Stony Creek church of Northwestern Ohio. A basket dinner Sunday. All churches in the district are urged to send delegations during these special services and churches in the northern part of Southern Ohio are requested to be represented. Any church wishing to furnish special music will please communicate with Pastor C. Walter Warstler, Bellefontaine, Ohio.

\* \* \* \*

### Miscellaneous Items

**Gish Price Corrected.** Bro. J. E. Miller states that he had been misinformed as to the price of Doran's Ministers Manual for 1934. The price is only \$2.00 and therefore the Gish

### Money Talks

But it does not always speak the same language. One dollar is spent for booze, another is spent for the church. Every dollar spent for the church does not talk as does every other dollar. Surveys show that a dollar spent for home missions here in America brings larger returns in growth of the church than a dollar spent in any other way on the home field. The November Offering is for home missions. Surely here is an appeal to the Men of the church to serve.—R. E. Mohler, Secretary Men's Work.

price to ministers of the Church of the Brethren is 45 cents and not 55 cents. Please note this lower price.

**The Men's Brotherhood** of the Pasadena church, Calif., is sponsoring a combined Homecoming and Thanksgiving service with its home mission offering, Sunday, Nov. 26. Morning and afternoon programs with dinner at the church. All former members and friends of Pasadena church are invited.

**In lieu of** the Mission department this week's Messenger contains the report of the recent General Mission Board meeting and considerable other matter dealing more or less directly with missions. Some have suggested that this would be a better way to handle mission material—that is, not in a department but scattered through the paper. What do you think?

\* \* \* \*

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Preachers Present Arms**, by Ray H. Abrams. Round Table Press. \$2.50. 317 pages.

Briefly stated this book is a record of the attitude of the churches and the clergy towards the World War as the United States entered and continued in its prosecution. On the whole, it is a dark record. Few were the denominations and few the preachers who opposed war in general and the World War in particular. As I read at first I was fearful lest the author was overstating his case, but on sober reflection I discovered my fears were groundless. I myself remembered many of the incidents and statements he made. Throughout he gives the source from which his statements are drawn.

Here one sees how the government drafted the clergy and the church for war service and found in them strong support despite former declarations and despite the teachings of Jesus Christ. Passing by the peace churches the author found only ninety ministers who held out against the war spirit. Some of these retained their pulpits while others

### With Our Schools

#### La Verne College

**The fact** that practically every high school graduate within the state of California has access to a tuition-free junior college, and in the face of the present economic stringency, our freshman class is considerably below normal this year. The upper division classes have held up measurably well. Most California colleges are experiencing a similar situation.

**An arrangement** for an exchange of scholarships between the University of Hawaii and various colleges of California is sponsored by the Y. M. C. A. as a means of particular educational value in the schools participating. For this year Mr. Samuel Rothrock has been awarded the Hawaiian scholarship and is now in the Island University. We have Mr. John Komenaka from Hawaii in La Verne College.

**Under the working agreement** which La Verne College recently entered into with the Claremont Colleges group all courses offered by Pomona or Scripps Colleges which are not offered in our curriculum are available to students of La Verne College who are of junior or senior standing. By this arrangement the curricular offerings of the three colleges are available to students of any of the three schools, thus providing a wide range of offerings. A number of our students are taking advantage of this opportunity and are pursuing some courses in Pomona College.

were forced to resign. He shows how the state dictated to the clergy what it should preach at certain times and how to use its influence in painting the virtues of the allies and the sins of the enemy. One sees how the church and clergy drifted from the pacifist to the war side and again, since the war back to the peace principles of Jesus. But he is not sure just how deep the present peace wave will prove should another war break out.

As I read this most interesting book I recalled how I came back home from college one day and informed my father that there would never be another war, because people were too intelligent, war was too destructive and so many people, churches—big and small denominations—were opposed to war, statesmen were opposed too—everybody was against it. My father smiled and said, "John, I have passed through two wars. I have seen some things you have not seen [at that time my father was older than I am], I heard these same statements before other wars, but when war came churches and preachers rushed into it. The preachers became recruiting officers and their churches became recruiting stations. No, John, you are mistaken." I did not agree with him, but I have learned through two wars myself that father was right. And this book proves the same point.

The Gish Committee is considering this as a possible book for next January.

## THE QUIET HOUR

### The Last Words in the Upper Room

John 14

For Week Beginning November 26

#### "Let Not Your Heart Be Troubled," v. 1

Belief in God, as revealed in Jesus Christ, is more than enough to stay us against all trouble (Rom. 8: 28; Matt. 9: 22; Luke 7: 13; John 16: 33).

#### "Where I Am There Ye May Be Also," v. 3

Complete union with our Savior and our Father is the one sure goal of our lives (Luke 23: 43; John 12: 26; 17: 24; 2 Cor. 5: 8; Philpp. 1: 23; 1 Thess. 4: 17).

#### "I Am the Way, and the Truth and the Life," v. 6

This truth is supremely practical, not theological. Follow Jesus and you shall find the highest and best (John 1: 14; 18: 37).

#### "He That Hath Seen Me Hath Seen the Father," v. 9

God is like Jesus. This is the foundation stone of our knowledge of God and our faith in God (Gen. 32: 30; Ex. 24: 10; Judges 13: 22; Job 42: 5).

#### "Greater Works Than These Shall Ye Do," v. 12

Jesus has inspired others to greater works than he himself was able to do. There is no greatness above this (Matt. 11: 20; Luke 19: 37; John 10: 25).

#### Another Comforter, v. 16

Love leads to obedience and obedience is the guarantee of the Comforter who will never leave us (John 15: 26; 16: 7, 8).

#### Peace I Leave With You, v. 27

He puts peace into our hearts in order that we may serve him better, not merely to add to our comfort (Psa. 29: 11; 119: 165; Isa. 26: 3; 48: 18; John 16: 33; Philpp. 4: 7).

#### Discussion

Why has this chapter been such a favorite with Christian people? What is your favorite verse in it? R. H. M.



## PASTOR AND PEOPLE

### The Minister in Community Affairs

BY WILBUR M. BANTZ

Article Supplied by the Pastoral Association

ONE can not be a wide-awake minister of any church and be wholly disinterested in the affairs of the community. The church must answer certain definite community needs or it has no excuse for existence.

In the tenth chapter of Acts, verse thirty-eight, there is a phrase that is very descriptive of the ministry of Jesus: "God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." At once we can see that Jesus took an active part in the affairs of his community. Wherever he went he recognized that his life must be manifested in two ways—that he must be engaged in an active program of doing good, and register active opposition to the forces of evil that were afflicting and oppressing the people.

If Jesus is our Example of service, then it can be said that a minister's first relation to the community is to be actively engaged in going about doing good. And there are so many needy people, especially now, who need some one in whom they can confide, find sympathy, encouragement and hope in their desperate condition. The church through its minister can render a great service. I am personally acquainted with a community of about thirty-five hundred population in which there are located two churches. The one is known as the big church and the other is known as the little church. The big church has a debt of many thousands of dollars. It is actively engaged in putting on suppers, plays and programs of many sorts trying to raise money to meet its obligations. The little church has only a small building which was built and dedicated free of debt, and its program is one of an entirely different nature. It is aware of the economic condition of the people. The pastor has canceled his salary, receiving whatever comes in over the expenses from each Sunday's offering. His ministry is a community-spirited one. He is the chairman of an unemployment relief association of over three hundred men and women. He is actively engaged in trying to locate and to create work for these people. He makes intercession for many who are in need of direct relief and attempts to get help from the state for them. His wife is busy morning and evening giving out milk which is furnished by a local dairy, and many other similar things this pastor and his wife are doing.

In reflecting on the ministry of these two pastors, it could well be said that each is doing a splendid work. However, so far as the relation to the affairs of the

community is concerned, the ministry of the one could well be called a profession, while the ministry of the other is one of going about doing good. Which do you think is most desirable?

The minister's second relation to the affairs of the community is that of being actively engaged in opposing the forces of evil. "Jesus went about healing those that were oppressed of the devil." The evil forces are at work in every community. The minister will recognize them and if he conceives his ministry as did Jesus, he will soon feel that he has been called to preach "good tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, and to set at liberty them that are bruised."

Ignorance, sins, evils of all kinds can be found right in your own community. They are found in the educational, social and civic affairs of the community. Jesus found them in the temple. The big challenge before every minister facing these evils is that his ideals, character, and personality will have a healing influence, and by his very interest in the good of the people cast out the evil.

Let us take Jesus therefore as our Example, and wherever we be and in whatever community we serve, let our lives be so manifested, there will be no doubt as to the value of our service to the kingdom and the cause of Christ.

*Richardson Park, Del.*

### When Six Preachers Plan Together

BY DE WITT L. MILLER

Brethren I. J. Kreider, John Eberly, Roy B. Teach, E. H. Gilbert, Lawrence Goodmiller, and the writer, pastors of the six churches in Huntington County, Middle Indiana, are attempting an interesting experiment in coöperation. For a year and a half we have been holding meetings once a quarter in our various homes. We meet early in the evening, each one bringing a portion of a coöperative supper. Before and during supper the time is spent in having a good social time together. After supper we meet with our wives and discuss vital problems relative to the life of the church both local and general. It has proved to be enlightening, inspiring and helpful to each participant. Desiring to share the result of this coöperative thinking, we have planned a county-wide exchange of pulpits for the first Sunday nights of the next six months. Each minister is developing a theme and in the six nights of exchange will have opportunity to present his subject to all of our churches. We are not telling our folk which minister is discussing the various subjects. We announce the subject and let the speaker be as a surprise to the congregation.

The subjects we are going to use are: "The Trinity of Affection," "The King's Business," "The Open Bible," "The Future Church of the Brethren," "My Pastor," and "The Home as a Pillar in the Church."

Some time during the winter months we are planning to further coöperate in the instituting of the Church of the Brethren School of Religion in Huntington County. Some

courses will be offered for credit on the Standard Leadership Training Course and there will be some general Bible study courses for those who do not seek credit.

One further project in coöperation has been started. One or two of the churches in the county have never entertained the district meeting because their facilities were either not commodious enough or else the membership was not large enough to care for the meeting. This year the six churches in coöperation made a call for the district conference of 1934. It was granted to the county. Together we will share in the responsibility and blessing looking toward a finer sort of Christian fellowship, understanding and love.

Huntington, Ind.

## Evangelistic Work

BY M. R. ZIGLER

Secretary of Ministry and Home Missions

Since June 15 Bro. E. S. Coffman and wife have been serving as evangelists under the direction of the General Mission and Ministerial Boards. The necessary expense incurred above the offerings received is appropriated from the Home Mission Fund. The General Ministerial Board aids in directing the work.



E. S. Coffman

His services are available, as far as time allows, to all churches, large or small, rural or city. The aim of the Boards is to make the work as self-supporting as possible. It is our hope that the giving to missions will be sufficient that he can give most of his time to mission churches and the small self-supporting churches. Unless we receive enough to carry our program in the general giving of the church we will necessarily be compelled to divide his time with the large churches.

Enough calls have already been received to keep him busy for three years. Many of these calls would have to go unanswered if the evangelist were not supported in part by home mission aid.

On June 18 Brother and Sister Coffman began a meeting at Junior, W. Va., in the Valley River congregation. This congregation has a distinctly Brethren background. Bro. J. W. Row is the elder in charge. With Bro. Merlin Garber of Staunton, Va., assisting the evangelists, 167 homes were visited. In these homes 693 people reside, and with an adequate house of worship provided and an energetic pastor assisting the local ministry the possibilities of this congregation are unlimited.

July 3 the meeting began at Glady, W. Va., in the Cheat River congregation. Bro. V. L. Bennett of Elkins serves this church in a commendable and sacrificial way. Glady is a community of Brethren. Only a very few members of any other church live there. Bro. Merlin Garber, assisted in music by Harold Byler as song leader, continued the work during the summer with a large ingathering.

From Glady, the period from July 23 to Aug. 6 was spent in the Elk Run church in the Second District of Virginia. This is an old established church under the leadership of Elders Homer Zigler and N. J. Miller, doing excellent service. The church has a good program.

The week of Aug. 6 was enjoyed with the members of Southern Virginia in their District Conference. The Brethren of this territory of the Brotherhood are tolerant and appreciate the efforts of others. This was a period of real spiritual uplift.

The church at Spray, N. C., under the very efficient leadership of H. W. Peters as pastor, was the scene of activity from Aug. 13 to 27. This church has been built without a Brethren ancestry. The membership is about 350 and composed of a zealous, loyal group of folks. This church has enlarged the present building on several occasions and we believe will grow until it becomes one of our largest southern congregations.

After this meeting and on Sept. 3 the Flower Hill church, formerly Redland mission, was dedicated. This congregation is but three years old. The members here have an adequate house of worship built by the District of Eastern Maryland under the direction of their District Mission Board. Bro. Jesse Weybright is the chairman. Any one visiting the Flower Hill church will marvel that such a beautiful and commodious church could be built at such low cost. The board is to be congratulated for its efficiency. Bro. Ellis Wagoner is the pastor.

After this meeting services were started in the Bethany church in Southern Ohio. This church is less than one year old. It is under the supervision of the Mission Board of the District of which Eld. Howard Eidemiller is chairman. The pastors, Brother and Sister Otto Laursen, are comfortably located in a new parsonage. They are earnest leaders, filling a place in a needy field.

The Columbus, Ohio, Coöperative Brethren church is jointly controlled by the Brethren and Church of the Brethren Mission Boards of this territory. Elders in charge are Doyll Belote, representing the Brethren Church, and D. G. Berkebile, representing the Church of the Brethren. Bro. D. R. Murray is the pastor. For two weeks, beginning Oct. 8, Bro. Coffman, assisted by Elders Geo. Baer, Russel Barnard and Chas. A. Bame of the Brethren Church, labored in this field. The church is located in the capital of the state of Ohio. The meetings were spiritual. This meeting was a demonstration of what can be accomplished coöperatively. We feel the church here has a future. There is a fine spirit of loyalty.

During these meetings 494 homes were visited, 118 sermons delivered and 63 persons baptized. In addition many more have rededicated their lives to larger service.

In the near future Bro. Coffman will serve the following churches: Oct. 29-Nov. 12, West Branch, Ill.; Nov. 15-29, Richmond, Ind.; Dec. 3-17, Cerro Gordo, Ill.; Jan. 1-14, Decatur, Ill.

Those who give to the Home Mission Thanksgiving Offering will participate in making this work possible.

Elgin, Ill.



## HOME AND FAMILY

### Sunset Days

BY AMY SHIVELY GRUBB

The story of a real "Grandma Mohler" though that was not her name

#### *Second Half*

"THE doctor often dropped in at meal time and said he came just to eat," said Grandma Mohler, "but he was such a good fatherly old man, that we were always glad to have him come. Ministers seemed to like to come too, and they always had something interesting to tell. But sometimes, I had company that I did not like. I remember once a young upstart who was no good, brought his sick wife and baby to our house and said he'd just have to leave them there until he could clean up a house about twenty miles away, and move their furniture to it. I was in the midst of housecleaning—the curtains were all down and there was oceans of work to do. But the poor lady looked so miserable and distressed that I had to take her in. I fixed up a good supper for them. I really think the baby was half starved. After the first day it was good as could be. The woman was all run down and looked as if she wanted to die. One day I told her to stay in bed and I'd bring in her dinner on a tray. I fixed it up real pretty with my forget-me-not dishes. Her eyes filled with tears when she looked at it. I offered to take care of the baby while she ate, but she said I must not do so much for them. While we were eating I heard something fall. It seems the baby crept close to the edge of the bed, and when the mother grabbed her the tray tipped and a cup fell and struck a table. Of course, the handle broke off. I suppose I would have wept over it if the poor woman hadn't wept for me. She sobbed like a child and said they could never repay me for my goodness to them."

"Did she ever try to do it?" Grannie Roberts queried.

"They went to Kentucky a year later. I never saw her after she left our place."

Grannie Roberts looked pleased. "Folks don't have much trouble forgetting."

"Naturally I felt pretty bad about the teacup, but whenever I thought of it, I could see the gratitude in that woman's eyes when she thanked us for our hospitality, and that gratitude was much more precious than a teacup."

"What became of your dishes?" Sarah asked.

"My grandchildren divided them when I broke up housekeeping."

"My granddaughter had plenty of room for my dishes, but she didn't have any room for me," mumbled Grannie Roberts.

"Young people are so busy—clubs, committee meet-

ings, parties, dinners, automobile rides—it's hurry all the time—I couldn't keep up with them, and I hated to feel that they should change their plans for me," grandma answered.

"But think what all you've done for them," Sarah said. "I've heard how you waited on them when they were little."

"Oh, yes, but they do nice things for other folks. I often think of my mother. When folks would tell her they hoped they could repay her, she would say, 'Many people have done good things for me. I'm more than paid now for all the good I'll ever do. You be good to somebody else.' I think life is like that," grandma explained.

"You folks are good help," Sarah said as she emptied the dishpan.

"We ought to know how to wipe dishes by this time," Grannie Roberts replied, and grandma made her customary remark, "One time less to do dishes."

When she opened the door of her room, she was startled. On her bed was the pretty blue-and-white quilt she had pieced. She could not resist the impulse to examine the stitches carefully. "They're not real short, but fairly short—and it is beautiful."

As she turned from the bed, the new head and arm-pieces on the easy chair caught her eye. She sat down in the chair and laid her tired hands on the arm-pieces.

There was a light tap on the door and the matron, carrying a plate of Grimes' Golden apples, entered. "Happy birthday, grandma. Your room looks pretty trim now, but it needs these for a finishing touch. What do you think of our aid society? You see they gave me the money to buy material for you to piece. Just the best quilters worked on this. When they found out that today was your birthday, they had an extra meeting in order to get it finished. This is a birthday present to you, and a gift to the Home, from you and the aid society."

"Well, you must thank them for me. They are dear ladies. I love beautiful quilts."

"You are going to have a caller this afternoon. The president of the aid said her cousin from Georgia was visiting her, and she wants to visit the Home and call on you this afternoon."

At three o'clock the visiting relative, a white-haired old lady, came. "I've been anxious to meet you, Grandma Mohler," she said. "Years ago when I visited my mother's sister, she gave me letters my mother had written her. In them she told about staying with a Mrs. Mohler—that was when I was about one year old. I wondered if you might possibly be that Mrs. Mohler?"

"What was your mother's name?"

"Mrs. Maxwell. My mother and I stayed a week or so with a Mrs. Mohler while my father was preparing

a house for us. Did you have a set of dishes with blue for-get-me-nots on them?"

"Yes, and I remember Mrs. Maxwell. Did you say you were that baby?" The lady seemed almost as old now as grandma.

"I was that baby. Do you remember that you put some of your pretty dishes on a tray for my mother and that a cup fell and broke?"

"But, surely, you were not that tiny baby?"

"Yes, I was that baby."

"And your mother?"

"She died when I was ten years old. In a letter to her sister my mother said you would never know what your goodness had meant to her. She was so discouraged and heartsick, and she said that you gave her new life. That being in your home was like being in a corner of heaven."

Grandma made no reply but her tired eyes were moist. The visitor continued:

"In Kentucky we lived near a canal in which was a lock. Once when we were watching a boat rise while the water poured into the lock, mother said that that was the way she was lifted to new courage during the time she was in your home. I remember she used to wish she had the money to buy you something beautiful. She wrote my aunt that when she broke the teacup, you said that it might have been the baby's arm."

Grandma brushed tears from her eyes. "It doesn't seem real. Here you are telling me of things that happened seventy years ago, when you were a baby. Almost everyone I knew then, has gone. My husband and children, brothers and sisters—all the people I used to serve on those dishes."

"Almost all of my folks are gone too."

"Where do you live?"

"In Atlanta, Georgia. We have a rather large house there. My husband was a good provider and we have plenty to keep us the rest of our lives. I've often wished my mother could have had some of our comforts. When my cousin wrote about your being here in the Home, I thought if you were the Mrs. Mohler who did so much for my mother, that doing something for you would in a way be doing it for her. That's why I came."

"Thank you. You are kind to bring me this appreciation from your mother."

"I'm wondering if you are really contented here at the Home. I'd be glad to have you come and visit me for awhile—say, for five or six months. Won't you do that?"

Tears came to grandma's eyes. "You will never know what your goodness means to me. It was hard for me to come here. In some respects it is like a hospital—we're all old and helpless. If I went to your home, I might get sick and make a lot of trouble for

you—and you are not the one who should take care of me. I've turned the little money I had over to this Home. When my husband was living, he gave liberally to it. I feel that I'm entitled to a place here, and while I'm well, I can really help a little. The matron and her assistants have so much to do. Yet they are thoughtful and kind. But I thank you more than I can tell."

Late that afternoon, grandma sat in her easy chair by the window and reread her birthday letters. It was sweet to know that the grandchildren and nieces and nephews had remembered her. She must write them how cozy her room was with its new decorations.

The clouds in the western sky were changing to billowy masses of colors. As grandma watched them a feeling of inexpressible peace surged through her. She felt that she must be seeing a little of the glory which her loved ones, long since gone, were experiencing. This wonderful beauty of the heavens seemed to bring them very close to her.

Her reveries were interrupted by the entrance of the matron, carrying a tray. "Just look, grandma! The loveliest dishes! And some expensive tea, straight from China. All for you! Here's the card."

Grandma opened it.

*Dear Grandma Mohler:*

*My visit with you was wonderfully enjoyable. I am sending you a birthday gift in remembrance of my mother.*

*With love,*

*Mrs. Maxwell Burton.*

"Thank God for birthdays," said the matron.

"And thank him for people whose goodness is as beautiful as the sunset," grandma added, as she held, almost reverently, one of the dainty teacups decorated with blue forget-me-nots.

*Lincoln, Nebr.*

## Women's Work Forum

BY MRS. ROSS D. MURPHY

### "Faithful to Our Church"

PERHAPS as never before, the church needs the consecrated service of the women. Unless we give to the church much better during the next four months than we did during the past eight, some of the service agencies of the church, which have already seriously curtailed their work, will have to close entirely. Sometimes we take our church for granted, just as we do our homes, until we are about to lose them. If we think about the matter seriously, we will agree that it will be a great calamity to lose our church as an institution.

May we not, then, think about this matter very seriously. May we give to our church because we love it, because we feel safe under its roof, because we have come close to the Master within its fold. Let us give to



the home church and also to the general church program through the Conference budget. The women can help tremendously by giving as much, and a little more, than they gave last year. If we can do this, it will be our best challenge to the district to keep its giving up to what it was last year. And, of course, what the women give is part of the total giving of the local church and of the district toward the Conference budget.

We are sorry that the women who ought to read this, will not see *THE GOSPEL MESSENGER*. But we are counting on you, who do read it, to somehow get the message across to the others. We have done well in our giving, and if the women do as well during the remaining months as they did during that time last year, we will reach our goal. But we must work hard. Some of the hardest and most worth-while work of you as leaders will be to interest many women, who are not now interested in the program of the church. Do this, as suggested in the last *MESSENGER*, by using the Women's Work envelope.

If you would like to give over and above what you give to the project, make it a challenge-gift for the entire church program, and mark it: "Women's Work Challenge Offering," and send it in, in the regular way to the District Women's Work secretary, and thence to Elgin.

You will remember that last year, as leaders we said, "Let us give," and we did. May the Lord direct us into the same path this year, if it be his will.

*Philadelphia, Pa.*

### Reaching Out in Our Women's Work in America

BY MRS. J. Z. GILBERT

Report of Our Trip to the Northwest in the Summer of 1933

During the school year of 1932 and '33 Bro. Gilbert and I talked often about a northern trip. The primary purpose of our going was to help among the churches, my part being more especially concerned with the Women's Work. Finally, the long-looked-for day came, with all arrangements completed and our auto equipped for a trip covering several weeks. We left home July 1.

A few days before we started, President Stuebaker of La Verne College asked that we plan to stop at the Mt. Hermon Summer Assembly, and so some necessary adjustments were made, enabling us to comply with his request. We spent four days most pleasantly with the leaders and workers of the Northern District of California. En route to Mt. Hermon we had the privilege of stopping with the pastors of four churches for short talks concerning their work, thus gathering some helpful information as well as enjoying a pleasant association.

The days at the assembly were full to the brim. The program committee had done its work well, as had also other committees and workers. Bro. J. W. Lear's presence was greatly enjoyed and his messages made us feel that he was at his best. Bro. Gilbert gave three addresses in addition to substituting one day for another speaker. He was greeted by attentive listeners.

I met with a group of intermediate girls one morning and had a short talk with them. I also had a round table discussion with the mothers. Then a call came from the young women for a discussion period and an early morning hour was given us. Imagine my happy surprise to meet twenty-eight young women in one large circle ready to hear what I had to tell them. We had an interesting time together, then they asked that we might have a second meeting the next morning. This was granted and a meeting for the third and last morning was called for, and we again met with this splendid group of young women. A number of private conferences were held also.

Our second meeting with the women was given over to definite discussion about the various activities of our church women. These group gatherings afforded a closer touch with those we had known before and the pleasure of meeting new friends; all of these associations made us feel more keenly the "tie that binds" us together in one great sisterhood.

Our next step was at Oakland, Calif., for the week end. Here Bro. Gilbert was engaged both morning and evening on Sunday and I had the privilege of meeting with the women for an hour. A couple of private conferences were held in the afternoon.

On the following Sunday Bro. Gilbert began a series of evangelistic meetings at Myrtle Point, Oregon. We were busy but happy in the hard work at this place. My part in this revival effort was to tell a story each evening to the children, and conduct the worship period. Eight were added to the church by baptism. A love feast was held at the close of the meetings.

Myrtle Point has an earnest membership, but they are without a leader. The Women's Work is sorely in need of some one to lead. A feeling of sadness comes over me when I think of this place, for our people there would gladly, I think, respond to leadership if it could be secured. Financially they can do very little, if anything at all, but the need is evident.

I should here mention the help given our work by our son, Walter, and his wife, who accompanied us on our trip. Walter's help in the recreation at Mt. Hermon, his leadership in a young men's discussion period, in the Oakland church, and the duets sung by himself and wife, as well as their part in quartettes during the meetings in Myrtle Point, all seemed to be much appreciated.

From Myrtle Point we turned our thoughts toward Benbow Inn, Washington, to attend another Summer Assembly. It was a delight to spend a few days with the Washington group. The work was full of interest. A fine enrollment of energetic folk forbade a dull moment any time. Bro. Gilbert's time was crowded. One day he addressed five different groups. Three talks in one day was my limit. This, in addition to many private conferences, made me a rather full program.

During this assembly I enjoyed meeting with a group of parents for round table discussion. This was a most interesting and I think profitable period. Then there were groups of women only, where we spoke definitely about the Women's Work in the several activities. The meetings with girls and with young women regarding their own problems were well attended, and the requests for private conferences touched my heart, for I saw the longing of these young women for a confidential friend. The close of each day found me weary but happy. How I love the work, and how we loved the people!



The third Summer Assembly was held at Bandon Beach, Oregon. This necessitated a second trip into Oregon for our promise to attend had been given some weeks before. Here Bro. Gilbert was again busy with classes. My work was largely private conferences with the women and girls. I spoke to one mixed group. The attendance was smaller than the other assemblies. The weather was less favorable, but the interest was commendable.

It was my privilege to meet with the Oregon women in their District Conference, and it was at this meeting that we tried to lend encouragement to their work. Leaders are scarce in Oregon. This makes a heavy burden for those who are giving their very best in time, strength and money year after year in the Oregon churches.

Our stay in Idaho was limited to the Nampa church. The women there are wide awake and are anxious to carry on the activities energetically.

Our trip as a whole was one quite worth while we feel.

God blessed the efforts in answer to our own prayers for the work and the prayers of many friends in the kingdom service.

We left home with the assurance that the prayers of our own home church were back of us. Then, too, the letter from Sister Murphy received just before we left, gave us more courage and strength than we know how to express.

In this letter she gave us the joy of knowing that her own prayers were in our work and also those of the women at Conference in Hershey. None but those who have experienced the strength that comes from the prayers of God's faithful ones can know how we appreciated all these assurances. We are very happy to be used in the Lord's work, and so, of course, this summer was a joy to us. My husband and I find ourselves already anticipating another trip, should God see fit to spare us for another summer vacation.

Los Angeles, Calif.

## Why Give to Girls' Schools in India?

BY ANETTA C. MOW

*This picture is of Dhiraj Kalyan of Vyara, India. Dhiraj (pronounced Dear-age, meaning Patience) entered the Vyara Girls' Boarding School when seven years of age. She was a typical village girl from the jungle. Today she is studying at Anklesvar in the Practical Arts School. Dhiraj has developed into a very lovely Christian girl. Her face reveals the beauty of her character.*

Looking back over thirty-nine years our mission work has been carried on in India, one can do naught but praise God for the fruitage seen in the lives of the people. Especially is this true among the women and girls. How we Christian women of America may rejoice that we have had a share in freeing not a few of those women from the curse of many forms of slavery and in changing some of those depressed lives into lives of beauty.

Little girls who would never have had the chance unless American Christians brought it to them, are persuaded to enter a mission school; and in the course of a few years the jungly, undernourished, half-sick, superstitious child has developed into a lovely, clean, capable, intelligent Christian woman. And it makes no difference how low the caste may be considered, nor how down-trodden the family may have been, the little girl's big brown eyes take on a luster, and the body becomes lithe and graceful as the poor child is given physical care, medical attention and interested love.

It is not strange that practically every missionary, who has ever worked among the women and girls of India, longs to be busy at her task, and when held in the homeland for lack of funds, prays for the day when she may return to live among the women she has learned to love. Results seem to be more quickly evident in India than in America. There the child is given its first chance, and it is like working upon raw material, hence the results of education and training and Christian education stand out in bold relief.

In the Christian school, the girls are not only given a general education of reading, writing, arithmetic, geography, etc., but they are taught all the duties pertaining to home-building. Among the child-wives of Hinduism, almost half of their babies die before they are a year old. Ignorance and superstition take a high toll of human life, not only among the babies but among the mothers, as well. Knowing these tragic facts, the girls in our Christian schools are given special teaching in the art of being good home-makers. They learn the simple laws of health and sanitation, the value of food and balanced diets; they learn the kind of food, and the amount a child should have when six months old, a year old, two years old. They learn how to care for the child and dress it properly, and when they enter homes of their own, their children are well cared for and they live.

These school girls soon learn that they are created with the same talents and possibilities as are the boys, and the inferiority complex, which has held India's women down for ages, is being replaced by the idea that woman shall be man's equal, his helper, and his companion. The beauty of the Christian family where the wife shares, and works side by side with her husband in all the loftier phases of life, where she takes active part in all Christian work, is another evidence that consecrated money from America, which was given to enrich India's womanhood, has been truly blessed of God.

Elgin, Ill.





## Minutes of the Council of Boards Meeting

(Continued From Page 14)

elected by the members of the staff. Time—Sept. 1, 1934.

2. Missions and Finance. Referred to the General Mission Board for their action at the April meeting.

3. Merger for the work of the General Ministerial Board and Board of Christian Education.

Voted—That the General Ministerial Board and the Board of Christian Education function through a joint and united secretarial staff. The General secretary shall be known as the Secretary of Home Administration (or Home Service) whose work shall include missions (at home), Christian Education, and the ministry.

That these Boards transact all business common to both boards in joint meeting, the agenda for such meetings being made up by the chairmen of the two boards and the general secretary.

That business peculiar to each board be transacted in separate meetings arranged as far as possible so that the entire secretarial staff may attend.

That the work of missions at home be administered under the direct management of these two boards, subject to the approval and appropriation of the General Mission Board. Time—Sept. 1, 1934.

Explanation of Merger: Regarding the merging of the program of the General Ministerial Board and the Board of Christian Education, and in the light of far-reaching implications, details should be given.

Several factors entered into the bringing about of this merger. Rufus D. Bowman has been general secretary for the Board of Christian Education during the last five years. From the time of his coming to Elgin he has looked forward to the time when he might return to the pastorate, his chosen life work. He was willing and eager to make his contribution to the larger church program, and during his years has given unstintingly of his energies. He has brought new morale and sympathy for religious education throughout the Brotherhood; and it was due in part to his coöperation and support that certain far-reaching advances in our program have been made.

Due to his desire to return to his chosen field, he asked the Board to release him on Sept. 1, 1934, from his responsibilities with the Board of Christian Education.

A primary factor was the financial crisis in which the Board of Christian Education found itself, as indicated elsewhere in this report. The financial crisis made necessary a reorganized program.

The third factor was that the time was approaching when the forces dealing with the church in America can much better accomplish their task by a merged program of the two interested Boards, rather than by going their

separate ways. Such a merger might have conserved more values could it have been postponed several more years, but the other two factors in the situation made this impracticable. All things being considered, this seems the way of greatest good.

The united secretarial staff which shall serve the Board of Christian Education and the General Ministerial Board includes a secretary of Home Administration, a Director of Young People's Work, and a Director of Children's Work. M. R. Zigler was chosen as the secretary of Home Administration and his rich experience in the general work makes him well qualified for this office. This united program will go into effect Sept. 1, 1934. Until that time, the personnel and functioning of the Boards will be upon the present basis.

4. Merger of treasurer's duties.

Voted—That the treasurer be the treasurer of the General Mission Board and Board of Christian Education and any other Conference Budget agency that approves. Time—March 1, 1934.

5. Unified office force.

Voted—That a unified office force be planned by the staff, if possible on one floor and under one direction.

That a unified service for the church, including mailing, distribution of literature, mimeographing, etc., be worked out as soon as possible. Time—March 1, 1934.

6. Office of Executive Secretary.

J. W. Lear, who has been Executive Secretary of the Council of Boards on a limited time basis, voluntarily recommended that this office be eliminated. In granting this, the Council of Boards accepted the request of the joint staff that Bro. Lear be continued as a member of the staff in order to retain his counsel and service. Bro. Lear has led the way in planning a number of things which are vital in the general program and which are far-reaching in their results.

Bro. Lear expressed his appreciation for the assistance of the members of the staff and the Council of Boards to him during his period of service as Executive Secretary.

VI. *Yearbook in 1934:* Despite the financial emergency and the fact that the Yearbook is published at a loss, it was felt that a Yearbook is an essential in our program; accordingly, one will be prepared for 1934.

VII. *Budgets for 1934-35 and 1935-36:* Preparation of these budgets was referred to the staff to bring to the Council of Boards at Conference time.

The organization of the Council of Boards for next year follows:

President—J. J. Yoder

Vice-President—Paul H. Bowman

Recording Secretary—Ruth M. Shriver

Treasurer—C. M. Culp

The meeting closed with prayer by Bro. Levi Garst.  
*Elgin, Ill.*

## Monthly Financial Statement

### Conference Budget

During the month of October contributions for the Conference Budget and agencies within the budget totalled \$8,607.01. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$79,802.31, detail as follows:

	For the month	For the year
General Mission Board .....	\$6,775.38	\$45,600.64
Ministerial and Missionary Relief .....		40.00
Board of Christian Education .....	101.51	3,197.36
Bethany Biblical Seminary .....	1,385.03	4,841.59
General Ministerial Board .....		7.00
General Education Board .....	14.50	57.55
Undesignated Funds .....	330.59	26,058.17
	<b>\$8,607.01</b>	<b>\$79,802.31</b>

### General Mission Board

During October contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 7-1-33
World Wide Missions .....	\$1,220.64	\$10,627.01
Student Fellowship Fund, 1932-1933 .....		600.85
Women's Work Project .....	646.35	3,839.21
Home Missions .....	129.84	970.92
Foreign Missions .....	1,144.89	2,412.80
Junior League Project .....	70.25	427.70
B. Y. P. D. Project .....	76.50	412.11
Home Missions Share Plan .....	15.21	42.71
Challenge Fund .....		50.00
Intermediate Project .....		71.00
J. B. Emmert Memorial Fund .....		23.50
India Mission .....	33.31	956.84
India Native Worker .....		49.50
India Boarding School .....	31.13	212.78
India Share Plan .....	100.00	1,190.50
India Hospitals .....		5.00
India Missionary Supports .....	1,355.97	9,378.15
China Mission .....	15.21	332.43
China Native Worker .....		18.00
China Boys' School .....		21.66
China Girls' School .....		10.00
China Share Plan .....		140.00
China Missionary Supports .....	818.46	4,801.98
South China Mission .....		289.45
Sweden Mission .....		20.00
Sweden Missionary Supports .....		750.00
Denmark Mission .....		5.00
Africa Missionary Supports .....	708.67	5,123.64
Africa Mission .....	331.41	2,201.15
Africa Share Plan .....	67.53	360.52
Ministerial & Missionary Relief .....		40.00
Africa Leper .....		37.00
Poor Relief .....		67.00
Conference Budget .....	330.59	26,036.53
Conference Budget Designated for—		
Bethany Biblical Seminary .....	746.94	2,414.18
Board of Christian Education .....	74.06	1,538.93
General Ministerial Board .....		7.00
General Education Board .....	14.50	57.55
Conference Budget Share Plan .....		21.64

The following shows the condition of mission finances on October 31, 1933:

Income since March 1, 1933 .....	\$ 76,368.06
Income same period last year .....	70,321.85
Expense since March 1, 1933 .....	95,652.09
Expense same period last year .....	118,864.01
Mission deficit October 31, 1933 .....	52,380.80
Mission deficit September 30, 1933 .....	52,721.21
Decrease in deficit during October, 1933 .....	340.41

## CORRESPONDENCE

### DISTRICT CONFERENCE

Southwestern Kansas enjoyed a splendid District Conference Oct. 13-16 in the Garden City church. The conference opened on Friday afternoon, when the elders of the district met to hear the reports from the various congregations and to take such action as necessary relative to the district work

in general and to the conference. Following this meeting the pastors and elders discussed problems confronting the pastors. The welfare program, given Friday evening, was the first public session. The subject of peace was discussed by Bro. V. F. Schwalm and the interests of the Kansas Brethren Home for the Aged were presented by Bro. J. J. Yoder. The young people of the Garden City church put on a temperance play entitled, Paying the Fiddler.

Saturday forenoon was given over to the District Ministerial Board, and the program sponsored by the board proved one of the high points of the conference. The general theme was, Our Religious Resources. Our Religious Heritage was discussed by Ray Petry. W. T. Luckett spoke on The Adequacy of the Gospel for the Needs of Today. Sources of Ministerial Power was the subject treated by James Elrod. The program concluded by an address by H. Spenser Minnich.

The Board of Christian Education and McPherson College had charge of the Saturday afternoon and evening sessions respectively. The Sunday morning missionary message was ably given by H. Spenser Minnich; the present crisis in our missionary program and our responsibilities and privileges relative to it were stressed. An offering of \$64 was lifted for mission work.

Women's Work and Men's Work occupied the thoughts of the conference during most of Sunday afternoon. Later in the afternoon the B. Y. P. D. met for an inspirational and business session. Following a very enjoyable musical program arranged by the District Music Committee, Bro. Minnich again addressed the conference in the Sunday evening session, speaking on, What Makes Life Significant?

The conference met for the transaction of business Monday forenoon. V. F. Schwalm was chosen to serve as moderator; James Elrod acted as reading clerk, and the undersigned as writing clerk. Eld. H. F. Crist was elected to represent the district at the 1934 Annual Conference, and Eld. Geo. Burgin was chosen alternate. Upon the recommendation of the District Welfare Board it was dissolved and its duties assigned to the District Board of Christian Education.

It was the sentiment of all present at the conference that it had been very much worth while. A spirit of brotherliness, of seriousness and of determination to press forward toward greater accomplishments for Christ's kingdom was much in evidence. Much credit for the success of the conference is due to the people of the Garden City church, whose hospitality and continued efforts to make their guests comfortable and welcome will long be remembered by those from the other congregations.

The 1934 conference will be held in the Monitor church near Conway.

Ora W. Garber.

Conway, Kans.

### SHARING

In these days of economic depression we are called upon to share with our less fortunate brother. There are many ways in which this sharing may be done; many times we may share with others and prove a blessing to other lives in a way which calls for no personal sacrifice. One of the ways in which this type of sharing may be done is by helping to meet the needs of the Clothing Bureau at the Church of the Brethren Industrial School in Greene County, Va. You say, the school is closed; wherefore the need? True, the school is closed; there are no boys and girls living in the dormitories who need to be clothed, but how our hearts go out to the many poor mountain folk who appeal to us for help!



The Clothing Bureau is still carrying on its work of ministering to those who are unable to purchase new clothing. Many miles are walked each Monday and Friday in order to purchase a few warm garments. But right now we have very little clothing to offer and we are obliged to send many home, disappointed, because the clothing is not being sent to us to meet the needs of this large community.

It means no sacrifice to send us the clothing you no longer need, and we can assure you it will prove a great blessing to us here. We not only attempt to meet the physical needs of the people, but through the medium of the Clothing Bureau we seek to make contacts with those whom we have no other opportunity of touching, and God alone knows the results of such sincere contacts.

Furthermore, the Clothing Bureau not only serves this community, but it also is doing its share in the mission program of the church, for the money received from the sale of the clothing is sent to the Mission Board.

Your gifts of clothing will keep the Clothing Bureau a busy community center where the needs of the poor will be met and where worth-while contacts will be made in the name of Christ.

Will you share with those who need your help?

Geer, Va.

Etta R. Davis.

#### THE REPORT OF THE REVIVAL AT THE CO-OPERATIVE BRETHREN CHURCH OF COLUMBUS, OHIO

The Coöperative Brethren Church of Columbus, Ohio, enjoyed a very successful two weeks' revival from Oct. 8-22. These meetings were conducted by Evangelist E. S. Coffman of the Church of the Brethren and Brethren Charles A. Bame, Geo. Stanley Baer, and R. D. Barnard of the Brethren Church. Each of these brethren contributed a very vital part to the success of the revival. Bro. Baer gave the meetings a good start by inspiring the members of the church to do their part in this campaign for righteousness. Through his leading in devotions and prayer services a fine spirit of worship was created, which continued throughout the meetings. Bro. Coffman did the preaching each evening during the two weeks. He preached strong soul-convincing messages based solely on the inspired Word of God. His sermons contained spiritual enlightenment for both adults and children. During the latter part of the first week Bro. Barnard was with us and gave some very instructive Bible studies before the sermon. Dr. Bame came to us the second week. By his enthusiasm and deep concern for the success of the work here in Columbus he added much to the meetings. He led the singing as only a great song leader can, getting everyone to really feel the message of the song. All of these brethren did much visiting, both in the homes of the members and in the homes of the community around the church.

The spiritual good of these meetings will only be fully known in eternal glory. The visible results were fifteen added to the church; ten by baptism and five by re-consecration. We, the Columbus church, greatly appreciate the sacrificial services of Brethren Baer, Coffman, Barnard, and Bame during our revival. We thank God and the Mission Boards for sending to us these brethren. May God richly bless their further efforts for the upbuilding of his church here on the earth and the preparing of souls to meet the Christ when he comes again.

Columbus, Ohio.

Fraternally,

D. R. Murray.

#### THE LIFE OF ELD. A. M. BASHOR

Eld. Amos M. Bashor, son of Benj. and Mary C. (Shawalter) Bashor, was born May 18, 1876, near Troutville, Va., and quietly passed away Oct. 13, 1933, in Lawrenceburg, Tenn. He was laid to rest in the Mimosa cemetery of Lawrenceburg. Funeral rites were in charge of Bro. J. R. Jackson, who had also administered the anointing service for Bro. Bashor.

Bro. Bashor married Sister Mollie Wine April 20, 1902. To this union were born two sons and two daughters. He leaves his companion, four children and six grandchildren, also one sister, a half sister and four half brothers.

When Bro. Bashor was still very young, his father died. When about two years of age, through sickness, he became permanently a cripple, the motor nerve of his left leg becoming paralyzed. Although handicapped by crutches, he enjoyed athletic sports with other boys of his age. The courage, activity and energy thus manifested, later characterized the business qualities of this unusual man.

Bro. Bashor's mother married Chas. D. Leighton, July 2, 1879. Seven years later the family moved near Dandridge, Tenn. Ten years later they bought a farm three miles east of Lawrenceburg, being the first family of the Brethren to live east of said town, where the doctrine of the Brethren was entirely unknown.

Previous to this time Elders C. W. Davis of Indiana and John Lehman of Ohio, with a few other families from the north, had located west of Lawrenceburg and organized the Crowson church. These brethren opened up a mission point in the Hickman schoolhouse near Bro. Leighton's and patiently sowed the gospel seed. The mission prospered until it became necessary to organize it into a separate congregation, which was done on Thanksgiving Day, 1916. Bro. Jesse D. Clarke of Jonesboro, Tenn., was moderator. The church was named Lone Star. The Crowson church has since passed from the church map, through death and migration of members.

When Bro. Bashor was about sixteen years of age, he united with the Church of the Brethren in the French Broad church. After coming to Lawrence County he finished high school and taught three county schools before going into business in town. While teaching in the Cherry Grove community, there being no resident minister, he was requested to take charge of several funerals. The Crowson church realized that here was a promising young brother, capable for the ministry. Therefore he was elected to the office of a minister in April, 1898, when Bro. Geo. C. Bowman made his evangelistic tour through middle Tennessee and the south, under the direction of the District Mission Board.

The Tennessee District Conference of 1915 appointed Elders S. H. Garst and P. D. Reed to visit the southern churches and in July, 1916, they came to Lawrenceburg and ordained Bro. Bashor to the office of elder. From that time until his death he was the only resident elder in all middle Tennessee, and by his labor and untiring sacrifices and an intense love for the church he had built up the Lone Star church into a strong and active membership of about sixty-seven members; a heritage of the Lord and a monument to the life of this pioneer minister. He has laid down the Lord's work which is now in charge of three promising young ministers—Jacob and William Bashor and Foster Leighton.

Mrs. Tenna E. Leighton.

Knoxville, Tenn.



## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hite-Spittler.**—By the undersigned at the parsonage, Aug. 23, 1933, Mr. Daniel K. Hite and Sister Aileen Spittler, both of Luray, Va.—A. Joseph Caricofe, Luray, Va.

**Neher-Doctor.**—By the undersigned, Sept. 9, 1933, at the groom's mountain cabin, Camp Baldy, Mr. Howard Neher and Miss Marie Doctor, both of Pomona, Calif.—J. A. Smeltzer, La Verne, Calif.

**Perry-Black.**—By the undersigned, Sept. 3, 1933, at the home of the groom's sister, Mrs. Albert Timmons, Mr. Lawrence Perry and Jewel Black, both of Covina, Calif.—J. A. Smeltzer, La Verne, Calif.

**Poffenberger-Butterbaugh.**—By the undersigned at the bride's home, Oct. 15, 1933, Mr. Robert Poffenberger and Miss Opal Butterbaugh, both of Lanark, Ill.—Merle R. Hawbecker, Lanark, Ill.

**Rettig-Milam.**—By the undersigned at the home of the bride's parents in Roann, Ind., on Oct. 8, 1933, Mr. Alfred L. Rettig and Sister Goldie Milam, both of Wabash, Ind.—Edward Kintner, North Manchester, Ind.

## FALLEN ASLEEP

**Ahner, Mary Catherine,** died Sept. 21, 1933, aged 74 years. She united with the Church of the Brethren in March, 1880, and remained faithful to her vow. She was an ardent worker in the Sunday-school, teaching the primary class which was her chief joy for twenty-five years. Nearly forty-two years ago she with her husband, Jacob Ahner, moved to Ft. Wayne, Ind. After living there for some time they set to work to build a mission point for the Church of the Brethren. Their efforts, with the aid of others, proved fruitful and thirty-nine years ago a church was organized. She proved loyal and faithful until her health failed about three years ago. In 1931 she transferred her membership to the Dunkard Brethren Church. Her husband survives with one brother and one sister. Funeral services in the Clear Creek church by Eld. D. P. Koch, assisted by Eld. John Sponseller. Interment in the Shock cemetery.—Arthur M. Barrett, Ft. Wayne, Ind.

**Eberly, Sister Susan,** nee Massau, died Oct. 15, 1933, at the home of her daughter, in Waynesboro, Pa., aged 74 years. Her husband, Samuel Eberly, preceded her thirty-six years ago. Many years ago she accepted Christ as her Savior and united with the Church of the Brethren. She enjoyed her church relationship and was a regular attendant at services as long as she was able. She is survived by four sons and three daughters. Services in the church by Elders L. K. Ziegler and C. R. Oellig. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Foltz, Sister Emma Florence,** wife of Howard Foltz, died at her home near Hagerstown, Md., June 2, 1933, after only a few hours' illness, aged 54 years. She was a consistent member of the Church of the Brethren for many years. The Broadfording church felt a great loss in her passing. She served for many years as Cradle Roll superintendent. She is survived by her husband, daughter, two sons, grandson, two brothers and three sisters. Funeral services at Broadfording church by Brethren D. R. Petre and C. M. Hicks. Burial in Broadfording cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

**Foust, Wm. H.,** born March 18, 1874, and died Aug. 27, 1933, at the Chambersburg hospital. He is survived by his wife, four children and several grandchildren. He served as a deacon in the Back Creek congregation for many years and was always faithful in his Master's service. The church feels keenly the loss of a loyal member and the community a reliable citizen. Funeral services by A. M. Niswander, M. B. Mentzer and D. E. Stouffer. Interment in St. Thomas cemetery.—Elizabeth Heckman, Williamson, Pa.

**Harrold, Mary Ellen,** nee Wilderson, wife of Eld. A. W. Harrold, born at Hanover, Pa., Nov. 10, 1861, died near Columbiana, Ohio, Oct. 19, 1933. Oct. 27, 1881, she married Albert Harrold to which union were born five sons and eight daughters. Two daughters preceded her in 1918. May 10, 1890, she and her husband united with the Church of the Brethren which faith she diligently kept to the end. Aug. 22, 1891, they were called to the office of the ministry. As a helper she did her part faithfully and well. She was an invalid for the past twelve years, spending much of her time in a wheel chair for the past nine years, yet faithful in doing many household duties in spite of her infirmity. She is survived by her husband, five sons, six daughters, twenty-six grandchildren and one great-grandchild. Services at Zion Hill church by G. S. Strausbaugh, assisted by D. O. Cottrell. Burial in near-by cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

**Landis, Sister Ethel Zimmerman,** born in Ohio, Jan. 18, 1897, died Oct. 15, 1933, at a hospital in Tampa, Fla. She is survived by her husband, Eld. H. M. Landis, three sons and three daughters. She was an active helper in the pastoral work of this congregation which

she and her husband served together for some years. Her presence and ever willing help in the Dorcas Circle will be greatly missed. Services by Bro. A. D. Crist. Bro. Landis accompanied the body to her former home in Ohio for burial.—Sarah H. Lauver, Tampa, Fla. (Additional information by D. S. Dredge. Sister Landis graduated from high school and later spent three years in Manchester College. At the age of twelve she accepted Christ as her Savior and united with the Church of the Brethren, living a devoted and faithful Christian life, always interested in her religious duties. Nov. 25, 1921, she married Harvey M. Landis. She also leaves her mother, Mrs. J. D. Zimmerman, three brothers and three sisters. Services in the New Carlisle church by D. S. Dredge, assisted by Howard Eidemiller and John Gump.)

**Lowe, Sister Amelia M.,** nee Lake, died at her home near Waynesboro, Pa., Oct. 11, 1933, aged 36 years. She was a member of the Church of the Brethren. She was born at McConnellsburg, Pa. She is survived by her husband, Morris Lowe, two sisters and a brother. Services in the Hagerstown church by her pastor, Eld. L. K. Ziegler, assisted by Eld. A. B. Miller. Interment in the city cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Martz, Mrs. Fannie Hochstetler,** died at the family home in Meyersdale, Oct. 19, 1933, aged 57 years. Besides her husband, she is survived by three daughters, four brothers, one sister and two half sisters. She was faithful to her church, having united during her girlhood. Services by her pastor, Bro. Geo. Detweiler. Interment in the Union cemetery.—Mrs. Lloyd Vought, Meyersdale, Pa.

**Oldham, Sister Anna (Nancy),** widow of Samuel Oldham, was born near Bradford, Miami County, Ohio, Oct. 24, 1846, and died at the home of her son, Daniel, Greenville, Ohio, Sept. 25, 1933, aged 86 years, 11 months, 1 day. She was a daughter of Christian and Catharine Minnich Landis. Her early attendance at church was in a rude structure of logs near the present site of the Painter Creek church. She had been a faithful member of the Church of the Brethren for more than two-thirds of a century. She greatly enjoyed reading her Bible and attending church services up to her closing days. She is survived by two brothers, a sister, four children, thirty-two grandchildren and forty-five great-grandchildren. Funeral services at the Painter Creek church by Bro. Roy Honeyman, the pastor, assisted by Bro. Newton Binkley.—Levi Minnich, Greenville, Ohio.

**Reed, Alma Viola,** oldest daughter of W. T. and Virginia A. Reed, born Sept. 2, 1907, died at her home near Blacksburg, Va., Sept. 8, 1933. She united with the Church of the Brethren about ten years ago and remained faithful until death. Funeral services at Christiansburg church by Brethren Harvey Reed and Harold Row. Interment in the Christiansburg cemetery by the side of her sister who died four years ago.—Gertrude Reed, Stuarts Draft, Va.

**Runion, Ira Franklin, Jr.,** died Aug. 16, 1933, aged 4 years. He is survived by his parents, seven brothers and two sisters. Funeral services by the writer from the Hazel River church. Burial in the church cemetery.—A. W. Long, Bealeton, Va.

**Smith, Wm.,** son of Isaac and Mary Smith, born Dec. 29, 1865, at Bradford, Ohio, died at his home in Hart, Mich., Oct. 11, 1933. He moved with his parents to Woodland, Mich., where he united with the Church of the Brethren at the age of nineteen. His life was one of devoted service to the church; he served as deacon for many years and in other important church offices. Oct. 16, 1888, he married Frances Bashore. Surviving are his wife, three daughters, son, three grandchildren, his stepmother, five brothers and four sisters. During his last illness he called for the anointing, from which he received spiritual strength. Funeral services in the home by the writer and in the Thornapple church by Eld. H. V. Townsend, assisted by Elders C. L. Wilkins and Peter Messner. Interment in the Clarksville cemetery.—Roy G. Engle, Hart, Mich.

**Stahl, Mrs. Kathryn Boyd,** born Sept. 23, 1859, died Sept. 7, 1933, at her home in Meyersdale. She was the widow of Eld. H. A. Stahl who devoted much of his time to the service of the church; he died in 1914. Of four children born to them, two daughters survive, also four brothers and two sisters. She united with the Church of the Brethren in early life and remained a true and faithful member. Following the services in the home church, conducted by her pastor, Bro. Detweiler, the body was taken to the Middle Creek church for burial.—Mrs. Lloyd Vought, Meyersdale, Pa.

**Still, Bro. Thurman Burrell,** born in Hawkins County, Tenn., Dec. 31, 1887, died Sept. 13, 1933. He married Carrie Pillion March 26, 1911; she preceded him fourteen years ago. To this union were born five children, two having died in infancy. Jan. 23, 1921, he married Delia Cowan. He leaves his wife, two sons, one daughter, father, mother, four sisters and one brother. He united with the Church of the Brethren when about fourteen years old and lived a devoted Christian life till death. Funeral services at the home near Washburn, Mo., by Brethren Lester Fike and Wilbert Erisman. Burial in the cemetery near his home.—Mrs. W. A. Erisman, Fairview, Mo.

**Walker, Bro. Gordon Kent,** of Hunterstown, Pa., died at the hospital, Gettysburg, Pa., Oct. 26, 1933, of complications, aged 81 years. He was a son of Arnold and Sara Walker. His wife preceded him about eighteen months ago. Surviving are one son, a daughter, Mrs. Wm. Brown, with whom he made his home, also one brother, sister, fourteen grandchildren and twenty-four great-grandchildren. Services by Eld. B. F. Lightner and Bro. Frank Mauss. Interment in the Friends Grove cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.



## NEWS FROM CHURCHES

### CALIFORNIA

**Chico** church met in council Sept. 9 with Eld. W. R. Brubaker presiding. He also brought us the morning message on Sunday. Bro. D. E. Cripe, a former elder and pastor, and Sister Cripe from Willows were also with us at both services. Church, Sunday-school and C. W. officers were elected for the ensuing year. Bro. Brubaker was re-elected elder; Sister Margaret Vice, clerk; Sister Ethel Reynolds, Sunday-school superintendent, with Eldora H. Wright, assistant; Ennis Rife, president of C. W. Society. Brother and Sister Reynolds were chosen as delegates to District Meeting. The former being unable to attend, Bro. Ennis Rife, alternate, acted instead. The delegates brought very interesting reports to us the following Sunday morning. The B. Y. P. D. of this circuit, comprising the young people from the churches at Live Oak, Rio Linda, Codora, Elk Creek and Chico, have been holding meetings at each of the churches once during the year. The next meeting will be held at Codora Nov. 19. We are glad for the new sign, Church of the Brethren, which has been erected over our church entrance through the untiring efforts of the young people's class.—Eldora H. Wright, Chico, Calif., Nov. 1.

### COLORADO

**Fruita** church met in council in September. All officers for the coming year were elected. Our pastor, Bro. R. N. Leatherman, was unanimously elected to serve as elder for the coming year. District Conference convened at Fruita the first week in October. Reports of the various committees were very gratifying. Splendid work has been done at our strongest mission point known as The Park. Through the untiring efforts of our pastor a good churchhouse has been erected on ground given to the church. Bro. Royal Frantz did a most splendid work there the past summer as pastor. He and Bro. Leatherman also conducted a successful revival at that place this summer. We recently observed the Lord's supper at our church with about 100 surrounding the tables; it was a spiritual uplift to all.—Anna Stouder, Fruita, Colo., Nov. 1.

**McClave** church met in business meeting Sept. 30. Officers for the church and Sunday-school were elected for the coming year. Bro. W. D. Harris was elected elder; Bro. Paul Cline, clerk and treasurer; Sister Hattie Peterson, Messenger correspondent; Bro. John Oxley, Messenger agent; Sunday-school superintendent, Bro. John Greenwood. Members were also chosen on the finance and ministerial boards and on the general program and auditing committees. Our love feast was Oct. 21 and our homecoming is Nov. 5.—Mabel Cline, McClave, Colo., Oct. 27.

### FLORIDA

**Seneca**.—The winter months are about upon us, and with their approach the tourists are beginning to arrive. Sister Snowberger is expected back soon after a summer spent in her home in Pennsylvania. Seven of our number went to the District Meeting at Lakeland and all report a splendid meeting. The program for the eighth annual life conference and ministerial meeting, to be held here during the Christmas holidays, has been completed. All indications are that this meeting will be more interesting than any held for several years. Plans are being perfected for a Christmas program of unusual beauty to be given by the Sunday-school Dec. 24.—Fannie Marshall, Eustis, Fla., Nov. 1.

**Sunnyland** church met in business meeting Sept. 28 to elect church officers for the coming year. We re-elected Bro. J. D. Reish, elder and pastor; clerk, Sister Margaret Reish; Sunday-school superintendent, Margaret Reish; assistant, M. B. Drake; the writer, Messenger agent and correspondent. Our delegates to District Meeting were, for the church, J. D. Reish and wife; for the Sunday-school, Alice Dean; for the Aid, Mabel and Anna Rigler. We had a splendid meeting and good talks. But our hearts were saddened by the death of Sister Ethel Landis of Tampa. We are planning to have a teacher-training class one hour before preaching services on Sunday evenings, taught by Sister Edith Drake. We are hoping to have D. W. Kurtz with us Dec. 27 for one of his lectures.—Anna Rigler, Lake Istokpoga, Fla., Oct. 28.

### ILLINOIS

**Freeport**.—The congregation has had an interesting summer. Our pastor, Bro. Niels Eshensen, and wife made a trip to Denmark during June and July. Arrangements were made for our local men's committee together with the local ministerial board to supervise the work and secure leaders of the district to do the preaching. This plan proved a success in every way. Upon the return of Brother and Sister Eshensen the church had planned a homecoming. A large audience was present. The pastor gave two inspiring sermons, morning and evening; in the afternoon he and Sister Eshensen told about their trip. Our Sunday-school began its new year Oct. 1, with Bro. Dan Fierheller as general superintendent. That day was also observed as rally day. The children conducted the devotional service in the morning. The pastor conducted a fitting installation service for the Sunday-school workers and gave a much appreciated sermon. A program in charge of Mrs. Irene Fierheller was given in the evening. Our church voted unanimously to ask Bro. Eshensen to do the preaching at our revival services again this year, Nov. 19 to Dec. 3. Neighboring pas-

tors will help during the first week.—Mrs. Lem Hauger, Freeport, Ill., Oct. 28.

**Panther Creek**.—Bro. J. J. Johnson of Canton, Ill., held a two weeks' meeting here, commencing on Sunday evening, Oct. 8, closing with an all-day meeting and communion on Oct. 21. Bro. Johnson gave us good gospel sermons. As a result of the meeting eight were baptized and one came later. Bro. W. E. West of Mt. Morris, Ill., assisted with the services on Saturday. Special music was a feature of our worship program.—Mrs. Alta Small, Roanoke, Ill., Oct. 31.

**Woodland**.—Oct. 25 at the quarterly business meeting seven letters were granted. Since the last report the Mt. Pleasant church and fixtures were sold at public auction. Our pastor and wife held a two weeks' revival at the Oak Grove church and from here Bro. Hartsough went to Chicago to attend the pastors' conference. The Sunday-school and two of the organized classes made the trip possible. Installation services were held Oct. 14 for Sunday-school and church officers which were very impressive. While the pastor was engaged in revival work and attending conference, different classes had charge of the worship hour. The church recently sent some more provisions to the Springfield mission pastor. Our love feast was held Oct. 28. Bro. B. C. Whitmore who was holding a revival at the Astoria house and Bro. J. J. Johnson of Canton each gave an inspiring message during the day and officiated in the evening. The Aid Society canned several barrels of vegetables for Bethany Hospital. The missionary society closed its year by putting on a play. Mabel Stambaugh is the new B. Y. P. D. president. Prayer services are to be held in the homes during the winter months. A peace contest is to be held in the near future.—Mrs. Reuben Wickert, Ipava, Ill., Nov. 2.

### INDIANA

**Andrews** church concluded an eight-day revival meeting on Oct. 29, the services being held by our pastor, Eld. L. R. Goodmiller. The young people took an active part in the meetings and special musical programs were given each night. Bro. Goodmiller brought us wonderful, Spirit-filled messages. Five decided for Christ and two were reclaimed. Both new and old members received a great blessing. Our love feast was held Oct. 30 with Eld. Roy Teach officiating, assisted by Bro. Deardorff, Sister Jackson and our pastor. Baptismal services were held preceding the love feast.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Oct. 31.

**Burnettsville**.—We met in fall love feast on Oct. 19. We had no love feast last spring and we all enjoyed a season of blessing together, a goodly number of our people being present. It was one of the best meetings in years. Bro. R. H. Miller from North Manchester was our presiding elder. After the meeting Bro. Miller also held a similar service for Brother and Sister Petry at their home. Our pastor has been bedfast for about three weeks.—Lena Shull, Burnettsville, Ind., Oct. 30.

**Cedar Lake** church held a homecoming on Oct. 8. Following the Sunday-school hour, for which 104 registered, Eld. A. F. Morris gave a very fine sermon. At the noon hour dinner was served to about 200 people. The afternoon service, with 265 present, was opened with the playing of old hymns by a former member of Cedar Lake, Mrs. Irma Urey Thomas of Kendallville. The song service was old-fashioned also, there being no music. This was led by Sister Thomas and Sister Gertrude Ober Buchanan of Wolcottville, also a former member. A short history of Cedar Lake church was given. This church was organized in 1874, as a result of the dividing of the Cedar Creek church. The first minister was James Barton and Jacob Gump was the elder. There were forty-two members at that time. Of the deacons the only ones living are E. G. Haynes, S. C. Perkins and Wm. Freed, the latter being the only one at Cedar Lake. Others who were elected and served faithfully but have passed on are Bro. Jos. Hoover, G. B. Haynes, John Urey, David Hoover and E. F. Haynes. Brother and Sister Clyde Cripe of Auburn, formerly pastors of Cedar Lake, rendered a duet. The remainder of the afternoon was taken up with short talks by his wife and three girls along over the week-end; we enjoyed their singing. The members of our church donated several things in the line of food, including vegetables and chickens and other things. The Ladies' Aid presented Sister Rarick with a comforter which was much appreciated. Bro. Rarick presented The Gospel Messenger for six months to the largest family present on family night—Brother and Sister Elvin Leer and family.—Mrs. Nora Bowman, Middlebury, Ind., Oct. 25.

**Center**.—We just closed an interesting revival meeting in which twenty-seven souls accepted Christ. Twenty-five were baptized and two await the rite. Bro. Dewey Rowe was the evangelist. We held our love feast at the close with about 135 members surrounding the Lord's table. We had an inspiring and spiritual meeting.—Mrs. O. W. Gordon, Walkerton, Ind., Nov. 1.

**Flora**.—Our evangelistic meetings conducted by our pastor and wife, Brother and Sister R. O. Shank, closed on Oct. 22. The attendance and interest were good from the start, and the gospel messages which Bro. Shank preached so forcefully brought conviction into the hearts of many, both church members and non-members. Eighteen were received into the church, nine by baptism, six on former baptism and three by letter. The communion service on Monday following was attended by a large majority of the membership and a number of visitors, and was a very spiritual service. Some members of the district tour party is to be with us in our services Nov. 5. Plans are being made for an Armistice Day program and also for a father and son banquet.—Mrs. Catherine Eikenberry, Flora, Ind., Oct. 28.



**Mexico.**—On Oct. 13 the annual church visit was extended to 125 members by Bro. L. O. Ockerman preparatory to our love feast which was held Oct. 31. Oct. 16 a series of meetings began. Bro. Chas. Flory of Piqua, Ohio, gave us stirring messages. The meetings closed Oct. 29 when twelve accepted Christ. On Oct. 30 Bro. Flory gave a talk on baptism after which eleven were baptized. Oct. 31 our love feast was held with Brethren Flory and Thomas Shively officiating.—Margaret Swank, Mexico, Ind., Nov. 4.

**Middletown.**—Our two weeks' revival held by Bro. McCullough closed Oct. 8. This was the first revival he has held since he has been in the ministry, but he preached with wonderful power and all seemed to take a great interest in the meeting. Our love feast was held on the 28th instead of the 21st. We had a good meeting. Bro. Moses Smeltzer of Noblesville officiated and preached for us on Sunday. Bro. Dillon, our elder, talked for us today.—Florida Green, Middletown, Ind., Nov. 5.

**Monticello.**—Our pastor, Bro. A. R. Showalter, held a two weeks' meeting in July at Burnettsville. During his absence Bro. S. L. Cover of Chicago and Bro. Snider of North Manchester preached for us. A missionary program was given at the Pike Creek house July 30. Aug. 29 the young people held their annual banquet at the Pike Creek house. The subject of the evening program was, Life in a Day. Bro. A. R. Showalter and family left Aug. 31 for their new field of work at Buena Vista, Va. Aug. 24 members, neighbors and friends from both houses met at Pike Creek for a farewell. As yet we have no regular pastor. Bro. Ray Shank of Flora, Ind., has been elected elder. The District Meeting of Middle Indiana was held at the Monticello church, Pike Creek house, Oct. 6-8. A fine program had been arranged for the three days and it was a most spiritual meeting. Previous to the meeting the building committee had quite a lot of work done; the church is now equipped with a new lighting system. Oct. 29 the young people of the Guernsey house gave a fine missionary program at the Guernsey house. Oct. 29 Bro. Jas. Hunter of Walton, Ind., gave us two good sermons, at Guernsey in the morning and Pike Creek in the evening. Our ministerial committee is planning to have different ministers to be with us for the next two or three Sundays. Our council meeting was held at the Guernsey house Oct. 30. The local mission board and the Board of Christian Education have planned a school of missions to be put on at each churchhouse following the Sunday-school hour when there is no preaching service.—Mrs. J. F. Kellenburger, Monticello, Ind., Nov. 1.

**Mt. Pleasant.**—Sept. 10 the church became the recipient of a beautiful and inspiring picture which now hangs back of the pulpit. It will continue to lend more and more inspiration to the worship of God in this sanctuary. The picture is that of Christ in Gethsemane, 22 by 26 inches in size, done in oil and beautifully framed. The artist is Bro. Theo. Good, a friend of the church and member of the Church of Christ in Etna Green, Ind. Mr. Good is an artist of extraordinary ability. This picture was valued by art critics at \$75. It is an exact copy of the masterpiece by Hofmann. Anyone within reasonable distance of this church would be well repaid to visit the church to see this work of art. The picture was formally presented and dedicated on Sunday night, Sept. 10. The picture was dedicated to the memory of Eld. John Sellers, one of the first elders of this church. It seemed fitting to dedicate this picture to the memory of one who gave so much for the church which yet serves a growing need. The program constituting the dedication service included the scripture account of Christ in Gethsemane; special number, 'Tis Midnight (the picture being unveiled as the song was sung); presentation of picture and picture

study, by the artist; dedication of picture and sermon by the pastor.—G. A. Zook, Lakeville, Ind., Oct. 19.

**Pleasant Valley** church held its quarterly business meeting Sept. 5 when Sunday-school and church officers were elected. Eld. Galen Bowman was reelected for another year; superintendent, Lesley Berkey, with Ernest Bowman, assistant; Messenger correspondent, the writer. The church decided to give Bro. Noble Bowman, our pastor, support to attend the ministers' conference. Our church held an all-day harvest meeting and homecoming Sept. 3. Bro. Clyde Cripe and Bro. Miller preached for us. We enjoyed a revival meeting Sept. 13 to Oct. 1 with Bro. Ralph G. Rarick of North Manchester, Ind., evangelist. We had very good meetings, enjoyed by all who attended. Bro. Rarick and Bro. Noble Bowman visited many homes in Pleasant Valley district. We were pleased to have Bro. Rarick bring former members and friends of the church. We felt that the day was well spent.—Mrs. Walter Kern, Garrett, Ind., Oct. 25.

**Santa Fe** church met in council Sept. 21. Sunday-school officers were reelected, Bro. Adrian Clingenpeel being superintendent. Delegate to District Meeting was F. P. Hosteller, with Bro. Geo. Sonafank, alternate. Aug. 28 Bro. C. R. Oberlin and wife, with Bro. Orville Sonafank and wife, came to us in a revival meeting. Bro. Oberlin brought good gospel messages. Bro. Sonafank did fine with the singing. Pike Creek church, Loree First Brethren and Peru Church of the Brethren favored us with special numbers. Bro. Floyd Sonafank, one of our own number, gave us a fine message in song. As a result of the meetings six were baptized and we trust the membership was strengthened and the church built up for greater service.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Oct. 24.

## KANSAS

**Richland Center** church met in council Sept. 16. Brother and Sister Blickenstaff were elected delegates to District Meeting for the church. Sunday-school delegates were Fred Van Nortwick, Marie Fralin, Earl McPherson. Church clerk is Elmer Young; correspondent, Eva Fralin; Sunday-school superintendent, Fred Van Nortwick; assistant, Earl Lynch. Our revival meeting was held by Bro. Harman of Kansas City. There were six converts. The Aid Society is planning its annual bazaar to be held Nov. 3.—Eva Fralin, Summerfield, Kans., Nov. 1.

**White Rock** church met in council Oct. 5 and elected officers as follows: Bro. Frank Wagner, elder; Orville Switzer, foreman; Leland Switzer, clerk; the writer, Messenger agent and correspondent; Orville Switzer, Sunday-school superintendent. We are uniting with the Methodists for church services another year under one pastor, services to alternate between the two churches. We run a stand at the old settlers' grounds, obtaining money to pay the Old Folks' Home dues. The young people of the two churches raised money to send delegates to our young people's camp at Abilene, Kans., and to the Epworth League convention, thereby receiving much inspiration. Many besides our delegates—Viola Switzer Ross and Geo. Barringer—were permitted to attend the District Meeting. Minnie Warren is president of our Aid which meets twice a month. Plans were laid at the last meeting to carry on the work for another year. Donations were sent to Bethany and Bethany Hospital by the Aid and church. Our attendance at church and Sunday-school is increasing with the fall weather.—Katie Myers, Formoso, Kans., Nov. 3.

## MARYLAND

**Broadfording.**—Since our last writing one has been received into the church by baptism and one by letter. On Sunday morning, Oct. 1, the newly elected Sunday-school officers and teachers were installed in an appropriate service by Bro. J. W. Whitacre, who also preached the morning sermon. In the afternoon our annual Sunday-school meeting was held with interesting and instructive talks by Bro. J. W. Whitacre, Sisters Widdowson and Frances Leiter. We were glad to have Bro. Samuel D. Lindsay of Timberville, Va., preach for us on Sunday morning, Oct. 8, on the subject of Better Homes. That evening installation services for the newly elected B. Y. P. D. officers were conducted by Sister Pauline Rowland. Oct. 28 our love feast was held with a large number of communicants attending. Spiritual and instructive messages were given in the afternoon by Brethren J. W. Whitacre and John Bowles. Bro. E. S. Rowland officiated at the evening service.—Mrs. J. Richard Reid, Hagerstown, Md., Oct. 31.

**Frederick City.**—The district convention for the Women's Work was held in this church Aug. 3. The meeting was largely attended. Sister Ida Shumaker was the main speaker and gave a very interesting talk about the girls' schools in India, a project of Women's Work. A delegation from here attended the regional conference at Roanoke, Va. Sept. 22 our Men's Work club held their first meeting of the new year. Plans for the year were discussed, including a report of the Roanoke conference by our pastor. The young ladies' Bible class recently held their covered d'sh supper which is an annual affair. A junior department has been organized in our Sunday-school. A public program was given the last Sunday night of September. Our council meeting was held Sept. 29 with our elder, Bro. Marshall Wolfe, in charge. Bro. Wolfe was reelected elder; H. B. Grove, Sunday-school superintendent. We are glad of the fact that six of our young men and women are in college this year. We held our regular rally day Oct. 1. A program was given entitled, "The Appraisal of Our School." Our former pastor, Bro. J. K. Miller, and wife were with us in the evening. Bro. Miller filled our pulpit, preaching a very helpful sermon. Our Women's Work has reorganized for the year with Mrs. M. G. Wilson as president.—Mrs. John W. Wolfe, Frederick, Md., Oct. 27.

# ANNOUNCEMENTS

## DISTRICT MEETINGS

Colorado, W., First Grand Valley,  
Nov. 23-27.

## LOVE FEASTS

### California

Nov. 19, San Bernardino.  
Nov. 19, 4 pm, Los Angeles, First.  
Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.  
Dec. 3, 5 pm, Glendale Mission.

### Indiana

Nov. 18, Oak Grove.

### Maryland

Nov. 18, 2 pm, Welty.  
Nov. 18, 5 pm, Thurmont.

### Michigan

Nov. 18, 10 am, Woodland County.  
Nov. 26, Flint.  
Nov. 27, Grand Rapids.

### Missouri

Dec. 3, 7:30 pm, Kansas City  
(1st).

## Ohio

Nov. 18, 10 am, Beaver Creek.  
Nov. 20, West Milton.  
Nov. 26, Canton City.  
Nov. 26, 6:30 pm, Piqua.  
Nov. 26, 6 pm, Springfield.  
Dec. 2, 7 pm, Trotwood.  
Dec. 3, Hartville.

## Pennsylvania

Nov. 18, 2 pm, Antietam & Welty.  
Nov. 18, Mountville, at Mountville.  
Nov. 18, 19, 1:30 pm, Heidelberg  
Nov. 19, 6 pm, Pottstown.  
Nov. 19, 6:30 pm, Mechanicsburg  
Nov. 19, 3 pm, Shamokin.  
Nov. 19, Maple Grove.  
Nov. 19, Uniontown.  
Nov. 26, 6:30 pm, Woodbury at Holsinger.  
Nov. 30, 10 am, West Green Tree, at Florin.  
Dec. 3, Lititz.

## Washington

Nov. 18, Yakima.



**Piney Creek.**—Eld. W. E. Roop of Westminster came to us Oct. 1 and began a series of meetings which continued two weeks. Bro. Roop is a most ardent worker; he preached a sound gospel sermon each night and visited in the homes during the day, especially among the unsaved. On the 14th eight were baptized and on the 27th another; one was baptized before the meetings began. Of these, four are heads of families and all except one between the ages of sixteen and forty-one. Our love feast on the 14th was a spiritual feast with Bro. Roop officiating. Bro. Leonard Flohr of Thurmont preached a stirring examination sermon. The church is greatly encouraged and eager to press on in the work of the Lord. Our Sunday-school and B. Y. P. D. are in a flourishing condition.—Theresa S. Forney, Taneytown, Md., Oct. 31.

**Westernport.**—On Nov. 1 our pastor, Bro. A. J. Beeghly, will finish his work here. He came to us Sept. 1, 1929. The membership at that time was 102; it is now 170. During this time we have received 89 by baptism, 3 on former baptism and 20 by letter. Bro. Beeghly has been a faithful worker during his pastorate here. The report from Sept. 1, 1929, to Sept. 1, 1933, includes: 26 funerals; 7 anointings; 25 weddings; 567 sermons preached and approximately 2,080 pastoral visits. Also Bro. Beeghly had charge of the Frostburg church. He is now starting evangelistic work. Our men's organization has recently elected new officers for the year. We meet the first and third Monday nights of each month. On the third Monday we have a special program and refreshments. Much interest is shown in this organization. At our last meeting Oct. 16 we had as visitors Bro. Ernest Muntzing of Maysville, W. Va., and Bro. Lester Evans of Keyser, W. Va. After a short business session the former gave a splendid talk on The Prophecies and the Signs of the Times. Oct. 22 Bro. Wm. Kinsey of New Windsor, Md., gave an interesting chalk talk to the C. W. department, followed by an illustrated lecture on the Life of Christ and The Helping Hand. Both services were greatly enjoyed by a large audience.—Mrs. R. F. DeVare, Westernport, Md., Nov. 1.

### MICHIGAN

**Pontiac.**—Our Sunday-school attendance is increasing. Sister Grace Shelton is primary superintendent, Bro. E. J. Ebey, adult superintendent. We have organized a Junior League and intermediate department for Sunday evening when the Y. P. D. meets. Our pastor, Bro. O. F. Jones, who has been so faithfully carrying on the work for three years, resigned on account of poor health. We expect to have a new minister in the near future. The Lord has blessed our church in helping us to clear the mortgage from \$1,300 to \$150, and many pledges to pay that amount. We held a mortgage burning and program in honor of the event on Oct. 6 with about 150 present. Oct. 15 we were glad to have Bro. Arthur Taylor of Flint with us in both services. He brought us two wonderful messages. Oct. 22 Dr. Simpson who spent twelve years in China as a physician gave an illustrated lecture. An offering was taken for the cause. The Ladies' Aid is preparing for a Christmas bazaar and the Home Builders' class for a bake sale on Nov. 11. The young people are preparing a play to be given to the unemployed of the city.—Mrs. Ray E. Fleming, Pontiac, Mich., Oct. 28.

### NEBRASKA

**Octavia.**—At our regular September business meeting Bro. Homer Caskey of Omaha, Nebr., was elected as our elder; Bro. S. G. Mohler, as Sunday-school superintendent; Bro. L. L. Meck and Bro. F. E. Ditzler as delegates to our District Meeting. We extended a call for the 1934 District Conference and are pleased to say that the request was granted. Our B. Y. P. D. is doing commendable work. They tried in an honest, honorable way to help their fellow-men, through social contact, ministering to the afflicted, and feeding the hungry. Through their consistent effort they were able to win the trophy in the district contest for three successive years, which now entitles them to permanent possession. Their work has meant much to the church. Oct. 29 we greatly appreciated the services of Eld. Caskey, who brought us an inspiring message in the morning and officiated at our love feast and communion in the evening. In the evening service he was assisted by Sister Pearl Saverne of Council Bluffs, Iowa.—Mary Ann Eberly, Octavia, Nebr., Nov. 1.

### OHIO

**Black Swamp church** held their annual fall love feast and communion Oct. 21. Our pastor, Bro. Geo. Garner, delivered the message in the forenoon. In the afternoon Bro. Claude Leslie preached the Word. In the evening nearly 100 surrounded the Lord's tables with Bro. Harold Hendricks officiating. Sunday morning Bro. Garner again filled the pulpit. At Sunday-school 152 were present; the offering was upwards of \$10; missionary offering, \$8.80. Oct. 28 during the B. Y. P. D. hour Bro. Claude Leslie gave a talk on the evils of alcohol. Our pastor expects to give a talk on temperance Nov. 5.—Mrs. Asenath Baker, Lemoyne, Ohio, Oct. 30.

**Danville.**—The yearly Sunday-school outing was held at Ashland City Park Aug. 5. We observed homecoming day Sept. 24. We were fortunate to have President Winger of Manchester College with us to give the main addresses of the day. Bro. C. J. Workman gave a brief history of the church. Special music was given by the Workman sisters of the Owl Creek church, by Wilbert Milley and the girls' chorus from our church. At noon dinner and a fellowship hour were enjoyed by a large number. The pastor, G. W. Phillips, and wife were delegates to District Meeting. Several other members also attended. The Sunday-school teachers plan to attend the teachers' institute to be held at White Cottage Nov. 4. The Y. P. D. has again decided to contribute to the work budget of missionary Clara Harper. This will

make the fourth year they have engaged in that particular missionary enterprise.—Pearl Ross, Danville, Ohio, Oct. 27.

**Defiance church** held their love feast Oct. 7 with Bro. Musselman and Bro. N. I. Cool, members of the District Ministerial Board, and Bro. Jay Hornish in charge. Bro. Orville Noffsinger was licensed to the ministry for a year. Our former pastor, Bro. C. L. Kintner, and family have moved to Edgerton, Ohio.—Elizabeth Derge, Defiance, Ohio, Nov. 1.

**Eversole.**—Bro. Wilmer Petry of Pittsburg, Ohio, came to us Oct. 8 and held a series of meetings for two weeks. The services were well attended throughout. All who came received much to inspire them. Eight were baptized. The special numbers in music by other congregations, as well as by our own, contributed greatly to the success of the meetings.—Hazel Evans, Brooksville, Ohio, Oct. 27.

**Greenville.**—At the beginning of the Sunday-school year in October, Bro. Russell Kleppinger was reelected superintendent. Miss Ella Miller has charge of the primary department and a new corps of teachers seems to be causing a revival of interest in the various classes. Oct. 8 Bro. Canfield and wife of Plymouth, Ind., came to spend two weeks in revival meetings with us. Every sermon was filled with the Spirit and the series of meetings was decidedly a success. Bro. Canfield made his stay with us unusually worshipful by the messages which he brought in music each evening. At the close of the meeting on Sunday evening, Oct. 22, fifteen were baptized. Bro. R. H. Miller of North Manchester, Ind., had charge of our communion service Oct. 29 which was very well attended.—Stanley McGowan, Greenville, Ohio, Nov. 1.

**Springfield.**—Sept. 24 Bro. C. H. Petry conducted the installation services for the officers and teachers of the Sunday-school. Oct. 1 we held a Children's Day service in connection with promotion day. Our pastor being absent the first two weeks in October in evangelistic work, the pulpit was filled by our home ministers. Oct. 14 we held our council. Our revival effort begins Nov. 13 with Bro. D. R. McFadden laboring with us. Nov. 26 there will be an all-day meeting, fellowship dinner and communion in the evening beginning at 6 o'clock. Two Sunday-school pupils have been baptized since our last report. Our Y. P. D. and preaching services are well attended.—Lois Young, East Akron, Ohio, Nov. 1.

### PENNSYLVANIA

**Hollidaysburg church** met in council and elected Bro. F. J. Byer as elder for the coming year. Bro. A. F. Nelson was chosen superintendent of the Sunday-school. Bro. O. K. Stuckey and J. V. Meadows have charge of the Y. P. D. Our church entertained the Y. P. D. in their rally which was a pleasant and profitable time. One of our young men attended Camp Harmony this summer. We are looking forward to our rally day to be held Nov. 5 with the love feast in the evening. Nov. 6 our evangelistic meeting begins in charge of Bro. Clyde Horst of Lewistown. Three have been added to our church by letter since our last report.—Clyde Brubaker, Hollidaysburg, Pa., Oct. 29.

**Lewistown.**—The commencement of the community leadership training school was held in our church Oct. 12. The address was given by Mr. Black of Harrisburg, Pa., secretary of the Board of Christian Education of the Presbyterian Synod. The subject was The Fourfold Task of the Church School Leader. Certificates of credit were presented to forty-one persons by the dean, M. Clyde Horst. The communion Oct. 15 was largely attended and the services most impressive. The week previous Bro. Horst delivered helpful and spiritual evangelistic messages. Two united with the church. Rally day was observed by the children presenting a very pleasing program, followed by a short sermon by our pastor. A special offering amounted to \$425. H. Roy Walters was elected Sunday-school superintendent and Owen Brumbaugh, assistant. Two were at Camp Harmony in August.—Catherine Spanogle, Lewistown, Pa., Oct. 27.

**Meyersdale congregation** met in business meeting Sept. 28. The following delegates were elected to represent us at District Meeting: Brother and Sister Detweiler, M. C. Horner and Mrs. H. L. Griffith. Six letters of membership were granted to Brother and Sister John Blough and family who have moved to Huntingdon, Pa. J. Vincent Saylor was elected general superintendent of the Sunday-school, and Harvey Arnold, adult superintendent. Oct. 8 was homecoming day at Meyersdale. At the morning service W. J. Hamilton gave an interesting talk on the history of the Sunday-school at Meyersdale and the progress of the church since the first love feast 150 years ago. At the afternoon service Paul H. Bowman of Bridgewater College spoke on the subject, Why I Am a Dunkard. He also had charge of the evening service and again interested a large audience with a splendid message. Oct. 15 we held our love feast, celebrating the anniversary with one of the largest crowds we have ever had. Prior to the feast there was one week of evangelistic services and eleven were added to the church by baptism and one by letter.—Mrs. Lloyd Vought, Meyersdale, Pa., Nov. 1.

**Mountville church** began a revival Oct. 15, closing Oct. 29, with Bro. Benjamin Stauffer of Chiques, Pa., as evangelist. He labored earnestly for the saving of souls and delivered sixteen stirring sermons. He visited in nearly every home and splendid contacts were made in this way. Throughout the meetings the attention and interest were good. People seemed eager to hear the Word of God preached in its power. Groups of young people from adjoining congregations rendered special music at these meetings which was appreciated by all, especially the group from Bro. Stauffer's own church. Our council meeting will be



held Nov. 8, and our fall love feast will be Nov. 18, at the Mountville house.—Florence K. Herr, Millersville, Pa., Oct. 31.

**Newville** church met in council and elected Sunday-school officers for the ensuing year. Edgar Lehman was reelected superintendent with John Cohick, assistant. One has been baptized since our last report and four received by letter.—Mrs. John E. Cohick, Newville, Pa., Oct. 27.

**Philadelphia** (First).—On rally day we had an exercise in which all from the Cradle Roll to the adult department took part; following this, our pastor gave an object talk to the little folks. This was much enjoyed. Oct. 9 Sister Ida Shumaker gave us a treat with her genial and vivacious message. At the close our pastor and Sister Murphy gave a reception in her honor. We have secured Bro. Earl M. Bowman, pastor of Bethany church, for a week's services prior to our love feast and communion Sunday evening, Nov. 5. Sister Murphy conducted a women's council meeting Sept. 24 to present our year's work. We are using the Bible study plan which started Oct. 15, also a Sunday evening Bible study course and the mission book, "Eastern Women Today and Tomorrow." One Sunday evening a month a special program will be given by the various groups of the Sunday-school. We shall again use the Lenten envelopes. We are also planning a peace program for Nov. 12.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 31.

**Springville** church met in council Oct. 7. Since the last report three have been added to the church by baptism. We were glad to have Bro. Clayton H. Gehman and family move in our congregation from the Pine Creek church, Polo, Ill. Our love feast was well attended. The following visiting ministers were with us: N. C. Fasnacht, H. K. Ober, who officiated, I. N. H. Beahm, Milton Stoner, David Snader, B. F. Waltz and H. B. Markley. We expect Eld. R. P. Bucher of Quarryville to be with us in a series of meetings at the Mohler church beginning Dec. 3.—Mrs. Lida M. Zug, Lincoln, Pa., Oct. 27.

**Three Springs** church met in council Oct. 8. Bro. S. C. Godfrey was elected elder for three years. Eld. C. H. Steerman was retained as pastor for another year; Bro. Jas. McConnell, church treasurer; Bro. Alton Shumaker, church clerk; the writer, Messenger correspondent. Delegates to District Meeting are Brethren C. H. Steerman and D. B. Gutshall; alternates, Brethren A. S. George and Jas. McConnell. Our love feast Oct. 8 was well attended. Bro. M. A. Jacobs of York is to begin a revival meeting in the Farmers Grove house Nov. 19. We expect to hold a revival meeting in the Three Springs house some time this fall.—Clara E. Steerman, New Germantown, Pa., Oct. 28.

## TENNESSEE

**Limestone**.—Our love feast was held Sept. 23 with Bro. J. B. Hilbert of New Hope officiating. The committee of five which is to visit all the churches of the district in the interest of building up the churches and setting the goals that are needful to be carried out to forward the Tennessee work, visited our church Oct. 12. The ministerial meeting will be held at our church Nov. 25. We are having a very good Sunday-school.—Honorio Pence, Limestone, Tenn., Oct. 31.

## VIRGINIA

**Roanoke** (First).—While our pastor was away on his vacation the pulpit was filled by Brethren W. M. Kahle, Levi Garst and Emory Crumacker. The southeastern regional conference was held here Sept. 6 to 8. The theme of the conference was Life's Abiding Values. Each address was inspiring and uplifting. The conference closed with a reconsecration service; each one present was given a card to sign rededicating his life to the service of the Master. Sept. 10 to 12 the church celebrated its fortieth anniversary. Outside speakers for this service were Brethren Rufus D. Bowman of Elgin, Ill., Paul H. Bowman of Bridgewater, R. K. Showalter of Mt. Sidney, C. K. Ray of Green Memorial Methodist church. Sept. 10 was homecoming day with a large attendance at each service. Each speaker gave a wonderful message. Sept. 9 our revival began. Bro. DeWitt Miller gave us ten constructive and inspiring sermons. As a result of the meeting there were fifteen decisions; nine were baptized and four came by letter. Oct. 1 was installation day, Oct. 8 was rally day and Oct. 15 was Cradle Roll day. There was a consecration service for seventeen babies. A short program was given and the pastor's message was along the same line. Oct. 8 our pastor started a series of lectures on The Problems of Human Suffering.—Mrs. Irvin Wray, Roanoke, Va., Oct. 25.

## WASHINGTON

**Olympia**.—At the council in September our church reorganized for the new year. Bro. A. L. Sellers of Seattle was chosen elder; Bro. E. J. Michaels, Sunday-school superintendent. About Sept. 1 our pastor and wife, Mr. and Mrs. Harry Thomas, began work here. During this month about twenty of our Sunday-school and church workers have been attending the standard training school of our city. These schools are conducted each year with an increased number of our workers in attendance. Oct. 26 we held an autumn festival. The program was intended to help us to feel that we should make our thanksgiving practical in a systematic way. A definite plan was presented. Bro. Sellers gave a very helpful talk. Oct. 29 we were happy to have three Sunday-school children ask for baptism. Our Aid Society held a food sale recently and cleared over \$8. We plan a bazaar for Dec. 1. A father and son banquet is scheduled for Nov. 10. The men's organization has put in a good supply of wood for the winter; they are also paying for the janitor's services.—Mrs. Orpha Barnhart, Olympia, Wash., Oct. 31.

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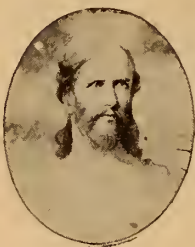
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

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No. 47



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## SWEDEN

Grayhill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies

Parker, Dr. D. M., and Martha, 1933.  
Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholtzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Shock, Laura, 1916.  
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.  
Horning, Emma, 1908.  
Metzger, Minerva, 1910.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.

Senger, Nettie M., % Hartford Seminary Foundation, School of Religion, Hartford, Conn., 1916.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Harper, Clara, 1926.  
Inman, Dorothy M., 1933.  
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.  
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.

Helser, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.

Horn, Evelyn J., 5743 Drexel Ave., Chicago, Ill., 1930.

Royer, Harold A., and Gladys S., % General Mission Board, Elgin, Ill., 1930.

Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

Utz, Ruth, % General Mission Board, Elgin, Ill., 1930.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mahel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.

Mow, Baxter M., and Anna B., 1923.

Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.

Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.

Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.

Stoner, Susan L., 1927.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.

Ehhert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.

Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.

Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.

Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Filling the Storehouse for Old Age

SHE is one of those dear old aunties and grandmothers we all know something about and wonder about because we can not understand how they manage to maintain so cheery an outlook. She is past eighty and too nearly blind to read. This is what she says:

"And as for myself I am feasting from the great storehouse in my mind that I filled when I was able, little knowing that I was preparing myself all those years for my life now, and I am repaid a hundred fold."

See? She stacked her mind full of good things and now she has an inexhaustible supply to live on. She is independent of outward sources. She draws continually on the storehouse within. Her outlook is what her inlook makes it. And she made that herself "all those years."

She wrote an article about it for her old home town paper back in Meyersdale, Pa.—she is living now in Colorado. She called it *The Ministry of Clippings* and in it described her lifelong practice of clipping the best things she found in current publications and giving them to friends, children, "those in the lower walks of life," anybody. She found it well to ask for opinions on what was given. In that way she made sure that her offerings would be read and at the same time fixed them more securely in her own mind.

Here's how she concluded that article: "If these few lines will help some one to use this means of helping himself to a high and better life, as well as helping others to enrich their lives, this weak effort will brighten the golden sunset as I embark over the glassy sea to meet my Pilot in the Eternal Morning, just inside the Eastern Gate."

E. F.

### "As Much as in Me Is"

WHAT was it that put Paul so heavily in debt to the Barbarians? Any overdue note they held against him? No. Anything they had ever done for him? No. He

had something they needed. Do you know what makes a man in that state feel like doing something? The urge is very powerful in some cases. It was in his.

Is it in yours? Does the blessing which has come to you beget in you a sense of obligation? To whom? To whomsoever does not have it? Love does just that. A sense of gratitude, a capacity for appreciation, intensify it. Are we not all in debt for more than we have realized?

E. F.

### Thank Him for These Two First

If you are hard put to it to find something to be thankful for this year, why not begin with thanking God for himself? Or is the sense of his reality and presence in your life, or of its value, too dim to be worth mentioning? Then that's too bad. It can only mean that you have not yet broken through to where your true self lives. You've not stripped off that outer shell of interest in superficial things, so you can see the real you. To think in terms of the experience of a certain young man of Bible story, you have not yet come to yourself.

Please hurry. But don't take his way for it. Don't waste your substance, especially in these times. There's a better way to get through it and find out what's on the other side. Share it, much or little, share it in service to the need of others, and you will not be long in discovering that finer self within you, the self that knows and hungers for and has and delights in life's real values, the joys of the spirit realm. See? You are on the way to becoming acquainted with yourself.

Something else interesting will happen presently. Having at last found yourself you will find God. For that is where he is, right there, in you, the real you. He lives there. You see he is spirit himself, just like you and needs a spirit home. You are his own holy temple. You are his dwelling place. Isn't it wonderful? Walk right in and have a good visit with him now.



There is more good news for you. Having found him in yourself you will soon be seeing him everywhere. The tracks of him are scattered all over his universe. In the beauties and wonders of nature, in the slow and devious tread of history, in the mysteries and searchings and revealings of human experience, you will see him. Everywhere you will find the fact and face of God. Thank him.

And thank him for your fellows. They trouble you at times but you simply can not contemplate life at all without them. How terrible the thought of utter isolation! Thank him for some one to talk to and to listen to, some one with whom you can share your troubles. Thank him for friends, for the new insights and satisfactions and courage which they give you. Thank him that others need you and that you can help them.

Could it be that you have not discovered the riches that are yours in the possibility of companionship with mortals like yourself? Your fellow-men are just about the most obvious fact in your daily life. They are worth knowing however short or long the rest of the depression period may turn out to be. Don't try to ignore them. Use them. Serve them. Enjoy them. Thank God for them.

Here then are two great treasures whose value is beyond estimate. Nothing can take them from you. When once the meaning of this mighty fact has gripped you, other blessings innumerable will come tripping into your consciousness, and you can have a great Thanksgiving. But give thanks first for God and your neighbor. And begin to love them both better. E. F.

### **We Are Not Going Back**

MANY years ago a little group of homeseekers moved to a far western state. A not unusual chain of misfortunes came to them. At first they were too proud to return to the eastern community from which they came, and thus make a try at beginning all over again. So they stayed on and on in their western homes, becoming so cramped financially that they could scarcely have returned had they so desired. Finally, when better times did come, no one cared to return to the old home in the east. For, in that twenty-year period of adjustment, the eastern community had also changed. Everywhere life had moved on a generation. Indeed, in no real sense could the homeseekers have got back had they wanted to.

All this is but a parable throwing a bit of light on the current scene. We are not going back today, either as individuals or as a nation. Always the clock of time moves on. Always the web of life is spun never to be unraveled even by some Penelopean strategy. It was not so long ago that men spoke of the current unpleasantness as a passing phase, as a something to be endured until we could get back to normal times. But

we were so short-sighted as to think of an abnormal period as normal times. Now, however, the truth is beginning to dawn. Men are beginning to speak a different language. They are beginning to see that the past is past—that we are not going back.

Which is to say that we must face up with things as they are. That we must meet conditions as they are today. So advocates one who recently spoke to a group of merchants and business men. This, too, is the tenor of a recent discerning statement covering the temperance-situation. Principles have not changed, but new factors have to be faced. Methods must be adjusted to these.

We are convinced that this new attitude is the only logical one to take. Because we are not going back. We could not if we would. Times have changed for better or for worse. As yet, we are not too sure which. The ultimate outcome depends greatly upon our courage in the face of difficulties, our faith when temporarily baffled by the unknown. It is apparent that there is a high way and a low. We can choose, indeed we are obliged to choose, and are daily choosing which way we will go.

This is a time for institutions to take inventory of the situation, and recognize the fact that we can not go back. It is a time for them to take stock of what can and ought to be saved. We believe that in the long run the useful and good will survive. But we can hasten the triumph of the good by facing the situation as is. So also for individuals. Let every man take stock of his life, of his building, whether the foundations be stubble or some more enduring material. Surely now we can concede the value of the long view. Moses chose rather to suffer affliction than to lose out ultimately. We need his good sense—for we are not going back. H. A. B.

### **It Always Cries for More**

MR. ROCKEFELLER'S newest commission is investigating the subject of liquor control. It has already reached some interesting conclusions. One is that it will be wise for us to accept three point two beer as a wholesome, harmless non-intoxicating temperance drink, and put no stones in the way of its free and general distribution. The line drawn by Congress may not be scientifically accurate but—well, it is the easiest thing to do. Let drinkers be satisfied with this percentage of alcohol and then they will not want anything stronger. Can't you see?

Of course the thirst for the feel of alcohol within them will be careful to conform their appetites to the commission's recommendations! Isn't it remarkable what a well financed commission can discover? Evidently we are going to pay a heavier price than Mr. Rockefeller is paying his investigators, to relearn the lessons of history, to wit that alcohol is still the great deceiver that it always has been. E. F.

## GENERAL FORUM

### The Wanderer Gives Thanks

BY HELEN HOAK EIKENBERRY

I saw dark trees against a gray-black sky;  
A few small stars just peeping, pale and shy,  
As if they thought to hide from out my sight—  
Yes, I saw these, and I thanked God tonight.

I passed an humble workman's little cot,  
And there were lighted windows—I forgot  
That I should find no home, no light for me.  
And I thanked God for happy reverie.

I knew a hundred, thousand, countless days  
That were not lonely. I could find always  
A smile, a day of toil, a restful place—  
And I thanked God for dreams of pleasant ways.

Sterling, Ill.

### The Parable of the Pelicans

BY IRA D. SCROGUM

FOR years the fishermen of Santa Monica Bay fed the pelicans from their surplus catch until they got into the habit of eating without work. There came a year, however, when high seas and changing currents cut down the catch, and the fishermen no longer had any fish to spare. Soon the pelicans grew thin, languished, and were near starvation because they had forgotten how to fish for themselves. The fishermen went down the coast and found some unpampered pelicans who had never been ruined by easy living and free fish. They captured some of these and brought them to Santa Monica Bay, where they turned them loose among the starving birds, who sat about on the beach and only complained about the hard times in which they were living. The way these imported pelicans went after their own fish was an object lesson, and an inspiration. Pretty soon the hungry natives quit watching and tried it themselves. In so doing they discovered there were plenty of fish in the sea for the bird with energy and enterprise. And ere long they forgot about the depression.

I wonder if there might not be some analogy between this simple little story and the financial depression we are experiencing. In the first place, in the days of easy money we may have depended so fully upon society that we prided ourselves in the assurance that prosperity was here to stay; and that we would never again need to slave as did our forefathers. Secondly, with the collapse of our economic structure we had nothing on which to depend for the maintenance of our accustomed standards of living; we had no reserve upon which we could draw for even the sustenance of life. Thirdly, possibly we need even yet some one to show us by example and initiative how to work, how to provide for our own welfare, and how to regain our lost

social heritage. And finally, may there not be a challenge to personal initiative, foresight, and courage, in meeting the problems of these difficult times in which we are living?

There is a certain sense in which man, in our complex society, is dependent upon the existing social order. There is another sense, equally potent, in which man is dependent upon his resources and efforts. Even though society is interdependent there is an individual responsibility which we can not escape. Were we to wait until social conditions were ideal, we would have little hope of ever finding satisfaction and happiness in life. We find it necessary, whether we like it or not, to live our lives in an environment which is far from congenial. And the only hope of escape from this reality of material and social maladjustment is to rise above it, and to live victorious lives even in spite of unfavorable circumstances.

Recently in an interview with a salesman he remarked that before the depression he was getting along nicely. He was almost boastful of the fact he had lost \$30,000 in the stock crash—all of his life savings. In a casual manner he said, "I'm not worried about it. I'll soon make it all back *when prosperity returns.*" He was waiting for economic conditions which were just ripe so that he could cash in on some easy money, when he could play the stock market again, when he could gain wealth with little effort on his part. He was expecting society to provide him with wealth, success, and luxurious living. And it may be possible that some of the rest of us are just waiting, marking time, dreaming of what we are *going* to do once prosperity returns. And may we not be depending too fully upon social adjustments, economic legislation, the NRA, and other artificial measures?—all of which may be good. Possibly we are more interested in having a ready-made social order handed down to us such that we can enjoy life to the full, and live in ease, rather than by personal effort and honest work determine to build our own social order.

True, a better social order is needed; and this need is a vital challenge to every true Christian. We must rise to our opportunity and do our utmost to better social and economic conditions; and thereby build a truly Christian social order. Even so, most of us will find it necessary to live our lives in a social order characterized by maladjustment, suffering, and suppression. And for us, the challenge comes to assume our personal responsibility, to provide our own standard of living, and to conquer our own limitations—financial, material, social, and otherwise.

By doing so we become the pioneers of a new and better social age. Our forefathers were pioneers in a physical wilderness, out of which they built their homes, their society and their civilization. They were beset with Indians; they endured the hardships of rugged nature; they were unfamiliar with the comforts which we daily enjoy. Out of these unfavorable and difficult cir-



cumstances they built the best social order possible—one of the best history has ever recorded. We have enjoyed its comforts and blessings. They conquered by personal initiative, unconquerable courage and indomitable faith. Ours is the greater challenge, of pioneers in a maladjusted social environment, out of which we must build our lives and a better society. We too must conquer by individual effort, by courage to stand for new ideals, and by faith in the integrity of truth. And out of the economic injustices, the social distress, and the moral upheavals of our day, we must build a social order, adequate for our age, by right living, constructive thinking and social welfare.

With a heritage of generations of faithful men and women who found in the hardships of their environment a stimulus to build a social order prophetic of a new era, may we likewise rise to the occasion and build the better new on the solid foundation of the same integrity of character, the same sense of personal responsibility, and the same Christian idealism. For us, we must determine our own lives, and treasure those abiding values by which we may rise above the distress, the turmoil, and the injustices of our age. For coming generations, it is ours to lay the foundations for a social order free from the maladjustments which predetermined the difficult times in which we are now living. For out of our prophetic thinking, our dynamic praying, and our victorious living, must come the better new. The kingdom of God must *first* come from within.

*Chicago, Ill.*

## Meet Thanksgiving Day, 1933

BY OLIVE A. SMITH

OUR caption implies either an introduction or an ordeal. Perhaps both suggestions are in order when we contemplate our Thanksgiving anniversary in the light of the past and our possible future. As compared with a year ago, we wonder how many friends are destined to enjoy the old-time "turkey and pumpkin pie" celebration. With the deepest of sympathy we think of those who are passing through the deep waters of privation as a result of the year's economic conditions; of those who are mourning the "touch of a vanished hand." What does Thanksgiving mean to them? And more pathetic than all others, are those—if there be any, who have lost that personal faith which makes life worth while.

Some one has pronounced this abiding faith "God-consciousness" and it would be difficult to find a more fitting name. It is a faith which is usually the result of years of rigorous experience in the quests of the spirit. It is the faith that enables us to know that nothing can really harm us, regardless of what may happen to our "shells." And it is a deep confidence in unseen

forces of personal strength and protection applied to the minutest detail of daily life. It is the faith, that provides balance and coördination between the problems of daily living and that indifference to them which is suggested by the automotive phrase, "floating power." If we have this faith, let us be supremely grateful for it, this year of all years. And if we have it not, let us be grateful for the assurance that we may acquire it.

If it is true that there is "nothing new under the sun" it is doubly true that there is nothing new to be said at this season relative to the subject of Thanksgiving. As a nation we are deeper than we have ever been in the uncertainties of an experimental program. It may bring better or worse conditions. Hoping for the former, we must be prepared for the latter, and without warning. The more nearly we approach a condition of assurance that "the worst is over," the greater need of this preparedness. Every world cataclysm has been preceded by carefully prepared utterances of the world's wisest men, proving that the cataclysm was impossible. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." In the realm of contemporary prophecy, if nowhere else, the unexpected always happens.

But there is that perfect preparedness of spirit which keeps us ready for an emergency. Years ago it was customary to speak much of imitation. Jesus Christ was the Model for imitation. We were urged to note and imitate the virtues of great men. Probably it is well that those phrases are no longer in common use. We know, now, that it is not imitation which makes character. The secret of spiritual power is found in the Master's own words, "The kingdom of heaven is within you." There is no limit to human achievement when the soul is attuned to the Divine. For this boundless opportunity we are truly thankful in these troubled days.

There is nothing new in the manner of our meeting the day. Those of us who try earnestly to put in practice the Christian ideals, will find, as we have always found, innumerable causes for personal gratitude.

Watchful waiting, prayer, thanksgiving—they form the great triangular foundation of Christian living. In them there is nothing new, yet all is new. Untried fields of faith and endeavor greet us with every rising sun. And every evening brings the peace that passeth all understanding.

Those who still hesitate about the commitment of themselves and their every interest to the cause of Christianity should be grateful that there is still time. Persistently the simple words of a mediocre little preacher ring in my ears. "Life is spiritual." Do we believe it? If so we have an unlimited opportunity to demonstrate its truth in this material world and, more especially, during this era of materialism.

More and more the rewards of Christian living, here and now, are being stressed. Such living brings us in contact with realms of the finest life. It gives us the highest tasks for both mind and body. It gives us the finest of earthly fellowship. The rewards that come in the after life are assured. So let us work more earnestly for the establishment of our heaven, and a heaven for others, on earth.

Sometimes we wonder if we are not really learning to conquer the sins of worry and anxiety through the application of practical Christianity. The great Christian, Paul, learned it, and we can do no better than close our Thanksgiving meditation with his words: "Be careful for nothing: but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

For some of us, this other admonition is more difficult of application. Yet it is our duty, and our privilege, to apply it: "Giving thanks always, for all things, unto God the Father in the name of our Lord Jesus Christ."

*Topeka, Kans.*

## Thanksgiving Long Ago and Now

BY EZRA FLORY

### Jewish Thanksgiving Days

WE might well take a course in what the New Testament contains on Thanksgiving. The word occurs seventy-one times in the New and ninety-one times in the Old Testament. The twenty-sixth chapter of Deuteronomy may be called a Thanksgiving liturgy. God formulated it for the children of Israel while they were still in the wilderness. He was preparing them for intelligent citizenship. They were eagerly looking forward to the time when they would enter the Promised Land, but they were not yet fitted for the responsibilities and privileges of self-government. Unless they would remember God their freedom would be slavery of the worst type—materialism. Therefore, he commanded them that this liturgy should be observed at the close of the harvest period when they should come into Canaan. So, after the settlement in the Promised Land, a period of fasting was observed, called the *Feast of First Fruits*, when the liturgy was strictly followed.

The devout Israelite procured a basket of rushes in which he placed the finest of the fruits which his farm produced. Carrying this to the sanctuary, he presented it to the priest who placed it before the altar. This was the practical expression of a thankful heart to the Giver of every good and perfect gift.

As years went by this day became a gesture. Herein lies the danger of a national Thanksgiving Day. With many it has become a day of feasting and pleasure, instead of a means of vital contact with the Giver of all good. We should remember that the letter killeth but the spirit maketh alive.

To the ancient Jew with the basket on his arm, the day was reminiscent of national history. After the priest had received the offering and placed it before the altar of God, the worshiper was to make a recital of the record of the past. He was to recall the life and deeds of the patriarchs, their bitter bondage in Egypt, the wonderful deliverances and God's care along the way. This would stir him to patriotism and to loyalty to his God. A nation that forgets is like a man who has lost his money. Some young men reach maturity, leave home, come into their own; then forget the sacrifices of parents and the prayers that have ascended for them. The family altar and reading of the Bible is neglected.

The ancient Jew was also impressed with his solemn obligation to Jehovah. All things come from God, for the Hebrews sang: "The earth is Jehovah's and the fulness thereof."

The Jew with his basket on his arm recognized his stewardship. He said: "Everything I raise on my field belongs to God." He has given it to me as a trust. To show my deep appreciation and thankfulness, I will give him the *best*, and give it to him *first*, or before I make any other contribution. In order to give God the best we must have new minds, new feet to walk in obedience, new hands to distribute, new voices to sing and praise, new hearts to appreciate.

### History of Thanksgiving Day

Aug. 9, 1607 (O. S.), is the date of the first Thanksgiving Day in America. Some English colonists landed upon Monhegan, near the Kennebec, and under the shadow of a high cross, listened to a sermon by Chaplain Seymour, giving thanks for their happy meetings and safe arrival into this country.

Next came the one at Plymouth in 1621, when a notable Thanksgiving was held in the autumn. The harvest was gathered and four men were sent out fowling, so that they might, after a special manner, rejoice together. There is no mention of a Thanksgiving in 1622, but in 1623 a day was kept, not in the autumn, but in July when some provisions arrived. After this nothing is heard of Thanksgiving in connection with harvests. In 1637 there was a Thanksgiving for victory over the Pequots, and in 1638 for the arrival of ships and for harvests. The Thanksgiving Days from 1634 to 1684 number about twenty-one, or less than one every two years.

From this period to the Revolution a Thanksgiving of some kind occurred nearly every other year, and even twice in some years, as in 1742. After the close of the Revolution there arose a tendency to make a Thanksgiving Day a regular institution.

The Dutch in New Amsterdam (New York) had a Thanksgiving Day. In 1795 John Jay issued a proclamation for Nov. 11. At an early period the mayors of New York were accustomed to appoint a day of



Thanksgiving. They ordered a day to be Dec. 16, 1799. The Episcopalians (members of the Church of England) kept a day according to the provisions of the Prayer Book, while other religious bodies followed their own preferences.

In 1863 President Lincoln issued a proclamation for the nation to assemble at the churches for a Thanksgiving Day. Since then Presidents have issued a proclamation asking for a Thanksgiving Day on the last Thursday of November.

#### What I Am Thankful For

I have a hundred reasons to be thankful. I am thankful for good health after suffering intensely. I am thankful for having had Christian parents, and for having been reared in a Christian home. I am thankful for a loving companion who helps me in the Lord's work. I am thankful for noble children who encourage my life. I am thankful for our republic in which we have freedom of worship. I am thankful for the missionary interest in our church. I am thankful for the signs of increasing brotherhood, for the wide-spread moral awakening, for the vision of the world's bigness and oneness in essential need. Then, too, I list the doors of opportunity open at this present time to men and boys and girls in the ordinary walks of life. Also the privilege of preaching the gospel, the assurance of God's love and the joy of serving him.

*New Paris, Ind.*

#### Thankful Even Today

BY MAUD MOHLER TRIMMER

THIS has been a strange year, unlike any other the most of us have seen in a lifetime—a year of great hardship, floods, earthquakes, hurricanes, want in the midst of abundance, rumors of war, unemployment, reduced incomes, suicides and suffering. What can there be in such an era to be thankful for? Much.

But it is necessary to view the present plight in different light. That conditions are deplorable is common knowledge, but it is also true that those supposed to sleep in the daytime are kept awake by radios all around them, and it is still necessary to have traffic officers to safeguard pedestrians and avoid collisions of motors. Many people, even under present conditions, are able to buy radios, own cars, pay for gasoline, tires and insurance on the same. Latest fashions are still displayed to a buying public, and shops continue to offer luxuries for sale. Although there is no gainsaying that there is want in the land, those worst off are in better plight than the colonists who settled America and originated Thanksgiving Day. They had not only famine, but a dearth of every convenience, peril from massacre by the Indians and the ravages of pestilence.

One thing we have learned through the present world distress, for which we may be genuinely grateful, is that

if we but lean on God we can face and overcome any obstacle. We know that through the turmoil of a chaotic world we may be serene with a deep inner peace. Nothing can take from us the joy of communing with God. As one lady recently remarked: "The Lord is very close to us in trouble." St. Paul endured trials to which our own seem insignificant, yet throughout he carried a happy heart.

Now that we have limited incomes, short hours of work and live in fear of having these curtailed, we have learned to fully appreciate the plain, simple things required for life and to find an added value in all our possessions.

Something much needed has happened to America, and that is that members of the family have drawn together as a result of the depression. Their dependence upon each other ties them to one another. More evenings are enjoyed at home than formerly. Blessed indeed is that person who has a devoted family, a few loyal friends and a large number of people with whom he maintains friendly relations. Most blessed of all are those who claim the Savior for their best Friend, who can depend upon him to lift the heavy end of all burdens.

True Christians should and will be very glad for the many opportunities that come to serve the Father by helping those who suffer. They should rejoice to throw themselves at his feet, offering from hearts of love their whole beings in his service. We can not do to others all that we would in a material way, but there are many ways to show kindness and nothing warms the cockles of the heart like helpful deeds to another.

There are many in America today who narrowly escaped loss of life in one of the cataclysms of nature this year. How glad they should be that they still live, that they may yet look out on the beautiful world, may feel the caress of a soft breeze, the lazy warmth of the sun, the loving touch of a human hand and are permitted to serve a little while longer.

We are grateful that in spite of the foolish mistakes of men, the world wags on in the same old way. The seasons come in turn, each with its usual largess of gifts.

On the ordinary Thanksgiving Day the service consists of praise for material blessings. Who ever heard of a nation praising God for its pain and woe? For all that we could justly do so, because it is suffering that brings to light our dormant talents, and puts them to use, that knits human hearts as nothing else can, that effaces social barriers, that develops character that makes the heart sympathetic and tender. These hard times have been beneficial to our young people who were being reared to be extravagant and idle. But now how many of them have put their shoulders to the wheel to help their parents!

It is the aged who remember to be thankful for happy memories, but they make life sweet for all ages. Who could forget a mother's endearments and kindnesses? How precious are our recollections of early Christmases, of visits to grandparents, of fun with the group of cousins, of first trips, first meetings with notable people, of school triumphs, the glory of graduation, the joy of courtship, the thrill of cuddling the first born, sweet moments with our little children, and all the joyous happenings throughout life! Who would erase the pictures on memory's wall, the woods, country roads, blooming apple trees, brooks, mountains, valleys, the sea, forested lakes and the faces of beloved friends and relatives?

Yes, there is much to be thankful for this year. Always there is the delight of being in harmony with God, of being a partaker of his joy and an instrument to help carry out his purposes.

*Long Beach, Calif.*

## Opportunities and Responsibilities of Church School Leaders

BY HOWARD H. KEIM, JR.

Said at the District Conference of Northeastern Kansas

WHEN Jesus was on earth he said upon one occasion, "The harvest indeed is plenteous." It is just as plenteous today. John R. Mott\* in speaking of Christianity in America says: "Less than half of the young children and adolescents are enrolled in any form of religious education." According to the 1930 census there were nearly 34,000,000 children under 20 years of age in our country. If Mr. Mott's statement is correct, and we have good evidence to believe that it is, there are about 17,000,000 children right at our own door-step who receive no religious instruction. Among books the Bible is the best seller, yet the widespread ignorance of the Bible is appalling. We have spiritual illiteracy in an age of secular enlightenment. There is an alarmingly large amount of ennui, even on the part of church members, in regard to basic beliefs and practices of the church. Who could ask for a greater opportunity for service? Who could be indifferent to such an enormous responsibility?

I would like for you to consider the opportunities and responsibilities of church school leaders from two closely related angles, firstly, in relationship to the church school in general, and secondly, in relationship to the church school pupil.

### 1. The Church School

Whatever name your church school may assume, it should be in reality a *school of Christian living*, where one may learn and practice the fine art of living, with oneself, with one's neighbor and with one's God. Leaders of the church school need an attitude of constructive

criticism. Those who believe in Christian education can give the fairest judgment and the most fruitful criticism of it. This attitude is necessary not to find fault but to more clearly define the aims and improve the methods of the school.

The church school needs better equipment. In the modern day schools our children have the very best in the way of buildings and equipment, while our church school pupils have too frequently been quartered in musty basements and cramped back rooms where the physical atmosphere is anything but uplifting. Even in times like this many improvements can be made at low cost where the people have a mind to work.

The church school should have a larger place in the church program. Leaders of the school should first of all make their school worthy of a larger place, and then see that it gets it. Most of us have been brought up under the impression that the pulpit is the heart of the church. Modern leaders in religious education are insisting, and rightly so, that the church school is just as vital an organ in the body of the church as is the pulpit. The church school is usually expected to make payments into the church treasury, while if justice were done the church budget would include expenditures for the church school that it might be more efficient. This is the church's greatest asset, its greatest source of new members, and yet it often receives the least financial support. Leaders of the church school can make their organization more vital to the church by sponsoring an enlarged program, including the vacation church school, the week-day church school, the home department, and by arranging special programs and plays for Sunday evening discussion and edification.

Educational standards should be applied to the church school as they are to the public school. Poor work may look quite good when measured by inadequate standards. The International Council of Religious Education has prepared standards on nearly every phase of church school work. Leaders should be familiar with these standards. When we show in our church school records the enrollment, attendance and offering compared with one year ago, we do not explain any of the causes. Leaders should be asking such questions as these: What are the educational results of our church school? How efficient is the teaching? Is there adequate preparation of the lesson by the teachers? How much spiritual development is going on in the lives of the pupils? There are three ways by which the success of teaching work may be measured: (1) What usable religious *knowledge* are the pupils acquiring, about God, the Bible, Jesus' way of life? (2) What religious *attitudes* are the pupils developing? What are their interests, ideals, standards of conduct? How great is their loyalty to the school, the church, the Bible, the home, Jesus and life? (3) What practical

\* Liberating the Lay Forces of Christianity, p. 73.



*applications* are they making of the truths taught and the lessons learned, to their daily living in the home, in the school, in the community and in the world?†

## 2. The Church School Pupil

If we maintain the spirit of Jesus in our program of Christian education we will, above all else, set the child in the midst. All will be centered about the child. The teaching will be centered in the life, experience and needs of the pupil. How can a teacher center his teaching in these things if his acquaintance with the pupil is merely a superficial Sunday affair? Teachers should be encouraged and urged to visit in the home of each pupil at least once a quarter. When teaching is life centered it places supreme value on personality as Jesus did; it emphasizes not so much things learned, as character achieved; it emphasizes learning to live by living now and all the time in the spirit of Jesus. We need to recognize that teaching exists for the sake of the pupil and not the pupil for the sake of teaching.

Leadership ability in the pupils needs to be discovered and developed. In other words, church school leaders should put on a strong program of leadership training. Leaders do not just happen, nor as a regular practice can they be imported. They must be grown and developed from the material in the local church. Without leaders the church and the church school are lost. How could there have been a Hebrew nation without a Moses, a Christian church without a Jesus, a reformation without a Luther, a missionary movement without a Carey, a world revival without a Wesley? The history of every great movement, organization and institution is bound up in the lives of leaders. Potential leaders need to be led into a vision of God and of the opportunities to serve humanity. "Where there is no vision the people perish." They should be led into a love for the church by a progressive participation in its activities. They should be broadened by contact with church leaders in camps and conferences. Leadership training should be provided not only for future leaders but also for present leaders. This can be done by means of training classes in the local church, coöperation in a community training school, reading courses and workers' conferences.

Only by keeping the objectives of Christian education ever before them, can the church school leaders be true to the pupil. The International Council ‡ has well defined those objectives:

(1) To lead the pupil into a personal experience of God and right relationship with him.

(2) To lead the pupil into an understanding and appreciation of the life and teachings of Jesus, and a conscious acceptance of him, and loyalty to his cause.

(3) To lead the pupil into a progressive development of Christlike character.

(4) To lead the pupil into the ability and disposition to share in the building of a Christian social order.

(5) To lead the pupil into the ability and disposition to participate effectively in the life and work of the church.

(6) To lead the pupil into a Christian interpretation of life and the universe.

(7) To lead the pupil into a knowledge, understanding and love of the Bible and an intelligent appreciation of other records of Christian experience.

Ottawa, Kans.

## Chasing Phantoms

BY D. A. RIDGELY

"So shalt thou rest—and what if thou withdraw  
Unheeded by the living—and no friend  
Take note of thy departure? All that breathe  
Will share thy destiny. The gay will laugh  
When thou art gone, the solemn brood of care  
Plod on, and each one as before will chase  
His favorite phantom."—*William Cullen Bryant.*

AM I chasing the phantom of real estate, using every ounce of energy to obtain the eighty that joins me? It may be well for me to remember that in the not far distant future all the real estate I shall need will be six feet on yonder slope.

Am I chasing the phantom of worldly pleasures? King Solomon, who had an opportunity to enjoy them as not many of us have, and who did indulge to a very great extent, said: "All is vanity and a striving after wind."

Are you chasing the phantom of fame?

"Carve your name high above shifting sand,  
Where the steadfast rocks defy decay;  
All you can hold in your cold, dead hand  
Is what you have given away."

Are you chasing the phantom of culture?

"Build your pyramids skyward and stand  
Gazed at by millions. 'Cultured,' they say;  
But all you can hold in your cold, dead hand  
Is what you have given away."

Are you chasing the phantom of money?

"Sail your wide conquests of sea and land,  
Heap up your gold, hoard as you may;  
All you can hold in your cold, dead hand  
Is what you have given away."

James Russell Lowell stated the same truth thus:

"For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

Quoting again from the wise man: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

Parkersburg, Ill.

† Betts, G. H., *The New Program of Religious Education*, p. 85 ff.

‡ Standard B for the Sunday School, p. 5.

## PASTOR AND PEOPLE

### Practical Ways of Promoting Reverence in Worship

BY IVAN FETTERMAN

Article Supplied by the Pastoral Association

THE purpose of this article is to offer a few practical suggestions on how to promote reverence in public worship.

We will begin with the home. It may not seem necessary for people to have a few minutes of private prayer some time on Sunday morning before going to the service, but if this is done, it will do much toward leading them into the right attitude of mind for the public worship. This is especially important for the minister. He should spend as much time as necessary in the secret chamber, alone with God.

On the way to church, both people and minister should remember to keep the sabbath day holy. Their eyes will be drawn to papers, magazines, fashions, and a thousand different thoughts will try to crowd out the thought of God. These must all be left behind as they approach the church of God.

The outside of the church should be attractive and beautiful. In most places it is possible to have at least a small lawn with a few beautiful flowers. The steps leading to the church door ought to be wide, and the door large and inviting. Above the door, or at the apex of the front side of the church, a large suspended cross will add grace and reverence. The building, if modern, will be made of stone, preferably smooth surface and not too dark in color. These outside details will help to create a reverent mood on the part of the people as they ascend into the house of God. Their thoughts will naturally turn from worldly allurements to divine worship.

The interior of the church should be simple, chaste, and worshipful. Straight lines are much better than curved lines. The seats radiating theaterwise are not desirable, and never were. Greater height will produce aspiration; greater length and a deeper chancel will suggest mystery and veneration. The Sunday-school plant should be a part of the church, but ought to be separated from the church auditorium.

The seats in the church should be comfortable, with rather high backs, but not too high for children to see over. Carpet, but not the gaudy kind, should cover the entire floor. If the church is very expensive, suitable stone will be better. Rubber matting should be used only where the congregation is too poor to afford something better.

Avoid tawdry decorations, geometrical and biblical stencilings, and stained glass atrocities in the windows.

The windows should be large enough to permit plenty of sunshine to come in. Many churches are dark and cheerless because the windows will not allow the sunshine to flow in. Christian symbolism of historic significance, and more restrained and beautiful art, or just clear glass in the colonial, will be conducive to meditation.

The interior front is the most important part of the whole church. All unnecessary details, therefore, are to be avoided, because they only detract from the worship. Altars or the cross crowned communion could replace the meaningless organ pipes, which symbolize only sound. It is a question as to whether the Bible or the communion table (if there is a communion table) should be the center of attraction. Both are very important and should be so arranged as to carry their own particular message.

Everything within the church should be the means of leading the people into a state of peace and reverence. The people will be carried away from themselves to the objective worship of God. They will be lost in reverence, wonder and praise.

It ought not to be necessary to insist on old-fashioned cleanliness and tidiness, and this includes the hymn books. Not every congregation can have ideal equipment, but everyone ought to make every effort to have clean, attractive surroundings with correct temperature and abundance of fresh air.

After making these few remarks on the interior of the church, we return to the worshippers. They will be tactfully ushered to their pews by well dressed men. As soon as they are seated, they will find it uplifting to bow their heads in a word of silent prayer, and to quietly wait for the service to open.

While waiting, the organist will lift the thoughts of the people to God. He must be careful to do nothing that will attract attention to himself, and the music must not be an end in itself. No late comers should be permitted to enter during the reading of the Scripture and the offering of the invocation, for in these first few minutes the people's thoughts must be given no opportunity to wander away from God. They ought more and more to feel the stillness and to have a sense of the unseen.

The minister, with awe and reverence, will ascend into his holy place, and will humbly bow his head in silent meditation for divine guidance. If the people do not object, it is beautiful for him to wear a minister's robe. He will stand erect, with a commanding figure, and will, at the close of the doxology, invoke the divine blessing of God.

Too much stress can not be given to the invocation. It is the final effort to gain the attention of the people. Unless the people have been prepared, it will be the most difficult part of the service. It should be primarily



objective, its main content being adoration. The language ought to be sublime, the thought profound. One of the best prayers for this part of the service is that taken from the Episcopal Book of Common Prayer:

*"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen."*

Following the invocation, will be the opening hymn, chosen beforehand by the minister and now, announced by him with meaning and purpose. Its content should be adoration. It should tend to unify the people, as they stand together. The one hundredth Psalm, to the tune of Louis Bourgeois, is one of the best.

It is most effective to follow this with a prayer of confession for pardon and peace. This should come early so the people will be put into a better mood for worship. It should be brief, definite, and sincere.

The responsive reading will come next, followed with the Gloria Patri. Many ministers do not use the responsive readings, because in their present arrangement, they are not responsive.

The solo or anthem will come just before the pastoral prayer. The singers should be devout Christians, singing to the glory of God. They should be careful to select music within the range of their ability.

In the pastoral prayer, the minister will gather up all the hopes and desires and sins of his people, and boldly carry them to the throne of grace. The content of this prayer should be largely thanksgiving and intercession, the other elements, as adoration, confession, and pardon, being already pronounced. The proper place for a word of dedication is not here, but at the close of the sermon. Usually the pastoral prayer should not be longer than five minutes. For most ministers, it is wise to write out this prayer, but it is seldom wise to read it, unless it is customary in the church to do so. To intercede for the people at the throne of grace is more important than the sermon.

The offertory prayer will be brief, and will be more effective if it follows the gathering of the offering. It is unnecessary to announce the offering, unless it is for some special purpose. The organ alone is more worshipful than if accompanied with vocal music.

The second hymn by the congregation will lead directly to the Scripture lesson and the sermon. The congregation will stand for this hymn. The scripture must be read with meaning and purpose, and with commanding authority. It is the truth of God and will require no little amount of preparation. If the minister can not read well, he will lose the interest that has been developed, and will make it difficult for the sermon.

The sermon, the closing prayer, the closing hymn, and

the benediction, will not be discussed here, because of lack of space. If the worship leading up to the sermon has been properly conducted, there should be little difficulty with the rest of the service. The entire service should blend together into one great inspiring picture of adoration and beauty and love, out of which the worshiper should be objectively led to stand in awe at the wonder, the majesty, and the helping power of God. This is real worship in the presence of God.

*Glen Campbell, Pa.*

## The Good Old Dunkers

BY MRS. H. PAUL COX

AT this season of the year, hearts and minds are turned in unity and sincerity to the great Giver of peace, prosperity, love, friendship, health, beauty and life; to the Master of war, poverty, hatred, enmity, sickness, ugliness and death. Some have lost homes, others have lost loved ones, yet many are being thankful for bare necessities, and with hearts of thankfulness and gratefulness are approaching the One who provided food and clothing when it could not be earned, also happiness and contentment to the troubled mind.

That is as it should be, for if all peoples would seek him, the world would not be polluted with devices that destroy both mind and body. God has been a Father to his own and sympathetic to all peoples. See Jesus standing yonder at Jerusalem, yearning for her, ready to save her; but she would not. He is standing today ready to save the world.

But to our thankfulness and praise to God, let's not forget the good old Dunkers of yester years, who, guided by the Holy Spirit, founded a denomination such as the Church of the Brethren. They went through a period of persecution and criticism such as few founders had to endure. They were loyal to the Christ and his teachings. He was a part of them in all their dealings with life. He was their "good morning" and their "good night." They deemed card playing, dancing, drunkenness, divorce, and theatricals as belonging to the worldly life in which a Christian should have no part. In such strict conscientious living the Church of the Brethren faith was established.

Men and women, we ought to be proud of such a legacy! Are we worthy? Are we leaving the next generation the strong structure handed down to us? This Thanksgiving season should cause us to fall on our knees in thankfulness to God for the lives of the good old Dunkers, for the faith of our fathers is living still. It should be the means of helping us keep our tryst with him. It should encourage us to keep this Dunker spirit in the lives and hearts of men and women, and thus do our best to hand it down to our posterity. Why shouldn't the Church of the Brethren thank God for the Dunkers?

*Bellewood, Pa.*



## MISSIONS

This Department  
Conducted by  
H. Spenser Minnich



### Both Black and White

"You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white."—*Aggrey's Parable of the Piano Keys.*

### Who Gave the Tithe?

THE following is a brief and rather unique statement of the scriptural teaching on the tithe: Abraham gave the tithe, Jacob pledged himself to do so, Moses taught it, Malachi commanded it and Jesus commended it.

"Art thou lonely, oh my brother?  
Share thy little with another!  
Stretch thy hand to one unfriended,  
And thy loneliness is ended."—*John Oxenham.*

"He that will be strong must work,  
He that will be wise must think,  
He that will be honored must serve,  
He that will be loved must sacrifice."—*Ruskin.*

### The Dime Card

LAST year the *Dime Card* was used in many churches over the brotherhood, and splendid response was made by Sunday-school classes, individuals and churches. Again this year at Christmas time, the *Dime Cards* will be sent out to every pastor and every Sunday-school superintendent and teacher who will order them. These cards are sent out with the prayer that hearts will be touched to give sacrificially to the World-Wide Mission Fund through the medium of these dime folders. The mission work in India, China and Africa requires that we do better in our giving this Christmas than we did last, or else the work will have to be reduced still more. Missionaries on the fields are begging that there be no more cutting because they are now "down to the quick"; missionaries kept at home are pleading that they may be permitted to return to their work; mission work such as schools, hospitals and evangelistic groups are imploring us to do the best we can and not close their work. Accompanying the *Dime Card* is a little pledge card which may help us to think of a few of the things we "might give up" for his sake. Order your

*Dime Cards* now from the General Mission Board, Elgin, Ill.

### A Miracle of Grace

BY ANNA M. HUTCHISON

It was the year 1929. Famine, which in China is always prevalent somewhere, was raging throughout the province of Honan, just south of our mission territory.



Men, women and children were starving everywhere. Many tied up their scanty belongings in a little bundle and fled to other regions. Others clung to home and home ties and eked out a mere existence. Still others, to prolong life a little longer, sold son or daughter or even wife to the highest bidder. One such father came to the city of Liao bringing his seventeen-year-old daughter, who had previously been sold to a neighboring man; but, by mutual agreement was now being brought to Liao to be resold. After dickering for a couple of days, finally one of our Christian school boys

bought her for the sum of \$200. The following day they were married. This girl, Ch'un Yu, had never read, much less had she any opportunities for Christian influences in her young life.

She could well have been classed as a down and out, high-strung and undisciplined. Her husband was suspicious and she was resentful. They quarrelled frequently and even fought, till all hopes of a happy home seemed gone. He even talked of reselling her or returning her to her former home. But we urged her coming into our Liao Women's Bible School to receive teaching and Christian training in principles of truth and righteousness. She came, and continued in the school for the four years' course, having now just completed this work. For two years their occasional quarrelling continued, but the heaven was working in a renewed life and spirit. Quick of intellect, open to Christian teaching, readily casting off superstitious beliefs, she made rapid progress in every way. Two years ago she entered the church by baptism, and since that time we have not known of her and her husband quarrelling. She has



shown marked progress in the Christian life, while he has learned to appreciate and respect her.

Since finishing her school work, she and a fellow classmate are now in a village three miles to the south of Liao City, teaching the women and girls of that village to read and sing, while by word and life she is witnessing of the joy and blessing through her new found Savior. Jesus said: "Verily, verily I say unto you, he that believeth on me the works that I do shall he do also, and greater works than these shall he do."

*Liao Chou, Shansi, China.*

## A Seasoned Missionary at Work

BY ELIZA B. MILLER

WHEN I returned to India a year ago it was a real but pleasant surprise that I was to return to Umalla-Vali where I had been twenty years ago and where I had so many dear friends both among Christians and non-Christians. It was a real joy, too, to know that after being in girls' boarding schools for thirty years I was to be free to work among women and children, both Christian and non-Christian. The Conference Minute said I was to work among women and children at Umalla and Vali. This I have been doing the past year and I have found it most pleasant even though perhaps I have not gotten very far yet in organizing for all I hope to do. I aimed to be at Vali two days of the week—Wednesday and Sunday—and pretty well carried out the plan. On Wednesdays I visited the school and the homes and had sewing with the village girls. On Sundays I had my Sunday-school class of more than thirty women and in the afternoon the women's meeting. Once a month the Sunday afternoon meeting is the local organization of the W. C. T. U. At Umalla we had a daily prayer group of women and on Thursday afternoon a class for sewing. Once a month also the local group met in their W. C. T. U. meeting. At Umalla, too, I had sewing in our school once a week. The girls brought their own cloth for little jackets they made. Whenever there was an opening, I went to other villages, sometimes to our folks in camp, sometimes to



*Here is Sister Eliza B. Miller with a group of Christian mothers and their children. It is such results as these that inspire the missionary to invest his or her life in India. Sister Miller works at Umalla and Vali.*

see sick people, sometimes to visit scattered Christians. For three months of the year I was alone in the station and so was responsible for the management of all the departments of work—while Brother and Sister Miller were in South India for seven weeks and while they were at Landour for about the same time. In Umalla I visited homes. The school girls with whom I sewed made guides to their homes where acquaintance was made with other members of the household.

An old missionary gets many odd jobs to do. Just now I am preparing the questions for the missionary examination which comes next month. Brother and Sister Ziegler and Miss Warstler are in the group. Then I am an examiner for the Sunday-school examination. For this also questions must be made out. I was one of our mission representatives at the Gujarat Conference on an important committee that has to do with a proposition to organize a separate Christian council for Gujarat. I am a member of the Mission Finance and Property Committee, assistant secretary of the mission and secretary of our station conference. One of the duties of the station conference secretary is to keep the station history up to date.

I am busy and happy and know that those who pray for me are doing me good.

*Landour, India.*

## What to Pray For

*Week of November 27 to December 3*

The Lichtys started on their winter's evangelistic tour of the villages of the Anklesvar district in the month of November. They will be assisted by the local Indian teachers and preachers of the villages they visit. There is a large Mohammedan population in this field. They, along with caste Hindus, outcastes and Bhils will hear the gospel message and be shown how to improve their lives and village conditions along social, civic and industrial lines.

Pray especially for the Dheds, an outcaste people of this district, that they may have the courage to take a stand for Christ. They are manifesting an increasing interest in the Christian message.

## News From the Field

CHINA

Ping Ting

Anna Crumpacker

### Arrival of Dr. and Mrs. Parker

On Sept. 13 Dr. and Mrs. Parker arrived at Ping Ting Chou. Words can not express our joy! How long we have waited and prayed that God would send some one into this great field of service! How can we express our thanks to the Heavenly Father, and to you who have had a part in



making their coming possible! Their few days here were crowded full. The hospital staff with other Christian leaders gave them a reception. Dr. Parker spent some time looking over the hospital and making plans for the future. He also made a trip to Liao Chou. Traveling is too difficult just now for Mrs. Parker to undertake that journey. They both visited Tai Yuan and Shou Yang and are returning to Peiping to enter the Language School for the winter. The Chinese along with us are looking forward eagerly to their return in the spring.

#### **Calvin Bright's Return Home**

After serious illness of nearly five months, Calvin Bright was well enough to come home. His intense suffering so weakened his body that he is unable to enter school at Tung Chou this autumn. The faith of many of the Christians has been strengthened because God answered prayer and Calvin has been restored to health after such serious illness. We are sorry he has to miss school, but we are happy to have him with us. His recent party, celebrating his eighteenth birthday, was a real treat for all of us.

#### **Opening of Schools**

Our schools have opened with a full enrollment. Sixty boys were turned away because we lacked facilities to care for them. Regular daily religious services are held in the schools before and after the regular school hours. Attendance is not compulsory but practically 100% are present.

The special Bible classes have also been reorganized. Mrs. Li has charge of the junior church this year. She is a graduate of our girls' school and last spring she graduated from the three years in Bible study at the Union Bible School in Peiping. She enjoys her work and is doing splendidly.

#### **Country Work**

Pastor Yin and Mrs. Chai, our country Bible woman, have returned from a most profitable three weeks' trip to two of our most distant outstations. Twenty-four were baptized and two love feasts were held, besides special daily Bible classes for Christians and inquirers. Classes in the thousand character booklets were also planned. At Kao Lao an elderly man has volunteered to teach the women to read. What a forward step in this mountain region! There are other classes for men.

Bro. Crumpacker also spent two weeks out with the tent. Interest and attendance are better than ever before. He officiated at a love feast and baptized seventeen people. The number of baptisms in the Ping Ting area thus far in 1933 totals one hundred one. For this harvest of souls we do praise God. Do pray for each of us that we may be true witnesses of the living God in this land of terrible need but wonderful opportunity and wide open doors.

#### **A Quarter of a Century in China**

Sept. 26, 1933, marks the quarter of a century line since the first missionaries of the Church of the Brethren landed in Shanghai. Five adults and one child were in the group. All six are still living, but only half the number were permitted to live and labor in China. So many changes since then! Then we could not speak a word of Chinese, yet we

made the trip interior unaccompanied by an English speaking person. We looked out over the barren hills and wondered what the future held for us. All along the way, there have been disappointments and heartaches, but joys unspeakable too. We have seen hundreds of souls born into the kingdom. We have seen lives made brighter and better and we can not but say, "Hitherto hath the Lord blessed us!"

#### **Tai Yuan**

Sara Z. Myers

Work of the fall is starting off at a good pace. With the opening of schools in the city students have returned and opportunities for those persons and those organizations (such as the Y. M. C. A. and Y. W. C. A.) working with students are greatly increased. A number of new Bible classes are being organized.

The members of the Ikenberry family have returned from the coast looking and feeling better for their good vacation.

One of our members, Mr. Y. T. Li, for the past two years taking advanced study in Japan, returned to Tai Yuan and to his home at Tsin Chou for the summer. We were highly pleased with his humble spirit in the acquisition of knowledge. When leading our Sunday services just before returning to Tokyo he pled with the audience to accept and live the Christ life. He strongly emphasized the need of studying Jesus and living his life as the most important thing.

Two students (one from the People's Normal School and one from the Law Department of Shansi University) and a young woman recently confessed Christ and were received into the church by baptism on the first Sunday of September. One has for a long while been a regular attendant in Bro. Myers' Bible class. All three promise much for Christ's cause.

We have had a brief visit from Dr. and Mrs. Parker since their arrival in China. It is needless to say that we enjoyed them thoroughly. We are most fortunate in having these fine new recruits and feel that they will be a great asset to our mission.

Miss Shock has also paid us a visit. It is a real pleasure to again have her in China, and she is quite enthusiastic to get settled into evangelistic work.

Bro. Ikenberry preached an excellent sermon on last Sunday. The chapel was practically filled with fine, attentive folks. Our audience is made up almost wholly of young people. It is a pleasure to study these fine young lives. They are certainly China's hope for the future and we earnestly pray God that the few we may be able to reach with our feeble efforts may be shining lights for the Master wherever later life and positions may find them.

The former Woman's Institute of the Baptist Mission has recently been taken over by the Y. W. C. A. An Executive Board has been legally elected, with the writer of these notes as one member; and we, together with the local Chinese secretary, are busy with plans and efforts to create interest among the women of the city, to organize a few classes yet this fall and to raise the needed funds to start off properly this much needed organization.

The Myers home recently had a distinguished caller in the person of Mrs. Yen, the wife of Marshal Yen Hsi Shan. It was occasioned by some assistance having been given them in fruit canning and preserving during the past summer, and the lady came in person to express her thanks. She is a most attractive personality and we had a delightfully pleasant half hour's conversation together.

### **Christmas Program Material**

CHRISTMAS program material is ready to be sent out to anyone who orders it from the General Mission Board, Elgin, Ill. It is free. In this program suggestions are given on how to use the *Dime Cards* in a fitting offering service.



## KINGDOM GLEANINGS

### Calendar for Sunday, November 26

**Sunday-school Lesson**, Paul in Corinth.—1 Cor. 1: 10-18; 2: 1-5.

**Christian Workers' Meeting**, Gratitude—Thanksgiving.

#### B. Y. P. D. Programs:

Young People—Money—How to Handle It.

Intermediate Girls—"I Owe Something to Others."

Intermediate Boys—Thanksgiving.

\* \* \* \*

### Gains for the Kingdom

**Seven** baptisms in the Goshen City church, Ind., Bro. M. C. Swigart of Germantown, Pa., evangelist.

**Two** baptized in the Vidora church, Consul, Sask., Canada, Bro. John Wieand of Arrowwood, Alta., evangelist.

**Ten** baptisms in the Oakley church, Ill., Bro. Earl C. Bowser of Girard, Ill., evangelist.

**Five** baptisms in the church at Bremen, Ind., Bro. Ervin Weaver of Osceola, Ind., evangelist.

**Five** baptized and three reclaimed at the Buchanan church, Mich., Bro. Dewey Rowe, pastor.

**Five** baptisms in the Cedar Creek church, Ind., Bro. Chas. Oberlin of Peru, Ind., evangelist.

**Four** baptisms in the Buffalo church, Pa., Bro. F. D. Anthony of Baltimore, Md., evangelist.

**Twenty-four** accessions to the Ottawa church, Kans., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

**Twenty** baptized in the Spray church, N. C., Bro. E. S. Coffman of Dayton, Ohio, evangelist; seven baptisms following the meetings.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Sister Geneva George** of North Manchester, Ind., Nov. 26 in the Ross church, Ind.

**Bro. J. H. Cassady** of Washington, D. C., Nov. 13 at Fresno, Calif.; Dec. 17-31 at Waterford, Calif.

**Bro. John E. Rowland** of Mechanicsburg, Pa., Nov. 25 in the James Creek church, near Huntingdon, Pa.

**Bro. Chas. Forror** of Brethren, Mich., Nov. 20 in the Ozark church, Mich.

**Bro. J. F. Burton** of Lena, Ill., Nov. 27 at the Garrison church, Iowa.

**Bro. D. W. Kurtz** of Chicago, Ill., Dec. 24 to Jan. 7 in the Sebring church, Fla.

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### Personal Mention

**Bro. S. Paul Daugherty** of Pleasant Dale, W. Va., is available for three or four evangelistic meetings from the latter part of the winter on into the summer. Write him for further information.

**Bro. J. M. Boaz**, pastor at San Diego, Calif., says he and Sister Boaz are very happy in the work there. "The members are a most loyal group. Both church and Sunday-school attendance are steadily growing, and we are all greatly encouraged with the prospect of continually growing work." Their address is 4166 Thirty-fifth St.

**Bro. H. C. Eller** of Boone Mill, Va., now a Bethany student, came out with Sister Eller and their two children one day last week to extend greetings to the Messenger and the Publishing House.

**Bro. S. L. Cover's** address is changed from 3435 Van Buren St., Chicago to 155 Reed Ave., Marion, Ohio. He is taking up the pastorate at Marion and is now in the midst of a two weeks' evangelistic meeting.

**Prof. H. H. Nininger**, formerly of the Science Department of McPherson College, appears in last week's Literary Digest page of celebrities entitled: "They Stand Out from the Crowd." He specializes in meteors. We quote: "He first became interested ten years ago when a meteorite shot over a Kansas college town [McPherson] where he taught biology. Despite ridicule he searched until he found the stone. Since then he has devoted all his time to the work and has found more than 1,500 stones representing approximately 200 falls. Farmers are his chief assistants in the field. At the Colorado Museum in Denver he has on exhibition a valuable collection and has recently written a popular book, 'Our Stone Pelted Planet.' Museums throughout the world buy their meteorites from him."

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### Miscellaneous Items

"**Oct. 27, 1933**, was the fiftieth anniversary of the organization of the Richland Center church near Summerfield, Kans., which fact was overlooked until later. Sunday, Dec. 3, we will have some recognition of the event in the regular services and we will be glad for any greetings from former members." So writes Pastor M. G. Blickenstaff.

**Those coming** to the B. Y. P. D. Conference in the Black Swamp church of Northwestern Ohio, Dec. 2 and 3, will please note the following directions: Turn north from U. S. Route 20 at Stony Ridge, Ohio. Go one and one-fourth miles on State Route 199 to the sign "Church of the Brethren." The church is one mile east of 199.—Geo. W. Garner, Walbridge, Ohio.

**West Marion church** of Middle Indiana will have its homecoming Dec. 3, this being the twenty-first anniversary of the church. Bro. Otho Winger, president of General Mission Board, also president of Manchester College, will be the speaker both morning and afternoon. The church extends an invitation to all former workers, members and attendants

### My Bit for Home Missions

A recent issue of a leading magazine carries the story of a small village that a number of years ago decided to hold a great feast. It was felt that wine should be served at this great occasion, but having no money wherewith to buy, it was decided to ask each villager to bring one bottle of wine and empty it into a great vat.

One villager saw an opportunity to evade responsibility. To himself he reasoned, "My contribution will not be missed."

The appointed day for the feast arrived. The vat was opened. It contained only water. Each of the villagers had also reasoned, "My bit will not be missed."

We are not called to a feast such as the one described above, but we are called to do our bit in order that the work of the church may prosper. What will the November Offering reveal when the total receipts are counted?—R. E. Mohler, Executive Secretary of Men's Work.

to come and spend a happy day of fellowship together.—Mrs. J. W. Norris, Marion, Ind.

**The Annual Africa Number** of the Messenger will appear next week. In view of the conflict with the date for the Thanksgiving issue it seems advisable to change the date of the Africa number from the last issue in November to the first issue in December.

**The 1934 Yearbook.** Yes, there will be a 1934 Yearbook. The material is now being gathered and prepared for publication. The several Boards have sent out the blanks. Many of these have come back well filled. But some are still out. It is necessary that all these be back **not later than Dec. 9.** Further, all changes in the ministerial list should be sent in at once. For the sake of economy the Staff has decided that this year the material is all to be edited and sent to the composing room at one time. It will then be too late to make changes. **Attend to this right now.**

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Christ and Human Suffering**, by E. Stanley Jones. The Abingdon Press. 231 pages. Price, \$1.00.

This latest book by Dr. Jones grows out of his many years of service in India and his recent tour of China where anew he saw suffering humanity. Why pain and suffering? The author may not satisfy your curiosity but he certainly does show how Christian men and women do glorify their infirmities. As you read the stories of those who have found peace in pain and joy in suffering you understand better how the cross of Christ reveals the Father's love and compassion.

Note the chapter titles: The Confusion, Are Christians Spared? Various Ways of Facing Human Suffering, The Christian Way—At Work in the Gospels, The Christian Way—At Work Among the Early Christians, The Christian Way—At Work Today, The Christian Way Is Victory, The Choice—Religion With or Without the Cross, The Cost to God, Suffering as a Result of Wrong Moral Choice, The Attitude of Society Must Be Vicarious, Comfort or Character? The Last Word—With Life or With Death?

This message on the mission of suffering will bring new comfort and hope to many Christians who have pined and grieved because they can not understand why things are as they are when God is a God of love.

This book is now on the Gish List and our ministers may secure a copy for 25 cents. But this applies only to ministers in the Church of the Brethren. All others pay the regular price.

**America Through Women's Eyes**, edited by Mary R. Beard. Macmillan Co. \$3.50. 558 pages.

When I read the title I liked it, when I saw the book I reached for it, but when I noted the price I wondered. It looked good but would folks pay \$3.50 for a book—a book about women? Well, I began to read. The further I read the less I thought of the price and the more I admired the contents of the book. And I liked the style, the fine literary style of the author and of the many women whose writings were quoted.

Soon I found myself saying, "Here is a book that tells what the great women of America have done from colonial days down to the present." Really, I was carried away by their attainments. It dawned upon me that men are not the only ones who settled America, laid the foundations for

our government, fought its battles, healed its wounds and directed its affairs. Women too have had a part in all this. And their part today is greater than ever before.

If I were a mother I would read this book, and I would want my daughter to read it also. Here all may learn what we owe to the womanhood of America. Here one may discover that the love and hate, the prejudice and favor of women is deep-seated and is not easily uprooted. Here one sees how certain women leaders have pioneered, when pioneering was unpopular, until today women enjoy privileges that earlier generations never dreamed of and even rejected.

I have long understood that women have been the "pillars" of many a church and other religious organizations. I now know that women have been and are the pillars in much of our progress towards our present civilization. And America has a fine collection of names that deserve a place in the halls of fame throughout our entire country.

## THE QUIET HOUR

### Christ's Intercessory Prayer

John 17

For Week Beginning December 3

#### Give That I May Give, vs. 1, 2

"Glorify thy Son that thy Son may glorify thee." "As thou didst give eternal life that he might give it to others." Such is the law. When we ask that we may satisfy our own selfish desires we ask amiss (Luke 3: 21; 6: 12; John 6: 15; Matt. 26: 39; Luke 23: 34).

#### Life Eternal That They Should Know Thee, v. 3

All of us know how friendships make our lives richer. Eternal life is the highest friendship, friendship with God (Luke 18: 28-30; John 3: 14, 15, 36; 4: 35, 36; 12: 25; Gal. 6: 8).

#### I Have Glorified Thee, Having Finished the Work, v. 4

God is glorified by work well done (Zech. 4: 9; John 4: 34; 19: 30; Acts 20: 24; 2 Tim. 4: 7).

#### Now They Know, v. 7

This is their creed: the words and deeds which they see in Jesus they know to be of God (Jer. 9: 24; Hosea 6: 3; John 7: 16, 17; 8: 31).

#### That They May Be One, v. 11

There is no one thing which will so strengthen the cause of Christ in the earth as a spirit of unity among those who bear his name (Rom. 12: 5; 1 Cor. 10: 17; Gal. 3: 28; Eph. 4: 13).

#### My Joy Fulfilled in Themselves, v. 13

The joyful Christian may be depended upon. His heart is in his work. He will put his whole life into it (Neh. 8: 10; Psa. 16: 11; 30: 5; 126: 5; 132: 16; Isa. 12: 3; 35: 10; John 16: 24).

#### Keep Them From the Evil, v. 15

Evil can never harm us unless it gets into our lives (Gen. 28: 15; Psa. 121: 4; 2 Tim. 1: 12).

#### That They Might Be With Me Where I Am, v. 24

He asks nothing for himself which he does not share with others (Luke 23: 43; John 12: 26; 14: 3; 2 Cor. 5: 8; Philpp. 1: 23; 1 Thess. 4: 17).

#### Discussion

Why is this called Christ's high priestly prayer? Pick out the several requests which he makes for his followers. Are these things important now?

R. H. M.



## HOME AND FAMILY

### A Hymn of Praise

BY J. M. BLOUGH

Jesus our Savior Lord,  
Let him be praised today;  
May all the world before him bow,  
And worship him alway.

Jesus our Savior Lord,  
He is our gracious King;  
He shall be crowned the King of kings,  
Our all to him we bring.

Jesus our Savior Lord,  
He calls us to his side,  
And in his gracious love and care  
Invites us to abide.

Jesus our Savior Lord,  
We need his saving grace;  
Our hearts are full of anxious care,  
We rest in his embrace.

Jesus our Savior Lord,  
Lead us through life's dark way;  
Lead us until we see thy face  
In that eternal day.

*Vyara, via Surat, India.*

### Marcia's Thanksgiving

BY ELIZABETH R. BLOUGH

"Joe and I are going skating on Thanksgiving, out on the river at Cedars," announced Fred Garber.

"Skating?" remarked Marcia. "That's all you boys think about; we are making big plans for Thanksgiving week. Mother, do hurry, I love to go through the stores with you." The daughter in the house had on her hat and coat.

"My dear, we can not go this morning; we have no extra money; your father has had a cut in his salary."

"Oh, mother," wailed Marcia, "my old dress is in rags. It's not fair; all the other girls—oh, what's the use! I will have things some day when I marry money." Then as her mother did not answer, she stormed, "It's too mean. I won't go anywhere or do anything. We're too wretchedly poor."

A wave of insight, strong as a sudden sea went over Caroline, and because tears blinded her she went to her kitchen. She proceeded to cream butter and sugar and beat eggs for a cake. All the while she thought of Thanksgiving with a secret bitterness of heart; why should they give thanks for what they didn't have? She wanted so desperately to give Marcia what other girls had; but she must face facts. Ben was a dependable, hard-working man who needed the feeling of direction above him; he disliked responsibility. Conscientious and upright, he was doing his utmost for his family;

now Marcia considered them both failures. At the thought, she stirred the cake so vigorously, that when baked it was light as foam.

"Some of our crowd are going to the Valley House this evening, I promised to go with them." Marcia stood sullen and waiting; her mother gave an unwilling consent. Then Caroline remained away from an important meeting, because she wanted to see where she had failed. Why did the young people seldom come to their house? Had she helped Marcia to make them welcome? Yes, she had done her best there. In her social work, among unfortunate families, she had come upon the wreckage that love denied makes in human hearts. She and Ben had not failed; in their home as well as in their church they tried to provide for them socially and spiritually.

Ben came in while she was straightening some books on the shelves; his first question was: "Anything wrong?" It was ten o'clock. He had remained in his office, and supposed that his wife was at the Civic League meeting.

"Only that I am worried about Marcia; it seems that we can not get all that a girl of seventeen needs."

"I have noticed that she is dissatisfied; she needs more money and she is away from home a good deal of the time."

"Perhaps I am to blame for that." Marcia's mother seemed ready to accept the responsibility. "I have been going out more than I should. The meetings of various organizations seem quite important; but I am beginning to believe that Marcia needs me." Caroline looked at her husband pleadingly. "You know how closely I guarded the children when they were small."

"It's not your fault; it's just the times; young people claim much. Marcia is going with a few boys and girls, who have money."

The telephone rang: Caroline, seated close to it, took down the receiver. Ben listened while she cried, "What? . . . What are you saying?" Caroline rose and Ben was beside her as she urged him: "Quick, quick! The Tabor Valley Hospital! Marcia is there, an automobile accident!"

A groan escaped from Ben as he helped Caroline into her wraps. "My Marcia!" He kept saying. Soon they were in the car speeding to the hospital. When they arrived there, they were told that it was difficult to determine the extent of her injuries; a broken arm had been set; there was given a hint of internal hemorrhage; she had not regained consciousness.

There followed days of anxious, watchful care, days when they feared the worst; then Marcia grew a little better. When she was pronounced out of danger, Ben said: "This is all we need to give us a glorious Thanksgiving—Marcia will be with us."

Caroline faced her new problems calmly and thoughtfully. Harriet, a neighbor's daughter, came in to see

her. Harriet was eighteen, she had always come to Caroline for counsel and help; now Caroline turned to her.

"Tell me how to do. You know how the boys and girls look at things; I have failed in caring for Marcia. I have noticed that she is half-ashamed of her home and perhaps she is even ashamed of her father and me."

"Mrs. Garber, let me tell you, in having you for a mother she has everything."

"No, Harriet, do not try to say pleasant things; I must have the truth, no matter how much it hurts."

"Then I can only say that Marcia has been with a crowd of which you would disapprove. Sally and Rhea are fine girls as you know. But the Morton girls and others do many things of which you could only say, this must not be. But again I say in having you for a mother she has everything she needs. I have never told you that my own mother is always trying to keep me from doing what I most want to do. She made us all miserable because I wanted to go to college. I'll soon be able to get a job, because I have made ready to earn my own living. She made father's life wretched when he bought the grocery. Now I wonder how we would live without that grocery. She broke up some of my friendships; there is constant antagonism at home. She is always trying to twist us around to her way of thinking. We can not always be in the wrong. The only right way is—her way."

## Real Luxury

BY FLORENCE STUDEBAKER

WHEN Gene Stratton Porter was a child, she was surprised one birthday morning to find a dollar bill (a gift from her father) slipped under her plate. On it were these words, "The way to be happy is to be good." A youth will be more certain of being good if he is engaged in doing good. God has so constituted us that the exercise of malevolent passions is productive of inward dissatisfaction, while the exercise of benevolent affections is attended with the greatest joy. There is real luxury in doing good.

Rogers, the poet, has preserved a story told him by a Piedmontese nobleman. "In a fit of melancholy, and weary of life, the nobleman hurrying toward the river was accosted by a thin pale-faced lad. 'There are six of us and we are dying for want of food.' Thinking the delay would be only a matter of moments, the nobleman went with the lad and supplied the needs of the wretched family. Their earnest gratitude went like a cordial to his heart. 'I will call again tomorrow,' he promised as he departed. En route home, he chided himself severely: 'Fool that I was to think of leaving a world where such pleasure is to be had so cheaply!'"

*Nappanee, Ind.*

Caroline was silent a moment thinking of their own sacrifices, of their rending human desires to make them fit modern ideals; what did it all amount to? "No, Harriet, I have known for some time that your mother was unhappy; as you say, you are not always in the wrong. Even God lets us go on and have our own way; God lets us suffer for our mistakes."

It was ten in the evening and Ben came in just then, so Harriet went home. Caroline went to the kitchen and brought him a tray with some sandwiches and coffee. He was hungry after an evening of hard work in the office. Caroline sat down with him and went directly to the subject troubling her. "I've been thinking of the old house at Cedars; you know the tenants left there last week. Why can't we move into that house, and save all this money we are paying out for rent? Of course, the place must be put in order; some carpenter work must be attended to."

"Your old home? It would make things easier for all of us, but the children won't like it."

"I believe they will; Marcia was ashamed of this place. But she is penitent, and anxious to do what is right; and I shall try to make a real home for us all."

Ben was always tenderly considerate. He said now, "Mother, you blame yourself too much. A boy who was drunk, was driving the car; he was one of the best boys I knew six months ago. Now he is drinking."

"We'll not talk about that; but with your consent, we'll move into what was my old home." Caroline was ready to do with the finest courage the thing that should be done. She hoped that a real interest in the new home might be the lever to move selfishness and sordid ambition out of their home. Some way, Marcia must build up a sense of individuality of taste and independence.

The carpenter, who was also an architect, told Caroline they should have moved into this house long ago. "Look at this big front room. We can soon have an open stairway. You can build a birch log fire in that hearth. Yes, you can eat your Thanksgiving dinner here." When Marcia was brought home from the hospital, weak and strangely silent part of the time, the entire family tried to make her forget her experience. Fred began talking of their moving into the house at Cedars. "Say, you ought to see the big room you're going to have. It's a jolly place; we are all glad to move."

She turned to her mother with, "I don't deserve all you are trying to do for me, but mother I will help you; you can trust me."

"Child, I do believe in you; let's forget the past. Thanksgiving is coming; we hope to have a happy old-fashioned Thanksgiving in the old home."

"I've been thinking about it," said Marcia. "The girls have no plans; there is no party as we had hoped. Now if you could put up with the six of us, I'd love to have Ralph and Tom and Cliff with Sally and Rhea."



"Marcia, that is just what we all would enjoy," answered her mother. "Do invite them today so that they will not accept any other invitations. Grandpa Garber's for our guests, Fred has only Joe, making twelve of us at the table."

Caroline sang while in her kitchen; life was bringing her blessing. How rich they were! Marcia's getting well and strong made her feel as if the treasures of earth were at her feet. She was pledging her directing will, her selective power towards their future happiness. She would have a home in which the children would love to stay.

Marcia baked the fruit cake, one Saturday, with Fred's help. "Those raisins are measured and if you eat them the cake will fall," cautioned Marcia. "Fall where?" asked Fred while he began eating some of the nuts. When the cake, brown and rich, stood on the table he declared: "I ought to eat half of it right now. It's a terrible waste to put away a cake that has all that cinnamon, citron, figs and nuts in it. I ought to sample it anyway, else how do you know it's good?"

"Plenty of time to see about that; I'll see that you get the biggest piece when we do cut it. Come help me to set things right in my room." They were polishing old chairs and tables; and with their work was developed something clean and fine and strong that would anchor them to what was best.

On Thanksgiving Day we think of Jesus as he shared the bread of Simon and also of Zaccheus; he sat down to these tables with friends, though sometimes his enemies were near. Thanksgiving dinner means a consecration of family life to God. Marcia and Fred went to church, and took to heart the truth that our health, our friends and our integrity of character are God's gifts to us.

Marcia took charge of the dinner, which was to be given at two in the afternoon. Rhea and Sally wore big gingham aprons as they helped in the kitchen; all were talking at once. Tom, with a cook's cap on his head, was busily employed in paring potatoes with Sally as first assistant; Cliff was painstakingly laying the knives and spoons and forks correctly on the table. "Perhaps I should have brought a compass, it would be fine to measure the distance from one plate to another." But Marcia scorned the suggestion. She and Ralph made a cornucopia of yellow crepe paper; they placed it on the center of the table, and filled it with fruit and nuts and grapes. All the others stopped their work to admire this artistic centerpiece. Caroline basted the turkey at intervals. Marcia filled vases with chrysanthemums and a small pot of purple petunias helped to make gay the living room. Oh, yes, of course, the birch logs were burning, and when the boys and girls came into this room they always lingered before the open hearth fire. Gay voices and ringing laughter echoed

through the rooms. Marcia was the gayest of them all.

Caroline found a moment to say to Ben: "It will last. We shall have more tenderness and patience in our daily living. Fred has a paper route, he wants to help you; and oh, thank God for the change in Marcia."

"I just feel as if I'd been away from home and this is coming back to my home; you've fixed it so comfortable. I never want to move away from here." Ben was easily satisfied; but the approval of the happy voices in the kitchen and dining room more than repaid Caroline for much that she had suffered. "This is more fun than going to some places we have been," said Cliff. "You, Tom, let me mash potatoes, it's enough that you pared them." But Tom vigorously plied the masher. "I am doing this as a reward for that job; none of you wanted to pare potatoes."

Never had Caroline been so overwhelmed with thanks and real appreciation as when the guests took their leave. "Please, kind lady, invite us to come again," pleaded Cliff. And Caroline assured them that they should be her most welcome guests any time. Marcia sat down by her mother and as they talked, she said, "Mother, I don't know how to tell you how wonderful you are! This is the loveliest Thanksgiving Day I have ever had and it is all your doings. The old house is what every girl dreams about as a home."

"This is my Thanksgiving hymn," said Caroline as she gave the verse to Marcia:

"We thank thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the bountiful hand,  
And all the soul-help that sad hearts understand."

*Hatfield, Pa.*

## Flour For Thanksgiving

BY LEO LILLIAN WISE

SIX-YEAR-OLD David and his sister, Kathie, going on four, were watching Sister Mamie with anxious eyes while she scraped the bottom of the flour barrel to get enough flour to make the biscuits for breakfast.

"There!" she exclaimed, "that's every bit I can get."

"But, Sister Mamie," David said it worriedly, "what shall we do for Thanksgiving?"

"Oh!" wailed Kathie, "can't we have any little cookies, just a very few little cookies for tomorrow?"

"Nor any pumpkin pies?" David's voice quivered.

"Hush, children," rebuked Mother Carr softly, although the tears were almost peeping out of her eyes.

"Tell you what," Sister Mamie was deftly handling the biscuit dough, "we are going to talk to our heavenly Father about it during morning worship. He will take care of it for us."

"Oh," said David in relieved tone, "yes, if we tell him about it, of course, that will take care of the flour for Thanksgiving."

The three adults did not look at each other as the two children ran out of the kitchen to see after their pets, the chickens. But Father Carr cleared his throat hurriedly and began whistling an old favorite tune.

For after all, things were rather desperate here in the Mission House, the home of the Carrs and Sister Mamie Bradley. Father Carr went to and fro caring for the needs of the mountain folk within his parish. Sister Mamie supervised the nursing needs of those who came to the Mission House for aid. And Mother Carr, as she said herself, filled in the gaps everywhere. Perhaps to sew a button on, write a letter for some one, just listen to some one talking out a heartache, or just plain mothering David and Kathie, as well as the grown-ups!

But funds had dwindled almost to the vanishing point. The Mission Board was severely hampered for funds. And tomorrow was Thanksgiving. The children were looking forward to little cookies and pumpkin pie, but the flour barrel was empty.

Mother Carr whispered to herself, "Oh, I must keep a grip upon myself! Something will turn up. Ah, dear Lord and Master, *you've* never failed us yet."

Daddy Carr stood at the window, but his eyes didn't see one bit of the splendor of the glorious morning. The hills rose in majestic beauty bathed in rosy colors. But the man was blind to that. Little valleys nestled and clung to the hills, paths wound and wound, gliding off into recesses. He simply stood still, gripped by a half-dread. There were the children and their faith.

Sister Mamie stirred about briskly, as if defying a spirit of despair to come in unbidden. She called the children in for breakfast. But only the children were able to keep up a running fire of natural conversation. Their elders were strangely given to words of one syllable.

Just as they were seating themselves for morning devotions a rap sounded at the kitchen door. Sister Mamie hurried out.

"Why, Grandpa Craig!" the others heard her say, "come right in."

"Something made me feel that I ought to come and see how you are this morning," said Grandpa Craig. He was more than eighty years old and had walked four miles to see them. Yet he was not a man openly confessing the Lordship of Jesus!

"We are just ready to have our morning worship." Sister Mamie led him into the room. "Just sit here with us," she invited.

Daddy Carr handed the Bible to her. She turned to that beloved psalm and began reading, "Lord, thou hast been our dwelling place in all generations." She read it through to the last word. And then as they knelt she praised God for his wonderful goodness to them, and then she told him of the *empty* flour barrel.

When they had risen from their knees the tears were streaming down Grandpa Craig's cheeks as he said, "Folks, something told me this morning that I just must come and see how you were getting along. Now I want to furnish an answer to that prayer. I want you to write an order to the miller for a half a barrel of flour and I will sign it!"

Daddy Carr could hardly see to find the paper and ink for a moment, then he wrote the order. Grandpa Craig's hand shook so that Daddy Carr had to steady it with his own so that the old man could write his name.

After Grandpa Craig was gone and Daddy Carr had gone to the mill for the flour, David said to Sister Mamie: "Wasn't it nice that God sent Grandpa Craig to answer your prayers before you even had said your prayers?"

"And now we can have little cookies and pumpkin pie," cried Kathie eagerly.

*Bellefontaine, Ohio.*

## Why Are Students Dishonest?

BY GRACE HILEMAN MILLER

A CERTAIN high school principal gave a talk in which he reported his findings in a research project extending over a period of seven years, and including students in all school classes from the kindergarten up through the grades, high schools, junior colleges, colleges and universities. His problem was discerning why students are dishonest. His findings were intensely interesting.

He discovered that grade school surroundings are more constructive along the line of leading students to be honest, than high school surroundings, and they in turn are slightly in advance of junior colleges and senior colleges in this respect.

Intelligence does not seem to have much bearing on this subject, for this test showed a negative influence.

More dishonesty is found among exceedingly bright students who have won exclusive scholarships. This group have a high scholastic standard to live up to and they will make their grades at any cost.

Herein, according to this scientific investigation, lies the secret of dishonesty among students: too much stress placed on marks and not enough on character and working knowledge.

How often have we heard it said, and seen it with our own eyes, that children of extremely strict parents try out everything as soon as they are out from under the eyes of their parents. So in our educational system, more stress has been placed on the letter of the law than the training of the child's judgment; he is not fore-armed for this "trying out process."

This speaker hurled a startling challenge at his audience. He asked: "How many of you are strictly honest? Oh, yes, I know you do not cheat in money affairs or steal your neighbors' goods. But how many of



you said 'Good morning' to your friends, and this is not a good morning at all, it's so foggy and murky and dismal, not fit for a duck to be out!"

We parents, teachers and religious education leaders are often guilty of trying to palm off foggy murky weather for good weather when we refuse or are too indifferent to think through every detail of the problems of the young people we contact. This breeds an unsympathetic attitude to say the least, and destroys that principle of confidence without which we can not do constructive work in character building and thus lead young people to be really honest citizens of a needy world.

*La Verne, Calif.*

## God First, Mother Second

BY LULA R. TINKLE

"MOTHER, whom do you like best in all the world?" asked John, seven years old, as he looked up from his book.

"Well son, I can't say just which one, but I know I love my husband and children best of all in this world. Whom do you love best?"

"Well, I guess I love God first and you second. I almost feel like putting you first."

Mother hugged him tight, and told him she would be glad for second place in his heart, for God should always be first. How her heart rejoiced as she went on with mending the torn trousers. Surely this was a rich reward for every hour of service and sacrifice.

*Huntington, W. Va.*

## Women's Work Forum

### Why Give to Girls' Schools in China?

BY MARY SCHAEFFER

IN the hills of Shansi are two girls, neighbors, equally bright mentally, equally capable in cooking and sewing. The one is Jung Jei, and the other is Jung E. There is a month's meetings held in their community and the opportunity to learn to read is given, and both do equally well, but it only lasts a month.

Now five years have passed. Jung Jei is hobbling around on little feet, crippled and bound, cooking for her uncle. She is also getting some clothes ready to be married to an illiterate man, and is not looking forward to it very happily. She had a glimpse of what life might mean, but it is all denied her. She runs off to her aunt sometimes to learn a new song, but that is all. Jung E has finished the primary grades and is now in the first year junior high school looking forward to teaching so that she may support her father, for he has no sons and is growing old. She is joyous in her Christian life and takes it home to her neighbors.

Why the difference? The one had the opportunity to



*Jung E stands at the right. Her father, mother and sister are with her*

go to the mission school, the other did not. I could tell you of girls who went through our Christian schools who are now mothers happy in Christian homes, who are making their homes really Christian, and teaching their children to worship God. These are wives of whom husbands are not ashamed. I could tell of many girls who would never have known Christ had it not been for the girls' Christian schools. I could tell you of fathers and mothers of these girls who were led to Christ through them.

These girls are paying their own board and are buying their own books, but most of them come from very poor homes and can hardly do even this much. They can not pay the teachers' salaries and for the coal to heat the schoolrooms and the dormitories. So the church in America is asked to help this much. The schools have been well attended. While many of the girls can not go farther than these primary schools in their education, they make better wives and mothers, and yes, better Christians for having learned to pray and to study their Bibles, for they have been under the influence of the Spirit of God in this Christian school. They will have had Christian fellowship and that will mean so much to each of them as they go to their mothers-in-laws' homes. They will have a Friend in Jesus to whom they can turn when life is hard, for not all get Christian husbands. One such told me: "I couldn't live at all if I did not know how to read my Bible. Her husband is an opium fiend, but she bravely does her duty by her home, praying that he may be helped. Were it not for her years in the Christian school she wouldn't know. Ask yourself: "Does even her four years pay?"

*Chicago, Ill.*

## CORRESPONDENCE

### NEBRASKA DISTRICT CONFERENCE

The Annual District Conference of the Church of the Brethren in Nebraska was held in the South Beatrice church, near Holmesville, Oct. 6-9. The roads were good and the weather was splendid. A very fine Christian spirit was manifested throughout the meeting. The conference was one day shorter than heretofore, but the change seemed to be very acceptable to all. The Holmesville church and community entertained the conference in a splendid manner. This church, under the efficient leadership of Pastor Paul K. Brandt, is the largest Church of the Brethren in Nebraska.

The elders held their meeting on Friday afternoon. The theme of the conference was, "Evangelism." The ministerial conference was held Saturday forenoon. Dr. V. F. Schwalm gave a religious educational address Saturday evening. Sunday was missionary and temperance day at the conference. Eld. J. W. Lear gave the missionary address and Dr. D. P. Hutton, Superintendent of the Anti-Saloon League of Nebraska, gave the temperance lecture. We were indebted a great deal to these splendid Christian men for their spiritual and timely messages.

The business session was held on Monday. Bro. Leonard Birkin was elected moderator to fill the vacancy made by Bro. Robt. Sink moving from the District. Bro. J. S. Dell, reading clerk; L. A. Walker, writing clerk. The conference will be held in the Octavia church next year. Bro. Homer Caskey was chosen moderator.

Omaha, Nebr.

L. A. Walker.

### DISTRICT CONFERENCE OF OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The District Conference of Oklahoma, Panhandle of Texas and New Mexico, convened at the Big Creek church, Cushing, Okla., Aug. 22-25, 1933. There was a record attendance and the interest, enthusiasm and success of the meeting made it the outstanding district meeting in the history of the district.

Tuesday evening included a program by the young people's group of Big Creek, and a peace message by Bro. H. F. Richards of McPherson, Kans.

On Wednesday B. Y. P. D. classes conducted by Ward Williams and Bro. H. F. Richards of McPherson, Kans., were attended by some eighty young people. Ladies' Aid and Laymen's group meetings were also held Wednesday morning. The business meeting of the B. Y. P. D. was Wednesday afternoon, at which the following officers were elected—President: Elsie Groff, Pershing, Okla.; Vice-President: Kenneth Lehman, Guthrie, Okla.; Secretary-Treasurer: Grace Meliza, Aline, Okla.; Adult Advisor: Lawrence Barnhart, Aline, Okla.

In the ministerial meeting six different topics brought out very clearly some of the present problems of the ministers in the Church of the Brethren. The report of the Standing Committee was then followed by an Educational Address by Bro. H. F. Richards.

Thursday included morning watch, the business session, father and son meeting and a mother and daughter meeting. All of these meetings were very inspiring and worth while. The young people's program in the evening was greatly enjoyed. The young people's chorus under the direction of Miss Marie Battey deserves special mention. A wonderful

missionary address was then given by Bro. E. F. Weaver of Clovis, N. M.; after which an offering of some sixty dollars was taken.

Our district business session was held Thursday morning with the meeting being called to order by the moderator, after which the following officers were elected: moderator, O. H. Feiler; reading clerk, D. J. McCann, Homer F. McAvoy continues as writing clerk until 1934. The different reports were given and accepted. Board members elected were, Bros. E. F. Weaver, B. F. Stutzman, D. D. Fleishman. Member of the Relief Board, J. W. Battey. Standing Committee, Geo. Eller, with A. L. Williams, alternate.

Though several places called for the meeting in 1934, the vote was in favor of Clovis, N. M.

Friday morning the Sunday-school meeting convened. Different topics were discussed in which a number of able speakers participated. The meeting was very helpful, inspiring the Sunday-school workers to go home determined to do a greater work.

Surely we can say that the churches are making noticeable progress. Every year the District Conferences are receiving more interest. All who attended the meeting were indeed grateful to our Heavenly Father for his constant care and guidance, to the Brethren and friends of the Big Creek church for their wonderful hospitality during the meeting. The help of Rev. H. F. Richards and Ward Williams of McPherson, Kansas, was greatly appreciated.

It is the desire of the Conference to go on record as favoring prohibition. We desire also to do all we can to establish harmonious and peaceful relation in spirit and deed, at home and abroad. Thus through the rare Christian fellowship we have enjoyed, and for our devotion to the cause of our Lord, our courage was strengthened to go forward in the work of the kingdom of God. We pledge ourselves anew to be true to our Lord and to the great principles of our faith.

Thomas, Okla.

Homer F. McAvoy, Clerk.

### MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The 39th Annual Ministerial Meeting of Eastern Pennsylvania was held at the Rheems house, West Green Tree congregation, Oct. 31 to Nov. 2, under very favorable weather conditions.

The officers of the meeting elected a year in advance were: Moderator, Eld. R. P. Bucher; Assistant, Eld. P. J. Forney; Secretary, Eld. A. P. Wenger could not attend and the writer was substituted; Treasurer, Grabill Hershey.

The general theme of the meeting was: "Make full proof of thy ministry" (2 Tim. 4: 5). The program was followed as arranged with but few substitutions.

These meetings are very anxiously looked forward to by the membership in general, and the house filled for all the sessions, remaining until the close of the program.

The meals are prepared by the congregation that serves as host and are served at 25c per adult, in the church basement.

A committee of condolence reported the deaths of Eld. W. B. Fretz, Jacob Pfautz, Eld. I. W. Taylor, Eld. Isaiah Musser, Eld. Martin Heisey, Aaron Gibbel, during the year, and messages of sympathy were adopted by the meeting.

The Resolutions committee, Norman Musser, D. H. Snader and J. C. Zug, offered a report at the close of the meeting which was accepted by a rising vote.

The meeting next year is to be held in the East Peters-



burg congregation, at the East Petersburg church, the first Wednesday in November and the Thursday following.

Officers for next year were elected as follows: Moderator, Joseph N. Cassel; Assistant, A. A. Price; Secretary, S. H. Hess; Treasurer, Ralph Jones; Member on Program Committee, D. H. Snader.

Myerstown, Pa.

H. F. King.

### THE MESSENGER IN A NEBRASKA HOME

When I left the home of my son, Swigart F. Miller, of near Pickrell, Gage County, Nebr., to come to Diller in Jefferson County of the same state to care for Sister Emma L. Fry, I picked up some of the late numbers of The Gospel Messenger and brought them with me. When Sister Fry saw them she said: "Oh, the Messenger! Yes, I took it when I could see to read." She is past eighty-six years now and her eyes will not stand reading, but she appreciates having the Messenger read to her. I wrote the Publishing House and arranged to have it sent to her, and we are both enjoying its weekly visits.

Sister Fry's husband, Isaac Fry, was a son of the Daniel Fry who, in company with Bro. Enoch Eby, crossed the ocean years ago to visit the churches in Denmark. Bro. Isaac was devoted to the work of the church. He did much to start the work in the South Beatrice church, he and his wife being charter members. But the Lord saw fit to call him in the prime of life from his active work on earth to his heavenly home. This was more than forty years ago. He left his faithful wife and eight children. One of the boys lives on a farm near Diller, and answers to the name of Quinter Fry, being named for our dear departed Bro. James Quinter. There is a strong tie that binds us together in Christian fellowship.

Lizzie VanDyke Miller.

Diller, Nebr.

### SHOULD WE BE TROUBLED?

"See that ye be not troubled: for all these things must come to pass" (Matt. 24: 6).

I have been a reader of The Gospel Messenger for thirty-five years or more, and I have found a great deal of consolation in reading its pages. It has been an inspiration to me in my ministerial duties. If I can be any help to the readers of the Messenger I will gladly do so. I am nearly seventy-five years old, and not able to preach like I once did. Therefore, I feel like contributing something to the Messenger readers on the above topic.

Christ here gives a command in a negative form. He knew that there would be great distress of nations, and men's hearts failing them for fear of the things that were coming upon them. Thus he says: "Because iniquity shall abound, the love of many shall wax cold." But to his people he says that when they see all these things come to pass, they should look up, for their redemption draweth nigh. We are now living in the most critical period of the world's history—right in the evening of the last age. Everything that Jesus tells us in the 24th chapter of Matthew has been fulfilled except the preaching of the gospel of his kingdom in all nations, and even that is almost accomplished. We may hasten the coming of Christ by our prayers and labor in his vineyard. See Saint John's prayer: "Even so, come Lord Jesus" (Rev. 22: 20).

We need not wonder at the depression, and the cry of hard times. History is just repeating itself. The Bible tells us, when the people obeyed and served God they were blessed, but when they failed to do that, the curse came up-

on them. God is no respecter of persons, but is the same yesterday, today and forever. The world has almost forgotten God. To a great extent people have gone away from him and have gone after the things of the world. The times will not get any better until the people come back to God.

The prophet Amos tells us that God will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (8: 11). So it behooves God's ambassadors to "declare the whole counsel of God."

Let the church be found at her post of duty that she may be ready to receive Christ when he comes again, and be caught up to meet him in the air; and so shall we ever be with the Lord. The writer has endeavored to follow the leadings of the Holy Spirit in preparing this article for publication in the Messenger, and we trust it will be of some benefit to its readers. "See that ye be not troubled."

Jonesboro, Tenn.

Jesse D. Clarke.

### SOUTHERN CALIFORNIA AND ARIZONA

The first district meeting and summer conference of the Church of the Brethren ever held in Arizona convened at Glendale, Oct. 10-13. The theme was: The Unchangeable Christ; the text: "Jesus Christ, the same yesterday, today and forever" (Heb. 13: 8).

Being isolated as we are, there being one other church in Arizona, the Phoenix congregation, we appreciated very much the blessings of fellowship and inspiration. The nearest church in California is between 450 and 500 miles distant. There were sixty representatives from the California churches. Eighteen churches were represented.

The Glendale church has been established over forty years, yet this is the first time we have been privileged to have a district conference. The attendance was good and the interest, goodwill and fellowship were fine. Family night was very impressive. Heart throbs from the home, helpful experiences given by home-makers, served to emphasize the great need of rekindling the fires of the family altar to offset the evils of modern day living. The music, directed by Frank J. Howell, pastor of Phoenix congregation, was very inspiring. The general chairman was Edgar Rothrock of La Verne.

Emma E. Sine.

Glendale, Ariz.

### DISTRICT CONFERENCE OF WESTERN COLORADO AND UTAH

The conference was held at the Fruita church beginning Oct. 4, lasting over Oct. 8. Various days were given to the different programs of the church, including missionary, welfare, Christian Education, Men's and Women's Work, young people's work, closing with the conference sermon.

The theme of the conference was, Thy Kingdom Come. The question of how the workings of the various departments related themselves to the kingdom was adequately discussed by the speakers. While we had no outside help, we do have a number of former pastors who are now of our number. Willis Neff of Kansas, John Mitchel of Colorado Springs, Ira Frantz of Kansas, Ralph Hoover of Rocky Ford, and our pastor, R. N. Leatherman. We were grateful for these men, but some of the splendid addresses were given by laymen. We are happy to have Minna Heckman of Chicago with us this winter; she helped much in the conference.

On Sunday the churches of the district presented to Bro.



R. N. Leatherman a beautiful Elgin watch as a token of appreciation for his work in our midst.

The churches and mission points each showed some growth during the year. The biggest growth was shown in some of our mountain missions. One church was organized during the year. R. N. Leatherman was chosen member of the Standing Committee for 1934, with Ira Frantz, alternate.

As the conference is now history, we believe it to be the best conference we have ever had. The attendance was excellent.

J. E. Hornbaker,  
Clerk.

Clifton, Colo.

## REPORT OF NORTHERN CALIFORNIA LAYMEN'S MEETING

At the District Meeting of the Northern District of California held at the Empire church, Oct. 6 to 9, the laymen of the district held a meeting to elect new officers, discuss business, hear reports of the local organizations and to enjoy a program.

This work of this district is still in its infancy, but it is a growing organization. Several of the local groups have perfected an organization, and in several even though they do not have a formally organized body there is work being done by the men of the church.

The same district officers are to continue for another year, with Bro. Bowers of Fresno at the helm.

Reports of many of the local groups were given; in most cases active work had been done both in a social way and in church activity of some kind or another.

We were quite fortunate in having as our guest speaker Bro. J. H. Cassady who is spending most of the winter holding meetings in various churches throughout California. The theme of his talk was to put first things first in our activity and life and the lesser things as helpers, or as secondary.

Claude M. Rupel,  
Secretary.

Laton, Calif.

## IRVIN S. BURNS

Irvin S. Burns was born Feb. 22, 1859, died Oct. 20, 1933, at his home near Wakarusa, Ind. He was the oldest son of Henry J. and Sarah J. Burns of Juniata County, Pa. He came to Indiana in 1884. On May 1, 1892, he married Susan A. Wise who survives with three daughters, ten grandchildren, two brothers and two sisters.

He united with the Church of the Brethren about forty-five years ago. He was called to the deacon's office in 1891, to the ministry in 1904 and to the eldership in 1910, in which he labored faithfully until death. He served as pastor of the Topeka church for seven years and at the Camp Creek church for five years.

He was a great lover of music and home. He greatly enjoyed teaching in the Sunday-school and conversing on Bible subjects. He preached his last sermon at Yellow Creek on Sept. 24, on the subject, The Unsearchable Riches of Christ. Just the night before his passing he offered a wonderful prayer at the church. His faithfulness to God, his true friendship to his fellow-man and his constant reading of the Bible brought knowledge that, seasoned with experience, ripened into wisdom.

Funeral services were held at the home and at the Yellow Creek church with Brethren Earl Nusbaum and John Fredericks officiating. Burial was made in the Union Center cemetery.

Earl Nusbaum.

Wakarusa, Ind.

## MUSSER GOLDEN WEDDING ANNIVERSARY

The Golden Wedding Anniversary of Mr. and Mrs. W. M. Musser was celebrated at their home in Lewisburg, Pa., Oct. 14. In the presence of about forty-three guests, Rev. J. W. Thompson, pastor of the St. Paul Evangelical church, read the ceremony and they again renewed their vows as man and wife.

Preceding the ceremony Prof. C. F. Nagro played a violin solo, "I Love You Truly," and the Lohengrin Wedding March. Mrs. Nagro accompanied at the piano.

Dr. J. D. Shortess of Lemoyne, a friend of the family for more than forty years, gave an address. Other speakers were Bro. Greene Shively, pastor of the Church of the Brethren, of which Mrs. Musser is a member; Dr. A. A. Winter and Mr. F. L. Dershem.

Only one person, Mrs. Wm. Mensch of White Springs, was present who witnessed the ceremony fifty years ago.

This home was blessed with four children, one having died in infancy; the remaining three children, including two grandchildren, were present.

Mrs. Musser has been a member of the Church of the Brethren since early girlhood and at present is the oldest communicant of the Church of the Brethren in Buffalo Valley, near Mifflinburg. Mr. Musser united with the Evangelical Church in early manhood. He attended the General Conference of this church held in Barrington, Ill., and a number of times represented Lewisburg congregation at conferences.

Out of town guests were present from Cleveland, Ohio; Wilkes-Barre, Lewistown, and Mifflinburg, Pa.

Minnie M. Musser.  
Lewisburg, Pa.

## MY FATHER

I have lost a good father. Realization of what a good father means to his children is never fully understood until after he is gone.

Not being literary-minded, and unable to paint a vivid picture with the pen, it is hard to put my thoughts in words.

Friends, neighbors, relatives and business associates have written and spoken beautiful words of praise about his life. It could not help but make an impression on those that are left.

In my daily work I am thrown constantly with death, its marks on the living and the uncertainty of life. Yet until it strikes home one gives it too little thought.

One wonders why God called such a wonderful character. Was his life terminated so that others would benefit? That is the only reason I can advance.

Others, by far more capable of writing than I, have written wonderful eulogies about my father, his kindness, his smile, his garden and his home life; but I, his son, only can speak as a son. Never did I get a cross word, never abuse, merely kind advice in a helpful manner from dad. He was always smiling and cheerful and a firm believer in his family no matter what they said or did.

His work on this earth is over. The monument to his life is not riches and gold, but the riches of goodness, kindness and love to his family. Thank God for such a father!

Elgin, Ill.

Glenn M. Eshelman.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bickers-Senger.**—By Rev. Randall D. Scott, at Yuma, Ariz., Oct. 27, 1933, Harry Bickers and Merle Senger.—Martha Click Senger, Glendale, Calif.

**Fifer-Ringgold.**—By the undersigned in the Church of the Brethren at Denton, Md., Oct. 31, 1933, Dr. Jesse Showalter Fifer and Mary Fries Ringgold, both of Ridgely, Md.—Bernard N. King, Denton, Md.

**Gatterman-Greenwood.**—By the undersigned at the home of the bride's sister, Mrs. Ethel Ullom, in Gridley, Calif., Mr. Walter Gatterman and Miss Verna Greenwood, both of Live Oak, Calif.—W. R. Brubaker, Live Oak, Calif.



## FALLEN ASLEEP

**Amack, Bro. Frank**, son of Rachel and Tabor Amack, born in Franklin County, Ind., died Oct. 18, 1933, aged 53 years. He was married to Sister Grace White in 1903; she survives with three sons. He united with the Church of the Brethren in 1906 and had been a faithful supporter of the church. Funeral services in the home church by the writer, assisted by Eld. R. P. Baker.—I. C. Snavelly, Haxtun, Colo.

**Bellaman, Mrs. Elizabeth**, daughter of Jonas and Carolina Geib, born Feb. 4, 1867, died Sept. 12, 1933. She married Daniel Bellaman forty-five years ago; he passed away about eight months ago. She is survived by four children, six grandchildren, three sisters and three brothers.—Amy E. Heisey, Lebanon, Pa.

**Bowman, David**, born May 22, 1842, near Dayton, Va., died Oct. 23, 1933, at Empire, Calif. He was married to Susanah Hedrick Dec. 27, 1863. To them were born seven children, two of whom survive. His wife died in 1925. He united with the Church of the Brethren near the close of the Civil War and was elected to the ministry in February, 1868. A few years later he was ordained to the eldership in the Prairie View church, Mo. Thus as a Christian for seventy years, and a minister of the gospel for sixty-five years, Bro. Bowman faithfully served his Lord and Master. Most of his preaching and church work was done in and among the churches of Missouri. In the early days he traveled on horseback over the hills, going long distances to preach. He often preached in hastily constructed brush arbors. At one time he rode sixty miles to attend a District Meeting, making the return trip home in one day. His one passion was to have the church take Christ and follow him. While age and affliction laid heavy hands upon him he never gave up and was active in church interests to the time of his death. He preached a good sermon on his ninetieth birthday and preached twice this summer on his visit to Missouri, making the trip there and back alone. He came to Empire in 1914 and made his home with his daughter, Mrs. Mary Keller. He leaves one daughter, one son, sister, thirteen grandchildren and seven great-grandchildren. Funeral service at the church at Empire by M. S. Frantz, assisted by Eld. A. M. White. Interment in Modesto cemetery.—Minnie B. White, Empire, Calif.

**Brown, Bro. Calvin E.**, born in Rouzerville, Pa., in 1874, died at his home in Waynesboro, Pa., Nov. 3, 1933, following a two weeks' illness. He spent his entire life, with the exception of three years, in the vicinity of Rouzerville. He was a member of the Rouzerville Church of the Brethren. He took active part in both Sunday-school and church work. He was a teacher of the young women's class for twenty years, during which time he was never absent except the last two weeks of his illness. Besides his widow, Sister Dollie (Beard) Brown, he is survived by an adopted son and two sisters. Funeral services from his late home by H. M. Stover and C. R. Oellig. Interment in Greenhill cemetery, Waynesboro.—Mildred L. Palmer, Rouzerville, Pa.

**Grossnickle, Sister Alverta**, passed away Nov. 1, 1933. Her death was due to pneumonia.—Virginia R. Shepley, Myersville, Md.

**Harmon, Allen S.**, died of pneumonia, at his residence, Connellsville, Pa., Nov. 3, 1933, aged 66 years. He worked on the B. & O. R. R. for 44 years. Surviving are his widow, Mrs. Annie (Christner) Harmon, four sons, one daughter and nine grandchildren. Services from the home by Bro. R. E. Shober, assisted by Rev. G. W. Buckner, pastor of the First Christian church. Interment in the Hill Grove cemetery.—Mrs. Mary C. Shober, Connellsville, Pa.

**Hoerner, Sister Sarah A.**, died at her home in Allen, Pa. (Churchtown), on Nov. 2, after an illness of six years. She suffered a stroke, and since that time was confined to her home. She was aged 83 years and 11 days. Her husband preceded her in death twenty-nine years ago. As he had been a deacon, Sister Hoerner was always active in the work of the church as long as physical conditions permitted. There survive her daughter, Mae, who lives at home, and cared for her mother so faithfully and lovingly; a son, and two grandsons. Services were held at the house by Bro. Walter Cocklin, assisted by the other home ministers. Interment was made in the Baker cemetery.—Mrs. O. J. Hassinger, Carlisle, Pa.

**Miller, Miss Gertrude**, aged 65 years, died in the Mt. Pleasant Hospital Sept. 11, 1933, after a lingering illness. She was a member of the County Line Church of the Brethren for many years, having been born and reared near the church. She is survived by one brother and three sisters. Funeral services were conducted at the home of a sister, Mrs. Samuel Kennel, Scottdale, Pa., by Bro. R. E. Shober of Connellsville. Interment in the Mt. Nebo cemetery.—Mrs. Mary C. Shober, Connellsville, Pa.

**Ohmart, Dayton**, son of Christian and Eve Ohmart, born near North Manchester, Ind., Nov. 23, 1856, died Sept. 30, 1933. He was the second youngest of a family of twelve children, of whom all except one sister have preceded him. At the age of ten years he with his parents moved to Illinois and settled on a farm near Girard. Sept. 26, 1878, he married Susan Riffey and to this union were born one daughter and three sons. In early manhood he united with the Church of the Brethren. In his church affiliation he was an active worker, taking part in all the church activities. In 1911 he moved to Girard where he resided until his death. He and his wife celebrated their fifty-fifth wedding anniversary just a few days previous to his death. Funeral services in the church by Bro. Earl C. Bowser, assisted by Bro. I. J.

Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**Overholtzer, Angeline Bollinger**, was born in Medina County, Ohio, March 23, 1860. She came to California forty-six years ago, locating at Covina. In 1888 she was united in marriage to M. N. Overholtzer. To this union were born nine children, four of whom survive. She united with the Church of the Brethren in her youth and continued faithful throughout her lifetime. With her husband and family she moved to Glenn County, Calif., in 1906, and had lived here much of the time since. She passed from this life at Butte City, Calif., Oct. 24, 1933. She leaves husband, four sons, three sisters and two brothers. Funeral services were held in the chapel at Afton near Butte City, conducted by the Brethren. Her body was laid to rest in the beautiful cemetery near by.—W. R. Brubaker, Live Oak, Calif.

**Sollenberger, Bro. Samuel**, died at his home near Newville, Pa., Oct. 19, 1933, in his sixtieth year. He united with the Church of the Brethren nearly forty years ago and lived a consistent and active Christian life to the end. He served the Sunday-school as treasurer for a number of years and at the time of his death was a member of the board of trustees. He received the consolation of the anointing service several weeks preceding his death. He is survived by his wife, two sons, two daughters, twelve grandchildren, several brothers and sisters. Funeral services from the home by Bro. C. B. Sollenberger, assisted by Brethren Harper Snavelly and R. M. Flohr. Interment in Westminster cemetery near Carlisle.—Mrs. John E. Cohick, Newville, Pa.

**Spidle, Sister Emma F.**, died at her home in Huntsdale, Pa., June 8, as the result of a stroke suffered two years ago. She had been permitted to go about quite a bit, but never regained her health to its full extent. She was bedfast for two weeks before her death, and during that time called for the anointing service. Surviving are her husband, four step-children, a sister and a brother. Services were held in the Huntsdale church by Bro. Albert Evans, assisted by Bro. Rush Flohr. Interment was in the cemetery adjoining.—Mrs. O. J. Hassinger, Carlisle, Pa.

**Sprinkle, Elizabeth Kathren**, daughter of Emery and Caroline Sprinkle, born Oct. 12, 1858, died at the home of her sister, Mrs. Effie Haines, in Vincennes, Ind., Oct. 31, 1933. She was the oldest of eleven children. Father, mother, two sisters and two brothers preceded her. She united with the Church of the Brethren at Allison Prairie at the age of eighteen years and was an active member for fifty-seven years. She leaves two brothers and three sisters. Services in the Allison Prairie church by N. H. Miller and S. W. Garber, assisted by Rev. Ray Montgomery. Interment in the cemetery near by.—Mrs. Dollie Elder, Lawrenceville, Ill.

**Stewart, Mary Susan Rogers**, born in Shelbyville, Ill., Oct. 20, 1846, died at the home of her son, Abraham Stewart, at Moscow, Idaho, Oct. 12, 1933. She married Thos. Stewart in Woodson County, Kans. To this union were born seven children, three of whom survive. She had been in failing health for some years and suffered a stroke a few days before she passed away. In early life she united with the church. Sister Stewart with her husband was among the early pioneers in the western country, coming by team over the mountains, taking three months for the trip. They had many hardships on the way, arriving at Moscow Aug. 15, 1876. They were the first family of the Church of the Brethren to settle in Idaho. For a number of years they ministered to the spiritual needs of the early settlers, preaching in the schoolhouses. They helped to build the first Church of the Brethren in Idaho, which was dedicated in 1880. Funeral service by the writer. Interment in the Moscow cemetery beside her husband who died in 1895.—A. R. Fike, Moscow, Idaho.

**Stoner, Bro. Chas. B.**, only child of Joseph and Elizabeth Rupp Stoner, was born Jan. 29, 1852, near Westminster, Md., died Oct. 31, 1933. He resided at the home of his son and daughter-in-law, Mr. and Mrs. S. Brook Stoner, Hanover. Death was due to a complication of diseases following a three weeks' illness. He had been married three times; his wife died seventeen years ago. Surviving are sixteen grandchildren and two great-grandchildren. Funeral services and interment at Meadow Branch church by Bro. J. E. Myers and J. Walter Thomas.—A. P. Hetrick, Hanover, Pa.

**Swanson, John Melburn**, born in Chicago, March 20, 1905, died in Florida, Oct. 24, 1933. Funeral services in Eustis by the writer and burial in the burial park at the edge of the city. He came to Florida about twelve years ago but during that period spent part of his time in Chicago. While here he lived with his brother and family. After the brother died he continued in the family, assisting in the work about the place. He leaves his father, John Swanson. He was christened in the Lutheran Church when a small boy and in that faith he lived to the last.—J. H. Morris, Groveland, Fla.

**Thomas, Sister Sallie**, daughter of Andrew Jackson and Jane Glover, born Aug. 9, 1854, died at the home of her granddaughter, Mrs. Mae Darby, at Bruceton Mills, W. Va., Oct. 30, 1933. She was married about 1873 to Chas. Henry Thomas. To this union were born one son and one daughter who died in infancy. Her husband died April 8, 1916. She was a member of the Church of the Brethren for many years and was a consistent Christian to the close of life. She was always a regular attendant at church. She was ill for about five months and called for the anointing service several weeks before her death. She is survived by her son, three brothers, one sister, five grandchildren and five great-grandchildren. Funeral by the writer, assisted by Rev. Lyons. Burial in the Union cemetery at Shady Grove.—Jeremiah Thomas, Bruceton Mills, W. Va.



## NEWS FROM CHURCHES

### CALIFORNIA

**Glendale Mission.**—The evening of Sept. 27 W. E. Trostle gave an illustrated sermon which was a synopsis of the Bible. It was instructive and of value because easy to fix in mind. Oct. 1 was installation Sunday for church and Sunday-school officers. Brother and Sister Carl were district delegates and brought back a good report to the congregation. The church met in business session Oct. 20. Various favorable reports were given. Five letters were granted to non-residents. The time decided upon for our communion services is Dec. 3, at 5 P. M. It was also decided to hold evangelistic meetings, the time to be decided later. A fellowship supper will be held in November sponsored by the Home Builders' class. Oct. 6 the Aid Society gave a supper which was well patronized. Bro. Leland Brubaker of Covina preached for us the evening of Oct. 25. Many of our number are reading the New Testament as suggested in The Gospel Messenger Sept. 23. —Lulu Terford, Glendale, Calif., Nov. 3.

**Empire church** held a business meeting Sept. 13 for the purpose of electing church, Sunday-school and C. W. officers for the year. Our pastor, M. S. Frantz, who is our elder, was reelected for an indeterminate term of years. E. O. Heiny was reelected Sunday-school superintendent and Ray Shively, president of Christian Workers. Four deacons were elected at an earlier business session and installed in office. Plans were perfected for our District Meeting which was held in the Empire church Oct. 6-9. Our pastor, M. S. Frantz, attended the Bethany ministers' conference Sept. 27 to Oct. 4. Attendance at church, Sunday-school and Christian Workers has been good during the summer and fall. The Ladies' Aid has regular weekly meetings and is busy with quilting. The missionary group is studying Lady Fourth Daughter of China. The other women and girls of the church and community have organized into groups doing project work in missionary activity and also helping the needy. On Monday evening following the District Meeting our evangelistic campaign began, led by Evangelist John H. Cassidy of Washington, D. C. We were all spiritually edified by the masterful sermons which Bro. Cassidy delivered; they were full of truth, inspiring, illuminating and scriptural. The meeting closed Oct. 22. Nineteen were baptized, one was restored and two received on former baptism. The Empire church was very appreciative of Bro. Cassidy's efforts. We had an inspiring song leadership with a large chorus during the meetings. We are all very happy under the capable and efficient leadership of our pastor and God is giving him some illuminating messages for our upbuilding.—Minnie B. White, Empire, Calif., Nov. 3.

### COLORADO

**Antioch.**—Since our last writing three young ladies have been baptized. Although they live about eight or nine miles from the church and at present have no way to come except to walk, we are very happy that they were willing in spite of difficulties to accept Christ and be baptized. Recently Vance Bruce was elected Sunday-school superintendent with Ed Peats, assistant. Eld. I. J. Sollenberger was reelected elder. The preaching program will be continued for another year on the circuit plan with Bro. C. H. Hinegardner as pastor. We had a very fine attendance at our rally day which was celebrated in September. For Thanksgiving Day we are planning a special worship service in the morning with a basket dinner at noon and a program in the afternoon. The First Church of the Brethren of Colorado Springs and the Falcon community church are to be our guests for this occasion.—Mrs. Thelma Hinegardner, Yoder, Colo., Nov. 9.

### FLORIDA

**Arcadia.**—The church here made a long step up the ladder of progress when on Oct. 29 our pastor, Bro. C. L. Trump, was advanced to the full ministry and ordained elder. Bro. Trump though not so long in the ministry has proven efficient and is worthy of the exalted office to which the church has called him. We wish to extend a cordial invitation to members of the district, as well as to any tourist members who may be in this section, to join us in observing Thanksgiving. Bro. H. A. Spanogle of Sebring will hold a short series of meetings beginning on Sunday night, Nov. 26, with an all-day meeting and basket dinner on Thanksgiving Day, closing with a love feast in the evening, communion services to begin at 6:30 P. M.—Cloe Tracy, Arcadia, Fla., Nov. 8.

**Tampa.**—Oct. 15 our elder, Bro. A. D. Crist, began a series of meetings which continued until Nov. 1. The second Sunday evening Bro. Arnold gave an interesting program of music and chalk talk preceding the preaching hour. Day by day our brother visited in the homes of the community and at night delivered soul-stirring messages. Considerable interest has been awakened and folks are inquiring into the distinctive practices of our church. Our chorister, Sister Ruth May, enlisted the help of singers from other churches, thereby enriching the song service each evening. As an immediate result two were baptized and five await the rite on Nov. 5. The church has been greatly edified and we have reason to expect still others to join with us ere long.—Sarah H. Lauver, Tampa, Fla., Nov. 3.

### IDAHO

**Payette Valley church** held a good service on Sept. 24. We had a basket dinner at noon and in the afternoon we had an old-fashioned

song service which was enjoyed by all. Our pastor, Bro. E. J. Glover, and three other ministers of the town formed a quartet and sang on the streets each Saturday night; each also gave a short talk which many enjoyed as the good crowds signified. Oct. 3 Brother and Sister D. A. Crist of Quinter, Kans., began lecturing at our church; they were here four nights in succession. He gave us some fine talks on the Holy Land, showing many relics and costumes. The last lecture was on Sunday morning, Oct. 8. We enjoyed both the lectures and having Bro. Crist and wife in our home. Nov. 3 our church enjoyed a love feast with Eld. S. J. Kenepp officiating in the absence of our pastor.—Marvel Bowers, Payette, Idaho, Nov. 4.

### ILLINOIS

**Girard church** was engaged in a two weeks' revival beginning Oct. 1 which was conducted by our pastor, Bro. Earl C. Bowser. As an immediate result five were received into the church by baptism but we feel that much good was done both in the church and community. Oct. 18 we held our love feast in which a number partook for the first time. Oct. 25 we met in council when all church officers for the year were elected. The union Thanksgiving service will be held in our church on Wednesday evening prior to Thanksgiving. At present our pastor, Bro. Bowser, and wife are assisting in a two weeks' revival in the Oakley church.—Mrs. H. V. Stutsman, Girard, Ill., Nov. 3.

### INDIANA

**Arcadia.**—We met in council Oct. 5. Church officers for 1934 were elected as follows: Pastor and elder for one year, Russell Showalter; clerk for three years, Dallas Barnhizer; treasurer for three years, Clarence Mosbaugh; trustee for five years, James Smeltzer; corresponding secretary and Messenger agent, Sarah Kinder. Our communion service was held Oct. 21. The visiting ministers were I. B. Wike who officiated, D. W. Bowman, J. S. Alldredge and Moses Smeltzer. Our homecoming was on Sunday, Oct. 22. Bro. J. S. Alldredge brought the morning message and Bro. D. W. Bowman the afternoon. Dinner was served at the noon hour and a social time was enjoyed.—Sarah Kinder, Arcadia, Ind., Nov. 5.

**New Salem.**—Our Sunday-school has started off the new year with good attendance and interest. A special effort is being put forth for more Bible reading. Bro. Bert Christman has been reelected superintendent. Bro. Russell Weller is doing the pastoral work. On Oct. 15 we were made happy by the coming of a number of people, who had worshiped with us in times past, for a homecoming and rally day service. Bro. J. O. Winger of North Manchester delivered two splendid addresses. Some special music and readings were given by home talent. Oct. 29 a Sunday-school class from the North Winona church gave us a program. Nov. 5 we are to have a special program by home talent. Nov. 12 we expect Sister Mary Morris to be here both morning and evening to give us talks on the book of Revelation.—Dora A. Stout, Milford, Ind., Oct. 30.

**Oak Grove church** held its annual harvest meeting Sept. 17 with Bro. H. A. Claybaugh of the Pine Creek church as speaker. Oct. 8 we elected Sunday-school officers for the coming year. Bro. Nathan Swihart was elected superintendent. As our financial condition is such that we can not meet the expense of a revival meeting, we decided to set aside a day for a special service so that all who wished to give their hearts to the Lord might do so at that time. This service was held on Oct. 15 with the result that three children made their decision, and were baptized on the following Sunday.—Frances Kane, Lakeville, Ind., Nov. 6.

**Roann church** held her love feast Oct. 28 which was well attended. Bro. Elmer Gilbert officiated. Four were received by letter. Oct. 21 we had our homecoming with a good crowd present. Several of our neighboring churches were represented. Bro. J. G. Myer from North Manchester gave us two Spirit-filled sermons.—Mary A. Heeter, Roann, Ind., Oct. 31.

**Wakarusa church** recently closed a successful evangelistic campaign. These services were under the direction of Bro. Edw. Stump, pastor of the Second South Bend church. The attendance and interest were splendid throughout and the coöperation of the Christian people of the community and surrounding territory was most encouraging. Bro. Stump portrayed the beauty of the Christian life so vividly and presented the gospel message so interestingly that he held the attention of the congregation from beginning to end. The music was under the direction of Bro. T. G. Weaver. Neighboring churches also favored us with special music nearly every evening which was greatly appreciated. As a direct result of the meetings five accepted Christ and were received into the church by baptism. We feel that the church has been greatly strengthened.—Rose E. Wise, Wakarusa, Ind., Nov. 7.

**Walnut church** met in council in April and reorganized the Sunday-school for another year, with the following officers: Bro. D. R. Rohrer, superintendent with Sister Mildred Snyder in charge of the children's division. Bro. McGuire had an installation service for Sunday-school officers and teachers which was a great inspiration to all. We celebrated our homecoming and harvest meeting on Oct. 1 with Bro. Kurtz of Bethany speaking for us. We had an inspiring day with feasting of spiritual and material things with old friends. A large crowd of young and old people heard his message in the evening on The Three Choices of Youth. The young people had charge of the evening service. An offering was taken for missionary work. The Sunday-school sent Brother and Sister McGuire to the ministers' conference at Bethany. Our chorus gave the Prodigal Son in song one Sunday evening which we all enjoyed very much. The Aid Society is busy getting things ready for the Thanksgiving box which is sent every year to Chicago mission.—Clara Fanning, Argos, Ind., Nov. 6.



## IOWA

**Mt. Etna.**—Since our last report Bro. L. A. Walker and wife of Omaha, Nebr., have held a ten-day meeting. We are glad to report five baptisms. We held a very spiritual love feast at the close of the meeting with Bro. Walker officiating. He preached good sermons which were well received. Bro. Meredith Rogers was our song leader and the special music was greatly enjoyed. Sister Walker gave two good readings and a story for the children which were well received. Brother and Sister Walker's friends here were glad to see them again. We feel the believers have been strengthened by their efforts.—Doris Gossard, Mt. Etna, Iowa, Nov. 4.

**Sheldon** church met in council Sept. 18. Officers for the church were elected as follows: Elder, J. E. Rolston; clerk, R. H. Glessner; Messenger agent, Grace B. Kimmel; Sunday-school superintendent, Paul Rolston. Delegates to District Meeting were J. E. Rolston and C. E. Kimmel. The McPherson College quartet was with us July 7. Our love feast will be held Nov. 27. The B. Y. P. D. was reorganized and Sister Meral was elected as the leader.—Grace B. Kimmel, Sheldon, Iowa, Nov. 4.

## MARYLAND

**Locust Grove** church held its fall council Oct. 18. Bro. David Klein and Bro. Wm. Baker were chosen delegates to the Home of the Aged at San Mar. The Sunday-school reorganized for 1934. Bro. Norman Klein is superintendent with Bro. Russell Shoemaker as assistant. Our communion was held Oct. 28. The visiting ministers were Brethren W. N. Zobler, who officiated, Birnie L. R. Bowers, F. D. Anthony, J. M. Burrall, Wm. Gosnell, E. Wagner. Bro. Anthony preached a good sermon on Sunday morning. The young people's Bible class rendered an interesting program on Sunday evening on Love. The young people's class held its last monthly meeting recently. Our Ladies' Aid also held its monthly meeting. Nov. 5 Bro. D. I. Pepple from Woodbury, Pa., preached an interesting sermon which was enjoyed by all.—Bessie R. Purdum, Mt. Airy, Md., Nov. 6.

**Myersville.**—The communion services of our church were held Oct. 29. Bro. Earl Mitchell, pastor of Brownsville charge, took care of the services. Other pastors present were Brethren Clarence Bowman, pastor of our church, C. N. Frushour, Irving Stottlemeyer and John S. Bowlus. Our B. Y. P. D. has reorganized for the coming year. New and better programs have been planned. Our six intermediate girls who attended Camp Peniel last summer, dramatized the Fourfold Life Friday night. Our Halloween social was well attended. Now we are working on a Christmas play. We are also planning for a girls' basketball team. Several weeks ago Miss Rebecca Shafer, dean of Elizabethtown College, gave us an inspiring address on the need of vision.—Virginia R. Shepley, Myersville, Md., Nov. 4.

## MISSOURI

**Plattsburg** (Smithfork).—At our September business meeting all the officers for every department of church work are chosen. This procedure was followed as usual this year, with the result that most of the last year's officers and committees were retained. Delegates to District Conference also were chosen. The annual homecoming was held Oct. 1, an all-day meeting with an opportunity for a social hour at noon. For our guest speaker Bro. H. Spenser Minnich was secured; he gave us two messages which were enjoyed and appreciated. There were also special musical numbers. Bro. Roy Brady of Springfield, Ill., began our revival in the evening. He also contributed to the day's program. The revival continued for two weeks and was well attended, with much interest manifested throughout the meeting. One was added to the church by baptism and the church was built up and strengthened by the splendid messages. Many homes were visited in the community. The communion service was held at the close of the meeting with Bro. Brady assisting our pastor, Bro. Harner, by officiating at this service which was most impressive. During the summer months our pastor and wife conducted a community Sunday-school in an isolated section each Sunday afternoon. All the special missionary and educational days were observed during the year, and our regular Sunday-school and preaching services have been held. The Ladies' Aid meets once a month and assists the church work in various ways. Our representatives to District Meeting report a good attendance and inspirational service. During our meeting we were favored by a visit of our former pastor, Bro. Harvey Hostetler, of Rocky Ford, Colo.—Ada Sell, Plattsburg, Mo., Nov. 4.

**Rockingham.**—Our church has had a double blessing in the past few weeks; first, the series of meetings by Bro. D. D. Fleishman of Ripley, Okla., followed by the District Meeting of Northern Missouri in our neighboring church at Bethany. Our meeting closed with a love feast on Oct. 16. Bro. Irl Newham with the church chorus and male quartet presented a beautiful thirty-minute program Sunday evening at District Meeting. The B. Y. P. D. organized for the year's work with Eugenia Hogan, president. Bro. T. Williams and Bro. Sidney Hogan have charge of the Men's Work for the coming year. The Women's Work has two new projects: sponsoring a thirty-minute program before church services each Sunday evening while the young people are in session, and study of the mission book, Eastern Women Today and Tomorrow. The Sunday-school is now using the envelope method for the offering and attendance record.—Mrs. Vernon Bowman, Norborne, Mo., Nov. 6.

## MONTANA

**Glasgow** (Poplar Valley).—July 31 Bro. G. I. Michael came to our home and did personal work among the members here, preaching for us in the Baptist church Aug. 6, morning and evening. On account

of the busy harvesting at that time no other services were held. Crops were very poor and every effort was used to take care of the little we had for feed and seed. Bro. Michael's personal visits were as inspirational and uplifting as were his sermons. Oct. 18 Bro. Michael and Bro. Anderson of Kremlin, Mont., stopped over night with us. The latter conducted morning worship and gave us some much appreciated remarks. It is encouraging to have the brethren visit us, and to know that some one is interested in the few isolated members at this place. Any members passing this way are invited to stop with us.—Mrs. G. M. Taylor, Glasgow, Mont., Nov. 4.

## NEBRASKA

**South Loup.**—We appreciate the faithfulness our young people have shown in carrying the Sunday evening services through the summer months. A late chosen goal is to enlist an equal interest and participation among the adults toward the evening work. For more than two weeks following Oct. 8, Brother and Sister D. G. Wine of Enders, Nebr., were with us in evangelistic efforts. The general interest was unusually good and it was an inspiring experience to see so many come night after night to consider the authority of Jesus Christ and view his claims upon our lives. This field has been crossed many times in years previous by groups placing high emphasis on emotional expression, teaching people to look askance at church affiliation and symbolism in ordinances. By diligence in house-to-house calling Brother and Sister Wine found among these many with no abiding peace or basis of assurance. The plain and forceful presentation of the claims and offers of Jesus is proving itself to be the Bread of Life in many homes. These home contacts disclosed a widespread spiritual hunger, a growing regard for the local church, and a growing appreciation for an intellectual presentation of the claims of the gospel. We are impressed that the season of harvest is nearer than we knew. Four were added by baptism, and four were received into associate membership. Others have asked for baptism at a future date. Some who have not yet accepted the Great Invitation have asked us to arrange for Bro. Wine's return. Of the twenty-one who attended our love feast at the close, eleven were local members present with us for the first time. We are planning to observe Thanksgiving in a union meeting at the Kearney church.—Galen Barkdoll, Litchfield, Nebr., Oct. 30.

## NEW JERSEY

**Amwell.**—At the close of our two hundredth anniversary on Sept. 17 we celebrated our homecoming day. On Oct. 22 we were entertained by the Interurban male chorus which consisted of twenty-two men directed by Henry Gotshall of Hatfield, Pa. Our communion service date is Nov. 12.—Mrs. Samuel Kitchin, Flemington, N. J., Nov. 8.

## NORTH DAKOTA

**Berthold** church met in council Sept. 11. All church and Sunday-school officers were elected. Bro. Boe will be our elder; Bro. Orpha Huber, church clerk; Sunday-school superintendent, Altha Mahugh, with Ethel Berry, assistant. The attendance at church and Sunday-school has been good for the year. We have preaching twice a month, being supplied by brethren from Minot.—Altha Mahugh, Berthold, N. Dak., Nov. 8.

## OHIO

**Bradford.**—Our love feast was held Nov. 4 with Eld. G. A. Snider officiating. Elders D. G. Berkebile and W. J. Buckley assisted. The latter brought us a strong temperance sermon on Sunday morning following. Sunday evening service was a union Prince of Peace contest. We urge all former members and friends to attend our homecoming service on Dec. 10. It will be an all-day service with basket dinner. Eld. Otho Winger will be the speaker and Eld. J. O. Winger follows with a week's revival.—J. E. Overholser, Bradford, Ohio, Nov. 6.

**Covington.**—Members of our congregation met in council Aug. 28. Reports of the different committees were given and accepted. Also, at this meeting Sunday-school and church officers for the year were elected. On Sunday, Sept. 3, we had as our guest speakers S. D. Gnagay and B. F. Studebaker of West Milton, Ohio, and for the evening service we were privileged to have the Imperial male quartet with us. On Sunday evening, Sept. 17, Bro. D. W. Kurtz delivered the evening message. Oct. 3 a farewell reception was held at our church complimenting Miss Dorothy Inman, who sailed for Africa Oct. 7, where she will enter into the work of the missions as a nurse. Several out of town speakers were present at this service, among them being B. F. Studebaker of West Milton, Ohio, member of the General Mission Board, and Bro. J. Howard Eidemiller, who represented the Southern District of Ohio Mission Board. Following short addresses from these men, Miss Inman's brother, Bro. J. C. Inman, pastor of the Canton church, Ohio, brought a short message, after which followed a social hour in the Sunday-school rooms. Twenty-four from our church attended the semiannual church school workers' conference held at West Charleston Oct. 26. Our director of Christian Education, Mr. Fred Watson, gave a brief report of this meeting at our Sunday morning service, Oct. 29. This Sunday was observed as rally day at our church. As another additional feature of this service, the young people from here who attended the seventeenth annual state youth's conference held in Youngstown, Ohio, gave reports of the meeting. These young people seemed to have gotten a great inspiration from this meeting, and are planning to start a young people's organization to meet regularly each Sunday evening.—Edith Deeter, Covington, Ohio, Nov. 6.

**Hicksville.**—Bro. R. R. Hatton of Toledo, Ohio, held a ten-day revival service beginning Sept. 24. The services were well attended by mem-



bers of other churches and a few non-members of the community, but only about a dozen of our own members showed any interest in the meeting. One aged lady was received into the church by baptism. The average attendance was 150. The District Mission Board has been furnishing the church with a pastor for two and one-half years, but it appeared to be an unprofitable field and due to shortage of funds they decided to discontinue support. Bro. H. H. Hendricks who had been pastor has moved back to Bryan. It seemed impossible for the dozen members to take care of the local expense and so there was some thought of closing the church on Sunday evening, Oct. 8. But a number of people from the community were present that evening and when the question of closing the church was open for consideration, said they did not want a closed church in their community and would do all they could to help in keeping it open. They are showing a determined interest and the writer is preaching for them every Sunday evening. Let us pray that these interested non-members may become active members.—H. H. Hendricks, Bryan, Ohio, Nov. 9.

**Marion.**—Since our last writing one member has been received by letter and one by baptism; one was reclaimed and three letters were granted. This church joined in with the union Sunday night services during July and August. The church and community gave a farewell for Brother and Sister G. G. Canfield, and family who left Aug. 28 for their new home in Plymouth, Ind. A gift of silverware was presented them for their service and loyalty to the Marion church. Wonderful work has been accomplished by them in their five years of work here. Bro. Canfield preached his farewell sermon at the morning service Aug. 27 to the members and friends in the community; and to the city of Marion at the union service in the evening. Sept. 10 Bro. J. S. De Jean of Nevada, Ohio, preached at the morning service. Sept. 17 Bro. Morris Guthrie of Columbus, Ohio, preached both morning and evening. Sept. 24 Mr. H. Butler gave a talk. Oct. 15 a reception was given in honor of Brother and Sister S. L. Cover and family of Chicago who took over the work Oct. 4. Bro. Cover has been preaching some very inspiring sermons. Mrs. Cover has interesting stories every Sunday for the boys and girls. The junior and senior B. Y. P. D.'s have organized for fall and winter work. A junior choir has been organized under the direction of Mrs. Cover. Our new superintendent for the year beginning Oct. 1 is Glen Baird; assistant, Forest Bollinger. Sunday-school and church attendance is very good and is on the increase since the beginning of school. We are looking forward to our revival service this fall. The missionary society will study home missions, having just finished Lady Fourth Daughter of China.—Grace Blessing, Marion, Ohio, Nov. 6.

**Ross church** convened in council Sept. 30. A satisfactory report of the visit was made. We held our annual community singing on Oct. 1. There was a large attendance and neighboring churches cooperated in making a splendid program. Saturday evening, Oct. 14, we held our communion with Bro. Coil officiating. On Sunday following Bro. S. E. Porter and wife of Bradford, Ohio, were with us in an all-day harvest meeting, delivering two messages. We are contemplating a series of meetings beginning Nov. 26 to be conducted by Sister Geneva George.—Mary Redmond, Mendon, Ohio, Nov. 7.

**Stonelick.**—At our love feast Nov. 4 Eld. Jno. Garst officiated, assisted by Elders Jesse Garst, J. Noffsinger and R. C. Davidson. Our young Bro. Harold Grossnickle is Sunday-school superintendent. Bro. Jesse Garst was asked to give an illustrated talk to the children, so the Sunday-school hour was an inspiring time for all. Brethren C. G. Erbaugh and Harvey Landis came Sunday and gave very helpful messages. The all-day meeting was one long to be remembered. Bro. John Hepner is to come to us Nov. 19 and Bro. J. Noffsinger Dec. 2 for quarterly council.—Anna Lesh, Goshen, Ohio, Nov. 8.

**Swan Creek.**—On Sunday, Oct. 29, we closed a part-time pastorate with the Swan Creek Church of the Brethren. For the past seventeen months, or from June, 1932, we have served them in connection with our pastoral work at the First church at Toledo, Ohio. We spent every other Sunday morning, and every Thursday and Thursday night in pastoral work there. We enjoyed an all-day meeting on Sunday with a basket dinner at noon, and a community service in the afternoon. The following report of pastoral work was given at the afternoon service: Number of sermons preached at Sunday morning service, 55; number of sermons preached at community night service, 17; num-

ber of object lessons given by pastor and wife, 36; total attendance at the Sunday-school, 4,266; average attendance at the Sunday-school, 66; total attendance at the morning church services, 3,576; average attendance at the morning church services, 75; total calls made by pastor and wife, 1,407; members received into church by baptism, 8; by letter, 6; total miles driven by pastor and wife, 9,086. On Thursday nights since April first we have had community night services, to which the entire community was invited and took part. There was a total attendance of 3,190 at these services, with an average attendance of 120 and total offerings of \$47.56. The church building has been rearranged with Sunday-school rooms, redecorated, cement walks placed in front, a basement and furnace room installed. We are sorry to give up this work, but the work at Toledo has grown to such a point that it demands our full time. Bro. J. F. Hornish of Defiance is taking charge of the work for the next couple of months until a resident pastor can be secured to take up the work at Swan Creek. This is a live rural church with a community that respects its work and message, and there is a great opportunity for the church at this place.—Ralph R. Hatton, Toledo, Ohio, Oct. 31.

**Toledo (First).**—On Aug. 29 the church met in regular council, and Henry Torrence was elected Sunday-school superintendent for the coming year with Le Roy Eberly as assistant. It was decided to start a new plan with a music committee to take charge of the music of the Sunday-school, appointing different ones each month to help with the music. It was also decided to have the pastor, Ralph R. Hatton, conduct the revival meeting in February. This will be the eighth revival meeting that the pastor has conducted for the Toledo church. Rally day was held the last of September with 165 present. A short program was given by the Sunday-school and the pastor installed the officers and teachers for the coming year. Regular teachers and officers' councils are held on the first Tuesday evening of each month. On Sunday evening, Oct. 1, the colored glee club of the Indiana Avenue Y. M. C. A. rendered a program of Negro spirituals to a full church. The pastor preached on "The Old Time Religion." On Sept. 17 the young people of the Lick Creek church rendered a musical program to an audience of 250 folks. Our Sunday evening services began on Sunday evening, Sept. 17, and the attendance has averaged 200 each evening. These services are called bappy hour services and continue one hour with special music and a sermon by the pastor. We are attracting many community folks to these meetings. On Sept. 3 the pastor baptized three persons, a father and mother over 70 years of age and a son near 50 years of age. Two boys' clubs have been organized, one for boys 9 to 12 years old, led by Bro. Hatton, and the other led by Bro. Henry Torrence for boys 12 to 15 years of age. The Junior League was reorganized on Sunday evening, Oct. 1, under the leadership of Mrs. Naomi Hatton. The attendance has averaged around twenty-five junior boys and girls and intermediate boys and girls, each Sunday evening. On Sunday evening, Nov. 5, the pastor is beginning a Sunday evening forum at 6:30 o'clock for adults and young people. They will meet in the balcony and will discuss questions dropped in a question box. This meeting will close in time for the Sunday evening service. The pastor is conducting a teacher-training class in connection with the mid-week prayer services on Wednesday evening. It is called "Through the Bible Course," and two teachers' training credits will be issued for the twenty-six weeks. The pastor is also teaching "Principles of Teaching" and "The Parables of Jesus" in the Toledo training school for church leaders and teachers. This school has an enrollment of around 300 folks. Our Sunday-school is getting back to normal again after the summer vacations; the public school was late in starting this year, Oct. 2, so held back our Sunday-school attendance some. Our average attendance for October was 135. The pastor completed his part-time pastorate at the Swan Creek Church on Sunday, Oct. 29, and will give his full time to the Toledo work. The work has grown to such a point that it demands his full time. On Sunday morning, Nov. 12, we are having "Baby Day" in charge of the Cradle Roll superintendent, Mrs. John Van Dyke. Mrs. Elmer Marks is speaking on "The Art of Motherhood." A souvenir will be given every baby present. There will be a display of baby pictures of the entire Sunday-school and church. We are looking forward to a full program for the winter, and we are glad for the interest that the community is showing in the work of the church.—Ralph R. Hatton, Toledo, Ohio, Oct. 31.

## PENNSYLVANIA

**Codorus.**—Our church met in council Oct. 16 at the Codorus house. Delegates to District Meeting were Brethren S. C. Godfrey, Geo. Keeney and Obed Frey. Aug. 20 Bro. Geo. Falkenstein delivered a sermon in the evening at the Codorus house. Sept. 10 a musicale was held at the New Freedom house. Oct. 8 an all-day meeting was held at the Codorus house with a good attendance throughout the day. Oct. 29 we were glad to have with us Bro. Paul Myer of Bareville and Bro. Paul Newcomer of Spring Grove to deliver the morning sermon to the Codorus congregation. Nov. 5 our love feast was held at the Shrewsbury house. Brethren Howard A. Merkey and B. G. Stauffer delivered the examination sermon. Bro. Merkey officiated at the communion in the evening. Nov. 26 we expect to begin a revival at the Shrewsbury house with Bro. Phares J. Forney of Lancaster in charge.—Esther B. Hartman, York, Pa., Nov. 7.

**Connellsville.**—We were privileged to have with us Sister Ida C. Shumaker on Sept. 22, who brought a challenging message to a filled house. On Sept. 24 the pastor conducted an installation service for the new officers. It was also promotion day in the Sunday-school. Rally day was observed Oct. 1. During the church hour a group of Volun-

## ANNOUNCEMENTS

### LOVE FEASTS

#### California

Nov. 26, 6:30 pm, Santa Ana.  
Dec. 1, Inglewood.  
Dec. 3, 5 pm, Glendale Mission.

#### Illinois

Nov. 26, 7:30 pm, Polo.

#### Kansas

Nov. 25, 7 pm, First Calvary  
(Kansas City).

#### Michigan

Nov. 26, Flint.  
Nov. 27, Grand Rapids.

#### Missouri

Dec. 3, 7:30 pm, Kansas City  
(1st)

#### Ohio

Nov. 26, Canton City.  
Nov. 26, 6:30 pm, Piqua.  
Nov. 26, 6 pm, Springfield.  
Dec. 2, 7 pm, Trotwood.  
Dec. 3, Hartsville.

#### Pennsylvania

Nov. 26, 6:30 pm, Woodbury at  
Holsinger.  
Nov. 30, 7 pm, Bethany (Phila.).  
Nov. 30, 10 am, West Green Tree.  
at Florin.  
Dec. 3, Lititz.



teers from the Juniata College Mission Band brought us inspiring missionary messages in word and song. Ofttimes the young people have charge of the evening church service which proves a boon to all. Recently they put on a temperance playlet which was very touching and educational. Sunday evening, Nov. 5, we held our semiannual love feast and communion with a good attendance. Our Sunday-school superintendents for the new year are Bro. Carmon D. Seese and Bro. Paul V. Lepley. We will unite with the churches of the city in a Thanksgiving service to be held in the U. B. church on Thanksgiving Day.—Mrs. Mary C. Shober, Connellsville, Pa., Nov. 6.

**Coventry.**—At the October council we reelected our pastor and elder, Bro. Trostle P. Dick. Rally day, also promotion day, in the Sunday-school found many of the membership and friends of our church returned from their summer vacation and ready to engage in the church activities. Sister Ida Shumaker gave a fine account of the work in India and her illustrations made the people of India seem real to us as she told of their problems and devotion to the Christ. Oct. 29 three confessed Christ and were baptized by our pastor. In the evening our love feast service and communion was held with a large attendance. At the annual election of the Sunday-school officers, our efficient superintendent, Bro. Clarence Kulp, and assistant, Bro. C. P. Buckwalter, were reelected. On World Temperance Sunday special exercises were held both by the school assembly and in the different class rooms. Our district Sunday-school convention, held the afternoon and evening of Oct. 22, brought many helpful messages on loyalty of the church to the Sunday-school and loyalty of the Sunday-school to the church. The Ladies' Aid of our church has resumed its weekly meeting for sewing. The Christian Endeavor services before the Sunday evening preaching are conducted in groups; the leaders have excellent programs, using the Endeavor topics.—Mrs. Albert D. Hartley, Pottstown, Pa., Nov. 6.

**East Fairview.**—Our love feast was held Oct. 14 and proved to be a Spirit-filled meeting. Bro. Godfrey from the Codorus congregation officiated. The message the following morning was brought by Bro. Diller Myer of the Conestoga congregation. Sunday evening, Oct. 15, the young people gave an appropriate program consisting of readings and discussions of various Christian experiences and virtues.—Mrs. Sarah Wenger, Manheim, Pa., Nov. 6.

**Harrisburg.**—Oct. 15 we observed rally day in the Sunday-school and church services; 333 were present which was the largest attendance in the history of the school. A very fine program was given by the children, followed by an address by Bro. H. J. Beachley on the subject, The Ideal Sunday-school. Our pastor, Bro. J. E. Whitacre, conducted an evangelistic meeting at Hershey, Pa., Oct. 23 to Nov. 5. During his absence the pulpit was filled by the following brethren: H. K. Balshaugh, Raymond R. Baugher and Nevin Zuck. This was their first time to preach the gospel since their election to the ministry in September. On Sunday evening, Nov. 5, pictures were shown by Rev. S. M. Short, representative of the Anti-Saloon League. This was followed by a program by the Volunteer Mission Band of Elizabethtown College. Sept. 6 the B. Y. P. D. gave a religious drama entitled, The Unlighted Cross. This was given so well that three other churches called for its presentation and this was granted. Dec. 3 a homecoming service will be held. All who have lived in the congregation are invited to come and worship with us. The day begins with Sunday-school at 9:30, preaching at 10:30. The morning sermon will be delivered by Eld. H. H. Nye; the afternoon address by Eld. A. H. Hoffer and the evening sermon by Eld. F. F. Holsopple. At the Christian Workers' hour Mary Grace Martin will speak. During the day there will be music by the ladies' chorus, the Palmyra chorus and others. Dec. 9 and 10 a Bible institute will be conducted by Eld. A. C. Baugher of Elizabethtown College.—Mrs. E. M. Byrem, Harrisburg, Pa., Nov. 11.

**Little Swatara.**—Our love feast was held at the Ziegler house Oct. 21 and 22. Ministering brethren present were Nathan Martin, Jonathan Reber, J. W. Meyer, Thos. Patrick and Diller Myer who officiated. We have the promise of Eld. Nathan Martin of Lebanon to begin a revival on Nov. 19 at the Ziegler house. The welfare board will render a program on Thanksgiving evening at the Merkey house.—Elizabeth Meyer, Myerstown, Pa., Nov. 4.

**Midway.**—Aug. 20 Bro. John Meyer of Stevens and Bro. Amos Heisey of Denver were with us in our morning service. A welfare program was rendered here on Sept. 17 in the afternoon and evening. In the afternoon two addresses were given on Vital Temperance Teaching: Teaching of the Bible by Eld. H. F. King; Teaching of Human Experience, by Bro. Carl W. Zeigler. In the evening Eld. R. W. Schlosser spoke to us on Meeting the Challenge of the Hour. Sept. 24 the B. Y. P. D. had campfire services when Carl W. Zeigler spoke to us. Our love feast was held Oct. 7 and 8, and our fall council Sept. 11. Oct. 12 a special council was called at which time it was decided that the Midway congregation should be divided into two separate congregations. At another special council on Oct. 25 it was decided that the new congregation should be called the Midway congregation. Bro. S. K. Wenger was chosen presiding elder and Bro. A. S. Heisey, writing clerk. Bro. Rufus Bucher of Quarryville will open a series of revival meetings here sometime in January.—Amy E. Heisey, Lebanon, Pa., Nov. 4.

**Rummel.**—Our church met in council Oct. 5. We sent three delegates to District Meeting: Bro. Galen R. Blough and wife and Sister Carrie Murphy. Oct. 8 we began a two weeks' evangelistic meeting conducted by Bro. Tobias Henry of Johnstown, Pa. He preached the Word in simplicity and with power. We had very good attendance throughout the meeting and the interest was good. Special emphasis was given

each department of the Sunday-school and they attended in a body. There were also special selections of music from the different groups. The pastor, Bro. Galen R. Blough, and Bro. Henry visited in many homes. As an immediate result twelve were baptized. At the close we held our love feast which was the largest in attendance ever held at the Rummel house; about 200 surrounded the Lord's table. This brought much joy to all and will be a feast long to be remembered.—Mrs. Warren Hoover, Windber, Pa., Nov. 6.

**Lower Cumberland.**—Our church business meeting was held Aug. 3 with our elder, Bro. B. F. Lightner, presiding. At this time Bro. Lightner was reelected presiding elder for a term of three years. Aug. 26 and 27 Prof. Schlosser of Elizabethtown was at the Boiling Springs house conducting a Bible institute, which was enjoyed by all who attended. Two weeks' revival services were held at each of our three churches during the past few months, conducted by our home ministers. As direct results seven were received into the church by baptism. Oct. 1 our love feast was held at the Mohler house. Visiting ministers were Brethren B. F. Kline, Thomas Patrick, John E. Rowland, and Clarence Sollenberger, the latter officiating at the evening service. Preceding the afternoon service two brethren were elected to the deacon's office, and were installed at the same service, together with their wives. Oct. 22 Bro. Ober from Elizabethtown was at the Boiling Springs house and lectured on the subject, "Perils That Persist." His message was appreciated very much.—Mrs. O. J. Hasinger, Carlisle, Pa., Nov. 6.

**Martinsburg.**—Our congregation met in council Oct. 5. Officers were elected for the coming year. Our pastor, A. R. Coffman, was elected elder. Most of the other church officers were reelected. The report of our treasurer was commendable. The B. Y. P. D. reorganized recently. Mrs. H. B. Rhodes was reelected adult adviser, with Mrs. G. A. Wineland, assistant and Helen Lehman, president. Last Sunday evening Miss Irene Brumbaugh, teacher in the high school, gave an interesting talk on her European trip. The Y. P. D. rendered a program on music Sunday evening, Oct. 15. Four of our young people attended Camp Harmony this summer; they receive splendid training there and we hope more will be able to go next summer. Our Sunday-school is growing in interest and attendance. Bro. W. H. Keiper is superintendent with Bro. Geo. B. Wineland, assistant. Harvest services were held Sunday morning, Oct. 8. Bro. Coffman's Theme was, Growth of the Kingdom. An offering was taken for Bethany Biblical Seminary. Our pastor taught a class in New Testament in the community leadership training school held in our town in October.—Kathryn Long Lehman, Martinsburg, Pa., Nov. 6.

**White Oak church** met in council Oct. 19. Bro. Ollie Hevener, a young minister who moved here from West Virginia, presented his letter of membership which was accepted. Oct. 15 Brethren S. G. Myer and S. G. Bucher addressed a children's meeting at the Manheim house. Nov. 19 we will begin a revival at the Graybill house with Bro. B. W. S. Ebersole in charge. Dec. 3 Children's Day will be observed at the Longenecker house. Oct. 18 and 19 our love feast was held at the Longenecker house. Ministering brethren present were I. N. H. Beahm, Geo. Resser, Milton Forney, S. S. Eshelman, Henry Hess, Noah Martin, Harvey Markley and Hiram Kaylor. Bro. Resser officiated and with M. G. Forney remained for the second day. Bro. P. J. Forney also came for the last day of the feast.—Graybill Hershey, Manheim, Pa., Oct. 29.

## TENNESSEE

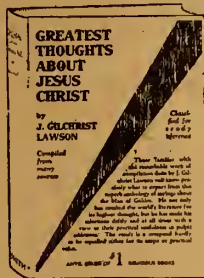
**Pleasant Hill.**—Aug. 13 the Christian Endeavor Society of the Walnut Hill Presbyterian church gave an interesting program in our church. Our B. Y. P. D. will return the program on Nov. 5. Communion services were held Sept. 16. We were glad to welcome visiting members from the Knoch Creek, Johnson City and Pleasant Valley churches. Brethren Roy E. Clarke, W. H. Swadley, Merlin C. Shull and P. K. Sherfy assisted Bro. S. H. Garst in the communion service. R. P. Pritchett, J. B. White, Merlin C. Shull, Ethel A. Gwin and Ina Ruth Barlow, representing the different boards of the district, were at our church Oct. 5. The Women's Work is getting along nicely. At our October meeting a resolution was passed to have a Women's Work meeting in every home where there was a woman member of the Pleasant Hill congregation. Oct. 27 the Women's Work society entertained the members of the church with a fellowship supper. At this time a men's organization was formed. Bro. Frank Wine was elected president. Committees on ground, house, cemetery, recording and finance were appointed. Oct. 28 the young people's class was entertained by the teacher, Bro. S. H. Garst, at Spurgeons Ford. Oct. 29 the intermediate class gave an impressive temperance program. Today the Women's Work society met with Mrs. Sallie Humphreys; it was her seventy-seventh birthday. This was the first such meeting she had attended and she enjoyed having it in her home.—Edna Wine, Indian Springs, Tenn., Nov. 2.

## VIRGINIA

**Salem.**—Bro. R. L. Cocklin of Mechanicsburg, Pa., conducted a series of evangelistic services beginning July 23 and continuing until Aug. 6, bringing us eighteen inspiring sermons. Seven young people accepted Christ as their Savior and were baptized. We feel that the church has been greatly strengthened through Bro. Cocklin's efforts. During the first week his family were with us and we enjoyed their presence. Sept. 23 we held our love feast, Bro. Cocklin's father being the officiating minister. Our Sunday-school is progressing nicely with Bro. Robert Lynn as superintendent.—Hester F. Riggleman, Stephens City, Va., Nov. 6.



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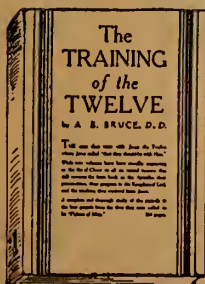
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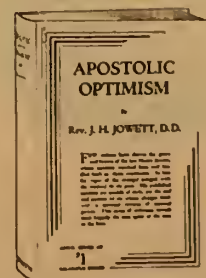
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# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., December 2, 1933

No. 48



Photo by C. C. Heckman

*The Bura's question: "White man, who are you? Why did you come to my Africa?"*

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## THE CHRISTMAS OFFERING

The DIME FOLDER has been made available to every church in the brotherhood, and it is the hope that all members will respond to the appeal to give at least one dollar to the Christmas offering for World Wide Missions. If the **kingdoms of this world are to become the kingdoms of our Lord, and of his Christ**, we as professing Christians need to sacrifice something for his sake. Let his love constrain us.

1. Let leaders devote themselves to the purpose of making this offering a blessing—a blessing to both him that gives and him that takes.

2. Order your supply of dime folders from the General Mission Board, Elgin, Ill., and distribute them to each class and department, asking that the leaders, in turn, pass them out to each member of the group.

3. Hand out the folders in a definite, personal way.

4. Follow up with suggestions about saving dimes. Many things might well be given up for his sake at this "Christ" season.

5. Consult your treasurer to make sure that your giving this year is not falling behind that of last year.

6. In connection with your Christmas program, or in some other way, form a definite plan of calling in the dime-offering-cards. Several ideas of how to present an impressive offering-service are given in the CHRISTMAS PROGRAM material which will be sent to you free on request.

7. Should the "dime idea" seem too small to anyone, let him not fail to see the slit in the center of the folder. That slit will hold a check or bill of any denomination.

8. Pledge cards accompany each dime folder. These little cards may remind us of something we could sacrifice for the sake of helping people who have never known our Christ to experience him.

9. Well-filled dime folders from each church would mean that missionaries could stay by their task, and that those held at home could return.

10. Do not forget to pray. Prayer is a vital part of offerings. It is "an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God."

11. Pray that God will direct you to use wisely the money you have at this Christmas time.

12. Give to his glory . . . "therefore, whatever ye do, do all to the glory of God."



*Hast thou seen the Crucified?  
Hast thou seen the Lord,  
Christ the Crucified?  
Hast thou seen those wounded hands?  
Hast thou seen his side?  
Hast thou ever, ever seen love  
That was like this?  
Hast thou given up thy life  
Wholly to be his?*

General Mission Board

Elgin, Illinois

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., December 2, 1933

No. 48

## EDITORIAL

### Something Is Always Right

"THIS is the very bedevilment of war—it poses a situation where there is really no right thing to be done about it."

Something wrong about that. In any situation there is always the course that is best, if we can find it, and that best course is the right course, conditions being what they are.

The great man who uttered the words quoted above no doubt meant that there is no course open which is entirely satisfactory. There are serious objections to every possible procedure.

But we must choose. We must take some attitude toward the matter and the one that we ought to take is the right one.

One thing likely to trouble us in such a case is the cost. It may be terribly expensive. It may involve great suffering.

Something is always right. There is something to do now that is right. God help us to find it. And to do it.

E. F.

### The Business Session

HAVE you noticed how little "business" there was in the District Meetings reported in these columns the past several months? Sometimes the business session was barely mentioned or not mentioned at all. The narrative had to do mostly with speeches and programs. As for decisions made and policies adopted, these were conspicuous, in most cases, by their absence.

There is a reason, of course, as there is for everything, but it is time to ask whether the reason is good enough. Is there nothing in the community life of which we are a part that needs the attention of the church? Is the business of the kingdom all done? Why should not speeches that are worth making at all be a part of the business? Why should there be speeches about anything unless that thing pertains to the King's

business? And if it does, why not consider it in business fashion?

Are business sessions dull and uninteresting because God's in his heaven and all's right with the world, or because the church is asleep? It would seem that a meeting for business ought to be the most vital, and therefore the most interesting part of the whole church program.

E. F.

### Free Trip to Africa

THIS Annual Africa Number offers every MESSENGER reader another chance to take a free trip to the black man's mysterious continent. As usual, you will not need traveler's checks, or even railway, steamer or airplane tickets. There will be no bags or trunks to pack and no health risks to run. The trip is free to all who will pick out an easy chair and treat themselves to an hour to read and rest.

The purpose of this prospectus is to recall to the gentle reader's mind some of the more or less obvious facts about Africa. It is hoped that these will contribute a bit to the appreciation of the fine special articles contained in this issue of the MESSENGER.

And now to our introduction proper. We may as well begin with the fact that Africa is the second largest continent. It contains one-fifth of the land surface of the earth. As compared with the rest of the world, Africa presents many points of contrast. Its peoples are black, rather than white, red or yellow. It presents such anomalies as the largest desert in the world, the second largest fresh water lake, and a river system second only to the mighty Amazon in volume of water poured into the sea.

Perhaps the strangest anomaly of all is the fact that a continent which supported one of the earliest and noblest of civilizations should today be known as the Dark Continent. What happened to blight the bright promise of Egypt, the Phoenicians at Carthage, or the Greeks at



Alexandria and Cyrene? Indeed, Africa has felt something of the impact of all the old world civilizations, but until our times these gifts have remained alien and precocious so far as the real Africa was concerned.

In large measure this anomaly is explained by certain geographic handicaps peculiar to Africa. In spite of its great size, Africa is a continent without good harbors. Its smooth and inhospitable shore line does not greatly exceed that of tiny Norway! Then of what avail is the fact that near a third of such a coast line lies open to Europe and Asia? Nor are its four great rivers first-class waterways. Navigators have found the mouths of these choked with sandbars and their upper courses blocked by cataracts and falls. Beyond the tremendous Sahara, and behind the unwelcoming shore the real Africa persisted in ominous jungle and boundless savanna. Thus with all its nearness the heart of Africa was far away.

Then, too, the few white men who broke through these natural barriers were principally of the predatory type. These found their match in the warlike blacks who might lose in the immediate battle, but win in the end because of numbers and natural allies. Thus the sheer mass of Africa was so great, and the black man until recent times so secure, that the Black Continent could receive much, absorb more, and remain essentially unchanged.

This brings us to the times within the memory of living men; that is, to the period when the industrialized nations of Europe turned to Africa as the last unappropriated storehouse of natural resources. In a generation the map of Africa took on bright hues as England and France each claimed a lion's share of spoil. The situation is nicely epitomized in Belgium's attempt to govern and develop a tropical wilderness more than seventy-eight times the area of the mother land in Europe. Here, indeed, is the ant struggling with a mountain!

Before the railroad, the automobile and the airplane, the natural barriers to real Africa have now melted away. Henceforth, for better or for worse, the white man is in Africa to stay. In the early days a few went to Africa to build up homes. The Dutch of South Africa are the best examples of such. However, most white men came and still come as exploiters. Gold, diamonds, tin, copper and iron are some of the rich minerals that have attracted the acquisitive white man. But forest and agricultural resources are quite as enticing.

What has happened? In one generation the white man has drawn millions of natives away from the old paths, infected them with his greed, and diseases, and generally upset the black man's world. In the main the white man has drawn the native without a corresponding effort to share his spiritual heritage in order that the black man may have some sort of spiritual anchor

through an age of transition. And this is needed, for in a single generation the African is being called upon to receive that which the white man had one or more millenniums to assimilate. Thus it is that the African's world has come to an end, and he is today so far drawn into the vortex of the white man's economic system that the depression now stalks across Africa just as it does throughout the white man's world.

What should be done? The least that men of goodwill should do, is to share whatever spiritual resources they possess in order that the white man's coming may not spell complete disaster for the black man who now finds his religion inadequate, his customs outmoded, his social organization in collapse and the white man's economic system now operating as an engine of destruction.

H. A. B.

### **The Missionary's Problem—And Ours**

"To what extent may a missionary live comfortably in a commodious bungalow with many wants readily supplied while his brother in the church lives in poverty in a grass hut?" Here is the problem of relative standards of living as faced by two hundred India missionaries at the recent missionary convention at Landour.

Nor was this all. The question was viewed from possibly still more intricate angles. At least there was raised in detail the question of pay for foreign and native workers with the same educational qualifications, the problem of the outstation foreign worker who feels his children must be educated to fit into the cultural life of the homeland when they return, and the differences in the mission supports furnished by different boards.

Of course, such problems are too intricate for off-hand, immediate solution. What the missionaries did was to form a fellowship "of those who recognize that different standards of living create a problem in the spread of the gospel—and to explore the possibilities of simpler living." Amongst those who have joined this fellowship there are those who feel that the native and the foreign worker of similar qualifications should have the same pay. Whether this is right or possible we are not saying, but it is an indication of the spirit in which this investigation is being launched.

However, what is the missionary's problem is also ours. This land of plenty, is also a land of differences comparable to those on the foreign field. Here, too, we have the problem of whether it is right for one man to live in comfort while his brother is in want. Of course, we know why many are in distress, but this does not decrease the Christian's responsibility and opportunity to demonstrate a better way of life. Indeed, new light is so badly needed that it seems to us there is a place in the church group for a fellowship of those determined to explore the possibilities of Christian living under current American conditions.

H. A. B.



## ANNUAL AFRICA NUMBER

### Africa Also Is Changing

BY WILLIAM M. BEAHM

OUR mission area is as close to Rome as Los Angeles is to Chicago. And we are almost as near London as New York is. That is, as the crow flies. But the crows do not fly across the Sahara. And if they did they would not bring in the disturbing ferment of western civilization. Despite our proximity to Europe, this has until recently been a quite isolated section of the world. One can find even yet sections where crude cotton cloth is a more trusted medium of exchange than a West African shilling would be. Other sections could be found also where cotton cloth has no value and clothing is not worn.

Nevertheless, West Africa has, since the dawn of this century, been drawn violently into the maelstrom of modern trade. The scramble for Africa which followed the Franco-Prussian war had much political drive behind it. But the heart of the movement was economic. And the early occupation of much of Africa was due not to far-seeing imperial statesmen, but to the enterprise of commercial companies. The flag followed trade—not seldom reluctantly and belatedly. The country was pressed first into the production of raw materials—palm oil, peanuts, mahogany timber, cocoa, hides and tin. And then in return it was offered salt, gin, calico, beads, and brass rods. Later on, kerosene, lanterns, bicycles, gramophones, corrugated iron, cement, cigarettes, sugar and motor trucks were added.

The invasion by western commercial forces has arrived with full impact.

Of course, much of this whole movement has been checked by the present hard times and financial crisis. Between 1928 and 1931 the imports into Nigeria fell off 50% in quantity and as much in value. During the same period the exports were doubled in quantity and halved in value. So the Nigerian farmer and producer must raise twice as many peanuts to buy half as much calico and salt. And in too many places he has come to depend on outside products to the extent of forgetting his own skill to produce their substitutes. So the hard times have hit the African. But this has merely checked the influx of world trade. It has not stopped it. And the pressure of hard times is but the measure of the influx of western civilization.

While we are over 1,000 hot African miles inland from the port of Lagos, these developments are swirling about the dazed heads of the Bura speaking pagans. A decade ago little was known of this region except by the provincial officers who made sporadic visits here. All travel was in from the west and back to the west. Nothing passed by; it all turned around here. The farther one got away from Jos the worse the road became. We lived at the end of the road, or if one is critical, we lived at least thirty miles beyond the end of the road. Those of us who rode over this "last full measure of devotion" with Secretary Bonsack in 1928 in a wheezing Ford will never forget it. All went well



*Before and after, or the medicine man versus four converts*





down the zigzag trail off the Biu plateau except when we *zigged* when we should have *zagged*. But then that was in "the early days of the mission." An all season road is to be completed this coming winter from Yola 100 miles north of Garkida, thence across the Hawal River on a concrete bridge and on up a well graded and surfaced road to Biu and out to Jos. The Yola Residency is to be moved north to Song which is halfway to Garkida. Then our post office and telegraph service will only be fifty miles away instead of the present 100 and better. Trucks will hasten by with increasing amounts of the world's products to entice the primitive Bura farmers out of their erstwhile contentment and social stability. Other roads and trade routes are being opened up on toward the east. It will then no longer be necessary for a visiting commission to spend four hot chafing days on jaded steeds to go sixty-five miles from Garkida to Lassa and another four for their return.

Then, too, there is a railway trace outlined which goes across our entire mission area. Whether economic recovery will be substantial enough to pull these plans out of the pigeon hole remains to be seen. But it shows the sort of thing that is in the offing.

As a result of the economic opening up of this country there are other and far-reaching changes. Primitive medicine breaks down entirely in the face of diseases and epidemics sweeping in over these newly opened roads. Primitive education no longer functions in its age old capacity of enriching the young with the accrued wisdom of age. Days of change are days of youth and seventeen knows more already than fifty. The biggest problem of Bura education is for the children to educate their parents.

Deeper than these all is the change effected in religious outlook. Pagan religion is a localized affair. And when a man's god is enshrined in a group of trees back of the village, it is just too bad for his morals when he leaves his home to work in the tin mines 300 miles away. Now, leaving one's religion behind when leaving home is no new phenomenon in the world. Many there are who *do not* take their religion along. But the African *can not* take his along. And it is just to such empty hearted and eager eyed Africans that Islam makes its appeal.

Mohammedanism is no new thing in this country. But so long as it was merely the religion of slave raiding tyrants the pagans resisted it. Since the coming of the Pax Britannica, the erstwhile Moslem tyrant has become a suave trader. And it is he rather than the British Christian merchant who has been the agent of introducing the enticing trinkets of modern trade. He dresses better, eats better, knows more and lives better than his pagan brother (I said "brother"). And he brings all this to possible Moslem convert. This is one of the main reasons for the rapid advance of Islam into hither-

to pagan areas. And that, too, under the very ægis of government by a Christian country. Yes, Africa also is changing.

I understand there are those who think Africa is a good place for indulgence in religious emotion, that there will be nothing important going on here for another fifty or a hundred years. They have simply been misled by old books which call it the Dark Continent. But the sun has risen. It is blazing across the tropic sky in full glory. The new day is here. And those who still regard Africa as the Dark Continent must remember there are two kinds of darkness; one due to absence of light, the other to lack of eyes to see.

I affirm that it is a man's job to take a race in one generation all the way from beyond Abraham to the standards of modern Christian. And that is what our job out here proves to be. The African is not changing from his old religion to no religion. He is changing from one religion to another religion. What the other one will be depends upon what we do here and now.

*Garkida, Nigeria, Africa.*

## African Christian Ceremonies

BY H. STOVER KULP

If you had been in Lassa last Sunday and responded to the drum call to worship, you would have seen a strange sight. You would have seen that many of your fellow worshipers had heads of ripened grain in their hands. These had been taken from the "first fruits" of their farms. The church is well filled and some women coming late find the raised mud seats filled. So they sit on the floor.

### First Fruits Service

This is a *First Fruits Service*. It is the second year we have had this service at Lassa. The service begins with a song written by one of our African Christians to African music. We clap our hands as we sing. We sing the African way. The leader sings a line and we repeat after her. So the service proceeds. There is a talk based on the Twenty-Third Psalm dealing with the Father's care for all our needs. The cross is mentioned as supplying our deepest spiritual need. Then the little cross which we sometimes show them is placed on the platform at the front of the church. The heads of grain are then brought forward and placed before the cross as a token that we acknowledge God as the Owner of all. We bow and thank him for this ever returning provision for physical needs and ask him to bless our homes and villages as we go forth to harvest. May we reap in peace.

The service is impressive. The heads of the household come forward with dignity to acknowledge that all they have is from the Heavenly Father. Some audibly express their gratitude as they lay the grain upon the altar.



*An out-of-door altar. Note the heads of grain brought to the first fruits service*

### Religion and Life

Why such a service? Have you thought how much we use the times and seasons to express vividly and dramatically spiritual truths, to keep alive the sense that God is Lord of all and his hand ever active to supply our every need? Especially in our Thanksgiving and Easter services, the season furnishes us with the facts that show God as the Author of life and the Provider of all our needs.

Our African friends are practical souls. They are interested only in what they have thought to be absolutely necessary. But to their everlasting credit, they have regarded religion as an absolute necessity and not just an extra which could be indulged in or not as fancy dictated. To the African the spiritual is real. It has something very essential to do with the everyday life of providing food and clothing. It has been their custom never to begin the grain harvest until an offering had been made to the spirits. In fact, no act of importance is performed until due precaution has been taken to secure the aid of the spirits or to withhold their disfavor. And to a people whose very life is from the soil, what acts are more important than those relating to seed time and harvest?

For some years we had been preaching regularly in several Margi villages. We used the Ten Commandments in our services. Last year we asked a group who seemed most loyal whether they would not want to make a start by giving a testimony acknowledging God as the Provider of the grain, rather than the usual heathen service. They were most eager for this opportunity to give testimony. The first service was held in Dille in August of 1932. The service was announced and any who cared to participate were invited to do so. To our great surprise nearly every household in the village was represented. Then again last spring, before the sowing time, a service was held to ask God's blessing upon the

seed and to ask him for the strength to cultivate our fields.

These services are held because we believe that God in Christ has a relationship to every phase of life. We see in America how easily professing Christians can lose a sense of the spiritual in the everyday affairs of life. We want no African Christian to lose this. The African can express his loyalty to God most effectively through the things which to him are of vital importance. His Christian testimony of freedom from the old fears is made positive and more effective through these services.

### Some Results

The village of Dille, where we first held one of these services, has since erected a church building in which we may hold services when weather does not permit their being held outdoors. The people here are most eager for a teacher to come and live in their midst.

About a month ago at Lassa we were experiencing a bit of dry weather. The people began to fear that the rains were finishing early. A leading elder of the village asked me if we would not have a prayer service for rain. He is not a professing Christian, although three of his sons are. We held the service. The church was crowded. The significant thing is not that it rained in torrents almost before we got home, but that the villagers asked us to hold the service rather than have some heathen incantation.

I have tried to mention in this article how through things African the African worships God and has an experience of him. The drum, the clapping of the hands in song, at seed time and harvest, when in need of rain, through all these things, in all times and for all needs may the African find the sufficient and saving God, through Jesus Christ our Lord. Amen.

*Lassa, Nigeria, Africa.*

## The African at Prayer

BY A. D. HELSER

THE spirit world is very near to the African. Everything he touches is charged with spiritual forces.

Life is a great dark forest full of hills and rocks and valleys and caves, each with its spirit which has power to bless or to strike down. The very trees groan and their leaves flutter as the spirits hold counsel on their branches. Certain trees have no paths beneath them because they are the homes of evil spirits. The spirits in the crystal springs must be appeased before the thirsty hunter dare touch the water to his lips.

When the African gets down on his knees in the sand by the side of his guardian spirit's shrine, no guest is important enough to call him from his tryst with the spirit to which he has committed his all.

We see the pot and the material things which make up his shrine; he seeks to hear the spirit answer hope



and peace to his deepest yearnings. He cries out not in his blindness, but in his hunger for life and light and hope. What hurts me most is to see my friends hold on to the chaff and destroy the grain, gnaw at the shell and throw away the kernel. It is the devil's trick the world around to dislocate values.

The following are two prayers. They were offered by an African friend to his shrine. His cap and shoes and gown were removed before he started his prayers:

"By thy blessing, great Washina, by thy blessing, grant my request. If you are really the great Washina you will not let me go away empty handed. When I go to shoot may my arrow never touch the ground but may it kill where it strikes. When I plant corn, even though corn has never grown in that place before, give me a big harvest. When my sheep bear their young may each one bear twins. If any evil thing comes to my village may it miss my compound. Cover my children as a hen covers her chicks. Let the grave of all who hate me be dug before my grave is dug. May I suddenly find many good things and may the bad things go down the road when I am not on it."

"You are my father and mother, my master and my god. May joy and sweetness fill my compound. May all evil miss the road to my compound. If anyone wishes evil on my children, may my children play over the graves of his children. You are my father and my mother and I know that you will hear me when I cry. If I only put one seed in the ground may it produce enough by thy blessing to feed me and my children. Guard my children for you are the father of all of us."

The following are prayers by members of the Church of the Brethren in North Central Africa:

"Lord Jesus our Father above, thou hast laid us down to sleep and thou hast raised us up. Guard us that the devil may not take us from the road of life and put us on the road of death. During the day good and bad seed are both sown and in the night both of them spring up and grow. By thy blessing guard us, for without thee we are lost, precious Savior."

"Lord God, holy Father above, we fall down before thee. We confess that we often trust the power of man and forget that all power is from thee. This man is lying down in our midst. We beseech thee for him, that thou put thy strong arm under him and raise him up. Were all the people in all the world to gather around him they could not raise him up. If he has set his heart on man and not on thee, forgive him. Raise him up or take him to thyself, we beg in our Savior's name."

"Thou great One who dost never grow weary even though thou dost work day and night, help me to be brave to follow thee. Anywhere, anytime, you are my Help and my Guide. The devil tries to deceive us, but by the help of thy Son we will find life. We ask these things in the name of Jesus Christ."

"Father in heaven, I am a sinner. I am as nothing before thee, I smell like a worm. My heart is black like soot, but thou are pure and holy. Even if my heart is black thou hast called me to come to thee to be washed in the blood of thy Son which was spilled on a tree. Thou hast promised that thou wilt wash all who believe

on him. My life is from thee, take my sins far away. Help thy people to work in thy light and keep them in the straight way that they may not become confused. Forgive my sins and put love in my heart. These things I beg in the name of the Lord Jesus."

"Lord Jesus, the Father above and below, thou hast made more things than man can count. Thou hast numbered the hairs on my head and the sweat glands of my body. Thou dost feed the birds and the butterflies, not even a foot can be raised without thee. The hand with which to scratch is from thee. Thou hast opened my ears that I might hear and my eyes that I might see and thou hast given me teeth with which to eat. I do not know what the fish eat but thou dost feed them and make them fat. Thou hast made man with a spirit so that even the great animals of the bush fear him. All the world is amazed at what thou hast made for they can not understand. A life is not long enough to name all of the things thou hast done. I bow and I thank thee for my ears and eyes and feet. I was alone in the dark and now I have found a great Light. Now I can sing and pray and read thy Word. Help me and keep me by thy great spirit."

What joy to see the young church grow in grace and in faith! Heaven alone will bring to you the full joy of seeing what God has done through you and your missionaries in his white harvest field in Africa. The day is far spent and the night cometh when no man can work. Have your sheaves been garnered in?

*On furlough, New York, N. Y.*

## Bura Sisters in Christ

BY LOLA HELSER

THROUGH the window on my right is the veranda where the women's reading class gathers. Famata has arrived with her baby on her back. The child is amusing itself with a bright colored piece of paper which was found on the palm leaf mat on the veranda floor. School boys are rushing by on their way to their afternoon classes in the school. The two school girls who help with the teaching of the women's class have arrived ready to do whatever they can, although they are mere beginners—the girls having been kept from school by pagan parents in the early days of the mission.

Near-by can be heard some men's loud talking and arguing. They are repairing a grass-thatched roof which was damaged by a recent rain storm. They are not all willing that their women should be taught to read. Perhaps they themselves can not read, or they fear that the girls will not make good wives if they learn too much.

There on the road is one of Malam Yegam's wives carrying a large load of firewood on her head. She has had to go into the bush for it before she can get her fire for cooking the day's meal. The women are digging in their farms from early morning until midday in order to secure another year's supply of food.

The problem is how to present the Christian faith to





*A group of Bura girls faithful in Sunday-school and church. The one in the center of the back row is a regular pupil teacher. Others help and teach the women*

the women of Buraland so they will see it as the fulfillment of that toward which their fathers groped when they worshiped about their sacred pots; that they may learn the new way of life through the familiar ways of their own thought and belief, but with the redemptive blood of our Savior and theirs.

A few of the younger women had attended the school for short periods of time, and some of the elder women came to the village classes spasmodically. They could not be away from their homes to attend school both forenoon and afternoon, and thus keep up with the regular school classes. In the village classes they felt the disapproval of certain villagers.

The call for classes came from the wives of Christian young men who were eager to share with their husbands in the Christian way of life. Most of them had babies so precious to them that they did not want them out of their sight, although school girls were ready to care for the babies during the hour or two in which their mothers were attending the reading class each afternoon. So we had our class with the babies amusing themselves on their mothers' laps or on the floor near by.

One young mother had one of the dearest babies I have ever seen. It was an only grandchild and the grandmother was as proud of it as any grandmother in America. Then one night God took their dear baby, and in order to try to forget their sorrow they moved to a new location in the village. After a time the bereaved mother came again to the class, although it was very hard for her when she saw the other babies playing about. Then the call of the church came to her husband and herself to go to a large distant village as Christian dispensers. She was ready to go with her husband, and has recently accepted her Lord and Savior.

Some years ago a fine young man died on the Sun-

day before he was to have been baptized. His young wife had shared his Christian faith and so she was unwilling to be inherited by his heathen relatives as would have been customary. Finally, the relatives gave consent that she marry one of the Christians who had been looking for a good Christian wife. He was one of our first native missionaries and she proved a great help in his Christian work. A child came into their home and they were very happy.

There were times when the road was not so smooth for this Bura Christian man and wife. But each time they sought the Christian way of life. When the oldest child is old enough to wean it is customary for it to go to live with its grandparents. When the second child, which was to have been their very own, came into their home, it met with a fatal accident. Again trouble came between them, but Christ was there to forgive and they are happily looking for their next child. This mother attended the class most faithfully, when possible, and accepted the call of the church to go with her husband to help open another center for Christ in a distant village. She is a mother to the women and girls in this large village where they are located. Recently when we visited them she had more than twenty young men and girls in her little round cook house. She may not be able to teach much in the way of reading, but she is the type through which the Christ life radiates. She was baptized a few months ago, but I feel that she has been living for Christ for several years. She has helped with communion preparations on several occasions. May God bless this Christian home in the large village in which they are working and give them many souls for their hire.

Thus the women of Buraland are being won for Christ one by one. With 166 girls on the school roll during the past year we look forward to the time when all Bura girls of our area will have the consecutive teaching of the Bible through the school and Christian



*Women's and Girls' Class at Marama*



classes and learn to work together with their brothers and husbands in winning their neighbors for Christ.

*On furlough, New York, N. Y.*

## The Way and the Christian Teacher

BY FAYE MOYER

"To every man there openeth  
A way and ways and a way."

TRULY to the black man of Nigeria there opens "a way and ways and a way." There is the way of Mohammed which has already been opened to thousands in this part of Africa. Whatever of good this new gospel of Mohammed may bring to these people, it is not enough, for it is not the way of salvation. Then there are the ways of the pagan; the ways trodden undisturbed, perhaps for centuries. Though their knowledge of God and respect for their fellow-men is not to be winked at, theirs is not the way that leads to the fullest happiness in this life or in the life to come. And there is the Way of Christ which leads to the richest life in this world and in the future without end. It is because of the proximity of these lesser ways that we feel pressed to carry on as rapidly and as efficiently as we can the work that will show to the many people of Africa this better Way.

We have the conviction that definite Christian teaching and training for the pagans among these people will be a wonderful means of spreading the news of the Christ Way. This is the reason that the mission of Africa is intensely interested in a Christian training center for the pagans of northeastern Nigeria. And we are willing to give our very best to its promotion. We visualize the time when many fine young people who have come to us by recommendation of mission or government, will go back into their pagan communities as trained teachers, bearing with them the light of Christianity.

A word about the work we are now doing in this young institution for Christian teachers may be of interest as well as informing. One is usually interested or disinterested in things in proportion to his knowledge of those things. So we may think a bit about the Garkida Training Center for pagans of northeastern Nigeria. The number as yet is not large—approximately twenty-five. These twenty-five are made up of two groups: (1) Those who are the present pupil-teachers; (2) those who are in training to become future teachers, some being of our own number and others being those sent by the government. These include only the ones in the Garkida Training School at present. They do not include the dozen boys, previously trained in our school, who have been chosen and are at present helping in the Marama school and working in community welfare centers in outlying villages. The pupil-teachers of the first

group are those of our own Buras, products of the Garkida Elementary School, who, under supervision of members of the European staff are teaching full time in the elementary school and receiving teachers' training work in addition. The second group consists of both Buras of our own school and pagan boys who have been selected by government and sent to our training center to be trained as teachers. This latter group will receive first elementary work, followed by teachers' training work, all a part of the schedule for them.

Should one walk into the schoolroom early in the morning between six-thirty and nine-thirty, he would see the pupil-teachers busy at work preparing their lessons for the day's teaching. Then he would see them in classes receiving advanced special teacher training work. He would also see the group of teachers-to-be in similar classes doing similar work. This is the session devoted exclusively to training of teachers. Should one visit the elementary school during the main session, from ten to five P. M., he would observe these pupil-teachers at work actually teaching in their respective classrooms. He would find the second group studying in their respective classes or doing practice teaching. This is the general scheme of our present training work.

It is the hope and plan that this be not merely an educational training center, but a Christian educational training center. Much emphasis is placed on the evangelizing of these prospective teachers and sending them out recommended as trained Christian teachers. From the start definite religious and moral instruction is given, both in school and in church. Such a hope for the young people, such an opportunity for the church!

The majority of these students are advanced pupils from the Garkida Elementary School. However, we rejoice that a number of pagans have been selected by government and sent to us: some from Adamawa, our own province, and some from Bornu, an adjoining province. We are most happy for this since it affords us the opportunity which we have hoped for. That privilege of trying to develop outside pagan boys into Christian teachers who will, we hope, go back and help save their people from Mohammedanism and paganism.

The work is coeducational. And although the girls are as yet much in the minority, we are pleased to have a few in the number of training teachers. As yet not so many girls have reached the upper elementary classes. But several of the more advanced girls are entering the training classes. Some are now in the pupil-teacher group. Two are regular teachers in the elementary school.

In addition to the European staff, we have an efficient certificated teacher from Southern Nigeria. He is a graduate from the training school of the Scotch mission at Calabar, and has had seven years of experience in teaching, previous to his coming here two years ago. We have another Christian teacher en route from Kaduna,

a college in Northern Nigeria. This increase in staff, together with the manifest increase in interest both on the part of the pupil constituency and government, makes things look hopeful indeed for us. And it makes us happy in our present stage of work.

As our training center grows, we hope for the increased interest and support and the earnest prayers from our fellow-workers in the home churches. We are here to do our best to carry on the work you have intrusted to us. But without your moral and financial support and intercessions for us, we can do little. We solicit your support in every way. May God bind us together in mutual helpfulness for the increase of his kingdom among black and white the world over.

"To every man there openeth  
A way and ways and a way.  
And the high soul climbs the high way  
And the low soul gropes the low.  
And in between on the misty flats  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
Which way his soul shall go."

*Garkida, Africa.*

## Occupying a Promised Land

BY DESMOND BITTINGER

BEFORE we went to Africa in 1930 we had heard of the Africa missionaries looking from their homes on the east bank of the Hawal River across to the vast plateau on the west bank and feeling that over there was a vast land of promise from which orders of the British government had excluded them. For over there lived a hundred thousand Bura-speaking people; it was the heart of Buraland, and the missionaries could only look in. In the meantime they were carrying on work at Garkida on the edge of the



*D. W. Bittinger baptizing one of the first group of fourteen at Marama.*

Bura tribe and at Lassa in the Margi tribe. These were also promised lands. But the vast Bura plateau was an unoccupied promised land.

Several months after we arrived at Garkida this "dangerous" closed territory was opened to the Church

of the Brethren. Brother and Sister Heckman and Nurse Schechter were the first of the missionaries privileged to go in. The Heckmans began to build a place for missionaries to live and work and to lay the foundations for mission work. Miss Schechter began to lay foundations for medical aid to a hundred thousand potential patients.

After about six months we went to assist in beginning schools and churches, and to take over from the Heckmans, who were soon due to go on furlough. On the first day of the first Christian school on the Bura plateau there were about forty-five present; the second day twice that many, and in a month or two the enrollment was well on to two hundred. After the Heckmans left it was necessary to get some school boys over from Garkida to help in the instruction. Medical work grew with equal rapidity until Nurse Schechter earned for herself the appellation of "grasshopper" because she jumped so rapidly from here to there.

But there are things more interesting to missionaries than schools and medicine. Church services were carried on, and within a year over five hundred were in worship services each Sunday. After about a year we thought that sufficient information concerning the church and its implications had been imparted and sufficient interest and advancement shown that we might offer an invitation to those who cared to make public declaration of their desire to be Christians. Accordingly, an announcement was made one Sunday that those who wished to make public declaration the following Sunday were to come to our house when the sun was three hours high for special instructions before the morning service.

During the week many prayers were offered that at least a few might come. The following Sunday we waited hopefully until three hours after sunrise. Then about a dozen came, and to our surprise, a few minutes later a dozen more, and then a dozen more until there were forty-four present and they filled the room of our house. Several we had to turn away because they had married more than one wife (before they ever heard there was such a system as monogamy) and there were tears in their eyes and in ours as they went. Others, we felt, did not yet understand fully all the implications and we asked them to wait three more months. Out of the forty-four, twenty-two that day made a public covenant with the Lord to be Christians.

Within a year the church had grown to more than the original forty-four and, when opportunity was offered for baptism, fourteen out of the original twenty-two were baptized. Others asked for baptism but were detained a bit for further instruction.

Now, there is that little church of about fifty in the heart of Buraland. It has grown up in two years. They need careful shepherding, for their feet are not yet used to the unfamiliar Way and there are many side



paths for them. And the fifty are being added to. They should help to leaven the whole lump. That lump is a hundred thousand large. Can the church at home afford not to hold them close to her heart?

*On furlough: Philadelphia, Pa.*

### The Bashore Hospital

BY H. L. BURKE, M. D.

THE Bashore Hospital is the official name given to the hospital at Lassa. It is named in honor of Brother and Sister Perry Bashore of California who gave the funds in order that it might be erected. Only during the present wet season has it been finally completed, but during the past year and a half it has been the place where the people of the vicinity of Lassa have been getting dispensary and hospital service.

Now at the outset I must warn you that you must not expect elaborate buildings and equipment such as found in the hospitals at home. You must consider the amount of money spent for its erection, and also the country and locality in which it is located. We have often found in this country where the simple life is a great reality, that elaborate buildings usually defeat their own purpose, as the people are afraid to come to them. We have tried to keep to simple lines and structure, but at the same time have tried to produce a building that will stand for some years. The building was constructed largely of native materials. That is, material that we were able to obtain and manufacture here at Lassa. The walls are ordinary sun-dried mud blocks plastered over smooth with a mixture of clay and sand. The roof

was made of tile which we made here at the station. The lumber was sawed out by hand. You may think us a bit extravagant for using mahogany for door and window frames, but it is practically as cheap here as any and is very good as the white ants find it too hard for them to chew. The imported materials are bolts, nails, cement for the floors and corrugated galvanized iron for the ceiling.

I always take visitors into the building by the east entrance as that is the outpatient entrance. There is a small waiting veranda here where patients may await service. Entering a door to our right we enter the dispensary. Here the medicines are given out to the patients. Most of our patients call morning and evening for doses of medicines. We have not been able to trust them with a bottle of medicine, as we have felt that they would likely take it all at one dose. However, I believe that many of our fears are unfounded, and recently we have been giving bottles and boxes of medicines for the patient to take at home. The west end of the room is the injection place. Syphilis, bilharzia, yaws, leprosy, and dysentery are rife in this country and consequently we have a large number of intramus-

*Upper Left: Distant view of the Bashore hospital. The higher building is the administrative unit containing office, drug room dispensary, dressing room and operating room. The long, low building contains the wards for the patients.*

*Lower Left: A close view of the hospital from the north showing the water tower and administrative building.*

*Right: A patient with a badly burned foot.*





cular and intravenous injections to give. The dispenser in charge has all of the syringes sterilized and has all his solutions ready for the day's work. The dispensers are always very proud when the time comes in their training that they are permitted to begin giving the "sticking" medicine. On the north wall are hanging the charts of the in-patients.

The next room is the doctor's office. Here patients are seen for the first time and examined. Over there in one corner is the desk and next to it is the examining table. On the other side of the room is another table littered with glasses, bottles, a microscope, a centrifuge, a snake in a bottle of formaldehyde which is popularly supposed to have no tail but two heads, besides some other pathological specimens of more or less uncertain interest. In the end wall there is built a large case which holds the medical library, stationery supplies and a filing cabinet for case records. September first the case records of this hospital were complete for three years.

Through a narrow door let us go into the drug room. At one end is the water sink with the compounding cabinet near by. All around the room are shelves, mostly built-in, to hold the medicines and other supplies. One small cupboard is kept locked in which the dangerous drugs such as morphia, cocaine, mineral acids and the like are kept, according to government regulations.

Now let us pass through the dispensary again into the sterilizing room. To white visitors the sterilizer attracts the most attention as it is probably the most expensive bit of equipment in the hospital. But to our native friends the water-heating system is the best part of the show. To be able to draw hot water from one faucet and cold water from another is very remarkable indeed. The next room is the nurses' work room. The superintendent of nurses has her desk at one end of the room. The remainder of the room is filled with tables and chests for working with and storing linens. The next room is the operating room which visitors usually find of great interest. The room is well lighted and finished in white. There is a metal-glass case containing the operating instruments. Opposite is the large sterile linen cupboard. In addition there is the operating table and several other small tables and some stools.

Now let us go back through the nurses' room into the dressing or ulcer room. As we open the door one with experience knows the character of the place that we are entering. Quite a large proportion of our work has to do with trying to heal up some of the large sloughing stinking tropical ulcers that are so common among our people. Around the rooms are benches for the patients to sit or lie on, and on one side is a cabinet for supplies with a place to write the records. So we haste along as most people do not care to stay here very long.

The wards and rooms in which the patients sleep are

in another building. It is a long narrow building built in three sections to form a "U." On each side of the "U" there are four small wards with one large ward. At the far end is a large ward for children. The equipment of the rooms is quite simple. I suppose by putting the patients in proper rows on the floors that more than sixty could be accommodated. The people for the most part rather prefer to sleep on a mat on the cement floors. We have some simple wooden beds which our carpenters made that are quite satisfactory for some of the patients, but as yet there are far from being enough of them. The patients for the most part either cook their own food or else have some one else with them that does it. During the past few months we have started to feed some of the patients that needed special foods or are unable to prepare it for themselves. Most of their food is grown in our gardens and so there is little additional expense. When they get able to do so they help work the gardens so that others may get food as they have.

The above probably rather inadequately describes the hospital proper. But to the north of these buildings are several huts that may be of some interest. Some are only sleeping huts as occasionally some local celebrities come who do not care to mix with the general populace in the wards and so we have to give them separate huts where they can live more or less as they would live at home. One of the large huts is also used as a wash-room and pump house. Then there is another one in which the patients who are able to do so, cook for themselves. Back of these is the grinding room with three stones bedded in dried mud on which the people grind their corn into flour.

Then also there are what we call the "yaws huts" which are located outside of the compound. Yaws is more or less contagious and so the people do not care to be in very close proximity with yaws patients. In the main it is a good thing all right, but yaws clears up so quickly under treatment that I doubt whether after the first injection they are any longer contagious. About a half mile away from the hospital is another group of huts for lepers who have not yet cared to go to the colony at Garkida. In the near future we also expect to carry on our out-patient leper treatments at that place.

So that is the hospital at Lassa. More and more it is becoming a force in the community. Of course, there is still much prejudice even if little active opposition. The habits and superstitions of a people do not change quickly. But year after year more people are coming for our services. This year there is at least a 25% increase over last year. The work is only fairly begun. Let us work together to make this service a strong contribution to the cause of Christ in this land.

*Lassa, Nigeria, Africa.*



## Bread and a White Hyacinth

BY C. H. SHAMBERGER

Most people experience difficulty in giving money generously for unselfish purposes. That has been true for a good long while. It is at least as old as the Christian church. The apostle Paul found it necessary to keep urging the new Christians to give cheerfully and generously for the saints at Jerusalem and elsewhere. The lesson must not have been learned too well or it may not be transmitted from one generation to the next. Entreaties, exhortations and near threats now seem necessary to raise money for worthy saints, established causes and new needs.

There are certain factors in present appeals and the response to them that are as old as man. There are other factors peculiar to the confused times through which we are passing. These peculiar factors need to be taken into account.

During the past twenty years remarkable techniques have been developed for raising money. Two things have contributed to the development. First of all the dramatic appeals growing out of the war. Liberty loan drives, Red Cross campaigns, Salvation Army solicitations and many other agencies separately and collectively organized to get money for suffering and needy people. America became "drive," "budget," "campaign" minded. The combined efforts of the government and other money raising agencies resulted in the perfection of methods which produced the stupendous amounts of money that were needed.

The second reason why those methods functioned was because we had more money in America than we had ever had before. Everyone had money and for a limited time the man who has more money than he has been having is apt to give some of it away. As he becomes accustomed to more money he is apt to lapse back into his conventional selfishness. But it is always possible to give something out of surplus dollars.

Following the war, budgets expanded. It was only right that they should. Prosperity continued and people needed to give as they received. Old methods of charity became obsolete. They were discarded. In their places new agencies came into existence. They employed all of the acquired techniques of mass appeal and in most cases employed persons professionally trained for money raising campaigns. Many of these continued to be successful up to the time of the depression, although benevolent giving began to decrease before that time.

The church is one of the recognized agencies for all kinds of appeals. Ministers tell how few weeks pass that they are not asked to give support to important emphares or to contribute money to one or more undertakings. The emphases range all the way from "National Raisin Week" to "Share-with-Others Day."

Special offerings include everything from national budgets to some person away out somewhere who wants to help some one and would like to have the minister's congregation share in the blessing.

With the economic collapse a good many things have changed. Needs are greater. Resources are less. Budgets have been cut but it has not been possible to reduce them as drastically as incomes have dropped for those who support them. Surplus dollars are scarce and becoming scarcer. Giving now has to come from sacrificial dollars.

All this puts local churches in serious financial conditions. Most of them are unable to raise their own budgets. Calls from outside agencies have increased and are continuing to become more insistent as the needs grow and the income is less than expenditures. Many people who used to have to use their imagination to have some idea of need now know what it is. A man who is fighting heroically to keep his own business from foreclosure is asked to give to keep some distant institution from becoming bankrupt. A man who is doing everything he can to keep his family off the relief roll is asked to contribute for those who are already on it. A man who is wondering how he can spare another dollar for his brother's family is asked to give for some one somewhere else that he knows little or nothing about.

At first this was a problem mostly for the laboring man who had lost his job and had not saved any money. We have long since reached the point where many men who have been most active in the giving of the church are now in the same position. Men who have always given to every good cause are now at the point of needing aid, yet they must listen to appeals for money Sunday after Sunday.

It would be unfair to think that those who ask for money are unaware of these facts or that they are unsympathetic. They find themselves responsible for raising money for some work which they consider indispensable. Yet one can not but wonder what the effect is upon individuals without resources who are continuously confronted for contributions. The church stands in danger of becoming a money collecting agency at the expense of some other things which are very much needed in a time of discouragement. Men today need faith, courage and assurance. They need those just as much as they need bread. In fact, a man who has those things is in a much better frame of mind to earn his bread than he is without them.

The church must render a service to men who come under its influence which will renew their spirits. It needs to help men feel that this is our Father's world and that a good God is interested in every one of his children. It is not impossible for a church to make appeals for money and at the same time render such serv-

ice to men but there is danger of doing one to the oversight of the other.

There is something in the writing of Confucius which seems pertinent to the present time: "If I had but two coins I would not spend both of them for bread. With one coin I would buy bread—food for my body. With the other I would buy a white hyacinth—food for my soul." The church needs to be concerned about both.

*Elgin, Ill.*

## Forgetting Those Things Which Are Behind

BY D. E. CRIPE

A FEW years before the close of his earthly ministry, Paul expressed a hope that he might attain to the resurrection of the dead, but confessed that he was not yet perfect. However, he seemed to rejoice over one thing, that he was forgetting those things which are behind, and reaching forth unto those things which are before, which enabled him to press toward the mark for the prize of the high calling of God in Christ Jesus (Philpp. 3: 11-14).

He does not say that he has forgotten those things, but that he is forgetting them. Even this must have been quite a victory in his life, for few had as many unpleasant things to remember, or to try to forget, as did the Apostle Paul. He had suffered much shame, abuse, calumny, distress and persecution. Unpleasant as such recollections were, they were no doubt as nothing to his memory of his treatment of the faithful followers of Christ. He himself tells us that he beat them in the synagogues and compelled them to blaspheme. If he succeeded in turning some of them away from their faith and they were lost, this must have been a galling memory to bear. A blessing it surely was to him that the heavenly light arrested him in his mad career before he had bound devout men and women in Damascus and driven them over that long, weary road to Jerusalem to be punished for their faith in Christ.

We who are trying to serve the same God Paul served, may not have passed through all the experiences of his life, and yet have many things in our past that we wish could be blotted out forever. We may never have been guilty of destroying the life of a body, or of bringing about the loss of a soul; we may never have given way to hate, which the Word of God calls murder (1 John 3: 15); we may never have been guilty of adultery, or in any way ruined a life; we may never have robbed or stolen, or defrauded the widow or the orphan. And yet, we may have taken unfair advantage in a trade; we may have deceived without telling an actual untruth; we may have neglected or wasted opportunities; passed hasty or mistaken judgments; spoken unkind, unnecessary words of censure; grieved friends by an unfriendly conduct; made many blunders and mistakes.

All such errors and wrongs we know a loving Father

forgives when we repent as in sackcloth and in ashes, and will hold them against us as little as he held against the Apostle Paul the many sins committed by Saul of Tarsus when he was persecuting the faithful Christians. But Paul had to bear many persecutions and suffer much pain in his own body until he fully realized what he had done in punishing the followers of Christ. Though we know that God forgives us, we find it more difficult to forgive ourselves for our wrongs and sins than it is to forgive our brother for any wrong he may have done to us.

It is well to follow the example of Paul and practice forgetting those things which are behind. By remembering and brooding over the unpleasant things of our past we are hindered in pressing forward toward the good and the beautiful things which are before. Sometimes in the midst of good and useful work thoughts of distressing things of the past come up uncalled and undesired and prevent the pressing forward toward better things. It seems as though our enemy, who is a spirit, takes advantage to thrust distressing things into our better moments. It may then be well to follow the example of Jesus and say, "Get thee behind me Satan. It is written we shall forget the things which are behind and press forward toward those things which are before."

*Willows, Calif.*

## A Forgotten Prayer

BY JULIA GRAYDON

WHILE spending a quiet vacation in a little village I came across the life story of Mary Jemison who was captured by two Indians when a child and who lived with them so long and was so kindly treated that she decided not to go back to "the white people," her family having been wiped out. She did not become a Christian until late in life when she was persuaded to confess Christ through the influence of a Christian missionary.

She told the missionary who visited her when she was ninety-one years old that when the Indians took them and she was separated from her parents, her mother's last words to her were: "Always say the prayer I have taught you." As time went on she forgot most of the words but often wished she could remember them. The missionary then repeated the Lord's Prayer, and then all came back to Mary Jemison and she wept, saying through her tears, "That is the prayer my mother taught me and which I have forgotten so many years."

She passed away a short time afterward, but with a great peace in her heart, for the Lord's Prayer had given her great comfort.

Let us not forget the prayer which our Lord himself taught his disciples and *all* disciples who should come after them.

*Harrisburg, Pa.*



## KINGDOM GLEANINGS

### Calendar for Sunday, December 3

**Sunday-school Lesson**, Paul in Ephesus.—Acts 19: 8-20.

**Christian Workers' Meeting**, Spiritual Faith Versus Physical Unbelief.

#### B. Y. P. D. Programs:

Young People—Program Suggestions and Ideas.

Intermediate Girls—What Do I Know About the Life of Christ?

Intermediate Boys—The Church.

\* \* \*

### Gains for the Kingdom

**Four** baptisms in the Champaign church, Ill.

**Three** baptisms in the Long Beach church, Calif.

**Seven** baptisms in the Oklahoma City church, Okla.

**Three** baptisms in the Long Run church, Pa.

**Two** baptisms in the Morrellville church, Pa.

**One** baptism in the church at Phoenix, Ariz.

**One** baptism in the Hicksville church, Ohio.

**One** baptized and one reclaimed in the Strait Creek church, Ohio, Sister Goldie Killion of Fairfield, Ohio, evangelist.

**Two** baptisms in the Harmonyville church, Pa.

**One** baptism in the Oak Grove church, Mo.

**Two** baptisms in the Springfield church, Ohio.

**Six** added to the Bethel church, Mo., Bro. Heckman, evangelist.

**Three** baptisms in the Antioch church, Colo.

**Two** baptized at First church, Baltimore, Md.

**One** baptism in the Auburn church, Ind.

**Fourteen** baptisms in the Florence church, Mich., Bro. Edw. Stump of South Bend, Ind., evangelist.

**Three** more baptisms in the Germantown church, Pa.

**One** baptism in the First church, Chicago, Ill.

**Ten** baptisms in the Buck Creek church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

**Thirty-three** confessions in the Mill Creek church, Va., Bro. I. S. Long and wife of Bridgewater, Va., evangelists.

**Two** baptisms in the Pittsburgh church, Pa.

**Two** baptisms in the Artemas church, Pa., Bro. Geo. W. Rogers of Claysburg, Pa., evangelist.

**Four** baptisms in the Washington City church, D. C.

**Thirty-one** accepted Christ in the Ephrata church, Pa., Bro. B. F. Waltz of Altoona, Pa., evangelist.

**Three** baptisms in the Osage church, Kans., Bro. Hostetler of Rocky Ford, Colo., evangelist.

**Fourteen** baptisms in the Wabash City church, Ind., Bro. John Smeltzer, pastor-evangelist.

**Seven** baptisms in the Dickey church, Ohio, Bro. Walter Keller of Middlebranch, Ohio, evangelist.

**Nineteen** baptisms in the Mill Creek congregation at Mt. Vernon, Va., Bro. Wilbur Garber of Port Republic, Va., evangelist.

**Three** baptized in the South St. Joseph church, Mo., Brother and Sister H. A. Weller of Battle Creek, Mich., evangelists.

**Five** baptisms in the La Porte church, Ind., Bro. L. U. Kreider of Columbia City, Ind., evangelist; three baptisms previous to the meeting.

**One** baptism in the Milk River Valley church, Mont., Bro. G. I. Michael of Cando, N. Dak., evangelist; five baptized and one reclaimed previous to the meeting.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. A. J. Beeghly** of Somerset, Pa., Dec. 3 at Circleville, Ohio.

**Bro. Thos. Patrick** of Hummelstown, Pa., Nov. 26-Dec. 10 at Prices church, Antietam congregation, Pa.

**Bro. R. P. Bucher** of Quarryville, Pa., Dec. 31 at East Fairview church, Pa.

**Bro. T. G. Weaver** of Wakarusa, Ind., Dec. 3 in the Turkey Creek church, Ind.

**Bro. Ralph G. Rarick** of North Manchester, Ind., Dec. 6-17 at Ft. Wayne, Ind.

**Bro. Estele McCullough** of Middletown, Ind., Nov. 30-Dec. 17 in the Beech Grove church, near Fortville, Ind.

\* \* \*

### Personal Mention

**Northwestern Kansas** has selected Eld. F. A. Wagner as Standing Committee delegate to the Ames Conference, with Eld. W. W. Gish as alternate.

**Bro. D. D. Harner**, pastor of the Smithfork church of Northern Missouri, has time for a few evangelistic meetings. Address him at Plattsburg, Mo.

**Northern California** has selected Eld. Glenn R. Montz as Standing Committee delegate to the Ames Conference, with Eld. W. R. Brubaker as alternate.

**The Standing Committee** delegate to the Ames Conference from the First District of West Virginia is Eld. R. K. Miller, with Eld. Emra T. Fike as alternate.

**The Standing Committee** delegate to the Ames Conference from Northern Iowa, Minnesota and South Dakota is Eld. J. S. Flory, with Eld. J. Schechter as alternate.

**Bro. John D. Roop, Jr.**, Linwood, Md., is the owner of the copyright covering the material from which he kindly allowed us to glean the story of the Pipe Creek church as published in the Messenger for Oct. 14. This matter should not be reproduced without permission from the author.

**Bro. J. H. Eidemiller** of New Carlisle, Ohio, Chairman of the Southern Ohio Mission Board, was recently called upon to make a 200-mile drive on a snowy, blustery day to conduct a funeral. We quote from his letter accompanying the obituary: "One of the interesting things about this visit to a far away home was to find on the walls a large picture frame in which were copies of letters sent to the isolated members, containing pictures of Bob, the Editor of the Messenger, Eld. J. H. Moore and J. W. Lear." He says the inconvenience of the journey was considerably lightened by this evidence of appreciation, on the part of this isolated family, for the interest the Home Mission Department had taken in them.

### Notice to Ministers

The Christmas Offering is for World Wide Missions. It has been our annual custom to write you but for economy we call your attention in this way. Letters have been sent to missionary committees and Sunday-school superintendents. Offering envelopes are available without charge upon your request. Dime Cards as shown on page 2 of this Messenger are being ordered by many schools.

Christmas is a time when hearts are open for spiritual truth. Let us make Christmas a time of spiritual sharing with others of the good things in our Christian faith.

*General Mission Board, Elgin, Ill.*

### Miscellaneous Items

The San Diego church, Calif., will hold its love feast on Sunday, Dec. 3.

Dec. 10 is universal Bible Sunday. Are you planning to recognize the day?



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Cokesbury Marriage Manual**, edited by William H. Leach. Cokesbury Press. \$1.00. 159 pages.

Contains marriage ceremonies as used by some of the large denominations along with suggestions for every part of the wedding. One chapter deals with "The Minister and Marriage." States the teaching of a number of the churches on marriage, and records the laws of the several states on who may be married and the legal requirements of the officiating minister. The bibliography on marriage will be appreciated by pastors who often are at a loss what to recommend to those about to be married or those who seek help in the many problems that all families meet. This is a most helpful manual.

**Sermons From the Parables**, by Clovis G. Chappell. Cokesbury Press. Price, \$1.50. 220 pages.

You have read many sermons on the parables which Jesus used in his teaching. These sermons are different from those you have read. They contain a freshness and a present day touch that arouses and holds interest. They give you a practical application rather than a theological interpretation of these matchless stories. Jesus was masterful in the use of the parable. Ministers who can take his parables and apply them to modern conditions and make their lessons stand out will increase the efficiency of their pulpit ministrations many fold. In the sixteen sermons the author has shown wisdom in the selection of his subjects. For example, we have "Preparedness," which deals with the wise and foolish virgins; "Fair Play," which deals with the talents; "The

Bewildered Mixture," which treats the wheat and the tares. Those who have been following the author in his other books of sermons will find this one ranks with his best.

## THE QUIET HOUR

### In the Garden

Matt. 26: 30, 36-46; Mark 14: 26, 32-42; Luke 22: 39-46;

John 18: 1

For Week Beginning December 10

#### Sit Ye Here While I Go Yonder, 26: 36

Each one has certain problems which no friend can share. We must face them with God alone (Mark 5: 37; Mark 9: 2; Acts 20: 31; 1 Cor. 10: 12; Col. 4: 2).

#### My Soul Is Exceeding Sorrowful, Even Unto Death, 26: 38

To tell our sorrows to a friend is a help, even though the friend can do no more than hear (Isa. 53: 3; Mark 7: 34; Mark 8: 12; Luke 19: 41; John 11: 33, 35).

#### Fell on His Face and Prayed, 26: 39

Who can measure the depth of sorrow which bowed the head of our Savior? As we read these words, let our hearts say, "For me. For me!" Then let us write our feeling in terms of deeds of service for our fellows (Num. 20: 6; Joshua 5: 14; 1 Kings 18: 42; 2 Chron. 20: 18; Matt. 26: 39).

#### Not as I Will, but as Thou Wilt, 26: 39

This prayer expresses the spirit of perfect love and consecration (Luke 5: 13; John 6: 40; John 12: 32; 14: 3; 17: 24; 21: 22).

#### Thy Will Be Done, 26: 42

Not, "Thy will be done, and I submit," but, "Thy will be done, and here is my life as a means for its accomplishment." There is a vast difference (Psa. 40: 8; 143: 10; Matt. 12: 50; John 7: 17; Eph. 6: 6; Jas. 4: 15).

### Discussion

Why should we face our problems and temptations alone and before the hour of crisis is upon us? R. H. M.

## PUBLICATION WEEK DECEMBER 10-16

Our Yearbook lists December 10-16 as Publication Week. This is the week in which our congregations will and should stress the religious press in general and our own publications in particular. Most of our congregations are well acquainted with our church papers: *The Gospel Messenger*, *Our Young People*, *Our Boys and Girls* and *Our Children*. They also know our Sunday-school publications both for the graded lessons and improved uniform lessons, and our wide-awake teachers are regular users of the *Brethren Teachers' Monthly*.

Our wise pastors, active superintendents and live *Messenger* agents see that frequent mention is made of our church publications and the members are encouraged to read them regularly. Through these agencies much is done and more can be done towards increasing the circulation of all our helps.

During Publication Week is a good time to make special reference to *The Gospel Messenger*. Let people know that through the pages of the *Messenger* the work of the individual congregation is reported, the proceedings of Annual Conference are published, the activities of the mission field

are recorded, and the programs of the General Boards are broadcast. That is why the presence of the *Messenger* in every Brethren home is so vital to the growth of the church.

Many denominational publishing houses are not self-supporting. To keep them going assessments must be made on the churches or subsidies must be provided in some other form. The Brethren Publishing House has always met its expenses—and more. What it will do in the future remains to be seen. But if our people will whole-heartedly support our several publications, the prospects of continuing self-support are more nearly assured than if they should grow slack in this.

We are expecting every congregation, every local leader, every member, every *Messenger* agent, in fact we are expecting all to do everything within their power to promote the church and her interest during Publication Week, and to plan to place the *Messenger* into every Brethren home. Begin now and be ready on December 10 and the days following to secure the renewal of subscriptions as well as the addition of new subscribers to *The Gospel Messenger* for 1934.—J. E. MILLER.



## PASTOR AND PEOPLE

### Lessons from Great Preachers for Average Ministers

BY IVAN FETTERMAN

Article Supplied by the Pastoral Association

It is always an inspiration to the average minister to have the privilege of looking into the lives of great ministers, to discover in them lessons which he can directly apply to himself. It shall be our purpose in this article to briefly summarize a few of these lessons.

Great ministers have been strenuous workers. Alexander McLaren kept his forenoons for hard study, and if necessary, would work the entire day. He seldom had time to attend social functions, other matters being of more importance. His first church was small and unattractive, but his sermons there were said to be as remarkable as those he preached in later years, indicating that he worked just as hard in the small parish as he did in the large parish. F. W. Robertson was an intensive worker. His custom was to eat a light breakfast, study all morning, visit the poor in the afternoon, and spend the evenings alone or with his rector. Charles H. Spurgeon and Dwight L. Moody preached from six to ten times every week, attended special meetings, and did much personal work. All great preachers have been diligent workers.

Great ministers have been thorough-going students of the Bible. Few have equaled Dr. McLaren as an expositor. He brooded over the Scriptures, steeped himself in the original translations, patiently meditated, all of which brought illuminating results. Robertson could readily call to mind passages of Scripture on any subject. The sermons of both Spurgeon and Moody were full of Biblical quotations. These men were skillful in handling spiritual truth.

Great ministers have been profound readers of material outside the Bible. Phillips Brooks read Greek and Latin for pleasure. While in the seminary, he would often be reading upwards of thirty volumes, in addition to his regular studies. No wonder his messages always seemed to be inexhaustible. Henry Ward Beecher read in so many different fields that we sometimes wonder how he kept from neglecting his own special field. Robertson read Plato, Aristotle, Butler, Thucydides, Shakespeare, Wordsworth, Jonathan Edwards, Coleridge, Shelley, and many others. Spurgeon, also, was a very wide and rapid reader. These men knew the spirit of their own age. They knew that reading brought knowledge, and knowledge power.

Again, great ministers were well prepared for their work. Christ prepared thirty years to serve three. Paul sat at the feet of Gamaliel. Phillips Brooks attended

Harvard, and went to the Episcopal Seminary in Virginia. Spurgeon, during his boyhood, spent most of his time in the library of his grandfather, who was a minister. Great ministers have been well prepared.

Yet, again, great ministers have looked upon their work as the greatest in the world. They beheld their high office in wonder and amazement, and with fear and emotion have proclaimed their message to burdened souls. They regarded preaching as more important than pastoral duties, although these were not neglected. Dr. Brooks would have enjoyed full time pastoral calling. Theodore Cuyler was a very effective pastor, this being evidenced by the fact that the church which he served in New York, is today one of the strongest in the city. These men regarded the message in the home as important, but the message in the pulpit as more important.

In conclusion, great ministers have preached positively, and not negatively; suggestively, and not exhaustively; from within, and not from without. Their sermons were concrete, practical, scriptural, interesting. Their sentences and paragraphs were well constructed. They always wrote out the introduction and the conclusion, and many the entire sermon. They used the best language that they could command, and were not satisfied until they had mastered a style of their own. They grew in spiritual discernment, in intellectual productiveness, in universal sympathy, "in favor with God and man." If the average minister will really take these lessons to heart, he may wake up some morning to find himself numbered among the great.

*Glen Campbell, Pa.*

### Advantages and Opportunities of Bible Study

BY MAUD NEWCOMER

#### *Open to Women to Improve Their Leadership*

THE Bible is the Christian's Guide Book. No woman can go far in her Christian life without consulting its pages. Especially is this true of the woman who has been appointed (by herself or others) to a place of leadership. The National Council of Women's Work purposes to inspire a greater interest in and respect for the Bible as a trustworthy guide to a better way of living. It has enlisted the help of the Board of Christian Education to present a plan of reading which at the present is being promoted coöperatively by the two organizations. All over the brotherhood women, and men as well, are reading a chapter a day. This vast class is now perusing the Gospel of Luke and selecting a choice bit of Scripture here and there to meditate upon and put into practice. A pamphlet of this plan may be secured from the office of the Board of Christian Education at Elgin. Watch *Our Young People* for suggestions now and then concerning it.

A study of the women of the Bible will also enable women of today to discover the functioning of religion in the solving of personal problems.

If you are a mother, make a study of Elisabeth—mother of John the Baptist; Mary—mother of Jesus, and Eunice—mother of Timothy. Ready carefully every reference to them. Take note of their outstanding traits of character. Then to make them seem real and their way of living possible and desirable, read the life of some prominent Christian mother of the present, such as Nancy McConnell, mother of Bishop C. M. McConnell. The *Christian Herald* for May 4, 1929, gives a most fascinating account of her life.

If you are interested in some form of industry, study Priscilla—the tentmaker, and Lydia—the seller of purple. Or for a little extra reading turn back to Prov. 31 and read of a worthy woman. Note the resemblance to worthy women of today. Read a short biography of Judge Florence Allen. The *Christian Herald* for Nov. 29, 1930, contains a most interesting write-up of her life. There may be a woman farmer, keeper of bees, merchant, house maid, nurse, doctor, printer of your own acquaintance excelling in ability and Christian character who can be an inspiration to you.

In the Bible are women outstanding in a life of devotion to persons and causes, women who excel in homemaking, good works, peace, religious education, the ministry, music and poetry. To all of these women their religion was a motivating power in their lives. Few had the opportunity for Bible study that we have, but their interest in and loyalty to what they had was no less. The fact that we have Bibles of clear print and convenient size, and books to guide us in our study of them, makes our responsibility for more and better leadership increasingly greater.

*Elgin, Ill.*

### What to Pray For

*Week of December 4 to 10*

Umalla Station is in Rajpipla State. The mission is responsible for 200,000 souls who live within the borders of the state. There are three organized churches at Vali, three miles from Umalla; Amletha, eight miles from Umalla; and Jamoli, fifteen miles from Umalla. T. B. Jerome is the elder and minister at Vali, Devji Ramji the minister at Jamoli; Nagar Dhanji, a licentiate, is leader of the church at Amletha. Brother and Sister A. S. B. Miller and Sister Eliza B. Miller make up the American staff of this station. Besides the three Indian leaders mentioned above there are fourteen Indian teachers and workers who assist in spreading the good news through the villages of this area. In addition to the work of direct evangelism, we aim to help the people in all the phases of their lives and needs through the Dispensary schools and education, improving the sanitary conditions and other ways. Especially is there a need for the relieving of poverty among the village people through improving their agricultural methods for better crops, better type of cattle, poultry and animals of all kinds.

## Law and Spirit

BY REBECCA FOUTZ

BECAUSE there is much said about the deadening legalism of many of the Jews of Christ's time and their consequent failure to really discern the Scriptures, the impression is sometimes given that the rites and ordinances given by God in the law so stifled the spirit that a truly spiritual life could hardly be developed.

But this is a wrong idea. For out of the law came those who with spiritual sight received Christ, as well as those spiritually blind who rejected him. The difference was in how they used the law.

What more truly inspiring examples of deeply spiritual people can be met anywhere than Zacharias, Elisabeth, Mary, Simeon, Anna, the mother and grandmother of Timothy, and others? The shepherds, too, belong to this list, for the angels came to those with receptive hearts.

The form, as they kept it as required by law, served as a real means of bringing them in touch with God as it was intended that it should. The Pharisees and those like them put themselves between God and the law, thus shutting him out.

Even under the gospel God saw the need of ordinances. What he gives is always best and right. We, like the Jews, can use them for our spiritual enrichment and growth as was intended, or pervert them so as to cause blindness. The choice is ours. If we do the latter the fault is ours, not God's. May we let him be revealed through them, thus fostering spiritual growth.

*Philadelphia, Pa.*

## Issues at Stake

BY JULIA GRAYDON

GREAT issues are at stake these days and lovers of righteousness and law abiding citizens are greatly concerned. They feel that we are going backward in some things as far as in other things we are advancing. Drink is a case in point.

Those of us who remember only too well the days of the open saloon when we saw sights that made us almost sick, can scarcely believe it possible that such scenes and incidents are about to be repeated all over our land.

Some one has said: "You can not break moral laws, you can only give them a chance to break you." Many are the lives that will be broken by moral laws in the coming days and years if the evil we dread predominates. We can only pray earnestly that this calamity may not come to us as it did in the old days before men who were wise asked for prohibition.

A woman writing on this subject in a certain magazine, and quoted in *The Reader's Digest* for March, tells of some of her childhood memories of saloon days!

*Harrisburg, Pa.*



## HOME AND FAMILY

### Alone With God

BY ROSE D. FOX

Alone with God!  
Dear Lord, for this I've waited,  
So many days, while crowds around me pressed.  
The joys of earth I sought, so soon have sated,  
And left my longing heart with nought of rest.

Alone with God!  
At last I've found communion,  
With him who satisfies my every need;  
I'll walk beside him in the closest union,  
While he directs my every thought and deed.

Alone with God!  
Ah friend, accept his offer,  
He's knocking at your heart's door day by day;  
Companionship with him is his to proffer;  
Forsaking self, the price that you must pay.

*La Verne, Calif.*

### The Heart of Kubili

BY DESMOND BITTINGER

KUBILI awoke before day. Her corn stalk bed had been unusually hard that night and the child now three years old was not satisfied any more with the amount of nurse he could suckle from the mother. He had wakened her a number of times during the night by crawling up from his bed on the floor to nurse. Her little round mud house, ten feet in diameter, its conical grass roof high enough for her to stand erect only in the center of the room, was still filled with smoke which had not escaped since she had cooked supper the night before, for her husband and his five other wives, each with several children. The air was foul, for there were no windows in her house and the small door had been closed with a grass mat as protection against prowling hyenas or leopards. Her naked body glistened with perspiration as did that of her son, still sleeping. The other wives were not awake yet, but she remembered that at three years a child is old enough to wean and that she must begin it in a few days. As soon as that was begun she could again be wife to her husband, something she had not been since the child was born. Her body was still graceful and was she not the leader of song at all community dances? She had a very good chance of becoming again the favorite wife and presiding as reigning queen of the compound from the time of this weaning until another child should be born to her. At least she would leave nothing undone that she could do to attain that end. Then she could again put into their places the other wives who had been showing to her her place for the last three years.

One thing only disturbed her, and this it was that had awakened her before day and had made her corn-

stalk bed seem so hard the night through. If she was to reign as favorite wife she must have as good or a better farm than any of the other wives. But for the past two moons had not the other wives been smiling slyly when they saw her farm? For work as she might, until every bone in her body seemed to throb and every muscle to ache and the sweat ran from her body to moisten the ground, yet her corn would not stand up as beautifully as did that of the other wives. And each weed she dug out with her short handled hoe seemed but to breed two more in its place. Surely some one had bewitched or placed a juju on her farm.

Thus it was that before day, while the rest of the compound slept, she placed her sleeping child on her back and wound a narrow cloth across his hips to keep him from falling off and another narrow cloth around her hips, hooked her tiny hoe and ax across her left shoulder, placed her three-gallon gourd on her head, removed the grass mat from her door and crawled out through the small opening into the damp chillness of an African morning. The perspiration dried on her body at once, and she felt chilled, but she set off at a fast pace over the two miles to her farm. She would get there in time to chase away the wild guinea fowl that came in early morning to eat her corn.

As she stepped briskly along she thought to herself that it would be a little distance farther for her to go by the house of the white teacher. Perhaps, if he were already up she could get him to accompany her to her farm with his strange loud speaking gun to kill a few of the guinea fowl. While the gun always frightened her a great deal she was willing to undergo the fright if she could be rid of the guineas. That would be one step up in the contest of excelling in farms. And then another reason why she liked to go by the white man's house, a reason she kept locked up in her heart and hidden from all, was that the white man had an assistant, a black teacher of fine feature and unusual intelligence who sometimes rose early to light the fires for the white man's breakfast. Of course, this man had said that he had accepted the strange new teaching of the white man and that therefore he would marry only one wife. He already had the one wife, but Kubili knew that no black man could be content for long with one wife, and she felt certain that unless this new teaching of the white man was stronger than anything she had ever heard of before it would not be long until this man was looking about for a new wife. Perhaps without speaking of it he was already looking about. The thought stirred her peculiarly, for even were she the favorite wife in her compound, yet would she gladly run away from that compound to become the wife of the black teacher, for he, no doubt, would buy her very pretty head cloths. By now she was near his compound and she straightened her hair and walked with the gourd very nicely balanced on the forward part of her head.

Yes, there he was, leaving his door and going toward the white man's house looking very nice in a new white gown or robe. As she drew near she knelt before him and brought her head very near the ground.

He said, "Good morning, favorite wife."

She answered, "Good morning, father of mine, good morning. Have you slept with the wife of your house? Have you slept with the household?"

As she continued to salute at great length, she arose and faced him. The talking awakened the child on her back and she released him, placing him in the path at her side with the cloth that bound him to her back, still over his shoulders. Thus she was naked save for a six-inch strip of cloth around her loins and she was glad that he seemed to be noticing the plumpness and roundness of her figure. Under pretext of discussing farms and crops and the ever present guinea fowl, she used the language that women of all races speak and men of all races understand, to let him know that should he desire to pay any attentions to her or desire any intimacies from her his advances would not be met with unwillingness.

As she finally entered her farm she was more than ever discouraged with it, and what she had suspected for a long time she now became certain of. Some one had bewitched her farm. It could be done either by one of her fellow wives in the compound, or might it be the wife of the black teacher who had suspected her designs on the teacher? Well, that was a matter for the witch doctor to determine if she should decide to go to him. All morning as she hoed her farm she tried to decide whether or not she should take the matter to the witch doctor. He would probably want as his wage as much as she could earn in two weeks' time and she hated to sacrifice so much unless she was pretty sure that the juju he could give her would be effective. When the sun was about three hours high, she began to feel the need of food. Just then, one of the fellow wives returning from her farm came by on the path leading toward home and called:

"Well, sister, the food hour has come. Are you not going home with the rest of us to eat? And have you forgotten that it is your turn to cook for the husband?"

So she placed the hoe and ax over her shoulder, the gourd upon her head, and with the child wiggling upon her back, she began the journey home.

The other wife said: "Sister, there is no need that you work so hard upon your farm. All the farms surpass yours this year, but it is not because you are lazy and do not work it. Do you not know that there are other things that cause farms to be without life in them?"

The next morning Kubili again set out before day with the child upon her back, but she did not take the path that led to the farm. Instead, with many mingled

fears and considerable hesitation she approached the shrine of the witch doctor. Before his door she prostrated herself in the dust and with one hand cast some of the dust over her head and shoulders.

"Oh, my spiritual father," she called, "I am the most unworthy of the people in thy hands and have come to thee for help. Behold! in my hand the nicest black chicken I have and two eggs not more than a week old. Behold! also, a sacrifice of cotton and benni seed."

After a long wait the sacred voice came from within: "Enter, sister, enter the threshold." Trembling she entered. Forth came the witch doctor before her with a gourd of clear water in his hand. Taking a sip first to show that it was not poisoned, he handed it to her and she drank deeply. She passed it back to him and he again sipped, then placed it on the ground between them. Immediately it began to change color and in a few minutes the water was a blood red. Kubili was much affrighted both at the supernatural happening and because she had drunk of the strange water. Slowly the witch doctor spoke:

"Be not affrighted, sister; what you have drunk will not harm you. I have willed it so. Let this show you my power received from the Greatest Spirits."

Kubili felt herself to be in a holy place and without further fear she explained how her farm was bewitched, how the time had come to wean her child, how she hoped again to be the favorite wife, but that unless her farm could be made to bear greater fruit that hope could not be realized. She explained that she did not want the one who had bewitched her farm to be publicly acclaimed or her own visit here to be made public. She simply wanted a *haptu* to place in her farm that would chase away the evil shade that had been placed there. She did not tell the witch doctor, but she hoped her present offering would be sufficient to pay for all. After the witch doctor had consulted the oracle and washed his hands in holy water he spoke from beyond the grass partition of the house. She did not again see him.

"Bring to me when the sun sets two more chickens. Then take the road leading to the north. At the second cross road go to the right. At the first monkey bread tree on the right of the road you will find a piece of sacred pot in the right hand fork of the tree. Take this home. Grind it to powder and mix it with other pottery clay and make three new pots and bake them well. Place the first pot in the center of your farm filled with cucumber seed; the second, put on top of the first filled with cotton seed; and the third put on top of the second filled with cotton fiber. Sprinkle all with beer. Then the shade will leave your farm. Go in peace, sister."

That evening she told her husband she was weaning her child and he seemed pleased and said: "Then shall



you and I alone eat of your cooked food this night." All that day she hurried about making plans for a real feast of corn mush and leaves that night. Early in the evening she placed it on the fire to brew, and whispering to the husband that she was off on a spiritual errand, she seized her two chickens and flew down the path to the witch doctor's house and then on until her fingers had closed over the sacred piece of pottery.

When she arrived home the grass door to her house was closed, but when she pushed it open and entered she was greeted with the smell of cooking mush and, beside the fire sat her husband. For three years he had not sat there. For the time being she forgot the teacher. Her heart was content.

*On furlough, Philadelphia, Pa.*

### If You Could Trust Me for a Little Tea

BY ELIZABETH R. BLOUGH

"I WANT to talk to you about Uncle William," said Arlene as she sat down in a comfortable rocker beside her brother. "But you can finish the biology papers first; I am tired this evening."

The steady click, click, of the typewriter almost lulled Arlene to sleep. She got up and straightened some pictures that did not need straightening, then she studied her livingroom. She had always insisted that it should be alive, not dead. The flowers in bloom, the artistry in draperies and comfortable furniture, made it a room to be remembered. She roused herself when Howard asked, "Why do you want to talk about Uncle William?"

"I know, as a subject of conversation, he is not exactly exciting; but listen, Howard!" And though their uncle was not in the house, she instinctively lowered her voice as if afraid that he might hear and be hurt by what she was saying. "I am afraid he is going to lose all the money he put into the Plum Run store."

Howard looked puzzled, "But why? He had a store in Cheltenham years ago, and made money there."

"That may be, but things are close now. Tomorrow's Saturday; I've got a cold. You go with him and help him in my place. He trusts everybody; you ought to look through his books; but he does not put down all that is sold on credit. He's easy, like mother's folks. I tell you I am worried about him." There was a tremor in her voice as she added, "I only hope that you can keep him from being sold out by the sheriff."

Their Uncle William had come to them from the West; he had not heard of their mother's death. A little shabby in appearance, he asked the privilege of staying with them. "I just felt as if I must be with my own kin, it's drove me back here; I am getting older. Lydia's gone, but if you'll have me I'd like to stay. Of course,"

he added hastily, "I'll pay my way; what would you ask for room and board?"

His faded blue eyes looked pleadingly at Arlene and Howard answered. "Surely, you can have your home with us for awhile at least. You need not pay board."

But that was not what he wanted. "I'll pay you twenty dollars a week," was his ultimatum. He seemed so vaguely inefficient, they wondered a little when he bought the Plum Run Corners store. He seemed to be perfectly happy to sit with them in the evenings; he talked of their mother's childhood. "She liked flowers too, had them growing in our front yard."

On Saturday, Howard and his uncle climbed into the Ford and drove to the store. There were only a few people in the morning, who came to buy; and Uncle William always hurried to wait on them himself. But in the afternoon, customers came and went. Howard noted them disapprovingly. How could they pay? Old Jeff Snyder, lame Abe Cohen, and Hannah Frey, who was almost blind! Some of the people there had possessed no money within the memory of man. Worthy poor? Well, perhaps, but what was to become of his uncle's business? Howard went to wait on an old woman, she was shivering as she asked, "Could you trust me for a bit of tea and bread?"

"Well, we must have the cash today, my uncle has too much on his books now," explained Howard, while he wished his uncle had his store anywhere else than in this forsaken place. But Uncle William was before him. "Oh, yes, grandma, we'll give you a few things you must have." And he put the tea, some bread, milk, eggs and sugar into a sack for her, as well as other things. After that, Howard waited on people who had cash, while his uncle never went near the cash drawer. Howard was puzzled; he was sure that his uncle must close out a business that was run as loosely as that.

That evening, when the three of them were together, Uncle William talked to them. "I guess you thought I was as poor as I used to be when I lived back here. Queer how one's luck can change; I guess I was more surprised than anybody when I found myself getting money. No trouble to hold on to it, when you've never had any. I suppose it is all right for rich people to build monuments and fountains and such things; but I never wanted anything like that. Jesus said, 'The poor ye have always with you'; I've been so poor that I shall never overlook his poor. I'd rather help poor folks than do anything else with money. So Ed Farnham's store gave me the plan; I guess that Plum Run is the poorest neighborhood in the state. Some are shiftless? Yes, but I shall do the best I can for them."

"It will take a lot of money!" offered Howard.

"Yes, it will take some money. But there is plenty to send you to the University you are talking about. And Arlene shall study music, as she has hoped to do. I have enough for us all."

They learned that Uncle William thought that most people are doing the best they can. Their heredity, the influences which motivate them call for charity and tolerance. And so he went on and broke his box of spike-nard while it could bless others. Of all unnecessary tragedies, the kindness, the help that comes too late can be marked as chief.

*Hatfield, Pa.*

## Women's Work Forum

### Advantages and Opportunities of Mission Study

BY ANETTA C. MOW

ALL of us, as intelligent Christian women, need to know the value of foreign missions as carried on today. We need to know the how, where, whither and why of mission work done by all Christian churches of Christian lands, and surely we should be informed concerning the work of our own church. We need to know by what methods we can best help the peoples of all lands who have not yet had the chance to know the Christ. We surely wish to know how we can more adequately share with them the very best that has blessed our own lives. We need to know how to share Jesus Christ with them.

The very best apologies for Christian missions are knowledge and understanding of the facts of missionary history, even from the earliest times until the present day. It is a fact, and a sad one, that the Christian missions are being severely criticized today. The missionary activity of many churches and individual believers seems reduced, as is evidenced by lowered interest and support. This status is largely, if not entirely, due to the fact that people do not study missions, and because they do not understand them.

By honest and candid mission study, we are brought to realize that the world is the one great family of God. And as we read of the marvelous fruitage in the lives of men and women of other lands, brought about by the power of the gospel of Christ, we are emancipated from our own narrow provincialisms, our horizons are broadened, we are challenged to new appreciation of other personalities, we are inevitably led to modify our own positions and rethink our own attitudes and take more sympathetic ones, and we are awed afresh with the power of Christ's Spirit as we see it as a living, dynamic force changing lives in every state and condition. Mission study stirs us to do all we can ourselves and to encourage others to do all they can to further the cause of Jesus Christ.

Who can study the lives of devoted missionaries without being challenged to deeper consecration; who can learn of the results of Christian missions in individual lives without giving God the glory; who can know the widespread Christian influences, often termed

by-products of Christian missions, which have permeated all lands, without confessing that Christian missions are designed and blessed of God?

Every year a course of mission study is made out for our women, and it is sent out from the General Mission Board to all who order it. This year, following the study of *Lady Fourth Daughter of China*, four interesting programs were prepared for the months of September, October, November and December. These programs were *The Mite Box*, *Our Girls' Mission Schools*, *Home Missions*, and *Christmas at Our Mission Stations*. For the year 1934, the excellent book entitled, *Eastern Women—Today and Tomorrow*, has been selected for our study, and accompanying it is a carefully prepared outline which helps in the study of the book. All who are vitally interested in further research and study will find other fine mission books listed in the Brethren Reading Course, and in the Brethren Loan Library.

We would that all the women over the brotherhood availed themselves each year of the mission study books and other missionary materials supplied by the General Mission Board, Elgin, Ill.

*Elgin, Ill.*

### Why Give to the Girls' Schools in Africa?

BY LOLA HELSER

THE church has taken the responsibility in Buraland of making disciples, baptizing them and teaching them to observe all things whatsoever Christ commands. We can not believe that he wants a man's Christianity in Africa with the women left behind. If we fail the Bura girls, then they will almost certainly be given, by the older women of the villages, an education without Christ.

We have seen poor mothers and young women brought into the hospital too late, hopelessly injured by the treatment of the pagan medicine-man and the old



*Girls of the Girls' Boarding School at Garkida. The pupils sewed their garments themselves*



women in the villages. That sort of thing is happening every day and will go on happening until the women are given a chance to become intelligent Christians.

Our Bura Christian men do not know what kind of an education they want for their girls, but they believe we do. If we fail to give it to them, the girls believe we are, for some reason, withholding it from them.

After several years in Buraland we learned that only a few girls were being reached through the open-air preaching and visits in the homes and through the day school where they were irregular in attendance and therefore had little consecutive teaching. The nine young wives who are with their Christian husbands, preaching and dispensing in our community welfare centers, have had all too little training for the opportunities which they have daily. They are visited only occasionally and helped and encouraged by the missionary or native Christian sister. Before most of them were sent out, only a few girls came to the day school and Christian classes, and they came without encouragement from pagan parents. All too often they came even against the protest and punishments of parents and cruel elders. Parents and elders knew that the girls would refuse to be sold and sent to arranged marriages.

Now we have a boarding school at Garkida for girls from outside villages with more than 100 girls in both the day and boarding school. Lassa and Marama are also doing their best through their day schools and Christian classes for the girls in their areas. The girls' dormitory consists of three rooms—a large room at either end for the girls and a smaller room between them for the one or two matrons. Near this building is a small grinding-cooking house in which the girls sing as they work.

The boarding girls are given a small food allowance of 7 to 9 cents a week, in return for which each girl, or group of girls, has a particular task to perform. Some carry water and some sweep, and they do their own grinding and cooking. Many of us have wished that they might have more clothing than just the narrow loin cloths about their hips. Perhaps later we can require them to wear more. While the boys are now asked to pay 25 to 50 cents school entrance fee, no fee is as yet asked of the girls.

The Bura girls have little idea of becoming teachers for life, but usually marry after two or three years. There is a class in the nursery for mothers-to-be, showing them the best way to care for their own babies after they are married.

Our hearts were cheered on a Sunday when seven boarding girls stood for Christ and promised to live true and faithful to him. A happier group of girls I have never seen. A visitor in Africa wrote: "In these last years we may have given up expecting to be able to tell a Christian in our own country by his cheerfulness. But you can tell the Christian in Africa, and his shining

face is a tonic to depression. When the African smiles he does it properly. You can see his smile far down the path. It is wonderful how happy it is possible to be without much that we think essential at home."

The African Christians are looking to you for help for their girls and women. I know that in our churches there are plenty of good women who wish to serve God in this way and who will gladly tackle the task of making it possible to keep the girls' schools open in India and China and Africa.

*On Furlough.*

## Eastern Women—Today and Tomorrow

### *Mission Study Book for 1934*

During the past four months four separate programs were prepared and used by the women's missionary groups. These four programs were as follows: The Mite Box, Our Girls' Mission Schools, Home Missions, and Christmas at Our Mission Stations. Beginning this month, outlines of the mission study book which has been selected for our study in 1934, Eastern Women—Today and Tomorrow, will be presented. Each month in succession the six outlines, in brief form, will be printed in The Gospel Messenger. Order the full and complete Program Outlines from the General Mission Board, Elgin, Ill. Price, 10 cents. The study book, Eastern Women—Today and Tomorrow (50c), may be secured from Elgin.

If you have not yet decided to have a mission study class, turn to the article in the Women's Forum, and read about the Advantages and Opportunities of Mission Study. This may help you to decide that a mission study class would be a real blessing in your church.

### PROGRAM I

#### Chapters 1 and 2—"Social Changes and New Freedom."

"I Am the Way, the Truth, and the Life."

#### Worship

Hymn: Holy, Holy, Holy.

Scripture: John 10: 7-16.

Poem: "I Am the Door."

A traveler once, when skies were rose and gold  
With Syrian sunset, paused beside the fold  
Where an Arabian shepherd housed his flock;  
Only a circling wall of rough, grey rock—  
No door, no gate, but just an opening wide  
Enough for snowy, huddling sheep to come inside.  
"So," questioned he, "then no wild beasts you dread?"  
"Ah, yes, the wolf is near," the shepherd said.  
"But"—strange and sweet the words divine of yore  
Fell on his startled ear: "I am the door!  
When skies are sown with stars, and I may trace  
The velvet shadows in this narrow space,  
I may be down. No silly sheep may go  
Without the fold but I, the shepherd, know.  
Nor need my cherished flock close sheltered, warm,  
Fear ravening wolf, save o'er my prostrate form."  
O word of Christ—illumined evermore  
For us his timid sheep—"I am the door!"

Hymn: The Lord Is My Shepherd.

Prayer: Pray for the women of the orient as they face changes and new freedom. Pray that they may learn to know the good shepherd.

#### Lesson Outline

"The shifting of the focus of the life of women in the orient from the home to the world outside is the most striking

ing evidence of the basic process of change that is taking place in the traditional social system of the East.

1. Social changes.
  - a. Romance in the daily life, pages 1-2 middle.
  - b. Segregation of oriental women, pages 3-6.
  - c. The purdah system, pages 8-10.
  - d. Transition in family life, pages 11-13.
2. Marriage and this new freedom.
  - a. Marriage under the old system, pages 14-19.
  - b. From the old to the new, page 27 bottom-30 middle.
  - c. Intermingling of sexes, pages 31-33 middle.
  - d. Marriage and the modern girl, pages 33 middle-37 middle.
3. Reforms. Pages 22-26.

Story: Chestnut Magic. This story given in complete program outlines, which may be secured from General Mission Board. Price, 10c.

## CORRESPONDENCE

### WE HAVE LOST A FRIEND

Sacred to the memory of Emanuel C. Harley who departed this life July 9, 1933. Dedicated to his family and brother and sisters.

"Blessed are the pure in heart for they shall see God" (Matt. 5: 8).

"The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4: 18).

We lost a friend, a valued friend,  
Who passed from us away.  
He's gone into the land beyond,  
Where he shall ever stay.  
We lay this tribute on his tomb,  
In honor of our friend.  
His cheering words and helpful deeds,  
Were with us to the end.

His motto was the Golden Rule,  
It was his guiding chart.  
And all his deeds of helpfulness,  
Were born within his heart.  
He lived a life above reproach,  
His heart was free from guile.  
He helped the needy in their wants,  
With a friendly cheery smile.

He loved his God, and read his Word,  
With ever keen delight.  
It was to him the Polar Star,  
To guide his life aright.  
When duty called he always went,  
And faced the storms and cold.  
Brought comfort to the sick and sad,  
The youthful and the old.

His work is done and he is gone,  
Beyond our feeble sight.  
He rests in peace with God above,  
Within the gates of light.  
And when the reaper death shall come,  
To gather in the grain  
And we shall part, as part we must,  
We all shall meet again.

We cherish now the blessed hope,  
To meet him face to face.  
In the blest home of joy and peace,  
Through God's abounding grace.

And resting in this cheering hope,  
We'll face life's trials sore.  
And never doubt our Father's love,  
Who's with us evermore.

His going left a vacancy,  
That God alone can fill.  
In him we trust and meekly bow,  
To his unerring will.  
Our tears are shed in gratitude—  
All fear is laid aside—  
When we recall his blessed life—  
That he has lived and died.

We linger by his silent tomb,  
Wherein his body lies.  
We're waiting for the blessed time,  
When God shall bid it rise.  
Down through the tomb we all must pass,  
To meet our friends again.  
Then in the home of joy and song,  
We ever shall remain.

Hollidaysburg, Pa.

Jas. A. Sell.

### ACHIEVEMENT

"So they strengthened their hands for this good work."

The people of Nehemiah's time said, "Let us rise up and build." Later, reporting the work to King Darius, Nehemiah wrote: "So built we the wall: . . . for the people had a mind to work." We of the First church, Ashland, can heartily enter into the spirit of these age-old statements. Methods of conducting labor may change, but the force that moves the mind and strengthens the hand of a willing worker is unchangeable. Achievement results. Finding more room for Sunday-school and social purposes an imperative necessity, a special committee was appointed to work with the trustees in bringing about relief. A house and lot adjoining the church edifice was purchased Oct. 1. Work at remodeling was immediately set in motion. The dwelling, erected during the period when anything except the best of hard oak and black walnut timber was rejected for building purposes, was particularly adapted for the purpose for which it was purchased. By the removal of partitions, a hall, and the introduction of several new features in the remodeling plan, the congregation is now in possession of a second, more commodious parish house, modern throughout, with easy facility for Sunday-school and social purposes. The upper floor has been converted into four inviting classrooms. Each of these rooms opens onto a main corridor. The lower floor consists of a reception room and a large dining room. A kitchen, 12x20, is to be built as soon as weather conditions will permit. The work of remodeling—like the wall at Jerusalem—was performed entirely by volunteer labor. Members of the Men's Organization offered their services during hours they were laid off from regular work, and evenings. It was no infrequent occurrence for these volunteers to work until near the midnight hour. Every type of qualification in the way of artisan and vocational training required in the work was furnished by those engaged in the service. Contractors, draughtsmen, carpenters, painters, electricians, plumbers, plasterers, paperhangers, cement workers and so forth, were there to do their part. Likewise the ladies met the situation with characteristic efficiency. Needles flashed. Sewing machines hummed. Every type of work was furnished from mopping floors, serving lunch to hungry men, planning appointments, keeping



accounts, to the final finishing touch of hanging dainty, but durable drapes at the windows. The Women's Aid and Missionary Society is furnishing money for the erection of the new kitchen. The congregation now owns a site for future building 160x160 feet. There are two parish houses. The older house is to serve as the Intermediate and Young People's department. Primary and junior classes will use the rooms in the remodeled building.

The new rooms were first opened to the public the evening of Nov. 9, the occasion being a farewell reception to our former pastor, Bro. J. Perry Prather, Mrs. Prather, and Perry, Jr. They left us Nov. 13, to take charge of the West Dayton parish. Nov. 12 was Achievement Day, as well as the occasion of the farewell sermon of Bro. Prather to the people he had so loyally served for more than eight years. Large assemblies greeted every service of the day. B. Y. P. D. and Junior league service in the new junior building at 6:30 P. M. were followed by the farewell sermon at the church. Bro. J. Perry Prather, and his estimable wife, Hope Deardorff Prather, leave us with the respect of the people of First church and of the city of Ashland.

The past year has been one of advance in every department of work. The Sunday-school had an average gain of more than 26% over that of the previous year. The church membership holds a gain of twenty over the previous year. There have been thirteen occasions of confessions of faith. There were ninety-seven accessions during the year. During Bro. Prather's pastorate the membership increased from 235 to 427. Pastor and people working together as one is responsible for this marked increase. Much of the achievement of the past year must be credited to laymen's work, active coöperation and efficient crusading on the part of the Men's Organization.

Special occasions of spiritual refreshment stand out on the record of this full year. The joint annual meeting of the Ashland Dickey, Maple Grove, and First Church Aid and Missionary Societies convened at the Maple Grove house, Sept. 14. It was fitting that missionary Clara Harper should be the guest of honor for the day. Rally Day, Sept. 24, special services were held for old and for new officers and forty Sunday-school pupils were promoted to higher grades. Rally Day on the temperance cause failed to keep our state from going over to the wet ranks, but we feel it did figure in the voting that kept Ashland County dry by a considerable majority.

Oma Karn.

Ashland, Ohio.

### JUST SIX WORDS FROM OVER THE SEA

The Cablegram: "Mother passed suddenly. Apoplexy. Love. Father."

We remembered the morning almost three years past when we stood on the railroad station platform before the sun had awakened the world and wondered where and when we would meet again. We remembered how tearful good-byes had been said as the train came roaring in, and how we looked back upon the family group and the Elizabethtown, Pa., station platform as the train rolled out. And how, as the sun came up in the east and calmed our spirits we looked forward to the time when we would look, not behind but before, and see this same group on the docks of New York waiting for us to come in from Africa.

In that hope the three years had passed and the time for the long journey home was upon us. Then came these six words from across the ocean and a hope was banished. There followed hours of heartache and then out of the heartache came a new consciousness; out of the skies came

forth other cabled words: "Mother waiting at heaven's docks. Carry on."

The cable came to us down by the Yedseram River where Brethren Kulp and Burke and the Bittings had worked from long before day to ford the car across and get it running again on its way to Garkida. The car could not be induced to function properly after its bath, so after hours and hours of working in the mud—pushing, pulling, fixing—our spirits were not too exuberant. Then a man on horseback came galloping up. In his hand he carried mail. Our spirits were at once revived. Mail in Africa is an event. But when the mail was opened we found the words: "Mother passed away." This was just eight weeks before we were to have met her on New York's docks. Thank God for his sustaining power in hours like that. In peril and trial he sustaineth.

Mother, Annie M. Frantz, wife of Henry M. Frantz, was born April 18, 1880, near Rehrersburg, Pa. She passed away May 8, 1933, at 8:15 A. M., aged 53 years. She is survived by her husband, and by three daughters: Laura S., wife of John S. Pfautz, Elizabethtown, Pa.; Irene F., wife of Desmond Bittinger, missionaries; Grace M., at home, Elizabethtown, and by two grandchildren: B. Stanley and Patricia Louise Bittinger. She is preceded in death by Ammon, a son, who died at the age of five. Interment was at Frys-  
town, Pa.

Irene F. Bittinger.

Philadelphia, Pa.

### WALTER DARBY ASHMORE

Walter Darby Ashmore, third son of William and Martha (Snyder) Ashmore, was born in the city of Baltimore, Md., Sept. 6, 1885. From childhood he knew nothing less than to go with his godly parents to the house of the Lord each Lord's Day morning. At the age of twelve he gave his heart to the Lord, uniting with the Church of the Brethren. Since then it was his great delight to be in Christian fellowship and to participate in the activities of the church.



For thirteen years he served as an efficient superintendent of the church school. His smiling personality combined with executive and spiritual insight have led many to say, "We have never had a better superintendent in the history of the school," even though he had not acted in this capacity during recent years. He also served as church school teacher, trustee, advisor to the B. Y. P. D., financial secretary of the church (seventeen years), as well as

member of the Board of Christian Education, and the local ministerial board. On Oct. 14, 1928, he, with the late lamented J. Herbert Miller, Sr., was called by the Holy Spirit to serve the church further in the office of deacon. His sense of responsibility and dependability qualified him for constant leadership within the church.

At the age of fourteen, as an office boy, he entered the employ of Swindell Bros., Glass Co. In six years his integrity and ability had won for him the promotion to master-salesman of the city of Baltimore, which position he held with honor until his death. During thirty-four years of business experience he won the high esteem and respect of his associates because of his firm convictions and courage to stand for them. This is illustrated by the fact that when he was in presence of profanity of the Lord's name, he could place a friendly hand on the shoulder of the speaker saying, "Pardon me, you are speaking of a Friend of mine."

June 28, 1911, he was united in marriage to Miss Ada Barry. This union was blessed with two daughters and two sons, who with a host of relatives and friends remain to mourn his passing.

Sept. 13, at the age of forty-eight years, seven days, Bro. Ashmore fell asleep to awake with the Lord in the morning of joy. Death followed an operation at the hands of skilled specialists for the removal of a tumor from the brain. Six years ago a similar operation was performed with apparent success.

Sept. 15, funeral services were conducted at the home, 3817 Ridgewood Ave., by the writer and Pastor M. L. Wagner, after which the body was laid to rest in the beautiful Woodlawn cemetery, this city. Funeral text was Rev. 3: 12, "He that overcometh will I make a pillar in the temple of my God."

With the passing of Bro. Ashmore, in a little over two months, the First Church of Baltimore has lost two of its staunchest pillars. The



contributions which Bro. Ashmore and Bro. J. Herbert Miller, Sr., have made to the progress of the Lord's work at this place will never be fully known here. The zeal with which they undertook their responsibilities leaves vacancies which are exceedingly difficult to fill.

Baltimore, Md.

A. L. B. Martin.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Gass-Spurlock.**—By the undersigned, Oct. 22, 1933, at the First Church of the Brethren, San Bernardino, Calif., Clifford B. Gass and Lillian M. Spurlock.—W. M. Platt, San Bernardino, Calif.

**McGhee-Miller.**—By the undersigned, Nov. 1, 1933, at the home of the bride's parents, James H. McGhee and Helen J. Miller.—W. M. Platt, San Bernardino, Calif.

**Butts-Robs.**—By the undersigned at his home, Nov. 7, 1933, Bro. Ira Butts, Blissfield, Mich., and Sister Maud Robs, Wauseon, Ohio.—J. A. Guthrie, Blissfield, Mich.

## FALLEN ASLEEP

**Benedict,** Sister Florence V., wife of Bro. Allison S. Benedict, was born in Hagerstown, Md., Sept. 30, 1871. She died in the Waynesboro Hospital (in her home town), on Oct. 28, 1933. She was the daughter of John and Barbara Kale. When eleven years old she united with the Church of the Brethren and lived a consistent Christian life. Her consecration to her Lord, her church and her home was a spiritual inspiration to all with whom she associated. In 1892 she married Bro. Benedict who survives with two daughters, one son and one granddaughter. Services by her pastor, Eld. Levi K. Ziegler, assisted by Elders C. R. Oellig and H. M. Stover and Rev. Frank Coleman. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Haines,** Fannie, daughter of Moses and Elizabeth Wise, born near Bradford, Ohio, Aug. 27, 1851, spending most of her childhood and youth near her birthplace. She married Wm. Haines in 1885 and came to Darke County, Ohio, to live. She became a member of the Church of the Brethren when a young girl. About six years ago she came to the Brethren Home to live. She fell in her room recently and broke a limb and after eight weeks of suffering passed away. A daughter and two grandchildren survive, also one brother, sister, two half brothers and two half sisters. Funeral in the chapel at the Home and burial in the West Branch cemetery.—Mrs. R. N. Koons, New Madison, Ohio.

**Harader,** William Harry, born to Samuel and Elizabeth Harader, at Mt. Etna, Iowa, Dec. 31, 1874, and died Oct. 9, 1933. Most of his life was spent in Indiana and Ohio. He was united in marriage with Miss Olive May Miller, who with two sons, survives him. He was a faithful member of the Church of the Brethren most of his life and at the time of his death held several offices in the church at Fort Wayne. A brother and sister, daughter-in-law, and granddaughter also remain. One son preceded him. The church and his family and friends have sustained a heavy loss but they joy in the thought of his promotion to a better realm. Services in Fort Wayne by his pastor, and at Defiance, Ohio, by Otho Winger. Burial in the cemetery at the North Poplar Ridge church, Ohio.—S. S. Blough, Fort Wayne, Ind.

**Kline,** Frances Flory, daughter of Eld. Samuel Flory and wife, was born in Augusta County, Va., May 26, 1852, died Oct. 13, 1933, at Sidney, Nebr. She married Michael M. Kline Oct. 21, 1880. Her husband died Dec. 15, 1921. She leaves two daughters, twelve grandchildren, several great-grandchildren and one brother. She united with the Church of the Brethren when quite young. Funeral services in Sidney, Nebr., by Rev. Bicknell of the Christian church. Burial in the Grand Prairie cemetery near Sidney.—J. B. Flory, South English, Iowa.

**Powers,** S. S., died Nov. 3, 1933, at his home in Beaver, Iowa. He was born in Carroll County, Ill., June 11, 1855. Jan. 10, 1882, he married Susan K. Gilbert of Polo, Ill. They united with the church before marriage and on establishing a home, their ideal was that it be Christian, which it proved to be as many will testify. They were earnest and zealous in church work and were among the foremost leaders in establishing an organization and building a churchhouse at that place. He is survived by his wife, four sons and two daughters (one adopted), fifteen grandchildren, three brothers and three sisters. Funeral services at the Beaver church by the writer, assisted by O. W. Diehl.—C. B. Rowe, Dallas Center, Iowa.

**Shober,** Nannie Kimmel, 63 years old, died at her home in Garrett, Pa., Sept. 3, 1933. She had been ill for several years. Mrs. Shober

was a member of the Meyersdale Reformed Church since a girl. Her husband, U. S. Shober, two daughters, two grandchildren and two sisters survive. Services were held from the home by Rev. B. A. Black, her pastor, assisted by R. E. Shober. Burial in the Rockwood cemetery.—Mrs. Mary C. Shober, Connelville, Pa.

**Shuss,** Bro. Daniel H., born in Snake Spring Valley, Bedford County, Pa., Oct. 13, 1845, died Nov. 4, 1933, in the home of his boyhood where he lived all but seven years of his life. He is the last of eight children born to Daniel and Elizabeth Hersberger Shuss. Oct. 13, 1874, he married Miss Maria Snively. To this union were born five daughters and two sons, all of whom have been teachers in the public schools of Bedford County. His wife died April 12, 1926. He and his wife united with the Brethren Church of Snake Spring Valley in 1886. He served as deacon in the church for many years. One son, Alva R. Shuss, is a minister.—Letitia Shuss, Everett, Pa.

**Sieler,** Mary F., eldest daughter of Wilson and Rebecca Lindsey, born Jan. 26, 1841, near Columbus, Ohio, died Oct. 27, 1933, at Dayton, Ohio. She married Geo. Siefert of Dayton Feb. 8, 1866. To them were born six daughters and four sons. Five daughters and two sons survive, also nineteen grandchildren and fifteen great-grandchildren. She was a member of the Park Presbyterian church. In tribute to her life her children and friends testify that she was a consistent Christian. Funeral service at the home by the undersigned.—LeRoy Smelker, Dayton, Ohio.

**Wagoner,** Bertha Wickman, wife of I. B. Wagoner, born Aug. 28, 1884, died Nov. 3, 1933, at the hospital, Superior, Nebr., following an acute attack of pneumonia. Immediately following her marriage, she with her husband entered Bethany Biblical Seminary, where they remained four years. During this time she united with the Church of the Brethren. Following the completion of their work at the seminary, they entered into active pastoral work, serving first the Brethren church at Red Cloud, Nebr., and later at Burr Oak, Kans. For the past eight years they have served the Olive Hill Christian church. She leaves her husband, father, two daughters and one son. Funeral services by Ray S. Wagoner. Interment in the city cemetery, Guide Rock, Nebr.—R. E. Mohler, McPherson, Kans.

**Wirick,** Alexander Reuben, son of Charles and Grace (Dull) Wirick, was born May 26, 1910, died Oct. 22, 1933. He is survived by his parents, a sister and a brother. One brother was killed eleven years ago in an automobile accident. Mr. Wirick was killed by an automobile also. He was a member of the Temple Baptist church of Detroit. The body was brought from Detroit to the home of his grandparents, Brother and Sister Lemon Mock of Rummel. Funeral services were conducted in the Rummel church by the pastor, Galen R. Blough. Interment in the Rummel Lutheran cemetery.—Mrs. Warren Hoover, Windber, Pa.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



## NEWS FROM CHURCHES

### ARIZONA

**Phoenix.**—In June the young people put on a program and play entitled, Gas, with an oration of Bro. Howells, Mars or God. This was given at a number of churches in Phoenix and the offerings taken were used to assist the young people in going to camp at Yarnell Heights. This camp was named Camp Emmert in honor of J. B. Emmert who was influential in starting a camp in Arizona. The young people sent two girls and a leader for younger girls to Camp La Verne this summer. The pulpit programs for July, while our pastor was on a vacation, were supplied by the young people, the missionary leader and Bro. Fields. The Sunday-school attendance is increasing, with an average of more than forty per cent over last year. We had promotion exercises Sept. 24 and rally day on Oct. 1. New Sunday-school officers were chosen for the year with Sister Lois Greenawalt, superintendent, and Bro. Clifford Ollman, assistant. The adult class has been divided into a men's class and a women's class with an added interest. We had a social recently and planned a contest between the two classes for attendance during this quarter. Our ladies held two ice cream socials and a chicken supper which netted \$42.76. We expect to open our mite boxes and have a bazaar of our handwork next week. We are paying \$50 on the church paying bill and some on our district expenses. Eld. H. A. Frantz and wife were with us and he had charge of our quarterly business meeting Oct. 8. The District Meeting of Southern California and Arizona was held at the Glendale, Ariz., church Oct. 10-13. Owing to the distance only a small representation from California was able to attend. Helpful messages were brought us recently by Bro. Harlan Brooks, H. A. Frantz and Dr. Geo. W. Hill, retired Baptist missionary from Japan. We were also favored lately with a musical program by an Indian choir of this city. The young people gave a play, The Seeing Heart, and plan another, The Rock, to be given around Christmas. One was added to the church by baptism and we are praying for many more additions during our evangelistic meeting which is to be held the first three weeks of January by Brother and Sister Austin. Our love feast is to be at the close of this meeting.—Mrs. H. M. Fields, Phoenix, Ariz., Nov. 11.

### CALIFORNIA

**Long Beach.**—Oct. 24 the Ladies' Aid served a "Birthday Banquet," which was well attended. At the beginning of the month the young men's class, the young married people's class and the young ladies united to form a large class which they named Plus Ultra. Nov. 3, the Women's Missionary Society met at the home of Mrs. Trimmer. A very good program was rendered. Sister Dithe Burries reviewed a chapter of the missionary book we are studying and Sister Ivy Killingsworth told a story. The devotions were conducted by our blind sister, Mrs. Ella Smith Nevin, who read from a Bible in Braille print. Our love feast held Nov. 8 was well attended. The Plus Ultra men are beginning their season of basket ball games at the North Long Beach Y. M. C. A. The Plus Ultra women and girls met at the home of Sister Ruth Stutzman to organize a sewing society to sew for the poor. Our commissary department is now ready to receive offerings for the poor. Part of the earthquake damage to our church and parsonage is now being repaired. We had no serious damage but minor injuries require attention. Three have been baptized into the church. Our people are returning from vacations and deer hunting trips. The choir is on duty after an extended vacation.—Maud M. Trimmer, Long Beach, Calif., Nov. 18.

**Waterford** church met in council Sept. 7. Officers for the year were chosen: Bro. Victor Whitmer, reelected elder; Cecil Smith, clerk; Roy Moss, Sunday-school superintendent; assistant, Ina Martin. An installation service for teachers and officers of the school was held Sept. 24 by Bro. D. H. Fouts. Bro. J. H. Cassady will be with us in a series of meetings Dec. 17 to 31. Delegates to District Meeting were Bro. Victor Whitmer, J. W. Deardorff and Sister Ina Martin. Our Sunday-school is planning an attendance drive for the coming year.—Mrs. Alice Baker, Waterford, Calif., Nov. 11.

### CANADA

**Vidara.**—Bro. John Wieand of Arrowwood, Alta., came to hold some meetings for us beginning Oct. 9, closing the 17th. He preached eleven sermons in all and held one service in a schoolhouse. Bro. Wieand preaches the Word with power and we had an uplifting and encouraging meeting. As an immediate result two were received into the church by baptism. We held our love feast the 18th. Afterward Bro. Wieand went to the home of Bro. I. M. Ziegler to hold a similar service for him. He has been sick for some weeks, due to paralysis. Although Bro. Wieand's stay with us was short, we received much encouragement. We are still having Sunday-school with Bro. E. C. Swihart as superintendent.—Mrs. Nettie Strycker, Consul, Sask., Nov. 11.

### COLORADO

**Sterling** church has been enjoying some very fine services this fall. Sept. 30 we observed our harvest home service with an appropriate program. On rally day the Sunday-school gave a musical program. Oct. 31 a social was given to the Sunday-school by the young people. Our communion service will be held Nov. 22.—Mrs. Agnes Nickey, Sterling, Colo., Nov. 12.

**Wiley.**—Our pastor, Chas. Dumond, and family arrived Aug. 29 to begin work with us. Promotion and rally days were fittingly observed. The average attendance at Sunday-school for the year ending Oct. 1 was eighty-seven. A workers' conference is meeting every two weeks in the homes. Bro. Dumond and H. D. Fasnacht are the leaders. Our homecoming day was Oct. 29. In the morning Bro. Dumond spoke; in the afternoon Rev. Withington, Presbyterian minister from Lamar, was the main speaker. Nov. 5 when our neighbor church at McClave observed homecoming day we were dismissed after Sunday-school that we might fellowship with them. The McPherson church has recently been authorized to license Everett Fasnacht as a minister; he is a student from Wiley.—Naomi E. Fasnacht, Wiley, Colo., Nov. 9.

### ILLINOIS

**Champaign** church met in council Sept. 17. Sunday-school officers were elected with Mrs. Clyde Lewis, general superintendent. A short installation service was held Oct. 1 for the entire corps of officers and teachers. Sept. 24 at the close of the evening service four young people were received into the church by baptism. We have no regular pastor but Bro. W. W. Peters is directing the work for our elder. We plan to have visiting ministers from surrounding churches come when possible. Our communion was Sunday evening, Nov. 5.—Mrs. Bertha Parnell, Champaign, Ill., Nov. 18.

**Chicago (First).**—A number of our intermediate girls attended camp at Franklin Grove July 31-Aug. 5, and a group of the Y. P. attended their camp at Lewistown Aug. 21-26. The No-Tobacco League held their annual convention here Aug. 26-27. Rev. Charles Filmore, of Indianapolis, spoke on "Superlative Joy," at our Sunday morning service. Some of our young people have been taking a very active interest in the Temperance and Peace contests. A number of our members attended the District Meeting at Lena, Sept. 2-4. Brethren E. Wayne Gerdes, J. M. Moore, and H. F. Sanger were our delegates. Bethany day was observed Sept. 10, with a suitable sermon by our pastor, Bro. Moore. The annual meeting of the Women's Work was held Sept. 25. We had a pot-luck supper and election of officers for the general society and all groups. The Regional Ministers' Conference was held at the Seminary, Sept. 27-Oct. 4. We had a large attendance and many felt it was the best one they had attended. Bro. H. L. Hartsough preached at the church in the morning on Sunday and Bro. I. E. Long in the evening. We had installation service for the Sunday-school officers and teachers, Oct. 8, and the following Sunday we had dedication service for a number of babies. We held our communion service in two divisions, Oct. 22 and 23, so all our people could participate. All-church day was observed Oct. 29. Eld. C. D. Bonsack preached in the morning. The luncheon was spread in the John Naas Hall on the Bethany campus. In the afternoon D. W. Kurtz spoke on, "The Ideals of the Church of the Brethren." Bro. A. D. Helser, of Africa, stirred us in the evening with a missionary address. Many of our people attended the Foreign Missions Conference held here in the city, Nov. 5-7. On Sunday afternoon about 25,000 people heard E. Stanley Jones in the stadium. The Elgin, Naperville, Batavia and Chicago church B. Y. P. D.'s held their union meeting here Nov. 11-12. Bro. Edward Frantz addressed them Saturday evening and Bro. Kurtz gave a lecture Sunday afternoon.—Martha E. Lear, Chicago, Ill., Nov. 15.

**Hastings Street** church had their homecoming Nov. 5 in celebration of the fiftieth anniversary of the founding of the church at that point. A wonderful time was enjoyed at all the services. Dr. Frick of Braidwood, Ill., former Sunday-school superintendent at Hastings Street, conducted the Sunday-school service. Bro. A. C. Wicand of Bethany Biblical Seminary gave the morning address. He was among the first workers at Hastings Street. His talk was filled with reminiscences of the early days of the church. Among the old-timers present for the morning service was Bro. J. W. Shively of Starkweather, N. Dak., who was a worker at Hastings Street in 1893. A letter from Sister Bertha Ryan Shirk of Oklahoma (another early mission worker) was read at the afternoon service. Bro. James M. Moore, pastor of the First church, Chicago, brought the afternoon message. Bro. Moore also harked back to the early days of Hastings Street and gave very interesting facts. Bro. W. W. Slabaugh, our elder, delivered the evening message on the subject "It is more blessed to give than to receive." A basket luncheon and dinner was enjoyed by a large number. Quite a few from our congregation attended the union B. Y. P. D. conference at the First church, Nov. 11 and 12, and were much inspired by the addresses by Bro. Edward Frantz of Elgin and Bro. D. W. Kurtz of Chicago.—Ray S. Dean, Chicago, Ill., Nov. 15.

### INDIANA

**Bremen.**—Our evangelistic meetings began Sunday evening, Oct. 22, and closed with a love feast Nov. 6. Bro. Ervin Weaver of Osceola, Ind., was the evangelist. Five were baptized, three were taken in through reconsecration and one awaits baptism. Delegations came from many of our neighboring churches and rendered special music which was much appreciated. We feel that we have been strengthened and the church built up spiritually through these meetings.—Emma Ernsberger, Bremen, Ind., Nov. 11.

**Cedar Creek.**—Nov. 5 we closed a two weeks' revival service conducted by Bro. Chas. Oberlin of Peru, Ind. This was one of the most inspiring and spiritual services held at this place in recent years. Bro. Oberlin presented the truth in such a way that everyone enjoyed the services and was eager to come again. In connection with the services was a question box which proved very interesting. On Sun-



day morning the message was God's Promises. Afterward some called for the anointing service which was administered to eight in the afternoon. Our pastor, Bro. Morris, assisted in all the services. The membership has been greatly strengthened and five were added to the church by baptism—three heads of families and two young people. On Friday evening following our love feast was observed, in which Bro. C. C. Cripe of Auburn assisted. During the revival, consecration services were conducted before the regular services and they proved very beneficial in direct answer to prayer. It has since been decided by unanimous vote to continue consecration services each week.—Esther Stonestreet, Garrett, Ind., Nov. 14.

**Goshen City.**—Bro. M. C. Swigart of Germantown, Pa., closed our two weeks' revival services Sunday, Oct. 29. These meetings were helpful and inspirational to all. On Tuesday evening following, seven persons were baptized. Five have been received into fellowship by letters from other churches and one more has been received by baptism. Nov. 7 our love feast was held.—Lillie M. Tulley, Goshen, Ind., Nov. 11.

## IOWA

**Monroe County.**—Bro. Galen Ogden of Udell, delivered the morning address Aug. 6. Sept. 9 the church met in council. Church officers were elected with Bro. W. H. Brower, elder; Wm. Reeves, treasurer; Christina Henderson, clerk, Messenger agent and correspondent. In the evening a large crowd enjoyed a spiritual love feast with Eld. W. H. Brower officiating, assisted by Brethren Ogden and Albin. Sept. 10 Bro. Albin of Kansas delivered the morning address to a large crowd. Two have been received by letter since our last report. Sept. 17 Sunday-school officers were elected with Melissa McMulin, superintendent. Our superintendent has introduced the New Testament reading course which has aroused enthusiasm in reading. Our Sunday-school has had a fine attendance during the fall months and interest is growing. The Robert Raikes diploma system is fine we think in constituting a perfect record. We are happy to have Brother and Sister Chas. Albin with us two Sundays of each month.—Christina Henderson, Fredric, Iowa, Nov. 14.

## KANSAS

**Kansas City.**—First Calvary church met in council Oct. 24. We elected church and Sunday-school officers: Bro. W. W. Keltner, re-elected elder; Bro. Jesse Kalebaugh, church clerk, correspondent and Messenger agent; Bro. A. G. Eastwood, Sunday-school superintendent, and Jesse Kalebaugh, assistant. Our series of meetings began Oct. 29 conducted by Eld. W. W. Keltner and F. C. Hopfinger, our pastor, closing Nov. 10. We were much encouraged by the good sermons. Nov. 12 Bro. E. Burchfield and wife from Bartlesville, Okla., were with us; the former gave us a good sermon. That evening Sister Ella Ebbert, missionary from India, gave a good talk. Nov. 26 at 7 P. M. we will have a love feast.—Jesse C. Kalebaugh, Kansas City, Kans., Nov. 13.

**Monitor.**—The Sunday-school attendance was ninety-one for this year, an increase of twenty per cent over the previous year. One new class has been formed in the school for the young folks who are in high school. Promotion day exercises were held Sept. 24. New Sunday-school officers were installed the same day with a sermon by our pastor, Bro. Ora Garber on, What Is Christian Education? Oct. 15 there was a musical program during the worship hour, under the direction of Adra Slaback. Oct. 22 the love feast was held with Eld. J. J. Yoder officiating. Oct. 29 an evening program of music was given by the young people of Castleton community church. Bro. Ora Garber was ordained to the eldership. Bro. H. F. Richards was in charge of the service assisted by D. H. Heckman.—Mrs. E. Crumpacker, McPherson, Kans., Nov. 13.

**Navarre.**—Our regular business meeting was held Sept. 6. Reports of the treasurer and financial board were read and accepted. We voted to retain Bro. Kinzie another year. A special meeting was called Oct. 26 when our pastor, Bro. W. A. Kinzie, presented his resignation to take effect Dec. 1; he will begin work with the Bethel church near Carleton, Nebr. Birthday Sunday will be observed Nov. 26. We held our communion service Nov. 1. Several members have been received by letter recently, since Ramona congregation was disorganized. Bro. Hylton Harman, pastor of Kansas City church, Kans., came to us Oct. 16 and began a series of inspiring sermons, closing Oct. 29. By request Bro. Harman gave his peace oration, The Unknown Soldier Speaks, a second time. People came from quite a distance to hear him. There were no additions but the members were greatly helped and inspired.—Mrs. Martha Eisenhower, Navarre, Kans., Nov. 13.

**Ottawa.**—Oct. 8 during the absence of our pastor, Rev. Cook, retired yet active minister of the M. E. church, occupied the pulpit during the morning preaching hour. Sunday morning, Oct. 15, the boys of the junior department, with their teacher, Bro. S. E. Hume, conducted the devotionals for the Sunday-school. We were pleased to have Brother and Sister H. H. Keim, Sr., of Nampa, Idaho, parents of our pastor, as guests in our church. He conducted the C. W. hour Oct. 15 and was guest teacher that morning in the Mack Memorial class. Oct. 18 Brother and Sister Oliver Austin came in our midst to begin a series of meetings. Thursday afternoon a splendid missionary meeting was held at the church under the direction of Mrs. H. B. Wheeler, president. Mrs. Keim, Sr., and Mrs. Austin were present and did much to help in the meeting. Oct. 20 the men and boys met at the church for lunch, at which time Bro. Keim, Sr., and Bro. Austin were guests. During the Sunday morning services twenty-two members

from Scott Valley church, also Kansas City, were present. During the meetings the following pastors, with all or part of their congregations, were present at different times: Bro. S. E. Thompson, Appanose; Chas. Miller, Mont Ida; Bro. Whitacre, Lone Star; Rev. Ross, United Presbyterian; Rev. Bechtel, Nazarene; Rev. Sanders (colored). Visitors were also present from other near-by churches. Sunday morning, Oct. 29, there was a short temperance program by the intermediate department. Bro. W. C. Watkins also gave a short talk on the subject. The women's Bible class has gone on record for reading the New Testament through as outlined in the Messenger. The evangelistic campaign closed Nov. 5 with twenty-four accessions, all adults but six. Bro. Austin's sermons were Spirit-filled messages that were greatly appreciated by every one. Sister Austin's work in any line—among the children, teaching them to sing and telling them stories—and especially in music is an instrument in the hand of the Master. The Austins also visited in many homes. On Monday evening baptism was administered by the pastor. Nov. 8 the mutual aid association of our brotherhood met at our church. Ottawa will be host to the association again in 1934. Recently the men's group met at the home of Bro. Jess Overstreet and cut wood for the pastor. Nov. 12 in the evening we enjoyed a most spiritual communion service with our pastor officiating.—Mrs. J. E. Ott, Ottawa, Kans., Nov. 15.

## MARYLAND

**Monocacy** congregation held her semiannual love feast at Rocky Ridge on Nov. 4. Visiting ministers taking part in this meeting were J. M. Prigel who officiated, Silas Utz, Daniel Englar, David Petre, Wm. Baker, T. S. Fike, Chas. Flohr, Sam Miller and Jacob Replogle. Prior to beginning the love feast services one was restored to fellowship with the church. On the following Sunday morning Eld. Silas Utz preached an inspiring sermon to a large and appreciative audience. Following this sermon Bro. James I. Renner and wife were installed into the deacon's office. Elders Silas Utz and Daniel O. Metz conducted this service.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 15.

## MICHIGAN

**Buchanan** church enjoyed an inspiring love feast Nov. 4, following a baptismal service at which two men, two women and one girl were baptized. About 140 persons surrounded the communion tables. A large delegation was present from the Center church, Plymouth and Wakarusa churches were also represented. Bro. Theo. Miller of Plymouth officiated. There is much interest at this place under the guidance of our pastor, Eld. Dewey Rowe. Nov. 17 we are holding our quarterly council. We have a special music class which meets at the church every Thursday evening under the leadership of Bro. DeLauter.—Royden Ingleright, Berrien Springs, Mich., Nov. 15.

**Lake View** church met in council Sept. 23. The annual election of officers was held. Eld. Chas. Forror was retained as pastor and elder for another year. J. Kenneth Conover is church clerk; Ruben Colclusser, church treasurer; Gladys Danner, Sunday-school superintendent; Margaret Forror, assistant. Our promotion day and installation services Oct. 15 were very impressive. Oct. 28 we held our love feast. Visiting ministers were Bro. Edson Ulery, Bro. Kindy and Geo. Kieffaber, who officiated. Our Ladies' Aid sponsored a chicken supper to help with the financial program. We have a C. C. camp here and some of the boys have put on programs of speaking and singing. Some of these boys are anxious to have a church home and to be able to work and help. We feel we can do much good by welcoming them into our midst. Bro. Forror is in Detroit holding a revival meeting; Nov. 28 he will begin at the Ozark church. Although our pastor is with us only half time we feel our church is progressing nicely and much interest is manifested.—Mrs. D. W. Leckrone, Brethren, Mich., Nov. 14.

## MISSOURI

**Bethel.**—We had a spiritual series of meetings held by Bro. Heckman. As a result six were added to the kingdom. Our love feast was held at the close of the meeting, Oct. 9. Oct. 24 we had rally day and homecoming services. Installation of new Sunday-school officers was held Oct. 1. Our delegates gave a good report of the District Meeting on Oct. 29. Bro. Lee Crist is leaving soon to take up a pastorate in Washington.—Mrs. J. L. Marti, Mound City, Mo., Nov. 11.

**Fairview** church met in council Nov. 11. We decided to have an all-day service at the church on Thanksgiving Day and have dinner together. Sept. 17 Bro. A. W. Adkins of Cabool began a series of meetings, preaching for us three weeks. He was assisted by Eld. Ramie L. Gass. As a result of the meeting seven accepted Christ and were baptized; one was reclaimed. We feel that his messages were gladly accepted and that the entire community was encouraged. We had an enjoyable love feast at the close of the meeting with thirty-eight members surrounding the Lord's table.—Mrs. J. B. Hylton, Ava, Mo., Nov. 13.

**Oak Grove.**—Oct. 2 Bro. W. W. Keltner and wife began a two weeks' series of meetings. Bro. Keltner labored earnestly, helping the church to a higher spiritual life and trying to help those outside to accept Christ as their Savior. One was received into the church by baptism. Each evening the children enjoyed prayer and singing and the object lessons given by Sister Keltner; she also had charge of the song service. Our love feast was held Oct. 14 with Bro. Keltner officiating. There were visitors during the meetings; several from Osceola and one from Bolivar attended the love feast, among them a minister, Bro. Ernhart, and wife. All church officers and committees, also officers for Sunday-school and Christian Workers' Meeting, have



been elected for the coming year. At our last council meeting Bro. Samuel Beeghley was elected to the eldership and he and his wife were installed.—Grace McClung, Collins, Mo., Nov. 13.

**South St. Joseph church** has just closed a three weeks' revival meeting conducted by Bro. H. A. Weller of Battle Creek, Mich.—his wife leading the song service. We had good attention and attendance through the meeting and as a result six came forward, of whom three were baptized. On the 5th we called Bro. Geo. Alexander and Bro. Geo. Walker and their wives to the deacon's office who were then installed. To any church unable to have a revival, Bro. Weller offers to help them free, provided his expenses are paid. As an appreciation of Brother and Sister Weller's service, the Sisters' Aid served a chicken dinner in the church basement last Sunday for them which was attended by about ninety guests. At 6:30 P. M. they rehearsed a mother's play for their benefit followed by Bro. Weller's farewell sermon. We have been serving two meals a day to the unemployed since Dec. 4 last year in our church basement, having given over 107,000 meals since Jan. 1. Since the first of this month, we have been deprived of public money to operate and if we run any further, we shall have to depend on private donations. We now have free cold storage with quite a quantity of fruit and vegetables on hand. We have read and taught the book of Psalms to the folks at the evening meal since Jan. 1. We are now taking up the book of Acts. We also serve meals to the transient men at the low price of a nickel and require them to listen to the Bible which many appreciate as it is about the only teaching many of them get.—E. N. Huffman, St. Joseph, Mo., Nov. 13.

### NORTH CAROLINA

**Maple Grove congregation** enjoyed the sermon Bro. John Hedrick preached on Oct. 29, In My Father's House Are Many Mansions. We anticipate having Bro. Hedrick furnish us with a sermon every month. We also enjoyed the sermon on Nov. 5 by our elder, Bro. J. C. Woodie, on Prohibition. Our Sisters' Aid Society is progressing in more interest; not only have they accomplished considerable in the way of helping the church, but also they have enlisted the interest of the sisters in the church as a whole. We had our communion on Oct. 20 with a large attendance. Our B. Y. P. D. will give a program for Thanksgiving and we will also have a sermon by Bro. John Hedrick. The money for building our new church will be brought in then.—Ida Byerly, Lexington, N. C., Nov. 14.

**Spray church** met in council in September. Sunday-school officers were elected, Bro. J. R. Purdue, being reelected superintendent, with Bro. Luther Shockley, assistant. We began a revival Aug. 13 with Bro. E. S. Coffman in charge. The church was made stronger by his wonderful counsel. A number rededicated their lives to Christ and twenty were baptized. Bro. Peters keeps up the revival spirit by preaching sermons that will reach folks. Nine have confessed Christ, seven of whom have been baptized since the meeting closed. Our love feast was one of the best ever held here. The young people gave a program Nov. 1 which was enjoyed by all. The Ladies' Aid is quilting and doing other things to help carry on the work.—Mrs. C. W. Agee, Spray, N. C., Nov. 11.

### NORTH DAKOTA

**Cando.**—Rev. Cornelius Wisler of Oklahoma City, Okla., missionary evangelist of the Nazarene faith, preached to an attentive audience on Aug. 27, morning and evening. Our annual harvest meeting was held Oct. 15. Bro. Burner, the pastor, preached the harvest sermon and Bro. Ralph Petry of Rock Lake, the missionary sermon. The offering for home mission work amounted to \$26.65. Brethren G. C. Long and M. McCune from the Irricana church, former residents of our community, each gave a message on Oct. 22. Recently the two adult Sunday-school classes of young people presented our pastor, Bro. Mark Burner, and wife with a liberal purse. The Sunday-school retained W. W. Smetzer and Mrs. Verona Maust as superintendents; Kenneth Clark, president of the B. Y. P. D.; Mrs. Geo. Newcomer, president of the Aid. Bro. Burner and Royer Meyers will continue to hold services alternately at the Zion and Cando houses. Freemont Stong is superintendent of the Sunday-school in Cando. Sunday morning, Nov. 5, Eld. G. I. Michael gave a searching sermon on The Philosophy of Life. In the evening he presided at our members' meeting. Nine letters of membership were received. Eld. Michael was retained for another year. The envelope system was adopted. The writer was retained as Messenger agent and correspondent.—Mrs. G. W. Newcomer, Cando, N. Dak., Nov. 11.

### OHIO

**Bethany church** closed a successful series of meetings Oct. 8, conducted by Bro. E. S. Coffman. As a result five were added to the church by baptism. Three were baptized prior to the meeting and one was reclaimed. Our Vacation Bible School started out with good interest—the enrollment was twenty-nine—but closed at the end of the first week on account of scarlet fever. We appreciate the response from our district churches. Several groups have rendered splendid programs. Bro. Eidemiller, the pastor of the Beaver Creek church, brought his class of young people who rendered a special program. This class also furnished the eaves troughs for the new parsonage and classes from the Trotwood Sunday-school were willing to finance the drilling of a well at the parsonage. On Sept. 24 the class spent the day here and had a formal dedication of the well. Our pastor, Bro. Otto Laursen, and wife have been with us three years and our people feel greatly encouraged because of the progress in the work.—Mrs. Viola Staggs, West Union, Ohio, Nov. 6.

**Canton City (First).**—Bro. D. W. Kurtz spoke to a crowded house both morning and evening, Sunday, Nov. 5, also to the Canton and Stark County ministerial association. They were our guests at a noon luncheon, served by the ladies of the church. The subject of his morning lecture was, The Man Foursquare; evening, The Victorious Gospel; to the ministers on Monday, The Human Problem. Our church night has been very well attended. We spent two weeks on the study of Polity and Government of the Church. We will hold the annual Thanksgiving Day services in our church at 10 A. M. Our pastor gives the message. The other three churches in the north-west end of the city will participate. Nov. 26 our Bible School will take a special Thanksgiving offering for home missions. The ladies' Bible class will also give a spiritual feast that day. In the evening of Nov. 26 we will hold our regular semiannual communion service. On the evening of Sunday, Dec. 24, the young people of the Bible School will give a play and we will hold our white gift service.—John W. Meyers, Canton, Ohio, Nov. 13.

**Oakland.**—The primary department of the Sunday-school did a very fine piece of missionary work this year. The children seem to realize their blessings and are very anxious to aid the children in foreign fields. At the beginning of the church year the primary superintendent gave each pupil a small bank. Each child agreed to save some of his money. At the end of the year the boys and girls gave \$22.55 to be used in telling their little Chinese friends more about their Savior. I am sure if we adults were as sincere in our efforts to help others, we would have a better world in which to live.—Elsie Young, Greenville, Ohio, Nov. 14.

### OKLAHOMA

**Hollow church** closed a two weeks' revival Nov. 5 with Bro. R. W. Quakenbush of Conway Springs, Kans., evangelist. We had all-day services Oct. 29 with good attendance. Bro. Quakenbush gave us sixteen spiritual, helpful messages which we feel have strengthened the church. The adjoining Sunday-school group desired that he come and hold services for them. Our attendance at Sunday-school was forty-two. We are trying to hold up the work and hope to get a pastor located here.—Orpha Loshbaugh, Hollow, Okla., Nov. 13.

### PENNSYLVANIA

**Lebanon.**—A short time ago the congregation then known as Midway decided to form two separate congregations, the northern one to be called Lebanon. Oct. 24 we met in a special council with Elders S. H. Hertzler and H. K. Ober in charge. Eld. Nathan Martin was elected as elder; writing clerk, E. E. Meyer; Amos Hoffer, treasurer. Sunday-school officers and C. W. officers were reaffirmed to continue for the unexpired term of their election. A board of Christian Education consisting of the elder of the church, the Sunday-school superintendent, with three elected members, will study the educational program of the church and bring recommendations to a future business meeting. Nov. 5 we held our Sunday-school rally. After a fifteen-minute-class period all the children marched into the main room. Following a few remarks by the superintendent, Bro. Amon Stauffer, and several selections by the male quartet, each class brought its offering and the attendance percentage. The offering brought by the fourteen classes amounted to \$434.20. The program was concluded by an address by J. D. Reber, pastor of the Shippensburg church. On Sunday evening our elder preached an inspiring sermon on Sacrifice and Consecration. On the morning of Nov. 12 we were glad to have with us Sister Shisler, a returned missionary from Africa. Her message was heart-stirring and she made an appeal for self-denial and sharing. The Thanksgiving services will be held the evening of Nov. 30.—Mrs. Sadie Lehman, Lebanon, Pa., Nov. 13.

**Myerstown.**—Brethren B. F. Zug and Michael Kurtz gave the message Sunday morning, Sept. 24, at the Tulpehocken house and in the evening Bro. H. F. King at the Myerstown house. Oct. 8 Bro. W. F. Garber gave the morning sermon which was in the interest of welfare. The evening sermon on Oct. 22 by Bro. Michael Kurtz was on the missionary subject. Oct. 27 Bro. H. K. Ober spoke on prohibition. At our love feast Nov. 11 and 12 Brethren Adam Hollinger and Paul Myer were present; the former officiated.—Alice B. Royer, Myerstown, Pa., Nov. 16.

**Waynesboro.**—Last Sunday there was a hearty response to the appeal of the Waynesboro ministerium that the church people of our community strengthen the "Spiritual Recovery Act," which the ministerium had inaugurated. To aid in this recovery the church people are uniting in a city-wide go-to-church program during the month of November. One morning service was preparatory for communion. The sermon theme was, Lovest Thou Me? Last evening 318 communicants participated in the love feast which was indeed a spiritual feast. Our pastor, Eld. Levi K. Ziegler, officiated, assisted by Eld. W. G. Group and Bro. W. C. Wertz. On Oct. 25 Sister Ida Shumaker, home on furlough from India, addressed our missionary association giving us some intimate glimpses of her work among the natives.—Sudie M. Wingert, Waynesboro, Pa., Nov. 9.

### VIRGINIA

**Antioch.**—An impressive installation service was held Oct. 1 for Sunday-school officers and teachers. Nov. 4 we engaged in our annual love feast. Bro. C. G. Hesse officiated, assisted by other brethren. On Sunday Bro. J. Allen Flora of Roanoke gave an inspiring message to a large audience.—Blanche Scott, Rocky Mount, Va., Nov. 14.



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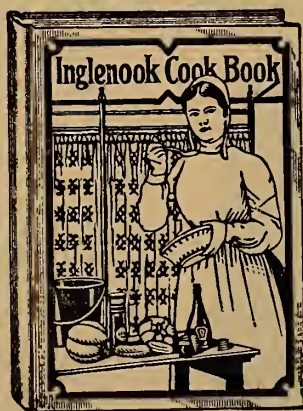
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INCLUDING THE MISSIONARY VISITOR

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The church has made mistakes. Yet the financiers tell us that its losses in these times have been far less than in other lines of effort and service. Let us cheer up and do better.

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Hope is dawning on the horizon. Even the government feels the need of some application of the teachings and philosophy of Jesus. Should not the church gird herself anew for her task and lead the way?

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Back of all institutions of blessing and culture is the church of the Living God. The school, the home and personal character depend upon its vigor and faith. Let us give it our full support at any cost.

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Pastors, teachers and secretaries are finding that their jobs are not dependent upon professional training alone; but are calls to service amidst difficulty and need. We shall prove our worth for divine comradeship and further work by much self-sacrificing and helpfulness in these days.

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These times are teaching us anew that the world is one and that the gospel is a universal message. We can neither hinder it at home nor prevent its radiance to all the world, except at our peril. Let us make new ventures of faith in its application to ourselves and to the uttermost parts of the earth.

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### The Cost of Experimentation

THE decision to experiment usually brings its harvest of humbling surprises. The prodigal son thought to sound the possibilities of the glittering way. Ultimately he returned to his father's house, perhaps a weaker, but certainly a wiser man.

Or, take the current ventures in government. Why don't all of the ways click like the brain trusters figured they would? Because in every complicated situation there are pretty certain to be unsuspected factors. Then, too, sometimes the seemingly new thing is nothing more than some old shining possibility which has been rejected again and again by the test of experience.

We hold no brief for things as they are. There are plenty of things which appear to need fixing. But fixing is done at a price. There is a cost of experimentation. It is said that Edison once made a thousand experiments which got him no farther than the discovery that there were at least a thousand ways in which a certain thing could not be done.

Then, too, while experimentation may disclose a new way, it may also show that the old way was better than suspected. Many people have discovered that the old home never looked so inviting as when they returned from a trip trying to find something better. Shall we experiment? Certainly. But it will cost something, and not infrequently will result in nothing more than a new appreciation of old principles.

H. A. B.

### The Cleansing Blood

"THE blood of Jesus his Son cleanseth us from all sin." There is nothing else that can do it. And the dear brother who wrote us lamenting that this fact does not receive more emphasis is quite right in insisting on it. But one wishes with a great and almost terrible desire that his anxiety had to do with the central truth as much as with the vessel which carries it.

Doesn't he know that Jesus was a true Son of his Father and of the same "blood" therefore? That the blood is the life and that shed blood is the expression of the utmost in devotion? That the physical blood which Jesus poured out is the symbol of the spiritual blood which his Father is always pouring out in yearning for his wayward children? That when they turn to him he graciously forgives and takes them to his heart? And that this is the precious truth which is embodied in the doctrine of the cleansing blood of Christ?

Symbols *can* be so useful, so illuminating, so strengthening to our weak material-mindedness, that it is the greater pity when our misuse of them makes them hinder more than they help.

E. F.

### What Gives Him His Power?

WHAT is the secret of his hold on the people? Why do they come an hour ahead of time to be sure of getting in? And how can he appeal so strongly to all classes, the cultured and the unlettered, "to Greeks and to Barbarians"? And why does this happen everywhere?

Not in these words exactly but in substance, this is what my friend wanted to know about the man in question. He even suggested my telling you the answer. Wish I knew it, and how to make this great leader's secret mine and yours. But then it would not be a secret, would it? Perhaps it isn't anyway. It is probably so simple a thing that we miss seeing it just because we think it must be something mysteriously hidden.

Without any pretense to accurate or complete analysis we venture to set down a few things that impressed us, a few things that any Christian leader may well covet for himself.

1. He is in dead earnest about his business. He takes it seriously. His manner is not vehement or boisterous. Far from it. He is the personification of poise and quiet dignity. He is not flustered by difficult and delicate questions. He does not substitute noise for



thought. He is a thinker, careful, calm, clear. But he is no cold intellectualist. His words glow with the warmth of deep-seated passion. No one can doubt his utter sincerity, devotion, consecration. He believes with all his might, because he believes that what he believes is tremendously important. And so the contagion of his great earnestness is irresistible. It grips you, fires you, holds you.

2. At the same time, he impresses you with his sanity. He does not fly off on a tangent. He has fervor **but not fever**. He respects intelligence and all honest truth-seeking. He sets out no false antitheses between faith and reason. For him faith outruns reason but does not despise it. Seeing that the truth is vastly larger than any human mind has yet been able to comprehend, he is very bold and adventurous, expecting greater things yet to come both in discernment and accomplishment, and keeping his mind open to further light from every possible source. He has great zeal for God, like certain of Paul's kinsmen, but, unlike them, he strives to keep it according to knowledge.

3. The thing this man is so interested in is the very thing that people in the bottom of their hearts are most concerned about. The multitudes of our time, like those of an earlier day, are as sheep without a shepherd. They are perplexed, if not positively troubled, and are looking for somebody with a word from God, if indeed they dare believe that God is, not to say also a rewarder of them that diligently seek him. And when a man talks like he has such a word, they are ready to stop, look and listen. For the deepest human interest after all is the question of life's final meaning. And so it is not the man alone that draws, it is the hunger of the people themselves for the foodstuffs he deals in. They come, and stay, because they want the Bread of Life and they think he has it.

Other things might be said. We could dwell at greater length on the clearness and simplicity of his thought and speech. He meets issues squarely and is easy to understand. People always like that. He speaks with authority, like his greater Master before him, and it is not that of the scribes. It is the authority of experience and insight, born of close companionship with that same Master.

What gives this great evangelist and missionary statesman his power with people of all classes? We think it is chiefly the substance of his message, reënforced and made attractive by the earnestness and sweet reasonableness with which he presents it. He is not ashamed of the gospel of Christ, for both in his own person and in a world-wide range of observation, he has found in it the power of God unto salvation, to everyone that believeth.

Qualities like that will give power to any ambassador for God.

E. F.

## The Other Side of the Simple Life

CURRENT conditions serve to give new point to a survey of Jesus' teaching concerning the manner of one's living. For many years we have stressed the simple life; and in theory, if not in practice, have borne down heavily on certain negative aspects. In doing this have we been aware of all Christ's teaching on how to live? Is there a positive as well as a negative side to the simple life? Is the simple life as simple as we think?

The emphasis upon the negative aspect of the simple life has doubtless been suggested by the seeming poverty of Christ's own life. He had no home of his own. In this respect he was poorer than the birds. He sent his disciples forth with a minimum of resources. He stressed self-denial. He placed no dependence in material wealth, pointing out that moth, or rust, or thieves usually make way with such reserves. Such are some of the teachings which have led us to think of the simple life as a venture in subtraction. But is this more than half the truth?

It must be remembered that Christ came on a mission of fulfillment. His real purpose was not to subtract from but to add to the richness of life. He came that men might realize the abundant life.

That there is a positive aspect to the simple life as lived by the Master is evidenced by an examination of the very texts which have been assumed to teach the opposite. It is true that Christ had no home of his own. However, there were good homes in which the Master was a frequent and welcome visitor. Even as he himself says, self-denial had multiplied houses and friends a hundredfold! It is true that he fasted and prayed, but he was also found at feasts. In the popular mind his manner of life was in contrast to the austerity characteristic of John the Baptist. Regarding treasures, his teaching was not against the practice of laying by. Quite the contrary, he urged it, providing the investment was in those values which abide. He proposed a plan whereby "all these things shall be added."

We may not be able to grasp the full import of the Master's teaching on the manner of our living, but we know it is vastly more than a venture in subtraction. The simplicity which he has in mind is the singleness of purpose which enables one to steer straight toward the worthy goal. Paul was living the simple life when he said: "This one thing I do!" Simplicity involves also a nice judgment of values. Clothes, food and all other material things are important, but as means to an end. Paul's decision to do one thing was to the end that he might win the greatest prize in life.

But this is enough to show that there is another side to simple living as exemplified by the Master and his disciples. It is true there was a giving up, or a negative side; but the giving up was to gain the greater riches, or the positive rewards of the simple life.

H. A. B.

## GENERAL FORUM

### Thy Will Be Done

BY MILDRED ALLEN JEFFERY

"Not mine, but thine"—how different, Lord,  
All things appear;  
Not my, but thy own will to do  
Throughout each year.

"Not mine, but thine"—thy Spirit, Lord,  
To have full sway  
And lead me on in paths of love  
From day to day.

"Not mine, but thine"—thy steward, Lord,  
Accounting thee  
The fullness of my time and tithe  
Ungrudgingly.

"Not mine, but thine"—yea, nothing, Lord,  
Shall I withhold,  
But yield to thee my all, my life  
A hundredfold.

*Hawthorne, Calif.*

### What Does the Church Mean to Its Young People?

BY BESSIE SPENCER

WHAT does the Church of the Brethren mean to its young people? This question grows bigger and bigger as one considers it, because there are so many phases of activity in the life of every modern young person. For instance: What does the church mean to its young people in their attitude toward war and peace, toward good citizenship, toward marriage and family life? What does the church mean to them when they are planning ways of spending their leisure time, or when they are considering our present economic situation or any other part of modern life?

Our church with the New Testament as its guide certainly has before it the highest of ideals. The other two principles of our church's founder, Alexander Mack, were to consider the ordinances as a means of grace, and to put no force into religion. On these three principles, then, and the experiences of our people, rest the foundations of the present Church of the Brethren. Let us go back now and look at the past development of our church. What has our church stood for? It has stood for peace; it has stood for prohibition; it has stood for the simple life and supreme honesty. You have heard that "A Dunker's word is as good as his bond." Our church has stood for missions, contributing money and the lives of some of our best people. It has stood for the best of homes, for clean minds and clean bodies. It has stood for Jesus Christ and simple, childlike faith in God. I can not think of anything for which our church has stood that we have come to con-

sider as wrong. Are these the things that our church should mean to its young people?

I think not. They are rather the high ideals which our fathers built upon the New Testament foundation. Then what should the church mean to us? When you were a child learning to read, or write, or to do anything else, doubtless you were challenged by some one who did as well or perhaps better than you. It seems, then, that we young people should react to our church in much the same way. What our church has stood for in the past and still stands for, what our church forefathers have been and have done, should be a startling challenge to every young person.

Our forefathers did well, perhaps not their best, but well. Ought we not go farther than they? Our people have always stood for peace. Now we are going beyond that. We are helping to sponsor efforts to promote goodwill. Kermit Eby recently returned from just such a mission to Japan. We are working for "Twenty Thousand Dunkers for Peace" who will pledge themselves against war. Plans are also being made for neutral action in case of another war. Our people have always been good citizens. May we be less than our forefathers? No, we must go farther. We must create a broader and more active citizenship. Our every effort must make for better homes, better communities, better nations, and for a more friendly world. We must enter into every activity of life with more zest than ever before if we would build on the good and root out the evils of our surroundings. Our homes have been among the best, not the wealthiest, but the best. "Train up a child in the way he should go and when he is old he will not depart from it." Do you believe that? Then how diligent must be the hands that guide our children! For it is they who must choose only the best from the multitude of experiences which may come to children of today. Are our homes as good as they used to be? They must be so, for how dare we fail! Thus it should be in every good cause, that the church and its past high standards are challenges to us to do even better things.

There has been a sermon written about the death of Abraham's father, Terah. You remember that he and Abraham were on their way to the land which God was to give them, but Terah died in Haran a long time before they reached the promised land. Perhaps Terah had no business to die in Haran. I wonder if we are ever Terahs; do we go just so far in a good cause and then stop? Do we die in Haran when we have no right to do so?

Perhaps some of our forefathers died in Haran; we are not judges of that; but it may be that some of us are already with Terah. But unlike him we still have a chance to revive ourselves and press on. We need men and women to help carry on our peace work, we need



young people to study our economic situation, we need to carry on prohibition work. We need more simple honesty and better homes; we need people who know how to think better, and who are real men and real women.

In closing I want to sum up my answer to the question: What does the church mean to its young people? The church should so challenge its young people that they will not die in Haran where they have no business to die, but "press on toward the mark of the high calling of God."

*Shepherd, Mich.*

## Idealism in Japan and America

BY KERMIT EBY

IDEALS are not the monopoly of one nation or race. The desire for the achievement of some finer type of life is common to all peoples. Youth everywhere looks for a future, a future that promises fulfillment for its cherished hopes. America and Japan have much in common, but no ties are more binding than these common aspirations which permeate all peoples.

One living in Japan is soon impressed by the many characteristics common to both peoples. Americans and Japanese are active, vigorous peoples. They lead the world in a fanatical devotion to sports. The Japanese easily assimilated into their life our sacrificial devotion to the team. College spirit plays as big a part in the life of a young Japanese as it does in the life of a young American.

The Japanese, like the Americans, are a sentimental people. They, too, are willing to die for an ideal. We in America sacrificed ourselves for slogans which glorified our democracy. We fought the World War because we believed our own peculiar institutions promised more abiding happiness for those who adopted them.

The Japanese, likewise, feel that theirs is a privileged order. Their Emperor is a living symbol of the continuity of Japanese history. He is the centripetal force which binds the nation together.

Americans died sacrificially for what they believed was a war to end war. The Japanese private soldier is firmly convinced of his mission of peace in bringing law and order to a bandit-ridden and exploited Chinese peasantry.

This common factor in both nations can be an aid in the creation of better understanding between the two peoples, or a menace if it leads to a messianic mission for the mutual extermination of those who stand in the way of each particular form of civilization.

America and Japan and Meccas for anyone desirous of organizing some society for the promotion of human welfare. Japan has its service clubs of every description. Its universities are filled with international re-

lations clubs busily engaged in studying and spreading internationalism. Young Buddhist and Shintoist groups are giving their attention to humanitarian movements of all kinds. Japan's very active prohibition movement received a temporary set-back when America legalized beer. Every year the Japanese Diet is compelled to take some action limiting and regulating licensed prostitution. Four young Japanese toured the United States last year in the interests of world peace.

Young Japan, like young America, is questioning the present economic order. Mitsui and Mitsubishi, Japan's leading capitalists, are held in the same growing disfavor as our own Morgan and Mellon. Japan has a more active communist movement than America, but this may be so because the Japanese government is more rigid in its suppression of Marxian activities; hence, calling forth more sacrificial loyalties.

Liberal movements are common to both nations. Many Americans picture Japan, as did the *Chicago Daily Tribune*, when it showed Japan as a slant-eyed soldier pressing his bayonet to the breast of a prostrate China. Japanese cartoonists portray America as an aggressive nation with all the wealth it needs; yet, jealous of the little that Japan is achieving. Both are unfair! There are two Americas, two Japans. The one is the Japan of the militarists, and the America of the capitalist and the big navy advocate; the other is the Japan portrayed by the statesmanship of Ozaki and the sacrificial idealism of Kagawa, and the America led by the idealistic Jane Addams and E. Stanley Jones. The liberal elements in both nations are handicapped because of the feeling of betrayal common to both. American liberals felt that Japanese liberals refused to stand out against their nation's policy in China; Japanese liberals resented the American thesis of a criminal nation.

In the future both groups must attempt to call forth the best in the other. If American liberals would strive for a repeal of the Exclusion Act, and if Japanese liberals took a more active interest in their opposition to the militaristic activities of their government, each group would increase the confidence in the other. Generous and sacrificial activities in one nation call forth the same in another—they are reciprocal.

Ideals are not the monopoly of one nation or race. Japan and America could go hand in hand in the creation of a new world if the best influences in each could only triumph.

*Ann Arbor, Mich.*

## Recognition

BY HELEN HOAK IKENBERRY

WE thank thee, dear God, for nature's miracles; for every object of beauty. We thank thee, too, for mediums by which we may secure our material comforts and necessities. We thank thee for the ability to earn, and

for the privilege of using money according to our best judgments.

Our hearts overflow with thanksgiving when we contemplate the joy and contentment of home, where love and coöperation and willing sacrifice have made blessed its atmosphere and sacred its memory.

For the power and inspiration of thy church do we give thanks, as we beseech thee to further enlighten and inspire the hearts of those who must lead the church to the fulfillment of its purpose in thy plan.

We are humble, and overcome with gratitude as we consider thy love, which is beyond our understanding, thy love which has not withheld from unworthy and disobedient men thy countless good gifts.

For the greatest of all privileges, prayer, which is an approach to thee, do we lift our hearts in thanksgiving today!

*Sterling, Ill.*

## The Bible—Our Only Creed

BY G. W. KIEFFABER

CREED is defined as an authoritative statement of belief; an authoritative formula stating the essential articles of faith or opinion—especially of the Christian faith. (Its Latin form is *credere*—or first person present *credo*—I believe: hence the identical beginning, as well as repetition, I believe, of both the Apostles' and the Nicene creeds.)

### The Apostles' Creed and the Nicene Creed

These two creeds—together with the Athanasian Creed—are the most ancient Christian creeds, though numerous ancient formularies of faith are found and preserved among the writings of the early church fathers: Irenæus, Origen, Tertullian and others. All of these latter agree in substance, though with some diversity of expression.

The Apostles' Creed dates probably from the end of the fourth century A. D., but there is no evidence of its being accepted in its present form before the middle of the eighth century. Or to put it in other words, this creed was taken into consideration and held in abeyance by Christian churches for three and a half centuries before being accepted and adopted by any.

The Nicene Creed was so named because it was adopted as the creed of the church by the Council of Nicaea or Nice, 325 A. D., though its terms were altered somewhat subsequently.

The Athanasian Creed—named presumably for St. Athanasius, Bishop of Alexandria, who lived in the fourth century, was certainly not drawn up till the end of the eighth or the beginning of the ninth century.

In addition to these creeds, the Roman Catholic Church has the Creed of Pius IV, put forth in 1564. It consists of the Nicene Creed with additional articles adopted by the Council of Trent in 1545, to which is

now added a profession of belief in the definitions of the Vatican Council.

The English Church adopts as thoroughly to be believed and received the three ancient creeds: the Apostles', the Nicene and the Athanasian, which as a part of their liturgy may be read in the Book of Common Prayer; but it does not consider any of them to be inspired.

Besides these creeds there are numerous confessions of faith which have been adopted by different churches and sects. For the Anglican Church, the thirty-nine Articles of the Book of Common Prayer; for the Church of Scotland and other Presbyterian churches their creed is contained in the Confession of Faith drawn up by the Westminster Assembly of Divines and completed in 1646.

Practically all churches of today that have a creed have adapted it from the above formularies.

Our church, the Church of the Brethren, has age; that should lend wisdom. It was founded in 1708 as an outgrowth of Pietism. In that day there were a number of diligent seekers for truth as taught in God's Word. Two young men, brothers, students in Oxford University, drew apart from the existing church and became the founders of Methodism. But nearly thirty years before the Wesleys began their work, our own people, a people zealous to obtain God's approval of their religious life, noting practices in the existing church which their consciences could not approve, and which, according to any interpretation they could permit, the Bible did not teach, withdrew from the church body and in the early dawn of an April morning went down into the River Eder near Schwarzenau, Germany, kneeled in its waters and were immersed three times forward, as their Bible taught them. There they formed a covenant from which arose our church—the Church of the Brethren—adopting as their only rule of faith and practice, their creed, the Bible, the whole Bible. Where it speaks, they speak and obey; where it is silent they are silent, having no message for the sinner or a lost world except an open Bible, wherein each can look and live.

But note that creed is defined as an authoritative statement of belief. If so, who has authority to speak except those who have spoken?

Where did they get the authority to speak?

When did they get the authority to speak?

Why should man speak when God has spoken?

How is it possible for man to speak when God has not spoken?

How is it possible to speak without stating something additional, or something less, or something different from God's own message, the Bible? To do any one of the three is a very serious undertaking, for I note his message: "Heaven and earth shall pass away, but my word shall not pass away."



The word creed is not a Bible term; I find it nowhere in the Book. It is man-made and man-defined. Note the word defined—I use it advisedly: limited, restricted, made to include those things which it desires to include, and to eliminate those things which it desires to eliminate. Either of these deviations is fraught with danger to human souls for we are instructed: "Take unto you the whole armor of God" (Eph. 6: 13). "All scripture is given by inspiration" (2 Tim. 3: 16): Now inspiration means God-touch with a coal of fire from the altar of God. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5: 19).

#### Jesus, the Master of Men, Speaking

Here Jesus touches the crux of creed; its purpose is to state the things that are to be taught to men. Too often, in fact usually, it becomes the practice of members of a church body to refer to their creed in determining the righteousness of an act, instead of referring to the Word of God; in fact, the adoption and acceptance of a man-made creed compels such a procedure.

"If any man [or committee] shall take away from the words of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City" (Rev. 22: 19).

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22: 18).

But, says some one, "I think that scripture refers to the book of Revelation only." Very well, do you think that God will deal any more severely with one who tampers with Revelation than he does with any one who tampers with any other part of the Bible? Isn't it all his Book?

"God is no respecter of persons" (Acts 10: 34).

"Teaching them to observe all things, whatsoever I have commanded you" (Matt. 28: 19).

If a creed neither adds nor takes away, then it is the Bible and is unnecessary. But a creed must of necessity be brief and concise; hence it states only Bible essentials. Note again the definition of creed: An authoritative formula stating the essential articles of faith or opinion. Herein lies the test: I have yet to find either the word essentials or nonessentials between the covers of the Bible.

The fact that God places any statement in his Book (for I must believe that the Bible is God-given, God-directed and God-kept; and I know that "all scripture is given by inspiration of God"), proves that it is essential, and that it is put there purposely as a test of our faith; for the simpler the commandment, the severer the test of our implicit obedience to our Master, else why should he say: "Why call ye me Lord, Lord, and do

not the things which I say"? Or rebuke by saying, "teaching for doctrines, the commandments of men"?

Who has authority to draw up a set of essentials? Nobody. Who has power to appoint any one to segregate God's Word? Nobody. Why did the Master emphasize the fact that "all power is given unto me in heaven and in earth"? And then state that "heaven and earth shall pass away, but my Word [my commandment] shall not pass away"?

While here he authorized no one to make any changes in his Word. No one has since received such authority from heaven, for Jesus is Lord there also. If any statement has only man authority, from earth, it has no efficacy in effecting salvation, but is a sure road to condemnation. Man has no commission, authority or permission to change the doctrine or the commandment of Jesus. His highest privilege is to formulate a method for carrying out Jesus' message to men.

And just what is the Bible, our creed? It is—

Our balm in Gilead; the sailor's compass; the sword of the Spirit.

The hope of the sinner; the haven of the penitent.

The comfort of the fatherless and widows.

The lamp to our feet; the light to our pathway.

The guiding star through a world of trouble.

A consuming fire, eating out all dross (Jer. 23: 25).

A hammer that breaks in pieces all criticism (Jer. 23: 29).

It is milk to the new-born babe in Christ.

It is the mirror of life (Jas. 1: 23).

It brings solace to the weeping.

It cheers the broken-hearted.

It speaks peace to the troubled soul.

It is the only anchor to the troubled soul.

It rewards whoever obeys it with an eternity in glory; and banishes forever from God's presence whoever tampers with its message.

For two and a fourth centuries (which event we celebrated in April, 1933) this has been our creed, a whole Bible.

It is safe; it is definite; it is indestructible. It resists all criticism successfully.

It has guided us in the past.

It keeps us in the present.

It is a chart for our future

And saves us eternally.

Its teachings are plain.

Its commandments are binding.

And its promises sure.

God's choicest blessings rest upon his child, who follows it. Its woes and penalties pursue the one who disobeys it. Let's keep it, a whole Bible, our creed. It is our pathway home to heaven and God. I say, Amen. Do you say, Amen? Whatever we do depends on you.

Akron, Ohio.

## "The Light Shineth in Darkness"

BY REV. GEORGE WILLIAM BROWN, D. D.

General Secretary American Bible Society

WE thumb the dictionary in vain these days to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But as we entered 1930 the assurance came from somewhere that the situation was only temporary. As month after month passed and the prosperity "around the corner" failed to materialize we spoke of the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931 we became accustomed to referring to the outlook as serious. Successively it became unparalleled, unprecedented, and ultimately indescribable. Never were the hymnist's words more appropriate:

"We are living, we are dwelling,  
In a grand and awful time."

What the remedy for the world's ills is none will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, levelling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject and because of that conviction the Society is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

Universal Bible Sunday will be observed on Sunday, Dec. 10, and the theme suggested by the American Bible Society is: "The Light Shineth in Darkness" (John 1: 5). In the darkness of these days the gracious and ever meaningful messages of scripture shine forth with a peculiarly penetrating brilliance. There are rays of scripture light which reflect comfort; comfort for the discouraged, comfort for the dismayed, comfort for the weary. From the Book there comes illuminating counsel; counsel to guide youth, counsel to embolden the middle-aged, and counsel to sustain the elderly. From the chapters of the Bible there streams forth a challenging light; challenging the believer to stand steady, to persist, even to adventure.

We turn to the pages of scripture describing the leaderless days of Israel, following the death of Moses, and

we find God in the gloom of that dark hour lifting up a new leader and fortifying him with these words: "Be strong and of good courage; be not afraid, neither be thou discouraged: for the Lord thy God is with thee."

We review the life of David so fraught with dangers and vicissitudes, oppressed by his king and deserted by his son, and at the end of it all we read his great testimonial on the certainty of God: "He hath made with me an everlasting covenant, ordered in all things and sure."

We meditate on the message of Isaiah and read the reflections of that great prophet as he observed dynasties rise and fall and as he watched Israel moving toward its nadir: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We turn to passages of the New Testament, familiarizing ourselves afresh with the baffled and harassed experiences of St. Paul who knew first hand the dismay and discouragement of opposition and defeat.

We are heartened when we find him writing to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is the messages and words of our Lord however that inspire us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," and again, "Let not your heart be troubled; ye believe in God, believe also in me."

Universal Bible Sunday aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance this year assures Bible lovers that "the light shining in darkness" will lead thoughtful sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

*New York City.*



## Scripture Reading a Blessing

BY LULU TERFORD

THE scripture readings that are going forth in the midst of our churches are surely very, very timely. Beginning at a certain date and reading a chapter a day or



the other methods suggested has its merits. It will undoubtedly be a power for good and unity. It will help us to appreciate what is said in Philpp. 2:2 about being of one mind. In reading and marking our Bibles we will find that the great love of God so draws us and holds us that we will spend much time in scripture study. Since God so loved us that he had the Scriptures recorded for our guide, nothing should be allowed to interfere with the reading and study of it. In it we have our Savior's example to follow, the experiences of the saints from which to profit and we have the prophecies that we may know where we are in God's plans for his people. Most Christians are not as diligent in reading the blessed Holy Bible as they should be. We should realize that the Word of God sustains us and that we are constantly in need of sustenance. Often Christians give of their strength and earthly goods and they are perhaps criticized. It is then that the scripture, "for God is not unrighteous to forget your work of labor and love," is a comfort and sustains us. Then comes the remembrance that we are soldiers of the cross. That we are to account to God for our stewardship and not to man. Great is our assurance when we read that God does not forget. Pray for the success of the scripture reading movement. May God bless the day it was launched. It promises to give us one of the richest blessings of the year.

*Glendale, Calif.* —————

### **An Ideal Feast**

BY J. H. MOORE

It was on a recent Sunday evening, to be exact, Oct. 22, that I was seated with four other elders at what is regarded as the head of the table. It was a love feast occasion. In front of me were a half dozen long white tables, surrounded by nearly one hundred people of like precious faith. The first tables were occupied by brethren, and the rest by sisters. There were more tables for the sisters than the brethren. Just how it will be in the great coming heavenly feast we know not, but that is the way it was at this feast. On the tables was an ample, warm supper, everything being tastily arranged, and covered by white linen.

The large room, the chapel, thus occupied, is fitted up for feast occasions and other gatherings. By means of a broad curtain, that may be raised or lowered, it is separate from the permanently seated auditorium, where the preaching services are held. On occasions of large assemblies the two rooms can be easily thrown together. To the stranger occupying a seat in the auditorium, the scene in the well-lighted chapel, with everything tastefully arranged, was indescribably beautiful. In the way of reverence and sacredness there was something about the assembly and service that sensibly reminded the devout Bible reader of the last supper in the upper room.

During the passing hour and a half there were appropriate songs, prayer, reading of the Scriptures, the religious rite of feet-washing, eating the Lord's supper, and the passing of the loaf and cup. There was no preaching. It was simply a quiet feast, giving evidence of reverence and a high order of spirituality. For the reading and prayers each elder was assigned a part and each communicant enjoyed the service from start to finish. By 8:30 o'clock the last song had been sung, the last prayer offered, the tables neatly covered and all feeling that they had, during the passing moments, been in a heavenly place in Christ Jesus. The room was closed and left until the next morning to be set in order.

In Sebring we have many of these feasts, two each year, and to all appearance of the old-fashioned type, highly spiritual, soul-filling and strengthening, but this one will be remembered as one of the very best.

In connection with a feast occasion the Master once said: "If ye know these things, happy are ye if ye do them." In view of this and the blessings resulting from love feast services, I can not understand why any member of the Church of the Brethren, if not hindered by sickness, should voluntarily absent himself or herself, from the table of the Lord. If there were published reports of the absentees from each and every feast for a year, I am wondering what might be the showing. Would it be 25% or would it be much more? Whatever the showing, it would show a lamentable weakness. We read of the good shepherd going out after the absent one even when there were ninety and nine safe in the fold. In the light of this care for the safety of every member of the flock, what should be said, and what should be done when 40% or even 20% of the Father's children fail to appear at the evening table when the emblems of life are served?

### **Bits of Brotherliness**

BY PAUL F. BECHTOLD

#### **Do Your Bit as a Hero of Peace**

A PROMINENT Protestant and a prominent Catholic lived on adjoining farms. The Protestant had suffered some financial losses. His Catholic neighbor noticed that he was sowing no oats last spring and began to wonder about it, for he had always sown oats. Finally he sent word across the fields that he had extra seed oats; to just come over and get the amount needed, saying nothing about pay. If the crop turned out all right, payment could be made later, either in oats or cash. At any rate it should be forgotten for the present.

This brotherliness in a relationship where unbrotherliness is often found will hasten the coming of the democracy of God. We can easily conceive, with Dr. Cadman, of Catholic and Protestant worshipping together in five hundred years.

*Wakarusa, Kans.*

I am wondering if it would not lead to something higher and better if each pastor or elder would take note of this condition so far as it relates to his flock, then advise his flock of his findings, to be followed by a well defined note of warning.

Then I am further wondering if we have enough of constructive teaching from the average pulpit regarding the keeping of the ordinances as they have been handed down by the Sacred Record? More well defined and earnest teaching along this line, with some checking up, might possibly result in a more creditable showing.

*Sebring, Fla.*

## Speaking Evil of Rulers

BY D. E. CRIPE

WHEN the Roman centurion took Paul before the Jewish council to know the certainty of which he was accused, Paul said: "Men and brethren, I have lived in all good conscience before God until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him: "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And they that stood by said: "Revilest thou God's high priest?"

Then said Paul: "I knew not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23: 1-5).

Paul's accusation of the high priest was so fitting and so applicable to the case that even Ananias could make no reply and had to depend on others to answer him. When Paul learned that Ananias was filling the office of high priest, he at once made an apology for having spoken as he did. It was not because he had spoken a word that was not true, or deserved, but because he remembered that it was written that we should not revile our rulers.

Paul knew that Ananias was unworthy to hold the office of high priest; he also knew that now since heaven had rent the veil of the temple and the holiest of holies was no longer sacred, there was no more need of a high priest. That now Jesus Christ was our great High Priest, the only high priest the world needed. Yet he was willing to be subject to the law and do more, rather than less, than the law demanded.

Since we have this teaching and example of Paul we know we are on safe ground as long as we refrain from speaking evil of our rulers. As a people we have no great respect for those in high positions, and may be too free to blame them for everything we do not like. We may speak evil of them because they have done what we think they should not have done, or omitted to do the things we think they should have done. Rulers are human and we need not be surprised that they make

mistakes, and that they fail to please every one who is under their jurisdiction.

We should be very thankful that we are not asked to sit in judgment on those who occupy positions above us in this world, whether it be the chief magistrate or the many who hold office under him. We are told not to judge those who are lowly in life even as we are, because we are not qualified to judge, and we can not get all the evidence of those we know best. It would be a heavy responsibility if we were asked to judge even our brother, and far more if we were to judge rulers.

Rulers are not always what they should be. Paul in his later years was under the rule of Nero, one of the vilest men who ever ruled on earth, yet in all the epistles he wrote during those years he never reviled that emperor. On the contrary, he teaches that we should pray for kings and for all who are in authority.

It ill becomes us who are passing through this world as pilgrims, who are strangers and foreigners, fellow-citizens with the saints and of the household of God, to speak evil of those who are in authority and who permit us to live quiet and peaceable lives, unmolested here in our journey to that better land. On the other hand, we ought to be grateful, loyal in obeying every commandment of men which does not ask us to violate the command of God.

*Willows, Calif.*

## Headed East, but Moving West

BY JOHN E. STONER

SOMETIMES the foolishness, the contradictory actions of men would be funny—if there weren't so many lives trembling in the balance. Just one example.

The French spent a lot of money to put a wall of iron between them and the Germans, and a lot more to equip and train a gigantic army, maybe because they didn't trust the iron wall. Incidentally the wall and the army scared the Germans, so they put a leader in charge who promises to build armies and kill people so that the French now have real reason to fear the attack they have been hoping—I mean looking for. But that is not the foolery I started to laugh at. When they had spent so much money on iron walls and armies, then they began to wonder how they were going to pay all that money back. Some of their legislators got angry—a majority—and overthrew the ministers in power because they wanted to start raising the money. But when a new group of ministers took up the burden of government, did the legislators let them cut down on the spending for war? They did not. They encouraged them to spend as much as usual—maybe to provide something to get angry over again so they could turn out another group of ministers.

In spite of the gathering mist of blood a smile starts, but then there is that business about beams and motes!

*Fort Wayne, Ind.*



# World Mission Facts and Figures

For the Church of the Brethren in 1933

BY ANETTA C. MOW

(Detained missionary from India working in the mission office until permitted to return to the field)

## THE HOMELAND MOTHER CHURCH

Membership ..... 150,000 Districts ..... 49  
 Congregations ..... 1,031 Ministers ..... 3,000

## THE DAUGHTER CHURCHES

	India	China		Scandinavia		Africa
		North	South	Denmark	Sweden	
Work began .....	1894	1908	1916	1877	1883-4	1922
Pioneer missionaries .....	W. B. Stover and wife Bertha Ryan	F. H. Crumpacker and wife Emma Horning	E. S. Moyer and wife Martha Shick Moy Gwong	Christian Hope E. Eby D. Fry		H. S. Kulp A. D. Helser
Mission territory .....	7,000 sq. mi.	7,000 sq. mi.				6,000 sq. mi.
Number of people for whom responsible .....	1,200,000	1,300,000				2,000,000*
Membership .....	5,000	2,000	150	69	160	84
Organized churches .....	16	4		2	5	3
Districts .....	2	1		1	1	1
Native ministers .....	10	2	2	3	7	
Missionary ministers .....	10	8			2	6
Missionaries on field .....	38	27			4	13
Missionaries on furlough .....	6	2				8
**Annual budget expense .....	\$38,207	\$23,484	\$818	\$234	\$3,551	\$13,063
**Annual supports of missionaries .....	26,410	20,402	500		2,593	15,218

\* Our territory contains 200,000 people for whom we are immediately responsible. Surrounding us is an untouched field of 6,000,000 more.

\*\* Data taken from June 4, 1933, Gospel Messenger.

### "OUR FIRST LOVE"

- - - according to our mission historians

#### India

"It must have been an impressive scene and a long-to-be-remembered experience when, on April 25, 1897 (after being in India two years), as the sun was sinking in the west, Bro. Wilbur Stover stood in the Wanki River, baptizing eleven persons, the first fruits of the Church of the Brethren in India."—*Our Missions Abroad*, E. S. Moyer.

#### China

"After making three prospective tours, one east, one west, and one north, and traveling in all about twelve hundred miles, Brethren F. H. Crumpacker and Bro. Hilton decided on the location of their mission. It is in the eastern part of the province. It is virgin soil. Most of the people know nothing of Christianity."—*Missions in the Church of the Brethren*, E. S. Moyer.

#### Scandinavia

"Christian Hansen in Denmark was so impressed with letters and tracts sent him by Bro. Christian Hope from America that he asked for baptism and admission into the Church of the Brethren, and strongly urged that Brethren come to Denmark to preach the Gospel. It was evident that each member felt the call from Denmark must be answered, for they viewed it as the call of God, just as much as Paul viewed his call from Macedonia as a call from God. Oh, what solemn

scenes! What wonderful outpourings of the Holy Spirit. Bro. Hope was elected to the ministry and authorized to administer baptism. It was decided that Brethren Eby and Fry proceed to Denmark to organize a church there. More than three hundred people accompanied the party to bid them farewell as they took the train."—*Fifty Years Ago*, J. E. Miller.

#### Africa

"October 18 [1923] was a red-letter day—Mrs. Kulp and Mrs. Helser arrived in Africa [to join their husbands]. Two days later they were seven hundred and fifty miles in the interior. It had been a year, lacking three weeks, since they had been left behind in America. . . . Mrs. Kulp proved herself a very unusual woman on this journey. Mr. Kulp took ill with fever, and had to be carried, while the transportation of more than a hundred boxes of goods needed considerable supervision. And all this in her first two months in the country. . . . They were so happy to be in Africa

World wide missions includes the work, both home and foreign, administered by the General Mission Board. The presentation in this Messenger mentions only the foreign. At Thanksgiving time a special Home Mission Offering was lifted in many congregations. A leaflet, *God Needs Your Help to Save America*, was issued giving the facts of our general home mission work. It is available from the General Mission Board, Elgin, Ill.

Treasurers and others sending money should know that money intended for foreign missions should be so stated. Money sent for world wide missions will be administered by the General Mission Board for either foreign or home mission work. Money intended for the use of all the Boards included in the Conference Budget should be sent to General Mission Board, designated for Conference Budget. If the sender makes no designation the treasurer of the Mission Board assumes that the gift is intended for the Conference Budget.

that they could scarcely express themselves.”—*Missions in the Church of the Brethren, E. S. Moyer.*

### THE IMPORTANCE OF CHRISTIAN MISSIONS

#### Faith Will Not Fail

“An honored bishop as a young man had charge of a church loaded with debt. He preached and took up an offering for foreign missions while the sheriff’s flag was nailed to the front of the church building, and his people thought him crazy. But today that church is one of the strongest in the city, and a large and sympathetic giver to the evangelizing of the world. The young bishop was not crazy any more than Noah or Abraham or Moses or David or Paul was crazy. He knew that God had said: ‘Them that honor me, I will honor.’”

#### Sharing Jesus

“A New Zealand girl was brought over to England to be educated. She became a true Christian. When

she was about to return home, some of her friends endeavored to dissuade her. ‘What!’ she said, ‘do you think I could keep the good news to myself? Do you think I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!’”

#### Missions Agents of Goodwill

With generous allowance for mistakes in missions, it is still true that the missionary enterprise represents the one uniformly unselfish contact between the Christian and the non-Christian worlds. Christian missions are rooted in the Christian concept of God, and they are continued and perpetuated by reason of the Christian experience of God. It is not possible to hold steadily the true Christian idea of God and not to undertake to share that idea with all other men. Some one has



### THE MARCH OF FAITH IN PICTURES

#### INDIA

P. G. Bhagat

*Headmaster of the Vocational Training School, Anklesvar, India. A man ever alert to the best and highest for himself and his students.*

#### AFRICA

Risku and Wife

*A faithful Christian couple. Faithful out of the midst of paganism. Faithful surrounded by temptations all unknown to us. Faithful in service for Christ.*

#### CHINA

Pastor Yin and Family

*This is a splendid Christian family. Pastor Yin has charge at the central church at Ping Ting. He has a large circle of friends within and without the church.*



May the Church of the Brethren Continue to Walk  
With Christ Among the Nations



well said that Christianity's true vocabulary is the language of life, its method is reproduction and regeneration, its attitude helpfulness and sharing. Missions have ever offered a better way of life—the abundant life. They have attempted to draw the peoples of the earth together in a common understanding and fellowship. The Christian missionary has ever felt the responsibility of trying to make the world's conversion a Christian conversion.

#### Other "Missionary" Agencies

Let no one think that Christian missions and Christian missionaries are the only missions and only missionaries. The world is being converted, but to what? Look at the list of agencies which are out for business: Traders, commercial experts, industrial kings, exploiters, militarists, profiteers, liquor dealers, slave dealers, theatre and movie managers, capitalists, soviets, nationalists, and communists, nor is the list exhausted. Every one of these agencies is dead in earnest. Each one searches out the last possibility it can grasp. Yes, the world is being converted, but to what? We're all for converting the world to our automobiles and to our tooth paste and our chewing gum. Why should the Christian church and Christian mission hang its head and give up, and withdraw, leaving the taking of the world to these other agencies? If conversion is not to Christianity, it will be to something else. Oh, yes, it is called *meddling* and *interference* when Christians work to bring Jesus Christ to those in ignorance, sickness, superstition and poverty. Shall the Christian church be willing to close up the only hopeful part of the conversion of the world? God forbid.

### What to Pray For

BY ERNEST M. WAMPLER

*Week of December 11-17*

The two counties of Chin Chou and Wu Hsiang were taken over by our mission from the China Inland Mission about ten years ago. No missionaries lived in this territory until we moved here in the fall of 1931. Before that time we had Chinese evangelists working the territory and about twice a year the missionaries at Liao Chou would make tours through the villages where members and inquirers lived. On my return to China I was assigned this field to work. Travel being so difficult we decided to move here. We are very happy in our work. We have not been disappointed in him whom we have trusted. There are more than one hundred Christians in these two countries, but only two villages have as many as ten. Mrs. Wampler is caring for the women's evangelistic work in this territory at present.

Along with our evangelistic work we are trying to help the living conditions of the people by introducing better seeds and poultry; we are also training them to use their cheap wool to make yarn and cloth, and teaching them to knit sweaters, scarfs, underwear and other useful articles.

### THREE REASONS FOR OUR MISSION PROGRAM

#### India Challenges the Christian Church Today

India desperately needs a different concept of God. Her gods have failed her and left her in degradation, poverty and fear through all the ages. Her caste system has held her down until no orthodox man can rise to higher levels. Her superstition still blinds her eyes and saps her strength. India needs Jesus Christ and his abundant life. India needs God, the Father of our Lord Jesus Christ. Nationalism with its arrogant self-assertion is sweeping over India, adding confusion to confusion in many places. It is a great misfortune that political affairs are crowding out the very things which would bring help and blessing to the people. Educational, economic and social and spiritual betterment are pressed to the wall in the sweep of exaggerated nationalism. Yet this very nationalistic spirit is a sign of renewed vigor, and it should challenge the Christian church to help India to move toward the *best*—and no Christian can concede that the *best* is other than a Christlike India.

#### The Urgency in China

Communism and Christianity are bidding for the soul of China. The issue is not with idols of wood and stone. Confidence in idols in this intellectual age is waning like the winter's ice thaws with the approach of spring.

Communism emphasizes a better life for the common man. Hatred is its dynamic, violence is its method, materialism is its philosophy and atheism is its religion.

Christianity offers love as its dynamic, service as its method, spirituality as the power transcending materialism and a personal loving father God as the basis of its religion.

With China's 400 million people rapidly awakening she is destined in our lifetime to take a major place in



*First love feast in the city of Tsinchow. Fifty-eight communed. your orders now for the Leaflet: Junior Friends in Sunny*

world affairs. If our hands slacken and China turns to communism, how can we stand judgment before a righteous God!

#### **We Must Go On in Africa**

Mohammedanism sweeping down from the north, overwhelming the pagan tribes of central Africa in the years 1914-1920 was the situation that sent many strong young men and women to their knees for persistent prayer. Today those young men and women are in Africa. At first there was deep concern whether we would be permitted to work among Moslem people. The missionaries did faithfully and well their work among the pagan tribes. Now Moslems seeing the benefits of the Christian faith are turning to our missionaries for help in learning the truth about God and the best ways of living. Our work is barely started, the seed has been well planted, a great harvest will be reaped in the summer time of our work. *We must go on.*

#### **A Living Epistle**

A FAMILY of Hindus came recently to a pastor in Poona and asked to be prepared for baptism. They were asked why they wished to be Christians, and replied: "Well, what really made up our minds was an experience we had in a government hospital in Poona. First, one member of the family and then another spent some time in the hospital as in-patients, and it so happened that both times we had the same Indian nurse attending us. She seemed different from the others. She was extraordinarily alert, sympathetic and helpful, and always seemed to enjoy her work, as you could see from her face and manner. She was never tired, never unready to do some little thing we wanted. One day we asked her about herself and she said: 'I am a Christian, but as this a government hospital I can not say anything to the patients about it.' When we saw that girl it made us want to be Christians ourselves."—*The Missionary Review of the World.*

#### **Junior Worship Program**

##### **God's Most Precious Gift to Us**

**Hymn:** Hark! the Herald Angels Sing. Hymnal, No. 101.

**Scripture:** Luke 2: 8-20.

**Theme Verses:** Luke 2: 11: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." John 3: 16: "For God so loved the world, that he gave his only begotten Son."

**Prayer:** O God, our Father, whose name we adore today, grant that the radiant presence of the Christ, who came as a little child to this earth, may shed abroad in our hearts and homes the Christmas gladness and hope. And help us to celebrate this happy season in gratitude and love, in unselfish and neighborly helpfulness and service. Let thy love glow in our hearts. Amen.

**Leader:** Isa. 9: 6: "Unto us a child is born, unto up a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful,

Counsellor, Mighty God, Everlasting Father, Prince of Peace."

**Response:** "Glory to God in the highest, and on earth peace, goodwill toward men."

**Christmas Legend:** "When the Child of Nazareth was born, the sun leaped in the heavens, and the stars around it danced. A peace came over mountain and forest. The grass was beflowered with open blossoms, incense sweet as myrrh pervaded upland and forest, birds sang in the mountain top, and all gave thanks to the great God."—A Bosnian legend.

**Leader's Thoughts:** God's gift of the Christ Child was for us. God gave him to be our Savior. How careful we should be to remember that without God's great Christmas gift of love, there would not be any Christmas; how careful we should be not to be so absorbed in ourselves, the gifts we expect to give and receive, our own good times, that there shall be no room in our hearts for the Savior.

We can keep the birthday of the Christ Child as the angels did by singing songs of praise to him. The gladdest songs in all the world are our Christmas carols.

We can keep the birthday of the Christ Child as the shepherds did. When they heard where they could find him, they went with haste. If we have never found in Jesus a Savior, let us do it with haste today.

We can keep the birthday of the Christ Child as Mary did. She pondered in her heart the meaning of the story the shepherds told her. We can ponder in our hearts what the Christmas story ought to mean to us, not only on Christmas Day but all through the year.

We can keep the birthday of the Christ Child as did the Wise Men. They brought gifts to honor his first birthday. Let us honor Jesus nineteen centuries later by giving our love and by sharing joy and peace and goodwill with all peoples. Let our spirits radiate Christ's own life by sharing, loving, helping and being glad. These are our gifts of precious worth.

##### **Poem:**

"My door is opened wide tonight,  
The hearth fire is aglow.  
I seem to hear swift passing feet,  
The Christ Child in the snow.

"My door is open wide tonight,  
For stranger, kith, or kin.  
I would not bar a single door  
Where love might enter in."

##### **Closing Thought:**

"Let the song go round the earth,  
Jesus Christ is Lord.  
Sound his praises, tell his worth,  
Be his name adored;  
Every clime and every tongue,  
Join the grand, the glorious song."

**Hymn:** Joy to the World! the Lord Is Come. Hymnal, No. 100.

#### **1934 Junior League Project**

##### **"Junior Friends in Sunny Nigeria"**

During 1934 the Juniors of the church will work for Africa. By Jan. 1, the material explaining this new project will be ready to send out to all who order it. Send in your orders now for the Leaflet: *Junior Friends in Sunny Nigeria*. Plan to begin your year's work at the beginning of the new year. This little leaflet explains in detail the plans for the Africa Project—*General Mission Board, Elgin, Ill.*



## KINGDOM GLEANINGS

### Calendar for Sunday, December 10

**Sunday-school Lesson**, Paul in Cæsarea.—Acts 24: 10-23.

**Christian Workers' Meeting**, Faith and the Gospel of John.

**B. Y. P. D. Programs:**

Young People—Reading—How Go About It?

Intermediate Girls—How Can We Make Christmas Happier for Others?

Intermediate Boys—Carry Your Pack.

\* \* \* \*

### Gains for the Kingdom

**One** baptism in the Beech Grove church, Ind.

**Three** baptisms in the Anderson church, Ind.

**One** baptism in the Cando church, N. Dak.

**Five** baptisms in the church at Garber, Okla., Bro. O. H. Feiler of Quinter, Kans., evangelist.

**Ten** new members at Thomas, Okla., Bro. O. H. Feiler of Quinter, Kans., evangelist.

**Three** baptisms in the Tyrone church, Pa.

**Three** baptisms in the Bakersfield church, Calif.

**Five** baptisms in the Decatur church, Ill.

**Eighteen** baptisms in the Quemahoning (Maple Spring) church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

**Five** baptisms in the Astoria church, Ill., Bro. B. C. Whitmore of Wheaton, Ill., evangelist.

**Twelve** baptisms in the West Milton church, Ohio, Bro. J. W. Fidler of Brooksville, Ohio, evangelist.

**Twenty** baptisms in the West Branch church, Ill., Brother and Sister E. S. Coffman of Dayton, Ohio, evangelists.

**Twenty** baptisms in the Osceola church, Ind., Bro. C. C. Cripe of Bremen, Ind., evangelist.

**Three** baptisms and two received on former baptism in the Bellwood church, Pa.

**One** baptism in the Glade Run church, Pa.

**Eight** decisions in the Carlisle church, Pa., Bro. Robert Cocklin of Lower Cumberland, evangelist.

**Ten** united with the Topeka church, Kans.

**Eleven** confessions in the Oakland church, Ohio, Bro. Ivan L. Erbaugh of Union City, Ind., evangelist.

**Four** baptisms in the Lynchburg church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

**Eleven** baptisms in the Woodland Country church, Mich., Bro. C. H. Petry of East Akron, Ohio, evangelist.

**Four** baptized and one received on former baptism in the Reading church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.

**Twenty-five** baptisms in the Everett church, Pa., Bro. Tobias Henry of Johnstown, Pa., evangelist; previously three were baptized and one reclaimed.

**Seventeen** baptisms in the Independence church, Kans., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

\* \* \* \*

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. O. H. Feiler** of Quinter, Kans., Dec. 3 at Ames, Okla.

**Brother and Sister Oliver H. Austin** of McPherson, Kans., Jan. 24 to Feb. 11 in the Glendale church, Ariz.

### Personal Mention

**Western Canada** is to be represented on the Ames Standing Committee by Eld. J. S. Culp, with Eld. John Wieand as alternate.

**Bro. Chas. D. Bonsack** preached the morning sermon for the Elgin congregation last Sunday. The Challenge of Our Church was the timely topic he used. Have you ever thought what a challenge your local church presents? Think how many lives have gone into its upbuilding, what a center of hope and fellowship it is in the life of the community! Perhaps your church can be made a still more vital force for righteousness. And that, too, is a part of the challenge.

**Sister Eleanor J. Brumbaugh**, Huntingdon, Pa., writes us under date of Dec. 2 concerning the illness of Sister Wealthy Burkholder who will be remembered by older Messenger readers as a frequent correspondent over the signature of Wealthy A. Clarke. Sister Burkholder had a stroke Oct. 4 and since then has been in a critical condition, unconscious part of the time. Sister Brumbaugh then incidentally mentions her own infirmities, including a recent attack of such severity that she says, "I thought a few days ago I might go before her. . . . Am better but may yet go before her, for sometimes the end comes quickly. I tell these dear ones around me not to be so anxious. The end is coming and I am glad to be going." Of course, the reader heartily joins the Messenger staff in wishing for these two faithful veterans the very best things out of the Father's inexhaustible storehouse.

\* \* \* \*

### Miscellaneous Items

**The love feast** of the Ft. Wayne church, Ind., will be held Dec. 17 at 7 P. M.

**Ideals of the Church of the Brethren**, the splendid interpretation of the emphases of our church as presented by Dr. D. W. Kurtz in the Messenger for November 18, is to be issued in tract form. The plan is to print the tract on good stock and in every way make it an attractive booklet for use amongst those interested in knowing that for which the Church of the Brethren stands. These tracts may be obtained free from the General Mission Board, 22 South State Street, Elgin, Ill. We hope our people will give Ideals of the Church of the Brethren the wide and judicious circulation it deserves.

**The Seattle**, Wash., young people's class recently set other classes a fine example when they adopted the following resolution: "We, the young people's Sunday morning study group of the Church of the Brethren, in the face of popular sentiment in favor of and indifference to the sale of beer and the repeal of the prohibition amendment, do hereby resolve and covenant that we will make no compromise with liquor, believing it more honorable to be right than victorious; and pursuant with this belief, we do hereby pledge ourselves individually and as a group to vote dry, eat dry, drive dry, buy dry and stay dry." H. E. Pobst is teacher.

**The week** of Dec. 10-16 has been set aside as a time to remember the importance of our church publications. The South-Eastern Herald presents the situation in fine spirit when it says: "We must have a central organ of expression. Anything short of loyalty to our church paper should be considered serious. It has been the policy of the South-Eastern Herald not to duplicate our Gospel Messenger. Some have suggested more articles in the Herald, but Our Workers Forum contains only such articles as are directly

needed in our regional program. We urge every congregation to put on a definite effort to increase Gospel Messenger subscriptions."

**The Defiance church** of Northwestern Ohio will hold an all-day anniversary and missionary meeting Dec. 10. Basket dinner. A cordial invitation is extended to other congregations.

A change in our printing schedule is making it possible to do away with most of the continuing of matter from the fore part to the back part of the paper. We know that our readers generally will be very glad for this improvement. The old schedule was based on the plan of printing both sides of the Messenger on the same press. Obviously the first side of the paper had to be finished before the second could be printed. This required the fitting together in any one issue of what was in reality two papers. Now we are using two presses and delaying the printing of the first side as long as possible, in which case the whole paper can be made up substantially as a unit and most runovers avoided. The new plan is not so flexible so far as late matter is concerned, but it does enable us to get out a better appearing Messenger.

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### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**Ventures in Simpler Living**, by D. J. Fleming. International Missionary Council. 169 pages. \$1.00.

To stress this simpler living the author had the book printed in the "offset process," that is, in typewriter style of type, and the right margin of the page unrectified. Dealing largely with missionary endeavor, many cases are recited where missionaries have lived on a scale of life largely on the same level as that lived by the natives. This applies to housing, clothing, food, transportation and other life conditions. Thus they succeeded in removing that distance which is so prevalent where the natives look upon the missionary as a "foreigner" in their midst. One can not read these pages without feeling condemned because of the ease and comfort with which Americans surround themselves while their representatives in foreign lands and the natives of these foreign lands lack so many of life's simplest necessities. If we all understood this better we would hear less about mission deficits.

**Toward Liquor Control**, by Raymond D. Fosdick and Albert L. Scott. Harper and Brothers. \$2.00. 236 pages.

This is the widely-heralded Rockefeller report, a strongly financed investigation of the liquor business in our own and many other lands. Personally I am opposed to the liquor business in every shape and form. Keep this in mind as you read on. On the other hand I am impressed as I study this report that the investigation is rather in favor of the liquor business, at least so far as it has to do with beer and light wines. The authors favor the use of beer and do not consider its use very harmful. But when it comes to the drinks of strong alcoholic content they are opposed and would like to see as little as possible of it used.

The report recognizes the evils of the old saloon and the corrupting influence of the old liquor crowd as it touched politics. The authors would guard against all this. They stand for state control of the liquor business, taking out of it all desire for gain. Naturally under state control there would be little reason to encourage consumption, the profit

idea not being present. They do not favor high license, arguing that high license like prohibition leads to bootlegging. They suggest a graduated license scale depending on the amount of alcohol in the drink.

They call attention to the highly satisfactory condition in England where state control prevails and praise the very satisfactory results attained in Canada, especially Ontario. They are positive that both of these countries are handling the problem well.

They recommend a commission in charge of the liquor regulations of the entire state. Somehow they think this commission could be appointed outside of politics, would not be subject to police interference, would be uninfluenced by local conditions and could grant and revoke license without the evil influence that so often has prevailed in the past. They do not, however, guarantee that such a commission is an assured fact.

The book is especially for those who would know the methods by which others have tried or are trying to regulate the drink business. For such the information is timely, but readers must draw their own conclusions. The only control I know is to do away with the whole liquor business for I have never seen it controlled.

## THE QUIET HOUR

### On the Cross

**Matt. 27: 35-66; Mark 15: 24-47; Luke 23: 33-56**

For Week Beginning December 17

#### Save Thyself, 27: 40

The world calls him great who does great things for himself. Christ achieved greatness by giving himself for others (John 10: 33; Luke 20: 1, 2; 23: 39).

#### Two Thieves, 27: 38

When Christ suffered between two thieves he set in motion a reform which will in time abolish all crime (Isa. 53: 9; Luke 2: 7; Acts 8: 33; 2 Cor. 8: 9).

#### He Would Not Drink, 27: 34

Why? Had his courage already conquered the suffering? Did he refuse it because offered by his murderers? Or did his love refuse to escape the cruelty of those whom he loved (Heb. 12: 2; Luke 15: 5; John 15: 11)?

#### Cried With a Loud Voice, 27: 50

As we look upon his suffering, let us think of his love, for his suffering is the language of his love (Mark 15: 37; Luke 23: 46; John 19: 30).

#### The Earth Did Quake and the Rocks Were Rent, 27: 51

This event did, indeed, shake the earth. It reverberates across two thousand years and to the very ends of the earth (Ex. 4: 21; 15: 11; Psalms 77: 14; Dan. 4: 3; Joel 2: 30; Acts 6: 8).

#### Truly This Was the Son of God, 27: 54

It was a hardened Roman soldier who said this. He had seen many die, but never one who died like Jesus (Matt. 16: 16; John 1: 49; 4: 29; 6: 69; 11: 27; 20: 28; Acts 8: 37).

#### Joseph, 27: 57-61

He was the first of many millions whose hearts are touched by the love which was written on Calvary (Luke 23: 50).

#### Discussion

How may we follow Jesus' example in bearing a cross?

R. H. M.



## PASTOR AND PEOPLE

### We Are for Church Records

BY A. B. MILLER

WE are sold to the idea of complete and accurate church records. The Master kept them—"Have not I chosen you twelve and one of you is a traitor?" John kept them—"The men sat down, in number about five thousand." Luke kept them—"The number . . . were about one hundred twenty," and "The same day there were added unto them about three thousand souls." Paul kept them. Read the record of more than two dozen names in Rom. 16. Every pastor does or soon moves to another job.

Records reveal results. They are often very humbling. But they ought not to discourage. They reveal weak spots. That is their great value. The shepherd went after one that was lost because only ninety and nine had come home. He had counted them. He knew there were one hundred in the flock. One was missing. Thus records may give fresh courage.

Records were kept in the churches Paul founded. They were often carried to him when the way was hard. What a comfort they were! No doubt they added to his days. And how much richer we are! "Your faith . . . Timotheus came from you unto us, and brought us good tidings." This report gave us First Thessalonians and it gave Paul unbounded joy.

We are partial to written records. You may not be. You may keep them in your head. We have made poor headway at that. The actual facts slip from us. Then, too, if we do not fill our minds with these, there is room for something else. And they can be preserved on paper as well as in the head. We can call them into action with little energy when needed. Finally, while records are indispensable, keeping them in the mind is not particularly edifying. What one does about them may be, but not the keeping of them. So we are favorable to written records.

We try to use them. Otherwise, they are useless. Their greatest value lies in the congregation's reaction to them. When the reports come in—weekly, monthly, quarterly or annually—they should be studied. Strength should be magnified. Weaknesses should be remedied. And, if others can get any help from ours, they are welcome. We are helped by others. We find, in some points, that we are an average church. An average church! We once felt good about that. We no longer do. Average! We are beginning to almost detest the word, because it soothed us. It ought to stir all of us. We are not called to be an average church. We are called to be Christ's church. That is something else.

We believe the reports should be sent to Elgin and we believe their form is in the right direction. It is not

difficult if we have the records. We have been up against it for we have not had them. We purpose to get them, not only because they requested them in this way, but because the more we study the form, the better we like it. We want this method for our own good.

We like it because it includes the entire program of the congregation. The record of the Sunday-school is vital. So are those of the B. Y. P. D. evening meeting and the intermediate and junior expressional meetings. This is true also of the Vacation Bible School, Women's Work, Men's Work and finance. We have kept records in all these, more or less accurately, for years. It also includes attendance at church services. It is all there.

The last named is the rub, but we consider it very vital. All of us have potential leaders in the Sunday-school. They may stay there until grown, however, and yet never become actual leaders if they do not attend church services. The same is true of finance. The offerings come from the church-service-attending group. You can prove this as true or false by surveying your local leadership and finance situation. We may not know why this is true, but we do know it is true.

The record of attendance at church services may be kept through the envelope system. In such case every member should have a carton. The envelope wording might wisely read thus:

*Number 501*

*Record of Attendance*

*Church Services*

*August 30, 1933*

*Address changed to . . . . .*

It can be dropped on the plate, with or without offering enclosed. If envelopes are not desired, a card may be substituted.

We also consider vital the fact that records be kept of all activities. The figures may be studied, checked and inspire pessimism or optimism according to interpretation and willingness to profit thereby. But there is another big value, namely, they will emphasize the unity of the total program. Our church work lags because many, even of our workers, are given to little loyalties. Some are building the Aid Society, others the B. Y. P. D., others the Sunday-school and still others the music program. Once we all set our hands to the task of building the church, things will begin to happen. I believe careful records—kept, studied and interpreted to the whole church—will help to do this.

Complete and accurate records according to the form suggested by the Ministerial and Christian Education Boards will require some thought, adjustment and labor, but they will pay large dividends—some to the Brotherhood, but primarily to you and your local church.

Their value must not be overestimated. The real

things are faith-growth, soul-growth, attitude-growth and surrender-growth. But these are inner realities and very difficult, if not impossible of accurate measurements. However, these outer evidences or visible responses are not to be despised, because they reveal the set of the sail. At any rate, they are the best we have. We certainly ought to be concerned as to why responses are not forthcoming. If we do not keep records, we shall not even know if they are not forthcoming, much less why they are not.

So, we are sold to the idea of complete and accurate church records. And we like the form suggested by the two Boards.

Hagerstown, Md.

## The Christmas Story in Word and Song

ARRANGED BY ROY K. MILLER

FOLLOWING is a Christmas service in word and in song arranged from scripture texts and familiar Christmas hymns. This service may be impressively rendered by the average congregation with a choir, or a quartet and a good reader. The special numbers, as listed, will add much to the program if so used; however, the choir may render these also.

*Prelude*—Sunday Morning Chimes (or another fitting selection).

*Hymn*—He Has Come, the Christ of God (congregation).

### Introduction

*Choir*—We've a Story to Tell to the Nations.

*Quartet*—Tell Me the Story of Jesus—Verse 1.

### The Promise in Prophecy

*Scripture*—Isaiah 7: 14; also Isaiah 9: 6-7.

*Choir*—How Firm a Foundation—Verse 1.

*Scripture*—Luke 2: 25.

*Choir*—Come Thou Long Expected Jesus—Verse 1.

*Choir*—Lo! Jesus Comes—Verse 1. (Hymn may be found in Excell Hymnal.)

*Scripture*—Luke 1: 26-35, 37-38.

*Duet*—Have Thine Own Way—Verses 1 and 4.

*Scripture*—Matt. 1: 18-25.

### The Birth

*Piano*—It Came Upon the Midnight Clear.

*Scripture*—Luke 2: 1-5.

*Choir*—O Little Town of Bethlehem—Verse 1.

*Scripture*—Matt. 2: 6; also Luke 2: 6-7.

*Choir*—O Little Town of Bethlehem—Verses 2 and 3.

*Quartet*—Luther's Cradle Hymn—Verses 1 and 2 (or Away in a Manger).

*Choir*—To Us a Child Is Born.

### The Visit of the Shepherds

*Piano*—Silent Night.

*Choir*—Hum one verse of Silent Night.

*Choir*—Silent Night—Verse 1.

*Scripture*—Luke 2: 8-14.

*Choir*—Hark! the Herald Angels Sing.

*Choir*—Hum one verse of Silent Night.

*Choir*—Silent Night—Verse 2.

*Scripture*—Luke 2: 15-20.

*Choir*—Glory Be to the Father.

### The Visit of the Wisemen

*Piano*—Star of the East.

*Choir*—Watchman! Tell Us of the Night.

*Scripture*—Matt. 2: 1-2.

*Trio*—We Three Kings of Orient Are—Verses 1 and 2.

*Scripture*—Matt. 2: 3-8.

*Choir*—Silent Night—Verse 3.

*Scripture*—Matt. 2: 9-11.

*Choir*—Silent Night—Verse 4.

*Scripture*—Matt. 2: 12-15.

*Choir*—Joy to the World.

*Offering*—Soloist sings Verse 3 of As With Gladness Men of Old.

*Hymn*—All Hail the Power of Jesus' Name (congregation).

*Benediction.*

Keyser, W. Va.

## Efficiency Standards for Men's Work

Do you have any standard for the measurement of the efficiency of your Men's Work organization? What we print below is the proposed efficiency standard for local churches as drawn up by Bro. O. P. Thomas of Sipesville, Pa., Secretary of the District Council of Men's Work.—Ed.

1. MEN *organized* and having at least a president, secretary and treasurer, and holding regular *quarterly* business meetings. Ten credits.

2. Represented by at least one delegate in the *Annual Men's Work Meeting* held during the *Annual District Meeting*. Ten credits.

3. Represented by at least one delegate in the *Men's Work Meeting* and the *Annual Sunday-school Convention*. Ten credits.

4. Your local church sponsoring the attendance of *one boy and one girl* in *Camp Harmony Training School*. Ten credits.

5. An *increased membership* of your Men's Work organization equal to *two per cent* of the enrollment each month. Ten credits.

6. Representation of your local church at *Camp Harmony Assembly*. Ten credits.

7. *Fifty per cent* of the membership of your Men's Work organization attending at least *fifty per cent* of the regular church services. Ten credits.

8. A systematic plan of *evangelism* and *stewardship* in your local church. Ten credits.

9. A plan of systematic *Bible reading* in your local church. Ten credits.



10. Attendance of at least *two adults* of your local church in a *leadership training school*. Ten credits.

. . . . .

A Star Organization should score between 50 and 69 credits.

A Banner Organization should score between 70 and 89 credits.

A Front Line Organization should score not less than 90 credits.

Check your organization and send report to O. P. Thomas, Secretary, Sipesville, Pa.

Signed .....Address .....

.....

Name of Local Church .....

## Pontiac Gets Out of Debt

BY E. J. EBEBY

In July, 1920, a small group of children while at play suggested having a Sunday-school in the home of Brother and Sister Enoch J. Ebey. After a few Sundays their parents asked to come. Neighbors also came; a prayer meeting was started and services were held Sunday evenings in the Ebey home. There being no minister located in Pontiac, ministers and leaders in the Mennonite, Nazarene, Seventh Day Adventist, Pentecostal, Baptist, Congregational and Methodist groups worked together with a few of our members.

In the fall of 1920 Bro. Chas. Dierdorff held a meeting on the lawn and gave to about 100 persons what was probably the first sermon by a Brethren minister in Pontiac.

In January of 1922 Bro. L. T. Holsinger conducted a week's revival when twelve were baptized. He conducted our first communion.

During the summer of 1922 a church site was secured at 46 North Roselawn Drive, in a very desirable location of the city, within a few blocks of the new junior high school. A frame school building was purchased, torn down and material used for the church building, 34x50 feet, with full size basement. The work was almost all donated by members and friends under the supervision of Samuel H. Crumrine.

Bro. John R. Snyder held our first services in the building and before there were any doors or windows placed. Three were baptized in July, 1922. Revivals were conducted by Bro. Geo. Mishler in 1923, with eight baptisms; Bro. J. E. Jarboe in 1924, with twenty-nine baptisms; in 1925 Bro. Geo. H. Killeen with two baptisms.

Bro. C. L. Wilkins was our first elder. He was followed by A. O. Mote, Samuel Bowser, J. P. Bowman, and the present elder is L. H. Prowant of Durand, Mich. A number of ministers from Detroit conducted services before a minister was located in Pontiac.

The young people's group have always done a great deal toward the work, having supplied the chairs, piano and helping to pay off the mortgage. Our first Daily Vacation Bible School was directed by Sister Helen Forney and Velma Clannin in 1926. Bro. O. F. Jones has been pastor for the past three years.

The sum of \$2,000, borrowed from a local bank, was used to buy the lot and material for the building. There was a balance of \$1,437, including interest, when the bank went into the hands of the receiver. Payments could not be met on account of unemployment and foreclosure was feared.

The sun shone again early this year when the receiver made an offer to accept deposits at full value on the mortgage. Some of our members and friends in the Methodist Church donated their entire deposits. Others were bought for 20% and a few at 25%, at a total cost of \$300 cash.

Pontiac members and friends donated \$150 and the General Mission Board loaned us \$150 to complete buying the deposits.

On Oct. 6, 1933, the mortgage burning celebration was held. Invitations were sent out to all, both far and near, who had so faithfully helped in the Pontiac work. A supper was held at which about 150 were served. The following program was given:

Welcome, L. H. Prowant; Early History of Sunday-school, P. K. Ebey; Early History of Church, Robert K. Ebey; Building the Pontiac Church, E. J. Ebey; Mortgage Burning, Chas. Forror; Outlook for the Future, M. B. Williams, member of District Mission Board who has give much work and time to the Pontiac work ever since it was started.

Music was furnished by the orchestra and young people. Subscriptions of \$57 were made. People brought old paper



and scrap iron was sold. When the subscriptions are paid in our debt will be reduced to about \$100 which will be much easier for the church to take care of than the original \$1,437.

The church is located at 46 North Roselawn Drive in a very favorable community not served by any other church. Pontiac, Mich.

## HOME AND FAMILY

### Eternal Youth

BY Verna Cooney Edmister

Dedicated to the late Eld. John K. Shively

This earthly tent in which I dwell  
Will soon be gone beyond repair;  
But I am not the tent, you know,  
If so, I would indeed despair.

(2 Cor. 5:1.)

The dress I wear is not myself,  
Nor is the house in which I dwell.  
I'll lay aside this robe of flesh  
And to this house I'll say, "Farewell."

(2 Cor. 5:2.)

My steps, once sprightly, now are slow,  
And falter as they onward move;  
With youthful vigor I shall walk  
In streets of gold and courts above

(Rev. 21:27.)

My natural eye with age is dim,  
But, oh, how keen the inner sight!  
The eye of faith undimmed and bright,  
Is seeing him, my soul's delight.

(Heb. 11:27.)

My natural hearing is impaired  
And many sounds ne'er greet mine ear;  
But a voice whispering to my heart  
Is always heard, in accents clear.

(John 10:27.)

The outer man with years is worn,  
And ready to lie down—and sleep;  
The inner man who lived for God,  
A glorious harvest soon shall reap.

(Gal. 6:8, 9.)

*La Verne, Calif.*

### One Little Greeting

BY ADA CASSELL SELL

JERRY was hungry; it seemed that all of him was made up of one big hunger. He was so hungry for a mother. His little fists tightened and he could hardly keep from screaming. It had been only two days since they had laid his beautiful mother in the ground. But it seemed like always. The lady who washed for his folks had said to the cook that the boy's mother had died of a broken heart. The cook asked whether it was any wonder, with Jerry's daddy liking some one else, so openly too? Jerry couldn't see why big folks couldn't do things, and do them right as they ought to. He just knew that when he was grown up he'd never break the rules then.

But oh! how it hurt not to have his mother! His daddy had decided to put him in a children's home. An expensive one, but a home for children, just the same. One lady helped him dress, another gave him breakfast, another taught him lessons, another gave him dinner—

that was how it was all through the day. Jerry, in the dozen or more who did things for him, couldn't see that one of them was like his mother.

There it was, the big Christmas tree in the nursery. Jerry was to take some of his spending money and buy little gifts for the bag Santa Claus should carry. His little heart almost burst the bands of sorrow around it as he thought of the last Christmas, with his mother alive and well. She always ran his electric train a lot for him. She made cookies with all sorts of cutters—rabbits, dogs, turtles, hens, chicks, boots, birds, flowers! She gave him a piece of candy every day as long as her box lasted. And what fun they had picking their pieces! If she bit off a piece she didn't like, he would be sure to like it; if he had chosen a nut piece, his pretty mother had to eat it every time. She always laughed when Jerry said he didn't like candy with bones in. Just as she laughed and laughed when Jerry said the reindeer had wooden ears. For a week before Christmas, every night she told Jerry about the baby Jesus, the Star, and the Wise Men. Sometimes she hunted out the book that began "'Twas the night before Christmas," and read it straight through to Jerry, letting him look at all the pictures.

That had hurt a little, because no one could be bothered to hunt that book for him before they took him to this children's home. The same way with his "Sonny Boy in the Country," and his box of paints.

He didn't care about buying presents for folks he didn't know! And he didn't want presents from stranger folks. Then he began to cry. All he wanted was a mother! A mother! And Miss Jordan had to take him to his room. She told him it was babyish to cry, only very little boys cried. She waited a few moments, then dried his eyes in a decided way. Then she opened a little notebook, reached for a pencil, and wrote down, "Jerry Lowden. For Santa's bag."

"How much do you want to spend, Jerry?"

All the boys in this home were well supplied with spending money, so she did not hesitate to ask the question.

"I don't care!"

"Jerry Lowden! Aren't you ashamed?" cried Miss Jordan; "I'm surprised at you! Don't you want to make some other folks happy?"

"I want my mother so much!" wept Jerry with his towhead on his arms on the table.

"I know, dear," said the lady in a softer voice. Then she got up to go. She couldn't somehow stand these emotional scenes. She would send Miss Orner to Jerry.

"You do it for me, please!" begged eight-year-old Jerry of Miss Orner.

"I shall, laddie," assured the kind lady. She had a sneaking notion that this was no time to oppress this bereaved boy, trying to make him give just when so much had been taken from him.



As she turned to go, a weak little voice detained her.

"I'd like to give something to that nice lady who comes Sunday afternoon and tells us stories!"

"Mrs. Kremer? All right, dear! What shall it be?" answered Miss Orner brightly, so glad Jerry's heart really wanted to open a little in giving.

What should it be? What should it be? Jerry was in a quandary. It had to be something nice! Real nice, because she was such a nice lady. Next to his own mother, he had never known such a nice lady.

"I'll give it to you tomorrow."

"That will be fine, Jerry!" agreed Miss Orner.

Thus it came about that among Mrs. Kremer's gifts she found a greeting addressed in a boyish hand. The picture was of the Wise Men, and the verse below it was nice. But the other side! Mrs. Kremer read it with rising tears and after reading it handed it to her husband, bowed her head on her hands and sobbed wildly.

"Dear nice lady:

"Will you come to see us Christmas Day? Everybody is trying so hard to make Christmas nice, but perhaps I can keep from crying if you come in the afternoon. You see it's this way, when a fellow has lost his mother, he gets so hungry for her it hurts and hurts. Please oblige.

"Jerry Lowden."

A wound that hurt anew, to read this message, on and between the lines of the little-boy letter! The Kremers were having a sad Christmas too, having but a month before lost their own eight-year-old boy. But one had to go through the form of things; that was why Mr. Kremer bought his wife an expensive necklace, and she had given him a new set of valuable books. With the other gifts from relatives and friends, the appearance was festive.

But in truth, it is the big things that awe us and the little things that touch us. Christmas eve, and Christmas morning, with folks in and out, while showing other gifts, Mrs. Kremer took good care of her greeting from Jerry. Her husband noticed a new look in her face, a wistful, yearning, hopeful one. There was something of resolve in it too. He knew of old that his wife was making up her mind to some step. He was not at all surprised when she asked him to take her to see Jerry.

They went. Straight to Jerry's room. They found him in tears. It was quiet hour, and each little lad was supposed to be asleep or at least resting. But the imperious way in which Mrs. Kremer demanded it, added to consideration of who she was, gained her admittance to Jerry's room. It was only half a moment until Jerry was in her arms. He filled what had been an aching void. She satisfied his hunger for a mother.

After a half-hour of just holding the little fellow, Mrs. Kremer had a sudden inspiration.

"Miss Orner? Where is she? I must see her!" she said to her husband.

"I'll come back, Jerry," she said to the boy as she laid him on his bed and bade him close his eyes and rest. She tucked the covers over him, and he went to sleep.

"I asked the father that question, Mrs. Kremer. It seems he is willing in case of suitable parents to let the boy be adopted. Shall I telephone him?"

"Please!" plead Mrs. Kremer.

A short conversation ensued. When Miss Orner hung up the receiver, she looked relieved.

"He says he can not find time to come today, but is sure you will be all right."

"Jerry, will you be our little boy?" asked Mrs. Kremer when she went back to Jerry. She knew no way but that of directness. So sure was she of her husband's abetting her in good works that she had not even consulted him.

Jerry was hugging and kissing her before he could find words to answer.

Christmas evening the Kremers did not receive callers. Jerry was seated between his new parents, telling them all, even the tiniest things, about last year's Christmas. It made his heart feel a lot better just to talk about his mother who had died.

Jerry found out to his delight that his new mother knew all about the stories, and nice-shaped cookies, and everything a little boy liked. And after Mr. Kremer told Jerry that their own little boy had died a short time before, Jerry ran to his new mother and cried with her. But he didn't let her cry too long. He reached into his little pocket and got out his clean little handkerchief and dried her tears himself. She smiled at him through her tears.

*Altoona, Pa.*

## Women's Work Forum

### Reading the New Testament 260 Chapters in 260 Days

BY MRS. ROSS D. MURPHY

If we may judge from the various reports already received, many of our women throughout the brotherhood are reading the New Testament according to the suggested plan, and we hope this is true not only of the women, but of entire church groups and perhaps of individuals who are not especially connected with the church. We are convinced that there are possibilities for a real blessing for us individually as well as collectively in the united study of God's Word.

One Aid Society from Southern California writes that its members have been reading a Bible chapter every day for almost two years and had just finished reading the Psalms when the New Testament plan

was suggested. They gladly adopted this plan and now fourteen of their number are reading, seven of whom are keeping a notebook, one of these being a "Grandma" ninety-three years of age. The membership of this Aid is scattered and somewhat handicapped because of the irregular hours of the school children necessitated by conditions resulting from the recent earthquake. Yet they say that they intend to "keep going" and that they receive much encouragement and inspiration and joy from the united Bible reading.

Another group of women is inviting the entire church to meet on a Sunday evening to read the Gospel of Mark under the direction and leadership of a good reader. This will be done during the period of the daily study of Mark. They feel that there is added inspiration to be gained from reading this Gospel unitedly. Perhaps some who have not yet started the Bible study could begin in this way. They could read the Gospel of Mark at one sitting and then continue with the reading of the New Testament according to the calendar plan. The date for beginning the Gospel of Luke was Nov. 28.

Philadelphia, Pa.

### Why Study, Eastern Women Today and Tomorrow?

BY NORA M. RHODES

Not long ago it was my privilege to see and hear Dr. Yi-Fang Wu, one of the radiant Eastern women of today. She told of the need for Christianity today in China and the response to the Christian message. Dr. Wu's work along with the work of many other splendid women of the orient is mentioned in this year's mission study book, *Eastern Women Today and Tomorrow*. This book gives us a clear vision of present day conditions, present day needs and opportunities of the women of the far east, who after all are our neighbors. It gives us trustworthy knowledge about the working of God's purposes in that part of his world. The book has two main divisions. The first presents the present position of Eastern women, and we rejoice at their new freedom and their manner of meeting it; on the other hand our hearts go out in great pity as we learn of the millions of women who are still in bondage. The last division treats of the relationship of Christian missions to the development of women in the new day. It may be of interest to you to know that the work of two of our own missionaries is mentioned in this connection. As we think of these Eastern women of today, there seems to arise within us a spirit of fellowship with them, which also brings us into closer fellowship with our Lord.

No group of women in the local church need hesitate to put on a missionary meeting. Blessings will come from a very simple program earnestly prepared. Our missionary zeal and inspiration can only be quickened

by knowledge; hence the need of the women of the church being students of the progress of Christ's kingdom throughout the world. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Order *Eastern Women Today and Tomorrow* by Ruth Woodsmall from the General Mission Board. Price, 50c; program helps, 10c. The Dec. 2 issue of the MESSENGER contained a condensed outline for the first lesson of the book. May this year's mission book lead us into greater service, through a deeper sympathetic interest and higher appreciation of the eastern women.

Dallas Center, Iowa.

### Women Leaders Who Grow

BY RUTH SHRIVER

ONE of the first reactions nearly all women leaders have upon being asked to serve is, "I am not worthy to do it!"

All of us have been beginners at one stage or another, and all of us need to continue to grow in worthiness to carry the tasks before us.

This article is to mention some of the ways in which women leaders can grow. The ways by which we grow will be determined somewhat by what it is we want to do, and whither we want to lead.

What are our goals?

What are the methods for reaching the goals?

How can we successfully enlist others in pursuing these same goals?

What *are* the ways to grow? Five are mentioned here. Fortunately, the most effective ways are open to every woman, no matter how isolated she may be, geographically speaking. Some of the richest leadership has come from the farthest corners of the earth.

*Books.* Insofar as "a university is merely a collection of books," you can have a university in your own home. There are community libraries, state libraries, and the Brethren Loan library. And sometimes there are personal resources too.

Which ones to read? Perhaps those we are most hungry for. Book review columns in such magazines as *Parents*, THE GOSPEL MESSENGER, the *International Journal of Religious Education*, and elsewhere, are precious time-savers for all of us. They help us to know which we ought to read. For the true woman's leader, her Bible will be an increasingly refreshing source for guidance in leadership, and in her own personal enrichment.

*Periodicals.* Our world is rich in printed page resources just now. Some of these should have a place in the reading of the true woman leader:

The daily newspaper—editorials and headlines.



A weekly current newspaper—*Time* or the *Literary Digest*.

A magazine article digest—such as *Reader's Digest* or *Magazine Digest*.

*Parents' Magazine*, or *Child Welfare*.

THE GOSPEL MESSENGER—particularly the column headed: Women's Work Forum.

There should be a brief monthly scanning, if possible, of numbers of magazines. Spend a half day in your public library each month on this and you will be surprised at the results!

*Conventions and Conferences.* Each year there are many conferences and training schools both denominational and interdenominational, local, state, and national, which provide expert guidance in women's work, and in adult work in general. None of us can attend them all; all of us can attend some.

*Personal Contacts.* Imitation alone will not make us trustworthy leaders, but it can help. Pick out two or three of the finest "guides" you know, and study their procedures.

*Experience, reflected upon.* Plunge into your task after careful planning, and after each separate experience, analyze and draw conclusions. Why did this plan work, and that plan fail? Store away the "lesson" for future use.

This article would be incomplete without a word about how best to save ideas. What woman does not love to save? And she is wise in doing so. Note books for written-down ideas, envelopes or a steel file for clippings, all of these are first class aids to our faltering memories. "The difference between a genius and an ordinary man is a note book." Also, "Genius is the capacity for taking infinite pains."

*Elgin, Ill.*

## CORRESPONDENCE

### DISTRICT MEETING OF SOUTHEASTERN KANSAS

The District Meeting of Southeastern Kansas was held in the Paint Creek church, Oct. 27-30. The meeting opened on Friday evening with a sermon on evangelism by Lester E. Fike of Carthage, Mo.

On Saturday morning, after the Bible hour in charge of the writer, the Ministerial and Moral Welfare Programs were given. Eld. C. A. Miller brought out some interesting facts concerning the ministerial situation in our district and demonstrated a need for additional young talent to take up preparation for the work. Lester E. Fike gave a challenging address on: The Simple Life in Modern Times.

Early Saturday afternoon the Old Folks' Home Program was given. A feature of the program was an address by Eld. W. H. Miller of Independence, formerly a guest in the Home. Following this program the interests of the Fathers and Sons, Mothers and Daughters, and Ladies' Aid were served by sectional conferences.

On Saturday evening President V. F. Schwalm of McPherson College gave the Educational Address. After a brief report of college affairs, he spoke on the theme: Where Do We Go From Here?

The Sunday morning Bible hour was a brief exposition of the Epistle to Philemon by the writer, and a play, The Test, put on by a group of young people. The play dealt with the situation in the life of Philemon and his household when Onesimus returned bringing a letter from Paul.

After the Sunday-school meeting, in charge of District Secretary R. E. Loshbaugh, the Missionary Meeting was held. Dr. V. F. Schwalm was the speaker and brought a strong message upon the theme: I Would That Thou Wert Cold or Hot.

Sunday afternoon was given over to the B. Y. P. D. The district organization is sponsoring the raising of a student loan fund for McPherson College. Each local unit will raise a contribution in its own way. The intention is to have the first unit of \$50 available for the second semester of the present school year.

On Sunday evening a splendid hymn worship service, Sowing the Seed, was engaged in under the direction of Mrs. Oscar Fike who had arranged the service. This was followed by a peace address by the writer.

The business session of the conference convened on Monday forenoon. Eld. D. P. Neher was chosen as moderator. Reports were received from the various boards and interests of the district and all vacancies were filled. A permanent Program Committee for the District Meeting was arranged for. Eld. Oscar Fike was elected to represent the district on Standing Committee, with Eld. D. P. Neher as alternate. Next year's meeting was granted to the Parsons church.

C. Ernest Davis,  
Clerk.

Independence, Kans.

### SELF-CONTROL—WHAT IS IT?

"He that ruleth his spirit is better than he that taketh a city" (Prov. 16: 32). "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25: 28).

Sometime ago a brother was appointed road boss. In the performance of his duty a large burly fellow came out on the highway and by threats forbade grading in front of his residence. But the road work continued as directed by the authorities. So in a very short time the big burly fellow came out on the highway again, full of anger and contempt, as though he were owner of the highway. Since his demands had not been respected, he began beating the road boss who was a brother. The latter was a large and strong man, capable of taking care of himself anywhere, but he turned his back to the angered intruder. From excitement and anger the intruder soon fell over helpless, with a heart attack.

Thus we see that by having control over self the non-resisting brother became a living example of the teaching of Jesus. Can anyone dispute the fact that the Lord of heaven cared for his own by striking that angered man to the earth? "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

Is there no line drawn between the Christian's and the world's way of living? Does not the spirit of the world leave you and the spirit of Jesus Christ enter into your life when you enter into fellowship with the church? Is not the restraining influence of the gospel sufficient to

control our activities? How often are we confronted with problems that demand control in order that good may come out of our way of doing things!

Not long since a brother located adjoining a home having some boys who had the name of being very unruly. Soon this brother began work on his property, but to his surprise clods of pebbles began flying all around him. He paid no attention to the source from which they came until a pebble hit him quite severely on the head. Full of indignation and wrath against these neighbor boys, who were showing their uncontrolled passions, the new neighbor thought: "What shall I do? These boys are looking for a response from me. They want to find out the kind of stuff their neighbor is made of—whether he is dead or alive."

So after much consideration this brother turned quickly and faced the boys, shouting: "Hello, boys, do you like popcorn and peanuts?" They responded quickly in the affirmative, as though they had struck a gold mine. And now, and forever, these boys were that brother's friends. Had this brother retaliated by throwing clods and clubs undoubtedly they would have been his enemies always. They would have pestered him continually.

We talk much about how to live a joyful life. Brother, one may travel around the world to get even with some one who has offended, but by so doing he will never be happy nor lead a joyful life. The doctrine of self-control, forgiveness, and doing good for evil, as Jesus taught and lived it, is the only road to true happiness.

Somehow we are always afraid that kindness shown to those who have wronged us will be interpreted as weakness. But Solomon says that it is the glory of a man to pass over a transgression. Jesus says to feed your enemy, to do good to those who hate you, and to pray for those who spitefully use you. Brother, what can look smaller than for a person to believe in God as Ruler of the universe and then act as though he is no relation to him? Ezra Lutz.

Freeport, Ill.

#### IN MEMORY OF CHARLES E. JOHNSONBAUGH

Charles E. Johnsonbaugh was called to his heavenly home on Oct. 3, 1933, at the age of sixty-seven. He united with the Church of the Brethren at the age of eighteen. He was

a deacon for many years in the Anderson church. Nothing was too hard for him to do. He was always ready to take the heavy end of the load. He was The Gospel Messenger agent for years. He was known to all as Uncle Charley.

The church, as well as the family, has lost a good counselor and father. His helpmate passed away on March 20, 1933. He has had a little over six months to wait to meet her.



Surviving are a daughter and a son-in-law (Edith and

Ross Martin), three grandsons, and the aged mother who is eighty-nine years young.

Bro. E. B. Bagwell of North Manchester, Ind., conducted the services. He was assisted by C. H. Hoover. Interment was made in Nettle Creek cemetery.

How fitting to his life are the words of the poet:

"Life's race well run,  
Life's work well done,  
Life's crown won.  
Now comes rest."

Anderson, Ind.

Icy Nelson.

#### ELDER JOHN K. SHIVELY

Eld. John K. Shively was born on his grandfather's (John Kuns) farm, five miles from Delphi, Carroll County, Indiana, Nov. 13, 1844. He died Oct. 28, 1933, aged 88 years, 11



months and 15 days, being almost 89 years old. He was in good health until Thursday, Oct. 26, when he suffered a stroke of paralysis from which he never regained consciousness, but peacefully passed away two days later to awaken in that land where there is no blindness. While well advanced in years he was young in spirit. His wonderful patience and cheerful disposition endeared him to his many friends both old and young.

"Grandpa Shively" loved to sit in his home and sing hymns, and thus as his earthly sight became dim, his faith became brighter and brighter as he sang of his "Home Over There."

Church and Sunday-school attendance were of paramount importance throughout his life, and for the past few years he had celebrated his birthday by participating in the morning church services in memory Scripture reading and prayer and had already selected his Scripture and subject for his coming birthday anniversary.

On his grandfather's (Kuns) farm on Sept. 24 and 25, 1848, the first Annual or Big Meeting of the Church of the Brethren was held of which Elder Shively could remember. He had some recollection of the singing and of the discussions, although he was but four years old at the time.

Bro. Shively was baptized by Eld. Metzger in the Middle Fork congregation, Clinton County, Indiana, in June, 1862. He was not quite eighteen years of age when he united with the church. He was married to Elizabeth Henricks, of Howard County, Indiana, Feb. 25, 1864. She died Jan. 3, 1925.

They emigrated to Illinois in 1868, later to Nebraska where he was elected to the ministry in Lincoln County, Nov. 1, 1890, being installed by Eld. David Bechtelheimer and G. W. Stambaugh. He was advanced to the second step of the ministry in 1891. He moved to Spring River congregation, Jasper County, Missouri, two years later, then to Kansas in the Osage congregation, from there to North Dakota on a homestead in the Salem congregation. He came to Sacramento Valley, California, in 1905 and there helped to organize a church. He moved to the Butte Valley congregation, California, in 1907, where he was installed into the eldership the next year.

Elder Shively moved to Lordsburg (now La Verne) Dec.



24, 1910. Here he had since resided except for a few years spent in the Long Beach church and the Calvary church, Los Angeles.

In the notes concerning his life, he says that his preaching was mostly on the frontier. He always responded to a call faithfully and at any cost. He also says that going to church was a pleasure to him. He proved this, even to the very last Sunday of his life, by being in his accustomed pew with his daughter, Leona.

Three children were born to this union: Samuel, Simon and Lydie. The daughter is now Mrs. Allen Cripe, and lives in Houlton, Ore. Samuel, an invalid, died at the age of thirty-one years in Missouri. Simon died in May, 1932. Ten grandchildren were born, eight of whom survive; also fifteen great-grandchildren of whom twelve survive. A foster daughter, Leona, also survives. She cared for him most devotedly throughout his declining years.

Funeral services in the La Verne church, Nov. 1, conducted by Elders Galen K. Walker and Edgar Rothrock.

The body was laid to rest by the side of his wife and son, Simon, in the beautiful Evergreen cemetery near La Verne, Calif.

Grace Hileman Miller.

La Verne, Calif.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Biltz-Brumbaugh.**—By the undersigned at his residence, Oct. 21, 1933, Bro. Herbert E. Biltz and Sister Esther M. Brumbaugh, both of Kent, Ohio.—A. H. Miller, Kent, Ohio.

**Dilling-Baker.**—By the undersigned at the bride's home, Oct. 28, 1933, Bro. Howard D. Dilling and Sister Sara Mildred Baker, both of near Martinsburg, Pa.—Ernest A. Brumbaugh, Williamsburg, Pa.

**Feese-Shull.**—By the undersigned at the parsonage, Nov. 4, 1933, Bro. Melvin Feese and Miss Florence Shull, both of Shamokin, Pa.—J. J. Scrogum, Shamokin, Pa.

## FALLEN ASLEEP

**Adams, Bro. Wm. S.,** born in Kentucky, July 30, 1852, died at the home of a daughter in Los Angeles, Calif., Nov. 4, 1933. He married Lieuzina Powell Oct. 14, 1878; she preceded him six years ago. To this union ten children were born; six daughters and one son survive. Funeral services in Los Angeles by Bro. J. E. Steinour, after which the body was brought to Lincoln for burial. Services at the church by Bro. J. R. Smith, assisted by Bro. Leonard Birkin.—Minnie Horsh, Lincoln, Nebr.

**Arnold, Sister Lovina,** widow of Bro. John Arnold, died at the home of her daughter, Mrs. Addison Swart, near New Paris, Ind., Nov. 12, 1933, at the age of 73 years. She is survived by two daughters, two sons and four brothers. She had been a member of the Church of the Brethren for fifty years. Funeral services at the Maple Grove church near New Paris by the writer.—J. H. Fike, Middlebury, Ind.

**Baer, Sister Katie Elizabeth,** born near Downsville, Md., in 1874, died at her home at Cress Station, south of Waynesboro, Pa., Nov. 16, 1933. She was the daughter of Michael and Sarah (Bare) Jacobs. She lived at Zullinger, Pa., until 1896, when she was married to J. H. Baer and they moved to Cress Station where she lived for thirty-eight years. Her husband preceded her eleven years ago. She is survived by two sons, two daughters, six grandchildren, three sisters and one brother. She was a faithful member of the Rouzerville Church of the Brethren. Funeral services from the home by H. M. Stover and Levi K. Ziegler. Interment in Prices cemetery near Waynesboro.—Mildred Palmer, Rouzerville, Pa.

**Bixler, Anna,** daughter of John and Harriet Kreider, born in Lancaster County, Pa., June 27, 1858. She died Sept. 28, 1933, at the home of her daughter, Mrs. Lorin Boettler, in Middlebranch, Ohio. She married Steward Bixler in 1877; to them were born six children. An infant son, two daughters and her husband preceded her; one son and two daughters remain with three grandchildren and one great-grandchild. Brother and Sister Bixler united with the Church of the Brethren in early life and lived and died in that faith. Burial in the East Nimishillen cemetery. Services by the writer.—S. S. Shoemaker, Hartville, Ohio.

**Bowser, Bro. Andrew M.,** son of Joseph E. and Lydia M. Miller Bowser, born Feb. 8, 1864, died Nov. 8, 1933. He spent his entire life in this section and was well known and well liked by the community. He was an active member of the Church of the Brethren for many years. He served as Sunday-school superintendent for thirty-two years; at different times he served as teacher of the primary department, as church chorister, church secretary, and in the office of deacon in the Upper Conewago church. He married Sister Elizabeth Hollinger. To this union nine children were born; four of them died in youth. His wife died six years ago. He is survived by three sons, two daughters, three brothers, three sisters and twelve grandchildren. Funeral services at the East Berlin church by Bro. C. L. Baker, assisted by Bro. S. S. Miller and D. Howard Keiper. Burial in the Mummert meetinghouse cemetery.—Bertha E. Hull, East Berlin, Pa.

**Calvert, Annie May,** youngest of four children of Joel and Ann Guthrie Calvert, born May 25, 1874, died Nov. 12, 1933. Her father and mother, two brothers and one half sister preceded her. There remain one brother and one half sister. She united with the Dunkard Church in young womanhood, and ever strove to maintain the doctrine and principles of the church that met best her ideals of Christian faith. She died in the triumph of a living faith. Services by Bro. Walter Swinger and the writer, assisted by Eld. J. A. R. Couser at the M. E. church in Belfast and at the church at Elmville.—J. H. Eidemiller, New Carlisle, Ohio.

**Garvine, Wm. B.,** died Oct. 22, 1933, aged 67 years. Surviving are his wife, son, three daughters, four brothers and four sisters. Services in the Methodist church, Airville, Pa., by Rev. W. A. Janson and Eld. M. A. Jacobs. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Hoke, Sarah,** died Oct. 13, 1933, at her home, Goshen, Ind., of complications, aged 70 years; she had been in failing health for two years. She was born in Elkhart County and lived here all her life. She united with the Church of the Brethren and remained faithful to the end. She is survived by a sister and two brothers. Funeral services at West Side church by M. D. Stutsman and Wm. Hess. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Hull, Sister Bertha E.,** died Nov. 5, 1933, at her home in York, Pa., aged 52 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, Bro. J. E. Hull, son, two daughters, mother, brother and two grandchildren. Services in the First church by Eld. M. A. Jacobs, assisted by Bro. J. M. Baugher. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

**Humphreys, Blanche,** daughter of Mr. and Mrs. C. S. Shuster, born in Larue, Ohio, Feb. 9, 1900, and died at her home in Bellefontaine, Nov. 16, 1933. She married Floyd Humphreys March 30, 1920. She was a member of the Church of the Brethren and very faithful in church attendance. She is survived by her husband, father and one sister. Funeral services by L. D. Young with interment in the Larue cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

**Jones, Sister Arminda,** daughter of Brother David and Sister Elmira Schlegel, and wife of Bro. Chas. Jones, died Sept. 18, 1933, at the age of 57 years, near Millersburg, Ohio. She united with the Church of the Brethren in her youth. Two weeks before her death she had attended the love feast at the Baltic church. She leaves her husband, two daughters and one son. Services by Eld. Edw. Shepher and burial at Millersburg, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

**Kaylor, Malinda Ellen,** daughter of Michael and Sarah (Detrick) Garber, born Jan. 26, 1851, in Logan County, Ohio, died Oct. 12, 1933. She married John W. Kaylor March 9, 1873; he passed away twenty years ago. She gave her heart to the Lord at the age of fifteen and remained a staunch member of the Church of the Brethren; she was a charter member of the Bellefontaine congregation. In many ways throughout the years she had shown her love and consecration to the Lord's work. She is survived by one daughter, three sons, five grandchildren, two step-grandchildren, one great-grandchild and four step-great-grandchildren, two sisters and two brothers. Six children preceded her. Funeral services by J. I. Kaylor, assisted by the pastor, L. D. Young, with interment in Blue Jacket cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

**Lingley, Sister Matilda F.,** died Oct. 28, 1933, at the home of her daughter in York, Pa., aged 73 years. She was a member of the Church of the Brethren. Surviving are one son, three daughters, twenty-one grandchildren and eleven great-grandchildren. Services in Fairfield, Pa., by Daniel Bowser. Interment in the Union cemetery, Fairfield.—Florence L. Keeney, York, Pa.

**Masterson, Bro. George W.,** son of Samuel S. and Martha Bishop Masterson, was born Feb. 22, 1882, near Auburn, Sangamon County, Ill. He united with the Church of the Brethren in December, 1894. In 1907 he came to California and made his home in Duarte. He was active in the American Poultry Association for twenty years. He died Oct. 17, 1933, after an illness of a few days. He leaves a wife and four children, two brothers and three sisters. Funeral services were held in Monrovia by Bro. Galen K. Walker. The body was laid to rest in the Monrovia cemetery.—Grace Hileman Miller, La Verne, Calif.

**Metz, Bro. Francis,** born in Goshen, Ind., Nov. 3, 1856, and died at his home in Hampton, Pa., Oct. 25, 1933. His first wife was Mary Stutzman. About twenty-five years ago he came east and made his home here. He married Sarah Zeigler Hoover who also preceded him a few years ago. He was a faithful member of the Church of the Brethren. Funeral services at the Mummert meetinghouse by Breth-



ren Paul Miller and Geo. Hull. Interment in the church cemetery.—Bertha E. Hull, East Berlin, Pa.

**Pence,** Minerva A. Bryan, daughter of Mr. and Mrs. J. T. Bryan, was born in Logan, Ill., July 29, 1856. She was married to Jeff Pence May 15, 1873, with whom she celebrated her sixtieth wedding anniversary on May 16, 1933. They made their home in Illinois until they came west by emigrant train, settling in Williams in 1887. She resided here until the time of her death. Mrs. Pence united with the Church of the Brethren in 1911, in which faith she lived a consistent and consecrated life. For years she had been in poor health and for the last six years was confined to her bed, but through all her suffering she was always thoughtful and patient. Since last May her strength failed steadily until death came peacefully Nov. 10. She had been a faithful wife, a devoted mother and a friend to all who touched her life, always willing to share to the interest of others. Mrs. Pence leaves her husband, eight children, one daughter having died at an early age; seventeen grandchildren and two great-grandchildren. One brother and three sisters also survive. Funeral services at Grants Pass by Eld. M. C. Lininger. Interment in Granite Hill cemetery.—Mary Harlacher, Grants Pass, Ore.

**Pritchett,** James Alfred, was born on Buffalo Ridge, Washington County, Tenn., June 23, 1854. He departed this life at his home on Knob Creek, Johnson City, Tenn., on Oct. 15, 1933. Bro. Pritchett was a very faithful and esteemed member of the Knob Creek Church of the Brethren. He served in the office of deacon for over forty years. He was calm in judgment and a wise counselor. He was also very active in community work, always championing the cause he felt to be right. He served on various county and state boards of administration in connection with roads, schools, taxation, vital statistics, etc. He lived on the same farm for over fifty years. He was cautious and reserved and always avoiding going into debt. Bro. Pritchett was a fine example of frugality, thrift and integrity. Such good and strong men are a real blessing to any community, and Knob Creek and Washington County have lost one of their very best citizens. On Jan. 3, 1883, Bro. Pritchett was united in marriage to Miss Rebecca Bowman of Knob Creek. This union was blessed with a noble and useful family. The two sons are both ministers; they are Eld. Reuel B. Pritchett of White Pine, Tenn., and John A. Pritchett of Nashville, Tenn. One daughter also survives, with his wife, six grandchildren and one brother. Funeral services were held at the Knob Creek church in charge of Elders John Hilbert, W. H. Swadley and the writer. Interment followed in the cemetery at the Boone's Creek Church of the Brethren.—Merlin C. Shull, Johnson City, Tenn.

**Seymour,** J. H., died at Modesto, Calif., Oct. 28, 1933, aged 78 years. He was born in Fulton County, Ohio, the son of Gideon and Effie Markle Seymour. April 4, 1877, he married Mary A. Segrist. The family moved to Empire, Calif., twelve years ago. Mrs. Seymour died in February, 1932. He united with the Church of the Brethren at Empire and was a faithful member and a respected citizen of the community. He leaves a son and two sisters. Funeral services in Modesto by the pastor, M. S. Frantz, assisted by A. M. White. Interment in Turlock cemetery.—Minnie B. White, Empire, Calif.

**Shank,** Sister Fanny Z. Gible, widow of Bro. Daniel Shank, died Nov. 4, 1933, aged 78 years. She is survived by two sons, two daughters, eighteen grandchildren, thirteen great-grandchildren and two brothers. She joined the Church of the Brethren in youth. In 1874 she married Isaac Gible, who died in 1906. He was a deacon and later a minister in the Chiques congregation. She was a loyal member of the church and active with her husband as a minister. In 1908 she married Bro. Daniel Shank who died in 1924. Service in the church by Pastor H. K. Ober and the writer. Interment in Chiques church cemetery.—M. B. Miller, Elizabethtown, Pa.

**Smith,** Sister Amanda T., born March 5, 1858, died Aug. 7, 1933, at the Altoona Hospital. In 1871 she married Henry Springer; to this union were born two sons, one of whom survives with two granddaughters. In 1890 she married Jos. T. Smith who died in 1923. They were members of the Church of the Brethren of the Lost Creek congregation. She taught a Sunday-school class at Bunkertown for twenty-three years. She was always ready to lend a helping hand to the church and elsewhere. Services in the Bunkertown church by her pastor, J. A. Buffenmyer. Interment in the adjoining cemetery.—Margaret Adams, Bunkertown, Pa.

**Stump,** Mrs. Fay Bernice, aged 37 years, died Sept. 30, 1933, at the home of her parents, Mr. and Mrs. Sylvanus Cripe, Goshen, Ind. Death followed an illness of a year with a complication of diseases. She was born in Goshen June 2, 1896, and lived here nearly all of her life. She was a member of the West Side Church of the Brethren. Surviving are her parents, three children and one brother. Funeral at West Side church by T. E. George and M. D. Stutsman. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

**Titler,** Sister Elizabeth Prowant, born in Putnam County, Ohio, Feb. 10, 1850, died at the home of her son in Lenawee County, Mich., Oct. 30, 1933. More than sixty years ago she was baptized into the Church of the Brethren and remained true and loyal to her church and her Savior. July 6, 1871, she married Geo. W. Titler. To this union were born eleven children. Her husband and six children preceded her; she leaves four sons and one daughter. Funeral services at Fairview church by her pastor, Bro. Jas. A. Guthrie, and at Dupont, Ohio, by Bro. J. L. Guthrie assisted by Bro. Weller. Burial at Dupont.—Mrs. J. A. Guthrie, Blissfield, Mich.

## NEWS FROM CHURCHES

### CALIFORNIA

**Oakland.**—The interest in our mid-week meetings is increasing under the leadership of Pastor Cunningham. The first and third Wednesday evenings of the month are devoted to Bible study with our pastor as teacher. At present we are studying the Sermon on the Mount. The second Wednesday of the month is given over to singing and the fourth Wednesday, following a pot luck dinner, we have an outside speaker. Oct. 25 Miss Margaret Lobb, director of Religious Education for the Oakland council of churches, gave us an interesting account of her recent trip to Russia. Our communion services were held Nov. 12 with Pastor Cunningham officiating. Following this service the church approved the recommendation of the Ministerial Board of the district to advance Brother and Sister Cunningham to the eldership. They were duly ordained by Brethren M. S. Frantz and A. M. White of Empire. At this time Bro. White who has served the church as elder tendered his resignation. We then voted unanimously that Bro. Cunningham be our elder for the remainder of the year. We united with the High Street Presbyterian church for our father and son banquet Nov. 6. The boys' work is well organized this year with three clubs.—Mrs. Carl D. Woody, Oakland, Calif., Nov. 21.

### CANADA

**Bow Valley.**—On Oct. 29 our pastor, Bro. John Wieand, returned from a three weeks' tour visiting the other churches in the district. He preached fifteen sermons, baptized two, held two communion services, and one business meeting. It was a very hard trip, owing to a heavy fall of snow, but he arrived home for his appointment at the Sunday evening service. During his absence, the pulpit was filled by our home ministers, and also Sister Wieand, who delivered two inspiring addresses on timely subjects. Our six weeks' Bible term opened Nov. 6 with a good attendance and wonderful interest. Many are applying themselves diligently to the work offered. Courses are offered in Life of Christ, Church Doctrines, Worship and Devotional Life, Old Testament, Daily Vacation Bible School and Story Telling, and Music. Bro. Wieand is teaching all the Bible courses; Sister Wieand, the Vacation School course, and Sister J. F. Crawford, the music. We are expecting much good to come to the district through the efforts that are being put forth this fall. Our Ladies' Aid held their fall bazaar and turkey supper on Nov. 18. The attendance was good and the sisters feel repaid for their efforts. The men of the church have started a movement to increase our church attendance. Recently we have received several new subscriptions to The Gospel Messenger, and the interest in our church activities is increasing.—Mrs. S. M. Burger, Arrowwood, Alta., Nov. 25.

### DISTRICT OF COLUMBIA

**Washington City.**—On July 8 our Sunday-school held its annual outing in the Zoological Park with a splendid attendance. The day was much enjoyed by all. July 12 Bro. Ira S. Arnold and family, returned missionaries from India, gave us a profitable service in chalk and song. During the month of August, while our pastor was on vacation, the preaching appointments were filled by the home ministers. Aug. 27 Mr. Lewis, a representative of the American Bible Society, gave us a message. Sept. 26 was set apart as promotion day in the Sunday-school and Oct. 1 as rally day, at which time an appropriate program was rendered. In the evening of the same day our pastor and wife, Brother and Sister Holsopple, gave a tea to the members of the B. Y. P. D., after which the young people reorganized their department with Miss Evelyn Roop as president. At the evening service the sermon was delivered by Rev. Lynn Drake, assistant pastor of the Calvary Baptist church. Oct. 8 to 28 special rally services were held for the membership of the church, based on the Gospel of John. There was a special speaker for each evening, excepting the last week when the messages were given by Bro. Millard Wilson, pastor of the Frederick City church. As a result of these meetings four were baptized and ten letters received. Oct. 16 we held our semiannual council with Eld. J. H. Hollinger presiding. Church and Sunday-school officers were elected for the ensuing year. J. H. Hollinger was re-elected elder in charge; W. O. Grapes, Sunday-school superintendent, and Mrs. Holsopple, missionary director. Oct. 28 Sister Ida Shoemaker from India addressed our women's society and filled the pulpit morning and evening. Oct. 29 Sister Shumaker in a most unusual way brought vividly before us the life of the Indian people and her messages will long be remembered. Mrs. Albert Wine was elected church correspondent.—Mrs. J. H. Hollinger, Washington, D. C., Nov. 20.

### FLORIDA

**Miami.**—Our services were held at the home of Brother and Sister C. E. Schuldts in Fort Lauderdale Nov. 19. The writer not being present, Bro. Schuldts made the report. There were thirty-six present. An interesting lesson with Bro. C. C. Price in charge was had. After this Bro. J. H. Morris gave a good sermon. This was followed by dinner; then a social hour; and after that Bro. Morris gave another interesting sermon. Altogether it was a very enjoyable and profitable meeting. The meeting for December will be at the Noah Cripe home, northwest of Homestead, on Dec. 17. It is hoped that many of the brethren and sisters from out of the state, as well as those living here, will be with us.—Grant Mahan, Homestead, Fla., Nov. 24.



## IDAHO

**Emmett** has been having some great blessings during the recent months. First of all, the apple harvest usually means a lowering of attendance at all services of the church. However, this year the average attendance for the harvest months was above any for the corresponding time in previous years. A very helpful factor in keeping up the attendance for a part of this time was the presence of Bro. D. A. Crist in the community. He began a series of lectures and sermons on Sunday, Sept. 17. These continued until the evening of Oct. 1. Attendance at the meetings of this series was the best on an average this church has seen for years. Much interest was created in the community. The members of the church were built up in the faith concerning the Book. Our love feast was held on Sept. 16. Bro. Crist officiated. On Sunday, Nov. 5, an installation service was held for church and Sunday-school officers. It was a unique service in which almost the entire audience took part. We are looking ahead to an evangelistic troupe to begin a series of meetings on Tuesday following Christmas. We expect a great harvest. An effort is being made by our Ladies' Aid to put The Gospel Messenger in more homes. The pastor and his wife expect to assist in a series of meetings, along with other workers, at Twin Falls, Idaho, in December. Prospects for continued good and great blessings for this church are in evidence.—Mrs. Clement Bontrager, Emmett, Idaho, Nov. 20.

**Nampa** church held her love feast Nov. 3 with about 125 members communing. The writer, having with his wife just returned from a two months' visit in the east, was invited to have the leadership of the meeting. There were no visiting ministers. Our pastor, Mark Schrock, and wife are holding a revival meeting at Fruitland, Nov. 12 their pastor, McKinley Coffman, preached two splendid sermons in our church. Nov. 19 we had our annual homecoming services. The house was full of new and old friends. Following a bountiful meal, at 2:30 we had the pleasure of hearing a special sermon on Home Missions by Pastor Clement Bontrager of Emmett church. In the evening the laymen of the church put on a unique program. There was music, a reading and an address, Some of the Pathfinders of the Church, by Stanley Keim. Eld. A. L. Edgecomb of Oklahoma and his youngest daughter arrived in time for the homecoming. They have come to make their home where two of his married daughters reside. Eld. Jos. Troxel, formerly of Oklahoma, dropped dead and was buried Friday.—H. H. Keim, Nampa, Idaho, Nov. 20.

## ILLINOIS

**Virden**.—Oct. 20 we enjoyed a very spiritual love feast with Bro. Bowser of Girard officiating. Nov. 5 a peace contest was held in our church with Miss Dorsea Rademaker winning the bronze medal. She will enter the county contest in the near future. Following the contest the B. Y. P. D. gave a play entitled, Gas, which revealed the awfulness of war. The women's council sponsored a chicken supper and used the proceeds in securing silverware and kitchen supplies for our church. Our annual Thanksgiving mission supper was served by the men, the proceeds going for home missions. M. R. Zigler was with us Nov. 11 in all-day services; he also delivered the morning sermon Nov. 12. He stated very clearly our responsibility toward the present day needs.—Lola Brubaker, Virden, Ill., Nov. 20.

## INDIANA

**Anderson**.—On a recent Sunday evening the B. Y. P. D. met for the first time since the summer months. An impressive ceremony was held for the new officers. After the installation the president gave a talk on the subject, Soiled Shoes. The president is Wilbur Hoover, and the sponsors, Icy Nelson and Frank Denlinger. The cabinet is planning a get-together meeting for Nov. 28. The church met in council Nov. 21 and elected church and Sunday-school officers: Bro. Frank Denlinger, trustee; Sister Oliver Hoover, clerk; Bro. Chester Cox, Sunday-school superintendent; Wilbur Hoover, assistant. A committee has been appointed for a father and son banquet to be held Dec. 7; the Aid will serve the banquet. Our B. Y. P. D. is going forward in a most encouraging way under the leadership of our newly elected cabinet.—Icy Nelson, Anderson, Ind., Nov. 22.

**Auburn** church held its annual harvest meeting on Sept. 24. Bro. Christian Metzler from Wakarusa gave us two good sermons, one in the morning and one in the afternoon. There was a large attendance in the morning both for Sunday-school and preaching service. Our communion was held the evening of Oct. 26. Bro. Hoover from the Wawaka church officiated. It was the largest attendance we ever had at a communion since the church was organized; seventy were at the tables. We have reason to be encouraged. Nov. 16 we had church night with an interesting program. Several members gave good talks on how to promote the growth of our Sunday-school. Bro. Cripe, the pastor, also gave a short talk. Bro. Morris from the Cedar Creek church, the only visitor, made some appropriate remarks. One of our Sunday-school pupils was received by baptism since the last report.—Mrs. M. A. Hanson, Auburn, Ind., Nov. 18.

**Beech Grove** church held its fall feast Oct. 14. Bro. Russell Showalter officiated with six other ministers assisting. At the September council Sister Hattie Shull was reelected church clerk and treasurer; the writer, Messenger agent and correspondent. On Thanksgiving Day the revival meeting will begin with Bro. Estele McCullough of Middletown, evangelist, and Bro. Frank Denlinger of Anderson, song leader. The church will meet Dec. 3 for quarterly council. There was one baptism since the council in September. Brother and Sister E. O. Norris who helped with the work here the past year have

located in the New Hope church near Seymour. We were sorry to lose them. The attendance at Sunday-school and church services is about normal.—Mrs. Nora Whelchel, Fortville, Ind., Nov. 22.

**Indianapolis**.—Our church has recently adopted a revised constitution and by-laws which assign definite duties and responsibilities to all officers, boards and committees. At our last council meeting the church was reorganized according to the new constitution. Bro. Frank E. Hay was chosen elder; Bro. Wilbur S. Barnhart, Sunday-school superintendent; the undersigned, church clerk, to serve also as Messenger agent and correspondent. Our pastor, Bro. Russell G. West, attended the recent pastors' conference at Bethany. Our church has adapted the program worked out at that conference and is finding it very vital and helpful. We plan to publish a church directory in January. During November and December we are making a careful survey of the membership. On Christmas night we are planning for an ingathering of new members by letter and baptism. The Board of Christian Education has planned for a greater program of service activities in the Sunday-school. This is part of a general plan of raising the standard of the school. American education week was observed in the church Nov. 9 with a special education program and an address by one of the outstanding educators of the city.—W. E. Peacher, Indianapolis, Ind., Nov. 18.

**Manchester**.—The church is just now in the midst of an interesting revival-evangelistic meeting. Bro. Rufus Bucher of Quarryville, Pa., is preaching sermons that go straight to the hearts of our widely varied congregation. Farmer, business man, college professor, minister—all listen with enjoyment and profit to his sincere, straightforward gospel messages. These meetings are to culminate with a love feast on Nov. 27. More than a month of the new year's work is past. Bro. Edw. Kintner was again chosen as elder and O. S. Hamer, general superintendent of our church school. We are endeavoring to improve our attendance both in Sunday-school and in church service. Results are already seen. The men of the church are doing a commendable service along this line. Our adult forum meetings at 6 o'clock, under the direction of Prof. J. E. Dotterer, are growing in interest. Discussions on adult life have been most helpful. Our pastor on the last two Sunday evenings has led us to face our own local needs in evangelism. During the month of October we were privileged to hear several splendid addresses by S. Parkes Cadman. All the churches of the town joined in a great mass meeting. Oct. 31 was our annual old people's day which was a great day for us all. We delight to give honor to those who have lived the Christ life and served the church so faithfully for many years. Dr. O. G. Brubaker's mother, ninety-four, was our guest of honor. Sister Salome Myers, who celebrated her 104th birthday on this day, was not able to be present. Bro. John Wright, more than fourscore years of age, but still active in the work of the kingdom, preached a sermon of power on The Christ of the New Testament. There are ninety-six members over seventy years of age. They partook of a fellowship dinner together in the church, provided by the younger members.—Alice K. Ebey, North Manchester, Ind., Nov. 22.

**Pine Creek**.—The congregation decided in June to build a parsonage on the abandoned school ground across the way, now owned by the church. Soon afterward ground was broken and the foundation laid. It proved a splendid project for the men of the church and community. Eighty men donated from one to forty days' labor each and business men in the city of South Bend and other places gave time and material at greatly reduced prices. Oct. 29 was the day set for a combined harvest meeting and dedication of the parsonage. Sunday-school convened at the regular hour with a large attendance. For the harvest sermon in the morning Bro. Otho Winger of North Manchester, speaker of the day, based his message on the Old Testament offerings and worship as applied to us in this day. For the dedication sermon in the afternoon Bro. Winger used for the subject, The Church. A historical sketch by Bro. Jno. Stump and building committee report by Bro. Jerry Peters were also given. The evening session was given over entirely to Bro. Winger's stereopticon lecture on his foreign travels. His messages were much enjoyed by all. A number of special messages in song were furnished by home talent, Sherk brothers and the chorus from the Middlebury congregation. At the close of the afternoon session the audience gathered at the parsonage for the dedicatory prayer and songs. An impressive service followed. At least seven congregations were represented during the day. All offerings for the day were turned to the expense of the parsonage; there were no drives, pledges nor begging. Our next council is set for Friday evening, Dec. 8.—Wm. H. Summers, North Liberty, Ind., Nov. 19.

**Pleasant Valley** church held its quarterly business meeting Sept. 5 when Sunday-school and church officers were elected. Eld. Galen Bowman was reelected for another year; superintendent, Lesley Berkey, with Ernest Bowman, assistant; Messenger correspondent, the writer. The church decided to give Bro. Noble Bowman, our pastor, support to attend the ministers' conference. Our church held an all-day harvest meeting and homecoming Sept. 3. Bro. Clyde Cripe and Bro. Miller preached for us. We enjoyed a revival meeting Sept. 13 to Oct. 1 with Bro. Ralph G. Rarick of North Manchester, Ind., evangelist. We had very good meetings, enjoyed by all who attended. Bro. Rarick and Bro. Noble Bowman visited many homes in Pleasant Valley district. We were pleased to have Bro. Rarick bring his wife and three girls along over the week-end; we enjoyed their singing. The members of our church donated several things in the line of food, including vegetables and chickens and other things. The Ladies' Aid presented Sister Rarick with a comforter which was much appreciated. Bro. Rarick presented The Gospel Messenger for six



months to the largest family present on family night—Brother and Sister Elvin Leer and family.—Mrs. Nora Bowman, Middlebury, Ind., Oct. 25.

### KANSAS

**Osage.**—Bro. Hostetler of Rocky Ford, Colo., held a successful series of revival meetings from Aug. 20 to Sept. 3. Services were well attended and interest and enthusiasm were shown throughout the entire meeting. Three members were received by baptism and two were accepted by letter. Sept. 4 communion services were held with Bro. Fike of Carthage, Mo., officiating. Oct. 1 the church met in council and elected Sunday-school officers for the ensuing year. The District Conference was held at Paint Creek church near Uniontown. Every church of the district was represented with delegates. Inspirational talks and splendid contacts of Christian folk were much enjoyed. The Osage church was represented by forty-five members. Splendid music from all adjoining congregations was much appreciated.—Susie Wylie, McCune, Kans., Nov. 21.

**Rock Creek** church met in special council Aug. 15. Church and Sunday-school officers were elected. Since Bro. E. M. Frantz was moving away it was necessary to elect a new elder. Bro. Robert Sink was chosen elder; clerk, Mrs. Florence Reasy; Messenger agent and correspondent, the writer; Sunday-school superintendent, Mrs. Rose Bohn. We have been having good attendance. Bro. Sink is preaching every Sunday for which we are glad.—Ethel M. Davis, Sabetha, Kans., Nov. 21.

### MICHIGAN

**Florence** church closed a two weeks' evangelistic meeting with a communion service Oct. 16. Bro. Edw. Stump of South Bend delivered the messages. As a result fourteen accepted Christ as their personal Savior. Besides, the entire church was greatly benefited by these inspiring services. Sunday-school and church officers have been elected for the year: Superintendent, Harry Oxender; assistant, Horace Bean; elder, Geo. Sherck; Messenger agent, Mrs. Frank Reed; correspondent, Mrs. Russell Searer. The Ladies' Aid recently elected officers, the president being Mrs. Jordan Critchfield. The young married people's class plan to prepare several Thanksgiving baskets. One of our laymen, Horace Bean, has brought us several inspiring messages recently. We are looking forward to his addresses in the near future.—Mrs. Russell Searer, Three Rivers, Mich., Nov. 20.

### MISSOURI

**Cabool.**—Our Sunday-school reorganized in October, retaining Bro. M. G. Neighbors as superintendent. The teachers also were retained for another year. New classes had been formed during the year and the work progressed well with good attendance most of the time. We enjoyed two spiritual meetings this summer. The District Meeting convened at the Greenwood house so most of our members were able to attend all services. The young people of our congregation presented a play one night entitled, The Conversion of the Honorable Mrs. Ling, which seemed to be greatly enjoyed by the large audience. We also gave the play at the Cabool house to a good audience and a missionary offering was taken. This was the beginning of a revival at this place conducted by Bro. Ramie Gass of Macomb, Mo. He delivered wonderful messages for almost three weeks to fine crowds. Although only one confessed her faith in Christ and was baptized and one reclaimed, yet the meeting was a spiritual uplift to all who attended. The last Sunday of the revival we had an all-day service with three good sermons. Bro. V. F. Schwalm of McPherson College is planning to be with us Dec. 10. This will be a rally day for our Sunday-school with basket dinner at noon and services in the afternoon.—Mrs. Alma Bishop, Cabool, Mo., Nov. 21.

### MONTANA

**Milk River Valley.**—Bro. G. I. Michael began a series of meetings Oct. 4 and continued until the 15th. His messages were filled with the Spirit and were an inspiration to all. As an immediate result one was added to the kingdom by baptism. Bro. Michael also gave two messages at the Lilac schoolhouse, a mission point about fifteen miles north of the church. Our pastor conducted services every other Sunday afternoon at this place all summer, the remaining appointments being filled by the Baptist minister. We held our fall love feast Oct. 14 with Bro. Michael officiating. We also had the pleasure of having four other visiting members with us at this time. Sunday following we had an all-day meeting with a basket dinner at noon. We have had the joy of seeing five other souls added to the church by baptism this summer and one was reclaimed. Bro. J. J. Peters left Nov. 18 for Washington where he expects to spend the winter with relatives.—Mrs. C. E. Williams, Kremlin, Mont., Nov. 21.

### NEBRASKA

**Afton** church met in council Oct. 27. Officers were elected for the year beginning Jan. 1: D. G. Wine, elder; Mrs. Ernest Garman, church clerk; Harley F. Weybright, Sunday-school superintendent; Wm. Proud, assistant; Lena B. Weybright, Messenger correspondent. Bro. Wine preached for us on the following Sunday and gave us an interesting sermon.—Lena B. Weybright, Cambridge, Nebr., Nov. 18.

### OHIO

**Dickey.**—Since our last report we have been obliged to secure another pastor. Owing to conditions over which neither he nor the church had any control, Bro. Ora DeLauter who had served us well in that

capacity for twelve years deemed it advisable to take up work in another field. During the summer we were fortunate to have as an advisor Bro. T. S. Moherman. Sept. 3 Bro. Chas. Helm, formerly of Youngstown, Ohio, assumed his duties as pastor. Bro. Moherman conducted an impressive installation service for the newly elected officials of church and Sunday-school on rally day. Bro. W. C. Sample, who has efficiently held the office of Sunday-school superintendent for a number of years, was reelected at our recent council, with Howard Zimmerman as assistant. Bro. Chas. Helm was elected elder. We have just closed a most profitable and enjoyable revival conducted by Bro. Walter Keller of Middlebranch, Ohio. He is a former pastor and we were very happy to have him with us again. Bro. Keller gave us sound fundamental teaching and we feel that we have been spiritually strengthened. As a direct result of the meeting seven have been received by baptism. We held our love feast Nov. 12 with Bro. Keller officiating, assisted by Sister Keller and Brethren Moherman and Helm.—Grace Hess, Ashland, Ohio, Nov. 21.

**Prices Creek.**—The church enjoyed an all-day meeting Oct. 28. Bro. Fisher of the Four Mile church, Ind., preached both morning and evening, using as his subjects, The Three Crosses and The Symbols. Quite a number of other ministers were present. In the afternoon the ministers and their wives sat in a group and as Bro. Baker, our pastor, introduced them, each one responded in some way. In the group were Brethren I. G. Blocher, A. G. Crosswhite, Glen Rust, E. S. Petry, Andrew Miller and their wives, Bro. Fisher, Sister Jesse Baker, also Brethren Bagwell and G. A. Snider. At the close of the afternoon service one was received into church fellowship on former baptism. In the evening Bro. G. A. Snider officiated when more than 200 surrounded the Lord's tables. On Sunday morning Bro. Woodie of the Eversole church conducted our sunrise worship. After breakfast Sister Mabel Knoepfle of Cincinnati addressed the children. Following this Bro. Theo. Eley gave us a message on Pioneering. An added feature of the forenoon service was the singing of several songs by the children's quartet from the Eversole church. These services were well attended, the messages were Spirit-filled and the presence of the Lord was with us. Six of our young people and one from Castine participated in the Prince of Peace declamation contest which was held at the church Sunday evening, Nov. 5.—Mrs. Ada Weaver, Eldorado, Ohio, Nov. 20.

CUT HERE

## World Wide Christmas Missions Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars  
as an offering for World Wide Missions,  
which please place to the credit of

..... Individual  
..... Class  
..... Sunday-school  
..... Congregation  
..... District  
Name of sender .....  
Street Address or R. F. D. ....  
Postoffice ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193....	\$.....

CUT HERE



**Springfield.**—During the two weeks following Oct. 8 our church enjoyed a most spiritual evangelistic service. Bro. R. H. Nicodemus, of Sidney, Ohio, assisted us in these services. Fourteen out of the seventeen messages which he delivered were taken from the Book of Hebrews. Each message was heart-stirring. Bro. Nicodemus also directed us in the study of the First Epistle of John at a morning session of Bible study and prayer. All who attended the services went away feeling that God had richly blessed them through the messages, the Bible study and prayer. At 7:00 P. M., Oct. 29, the church observed the love feast and communion service. A very fine attendance was recorded. Bro. John Gump and Bro. D. S. Dredge both of New Carlisle were with us. Bro. Gump officiated and Bro. Dredge assisted. At the morning service our pastor directed the thoughts of the congregation to the meaning of the communion service and our need of preparation for the service. Bro. Clarence Younker of Covington, Ohio, conducted the opening devotion and brought to us a very inspiring message concerning the Abundant Christian Life. A baptismal service was conducted in the afternoon previous to the evening communion service. The husband of one of our faithful workers and Sunday-school teachers was received into the membership of the church. We are enjoying a very splendid interest and attendance in both our Sunday-school and church services. During the month of October two new records were made in the Sunday-school: a new record attendance of 200 and a new record offering of \$13.16 were established. The Sunday-school enrollment for the quarter stands at 179.—Mrs. Della Peifer, Springfield, Ohio, Nov. 14.

**West Dayton** church had the pleasure of installing their new pastor, Bro. Jerry Prather, Sunday, Nov. 19. The service was conducted by Bro. Hugh Cloppert, chairman of the Ministerial Board of Southern Ohio. Nov. 17 the church gave a reception for the pastor and his family. Our pastoral committee planned an excellent program in which a number of ministers of the district and of the city took part. Our love feast is to be held Nov. 26. The union Thanksgiving service for our section of the city is to be held at the United Brethren church and Bro. Prather will give the address. Since the last report three members have been received by letter. The church has started working on the Christmas program to be given the evening of Dec. 17.—Ruth Mack, Dayton, Ohio, Nov. 20.

**White Cottage.**—Aug. 20 we observed a homecoming for our missionary to Africa, Sister Evelyn Horn. Following Sunday-school she spoke on the field work in Africa; in the afternoon she showed African curios and told their use. Sister Horn also spoke the evening of Sept. 17 concerning her work in the hospital at Lassa. Our Aid is making bandages, etc., for her work there. We are glad to be represented on the field by so consecrated a worker; her zeal is having its effect on the missionary spirit of our congregation. Aug. 31 we had a donation party for the pastor and family, when some \$25 in produce helped to fill their larder. The Junior Band resumed work Sept. 1 after a month's vacation. The children are getting a foundation for their future work in the church when they will be the leaders. While the average attendance in Sunday-school for the quarter ending Sept. 30 was only eighty-three, we are praying for increased attendance this present quarter. Oct. 5 a neighboring Sunday-school gave the play, The Unlighted Cross, at our church to an appreciative audience. The Allied Youth representative spoke at B. Y. P. D. on Oct. 2. Our pastor also has preached several stirring sermons on temperance this fall. We were glad to have the group Sunday-school convention with us Nov. 4. A goodly number from each of the other schools—Olivet, Danville and Owl Creek—were present. The addresses and discussions were a spiritual uplift. Brethren J. Perry Prather of Ashland and Geo. Phillips of Danville were the speakers at this conference. We had our rally day Nov. 5 when the Sunday-school presented, The Gateway to Tomorrow.—Mrs. J. F. Shrider, South Zanesville, Ohio, Nov. 13.

### OKLAHOMA

**Oklahoma City.**—The past year has not lacked its variations. In spite of the limitations due to hard times our church here has been pushing ahead. Oct. 1, 1933, was observed as rally day and promotion day. Seven were baptized into church fellowship. We are resuming the fellowship suppers again. These affairs have no set date but we endeavor to hold them not less than once a quarter and, if conditions warrant, once a month. The supper last Wednesday evening was of the nature of a fathers and sons' combined with the mothers and daughters' affair. Dr. Paul Harrup of the Hi-Y of our city gave a very challenging message; eighty were present. We will have our communion services Saturday, Dec. 9, at 7:30 P. M. Our young people's group will attend the quarterly district meeting of the S. W., Y. P. D. group at Cordell Dec. 2 and 3. We are looking forward to a revival with Oliver H. Austin in charge in the early weeks of 1934.—D. J. McCann, Oklahoma City, Okla., Nov. 18.

### OREGON

**Grants Pass.**—Our fall love feast was held Saturday night, Oct. 28. We were very much pleased to have several visiting members from Myrtle Point and Ashland with us. Bro. Charlie Barklow from Myrtle Point officiated. Some of the visitors stayed over for the Sunday morning services, with Bro. M. C. Lininger of Ashland preaching for us. At the close of Sunday-school Bro. Barklow gave an interesting talk to the children. Once a month one of our ministers goes to Williams, a mission point, and preaches for them. On Sunday, Nov. 19, the young people's class is going out with Bro. Geo. Shade to give a short program.—Mary Harlacher, Grants Pass, Ore., Nov. 17.

### PENNSYLVANIA

**Elizabethtown.**—Nov. 8 Pastor Ober called the regular church council. Pulpit light and Sunday-school buzzers were installed as requested at a previous meeting. Church certificates were granted to several members who moved away. Several names were taken off the roll. The building committee was given permission to send questionnaires on church building to members of the church. The deacons having completed the annual church visit asked the church to have the pastor make the visit next October instead. It was decided to postpone action till we get the report from Annual Conference on the deacon query. We used the ballot method of holding the election for church officers. H. W. Eshelman was reelected recording secretary; John Pfautz, treasurer; the writer, Messenger agent and corresponding secretary.—M. B. Miller, Elizabethtown, Pa., Nov. 11.

**Long Run.**—Oct. 22 Bro. Harvey B. Markley brought us the message; his morning subject was, Holy Communion; evening, Conversion. Both services were interesting. Oct. 29 our elder, S. G. Meyers, spoke on the subject of Ordinances and Jewish Ordinances. Bro. Handwerk brought us the evening message. We had our love feast Nov. 4. Three were also baptized on the day.—Mrs. Quinton A. Kunkle, Parryville, Pa., Nov. 18.

**Morrellville.**—On June 25 we had a very good Children's Day program which was heard by an audience of 257. During the absence of our pastor on his vacation different programs were carried out as follows: July 9 Bro. Stayer presided and the young people gave biographical sketches of the authors of some of our favorite hymns, followed by singing of the hymns. The junior choir rendered special music. July 16 the men's Bible class had charge. July 23 the women of the church willingly took their turn. July 30 we were very glad to have Bro. Royer again fill the pulpit. Aug. 6 the young people of the church had a vesper service on a near-by hill, returning at 7:30 to hear Rev. J. A. Brocus of the Grace Lutheran deliver an address. Aug. 13 Miss Frances Holsopple gave an unusual chalk talk on, How Acorns Become Great Oak Trees. Aug. 23 the church and Sunday-school held their picnic and later the men's organization of the four Brethren churches held a corn roast at Pleasant Hill. More than 200 were present. Sept. 24 an installation service was held for all new officers of church and Sunday-school. Oct. 1, promotion day, following the exercises a short message was given by our pastor on Promotion, or Come Up Higher. Oct. 3 the Keystone class had a mother and daughter meeting. An attraction on the program was a Womanless Wedding. Oct. 8 there was a consecration service for babies and their names were added to the Cradle Roll. Oct. 9 the Johnstown choir gave a musical program in Garfield high school. Mr. Furman, the organizer and present instructor, is our choir leader. Oct. 13 the Eureka class held its eighth annual banquet with thirty-five in attendance. Oct. 15 was young people's day and they had charge of morning worship. One of the primary teachers gave an interesting talk on temperance. Oct. 18 at the members' meeting delegates were elected to District Meeting. Oct. 29 our church rejoiced when two young people were baptized and with 156 others attended the love feast and communion. Fifteen in our Sunday-school have been present and on time for the last church year. This year we are offering a Bible to all who are on time and present every Sunday. So far we have 124 applicants. Our home department has a membership of 125; offering last quarter, \$20.20. The department is self-sustaining.—Helen Smith, Johnstown, Pa., Nov. 11.

### VIRGINIA

**Flat Rock** church met in council Nov. 11. Eld. I. W. Miller of the District Ministerial Board assisted in the meeting. Various officers and committees made their reports and vacancies were filled. Sister Mamie Shaver succeeds the writer as church correspondent. Brethren Wilbur S. Miller and Medford Shaver with Sister Shaver were installed into the deacon's office. During the year there were sixteen additions by baptism and one was reclaimed. There were five deaths; one letter was granted and three united with other churches.—Mrs. J. D. Wine, Forestville, Va., Nov. 13.

**Griffin** church met in council Oct. 21. Bro. Philip Rader was elected superintendent of the Sunday-school and Bro. Robert Griffin, assistant. Our congregation enjoyed a week of spiritual meetings conducted by Bro. O. S. Miller. Our love feast on Sunday evening was well attended and very spiritual with Bro. Miller and Bro. Zimmerman officiating. Nov. 5 our young people organized a B. Y. P. D. Officers were elected, the president being John Bright. We are looking forward to interesting programs each Sunday evening.—Mrs. Roy Griffin, Deerfield, Va., Nov. 11.

**Johnsville** congregation met in council Nov. 11. Bro. H. S. Spradlin was reelected elder for the coming year, the vote being unanimous. Sister Mabel Hylton was installed to the deacon's office; on account of illness she could not be installed with her husband in August. One reunited with the church. Sister Essie Giles was elected Messenger agent; Bro. Wilbur Hylton, superintendent; G. C. Wheeler, assistant. Bro. J. E. Barton was elected to the elder's office in October.—Maud Wells, Blacksburg, Va., Nov. 11.

### WISCONSIN

**Stanley** church held their love feast Oct. 10. On Oct. 22 Rev. Barnhart, a returned missionary from South America, gave a message concerning his work. Oct. 29 Brother and Sister E. H. Eby, returned missionaries from India, brought us a message about their work; his lecture was illustrated by stereopticon views which were much appreciated.—Mrs. Jacob Winkler, Stanley, Wis., Nov. 21.



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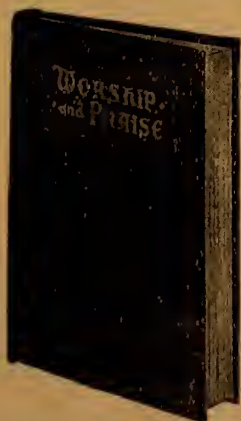
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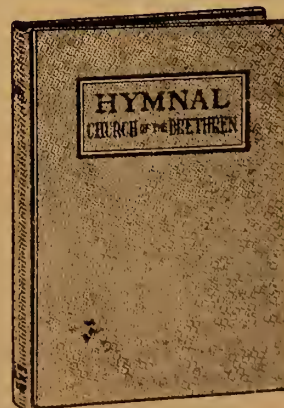
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**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**

# GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., December 16, 1933

No. 50

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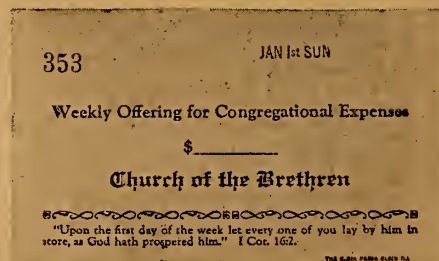
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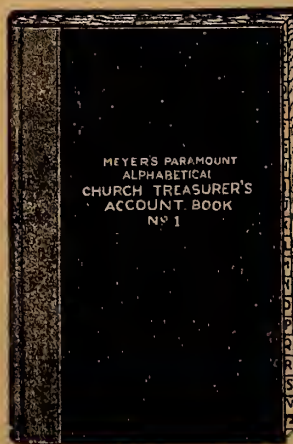
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# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 82

Elgin, Ill., December 16, 1933

No. 50

## EDITORIAL

### Including All the Factors

"AND some of them are come from far." That's Mark's added note of tenderness. Matthew had followed him in noting Christ's compassion on the hungry multitudes on scant rations for three days, and the danger of their fainting, but there he stopped. Well, that was enough, wasn't it? By any reasonable standard of judgment, it surely was. But some people are so overflowing with sympathetic interest that they can not stop at enough. They must go the second mile, or third.

This observation must be made without implying any reflection on Matthew whatsoever. His special interest in his Jewish readers explains his handling of his material, just as Mark's broader humanitarian appeal explains his. But since we are Gentiles such as Mark was writing for, we ought to measure up as nearly as possible to his hopes for us. He wanted us to feel the full weight of the Master's concern, how he took account of all the claims upon his love.

We almost do so many good things, but leave them undone, because we leave out of our thinking the final factor in the case. Have you thought of everything, everything that would have a bearing on your decision whether to do anything about the matter or not? Did you possibly forget that "some of them are come from far"?

E. F.

### The Bee and the Glowworm

THE bee and the glowworm present two of the marvels of the insect world. From the bee man has taken many a lesson in industry. But the bee is more than a busy insect. One of America's best known doctors points out that scientists have much to learn from the bee, in particular the secrets of the special diet by which growth is controlled. That is, how at will, bees can raise workers or a queen bee.

And no less marvelous is the glowworm, for in some

families the glowworm is really a wingless female, and the firefly the winged male. But worm or fly, man marvels at this insect's heatless light. And he would marvel more at the South American railway beetle, said to be able to flash red lights at the ends of its body and green lights along its sides!

But the glowworm or firefly is more than a bug with a convenient lantern. Dr. Andre Crotti says the glowworm is really the first anesthetist. By stinging it anesthetises or paralyzes its prey. But if for some reason the glowworm does not devour its victim, it revives with no ill effects, much as a person who has taken ether or gas. If a certain writer of Holy Writ were living today he would probably not only direct men to the ant for a lesson, but to the bee and the glowworm as well.

H. A. B.

### Living With Uncertainty

#### *The Fact of Uncertainty*

THERE are some things of which men are sure, but more of which they are uncertain. At seeding time the farmer has to guess as best he can just when to sow his grain and plant his corn. Said one farmer, this year of strange weather conditions: "If I had known what I know now, I could have sown my oats to produce sixty in place of a mere forty bushels per acre."

After harvest there is always plenty of uncertainty in the life of a farmer. When he is so fortunate as to harvest good crops, he has then the problem of when to sell, for who knows when the top of the market will be reached? Or take the business man. In normal times he has problems aplenty springing from the fact of uncertainty; in abnormal times the strain on his judgment may easily become ten times as great.

Thus for all there is the problem of uncertainty. It is a fact of life with which one must learn to live. Paul was thinking of this factor when he wrote: "Now we see through a glass darkly." But even so he was not



discouraged. He felt that "all things work together for good to them that love God."

### *The Mercy of Uncertainty*

There are different ways of looking at uncertainty. We generally think that it would be wonderful to know just how things are going to be. Fortune tellers thrive on man's eagerness to know the future. The insurance business, one of the largest in the land, is based on plans for minimizing the effects of some of life's obvious uncertainties. Fortunes have been made through shrewd guesses as to what the years would unfold.

But even so, it is often a mercy that life must be lived a day at a time. There was once a prophet who grew impatient at the slowness of the processes of God. He demanded to know the larger meaning of all that he saw. The long vision was finally granted. Said he: "I heard, and my body trembled . . . because I must wait quietly for the day of trouble." It was not that the ultimate outcome was not to be good, but that the path to it was so long and hard.

Who will not say it is often a mercy to the mother with a babe in her arms that she does not know what the future holds for her child! For most of us it is probably better that we do not know when accident or disease will strike.

### *The Challenge of Uncertainty*

Even so, there must be more than mercy in the rule of uncertainty in our lives. And there is. The fact of uncertainty leaves the way open for men to choose, to work undeterred by foreknowledge. Really, much of the challenge in life lies in just the fact that we do not know what we are to become, and not knowing, we may set our stakes as high as the stars. Thus ordinary men may strive for the impossible and measurably attain!

The mental effect of uncertainty is to keep men alert, trying, definitely experimenting. The physical effect is muscular tone, body fitness. There is a sense in which all nature teaches that uncertainty is a life-giving stimulant. Within man's ability to react, one might almost say that the harder the conditions, the more quality and character one finds. It is said that the most highly flavored fruits grow near the frost line, that the best men spring from stony soil. Perhaps these are overstatements, but they contain enough truth to show something of the challenge inherent in uncertainty.

### *The Meaning of Uncertainty*

To some it may seem that uncertainty is as good as a denial of basic hopes. For if one can not be sure of every detail, what then? To this it may be answered that uncertainty may be a door which opens two ways. That is, just when we fear it may open to less than we dream, it is discovered to open to more than one can think or ask.

Now in what is essential, experience and nature

would seem to teach that uncertainty can be depended upon to open to more, rather than to less. To know, and yet to know incompletely, even uncertainly, adds the tang of adventure to living. Uncertainty may thus serve to give point and range to faith. It may be a kind of catalytic agent which sets men free for achievement.

Perhaps some may ask concerning uncertainty and faith in God. Here we can but repeat that all we know of the world and life, indicates that the truth is not less, but vastly more than our first ideas of the same. So also of God in a world of increasing wonder. Certainly he is not less, but more than our thought of him. Even for men who wrestle with uncertainty, the challenge is to faith in a God who is infinitely more than men can comprehend.

H. A. B.

## **The Percentage Is High**

WHAT matters it if most of your investments do go bad, when just one yields anywhere from three thousand to ten thousand per cent? What matters it if most of your hard and well meant work is lost, when only a little bit of it comes to such incalculable fruition?

There is a strange story of a sower which we all know very well, but the full meaning of which perhaps none of us have yet grasped. Part of his seed fell on the hard beaten path. The birds got that. Part fell on thin soil underlaid with a rocky ledge. This sprang up quickly and as quickly withered away. Part fell on ground preoccupied, a thorny thicket. This was choked out. But some did find good soil and the returns not only covered all the loss but left a margin of profit almost unbelievable. Indeed it is absurd to call it margin of profit when it overwhelms the whole field.

Does it pay to put lifetimes of precious energy into such intangible tasks as trying to plant seeds of truth in human hearts? It isn't easy to keep up the faith. But ordinary standards of judgment are so illusory and the possibilities of a single life turned toward the right are so immeasurable, that we dare not doubt it. Our efforts must not slacken. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that."

And sometimes you can not tell even afterward which it was. Some of it did prosper. But which particular sowing it was that grew and ripened into this or that particular harvest you may not know. The cross currents of human influence weave themselves into a network that defies complete disentanglement. Which matters not at all. Our part is to keep on sowing. Truth and the soul-soil were made for each other. Most of the seed will be lost. But some will come back with a gain of three thousand per cent. And some with six thousand. And some with ten. Isn't that quite enough to make it all worth while?

E. F.

## GENERAL FORUM

### Daily Tasks

BY RUTH SLOAN WENIGER

The day is done,  
And now the sinking sun  
Has dropped into the golden west.  
My tasks are o'er  
So as I pause once more  
I think, ere going to my rest.  
With work all day  
I oft' forget, someway,  
To kindly speak to those I greet;  
I wonder how  
As I am thinking now,  
I've helped all whom I chanced to meet.  
I think, again,  
Of the Savior of Men,  
And I should go to him each day—  
With thoughts for you,  
And for myself, thoughts too.  
I should always find time to pray.  
My tasks are clear  
Each day I journey here,  
Yet oft' another chance I yearn—  
I must live right—  
For with the shades of night  
A day is gone, ne'er to return.

Cleveland, Kans.

### The Depression of David

BY PAUL MOHLER

WHEN one thinks of the seamy side of David's life, it is natural to dwell upon his great sin and allow it to overshadow all his other shortcomings. The following is an effort to trace him through a period when he was not at his best—so far from it that we may well consider it as his depression.

David was at a high point in his career when he defeated Goliath and followed that with a long series of notable services under Saul. One might think that his depression began when Saul developed his insane jealousy and murderous hatred, but that is not true. One's depression does not begin with what happens to him—it begins when he fails to make the proper response. As long as David's faith in God's care of him was strong, he was not depressed, no matter what Saul might do to him. But it is much to expect even of David that he should not be affected by the long and severe persecution to which he was subjected. In 1 Sam. 20: 1-3 David reveals his fears. Jonathan comforted him with his remarkable friendship, but when David was away from him, his fears returned—and fears always lay men open to temptation. Notice how soon David drops from his former high standards to deception involving others in disaster. To obtain food, he lied to the priest,

Ahimelech at Nob—and Ahimelech's faith in David spelled doom to himself and his family. This was a decided step downward.

His next step was another wild impulse taking him into Philistia, to the enemies of Israel, in hope of finding safety. Here again he appears to have saved himself by deception, that ancient refuge of the fearful and the unbelieving. Thus David's depression was deepening.

It is said that misery loves company. In the cave of Adullam, David became the leader of a large band of the unfortunate and the discontented—all depressed. There follows a long series of adventures in which David rises at times to the high standards of conduct which we expect of him, then drops to levels unworthy of the anointed of God. Only twice in this account do we learn of his receiving guidance from God. In the main, he was following his own course and acting according to his own impulses and ideas, wherever they might lead him.

They led him, in fact, back to Achish—the Philistine king before whom he had at one time feigned madness to save his life. This time, with a band of fighters, he was able to secure a refuge and a city to dwell in. David was evidently a successful diplomat and courtier, for we find Achish very favorable to him, and apparently convinced that David would remain with him as a loyal subject and support.

To maintain this favor, we find David again resorting to deceit—raiding the enemies of Israel and reporting to Achish that he had raided towns of Israel. To cover this deceit, he destroyed every living soul in the settlements attacked. They were “sunk without a trace.”

In all of this, David seemed to be prospering, just as men who leave the church today because of some trouble, often find it easier going for a time in worldly organizations than they found it in the church. But he was going forward without divine guidance, and when the blind lead the blind, the ditch is not far away.

David caught sight of the ditch when war broke out afresh between the Philistines and Saul, and Achish proposed that David should go with him to the war. And what could David say? After all his protestations of loyalty, how could he refuse to go? And how could he go and fight against Israel? David always counted that fighting against Israel was fighting against God. And how scrupulous he had always been about fighting against “the Lord's anointed.” David saw the difficulty but not the way out. Again he resorted to duplicity. He said to Achish, “Therefore thou shalt know what thy servant will do.” How cleverly he turned that corner, but the decision was only postponed. Achish understood David to be promising some striking performance of service and was satisfied. But David was not free—he was bound the tighter. He had to go along with Achish to the Philistine assembly, bearing



the appearance of loyalty to the king and eagerness for the fray. There, in the midst of the great Philistine host, it was no longer possible to withdraw without revealing the weakness in his loyalty, to the lasting damage of his standing that was certain to ensue, if not to greatly endanger his life and the lives those of his devoted band.

In this strait, no man could help him, and he could not help himself. The blind man had been led into the ditch. But God had not forgotten him. God watches over his children even when they go astray, to set their feet again in "The paths of righteousness for his name's sake." So God moved on the hearts of the other Philistine lords to suspect and to fear David. They demanded that he should be sent away, and their insistence was so strong that David was able to make strong protestations of his innocence and to complain as though he were being mistreated, while inwardly rejoicing over his remarkable escape.

One may well wonder what was his state of mind as he went on his way back to Ziklag, where was his family and those of his band. Did he thank God for his escape? I think so; he must have realized the hand of God in it all. Had he learned his lesson—of the danger there is in going the unguided way? If not, he would soon have it emphasized. For David was not yet out of his difficulties.

Picture the bright anticipations of the returning warriors. Home and family waiting to receive them; ease and comfort after the restrictions of camp life. How bitter their disappointment when they found their city burned with fire and all their loved ones carried away! Here was depression indeed. Depression darkened unto despair. Weeping unto exhaustion.

And David? Heart-broken over his own losses and blamed for those of the others. They were also ready to stone him. A leader successful is a leader acclaimed; the same leader in misfortune is a leader blamed. And again David was helpless; surrounded with circumstances beyond his control. Here failed deception, diplomacy, magnetic personality, and all the other resources of men. The instruction of experience was complete, the lesson was learned. So David turned back to God with all his heart. We are told that "David strengthened himself in Jehovah his God." Is this the source of the Thirty-first Psalm? Was he carried back to the simple faith of the Twenty-third? One is tempted to suppose so.

And now where was the depression? Not in David's soul! And not much longer in his circumstances. Next we read of victory—then more guidance, leading to a kingdom and honorable conduct, true faithfulness, patient waiting, and a glorious reign. May our depression find its defeat in that same "strengthening in the Lord."

*Pasadena, Calif.*

## Joy of Sacrifice

BY H. M. SNAVELY

"Who for the joy that was set before him endured the cross" (Heb. 12: 2).

THIS is the message that gripped me the other day when there came to my desk the paper with the above scripture, reprinted from the MESSENGER of November 18. How these statements stare us in the face: A few years ago we had 129 missionaries. Now we have 96. Every department of the church program is in need of money. Teachers' pay at Bethany Biblical Seminary many months in arrears. A paper came about the same day from our District Conference Budget Man, saying the district is behind in our giving of last year. Besides all this there are many local calls for aid.

With this situation clearly laid before us, what should be our attitude as pastors of churches? Many thoughts presented themselves. I thought of our own local problem. Perhaps we could increase our giving, but how can that be done when for some, salaries are already far below half of what they were a few years ago? I looked again at the text that stood out like a great challenge before me, "He steadfastly set his face," "for the joy," but the cross came before the joy.

The only solution to our mission and church problem is sacrifice. Many members in the Church of the Brethren could give a tenth and still not make a sacrifice, but a tenth would be a splendid place to begin. A tenth for many perhaps would not be a hardship at all, while for many others it would mean sacrifice, but there are innumerable ways in which we could give and help that would count mightily for the kingdom of God. In the first place, I believe each pastor and elder in the church should give his favorable and undivided attitude toward this situation. That would go a long way to inspire the favor of others. We should be willing to take the first step in making a sacrifice. I do not believe the local church program can be met at all if we fail in raising the general budget. In preparing a Thanksgiving sermon I made this blessed discovery: that we have more to be thankful for now than a few years ago when finances were better. A few years ago we thanked the Lord for our material resources, but today we can thank him for our spiritual resources, which is far better. No one can estimate the wealth of a child of God. It is far more important to make a life than to make a living. As some one said, "Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others."

We are coming now to the season when many thousands of dollars will be spent by persons in the exchange of gifts and greeting cards. Many will make sacrifices in order to accomplish their desires. Again, many greetings and gifts are exchanged as a mere form and habit.

We do many things by habit. In looking over the things displayed for sale in the many stores at Christmas time there is little or no hint at all of the real meaning of Christmas. Instead, there is the effort to cultivate a desire in the child for innumerable toys, Santa Claus and things. Radio advertisers are using Christmas carols as a prelude to their programs. Many of the greeting cards do not in the least suggest the meaning of Christmas. How sad this is, but how true.

What is the solution to our mission and church problem? Sacrifice! Endure the cross—and many of us do not know what a cross is—and experience the joy. We have the money in our church if we use it for missions. Go to any movie and ask what their receipts are; go to the ball park and find out their receipts; go to the news stand and see which book or magazine brings in the largest returns. Now here is the suggestion that may help at least to some degree. Our resolve is that this year we will not send greeting cards to the congregation; we plan to give the money to the Conference Budget. I am sure our people will understand the reason and motive for the absence of greeting cards, and we will all have joy in knowing that the necessary funds can be raised. There are also many other ways; dime cards for the Sunday-school can be secured free from the Mission Board at Elgin. The young people can put on programs. The church at home dare not retrench the work abroad. We must sacrifice. Less refreshments; less games, where admission is charged; less movies; less cosmetics; less jewelry; less tobacco, etc.—but more consecration and sacrifice. Let us follow the Wise-men and open our treasures, presenting unto him gifts, and experience a new joy in our worship at Christmas. “He steadfastly set his face.” “Who for the joy that was set before him endured the cross.”

*Carlisle, Pa.*

### Jesus Will Come

BY MINNIE N. McILNAY

WHILE reading the article *Till Jesus Comes* in the MESSENGER of Sept. 9, page 8, the thought came to me, and very forcibly, as the writer said that we *do* see things differently. God knew when he gave humanity freedom on this earth that we would not all see and think alike, on all things, and well be it so, until it comes to true and stated facts.

What orthodox Bible teachers who love truth would ever think of having different opinions on the fact that Jesus is the Son of God and died for our sins?

God gave his Son for our redemption, also his Word that we might know his will; therefore it makes a difference what we believe if we are to receive the good things waiting for us, mentioned in 1 Cor. 2: 9.

Jesus came to earth and lived among men thirty-three years. He was crucified, buried, and in the grave; the

third day he arose and was afterward again seen among men in different places. He then ascended into heaven and is now sitting on the right hand of God (1 Peter 3: 22).

Then every true believer must accept Acts 1: 11—that same Jesus is coming back again just as he went away. It will be an event, not a growth; and by his going away, as he promised, the Comforter which is the Holy Spirit would come (John 16: 7), and he is to guide us into all truth. We will obtain that truth by searching the Scriptures and asking the Father for light.

Our dear ones go away for a year, maybe longer. Having told us they would be back again, we expect them. We do not know the day nor hour of their return, but we keep their coming in mind, with a certain amount of longing. And the more so should it be with Christ's return, for he never has nor ever will fail to keep his promises.

His coming is mentioned over three hundred times in the New Testament. Surely, then, he intended for us to keep it much in mind and remember the apostles' words, “comfort one another with these words” (1 Thess. 4: 18). Looking for that blessed hope should quicken one's very soul and create an inspiration for giving out the gospel to every creature, while there is yet time.

One needs only to look over the daily press and watch the turn of political events, to sense the great significance, in the fulfilling of prophecy, which will take place before the coming of the Prince of Peace when he will reign as King of kings.

Dr. G. C. Morgan once said: “To me the second coming is the perpetual light on the path which makes the present bearable.” Let us never be ashamed or hesitate to be earnestly looking for the return of our Lord and Savior, and as Paul said to Timothy in the 4th chapter and 8th verse: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” When there is such a crown waiting for us why then should we not endeavor to possess it?

May our prayer be—

“Close to thee, close to thee;  
Gladly will I toil and suffer,  
Only let me walk with thee.”

Then we will not be strangers, and “when he shall appear we shall be like him for we shall see him as he is.” We were much inspired by the radio benediction coming in over the air last winter and our hearts rejoiced to hear a voice proclaim that blessed thought, “May the love of God and the fellowship of the Holy Spirit be with us all till Jesus comes.”

“Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh.”

*Polo, Ill.*



## A New World Challenge to Missions

BY OLIVE A. SMITH

TWENTY-NINE representative American cities are profiting from sessions of the United Foreign Missionary Conference, the breadth of which has never before been achieved. Its distinctive feature is the combination of nearly all foreign mission boards. Minor distinctions have been submerged in the effort to place before the American churches a certain ultimatum.

Several denominations have, through their boards, recalled one-half, or more, of their foreign representatives. In India, particularly, the sacrifices which the Christian natives are making in their efforts to retain mission posts form a pitiful, almost unbelievable story. Looking at the surface of the matter, it would seem that the missionary enterprise will fail from lack of financial support.

In Topeka, Kans., 3,500 people packed the Auditorium to listen to the central figure of the group, E. Stanley Jones. Hundreds were turned away. The public has labeled Dr. Jones "the evangelist to the educated classes of Asia." He prefers to be called "the servant of India." As such, that country has known him for twenty-six years. He is known as the author of *The Christ of the Indian Road* and many other books, more than 750,000 copies of which have been sold. In brilliance of intellect and profundity of scholarship he probably has no superiors. Yet he stands, with the simplicity of a child, for the original Christ conception of the mission movement. At this time, one of his longings is to spend about half of his time in China.

"As an ardent young missionary I went to India to teach the heathen," said Dr. Jones to a Kansas City audience several years ago. "I no longer think in those terms. My people have taught me far more than I have taught them. We stand together as learners, as sharers of the power and grace of Jesus Christ."

Asked as to how he could adapt himself and speak to Mohammedans, to Buddhists, to the people of a score of different faiths and antagonisms he replied: "I do not see them that way. I see every man merely as a human being, with passions and weaknesses like my own, but with the divine right to be as much, or more, than I in the likeness of Christ, which is all that matters."

Members of this traveling group decried the measuring of missionary achievement by numerical growth, even as in the American church. In India, perhaps more than in any other country, the work of missionaries has inspired the natives toward social service and the abolishment of unspeakable customs, regardless of nominal conversions.

In one line, more especially, that of the barbaric treatment of the Hindu child-widow, missionary influence has, indirectly, worked marvels among natives who re-

fuse to accept the doctrines of Christianity. Miss Lillian Picken, a native Kansan, who is at the head of women's work in Satara, India, leads the activities of 2,000 Girl Guides, an organization similar to America's Girl Scouts, and is abundantly able to dispel any doubts that American women may have concerning the actual achievements of the mission movement among the women of India.

After all, it is for the people of these lands themselves, to say whether or not they want the missionaries. They say they do want them. Mahatma Gandhi loves and admires Dr. Jones, saying only that "he is too certain about religion." If any field must be financially neglected, let it be our field of home churches, rather than our field that is, in more senses than one, ripe for the harvest.

Topeka, Kans.

## The U. S. Through Asia's Eyes

BY KERMIT EBY

WHILE walking through the streets of Ping Ting Chow with Miss Horning and Miss Metzger, a group of Chinese children followed us from place to place. Curious about their comments I asked Miss Metzger to translate their remarks for me. She did. They were saying, "Just another foreign devil came to town." This experience increased the determination that the experience of being a foreigner in Japan gave me, namely, to learn as much as I could about the opinions held about the United States in the Far East.

One day a missionary in a Japanese school asked his class to write the words which first came to their mind when America was mentioned. The three words in order of their importance were:

*Bigness (size)*

*Automobiles*

*Movies*

This is an accurate picture. The Japanese are convinced that ours is a materialistic civilization—a civilization of luxury. This is confirmed constantly by the American movies—the most popular form of entertainment of the Japanese. It is impossible for the Oriental to understand how a nation that has "plenty" can escape being an ideal place. In the Far East there is never a surplus. In Japan there is enough for those who can buy. In China the greatest battle is for food.

I saw the Yangtze floods. Since returning, I read that 1,000,000 Chinese died for lack of food. Here we are limiting a surplus. Imagine the conflict in one's thinking that this causes!

Many Orientals judge us by the picture that Hollywood presents. And the pictures that go to the Far East are not the best that are produced. Japanese youth goes to see "Scarface" and sees a portrayal of conditions in Chicago. This impression is confirmed by

stories of shootings and kidnaping which he reads in the papers. Or, he goes to see "Red Headed Woman" and comes to the conclusion that all America lives like that. The American movie is the most powerful agent in its effect on Japanese life, today. No wonder that many Japanese look at us as an immoral, a decadent nation. Once more picture yourself in the midst of a Japanese crowd watching the episodes in the life of "Scarface"! Or be responsible for the answers that a Japanese asks you, after seeing it!

The Orient is skeptical about the altruism of the United States. In fact, the United States is considered one of the most avaricious of nations. We often pride ourselves on the self-denial which we have shown toward a disintegrating China. The Japanese insist that our impulses were motivated by the consciousness that such action was good business. That is, our interest in maintaining Chinese territorial integrity was motivated in order to prevent any nation from securing a monopoly rather than from a real desire to protect China.

The Orient is united in its belief that the United States wants all the benefits of world peace without accepting any of its responsibilities. Numbers of times, I was reminded that it was America that introduced the League to the world, persuaded Japan to become a member, and then stayed out. The Japanese say that they really wanted the league to function, but got out because the two nations whose foreign policy concerns them most, the United States and the Union of Soviet Socialist Republics, were non-members. The same opinion was expressed about the Kellogg Pact, that we wanted peace, but not its responsibility.

Japan resents very bitterly the attitude of "moral superiority" which America assumes. They say that our statesmen like to orate about peace and ideals from some Olympic height, or write notes to remind erring brother-nations to mend their ways. They deny that our record is so unsullied that we are in a position to pass judgment so glibly. In fact they consider the United States hypocritical.

For example, they say that our missionaries talk about brotherly love and equality and then our nation passes an exclusion act on the basis of race. (I might add that the question of race is one which always rankles—it is a wound which only justice will heal.)

The Japanese study American history. They know our diplomatic history particularly well. Only recently have we bothered to learn anything about Japan. The Japanese reminded us that Manchuria was their Mexico, that their expansion was only patterned after ours. They insist that we would have intervened in Manchuria much sooner had we been in Japan's position, with an investment of one billion dollars—threatened by bandits and a chaotic China.

It is said that a Japanese diplomat asked, in 1931, if

Japan intended to annex Manchuria, replied that "Japan was in no hurry, she had no canal to build."

At present Japan is definitely insisting on a position of predominance in the Far East. She is claiming for herself a position like ours in the Western World. Her Monroe Doctrine is a pattern of our own. If we want to understand Japan, we need only to follow our own development.

America and England are looked on as satiated powers; the American eagle and the British lion are gorged with lands and resources. Now, they want peace and sleep to digest their spoils. Or as one Japanese remarked, "The white race stole everything worth stealing and then joined church" (the League).

Many of the impressions stated above are gathered from Japanese opinion. This is to be expected; Japan is more articulate.

The Chinese fear and perhaps hate the Japanese. Nevertheless, they envy them for being able to meet the white man now, gun for gun. A Chinese remarked to me, "When China is strong enough to drive out the battleships of Japan, the white man's will follow."

Throughout the Far East there is a growing determination to break from the domination of the whites. This is the most significant lesson of any of my trip. Our task, if we want to escape war, is to look at ourselves as others do. Welcome the yellow man as an equal and work collectively for a better world.

*Ann Arbor, Mich.*

## He Leadeth Me

BY JULIA GRAYDON

SOMETIMES we look back over the way we have been led, and we realize that the way was planned for us beforehand. When I broke my wrist last winter I felt that a great catastrophe had befallen me, but as the days went by, some of them filled with pain, I saw that the way had been planned for me. Had it happened several years ago I would not have been so well prepared in many ways. Friends showed great kindness, some from unexpected quarters, and the "way" was made easier.

I have learned to use my good arm (the right one) to great advantage and have found out how many things I could do with one arm. And then too I have, and will *always* have, more sympathy for those afflicted like myself or who must go through life with a limb missing.

I can truly say: He looked ahead for me and knew that I could carry on at this time with his help, better perhaps than at any other other time.

So when all is well again I'll rejoice, but shall not forget the lessons I have learned. I know that he will see me through other experiences.

*Harrisburg, Pa.*



## After Repeal—What?

BY RUFUS D. BOWMAN

General Secretary Board of Christian Education

"LEGAL Liquor Will Flow Today"—this was the headline of the paper on December 5. It is a sad story. I still believe that the Eighteenth Amendment was a good thing. I still believe that it was beneficial to our country. I do not agree with those who say that prohibition was tried and proved a failure. Rather it was found difficult and not tried.

However, we must face the fact that our country has gone wet. In spite of all our efforts the repeal of the Eighteenth Amendment has been effected. We are entering into a period of experimentation with many types of state control. The federal government has the power to tax alcoholic beverages and protect dry states from wet neighbors, but the field is open for each state to adopt its own method of control.

It will not profit us to spend much time discussing why the prohibition law was repealed. It is clear to me that legalizing liquor is a moral retreat. It marks a dark spot on the pages of our history. No doubt the dries were not as active in their educational work as they should have been. The depression, too, provided fertile ground for the extension of wet gains. The present administration in Washington must take its share of responsibility for repeal. According to the administration human life is not the issue. The issue is revenue. Whether innocent people by the thousands are struck down on our highways is not the question. The question is whether or not we shall be able to raise money for the government by taxing liquor. The plain fact is that liquor has been brought back in our country in open defiance of all scientific investigation, and all concern for the highest welfare of the home—childhood, youth, and motherhood. Common sense tells us that a government will degrade itself which depends for support upon a traffic which impoverishes the people.

The years ahead will also be years of disillusionment. Many people have been misled by false propaganda. Some of them are already beginning to see that beer neither solved our unemployment problem nor balanced the federal budget. They are finding that the saloon under the guise of "tavern" has reappeared. Many parents who referred to prohibition as a joke will pay the balance of their lives by their experience with a drunken son. And in the years that follow some of us who have lived dry, taught dry, and voted dry will know what vicarious suffering really is because of the sins of our neighbors.

*But after repeal—what?* What is the future course for temperance workers?

1. We should not become discouraged and bitter.

This is a time to put up our heads and go to work. Losing this contest does not mean that the liquor traffic has gained a lasting victory. Repeal of the Eighteenth Amendment did not repeal the liquor problem. It is still with us. Our efforts and the efforts of our children are needed to help bring about a solution.

2. This is a time to keep our eyes open. I think that every temperance worker should keep a scrap book. Winning facts are being brought to the light right now. National prohibition was accused of being difficult to enforce and of having many problems. But the task of liquor control is complex and difficult and even more problems are arising. The effect of legalizing liquor will be an increase in consumption. This is bound to bring increased drunkenness, more deaths from alcoholism, deeper poverty from drink, and many tragic automobile accidents. Keep a record of the facts which you discover. You will find plenty of use for them.

3. Coöperate in helping to discover and achieve the most effective methods of liquor control. The struggle has now shifted from repeal to control. I know that no matter what methods of control are adopted, the results of liquor are the same. But since legal drink is upon us we should seek to get strict laws of control. The liquor code which is being put into effect shows us that the federal government is determined to keep a grip on the post-repeal liquor traffic. This code has some provisions of merit which will aid in control. State governments must be aided to form effective control regulations.

Temperance workers can well begin now to insist strongly upon principles like the following:

a. The absolute prohibition of liquor advertising.  
b. The elimination, as far as possible, of private profit from the liquor business.  
c. Guaranteed protection of dry territory from wet invasion.

d. Prohibition of the sale of liquor to minors.

4. Insist upon the legal right of local option for counties, towns, and cities in every state. Some state laws do not grant the privileges of local option. We must get local option and then begin all over again to vote our counties, cities, and states dry.

5. Help preserve the prohibition laws in states which have not repealed their dry statutes. There are a number of states in which the repeal of national prohibition did not affect the state laws. The strategy of the wets is to bring about the repeal of state dry laws. Let us unite our efforts to hold the ground which we now have.

6. Work for unity among the dry forces. Unity is the price of success. What does North Carolina have to teach us? The overwhelming dry majority in the face of the wet wave shows the ability of moral forces to organize on a common basis and change the trend of

affairs. The repealists were confident of victory in North Carolina. But in July the dry leaders of this state met in Raleigh and decided to merge the moral forces of the state into one organization, the United Dry Forces of North Carolina. In this unity there was strength. The coöperation of the dry forces won.

A unity like this is a great need today. We may have to merge a number of organizations and change some names, but the sooner we realize that new conditions demand a new approach and a unified front, the more successful will our work be.

7. Help carry forward a great campaign of temperance education. Scientists agree that alcohol is a narcotic, a habit forming drug, a poison having far-reaching effects on the mind and body of man. These facts must be clearly taught. We need to emphasize personal conduct and create an intelligence against drinking. We must teach young people to let it alone. We must make it the popular thing to leave strong drink alone. Prohibition was laughed out of the nation. Why can't we create a psychology which will laugh out strong drink? *John Barleycorn—His Life and Letters* by Dan Poling helps to do this.

Young people should be challenged to leadership in this cause. There are growing boys and girls in our church now who will some day consecrate themselves to the abolition of the liquor traffic. In my judgment much can be gained by a great national youth temperance movement. We are hoping for the development of such a movement in which our young people can be a part.

### Carolina Day

Bro. W. Earl Breon writes: "The following petition was presented to a number of us as ministers at the harvest meeting of the Sunnyslope congregation." It is passed along for your information.—Ed.

*Whereas* our Brotherhood has been among the leaders in all great reforms,

*And whereas* the promises of the liquor interests to reduce drunkenness, debauchery and crime by making liquor easy to acquire; their promises to save the young people; and their promises to reduce consumption by urging people through press and radio to drink more, have all proven fallacious, devoid of truth and preposterous in the extreme;

*And whereas* the effects are already apparent to all who will observe,

*Therefore* let it be resolved that our Brotherhood now identify itself with all other religious and temperance forces of this nation, in setting apart a day of celebration in honor of the Carolinas for their righteous stand on November 7, in which they showed such wisdom, courage and Christian grace as has not been surpassed by any state, since the Civil War.

Signed:

Chas. N. Stutsman.  
L. E. Ulrich.  
R. F. Hiner.  
John Deal.  
Rodney C. Martin.

W. Earl Breon.  
Noble E. Deardorff.  
John R. Peters.  
Jay E. Eller.  
C. E. Holmes.

8. We are on the offensive now. The liquor traffic is on the defensive. We do not need to apologize for our stand. Our cause is a moral one. We are engaged in a great moral crusade. Strong drink is the foe of human life and every righteous institution. One life ruined by drink is enough of a reason for us to throw our lives into the dry cause.

Though temporarily defeated, we are not discouraged. Right will triumph. Truth crushed to earth will rise again. We have right on our side. We have God on our side. We have the highest welfare of the peoples of the earth on our side. With faith in God we go forward in the confident hope that some day—and maybe before these eyes of ours are closed—we shall see the dawn of a dry America.

Elgin, Ill.

### Conference Budget Heart Throbs

#### Action by Districts

THE ministers of Eastern Pennsylvania last November 1 and 2 unanimously adopted the following resolution:

"That we deplore with grave concern, the apparent deficit confronting our General Mission Board of the church and that as the Ministry of the District of Eastern Pennsylvania, we continually hold up before our membership the need of our continued support of the Missionary Program, the great work of the church both at home and abroad, so that as a district we do not falter at this critical period to which we have come, lest by our failure to properly support the program, financially, it will be necessary for the Board to make further drastic curtailment of the work begun, and much sacrificial services of our workers will have been in vain, and ground gained will ultimately have to be abandoned."

When the ministers of a strong district take an action like this there is an indication that hearts are throbbing with desire that the church shall not fail.

It was previously reported that the District Meetings of both Southern Pennsylvania and Southwestern Kansas took action looking toward each congregation giving so that the District would do as well as last year for the general brotherhood work.

#### Action by Individuals

*How One Young Couple Acts Away From Home.* A man and wife at school in Chicago send \$20 for the Thanksgiving Offering. They want credit to go to their back home churches. "The check is a token of our thankfulness for work sufficient to provide the necessities of life, for good health and kind friends."

*All Because the People Ought to Give.* A young woman recently met one of our China missionaries detained in America for want of funds to return. The



young woman, captivated by her kind attitude, her zeal and sacrificial spirit said: "She needs a new coat and it's all because the people who ought to be giving for missions aren't giving it." May it be that some of us blame the people when we ourselves are the people?

## Monthly Financial Statement

### Conference Budget

During the month of November contributions for the Conference Budget and agencies within the budget totalled \$7,793.26. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$87,595.57, detail as follows:

	For the month	For the year
General Mission Board .....	\$6,040.88	\$51,641.52
Ministerial and Missionary Relief .....		40.00
Board of Christian Education .....	24.72	3,222.08
Bethany Biblical Seminary .....	555.68	5,397.27
General Ministerial Board .....		7.00
General Education Board .....		57.55
Undesignated Funds .....	1,171.98	27,230.15
	<b>\$7,793.26</b>	<b>\$87,595.57</b>

### General Mission Board

During November contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions .....	\$ 579.40	\$11,206.41
Student Fellowship Fund, 1932-1933 .....		600.85
Women's Work Project .....	576.44	4,415.65
Home Missions .....	447.31	1,418.23
Foreign Missions .....	363.00	2,775.80
Junior League Project .....	71.96	499.66
B. Y. P. D. Project .....	40.52	452.63
Home Missions Share Plan .....	5.00	47.71
Challenge Fund .....	345.00	395.00
Intermediate Project .....	24.31	95.31
J. B. Emmert Memorial Fund .....		23.50
India Mission .....	215.91	1,172.75
India Native Worker .....	25.00	74.50
India Boarding School .....	443.87	656.65
India Share Plan .....	626.17	1,816.67
India Hospitals .....		5.00
India Missionary Supports .....	1,111.42	10,439.57
China Mission .....	55.00	357.43
China Native Worker .....	4.50	23.10
China Boys' School .....		20.66
China Girls' School .....		10.00
China Share Plan .....	115.50	255.50
China Missionary Supports .....	250.88	5,052.86
South China Mission .....	40.00	329.45
Sweden Mission .....	5.00	25.00
Sweden Missionary Supports .....		750.00
Denmark Mission .....		5.00
Africa Missionary Supports .....	692.19	6,115.83
Africa Mission .....	206.25	2,406.40
Africa Share Plan .....	101.25	461.77
Ministerial and Missionary Relief .....		40.00
Africa Leper .....		37.63
Poor Relief .....		67.00
Conference Budget .....	866.98	26,903.51
Conference Budget Designated for—		
Bethany Biblical Seminary .....	314.02	2,728.20
Board of Christian Education .....	4.16	1,543.14
General Ministerial Board .....		7.00
General Education Board .....		57.55
Conference Budget Share Plan .....		21.61

The following shows the condition of mission finances on November 30, 1933:

Income since March 1, 1933 .....	\$ 84,408.94
Income same period last year .....	77,316.73
Expense since March 1, 1933 .....	105,685.53
Expense same period last year .....	130,923.19
Mission deficit November 30, 1933 .....	54,373.36
Mission deficit October 31, 1933 .....	52,380.80
Increase in deficit during November, 1933 .....	1,992.56

## MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '33	Year Ending Feb. 28, '34

**Conference Budget \$275,000**

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62. % \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46. % \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35. % \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Nov. 43.4% \$ 87,595

Oct. 39.6% \$ 79,829

Sept. 35.4% \$ 71,195

Aug. 31.3% \$ 63,028

July 29.1% \$ 58,653

June 25.6% \$ 51,648

May 8.5% \$ 17,146

April 4.7% \$ 9,573

Mar. 2. % \$ 4,037

The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### **"Look, a Horse Hoes Peanuts!"**

BY HOMER L. BURKE, M. D.

When Dr. and Mrs. Homer Burke were on furlough some years ago, the editor listened eagerly to Dr. Burke's ideas of helping the people of Africa make greater use of nature's resources. He felt their life should be enriched not by the introduction of finished manufactured products from England or America, but by using what they already had. He suggested that the people who stirred the soil by hand with inefficient hoes needed to hitch up their horses and plow. "But," said he, "it is not right that they should send to America for plows and equipment, the like of which they could not make themselves and would not appreciate." He felt their utensils should be made out of their own resources such as metals, timber and skins of animals.

Dr. Burke was asked to write this article indicating the problems met in working out a missionary's dreams, at the same time telling the home church what has been done so far.—Ed.

THERE appear to me to be about three reasons why we became interested in agricultural work here at Lassa. The first reason is probably largely selfish, while the other two I hope are more altruistic. Most of the members of the Africa Mission staff are of farmer origin, and naturally have been interested in watching things grow. When we first came to Africa most of our foodstuffs were imported in tin cans. In those days some of us were led to believe that tin cans would likely be the source of our food supply for the years thenceforward that we hoped to spend in Africa. But after

living a year or two on such food we awakened to the fact that if we wanted to keep healthy and efficient something would have to be done to obtain a supply of fresh foods. After all, when food has been stored in tin cans for a year and during that time has passed through varying severe exposures of tropical heat, one awakens to the fact that there is a remarkable sameness in taste of the contents of all of the tins, be it peaches or carrots. So the selfish reason for becoming interested in gardening has been to provide our tables with fresh fruits and vegetables. And may I say without anticipating too much, that in a rather remarkable way we have realized great success in doing it.

Secondly, because the Margi are a farmer people to the last man, we have become interested in demonstrating to them some of the things that can be done in their own country. Sometimes, however, I think that we have as much to learn from them as they from us.

Thirdly, we have been interested in this work from a public health standpoint. The native diet is simple and limited as well as being, at least according to our notion, terribly monotonous. In the main I think that there is usually enough to eat, but still their bodies are frequently far from being well nourished. This is especially true of children. We have felt that by introducing new crops, especially fruits and vegetables, we would do much in correcting this prevalent malnutrition.

We first came to the Margi people (tribe) in 1927. In less than a year, during which time we were located at Dille, we began to realize that if we hoped to develop gardens and demonstrate new methods of agriculture we would have to find a place with good soil and a sufficient water supply for dry season farming. Then for other reasons as well, not particularly connected with this phase of the work, we approached government for a new site at Lassa where there is a good all year around water supply. So in the spring of 1928 we came to Lassa. Now Lassa looked like a pretty good place in the dry season, but when the rains began to





come in earnest we were not so sure but that the site had a little too much water during certain times of the year. We planted bananas, papayas and vegetables, which were promptly washed out by the big floods. We planted again, and they were washed out a second time. We kept moving the plants to higher ground, but this was not so advantageous as they were then far from water in the dry season. But finally some of the things stuck and began to grow.

In September, 1928, Mrs. Burke and I suddenly found it necessary to go home for health reasons. We were not able to be back at Lassa again until August of 1930. During that time H. Stover Kulp's had come to Lassa, planting more fruit trees and caring for those already planted. During that time also, Mr. Kulp introduced American cotton, Jumbo and Spanish peanuts and an improved variety of rice. These were grown on the garden lands of the compound. In 1929 Brother and Sister Paul Rupel also joined the staff at Lassa. They were much interested in agriculture. Bro. Rupel taught us how to prune and care for the fruit trees. Before the Kulp's had gone on leave in 1930 they had acquired the services of an old Hausa gardener called Buzu. The natives in certain parts of Nigeria do dry season farming. Buzu had learned how to do it and so he taught us the system of irrigation. He planned the gardens, arranging the seed beds in proper order and made the water lifts and canals for carrying the water to the seed beds. Through his inspiration and guidance others have now been trained as well.

When Mrs. Burke and I arrived in Lassa in August, 1930, it was almost too late to do very much in developing a wet season garden and so we with the Rupels made elaborate plans for our dry season gardens. Well, Buzu oversaw the general arrangement of things and managed the irrigation. We saw that the seeds got into the ground. We had learned that above all for vegetable growing the soil in Africa needs to be heavily fertilized. Thus with plenty of water and good rich ground you should have seen things grow. The squeak, squeak, of the waterlifts was music in our ears as we saw, developing, rows of carrots and beets, great beds of lettuce, mammoth heads of cabbage, plump Irish potatoes, bushels of tomatoes, celery, Cape gooseberries, garden blueberries, pineapples and other things as well. The surrounding country was drying up but there were our gardens green and living, simply a restful place to wander in after the heat and work of the day. People came for miles and looked in amazement. There was their maize in all stages of development. Besides, many strange plants that they had never heard about.

Well, the 1931-32 dry season has also been a repetition of the previous year. Of course, it is a habit now and we do not think much about it. This present dry season's garden is doing wonderfully well. The fruit

trees are also coming along nicely. The bananas began to bear profusely a little over a year ago and bore during the entire dry season—without irrigation. At times we had more bananas than we could eat. During the past wet season the limes matured and are bearing in abundance. For the past year the guavas have been bearing very well. We are scanning the mango and orange trees for signs of blossoming and fruit.

But all of this has been hand labor. As far back as 1924, while still at Garkida, I had visions of using some animal power for farming. It made my back ache to see the people forever stooping over their hoeing. Here there are herds and herds of cattle, every village has a number of horses and every household has one or more donkeys. But the only work that these animals are required to do is to be ridden or used as pack animals. While we were still at Dille we bought some pack oxen, made a yoke and taught them to draw the wagon. These we continued to use until the wet season of 1931. At that time I began to experiment with a horse that I owned for riding purposes. I rigged up some harness and hitched him onto a little mud boat and inside of a few hours he was hauling barnyard fertilizer to our gardens with the help of one man, faster than half a dozen or more men would have done by carrying it on their heads in baskets or pans. We continued to use him for hauling dirt, stones and manure. Several months later another horse was brought for

### What to Pray For

*Week of December 18-24*

Our Chin Chou program in women's evangelism puts special emphasis on the training of mothers in the home. Our little school just established in the last few years is for mothers with their children, that they might be helped into the abundant life Christ plans for them. One half day is for study along these lines; and one half day is the industrial side, wool weaving, to give them a way to earn a bit of money to help with home expenses after they return home again. There are a number of problems we meet in carrying out such a program. First, we find few text books suited to this line of work and it is necessary to prepare our own. We are now working on a series of books on child training suited for the village mother of little or no schooling. Pray for us in this, that God may direct our thoughts and our activities so he can accomplish it through us as far as he wishes. Second, we are working for the physical welfare of the mothers and children as well as the spiritual. We need to help them plan a balanced diet within their means and lift the home in general to a higher standard for the sake of the body. The soul can not thrive if the body, its home, is too pinched in circumstances. Pray that we may be guided to do the practical things that they can do for themselves once they learn how. We are making scientific studies to get such facts as will be of general help to all village mothers. Help us by your prayers to spell out love to them in this practical way. Famine ridden North China needs our help that we may teach her to help herself. Prayer means more to us than money.—*Nettie M. Senger.*

me to buy. He was quite a good match for the one I had, but still I bought him but half-heartedly. Well, it turned out he was easier to break to work than the first one. He walked off with a load of dirt the first time he was hitched up. Now as these horses began to pull better and better I began to dream of greater worlds to conquer. I had a few peanuts that happened to be planted in rows and so I made a shovel plow with an old shovel for the blade and we cultivated the peanuts. That made the Margis talk. "Look at the doctor, he is hoeing his peanuts with a horse!" Then they added: "Aw, that is treating a horse very bad. He will get thin and die for you. The only thing that one should do with a horse is to ride him." Finally, one day I told my new found horse driver, Kuku Malam, that we were going to hitch the horses together. "Well, what in the world," said he. "I never heard of such nonsense!" But we hitched them together and they have been working together ever since. It was a rather awkward condition at first, as Kuku Malam had never seen a horse driven, let alone a team. We used to laugh at the way he would hold and pull on the lines. Every evening he would complain, "What a life. Never saw such hard work," and we would laugh at him, or go into lengthy dissertation on how the thing was done in our country. Sometimes I would take the lines in my hands for a few minutes and try to demonstrate how it was done; but most of it he had to work out for himself. Now he is a pretty good driver of horses. However, the thing that I think will always bother him, is to back the team with the wagon and have the back end of the wagon go where he wants it to go. Kuku Malam and his helpers usually solve the problem now by lifting the back end around where they want it.

When the dry season came we hitched our two horses to an old two-wheeled cart and hauled building material with them for the new hospital. In January the new wagon came and the team and wagon have settled down to the useful position that a team and wagon have at home. There is wood to haul, dirt to haul, and even longer trips to bring in supplies for the station. It is much more pleasant to tell the driver to hitch up the team and go and haul something, than to hire twenty-five or thirty people to haul the same things on their heads. It is more economical as well.

Now to come back to agricultural developments again. When the rains began to come in the spring of 1932, we began to think about some wet season farming. There

was the matter of the plow. I had tried to devise a plow out of some kind of native materials, but finally decided that it was a little too technical for me, especially when one could buy a plow probably good enough for our purposes for \$15 or \$20 delivered at Lassa. So I ordered a plow from home. But that would not do for this season's farming. With the aid of the local blacksmith I made a spike tooth harrow which worked very satisfactorily. At first it did several things. It raked the trash off the ground and leveled the ground, but it was not good enough to cultivate sufficiently for the crops. So before planting I had the ground hoed as deeply as possible by people with their hand hoes. The native way of planting is to plant anywhere without any attention to rows. We had the corn and peanuts planted in rows and thus with a small home made cultivator I was able to cultivate the crops quite satisfactorily. On account of the unusually heavy rainy season the crops had to be gone over by hand one time.

Well, this is the tale. We are well and happy—thanks in large measure to the gardens.

*Lassa, Nigeria, Africa.*

## News From Lassa, Nigeria

H. Stover Kulp

Miss Horn, the Superintendent of Nurses at Lassa Bashore Hospital, has gone on furlough. Her fellow missionaries miss her cheerful and efficient personality. Her friends of many tribes gave her a send off and are wishing her a speedy return. Lassa Hospital is a miniature League of Nations. Margis, Fulanis, Higis, Kanuris, Buras, and members of many other tribes are together in the search for healing.

The rainy season usually brings a slackening in the medical work. But this has hardly been noticeable this year. The good care which the new hospital and wards make possible, and the enlarging influence of the work, keep Dr. and Mrs. Burke unusually busy. One day in August in the very midst of the rainy season there were eighteen new patients.

The writer made a short tour among some near-by villages the week before school opened. Last year's pupils were urged to return, new pupils were solicited, vaccinations were performed, services held and in a multitude of ways Christian testimony was given.

Mrs. Burke and son Royce, with cart and two horses, made an inspection trip of the Duhu out-station and welfare center in charge of Mr. and Mrs. Risku Madzigwa. Besides dispensary work and touring for vaccinations, elementary school is conducted for about thirty pupils at this center. The trip involved crossing the Yedseram River. The return trip was made with some difficulty because the rains had caused the river to rise several feet.

School began the first Monday in August at Lassa. By the end of the month about 100 had been enrolled.

Mr. MacBride, our local government officer, went down with dysentery while touring the district. He is spending several weeks at Lassa to undergo treatment. Now that he is returning to health we are happy for his fellowship. He has a very sympathetic interest in our work.

Mrs. Kulp and Mr. Risku Madzigwa have pooled their musical abilities and are providing for us some Christian songs set to African music. These add much to our services.

## Those Souvenir Paper Mats

All Junior League Leaders who sent your folios direct to China, or to New York, please inform the General Mission Board, Elgin, Ill., that you are entitled to one of the Chinese paper mat souvenirs. We are eager that all who have sent in their offerings or their folios, or both, shall receive this little gift from China.—*General Mission Board.*



## KINGDOM GLEANINGS

### Calendar for Sunday, December 17

**Sunday-school Lesson**, Paul in Rome.—Acts 28: 11-22, 30, 31.

**Christian Workers' Meeting**, Faith Overcomes Acceptance That Is Passive.

#### B. Y. P. D. Programs:

Young People—Reading—What?

Intermediate Girls—An Evening of Christmas Carols.

Intermediate Boys—"How Far to the Nearest Doctor?"

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Richmond church, Va.

**Six** baptisms in the North Liberty church, Ind., Bro. H. A. Claybaugh of Plymouth, Ind., evangelist.

**Three** baptisms in the White Hill church, Va., Bro. B. M. Flory, evangelist.

**Two** baptisms in the Richland Valley church, Wash., Bro. Whisler, pastor-evangelist.

**Two** baptisms in the Lindsay church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Three** baptisms in the Colorado Springs church, Colo.

**Nine** baptisms in the Nettle Creek congregation, Ind., Bro. Wilmer A. Petry of Pitsburg, Ohio, evangelist.

**Five** baptisms in the Baugo church, Ind., Bro. Galen Bowman of Middlebury, Ind., evangelist.

**Ten** baptisms in the West Green Tree church, Pa.

**Twelve** accessions to the North Winona church, Ind., Bro. Emeral Jones, pastor-evangelist.

**Three** baptisms in the Weston church, Ore.

**Three** baptisms in the Spring Grove church, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Four** baptisms in the Newton church, Kans.

**Eleven** baptisms in the Antioch church, Ind.

**Five** accessions to the Rileyville church, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

**Six** baptisms in the Manor congregation, Pa., Purchase Line house, Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

**Three** baptized and one received on former baptism in the Pleasant Hill church, Va., Bro. L. G. Humphreys of Buena Vista, Va., evangelist.

**Ten** baptized and one reclaimed at Grand Rapids, Mich., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist, and Sister Mary Elaine Hall of Chicago, Ill., music director.

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### Personal Mention

**Washington** has chosen Eld. W. Earl Breon as Standing Committee delegate to the Ames Conference, with Eld. C. E. Holmes as alternate.

**The Standing Committee** delegates to the Ames Conference from Southern California and Arizona are Elders F. S. Eisenbise and E. M. Studebaker.

**Pastor J. F. Burton**, Lena, Ill., and his family will appreciate your sympathetic and prayerful concern. He is in the hospital at Freeport, seriously ill with cancer.

**Among recent visitors** at the Publishing House was Sister Alice (Mrs. Newton) Braggs of Atwood, Ill., formerly of La Place, Ill. She had been called to Elgin by the illness of her daughter, Mrs. Ray Heider.

**Sister Susan Stoner** of the India mission field, plans to sail for the homeland to arrive at San Pedro, Calif., on the Asama Maru, Feb. 5, 1934.

**Bro. Harold A. Royer**, wife and little son, of the Africa mission field, if all went as per schedule, arrived in New York last Monday, Dec. 11. Their ship was the steamer Washington of the United States Lines.

**Missionary Ida C. Shumaker** of India is listed for morning and afternoon addresses this Saturday, Dec. 16, at the Eastern Pennsylvania Women's Work Meeting at Palmyra. Other features add to the attractive look of the program.

**Bethany students** to the number of seven made up one group of last week's visitors at the Messenger offices. They were Pastors Charles Zunkel, Raymond Peters, Cecil Ikenberry, the more important Half of each of these, and Miss Bertha Pierce.

**Bro. E. H. Eby and wife**, now closing a week at Springdale, Ark., may be addressed until Dec. 26 at Fort Worth, Texas, care of W. J. Horner, R. 1, Box 144; after that until Jan. 10, care of Christian Commonwealth, New Llano, La. They plan to spend the winter in the South.

**S. S. Editor E. G. Hoff** was at Columbus, Ohio, Dec. 8 and 9, attending a meeting of the International Lesson Committee of which he is a member. Some of the Southern Ohio churches were going to utilize the week-end opportunity to see and hear his fine work with the new slides he has been making. We are not sure whether this lecture was The Voice of God in Nature, The Life of Christ in Picture, or both.

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### Miscellaneous Items

**The Carolinas** did something heartening when they voted dry on Nov. 7. Away out in the state of Washington this set some of the Brethren to thinking. See page 11 for what they thought about Carolina Day.

**A Day of Prayer and Fasting** was considered at the Hershey Conference. The matter was left in the hands of the General Ministerial Board. This Board is now suggesting that Sunday, Jan. 14, be set aside as such a day. This is a particularly appropriate date since the week of Jan. 8-13 will be generally kept throughout the United States as the Week of Prayer. Beginning on page 18 our readers will find suggestions for the Week of Prayer as it leads up to our own special day of prayer and fasting.

**A year ago** a certain pastor in one of the southern states was promised \$36 per year to hold services for a little outpost church. "In order to have the money when the year was up, they planted an acre of cotton and called it the preacher's acre. The cotton was picked recently and a special day set to deliver the money to the pastor. . . . The ginner did not charge for the ginning and the buyer allowed them \$5 bonus on the bale. So, instead of \$36 which they had promised, they handed the pastor a check for \$51.50."

**Does this** interpret anything in terms of our own experience? "Twenty years ago there were seven (possibly eight) Presbyterian weeklies of general circulation with about 120,000 subscribers, an estimated 360,000 readers—about one-fourth of the church membership. Today there are but three such weeklies with less than 25,000 subscribers, an estimated 75,000 readers—only one twenty-seventh of the church membership. The decline of gifts for benevolences began long before 'Depression.' But what else might be expected if fewer and fewer members have kept informed about the church and its work?"

"I believe that rural America will make one great contribution to the new world now being built, the preservation of home life with social revolution." Will you do your part to help make this declaration come true?

The Ministerial Association of Northeastern Ohio will meet for the annual holiday Bible institute in the Hartville church Tuesday, Dec. 26, at 10:00 A. M., to Thursday, Dec. 28, 4:00 P. M. The guest speaker will be Bro. W. W. Slabough of Bethany Biblical Seminary, Chicago. He will speak at each session on the Book of Revelation. Other speakers and subjects will be: The Minister and Prayer—A. H. Miller; Divine Healing—Oliver Royer; On the Mount of Transfiguration—C. A. Helm; Christ and Him Crucified—D. R. McFadden; Things Fundamental—Ira E. Long.—W. D. Keller, Secretary, Middlebranch, Ohio.

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### Railroad Information

I have been requested by the Western Clergy Bureau to release for the benefit of our ministers, members and friends the following statements:

"Effective December 1, 1933, the fare for holders of Western Clergy Certificates will be one-half of the one-way fare instead of two-thirds of the one-way fare.

"The fares to the general public will be reduced generally, effective December 1, 1933, and, therefore, the reduction in the basis for clergy fares from two-thirds fare to one-half fare will make a material reduction in the cost to the clergy for travel on the railroads in Western territory.

"The one-way first-class fare in the West for the general public will be reduced from 3.6c per mile to 3c per mile. Therefore, while the fare for clergy heretofore has been 2.4c per mile, the new fare will be 1½c per mile, first-class.

"The one-way coach fares—that is, fares for tickets good for travel in coaches only—for the general public will be reduced from a general basis of 3.6c per mile to 2c per mile, and whereas clergy in the past have been compelled to pay 2.4c per mile for coach tickets, under the new arrangement, effective December 1, the fare will be 1c per mile for tickets good in coaches only.

"In addition, the surcharge for travel in sleeping and parlor cars will be eliminated. That also will effect a material reduction in the cost for clergy desiring to secure that service. For example: Where it has previously cost a clergyman \$3.75 for a lower berth, including surcharge, the cost for a lower berth between the same points effective December 1 will be \$2.50. That reduction, together with the general reduction in the railroad charge, should make railroad travel by clergymen more attractive and should permit them to make additional necessary trips which may have been avoided in the past due to the thought that railroad charges were too high.

"Clergy application blanks for certificates for 1934 are now being placed in the hands of local railroad agents;

### Notice to Ministers

The Christmas Missionary offering is for World Wide Missions. Although most members realize well what World Wide Missions mean, many younger members will be glad for further information. In the December 9 *Messenger*, page 12, there appeared a splendid presentation of world wide missions. This will help in sermon preparation or in helping some one prepare a talk for the Christmas program.

however, clergy certificates for 1933 will be honored during the month of December at the new low fares referred to herein. The clergy certificates for 1934 will be good for the new low fares commencing January 1, 1934."

This is quite a concession to the traveling public. The comfort and safety afforded by the railroads to the traveler can not be overlooked. The return of the saloon will not change the head of the man who holds the throttle for he must be an abstainer. Travel by auto will be more dangerous after the Eighteenth Amendment is finally repealed. Now that the western roads have added to the advantages of comfort and safety the important item of cheaper transportation, our people should patronize the roads when it is to their convenience and profit to do so.

The clergy rates are especially gratifying: the fare to them for first-class travel is 1½c per mile and for one-way coach fares 1c per mile.

This reduction also should make a difference in the attendance at our Annual Conference to be held in June, 1934, at Ames, Iowa.

If further information is desired with reference to these rates, we will be glad to assist.

J. W. Lear,

3435 Van Buren St., Railway Transportation Agent.  
Chicago, Ill.

## THE QUIET HOUR

### On the Way to Emmaus

Mark 16: 12, 13; Luke 24: 13-32

For Week Beginning December 24

#### They Talked Together of All Those Things Which Had Happened, 24: 14

They were thinking and talking about Jesus as they walked. We should try to keep our common conversation upon subjects which are uplifting (Deut. 6: 7; Psa. 145: 11; Mal. 3: 16; Eph. 5: 19).

#### Jesus Himself Drew Near and Went With Them, 24: 15

You can always be sure of his presence in the midst of those whose minds are fixed upon high things (Matt. 18: 20; Acts 4: 13; 1 Cor. 1: 9; 1 John 1: 3; Rev. 3: 20).

#### Slow of Heart to Believe All That the Prophets Have Spoken, 24: 25

Men believe too little. It requires courage to believe the good. God purposes to work out in the world through us (Matt. 6: 30; 14: 31; 17: 17; Mark 4: 40).

#### He Expounded Unto Them in All the Scriptures the Things Concerning Himself

They saw Jesus as the fulfillment of their nation's great past (Matt. 13: 37; 24: 33; Mark 4: 34; Luke 8: 11).

#### He Took Bread, and Blessed It, and Brake, and Gave to Them, 24: 30

It was in the intimacy of the home and a meal that they knew Jesus. We can never know him really unless we know him in our home life (Matt. 14: 19; Acts 2: 42; 20: 11; 27: 35).

#### Did Not Our Heart Burn Within Us? 24: 32

As one contemplates the truth of God, the heart is filled with joy too deep for words (Psa. 39: 3; Jer. 20: 9; Luke 12: 49).

#### Discussion

Why do we love this story so much? In what respects does it differ from other appearances of Jesus? R. H. M.



## PASTOR AND PEOPLE

### The Gist of the Sermon

BY D. W. KURTZ

#### Blessed Are the Merciful

MERCY has been considered the most characteristic virtue of Christianity. It was the mercy, the kindness, the charity and the forgiveness of the Christians that impressed the pagan world. Mercy is a grace that is recognized and praised by all peoples of the earth. Whether or not men exercise mercy, they call it fine in others.

Mercy is Christlike, Godlike, and the exercise of mercy develops one into the true Christlike character. Without it, one can not be like Christ. It is such a fundamental part of his character, his love, that unless mercy is present one can not claim to have followed the Master. The exercise of the merciful spirit is the way to become a true Christian.

Mercy is not a negation of truth and righteousness. It is not a superficial sentimentalism. It is the expression of righteousness and love. Mercy is the right way to exercise love and truth. Mercy is twice blessed: it blesses him that gives and him that receives. It is redemptive in all its deeds. Men can not be redeemed by force, by cruelty and harshness, by law, but by the deeds of kindness and love which are the essence of mercy. Shylock wanted his bond, law, his rights under the law. But he soon found that the law which he so much wanted took his own life. Only he that gives mercy, can expect mercy. He that is merciful will also receive mercy. And we all need it.

No one can brazenly face God and demand his wants because he has earned them, for no one can earn the riches of eternal life. Only by the grace and mercy of the Father, can any one receive the greatest riches. We all need mercy and forgiveness, hence we should be merciful.

We have the poor always with us. We have our community chests, and community causes which appeal to us for help. Finally, all these interests come to the churches for support. All philanthropic enterprises fail unless they come to the churches. This is a great compliment to the churches. Only the people who go to church keep alive the unselfish interest that will continue, year after year, to uphold and sustain the welfare of those who can not sustain themselves. Even Christians become tired of giving. There are so many causes, so many calls, so many collections! But all worthy causes are opportunities for service, chances to share with others the blessings we have, chances to give, which is more blessed than to receive. These calls for our mercy are opportunities of expressing love for our fellow-men.

When I see the masses who are in need, I feel that it is very easy to help them, as compared with living like they live. Our comforts are the gifts of grace, the gift of good parents, of generations of faith, of the best the school and the church could offer us. We are the heirs of the best the world has. *Noblesse oblige*, means that nobleness obliges. We can not be noble unless we are obliging, merciful, kind, and generous. Mercy is a kind and generous spirit, and it expresses itself in service and charity. Blessed are the merciful, for they shall obtain mercy.

*Chicago, Ill.*

### Week of Prayer

January 8-13, 1934

BY M. R. ZIGLER, SECRETARY, MINISTRY AND HOME MISSIONS

THE Federal Council of the Churches of Christ in America, though its commission on Evangelism, is inviting all the churches in America to set aside the week of January 8 to 13 as a "Week of Prayer." This is a most excellent way to enter the new year. A very meaningful program has been suggested. This program may be followed in the family circle, the church groups, or the church as a whole. An individual away from the possibility of group meetings may join the many by giving time for special private prayer.

At the Hershey Annual Conference the General Ministerial Board was asked to arrange for a day of "Prayer and Fasting." At the meeting of the Board it was decided to suggest Sunday, January 14, 1934, as a special day of prayer among the Churches of the Brethren. Some of our churches may desire to plan a week of prayer in preparation for the special day, January 14. Therefore, the following suggestions may be helpful.

**Monday, January Eighth**

#### CHRIST AND THE WORLD'S NEED

**Call to Prayer—**"Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

#### **Praise and Thanksgiving—**

That this is our Father's world and he is concerned about it.

That God is in Christ seeking to reconcile the world unto himself.

That Jesus Christ is sufficient to meet the needs of the world.

That righteous forces are in the world, working mightily to bless mankind.

#### **Contrition and Confession—**

For our indifference toward the sufferings of others in this period of distress.

For failure to realize that man's soul is restless until it rests in God.

For our blindness to need because of selfishness and self-complacency.

For the little we are doing to meet the spiritual poverty of the world.

For our rebellion against God and open denial of him in many areas of our life.

#### **Request for Ourselves—**

For penitent hearts and a greater living faith in the Lord Jesus Christ.

For a hunger and thirst after righteousness that we may be filled.

For clear vision to see need and for responsive hearts to help meet it.

For more of the mind and spirit of Christ to enable us truly to serve our fellows.

For a greater dedication of self to Christ at this time of unprecedented need.

#### **Intercession for Others—**

For doctors, nurses, and all others who seek to meet the physical needs of mankind.

For all in schools, homes, and elsewhere who seek to meet the world's mental hunger.

For ministers, parents, and teachers who seek to meet moral and spiritual needs everywhere.

For rulers and all others in positions of public trust, that they may seek to do the will of God.

**Scripture Readings—**Psa. 97; Isa. 40: 3-8; Hos. 14; Luke 1: 67-80; Rom. 1: 18-25.

### **Tuesday, January Ninth**

#### **CHRIST AND THE HOME**

**Call to Prayer—**"They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary: and they shall walk and not faint."

#### **Praise and Thanksgiving—**

For the memories of home and its gracious benediction upon our lives.

For the adventurousness and hopefulness of youth.

For the many homes where love of God and one another abides.

For the youth who are faithful to Christ and the church.

#### **Contrition and Confession—**

That we do so little to destroy the evil forces that undermine the home.

Our lack of understanding of youth.

Our thoughtlessness and self-centeredness in our homes.

Our failure to win youth to Christ and the church.

#### **Request for Ourselves—**

That we may be better Christians in our homes.

For a deeper sympathy and understanding of youth.

For wisdom and zeal for the winning of youth to Christian discipleship.

For courage to create a better community in which youth is to live and develop.

That each may do his part to train youth for Christian leadership.

#### **Intercession for Others—**

That the divine meaning of the family may be apprehended anew by mankind.

For families in any kind of trouble or distress.

For all parents that they may set a worthy example to childhood and youth.

That a new vision of Christ Jesus as Lord and Saviour may come to youth everywhere.

That all Christian youth movements in the world may be divinely guided.

For all schools and colleges that are trying to train up Christian leaders for the future.

**Scripture Readings—**Mark 10: 13-16; Mark 10: 17-22; Matt. 18: 1-14; Col. 3: 16-25; Luke 10: 38-42.

### **Wednesday, January Tenth**

#### **CHRIST AND OUR ECONOMIC LIFE**

**Call to Prayer—**"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from Heaven, and will forgive their sin and will heal their land."

#### **Praise and Thanksgiving—**

For God's rich gifts in the products of the earth and the work of man's hands.

For the increasing sympathy, unselfishness, and generosity in the world.

For the work the church, benevolent agencies, and our government is doing to relieve distress.

For the new determination to eradicate child-labor and sweat-shops from our economic life.

For the plans set in motion for the relief of unemployment.

#### **Contrition and Confession—**

For the sins of our economic life resulting in the past four years of suffering.

For our lack of sympathy and brotherliness toward those in distress.

For forgetting Christ's word, "Man shall not live by bread alone."

For our failure to Christianize the social order.

#### **Request for Ourselves—**

That we may be given a new understanding of our responsibilities in the economic life of our world.

That each of us may do his part in helping to relieve community distress.

That our churches may increasingly proclaim and follow the way of Jesus for our social life.

#### **Intercession for Others—**

For the multitudes of unemployed throughout the world.

For those hungry in both body and soul, that they may be fed.

That wisdom and courage be given leaders for the solving of economic problems.

That love for God and man may be the constraining motive in solving the economic problems of the world.

**Scripture Readings—**Gen. 1: 24-31; Mark 10: 23-27; Luke 12: 13-21; Acts 2: 41-47.

### **Thursday, January Eleventh**

#### **CHRIST AND OUR INTERNATIONAL LIFE**

**Call to Prayer—**"The earth is the Lord's and the fulness thereof: the world, and they that dwell therein. Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive a blessing from the Lord!"

#### **Praise and Thanksgiving—**

For the achievements of past generations and the heritage they have transmitted.



For the mutual enrichment of peoples through their different national cultures and traditions.

For the many ways by which the nations and races may know and appreciate each other better.

For the increasing interest of the churches in national and international affairs.

For the increasing coöperation of the leaders of the nations in seeking to establish better international relationship.

#### **Contrition and Confession—**

For the prevalence of jealousy, hatred, distrust, and national selfishness.

For the extent of crime in our land and our indifference to it.

For the tendency to destroy social unity and brotherhood through recourse to violence.

For the ominous ignoring of the will of God by the nations of the world.

For our slowness to learn the ways of the Prince of Peace.

#### **Request for Ourselves—**

That each may become a better citizen of our nation.

That each may become a better citizen of the world.

That each may become a better citizen of the Kingdom of God.

That each may overcome all the prejudice of race that keeps us from treating other peoples as our brothers.

#### **Intercession for Others—**

For clearer visions of the meaning, worth, and end of human life.

For equal justice and opportunity for all.

For wisdom and guidance in behalf of all those who are called to lead our nation.

That war may be seen in its true light as a denial of the Gospel of Christ.

That all the agencies of international coöperation may have more whole-hearted support.

That the churches of all lands may be a mighty force for world justice and brotherhood.

**Scripture Readings**—Psa. 96; Eph. 2: 11-22; Acts 17: 22-31; Psa. 33: 8-12; Isa. 2: 1-4; Micah 4: 1-4; Micah 6: 6-8.

### **Friday, January Twelfth**

#### **THE CHURCH OF CHRIST**

**Call to Prayer**—"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you: for everyone that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh it shall be opened."

#### **Praise and Thanksgiving—**

For the preaching of the Gospel by the church among all the nations.

For the fellowship of the church which enriches life and gives inspiration to life.

For the saints it has produced and nourished through the centuries.

For the growing unity in the church in answer to Christ's prayer for the oneness of believers.

For the work the church is doing in all lands in behalf of world redemption.

#### **Contrition and Confession—**

For failure to confront men with the necessity for regeneration and complete surrender to Christ.

For our inadequacy in manifesting the spirit of Christ in daily work and living.

For failure to give Christ and the church a larger place in life.

For our shortcomings in shepherding the members of the church committed to our care.

#### **Request for Ourselves—**

For deliverance from timidity and fear and for grace to move forward in the spirit of fearless adventure.

For a deeper concern to bring others into the fellowship of Christ and the church.

For a better Christian life that will honor Christ and the church.

For a willingness to give more time to meditation, prayer, and the study of God's Word.

#### **Intercession for Others—**

For ministers and missionaries of the church in all parts of the world.

For the laymen who bear responsibilities in the churches.

For schools, colleges, and conferences which are training leadership for the church.

For all organizations and fellowships which foster Christian coöperation.

**Scripture Readings**—Jer. 2: 4-13; Luke 2: 35-40; Eph. 4: 1-16; John 18: 15-26; Col. 1: 18-29; Eph. 1: 15-23.

### **Saturday, January Thirteenth**

#### **CHRIST AND WORLD MISSIONS**

**Call to Prayer**—"God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations."

#### **Praise and Thanksgiving—**

For the growth of the church throughout the world.

For new spiritual movements and the awakening of fresh life in many lands.

For the new members of the church who have come to know and love Jesus Christ.

For the devotion and faithfulness of missionaries in these days of perplexity.

For the fellowship in Christ shared by men and women of every race and nation.

#### **Contrition and Confession—**

The narrowness of our missionary vision and the feebleness of our faith.

The inadequacy of our efforts in measure and in quality.

The self-centeredness of our lives and the failure to share Christ with others.

Our lack of generosity in supporting the missionaries and the work of Christ in other lands.

#### **Request for Ourselves—**

For the raising up of new workers and their equipment for Christlike service.

For a larger personal share in the world-wide missionary enterprise.

For a greater missionary concern and passion in my life and church.

For a better understanding of the world program and purposes of Jesus.

#### **Intercession for Others—**

For all the missionaries serving on all world fields.

For all mission workers and enterprises in America.

For the little groups of Christians in lands where the church has not yet come to great strength.

For all Mission Boards that they may be given divine wisdom and guidance.

**Scripture Readings**—Rom. 10: 12-18; Acts 16: 1-10; Acts 1: 1-19; Matt. 28: 18-20; Matt. 11: 1-6; Matt. 10: 5-8; Rom. 10: 11-15.

## HOME AND FAMILY

### Point of View

BY MILDRED ALLEN JEFFERY

As children, when the snow comes down  
Like white wool from the sky  
And covers up our sleepy town  
And piles the mountains high—  
We take our skis and coaster sleds  
And slide down Markham's Hill,  
And laugh when sometimes we bump heads—  
And never mind a spill.

But when we grow up and it snows  
We do not like the weather—  
Afraid of cold germs in the nose,  
We will not sneeze together!  
Chagrined, far in the night we sit  
And fume —and plot to kill  
The trespasser upon the land  
We own on Markham's Hill!

*Hawthorne, Calif.*

### “Let's Have More Family Affairs!”

BY GRACE HILEMAN MILLER

“GET any new ideas at your service club meeting today, dad?” queried Thomas Cassel at the dinner table one Tuesday evening.

“I should say I did! The new president appointed his committees and every member of the club is on one committee and one only, instead of a few men being on three or four committees, and he says he expects every one of us to work and give regular reports.”

“Hum, some idea, guess I'll take it with me to our Sunday-school class meeting tonight. Let's see, I'd like to be on the social committee,” soliloquized Thomas as he took a second helping of mashed potatoes and gravy.

“Yes, and likely about a dozen others would like to be on that committee and do nothing but crab,” advised his sister Mary.

“What committee are you on, dad?” asked Thomas wonderingly.

“Membership.”

“What are your duties?”

“Be on the lookout for new members, I guess.”

“Better be sure, dad; you might have to pay an extra fine.”

Coming in three hours later Thomas shouted: “Hurrah, the fellows took up with the idea of every fellow having just one job. I'm chairman of the social committee and we are going to have a party once a month during summer vacation. Jack and Bill are on my committee; got any good ideas, sis?”

“Not for a bunch of rowdy boys, you'll have a sweet time getting Jack and Bill to do anything, all they do in C. E. and school is crab at the ones who do work.”

“Best cure for that kind of disease is put them to work.”

“Hope you make a better success of your committee work than I am, son,” remarked Mr. Cassel at the dinner table a week later as he held up a flabby coin purse.

“Oh, dad, you got fined!” exclaimed Thomas.

“Surely, daddy, they didn't expect you to get a new member the first week!”

“No, but I was expected to know what my duties are!”

“What are they?”

“Keeping a check on the absentees and licking stars for those present.”

“Licking stars?”

“Yes, placing a star after the name of each man present.”

“Oh, I'll beat you, dad; I know what my duties are, just arranging for a party once a month!”

“That may be more of a task than you think, my son,” exhorted Mother Cassel kindly, with a twinkle in her eye.

“That's what I'm thinking,” added his sister.

“Our first party is going to be at the park Friday evening,” announced Thomas a few days later. “Jack and Bill both say they don't know anything about getting ready for it.”

“I told you they wouldn't do anything but crab,” warned Mary.

“But I am their boss this time, and there's not a bunch of fussy girls,” lauded Thomas, swelling out his chest.

“Quite a challenge, my boy; be man enough to meet it!” encouraged his father.

“I want to talk to you, dad,” said Thomas when his father entered the house the following evening. “It's about that party. Dad, I just don't know how to begin, and Jack and Bill don't seem to want to know.”

“Thomas, you had better get your sister to help you, she's had lots of experience.”

“Not with boys' parties, dad. And besides she would have the laugh on me.”

“Better let her laugh than make a flop of your party. Say, I'll accidentally bring up the subject at the dinner table and maybe she'll volunteer some information.”

“Just a hint and she'll spin it out by the yard,” enthused Thomas. “But then I do need some!”

Daddy's leading questions brought forth an animated discussion and Thomas took note of a number of ideas. Finally Mary volunteered that she heard Jack's sister say that he and Bill liked to build fires and get sticks for wiener bakes.

“Hot dogs, I'll put them at it,” shouted Thomas gleefully, slapping his sister across the shoulder while she screamed: “Mama, make him stop!”

“Then, what's left for me to do?” mused Thomas.



"Transportation and games before and after your wiener bake," snapped Mary.

"I believe Bill's father would let him take their truck. Call your committee together, and make your plans together. Get the boys' viewpoints," advised Father Cassel.

"Keeno, daddy. I'll call them up right now," declared Thomas making a dive for the telephone.

The result was that Bill took his truck and Jack managed a ball game before supper, with the class teacher as umpire. For after the wieners and buns and trimming had all disappeared, Thomas and the teacher arranged an informal program. This featured heart to heart talks with the teacher as leader.

The next day Bill's father called at the Cassel home to thank Thomas for getting Bill busy on a Sunday-school project.

"Guess the thanks are due to mom and sis for telling me how," stammered Thomas somewhat embarrassed.

"He and Jack have had their names on committees before, but no one ever helped them to do anything, Thomas. I believe your getting them busy is going to hold them to the Sunday-school and just be the turning point in their lives," said Bill's father feelingly.

"Well, dad just sort of challenged me to put them to work."

"Sort of a family affair, you see," laughed Mr. Cassel.

"Then let's have more family affairs," laughed Bill's father, as he grasped Mr. Cassel's left hand, and Thomas' right one and shook them heartily.

*La Verne, Calif.*

## New Occupation for Women

BY MRS. W. H. PUTERBAUGH

RECENTLY the daily papers took note of a request made by the President's wife to use her influence to secure for women some work which would benefit them in somewhat the way the men's reforestation project is to do. She promised to do so, according to reports, and plans have been made which will give unemployed women a chance to rehabilitate body and mind, an opportunity which they will welcome most gratefully.

But press reports also mention other new opportunities for women as possibilities. We quote a suggestion taken from a high grade daily paper, *The Watchman-Examiner*. Who of our readers will welcome for themselves, their daughters or other women such a calling as this? "It is going to be a great thing from the economic standpoint that drinking whiskey and gin has grown respectable," says the writer; "with the repeal of the Eighteenth Amendment, and with popular opinion against the old type of saloons, ladies of birth and breeding can open tea rooms where liquor can be dis-

pensed in a genteel way. A great many women can thus find employment. Nobody wants rough, disagreeable saloons. But we do want our liquor, and we want it in a respectable way, and there is no reason why women should not take over the business of dispensing it, and take it over exclusively. They would have less overhead expenses, and the children could help; thus we could get the benefit of cheaper and better liquor."

What an attractive prospect! What could be better? With less overhead expenses. "We"—who?—could get better and cheaper liquor, and so could buy more. And the "children could help." Surely. By selling it over the counter, or to men, at the tea tables they could become targets for half-drunken jests. That overhead would be so reduced that the drinkers would be able to drink more, not that mothers and children would have more money for their own use, you understand.

Similar suggestions in other papers, as well as numerous photographs showing young girls serving beer, as well as girls drinking, show only too plainly that this writer is not altogether wrong in his thinking of what we may see in coming months.

If people have voted for repeal, or if you did not vote at all, in order to save taxes, it will then be too late to make any changes even though their own dearest and fairest are caught in the "snare spread by the fowler."

Christian people, "More things are wrought by prayer than this world dreams of." Will we not pray each day for the cause of prohibition, that the Lord's will may be done? Pray, pray, pray!

*Lanark, Ill.*

## The Modern Spider

(This was written after seeing a man come to the steps of his bar-room and draw a young girl inside the place.)

"Will you walk into my barroom?"

Said the barman to the maid.

"'Tis a very pretty barroom  
And you need not be afraid."

So she stepped into his barroom,  
And she took her mug of beer.

It all seemed so very harmless,  
What indeed was there to fear?  
But the barman kept her drinking

First one mug—then one again—

'Til he had her fairly reeling.

(It may be he gave her ten!)

And a lad—they caught and taught him  
To blow foam and drink his beer,  
Till his eyes were dim and wandering  
And no more his glance was clear.

"For the Government" they told us—

"Sure must have its revenue."

And the brewer and the barman

They must have their money too.

But the lassie and the laddie

Who have learned to drink their beer—

Maybe it's your son or daughter!

Have we naught today to fear?

A. R. F.

## Women's Work Forum

### Community Outlets for Service

BY MARTHA E. LEAR

"Teach us the strength that can not seek  
By deed or thought to hurt the weak;  
That under thee, we may possess  
Man's strength to comfort man's distress."

WOMANHOOD represents the motherhood of the human race. Wherever Christian women see their fellow-men in want or distress, their hearts go out to them in sympathy, and an effort is put forth to relieve them. This is probably the deepest motive back of the organization of all such groups as minister to the needy.

There are some things that all women should do, whether in an organization or not. Each one should have her daily Bible study and devotions, and no doubt will have a lengthy prayer list. Do we believe prayer changes things? Do we see anything that needs changing? Do we have faith that God *hears* and *answers* our prayers? Then let us be *prayer warriors*.

The general organization of Women's Work should have delegates representing it on many of the important organizations in the city or country, such as the W. C. T. U. or other temperance organizations, Peace, Better Films, Clean Movies, P. T. A., Jail Visitation, etc., and then have them make their reports at the regular meetings. This would be quite educational and informational to the many who can not attend such meetings.

The Mothers and Daughters' group should plan ways of reaching neighborhood women. This can be done by calling in their homes, by inviting them to social functions in our homes, and perhaps they may be induced to come to the regular programs. Many of the foreign mothers hardly know what a Christian home is like. If groups could be formed to study home-making, care and training of children, it would prove very helpful.

The Aid Society should have a definite interest in the welfare and relief work of the community. Where opportunities are favorable, it would be fine to have cooking, sewing and housekeeping classes, for those in need of such help. Making layettes and sewing for rescue homes and orphanages and the Red Cross are openings for types of service which are always much appreciated.

The Missionary Society should be on the lookout for those in the community who are not connected with other churches, and with the help of the pastor, plan a program of systematic visitation into these homes by members of the society. Splendid results come from such efforts. The society should cooperate with those promoting the annual World Day of Prayer for Missions.

It would create much more interest in our National Project if the Secretary could correspond with some one on our mission fields, especially where our Girls' Schools are located, and get news direct from them.

This would bring their needs to us more frequently and we could better understand and sympathize.

Whether working in our own organization or cooperating with others, our motive should always be prompted by love. "By love serve one another."

Chicago, Ill.

## The Federal Motion Picture Council

BY FLORENCE WIEAND NOFFSINGER

IN 1925 after a group of Christian and social welfare leaders had met in three National Motion Picture Conferences to make a thorough study of the motion picture problem, the Federal Motion Picture Council was organized, the purpose of which was to secure federal supervision to be applied before the production of films together with federal regulation of trade practices.

Bills for federal supervision which have been introduced in each congress since the organization of this council have been bitterly fought by the motion picture industry, and by those groups whose policies are dominated and subsidized by it.

Those who are actively engaged in the work for better movies think that the movement is gaining ground and that the outlook for victory is brighter than ever since national groups such as the Parent-Teacher Association are now lending their support.

On Sept. 25, Dr. Zook, Commissioner of Education, met in conference in Washington with representatives of twenty-eight different organizations interested in motion pictures, including the motion picture industry, the purpose of which was to act as a clearing house to organize for better movies.

At present all eyes are eagerly watching developments of the motion picture code, which in its present form is quite objectionable, since if adopted as it stands it would prevent schools, churches, museums and other non-theatrical agencies from renting or exhibiting current films with or without fees, but would not prohibit block and blind booking, which prevents the exhibitor from rejecting objectionable films.

President Roosevelt is doubtless receiving much pressure from the motion picture industry to sign the code in its present form. If you are your brother's keeper and desire that there be only wholesome pictures shown, write a strong letter of protest to our President urging that he refuse to sign the code unless the objectionable features mentioned above are removed.

Washington, D. C.

## A Shining Example From Burma

SAN TE was a convert from heathenism in Burma. He became a teacher in a mission school. At the end of his first month he brought his salary for the month, twenty-five rupees, equal to eight dollars and a half, to the missionary, and said he wished to give it to the



work. The missionary in surprise said, "San Te, how is this?" In the most modest way he replied, "Teacher, I made up my mind a long time ago that if I ever had a salary of my own I would always give God the tenth. And I have thought, too, that I should like to give my first month's earning all to him."—From *Stewardship and Missions*.

## CORRESPONDENCE

### YOUNG PEOPLE 1858 VERSUS THE YOUNG PEOPLE 1933

So many unjust and unkind things have been said of the young people of today that it seems hardly fair that these accusations should continue unchallenged, especially when the calibre of the youth of today as a whole is compared with the best of the youth of yesterday. History usually records only the best that can be said of each generation, and the good that abides in the present will not be recorded until years yet to come. We almost consider it vanity to speak well of a living person. Our parents and grandparents are too modest and too wise to reveal many of the things that occurred during their youth, but where there is an honest confession it is a small matter to gather together eager listeners. I heard my father say that during the building of the Norfolk and Western Railroad a group of the young men of the locality congregated on the site one Sunday afternoon and one of the boys tried to see how long he could sit on a keg of black powder (after the fuse was lit) before it went off. I also heard a woman (now a grandmother of many years) tell of how she and her classmates at college would sneak down to the kitchen at night and get something to eat whenever they were hungry. Yet both of these characters and their associates were from the Dunker stock.

I am told of a church (and you probably know of some yourself) where, whenever the annual or semiannual love feast service was held it was necessary to have a county constable present to maintain order on the outside. I am told that cuspidors were considered part of the equipment of some churches, and those churches that couldn't afford these usually relied on the box of ashes that was to be found beside the wood stove. I saw one of these cuspidors in one of the churches with which I have been affiliated during my lifetime.

Probably you recall some influential brother in your early days who had to first clear his mouth of his wad of chewing tobacco in order to give his views on the worldliness of the necktie. And many a woman has died in sin while some of the sisters used their time and talents dealing with the worldliness of the bonnet string.

One grandfather told me that while he courted his wife he carried a revolver because some of the young men of that community miles distant, had "laid for him" because he had invaded their area; that they were jealous over the fact he had a nice looking horse and a new rubber tired buggy.

Then, I recall my father told me about the young men of a rural community near where he lived, who put the hearse of the township undertaker astraddle his wagon shed one Halloween night, and on another occasion put his cow up on a shed roof.

I suppose many of our grandmothers recall how they used to lace themselves in keeping with the mode of dress of the

community, until they had the countour of a wasp. And if you ever wore a hat with any flowers or feathers at all on it, more than likely it had one of every variety. As I look at the head gear the women are wearing today, it reminds me of styles of the past such as I have seen in the museum in Washington. Until fashion gave galoshes recognition the only place they were practical was for use in the barnyard, and even then galoshes for women were almost unknown.

Then I remember dad telling how he and his brother tied the tails of two horses together in the barn and they kicked so the knot couldn't be untied. After the scissors were applied each horse had a more difficult time minding the flies. Of course, my grandfather reminded my father and uncle in a forceful manner of the wrong they had committed.

My dad was a good Christian man—none better in my estimation, and from Dunker stock, but if I in my youth had tried many of the pranks of which he and the youth of his day were a part, I probably would have been identified by number rather than name, since today we have an accumulation of laws that cover even the youthful pranks of human boys.

The greatest task the youth of today have is trying to do the right thing the right way; for their aim and intention is good. What they need is encouragement, first by example, then counsel. A little boy was anxious to do what his father wanted him to do—anxious to please him in every way, but, because of his youth and inexperience usually made a muddle of things, resulting in admonishment. Thus the boy became very discouraged. One day when he made what he thought was his best effort to please dad, the usual criticism was offered. In desperation, he said: "Dad, if I ever do anything to suit you, I wish you would let me know." And I think the solution of the problem of the "bad young people of today" is encouragement and confidence.

Frederick, Md.

Jesse C. Shaver.

### WOMEN'S WORK IN SOUTHERN CALIFORNIA AND ARIZONA

The women of the District of Southern California and Arizona met in the Glendale, Ariz., church Oct. 10 in our District Conference. Bro. Earl Barnhart, the pastor, extended a hearty welcome to each and every one. Sister Barnhart led our devotions and she also extended greetings, after which we all felt very much at home.

Sister W. H. Neher, chairman, gave an inspirational talk which was very fitting for the work of the day. The forenoon session was mostly business except for a splendid talk given by Sister Marie Brubaker. She gave the forenoon report of Women's Work which showed that progress is being made, for which we are grateful. A number of recommendations from the women's council were passed. All reports were read and accepted.

The treasurer's report showed that all divisions of Women's Work combined had paid a total of \$1,747.12 during the year; disbursements were \$1,713.82; leaving a balance of \$33.30. This amount includes district and national projects.

Sister J. Z. Gilbert was chosen as Women's Work director and Sister Cora Neher, reelected secretary and treasurer.

The afternoon program was presided over by Sister Mary Shaffer, missionary director. Sister Geo. Carl led devotions and short talks were given by Sisters J. Z. Gilbert, Marie Brubaker and Greenawalt. Sisters Della Lehmer and H. A. Frantz also gave wonderful messages. After a bountiful fellowship supper, Sister J. M. Boaz gave a splendid talk, taking for her theme, Looking Down Wells.

At the evening session Sister H. A. Frantz was chairman,

the family night idea being carried out. A number of short testimonials were given, also two readings by Sister Frank Howell, who directed a play, Martha and Mary. A splendid address, The Challenge of the Home, was given by Bro. H. A. Frantz.

At all of the sessions we were favored with special music, mostly by the Glendale and Phoenix churches. They have a large number of young people who are qualified and willing to do their part in the Lord's work.

We Californians are grateful to the Arizona churches for the hospitality shown us while with them. This is the first time the District Conference was held in their state and they may well be proud of the manner in which everything was done.

Mrs. Cora Neher.

Pomona, Calif.

### DRINK AND WORK

It is heartening to see at least two states halt the onward march of the liquor traffic. And many would be glad to be identified with those who showed such courage, wisdom and Christian grace in repudiating the claims of the liquor barons. Not since the Civil War have states shown greater courage and finer judgment.

Though the currents are now definitely changed, many were not fooled by the wets' charge that conditions were worse under our restraining laws than before. Their contention that to try to prevent liquor drinking only had the effect of making folks want to drink has proven false.

No, we were not fooled. One city in my state reports an increase from 96 to 290 drunks from October last to October of this year. The pretended desire to reduce drinking and save the young folks is nothing short of ridiculous, since press and radio are now being used to induce every one to drink more, "so less will be consumed," and people saved from the awful and baneful effects of restraining laws!

This is what has not proven untrue, that the return of drinking would put people to work. It has, for just look at the grain, hops and fruit to be required, the machinery needed and the people used to manufacture drink. Yes, that is not such a bad picture, but it is only a preparation for the terrible work to follow. As consumption begins, how the whole scene changes! Lovely girls virtually become bartenders; grocery stores, restaurants, hotels, gas stations, fruit stands are transformed into places worse than saloons.

Finally, the scene becomes tragic in the extreme. A car driven by a drunken driver is wrecked; one is killed outright and two seriously injured. The officers are called and the ambulance arrives. Doctors appear on the scene and hospital space is demanded. The undertaker takes his place. Meanwhile telegrams are sent to distant relatives, perhaps father or mother, and messages exchanged. Tickets are purchased, new clothing is needed, telephones are used, caskets and shrouds are necessities. And how gas companies now sell gas and oil, tires, repairs and accessories. Even cemetery lots are in demand. Graves must be opened and re-filled. Mourners are soon thinking what a lot of work one drunken driver can make. Think of all the outlay, all because one man spent only enough to cause his drunkenness!

Yes, the monument dealer must not be overlooked, because he provides the marker for the results of the ballot you cast or did not cast, against the arch enemy of the home, church, school, state, nation and world. If it is work we want, let us open the doors of our jails, penitentiaries, reformatories, detention homes, asylums, etc., and we can have work whether we want it or not. Yes, we want employment, but not the destructive kind of which they told

us not a word. "O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32: 29). The awfulness of the scene grows as one meditates.

Manson, Wash.

John R. Peters.

### WOMEN'S WORK MEETING

The women of Southwestern Kansas held an inspirational program Sunday afternoon, Oct. 15, in connection with the District Meeting at Garden City. The theme used was: Strengthening the Home Base. Mrs. Ray Petry led the devotions and urged the women to take up the daily Bible reading program. A splendid paper on the Problems of the High School Girl was prepared by Mrs. Ora Garber and read by Mrs. Melvin Binford. A play entitled, Mrs. Haynes Joins the Club, was effectively given by the women of Garden City church. Music was in charge of Mrs. Miller of the St. John church. Special music was furnished by the young ladies of Garden City. The offering for our women's project amounted to \$159.92.

This meeting was followed by a business session in which all but two of the churches in the district were represented. The newly elected secretary-treasurer is Mrs. Josie McMullen, Hutchinson. A vote of thanks was extended to Mrs. B. L. Dawson who served so faithfully in this capacity for six years. Mrs. Murl Miller of Newton was elected director of peace and temperance department.

An invitation was given to meet with the women at the regional conference at McPherson in February. Women's meetings will be held at this time which will be announced later. We were urged to endeavor to interest women and girls of our local churches in the program of the church.

Mrs. Jennie Heckman, President.

Mrs. Josie McMullen, Secretary-treasurer.

### INTERDENOMINATIONAL SCHOOL OF MISSIONS

It was my privilege one week in September to attend a very interesting session of the Southern California Interdenominational School of Missions. This movement was started twenty-five years ago by Mrs. Van Meter. She was much interested in its growth. A strange coincidence was that she died and was buried at the time of this last session.

There were two programs daily of lectures, music, dramas and book reviews of foreign and national study. Dr. C. F. Cheverton discussed the subject of Christianity and Industry of America. Dr. Carl S. Knopf enlarged on his book "The Bible and Archaeology." Dr. Bruce R. Baxter gave a review on "The Never Failing Light." Floyd Covington, a Negro, discussed The High Cost of Color—a timely topic.

There were 1,138 who registered in this school; sixty of these were home and foreign missionaries. It is the aim of the women's missionary council to have representatives from all churches unite their efforts to build the kingdom of God. Some one said: "Forget creeds and do deeds." Mrs. Byron Wilson said: "If all churches had united their efforts as did the wet propagandists we might have saved our nation."

Why can we not have a world day of prayer and look to God for a cure for this sick world? The courtesy committee closed their report by these words: "This week of opportunity is ended, the real work of the school of mission study is ahead of us. What shall the harvest be?"

Glendale, Calif.

Martha Click Senger.



### NEWS OF THE OXFORD GROUP MOVEMENT

All Oxford "groupers" are thinking in terms of a world revival of vital Christianity. They are intensely interested in a great campaign recently begun in London. According to Canon Grensted, writing in the London Times, this campaign is for the awakening and strengthening of the sense of spiritual need and of a trust in spiritual power and guidance which is the one thing necessary if our hopes and plans for world recovery are not to go astray. He says that it is only through individual lives completely freed from fear and selfishness, and surrendered to the guidance of the God in whom we profess to believe and to the service of their fellow-men, that the new and better world can come into being. The group exists to bear witness to the belief that such a life is possible and that it is effective. "There is no formal membership. It is just a fellowship of those who have faced, as well as they may, the challenge to a life of absolute honesty, purity, unselfishness and love, and who are willing to bear witness to others of the new freedom which they have found. They believe as most people do (nominally), that this world is of God. They are prepared to carry that belief out into everyday life, and to make the ordinary affairs of business, of industry, of society, an adventure for God."

When the international group of fifty workers which came to the West Coast this year was leaving for their tour through the United States and Canada, they received the blessing of the Bishop of Liverpool at a great service in the Cathedral. Similarly, when the great team of 600 men and women were ready to begin the London campaign, they were given a reception by the Lord Mayor and Lady Mayoress at the Mansion House. This is said to be very unusual—for anything really vital in religion to receive recognition in the Mansion House, the real center of the British Empire. Following this reception, the Archbishop of Canterbury spoke to the team at Lambeth Palace for nearly an hour, as one said, "strikingly expressing the Group's message and mission." On the Saturday following, there was a "commissioning service" in St. Paul's Cathedral, in which 6,000 people crowded, 1,800 of them being compelled to stand.

The procession included five Anglican bishops, 100 English and Scottish clergymen and four leaders of the German church, who flew over from Berlin to take part. The Bishop of London conducted the service, the Metropolitan of India (Dr. Foss Westcott) preached the sermon and Dean Inge read the lesson. The climax came when Dr. Frank Buchmann presented the team for the Bishop's charge.

I was much interested in watching the development of the movement in California following the visit of the international team last February. For a time, there was not much apparent activity. It seemed impossible for any religious movement to go forward without organization, without headquarters, finances, publications, membership, or formally stated theological beliefs. But it is going forward and with increasing momentum.

Small local groups began meeting in homes for fellowship, sharing of experiences, and for prayer. These groups have grown so as to require larger quarters. Now groups are beginning to have open meetings to which interested friends are invited. Whatever more may come out of it, I can testify that group meetings provide a very fine fellowship for members and ministers of the various denominations who earnestly believe in the personal presence, guidance and providence of God. When one becomes depressed by the

atmosphere of practical unbelief in any close, vital relationship with God which one finds in so many nominally Christian people, it is a great comfort and inspiration to share experiences with others who have a vital faith.

I am especially pleased with the fact that there is no sign of the formation of a new church or anything that in any way weakens one's attachment to his own church. Each grouper seems to be most intensely interested in promoting the spiritual development of his home, Sunday-school and church, as well as of his own personality. This makes it easy for pastors to attend group meetings and to influence them, although they seldom lead the meetings.

As for theological beliefs, denominational doctrines, etc., I have never heard any discussion of them. Any one leading anybody to Christ is free to do it in his own way and to his own church, just as if there were no group in existence. In fact, the groups furnish no facilities for the large range of activities provided by the churches. We do not need more denominations; what we need is more vital religion in the denominations we already have. God grant that we may find it by whatever means.

Paul Mohler.

Pasadena, Calif.

### ELD. J. K. SHIVELY'S DREAM

Bro. J. K. Shively, who passed away several weeks ago at his home in La Verne, Calif., had a dream only a few days before he received the stroke which called him home. The dream was so very significant that we told it to our "Evening Glow" Sunday-school class. He was a loyal member of this class although almost totally blind and troubled with very defective hearing.

He related the dream to us the morning following the night in which he had the dream, and less than twenty-four hours before he received the stroke which ended his life's journey. We have been requested by members of the class to send it to the Messenger.

Here is the dream as he related it to us: He seemed to have been on a long journey, and sometimes the weather was bitter cold and stormy. Sometimes during these storms he would find an innocent little lamb seeking shelter from the storm, he would take it up in his arms, it would soon become warm, and in a short time would be grown into a mature sheep and would scamper away able to take care of itself in the storm. This occurred a number of times, he did not recall how many lambs he had thus rescued. But at last he began to realize he was near the end of his journey. A severe storm was on and he found a large snowdrift across his way. Beyond the snowdrift he knew there was a river which he was sure he must cross. He had not yet seen the river, but he could hear the roar of the angry waves, and this almost frightened him. But he knew he must move on, so he pushed his way through the snowdrift, and down to the river's brink. No sooner had his feet touched the water than the storm seemed less severe, and before he had waded very far, it had ceased entirely, the icy water had become warm and clear as crystal, and was not nearly so deep as he expected to find it, with beautiful pebbles all over the river bottom. The farther he went the more beautiful the scenery became. In a short time he found he was across the river, where he beheld the most beautiful scenery—trees, flowers and buildings, that he had ever beheld. While enjoying these beauties, he awakened and thought he had a dream.

After telling us his dream, we said to him: "Brother, that is no dream. It is a vision, a wonderful vision, and you should certainly be happy to have such a preview of the life



beyond." He said: "Yes, brother, I realize I'll have to cross that river, and I pray God I may see such a beautiful place, but I can not just connect those sheep with my crossing the river." To which we returned: "God bless you brother! Those lambs are the lost souls which you have rescued from the storm along life's journey."

He waited a moment, and then replied: "I see it now, brother, and I thank God it has been my privilege to rescue some lost souls."

Beautiful thought! Beautiful preview of the life beyond! May we ever so shape our lives that when we are called to cross the river, we may meet Bro. Shively and the hosts of friends who have gone before!

I. B. Niswander.

La Verne, Calif.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Addington-Good.**—By the undersigned at the residence of the bride's parents, Brother Earl Addington and Sister Antoinette Good, Nov. 18, 1933.—Ernest W. Anderson, Gildford, Mont.

**Burns-Davidson.**—By the undersigned on Oct. 15, 1933, in the home of Dr. W. P. Davidson, uncle of the bride, Mr. Otha F. Burns and Miss Orofay Davidson, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

**Churchman-Dillow.**—By the undersigned in his home, Sept. 16, 1933, Mr. Ralph L. Churchman and Miss Deloris E. Dillow, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

**Gunder-McCloughan.**—At the home of the bride's mother, Mrs. R. M. McCloughan, Sept. 24, 1933, Bro. Dan Gunder of Ligonier, Ind., and Sister Barbarrah H. McCloughan of Wawaka, Ind.—B. E. Hoover, Wawaka, Ind.

**Harlacher-Edick.**—By the undersigned at the church, Grants Pass, Ore., Sept. 23, 1933, Bro. Russell L. Harlacher and Sister Goldie Erma Edick, both of Grants Pass, Ore.—Geo. R. Shade, Grants Pass, Ore.

## FALLEN ASLEEP

**Boots,** Elizabeth, daughter of Joseph and Lydia Filbrun, born near Dayton, Ohio, Dec. 24, 1848, died at the home of her niece, Mrs. Etta Hoffman, in Sawyer, Kans., Nov. 16, 1933. She married Peter Brubaker Jan. 9, 1868; he preceded her Feb. 26, 1922. To this union were born ten children, five of whom preceded her. July 3, 1924, she married Lewis Boots of Harris, Kans., who died March 27, 1927. She leaves five children, nineteen grandchildren, thirteen great-grandchildren, nine stepchildren, seven brothers and one sister. She was the oldest of a family of thirteen children. She united with the old German Baptist Church at the age of sixteen and lived a faithful and consistent life until death. She was one of the few remaining charter members of the Pratt County church and will be missed by the church as a loyal, faithful member. Funeral services at the Pleasant View church by Eld. Wm. Flory of Sawyer, Kans. Interment in the cemetery near by.—Andrew Brubaker, Sawyer, Kans.

**Cash,** Daisy Anna, daughter of Mrs. Wm. Strauser, was born in Nelson County, Va., Dec. 23, 1919, and passed away at the Cass County hospital, Nov. 20, 1933, following an attack of pneumonia. She is survived by her mother and step-father, two sisters, a grandmother, Mrs. J. M. Cash, who had really been a mother to Daisy until she was ten years old, and many other relatives. She was a regular attendant at the Logansport Church of the Brethren Sunday-school. Funeral services were conducted by the writer.—W. C. Stinebaugh, Logansport, Ind.

**Derringer,** Philip, son of Adam and Margaret Derringer, born in Germany, Aug. 18, 1854, died Oct. 6, 1933. He was the last member of the family who came from Hesse, Darmstadt, Germany, about 1858. He married Mary C. Gienger Feb. 26, 1882. To this union were born two sons and a daughter, all of whom preceded him. He was a member of the German Lutheran Church. Services in the Church of the Brethren, Trotwood, by the undersigned. Burial in Ft. McKinley cemetery.—W. D. Fisher, Trotwood, Ohio.

**Dilling,** Sister Mildred Perl, born Jan. 1, 1905, to Charles N. and Anna Dilling; she died Nov. 23, 1933. She united with the Church of the Brethren in 1916 and remained faithful. After graduating from high school she took nurses' training at a hospital in Indianapolis,

Ind., Jan. 1, 1924. She continued in this profession until obliged to quit last spring because of failing health. She called for the anointing four weeks before her death. A sister died eleven years ago and her father seven years ago. She leaves her mother, four brothers and one sister. Funeral at Ft. Wayne church by the writer assisted by Bro. S. S. Blough.—I. B. Wike, Huntington, Ind.

**Flory,** David Monroe, son of David and Sara Heffley Flory, was born a few miles east of Logansport, Ind., Nov. 10, 1861, and passed to his long home Oct. 29, 1933, very suddenly from a heart attack. On Feb. 28, 1885, he was married to Margaret Kelly. To this union five children were born, four of whom with the companion survive. He is survived also by four brothers and four grandchildren. Many years ago he united with the Church of the Brethren and had been a faithful member, serving in the deacon's office and other capacities of the church and Sunday-school work. Practically his entire life was spent among the scenes of his childhood. He loved the hills, the valley, the friendly river, and now he lies at rest among them. Funeral services were conducted at the residence by the writer assisted by Eld. Frank Fisher.—W. C. Stinebaugh, Logansport, Ind.

**Koontz,** Bro. Emanuel, born June 15, 1850, died Nov. 16, 1933, at the home of his daughter. He was a son of George and Elizabeth Erb Koontz. His wife, who was Emmeline Klinefelter, preceded him. Surviving are two children, seventeen grandchildren and sixteen great-grandchildren. Services by J. E. Myers. Burial in Bairs meeting-house cemetery.—A. P. Hetrick, Hanover, Pa.

**Rawley,** John W., born at Hillsdale, Mich., in May, 1844, died Nov. 3, 1933, at his son's home, Swanton, Ohio. He married Lucinda Scott more than sixty years ago. His wife preceded him a year and a half ago; three sons survive. Funeral in the home in Swanton by Bro. Jas. A. Guthrie. Burial in Swanton cemetery.—Mrs. J. A. Guthrie, Blissfield, Mich.

**Rhinehart,** Catherine Hanna, died at her home in Hampton, Nov. 17, 1933, aged 58 years. She was a member of the Church of the Brethren. She is survived by her husband. Funeral services at the home by Elders W. G. Group, Daniel Bowser and Thos. Patrick. Burial in the Marsh Creek cemetery.—Bertha E. Hull, East Berlin, Pa.

**Rife,** James M., died Nov. 2, 1933, at the home of his son and daughter-in-law, in York, Pa., aged 78 years. His wife, Sister Susan Rife, preceded him about six years ago. He is survived by three sons, three daughters, five grandchildren and two great-grandchildren. Services at his late home by Eld. M. A. Jacobs. Burial in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

**Rosenberger,** Franklin D., born Nov. 6, 1869, the oldest of three children of Israel and Margaret Ebersole Rosenberger. He grew to manhood on a farm near Leipsic, Ohio, and attended country school near Townwood. He took a business course at Mt. Morris College, Ill., and while there united with the Church of the Brethren. Although he never lived near his own church he staunchly supported its activities, including foreign missions. He was a member of the men's Bible class of the M. E. church during the years he lived in Leipsic. He is survived by one sister, Ella Rosenberger. His passing is also mourned by the husband and children of his deceased sister, Elizabeth R. Mikesell. Funeral services at the home in Leipsic by Rev. R. C. Moon. Burial in the Leipsic cemetery.—Margaret Mikesell Hill, Detroit, Mich.

**Rothenstein,** Bro. Fred H., born in Tuscarawas County, Ohio, near Sugar Creek, on Dec. 8, 1871, and died Nov. 11, 1933. He married Miss Lena Burke who died six years ago. Dec. 2, 1932, he married Sister Catharine A. Domer. He united with the Reformed Church in youth and was a member of that church until a few months ago he united with the Church of the Brethren. He is survived by his widow and two sisters. Services by Eld. Edw. Shepher at the Union church at Sugar Creek. Burial at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

**Sheffer,** Theo. Loyd, died Oct. 25, 1933, at his home in York, Pa., aged 47 years. He was a member of the Pioneer Bible class of the First Church of the Brethren. He is survived by his widow, two daughters, four sons and one sister. Services in the Evangelical church, Idaville, Pa., by Bro. J. M. Baugher, assisted by Rev. Crum. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

**Shepler,** Sister Mary, daughter of Frederick and Barbara Keller, born in Pipe Creek township, Nov. 8, 1844, died at her home near Bunker Hill, Oct. 31, 1933. She married Bro. Isaac Shepler in 1868, and to them were born three children, two of whom survive. She became a member of the Pipe Creek church at an early age and remained a faithful member. Bro. Shepler served this church as a minister until his death in 1900. Funeral service in the Pipe Creek church by Bro. T. A. Shively and Bro. Perry Coblenz.—Martha O. Hessong, Peru, Ind.

**Surber,** David Eldon, only child of Henry and Alice Surber, born in Virden, July 6, 1930, died Oct. 24, 1933. Services at the home by E. F. Caslow. Interment in the Pleasant Hill cemetery.—Lola Brubaker, Virden, Ill.

**Zook,** John Franklin, was born June 20, 1905, died Nov. 8, 1933. His parents are Frederick and Laura Steele Zook, of Yellow Creek. One sister preceded him in death; two younger brothers survive. When a youth he became a member of the Church of the Brethren. In 1928 he was united in marriage with Gladys Steel of Waterside, where they made their home. Two children were born to this union. Bro. Zook was accidentally killed when the truck he was driving broke an axle and lost a wheel as he was coming down Cresson Mountain.—Mrs. Rosetta Cottrell, New Enterprise, Pa.



## NEWS FROM CHURCHES

### CALIFORNIA

**Bakersfield.**—Our regular business meeting was held Sept. 29 at which time Bro. G. R. Montz was reelected elder for this year. A called business meeting was held Nov. 3. We are planning to have Bro. Cassady of Washington, D. C., in evangelistic services in the early spring. Bro. Gillett of Phoenix, Ariz., delivered the sermon Sunday morning, Nov. 5. Three more have been baptized since our last report. The mothers of the Cradle Roll department have organized to meet one afternoon each month in discussion and study of the pre-school child. Mrs. Erma Ratzlaff was elected president. The young people have organized a Sunday evening discussion group. Miss Gladys Van Horn is the president.—Mrs. Ruth Walton, Bakersfield, Calif., Nov. 25.

### IDAHO

**Nampa church** held their quarterly council Nov. 24 for election of officers: Elder, C. A. Williams; clerk and correspondent, H. H. Keim; treasurer, J. W. Blickenstaff; Messenger agent, Mrs. Elmer Sell. It was decided to hold a revival in February if possible. Seven letters were read. The church now numbers nearly 300; about thirty are non-resident. While the pastor was at Fruitland holding a joint revival, the Sisters' Aid met at the parsonage and placed new curtains and a piano for the pastor's wife. During this time the ministerial committee supplied the pulpit. Dr. James Millar, a Scotch Presbyterian recently from Ireland, now of the faculty of the College of Idaho, filled the pulpit Sunday, Nov. 26. His sermon on Hopefulness was one long to be remembered. In the afternoon was the funeral of Sister B. F. Perry. The evening preaching hour was occupied by a very fine musical program put on by the choir under the leadership of Minnie Edgecomb.—H. H. Keim, Nampa, Idaho, Nov. 27.

**Twin Falls.**—A Vacation Bible School was held in this church Aug. 14-25, under the direction of our faithful pastor and wife, Brother and Sister H. S. Will. They were assisted in this work by a splendid corps of teachers and students home for their vacation. The enrollment was 133 with an average attendance of 105. The school closed with a program and exhibit and we feel that much good was accomplished. Our pastor and wife were gone during October, holding a series of meetings at Bowmont. The local ministers, Brethren C. W. Ronk, F. G. Edwards and B. D. Kerlin, had charge of the work in their absence. The Aid Society, assisted by the young people, is taking an active interest in redecorating the Sunday-school rooms. We hope soon to be able to redecorate the auditorium. Our quarterly council was held Nov. 19. Bro. C. W. Ronk was reelected elder for the ensuing year. The church extended a unanimous invitation to our pastor to remain with us another year. We are looking forward to a series of meetings to begin the first week in December. Four workers—Bro. H. G. Shank, Sister McClure and Brother and Sister C. Bont-rager—will assist in this work. Our love feast will be held at the close of the meetings.—Mrs. F. M. Heistand, Hazelton, Idaho, Nov. 28.

### ILLINOIS

**Astoria church** held her regular business meeting Nov. 2. The following officers were elected: Elder, J. J. Johnson; church treasurer, Orley Chockley; clerk, Lenore Sullivan; trustee, Orvie Kessler. Five letters of membership were received. The women's missionary society by serving dinner the day of the homecoming took in \$9.81, which more than paid the debt on the sewer and paving. The revival meeting conducted by B. C. Whitmore of Wheaton, Ill., and Mrs. I. J. Gibson, song leader, closed Nov. 1. Bro. Whitmore's messages challenged all to live a better life. The evangelist, accompanied by Bro. Gibson, visited in quite a number of homes. The church has been revived, the attendance has been increased. Since the meeting closed five have been received into the church by baptism. Nov. 8 we had the opportunity of listening to Bro. M. R. Zigler of Elgin, Ill. We appreciate his coming and are grateful for the interest he is taking in trying to help the churches solve their problems.—Mrs. Rosella Sullivan, Astoria, Ill., Nov. 25.

**Decatur.**—Since the District Meeting five have been baptized into our church, all being heads of homes. We are looking forward to a two weeks' meeting in January to be held by Bro. Ernest Coffman from Dayton, Ohio. Sunday evening, Nov. 5, we held a peace-declaration contest. Carol Reed was awarded first prize; in a few weeks she will enter the county contest which will be held in this city. Nov. 21 a father and son banquet was held at the church, with fifty-eight in attendance. Brethren H. V. Stutsman and Bowser attended; the former was the main speaker. Music was furnished by a colored quartet. Officers were elected for a laymen's organization. Our Sunday-school is increasing under the excellent leadership of our superintendent, Bro. J. W. Metzger.—Mrs. N. H. Miller, Decatur, Ill., Nov. 25.

**Oakley Brick church** had the privilege of entertaining the District Meeting in a three-day session in August. The church met in council Sept. 5. All church and Sunday-school officers were elected: Everett L. Snoke, superintendent; Wayne Neckman, assistant. Oct. 22 the church held its annual homecoming with all-day meeting and basket dinner. We concluded a two weeks' series of meetings on Nov. 12 with Brother and Sister Earl C. Bowser of Girard, Ill., evangelists. Bro. Bowser

gave us fourteen spiritual and impressive sermons. Special prayer meetings were held each evening before the services. As a direct result of these meetings nine were added to the church by baptism. At the close of the meetings, Nov. 13, we held our communion services with Bro. Bowser officiating.—Neva Snoke, Cerro Gordo, Ill., Nov. 25.

**West Branch.**—Bro. E. S. Coffman and wife came to our church Oct. 29 and remained until Nov. 15 in an evangelistic campaign. All the services were well attended and much interest was manifested. Bro. Coffman preached the Word with power and many were made to think on their way. Nov. 19 our pastor, Bro. Hawbecker, baptized twenty, including four heads of families and two mothers; the rest were young people. Our church feels greatly strengthened. Nov. 19 we held our love feast—an impressive service to all, especially to those who had this experience for the first time. Our pastor was assisted in the service by Bro. W. E. West. In order to show our appreciation to Bro. Hawbecker for the fine service he is rendering in our community, about thirty from our church drove to his home Nov. 21 and helped him and his father finish husking corn. Our fellowship supper was well attended Nov. 23. A fine program was rendered and more than \$50 was added to the church treasury. We are making an effort to place the Messenger in every member's home in our church.—Anna Laura Butterbaugh, Polo, Ill., Nov. 25.

### INDIANA

**Mt. Pleasant.**—We are experiencing a great wave of revival in our church and community. During our revival last summer the writer received a new vision of Christ for which we are thankful. I had been a church member for several years but now I can testify that I really know Christ. Evangelist Fred E. Maxey of Texas brought the messages at our revival last summer. At the close we held a revival at the Christian church in New Maysville; from there we went to the First Methodist church in Ladoga. During the meeting Bro. Maxey organized a prayer band and this band has grown in numbers and in interest until now when we meet for cottage meetings we have an attendance from forty-five to 110. Last month the prayer band called Bro. Maxey again. We had arranged for a revival meeting in the First Baptist church in North Salem. As a result of this meeting forty or more took their stand for Christ. We had the baptismal services last Saturday night in the First Christian church in North Salem when Bro. Maxey baptized fourteen; others are awaiting baptism. We are now planning for a revival in the First Methodist church in Roachdale. Our prayer band is composed of members of the Methodist, Baptist, Presbyterian, Christian and Pentecostal churches as well as our own.—Lucille Ronk, Roachdale, Ind., Nov. 26.

**North Liberty church** began a revival meeting Oct. 22 with Bro. H. A. Claybaugh as the speaker. Each evening during the week he brought us a practical and interesting message. Saturday afternoon six of our Sunday-school young folks were baptized. In the evening at the love feast Bro. Claybaugh officiated; while we engaged in the quiet solemn service he led us to a closer view of the Master and his teachings of that last evening. Nov. 26 Bro. Morningstar gave us a timely message on Joyful Thanksgiving. Our Sunday-school continues full of interest with good attendance.—Mrs. Una C. Steele, Walkerton, Ind., Nov. 27.

**Osceola.**—Bro. C. C. Cripe of Bremen and our pastor, Bro. Irvin Weaver, exchanged pulpits for revival meetings this fall. Bro. Cripe was here from Oct. 1 to 15. We had inspirational meetings during which twenty were baptized, three reinstated and one awaits baptism. Bro. Weaver held the revival at Bremen Oct. 22 to Nov. 5. Our communion service was held Oct. 20. We are adding to our organization a B. Y. P. D. under the leadership of Allen Weldy. Boys' and girls' clubs are also to be organized. We held our first Sunday-school workers' conference on Nov. 22 and plan to have one each month. Our Sunday-school enrollment is now 149. The young people are planning a Christmas play and the children will also give part of the program. Our Aid Society recently held a mother and daughter meeting with about fifty present. The sisters are also taking up the New Testament reading course. Our Aid is busy knitting comforters at the present time.—Mrs. Allen Weldy, Mishawaka, Ind., Nov. 26.

**Pine Creek (West Goshen).**—The work here has been progressing nicely. Recently the church was redecorated and electric lights were installed, thus adding to the physical comfort and the spiritual atmosphere of the church. Bro. L. B. Overholser, our resident minister, and ministers from West Goshen have been preaching each Sunday morning. Bro. Burton Metzler from Middlebury held a two weeks' revival for us. Although there were no confessions, we feel that the Spirit is working its way into the hearts of a number of non-followers, as well as in the hearts of the members. The young people's class now has a meeting once a month.—Martha Warstler, Goshen, Ind., Nov. 25.

**Wabash City.**—We had a revival meeting in October held by our pastor, Bro. John Smeltzer. Fourteen were baptized into the church. At the close of the revival meeting we had our love feast. Commendable interest and spirit were manifested all through the meeting.—Florence Lawson, Wabash, Ind., Nov. 22.

### IOWA

**South Waterloo.**—More than 120 of our members have begun systematic Bible reading. The prayer meeting group responded 100 per cent. Bro. W. H. Yoder is leading this group in a study of the Acts of the Apostles. Through the winter months we meet in the homes of those especially interested. The Men's Work group and the Aid Society met



at the church Nov. 15. The men hauled eighty loads of gravel onto the half mile of cemetery road. The women prepared the dinner and busied themselves with their usual activities. Our young men who took part in the athletic activities in the county Y. M. C. A. this summer were voted second place honors for sportsmanship. Recently at the close of Sunday-school the class received recognition by being presented with a loving cup by the county athletic director. Oct. 22 the Y. P. D. presented a missionary program. Nov. 26 the adult group presented a Thanksgiving program. The sermon and music of the morning were prepared to direct our minds towards Thanksgiving. Dr. and Mrs. E. Raymond Wilson, advocates of world peace of the Friends church, were with us Nov. 22. In the afternoon Dr. Wilson spoke to the high school. The local W. C. T. U. went in a body to hear him. In the evening he spoke at our church. The Gideons, a class of our younger married men, recently entertained their companion class, the Gleaners at a pheasant dinner. A well prepared program followed the meal. Dec. 3 Hon. Geo. Godfrey of the Iowa State College will be the guest speaker in observance of Rural Life Sunday. A program will be given Christmas eve. The annual B. Y. P. D. banquet will be held at the church Dec. 28.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Nov. 26.

### KANSAS

**Bloom.**—Our business meeting was held Oct. 8. Bro. A. C. Keller and Bro. T. J. Miller were chosen to represent us at the District Meeting at Garden City. Our love feast was Nov. 18. Brother and Sister Michael of St. John, Kans., were present, Bro. Michael officiating. On Sunday we had a basket dinner and in the afternoon a song service was led by Sister Michael. A number of visiting members were present to enjoy these services with us.—Mrs. A. C. Keller, Minneola, Kans., Nov. 25.

**Central Avenue church** met in council Sept. 15. Bro. W. B. DeVilbiss was elected elder for the coming year and the church program was reorganized. Sept. 11 marked the close of our first year in the new church; during this time there have been sixty additions. We have 100 children enrolled in our week-day church school in which Mrs. E. H. Hobbs, director, and her corps of six teachers are giving thorough religious courses. We feel that this is one of the important phases of our church work as we reach many homes which otherwise have no religious teaching. The Ladies' Aid, besides its usual work, is serving weekly Thursday night dinners at the church. These bring in people of the neighborhood and are remunerative. Nov. 25 they served a turkey dinner to 175. We enjoyed our love feast Nov. 19 with Elders DeVilbiss and Keltner officiating. At the District Conference the Christian Endeavor Society gave a play, Nothing Else Matters; this they are repeating in several churches here in the city. They are now working on a Christmas play, in connection with the choir. We are glad to have our pastor back after an absence of five weeks, during which time he held two revival meetings.—D. D. Christy, Kansas City, Kans., Nov. 27.

**Independence.**—We just closed a successful revival with Brother and Sister Oliver H. Austin in charge. We had ideal weather throughout the entire nineteen days. The crowds were fine and a great interest was manifested. Much of the success was due to the untiring effort of our pastor, Bro. C. Ernest Davis, and the cooperation of the church. Each evening Mrs. Austin gave a message in story to the children and had a junior chorus which was enjoyed by all. The church was built up spiritually and seventeen souls were added to the church by baptism. We are hopeful of a few more later. This was the third time for Brother and Sister Austin at this church. We enjoyed their presence and work very much. Nov. 26, the last day of our meetings, we had the pleasure of having the Parsons congregation with us for a basket dinner. Oct. 15 our young folks gave a play, The Test, to an appreciative audience. The following Sunday they gave the same play at the Parsons church and later gave it at District Conference. The old church building which is being converted into a parsonage is nearing completion which will be a great help in carrying the burden at this place.—Mrs. B. S. Miller, Independence, Kans., Nov. 28.

**Topeka.**—Since our last report ten have united with the church. Five were from one family—father, mother and three children; the others were children of our Sunday-school. Nov. 22 Sister Ella Ebbert from India gave an interesting talk concerning her work on the mission field. Our pastor, Roy Kistner, is in a revival effort in the Appanoose church at this time. We are to have a revival meeting which will close with a communion service, the date to be announced later. We have made some needed repairs in our churchhouse, put some new roof on and repapered the walls.—Mary M. Smith, Topeka, Kans., Nov. 27.

### LOUISIANA

**Rosepine church** met in council at the Pleasant View churchhouse Aug. 27. We were glad to have with us our elder, Bro. J. B. Firestone, wife and two daughters and other visitors. Bro. Miller preached for us on Saturday night. Sunday evening we had our yearly council meeting, with reports from those who attended the District Meeting. New officers were elected for the coming year. We are glad to have Bro. Firestone for our elder again. Sunday night we had our love feast and communion service with Bro. J. A. Miller officiating. We also had an anointing service that evening for Bro. L. S. Cox. A truck load of Rosepine folks attended District Meeting at Roanoke in August. Rosepine called for District Meeting for 1934.—Mrs. Minnie C. Harri-man, Rosepine, La., Nov. 25.

### MARYLAND

**Long Green Valley church** met in council Nov. 18. The delegates appointed to represent us at the Fahrney Memorial Home on donation

day were Eld. J. M. Prigel and Bro. Moses Nafzinger who took a liberal donation with them. The final report for the year was very favorable from all regular committees. Bro. C. P. Breidenbaugh was re-elected Sunday-school superintendent, with Bro. Chester Currans as assistant. Bro. Breidenbaugh was also elected church clerk; Bro. J. C. Breidenbaugh church treasurer; Sister Ida Breidenbaugh, Messenger agent and correspondent. The Ladies' Aid Society made a splendid report, having a neat sum in their treasury as a result of their work. The B. Y. P. D. as well as the Sunday-school is in good condition. The marking of the church cemetery lots has been completed by the cemetery board. The trustees of the church have all of the work entrusted to them well in hand. Arrangements for next year's Vacation Bible School were placed in the hands of a committee. The evangelistic meetings for the coming year were left to the ministerial board. A Christmas program will be rendered on Sunday morning, Dec. 24.—Rena Breidenbaugh, Gittings, Md., Nov. 27.

### MICHIGAN

**Woodland Country.**—At our council meeting Nov. 25 several new church officers were elected. We are holding cottage prayer meetings each week and are taking up a special study of the Bible. Bro. C. H. Petry of East Akron held a two weeks' evangelistic meeting here and on Nov. 12 eleven converts were baptized. The Y. P. D. of this church is giving a game dinner Dec. 2 to which they have invited their parents.—Ruth H. Munjoy, Woodland, Mich., Nov. 27.

### MISSOURI

**Peace Valley.**—Bro. Oscar Fike of Gridley, Kans., came to us Oct. 31 and preached three inspiring sermons. Our elder, Bro. P. L. Fike, continued the meetings till Nov. 19 and labored earnestly. Each evening he gave ten minutes' time for passages of scripture, talks to the children or answering questions. There were no additions but the members were strengthened and built up. Bro. W. P. Bosserman officiated at our love feast Nov. 18. The attendance in Sunday-school has increased.—Nettie Bosserman, Peace Valley, Mo., Nov. 26.

### OHIO

**Oakland.**—Nov. 19 Bro. Ivan L. Erbaugh of Union City, Ind., began revival services in our church. The week before the meeting the Sunday-school classes met and organized into teams and put cards in every home in the community announcing the date of beginning, the subjects and the name of the evangelist. As a result of this canvass

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Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars  
as an offering for World Wide Missions,  
which please place to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. ....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....1933.....	\$.....

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the church was packed for the first service and continued so throughout the meeting. The meeting closed on Sunday night, Nov. 26, with eleven souls confessing Christ as their Savior. No one could have created a more worshipful spirit in these large audiences than Bro. Erbaugh did through his Spirit-filled message each evening. The special numbers in music by other congregations, as well as by our own, contributed much to the success of the meeting. Through the messages of Bro. Erbaugh our congregation was lifted to a higher plane of spiritual thought. It was a wonderful week of fellowship and worship. Baptismal services were held on Monday evening.—Elsie Young, Greenville, Ohio, Nov. 27.

**Owl Creek** church held a love feast Oct. 29 with Bro. Glenn McFadden of Mansfield, officiating. It was an inspiring meeting with a large attendance.—Nora Litt, Fredericktown, Ohio, Nov. 21.

**Richland.**—The work of the Richland church is going forward about as usual. Sunday-school and church officers for the ensuing year are as follows: Sunday-school superintendent, James Cox; church clerk, C. E. Copeland; treasurer, Lela Stoner; Messenger agent, Edna Pifer; Messenger correspondent, the writer. Installation services were held for both Sunday-school and church officers on Sunday morning, Oct. 8, conducted by our pastor, R. H. Cox. The church voted to hold a series of evangelistic services as soon as a suitable evangelist can be secured.—W. Harold Copeland, Mansfield, Ohio, Nov. 27.

**West Milton.**—The two weeks' series of meetings which closed at the church with the communion service on Nov. 20 proved extremely successful. As a result of the efforts of Evangelist J. W. Fidler of Brookville and his local assistants, twelve were baptized and united with the church. The meetings were well attended throughout. A. L. Gnagey directed the music during the campaign. Dale Studebaker helped to lead song services.—Lu Wenger Oaks, West Milton, Ohio, Nov. 25.

### OKLAHOMA

**Ames.**—Bro. E. J. Smith from La Verne, Calif., came here in October to visit with relatives and friends and to do some church work. Bro. Smith gave us eight spiritual sermons which resulted in one deciding to accept Christ and be baptized. We feel that the church has been richly blessed and encouraged by his being with us. Our congregation is rather small but we are working hard to keep up a live and interesting Sunday-school with good prospects of a pastor moving here in the early spring. Bro. Feiler is expected to be here Dec. 3 to give us some meetings. We have a good country here. If any Brethren families are expecting to change location we invite you to come and see our country and try to look up a location. We have a good church-house and would like to enlarge our congregation.—Florence Moyers, Ames, Okla., Nov. 27.

**Thomas.**—During the revival conducted by Bro. O. H. Feiler Nov. 5-19 ten persons, including children, young people and parents, decided for Christ. Eight of these were baptized and enjoyed their first love feast with us the evening of Nov. 20. Accompanied by the local pastor, Bro. A. L. Williams, fifteen schools were visited by Bro. Feiler. His visits were enthusiastically received by the children and many of them came to see the pictures, together with lectures, given for three evenings on the Life of Christ. These brethren also called in many homes. Bro. Feiler had a message and song period for the children each evening preceding the sermon. In his preaching he fearlessly upholds the Bible and Christ as the way to life. We feel encouraged and strengthened to go forward in the work of the kingdom. During the meeting we were happy to have visitors from Shamrock, Texas, Ames, Watonga and Cordell, Okla. The Sunday-school teachers plan to meet monthly for a discussion of evangelism and needs of the school. We contemplate the introduction of graded lessons in the elementary and intermediate departments next quarter. Our young people look forward to the western Oklahoma B. Y. P. D. conference Dec. 2 and 3 at Cordell.—Haven Hutchison, Thomas, Okla., Nov. 25.

### PENNSYLVANIA

**Amaranth.**—Bro. D. B. Maddocks of Altoona held harvest meeting services on July 24. Offerings were lifted for the home mission board. The annual love feast and communion service was held Sept. 24. Prior to this on two evenings services were held by the pastor, who also officiated at the service. Brethren John Mellott, Isaiah Mellott and B. F. Waltz along with other brethren and sisters from the Licking Creek congregation were present. About fifty communicants surrounded the Lord's table. The autumn young people's rally of circuit No. 4 was held Nov. 12. A fine group of young folks from Yellow Creek, Everett and Snake Spring churches were present and gave an excellent program. Sister Martha Hower and Bro. David Hanawalt gave fine addresses on Stewardship. This was the first meeting of this type ever held in the Amaranth church. Until about one year ago the church could be reached only by dirt roads which during much of the year were almost impassable. Now a federal road runs near the church and a Pinchot road, in process of construction, will furnish hard surface road all the way to the churchhouse. We would appreciate very much having folks come to worship with us. An interesting evangelistic service was conducted by Geo. W. Rogers Nov. 13-20. On the last three nights the church was crowded. We must depend much on people of other denominations to cooperate in such services. Bro. Rogers and the pastor visited in many homes and tried to encourage folks spiritually. In our visitation work we include all people; many of them are living in poverty. Bro. Rogers delivered interesting Biblical messages. No definite decisions were made but seed is being sown which will yet yield a harvest. This is a mission church, need-

ing the support and prayer of God's people.—G. L. Baker, Waterside, Pa., Nov. 25.

**Artemas.**—Bro. Geo. W. Rogers of Claysburg, Pa., began a series of evangelistic services on Oct. 29 and continued until Nov. 12. Sixteen Biblical sermons were delivered. The pastor and evangelist together made a thorough canvass of the homes in that community and folks were encouraged to obey the teaching of God's Word. Bro. Rogers presented the messages very earnestly and the attendance was excellent in spite of the fact that this is not a Brethren community. New Testament doctrines were firmly taught and many were led to think seriously of their spiritual condition. As a direct result of these efforts two young ladies were received into fellowship by baptism. This is a mission church and needs the prayers and support of God's people. Bro. John Bennett, although blind, is mentally alert, anxiously praying that the Lord's work may advance. Bro. Bennett was able to attend and enjoy all the services even though he is now past eighty-three years of age.—G. L. Baker, Waterside, Pa., Nov. 21.

**Bethany.**—A former pastor, Bro. Earl M. Bowman, and wife accepted the pastorate of Bethany church Sept. 1. The pastor's reception and homecoming was held in Bethany church Sept. 28. Each department of church and Sunday-school pledged support and co-operation. The installation service was in charge of Eld. M. C. Swigart. Rally day was observed in our Sunday-school Oct. 1 with a program by the departments of the school and a short talk by the pastor. Our Sunday-school session has been changed from the afternoon period to the morning, 10:30, followed by the preaching service at 11:30. Oct. 20 our quarterly business meeting convened. New officers and committees were elected for the coming year. Our pastor was unanimously elected elder. Oct. 22 we were glad to have with us Bro. H. Spenser Minnich of the General Mission Board, who gave us a wonderful missionary address on, The Whole Gospel for the Whole World. Our pastor has been delivering some inspiring and helpful sermons and our church is growing in spirituality and attendance. On Thanksgiving we will have a sunrise church service at 7 o'clock, followed in the evening by our love feast and communion service at 7 o'clock.—M. E. Mahler, Philadelphia, Pa., Nov. 13.

**Carlisle.**—We closed a two weeks' meeting Nov. 19 with Bro. Robert Cocklin of Lower Cumberland, evangelist. Eight decided for Christ and others are counting the cost. Bro. Cocklin preached the Word with great power. Most of the converts came from the Sunday-school which is still growing with Bro. G. C. Becker, superintendent.—J. E. Faulkner, Carlisle, Pa., Nov. 25.

**East Petersburg.**—Our regular fall council was held Nov. 6. The five year terms of clerk, assistant clerk and reading clerk expired and P. J. Forney, W. N. Zabler and E. M. Weaver were reelected. Bro. S. Clyde Weaver, Messenger correspondent, resigned and the undersigned was elected for three years. The Sisters' Aid Society gave an invitation to sisters who can not attend to become associate members. We decided to have pre-Easter services March 25-31 with visiting brethren from other congregations to preach for us. The love feast was held Nov. 11 and 12 at the Salunga house. Bro. I. N. H. Beahm officiated, assisted by Bro. H. A. Merkey and Bro. Chr. Gibble. A number of our members took the leadership training course at Lititz taught by H. K. Ober and Prof. Aaron Breitenstein. Both classes were found helpful and are much appreciated. Our Thanksgiving service is to be held at the Salunga house, also a missionary meeting at the same place Dec. 17 at 7:30 P. M. We are planning for the Women's Work program of the Eastern District in the afternoon of Dec. 3 at the East Petersburg house. Sisters Kathryn Ziegler and Sara Shisler are to address the meeting.—Martha G. Young, East Petersburg, Pa., Nov. 21.

**Ephrata.**—Bro. B. F. Waltz of Altoona conducted a series of evangelistic meetings from Oct. 16-29. He delivered stirring messages. As a result thirty-one accepted Christ. All these services were well attended. Our love feast was held Nov. 12. Bro. Weaver, pastor of the Lancaster church, gave a spiritual message during the examination service and officiated in the evening. Bro. Nevin Zug, recently elected to the ministry, was also present. The Y. P. D. rendered a splendid musical program on the evening of Nov. 19. Sister Ruth Kilhefer was the director. Spiritual songs were sung and the efforts of the young people were appreciated by all present.—Gertrude R. Shirk, Ephrata, Pa., Nov. 21.

**Mechanicsburg.**—Our church just closed a two weeks' evangelistic meeting. We feel that the gospel message was presented in its truth; a most splendid interest was manifested all through the meetings. The membership were very loyal in their support, and many of the town folks were quite regular in attendance. Although there were no immediate accessions, yet we feel that many lives have been blessed and brought nearer to God. A number of delegations were with us from other churches. Though we have been here but a short time, we are glad to notice a steady increase in the interest. We held our love feast last evening with about ninety communicants at the tables. We were glad for the visiting brethren and sisters from other congregations, among them Eld. W. G. Group of East Berlin, who assisted in the service.—John E. Rowland, Mechanicsburg, Pa., Nov. 21.

**Pittsburgh.**—Since our last report two young men have been added to our membership by baptism and six were welcomed back into fellowship by letter. Our Y. P. D. is cooperating in the union Youth-for-Christ movement. Real spiritual awakening is manifest in the church activities, especially when 123 of our 200 members surrounded the communion tables last Sunday evening. Most of these had the great city or county to cross to reach the church. This fact makes



the love feasts real mountain top occasions and faith and hope become almost real fulfillment in Christ. The services were in charge of our pastor, N. M. Shideler, assisted by our home ministers, Brethren Dana Z. Eckert and L. S. Showalter.—M. Elizabeth Barnett, Pittsburgh, Pa., Nov. 20.

**Quemahoning** (Maple Spring).—The fall council was held Oct. 6. Sister Mary Hollsopple and Bro. J. W. Rummell were the delegates elected to District Conference. Sunday-school officers were elected in August. Bro. Paul Weaver is superintendent and Sister Jennie Thomas, assistant. A series of meetings was held Oct. 30 to Nov. 12 with Bro. J. A. Robinson of Johnstown, evangelist. He brought a spiritual and inspiring message to a large audience every night, resulting in the baptism of eighteen for the kingdom. The meeting closed with a love feast Nov. 13. Nov. 18 Sister Ida Shumaker, returned missionary from India, gave a splendid address to a large and attentive audience, telling of her work and experiences. We feel the loss of our pastor, Bro. M. J. Weaver, and wife who are now located at Lancaster. Since their departure the pulpit has been filled by local ministers.—Nora A. Stutzman, Hollsopple, Pa., Nov. 25.

**Tyrone**.—Our Sunday-school attendance kept up remarkably well during the summer months, and is still on the increase. The record attendance of 249 was attained on Oct. 1, rally day. Harvest home and promotion day in the Sunday-school were held the last Sunday of September. Gifts of foodstuffs for the Martinsburg Home of the Aged were brought. With the new Sunday-school year, Bro. G. Van Fagley started his sixteenth year in this position. The regular quarterly council was held on Oct. 4. The pastor, John R. Snyder, was retained as elder for another year; G. V. Fagley reelected clerk, and Albert Uhl, treasurer. The pastor held two revival meetings in August, during which time the pulpit was supplied by Brethren Wilbur O. Snyder, D. B. Maddocks and Fred Hollingshead. The B. Y. P. D. and the Women's Missionary Society each had charge of an evening service. A reception for several couples of young people, recently married, was held at the church and the parsonage on Nov. 17. The fall love feast and communion service was held on Nov. 12 with a large attendance of the membership. As a result of pre-communion services, conducted by the pastor, three were baptized. The Tyrone congregation is looking forward to the evangelistic meetings in charge of Bro. R. Paul Miller of Berne, Ind., to start Feb. 14. The B. Y. P. D. is now studying the letters of Paul to Timothy very profitably.—Eliza Adams, Tyrone, Pa., Nov. 21.

**Yellow Creek church** held her love feast Oct. 29. Bro. David Hanawalt officiated, assisted by Bro. Samuel Steinberger, D. A. Stayer and Horace Clapper. Bro. J. H. Burket was reelected superintendent and Bro. Homer Hall, assistant. Bro. E. Paul Dilling was elected president of the C. W. meeting. Nov. 12 the Live Wire class went to Amaranth where they sang at a B. Y. P. D. rally.—Mrs. Bertha Snyder, Hope-  
well, Pa., Nov. 27.

## TENNESSEE

**French Broad**.—Our love feast was held Oct. 1. Bro. J. W. Peterson from Fountain City church and Bro. John White from Nashville conducted the services. The latter stayed with us and held services Sunday morning and evening. A group of brethren and sisters who were making a tour of all churches in the district were with us in October and held some very interesting meetings. The group was composed of our pastor, Eld. R. B. Pritchett, Eld. J. B. White, Merlin C. Shull, Dr. Ethel Gwin and Ina Ruth Barlow. We were glad to have them with us and we are sure much good has been done by this tour through the district. Sunday-school was reorganized Oct. 1 with J. E. Williford, superintendent, and E. T. Wine, assistant. Several from our congregation attended District Conference at Blountville in August, also the young people's conference at Meadow Branch church.—Ethel M. Jones, Dandridge, Tenn., Nov. 21.

## VIRGINIA

**Bassetts**, Mt. Hermon congregation, met in council Aug. 29. Officers for the year were elected: P. E. Bowman, reappointed pastor; Wilbert Stone, Sunday-school superintendent; J. B. Peters, elder. We are working on plans for a new church which we hope to build in the near future. Sept. 22 Bro. Arnold and family gave a program in art which was very interesting. The same program was given at the Mt. Hermon church on the 23rd. Bro. Arnold also preached for us on the following Sunday. Our love feast was held Sept. 30. Bro. Enoch Bowman officiated and preached for us the following Sunday. Our Sunday-school attendance has been seventy-three for the past six months. Our singing class has recently purchased sixty-five new song books for the church.—Laura Stone, Bassetts, Va., Nov. 21.

**Bethlehem**.—Sept. 10 Bro. Wm. Abshire from Boone Mill, Va., preached for us. Sept. 17 the B. Y. P. D. gave a public program. Sept. 18 Bro. Ira Arnold and family brought an interesting program of music and art. Sept. 30 the church met in council. The annual church visit was reported. All officers were reelected except the correspondents, who are Besse Naff and Hylda Peters. A letter was read from our part-time pastor, Bro. H. C. Eller, who with his family is now at Bethany Biblical Seminary. Our annual love feast was held Oct. 21 with Bro. J. S. Showalter officiating. On the following Sunday he brought a helpful message to a large audience.—Hylda Peters, Boone Mill, Va., Nov. 18.

**Christiansburg**.—Bro. Harold Row, our summer pastor, conducted a two weeks' meeting beginning Aug. 13. Several accepted Christ. On Sunday we enjoyed a homecoming with evangelistic service morning

and evening. A special program was rendered in the afternoon consisting of music and our home church history, presented by Eld. M. L. Dickerson; several other talks were made by the brethren. On Aug. 29 we met in called council with our elder, Bro. H. L. Reed, and field worker, Bro. H. C. Eller, and called Bro. Harold Row as pastor. The church felt that Bro. Row had met our needs so well that we could not give him up. Sept. 9 we met in council. Bro. H. L. Reed was reelected elder; Bro. Chas. Bowman, clerk; Bro. Peter Martin, treasurer; Bro. Roy Nolley, Sunday-school superintendent. Sept. 23 we enjoyed our love feast. The Ladies' Aid Society has been doing a splendid work. They had the church painted inside, benches varnished, a new pulpit stand erected, etc. We held one all-day quilting and several afternoons have been spent making quilts. The men have done quite a bit of repair work. In the basement they fixed a retaining wall and it is now ready to be cemented. We hope to have a class room for our church school in the basement. We have been enjoying a singing school for the past two weeks conducted by Bro. Harold Byler of Lancaster, Pa. A musical program was rendered on Sunday night which was enjoyed by all. We hope to have Bro. Byler with us again in the near future. Our young people have organized and have been doing splendid work in the past few months. Several enjoyed a week in Camp Bethel, also the week-end conference at Topeco. The group has had several vesper services and also sponsored a pageant, The Unlighted Cross.—Mrs. F. M. Lawson, Cambria, Va., Nov. 11.

**Mill Creek congregation** has just closed a very successful series of meetings with Bro. I. S. Long and wife of Bridgewater, Va., as evangelists. The meeting began Oct. 15 and continued until Oct. 31. This being Brother and Sister Long's home church, it was a joyous occasion for us all. Sister Long gave a short talk each evening on their first trip to India which proved interesting; impressions were made and a new vision gained. We also held special prayer service each evening. Bro. Long's sermons were spiritual and uplifting. The community at large appreciated the interest and enthusiasm created by Bro. Long's visits in the homes which numbered 229. Interest and attendance were good throughout the meeting. The music was directed by the home choristers; several numbers of special songs were added occasionally. As a result of the meetings thirty-three confessed Christ; baptism was administered Nov. 5 by Bro. Jos. Pence. We feel the church has been built up and blessed. It is interesting to note that Bro. Long has conducted five series of meetings at this place with unusual success each time. It was at the close of his first meeting, Oct. 6, 1903, that Brother and Sister Long were married in the Mill Creek church and shortly afterward sailed for India.—Mrs. I. J. Long, Port Republic, Va., Nov. 20.

**Mt. Vernon**.—Bro. Wilbur Garber held a meeting at this place, a mission point of Mill Creek, Sept. 11 to 19. Bro. Garber gave splendid messages and each evening conducted a short song service with the little folks which was enjoyed very much by young and old. As a result of these meetings nineteen were baptized at the Mill Creek church by Bro. C. E. Long. Since our last report four letters of membership have been received and three granted. Our love feast was held Oct. 14. Sept. 26 a social was held for the benefit of the B. Y. P. D. with 180 present. Our pastor, Bro. Homer Miller, has been preaching some doctrinal sermons to the B. Y. P. D. members. The attendance has been very good.—Mrs. I. J. Long, Port Republic, Va., Nov. 20.

**Oronoco**.—Sept. 11 the congregation had the pleasure of having Bro. S. Ira Arnold and family with us; they rendered a program in art which our people enjoyed very much; it gave us some idea of the Holy Land. Sister Arnold gave a talk on the ways and customs of the people of India and pictured the need of Christ in the lives of this people. We had our communion on Oct. 29 with twenty-eight present. Bro. R. M. Figgers officiated.—Frank Figgers, Oronoco, Va., Nov. 25.

**Richmond church** met in quarterly council Nov. 25. Two were received by letters of membership and one was granted a transfer letter. Encouraging reports were made by the superintendent of the Sunday-school and by the president of the Men's Work department. The men of the church have done quite a little visiting, have brought people to Sunday-school and church who otherwise would not have gotten there. On Sunday night, Oct. 29, they had charge of the evening services, rendering an interesting program. They plan to have charge of the evening service again on Sunday, Dec. 10. They have also done repair work and painting on both the church and apartment house connected with the church. The last Sunday in October was observed as rally day and every class in the Sunday-school had a part in the exercises. There was a fine attendance at both Sunday-school and church and much interest was manifested. The Women's Work department plan to work along both Aid and Home Enrichment lines this coming year and reported their organization for 1934. The women are providing each sister in the church with an envelope in which she can place her free will offering towards the projects sponsored by the Women's Work department. Three members on the Board of Christian Education were elected and appointments of a teacher and an assistant teacher in the Sunday-school were confirmed. Sunday morning, Nov. 26, Eld. Levi Garst preached for us, and after the services two united with the church by baptism and one by letter. It is interesting to note that one of these became interested in the church through reading The Gospel Messenger, which she has taken for twenty-two years. On Sunday evening we held our communion service with Bro. Garst officiating. Those who participated enjoyed the service very much and we feel all derived much benefit spiritually.—Mrs. Fred J. Wampler, Richmond, Va., Nov. 28.



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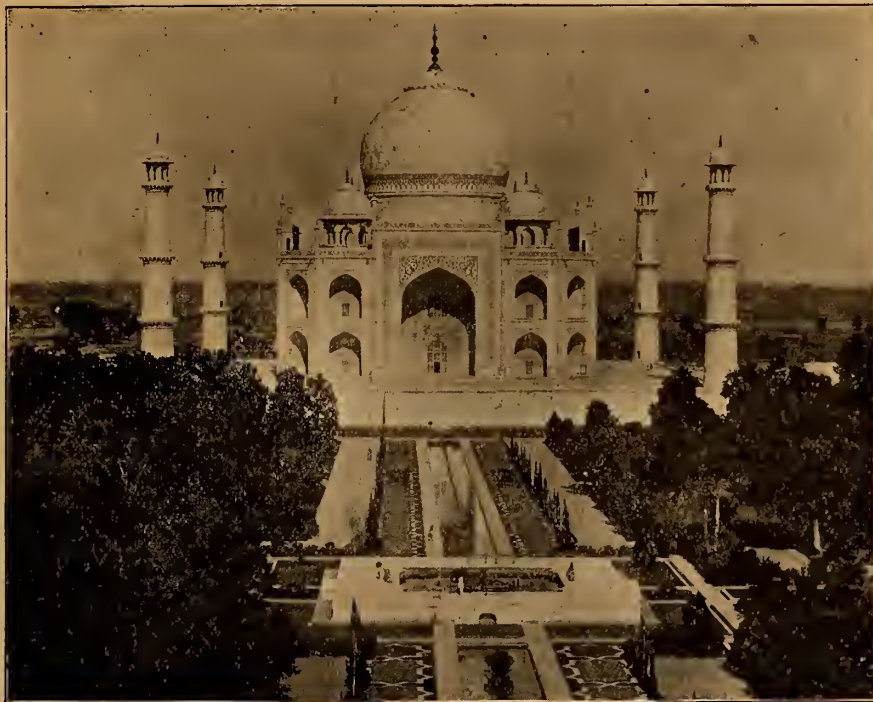
# THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 82

Elgin, Ill., December 23, 1933

No. 51



THE TAJ MAHAL, AGRA, INDIA

*A visit to this marvelously beautiful mausoleum was a part of the Christmas present which came to three lonely missionaries. See Bertha Ryan Shirk's article on page 13.*

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## Call to Prayer and Fasting

January 14, 1934

THE Annual Conference held at Hershey, Pennsylvania, granted the petition of the Ardenheim church that a special day of prayer be proclaimed among the congregations of the Church of the Brethren to engage in humiliation, confession, fasting, prayer, and supplication to the God of nations, urging that we confess our sins—personal and national—and humiliate our hearts—

*Praying* for the forgiveness of our sins, and the averting of the calamities now upon us and threatening us and our country ;

*Praying* that crime and wrong may be detected and corrected, that we not only confess our sins but forsake them ;

*Praying* that the sanctity of law and right may be upheld and that society and righteous government and protection and guarantee of property and person and life may obtain ;

*Praying* that lawful industries may again become operative, that men may have honorable and remunerative employment and opportunity to earn their bread in honest labor and honorable sweat ;

*Praying* that wisdom, integrity, discernment, conscience and guidance from God may be vouchsafed to the men who stand as leaders and arbiters in dealing with the momentous problems of state in the legislative, judicial and executive departments of our nation, as servants of the most high God and servitors of the people ;

*Praying* that our nation may still be a nation whose God is Jehovah ; that the people may proceed in the enjoyment of peace and prosperity and live for the glory of God.

Also urging all congregations and members to lay aside all other causes whatsoever and unite in carrying out these provisions as the Holy Spirit may suggest.

In harmony with the decision of the Annual Conference the General Ministerial Board hereby announces *January 14, 1934*, as a special day of prayer and fasting. Every congregation is urged to participate in carrying out the spirit of this petition.

General Ministerial Board

# GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### For Woe and for Joy

"ONLY the man who would rather not preach, and can not escape it, ought ever to attempt it."

Maybe you think that should go into a "believe it or not" column. Put it there, if you like, but not until you have observed that your reaction to it depends on whether the "rather" has its roots in your impulses or your well-considered judgment. That's a very slippery word. One must make sure whether it is the flesh or the spirit that is speaking.

Whatever you do with the quoted statement, do not allow yourself to forget it until you have extracted from it two vital qualifications for successful preaching, or for any important line of Christian leadership.

The first is such a clear perception of the difficulties involved, the obstacles to be overcome, the unpleasantnesses to be accepted as a part of the job, that the whole flesh of you shrinks from it. You wish the cup could pass from you without drinking it. You would "rather not."

The second is such a compelling sense of obligation and opportunity, such an irresistible urge to do this terribly needed and wondrously challenging thing, that you "can not escape it." The pull is too strong. Love that will not let you go holds you fast.

And so, for the woe that is set behind you if you don't and for the joy that is set before you if you do, you preach. Or do whatever else it is that God has laid upon you.

E. F.

### Repentance and Recovery

WE can fiddle with forms and finance, but the real cause of impotence lies deeper. Whether in business or religion, the trouble is with heart conditions. Character is the need of the day. Thus repentance offers the true road to recovery.

John the Baptist was right when he preached repent-

ance. Jesus did not put it quite so bluntly, but repentance was integral to his teaching. Peter spoke for his fellow-apostles as well as himself when he insisted upon repentance.

The fountain must be pure before it can send forth sweet water. The tree must be a good one, no unknown seedling, if we would gather fruit in season. So also for man. His heart must be right before the world can get better. Repentance always comes before recovery.

H. A. B.

### What Christmas Means to Me in 1933

CHRISTMAS in nineteen thirty-three! How will we observe it? To be sure it will be celebrated in different ways. Many of the well-to-do will feast and lavish toys upon their children. The poor will suffer pains of heart because the children look forward to the Christmas toys which never come. Christmas meets us this year in the light of world conditions such as we have never known. To me Christmas in nineteen thirty-three means:

*The discovery of a better way to observe it.* The way to observe Christmas is not by feasts—spending long hours preparing big meals—but by taking more time to appropriate its spiritual values. This year we hope for leisure to meditate upon the Christmas story, to look up at the stars and in our imaginations see the Wise-men on their journey to the Christ Child, to listen to the Christmas carols and absorb the beautiful messages which they convey.

Expensive presents, too, will be eliminated—by necessity—yes, and yet we hope by conviction. Why not teach our children to look forward to Christmas as a time of spiritual beauty? Why isn't it more Christian to lead our children into the joyous experiences of making some other boys and girls happy than it is to develop in them the spirit of getting a lot of things for personal



pleasure? I am convinced that many good homes celebrate Christmas in pagan ways. Our children will be better off if we dress up the old doll and make it new, patch the old ball that has been torn, put a new wheel on the old wagon that has been wrecked; and use the money that otherwise would have been spent for their pleasure, to help them buy some modest presents for the little boys and girls in homes where the tear-stained faces of father and mother say that Christmas will not come for us.

*Courage, comfort, and hope for discouraged folk.* This Christmas season has wonderful possibilities. Millions of people have been looking through clouds of discouragement for the dawn of a better day. Christmas comes and their minds are centered on the birth of the Christ Child—the World's Savior. They hear this message:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ, the Lord."

Comfort and hope come, for they see in Jesus the answer to their needs. They discover that the religion of Jesus will give them courage to overcome what threatens to crush their lives.

If Jesus were to walk this earth at this Christmas season, I wonder where we would find him. I believe we would find him in that home where the father has been out of work and there hasn't been food enough to go around, but where they still trust in him. Jesus is here in spirit and may this Christmas bring us nearer to him.

*The discovery of new values in the home.* Christmas in nineteen thirty-three means this to me. Never before have I thought so much of home. Above my desk is a picture of the Christ Child. When I think of the Christ Child there always come before my mind the radiant faces of my own children and their possibilities of growing like him. When I think of the manger scene—the pure, loyal, loving spirit of Mary, the mother—I can not help but think of the one in our home who is mother, and the heart speaks that word *mother* with a tenderness which no pen can portray. Christmas speaks to me of the glory of God, the beauty of motherhood, and the preciousness of childhood.

*Consecration of life toward making the song of the angels meaningful.* "Glory to God in the highest, and on earth peace, good will toward men." This is the kind of a song the nations should sing on Christmas Day. Jesus is the Prince of Peace. But we must say with sadness that the world is not at peace. War threatens! Fresh rivalry and competition are developing between nations. Governments are increasing armaments. How can this be? Are we rearing our children to become

cannon fodder? A challenge faces us to put peace meaning into Christmas. We are called to consecrate our lives to the development of the kind of world which will conserve child life.

These are some of the things which Christmas means to me in 1933. May our attitudes of mind and feelings of heart be such as to make this joyous Christmas season the richest in spiritual values that we have ever experienced. May we really see God in the face of Jesus.

R. D. B.

## Organization and Dynamic

SPEAKING of difficulties, and a good deal of our speaking has to do with that very timely topic, here is one that will stand a lot of sober study. It's the "immemorial difficulty of organizing a spiritual enterprise and still keeping its dynamic unimpaired."

Don't overlook the "immemorial" part of it. That means that this difficulty has existed from a time farther back than anybody can remember. And we still have it with us! That makes it rather important, doesn't it?

But the chief importance of it lies in the nature of the difficulty. Why does organizing a spiritual movement tend to weaken its motive power? Must it be so? Or is it that we do not realize what the power is—the Spirit of God in human thought and will—and come to depend on our human devices instead of on our contact with God?

But surely God can work as well through rightly co-ordinated agencies and methods as in haphazard fashion. Most certainly, and better, if we can stay humble enough and God-hungry enough to give him half a chance.

E. F.

## Raising Money for Church Work

THE true basis of church support is nothing less than the outright gift of time, talent and money. Such giving fits Christ's example in sacrifice, is blessed of God and makes the giver really happy. In this connection it is appropriate to quote complete a recent statement of the United Stewardship Council covering the point at issue. The statement follows:

"The United Stewardship Council regrets the tendency, especially marked in hard times, to secure money for church purposes by various commercial devices, rather than by direct gifts for the support of the church and the kingdom.

"We deplore the divisive influence in local communities of schemes which aim to give to one merchant or one brand of merchandise preference over another merchant or another brand of merchandise, entirely apart from their respective merits.

"We, therefore, express our unqualified disapproval of the Goodwin Plan or of any similar scheme, because it is to our minds contrary to Christian ideals. The monies thus secured seem to us practically, though perhaps not technically, a rebate to the purchaser."

H. A. B.

## GENERAL FORUM

### Christmas

BY RUTH SLOAN WENIGER

The Christmas season's come again,  
 The happiest of the year;  
 The time when angels long ago  
 Proclaimed to all, "Good cheer."  
 The folk bowed down by grief's dark night,  
 Or bearing human pain,  
 Courageously look up with hope—  
 When Christmas comes again.

The manger rough of Bethlehem,  
 The bright and shining star,  
 The wise men too, who came to see  
 The Baby from afar.  
 Angelic hosts the anthems sang  
 Of "Peace, goodwill to men,"  
 While lowly shepherds heard and saw—  
 Thus Christmas comes again.

These things the story tells anew  
 Each year at Christmas time;  
 The story of the lowly birth  
 Of One who was divine.  
 We love this quaint and wond'rous birth  
 Within a rugged stall  
 While shepherds watched their flocks by night.  
 Great hope it brings to all.

The rich and poor, alike will pause  
 When Christmas draweth nigh—  
 In awe and reverence to bow  
 Or just a gift to buy.  
 As Christmas comes anew this year,  
 May hearts be opened wide,  
 That "Peace, goodwill" may truly reign,  
 And Christ may dwell inside.

*Cleveland, Kans.*

### Joy to All People

BY WILBUR M. BANTZ

THE Christmas season is here. Let us turn from our weariness, our disappointments and our busy hours of preparation for Christmas Day to the beautiful stories of the birth of Jesus.

In these stories there is a note of great joy. Surely this is a time of year to be joyful, but to many there is no joy. They have to think and pray and hope for the necessities of life so much, that they are forgetting to look to the Christmas story for joy. But to you who are without food, you who face poverty and are discouraged with life; I bring you good tidings of great joy. Two thousand years ago a Babe was born in Bethlehem, born to be the Savior of the poor.

Recall again the Shepherd Story. Out on the hills of Palestine were poor shepherds. They were the poor peasants of Palestine. In the day they led their sheep forth over the hills and valleys for pasture. At night

they kept watch over their flocks. They had to suffer the hardships of a shepherd's life. They were subject to the heat and cold of the climate. They were constantly confronted by wild beasts and robbers. To such men as these came the angels of heaven. To men in the poorest of circumstances came the angels with a message of joy: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."

You who represent the poor of our day, who experience the hardships of our time, be not afraid; take heart, for Christ came for you.

There are not only tidings of joy to the poor, but also to the rich. Read again the story of the Wise-men of the East. They represent the rich of their day. They had the great intellects of their time. They were the scientists, the astrologers. Their science brought them to Jesus. They come offering gifts of gold, frankincense and myrrh.

The rich are often the most unhappy. Christmas may not mean so much to them as to the poor. They worry over their riches. Think you that all suffering comes to the poor alone! How little do the poor know of the worry and discontent of the rich! They, too, are unhappy. They, too, need a message of joy. They, too, are included in the love of the Master. He was born in Bethlehem as their Savior too.

There is not only a note of joy to the rich and poor of one race but of all peoples. Not only for the Jew but also for the Gentile. Simeon worshiping in the temple recognized in Jesus a blessing to all mankind. He had lived to see his hope fulfilled. In his own arms before his very eyes that hope was realized. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for a revelation to the Gentiles. Thus joy to all people. Jesus is bidding for the heart of the world. The rich, the poor, the simple, the intellectual, the Jew and the Gentile.

However, there is one thing needful. If all are to enjoy the blessing of the Christ Child, all must come to Bethlehem. This was the decision of the shepherds: "Let us now go even unto Bethlehem and see this thing that has come to pass." Likewise the Wise-men: "Where is he that is born King of the Jews? for we saw his star in the east and are come to worship him?" The reason for much of our unhappiness is that we have not come to Bethlehem. We have not come to consecrate ourselves and our riches. When we are willing to consecrate all to Jesus at Bethlehem, then we will know the joy.

Seven hundred years before Christ the prophets dreamed of the golden age of Israel. This was to be a time when war would cease, when hardness and cruelty would be done away with, when the people would learn



war no more, and when it would be discovered that love is happier and stronger than hate. The coming of the Babe of Bethlehem ushered in that age. But why does it not grow into maturity? What are we waiting for? Simply that men, rich and poor, simple and intellectual, Jew and Gentile will come to Bethlehem and become sons of God. Let us come at this Christmas time with ourselves and our riches and bring to pass that golden age, the kingdom of God.

*Richardson Park, Del.*

## Our Christmas Candles

BY OLIVE A. SMITH

THERE is a legend that, on Christmas Eve, the Christ Child wanders through the world carrying evergreens and holly in his arms, and that candles placed in the windows are the only guides to show him where those who love and worship him are awaiting his coming. Probably that legend is the basis of our universal use of the candle in decorations for the holiday season.

At this time, the entire subject of Christmas observance strikes a strange note in our hearts. A year ago our hopes were high for many things which the year has failed to bring. And Dec. 6 was set apart for the observance of another celebration. Big business, we are told, had long planned for this day as a day of orgies in honor of the repeal of the Eighteenth Amendment. Civilization—to say nothing of Christianity—was thus turned back from twenty-five to fifty years. And this is the setting for our holy remembrance of the birthday of him who came to earth as the Savior of men. This is the atmosphere which we must breathe while turning our thoughts toward the manger of Bethlehem. This is the night of moral and spiritual blackness which our 1933 Christmas candles must pierce.

It is not a pleasing prospect. But the legend of the candle seems all the more impressive and, in its application, pathetic. Like a Wanderer in American streets and highways, the Christ really appears to be. For the world seems to have forgotten his beautiful life, his selfless devotion to truth and purity, his matchless challenge to the idealism of which human souls never lose their need. And, worst of all, the so-called Christmas candles are too often the mere symbols of material affluence. This year, as always, there will be abundant celebration of the Santa Claus Christmas, the St. Nicholas Christmas, the Social Service and Gift-giving Christmas. But the Christ-mass, the heart tributes to the Savior who was born in a Bethlehem manger, the thoughtful consideration of what he would have us be, and do and say—we can but wonder if our 1933 Christmas will, in this sense, be equal to those which have gone before! If it is, it will be an encouraging sign. It will prove, anew, the truth of his own

words: "I, if I be lifted up will draw all men unto me."

For some reason our thoughts turn, more than ever, to the matchless music associated with Christmas. Music has ever been the solace of troubled souls, the basis of inspiration, the mystic spiritual bond of union and strength to those who have the consciousness of a great task to perform, a mighty mission to uphold. For every drunken song which is sent into the air by revelers at this season, it would be well if there could be many consecrated voices singing the story of the Annunciation, the Star of Bethlehem, the holy lullabies of the manger, and the militant songs of those who are not dismayed, even in the midst of our 1933 Christmas. Let the air be vibrant with Christmas music, which is the sweetest and most compelling of all the sacred music in America. So much for one of the candles which we can have in our windows to lighten the heart of the Christ Child.

The social service Christmas draws special strength

## The Last Shopper

BY JULIA GRAYDON

It was Christmas eve and in a big department store in a large city, the tired clerks were about ready to go home for the closing hour had come. The store was empty save for the One Shopper. He walked up and down the aisles looking at the articles displayed but he could not find what he wanted. He was different from all the other shoppers who had gone out of those doors with their arms laden with packages of all sizes.

Santa Claus had stopped ringing his bell outside, but still this Shopper lingered and they could not close the store until he left.

By and by he approached the silver counter with its glittering display. He stopped and the young woman clerk said, "Can I help you select something?" A pair of sad eyes gazed at her, so like the eyes of the Christ of the famous artist's pictures that she was held spell-bound. Then he spoke. "No," he said sadly. "You have everything here except the things I want. I am looking for hearts, hearts from those I love. You have no hearts here. They are giving everything else but their hearts this Christmas eve."

Then suddenly he disappeared. A few minutes later a bell rang and all the clerks prepared to leave. In a short time the store was empty.

The Christ had been very near that Christmas eve in his search for hearts, and he is still searching for *hearts* as gifts this Christmas eve.

"Everything but hearts, hearts of those I love, and of those who call this *my birthday*, but do not give me the gift I crave."

*Harrisburg, Pa.*

from the popular tendency to ridicule the personal element in Christianity. From a former selfish conception of religion as an escape from trouble, we are drifting into an utter disregard of the personal relationship to a God and a Savior. Jesus taught all things which, if put in practice, would make a heaven on earth; but he taught also that there is a personal heaven, a personal relationship to him, a personal spiritual life. The Christmas message, as he gave it to us, is permeated with this thought—another of the candles which should be kept lighted during this disheartening time.

Another impulse which comes to some of us this special year is to spend more time and thought on the teachings, the demonstrations, the maxims of Christ, even though by so doing we neglect the circumstances of the holy birth and its historical setting. He might have been born in a palace, as well as in a manger. There is no special virtue in poverty or obscurity. What we need is to get the vision of his life, and to realize that, in an important sense, his experiences are open to any of us. Luke gives us the most complete account of the circumstances surrounding the event which we celebrate; but John, who says nothing about them, is the one we need for our hearts' comfort at a time like this. "He came unto his own and his own received him not." And what can be more fitting, in a consideration of our Christmas candles, than these other words of John: "He was in the world and the world was made by him, and the world knew it not." Truly the legend of the candle is founded upon fact. Truly we who love and trust him, even amid these discouraging surroundings, should keep our candles in the window on Christmas Eve.

Candles representing faith, hope and prayer; candles speaking of patience, of quiet determination; candles which serve notice that no question is ever settled until it is settled right, and that Christian America is still Christian at heart and will fight, with spiritual weapons for the realization of spiritual life upon the earth—these are some of the candles which we should keep burning in our windows on this 1933 Christmas Eve.

*Topeka, Kans.* —◆—

### Christmas Gifts

BY LULU TERFORD

THE facts expressed in the promises of the Word are the finest gifts one could wish to receive. They are staple and golden. They are something to meditate upon. They lead us to worship the Giver, our Heavenly Father. The Savior has promised never to leave us and we are very glad to know that his words are eternal. Christians may all rejoice in the promises at Christmas time, and all time, but especially may we consider them gifts from above in the holiday season. At this season there will be feasting. We shall feast on the Word also. There will be drinking, but Christians who thirst

for righteousness should drink of the water of life and pray for the enlightenment of those who do not realize the sacredness of Christmas day. Generosity may be expressed at Yuletide by giving presents, but priceless generosity can be expressed also by sharing the Scriptures. For God's greatest gift to the world is Jesus Christ and telling the world of Jesus is the most praiseworthy work we can do. It would be a fine thing if at Christmas time all the congregations all over the world would consider these promises as gifts, and the sermons heard and the lessons learned in Sunday-school would be received joyfully as gifts of gold from above.

*Glendale, Calif.*

### The Christmas Light

BY MAUD MOHLER TRIMMER

It was night in Palestine. Soft darkness spread over the land like a blanket, soothing weary men and beasts to slumber. Baby birds cuddled in their nests, safe under the mother bird's warm breast; foxes lay in their holes; lambs snuggled close to their sleeping dams and the flowers had closed their pretty eyes. The streets were deserted. The children had forgotten their quarrels and laughter and were wrapped in dreamless sleep. Their elders had either laid down their tired bodies to rest or lingered round their fires to gossip of this and that.

It was night in Palestine. There was a dreamy darkness over the land—the bleak despair of unrepented and unforgiven sin, the misery of hopeless poverty, the suffering of women and little children who had few or no rights. Many tossed sleeplessly. Some were guilty men in high places who had robbed, lied and extorted.

In a far country astrologers were scanning the heavens in order to read the future, for in this region of clear skies men spent much time in this occupation. Millions of golden stars sparkled in a dark sky. In Palestine itself the shepherds were still awake and stirring, keeping a watchful eye on their flocks lest a lamb should wander too far, or a fierce beast should steal one of the animals.

Suddenly a marvelous thing occurred. A magnificent star unknown to any of the watchers, appeared in the heavens and the wise men knew at once that this was to herald the advent of the long promised King of the Jews. Speedily they collected rare gifts suitable to royalty, sprang to their camels and journeyed toward the star.

The shepherds also saw that star and while they pondered over it, an angel appeared unto them and they, being but fearsome mortals, were terrified. However, the angel spoke most kindly to them and told them the Christ had been born. Other angels came and promised peace and goodwill to humanity.



That the shepherds understood the nature of the new King is improbable. The most intimate friends and disciples of the Master, who were later closely associated with him, had but a feeble idea of his mission until after the ascension. They knew that the Messiah had come and they hoped for the restoration of the kingdom of David and Solomon with added pomp and glory. Then they hoped the Hebrew people could shake off the yoke of Rome and their government bask in the sun. Then they too would have a king wearing a golden crown and royal purple.

How could they know that the Light that came that night would drive the darkness from sin-cursed hearts? How did they know it would prove a light to shame the extortionist and thief to mercy for his fellow-man, that would give relief to the poor, lift up womanhood and protect little children? Or how could they know that it was a love that could not be snuffed out, but would last from generation to generation, ever leaving in its train happiness and well-being? Or that it would bring the kingdom of heaven and all its joy to men while they yet live on earth, as well as throughout eternity?

Centuries have passed since then, but with each Christmas comes the promise of peace and goodwill to all those who will accept the light poured from the loving heart of the Godhead. If we will but take them, the gifts we crave from the Father are ours for the asking, yea, even before we ask them. Again and again while he lived in human guise, our Savior told his followers to rejoice, and that he had come to bring them joy. He taught them that his kingdom was spiritual, but after these years of Christian experience our present day Christians understand almost as little as the shepherds and early disciples. This is indicated by their mad rush for material possessions in their search for happiness, when Jesus himself promised that if men would seek first his kingdom and righteousness all these things would be added to them.

How stupid his followers have been! However, present day experiences have taught many people that material wealth is not reliable, but that love, good character, service and devotion to God are effective in bringing the real happiness sought from cradle to grave.

As Christmas rolls round again it would be well for all men to think what the coming of that innocent Babe has meant to the world. They should open their eyes to see how the promises of the angel chorus are being fulfilled in human hearts. With such a Savior what do illness, poverty, disappointment or any other trials matter? The followers of the blessed Savior have peace and joy forever. Then at each Christmas time let Christians devote themselves to him with deeper consecration; let them admit him to their hearts; and accept the happiness intended for them.

*Long Beach, Calif.*

## Up From Life

BY JESSIE HELENE WINDER

IT was one of those colorful autumn days which fairly dazzle a mere human being. Also it was my only free afternoon out of seven, and I wanted to go to a wooded spot a mile or so out of town. Instead, with reluctant steps and mood akin to disgruntlement, I went to keep an appointment at my dentist's. Soon I arrived at the outer office which was shared by several doctors and where a dozen or so persons were waiting. The young lady in charge greeted me pleasantly.

I looked casually about the room, but my glance returned to the girl busy at the desk. There was something about her—what was it? A cursory glance gave me the impression that she was an unusually pretty girl, but I sensed that it was not a matter of features only. Presently she looked full into my eyes and smiled. Fascinated, I searched mentally for words. Calm, cheerfulness, goodwill, friendly, helpful, sympathetic. Here was courage and bravery like flying banners.

Seeing what she was doing with life, I wondered what life had done to her.

Directly, a ray of sunlight disturbed an elderly lady. The girl at the desk was instantly aware of it and slowly arose from her chair. Apprehension swept over me. A cumbersome shoe, a cruel-looking brace—in fact, she could scarcely walk at all!

Never could she tramp over hills or through an autumn wood. Yet there was her fearless, lovely smile . . . those kind patient eyes . . . an intrepid spirit.

The white-clad dentist's assistant appeared and aroused me from my reflections.

*Waldo, Kans.*

## "Is Life Worth Living?"

BY D. E. BILLMAN

How natural it is for honest people who feel they are unlucky or unfortunate to ask this question: "Is life really worth living?" Life is worth more than just living; life is worth enjoying. Few enjoy life as they should; few appreciate the advantages of life as they ought.

To see the sandy shores where the breakers roar, to see the trees and hear the hum of the bees, to see the diamond dew glisten on the gorgeous hue of an open rose, to behold the blending colors of the rainbow bars and watch the wonderful and silent stars, to have neighbors like you and friends accept you even with all your faults, to have and to hold true affection, to see the sweetness of a baby's smile—these things should teach us to live so we can enjoy life.

To see the vines creeping upward to the light, and feel the gentle breeze of a balmy night, to see the clear

waters laugh in the bay and the sweet violets in a shady nook—these things make life enjoyable.

To hear the voices of woodland leaves and see the harvest's yield of golden sheaves, to see the morning star, and the sparkling crystals on the sand below, to laugh and hear the echo of a song, to see the weak supported by the strong, to see all these things makes life more than worth living.

When the writer was a child we used to play the game of pressing our hands close over the eyes of a companion, and then ask the boy or girl: "Guess who." A few years ago, when my father was still living (he was then almost ninety-eight), he could no longer see the golden daffodils and the flaming tulip, or a beautiful day in May. All was as midnight to him, for he was blind.

When we met I drew close to him and placed my hand on his head, and stroked his silver locks as my custom was after he lost his sight. With considerable emotion I asked: "Guess who." Through the night of blindness my old father smiled and said softly, "It's you, my son."

Father could not see the magnificent modern buildings about us, nor could he see the parks covered with a rich carpet of green. It had been four years since he saw a smile. I can understand how trouble may tire us, and scenes weary us. But to live a life without seeing a smile would be very painful.

Yet this is exactly what many people with perfect eyes are wont to do. They live a life without even enjoying the smiling face of nature. Then they wonder and ask themselves this question: "Is life worth living?"

*St. Petersburg, Fla.*

## The Christmas Tree

BY EZRA FLORY

HESSIAN soldiers of the Revolutionary War who were hired by England, or perhaps German immigrants, introduced the Christmas tree. The idea was welcomed by the Dutch at New York where the legend of Santa Klaus was beginning to supplant the idea of Christ, and has been doing so more since then.

It was as late as 1851 that a shrewd woodsman conceived the idea of sledding a load of fir trees to New York City to sell to people who could not go to the forests for them. His plan worked so well that he hurried other loads there for sale. The next year he planned better and sold all he took.

Crossing to Germany, we find that the Christmas tree idea was known back at the beginning of 1600. Luther was one time overwhelmed by the glories of the heavens as he returned at night from a journey. He ran to the forest and cut down a tree, carried it indoors, the lighted candles upon it to represent stars.

Another pretty legend tells how a knock was heard at a cottage door one cold night. There stood a beggar girl. She was taken in, given a bed and food. When she left in the morning she took a branch of an evergreen tree and stuck it into the ground, saying: "This will grow and bear fruit to remind you each year of the kindness you showed to me."

But we shall need to go back far to find the root idea of the Christmas tree. All people have been tree worshippers. The ancient Druids of England worshiped the oak and the mistletoe. A missionary told them that the oak is perishable and God is everlasting. He took an ax and cut down their oak. A wind helped fell it. Behind it stood a tall fir pointing to the sky. He said, "This fir is like God. It is always green and always points to the sky."

In England long ago people would cut down an oak, and then as they burned it they would sit around and forgive each other that all might be happy. They called it the *yule log*. This is how we get our other name for Christmas—Yuletide.

The Egyptians had the sacred and spreading palm which they worshiped. It was imported into Rome and made part of their harvest home festival which came in December. As there were no palms in Italy they substituted the fir. We read of a tree in the Garden of Eden. There are many tree metaphors in our Bible. Christ is a Tree of Life. The cross is frequently called a tree. There is the seven-branched candlestick.

Our Christmas tree is a converted heathen. No one knows at what time Jesus was born. When Christianity was carried into the pagan world, they already had celebrations in December; thus Christianity gave a new birth to pagan ideas which we continue in our Christmas celebrations.

*New Paris, Ind.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A good Baptist thought very highly of a Baptist minister. Whatever his preacher friend said was about right. The same thing mentioned by others was not so well accepted.

Kipling has suggested there are three levels of conversation: (1) that about things, (2) that about persons, and (3) that about ideas. The typical American big business man is said to be very uninteresting because he talks mostly on the first level: about stocks and bonds and other things. The Baptist brother occasionally reached the second level: he was too much influenced by personal prejudices. A big, wholesome brotherliness is necessary for thinking unselfishly and impartially on the third level about eternal principles.

*Wakarusa, Kans.*



## PASTOR AND PEOPLE

### Before and After the Pastor's Dream

BY THE PASTOR HIMSELF

THE pastor had just placed on the bulletin board outside the church these words, "Start now to put Christ in Christmas." He pondered for almost the remainder of the day the thought of what all that might mean in his own ministry. Certainly he would put a very special emphasis upon Christ in the Christmas sermon. Of course the choir and the young people would sing of his birth in the evening service. Surely in the exchange of gifts with the immediate family and of cards with intimate friends there would be the cheer and goodwill which could have only been inspired by that quiet but revolutionary event of nearly two millenniums ago. Then, too, in his calling he had planned to call attention to the true meaning of Christmas whenever the day was mentioned in the conversation.

Toward evening the pastor's thoughts took a different turn. He began to wonder what that silent message there on the corner where men went to and fro would mean to those who chanced to read it. Would it mean more to them than a beautiful sentiment? Would they consider that the minister had taken this as an opportunity of uttering silently this pious preachment? Surely in a day when those who could afford a normal Christmas were inclined to hoard and be even more selfish than before, and those who could not afford even the commonest things for a Christmas celebration were cynical, antagonistic and even doubtful of an Ever-Pervading Spirit of Goodness in the universe, the bulletin board message was perhaps another wasted effort. With what might have been a sigh, or perhaps a dismissal of the matter in an attitude of having done one's duty, he thought: "Well, if it does one soul some good it has been worth while."

That night the pastor had a dream. He dreamed that it was Christmas Sunday. He had preached his sermon at the morning service. He had honestly tried to fill the message with the spirit of that first Christmas that there might be hope and courage for the distressed and weary of heart. He felt that God must have been pleased with the message because he had certainly made Christ the focal point. But his satisfaction with the sermon was short-lived, for his work, which dealt with the achieving of ideals, was ever eclipsed by the fact that those with whom he worked seemed to be realists in a not too Christian fashion. While he was about to surrender to the seeming futility of his work, there came a knock at the door and a group of church officials came in and one by one addressed him.

First came the chairman of the finance board. He

said: "Pastor, we saw your sign on the church bulletin board and it has set us thinking. We, of the finance board, feel that our work this past year was too coldly materialistic and that the spirit of Christ was crowded out. We want you to help us put Christ into our finance program this year that this Christmas may be the dawn of a new day for our church, even as the first Christmas was one of the turning points of history."

Before the pastor could reply, the chairman of the board of Christian education had begun: "The sign on the bulletin board has challenged our board. We feel that in our striving after workers trained in the fine arts of pedagogy and psychology we have neglected to require of them spirituality and character. Will you help us rearrange our program so that it shall have more of Christ in it?"

While the pastor recalled that he had outlined most of last year's program the choir director started to speak: "Since you placed that sign on the board at the corner of the church I've been thinking that the music of the church has not accomplished what it ought. I've talked to the members of the choir and they would like to sing a message of hope to men that would be as great as that angel song on the first Christmas. Will you help us put Christ in the music program of the church, starting with our service in song tonight?"

The pastor by this time was nearly overwhelmed, but the end was not yet for the president of the young people's organization had a word to say. "The young people asked me to tell you that the sign about putting Christ in Christmas has started them thinking. They think Christ must have loved young people because he was a young man, as were also his disciples. We want you to give us a program with enough of the original Christ in it that it will challenge our thinking and make itself evident in our living."

The pastor felt that he could stand no more, but another was speaking. It was the chairman of the board of trustees. "Brother, that sign struck home with the trustees all right. It was just the thing we needed. Our work hasn't had enough of Christ in it. We were too hard and calculating. The trustees want you to show us how to put Christ in our work for the church. We feel we'll get more done and done in the right way if you'll help us put Christ into our work."

There was the chairman of the Ladies' Aid. Surely this organization which was always so charitable, which could always be relied upon for the needed funds when the treasury was empty, was full of the spirit of Christ. But the pastor did not need to wait long. "At our last meeting, just after you put that sign on the board, we had a self-examination meeting. We had always thought of ourselves as being missionary and charitable. We also thought that without us the church could not

go on, but somehow with Christmas coming and that sign asking us to put Christ into Christmas plans we had to stop and think a bit. We believe we ought to do better; that Christ wouldn't want us to be always talking about money; that he wouldn't like the attitude with which we approach our work. Perhaps that is the reason we haven't been doing as good as we did for a while. Won't you help us to do our work with the spirit of Christ in it?"

Certainly no Christmas had ever been like this before. He must express his appreciation for their spirit. But the chairman of the deacon board was talking now. "Those plans which you made for us last year but were never carried out are here in my hand. We want to give them back to you. We just don't know how to work them. But we do want to help carry our load, especially after you asked us to put Christ into Christmas. So won't you please tell us how to do the work? Tell us in some simple way so that we understand just as Christ directed the workers whom he sent out."

The pastor awoke, but the dream remained a vivid and vital part of his consciousness. He had helped in a small or large way in the drafting of the plans of all these church organizations. As a realization of all the dream meant flooded his soul he prayed two prayers. First, he prayed for wisdom and guidance that he might lead his people aright and that the church might be Christ-centered. Then he prayed for forgiveness for ever believing that efforts put forth in Jesus' name would be wasted.

### A Sermonette

BY C. D. HYLTON

GATHER up the fragments . . . that nothing be lost" (John 6: 12).

Joseph was an economist, and God sent him to Egypt to save the Hebrews from starvation.

Solomon, though revelling in wealth, was an economist, and directed his husbandmen to "Take us the foxes, the little foxes, that spoil our vines and our vines have tender grapes."

Jesus was an economist. Though he could feed five thousand men on five loaves and two small fishes, he commanded his disciples to gather up the fragments that remained in order that nothing be lost. Why should Jesus economize when he could call on his Father and receive abundant supplies?

There were no emergencies that his Father could not supply. When his disciples needed food, there was a lad with loaves and fishes. When they needed tribute money, Peter could go to the sea, cast in a hook, take up a fish and find money in its mouth.

"Gather up the fragments that nothing be lost."

We should use economy.

What is wrong with the world today?

We can see and hear of some seemingly good people that are in great need for food and clothing. There may be various reasons for this condition.

On the other hand we can see prodigality all around us. The world is still seeking pleasure; ball games are very alluring. Dancing parties are so charming, and some parents claim it gives their sons and daughters such graceful movements. Beer parties, smoke shops (since the women are decorating it with their hallowed presence) and gambling dens all provide places to spend our money (or dad's money) and we have no money for our missions, our colleges and our schools.

Perhaps we are all living prodigal lives, and we may come to ourselves too late. Gather up the fragments now.

Roanoke, Va.

### Expectation

BY CLARENCE G. PRISER

"ACCORDING to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Philpp. 1: 20).

Expectation rules the world and heaven. As everything that is good has a counterpart for evil, so has all expectation that is whipped by fear and dread.

Jesus wants you to know the mighty virtue of expectation. Some may call it love, or faith, or hope, or desire. Whatever you call it, when it is hooked up with God it is a dynamic force.

As your strongest desires rule your body, so your expectations will direct your actions. What do you expect to be? A teacher told her class of small children how an egg hatches into a chicken. Then she asked each one what he or she expected to hatch into or become when they were men and women. Each child told what he wanted to be until she came to a little boy who was crying as though his heart would break. He sobbed, "I won't hatch, for mother said I am a bad egg." Laugh if you feel like it, but remember that your discouragement may be because of some idle words like those of this thoughtless mother. Will you, during these days of mingled hopes and fears, become a bad egg? "Take heed that no man deceive you."

Jesus on the cross shows his faith in his followers. The coward who calls himself a Christian is the rotten egg in the church. There will be no cowards in heaven. The Holy Spirit can make you fertile. Expect great things of God for he has always performed marvelous things for those who lived up to his expectations of them.

New Lebanon, Ohio.





## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### Indications of an Improved Shansi

BY MINOR M. MYERS

SHANSI used to be referred to as the model province and Mr. Yen Hsi Shan as the Model Governor. He lost that title as well as his position completely when he and Feng Yu Hsiang attacked the Nanking government and were badly defeated. He was forced out of the province and for a while he took refuge under the Japanese flag at Dairen, but later returned to his home town by airplane before the Nanking authorities were aware of it. And because practically the whole local army were his followers, he was later able to return to actual control of the province with no outward opposition.

Through the inflation of local paper currency for the purpose of waging that war against the Nanking government he caused the province to lose about \$70,000,000 Mexican, to say nothing of choking the channels of trade and deadening business. Upon his return to the capital as actual head he redeemed the old paper money at five cents on the dollar, which was better than the prevailing rate of three cents, and promised the people that he would work for the industrial development of the province, saying that he had his fill of war and that fighting would not save the country. He proceeded to work out on paper a ten-year plan. But the provincial treasury was empty and it has been very difficult to expand in new lines in times of business stagnation and world depression. But he has succeeded in getting a little money from some source to start some projects that ought to mean much for Shansi and her people if they have no wars for a long time.

One of the projects is the control of the rivers and conservation of the water of the province. Due to the barrenness of the mountains the streams rush down in torrential fashion, carrying large quantities of silt, thus quickly filling up the river beds and causing overflows which damage and destroy crops and property. To control and conserve these waters and turn them into large scale irrigation would greatly increase the wealth of the benefited communities. But before this is undertaken, a careful survey by competent engineers must be made. This survey, which is not a little task, is sev-

en months under way. It is supervised by Mr. Q. J. Todd, chief engineer of the China International Famine Relief Commission. Fifty-five thousand dollars has already been allotted to this survey and excellent progress is being made. Marshal Yen is hoping, after the survey is completed and plans drawn up, that outside capital will be attracted to finance some of the proposed schemes.

Another project is the building of a narrow gage railroad running from the north to the south of the province to facilitate transportation which is very poor and expensive at present. Shansi is served by three railroads connecting with coast cities, two of which enter the province at the north and center. The third is just south of the border across the Yellow River. Some people from the West think improved motor roads would be a better investment, as short railroads have been largely driven out of business in America by motor-power vehicles. But gas is very expensive in these parts, and the Marshal thinks steam rail mile-tonnage costs will be much cheaper for freight transportation than that of motor power, therefore he is proceeding to build the roadbed and has ordered rolling stock from Europe. He is planning to make the steel and install machinery for making rails for the road.

In addition to what the provincial government is doing, Shansi Oberlin Memorial School at Taiku, through its agricultural and industrial departments under the direction of Raymond T. Moyer, is experimenting in and improving seed grains, introducing suitable fruits, chickens and sheep adaptable to this climate, also making many things in iron and porcelain for the local market. Our mission along with some others is promoting the wool industry in the home and village, which with

### Conference Budget Heart Throbs

*Faithful to Their Pledge.* In 1927 Bro. J. J. Scrogum did soliciting for the general mission cause. A family in a mountain section pledged evidently what they could. Today as these lines were written their final payments were made. Two dollars from the father, \$1 from Annabell, \$1 from Lois and \$1 from Ada.

*Was and Still Is a Missionary.* His store of worldly goods is exceedingly limited. Broken health prevented continuing his missionary career abroad. But he keeps on at home. The mail just brought \$20 from a purse so scantily filled that many would have said: "I would like to give but I have nothing."

*I Always Wanted to Be a Missionary.* So writes one who evidently is a very good woman. She says: "Have not sent any money for quite a while, so I am going to do without some things and send \$25. I always feel that if we give for the Lord's work he will provide for us. I have always found it so."

experience ought to prove a great boon to the livelihood of many people.

The churches while interested in anything that will help the people, are giving most of their emphasis to spiritual and religious things. One of the criticisms of the church's work is and has been that she has not been interested enough in the physical welfare of the people whom she serves. Apart from medical work little has been done. But in her efforts for spiritual improvement great progress has been made. Reports of Christian work and influence are generally good and many improvements are resulting. Some social changes are an improvement over the old. So with improved livelihood, better social conditions and enriched religious and spiritual life, certainly the people of Shansi will be happier, better and of larger services to their fellows in the future.

*Tai Yuan Fu, Shansi, China.*

### A Christmas Gift

BY BERTHA RYAN SHIRK

(See Picture on Cover Page)

THE best Christmas gift I ever received came to us while in India. The second year of our residence there, D. L. Miller and wife of Mt. Morris, Ill., now gone to their heavenly home, came to visit the mission. They were called father and mother by our trio. The Gujarati name for mother being *Maiji*, mother was called Maiji and liked the name.

Christmas was near at hand. A tour of India had been planned by our guests. Wilbur was to accompany them for the purpose of studying methods of other missions. Mary and I were crying (inwardly) because we were going to be left at home alone among all those natives, not many of them being our friends at that time.

One morning Father Miller called us out on the veranda for consultation. He said he and Maiji had talked matters over, deciding that Mary and I might go along in case we could pay our own hotel bills. They would pay our railway fare as a Christmas gift. At that time (did it just happen?) Mary and I had what we thought would cover the amount needed in private funds, so the gift was accepted very gladly. Our blues all vanished. This would be our first real vacation, also, as we had not felt the need of a vacation the first year.

Plans were put in operation at once for the journey. In India, a party of five can reserve a half coach, second class. This Bro. Miller did.

The day soon came when we were to start. The bungalow was left in charge of the cook and house boy. We left Bulsar in a happy mood, comparing ourselves to royalty, traveling in a private car.

The plans for the tour took us north and northwest, the first stop at Ahmedabad. The train arrived here

in the early morning. We had been told it would go no farther than this station on account of the narrow gauge line beyond. Although we knew a change of trains was to be made, all slept soundly. The guard, as the conductor is called, seemed to be off duty. We were not awakened. When some one did awake, all were aroused to find the train standing still. All other passengers had transferred except our little party. A strange feeling crept over us to be thus deserted.

Ahmedabad is one of the principal cities of Gujarat. History tells us it was founded in 1314 and passed from ruler to ruler until it came into the hands of the English in 1818. It was at one time celebrated for the manufacture of silk, cloth in gold, cotton goods, pottery and paper.

Our stay was very limited here, but we had time to visit the ruins of an old home that had been occupied by a native king. The place had been overrun with pigeons. They were flying about in the large verandas and everywhere. The guide showed us the rooms the king had for his many wives and pointed out a large bathing pool with a fountain in the center of a court. Kings of India are noted for their love of luxury, but in those days their luxury consisted of jewels, tapestries, elephants and wives.

Our next stop was Agra. Here we visited missions and attended services held by the native Christians. The beautiful marble structure, the Taj Mahal, called the "Pearl of India," is located here. To see it and contemplate its beauty makes an impression on one's mind never to be forgotten. It is built on the banks of the Jumna River, some little distance from the city proper. It was the custom of the Mohammedan kings to build their tombs while they were living. This Taj Mahal is one of them. A garden was plotted, surrounded by a high wall, with the tomb in the center. The grounds were made a pleasure-resort for the ruler, his family and friends.

This Pearl of India, a very fitting name, is made of pure white marble. It has a base of red sandstone like the high wall surrounding it and the colossal gate at the front and only entrance.

As you enter the gate, two long rows of tall cypress trees, skirted by walks and lagoons of water, lead to the tomb. The first foundation of red sandstone is twenty feet high and one thousand feet square. The second of marble is fifteen feet high and three hundred feet square. The tomb stands in the center of this and is 186 feet square.

It took twenty years with hundreds of workmen to complete this wonderful structure. The great screens of pearly white marble enclosing the center shaft are cut out in wreaths and flowers and inlaid with all manner of precious stones. The entire replica of the real tomb which you find underneath the dome, down a pair of steps, is covered with jewels set in marble.



It seems the artist was trying to surpass the beauty of the flowers created by our heavenly Father in the garden outside. As we walked around under the great high dome in this wonder place, we were told the echo is also very beautiful. One of our party began singing *Nearer My God to Thee*. The rest joined in, then it seemed as if some heavenly chorus was singing also.

If man can bring about such perfection and beauty, using earthly materials, with crude tools, from patterns designed by man, one can not doubt the beauty described by John, the Revelator, of the New Jerusalem or think of it as an impossibility.

We turned away from the shrine with a feeling of awe and wonder. It seemed we had been in a sacred place. A prayer was made to our Lord that our lives might be more serene, beautiful and adorned with all the graces of his Spirit.

We went back to the waiting carts at the gateway and returned to the station, going on to Cawnpore. Here we saw the relics of bloodshed, caused by the mutiny of India's soldiers against the British. The tomb we had just visited caused our thoughts to dwell on love, devotion, beauty. These monuments of war made us think of hatred, enmity, cruelty and tragic death. We did not care to tarry long to contemplate the suffering, anguish, and terror caused by the two clashing armies. Not only men, but women and children were slain by most cruel hands. A number of women and children were imprisoned until after the battle, then they were all decapitated by the cruel Moslem and their mangled bodies thrown into a well.

Now a monument stands over this well to mark this dark day of crime. The statue represents an angel against a cross, holding in her hands palm leaves, emblems of martyrdom and victory. The year given is 1857. So we go on to Benares, the most interesting and yet disgusting city visited. It did not take long to give it the once over, and that was enough to satisfy any traveler for a lifetime. We felt like saying, "Oh, Benares! Benares! Filthy, idolatrous, Benares! How canst thou draw such crowds of worshipers to thy heinous shrines!"

We left the hotel where we had spent the night, quite early, or before the sun was very far above the horizon, walking through the town to the ghats on the shore of the dirty Ganges River. Our path led through dirty narrow streets lined with filthy temples. Smelly cows, held sacred by the worshipful Hindus, were roaming at will and resting in the temples, as well as in the narrow winding streets. The steps leading down to the river were already, at that early hour, filled with worshipers. No doubt many were from long distances on pilgrimage to this capital of Hinduism.

Many had gone out into the chilly waters of the river to bathe in its so-called holy waters. We watched one

bather intently. We saw him plunge under the surface and bring up a handful of mud. Out of this he made his idol, and holding it up in his hand, worshiped it.

A boatman in a rowboat offered to take us in his boat to the middle of the stream where the crowds could be viewed to better advantage. This gave a picturesque view of the city—its many temples, and its hundreds of pilgrims swarming about on the banks and in the stream. The holy men were there to receive their pittance. The souvenir vender likewise took advantage of the comers and goers, getting his full share of small coins.

The most shocking of these scenes was what was called the burning ghat where the Hindu people take their dead to be burned. Here we saw the bodies, one after another, carried to the river's edge. Wood was brought and placed in a pile, the sticks somewhat longer than the corpse. Enough of these sticks are placed together to consume the body. The body is placed on the pyre and completely covered with the wood, then melted butter or ghi is poured over all and the whole is lighted from coals that have been brought in an earthen vessel for that purpose. The ashes are then consigned to the sacred Ganges which is of itself enough, to the mind of the Hindu, to assure the soul of salvation.

Rowing up the river and back, just once, looking ashore on these scenes was quite enough to satisfy our investigating minds. The boatman was asked to take us ashore. We then made our way back to the hotel by a different route, viewing from the outside many of the temples of worship which covered the banks of the Ganges. One of the most famous Hindu temples in India is found here. However, only men are allowed to view the interior. A form of worship (how can we call it such!) is carried on here which can not be put in print. In place of calling it a famous temple, it would be rightly named the most infamous place in all the world. And to think, all that is done here is in the name of religion!

To relieve the tension of spiritual wrath which seemed near the point of breaking forth, we walked in the direction of another temple, called the monkey temple. Here was a ruined, tumbled down looking place, wholly given over to innumerable monkeys. They are fed by tourists and pilgrims and lead a very happy and carefree life.

The Hindus have a god they call the monkey god. His image is displayed in many places. They not only worship this image but the live monkeys as well. So monkeys may come into your house and steal your bananas, or perch on your roof and kick off the tile, or they might steal your baby, but the worshipful Hindu would only be kind and not seek to drive the creature away or harm him in the least.

One thing we can say of these jungle acrobats, they are very amusing. As long as one does not hurt any of their tribe they are not dangerous, but let one be hurt in any way, and the wail he sets up will cause his whole tribe to come to his defense.

The streets, if such we may call them, are mostly crooked. Some are so narrow an ox-cart or carriage can not pass through them. Many of the houses and shops are built of stone, enduring, but do not contain much that could be called beautiful. The Golden Temple of Siva, the infamous one, has a tower and dome glittering with a covering of gold. Thin gold plates were put on over a covering of thick copper plates. The expense was very great, but it was met by a rich man who was ill, hoping that his life might be prolonged.

There are also two wells near this temple that are visited by pilgrims. One is called the *Well of Knowledge*. They say the god Siva lives in the well. Flowers and offerings of different kinds are dropped in the well, and if you want to get a real oriental smell, look in the well and take a whiff. The other well is called the *Seat of Liberation*. The water in this well is also foul but the Hindus believe it will wash away their sins.

Visit Benares any time of the year and you will find pilgrims coming and going from all parts of India. The intelligent Hindu knows that the ideas and beliefs of his illiterate brother are false. There is a saying in Sanskrit, that, "He who has guilt on his conscience will not become clean, though he wash himself until he dies with all the water of the Ganges, and smear himself with mountains of mud." Yet the high castes will tell you idols and such are necessary for the poor people, since they can not understand God in any other way.

Benares is 476 miles from Calcutta by rail and when we made the trip you could travel this distance, if you went third class, for about \$2.

Calcutta was the next city on this tour. Upon arriving we found a restful retreat in the home of American missionaries. How refreshing to mind and body it was to meet with those of like spirit, and to be held in love for the work's sake.

We were not merely on a sight-seeing trip, but we were on a tour to learn more of the heart of India. We hoped to get information and inspiration from tried and trusted souls, to have our faith confirmed in the Lord, seeing the working presence of his gracious Self in the hearts of men.

Here we were in this great city of a million souls! A mere handful know the Lord. Here we found two different worlds and neither was much concerned about the welfare of the other.

The modern Calcutta, containing splendid government buildings, beautiful homes of Europeans, crowded business streets, intelligent men coming and going on

business bent, was in contrast to the homes and dirty shops of the poor people in the native quarter.

Here we found the church William Carey built and the baptistry in which Judson was baptized. What hath God wrought since their day! And yet, lift up your eyes and scan the great harvest fields. On all sides are people, people, people without the gospel.

We visited missions and schools and heard General Booth, another great leader in good works. We had just enough time left to see the largest banyan tree in the world. It is truly one of the great wonders in nature.

Our journeyings together were precious moments of soul building. From Calcutta the Millers started home, while Mary, Wilbur and I went to Bombay and our Bulsar.

We thank the Lord for the Millers. Not many spiritual fathers and mothers are in our midst. We thank the Lord we have known these two who gave their all and risked their lives for his sake.

If all the members of the church were yielded to the cause of Christ, with all they have and are, we would see God's cause building in place of retrenching. We would see workers going forward into every dark place instead of being kept at home.

Our Lord beholds the multitudes yet today, and feels the same great compassion. Paul bids us, also, to have the mind of Christ. Can we celebrate his birth and drink in the great joy he gives us, without doing our best to give this same joy unto others?

*Chickasha, Okla.*

## What to Pray For

*Week of December 25-31*

"They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train."

FIFTEEN missionaries to India have passed on to be forever with the Lord, five of those who went to China as ambassadors for Christ have been called to services in the Great Beyond, three of those who served in Scandinavia, and three (counting our beloved mission secretary J. H. B. Williams) have entered into the joy of the Master from off the shores of Africa. Some are laid to rest at home, and some abroad. Some were known to many, and some to smaller circles; but for each one the great principles of the Savior's own life were in a true, though lesser measure incarnate. Our purpose in remembering them should be to find those same principles and open a larger place for them in our own lives. As they served Christ, so also ought we to serve him. May the fragrance of noble lives, consecrated to a great task for Christ, remain with us to enrich our own service for him.



## KINGDOM GLEANINGS

### Calendar for Sunday, December 24

**Sunday-school Lesson**, A Vision of World Peace.—Isa. 11: 1-9.

**Christian Workers' Meetings**, The Spirit of Christmas.

#### B. Y. P. D. Programs:

Young People—How the New Testament Grew.

Intermediate Girls—Celebrating the Birthday of Jesus.

Intermediate Boys—Our Gifts at Christmas.

\* \* \* \*

### Gains for the Kingdom

**Two** baptisms in the Enders church, Nebr.

**Eleven** baptisms in the Fruitland church, Idaho.

**Four** baptisms in the Green Hill church, Md., Bro. N. J. Miller of Mt. Solon, Va., evangelist.

**Two** baptisms in the Roaring Spring church, Pa., Bro. S. P. Early, pastor-evangelist; three baptisms previously.

**Thirteen** baptisms in the Mount Pleasant church, Pa.

**Five** baptisms in the Tanners Grove mission point, Pa., Bro. M. E. Jacobs of York, Pa., evangelist.

**Two** baptisms in the Live Oak church, Calif.

**One** baptism in the Pasadena church, Calif.

**Two** baptisms in the Upper Deer Creek church, Ind.

**One** accession to the Zion Hill church, Ohio.

**Two** baptisms in the Walnut Grove church, Pa.

**Four** baptisms at Bethel and eleven at Brake, North Mill Creek congregation, W. Va., Bro. P. I. Garber, pastor-evangelist.

**One** baptized and one reclaimed in the Sunnyside church, Wash.

**Two** baptized in the West Manchester church, Ind.

**Six** baptisms in the Maple Grove church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

**Four** decisions in the Conestoga congregation, Pa., Bro. H. F. King of Heidelberg, Pa., evangelist.

**Eight** baptisms in the Nokesville church, Va., Bro. J. S. Showalter of Roanoke, Va., evangelist.

**Fifteen** baptisms in the Cloverdale church, Va., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

**Seven** baptisms in the Albright church, Pa., Bro. A. C. Miller of Johnstown, Pa., evangelist.

**Ten** baptisms in the Black River church, Ohio, Bro. Arthur Dodge, pastor-evangelist.

**Nine** baptisms and three by former baptism in the English Prairie church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

**Ten** baptized and one reclaimed in the Springfield church, N. E. Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

**One** baptized and two received on former baptism in the Olathe church, Kans., Bro. W. W. Blough, pastor, and wife, evangelists.

**Five** baptisms in the Washington church, Kans., Bro. M. G. Blickenstaff of Summerfield, Kans., evangelist; one baptism later.

**Thirteen** baptisms in the Peach Blossom congregation, Md., Brother and Sister Joe Rittenhouse of Mechanicsburg, Pa., evangelists.

**One** baptized at Adneys Gap, Bro. Eugene King, evangelist; five baptized and one reclaimed at Air Point, Bro. Joel Naff, evangelist; both in the Copper Hill congregation, Va.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Brother and Sister H. S. Will** of Twin Falls, Idaho, Jan. 7 in the church at Portland, Ore.

**Bro. Chas. Forror** of Brethren, Mich., Dec. 26 at Beaverton, Mich.

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### Personal Mention

**Too late for mention** last week we learned of the passing on Dec. 8 of Bro. John R. Snavelly of La Verne, Calif. Bro. Snavelly was a former cashier for the Brethren Publishing House.

**Bro. Earl M. Bowman** has taken up the pastorate of the Bethany church, Philadelphia, and his address is changed accordingly from Washington, D. C., to 825 E. Westmoreland St., Philadelphia, Pa.

**Bro. H. C. Early** writes us that he has "been on the back-ground"—he does not mean spiritually—"for about three months" and on the doctor's insistence is taking the rest cure which is expected to bring him around all right again.

**Bro. G. A. Snider** of North Manchester, Ind., was a recent caller at the Messenger offices. Having a supervisory responsibility for certain farm properties he was out seeing how they might solve the problem of rightly adjusting themselves to the New Deal.

**Bro. S. H. Hertzler** of Elizabethtown, Pa., isn't as young as he once was but he seems to have lost nothing of that genial good humor which has enlivened and sweetened many a committee meeting and conference group dealing with hard problems. So reports one who attended the recent regional conference at Harrisburg.

**The condition** of Bro. J. F. Burton, pastor at Lena, Ill., whose serious illness was mentioned last week, is reported as much improved, in spite of the additional complication of bronchial pneumonia. It was not cancer, we are glad to be informed, but an aggravated case of peritonitis, that put his life in such imminent peril. His progress is regarded as most remarkable and the continued interest of Messenger readers in his behalf at the throne of grace is earnestly requested.

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### Miscellaneous Items

**Communion services** will be held at Pleasant Valley, Ohio, Jan. 6 at 7:15 P. M.

**Cultural Changes in the Church of the Brethren**, by Dr. Fred Dove, may be had until Jan. 1, 1934, for \$1.50. The author makes this special offer to all who will order with cash from him at Bridgewater, Va.

**How do surgeons keep fit?** Here is part of what Frederic Damrau, M. D., answers in The Popular Science Monthly for November: "They regulate their diet and hours of sleep. A majority of them are total abstainers from alcohol. Many avoid the use of tobacco entirely. Some do not even touch coffee or tea. And all are particularly careful to obtain a good night's sleep."

**"I Am Done With Booze"** is the title of a free tract which may be obtained from the Board of Christian Education, Elgin, Ill. You will find it to the point now that some people may be wondering if they are done with booze, or whether they should try playing with fire water for a change. The tract is a reprint of an article by Bro. A. B. Miller which appeared in a recent issue of the Messenger.

**January 14** has been set as a day for prayer and fasting. See page 2 for the General Ministerial Board's statement concerning this day.

**The Robert Morris Hotel** of Philadelphia, Seventeenth and Arch Streets, has refused to take out a liquor license and announces that it will continue the tradition of the Jennings family in hotel management and will remain dry. So says the Philadelphia Evening Bulletin of Dec. 6.

**Long-distance worrying** is said to be making this depression worse than others. That is, the papers bring us news of all the world's troubles, and man being a creature more or less given to worry, soon finds his program over full. So with all our worrying, let us remember there are even more things for which we should give thanks.

**Here is a sample** of the harvest of woe America has voted to reap: "A drunken young driver struck and killed the president of a W. C. T. U. in Los Angeles. The boy is the son of a leading wet newspaper man. As often happens, liquor attacks the innocent, and the guilty seventeen-year-old gets a slap on the wrist."

**"The best attitude** for young people to take toward the prevention of war is a combination of the rather emotional attitude of absolute opposition to war and the more intellectual one of understanding the machinery that works toward more effective international coöperation." So said Dr. Andrew Cordier of Manchester College to about two score students gathered as a discussion group.

**An Important Meeting:** The Manchester Church of the Brethren invites pastors, or presiding elders, of our churches and their wives to a fellowship supper at the Walnut Street church in North Manchester, Ind., at 5:30 o'clock, Jan. 1. The supper is free and free lodging and breakfast will be provided for those who come from a distance. After supper and the fellowship hour, Eld. C. D. Bonsack will bring a message of information and inspiration that he has received from attending the meetings of Dr. E. Stanley Jones. On Tuesday forenoon there will be group conferences followed by a round table discussion of our church

### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Prophets of Israel**, by Costen J. Harrell. Cokesbury Press. 235 pages. \$1.50.

An introduction to the Old Testament prophets, this book aims to give an account of the times in which the several prophets lived and preached and show how their message was received. It is this human touch that makes their messages so vivid and their character so strong. Holding that the prophet spoke directly to and for the people of his day, the author shows how the same message is applicable to people today under like conditions. The treatment throughout is such that the common run of folks will readily follow the argument and will get the picture the author is presenting. Usually the prophets are dull, and for that reason are passed by. But when the background is understood it is different. In this book the historical setting is so presented that the reader readily grasps the situation which the prophet faced. As a result the reader enjoys what formerly was very dry. Sunday-school teachers will find much help when they are teaching the prophets, if they will turn to these pages.

program and plans for making it possible. This will be led by Eld. H. L. Hartsough, the president of our General Ministerial Board. The dinner hour at the college will be used for further presentation of our program and receiving inspiration for our work. Representative leaders of the church will take part. The church and the college extend a welcome to our pastors and elders and their wives to come and partake in this meeting which we hope will be helpful to our individual congregations and to the work of the general brotherhood.—Otho Winger.

**The Program Committee** met at Bethany Biblical Seminary on Dec. 12 to plan the Conference program. As has been announced, Annual Conference will meet at Ames, Iowa, June 13 to 19, on the grounds of the State Agricultural College. All members of the committee were present except Bro. Otho Winger who for good reason was hindered from attending at the last moment. The program as planned aims to meet present pressing needs. If all those asked to take part will accept the places assigned them the work of the committee's secretary will be not so heavy as it is when many changes and substitutions are necessary.

## THE QUIET HOUR

### The Great Commission

**Matt. 28: 16-20; Mark 15: 16-18; 1 Cor. 15: 6**

For Week Beginning December 31

#### Jesus and the Eleven on a Mountain, Matt. 23: 16

Every mountain top experience should clarify and enlarge our vision of duty. That is what happened on the mountain in Galilee where Jesus met the eleven (Ex. 16: 4; Psa. 61: 8; 8: 34; Luke 9: 23; Heb. 3: 13).

#### They Worshipped Him, Matt. 28: 17

Duty becomes clearest to the man whose life has the spirit of worship (Matt. 2: 11; 14: 33; 28: 9; Luke 24: 52; Heb. 1: 6; Rev. 5: 8).

#### Some Doubted, Matt. 28: 17

Those who doubted were not dismissed, they were asked to do a piece of work—an excellent way to deal with doubters (Gen. 15: 8; Judges 6: 17; Matt. 11: 3; John 11: 39; 20: 25).

#### All Power Is Given Unto Me, Matt. 28: 18

An able general will inspire his men to obedience and courage. What should be the obedience and courage of us whose commander has all power (Matt. 9: 6; Luke 8: 25; John 10: 18; 17: 2; Acts 10: 38)?

#### Go Ye Therefore, Matt. 28: 19

Since we know that Christ has power to satisfy every human need we should make every possible effort to tell the world about him (Matt. 10: 7, 27; Mark 16: 15; Luke 9: 2; Acts 5: 20; 2 Tim. 4: 2).

#### Teach, Matt. 28: 19

Christ would give to men a new foundation, new principles, new motives. All this can be accomplished only by teaching (Psa. 2: 8; 22: 27; Isa. 2: 2; 11: 9; Mal. 1: 11).

#### Baptize, Matt. 28: 19

This symbol marks the end of the old life and the beginning of the new. It sets a stake so that it is not easy to turn back (Mark 16: 16; John 3: 5; Acts 2: 38; 10: 48).

### Discussion

What has our church done for missions this year? What should be our part in the achievement offering?

R. H. M.



## HOME AND FAMILY

### My Christmas Candle

BY HELEN HOAK EIKENBERRY

I have placed a little candle in my window, and tonight  
When dusk has fallen o'er the world, I want my little light  
To shine just like a star, and cast its gleam across the snow;  
And may it mean the same as did that star of long ago!

I want this little light of mine to say to all mankind,  
"Within this humble home tonight the Christ Child you may  
find.

For as he came to Bethlehem that far-off Christmas night,  
He cometh to each one of you." Oh, tell them, little light!

And as you shine there faithfully, bring hope and cheer to  
men.

I would not have you flicker and die out, for surely then  
Some weary soul would raise his eyes to find your light had  
gone.

Oh, candle in my window, through all the night shine on!

There's a little candle in my heart. With love it shines to-  
night.

Through all the year I'll keep it burning, ever burning bright.  
I will not let my love grow cold; I will not let it die.  
For if I do, this candle can not cheer the passer-by.

Oh, little candle in my heart, how bright this world will grow  
If you shine on through all the year as on this night you  
glow.

The message of the Christ Child you will give away:

"Within this humble heart there dwells the Christ Child  
today."

*Sterling, Ill.*

### The Candle in the Window

BY LEO LILLIAN WISE

FOUR faces were pressed expectantly against one win-  
dow; in the other window a blue candle glowed bright-  
ly. In the background hovered Nancy Baird smiling to  
herself.

"Do you s'pose the Carolers will really come all the  
way out this street, mama?" This was from ten-year-  
old Phillip.

"Maple Avenue is a long, long way out," sighed  
eight-year-old Suzanne, "they might get tired and turn  
back."

"Oh," fat, squirmy six-year-old Sara June wailed,  
"Mama, are you sure they will come?"

"Sure, sure," repeated four-year-old Davy, the  
youngest of Nancy Baird's children. He was just as  
close to the window as he could possibly get.

"I know they will come," confidently and quietly the  
mother assured the anxious quartet who had been  
watching since the dusk came softly down around their  
house this white Christmas eve.

When it had been announced in the *Daily News* that

the Carolers under the leadership of Miss Wallace  
would go around over the town and sing old, old carols  
beloved throughout Christendom, the Baird children  
had talked constantly about it. The sole requirement  
was that you place a lighted candle in the window.

But Nancy Baird, mother-fashion, had seen to it that  
the Carolers should not miss the humble home at the end  
of a humble street. She did not leave all to chance, for  
she knew folks can help themselves a little at times.

So a few days before she had made a special trip to  
the home of Miss Wallace to ask her that the happy  
singers should come to her home.

"As far as gifts are concerned," she had told Miss  
Wallace, "there will not be many in our home. But I  
want my children to catch the holiness of the real event,  
the coming of the Christ Child anew into our hearts. If  
they catch that vision the lack of toys and gifts will not  
mean anything."

"My dear," Miss Wallace hastened to assure her,  
"not for anything would I miss coming to your home!  
I am so glad you came."

And Miss Wallace, too, had planned to make this  
visit at the Baird home one that should bless those who  
went and those who heard.

Suddenly Phillip held up his hand in the gesture of  
hush! The others hushed that quickly and leaned for-  
ward in the listening attitude. Yes, they could hear  
singing as if afar off. Rapt faces peered out into the  
growing darkness of the night. Nearer and nearer  
came the singers. Then they were standing just outside  
the house singing the old, old favorites. The Bairds  
were not the only listeners, for all along the street  
in houses great and small folks dropped their tasks to  
listen to the music proclaiming what years and years  
ago the angels sang upon Judean hills.

"Phillip," suggested Nancy Baird, "open the door  
and ask them in."

Shyly and with the grace of real hospitality the lad  
did as his mother bade. The girls with Miss Wallace  
came trooping in. And then a couple of lads stepped  
forward with a box which they set upon the table. The  
Baird children drew deep breaths. A girl began to  
open it and arrange figures.

As her clever fingers moved others sang bits of songs  
that told the story she was arranging in miniature ef-  
fect. There was the long line of pilgrims on their way  
to Bethlehem. There was the Inn where no room re-  
mained for Mary and Joseph. There was the humble  
stable where a Child was laid on a bed of straw with  
the wondering animals standing round about. There  
was the Angel appearing to frightened shepherds who  
watched o'er their flock by night. And here were these  
selfsame shepherds come to the stable to see the Child  
who was to be the Savior of the world. A little figure

represented a shepherd lad carrying a wee lamb which he was to offer as his gift. And here came in stately procession the Wise-men from the East with their gifts of gold, frankincense and myrrh.

As the little figures were set in their places the old, old story became new not only for the Baird children but for the carolers as well. Father Baird wiped tears away from his eyes as he stood back in the hall looking on. Then before they had time to leave, Nancy Baird whispered to Suzanne: "Dearie, you ask them to come out into the kitchen."

Happily they followed the little maid out into the kitchen and then ah'ed and oh'ed when they saw the cups of steaming cocoa and platters of molasses cookies!

Then as the carolers disappeared after a gay exchange of Christmas greetings had been given, the Bairds turned back into the living room only to stop and gaze in wide-eyed astonishment at a basket filled with knobby looking bundles and a big sign upon it, *Do Not Open Until Christmas*. Where had it come from? Miss Wallace and the carolers could have told. They had prepared the basket by fixing over toys from their own homes.

And sleepy Davy expressed the sentiment of every heart as his mother tucked him in for the night: "Oh, mama, this was the loveliest Christmas Eve! I could just almost see the Little Baby Jesus!"

*Bellefontaine, Ohio.*

## Leavin' Out Christmas

BY FLORENCE S. STUDEBAKER

HIRAM KENNEDY came in from his morning chores and in wonder sniffed the "day before Christmas fragrance" of the cozy old kitchen.

"Martha, what are you up to now?" He pointed an accusing finger at a heaping pan of golden brown ginger cookies. "I thought we agreed we weren't goin' to celebrate Christmas this year. We said, no gifts . . . no fixin's, and here you are a breakin' your share of the bargain a'ready."

Martha flushed guiltily. Her eyes dropped before Hiram's accusing gaze. "How you frightened me, Hiram. I thought you were over at the store," she exclaimed, avoiding his question.

"I was but I came home. You know one gets tired of that rushin' around and buyin' that's goin' on in the stores, especially since we decided we couldn't afford to spend anything this year. Why, every clerk in that store was as busy as a bee. They were all fairly on the run. I watched Old Si measure out cranberries until I nearly got dizzy. Why, one would think the whole town and country was goin' in for cranberry pie or sauce."

Hiram shook his head disapprovingly. "And turkey, why, Martha, it just looks extravagant to me to waste all that money on one day's feastin'. People ought to save up a bit for the things they actually need."

Martha coughed and rather nervously approached the oven door. "We've had a turkey every year, Hiram, since we've been married," she reminded him cautiously.

Hiram looked sheepish. "That's so, Martha, that's so. But this year we're goin' to use a bit of common sense and get along on ordinary grub on Christmas. We'll show folks it can be done."

Fortunately for the safety of Martha's cranberry pies which she had secretly made in Hiram's absence, the telephone jingled a merry summons from an adjoining room.

"That's Mark Simpson callin' 'bout that directors' meetin' at the Orphanage," ventured Hiram as he lifted the receiver from the hook.

When Hiram returned to the kitchen Martha's pies were safely cooling on the topmost shelf of the pantry. "Was it Mr. Simpson?" she queried.

"Yeh, they're goin' to have that meetin' today. Abe Hill is leavin' for California tomorrow and this is our last chance to have it before he goes. My, I hate to drive clear over there today the way the weather looks, and besides this is the day before Christm—" Hiram caught Martha's surprised exclamation and checked himself just in time, "that is, I mean it'll get dark early and—"

"Well, you get the feed ready and I'll try to have the chores done for you if you happen to be late," offered Martha generously. "I always like to get things done up early on Christmas eve."

It was Hiram's turn to laugh. "There you go again, lettin' on like you're goin' to celebrate as usual," he chided, "and yet, it seems like it just comes kind o' natural to get ready for Christmas." He paused and nodded knowingly. "But I'll wager it'll be much the cheapest to save our money."

"Yes, it'll be much cheaper," sighed Martha in a sort of disappointed woe-begone tone that sent Hiram scurrying toward the barn with a queer uncertain twinging in the region of his conscience.

One o'clock found Hiram Kennedy dressed in his Sunday best and seated stiffly on one of the straightest chairs in the long sombre reception room at the Orphanage. It lacked a half hour of the time set for the meeting. Hiram warmed his numbed fingers and yawned. The monotonous tick of the little clock on the mantle increased his drowsiness.

"Merry Christmas, Mr—er—er. I'll call you Mr. Whiskers, 'cause I don't know your name. You don't mind, do you?"

Hiram opened his eyes and blinked wonderingly at a



blue-eyed five-year-old wrestling with a footstool at his feet. "Howdy, sir. No, I don't mind what you call me," stammered Hiram in confusion. "And what is your name?"

"Billy," replied the lad with a promptness that was most startling. "Say, ain't you glad it's beginnin' to snow, Mr. Whiskers?"

Whereupon Hiram made such a wry face that Billy drew back in alarm. "What? Don't you like for it to look nice and Christmasy?" A puzzled frown appeared on Billy's smooth white forehead.

Hiram fidgeted nervously and glanced at the clock. Inquisitive youngsters always did bore him beyond expression. At the rate this small piece of humanity was grinding out questions, Hiram was certain nervous prostration would claim him as a victim within the next half hour. Of all subjects, that of Christmas was most distasteful. "I might as well stop this nonsense at once," he muttered producing his darkest frown.

"Young man, I don't care anything about Christmas," he growled, "and I don't want to hear any more about it either."

Billy sprang up from his stool and stood wide-eyed and staring. "Don't care anything 'bout Christmas?" he gasped in amazement. The puzzled frown deepened. For long moments he stood contemplating the strange creature before him. His big blue eyes lost no detail of Hiram's spare figure. At last his face brightened. He glanced cautiously toward the door marked: *Private Office*. His voice dropped to a dramatic whisper. "Say, maybe you're a heathen," exclaimed Billy earnestly.

"A—a what?" gasped Hiram, scarcely believing his ears.

"A heathen!" repeated Billy, gaining courage at the visitor's apparent ignorance. "Miss Smallet told us a heathen is a man who doesn't know about Jesus. I suppose you never heard that manger story 'bout the little Babe. He was the first Christmas present. I'll just tell you all about it."

Hiram opened his lips to expostulate but the words refused to come.

"Billy! Billy Draves!" A voice summoned from the distance. A door opened at the end of the room and a thin hand beckoned threateningly.

A look of disappointment swept over Billy's angelic face. "I'm sorry, Mr. Whiskers. I have to go now, but if you'll stay right here, I'll come back and tell you 'bout that first Christmas 'n' you'll like it, I know. It's the beautifullest thing."

♦ ♦ ♦ ♦

"Heathen, indeed!" snorted Hiram Kennedy when Billy's retreating figure disappeared through the narrow door. "Why, my name has been on the church records for nigh on to forty years and this is the first time I've been called names. I shall speak to Miss Smallet

about that young upstart. He should be taught to hold his tongue in respect to his elders."

From somewhere in the distance a chorus of childish voices began the familiar strains of *Holy Night*. Hiram fidgeted again and wondered if the clock had stopped. At last the great double doors at the opposite end of the room opened and Hiram joined the group of men who filed soberly to their places about the long table. The business session began without delay.

At the close Miss Smallet laid a detaining hand on the arm of the president. "Wait a moment, sir," she said turning toward the men. "There's one favor I'm going to ask of you gentlemen. No doubt you remember it is our yearly custom to put the children out for the holiday season in homes as they are invited. For some reason this year less invitations have been received. We have ten children left yet who are just waiting and hoping to the last minute. I'm wondering if any of you would care to take one or two along today? It's such a treat for them and you'd be surprised at the pleasure you personally would receive in sharing your home with these lonely kiddies."

Various excuses passed from lip to lip. Some had guests; others were going away. Hiram Kennedy alone remained silent. His face flushed painfully under the curious glances of his companions. How could he explain that he and Martha were not celebrating this year? They would not understand and like Billy dub him a *heathen*.

"Very well," exclaimed Miss Smallet dismissing the matter with a wave of her hand. "The children wish to sing for you before you go. Kindly step out into the reception room. They are all ready."

Hiram had barely seated himself until he felt a small hand plucking at his coat sleeve. A clear familiar voice piped out loud enough for all to hear: "Say, Mr. Whiskers, I won't have time for the story since you're leavin' now, but you listen real careful like. We uns is going to sing the Christmas story 'bout the manger 'n' Babe 'n' everything."

A half hour later Hiram shivered nervously as he tucked the robes about him and turned the little roadster toward home. At a safe distance from the Orphanage he stopped the car and wiped the perspiration from his face and neck.

"As if I didn't know anything about Christmas!" he snorted to himself. "I never felt so cheap in my life. I can feel Mark Simpson's eyes on me yet. Ugh! I'm glad to be out of there. I'd as soon sit on Martha's cook stove. I doubt if I could get any hotter. Like as not I'll take cold and be sick over Christmas."

When he turned in at the lane, he saw the lantern bobbing gaily through the darkness and Martha in his big leather coat was going toward the house with the milk pail. "Good old Marthy!" he muttered tenderly.

"Not many wives would get out in this snow and do the chores like she does. Now, everything's done up and we two can sit by the fire and toast our toes." He chuckled with satisfaction at the prospect of a long quiet evening at home.

After supper Hiram slipped into bathrobe and slippers and drew his favorite chair before the fire. Shortly afterward a strangely silent Martha joined him, sitting with idle hands, rocking back and forth with slow even rhythm. From time to time Hiram cast uneasy glances toward his wife. Her unusual silence disturbed him. Other Christmas eves she would bustle in with heaping pans of snowy popcorn and big dishes of shining rosy apples. He brought himself up with a start. Ah, yes, he had forgotten again, they had agreed not to celebrate!

At last he could endure the strain no longer. He cleared his throat. "You ain't sick, are you Martha?" he inquired, timidly.

Martha roused from her revery. "No, Hiram, not exactly. I was just thinking about a story I read this afternoon. I can't get it off my mind."

"Tain't like you to worry, Martha," laughed Hiram in a tone of relief. "'Specially 'bout anything as common as a story."

"But I tell you, Hiram, it wasn't common," declared Martha, defensively. She leaned toward the rack and pulled out a magazine. "Here, read that."

Hiram scanned the title curiously. *How Shall We Show Our Appreciation for the World's First Christmas Gift?* "You read it to me, Martha," begged Hiram. "I don't have my glasses." His mind flashed back to Billy and the unpleasant grilling of the afternoon. Somehow he found it impossible to escape Christmas sentiment. One thing Martha need not know if he fell asleep while she was reading. It was a habit of his, in fact the ushers at the village church often wondered at Hiram Kennedy's remarkable ability to fall suddenly and soundly asleep at the approach of the offering plates.

Martha began to read: "Once a Roman prince on Christmas eve sat in his fine dining room at a table laden with delicious food. As he was about to eat he heard a tap at the window. Looking up he saw the face of a beautiful child and a sweet voice said: 'The Christ Child is hungry.' The prince became very angry and ordered the soldiers to drive the child away. Then the prince took up his food, but it turned to ashes. Then the second time he heard a rap. A voice said: 'The Christ Child is cold.' This time the prince became more angry. Again he ordered the soldiers to drive the child away. When they did so the prince began to shiver. He had his servant pile logs on the fireplace. It was of no use. The prince became colder and colder. It was

freezing in the palace. Then the prince realized what he had done. He ran forth in search of the child. Wandering about the streets he passed a wretched hovel and heard the pitiful cry of little children. Opening the door he found a poor mother with five young children. They had no fuel, no food and were scantily clad. He took pity on them, brought them to his palace and fed, clothed and warmed them. Again he heard the tapping at the window. As he looked up he saw the face of the Christ Child and the sweet voice said, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'"

The story ended and Martha laid aside the magazine thoughtfully. "Hiram, I'm ashamed to pray tonight." Her voice sank to a hopeless whisper. "Here we sit in comfort and plenty, not sharing with a living soul. It's a cheap Christmas, indeed. It wouldn't surprise me that the money we save by it would turn to ashes."

Hiram sprang to his feet. "Listen, did you hear that?" He ran to the window and looked out into the night. "Why it's little children, with Billy from the orphanage; they want in!" He hurried to the door and attempted to fling it open. To his surprise the door was slowly freezing fast with thick layers of snow and ice.

\* \* \* \*

"Martha, come quick," shouted Hiram. "Help me open the door!"

There was no response. Martha's chair was empty. He ran from room to room calling her name but only a mocking echo came back. Then a familiar voice sounded outside. "Sure enough," murmured Hiram, "there she is forming a circle with the boys and girls. Gettin' ready to play *Fox and Geese*. How foolish of her to be giving her time to the children when she might be resting comfortably by the fire!"

He shivered and turned toward the stove. To his surprise the glowing coals had turned to a dreary sodden greyish mass. A strange coldness seemed to freeze the blood in his veins. He snatched the coal pail and ran to the basement for kindling and more coal. To his dismay the first shovelful of coal loosened an avalanche of the black nugget-like pieces. These rolled about his feet and slowly mounted to his knees.

He made every effort to push the slowly rising barrier away. Then he noticed that other particles were attaching themselves. Potatoes, apples, red beets, huge cabbages, every vegetable in the well-filled basement seemed to take on life and creep like human beings up, up till Hiram groaned in helpless despair. He shouted for Martha with all his might.

After what seemed endless hours she came to the basement window and called: "Hiram, it's eight o'clock now, I'm going to the Christmas entertainment at the church. I'm sorry you can't go along."

"Wait, wait, I'll go," he cried, making every effort to



free himself. But Martha failed to hear and Hiram sank back in breathless dismay. "My God, does no one care if I die here in this abominable stuff?"

As if in answer to his query, footsteps sounded above and Hiram saw the familiar figure of his banker descending the stairs. "Ah, Joe Brinkley! He's a good friend of mine. He'll help me out. Joe! Joe! Lend me a hand." He flushed painfully at the thought of anyone finding him in such a predicament. Hiram was wholly unaccustomed to asking favors of others. He always had everything.

But Joe had his mind on other things and seemed not to notice Hiram's difficulty. "Here's your Christmas Savings Fund, Hiram. For some reason yours was overlooked and not mailed out with the others. I thought you might want a little to spend for Christmas so I brought it down."

In another second Joe was gone. Hiram's fingers closed stiffly over the crisp paper. What did money mean now in the face of certain disaster? He thought of the selfish prince Martha had read about and suddenly an accusing voice seemed to penetrate the gloom. Cold terror clutched his heart.

"Hiram Kennedy, for material things you have lived . . . because of them you shall die. It is part of life to share but you have willingly closed your heart to the opportunity in this blessed Christmas season. Even your dear wife is bound by your selfishness. To her shall be given the stewardship of your possessions."

Hiram groaned aloud. "Is there no help? If I could have one hour . . . just one hour of freedom, think what I could do!" He bowed his head and wept bitterly. The thought of wasted years, with every selfish deed, every paltry excuse he had offered swept over him with overwhelming power. "God be merciful to me a sinner!"

Suddenly the basement seemed to glow with light. A glowing Presence which Hiram dared not face stood near by. "It shall be as you desire, my son; the Lord gives more than the humble man thinks. The one hour you asked shall be lengthened to midnight of Christmas Day. There will be many hours to serve. Mark well your opportunity."

The little clock on the mantle boomed out the long solemn stroke of eight. Hiram Kennedy stirred uneasily, then opened his eyes and stared about him. Martha sat dozing over her reading. A thrill of joy unspeakable swept through his soul. Ah, then he had more than one hour, more than twenty-four to go out and help the needy and spread good Christmas cheer. There was not a moment to lose.

"Martha!" The ring in Hiram's voice startled her from her nap.

"Hiram, what is it?" she whispered breathlessly.

In another moment he was on his knees by her side pouring out the whole story. "Martha, seein' all this, I can't stand leavin' out Christmas a minute longer. I've been leavin' out the Lord too much in the past years." He fumbled in his pocket and produced a holly decked savings check. "Here, Martha, let's use it for the needy. Hurry, the stores won't close for an hour or two on Christmas eve."

Martha was crying softly. "It's my idea of a perfect Christmas, to share," she cried happily. Then she wiped her eyes and slipped out of her apron into snug wraps. "Sure, it's not too late." Her voice was exultant, her face shone with new beauty and purpose. She ran to the cupboard and brought forth a neat list. In answer to Hiram's curious glance she replied, "This is what I told the Lord I'd do for others if I had the chance."

Hiram beamed upon her. "Bring it along Martha. We'll need a dozen lists and what about a turkey 'n' cranberries?" Suddenly Hiram sank into a chair. He slapped his knees exultantly. "Say, I've got it. Martha, do you s'pose we could make it—a—a Christmas dinner, I mean—them lonely kiddies at the Orphanage?"

"Sure we can," glowed Martha. "The cranberry pies are all ready and mince meat and cookies. Hiram, I just couldn't stand it not to get ready for Christmas and now I'm glad—glad!"

Hiram was fluttering over the telephone book. "There 4860, call 'em up at the Orphanage. Let 'em go to sleep with happy dreams. If it keeps on snowin' I'll go after the kiddies in the bobsled and tell Billy he can drive some if he don't ask too many questions."

*Nappanee, Ind.*

## Women's Work Forum

### To the Women—A Gift of Service

BY MRS. ROSS D. MURPHY

WILL every woman who reads these words, try to interest ten women who may not have the work of the church at heart during this Christmas season? Ask them to give something in the way of a Christmas Gift toward Women's Work. Perhaps you have already given your own extra dollar as we did last year, and therefore feel like being excused. I know you, yourselves, have done well, but you know the Lord has no other way to reach others except through you and me.

This is the more difficult part of our program. It is much easier to give, even when we haven't anything to give, than it is to interest others in the work of the kingdom to the extent that they will gladly give. But this is our home duty and perhaps the biggest service we can render to our church. To women of the Church of the Brethren home duties are always paramount whether they concern the family or the church. "This ought

ye to have done, and not to have left the other undone."

As we are developing Christian character in others, as well as in ourselves, we must continue to lead out in giving—real sacrificial giving if we would not have our sisters on the other side suffer too much. They can bear it better if they know we are suffering with them.

Some of our women missionaries who have worked with our girls and women on the other side are now on this side working with us. Sister Anetta Mow is toiling earnestly in the Mission Office at Elgin. Her heart longs to be with her girls in India, yet she is giving of her best to us here, just as she did in India, and all of this helps us to understand one another better.

I am sure that these four years of service to our sisters in India, China and Africa have linked the hands of Christian womanhood around the world through our church in a grasp that is warm with the vitality of a living experience of Jesus Christ, and that after all is the keynote of our program at Christmas time and throughout the year—a responsive throb to the great need of womankind everywhere—the need of a saving experience of Jesus Christ as the Way of Life. May we pray and work to this end.

Philadelphia, Pa.

## How Can We Open Windows Into the Souls of Unconcerned Women?

### I.

BY MRS. E. R. FISHER

WOMEN, are you ready to think with me about a big job that is constantly facing us? I am appealing to you to consider what we might do to help those women who are not vitally concerned about the work of the church.

Think for a moment of the women you know, who by choice, do not attend any women's work activities, and are irregular in church attendance. They are members, but—what is the trouble? They are good women, good housekeepers, good mothers, but when it comes to church, they are self-centered and passive.

There are several things we might do to give each unconcerned woman a glimpse into a world of unselfish living, and Christlike service.

Let us take several things for granted. All women like to have friends and social contacts. Most every one likes a challenge to do hard things. Every one is happier after having done something worth while for an individual or an organization.

First of all, you must bid for the interest of the unconcerned woman, and you may need to do it through one of the three appeals mentioned. You will need to get her into a meeting or group where enthusiasm is contagious. Make a special effort to invite her, and perhaps take her with you, to a program that promises to be especially interesting.

Second, after you get her there, make the welcome genuine, so that she will feel at home in the atmosphere of the group. It is so easy for us to become just a little exclusive in our conversation, and forget the visitors and less active ones in our midst.

Then when there is some task or responsibility which she is capable of assuming, urge her to do it. It may be on a program, a menu committee, social service or missionary project. But it takes tact. She must be made to feel that she is really needed for this task. Being needed is always a spur for action.

The results will be gradual or quick, according to the degree of indifference in the woman with whom you are working. Even then, these attempts are only to get the initial interest and attention. The real soul must grow in the works of grace.

Every effort that we can make to get the unconcerned women of our church stirred into activity for their Christ, will be opening up to them windows of light, revealing the beauty of Christian usefulness.

*Kitchel, Ind.*

### II.

BY MRS. HARPER WILL

Closed windows, drawn shades—  
Darkness, sorrow, fear;  
Open windows, God's aids—  
Sunlight, joy, cheer.

How easy it is to see the need about us for more open windows into souls, but how difficult to know how to open them! If through some strange wisdom I might be able to write here a formula which, if followed carefully, would without fail, make interested, enthusiastic church workers out of our indifferent women, I believe there are hundreds of women in our church who would begin at once to follow it out. But alas! I know no such formula. I can think, however, of a few things that might help a bit.

Friendship, I believe, is one of our greatest assets in soul-window opening. A continuous, friendly interest in the one unconcerned will count in a large way; not just an occasional visit, but a never-give-up type of interest which will make the one feel her talents and ability are really present and needed in the local church group. What is required is friendliness to the nth degree.

The reading of good books is another asset. Most women will read a book if you are their friend and ask them to. Through this means a spark may be kindled that will take fire and burn up indifference, or lend encouragement to those who are trying to live the Christian life. Some that we have been circulating are: *Stepping Heavenward*, *In His Steps*, and *The Christian's Secret of a Happy Life*. You will think of others



that have meant much to you. Let us pass them on and talk them over with those we hope to interest or encourage.

I have thought it may be stimulating to turn over a certain project in connection with the Ladies' Aid, or other phase of women's work, entirely to those who seldom attend, those who seem unconcerned. Just to give the regular ones a rest, inform the other group that it is their turn and hand the management and execution of this one project entirely over to them. They may surprise us.

Most important of all, if we are to help others, we who are trying to get work done for the kingdom must keep our own soul-windows open heavenward, allowing our souls to be flooded with the warmth of God's love that we may possess enough fire to throw out some sparks to others. We must be genuine ourselves, if we are to arouse the interest of others in our type of Christianity. Then only can we hope to possess sufficient love for the souls of women and the patience it takes to keep on trying to stir them to enthusiastic support of Christ's work.

*Twin Falls, Idaho.*

### III.

BY MRS. A. O. MOTE

"GREAT souls furnish at once telescopic and microscopic vision of God." They help us to see God who is far away, omnipotent and majestic. And they also reveal the God who is intimately near, kind, strong, patient, wise, just and loving. A soul that can portray such a God was not made in a day, but is one which has been growing for many years.

A great soul grows and develops as flowers do in a garden. There are many gardens, but the most wonderful is the garden of the soul. To grow into a beautiful soul, and be able to have the windows opened to see and hear the needs of the world, takes much prayer and cultivation.

There is a Chinese proverb which says: "If you have two loaves of bread sell one and buy a lily." It is not the body alone that needs to be fed for growth. The soul grows hungry also, and for it to grow it must have food. There are homes where the lilies are crowded out by the loaves, where women are so absorbed in physical things that there is no room for beauty or love to grow. Often jealousy, hatred, envy, anger, hypocrisy, an ungracious tongue, selfishness and the rush for material things prevent soul growth until the windows can not open. A window can not open without a sash lifter. Sharing with others, visiting the sick and shut-ins, reading good devotional books and the many splendid magazine articles, attending missionary meetings, etc., will help to raise the window and take away the tumult and desire for material things.

If soul growth is checked because of lack of food and moisture the windows can not open any more than a flower will unfold its petals if not given nourishment. As the flowers follow the sun and quietly look up to be colored and enlarged by the light, so must we hold our souls quietly and look up to him and listen for the voice and obey it. Daniel opened his windows toward Jerusalem in order to hear God's voice. Sin was out of his life and he heard the voice.

Ella Wheeler Wilcox said,

"Let there be many windows in your soul  
That all the glory of the universe  
May beautify it."

There are many windows in every soul and they will be opened if sin is removed and Christ is allowed to come in and cleanse and nourish.

*Detroit, Mich.*

## CORRESPONDENCE

### THE YULETIDE

The time is here when we again feel the miracle of Christmas coming nearer and nearer through the stir and bustle of our busy lives. The message of love and sharing and service, brought to us by that Baby born in a stable two thousand years ago, is still unchanged.

May the day be a happy one for all of us. May we forget on this day, if only for a few hours, everything but hope and joy, and by so doing come a little nearer to the kingdom itself.

"Tis Christmas—

Across the desert waste there gleams a light,  
A solitary star that glows and shines  
And whispers like some living thing  
That Christ is born."

Millerstown, Pa.

Ada Brandt.

### WHOM DO WE WORSHIP?

A short time ago in a meeting held by two prominent evangelists, man and wife, the latter told the children to stay after Sunday-school, not to see her, but to hear the story of Jesus she was going to tell.

In a meeting at La Verne, Calif., our late D. L. Miller said that he often wished he could hide himself behind the pulpit so the people could not see him, but the better to get the message of Jesus he was giving. He was a great church leader. Why? Because he put Christ first and kept himself in the background.

Certain sermons stay with us. One I heard years ago often comes to me because it was a message to help folks, to make the church better. Christ tells us if we will not take up his cross and follow him we are not worthy of him.

John the Baptist lost his head because he was true enough to tell King Herod of his sin. No doubt the majority of the people laughed him to scorn because he was determined to stand against the sins of a ruler. His cross was hard. He lost his life, but his crown far outweighed his cross because he stood firm to the end.

Stephen did not waver in his right doing. The people did not try to find out who was right. They would not even listen to him. The Bible tells us they even stopped their

ears and ran upon him with one accord and stoned him. What do we cater to? Is it general sentiment, or will we stand alone if necessary?

Saul consented to Stephen's death. There is no middle ground; we are either for or against Christ. Saul thought he was doing right, but when he found he was not, he was big enough to confess his wrong by turning about and becoming a most wonderful servant of the very cause he had persecuted. No matter where we are, if we will not stand foursquare for the right we are not worthy to be called his disciples.

Not long ago we heard a pastor say that a church can be man run. He held up in a most wonderful way the difference between a man run church and a Spirit-filled church. Which kind do we want? Whom do we worship? The man run church may appear to prosper for a time, but what is the end of such? Unless we stand foursquare for Christ, and for right doing, I fear we come under the class Christ speaks of in the Sermon on the Mount. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter the kingdom of heaven." Whom do we worship? We must be willing to be persecuted for righteousness' sake if we are going to be the salt of the earth. If we professors of Christ do not stand foursquare for right doing with our neighbors, our religion becomes a mockery. How great our responsibility is if we are going to hold up Christ! We must not crucify him by our lives.

What do we worship—possessions, work, each other, self, or Christ?

Mrs. A. D. Flory.

Carleton, Nebr.

#### DISTRICT AID SOCIETY CONFERENCE

The women of Northeastern Ohio met in conference at the Akron church Oct. 10. An inspirational program was given. Modern problems confronting our women and girls were discussed. A cable was sent to Geneva and a telegram to President Roosevelt, asking for drastic reduction in armaments. A chart was shown of the giving of the Aids of this district; more than \$3,000 had been given to local churches and missions. This does not account for the many deeds of helpfulness which dollars and cents can not measure.

Mrs. M. M. Taylor was chosen president and Mrs. M. S. Young, vice-president. It was decided to enlarge our work and the officers will have charge of the Women's Work group. Mrs. C. H. Petry will direct the mothers and daughters' work. We have a live organization of ministers' wives that meets while the elders meet; they discuss topics which are very helpful.

Mrs. G. W. Phillips.

Danville, Ohio.

#### THE SHEPHERDS AND THE WISE-MEN

We are approaching the time when we shall again celebrate the birth of our Lord, and I have often wondered why it is that we get the birth of Christ and the visit of the Wise-men so close together.

Luke in the 2nd chapter gives a graphic picture of the birth, the song of the angels and the visit of the shepherds who found the Child in a manger as was told them by the angel.

In the 2nd chapter of Matthew we are told of the visit of the Wise-men who were guided by a star from the east. They stopped at Jerusalem to inquire concerning the newborn King. After Herod's conference with the chief priests and scribes, and his private council with the Wise-men, and having learned exactly the time the star appeared, he sent

them to Bethlehem. The star guided them and stood over the house where the young Child was. They (the Wise-men) came into the house.

He is not in a manger now, but in a house. Considering the long distance the Wise-men journeyed, the delay at Jerusalem, and Herod's cruel slaughter of the children under two years which was according to the exact time he learned of the Wise-men, the two events could not have been at or near the same time, but perhaps from six to eighteen months apart.

D. M. Glick.

Louisa, Va.

#### WOMEN'S WORK IN SOUTHERN CALIFORNIA AND ARIZONA

Since our recent District Conference, the Women's Work has been more fully organized in the District of Southern California and Arizona. The Women's Council is composed of six members, namely: the District Director of Women's Work, Mrs. J. Z. Gilbert; the Director of Aid Societies, Mrs. W. H. Neher; the Director of Bible Work, Mrs. Della Lehmer; the Director of Missions, Mrs. Mary Shaffer; the Director of Mothers and Daughters, Mrs. H. A. Frantz; the Financial Secretary, Mrs. J. E. Neher. The last named officer has been added to the council for convenience in the work of the local churches.

Our council has enjoyed a most pleasant and profitable year in visiting the churches, and bringing to them a program which we have tried to make helpful to each local church. We have visited all of the churches of our district with the exception of three, one of which is 125 miles away, and the two Arizona congregations, which are 400 miles distant. These visits have been made possible by a small expense fund which has been put aside by the women of the district, and included in the District Budget.

Four new Mother and Daughter Associations have been organized, and as many Missionary Societies launched. Much good work has been started by our able Bible Director. As the council has met with the Aid Societies in their weekday sessions, we have been able to see the women at work, have discussed their local problems with them, and have been amazed at the marvelous accomplishments of these groups of loyal and consecrated women. This has been a great inspiration to the council, and we are planning for greater and better things in the coming year.

We feel that the women of our district have had a most successful year, despite the present depression, for they have triumphantly gone over the top with their yearly budget of \$1,832.20. Our quota of \$732.20 for the National Women's Project is included in the above amount. In addition to this, the women's organizations in a number of congregations have given considerable assistance in the building programs of their respective churches.

This year our District Conference was held at Glendale, Arizona. There are two loyal churches in Arizona, which, on account of the distance by which they are separated from the California churches, are denied the privilege of attending many of the district gatherings. It was a real joy and blessing to the large delegation from California who were in attendance to meet with the members of the Glendale church and enjoy their gracious hospitality.

The Convention's Committee generously allowed an entire day for the Women's Work program. The forenoon meeting, moderated by Mrs. W. H. Neher, was given over to business, elections, reports from delegates, and the Annual Conference report of Women's Work. The Missionary Meeting, scheduled for the afternoon and presided over by



Mrs. Mary Shaffer, Director of Missions, proved to be most enthusiastic and inspirational. Mrs. Leland Brubaker made an ardent plea for consecration and self-denial. Mrs. Greenawalt further stressed the importance and joy of mission work. Mrs. Della Lehmer, District Director of Bible Work, presented her method of Bible Study in such a fascinating way that it became a challenge to all. A reading, "Missionary Mary," was given by Mrs. H. A. Frantz. In the evening a large group of women enjoyed a Fellowship Dinner, at which Mrs. J. M. Boaz gave a most helpful missionary address.

As president of our District Mother and Daughter Association, I have felt that there should be at least one program a year which would embrace the entire family. With this idea in mind, our association, for the past several years, has prepared such a program for District Meeting. An entire evening session is therefore devoted to a "Family Night" program. The people have seemed to warmly respond to our efforts. A synopsis of this year's program follows:

Devotions were led by Mrs. Addie Gillett Kurtz, who conducted them in the old-fashioned way her father, Elder C. E. Gillett, conducted family-worship with his family. The youngest children in the group were asked to give scripture verses, then the next older group, and so on to the eldest, after which an old hymn was sung, followed by a prayer for all the family. A group of young people sang, "Will the Circle Be Unbroken?" and one minute of silence and a prayer was observed in respect for those homes where the circle has recently been broken. "Two Minute Heart-Throbs" by Home-Makers brought forth rich and sacred experiences from many of those in the audience who were moved to speak. By these, every heart was touched and warmed. The address of the evening, presented by "a husband," defined in a strong and human way the fundamental facts concerning love in its practical relationships through courtship and marriage. It was shown that only by the careful guarding of these sacred relationships may the Christian home endure. Following the address, a reading was given by Mrs. Frank Howell, who then directed a group of intermediates in an effective dramatization of the scene of Jesus in the home of Mary, Martha and Lazarus.

Mrs. H. A. Frantz,  
La Verne, Calif.      Secretary of Women's Council.

### HISTORICAL SKETCH OF THE ASHLAND CITY CHURCH

Prepared and read by the undersigned at the dedication of the new Junior Department Nov. 12, 1933

In the year of our Lord 1914, when the whole world was full of thoughts of hate and war, the Spirit of the Lord caused the thoughts of his children, called by name Church of the Brethren (in Ashland) to turn to strong desire for a house of meeting where they might go to worship God in their own manner.

So the Lord caused his people to bring gifts of money to his treasury and gladly give so that when the building (even the house of meeting) was purchased there was enough and to spare.

Then the Spirit of the Lord caused his servants to search out all the people in Ashland who were of the Church of the Brethren. Now these are the names of those found in Ashland in those days, but who have since fallen asleep: Joseph J. Beeghly (a deacon), Mrs. J. J. Beeghly (Aunt Anna), Martin Hess, Oren C. Roberts and Enoch H. Roberts (all three deacons), Joseph Baum, Abraham Baum, Clark Beeghly, Chas. R. Chandler, Samuel Finley, Christian Hess, Mrs.

Christian Hess, Mrs. Mary Jacobs, Mrs. Wm. Kendig, Jacob Leaman, John McQuate, Mrs. John McQuate, Mrs. Amanda McQuate, Mrs. I. D. Parker, Mrs. Wm. Scott (Elizabeth), Mrs. Geo. Shidler (Aunt Kate), Mrs. Wm. Shidler (Aunt Sarah), Mrs. A. N. Snyder, Mrs. Emma Swartz, Byron Wolf, Adam Wolf, Mrs. Harry Imler. Even twenty-seven in all who have gone to their reward.

(Editor's Note: Here followed the names of seventeen who were then in the congregation and have since gone to other fields. Among these is Africa Missionary Clara Harper. Next came a list of sixty-one who were in Ashland in the beginning and are still on the roll of this congregation.)

One hundred and five was the number of those who were found when the servants of the Lord searched in these beginnings. Also in these beginnings the people had with them elders for the oversight. First, Eld. W. L. Desenberg, who laboreth with us even unto this day, and with him was associated Eld. T. S. Moherman to help in the work. Now the remainder of the elders whom the people had and their acts which they did, are they not written in another book even the book of the records of the congregation?

Then the Spirit of the Lord said to this people, Behold, I have brought you into a good field and large, a field wherein I have caused your fathers to teach my Word in the manner and according to the customs of the Church of the Brethren for lo, these hundred years. And now be thou faithful and teach diligently my Word for in this city I have much people whom I would call into my service. A short while after the counting of the people, one stood in the meeting of the congregation and said, "The property to the eastward can be purchased very reasonably, and it will help greatly in giving us a place where we may better teach our children the Word." This saying pleased the people, and as it was planned so was it done.

After this were the people faithful and did teach diligently so that when ten years were past, there were found on the roll the names of Brethren to the number of 235.

Now in these years the people had to their ministry, who did preach for them,

Firstly, Quincy Leckrone, who taught with much experience, and in a scholarly manner, teaching much doctrine.

Secondly, Eld. Saylor Greyer, who with his wife did spend much time in visiting among the people and did also preach in an acceptable manner.

Thirdly, Eld. J. Perry Prather (who this day departeth from us). Behold, he hath been with us longer than both the others. He did also visit much and teach, preaching diligently; and his wife did often lead in the worship of song. Also at divers times and occasions the brethren called ministers to preach special series of sermons or evangelistic services, and had to help them Elders J. J. Anglemeyer, Ernest Coffman and David McFadden, and each of the meetings was fruitful in souls as were also those held by the pastors.

So the people continued to work and when another nine years had gone their number, when they were counted, was 427. The growth was so great that the people of the city did greatly marvel and say, Surely the Lord is with this people.

And the house which in the early times had seemed so large could scarcely hold the people who came and left no room for the teaching. Again one stood in the congregation and said, The property to the westward can be purchased at a fair price and would be very useful in the teaching of our children, even as the small house lying to the eastward



has been used these last years. Moreover, the small house could be used in the teaching of our young men and the maidens.

Now this saying pleased the congregation, and the property was purchased. And now as in the beginning the Spirit of the Lord causes the congregation to feel that the Lord has much people in Ashland, and that here is a large place and more to do than has yet been done.

P. A. Bailey.

Ashland, Ohio.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brubaker-Ellis.**—By the undersigned at the church, Aug. 4, 1933, Bro. John L. Brubaker and Sister Winnie Ellis, both of Arrowwood.—J. H. Brubaker, Arrowwood, Alta., Canada.

**Harrison-Anney.**—By the undersigned Nov. 12, 1933, at the home of the bride, Mr. and Mrs. Frank Anney, Bro. Archie Harrison and Sister Pearl Anney, both of Arrowwood.—J. H. Brubaker, Arrowwood, Alta., Canada.

**Hoffman-Shafer.**—By the undersigned at his home, Waynesboro, Pa., Ralph B. Hoffman of Smithsburg, Md., and Eleanor C. Shafer of Rouzerville, Pa.—H. M. Stover, Waynesboro, Pa.

**Jarboe-Shull.**—By the undersigned at Forest Park, Ill., Nov. 30, 1933, Bro. Virgil Jarboe and Sister Vera Shull, both of Chicago, Ill.—Ora Huston, Chicago, Ill.

**Morphew-Spear.**—At Clarence, Iowa, in the home of the bride's parents, Bro. Alva Morphew and Sister Carol Spear, by the undersigned, Nov. 28, 1933.—U. J. Fike, Clarence, Iowa.

**Rheno-Ainsworth.**—Married Nov. 3, Mr. Winthrop C. Rheno of Vineyard Haven, Mass., and Miss Myrtle Ainsworth of Abilene, Kans.—James H. Elrod, Wichita, Kans.

**Umcheid-Brubaker.**—In our church, Nov. 26, Alvin Umcheid and Ruth Brubaker were united in marriage by the bride's father, Bro. W. R. Brubaker.—Mrs. Bessie Fillmore, Biggs, Calif.

## FALLEN ASLEEP

**Acker,** Bro. Henry, born Nov. 4, 1862, died Oct. —, 1933. He was a faithful member of the Church of the Brethren for thirty-five years. March 9, 1886, he married Annie Epler who survives with two sons and one daughter. Funeral services at the Green Tree church by Brethren H. E. Kaylor, Nathan Eshelman and Hiram Eshelman. Interment in the adjoining cemetery.—Mrs. Elmer Hoover, Rheems, Pa.

**Bowser,** Emma, wife of Eld. Israel M. Bowser, York, Pa., born Oct. 14, 1860, died Nov. 18, 1933. She leaves her husband, son, three daughters, two brothers and three sisters. Funeral services in the home by Bro. Michael Markey and R. S. Krout, and in the New Fairview Church of the Brethren. Interment in Mt. Rose cemetery, York.—H. B. Markey, York, Pa.

**Breitigan,** Bro. Daniel M., died at his home in Lititz, Pa., Sept. 28, 1933, aged 79 years. He was a faithful member of the church and exemplified his Christian faith in enduring suffering patiently for a period of years. He is survived by his wife, six children, eighteen grandchildren and one sister. Services at the Longenecker house by the home ministers, assisted by Rev. J. C. H. Light. Burial in the adjoining cemetery.—Florence B. Gibbel, Lititz, Pa.

**Crouse,** Sister Lydia Ann, nee Wenger, died Oct. 30, 1933, following a lingering illness, aged 77 years. Sept. 15, 1877, she married Samuel K. Crouse who survives with nine children; six children preceded her. She was a faithful member of the Brethren Church for about thirty years. Funeral services at the Frystown house by the home ministers. Interment in the adjoining cemetery.—Elizabeth Meyer, Myers-town, Pa.

**Ebersole,** Sister Ida, daughter of the late Isaac and Lizzie Witmer, died at her home Nov. 7, 1933. Jan. 16, 1912, she married Monroe Ebersole who survives with one daughter, two sisters and three brothers. She united with the Church of the Brethren during her affliction. Funeral services at the Florin house by Brethren S. S. Shearer, Hiram Eshelman and Nathan Eshelman. Interment in the Green Tree cemetery.—Mrs. Elmer Hoover, Rheems, Pa.

**Flickinger,** Susan Peck, daughter of Jonas and Fanny Saylor Peck, was born Aug. 2, 1848, and died at Longmont, Colo., Nov. 28, 1933. She was from a family of ten children. In 1872 she was married to William Flickinger. To this union were born three children. The family moved to a Kansas farm north of Morrill in 1881, then to McPherson in 1890 and back to Morrill in 1904. On Nov. 2, 1926, her husband passed away

and she went to live with her daughter, Mrs. Sidwell. Early in life she united with the Church of the Brethren and was true to her Master throughout her life. She leaves two sisters, a step-son and one daughter. Funeral services conducted in the Church of the Brethren by Paul S. Longenecker, assisted by Rev. L. A. Myers. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

**Goodman,** Susan Lily, daughter of G. W. and Lucinda Kring, was born July 4, 1871, at Findlay, Ohio, and died at Modesto, Calif., Nov. 22, 1933. Surviving are three sisters and two brothers. She was married Oct. 31, 1893, to Wm. Ramer who passed on in 1910. One daughter was born to this union. Soon after their marriage they united with the Church of the Brethren. In June, 1913, Mrs. Ramer with her daughter and son-in-law came to Empire, Calif., where she had since resided. March 15, 1931, she married N. S. Goodman who survives with the daughter, six grandchildren and one great-grandchild. Funeral services at the church in Empire by her pastor, M. S. Frantz, assisted by J. W. Deardorff. Interment in Modesto cemetery.—Minnie B. White, Empire, Calif.

**McMillen,** Abraham N., died Nov. 23, 1933, at his home in Leeton, Mo. He was born June 29, 1857, near West Cairo, Ohio. At the age of nineteen he united with the Church of the Brethren; he served as a deacon for thirty-four years. In 1881 he married Sarah Ellen Riggles and to them were born two children who survive.—Salome Mohler, Baile, Leeton, Mo.

**Niccum,** David Andrew, born in Jay County, Ind., May 16, 1867, died in Dayton, Ohio, on Thanksgiving Day. He lived with his parents and sister until the age of ten when he went to the home of Mr. and Mrs. Newton Davis of Mooreland, Ind. Here he lived for more than twenty years. He was educated in the schools near by and attended Meron College for a short time. He taught in the home school and in the schools of the neighboring town of Mooreland. He married Sarah C. Clapper and a year later they moved to the Clapper farm in Blue River township. They moved to Hagerstown in 1903, and to Dayton in 1917. He was for several years a member of the Disciple Church of Mooreland. A few years ago he became a member of the College Street Brethren Church of Dayton, where he was a faithful attendant. He and his wife adopted two children, both of whom died in early childhood. The widow, one sister and several nieces and nephews survive. Burial and funeral at Hagerstown by the writer.—Dorsey Hodgden, Dayton, Ohio.

**Parsons,** Berdon Ray, son of Forest and Grace (Carter) Parsons, born Nov. 20, 1928, died Nov. 27, 1933. He leaves his parents, sister and three brothers, one brother being his twin. Funeral services by W. R. Brubaker. Burial in the Live Oak cemetery.—Mrs. Bessie Fillmore, Biggs, Calif.

**Ritchey,** Sister Lista Elsie, daughter of Howard and Pearl Mellott Ritchey, born Jan. 25, 1915, died at the home of Mrs. Daniel H. Snyder, Nov. 19, 1933. Her mother died when she was two years old and she was taken into the home of Sister Snyder where she had made her home since. About five years ago she united with the church and had never been absent from the love feast, taking her last communion on Oct. 29. She is survived by her father, step-mother, brother and two half brothers. Interment at the Reformed cemetery at Yellow Creek.—Mrs. Bertha Snyder, Hopewell, Pa.

**Shenk,** Rebecca E., born Aug. 21, 1856, died in her home in Huntsdale, Oct. 16, 1933. Sister Shenk was a devoted member of the Church of the Brethren, having united with the church in 1892. She is survived by two daughters, both living in Huntsdale. Funeral services by H. M. Snively, pastor of Carlisle. Interment in the Huntsdale cemetery.—H. M. Snively, Carlisle, Pa.

**Shidler,** James Monroe, born June 28, 1854, died Oct. 3, 1933. Death was due to heart trouble and complications. Bro. Shidler united with the Church of the Brethren in 1893 and was a faithful member to the end. His first wife preceded him in 1915. In 1923 he married Mrs. Mary Coy who survives with three stepsons, stepdaughter and one sister. Services in the Freeburg church by the writer assisted by Rev. Sellers. Interment in the adjoining cemetery.—D. F. Stuckey, Paris, Ohio.

**Shidler,** Joseph, born March 11, 1850, died Nov. 27, 1931. The immediate cause of his death was pneumonia. He married Amanda Unger in 1874 and soon thereafter united with the Church of the Brethren at this place. At various times he served in official positions but his outstanding service was as efficient chorister of the church for many years. He is survived by his wife, three sons, two daughters and twelve grandchildren. Funeral services in the Freeburg church by the writer and Eld. J. F. Kahler. Burial in the Freeburg cemetery.—D. F. Stuckey, Paris, Ohio.

**Shrack,** Horace, son of Moses and Sara (Hunnell) Shrack, born Aug. 7, 1869, in Chester County, Pa. He died Nov. 19, 1933, at the home of Mrs. Maggie Wallace where he lived for many years. He became a member of the Parkerford Brethren Church about ten years ago. Surviving are a sister and niece. Services from the home by A. M. Dixon, assisted by Bro. Rowland. Burial in the Baptist cemetery, Parkerford.—Mrs. J. E. Pennypacker, Parkerford, Pa.

**Stout,** Mrs. Elizabeth Lehman, of Stillwater Junction, near Dayton, born Jan. 27, 1849, died Nov. 24, 1933. She married Henry Stout who preceded her May 12, 1926. Three sons and four daughters survive with thirty-eight grandchildren. She united with the Church of the Brethren about twelve years ago. Services in the church, Trotwood, by Eld. Harry W. Holler and the writer. Burial in Ft. McKinley cemetery.—W. D. Fisher, Trotwood, Ohio.



## NEWS FROM CHURCHES

### CALIFORNIA

**Lindsay.**—Bro. J. H. Cassady of Washington, D. C., held a two weeks' meeting here Oct. 22 to Nov. 5. His messages were practical, heart-searching and much appreciated. He has a forceful way of delivering his messages and fills one with an ambition to push on with more zeal. Two of our Sunday-school children were baptized. Our love feast was held on Monday evening following the meetings. Bro. Leo Miller of Fresno officiated. The short talks given by Brethren Miller and Cassady were inspirational. Prior to the meetings a community census was taken. The young people of this circuit of our district had their committee meeting here and we enjoyed having them in our Sunday services. The women's auxiliary recently sponsored the playlet, *Plowshares or Swords*. It was well given and greatly appreciated. Several poor families in the community are being remembered this Thanksgiving season. Our annual Thanksgiving meeting was held on Sunday evening. An offering was taken for the General Mission Board. Quite a number of our people are reading the New Testament, a chapter a day, as suggested in our publications.—Effie Metzger, Strathmore, Calif., Nov. 27.

**Live Oak.**—Our fall love feast was held Nov. 8 with a good attendance of the members of our congregation, about sixty-five being at the tables. Bro. Wilbur I. Liskey, the pastor, officiated. Our Sunday-school attendance has held up well during the busy season. The superintendent has adopted the plan of having the different classes conduct the opening devotions frequently. The church services are being well attended with good interest. Two adult young people were baptized recently. Thanksgiving services were held with appropriate exercises followed by a basket lunch. An offering was taken for home missions. Our work is progressing nicely under the leadership of Bro. Liskey.—Mrs. Bessie Fillmore, Biggs, Calif., Dec. 3.

**Pasadena.**—October and November were very busy inspirational months in the Pasadena church. All departments are showing increased interest and attendance. Rally day was very appropriately observed by representatives from each department pledging themselves to greater efforts in building up the spiritual lives of those under their care. Following this exercise the pastor gave a visual sermonette on "Coasters to Boosters." At the women's missionary meeting in October we had with us Mrs. Leland Brubaker of Covina, who gave a splendid talk about the Women's Work programs at Hershey. Miss Martha Rupel also brought us a very good report of our own District Meeting at Glendale, Arizona. Our study of home missions at the November meeting was also very enlightening. Leading up to the Thanksgiving and homecoming services Nov. 26, our pastor gave us a series of sermons on the philosophy of thanks and gifts to God. Thanksgiving Day proved to be ideal. A wonderful spirit of good cheer and friendliness was manifest. Cafeteria dinner was served to almost 300 after the especially inspiring morning worship. In the afternoon we had a short program of special music, readings and talks. A goodly number of visitors were with us. Sixteen of the thirty-one charter members were present. Evening services were also well attended. At the mid-week services our pastor is giving lessons on the New Testament as a Guide-Book in practical living. Increased attendance shows the interest being taken in the study. Several of our members are attending the leadership training course being given by the Council of Religious Education. Some of the courses offered are "Man's Search for God," "Christianity and Present Social Problems," "Technique of Group Discussion," and "Creative Teaching." Since the last report we have received one adult by baptism and one by letter. At our last quarterly council the church decided to retain Bro. F. S. Eisenhise as pastor for another three years. Among the church officers elected we have several new names. Our Sunday evening services at the C. W. period is spent in the study of the characteristics of Jesus Christ, under the leadership of Eld. Paul Mohler. We are also enjoying a series of sermons on "The Lord's Prayer," by the pastor.—Lucy L. Mohler, Pasadena, Calif., Dec. 1.

### COLORADO

**Colorado Springs.**—Since our last report three have been added to the church by baptism. Our communion services were held Nov. 12. Dec. 3 our church will meet in council for the reorganization of both Sunday-school and church. Thanksgiving Day was spent in worship with an all-day meeting and a dinner at our sister church, Antioch, thirty-five miles east of here, where the three churches, Colorado Springs, Falcon and Antioch united in fellowship. We feel it was an occasion of great blessing to all who were privileged to be present.—Mrs. Frank Engle, Colorado Springs, Colo., Nov. 30.

### FLORIDA

**Lakeland** church met in council Sept. 24. Officers were elected for the ensuing year. Bro. S. W. Bail was again chosen as our elder; Bro. J. S. Leckrone, secretary and treasurer; the writer, Messenger agent and correspondent; Sunday-school superintendent, Bro. J. S. Leckrone; Bro. Paul Bowman, assistant. Five letters of membership were received. Since we now have four ministers in the Lakeland church it was decided not to elect a pastor. The work of the church and Sunday-school is going forward and gaining in interest. District Conference was held in this congregation Oct. 13-15. The attendance

was good and the interest excellent. We feel very much encouraged by meeting brethren and sisters from different parts of the district. Arrangements were made at District Conference to have Sister Bail licensed to preach for another year. Oct. 22 Eld. A. D. Crist came to us and this was attended to. Sister Bail is a fluent speaker; her messages are interesting and inspiring. Oct. 1 Bro. Bail conducted an installation service for the church and Sunday-school officers. The Sunday-school has started off the new year with increased attendance and interest. We feel much encouraged to have several new members located in Lakeland. Our tourist brethren and friends are now returning, which also means much to us. We are glad to have with us again Elder and Sister B. F. Lightner of Gettysburg, Pa. Nov. 19 the former gave us one of his timely gospel messages.—Mrs. J. S. Leckrone, Lakeland, Fla., Nov. 30.

**Sebring** church met in regular quarterly business meeting Nov. 14. The church made an advance step by consolidating our local ministerial and missionary boards. We now have one board to take care of the work of the two former boards. Bro. D. E. Miller was reelected elder for another year. At his request for an associate elder, Bro. H. A. Spanogle was chosen by the church. All other church officers were selected for the coming year. Our love feast was held on the evening of Oct. 22. About 100 members were present, also a number of spectators. On the evening of Oct. 29 a missionary program, sponsored by the women's organization, was given and an offering was lifted. The evening service on Nov. 26, conducted by the men of our congregation, was given to the discussion of missions. A number of interesting talks were given on the beginning of mission work in the northwest as well as in the south. An offering was lifted for the general home mission work. The churches of Sebring joined in a union Thanksgiving service in our church. The pastor of the Christian church delivered an excellent Thanksgiving discourse. There was a full house. The offering was apportioned to the different churches. A new mission point has been opened in Okeechobee City, about sixty miles southeast of Sebring. A young brother living in the city repaired an abandoned dwelling house and loaned it for the Lord's service. The building was dedicated for that purpose on Sunday, Dec. 3. A number of the Sebring members, as well as those from other points, were present and the services were inspiring to all, as well as encouraging to the few members living in that city. We are expecting Bro. D. W. Kurtz to be with us in a series of meetings beginning Dec. 24. Those planning a trip to Florida will do well to be here at that time and enjoy these meetings with us. A number of members and friends have already arrived in Sebring and are feeling at home among us. There is a welcome for all who stop with us at any time.—Anna Stutsman, Sebring, Fla., Dec. 4.

**Tampa.**—During the revival here in October a young father and mother united with the church and they remembered a man who had been a good friend when the husband was an orphan boy. On Sunday morning they drove to Dover, about fifteen miles east, to bring them to the services. Thus we feel we had verified again John 1:41. We want to ask the Messenger readers to join with us in prayer that these two with the other five may be built up into strong workers in this needy field and especially that we may walk as becometh Christians, that none be turned aside on account of our failures and weaknesses.—Viola May, Tampa, Fla., Dec. 5.

### IDAHO

**Clearwater.**—Our church enjoyed a number of helpful services conducted by our pastor, Bro. A. R. Fike, with communion service on the evening of Nov. 18. July 16 about forty of the church people from Moscow spent the day with us. After morning worship a picnic dinner was enjoyed and in the afternoon the young people from Moscow gave an inspiring program. Since Bro. Fike serves both churches as pastor, this was a day well spent in getting acquainted. One was added to the church by baptism in April. The annual meeting and election will be held in December.—Mrs. L. Clanin, Lenore, Idaho, Dec. 2.

**Fruitland.**—We have just completed an evangelistic campaign which was successfully carried on by the "troupe of workers" plan. Brother and Sister Mark Schrock of Nampa, Brother and Sister E. J. Glover of Payette, with our own pastor, McKinley Coffman, and wife made an enthusiastic group. As a result of their efforts eleven were received through baptism. Eighty members partook of the love feast at which Bro. Schrock officiated. We were all benefited greatly by the splendid sermons of Bro. Schrock. Mrs. Schrock told stories to the children and Sister Glover taught them several songs and helped with the special music. Bro. Glover presided over the meetings and ably led us through the devotional periods. No doubt much more has been accomplished than can be seen in the immediate future. Judging from remarks of approval and the results, this type of service is a welcome evangelistic movement in our district.—Reina Jenks, Fruitland, Idaho, Dec. 6.

**Payette Valley.**—Our church council was Nov. 7. Three letters were granted. We decided to have a series of meetings some time after Christmas. Christian Workers' officers were elected with Sister E. J. Glover, president. Bro. E. J. Glover is director. Our Aid Society paid \$55 towards the pastor's salary. For twenty-nine years the churches of southern Idaho have been meeting together on Thanksgiving Day for a rally day service and fellowship. This year they met at our church with the largest attendance we ever had, there being around 500 at the services. Over 300 were given dinner. It was a fine meeting and much enjoyed by all. There were 150 young people at the banquet in the evening. Bro. Herschel Shank of Bowmont preached



the Thanksgiving sermon in the morning and Bro. Harper Will of Twin Falls preached at night. The ministers' quartet, composed of preachers from the Christian and M. E. churches, the Church of God, and our church, sang some beautiful numbers.—Mrs. Marvel Bowers, Payette, Idaho, Dec. 3.

### ILLINOIS

**Sterling.**—On Sept. 21 Brother and Sister E. H. Eby, former missionaries to India, delivered a wonderfully challenging message picturing conditions in the Holy Land and in India. On Oct. 1 Bro. O. B. Redenbo filled the pulpit in the absence of Bro. Baldwin, who attended the regional ministerial conference at Chicago. A special dedicatory sermon for the new Sunday-school and church officers was delivered by Bro. Baldwin on Oct. 8. Our communion service on Oct. 15 was a very spiritual meeting, though the attendance was smaller than usual. The Ladies' Aid is very active, and has done much to relieve the financial burdens of the church. The missionary society has had a number of profitable meetings, and has done much toward increasing the missionary spirit among the members. Temperance instruction is being continued for the young people, and a special temperance program is being planned for some time in the near future. The Christmas program this year is to consist of a pageant and recitations by the children. Our pastor, Bro. Baldwin, is called to another field, Modesto, Calif., and he expects to leave the middle of January. The best wishes of the congregation go with him as he undertakes his new duties.—Helen Hoak Eikenberry, Sterling, Ill., Nov. 29.

### INDIANA

**Antioch.**—A series of meetings was held at this place Nov. 5-20 with Bro. Carl Rarick, the elder, in charge. The first week services were conducted by different ministers and the music each night made it very inspiring. The meeting was opened by Bro. G. L. Studebaker of Muncie on Sunday morning. Bro. C. H. Hoover spoke at night. R. L. Showalter, R. E. Boomershire, I. E. Weaver, D. W. Bowman, V. B. Browning and Carl Rarick were the speakers the first week and music was furnished by each church that had charge. From that time on the meeting was held by Bro. Rarick with Bro. Frank Denlinger and others assisting in the music. We had a wonderful meeting. Eleven were baptized and the church renewed in spirit. The quarterly council meeting will be held this month. The young people have organized a B. Y. P. D. which is doing good work.—Mrs. Ethel L. Turner, Muncie, Ind., Dec. 1.

**Baugo** church closed a successful evangelistic campaign Nov. 26. These services were under the direction of Bro. Galen Bowman of Middlebury who came to us Nov. 12, preaching eighteen sermons in all. Because of the gospel-filled sermons which he delivered the interest and attendance were good. The song service was under the direction of Bro. Homer Weldy. Neighboring churches also furnished special music which was much appreciated. As a direct result of the meeting five were received into the church by baptism and one renewed his covenant.—Wm. Brubaker, Wakarusa, Ind., Dec. 2.

**Pleasant Chapel.**—Bro. Russell Sherman has been our pastor since last March. Our pastor before this time was Bro. Galen Bowman and he was called by his home church at Middlebury, Ind., to assume some pastoral duties there. The work is progressing nicely here; six additions were made to our church membership during the past year. Our harvest meeting was held on Sept. 17 with Bro. Galen Bowman, our elder, and Bro. Sherman as the speakers of the day. Nov. 11 we held our love feast with Bro. Sherman in charge and Bro. C. C. Cripe of Auburn assisting. Our young people and children of the Sunday-school are making preparations for a Christmas program.—Mrs. C. E. Thomas, Kendallville, Ind., Dec. 1.

**Pleasant Hill** congregation enjoyed an all-day meeting on Thanksgiving Day with a pot-luck dinner at the church. Mr. and Mrs. A. M. Stine of West Manchester church were present and gave some very inspirational thoughts on Thanksgiving, missions, and points of interest to the children. The fineness of the day and the good attendance made the meeting one of interest and of blessing. We believe that in Christian fellowship there is a multiplied gratitude to God.—Arlo Gump, Churubusco, Ind., Dec. 2.

**Spring Creek.**—Eld. Moyné Landis had charge of our quarterly council Dec. 4 and was again elected elder for the coming year. Ada Mishler was chosen Messenger correspondent. The Messenger agency was put in the hands of the Aid Society which is doing active work. We have had some interesting and beneficial meetings since our last report. The sisters of the church put on a father and son banquet in September. Then in turn the men spread a feast for the mothers and daughters Nov. 18. A good social and spiritual time was enjoyed. We are planning a program to be given Christmas eve. We are also looking forward to a week of pre-Easter services closing with a love feast on Monday eve following. Our church and Sunday-school attendance has been fine.—Mrs. Ada Mishler, South Whitley, Ind., Dec. 5.

### IOWA

**Greene** church met in business meeting Dec. 1. Church officers were elected for the new year as follows: Sister Lulu Smith, clerk; Bro. J. D. Shook, Messenger agent; the writer, re-elected correspondent. During the summer months the children of our Sunday-school gave their offerings amounting to \$8 for the project in China. Oct. 20 the Sisters' Aid served at the alumni banquet at the high school. Nov. 10 Bro. Ehy, former missionary to India, gave a lecture at our church. Nov. 26 our pastor, Bro. C. E. Schrock, gave us an inspiring message on home missions. Our annual Thanksgiving offering was \$74.11. In the evening our pastor gave the message at the union Thanksgiving

service at the Presbyterian church. Thanksgiving Day the Aid Society served a chicken dinner at the church, giving an invitation to every one for a dinner and social hour. Afterward we met for the election of officers for the new year. Sister Gertie Roy is president. The secretary gave a splendid report of the work of the Aid. Special music was rendered and Bro. Schrock gave a talk appropriate for the day.—Elsie A. Pyle, Greene, Iowa, Dec. 6.

### KANSAS

**Newton.**—Since our last report four have been received into fellowship by baptism as a result of the union revival held in October. Our love feast Oct. 29 was a refreshing service. Fifty-four communicants were present. We greatly appreciated the presence of a number of visiting members from the First church in Wichita. Bro. Crist officiated, assisted by Eld. N. A. Duncan of Wichita. Nov. 1 we organized our Women's Work, including Ladies' Aid, missionary society and mothers and daughters' association. We also have an active junior Aid Society with Mrs. Murl Miller, director. Oct. 19 a number motored to Wichita West Side church to attend the regional young people's conference. A splendid program was enjoyed. We were also privileged to attend the united foreign missionary conference held in Wichita Nov. 28 and 29.—Mrs. H. F. Crist, Newton, Kans., Nov. 30.

### MARYLAND

**Thurmont.**—Bro. M. G. Wilson of Frederick conducted a week's meeting for us commencing Nov. 12 and closing the 19th. He also officiated at the love feast Nov. 18. The meetings were well attended, the sermons were uplifting and strengthening. The love feast was possibly the most spiritual we have yet had. The song service during these meetings was inspiring and worshipful. Our chorister, Sister Martin, has organized a junior choir, giving them weekly instruction and practice. They are enthusiastic in their interest and improvement is quite evident. The average attendance at our church school the past year was 88 per cent, the best we have yet had.—T. S. Fike, Thurmont, Md., Dec. 6.

### MISSOURI

**Greenwood.**—Bro. A. W. Adkins filled his regular appointment the third Sunday of November. Nov. 23 the women cleaned the church building and the men had a supply of wood sawed for the winter. Work was done on the East Greenwood cemetery the same day. The deacons, assisted by the ministers, made the annual visit. Our love feast was held Thanksgiving evening. Seventy-seven members were present, including visitors from the Fairview church. Bro. Adkins was assisted by Bro. Ramie Gass and Bro. Peterson. We are glad to have Bro. Oliver E. Fillmore of Ripley, Okla., locate with us.—Dorothy Oxley, Mountain Grove, Mo., Dec. 1.

### NEBRASKA

**Bethel.**—Bro. W. A. Kinzie of Navarre, Kans., accepted the call to be our pastor. He and his wife moved here Nov. 30 and Dec. 4 we gave them a reception. People came a long way and we had a large crowd and an interesting, sociable time. Nov. 19 Bro. Birkin of Lincoln, Nebr., gave us two inspiring sermons which were much appreciated. Monday evening he talked to our young people's council. Tuesday morning he addressed the Carleton high school.—Mrs. Ella Saylor, Carleton, Nebr., Dec. 6.

**Enders** church held their regular council meeting on Dec. 2 and elected church and Sunday-school officers. The clerk was authorized to revise the membership list of the church. On Oct. —, a father and mother were received into the church by baptism. Preaching services here were discontinued for three weeks during October, while the pastor, D. G. Wine, was holding revival meetings at Litchfield. The church is planning a program to be given on Christmas eve.—Vesta Wine, Enders, Nebr., Dec. 6.

### OHIO

**West Milton** church closed a very successful two weeks' series of meetings Nov. 19. Bro. J. W. Fidler gave us inspiring biblical messages which no one could listen to without feeling encouraged to press on in the Master's work. As a result twelve accepted Christ, eleven by baptism and one reclaimed, including three heads of families and two mothers. We were glad to have the Happy Corner chorus with us one evening and enjoyed their message in song. Nov. 20 was our love feast which was a very quiet and reverent service. Nov. 22 we had an all-day meeting at the church; some quilted, some scrubbed and cleaned the church, while still others baked pies and prepared a supper which we served that evening with good results.—Mrs. S. C. Gnagey, West Milton, Ohio, Nov. 26.

### PENNSYLVANIA

**Everett.**—Our Sunday-school year begins Oct. 1, so we held an election for officers on Sept. 24. Most of the old officers were reelected and our superintendent, L. C. England, was chosen unanimously to succeed himself. He has been supervising the school for ten years and it has had a steady growth all these years for which he deserves highest praise. Oct. 1 was our rally day with 430 in attendance, the largest number in our school history. The average attendance for October was 329. We held our semiannual love feast Nov. 5. Beginning Nov. 1 our pastor, E. M. Detwiler, held special services for three evenings, at which time three were added to the church by baptism and one was reclaimed. Our two weeks' evangelistic service commenced Nov. 12 with Bro. Tobias Henry of Johnstown taking charge on the following evening. The meetings were well attended from the first; at the close, Sunday evening, Nov. 26, there was a packed



house. Twenty-five applicants for church membership were baptized. Our pastor and the evangelist visited 160 families during this meeting.—Mrs. Francis Baker, Everett, Pa., Nov. 27.

**Glade Run.**—Since our last report one has been added to the church by baptism. Recently we closed a two weeks' union revival in which seven congregations of different denominations participated. The meetings were well attended and full of interest from start to finish. On Sunday evening, Oct. 8, we held our love feast. Church and Sunday-school officers were elected for the coming year, which resulted in retaining practically all the present officers. Brethren J. Lloyd Nedrow, Stanley K. Bowser and Zeller Claypool represented our church at the District Meeting at Johnstown.—Mrs. Carman Bowser, Kittanning, Pa., Nov. 27.

**Reading.**—Our revival services were held from Oct. 15 to 29 with Bro. H. S. Replogle of Oaks, Pa., as evangelist. The messages he gave were inspiring and uplifting to all who heard them. Four new members were added to the fold by baptism and one on former baptism. Nov. 4 we held our love feast with Brethren Myers and Wenger officiating. Two very helpful sermons were given by these brethren. At our last council we organized a B. Y. P. D. Sister Ruth Powell was elected president. We have a splendid group of young people who take a great interest in serving the Master. Dec. 10 we will have an all-day meeting at the church. Bro. A. C. Baugher of Hershey, Pa., will bring the message. There will be special music by our young people.—Mrs. Florence Nies, Berkshire Heights, Pa., Nov. 25.

**Salisbury.**—Oct. 2 to 15 we enjoyed one of the richest meetings Salisbury has had for several years. Bro. A. Joseph Caricofe of Luray, Va., was with us in a two weeks' evangelistic effort. He preached fifteen strong sermons, had a consecration service for children and officiated at our love feast on Oct. 15. Three other ministers, Brethren Samuel Berkley, P. S. Davis and Guy E. Wampler, our pastor, assisted in this service. There were ninety-eight communicants at the feast, the largest group since we have been in the work here. The pastor and Bro. Caricofe visited in about sixty-five homes during the two weeks. The services strengthened the membership. One young man gave his heart and life to Christ. Two were received by letter. Nov. 2 the ladies of the church served a sauerkraut supper; the proceeds helped the church financially. The young men and boys of the churches of our town had mush ball leagues this summer that created quite a good spirit of friendly rivalry. Our boys won the championship for the season. We are planning to use the dime cards again for our Christmas offering. The fifty-fifth anniversary of this church will be observed in a special service in the spring. Our pastor and Mrs. Orpha Wagner represented our church at District Meeting in October. At that time our pastor was ordained to the eldership. Florence Yoder was chosen church school superintendent for the year. The school is progressing very commendably under her leadership.—Mrs. Guy E. Wampler, Salisbury, Pa., Nov. 25.

**Spring Grove.**—Our harvest meeting was held Aug. 19. The message was brought by Bro. H. F. King of Reistville. Brethren I. N. H. Beahm, Hiram Eshelman, Amos Martin and David Gible preached at our love feast on Oct. 9. Bro. Eshelman officiated. A series of meetings began Oct. 9 with Bro. I. N. H. Beahm, evangelist. His sermons were very helpful and interesting. Thirty-four ministers attended the services during the two weeks. Three were baptized. The presence and labors of Bro. Beahm among us will long be remembered. The church met in council Nov. 25. Bro. Abram Hess of Bareville preached the Thanksgiving sermon for us.—Noah W. Martin, Ephrata, Pa., Dec. 1.

**Welsh Run.**—Oct. 15 Bro. Jacob Trimmer of Carlisle, Pa., gave us a good sermon. In the afternoon we held our Sunday-school meeting with a good attendance. Bro. Jacob Trimmer and J. M. Danner gave us good talks which we appreciated. Nov. 4 we held our love feast with the largest attendance of ministers ever present, there being seventeen. Some came as far as 160 miles. They were Bro. Samuel Hess and Abraham Price from near Philadelphia, Bro. Daniel Bowser and Arthur Hess from York, Bro. W. L. Riggelman and Bro. Dettra from Virginia, Bro. S. M. Lehigh from Hanover and six from neighboring congregations. They dealt out the truth to us in its purity and simplicity. This was a love feast which will be long remembered by all of us. Bro. Daniel Bowser officiated. On Sunday morning Bro. Samuel Hess preached for us on the theme, The Palm Tree.—John D. Martin, Mercersburg, Pa., Nov. 22.

## VIRGINIA

**Bridgewater** church met in council Nov. 8. We decided to equip the College Street church for holding our communion in the future. The board of administration and the board of lay service reported nominations for offices which were approved by the church. J. S. Flory was elected elder for one year with Bro. N. D. Cool, assistant. Bro. Robert Strickler, son of Dr. and Mrs. R. E. L. Strickler, was licensed to preach. Several weeks ago at our Sunday morning service Bro. Robert Sherfy of Daleville, student at the college, was ordained to the full ministry with Bro. Flory officiating. Our communion service was held on the evening of Nov. 5 with Bro. G. L. Wine officiating.—Mrs. O. F. Foley, Bridgewater, Va., Nov. 25.

**Harrisonburg** church was very fortunate to have had Prof. Nelson T. Huffman direct a singing class during the late summer months. Oct. 1, under Prof. Huffman's direction, the class with a few others assisting, gave a full program of hymns, choruses, solos and quartets to an appreciative audience. A much more definite program has been ad-

vanced in the temperance cause in the last few months. Some exchange programs have been given, Timberville and Mill Creek having come to our church with programs which were much enjoyed. Bro. J. M. Henry's sermon was instructive indeed. The young people gave a temperance play, Paying the Fiddler; they were called to Greenmount to give it there also. The Board of Christian Education in their plans to advance a better, stronger Sunday-school program, invited Bro. Minor C. Miller to meet with our workers. He brought much inspiration and enthusiasm in his four lectures during October, on the recognized standard for advancement in Sunday-school work. The workers' council has mapped out a study course of this standard and are grading our school accordingly. The reading of the New Testament as given by our brotherhood has been accepted with interest and meetings are held to discuss verses of special interest. Sister J. D. Wampler serves as director of our Women's Work, and Miss Hattie Wampler as director of mothers and daughters. Bro. C. S. Mundy of our congregation has recently been appointed director of Men's Work of the district. We observed rally day Oct. 1 with good attendance. The attendance at church services has made a gradual increase under the supervision of our part-time pastor, Bro. J. M. Henry, who reduced his teaching schedule at Bridgewater College in order to serve our congregation. The Sunday evening services are varied, consisting of musical, dramatic, illustrative programs and Bible hour. The Bible hour has been given from time to time with increased interest and has led us into a deeper meaning of the Sermon on the Mount. Bro. Henry also gave recently an educational program on war through slides and lectures. An Armistice Day program was given on the 12th. Bro. Henry preached in the morning on the subject, The Unconquerable Conqueror. In the evening he took part in a pageant, The Voice of the Unknown Soldier, written especially for the occasion. Churches and Y. P. D.'s will do well to write Bro. Henry for a copy. Nov. 26 was love feast and communion day. Our examination sermon in the morning was a most unique and convincing one by the pastor on the subject, The Test of Discipleship. Bro. Paul H. Bowman officiated in the evening. A special event of social interest was enjoyed a few weeks ago when the young people's classes gave an entertainment at the church in order to get acquainted with the new students of the Harrisonburg state teachers' college.—Mrs. A. Fred Cline, Harrisonburg, Va., Nov. 26.

**Jeters Chapel** church held their picnic Oct. 21—one of the best we ever held. We are planning for a Christmas program for the Sunday-school in which all the children will take part.—Edna Spradlin, Vinton, Va., Nov. 22.

**White Hill** church was engaged in a two weeks' revival beginning Oct. 22, conducted by Bro. B. M. Flory, a returned missionary from China. He interested the congregation each evening with a fifteen-minute talk on China and his sermons delivered in such an earnest way will not soon be forgotten. As a result three young people were baptized. Our love feast was held Nov. 18. We were glad to have with us Bro. Walter Coffman and wife from Barren Ridge church and Bro. B. M. Flory and family from Middle River church. Our Sunday-school was reorganized Sept. 7 with Bro. Frank Harris, superintendent. The young people of the church have organized a B. Y. P. D. Bro. Donald Harris is president. Our faithful elder, S. W. Wine, who served for a year as pastor, gives the third Sunday of each month of his salary to missions. Bro. Weldon Flory, a young minister of the church, preached our Thanksgiving sermon on Nov. 26.—Mary E. Hall, Stuarts Draft, Vt., Nov. 27.

## WASHINGTON

**Richland Valley** church completed the new Sunday-school and church organization in September. Bro. E. L. Whisler was reelected elder in charge and Mabel Damron, Sunday-school superintendent. Our pastor, Bro. Whisler, closed a two weeks' series of meetings which was very well attended. Two souls were baptized and one was reclaimed. Our pastor has been holding regular weekly services in one of the government C. C. camps a few miles away; much appreciation is shown by the men in camp. Plans are now being formulated to render a Christmas program.—Mrs. W. B. Damron, Salkum, Wash., Nov. 27.

## WEST VIRGINIA

**North Mill Creek** congregation launched a program of remodeling the Bethel churchhouse in order to have better facilities for worship, and especially for Sunday-school work. We have added twelve feet in length to the church and made this new addition into four Sunday-school rooms, two below and two above. On Aug. 3 we arranged for the ministerial board to come into our section with a series of five special councils for the purpose of electing some deacons. In the Moorefield congregation two deacons were elected; South Fork congregation, one meeting, electing two deacons. In the North Mill Creek congregation we had three of these meetings, electing two deacons at each place, making a total of ten new workers. Aug. 6 was set for the rededication of our remodeled churchhouse with two brethren representing the ministerial board: Elders C. E. Long and I. W. Miller. Bro. Long delivered the dedicatory address. The afternoon service was largely attended. The sermon, delivered by Eld. I. W. Miller from the text, For I have given you an example, was inspiring to all present. Together with special music and recitations it was a wonderful day in the history of the Bethel churchhouse. This remodeling was done without paying a cent for labor; this we think is worthy of notice. The Sunday-school is progressing nicely in their separate rooms with Sister Grace Shreve as superintendent.—Peter I. Garber, Petersburg, W. Va., Nov. 26.



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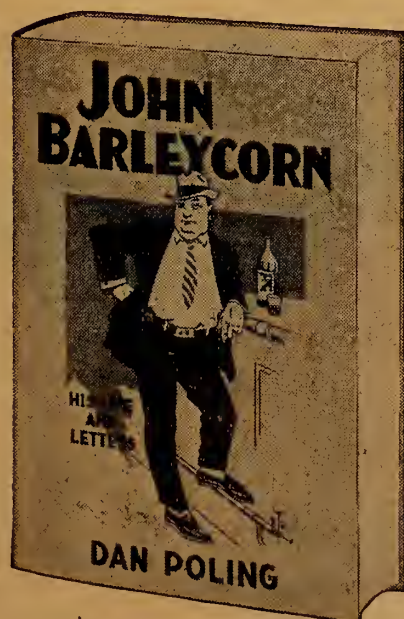
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INCLUDING THE MISSIONARY VISITOR.

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No. 52

## BROTHERHOOD

Of all things beautiful and good,  
The kingliest is brotherhood;  
For it will bring again to earth  
Her long lost poesy and mirth;  
And till it comes these men are slaves,  
And travel downward to the dust of graves.

Clear the way, then, clear the way;  
Blind creeds and kings have had their day.  
Break the dead branches from the path;  
Our hope is in the aftermath.  
To this event the ages ran:  
Make way for brotherhood—make way for man.

—Edwin Markham.

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## SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.  
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

## CHINA

Peiping, China, care of College of Chinese Studies  
Parker, Dr. D. M., and Martha, 1933.  
Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.  
Hutchison, Anna, 1911.  
Oberholzer, I. E., and Elizabeth, 1916.  
Pollock, Myrtle, 1917.  
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.  
Crumpacker, F. H., and Anna, 1908.  
Horning, Emma, 1908.  
Metzger, Minerva, 1910.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.  
Neher, Minneva J., 1924.  
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.  
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.  
Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.  
Senger, Nettie M., % Hartford Seminary Foundation, School of Religion, Hartford, Conn., 1916.

## AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.  
Besler, Dr. Howard A., and Edith, 1931.  
Harper, Clara, 1926.  
Inman, Dorothy M., 1933.  
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa  
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa  
Heckman, Clarence C., and Lucile, 1924.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.  
Burke, Dr. Homer L., and Marguerite, % General Mission Board, Elgin, Ill., 1923.  
Helsar, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.  
Horn, Evelyn J., 5743 Drexel Ave., Chicago, Ill., 1930.  
Royer, Harold A., and Gladys S., % General Mission Board, Elgin, Ill., 1930.  
Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.  
Utz, Ruth, % General Mission Board, Elgin, Ill., 1930.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India  
Glessner, Ruth Lucille, 1931.  
Lichty, D. J., 1902, and Anna, 1912.  
Moomaw, I. W., and Mabel, 1923.  
Shickel, Elsie N., 1921.  
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India  
Blickenstaff, Lynn A., and Mary, 1920.  
Cottrell, Dr. A. R., and Laura, 1913.  
Fox, Dr. J. W., and Besse, 1929.  
Mow, Baxter M., and Anna B., 1923.  
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India  
Brumbaugh, Anna B., 1919.  
Messer, Hazel E., 1931.  
Nickey, Dr. Barbara M., 1915.  
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India  
Miller, Sadie J., 1903.

Palghar, Thana Dist., India  
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India  
Miller, Arthur S. B., 1919, and Mae W., 1922.  
Miller, Eliza B., 1900.

Vada, Thana Dist., India  
Shull, Chalmers, and Mary, 1919.

Vyara, Surat, India  
Blough, J. M., and Anna, 1903.  
Widdowson, Olive, 1912.  
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.  
Stoner, Susan L., 1927.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.  
Ebbert, Ella, care Wm. Ebbert, Quinter, Kans., 1917.  
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.  
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.  
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.



# THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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## EDITORIAL

### Why Leaders Must Lead

THE Master saw the multitudes as sheep without a shepherd. St. Paul speaks of the earnest expectation of the creation which awaits the revealing of the sons of God. Indeed, "the whole creation groaneth and travaileth in pain together until now."

From which it follows that leaders must lead because the multitude is ever confused and unable to discover direction or envisage a goal. Some one must reveal destiny and point the way. But woe to the leader who is little or selfish. Then, indeed, the people perish.

There is yet another reason why leaders should lead. The proof of leadership is in leading. He who lambasts the expectant multitude without so much as turning his hand to show the better way might better save his words. Sympathy and challenging example are what confused people require.

Doubtless there are many other reasons why leaders must lead. But the two just given seem to us sufficient to establish the point. Leaders must lead because that is their function in relation to the multitude. And they must also lead in example and sacrifice or they have no power with the sons of need.

H. A. B.

### Consecration East and West

THERE is a woman in the Far East who has heard about the poverty-stricken church in America. She is very sorry that the church can no longer support its missions abroad and she is going to help it. She earns barely enough to provide her three scanty meals per day. She will do without one of these and send the saving to America, thus doing her utmost to help the home church continue its missionary activities.

There is something very interesting about this, but doesn't it give you a queer feeling up and down your spinal column?

E. F.

### Between Two Years

SHALL we try to go on another year or just quit? You have only to look that question in the eyes to feel at once a new sympathy with Peter's answer to a question not wholly unlike this one. "Lord, to whom shall we go?" Sure enough, what else is there to do?

But it is not a counsel of desperation merely that brings us so inevitably to this conclusion. It is the counsel of wisdom, courage, faith, love. It is the counsel of all the nobler incentives to decision.

What a strange year it has been! It has seen the inauguration of the most ambitious attempt to reconstruct the economic life of our country that our history knows. It has seen the abandonment of the fourteen-year-old effort to banish the liquor traffic from our national life. It has seen drastic curtailment of our organized church activities and forced the question to the fore whether some of them can live. A year like that is bound to have more than ordinary significance for human weal or woe, but we are too close to it now to measure it.

Fortunately we do not need to measure the full meaning of these incredible happenings. We can leave that to the unrolling years. What we do need to measure is our own responsibility in the light of them, or darkness, as the case may be. Where do *we* go from here?

If child labor and the sweat shop are really gone, we can rejoice greatly, and so we can in every other measure that insures a greater degree of social justice, a fairer sharing of the national income, a wider spread of the blessing of economic security. As President Roosevelt so finely said last night—this is written the day following his address to the Federal Council of Churches—we look with eagerness for the return of material prosperity provided this means prosperity for all and not merely for those at the top of the pyramid. While we may well hesitate to give unreserved endorsement to this particular scheme or that, uncertain of its net re-



sult, we should not hesitate to support earnestly every proved means of restraining selfish greed and promoting true brotherliness in all human relationships. On this issue the voice of the church must ever be lifted loud and clear.

To many of us one of the real griefs of the year now closing is the loss of the Eighteenth Amendment. It is a striking illustration of the easy danger of resting in a false sense of security. That was one thing that could never be changed! But the impossible has happened and we are faced with the problem not only of adjusting our thinking to that fact, which is hard enough, but of finding the right procedure in the face of it. We venture to suggest the wisdom of guarding against two subtle temptations.

One is that of sulking, nursing our disappointment and refusing to do all we can to minimize the evils of liquor drinking. That would be childish. If we are grown-up men and women we will make the best of a situation we do not like, and work for temperance in such ways as are open to us. The other temptation is that of falling in line with the present popular trend and concluding that after all alcohol is not as bad as it has been painted. That would be cowardly and it will take some courage to stand out against it. The movement to make moderate drinking respectable, referred to in our editorial of Sept. 23, is now on in full swing. The Rockefeller Commission condones it and other voices of influence are heard to the same effect. The MESSENGER regards this as exceedingly dangerous counsel and will continue to preach total abstinence as the only right answer to the question of alcoholic drink. We expect the Church of the Brethren to stand courageously by that position.

Nothing has so sorely tried us the past year as the forced retrenchments in our church activities. These have affected the work both at home and abroad. Many churches are suffering for want of proper pastoral care, a care which neither the churches nor the boards are able to provide. And pastors are suffering too. Our foreign mission fields have been so severely cut both in appropriations and in personnel that the faithful workers there are hard put to it to save the cause from irretrievable disaster. Boards and educational agencies are fighting hard to safeguard the precious interests entrusted to them.

In all this stress there have been gains. We have found ways of economizing, merging and simplifying that are good for us and good for the cause. But there are limits to possibilities of this kind. What when these have been exhausted? Quit then? It is unthinkable. Then more of us must try out some real sacrificing. Only a few of us know the meaning of that word. But why wait until worse comes to worst? Why not learn that now and enter into the blessing at once?

Certainly the church must carry on. She can do this through the devotion of her membership. She is worthy of that devotion to the utmost. The church stands for all that is highest and best in human life. She is the guardian, the trustee, of the eternal values. She must have our first and best. For her our tears shall fall, for her our prayers ascend. To her our cares and toils shall be given, till toils and cares shall end.

The last dozen verses of the fourteenth chapter of Luke is the Scripture lesson which was read to candidates for membership in the early history of the church. It's good reading for the times right now. We have not renounced everything, at least not many of us, in the interest of Christian discipleship. We have not yet resisted unto blood striving against sin. We have not yet learned how to love "unto the end."

Yes, we are going right on with the work of the church another year. And there is no mystery about the business at all. In this matter of physical necessities, scarcity of money and all that, we can solve that problem by the simple device of loving each other more. We must bear our burdens together. We must go farther into the joy of sharing. That will lead straight and quickly into the other thing we need in order to see this job through successfully. It's a true sense of values, a deeper realization of what abundant life is. These two simple things will do the work without fail.

They belong close together and they are both easy to lay hold on. They are more friendliness with man and more friendliness with God.

E. F.

### The Exile's Return

THE swift pace of modern change is reflected in one exile's return. Five years ago Vicente Blasco Ibanez, the great Spanish novelist and republican, died in exile at Menton, France. He had gone into self-imposed exile in protest, vowing never to return to his native Spain until his nation had become a republic.

Today King Alfonso is in exile and the ashes of Ibanez have been carried in state to Spain. Something of the spirit of the 100,000 who gathered to do Ibanez honor, and indeed of all new Spain, may be gathered from this word picture of a high moment in the great event:

"The arrival of the ashes, brought on a Spanish cruiser and accompanied by four French warships, was signaled by a squadron of 100 military airplanes which dipped overhead. One thousand carrier pigeons, bearing messages to all Spanish-American nations that the remains had arrived in their native land, were released to soar in great circles above the multitude, then fly to their distant destinations."

Such is the power of living ideas, and such the special immortality of the men who die that the idea may live.

H. A. B.

## GENERAL FORUM

### For Today

BY MINNIE B. SHERRICK

Grant for today  
A ringing clarion call;  
For mid the din and clamor  
And the frenzied fret  
And tumult in the world of men,  
The little ones may miss the calling  
Of the still small voice, and then  
Straightly the Way forget.

*North Manchester, Ind.*

### “Progressive Achievements Toward Receding Goals”

BY V. F. SCHWALM

THROUGH the reading of biography and the observation of men's lives, I have noticed that men differ greatly with respect to the length of their period of growth and productiveness. Some men are full of vision and enthusiasm in their twenties. They are creative, they produce, and give great promise for the future. These men often flare up meteor-like and achieve greatly in their early years and one naturally expects them to reach great heights. But some of these lose their enthusiasm in their late twenties and by the time they get into their thirties they are no longer productive, or at least not creative. Gradually they disappear and are heard of no more. Some go on a bit longer, perhaps into their forties, and then they seem to stagnate, cease to be productive and disappear from the field of creative achievement.

But there are still others who begin to achieve creatively in early life and continue through a long lifetime, even into their eighties and nineties. Gladstone was Prime Minister of Great Britain in his eighties. Edison was making important scientific discoveries when he was past eighty. Longfellow, Whittier, and Holmes were writing poetry long past their three score years and ten. Oliver Wendell Holmes, Jr., was writing important judicial decisions on the United States Supreme Court when he was past ninety.

Why do some men cease to produce creatively at thirty-five or forty, while others continue until they are eighty or ninety? What is the secret of the early demise of so many promising poets, prophets, preachers, scientists and statesmen?

Perhaps the answer to this question can not be satisfactorily given. No one knows fully the inner spiritual history of another. We do not even know our own selves fully. But it seems to me we do have some hints that are more than mere guesses as to why some men cease to grow and achieve. I would like to make it

clear, however, that these are mere suggestions and not dogmatic assertions. Nor are they an attempt to be exhaustive. There are, no doubt, many other and often mixed causes at work. May I then offer a few suggestions?

A few years ago a certain layman told his pastor, who had earlier given great promise, that he thought the preacher was not preparing his sermons as carefully as he might. The pastor's answer was, "I went to college and seminary eight years. I do not need to study now." It is needless to say that that pastor has moved from place to place and as far as one can judge, his work has been largely a failure. Whenever a man has reached the place where he no longer feels the need of diligent application, no longer presses the quest for greater understanding and deeper insight, he is in danger of stagnation. Regardless of how large the body of water, unless there are fresh streams flowing into it, it will become stagnant. And no one wants to drink from a stagnant pool. So also the man that early in life feels satisfied with his knowledge or achievement is likely soon to become a stagnant pool. He ceases to be fresh, sparkling, creative.

Another man was quite successful in his career for a while. Due to certain changes in his life he seemed to become interested in the creature comforts of home. To have plenty to eat, a comfortable place to sleep, fine clothing to wear and plenty of time to play and visit with his family—apparently these came to occupy chief place in his life. Soon his friends could see his work was weakening. He was not keeping up with his profession. He ceased to be creative and moved from place to place always looking for a better job. Of course, no one would deny a man time to visit and play with his family, but when luxury, love of ease, desire for the luxuries of life become paramount in a life, it ceases or is likely to cease to be creative in any large way.

A third case I have in mind is that of Andrea del Sarto. Here was a man that lived at the same time as Raphael, Michael Angelo, and Leonardo de Vinci. In his youth he gave promise of becoming a great sculptor, rivalling these great geniuses. His technique was perfect. He could have improved on the workmanship of Michael Angelo and others. In his youth he had vision too. But he married a woman who had been his artist model. She was physically very beautiful, but like some other beautiful women, she was licentious and faithless. He sat by her side day by day, satisfied only to hold her faithless hand. Gradually the vision departed out of his life, so that while he still retained his mastery of technique he had no aspiration left in his life. Even if he sought to create a heavenly angel his poor wingless soul was left on the earth. The upward pull, the aspiration, had all gone out of his life. He



could no longer dream dreams nor see visions. What good was mastery of technique without a soul? It was all futile. Indeed, "A man's reach must exceed his grasp." Might it be that other men besides Andrea del Sarto have lost the vision and aspiration of their lives by yielding too much to the sensuous temptations of life? Does indulgence in passion literally burn out men's lives?

Another striking case of a man who failed to fulfill the promise of his life was King Saul. He was tall and handsome and commanding in appearance. He started out with success and great promise. Then something happened in his life. Whatever the exact nature of his offenses, enough is told so that we know that Saul was disobedient to the knowledge he had of God's will. The Poem "Saul" by Browning tells the sad story. The Saul of promise gave way to a sullen, jealous-hearted, morbid, cowardly Saul. David tried to cheer him, with but little success. Browning indicates that he had lost his communion with God. The brave, courageous Saul gave way to the cowardly Saul trying to get from a witch the comfort which he erstwhile doubtless enjoyed from God. The latter end of his life was a supreme tragedy.

Here again is a powerful example of a man who ceased to be useful and productive early in life—this time apparently because of disobedience. Is it possible that other men cease to be effective and creative because they do not live up to the best light that has been vouchsafed to them? To put it positively, the man who would be productive and useful must keep an open, eager, alert mind. He needs to apply himself diligently to discover new truth, to gain larger vision and deeper insight. He who would be creative and productive must be willing to deny himself some of the comforts and luxuries of life in pursuit of his goal. He will keep at peace with himself and maintain that inner harmony which makes growth possible.

There will be receding goals. The goals of early youth are often reached in mid-life or earlier. But as these goals are reached a larger horizon appears and more distant goals are set up. It is the constant upward reach and forward stretch that keeps men alert, alive and achieving.

*McPherson, Kans.*

### New Year Greetings

BY OLIVE A. SMITH

MANUFACTURERS of a certain line of greeting cards announce that they accept no verses containing the personal pronouns, such as "I" or "mine." Yet the greeting must contain the personal element. This seems almost paradoxical, like the preacher who believed in teaching a child to pray, yet decried the prayer, "Now I lay me down to sleep," because only one person, self,

is mentioned. All prayer, he averred, should be of an out-reaching, rather than self-centering nature. So, amid the peculiarly trying situations of this approaching New Year, we are called upon to think less than ever of personal happiness, to lose ourselves more than ever in some form of activity which will be for general, rather than personal profit.

The world is calling, frantically, for a new deal, even in religion. It is complaining that our doctrines and formalities are not giving us the vital spiritual life which we should have; that they are not enabling us to realize the degree of life which Jesus meant for us to enjoy. Yet the instruments for the realization of such a new deal are at hand, as they have ever been. We have potential faith, prayer, the will to make a world in the year 1934 of which Jesus would not be ashamed. How is it to be done? Will it be done? Or will the year be no better, no nearer his ideal for us, than the year that is almost gone?

Very difficult is it for us to get far away from the personal in daily living, and sometimes we wonder if we are not trying too hard to achieve spiritual life, *en masse*. Personality is the most sacred fact of life; Jesus recognized it and taught this truth. So we say, "Happy New Year" to our friends and mean it as a personal greeting. Then comes the call to renounce personal interests in the larger good which is characteristic of these particular days. We may be led into new paths of the glory of which we are unaware. We may, before the close of 1934, gain a new vision of the joy that comes from unselfish living. It may be that we are led better than we know.

Can our New Year be happy even though it is not prosperous? That question came to the mind of Thomas Carlyle, and this was his answer: "What is it that thou art fretting and self-tormenting about? Is it because thou art not happy? Who told thee thou wast to be happy? Is there any ordinance of the universe that thou shouldst be happy? Thou canst do without happiness and instead thereof find blessedness." So taught the Master. In the Beatitudes, in the daily contact with his disciples, he taught that the highest form of happiness comes from the consciousness of oneness with the Father. He taught that the real things of life are unseen, that the real satisfactions of life are outside the realm of the senses, that the greatest mistake of life is in trying to find happiness through the possession of material things.

A year ago we thought that 1933 might be a good angel which would bring us prosperity. And it may be that we are learning, more and more, that prosperity is not the one thing needful. "Man shall not live by bread alone." Still, we need bread, and unless we can lose ourselves and our selfish interests in the promotion of a system that will insure bread to the suffering thou-

sands who are hungry, if not actually starving, at the opening of this New Year, we have no right to wish for ourselves a Happy New Year. The ethics of Jesus, the practical doctrine of the Sermon on the Mount, are knocking at the door of America's life today. It may be a feeble knock, but it is real. America is on trial as to whether she be Christian or pagan. 1934 may be her "Happy New Year" if she chooses to follow in the footsteps of him whose name she has taken to represent her civilization.

*Topeka, Kans.*

## Building a Dynamic Church

BY RUFUS D. BOWMAN

THERE is no subject more important to engage the attention of Christian leaders than this. Our task is the building of a dynamic church. The central issue before us is the discovery and presentation of a function that will challenge the loyalty of the youthful forces of this age.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18). This text serves well as a setting for what I want to say. The Master in essence said that it was upon Peter—his loyalty, his faith in Christ's reality, Christ's divinity, Christ's mission—that the church is founded. While these words were addressed to one apostle, they are prophetic, pointing out the fact that the church is built upon the faith and character of Christ's followers. Jesus founded his church upon people just like we are, with their weaknesses, but with faith in their possibilities. Jesus is building his church now upon you and me. How well the church progresses depends on how we live and work.

The Master said, "My church." The church is not a human, but a divine institution. It is the chosen instrument for the accomplishment of Christ's purpose. It is the visible organization for the carrying on of Christ's work. To have a part in building a church is the greatest opportunity that earth has to offer.

The Master also said that the church is indestructible. "The gates of hell shall not prevail against it." No persecutions, no assaults of evil from within or without shall destroy it. It is indestructible because it lives, not in church buildings, but in the radiant lives of its members. Destroy these church buildings and the church will live on. Oh, church of the Living God, thou art indestructible because the souls of men and the godliness of Christian character are indestructible.

You will notice too that the Master said, "I will build my church." He points us to the future. The church is in the process of being built. Each generation has the task of building the church to meet its spiritual need.

We have seen that the church is built upon the faith and character of Christ's followers. It is a divine institution which is indestructible. It is not a completed structure, for each generation must build it in the light of needs. This brings us to the central thought of this message. Our task is the building of a dynamic church in the light of the needs of this age. I shall endeavor to present some of the essential elements in the building of a dynamic church.

1. To build a dynamic church we must develop a type of leadership which thrills and challenges this present generation. The church can rely no longer for progress on its old momentum. The task facing us is the presentation of a mission and a function that will rally the allegiance of the youth of this age. This means that those who are responsible leaders must understand the time and know how to kindle the lives of the youth of today with a passion which will result in a new conquering spirit.

The failure of our age is the failure of leadership. You may mention many other causes of our present ills, such as the direct impact of the war debts upon Europe, the stock market speculations, mounting tariff walls, huge armies. These are lesser causes. The underlying cause is the failure of leadership. The task of the church is the creation of leaders who are fit to lead. What would our world be like if our pattern makers were what they ought to be? There are one billion, nine hundred million people on the earth and about seven hundred million Christians. Yet there are wars and rumors of wars. There are one hundred and thirty million people in the United States and about fifty million Christians. Yet crime, graft, greed, lawlessness and suicide flourish. Homes are being broken and faith is being lost. There are approximately one hundred and fifty thousand members of the Church of the Brethren in one thousand and thirty churches, and yet how many times have we allowed our communities to remain sordid because we failed to come to grips with the pagan practices about us.

A dynamic church demands leaders who are fit to lead. Leaders who will not compromise principle for the sake of position. Leaders who put to practice in daily conduct the ideals which they preach. Leaders who apply these ideals to the social order about them. Leaders who have a contagious enthusiasm for the mission of the church. Leaders who do not convert themselves into hysterical press agents of the war gods whenever the bugle blows, but who are consistent representatives of the religion of Jesus. Leaders who have consecrated their lives to a cause which is bigger than their lives.

May I say, too, that we are moving in the direction of an earned leadership. A leader is a leader, not by virtue of any position which he holds; not by virtue of any



degrees which he has; but by his ability to earn the right to speak to his fellows, the radiance of his influence, the unselfishness of his heart, and the magnetism of his personality. Leaders for the kingdom will come, not by spraying people with technique, but by the impartation of dynamic which comes through the sharing of life. We need leaders who will share their lives with the immature and who have time to spend with persons.

2. To build a dynamic church, we must lead persons into a sense of the reality of God and to the acceptance of Christ as Savior. It is well for us to keep in mind the church's main purpose. The church has done and is doing many things which are done by other agencies; such as teaching, healing, nursing and social reform. These are all important, but they are by-products of the church's main purpose which is to build Christlike character, help men realize the fact of God and lead them to accept Christ as Savior.

Worship in its highest art has been neglected in our modern world and the practical demands of life have pushed the church in the direction of efficiency. We have lost ourselves in activities until worship has become a word with very little meaning. Frankly I am not so much interested in the church undertaking more things to do as I am interested in increasing her spiritual power. The time is now ready for a new advance in this highest art of life. The church will discover that the creation of sub-soil wealth in a person's life is of vastly greater importance than getting a few more things done.

3. To build a dynamic church we need to interpret Christianity as a kind of life to be lived here and now. Read the fourth chapter of Luke and see the program of life which Jesus outlined in that first sermon. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19). He closed the book and sat down and in essence said: "This day this is to be done." This was not an ideal intended for a post-mortem realm. This was the interpretation of a way of life. It is much easier to sing the praises of Jesus than to take his teachings seriously on the conduct and practice side. But a dynamic church will present Christianity as a way of life and its supreme objective will be the development of Christlike character.

This truth has a vital application today in this age of confusion and discouragement. There is great need for a religious experience that will buck up the morale of tried and troubled folk, for a religion that will help them to face bravely whatever menaces their lives and to set about changing it. During the last three years an emotional type of religion has been flourishing which

offers a temporary escape from life's hard realities. There is no permanent benefit in this. The task of the church is to present a religion which challenges the things that would crush us and sets us on the path toward overcoming them. What people need is a new morale which is stimulated by a cause to which they can give unqualified devotion. To this age of confusion and discouragement a dynamic church will interpret Christianity as a way of life.

4. To build a dynamic church we need to give a fresh interpretation of the essential truths of Christianity in the light of all that is now known. The inability of many churches to arise to a spiritual interpretation of the world which laboratory science has been discovering has left many minds stranded in doubt. All truth comes from God and is consistent with itself—no matter whether that truth is from the field of science or religion, nothing has happened in the progress of research or in the field of discovery which undermines faith in the simple truths of Christianity. On the contrary, if rightly interpreted, the discoveries which have been made give the student a clearer basis for spiritual religion. Loss of faith in our modern world has not come from a break-down of the foundations on which faith is builded. Loss of faith has come from confusions of thought and perplexities of mind in the face of new issues. A dynamic church will interpret the central truths of Christianity in the face of new issues. In the face of this confusion of thought it will show that our foundations are sure.

5. To build a dynamic church, we must permeate the entire church with a new spirit of adventure. The spirit of adventure is peculiarly a spirit of youth. This means that in taking the step forward youth must share in shaping the progress of the spiritual forces of the age.

One of our church leaders some time ago asked me this question: "What is the thing which will challenge our young people to church loyalty?" My answer was, and you may judge whether I am right or wrong: "Youth will be challenged to loyalty by a program which has high possibilities of making a distinctive contribution toward a better world. Youth demands that we take some task and do it well." I love our Dunker ideals. They are precious to me, but we will not conserve these ideals by standing still. We will conserve them by adventuring farther than any church or any other organization has ever gone.

6. To build a dynamic church, we must keep before the church the creative vision of a better world. The last few years have been years of retreat on many of our moral frontiers. Is our vision to be bounded by the chaos of this time? I still believe in the possibility of a better world, but this better world waits upon better men. We have been calling men good who are not good enough. We have been calling institutions good that

are not good enough. We need men who believe in God, believe in their fellow-men and believe in the kingdom of God.

We are living in the period of the most momentous changes experienced by any generation. What will these changes be? Will they be motivated by secular aims or by the spirit of understanding love and co-operation? Will the church catch the bold and adventurous spirit of its founder and keep the demands of personality above the claims of property? The world is starting fresh competition in the building of navies. Will the church conform to society or set about transforming society?

A dynamic church will come to grips with wasteful preparations for wars, with increasing intemperance, with the disintegration of home life, with the weakened significance of the marriage relationship, with corruption and entrenched evils, and with forms of injustice under which multitudes struggle.

7. To build a dynamic church, we dare not confine the mission of the church to the homeland where it has its abiding place. The life and health of the church can keep strong and sound only as it pours out its streams of life and light to those who are in need of light and love. A dynamic church will be missionary, not only because of the divine imperative, but because the purest expression of the heart of Christ is to share. Christianity is a religion of sharing.

8. To build a dynamic church we must have a new type of training for our leaders. The world is full of books and many people in our audiences have read the latest ones. People do not want information from their ministers, so much as they want prophetic leadership, the kindling of their moral nature, and interpretation of their spiritual possibilities, and a reinforcement of their hopes and aspirations. They want the impact and stimulus of a rich, dynamic, personal life. They want a sympathetic and understanding counselor. The new training must fit Christian workers to be better counselors.

I am praying for a more dynamic church. A church with such power that when it speaks an eager world stops to listen. These are the essentials: A type of leadership which thrills and challenges this generation; power to produce a sense of God in the lives of persons; the interpretation of Christianity as a kind of life to be lived here and now; a fresh interpretation of the essential truths of Christianity in the light of all that is now known; the penetration of the entire church with a new spirit of adventure; keeping before the church the creative vision of a better world; answering the challenge of Christ to share its message of light and love with others, and a new type of training for church leaders which fits them to be better counselors.

Maybe you think I have set the ideals pretty high.

The man who discovered Pike's Peak never reached the top. He said, "I have discovered a peak, the top of which will never be touched by the foot of man." But I have stood on that peak. So have thousands of others. The impossible becomes possible for those who give their lives for great causes. Christ doesn't ask us to do easy things, but hard things. He asks us for nothing less than our lives. Consecrated personality will save this world. And personality consecrated to the cause of Christ will build a dynamic church.

*Elgin, Ill.*

## Feetwashing Over the Radio

BY J. H. MOORE

IN my library, a room 12x14 feet, there is a radio equipped with a loud speaker. Each weekday morning, at 8 o'clock, I am in the habit of placing the receiver to my deaf ear and listening to the morning devotions, a service conducted by different New York clergymen. By deaf ear is meant the one that has been of no service to me during my entire life, but with it, over the radio I often hear quite distinctly. Especially do I hear the reading of the scripture and the prayer.

On the morning of Oct. 26, placing the receiver to my ear I heard something that would hardly be expected to be broadcast in a devotional service. In fact, I never before knew this scripture to be used in that manner. In a deliberate way the minister proceeded to read, reverently, and quite distinctly:

"Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."

And so continued the reading until, and including verse 17, "If ye know these things happy are ye if ye do them."

To this reading thousands of devout people listened with profound respect, probably not one of them venturing a word, or even a thought, of criticism because



of a selection out of place for the occasion. We may naturally wonder what impression it made upon the minds of those who never heard this part of the New Testament read from their home pulpit. Did it impress them with the thought that what Jesus did, and what he commanded his disciples to do, was the beginning of a religious rite to be continued until he would come again? At any rate the lesson has gone forth, for more than a thousand miles in every direction and should result in some helpful thinking.

Then I am wondering if any reader of the MESSENGER ever heard this part of John's gospel read in a devotional service in any of our own churches. Would it be considered out of place to do so? What say ye? Could there be such a thing as our being just a bit too sensitive about a thing of this sort? Possibly we are not doing enough of preaching and writing on the subject of "Feetwashing as a Religious Rite." We hear and read about feetwashing as a symbol, but what about the service as a command, an institution, something to be done, something that all believers ought to do? In fact, it is marvelous how much Jesus stresses the doing feature of the sacraments. In decades gone by many of our leaders may have stressed the doing to the neglect of the spiritual, but now there is a growing trend to the reverse; a disposition to magnify the symbolic, and spiritual, and say as little as possible about the rite as a command.

I am glad for the closing verse of the radio reading: "If ye know these things happy are ye if ye do them." If we fail to do our part in preaching this part of the gospel, how can we expect the masses to know what Jesus taught? Right here is a big responsibility resting upon all our preachers and Sunday-school teachers. People can not be expected to believe a thing unless they are taught, and how can they be instructed when the pulpit is silent? True, in our love feast service we set a good example, but how about the pulpit? It may be good to thank God for what passed over the radio, and then do some checking up along the line of our preaching, teaching and writing.

*Sebring, Fla.*

## Tales

BY OLIVER SAUNDERS

### "Old Enough to Smoke"

I OVERHEARD a conversation. A lad was brought before one of the authorities of a certain school by one of the staff of another school with the complaint that the said lad had been interfering with the activities of the children in that other school on their playground. It was clearly a case of trespassing by the lad, and he made no attempt to justify himself in what he had done.

But there was this other matter brought up against the lad also. He had been seen smoking cigarettes on

that other playground and even had displayed himself in the use of a big pipe. The complaining authority made this remark, "He is not old enough to smoke."

Again the lad made no attempt to justify himself, taking it "on the chin" in good nature. But that lad is no fool. That night on the way home from school, when his thoughts had matured somewhat and shaped themselves in his mind, he said to himself, "Old enough to smoke. Dad smokes. The members of the school board meet in the schoolhouse for their meetings and sit there and smoke the room full. They smoke cigarettes and pipes. They smoke on the school ground and won't let us kids do the same thing. I hope I will grow up out of this kid business some time. School is for kids, penned up all day. I want to be a man."

If I may add my own opinion, the "kid" was right. He was square in his thinking. So long as our way of thinking tolerates our present method of having one system of morals for boys and another for "men" we shall continue to render unpopular the regulations which we impose upon the boys. Boys want to be men and want to be treated as men. Why should not men themselves set the pattern for them?

## Have You Earned the Right to Speak?

BY GRACE HILEMAN MILLER

SEVERAL mothers were earnestly discussing the question why some of their most cherished ideals for their children had not been reached, especially along the line of service in the church. Finally one mother spoke up: "I have about concluded it is too much *mother*. I have been too anxious and said too much!" A careful analysis of the situation brought up the point emphasized again and again in a recent regional conference: Leadership is measured by one's ability to be a friend; a leader must earn the right to make constructive suggestions through real friendship. Perchance there is food for thought in the statement, "too much mother, not enough sympathetic friendly understanding." Our young people's problems are very real and important to them; they need help, but it must come from a sympathetic parent or friend to be effective.

Friendship is the power behind the throne in personal work. A friend understands the person in question, knows the problems and the best way of meeting them. This is why much personal work turns out to be effective on the side of the enemy—because the worker had not earned his place through friendship. The reason some pastoral and other supervising work fails is because the pastor or supervisor has not earned the right to speak to the person needing help.

Again, the worker and children must know the child and his background in order to know what his problem is, why he has a problem, and the right solution.

*La Verne, Calif.*

## PASTOR AND PEOPLE

### The Hymn Ministry of the Church

BY WILLIAM BEERY

THE singing of hymns has always constituted a part of the ritual or program in the services of the Christian church. And yet, is there not the possibility that many of the church-going people, even yet, often sing listlessly, thoughtlessly? The true function of hymn singing is to serve as a means of worship. Unless it be used in this way it becomes a useless performance in the worship program. Thus one may even participate in the singing of the hymns and not realize the spiritual blessing which worshipful singing brings to the soul.

One can not appreciate or enjoy the singing of a hymn, to the full, if the meaning of the words be not realized. Extraneous thoughts are liable to intrude if the mind is not wholly concentrated upon the hymn. There may be distracting noises and goings on around and about, but the one who is most completely absorbed and thrilled by the song worship is the one least affected by such disturbances. A good hymn has unity, or unities, which, if comprehended and connected in continuity, constitute the message of the hymn as a whole.

In a sense, the thoughts, feelings, longings and experiences as expressed by the words we sing are second-hand. Still one may, to an extent, make them his own and appropriate them to the enrichment of his own soul. In many ways, the lives of all of us are quite similar.

To speak of the song service of the church as a *ministry* may cause an arrest of thought on the part of some folks, and that is really what it is intended to do. That the hymnody of the church has served vitally in the spread of the gospel and in enhancing its soul-winning power can not be gainsaid. To serve is to minister, hence the *hymn ministry*.

What many of us need most of all, in this connection, is to be stimulated in some way, to a higher appreciation of the teaching and evangelizing power inherent in the ministry of sacred song, and a more thoughtful and reverent use of it. The *preaching ministry* and the *hymn ministry* have traveled side by side through the centuries in the effort to win souls to Christ and the church. The preacher has had for his text the Bible; the song minister has used as his source of material the hymn book, which is so saturated with the most vital issues of the Bible that it may, indeed, be said to be, in the words of another, "the Bible in another form."

The subject, *hymn ministry*, logically divides itself into two parts, *The Hymns* and *The Singing*.

#### I. The Hymns

The hymns are the words, the material, of our hymnody. It has been estimated that more than one and a

half million hymns have been written, in more than two hundred languages and dialects, and sung wherever the gospel has been preached. Of these, of course, only a small percentage have survived. The largest hymnals contain not more than a thousand or twelve hundred hymns; others vary in number down to five hundred or fewer. Presumably, in these collections are to be found hymns of a sufficient variety of expression to meet the needs of the services of the church. While, owing to the different judgments and tastes of individuals, it is not possible to include or exclude to the satisfaction of all, a comparison of hymnals reveals a surprising unanimity on the part of compilers. Especially is this true of the standard church hymnals. This also shows that the Christian heart, the world over, beats in unison when it comes to the fundamental principles of the Christian faith and the impulses that play upon the hearts of men. In the hymn book we have a depository of religious thought and feeling unequalled by any volume outside the Bible itself.

Many of the hymns in common use are paraphrases of some of the psalms of the Bible, and others are based on one or another of the psalms. Ten or a dozen such are in *The Hymnal, Church of the Brethren*. Quite a number are translations from the Latin, and a few from the Greek and other languages. Some of these translations are centuries old, and are among the best. These have endured because of their intrinsic spiritual value. Many of these hymns are echoes of Bible truths, stories and prophecies, and of the words of the Master.

These hymn treasures are ours because of the unquenchable impulses of Christ-consecrated hearts of men and women to give expression to their love to God the Father, Christ the Son and the Holy Ghost, the Comforter; and by means of these lines left upon record we may sing in words and phrases much finer than most of us could command or formulate. This is a heritage for which we should be devoutly thankful, one which will become increasingly valuable to us as we succeed in making it really our own.

*Elgin, Ill.*

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### "Where He Leads I'll Follow"

BY JULIA GRAYDON

SOME one said in speaking of work done for Jesus: "I thank God that Jesus never asks us to go into any place *ahead* of him."

Ponder over those words a few moments. He bade his disciples leave their nets and follow him. He did not say, "You go first and I'll follow." He took the lead from the very beginning when he came down to earth to save us from our sins.

The real leaders of our nation are those who *go first*, who lead out into untried ways, and when the people



have *confidence* they follow, but they must have confidence.

So Jesus, the greatest Leader the world has ever known, does not ask us to go ahead in *our own* strength; he says, "Follow me." Can we find a better leader than Jesus, our Master of earth and sky and sea? Place your confidence in him and go into the hard places, knowing he has been there first, and you will find them easier.

Harrisburg, Pa.

## Resolutions in Action

BY EZRA FLORY

WE hear it said, "Oh, away with making resolutions at New Year time!" Perhaps this is because many good resolutions are made and not kept. Let us try again.

"This month shall be the beginning of the year to you," was declared to Israel (Ex. 12: 2), but that was not our New Year time. It was about April. China has a New Year with great celebrations about our March. The Jews began their year with a new consecration. Our January comes from the name, *Janus*, a pagan idol that had two faces, one looking forward and one looking back.

It is well to take a retrospect, then to resolve upon certain lines of procedure that will profit.

Resolutions help to stabilize life. Resolutions lift others. Paul said, "To me to live is Christ." God meets and directs us when we set out to do something. He met Saul and David that way. He will say, "Well done, thou good and faithful servant."

Here are some suggested resolutions:

1. I will read the Bible regularly.
2. I will speak of Christ whenever opportunity arises.
3. I will pray, sing and read as part of my program.
4. I will attend services at God's house.
5. I shall not let secular reading nor radio crowd out religion.
6. I will pray for my minister, for others, for myself.
7. I will never speak lightly of true religion.
8. I will take hold wherever I can to help the cause of Christ.
9. I will speak evil of no one.
10. I will avoid idleness and loafing.
11. I will seek good company.
12. I will not trifle with indecency or profanity.
13. I will practice economy, honesty, liberality.
14. I will spend my evenings at home unless duty calls me elsewhere.
15. I will cultivate friendship, self-control, sunshine, a forgiving spirit.
16. I will be kind, even to dogs and cats.

New Paris, Ind.



## MISSIONS

*This Department*

*Conducted by*

*H. Spenser Minnich*



### The General Boards and a Victorious Church

ALL of us need to live in a church that is spiritually helpful. We want our children to have woven into their lives, ideals that are true to God—ideals which will give them a victorious mastery of life. A chief purpose of our Annual Conference is for delegates from local congregations to come together to share truth and the best methods of enriching the local church work.

As early as 1880 Conference elected a Domestic and Foreign Mission Board to aid local churches in developing and expressing their missionary spirit. Since then there have been other Boards assigned to various responsibilities.

The Boards are elected to help local congregations achieve their best work. There are many important functions of the church which lone congregations find difficult to perform without the coöperative help of the church at large. Among these we mention: provision of a church literature, our GOSPEL MESSENGER, Sunday-school lesson helps, and reading material; missionary leadership in developing the missionary spirit and in administration of mission work; guidance for the leaders of our children, ministerial training, selection, standards for ministerial service, relief provisions for disabled and aged ministers and widows; the developing of a united consciousness on great moral and spiritual issues such as temperance, peace and brotherhood.

Annual Conference has for years been approving a program of work assigned to the Boards. An estimate of the funds needed is also approved as follows:

#### Conference Budget

Year ending February 28, 1934

General Mission Board		
Missions .....	\$196,000	
Administration .....	15,500	\$211,500
<hr/>		
Board of Christian Education .....	16,500	
General Ministerial Board .....	4,500	
General Education Board .....	750	
Bethany Biblical Seminary .....	25,000	
Missionary and Ministerial Relief .....	10,000	
Council of Boards .....	6,500	
American Bible Society .....	250	
<hr/>		\$275,000

The changes taking place in our country are sometimes styled a bloodless revolution. The church is much needed to give spiritual guidance and dynamic for a more righteous way of life. In countries where the revolution is violent the freedom of the church is either cut off or greatly limited. In America the church has large freedom. The Church of the Brethren has seen a vision of life's vital issues and this is a day for us to be active in doing all the good we can.

Last year the church gave only \$201,000 for the work included in the Conference Budget. Giving this year beginning March 1 up to November 30 was 22% below the corresponding months last year. There is a great hope that before February 28 we can increase our giving so that we will reach \$200,000. The appeal to every congregation is to do as well as last year. This challenge is issued knowing full well the effort and sacrifice it will mean to the members in many congregations. Nor do we think the local church program should be neglected. The local, district, and general work must all be supported for our beloved church to victoriously fulfill its mission in the world.

### Interesting Discussions

"Does anybody have something to say?" asked the teacher of a Sunday-school class after he had talked very generally for about ten minutes. As could have been predicted a long painful silence ensued which was broken only by the teacher talking some more. "They just won't talk," he complained.

Another teacher who wanted his class of twenty to consider the general work of our brotherhood used the following procedure. He arranged a list of questions as follows: (1) Where was our Annual Conference held last year? (2) Who was the delegate from our congregation? (3) What is the Standing Committee and how elected? (4) Who was the moderator? (5) Who elected the members of the General Boards of the church? (6) Name one of these Boards. (7) Name another of the Boards. (8) Name one duty of the General Mission Board. (9) Name one duty of the Board of Christian Education. (10) Where is Bethany Biblical Seminary located? (11) Who is its president? (12) Where are our church headquarters located? (13) Who is the editor of THE GOSPEL MESSENGER. (14) Who was our pioneer missionary to India? (15) To what country is Frank Crumpacker a missionary? (16) What two men went together in 1922 to open our Africa field? (17) Name one missionary in India. (18) Name one missionary in China. (19) Name one missionary in Africa. (20) What do we mean by the term Conference Budget?

After this contest the teacher wrote on the blackboard the names of the General Church Boards. The work of the Boards was briefly explained. He announced an

estimate test. He wanted each person present to estimate the amount of money needed to finance our General Church work for one year. (On page 12 of this MESSENGER data on this subject are given.) After each person's estimate had been written on the Board then the correct figure \$275,000 approved by Annual Conference was stated. Next the teacher explained that last year only \$200,000 (approximately) was contributed and that for the first nine months this year March 1 to November 30, 1933, the giving was 22% below the corresponding period of 1932.

The teacher raised the question, "Who gives this money?" One girl answered, "The people." To this the teacher asked, "Who are the people?" Then the girl with a smile answered, "We are the people."

The question was raised, "How much is our share?" They set to work dividing \$275,000 by the membership of our church, 150,000, and found the per capita share to be \$1.84. To this one of the class members said, "I'll give my share." But another member said he knew that in this 150,000 there were many members who lived in mountain districts and others were struggling out on the frontiers and had very little cash income. He suggested that still others had lost their interest in the work of the church and could not be counted on for anything. Another person pointed out that even in their own congregation there were a few members who had never caught the missionary spirit and gave only a few pennies to save their reputations when the offering was taken. The class then estimated that for the whole Conference Budget to be raised they would have to average about \$3.00 per capita in a year to do their share. This seemed awful high to some but one of the young men in the class said, "That is still less than one cent per day and most of us average more than that for gum and little do-daddles that are of no practical value."

The teacher closed the discussion by telling the story of a tither and the joy he had experienced in his Christian giving. Suggestion was made that on February 11, the Annual Achievement Offering would be taken. At that time every member would have a chance to give to help wind up in a good way the church year to end February 28.

Thinking through the discussion, what were its points of strength and weakness? Would you say that, (1) Every one was enlisted in taking part, (2) That a keen interest was developed, (3) That everybody learned something, (4) That the subject was vital, worth consideration, and (5) That conviction was developed? Discussions such as this will help greatly in a successful Achievement Offering in February.

A very helpful manual, *The Leadership of Adult Mission Study Groups*, by Sailer, price 25c, gives splendid pointers for successful discussions.



## What to Pray For

*Week of January 1 to January 7*

### For the Christian Influence of the Schools at Garkida, Africa

Jan. 1—For more than 100 Christians who were won to Christ through Bible teaching and the love of Christ as manifested in the schools, that they may grow in his grace and help others to find the way of salvation.

Jan. 2—For Brethren Beahm and Helser as they superintend the schools, teach the more advanced classes, correlate the work of the schools with the church and hospital and local industries, make valuable contact with the parents of pupils, and make the school mean the most for Christ with limited budgets.

Jan. 3—For Sister Faye Moyer who is giving her very best to the Training School to the end that the trained teachers may go back to their own communities, bearing with them the light of Christianity.

Jan. 4—For Sisters Beahm, Bosler and Helser as they help with the teaching in the Elementary School and help the women learn to read their Bibles and find Christ as their Savior.

Jan. 5—For the three African Christian trained teachers that they may encourage the Christian pupil-teachers and pupils to give their all in service to Christ and the unsaved in Buraland.

Jan. 6—For the nine preacher-teachers and dispensers and their wives who are out in the five village community centers, living Christ as they know him in their own lives before their own people.

Jan. 7—For the unsaved in the schools and the homes represented in the schools that the light of Christ may find its way into hundreds of compounds and save our Bura people.

## A Meditation

WHILE some are thinking of missions as a useless expenditure of life and money and others are half hearted in behalf of the millions without Christ, having no real conviction for the little interest they do show in missionary effort, it is well to meditate prayerfully the following paragraphs, giving due consideration to the experiences of the men who have written them:

"Jesus has exercised more influence on human history than any other personality. The missionaries have the right idea. They go to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."—Henry Morgenthau, U. S. Ambassador to Turkey, 1913-1926.

"If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program."—David Lloyd George.

"I hold no brief for the missionary. I am not even religious in the orthodox meaning of the word. But I have known missionaries from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about so many missionaries. It has often seemed to me that no class of public servant—I use the term in its broadest sense—has been so persistently maligned, and so generally misunderstood as the missionary. Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death, he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman."—E. Alexander Powell.

## News from the Field

### INDIA

#### Jalalpor

Sadie J. Miller

#### Election Time

Elections in India take place, as well as in other lands. A member on the Municipal Board was to be elected. Two men came forward as candidates for the place, both of them cotton gin men, therefore men of means. One was determined to buy his way through and went about bribing people right and left. The other man said, when asked to do likewise: "No, let the natural thing result in my case, else I do not want the place." The latter was elected by a large majority. This is one time when it looked as if people used their better judgment. But the defeated man was quite enraged. He went out to several villages where prominent men had used their influence in their several villages, for the better man, got up false accusations against them, and made things just as hard for them as he could. The question was: What good did this do him? He got the satisfaction of eking out his revenge by this procedure, but failed to see that it also labeled him as an unjust man and weak of character. No sane people will ever vote for such a person even in the future. You can not buy your way through the world, nor can you make your way by low revengeful ways.

#### Governor's Durbar

The week of this writing the Governor of Bombay, Lord Sykes, is to be honored by a durbar to be held for him in the city of Surat. All Gujerat will gather there to see him honored. A goodly number of us missionaries are invited to the function. Lord Sykes is retiring from this governorship and another comes to take his place. It is fitting that his subordinates honor him in this way. He will go back to England and remember this occasion with great pleasure, wherever Britain may post him for future work. Surat is eighteen miles north of Jalalpor, the largest city in this part of Gujerat.

#### Saved from Money Lenders

Our village work moves on in spite of monsoon and other things that might retard the work. We have succeeded in getting several worthy and thrifty village clans out of the hands of the money sharks, called money-lenders in this land. Piece after piece of their splendid land was being

taken from them; now they need fear no more from this. The neighboring coöperative society has very graciously furnished the money for these farmers and saved them in a noble manner.

#### **Death of Renchord Ramabhai**

With the closing of the month of October we also bid adieu to monsoon. September and October are considered the fever months. There is sickness in most places and many deaths. On Sunday morning we were shocked to receive a wire from Anklesvar telling of the death of Renchord Ramabhai, one of the main stays in the evangelistic and village school work. Some of his near relatives live here, for which reason the wire was sent. He leaves a large family of children, none of whom are grown as yet. Widows in India usually are quite helpless, but we do find many of the Christian women able to carry on remarkably well when forced to do so by the death of their family head. The Lord is graciously comforting those who mourn. Last month when the Institute was held at Anklesvar and volunteers were called for to act out the play—Naaman the Leper—Renchord was the one to respond and be Naaman. He did his part very ably too.

#### **Concerning Institutes and Harvests**

This morning by the early train, at five o'clock, Chaganlal returned from Palghar where he had a part in the Institute program. He reports a good turnout and splendid Institute.

We plan to have baptism again in a few weeks. There is a ripe harvest in many of the villages. May the Lord bring forward such as he would have saved and may they be instrumental and useful in bringing in the kingdom of our Master.

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### **AFRICA**

#### **Marama**

Lucile Heckman

#### **School News**

We are now in our eighth week of school. Folks are still busy on their farms but a number are able to come to school in the afternoon, after helping on the farm in the morning. The attendance runs from 75 to as high as 120 some days. Perhaps the most encouraging fact is that the enrollment is made up of pupils from sixteen different villages, six of which have never before had any one in school. These are as pebbles thrown into the sea, with their ever widening circle of ripples. These boys who have come this year will tell others in their village and they too will come. In the school and in their contacts round about the compound they will get their first inkling of the gospel of the Christ who died to save the humblest sinner. A large percentage of them will in time covenant to follow him. This knowledge too will be relayed to the home folks. And after a few years some of them will be able to go home and form the nucleus of a Christian community. To this end came we here!

#### **A New Community Center**

The people of Ngwa, a large village seven miles to the north of us, have tasted the things of God through the medium of Sunday services being held in their village, through several short stays of the missionary in their midst, and through the Word being brought home to them by school boys. The village is full of children. Not many of them could come to the mission station for school, so they asked if they could not have a school in their own village. They built a round hut for the purpose last dry season, and now the school has been started, with about twenty-five boys in

regular attendance. No girls have started to come as yet. Each one is too shy to make the first move. The school has as its teacher a young man named Sikumta Mshelbwola, who fifteen months ago was as ignorant as any of them. He himself is a son of Ngwa. He came here to school and after a little more than a year he can read well, is a fairly capable dispenser, and best of all has accepted Christ as his Savior, and has received the rites of baptism. He continues his school work and hospital work here three days a week, and goes to Ngwa for the remaining four days. It is a big responsibility for one so young in the church, but we believe he will make good. If Africa waited until some of her sons were fully trained, to give her the gospel, most of this generation would die unsaved.

#### **Women's Work**

It takes a long time to win the confidence of the women and girls. Not so much to win their confidence in us, but in themselves. Generations of mental subservience is hard to overcome. There are not more than twenty girls enrolled in the school, and they are all local, and are not as regular in attendance as we should like. In the busy season they are not very regular in church attendance either. But we shall be patient with them, and do as much for them as we can, and make as many friends as we can, which is after all the first step.

#### **Rain**

The past few weeks have been wet ones. But that is what we can expect at this time of year. In fact it would be tragic if it should be otherwise. The early variety of guinea corn is being cut and harvested now, and the prospects for all the varieties are very good. No locusts have been seen for some time and the people have good hopes for a plentiful harvest. The missionary's crops have done well, too, and we have been enjoying many good things from the garden. Your summer has no doubt been much hotter than ours. With almost daily rains, the atmosphere is cool most of the time. It has been a good many weeks since the thermometer has reached ninety degrees. In many ways this is our most delightful season. Its great disadvantage is that it is almost impossible to travel, because of mud. It is quite a hardship for a socially inclined American couple to go for weeks without seeing any other white faces, or hearing any other English speaking voices.

#### **Growth in the Church**

Two young men were baptized recently, making a total of sixteen in the local congregation. This number does not include the whites nor the teachers from Garkida, nor the fifty-odd who have taken their public covenant to follow Christ, but who have not yet been baptized. This large group is studying a general catechism book on Sunday mornings at the Sunday-school hour, and the book of Luke on Thursday evenings. Besides these classes they have a half-hour Bible study period every day in school. They are beginning to go in groups to several outlying villages to share the gospel on Sunday afternoons.

#### **Medical Work**

In spite of the fact that we have no one on our staff who has had any training for this work, the people continue to come for physical help. This is the slack time of year, but the Dispensary is now doing about 1,000 treatments per month, besides a number of home calls from as much as fifteen miles away. A little later when the rains are finished, this work will require a considerable amount of time each day. It, too, has far-reaching values besides the immediate healing of the body.



## KINGDOM GLEANINGS

### Calendar for Sunday, December 31

**Sunday-school Lesson**, The Life of Paul.—Philpp. 3: 1-14.  
**Christian Workers' Meeting**, Beginning a Successful Year.

#### B. Y. P. D. Programs:

Young People—How the New Testament Grew.  
 Intermediate Girls—Taking Stock.  
 Intermediate Boys—Three Hundred and Sixty-five Days.

\* \* \* \*

### Gains for the Kingdom

**Five** baptisms in the Clover Creek congregation, Pa.  
**Five** baptized and two received on former baptism in the Salem church, Nickerson, Kans.

**Twenty-four** baptized and two reclaimed in the Oak Grove church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.  
**One** baptism in the First church, Philadelphia, Pa.

**Fifteen** baptisms in the Killbuck church (Antioch house), Ind., Bro. Carl Rarick, the elder, as evangelist.

**Four** baptized and three reclaimed in the Hatfield congregation, Pa. Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

**Ten** baptisms in the Appanoose church, Kans., Bro. Roy Kistner of Sabetha, Kans., evangelist; three baptisms later.

**Nineteen** baptisms in the Roxbury church, Pa., Bro. M. Guy West of Bridgewater, Va., evangelist; two baptisms previously.

**Twenty-five** baptized and one reclaimed in the Tire Hill church, Pa., Bro. John F. Graham of Windber, Pa., evangelist.

**Four** baptisms in the Dunning's Creek congregation, Holsinger house, Pa., Bro. C. L. Cox of Claysburg, Pa., evangelist.

**Twenty-three** added to the New Paris church, Ind., Bro. Adam Miller of Kent, Ohio, evangelist.

**Twelve** baptisms in the Richmond church, Ind., Brother and Sister E. S. Coffman of Dayton, Ohio, evangelists.

**Seven** accessions in the Westmont church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

**Eleven** added to the First church, Altoona, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

**Nine** received by baptism and one on former baptism in the church, Cumberland, Md.

**Twenty-four** converts in Waynesboro, Va., church, through a union revival meeting and twenty-six through a personal workers' campaign.

**Two** baptisms in the Cedar Rapids church, Iowa.

**Eight** baptisms in the Blissville congregation, Ind., Bro. J. S. Alldredge of Anderson, Ind., evangelist; one baptism recently.

**One** baptism in the Spray church, N. C.

**Six** baptisms in the Shoal Creek church, Mo., Bro. Lester E. Fike of Carthage, Mo., evangelist.

**Seventeen** baptisms in the Fresno church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

**Eleven** accepted Christ during the meeting and one was baptized later in the Middle River church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

**Six** baptisms in the Alliance church, Ohio.

**Six** baptisms in the Chiques congregation, Mt. Hope house, Pa., Bro. David H. Snader of Akron, Pa., evangelist.

**Two** baptisms in the Kokomo church, Ind.

### Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

**Bro. Rufus Bucher** of Quarryville, Pa., Dec. 31 in the East Fairview church, Pa.

**Bro. Norman Frederick** of Souderton, Pa., Jan. 7 in the Akron church, Pa.

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### Personal Mention

**Africa Missionaries** Harold A. Royer, Sister Royer and their little son, recently returned on their first furlough, were visitors at the Publishing House last week. The House staff enjoyed an interesting interview with Bro. Royer concerning his work with the leper colony. He may take some studies in the Iowa Agricultural College at Ames, the site of our next General Conference.

**Bro. E. H. Eby and wife** have arranged to make their residence during the winter at 1203 Samuels Ave., Fort Worth, Texas. The trip to New Llano, La., has been postponed.

**Sister Mary Schaeffer** of our China mission, who is taking work at Bethany Biblical Seminary, is spending the Christmas vacation period helping in the mission rooms. For one thing, we understand that a couple of illustrated lectures on China will be the better for her special help.

**Sister Nettie M. Senger** of our China mission field was present one afternoon last week in our Elgin staff council and gave some interesting and important facts on the struggle between Christianity and communism in China. She has been doing research work in Hartford and Columbia in the preparation of her thesis on the Status of Women in the Last Dynasty. She finds in the present womanhood of China much ground for hope in the future of that great country.

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### Miscellaneous Items

**Fifty years ago** this coming January the First church of York, Pa., was dedicated. The sermon was preached by the late Eld. David Long. This significant event is to be celebrated by an all-day Semi-Centennial Homecoming Jan. 14. Details of the program will be given later, but Bro. Emory P. Trimmer, secretary of the committee, is quite sure that if you are anywhere within reach you will want to plan now to save Jan. 14 for a day at York.

**Occasionally the Brethren Publishing House** has calls for second-hand copies of Schaff's History of the Christian Church. Also for Rites and Ordinances of the House of God, by Alexander Mack. Should you have any of these books and wish to dispose of them write and state price and condition of the same. Address: Brethren Publishing House, Elgin, Ill.

**A brother** more than eighty years of age writes that he has served as Messenger agent for nearly fifty years and has been a reader of our church publications all his life. He is now turning the agency over to another, but his interest in the work and the Messenger is as great as ever. Such men are real home missionaries.

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### With Our Schools

#### Bethany Biblical Seminary

**The Winter Quarter enrollment** is higher than it was in the Fall Quarter. In fact, it is the highest enrollment we have had since the Spring Quarter of 1932.

**Several of the professors** are quite busy here and there in the churches. President Kurtz has been in many churches

during the past year attending district meetings, lecturing and preaching. He and his family are spending the holiday season in Florida. Prof. Mallott is serving the Battle Creek church as pastor at present. Prof. Brightbill held a Music Institute recently in the Lanark church. Prof. Slabaugh recently held a Bible Institute in Michigan, and during the holidays expects to conduct another in Northeastern Ohio.

**On Friday evening, Dec. 8,** four members of our faculty attended the Annual Meeting of the Faculties Union of the Chicago Region. It was held at the Presbyterian Theological Seminary.

**The Seminary library** now contains about 18,000 bound volumes and an equal number of unbound pamphlets and magazines. Few books are being purchased these days. During the past year, however, a large number of books have been donated to the library. If any more of our people have books that might be secured for our library, the librarian would be glad to correspond with them. Also, some of our students are eager to secure copies of Schaff's History of the Christian Church. If you should not wish to donate these church histories, the students would probably be willing to pay a small amount for them.

**We want to express** our word of appreciation to the churches for the produce that they have sent to the institution this fall. Remember, your church receives credit on the General Budget for whatever you send. Be assured, too, you are helping the faculty and the workers in a very practical way in this time of scarcity of finances. The stock in our cellar, however, is running low, and further supplies will be welcomed.



### Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Christian Experience of Life**, by J. Harry Cotton. Fleming H. Revell Co. Price, \$1.50. 160 pages.

When the late Joseph Cook, well known for his Boston Monday lectures, disposed of his property he planned that it should finally all be used in an exposition and defense of evangelical Christianity in the chief cities of India, China and Japan. This book contains the eight lectures delivered by the author in 1931-32. As such they show what he felt was needed in the Orient for a proper understanding of the Christian religion.

The titles of the several lectures are: The Nature of Human Experience, The Faith Indispensable, The Experience of God, Jesus Christ as Lord, The Cross of Christ, Jesus and Modern Democracy, Jesus the Liberator, and The Christian Experience of Life. Those who would reach the Oriental mind with the Christian religion will eagerly follow the author as he advances his theme step by step.



### Quiet Hour Topics for 1934

The Quiet Hour Topics for 1934 are published here for the convenience of those who may wish to clip out the list and save it for reference during the coming year.

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|--|---|
| Jan. 7—God Said Unto Them, Gen. 1: 28-31.              | Feb. 18—A Fine Tribute, Gen. 23: 1-16.                    |
| Jan. 14—Partners in God's Work, Gen. 2: 18-25.         | Feb. 25—A Soft Answer Turneth Away Wrath, Gen. 31: 22-55. |
| Jan. 21—The First Murder, Gen. 4: 1-15.                | Mar. 4—Brothers Forgive, Gen. 33: 1-20.                   |
| Jan. 28—God's Covenant with Noah, Gen. 8: 22-9: 7.     | Mar. 11—Merit Discovered and Rewarded, Gen. 41: 14-45.    |
| Feb. 4—Selfishness and Misunderstanding, Gen. 11: 1-9. | Mar. 18—A United and Happy Home, Gen. 48: 1-16.           |
| Feb. 11—Unselfishness and Peace, Gen. 13: 1-13.        | Mar. 25—A Mother Defeats a King, Ex. 2: 1-10.             |

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|---|---|
| Apr. 1—The Call of Moses, Ex. 3: 1-4: 17.               | Aug. 19—Gideon Wanted to Be Sure of God, Judges 6: 36-40.     |
| Apr. 8—A Great Deliverer, Ex. 14: 10-31.                | Aug. 26—Short of His Possibilities, Judges 16: 28-31.         |
| Apr. 15—A Wise Father-in-Law, Ex. 18: 13-27.            | Sept. 2—A Confession and a Dedication, Judges 17: 1-6.        |
| Apr. 22—The Ten Commandments, Ex. 20: 1-17.             | Sept. 9—Civil Strife Healed, Judges 21: 1-7.                  |
| Apr. 29—The Spirit of Those Ancient Laws, Ex. 23: 1-19. | Sept. 16—Love in Sorrow, Ruth 1: 1-18.                        |
| May 6—When People Led a Leader, Ex. 32: 1-24.           | Sept. 23—Love Banishes Sorrow, Ruth 4: 14-17.                 |
| May 13—Moses Sees God's Glory, Ex. 33: 12-34: 9.        | Sept. 30—She Told Her Trouble to God, 1 Sam. 1: 1-18.         |
| May 20—Obey the Law of God, Lev. 26: 1-46.              | Oct. 7—A Boy and a Great Task, 1 Sam. 3: 1-18.                |
| May 27—Beginning and Closing the Day, Lev. 10: 33-36.   | Oct. 14—An Old Man and a Noble Record, 1 Sam. 12: 1-5; 19-25. |
| June 3—Courage and Cowardice, Lev. 13: 1-33.            | Oct. 21—To Obey Is Better than Sacrifice, 1 Sam. 15: 22, 23.  |
| June 10—Not Concerned About Himself, Lev. 27: 12-23.    | Oct. 28—Choosing a Leader, 1 Sam. 16: 6-13.                   |
| June 17—Toward Justice, Numbers 35: 1-34.               | Nov. 4—Heroic and Humble, 1 Sam. 17: 31-58.                   |
| June 24—Religious Education, Deut. 6: 4-9.              | Nov. 11—David and Jonathan, 1 Sam. 18: 1-5; 23: 15-18.        |
| July 1—Israel's Fourth of July, Ex. 12: 1-20.           | Nov. 18—The House of God, 2 Sam. 6: 1-15.                     |
| July 8—The Perils of Prosperity, Deut. 8: 11-18.        | Nov. 25—For Jonathan's Sake, 2 Sam. 9: 1-8.                   |
| July 15—A Code for Rulers and Others, Deut. 17: 14-20.  | Dec. 2—Nathan, Courageous Prophet, 2 Sam. 12: 1-15.           |
| July 22—Moses to Joshua, Deut. 31: 1-8.                 | Dec. 9—The Cruelty of Vengeance, 2 Sam. 14: 1-24.             |
| July 29—Words of Praise, Deut. 33: 25-29.               | Dec. 16—Finding God in Sorrow, 2 Sam. 15: 24-29.              |
| Aug. 5—Achan Defeats His People, Josh. 7: 1-26.         | Dec. 23—The Last Words of King David, 2 Sam. 23: 1-7.         |
| Aug. 12—Ed—The Name of an Altar, Josh. 22: 10-34.       | Dec. 30—Loyalty, 2 Sam. 23: 13-17.                            |

## THE QUIET HOUR

### God Said Unto Them

Gen. 1: 28-31

For Week Beginning January 7

#### Blessed Them, V. 28

God always gives a blessing to us before he asks a service of us (Gen. 9: 1; 12: 2; 17: 20; 32: 29; Luke 1: 28).

#### Be Fruitful, V. 28

We find our largest life by increasing and enriching whatever we have and are (Psa. 127: 4; 128: 3; Prov. 17: 6; Matt. 19: 14).

#### Subdue the Earth, V. 28

Whenever a physical thing is made to serve the ends of man, God is well pleased (Psa. 8: 6; Heb. 2: 8; Jas. 3: 7).

#### Have Dominion, V. 28

We are to exercise this dominion in the spirit of him who assigned it to us. We hold dominion that we may realize God's purposes for life on earth (Gen. 9: 2; Job 32: 8; 2 Cor. 4: 16).

#### Food for All, Vs. 29, 30

If God took thought for the food of animals, how do you think he regards the millions of people who have been made hungry through human selfishness (Job 38: 41; Psa. 121: 3; Matt. 5: 45)?

#### All Very Good, V. 31

His creation is very good in its possibilities. It is never good enough until it has realized its very best. Man has been called to work with God to this high end (Psa. 8: 3; 19: 1; 26: 7; 40: 5; 111: 4).

#### Discussion

Point out in modern life examples of obedience to God's will as expressed in this scripture.

R. H. M.



## HOME AND FAMILY

### Holy Ground

BY LEONARD H. ROOT

A merry song stole through my heart.  
An airy thing,  
I could not catch its lilting theme,  
And yet its ring  
Possessed me.

It rambled on, I stood transfixed,  
My soul aglow  
Until I caught the minor strains  
Of deep-set woe  
Within it.

A fitting thing, it scourged and blest  
My every hour  
With deepened sense of finer things—  
And more of power  
In worship.

And so through hours of joy or pain  
I am supplied  
A source of reverent ecstasy,  
And closely bide  
In spirit.

*Minneapolis, Minn.*

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### New Year's Eve

BY ELIZABETH R. BLOUGH

WHEN the family went to church or to town, as they frequently did, grandmother spent some of her evenings alone. The most beautiful room in the house was her room; it was large with sunny windows where verbenas and calla lilies bloomed amidst light green ferns and stately palms. The deepest chairs and the most massive couches were here. Grandmother sat near a roomy fireplace of mellowed marble, where birch logs were burning. Her granddaughter, Mary, described her as being really beautiful—charming, that was it. She had a way of quoting poetry or Bible verses when talking with her friends, who came to her for counsel or comfort.

On this New Year's eve as she sat alone, she felt that she had survived so many whose lives were a part of her life, that now there seemed to be drifts of silence all about her, warmed by the sunshine of their love for her.

The door opened to admit her granddaughter, Lavinia Hartman. Snow lay thick on her wraps, her rubbers were wet. As she took off her things she exclaimed, "What a night! Grandmother, I am so glad you are here."

Grandmother smiled approvingly; she always responded to Lavinia. "Why, so am I; we'll be together on this last night of the old year. Are you quite well?"

Lavinia was almost lost in the chair she wheeled beside grandmother. "I am well—but—" There was a frown on her face, she looked unhappy. "I am twenty-

eight as you know; I feel old, tired and lonely; I need you badly."

This was a real hurt; Lavinia had never before come to her for sympathy. "How many years have you given to social service work?"

"Ten years, and tonight, Esther Seasholtz flung out of my office with, 'I hope I never get to be like you, a meddlesome, snoopy, bossy old maid. Nobody likes you.' I sat there and faced things."

"What was her grievance?"

"I forbid her going out with Hod Perkins and Tiny's going with Carlo Palmeri; thereby calling down upon myself the wrath of these two girls."

"And you could have done or said nothing that would have angered them more than that. But you had to do it; now drop it with the old year's troubles."

"Do you think I have become disagreeable? I have been driven forward all my life by some December wind of destiny; nothing seems secure."

"It's you and God all through the days—"

"Perhaps if I were less reliable and more lovable I should accomplish more."

Grandmother stood by the window, looking out at the storm which was bending the trees and driving sleet and snow into the doorways. She said, "We are told that if St. Francis of Assisi looked at the farthest, loneliest star in all creation, he saw in it only the face of a new friend to love. St. Francis, himself, was capable of doing all the loving. We must irradiate love, cheer and trust, paying as little heed as possible to the returns we get; blessings will come in God's good time."

"I have not been as patient as I should be; but the days have been long and lonely too."

"Lavinia, let me say what is in my heart. You are unhappy, because you had intended to be in your own home by this time. Mark told me; he said he was going away for the holiday season; he had a drawn, harassed look that went to my heart." Grandma did not tell her that she had asked him why he did not go to see Lavinia, and he had answered: "How can I go to see her and why should I?" When she told him, that he probably still loved her, he had replied that it took more than love to make a happy marriage. Grandma had said no more; he had money, while Lavinia was working for her daily bread.

Lavinia sat silent for a long time; then she spoke while tears lay on her cheeks. "Yes, you know where the hurt is." The doorbell rang and Lavinia went to open it, a tremulous line about her mouth, tears in her eyes.

And there stood Mark Stewart. He said, "I came to see—I promised to see your grandmother." And then her hands stretched out towards him and the ugly, stupid, confusing disagreement was forgotten. "But I want only to see you, my dear," concluded Mark. She brought him into grandmother's room. It seemed to



them all as if the old year paused a moment over a world softened with generous thought, stilled with the peace of a wondrous love.

*Hatfield, Pa.*

## The Day of Testing

BY MODENA MINNICH

### I. The Ordeal of Death

To Helen, sitting stiff and dry eyed in the beautifully carved church pew, the service had all been like a blurred picture. She could remember nothing distinctly. As in a confused dream she had seen the mellow afternoon sunlight pouring through the rose-tinted, arched windows of the church upon the banks and banks of flowers. She knew she had never seen so many flowers before. Why, it must have taken literally dozens and dozens of florist delivery drays to bring them. She bit her lips vexedly. What was she thinking of—delivery drays—this was her husband's funeral. The minister would be saying something to her. She must try to hear him. Slowly she raised her dark eyes. She could see the man's lips moving, she could even hear the words, but they did not seem to be intelligible to her. She could not think. She put her hands up to her head dazedly. Those flowers—there really must have been miles of drays—

Then some one, one of the students, was singing. The music was vibrant, poignantly beautiful. Helen gripped the end of the pew and the stinging tears that until now would not come, sprang to her eyes. Oh, why did they have music at a time like this! It was needlessly cruel.

Lovely music always stirred her so. The young solist sang on, the cadences of the music swelling and receding. Helen had not been conscious of the theme of the song until clearly, slowly came—

"I know not where his islands lift  
Their fronded palms in air;  
I only know I can not drift  
Beyond his love and care."

Why these words alone had come to her so clearly, through the maze of her mind's wanderings she could not tell. She merely knew that the words seemed to have come to her singly, clear-cut, as a voice from across a great void.

The music wove its thread of melody, on and on, but Helen ceased to hear. She whispered the words which had come to her, softly, under her breath. She remembered having read or at least having heard them, as a girl in school.

"I only know I can not drift  
Beyond his love and care."

Did she know it? Oh, yes, she must believe it. If she ever needed her faith it was now.

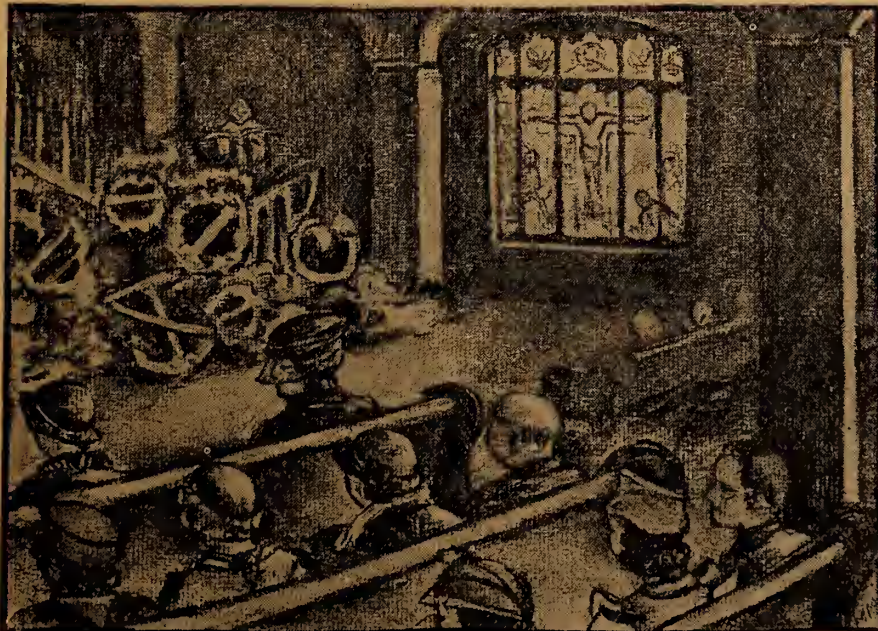
As she came out of the church, very slender and trim in her dark suit and small veiled hat, very much alone, hundreds of eyes were lifted to her. It seemed to them then that she had a strength and serenity which no one else in that great solemn crowd possessed.

On the sidewalk a heavy-set woman in a faded dress, whose face was swollen with weeping, nudged her husband. "Look at her, Sam. Ain't it strange how she don't take on? And it being only eight months since she laid her only baby away right here at this very buildin'. Oh, it's just too sad, too sad. I never—" and she left off in a fresh burst of tears. The short man beside her furtively wiped his sleeve across his eyes.

"Aw, Martha, I know we never seen anything like this before but—" he flung about helplessly a moment—"but you've no call to take it to heart so. Look at her."

"I know, I know, but that's really wors'n if she could let it out. She'll be wors'n ever afterwards. They always are," and Martha wept unrestrainedly.

Along both sides of the wide walk down which the body would be taken were standing rows and rows of students in silent tribute to their beloved professor. To many of them it was their first encounter with grim tragedy. Of



*"As in a confused dream she had seen the mellow afternoon sunlight pouring through the rose-tinted, arched windows of the church upon the banks and banks of flowers"*



all the instructors at Rowland College, Professor Kindred had been the undisputed favorite. A man not yet forty, his radiant personality had seemed to vitalize and make significant the most commonplace happenings. The doors to his philosophy and history classes had been constantly besieged by students, many having heard of Professor Kindred even before coming to college. Then this—

On the Tuesday previous, Professor Kindred had given an address in chapel. It was human, stirring, scholarly, and now, unforgettable. On Thursday night he had attended the first district educational meeting of the school year. He had spoken there, ably. On the way home, a heavy sedan with two drunken occupants had side-swiped his lighter car, overturning it and killing Professor Kindred almost instantly. He had never recovered sufficiently to speak to his wife. The two in the sedan had been only slightly injured. The entire community was profoundly moved, not only at the untimely suddenness of Professor Kindred's death, but by the fact that a man of such unusual ability should be taken. It was indeed strange and difficult to understand.

Standing far back in the crowd, was a young girl dressed in brown, whose golden hair caught the sunlight and held it warmly. She was clutching her companion's arm. With her other hand she was shading her brown, troubled eyes from the afternoon sunlight and from the gaze of her fellow students, who glanced curiously at her, occasionally.

"There's Judith Mae now," whispered one of the girls in a subdued voice.

"Where?" asked the second girl.

"No, over there with Ruth. This is going to be terrible for her. She just idolized him."

"How long has she been working for the Kindreds now?"

"Ever since she was a Frosh. She's a Junior now. You know," she lowered her voice, "she's told me that her ideas of home life have been changed completely since she's been working for them. Judy's parents are divorced and she was pretty hard and brittle on that subject when she came here. She's a different girl now. She didn't even go home that first summer for fear she's get rabid again. I've heard her say lots of times that she never hopes to see anything again as beautiful, just really beautiful, as the Kindreds' home life—both of them."

"What do you suppose will happen to Judy now?"

The first girl shrugged helplessly. "I don't know. And what will happen to Mrs. Kindred herself? I don't see how she'll—" she broke off abruptly and the two girls gazed at Judith Mae silently.

As the procession moved slowly from the church Judith Mae gave a muffled exclamation. Ruth turned.

"She has it on again," Judith murmured.

"Has what on?" asked Ruth.

"That—that black suit, Helen has. Oh, how dreadful!"

"What do you mean?"

Judith Mae could not answer at once. When she spoke there was an edge of bitterness in her voice. "She said she'd never wear it again; that she simply couldn't. She told me she was going to give it away this fall. And now—she needs it again."

"Did she wear it to the baby's funeral?" Ruth asked weakly.

Judith Mae nodded. Then turning suddenly she whispered, "Let's go. I can't stay here any longer." They slipped quietly away.

*San Bernardino, Calif.*

## Smoking Women

BY MRS. E. C. RIELEY

THERE have been so many articles in our church paper concerning women smoking that I feel a desire to write a few words on the same subject. These articles have set me to thinking hard on the subject. Now I admit it pains me greatly to see women smoke, but I am wondering why there is so much talk about women smoking when men, and a great percentage of them, have been doing the same thing for years, without a great deal being said about it. In our church it has never been made a test of fellowship to my knowledge. The church, in qualifying members for baptism, has advised against the use of tobacco, but that is as far as it went. If a woman who was a user of tobacco would

## Training for a Home Maker

BY LULA R. TINKLE

ONE afternoon Betty, age six years, came in from her play with a very troubled look on her face.

"Mother," she said, "is father the only man in this town who doesn't smoke?"

"No, Betty, there are many other men who do not smoke," mother answered.

Then coming a little closer she asked, "Mother, do you think there will be any men who do not smoke when I am grown?"

"Oh, yes, I think there will surely be some. But why do you ask?"

"Well," replied Betty, "I was sitting out there in my nice playhouse, and I just decided that if I couldn't find a man who does not smoke, I just would never get married. I certainly wouldn't want my nice house full of stinking tobacco smoke. My, didn't it pay you to be particular in your choice when you got married!"

*Huntington, West. Va.*

have applied for membership in the church years ago, would the church have taken her in without serious objections on the part of the lay members?

Now I believe a smoking mother harms her unborn offspring more than does a smoking father, but I also believe the father harms his child to a great degree. A child has a right to be born of a clean, healthy father and mother. Is it not just as great a sin in the sight of God for a man to lead an unclean life as for a woman to do so? Should not a father feel as great a responsibility in giving his child a good healthy birth as the mother? Should he not feel the same concern as to his influence over his children as the mother? Does the heavenly Father make any difference? Did God intend a double life to be led by men and women? Or did he intend man to be just as pure as the woman? If women would make men understand before courtship and marriage that they would have nothing to do with a man of unclean habits, I believe it would tend to lead men to a higher level. O consistency! Thou art a jewel. Let us be consistent.

*Beaverton, Mich.*

### Women's Work Forum

#### How Can We Catch and Hold the Interest of Our Girls Who Will Be Leaders in Our Women's Work for Tomorrow?

BY MRS. H. L. HARTSOUGH

FIRST of all, we must carry on a vital and worthwhile program that will sell itself to ambitious, wide-awake girls.

It is very important that we take our youth into our confidence and plans. I am sure that in some churches, at least where there are not heavy school and community programs, it would be advisable to have a representative from our girls sitting on our Board meetings, who could thus help build our programs.

Most of us would be surprised at the interest our girls do and would show if we approached them properly and made our project a challenge to them. However, we must remember they can only do one thing well at a time. Most of them are in school eight or nine months of the year. However, I believe they would respond very willingly to assist in a program at Christmas time or a Mother's Day program. They also enjoy working on missionary plays.

Many of them might have a saving fund they have accumulated and would be glad to contribute to the project today if they were given the opportunity.

Then there are some communities, perhaps more so in the country churches, in which it is possible and practical to organize a Junior Aid. Such an aid should have an adult leader or advisor who knows how to work with

girls. This advisor should help them in some project during vacation months according to the possibilities of the community. It should be one which they can dispose of by the time school opens and thus turn the money into the Women's Work Project. Then be careful to give credit to the girls.

These are suggestive ways which I believe will help our girls to naturally look forward to continuing in this work in a larger way as they grow older.

I have great faith in our girls!

*North Manchester, Ind.*

### Conserving and Creating High Ideals

BY EDNA WOLF

"GIRLS nowadays are not interested in the noble things of life." Have you ever heard that? I believe that those who think thus of our girls have not yet really learned to know them.

Most girls—I would not say *all* girls for there are exceptions—are thinking and dreaming of more noble things than even their mothers often guess. They are forming their ideals, and those ideals will determine what their future interests will be. If the church and its activities catch and hold that interest, the Women's Work of the church will be assured and real service is also rendered to the girls.

A woman's first duty and privilege is in home-building. The increasing divorce rate and the careless living of many wives and mothers present poor influence to girls. When the women of the church can present unquestionable examples of noble womanhood, and when love and happiness reign supreme in every Christian home, the youth of the church will aspire to those same ideals. Unhappy church members, who consider Christianity a hardship, will fail to enlist others. So let us first be good pattern-makers for our girls.

Sometimes the customs of worship as observed by parents do not make an appeal to youth. For example, the old established form of family worship may fail to touch the lives of the younger members of the family, or the church service may have the same weakness. Worship must come from within and the form of procedure influences it greatly. The projects to which girls are expected to give and in which they are expected to serve should be real challenges to them. Then let us plan our home and church worship services so girls will enjoy them and be helped by them.

The women of the church should be friends to the girls. Mothers' and daughters' affairs, if planned to include all of the women and girls of the church, will help in this. Let us prevent or mend the breaches that sometimes come because of differences in ages.

Girls do not care to cooperate in an activity unless those who are already enrolled in it show that they are



interested—more interested in it than in clubs and other projects that are of less value. When real life is put into a cause, others want to help too. So let us sell the Women's Work of the church to our girls with so much enthusiasm they will feel that it is too good a thing to miss.

In conclusion, some of the ways by which we may catch and hold the interest of the girls who will be the leaders of the women's work for tomorrow are the appeals of noble womanhood and home-making, suitable worship services at home and in the church, friendship of older women, and enthusiasm in Christian living and activities.

*Franklin Grove, Ill.*

## CORRESPONDENCE

### CONTRIBUTION OF BOARD MEMBERS AND OTHERS DRAWING EXPENSES FROM THE CONFERENCE BUDGET

I feel impelled to write a word in behalf of the above group. As you know, many of these folk met at Elgin for the various Board meetings early in November. Most of you agree that in these trying times the business of the church becomes more acute than ever and it is therefore most important that its various Boards function. Even so we sometimes wonder, however, if the necessary expense of such functioning should not be withheld. What I say further is a bit of interpretation from general observation.

First of all, Board members are usually hard working Christians, which means that right down at the home-base they are already giving in service and money as much and more than the average Christian. It also means that by virtue of the very fact that they are Board members they already have many other demands that drain upon their time and resources. Then, too, if I may judge Board members in the light of my own experience, no Board member ever expects to attend a meeting at Elgin or at Conference, even when times are good and his expenses are paid, without being anywhere from ten to twenty-five dollars in the red so far as that particular trip is concerned. And with regard to this last meeting at Elgin, I think it may be said of all, that they contributed the trip or its equivalent. I know one person who went there at an actual expense outlay of over fifty dollars and a time service to the various interests of the church of two weeks and gave it all to the cause, which is so greatly in need of service and money. I simply mention this as a concrete example of what may be considered a typical case.

Perhaps the Lord desires that we shall effect further mergers and greater economies than are now being anticipated. If so, he will likely continue to lead in that direction. But after all that might be said to the contrary about Board members, they are, during this period of crisis, at least, shouldering their responsibility of the burden by giving to the utmost in service and money—some of them to the extent that they may not be able to attend Board meetings on the same basis in the future.

No one asked me to write this. It is entirely my own responsibility and grows out of personal experience and observation. Knowing your forbearance and generosity toward a woman, I venture the above for the Brethren as well.

*Philadelphia, Pa.*

*Mrs. Ross D. Murphy.*

### MINISTERIAL MEETING AT GLENDALE, CALIF.

The ministers and their wives of the Southern California and Arizona District held their regular meeting at Glendale Mission the evening of Dec. 5. They extended an invitation to the Glendale members to meet with them. This was considered an honor and a treat to our congregation. Well-filled baskets were brought and placed on nicely arranged tables. Bro. Geo. C. Carl, our pastor, had urged that all of the members be present, not knowing that he and Sister Carl were to be guests of honor. Bro. Rothrock of La Verne had arranged this meeting in the nature of a surprise to our pastor and wife, in honor of over forty-two years of service in the Home Mission Field. Letters of appreciation had been written. These were collected and handed to them. They were also the recipients of an engraved Testament. A short session was held by the ministers and the remainder of the evening was spent in rendering a program. Among those who spoke were Elder H. A. Frantz of La Verne, J. Z. Gilbert and Sister Gilbert, also Sister Bowman of Hermosa Beach. Sister Stover, widow of W. B. Stover, who went to the foreign field at the time Bro. Carl took up the work in the home field, was present. Some spoke of early days of missionary work here on the coast and of their association with Brother and Sister Carl. Their youngest son and daughter were present and together with their companions gave several selections of quartette music. E. R. Waas and Lowell McCann spoke an appreciation in behalf of the Glendale congregation. The latter spoke for the young people. The Glendale choir rendered several selections by request. All present wrote their names in the guest book. Brother and Sister Carl expressed their thanks to all. Bro. Carl stated he was glad they had the opportunity and had been spared to spend so many years in the Lord's service.

*Lulu Terford.*

*Glendale, Calif.*

### STONY CREEK CHURCH

It was our pleasure during the past years to worship frequently with the members of the Stony Creek congregation near De Graff, Logan County, Ohio. This is one of the oldest organized congregations in Northwestern Ohio; it was organized in 1827 and was then known as the Logan church.

The first minister and elder was Bro. Abraham Miller and the first deacon was Bro. Abraham Frantz. The first election was held in 1846, resulting in calling Bro. Abraham Frantz as a German minister and Bro. Jacob Miller as an English minister. In 1848 both were advanced to the second degree of the ministry and about 1859 both were ordained.

In 1857 a tract of two acres of land was bought for the sum of \$50 and in 1859 a churchhouse was built with a seating capacity of about 350. This tract was never deeded to the congregation but "to the deacons of the church and their successors in office forever."

In 1876 the Annual Meeting was held in the Logan congregation, the churchhouse with several tents being used for the accommodation of the large attendance. At that time all were lodged and fed free, which no doubt began to be a burden because the Conference at that time urged the lessening of attendance at Conference.

The original churchhouse was erected on the west end of the tract where it served for thirty-three years, when the congregation decided to build a new house. This was located on the east end of the tract by the road and the old church was remodeled into a parsonage. In 1930 the present churchhouse was remodeled and dedicated on Aug. 31. Bro. Otho Winger preached the dedicatory sermon.



During the years of this organization the congregation has elected fifteen ministers of whom nine were ordained to the eldership. Nine ministers moved in, two of whom were elders and one was ordained here. The congregation has had five pastors during the last twenty years. They elected nineteen deacons and five moved in, making twenty-four ministers and twenty-four deacons serving the congregation during the 106 years of the organization. The present official board consists of four ministers, all elders, and eight deacons. Bro. C. Walter Warstler is the pastor and also has charge. The membership is about 165 and mostly rural; the churchhouse is located seven miles southwest of Bellefontaine and three and one-half miles east of De Graff.

Fostoria, Ohio.

John W. Vetter.

### THE SERVICE RENDERED BY ONE MEN'S WORK ORGANIZATION

A few months ago a brother of our church was taken from a family by death after an illness of several months. He left a wife and eight children. Our group of men decided that his family should receive all the help possible in the time of their bereavement and through the period of adjustment that would have to be made. The wife and mother left everything in our hands. Our men made all arrangements for the funeral and also furnished several cars.

There was \$1,050 insurance money left by our brother to his family. Our next work was to help straighten out some financial obligations that had occurred during our brother's illness.

It was decided by the family the balance of the insurance should be used to buy a home. Several days were spent by several of our men in locating a prospective home which could be paid for in full. We found a fine acre of ground in one of the suburbs of Kansas City with a small house on the rear of the ground. We moved the house up on the front of the grounds near the street, excavated and built a fine basement, built on three rooms, wired the house, handled all the business matters that occur in building and buying property, made arrangements for water and electric light service, moved the family in with everything paid for in full. All the labor was donated by our men or paid for by our men's group and the material secured at cost. We are now working for a widow's pension for our sister.

Our men have been repaid many, many times for the service they rendered by the expression of appreciation of our sister and her family, and the consoling fact to them that they now will have at least a home, which will surely help make the burden lighter, and for this fact our men can feel a work well done and accomplished in the spirit of our Master.

Walter Pippinger rendered splendid service as chairman of this project. Jewell Wyatt, 6229 E. 16th St. Terr., Kansas City, Mo., is director of the Kansas City organization.

Kansas City, Mo.

D. B. Fowler, Secretary.

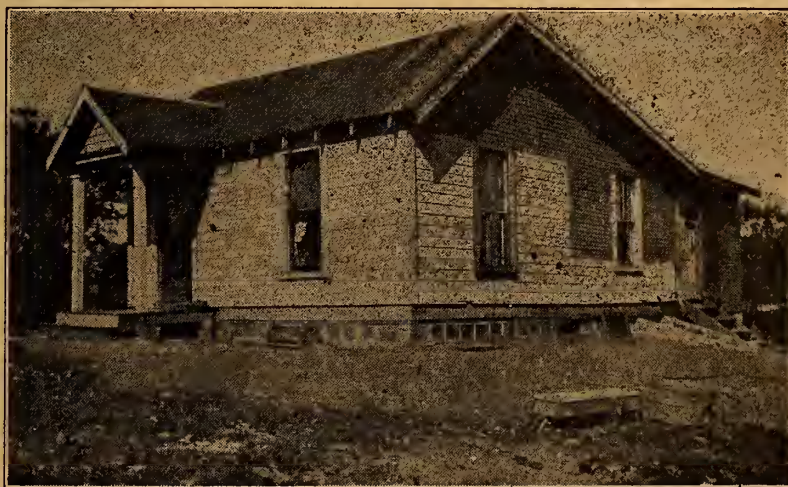
### DISTRICT CONFERENCE—FIRST WEST VIRGINIA

The District Conference and associate meetings were held in the White Pine congregation. This is one of the older congregations of the district; its organization dates back to about 1874. The numerical strength at present is about 190 members with Eld. W. W. Bane in charge. In the begin-

ning the old Pine church was built a few miles southwest of Purgittsville which for many years was the place of worship. At present there are three churches—White Pine, Bethel and Kelley Chapel. Such saintly men as Crisly Wine, John Kline, Jacob and Solomon Biser and D. B. Arnold did much to begin the work there.

The Mission Board met at Romney on Friday morning. The elders' meeting convened Oct. 8 at 2 P. M., at the White Pine house, with Emra T. Fike as chairman and B. W. Smith, clerk. The Ministerial Board reported the ordination of J. Paul Daugherty and R. K. Miller to the eldership, and the installation of Sister B. M. Rollins. A larger number than usual of elders were present. Last year the board asked the clerk to send a special notice to each elder of the meeting which was again ordered this year. In the evening Eld. Paul Bowman brought the message.

Saturday morning thirty-three delegates from seventeen of the nineteen churches of the district were present—an unusual number. Eld. B. W. Smith, moderator, had charge of the meeting with Eld. Ezra Fike as reading clerk and



Emra Fike, writing clerk. Reports from the various boards showed progress. Vacancies on the boards were filled as follows: Mission Board, J. Thomas; Ministerial Board, A. S. Arnold; Child Rescue, A. R. Fike; Board of Christian Education, D. B. Spaid; Peace secretary, Olive Fike.

A call was made to the various organizations of the district to have the membership reconsecrate their lives to the work of the Lord. The Men's Work and Women's Work of the church were not forgotten.

The next District Conference will be held in the Old Furnace congregation on Saturday before the second Sunday in October, 1934. The moderator for next year is Earl Wm. Fike; alternate, Chester Thomas. Delegate to Annual Conference, R. K. Miller; alternate, Emra T. Fike.

The brethren and sisters seemed to take pride in entertaining us. Old ties were renewed and new ones formed. The writer had the privilege of talking at each of the three churches after the close of the meetings, thus renewing old friendships formed in years gone by in series of meetings.

Oakland, Md.

Emra T. Fike.

### A SCREW LOOSE

Our gasoline engine which we use to pump water has made me think. There is a tiny screw in it that insists on coming loose, and when it does, the engine stops in a short time.



One day as I ran out to tighten that screw in order to prevent the engine from stopping, a thought came to me so forcibly I felt I must write it down. This is the thought: That the Church of the Brethren is just like the engine with its screw loose. Though that screw is a very small part of the engine, yet when it is loose it stops the whole machine. The screw, it seems to me, might be compared to the principle of non-conformity in the Church of the Brethren. To the leaders of the church, the screw began to seem unimportant, and when it became loose they did not bother to tighten it up, until today the power that engine (church) should be producing to pump the Water of Life to the people, is almost gone and the engine is at a standstill.

To continue the comparison, when the gasoline engine stops the screw must be tightened up, and the engine must be started over again; and so it seems to me that if the Church of the Brethren is to start again, they must tighten up the screw of the principle of non-conformity and so start over again the job of pumping the Water of Life to all.

Pearl City, Ill.

Frances Hepfer.

### HOPEWELL PASTOR PASSES AWAY

To chronicle the going of a good man from earth to glory is always beclouded with sadness, although the resurrection gives it a setting of splendor. Bro. Jacob Thomas Miller is gone, yet his great spirit lives.

Bro. Miller was born near the Beaver Creek church, Rockingham County, Va., April 6, 1867. He died Sept. 29, 1933, in Hopewell, Va. He early united with the Church of the Brethren and was always zealous in church work. His parents were Elder Martin P. Miller and Sister Rebecca Heatwole Miller. He came of sturdy stock. His was a godly heritage.

His common school education was good and he became a real student of God's Book. For many years he was a most enthusiastic Sunday-school teacher and so continued to the end of his life. His frequent Bible term attendance at Bridgewater College enhanced his religious efficiency.

He leaves his faithful companion, Sister Mary M. (Weaver) Miller, to whom he was married Oct. 29, 1891, five children, one sister and four brothers.

Bro. Miller had a deep urge for pioneer church work. So he sold his good home in the bounds of the Weaver Creek church in 1913 and bought near Crewe, Va., where he farmed and taught a Sunday-school. He moved to Hilton Village in 1918, and to Hopewell in 1919, where he labored and taught Sunday-school. As his influence grew he called the minister from Richmond over to represent the Church of the Brethren. Then a Brethren Sunday-school was begun. Richmond and Hopewell kept in touch.

The Richmond pastor was anxious to see Bro. Miller put to preaching, so in early January, 1923, his call from the church came. He went to work in his new field and pushed the Sunday-school also. One Sunday the Richmond brother went over and baptized fifteen. The Hopewell church was duly organized through Brethren C. D. Hylton, M. G. Early and L. B. Flohr. The church decided to be with First Virginia, and Bro. Hylton was chosen elder and Bro. Miller, pastor, to remain so till death called him.

A rented church home served till the present neat church-house was erected. Bro. L. A. Bowman now serves this people as pastor and elder.

During all these arduous and faithful years Sister Miller was a most cheerful and enthusiastic helpmate in the good work. Bro. Miller was the founder of the Hopewell church and preached the dedication sermon. He knew how to en-

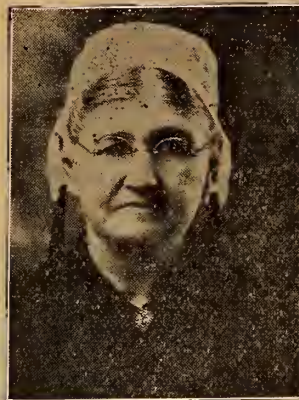
sure and how to work. He had friends who knew how he felt and how to give helpful direction. Bro. I. M. Neff set Bro. Miller apart to the ministry after a full vote in the Richmond church, the only minister yet chosen in this city church. This simple tribute is sent in by request and by one who knew and loved Bro. Miller for forty years.

Nokesville, Va.

I. N. H. Beahm.

### DEATH OF MRS. BURNS

Acute indigestion which caused apoplexy ended the life of Mary Catherine Petry Burns Nov. 21. She had risen as usual and gone about her duties. About an hour before her passing she complained of not feeling well, and death came suddenly a few minutes after the physician arrived.



Mary Catherine Petry was born Nov. 20, 1857, at Westminster, Md., and passed away at her home in New Rockford at the age of seventy-six years and one day. She left Maryland in 1878 to reside with her sisters in Mansfield, Ill. She married Frederick D. Burns Feb. 8, 1881. The family moved to Adel, Iowa, in 1894 and in 1911 to North Dakota, and located on a farm northeast of Brantford. Four years later they moved to Brantford where Mr. Burns passed away. Mrs. Burns left in 1918 for Montana where she resided with her sons until 1922 when she returned to New Rockford where she had made her

home with the Andrew Johnson family for the past eleven years.

Surviving are four sons, one daughter, eleven grandchildren, two sisters and three brothers.

Funeral services were conducted by Bro. A. A. Myers, assisted by Bro. Dan Deardorff, in New Rockford and at the Brantford church.

Her entire life had been devoted to the doing of good deeds for those about her. She was a woman of strong Christian faith. She was a lifelong member of the Church of the Brethren and helped build up the North James River church. She also, by her untiring efforts, was the means of holding Brethren services in New Rockford.

Only the day before her death she was an honor guest at a birthday dinner given by Mrs. Johnson. The guests included her children and grandchildren, a large number of old time friends from Brantford and near and close friends in New Rockford.

Brantford, N. Dak.

Mrs. Harry Row.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Weaver-Knisely.**—By the undersigned at his home near Cordell, Okla., Nov. 30, 1933, Bro. E. F. Weaver and Miss Nellie Knisely, both of Clovis, N. Mex.—Geo. R. Eller, Cordell, Okla.

### FALLEN ASLEEP

**Adams, Mrs. Nancy A. Nicewonger,** born July 30, 1862, died Nov. 12, 1933. She was born and always lived on the same farm. Her parents, four brothers and six sisters preceded her; also her husband. Funeral services in the home by the undersigned. Burial in the family graveyard on the farm.—W. N. Myers, Clymer, Pa.

**Benedict, Bro. Samuel,** son of Brother Jacob and Sister Susan (Wilt) Benedict, died of infirmities of age, on Thanksgiving morning, at the home of his daughter, Mrs. Wm. Hess of near Waynesboro, Pa., aged 87 years. He is survived by one brother, a son and three daughters. Sister Benedict, who was Miss Annie Stoner before her marriage, died in November, 1926. He with his wife united with the church in June, 1875, and lived a loyal Christian life until death. Funeral services at the home by Bro. D. E. Stouffer, assisted by Bro. Samuel Gearhart. Burial in the burying plot on the farm which was the home of his boyhood.—Grace E. Smith, Waynesboro, Pa.

**Bergdoll, Sister Ellen Rebecca,** born Jan. 29, 1851, died Aug. 12, 1933. In November, 1871, she married Aaron Bergdoll. To this union were born six children. Her husband and four children preceded her. She



united with the Church of the Brethren about fifty years ago and remained faithful to the church. Funeral by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Butler**, Bro. David R., born at McKee, Pa., Dec. 3, 1885, died at his home in Roaring Spring, Nov. 27, 1933, of a heart ailment. He united with the church shortly after his marriage. He is survived by his wife, Sister Verna Albright Butler, a daughter, son, two sisters and one brother. Funeral services at the home by Bro. S. P. Early. Burial in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Fisher**, Bro. John A., son of Terry and Fanny Fisher, born at Rochester, Ind., Jan. 27, 1864, died at Arrowwood, Alberta, Canada, Nov. 30, 1933. He leaves his wife, four children and fourteen grandchildren. He was united in marriage to Sister Ida Ricker, Oct. 28, 1888. He united with the Church of the Brethren in 1876 of which he had been a loyal member. In 1896 the family emigrated to North Dakota, coming to Canada in 1911. Funeral services were conducted by Eld. J. H. Brubaker, assisted by Brethren John Wieand and J. S. Culp. Burial in the Arrowwood cemetery.—Mrs. S. M. Burger, Arrowwood, Alta., Canada.

**Fry**, Bro. Levi D., born in Indiana County, Pa., April 22, 1846, died at his home near Shipshewana, Ind., aged 87 years, 7 months and 13 days. His wife preceded him about eleven years ago. He is survived by three daughters, two brothers and two sisters. He was a faithful member of the Church of the Brethren since 1868. He served as deacon for many years. Services by the writer.—J. H. Fike, Middlebury, Ind.

**Gochenour**, John B., son of Jacob and Christena Gochenour, born in Wayne County, Ohio, Nov. 1, 1853. He was the oldest of five children; one brother and one sister survive. March 13, 1877, he married Elizabeth Yoder. To this union were born three daughters. In 1880 they moved to La Grange County, Ind., and resided there until his death. He was called home shortly after his 80th birthday. Funeral services at the English Prairie church by the writer. Burial in the cemetery near the church.—Chas. A. Light, Sturgis, Mich.

**Gray**, Charlotte A., born near Tiffin, Ohio, March 30, 1852, died Nov. 27, 1933. Her maiden name was Benedict. When nine years old she with her parents moved to Valley Falls, Kans. Feb. 11, 1873, she married Jos. F. Dague. They settled on a homestead near Strawberry, Washington County, where they reared a family of eight children. She leaves six children, twenty-eight grandchildren and thirteen great-grandchildren, one brother, two half brothers and one sister. Over fifty years ago she and her husband united with the Church of the Brethren. Bro. Dague died April 26, 1907. In 1914 she married Jos. Gray and they moved to Washington, Kans., where he died Nov. 25, 1928. Since she had lived alone among her good neighbors. Funeral services at the Brethren church by Bro. E. D. Steward. Burial in the Brethren cemetery near the city.—M. D. Gauby, Washington, Kans.

**Green**, Bro. Lewis F., born Aug. 21, 1864, died July 30, 1933. He joined the Brethren Church and was baptized May 14, 1898. He was put to the ministry April 26, 1900, and tried to fill his duties as best he could. He married Mary E. Jones Aug. 8, 1889, who survives.—Mrs. E. Jones, Ewing, Va.

**Harrison**, Merle Robert, youngest son of Solomon and Samilda (Mineely) Harrison, born in Nampa, Idaho, May 7, 1915, died Nov. 18, 1933. He met almost instant death in an auto accident while en route to Yuba City, Calif. He was a senior in high school. His father preceded him four years ago last March. Surviving are his mother, three brothers and five sisters. Funeral services by Bro. John Reynolds, pastor of Chico Brethren church, of which he was a member. Interment in Chico cemetery.—Eldora H. Wright, Chico, Calif.

**Hartman**, Bro. Samuel W., son of Brother Daniel and Sister Mary Hartman, died suddenly at his home (in Manheim) near Waynesboro, Pa., Sept. 21, 1933, aged 75 years. Fifty-one years ago he married Sister Alice Greenawalt who with six daughters and four sons survives. He became a member of the Church of the Brethren more than fifty years ago and ever remained faithful. He was a loyal supporter of the church, a good father and a kind neighbor. Funeral services in the Price's church by Eld. Welty Smith, assisted by Eld. Samuel Gearhart. Interment in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

**Holt**, Bro. Haden, son of James and Polly Holt, born Feb. 11, 1851, died April 11, 1933. In 1870 he married Miss Jane Wimmer and to this union were born twelve children. He is survived by his wife, nine children, sixty-two grandchildren and fifty great-grandchildren. He was baptized into the Brethren Church about fifty-five years ago. He called for the anointing which service he enjoyed much. Funeral at Adneys Gap church, a mission point in the Copper Hill church, of which he was a member, by Bro. I. H. Shaver and Eugene King. Burial in the Bent Mt. cemetery.—Ruth Shaver, Bent Mt., Va.

**Hoover**, Ronald Kent, son of Bro. Howard and Sister Velma Hoover, died at his home in Roaring Spring, Dec. 4, 1933, aged 6 years. Services by Bro. S. P. Early. Burial in Greenlawn cemetery. He is survived by one brother.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

**Horner**, Bro. Henry, a resident for many years in the vicinity of Pymont, Ind. He was stricken blind several years ago and from this time he spent the remainder of his days in the Carroll County Infirmary, where he died Nov. 24, 1933, aged 81 years. Funeral services in the Pymont church by John W. Root. Burial in the cemetery near by.—Nancy Holloway, LaFayette, Ind.

**Hout**, Sister Ellenora, widow of Bro. Henry Hout, died at her home near Middlebury, Ind., Dec. 8, 1933, at the age of 76 years. She is survived by seven children, fourteen grandchildren and eleven great-grandchildren, two brothers and two sisters. She was a member of the Church of the Brethren for many years. Services at the Pleasant Valley church, Ind., by the writer.—J. H. Fike, Middlebury, Ind.

**Judy**, Sister Sarah, born Feb. 9, 1868, died Nov. 28, 1933. She was a daughter of John and Eliza Judy. She is survived by two brothers. She had been an inmate of the Old Folks' Home, Timberville, Va., for a few years and had been in failing health for some time. She was removed to Harrisonburg, Va., to the hospital where she died. Funeral at the home of her brother in Petersburg by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Lake**, Bro. Wm., born near Montmorenci, Ind., in 1870, died at his residence near Pymont, Ind., Nov. 29, 1933. He united with the Church of the Brethren at Fairview Aug. 25, 1925. He leaves his widow, two sons, one daughter and two sisters. Funeral services by John W. Root and Jeremiah Barnhart in the U. B. church, at Montmorenci and burial in the cemetery there.—Nancy Holloway, LaFayette, Ind.

**Livingston**, Bro. Edmund, oldest son of Moses J. and Mary (Miller) Livingston, was born in Somerset Co., Pa., March 16, 1867, and died in the Memorial Hospital, Johnstown, Pa., Dec. 9, 1933. When he was yet a boy the family moved to Johnstown, Pa., where he had lived ever since with the exception of a year and a half spent on a farm in Somerset County. Aug. 21, 1890, he was united in marriage with Miss Minnie Boyd. To this union seven children were born, two dying in infancy. Surviving are his widow, two sons, three daughters, seven grandchildren, three brothers and a sister. Bro. Livingston had passed through a serious operation and was on the way to recovery when pneumonia set in. He was anointed, submitting his case into the hands of the Lord. He was a faithful member of the Roxbury Church of the Brethren about forty years, and an active deacon since June, 1904. He had been the treasurer of the deacon board for a number of years and teacher of the women's Bible class nineteen years. He was trustee a number of years. He was exceptionally well read in the Bible, that being his main book of reading. He loved his church, and her welfare was one of his chief concerns. He was a fine example of frugality, thrift, integrity and generosity. He always manifested a great concern for the unsaved. The funeral was held in the Roxbury church by his pastor, T. F. Henry, assisted by a former pastor, E. M. Detwiler, and interment was made in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

**Stauffer**, Bro. Noah, died at the hospital in Lancaster on Oct. 29, 1933, of injuries received the previous day. He was born April 28, 1907, and was a son of the late Isaac and Sadie Stauffer. He united with the Church of the Brethren at the age of fifteen and was a faithful and consistent member. Jan. 1, 1928, he married Sister Edith Bernhard who survives with one son and one brother. Funeral services at the Florin house by Brethren Benj. Stauffer, Nathan Eshelman and John Brubaker.—Mrs. Elmer Hoover, Rheems, Pa.

**Taber**, Mary Emma, born in Ashland County, Ohio, Nov. 8, 1860, the daughter of Abraham and Sarah Dickey. She died Oct. 25, 1933, at the home of her daughter, Mrs. Adah Anway of Republic, Ohio. At the age of fifteen she united with the Church of the Brethren. She was married June 22, 1882, to Frederick M. Taber who preceded her five years ago. Two children were born to this union. She was always of a cheerful disposition despite the fact that for the past ten years her life was one of suffering. Funeral services by S. U. Snavelly and interment at Republic, Ohio.—Mrs. Leonard Snavelly, Greensprings, Ohio.

**Wagoner**, Bro. Perry O., son of Daniel and Mary Wagoner, born near Owasco, Ind., March 20, 1866, died Dec. 3, 1933, at his home near Heath. He married Ida Welch March 17, 1889, and to this union were born four children. He united with the Church of the Brethren in 1888 and to this faith he remained true. Surviving are the widow, two sons, daughter, thirteen grandchildren, two great-grandchildren and one foster sister. Funeral services in the Fairview church where he lived most of his life by John W. Root and Jeremiah Barnhart. Burial in Pymont cemetery.—Nancy Holloway, LaFayette, Ind.

**Ward**, John H., was born in 1852, died in the home of his daughter, Mrs. Wm. Miller, Eaton, Ind., Nov. 25, 1933. His companion passed away six years ago. When a young man he with his wife became a member of the Church of the Brethren. All of his life was spent in Delaware and Blackford Counties. He was ill for four months. He leaves two sons and four daughters. Services from the Union Grove church by the writer. Burial in the Union cemetery.—I. E. Weaver, Gaston, Ind.

**Wilkinson**, Sister Lillian, born June 27, 1872, died Nov. 8, 1933. She was a member of the Church of the Brethren for a number of years and died in the faith. Funeral services by the undersigned, assisted by Elders Fike, Fox and Sanger in the home of her brother-in-law, J. R. Rittenhouse, near Easton, Md. Interment in Peach Blossom cemetery.—J. C. Beahm, Greencastle, Pa.

**Wray**, Sister Nannie, daughter of Peter and Fanny Smith, born July 19, 1886, died April 14, 1933. She married S. Wray and to them were born six children. She is survived by her husband, six children and two grandchildren. She was a member of the Brethren Church for twenty-five years. Funeral at Copper Hill church by Bro. I. H. Shaver and Bro. Smith. Burial in Copper Hill cemetery.—Ruth Shaver, Bent Mt., Va.



## NEWS FROM CHURCHES

### COLORADO

**McClave.**—Nov. 5 was our homecoming day, with a splendid program throughout the day. Bro. Dummond, pastor of the Wiley church, gave a good sermon in the morning and Rev. Garver, pastor of the Methodist church, gave the sermon in the afternoon. At present we do not have preaching services, since the church is not financially able to support a pastor. We hope to be able to keep the work going. We feel very keenly the loss of Bro. Emil Peterson who died Dec. 10; he had been one of our most faithful workers for a good many years.—Mabel Cline, McClave, Colo., Dec. 12.

**Rocky Ford.**—Oct. 29 we observed as homecoming day and harvest meeting. Our pastor preached a special sermon in the morning. At noon all enjoyed a dinner together. In the evening there was a special program, the main feature being a talk on Living in the Far North by Mrs. Velma Flora Brown who has made her home in Alaska the past two years. Her husband is an airplane pilot and his route is between Nome and Fairbanks. Two other evenings she showed motion pictures of their home and other places and scenes of interest. At this evening service Bro. Hostetler gave an illustrated lecture; The Old Book Finding New Friends, and a short talk on the work of the American Red Cross. Bro. Hostetler is chairman of the local chapter. He also read an interesting letter from Bro. Ernest Wampler. Our harvest offering for the Wampers amounted to \$128. Our C. W. department is divided into three groups, adult, young people and children. Once a month we have a meeting together, each group taking its turn in giving the program. The young people had charge of the program Oct. 29 and the children gave a temperance program Nov. 26. We observed Thanksgiving Day with a union service in the M. E. church. Rev. Davies, pastor of the Christian church, brought us a splendid message. While prices are low, our community has been blessed with abundant harvests and we are thankful. Dec. 3 we held our love feast and communion. Bro. Hostetler officiated, assisted by Eld. Roy Miller and Bro. Edgar Harris.—Blanche Frantz, Rocky Ford, Colo., Dec. 11.

### FLORIDA

**Tampa.**—Dec. 3 Bro. Arnold and family from Lakeland came to enjoy the love feast with us. Bro. Arnold gave a very clear exposition of the teachings in 1 Cor. 11:20. Even our youngest members were able to understand the sacredness of the ordinances and the obligations to observe them if we would obtain the promised blessing. Our members from a distance brought their lunch and staying at the church held a children's meeting in the afternoon. Bro. Arnold officiated in the evening, assisted by our home ministers. Thirty-seven were seated at the Lord's table. We were glad that Bro. Mahan who is not very well was able to enjoy this occasion with us.—Sarah H. Lauver, Tampa, Fla., Dec. 9.

### INDIANA

**Bethel Center.**—We held our love feast Nov. 12. Bro. J. K. Eikenberry of Marion had charge of the service. Sister Eikenberry led the singing. On Oct. 22 our elder, Bro. William Tinkle, brought with him six young men from the college where he teaches. Four of them sang in a quartet while the other two led in congregational singing and reading of scripture. Oct. 29 six churches of our district held their Sunday-school convention at Hickory Grove. Bethel Center brought home the banner for having the largest per centage of their enrollment present. Bro. Tinkle brought with him Sunday evening, Nov. 19, a native girl from India who is taking college work where he teaches. She gave us an excellent talk on India.—Mary McDermitt, Hartford City, Ind., Dec. 9.

**Clear Creek church** met in council Dec. 6. Church and Sunday-school officers were elected for 1934. Bro. Gilbert who has served as pastor and elder for seven years was chosen in September for another year. For the convenience of our superintendent and primary teachers and because of the time when annual reports are to be made to the district board, the time of electing officers and teachers was changed from December to September. Dec. 3 we enjoyed two very practical sermons on Appreciation by visiting ministers. Bro. A. R. Eikenberry of North Manchester brought the message in the morning. In the evening Bro. John Eberly of Markle, Ind., in his address gave a number of reasons for appreciating our pastor.—J. H. Neff, Huntington, Ind., Dec. 12.

**English Prairie (Ind.).**—Oct. 1 a number of our young people attended the young people's conference held at South Bend, Ind. An inspiring Sunday afternoon and evening were reported by all in attendance. Oct. 15 Bro. Kermit Ehy of Ann Arbor, Mich., gave us a very much appreciated lecture on international relationships especially concerning conditions in Japan. Oct. 26 Bro. J. O. Winger of North Manchester, Ind., came to assist us in a ten-day meeting. The community was much interested in the meetings. Twelve were received into the church, nine by baptism and three by former baptism; the ages ranged from eleven years to eighty. Nov. 6 we held our communion with Bro. Winger officiating. We feel the spirit of God has blessed our church and neighborhood during these special meetings.—Chas. A. Light, Sturgis, Mich., Dec. 11.

**Mexico church** held a service on Thanksgiving evening in charge of the four ministers; it included some special songs and readings. Dec. 7 the church met in council. Officers for the coming year were elected

with Bro. L. E. Ockerman as elder. We decided to have the girls' chorus from Manchester College come. It was decided to hold our next series of meetings in October, 1934. Two letters of membership were granted.—Margaret Swank, Mexico, Ind., Dec. 11.

**New Paris church** met in council with Bro. Chas. Arnold in charge. Two members of the Northern Indiana Ministerial Board—David Metzler and Frank Kreider—were present to advance Bro. Russel Bollinger and wife to the office of elder. A few weeks ago we closed a successful revival meeting with Bro. Adam Miller from Kent, Ohio, evangelist. Twenty-three were added to the church, a large number being heads of homes. We had a splendid communion service at the close of our meeting. Three of our school bus drivers took about eighty of our members to North Manchester to hear Bro. Bucher who held a very successful revival a year ago.—Mrs. Arthur R. Ganger, New Paris, Ind., Dec. 14.

**Nettle Creek.**—On Sept. 30 we observed promotion day in the Brick Sunday-school, thus completing another successful year's work. Many children received promotion certificates. Each one promoted from the children's department into the intermediate was awarded a New Testament. Oct. 21 we held our love feast. Bro. J. O. Winger of North Manchester, Ind., preached in the morning and also at 2 P. M. At 7 P. M. a large number of brethren and sisters surrounded the Lord's table, including the membership of our own church and also a goodly number from neighboring congregations. We appreciated very much the ministering brethren who came from other congregations and assisted with the work. Bro. J. O. Winger officiated. On Sunday morning Bro. Otho Winger gave us an inspiring sermon. Nov. 5 Bro. Wilmer A. Petry of Pittsburg, Ohio, began a revival effort at the Brick house. He preached seventeen Spirit-filled sermons. As a result of this evangelistic effort nine were baptized into the church and the entire church has been strengthened spiritually. Sister Pearl Jackson gave us the Thanksgiving message and made an earnest appeal in behalf of home mission work.—Mahlon Rinehart, Hagerstown, Ind., Nov. 30.

**North Winona church** just closed a successful revival conducted by the pastor and elder, Bro. Emerald Jones. Twelve accessions were the immediate result of the efforts put forth—eight young people, one child and three parents. Ross McDonald and wife of Ada, Ohio, conducted the singing, having both an adult and a children's choir which were greatly enjoyed. Aside from the accessions the church experienced a real spiritual uplift. Our Sunday-school is progressing splendidly under the leadership of Bro. Ernest Lozier. The young people have organized a B. Y. P. D. with about twenty-five members. Oct. 21 and 22 Bro. Kurtz was with us in our homecoming services, delivering four of his splendid lectures to large, appreciative audiences. The young people's class recently gave a play here and at several other points to raise missionary money.—Mrs. Raymond Helser, Warsaw, Ind., Dec. 4.

**Richmond.**—Our church is growing both in spiritual life and in numbers. Six letters have been received since our last report. Brother and Sister E. S. Coffman have just closed a very helpful evangelistic meeting in our church. As a result twelve were added by baptism, and the membership was built up spiritually. Our pastor was away in a revival meeting Oct. 22 to 29. In the reorganization of our work Bro. Ralph McKee was elected Sunday-school superintendent, Sister Heisey junior-primary superintendent, the writer as Messenger agent and correspondent. The Ladies' Aid elected Sister Elsie Olt, president. Fifteen of our members have joined in reading the New Testament, a chapter a day.—Mrs. Raymond Syders, Richmond, Ind., Dec. 13.

**Upper Deer Creek church** met in council. Reports were given of the fine work accomplished by the Sisters' Aid Society and by the Men's Work. Improvements to the church building were planned. Church officers for 1934 were elected with Frank Burrous, clerk, and the writer, correspondent. The church decided to pay the district dues in quarterly installments, being financially able to meet the first one at once. Our pastor and wife, Brother and Sister James Hunter, were presented with offerings of provisions at Thanksgiving as a token of our appreciation of their earnest work and the good results it has shown. Since the last council a husband and wife came into the church and were baptized. Our love feast was held Oct. 14. Dec. 2 the men of the church celebrated a profitable season by giving a banquet to which everyone in the congregation was invited. Sister Hunter arranged a fine program which was much enjoyed. Bro. Fisher and wife were present and the former made a splendid appeal to all thinking people urging them to stand against communism as practiced in Russia.—Mrs. Geo. R. Murphy, Walton, Ind., Dec. 3.

**West Goshen church** met in council Nov. 23 at which time the financial reports of the various organizations and funds were read. Nov. 26 Bro. Theron Weaver of Wakarusa spoke during the C. W. hour on Jesus' Ideals of Thanksgiving. During the worship hour B. S. Varjabedian, an Armenian, spoke on Conditions in the Near East. We are now in the midst of a revival meeting with Bro. D. R. McFadden as evangelist. He is presenting excellent sermons on personal and united consecration of the church and other sermons of an evangelistic purpose. Thus far three have accepted Christ and been baptized. Our Aid Society is meeting every other week, quilting, making comforters and coverings, sewing for the Red Cross and others. The Aid has had the chairs of the church refinished which adds greatly to their appearance. The Bible study class meets each Wednesday evening. We are studying the Epistles of John; those who attend regularly are receiving a great blessing from the study.—Mrs. Clayton Ganger, Goshen, Ind., Dec. 11.



**West Manchester church** held its regular council meeting Dec. 2 when the church officers for the coming year were elected. A. M. Stine was reelected elder; clerk, Bro. R. L. Boyer; treasurer, Bro. Jacob Miller. Also members were chosen on the temperance and missionary committees. Sept. 7 we elected Sunday-school officers with Edith Miller, superintendent. Since our last report two of our Sunday-school girls were baptized. On Sunday evening, Dec. 3, Bro. H. P. Garner gave an interesting and helpful talk on Home Life in India. We are to have a special visit by the officials of the church throughout the church territory, preparatory to the evangelistic services which will be conducted the week prior to Easter. We had a program and fellowship supper at the Acme Hall Thanksgiving evening and took an offering for home missions.—Mrs. Metta Kreider, North Manchester, Ind., Dec. 9.

## IOWA

**Dry Creek.**—We held our annual church sale a short time ago and were greatly pleased with the interest shown and large attendance. We cleared over \$50 which is very good, especially in these times. Last Wednesday the men of the church had their annual rabbit hunt and brought in forty-three rabbits. Then, on Friday evening we all enjoyed a supper at the church with a large crowd. The primary department will put on the Christmas program this year on the evening of Dec. 24. The Aid Society should be commended for the work they have done this year. They have made a comforter, two quilts, and done other quilting besides. They have also sponsored several other activities. The dinners which they hold once a month have been attended by a larger number than last year.—Mrs. D. C. Snider, Robins, Iowa, Dec. 12.

**Iowa River.**—The men's organization of the church, in an attempt to gain new members, visited about fifteen families not attending church. The families were invited to a dinner and program on Thanksgiving Day. They were also given a historical account of the church. The Helping Hand Aid Society sponsored a chicken supper and gave the proceeds to the junior department of the Sunday-school. The Aid also gave a miscellaneous shower to a family who lost all their belongings in a fire. They plan to make comforters for other needy families.—Merdelle Wheeler, Marshalltown, Iowa, Dec. 13.

**Panther Creek.**—At our regular business meeting Dec. 7 Bro. Olin Shaw was reelected elder for another year. Our church and Sunday-school work seems to be moving along splendidly. The school has an enrollment of 234 with a good average attendance—sometimes more than the enrollment. The church has received a certificate from Ames, being classified as class A rural church. A committee was appointed to make a church calendar for one year which was accepted. Nov. 14 the father and son banquet was held with 162 in attendance. Bro. Ray Zook of Elkhart was the principal speaker. The Ladies' Aid held a bazaar and food sale Dec. 2 making a little over \$30 above expenses. They have been giving to a great many needy and worthy causes. We meet every two weeks and once a month a W. C. T. U. meeting and a missionary meeting are held in connection with the Aid meeting. President of the Aid for 1934 is Mrs. Mabel Book. The Piney Woods Industrial School quartet of Mississippi gave us a splendid program at the church Dec. 4. New Year's eve will be spent at the church in a social way with a lunch and a prayer service. Bro. Roy Book, treasurer, gave his quarterly report which shows the church is doing well financially. Mrs. Ethel Messamer was reelected president of the C. W. for another year.—Mrs. Susie K. Wicks, Adel, Iowa, Dec. 14.

## KANSAS

**Appanoose church** has enjoyed a spiritual season in the evangelistic meetings conducted by Bro. Roy Kistner of Sabetha. He came on Nov. 20 and stayed until Dec. 2. On Tuesday following the close of the meetings ten young people were baptized and on the following Sunday three more received baptism. All but two were Sunday-school scholars. On Thanksgiving Day an all-day service was held at the church. Bro. Kistner gave the address in the morning and after dinner a short program was given. Sept. 30 our communion was held with Bro. Keim of Ottawa officiating. The Bible class has met at several homes of our aged members on Sundays after church services; they took well-filled baskets and enjoyed a meal and social time together. The younger classes meet once a month for a social time. Our regular business meeting was held Dec. 8. A committee was appointed to see about procuring new hymn books for the church.—Mrs. J. M. Ward, Pomona, Kans., Dec. 11.

**Olathe.**—In October the pastor, Bro. W. W. Blough, and wife conducted a revival for nearly two weeks. The immediate results were one addition by baptism, two received on former baptism and one received from the Brethren church on former baptism. Our communion services at the close of the meetings were attended by seventy members, a few of whom were from adjoining churches. Bro. Thompson of the Appanoose church very ably officiated. Our Ladies' Aid and the junior Aid are doing good work and rendering efficient service in a financial way as well as looking after the welfare and needs of the poor. Thanksgiving union services were held in the morning at the Presbyterian church and the sermon was delivered by our pastor. The men's organization sponsored the Thanksgiving program the Sunday previous; the pastor brought a message on Missions in America. The men had their monthly meeting on Dec. 5. This was a business meeting as well as a social gathering in that the men entertained their wives and friends. Twenty enjoyed a meal together after which the men had their business meeting, making arrangements for the coming year. The pastor gave a book review on Mission Work in America. It was decided to have a similar meeting the first Tuesday night in

January. Miss Ella Ebbert, returned missionary from India, gave two addresses Nov. 19, one at the morning service and one in the evening. Each address was preceded by a short missionary pageant given by the children and young people of the church under Miss Ebbert's direction.—Mrs. W. W. Blough, Olathe, Kans., Dec. 6.

**Quinter church** met in council Dec. 3. Officers for the ensuing year were elected: D. A. Crist, elder; O. A. Lahman, clerk; J. H. Long, treasurer; Sunday-school superintendent, J. D. Metsker, reelected. Three churches of Quinter united in a peace program on Nov. 12. A Sunday-school class gave a pageant in November entitled, The Unknown Soldier. Thanksgiving was observed by a talk by J. B. Mohler on The Origin of Thanksgiving, followed by a talk by O. H. Feiler. Basket dinner was served in the church basement. Dec. 17 has been set for the presentation of The Messiah by the community chorus. The program is sponsored by our high school music teacher and band leader, Mr. Faulkner.—Mary M. Bishop, Quinter, Kans., Dec. 9.

**Washington.**—We closed a two weeks' series of meetings Oct. 29 conducted by Bro. M. G. Blickenstaff of Summerfield, Kans. The messages were inspiring, the attendance and interest fine. At the close of the meetings five were baptized; one was baptized a week later. Our love feast was held Oct. 28 with the largest per cent of the members present. Bro. Blickenstaff officiated, assisted by Bro. E. D. Steward. On Sunday evening, Nov. 26, we had the pleasure of having Brother and Sister Eby with us.—Mrs. Chas. Bell, Washington, Kans., Dec. 9.

## MARYLAND

**Brownsville.**—We enjoyed a spiritual love feast on Oct. 21 with 247 communicants present. Bro. Jesse Whitacre of Greencastle officiated, assisted by Brethren Clarence Bowman and J. C. Beahm. Bro. Wm. Kinsey of New Windsor came in our midst Nov. 19. He was here a week and gave us some real knowledge concerning the Bible and its message to us. He gave illustrated songs and talks with chalk and lantern slides which were very beautiful and instructive. Our young folks are preparing a play, The True Meaning of Christmas, to be given on Saturday night, Dec. 23. The beginner, primary and junior departments will give a Christmas program on Sunday morning, Dec. 24. One has been received into the church by baptism recently. An offering of \$104 was taken for church expenses at our love feast. The men's department of our church gave an interesting and impressive Thanksgiving pageant which was arranged by our pastor, Bro. Mitchell.—Mrs. Ira L. Kaetzl, Brownsville, Md., Dec. 6.

**Green Hill church** met in business meeting Oct. 7. Bro. Mahan was retained as our elder; Paul Eby, clerk; the writer, Messenger correspondent. The annual conference of the Eastern Shore congregations was held at our church on Oct. 15. The theme was, The Bible Our Foundation. Topics, Consecration, Intercession, Sincerity, Humility, Obedience, Love and Faith were discussed by representatives of the different churches. Peace and Temperance were stressed by Mrs. E. C. Bixler of Eastern Maryland Welfare Board. A fellowship lunch was served by Green Hill to the visiting congregations. The Eastern Shore B. Y. P. D. had charge of the evening session. Bethany church gave an impressive pageant on the influence of the church, directed by Mary Wine. Our evangelistic meetings commencing Nov. 5 were conducted by Bro. N. J. Miller of Mt. Solon, Va., who gave us stirring gospel messages. Four were added to the church by baptism. Bro. Miller's return brought many pleasant reminiscences of the starting and building of the church here as he was the first minister. At the close of the meetings, Nov. 9, our love feast was held. The young people are preparing a pageant to be given at Christmas.—Mrs. Miriam Hartman, Westover, Md., Dec. 6.

**Peach Blossom.**—Sept. 30 and Oct. 1 Peach Blossom and Ridgely congregations united in a workers' conference which was held at Ridgely. Brethren Caleb Bucher and Roy Forney were our special instructors. Home talent furnished talks, readings and special music. The five churches of the Eastern Shore of Maryland—Denton, Farmington, Green Hill, Peach Blossom and Ridgely—unite each year in a ministerial and educational meeting. This year the meeting was held Oct. 15 in the Green Hill congregation at Westover. The theme of the meeting was, The Bible, Our Foundation. In the evening the B. Y. P. D. of the church at Farmington, Del., presented a pageant entitled, The Lost Church. Oct. 22 we held our semiannual love feast and communion service with Bro. H. H. Ziegler officiating. Our people here appreciate these seasons of refreshing and few absent themselves on such occasions. Nov. 12 our revival meetings opened with Brother and Sister Joe Rittenhouse as evangelists. Bro. Rittenhouse gave us stirring, Spirit-filled sermons while his wife told the children stories which they will not soon forget. The worship service was conducted by Bro. J. L. Beahm of Greencastle, Pa. As a result of these efforts and the united prayers of the church, thirteen confessed Christ and were baptized. Nov. 12 a group of Student Volunteers from Elizabethtown College brought us a stirring program of talks, readings and music based on the theme, Sharing with Others. At the regular council meeting Dec. 1 we elected church officers and voted to lift a Thanksgiving offering for world-wide missions. This offering was lifted in both our churches. Sister Estelle Rittenhouse is holding a class in expression which is well attended.—Mrs. Otto A. Sanger, Easton, Md., Dec. 12.

**Westonport.**—Nov. 5 a musical was given in the church under the auspices of the C. W. department. Visiting musicians furnished the talent for this program. A large crowd was present to enjoy this wonderful message given in songs and readings. Our presiding elder, Bro. Arthur Scrogum, gave the message of the evening. Nov. 20 the men's organization elected officers, the president being Roy Harrison.



A program was presented by a group of men from the Keyser church, including special music, a talk, Men's Work as a Socializing Factor, by Albert Burgess, a reading and summary of the Men's Work at Keyser by Wm. Bobs, field secretary for the First District of West Virginia. Nov. 26 Bro. B. M. Rollins of Keyser, W. Va., delivered the opening sermon of our week's revival. On Monday and Tuesday Bro. Ernest Muntzing of Maysville, W. Va., gave the messages. The remainder of the week Eld. Arthur Scrogum had charge. The meetings closed Sunday evening, Dec. 3, with the love feast and communion.—Mrs. R. F. De Vore, Westernport, Md., Dec. 5.

### MICHIGAN

Beaverton congregation met in business meeting Dec. 2. The following church officers were elected for the year: elder, Bro. Perry A. Arnold; clerk, Bro. Archie Van Dyke; treasurer, Bro. David Mote; Messenger agent, Sister Grace Ward; the writer, correspondent. It was decided to have a storm vestibule built at the entrance of the church. On Sunday morning, Dec. 24, we will have our white gift service. In the evening our church together with the Methodist church in Beaverton will present a pageant; this will also be given at the Methodist church on the preceding Thursday evening. A series of evangelistic meetings will begin Dec. 26 with Bro. Chas. Forror, our state evangelist, in charge. Elma Rau will have charge of the music.—Mrs. Perry R. Hoover, Beaverton, Mich., Dec. 11.

### MISSOURI

Bethel church met in a business session Nov. 27. We elected church officers for the following year: Elder, Bro. J. A. Eby; clerk, Bro. S. H. Andes; treasurer, Bro. Offenbecker; Messenger correspondent, the writer; Messenger agent, the Aid. Thanksgiving services were held Nov. 29.—Mrs. J. L. Marti, Mound City, Mo., Dec. 6.

Deepwater church closed her week's revival, conducted by the pastor, Bro. W. R. Argabright, Nov. 12. Attendance and interest were good at all services and Bro. Argabright gave ten inspiring and helpful messages. Thanksgiving evening a very interesting service was given, consisting of special music and readings, after which Bro. Argabright gave a message on "Why We Need the Annual Thanksgiving Day." We are planning for a Christmas program.—Erma Lucille Argabright, Deepwater, Mo., Dec. 5.

Wakenda church met in business meeting. We decided to try to secure an evangelist to hold a series of meetings for us some time next year, either August, September or October. Bro. Frank Van Pelt was chosen to try to secure some one for us. Bro. Van Pelt gave us a splendid Thanksgiving sermon after which an offering was taken. Dec. 10 a group of young people from the Rockingham church gave an inspiring religious program at the morning hour. Bro. Milton Early gave a splendid address on the subject, Three of the Greatest Commandments.—Ida P. Hollar, Hardin, Mo., Dec. 11.

### NEBRASKA

Omaha.—The church at this place met in business session on the evening of Dec. 5, with our elder, Bro. L. L. Meck, presiding. He was chosen as elder for another year. There were a few changes made in the election of church officers. Bro. Harry Peterson was elected on the trustee board and Bro. L. A. Walker on the finance committee. The work is moving along nicely. The different organizations are working hard to do their part in making their pledges, etc. The women gave a missionary play last Sunday evening, "Two Masters." Mrs. J. L. Norris, president of the organization, who has been confined to her home the past twelve weeks because of a serious operation, was privileged to attend. Bro. C. D. Bonsack of Elgin was with us Nov. 15-20. He gave us some uplifting messages. Many of our people here attended the United Foreign Missionary Conference held in our city at that time. We have been having our mid-week services in the homes.—Mrs. Homer Caskey, Omaha, Nebr., Dec. 15.

### OHIO

Black River church held its quarterly council Oct. 21. Our elder, Bro. Ora DeLauter, met with us. Sept. 24 appropriate installation services were held for the church and Sunday-school officers. Oct. 22-27 the pastor, Bro. Arthur Dodge, held a series of evangelistic services. These meetings were well attended and as a direct result ten were added to the church by baptism. The meetings closed with an all-day meeting on Saturday, Oct. 28, with love feast in the evening. Bro. DeLauter brought the messages for the day as well as officiating at the evening service. A number of our people have begun the reading of the New Testament as suggested by our Board of Christian Education. Our church is happy to have a representative on the mission field in the person of Sister Corda Wertz of China. We furnish one-half her support. We greatly appreciate her frequent messages to the home church.—Mrs. Arthur L. Dodge, Spencer, Ohio, Dec. 12.

Harris Creek church met in council Dec. 2 with Eld. D. G. Berkebile as moderator. Bro. Berkebile will be our moderator for another year; Sister Nora Wise, clerk; Bro. John Eikenberry, treasurer. Last Sunday morning we enjoyed having with us the young men's quartet of Manchester College. They sang a number of selections for us. Bro. Ernest G. Hoff of Elgin, Ill., brought us the message of the morning.—Mrs. H. R. Hoover, Bradford, Ohio, Dec. 14.

Pittsburg.—Oct. 29 Wm. J. Buckley of Dayton, Ohio, gave us a talk on the duty of the church toward prohibition. Nov. 4 we had our annual communion with J. R. Beery of the Pleasant Hill church officiating. At the regular council Nov. 25 Wilmer A. Petry was chosen elder for the coming year. Other church officers were chosen also.

Bro. J. W. Fidler of Brookville, Ohio, was chosen to be the evangelist of the revival meeting in May, 1934. Dec. 3 the men and boys of our church gave an interesting thanksgiving-missionary program.—Mabel E. Dittmer, Arcanum, Ohio, Dec. 5.

Springfield (N. E.).—Bro. D. R. McFadden closed his revival effort at this place with much interest. A fifteen minute consecration service preceded the sermon each evening and Bro. McFadden also gave some talks on our distinctive doctrines. His sermons had the old-time ring. Bro. McFadden and our pastor made nearly 200 calls. Ten of our church school pupils were baptized, one reclaimed and a family of four came to us from another church. Nov. 26 was a busy day with 262 in Sunday-school, a sermon in the morning, one in the afternoon, a fellowship meal at noon and qualification services and baptism immediately following. Our membership was well represented at the communion table in the evening. Bro. McFadden officiated. Union services were held at our church Thanksgiving morning with Rev. Clayton of the Church of Christ bringing the message. Our regular prayer meeting in the evening was well attended. Bro. Petry is absent in a revival for two weeks. We are preparing a Christmas program.—Lois A. Young, East Akron, Ohio, Dec. 5.

Zion Hill.—Oct. 15 Bro. D. C. Cottrell of New Enterprise, Pa., began a two weeks' series of meetings. The meetings were marked with good attendance and excellent messages. There was one accession to the church. The meeting closed on Sunday evening with a communion service which was very well attended, seventy-nine surrounding the tables. The sub-district Y. P. D. conference representing six churches was held Nov. 19. Helen Kohler of Poland, Ohio, president of the group, had charge of the meeting. There was a splendid attendance and an excellent program was rendered.—Miriam Rohrer, North Lima, Ohio, Dec. 10.

### OKLAHOMA

Bartlesville.—Brother and Sister Eller from Cordell were with us Nov. 19 in a special council meeting. Two deacons were elected: Brethren Harry Boltz and Victor Baughman. Dec. 3 the church met in council and elected officers for the coming year. Bro. Edwin Groff was reelected elder; Sister Smith, church clerk; Sister Harry Boltz, correspondent and Messenger agent. We are looking forward to our revival meeting in January.—Mrs. Harry Boltz, Bartlesville, Okla., Dec. 5.

### OREGON

Weston church met in council Nov. 25. All officers for the coming year were elected: Bro. C. H. Barklow, elder; E. E. Tucker, superintendent. Three have been added to the church by baptism since our last report. We plan to hold revival meetings the first of the year.—Mrs. E. E. Tucker, Weston, Ore., Nov. 30.

### PENNSYLVANIA

Albright.—Beginning Oct. 16 the church enjoyed a season of refreshing, the occasion being a two weeks' revival conducted by Bro. A. C. Miller of Johnstown, formerly pastor of our sister congregation in Roaring Spring. Bro. Miller drew big crowds from among his old admirers in this vicinity; the church was filled to overflowing night after night. The net result was seven new members baptized by our pastor, Jacob Kinsel, on Nov. 5. At this time we held the love feast with ninety-nine at the table. Seven others were reinstated in fellowship on the same occasion.—Nora Wentz, Roaring Spring, Pa., Dec. 11.

Buffalo.—Our evangelistic services Oct. 8-22 were in charge of Bro. F. D. Anthony, Baltimore, Md. Bro. Anthony is a man of pleasing personality and a good personal worker. As a direct result of the meeting four were baptized and one reclaimed. Eld. S. H. Hertzler, Elizabethtown, Pa., officiated at our love feast Oct. 21, assisted by Bro. J. H. Longenecker, Palmyra, Pa., and Bro. J. H. Fleming, Bannerville, Pa. Eld. Longenecker preached an excellent sermon Sunday morning, Oct. 22. Nov. 18-19 we had the honor of having with us Eld. Jas. A. Sell and wife, Hollidaysburg, Pa. Bro. Sell preached for us Saturday evening on Upper Room Experiences and on Sunday morning on The Storms of Life. We appreciated very much the presence and messages of these aged brethren. Their lives should be an inspiration to the younger members of the church. Brother and Sister Sell were accompanied by Brother and Sister Samuel Grove who gave us several messages in song.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa., Dec. 2.

Clover Creek.—A joint harvest home service and Sunday-school convention was held Sept. 24. Our pastor, Bro. Coffman, preached the sermon in the morning. At the afternoon service Brethren A. E. Wilt, F. J. Byer and Geo. Rodgers discussed important Sunday-school problems. The evening session was in charge of the Y. P. D. Sister Sannie Beery had charge of the vespers, after which Maurice J. Hamilton delivered a lecture on the subject, Our Duty to the Youth of Today. Oct. 1 our pastor conducted an impressive installation service for the officers and teachers of the Sunday-school. Bro. E. K. Sollenberger was reelected superintendent. Five young people were added to the church by baptism just prior to our love feast Nov. 5. The pastor officiated at the communion service, assisted by the home ministers. Our B. Y. P. D. reorganized recently. Bro. Chas. Clapper was elected president. The group rendered a special program Dec. 3. Our Aid is quilting and doing other things to help carry on the work.—Mrs. J. H. Fornwalt, Martinsburg, Pa., Dec. 12.

Conestoga.—Our love feast was held at Bareville Oct. 28. Eld. S. S. Shearer of Rheems officiated. Other ministering brethren present were A. S. Heisey and Wm. E. Glasmire. Brethren Shearer and Heisey were also with us in the Sunday morning service and brought us the



message. We enjoyed a two weeks' series of evangelistic services at Bareville from Nov. 12 to 26 with Eld. H. F. King of Heidelberg church in charge. His sermons were inspiring and he presented them in an interesting manner. Preceding the worship period he told stories to the children which they enjoyed. The attendance and interest were good throughout the meeting. Bro. King visited in the homes of many, both members and non-members. Special features of the meeting were musical numbers by the young men's and the young ladies' choruses of our local congregation. As a result of the meeting four adults decided for Christ: one was reinstated, one was received into the church by baptism and two have united with the church in neighboring congregations. On Thanksgiving Day Bro. Galen Kilhefner of Ephrata spoke to us on Being Thankful in Such a Time as This. An offering was lifted for home missions. Dec. 9 our church met in business meeting. The Ladies' Aid recently elected officers, the president being Anna R. Good. Our Sunday-school has a splendid attendance and is growing steadily.—Addie A. Myer, Leola, Pa., Dec. 11.

**Dunnings Creek.**—As a result of a two weeks' meeting held at the Holsinger churchhouse by Bro. C. L. Cox of Claysburg, four adults were received into the church by baptism. This service preceded the communion which was held Nov. 5.—Mrs. Sewell Rogers, Alum Bank, Pa., Dec. 12.

**Falling Springs.**—Our love feast was held at the Hade house on Oct. 14 and 15 with Bro. Lewis Dettra officiating. There were twelve visiting ministers with us who gave us many helpful lessons. An offering was lifted for the district mission work. The District Meeting for Southern Pennsylvania was held at the Hade house, this congregation, Oct. 24 and 25. Bro. E. S. Miller and his son, Bro. John Miller, were with us on Thanksgiving Day. Bro. E. S. Miller preached an inspiring sermon to a large and appreciative audience at the Hade house in the morning. An offering was lifted for the benefit of the local congregation. The evening services were held in the Shady Grove house where he preached a doctrinal sermon. Bro. Guy Stamy was elected superintendent of the Shady Grove Sunday-school. Bro. Carl Stouffer was elected superintendent at Browns Mill.—Grace E. Smith, Waynesboro, Pa., Dec. 11.

**Hamburg.**—Our love feast was held Oct. 28. Visiting ministers who assisted were Brethren John Ebersole, C. L. Baker and W. G. Group who officiated; several other ministers were with us also. We had an interesting Thanksgiving program sponsored by the Berean Bible class. Members of the Busy Bee class from Myerstown responded with special songs. Bro. Alton Bucher of Richland, Pa., gave an appropriate address. The young people's class was organized recently, the age limit ranging from 16 to 24 years. The Sunday-school is preparing for a Christmas program. The Maiden Creek church and Sunday-school are conducting a singing class, with Prof. Geo. Fichtour of Hamburg, instructor.—Claude C. Weidman, Hamburg, Pa., Dec. 6.

**Long Run.**—Dec. 6 prayer meeting was held at the home of Quinton A. Kunkle in Parryville. Bro. Dienz was the leader and the subject was, Hoping on the Love of God.—Mrs. Quinton A. Kunkle, Parryville, Pa., Dec. 9.

**Lower Claar** church met in council Dec. 10. We elected officers for the new year: Bro. D. I. Pepple, reelected elder for the fourteenth year; Sister Rachel Walter, secretary. The reports of the treasurer and solicitor were very good considering the depression and the few members. We decided to hold a revival in May. Our Sunday-school officers were elected in September, Sister Daisy Claar being reelected superintendent for the third year. Bro. Fred A. Claar has been church treasurer for the past seventeen years.—Mrs. Fred L. Walter, Claysburg, Pa., Dec. 14.

**Manor.**—Bro. H. Q. Rhodes of Berlin, Pa., began a two weeks' series of meetings at the Purchase Line house Oct. 2 which closed Sunday evening, Oct. 15. The attendance and interest were good and there were six additions by baptism. The council meeting was held Oct. 21 prior to our communion service on Oct. 29—both in the Purchase Line house. Eld. W. N. Myers preached the examination sermon at the morning service and officiated at the communion in the evening; he was assisted by the pastor, E. A. Edwards, and Bro. Ivan Fetterman of the Montgomery congregation. The number of communicants was over 100—the largest attendance we ever had. Nov. 5 was the dedication of our new Sunday-school rooms and vestibule, added to our churchhouse at Purchase Line. Sunday-school was at 9:30 with an attendance of 153. The dedication service followed in charge of C. C. Ellis, President of Juniata College; he brought a very able message that was well received. Bro. Geo. E. Yoder, pastor at Scalp Level, was with us for the afternoon service and gave a practical sermon. Bro. Ellis delivered the evening message. A Thanksgiving service was held at the Purchase Line house by our pastor and an offering was taken for home missions. The Christmas program will be on Sunday evening, Dec. 24.—Ida Fyock, Clymer, Pa., Dec. 5.

**Maple Grove** church held her homecoming service Oct. 29. Bro. J. A. Robinson, pastor of the Walnut Grove church, gave the address in the afternoon, and Bro. H. C. Hess spoke in the evening. The quartet of the Pleasant Hill church rendered several selections which were much enjoyed. On the following Monday evening Bro. H. Q. Rhodes of Berlin began a series of meetings which continued till Nov. 12 with good interest. Nov. 18 six were received into the church by baptism. Nov. 19 we held our love feast. Nov. 6 Sister Ida Shumaker gave a wonderful talk on the customs of India.—Mrs. P. A. Berkey, South Fork, Pa., Dec. 11.

**Mt. Olivet.**—Sept. 24 the Sunday-school reorganized for the coming year. Brethren Bertie Kipp and Walter Brandt were elected superin-

tendents. The other officers were all reelected. Bro. M. S. Kipp represented the church at District Meeting. The offering amounted to \$80. The church sent one query. We held our love feast Oct. 8. The following ministers were present: Brethren J. R. Hershman, who officiated, Robt Ditmer, W. H. Miller and E. S. Kipp.—Mrs. Ada Brandt, Millersstown, Pa., Dec. 7.

**Mount Pleasant.**—A two weeks' series of meetings was conducted Nov. 12 to 26 by Bro. Remo H. Pletcher, formerly of Iowa. Bro. W. K. Kulp directed the music. Each evening of the last week a short story was told to the children by Mrs. I. R. Pletcher. On Sunday afternoon, Nov. 26, thirteen were baptized into the church, two were received by letter and six by former baptism; four await baptism. In the evening the love feast and communion were held with 121 present. During these meetings the average attendance was nearly 200. The interest shown was good and we feel that the church and its members have been helped much spiritually. On Sunday afternoon, Nov. 12, we were glad to have with us the deputation team from Juniata College to give an interesting program of music and speaking. We feel that the members of the church are showing a great interest in the work of the Sunday-school. Our records show that during November we had an average attendance of 144.—Evelyn King, Mt. Pleasant, Pa., Dec. 9.

**New Germantown.**—The Home Mission Board of the Southern District sent Bro. M. A. Jacobs of York, treasurer of the board, to hold a two weeks' revival at Tanners Grove, a mission point in Juniata County, near Honey Grove, Pa., in the Perry congregation. The meeting began Sunday morning, Nov. 19. As a result of the meetings six accepted Christ; five have been baptized. Bro. Jacobs' sermons were much appreciated by all and the members have been strengthened and built up spiritually.—Clara E. Steerman, New Germantown, Pa., Dec. 10.

**Roaring Spring.**—Sunday, Oct. 15, was a red letter day in our church. We had the pleasure of having with us our former superintendent, Bro. D. G. Replogle, and his family of Cincinnati, Ohio. Bro. Replogle taught our women's Bible class of seventy. Our total Sunday-school attendance for the session was 441. In the afternoon three were received into the church by baptism, all heads of families. In the evening we held our love feast and communion with 206 members present. Our pastor, Bro. S. P. Early, officiated. Nov. 5 we began our series of meetings with the pastor as evangelist. The meetings continued for two weeks. Bro. Early labored earnestly, preaching the Word with power. As a direct result of the meetings two were received by baptism and we feel the membership was strengthened. The leadership training school which was held in our town during October with our pastor as dean, held its commencement exercises on Sunday evening, Nov. 26. Bro. Early was the speaker. Dec. 4 our men's and young men's Bible classes gave a program on Home Missions and an offering was lifted. The Sunday-school is preparing a white gift service. The choral society of the town will give a cantata in our church on Christmas eve. Dec. 5 we held our quarterly council. Church officers for the year were elected: Elder, B. F. Waltz; church clerk, Ross Berkhimer; trustee, Elmer Hoover; superintendent, prayer meeting, S. P. Early; superintendent of missions, Mrs. Harvey Replogle. Bro. Geo. Detwiler of Myersdale has been secured as our evangelist for the fall of 1934.—Mrs. Elmer Hoover, Roaring Spring, Pa., Dec. 9.

**Roxbury.**—The past quarter has not lacked its variations. While our pastor, T. F. Henry, was away in three evangelistic campaigns, Curryville, Rummel and Everett, our appointments were taken care of by some of the home ministers—D. G. Seese, E. P. Blough, and H. C. Hess. W. H. Rummel of the Westmont church, G. R. Blough of the Rummel church and Rev. P. S. Gittings also each gave us a message. Bro. Hess has lately located in our congregation. Several programs were also given. Our fall council was held Oct. 26 when we decided to have our church year begin Oct. 1. Our church entertained the District Meeting Oct. 23-25, giving many of our members an opportunity to enjoy these meetings. Our church was represented by seven delegates. Our fall love feast was held Oct. 29, and was a very spiritual one, though not as largely attended as was desired. Bro. M. Guy West from Virginia, accompanied by Sister Naomi Miller of Bridgewater, Va., arrived in the morning and he delivered the preparatory sermon and officiated in the evening, assisted by the home ministers. The following evening Bro. West opened our fall evangelistic campaign, continuing two weeks. His seventeen sermons were earnest and biblical appeals to the members for a deeper consecration of life and to the sinners to turn to the Lord. In company with the pastor he made 240 calls. The music was in charge of our choristers, Clarence S. Brallier and Mabel Lambert, with J. P. Coleman at the piano, and the special numbers rendered every evening had a splendid effect. Sister Naomi Miller gave an appropriate reading one evening; so did one of our young sisters, Audrey Barnhart. At the close of the meetings nineteen were baptized. Two, a young husband and wife, were baptized previously. Bro. West made many friends while among us. It was his first revival in Pennsylvania. Sister Ida C. Shumaker spoke very earnestly to a large audience Nov. 19, and an offering of \$30 was lifted for missions. Nov. 22 the Scalp Level missionary society met with our society and gave a good program. Our union Thanksgiving services were held in the M. E. church with our pastor delivering the sermon.—Jerome E. Blough, Johnstown, Pa., Dec. 11.

**Walnut Grove.**—Our pastor held a revival meeting in Maple Spring congregation resulting in eighteen accessions to the church. During his absence Sister Ida Shumaker, returned missionary, gave one of her interesting talks concerning her work in the girls' boarding school



in India. Afterward a missionary offering was lifted. The following Sunday Bro. Paul Robinson, a Juniata student and a son of our pastor, gave two splendid sermons. On Tuesday evening of this week the Brethren and Church of the Brethren held a father and son social and banquet in our church. It was enjoyed by 191 fathers and sons who were united in saying that this was the best one we have ever held. On Thursday evening we held our regular quarterly council. After the business of the evening was taken care of, Bro. Chester Strayer and Clarence Horner with their wives were installed into the office of deacon. At the close of our regular Sunday morning services Bro. Rohinson continues to give his invitation and two were received into membership by baptism.—C. T. Noffsinger, Johnstown, Pa., Dec. 7.

**West Conestoga.**—Since our last report we have had Brethren John Zug, Amos Heisey, and H. F. King with us to preach our quarterly missionary sermons. On June 25 we had an all-day meeting at the Middle Creek house where Bro. King preached the morning sermon and also spoke during the afternoon program. Bro. Nathan Eshelman preached a German sermon. Bro. H. K. Ober spoke on the Simple Life at the evening meeting. At our August council, Bro. H. B. Markley, who was recently elected elder-in-charge, resigned as superintendent of the Sunday-school. He had served faithfully in this office for eighteen years. The new Sunday-school officers elected are: R. E. Myer, superintendent; Harry Hess, assistant. Our fall love feast was held on Oct. 25 and 26. A number of visiting ministers preached splendid sermons at these services. Bro. Henry Hess officiated. We held our Children's Day program on November 12. After a short Thanksgiving program by the children of the Sunday-school, Bro. Amos Kuhns gave a very interesting, illustrated talk on the story of the Prodigal Son. From Nov. 26 to Dec. 10 Bro. Simon Bucher conducted a series of meetings at the Middle Creek house. These meetings were well attended and Bro. Bucher preached Spirit-filled and inspiring sermons at each service. One confessed Christ during these meetings. Our young people are taking up the study of the book of Matthew at their regular bi-weekly meetings.—Grace Hollinger, Lititz, Pa., Dec. 15.

**West Green Tree.**—Oct. 29 Bro. Howard Merkey from Fairview preached the morning sermon for us at the Green Tree house. Nov. 3 the church met in council at the Florin house. Officers for the various Sundays-schools were elected: Green Tree, Bro. S. G. Oher; Rheems, Bro. J. E. Williams; Florin, Bro. Wm. Longenecker. Sister Alice Eshelman was elected church reporter for one year. It was decided to hold a two-day Bible conference, the time to be decided later. Sunday afternoon, Nov. 5, ten were received into church fellowship by baptism. Nov. 19 Bro. Diller Myer from Bareville preached the morning sermon at the Florin house. Recently a young man was restored into church fellowship and one letter of membership was received.—Mrs. Elmer Hoover, Rheems, Pa., Nov. 30.

**Westmont.**—Our quarterly council met in September at which time officers were elected for the new year. Oct. 15 we held our love feast. Nov. 3 the young people of the church presented a missionary play entitled, The Soldier of the Cross, which was very well received, the proceeds to be given to buy new hymn books for the church. On Nov. 10 Sister Ida Shumaker, a returned missionary from India, gave us a wonderful message. Nov. 13 our revival began, with Bro. H. Q. Rhodes of Berlin as evangelist. He gave us helpful and inspiring messages for two weeks, resulting in seven accessions for Christ. One more was received by letter at an earlier date, making a total of eight accessions since our last report. Also a class in teacher-training has just been started with Bro. Wm. Rummell as teacher.—Mrs. John W. Head, Johnstown, Pa., Dec. 14.

## VIRGINIA

**Brick.**—In our September council Bro. Eldridge Overfelt was licensed to the ministry. Sept. 21 we were glad to have Brother and Sister Ira S. Arnold and family give their program of art and music. Our love feast was held Sept. 7. Bro. Murray of Boone Mill officiated. Bro. Allen Flora of Roanoke gave the message on Sunday morning. Our members met in council in November and elected officers for the new year: treasurer, Bro. Levi Angle; church clerk, Essie Boitnott; the Aid Society, Messenger agent. Our Junior League and B. Y. P. D. gave their Thanksgiving program Nov. 26. Bro. Geo. Bowman gave the message Thanksgiving Day.—Thelma F. Leffue, Boone Mill, Va., Dec. 11.

**Jeters Chapel.**—Mrs. S. B. Broughman filled her appointment here Saturday before the fourth Sunday in November. Nov. 27 Bro. W. M. Kahle, Brother and Sister Cline and Mrs. Layman of Troutville visited our church. After a short talk by Bro. Kahle and Sister Layman, Bro. Cline preached a fine sermon. We are hoping to have Bro. Cline with us again soon.—Edna Spradlin, Vinton, Va., Nov. 30.

**Laurel Branch.**—The past summer we have enjoyed many good things, among them a well attended Sunday-school, wonderful sermons, Y. P. D. organization, also junior league activities. The Women's Work meets every two weeks in homes. We enjoyed seven inspiring sermons by Bro. Guy West of Bridgewater, Va., during the second week in September, closing with the love feast. Six were added to the church. Nov. 18 our council meeting was held, officers being elected for the coming year.—Fannie M. Jones, Floyd, Va., Dec. 2.

**Lynchburg.**—On Sept. 10 our two weeks' revival meeting began with Bro. Guy West, evangelist, in charge. He brought us a strong and inspiring message each night. Interest and attendance were good; we had the largest attendance in the history of the church. There were

ten additions, five by letter, one by statement, four by baptism. W. M. Kahle, field worker, was with us Nov. 15. He surveyed the church program and gave some good suggestions for improvements. An enjoyable communion service was held on the evening of Nov. 19 with our pastor, Bro. M. E. Clingenpeel, officiating, assisted by Bro. F. L. Norris. The Sunday-school reorganized with Bro. F. L. Norris, superintendent, and M. D. Campbell, assistant. The Women's Work group is doing splendid work. There are about thirty-five members and the average attendance at monthly meetings is between twenty-five and thirty. The Men's Work was organized in April; the group is having splendid meetings and has promoted different projects, such as mowing the lawn, painting the church roof, providing transportation to revival and communion services.—Mrs. M. D. Campbell, Lynchburg, Va., Dec. 2.

**Mount Joy.**—Since our last report our elder and pastor filled his regular appointment. Bro. Walter Kahle was with us Sunday morning and evening, Oct. 22. He had not been here for four years and was welcomed back by all. We expect him to be with us again in two months. We had a Thanksgiving service, the first to be held for a number of years. Our regular church council was held Dec. 2. Our elder and pastor, Bro. Allen Hoover, was with us. Both the treasurer and clerk gave interesting reports. We now have the envelope system which is working nicely. Bro. Hoover preached an uplifting sermon on Sunday morning, Dec. 3. Our Sunday-school is planning to have a Christmas program.—Betty Sloan, Buchanan, Va., Dec. 6.

**Pleasant Hill church** met in council Sept. 8. The report of the yearly church visit was very favorable. A committee was appointed to assist the Aid Society committee to clean up the cemetery and put in blue grass. We decided to have a series of meetings this fall to be conducted by Bro. L. G. Humphreys of Buena Vista, Va. Sunday-school officers were elected for the coming year with Sister Ruth Wiseman, superintendent. A two weeks' series of meetings closed Nov. 18 with a love feast which was well attended and greatly enjoyed by all. Bro. Humphreys was accompanied by his wife who worked with the children. Her theme was Love, as carried through the book of Matthew. She gave a short program on Nov. 17. All who attended the meeting received much spiritual strength through Bro. Humphreys' well prepared sermons. Three were baptized and one was received by former baptism. About twenty-five started reading one chapter a day in the New Testament as suggested by the director of Women's Work. We had one meeting while Bro. Humphreys was with us and he has consented to come once a month to take charge of the meeting. We expect him to be with us Dec. 10 to preach at night and to have the Bible class on Dec. 11 in the afternoon and at night. We are having meetings in afternoon and night so all will have an opportunity to attend. Others are joining in with us in this Bible reading.—Nora B. Crickenberger, Harrison, Va., Dec. 1.

**Rileyville church** had their homecoming Nov. 10 in celebration of the twenty-fifth anniversary of the founding of the church. A wonderful time was enjoyed at all of the services. The following pastors preached for us: on Friday evening, Rev. C. L. Hunt of the Lutheran church; on Saturday evening, Rev. W. J. Whitesell of the Methodist church; Sunday morning, Rev. E. M. Ramsey of the Baptist church. Sunday night, our pastor, Bro. A. J. Carioffe, delivered the sermon. Each of the four ministers also gave the history of his local church. Nov. 13 Bro. M. Guy West began a revival closing on Nov. 29 with five accessions. We feel that we have been strengthened and the church built up spiritually through these meetings.—Mrs. J. W. Huffman, Rileyville, Va., Dec. 4.

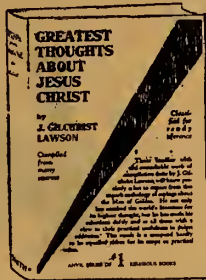
**Roanoke (Central).**—The members of the church met in a business meeting in September for the purpose of electing officers. Elder is C. S. Ikenberry; clerk, Harry B. Flora; treasurer, W. N. Montgomery; Sunday-school superintendent, J. P. Bowman; president of Men's Work, Stover Bowman; president of service society, Pernia Faw. Since we have no pastor, local ministers are filling the pulpit with D. P. Hylton in charge. Sunday evening, Nov. 26, we had our communion. On Thanksgiving Day a sunrise service was conducted by Eld. C. S. Ikenberry at which time an offering was taken for missions. The children of the junior and intermediate departments of the Sunday-school are beginning work on a Christmas pageant which will be concluded by a white gift offering from the entire school.—Flora Nininger, Roanoke, Va., Dec. 5.

## WASHINGTON

**Wenatchee church** at Sunnyslope has been holding its own in attendance this fall. But we are looking forward to a new spiritual growth in the coming year. We have back in the congregation Brethren Rodney C. Martin, Noble Deardorff and Fred Cripe and families—all earnest workers for the church and its cause. We enjoyed a spiritual time on Nov. 18 at our love feast and communion service, followed on Sunday by an all-day harvest meeting. A program, The Harvest of Souls, was given by the children and a chorus of young people. At noon a basket dinner was served. At 2:30 Bro. Breon of Wenatchee City church gave us a fine harvest message. Many came from far and near to enjoy the services with us. At our quarterly council in October Bro. L. E. Ulrich was reelected elder. We are glad to have Bro. Ulrich well again and able to take over the leadership of the church. The writer was elected correspondent. Other church and Sunday-school officers will be chosen at our council meeting in December. Four members were taken into the church by letter recently. We enjoyed a Thanksgiving message brought to us by Bro. John Deal of North Dakota; he is back with us for the winter.—Mrs. R. C. Martin, Wenatchee, Wash., Dec. 6.



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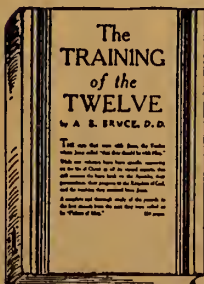
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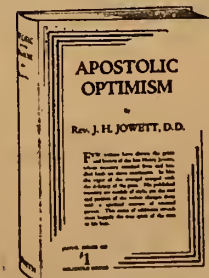
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